

Numbers 11:35

Authorized King James Version (KJV)

And the people journeyed from Kibroth-hattaavah unto Hazereth; and abode at Hazereth.

Analysis

The transitional statement 'And the people journeyed from Kibroth-hattaavah unto Hazereth' records Israel's continued pilgrimage despite recent judgment. The movement from 'graves of craving' to 'Hazereth' (Hebrew חָזֶרֶת, meaning 'courts' or 'villages') marked geographic progress while indicating the journey would continue despite setbacks. God's purposes weren't derailed by human failure—He continued leading Israel toward Canaan even after judgment. This demonstrates divine faithfulness: God doesn't abandon His covenant people despite their repeated rebellion.

The phrase 'and abode at Hazereth' indicates a period of encampment. The verb 'abode' (Hebrew vayihyu, וַיִּהְיֶה—'and they were/remained') suggests significant duration, providing time for the chastened people to process recent judgment and for leadership transitions that would occur there (chapter 12: Miriam's rebellion). The pause at Hazereth wasn't merely practical necessity but providential opportunity for instruction and correction. God often uses stops in our journey for spiritual formation that couldn't occur while moving.

This verse's placement (concluding the Taberah/Kibroth-hattaavah narrative before introducing Miriam's rebellion) provides literary structure while teaching theological truth. Despite judgment at Kibroth-hattaavah, the journey continued—God's plan proceeded regardless of human failure. Yet the next chapter would show that surviving one judgment doesn't guarantee avoiding future sin. The pattern of sin-judgment-mercy-renewed sin characterizes not only Israel's

wilderness experience but all human spiritual experience apart from transforming grace.

Historical Context

Hazereth's location is uncertain, though traditionally identified with 'Ain Khadra in northeastern Sinai. The name's meaning ('courts' or 'villages') might indicate a settlement or merely enclosures for livestock. Israel's itinerary (Numbers 33:17-18) confirms Hazereth as a stopping point between Kibroth-hattaavah and Rithmah (which may be Kadesh). The encampment's duration at Hazereth isn't specified, but it was long enough for Miriam's leprosy judgment and seven-day quarantine (Numbers 12:14-15). This demonstrates the wilderness period's rhythm: movement interspersed with extended encampments, creating both progress toward Canaan and periods for spiritual instruction.

Related Passages

1 John 4:8 — God is love

John 15:13 — Greatest form of love

Study Questions

1. How does Israel's continued journey despite judgment at Kibroth-hattaavah demonstrate God's faithfulness to His covenant promises even when His people repeatedly fail?
2. What does the pattern of movement and encampment teach about the Christian life's rhythm of progress interspersed with periods of spiritual formation and rest?

Interlinear Text

וְתַּחֲנֹן H0	מִקְרָב H6914	בַּתְּפִיאָה from Kibrothhattaavah	1 H5265	נִסְעָה journeyed	1 H5971	בְּעֵד And the people
בָּחָצְרוֹת and abode at Hazereth H2698	1 H1961	בָּחָצְרוֹת and abode at Hazereth H2698				

Additional Cross-References

Numbers 33:17 (Parallel theme): And they departed from Kibroth-hattaavah, and encamped at Hazereth.

Numbers 12:16 (Parallel theme): And afterward the people removed from Hazereth, and pitched in the wilderness of Paran.