

ARTICLE V.

RES GESTAE EXITUS ISRAEL.

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THE accompanying paper is, in point of fact, after all but little more than an extract from two recent works on the Pentateuch by Professor Klostermann at Kiel, with whom the writer has himself of late years more or less been in correspondence.¹ Thus, indeed, this may, perhaps, be taken as a fitting sample of still more material of the like sort, which in time to come, should God point out the way, further may be employed yet in other papers. The object of these present lines, however, simply is to direct a share of due attention to that great framework which runs throughout the Pentateuch, and forms forthwith the key to its proper study. This framework in its inner structure is made up of two parts: first of all is the Itinerary, or list of different stations at which the children of Israel halted at successive stages in the course of their journeys; secondly, and as the main point, there occurs the very striking Calendar which fills out all the Pentateuch, and even works its way down to such mere details that we may take in *every single day*, within its broad provisions, of the forty years of wandering in the wilderness. But all this, once again, is but an excerpt from a still more large and comprehensive Calendar, reaching out through the whole Old Testament; starting from the very end, to take in the entire scope and compass of it, of the second book of the Kings, it may be traced backward all along the intervening chapters to the opening dates of the book of Genesis, gathering up upon

¹ Der Pentateuch, Beiträge zu seinem Verständnis und seiner Entstehungsgeschichte. Leipzig. Vol. I. 1893; vol. II. 1907.

its path within its ample network deeds, incidents, and details, including the long life-times of the different antediluvian patriarchs within the same construction, and furnishing the correct interpretation of those long life-times. As there is nothing after all that is in the least recondite, or in any true sense technical in its nature, in the tracing out of these different stages, it may suffice if we simply quote from the ordinary Authorized Translation in the procedure, and we may make our starting-point, perhaps, best of all at the concluding stages, at the close of the forty years of wandering in the wilderness, and trace back the various steps in order from that last point to the beginning.

THE FORTY-FIRST YEAR OF THE EXODUS.

Josh. v. 10. "The children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho."

That is to say, the first month of the forty-first of the years counting from the Exodus, when at last they could begin now to breathe more freely from the stress and strain of the wilderness (cf. with this the sixth verse, they "walked forty years in the wilderness").

Josh. v. 2-8. The renewal of circumcision. From the nature of the case we must, of course, allow two or three days for this transaction (cf. ver. 8: "It came to pass . . . that they abode in their places in the camp, till they were whole"). This would make up, taken all together, the eleventh, twelfth, and thirteenth days of the first month.

Josh. iv. 19. "The people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal."

This was just the day upon which the lamb in Exodus was to have been set apart for the passover.

Josh. iii. 2. "It came to pass after three days, that the officers went through the host."

Josh. ii. 16, 22. 'Hide yourselves in the mountains three days.'

Josh. i. 11. "Within three days ye shall pass over this Jordan."

Three days from each of the above-named verses, taken all in all, make up nine days. This exactly fills the remaining space of just these nine days of the opening month of the forty-first of the years of the Exodus.

Nevertheless, in merely reading over these few chapters incidentally and freely, we must admit that it might very easily, indeed, be supposed that the different periods of the three days have overlapped one another. And such really is the more natural interpretation for us to take of the verses. But this only goes to show with what exacting carefulness every little trace and note of time supplied by the narrative has been fitted in with the main features of the whole broad chronological framework.

THE FORTIETH YEAR OF THE EXODUS.

Deut. xxxiv. 8. "The children of Israel wept for Moses in the plains of Moab thirty days."

Such a solemn month of mourning here for their great prophet Moses closes the forty years of wandering in the wilderness. Such a month, it must be remarked here also, strictly is conventional in its nature, — plainly of the round thirty days exactly — and so twelve of these months, of thirty days each, make up a like conventional year throughout all the course of reckoning of exactly 360 days to a year.

Deut. i. 3. "And it came to pass in the fortieth year, in the eleventh month, . . . that Moses spake unto the children of Israel."

Evidently in this verse there has been set apart concisely just as was the twelfth month for the death itself of Moses, so the eleventh month for the preliminary act of the delivery to Israel of the book of Deuteronomy by Moses. One month for Deuteronomy; that is to say, the eleventh of the fortieth year of the Exodus of Israel out of Egypt beneath God's guidance.

Turning now to the corresponding list of stations, as we find them mentioned chiefly in the book of Numbers, we have the respective steps (xxxiii. 41) set in the Itinerary:—

Zalmonah.	Dibon-gad.
Punon.	Almon-diblathaim.
Oboth.	The mountains of Abarim before Nebo.
Ije-abarim.	The plains of Moab near Jericho.

Similarly in Numbers xxi. we find two stations mentioned, Oboth and Ije-abarim, to which must be added also furthermore the stopping-place of "the valley of Zered" as a characteristic fresh member.

Num. xxxiii. 38. "Aaron the priest went up into Mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel came out of the land of Egypt, in the first day of the fifth month."

Num. xx. 29. "They mourned for Aaron thirty days, even all the house of Israel."

That is to say, that the fifth month of this same fortieth year of the Exodus of Israel, has been set apart for the solemn mourning made for Aaron, just as was the twelfth month for the solemn mourning for Moses.

Deut. ii. 14, where we read as follows: "The space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years."

Thus this station, "the brook Zered," evidently must be

placed at some point or other within the five months intervening between the mourning for Aaron and the delivery of the book of Deuteronomy by Moses; that is to say, at some point or other between the sixth and the tenth month. It is not at all unlikely that we may prove safe in attempting to assign it, therefore, precisely to the end itself of the sixth month, — just a month beyond the lament made for Aaron. That would make the final break up of camp at Kadesh-barnea, in the same way, precisely at the end of the sixth month, or exactly the round amount of thirty-eight years preceding. Just midway within the course of the second year, we notice, of the Exodus of the children of Israel out of Egypt.

Num. xxi. 1-3. The onslaught made upon Israel at Hormah.

Num. xx. 14-21. The embassy to the king of Edom sent from Kadesh.

Num. xx. 2-13. The smiting of the Rock in Kadesh by the hand of Moses.

These must take up, by means at least of some assortment, the second, third, and fourth months of the fortieth year of the Exodus.

Num. xx. 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."

Evidently the first month has been set apart for the mourning that must, of course, be understood for Miriam, just as was the twelfth month for that of Moses, and the fifth month for the mourning on the part of the children of Israel for Aaron.

of the children of Israel in the wilderness, fill up in Numbers the five preceding chapters (xv.-xix.).

THE SECOND YEAR OF THE EXODUS.

The opening day of the seventh month. The break up of camp at Kadesh.

Num. xiv. 40-45. The defeat at the hands of the Amalekites and the Canaanites.

Num. xiii. 25; xiv. 34. Forty days set aside for the searching out by the spies of the Promised Land.

The departure of the spies is to be placed (cf. Num. xiii. 20), as we must notice, somewhere about the time "of the first-ripe grapes." Afterwards they returned with a heavy cluster of the first-ripe grapes in their hands, which they then brought home. According to Dr. Klostermann, this would be at some time in the month of June, it may be, in those ancient climes with which we are dealing. Certainly it is by no means quite an inadmissible conjecture that we ought thus to place the forty days of absence (June 20th, or thereabouts) down to the succeeding end of July.

Num. xii. 15, 16. Miriam shut out seven days from the camp. June 14-June 20.

Num. xi. 10-21. One month for the flesh of quails. May 14-June 13; that is to say, reckoning in the month of May as conventional, just the round month of thirty days.

Num. x. 33, 34. The departure from Mount Sinai of three days' journey. May 11, 12, 13.

Num. x. 11. "It came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle."

But May 10th, it may be remarked, counting March in as a round month, and supposing that the first month is to have

begun quite strictly with the 21st of March, or the vernal equinox, would correspond with the "twentieth day of the second month" in this verse exactly.

Num. ix. 9-14. The secondary passover. From the fourteenth to the twentieth day of the second month; namely, May 4-10.

Num. vii. Twelve days for the respective tribal offerings of the princes of the twelve tribes of Israel. One day for each tribe.

These fill up exactly from the second to the thirteenth of the days, inclusive, of the second month of the second year.

Num. i. 1. The statement as to the numbering of the children of Israel. "The Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt."

Ex. xl. 2, 17. "It came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up."

Thus it must appear that the first month has been set apart for the statutes of the book of Leviticus, just as with the similar assignment of the eleventh month in the final year of the Exodus of Israel to the recapitulation of the Law made in Deuteronomy. One month at the start for the book of Leviticus exactly, and so similarly at the close there is a like month set aside for Deuteronomy.

Num. ix. 1-5. The passover in the second year at Mount Sinai. "In the first month of the second year"; "on the fourteenth day of the first month at even."

Lev. viii. 33-ix. 1. One week set apart for the consecration of Aaron and his sons.

The opening day of the opening month. The erection of

the tabernacle as set up in the wilderness at God's command by Moses.

THE INITIAL YEAR OF THE EXODUS.

Ex. xxxiv. 28. The second of the two periods of retirement by Moses of forty days on Mount Sinai.

Ex. xxiv. 18. The original period of the forty days on Mount Sinai.

Ex. xxiv. 16. Six days that the cloud covered the mountain.

Ex. xxiv. 4. One day for the setting up of the altar, and the twelve pillars by the side of it.

Ex. xix., xx. One day for the Giving of the Law on Mount Sinai.

Ex. xix. 14, 15. Two days for the solemn sanctifying of the mass of the people.

Notice the expression "Be ready against the third day."

This, once again, makes up the total, taken all together, of just exactly three months, or ninety days; that is to say, more definitely speaking, the third, fourth, and fifth months of the opening year of the Exodus.

But all this, we remark, goes to appropriate at the same time as serving as the actual occasion of the Giving of the Law upon Mount Sinai, precisely the third day of the third month of the opening year of the Exodus; which, of course, still counting as before along the same lines, with exactly a month of the round thirty days for March, would fall upon the 23d of May.

Ex. xix. 1. The original arrival of Israel in the wilderness of Sinai. "In the third month, when the children of Israel were gone forth, . . . the same day came they into the wilderness of Sinai."

Ex. xvii. 8-16. *To-morrow* I will stand on the top of the hill." Two days for the discomfiture of Amalek by Israel.

Ex. xvii. 1-7. The smiting of the rock in Horeb, another day.

Ex. xvi. 1-30. Eight days at least, it must be evident, for the giving of the manna in the wilderness to Israel.

Allowance along some lines or other must be made, moreover, for the visit of Jethro, priest of Midian (chap. xviii.), as well as for the pair of stations mentioned (Dophkah and Alush) in Num. xxxiii. 12, 13; all of which must thus very obviously, as the matter stands at present, even overcrowd a little these last fifteen days of the second month of the Exodus.

Ex. xvi. 1. "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."

Ex. xv. 27. "And they came to Elim."

Doubtless there must be implied here, at any rate, a stay of some few days at Elim (cf. Num. xxxiii. 9 with this present sentence). Dr. Klostermann assigns a week in his own calculations for their journey on the way to Elim, and then the stay there.¹ Allowance must likewise here be made, as it seems, for the case of yet another single station, somewhere between the posts of Elim and Sin, "by the Red Sea" (Num. xxxiii. 10, 11).

Ex. xv. 23-26. Quite possibly the two closing verses (25 and 26) imply the occasion of a Sabbath day, and a solemn assembly of the whole congregation held on the Sabbath day here at Marah; once again in the immediately preceding verse (22) we may observe it mentioned that "they went

¹ Der Pentateuch, vol. 1. p. 165.

three days in the wilderness." Seeing that it must be the sixth day upon which, of course, they actually thus would have arrived at Marah, these would be the third, fourth, and fifth days. That leaves the second day of the week still at hand to be assigned for the great Song of Moses, which chiefly fills up the fifteenth chapter. And the definite crossing through the waters of the sea by Moses must have taken place, as it now remains, ultimately upon the first day of the week, which in future ages, to the entire Christian people, becomes the Lord's Day.

One week for Elim, and still another week allowed upon the way to Marah, leave the actual crossing of the Red Sea by the host, as regards the month, likewise upon the first day — April 21st — of the second month of the opening year of the Exodus.

Ex. xiv. 9. Pi-hahiroth. Here we have the last and farewell Sabbath day of the whole host of Israel in Egypt; also, this as well is the concluding day of the first month of the first year.

Evidently this must be counted as the typical and initial case of what so often happened, as we know, in the outcome of later history, that the Israelites have found themselves exposed to a desperate attack upon their ranks of the hostile forces, as they kept the rest of the Sabbath day (cf., once more, Ex. xiv. 13, 14; Ex. xiv. 2). Pi-hahiroth, as in the preceding instance, must have been a place, it seems, of several days' encampment. Num. xxxiii. 7 mentions especially that they "pitched" there before Migdol. In Ex. xiii. 18 we may observe the little special mention that the children of Israel, at the outset, went up "harnessed," as we have the word in the Authorized Translation, out of the land of Egypt. Here the Septuagint has the rendering, however, *πεμπτην δε γενεαν ανε-*

βησαν οι υιοι Ισραηλ εκ γης Αιγύπτου. The consonants of the original Hebrew word in this instance are *בשח*. Evidently to the men who first labored upon the Greek translation, they may have been represented here by *πεμπταλοι*.¹ At any rate, there may be a trace in such a little clause as this of a journey, continuing for the space of five days on leaving Egypt. Somewhere within the last two weeks, upon all grounds, of the first month, must be placed the first three in order of the stations Succoth, Etham, and Pi-hahiroth (Num. xxxiii. 5-7). "The real point that must be remarked upon remains," writes Klostermann, "that, following out in order the accounts of the chapters from xii.-xvi., two weeks approximately are to be assigned to the events that come before the crossing, and two weeks once again to those that come after; and that the two dates with which the writer has supplied us from the wider Calendar (Ex. xii. 41, xvi. 1) necessarily will have to be explained on this supposition."²

Num. xxxiii. 3; Ex. xiii., xvi. "And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians."

Thus it is that we have exactly filled out the period of the opening five months, of the initial year, up to the point which we have reached so far, of the Exodus. There are at hand still the remaining untouched seven months of the first year, to be assigned for the building of the Tabernacle by Moses. This again in its own turn at length was actually set up to be consecrated, by Moses, as we find it recorded in the conclud-

¹ Cf. Klostermann, vol. i. p. 166, "wie Sept. als Zahlwort genommen."

² Vol. i. p. 166.

ing chapter of the book of Exodus, on the opening day of the second year. But now when we pass on down even further still along the pages of the books of the Old Testament, down to 1 Kings vi. 38, to the building of the Temple itself in Jerusalem by King Solomon, we find here that apparently little brief and incidental notice: "So was he seven years in building it." Let us sum up now in a few brief closing words the consummation: God made the real world in seven days. Moses set up the frail and transitory tabernacle by the mountain, after the pattern of it that God himself had showed him, in seven months. Solomon built the great and splendid Temple, in Jerusalem, in stone, in seven years. Seven days, seven months, seven years.

The work of God, as such, was built by the word of God himself, at the very outset, in seven days.

The work of Moses, as the prophet in the wilderness, was set up by him by the mountain, in seven months.

The great and imposing work of King Solomon, as the vast and royal Temple, painfully was worked out by the dint of human labor in seven years.

At any rate there can be left no room for doubt as to what remains the final climax, towards which these steps are tending; and as to that entire point of view about the date in general which they help more or less to put forward and, in truth, establish about the Pentateuch. But again this must remind me that I have already trespassed quite enough upon the Review's kind courtesy, and on the reader's patience.