

of Edom, surviving there until the time of Hezekiah, when 500 men of the tribe of Simeon put a final end to their existence (1 Ch. iv.41-43). Thus this verse, like those that precede or follow it, was fulfilled long before 'messianic times.'

Verses 21-22 predict the survival of the Kenites (Nu.x.29-32; Jdg.iv.11; 1 Sa. xv.6,xxvii.10,xxx.29) until the time of the Assyrian captivity (721 B.C.).

Here Balaam had a brief glimpse of the horrors of that catastrophe, so that he exclaimed, Alas, who shall live when God doeth this!(23). His look into the future then pierced still further, beyond the Assyrian empire, and the other eastern empires which succeeded it, to the time when these also would be overthrown by new forces from the west. Chittim (24) refers especially to Cyprus, but sums up all the regions to the west, and the verse predicts the coming of the forces of Alexander the Great which destroyed the eastern empires and opened up the whole area to the domination of Hellenism. Long after, when the apocryphal book of First maccabees was written , its first verse spoke of Alexander the Great as having come out of the land of Chittim. Thus Balaam's vision in this utterance is strictly secular and political, looking forward to the victories of Israel over its enemies until the time of the Assyrian captivity, and even foretelling the ultimate destruction of the great eastern empires at about 300 B.C. Beyond this the vision of Balaam did not stretch.

XVI. THE AFTERMATH OF THE BALAAM INCIDENT. xxiv.25-xxv.5)

a. The seduction (xxiv.25-xxv.5)

If it were not for Nu.xxxi.16 and Rev.ii.14, we would not realize the close connection between chapter xxv and the three preceding chapters. Balaam returned to his place (xxiv.25), but this can hardly mean his home in distant Mesopotamia, since Nu.xxxi.8 states that he died with the kings of Midian; evidently his place here means his tent among the MEDIUMS. In xxxi.16 we learn that the havoc