

Many people think that the Bible is filled with miracles. However, this is not the case. Large sections contain no miracle at all. It is interesting to compare the large number of miracles found in the period which includes the deliverance from Egypt, the wilderness journey, and the conquest of Canaan, with their infrequency in the lifetime of Abraham or in the reigns of David and Solomon.

The wilderness journey, then, was a crisis period in which God performed special miracles. Under these circumstances our present test is not strange at all, when we think of the serious results which might come from emotional and moral disturbances in the camp as a result of jealousy and suspicion, whether well or ill founded.

It is not impossible, however, that this test did not at that time require a supernatural divine act in every case. Only recently has medicine begun to give full attention to the influence of mental and emotional attitudes on the human body. Certain diseases are now recognized as primarily due to emotional stress or strain. Think of the situation of an Israelite woman at this time. She had seen the wonderful works of God in Egypt and in the wilderness. She had direct knowledge of the mighty power which He had displayed in so many ways. Brought before God's representative, and faced with this solemn exhortation, it would not be at all strange if the drinking of the water would be followed by the guilty woman experiencing all the physical pains described in the curse. On the other hand the innocent woman, trusting in the justice of the all-seeing God, might drink the water in utter peace and confidence. After noting this, however, it must be remembered that, in connection with this test, the divine provision necessarily carried with it the promise that God would miraculously intervene whenever it should be necessary.

#### IV. A SPECIAL TYPE OF SEPARATION--THE NAZARITE VOW. vi. 1-21

Nazarite (2) Heb. nazir) should be distinguished from Nazarene (from Heb. neser), the name applied to Christ in Mt. ii.23. The middle consonants are quite different in Hebrew,