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Introduction

Moses and Eleazar are commanded to take the sum of the Israelites, in the plains of Moab, Numbers 26:1-4. Reuben and his posterity, 43,730, Numbers 26:5-11. Simeon and his posterity, 22,200, Numbers 26:12-14. Gad and his posterity, 40,500, Numbers 26:15-18. Judah and his posterity, 76,500, Numbers 26:19-22. Issachar and his posterity, 64,300, Numbers 26:23-25. Zebulun and his posterity, 60,500, Numbers 26:26, Numbers 26:27. Manasseh and his posterity, 52,700, Numbers 26:28-34. Ephraim and his posterity, 32,500, Numbers 26:35-37. Benjamin and his posterity, 45,600, Numbers 26:38-41. Dan and his posterity, 64,400, Numbers 26:42, Numbers 26:43. Asher and his posterity, 53,400, Numbers 26:44-47. Naphtali and his posterity, 45,400, Numbers 26:48-50. Total amount of the twelve tribes, 601,730, Numbers 26:51. The land is to be divided by lot, and how, Numbers 26:52-56. The Levites and their families, Numbers 26:57, Numbers 26:58. Their genealogy, Numbers 26:59-61. Their number, Numbers 26:23,000, Numbers 26:62. In this census or enumeration not one man was found, save Joshua and Caleb, of all who had been reckoned 38 years before, the rest having died in the wilderness, Numbers 26:63-65.

Verse 2

Take the sum of all the congregation - After thirty-eight years God commands a second census of the Israelites to be made, to preserve the distinction in families, and to regulate the tribes previously to their entry into the promised land, and to ascertain the proportion of land which should be allowed to each tribe. For though the whole was divided by lot, yet the portions were so disposed that a numerous tribe did not draw where the lots assigned small inheritances. See Numbers 26:53-56, and also see the note on Numbers 1:1.

Verse 10

Together with Korah - The Samaritan text does not intimate that Korah was swallowed up, but that he was burnt, as appears in fact to have been the case. And the earth swallowed them up, what time that company died; and the fire devoured Korah with the two hundred and fifty men, who became a sign.

Verse 11

The children of Korah died not - It is difficult to reconcile this place with Numbers 16:27, Numbers 16:31-33, where it seems to be intimated that not only the men, but the wives, and the sons, and the little ones of Korah, Dathan, and Abiram, were swallowed up by the earthquake; see especially Numbers 16:27, collated with Numbers 16:33. But the text here expressly says, The children of Korah died not; and on a close inspection of Numbers 16:27, we shall find that the sons and the little ones of Dathan and Abiram alone are mentioned. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out - and their wives, and their sons, and their little ones. Here is no mention of the children of Korah, they therefore escaped, while it appears those of Dathan and Abiram perished with their fathers. See the note on Numbers 16:30.

Verse 51

These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty - The following comparative statement will show how much some of the tribes had increased, and others had diminished, since the enumeration in Numbers 1.

d TribeChapter 26Chapter

1Variation

d

d Reuben

d 43,730

d to

d 46,5002,770 decrease

d

d Simeon

d 22,200

d to

d 59,30037,100 decrease

d

d Gad

d 40,500  
d to  
d 45,650 5,150 decrease  
d  
d Judah  
d 76,500  
d to  
d 74,600 1,900 increase  
d  
d Issachar  
d 64,300  
d to  
d 54,400 9,900 increase  
d  
d Zebulun  
d 60,500  
d to  
d 57,400 3,100 increase  
d  
d Manasseh  
d 52,700  
d to  
d 32,200 20,500 increase  
d  
d Ephraim  
d 32,500  
d to  
d 40,500 8,000 decrease  
d  
d Benjamin  
d 45,600  
d to  
d 35,400 10,200 increase  
d  
d Dan  
d 64,400  
d to  
d 62,700 1,700 increase  
d  
d Asher  
d 53,400  
d to  
d 41,500 11,900 increase  
d  
d Naphtali  
d 45,400  
d to  
d 53,400 8,000 decrease  
d  
d Total  
d 601,730  
d to  
d 603,550 1,820 decrease  
on the whole,  
in 38 years.  
d  
d Decrease in all, 61,020.  
d  
d Increase in all, 59,200.  
d  
d

Let it be observed,

1. That among these there was not a man of the former census, save Joshua and Caleb, see Numbers 26:64, Numbers 26:65.

2. That though there was an increase in seven tribes of not less than 74,800 men, yet so great was the decrease in the other five tribes, that the balance against the present census is 1,820, as appears above: thus we find that there was an increase of 601,728 from 603,550 in the space of thirty-eight years.

Notwithstanding the amazing increase in some and decrease in other tribes, the same sort of proportion is preserved in the east, west, north, and south divisions, as before; so as to keep the division of Judah, which was always in the front or van, the largest; and the division of Dan, which was always in the rear, the next in number. But it is worthy of remark that as they are now, properly speaking, to commence their grand military operations, so their front, or advanced division, is increased from 186,400 to 201,300; and their rear from 157,600 to 163,200. The first division is strengthened 14,900 men, and the last division 5,600 men. The reasons for this are sufficiently obvious.

Mr. Ainsworth has a curious remark on the number of families in the 12 tribes.

#### d Number of Families

d

d 1. Of Manasseh 87. Of Reuben 4

d

d 2. Of Benjamin 78. Of Issachar 4

d

d 3. Of Gad 79. Of Ephraim 4

d

d 4. Of Simeon 510. Of Naphtali 4

d

d 5. Of Judah 511. Of Zebulun 3

d

d 6. Of Asher 512. Of Dan 1

d

d

â€œIn all 57; to whom if we add the 12 patriarchs, and Jacob their father, the whole number is 70, the exact number of the souls in Jacobâ€™s house that went down to Egypt, Genesis 46:27.â€œ In a variety of things in this ancient economy there is a most surprising proportion kept up, which never could have been a fortuitous effect of general causes. But proportion, harmony, and order distinguish all the works of God, both in the natural and moral world.

#### Verse 55

The land shall be divided by lot - The word גורל (goral), translated lot, is supposed by some to signify the stone or pebble formerly used for the purpose of what we term casting lots. The word (hlot) is Anglo-Saxon, from to divide, or portion out, i. e., fortuitously: it answers to the Greek ἰστέλλω, which some think comes from ἰστέλλω to break; because the lot, being a sort of appeal to God, (â€œThe lot is cast into the lap, but the whole disposing thereof is of the Lord,â€œ Proverbs 16:33), broke off all contentions and litigations relative to the matter in dispute. From this original division of the promised land by lot to the children of Israel, all portions, appointments, offices, shares, or divisions in spiritual and ecclesiastical matters, were termed lots. So in the New Testament, the word ἰστέλλω, lot, is used to signify a portion of spiritual blessedness, and ἰστέλλω ἰστέλλω ἰστέλλω, a division by lot, an inheritance; and ἰστέλλω ἰστέλλω ἰστέλλω, the lotted or appointed persons to different works, shares, etc.; hence our word clergy, ἰστέλλω ἰστέλλω ἰστέλλω, persons appointed by lot to a lot, portion, or inheritance; see the case of Matthias, Acts 1:26. Persons thus appointed were by accommodation termed inheritors, because originally, when there could be no claims of exclusive right, all lands where a wandering tribe chose to take up its residence were divided by lot, as the promised land in the case before us. So Judah says to Simeon his brother, Judges 1:3: â€œCome up with me into my lot.â€œ And as God was ever supposed to be the whole disposer in such matters, whatever fell out in the course of Godâ€™s providence was called a lot. â€œThis is the lot of them that rob us;â€œ Isaiah 17:14. â€œThou hast neither part nor lot in this matter;â€œ Acts 8:21. A lot in the promised land was evidently typical of a place in eternal glory. â€œThat they may receive forgiveness of sins, and an inheritance ( ἰστέλλω ἰστέλλω ἰστέλλω, a lot) among them that are sanctified;â€œ Acts 26:18. â€œWho hath made us meet to be partakers of the inheritance, ἰστέλλω ἰστέλλω ἰστέλλω, of the lot) of the saints in light;â€œ Colossians 1:12. â€œWhich is the earnest of our inheritance, ( ἰστέλλω ἰστέλλω ἰστέλλω ἰστέλλω ἰστέλλω, of our allotted portion;â€œ) Ephesians 1:4.

“What is the riches of the glory of his inheritance, (  $\frac{1}{2}$  , allotted portion); Ephesians 1:18. As therefore the promised land was divided by lot to the believing Israelites, God determining the lot as he saw good, none of the people having any claim on or right to it; so the kingdom of heaven is a lot given by the mere good will of God to them that believe and obey him; for as unbelief and disobedience threw 600,000 people out of the inheritance of the promised land; so none who disbelieve God’s word, and rebel against his authority, shall ever enter into the kingdom of heaven - See Ainsworth. These things happened unto them for examples: see then, reader, that thou fall not after the same example of unbelief.