

All male Levites over a month old were counted (62), not, as in the case of the secular tribes, only men of an age suitable for purposes of war, that is from twenty years old and upward (2). The chapter concludes by pointing out that, of all who had been numbered at Sinai, only two remained to be included in this number (63-65). This, of course, has special reference to fighting men and does not include the priests.

b. A special problem regarding inheritance of land (xxvii.1-11)

The account makes entirely clear the problem raised by the daughters of Zelophehad (1-4), who have already been given special mention in the census (xxvi.33). The Lord's answer to the problem (6-11) shows His desire that the land of Canaan be kept in small holdings and passed down along hereditary lines. See also xxxvi.1-13.

c. The appointment of a new leader for the conquest of Canaan (xxvii.12-23)

God commands Moses to climb a mountain where he can get a good view of the Promised Land (12), and inform him that afterwards he, like Aaron (xx.23-29), will die, since the two of them had sinned at Kadesh (13-14; cf. xx.7-13). Abarim (12) is a mountainous region; later the particular mountain is specified (Dt. xxxii.49). Moses' response (15-17) reflects great credit on him. His immediate thought is for the welfare of the congregation; he spends no time bemoaning his fate or pleading with God to remit the penalty, but thinks only of requesting that God appoint a suitable leader to take his place. There is no more crucial time in the history of a nation or of a church than when a change of leaders occurs. Many men fail at this point, and the results of his work disappear. Moses knew that it required divine wisdom, and asked the Lord to determine the matter.

God answered Moses' request by directing him to lay his hand on Joshua, the son of Nun (18); and to consecrate him/ to be the new leader of Israel. A man in