

Numbers 11:35

Authorized King James Version (KJV)

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

Analysis

The transitional statement 'And the people journeyed from Kibroth-hattaavah unto Hazeroth' records Israel's continued pilgrimage despite recent judgment. The movement from 'graves of craving' to 'Hazeroth' (Hebrew חֶזְרוֹת, 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 Hazeroth' indicates a period of encampment. The verb 'abode' (Hebrew וַיֵּהְיוּ, '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 Hazeroth 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

Hazeroth'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 Hazeroth as a stopping point between Kibroth-hattaavah and Rithmah (which may be Kadesh). The encampment's duration at Hazeroth 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

מִקְבֵּר וְ	הַתְּאֵן הַ	וַיִּסַּע וְ	וְהָעָם
<small>H0</small>	from Kibrothhattaavah	journeyed	And the people
	<small>H6914</small>	<small>H5265</small>	<small>H5971</small>
בְּחֶצְרוֹת:	וַיֵּהְיֶה וְ	בְּחֶצְרוֹת:	
and abode at Hazeroth	<small>H1961</small>	and abode at Hazeroth	
<small>H2698</small>		<small>H2698</small>	

Additional Cross-References

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

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