



ROUTE OF THE EXODUS (Nm 33, 1-49) — (a) From **Egypt to Sinai**: Departure from Rameses. Encampments at Succoth, Etham (Pi-hahiroth opposite Baal-zephon), Migdol, Marah, Elim, stopping place near the Red Sea, in the desert of Sin, Dophkah, Alush, Rephidim, Sinai desert (Nm 33, 11-15). (b) From **Sinai to Kadesh**: Encampments at Kibroth-hattaavah, Hazeroth, Rithmah, Rimmon-perez, Libnah, Risah, Kehelathah, Mount Shepher, Haradah, Makheloth, Tahath, Terah, Mithkah, Hashmonah; they encamp in the desert of Zin, that is, Kadesh (Nm 33, 15-30). (c) **Near Kadesh**: Encampments at Moseroth, Bene-jaakan, Mount Hor (Dt 10, 6; Bene-jaakan, Moserah) where Aaron dies (Nm 33, 30-38). (d) From **Kadesh to the frontier of Moab**: Hor-haggidgad (Dt 10, 6; Gudgedah), Jotbathah, Abronah, Ezion-geber, Zalmonah, Punon, Oboth, Iye-abarim (Nm 33, 37-44). (e) From the **frontier of Moab to the Jordan**: Starting from Iye-abarim they encamp at Dibon-gad, Almon-diblathaim, in the Abarim Mountains, and on the plains of Moab, near the Jordan at Jericho, between Beth-jeshimoth and Abel-shittim in the plains of Moab (Nm 33, 45-49). (f) **Order of encampment**: Cf. schema. (g) **Order of march**: army of Judah — Gershon and Merari with the tabernacle — Army of Reuben — Kohathites with the holy things — army of Ephraim — army of Dan.

³⁷The Reubenites rebuilt Heshbon, Elealeh, Kiriathaim, ³⁸Nebo, Baal-meon [names to be changed!], * and Sibmah. These towns, which they rebuilt, they called by their old names.

Other Conquests. ³⁹The descendants of Machir, son of Manasseh, invaded Gilead and captured it, driving out the Amorites who were there. ⁴⁰[Moses gave Gilead to Machir, son of Manasseh, and he settled there.] ⁴¹Jair, a Manassehite clan, campaigned against the tent villages, captured them and called them Havvoth-jair. ⁴²Nobah also campaigned against Kenath, captured it with its dependencies and called it Nobah after his own name.

CHAPTER 33

Stages on the Journey. ¹The following are the stages by which the Israelites journeyed up by companies from the land of Egypt under the guidance of Moses and Aaron. ²By the LORD's command Moses recorded the starting places of the various stages. The starting places of the successive stages were:

- ³ * They set out from Rameses in the first month,
on the fifteenth day of the first month.
On the Passover morrow the Israelites went forth
in triumph, in view of all Egypt,
⁴ While the Egyptians buried their first-born
all of whom the LORD had struck down;
on their gods, too, the LORD executed judgments.⁷

From Egypt to Sinai. ⁵Setting out from Rameses, the Israelites camped at Succoth. ⁶Setting out from Succoth, they camped at Etham near the edge of the desert. ⁷Setting out from Etham, they turned back to Pi-hahiroth, which is opposite Baalzephon, and they camped opposite Migdol. ⁸Setting out from Pi-hahiroth, they crossed over through the sea into the desert,¹ and after a three days' journey in the desert of Etham, they camped at Marah. ⁹Setting out from Marah, they came to Elim, where there were twelve springs of water and seventy palm trees, and they camped there.⁴ ¹⁰Setting out from Elim, they camped beside the Red Sea. ¹¹Setting out from the Red Sea, they camped in the desert of Sin. ¹²Setting out from the desert

of Sin, they camped at Dophkah. ¹³Setting out from Dophkah, they camped at Alush. ¹⁴Setting out from Alush, they camped at Rephidim, where there was no water for the people to drink.⁵ ¹⁵Setting out from Rephidim, they camped in the desert of Sinai.⁶

From Sinai to Kadesh. ¹⁶Setting out from the desert of Sinai, they camped at Kibroth-hattaavah. ¹⁷Setting out from Kibroth-hattaavah, they camped at Hazeroth.² ¹⁸Setting out from Hazeroth, they camped at Rithmah. ¹⁹Setting out from Rithmah, they camped at Rimmon-perez. ²⁰Setting out from Rimmon-perez, they camped at Libnah. ²¹Setting out from Libnah, they camped at Rissah. ²²Setting out from Rissah, they camped at Kehelathah. ²³Setting out from Kehelathah, they camped at Mount Shepher. ²⁴Setting out from Mount Shepher, they camped at Haradah. ²⁵Setting out from Haradah, they camped at Makheloth. ²⁶Setting out from Makheloth, they camped at Tahath. ²⁷Setting out from Tahath, they camped at Terah. ²⁸Setting out from Terah, they camped at Mithkah. ²⁹Setting out from Mithkah, they camped at Hashmonah. ³⁰ * Setting out from Hashmonah, —

From Mount Hor to Ezion-geber. They camped at Moseroth. ³¹Setting out from Moseroth, they camped at Bene-jaakan. ³²Setting out from Bene-jaakan, they camped at Mount Gidgad. ³³Setting out from Mount Gidgad, they camped at Jotbathah. ³⁴Setting out from Jotbathah, they camped at Abronah. ³⁵Setting out from

¹ Dt 3, 15.—² Dt 3, 14.—³ Ex 12, 12, 29, 37.—⁴ Ex 14, 2.—⁵ Ex 15, 22.—⁶ Ex 15, 27.—⁷ Ex 17, 1.—⁸ Ex 19, 2.—⁹ 17: Nm 11, 34f.

32, 36: The phrase in brackets is a gloss, warning the reader either to change the order of the preceding names, or, more probably, to read some other word, such as *braketh*, "shame," for *haud*. They called by their old names: literally, "they called by their names" (see Textual Notes); however, some underlined the current Hebrew text to mean, "they called by new names."

33, 1ff: This list of camping sites was drawn up by Moses, as v 2 expressly states. However, in its present form it probably includes some glosses. Moreover, a comparison with the more detailed accounts of the journey as given elsewhere shows that this is not complete. It records just forty camping sites, not counting the starting place, Rameses, and the terminus, the plains of Moab. This number, which corresponds exactly to the forty years of wandering in the desert, is probably a schematic device. Besides, it seems that in its present form the order of some of these names has been disturbed. Several names listed here are not recorded elsewhere.

33, 3f: These two verses were probably borrowed from some ancient song celebrating the exodus from Egypt.

33, 30-36: Moseroth is mentioned in Dt 10, 6 (in the form of "Moserah"), as the place where Aaron died. It must therefore have been close to Mount Hor; cf Nm 20, 22ff. It seems very probable that the section vv 36b-41a stood originally immediately after v 30a.

Conquest and Division of Canaan

Abronah, they camped at Ezion-geber, —

From Kadesh to Mount Hor. They in the desert of Zin, at Kadesh.¹ ²Setting out from Kadesh, they camped at Hor on the border of the land of ³⁸[Aaron the priest ascended Mount Hor at the LORD's command, and there in the fortieth year from the departure of the Israelites from the land of Egypt the first day of the fifth month. He was a hundred and twenty-three years old when he died on Mount Hor. ⁴⁰When the Canaanite king of Arad lived in the Negeb in the land of Edom, he heard that the Israelites were coming. ⁴¹Setting out from Mount Hor, —

From Ezion-geber to the Plains of Moab. They camped at Zalmonah. ⁴²Setting out from Zalmonah, they camped at Punon. ⁴³Setting out from Punon, they camped at Oboth. ⁴⁴Setting out from Oboth, they camped at Iye-abarim on the border of Moab. ⁴⁵Setting out from Iye-abarim, they camped at Dibon-gad. ⁴⁶Setting out from Dibon-gad, they camped at Almon-dibon. ⁴⁷Setting out from Almon-dibon, they camped in the mountains opposite Nebo. ⁴⁸Setting out from the Abarim Mountains, they camped on the plains of Moab along the stretch of the Jordan. ⁴⁹Their camp was on the Jordan on the plains of Moab: from Beth-jeshimoth to Abel-shittim.

Conquest and Division of Canaan. The LORD spoke to Moses on the plains of Moab beside the Jericho stretch of the Jordan and said to him: ⁵¹"Tell the Israelites: When you go across the Jordan into the land of Canaan, ⁵²drive out all the inhabitants of the land before you; demolish their stone figures and molten images, demolish all their high places.⁴

⁵³"You shall take possession of the land and settle in it, for I have given the land as your property. ⁵⁴You shall divide the land among yourselves by clan, assigning a large heritage

¹ 36f: Nm 20, 1, 22.—² Nm 20, 25; Dt 32, 50-54, 13; Dt 7, 5; 12, 3.—³ Nm 26, 53ff.—⁴ Jos 1, 3-4; Jos 15, 1f.—⁵ Jos 15, 3.—⁶ Jos 15, 4.

33, 40: The verse begins the same account of the death of Aaron as is given in Nm 21, 1ff, where it also follows the account of Aaron's death.

33, 41b-49: It seems that this section stood immediately after v 36a.

34, 6: The Great Sea: the Mediterranean.

34, 7: Mount Hor: different from the one which is mentioned in Nm 20, 22; 33, 37f.

the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."¹⁸ Pilate said to him, "What is truth?"

When he had said this, he again went out to the Jews and said to them, "I find no guilt in him."¹⁹ But you have a custom that I release one prisoner to you at Passover.* Do you want me to release to you the King of the Jews?²⁰ They cried out again, "Not this one but Barabbas!"²¹ Now Barabbas was a revolutionary.

CHAPTER 19

¹ ^ε Then Pilate took Jesus and had him scourged.² And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak,³ and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly.⁴ Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him."⁵ So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!"⁶ When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him."⁷ The Jews answered,⁸ "We have a law, and according to that law he ought to die, because he made himself the Son of God."⁹ Now when Pilate heard this statement, he became even

¹ ^ε Jn 8, 47; 1 Tm 6, 13.—f 38b-40; Mt 27, 15-26; Mk 15, 6-15; Lk 23, 18-25; Acts 3, 14.—g 1-16; Mt 27, 27-31; Mk 15, 16-20; Lk 23, 13-25.—h Jn 18, 30.—i Is 52, 14.—j Jn 18, 31; 19, 15.—k Jn 10, 33-36; Lk 24, 16.—l Jn 7, 28.—m Jn 3, 27; 10, 18; Rom 13, 1.—n Acts 17, 7.—o 17-22; Mt 27, 32-37; Mk 15, 21-26; Lk 23, 26-35.

18, 39: See the note on Mt 27, 15.

18, 40: Barabbas: see the note on Mt 27, 16-17. Revolutionary: a guerrilla warrior fighting for nationalistic aims, though the term can also denote a robber. See the note on Mt 27, 38.

19, 1: Luke places the mockery of Jesus at the midpoint in the trial when Jesus was sent to Herod. Mark and Matthew place the scourging and mockery at the end of the trial after the sentence of death. Scourging was an integral part of the crucifixion penalty.

19, 7: Made himself the Son of God: this question was not raised in John's account of the Jewish interrogations of Jesus as it was in the synoptic account. Nevertheless, see Jn 5, 18; 8, 53; 10, 36.

19, 12: Friend of Caesar: a Roman honorific title bestowed upon high-ranking officials for merit.

19, 13: Seated him: others translate "(Pilate) sat down." In John's thought, Jesus is the real judge of the world, and John may here be portraying him seated on the judgment bench. Stone Pavement: in Greek *lithostratos*; under the fortress Antonia, one of the conjectured locations of the praetorium, a massive

more afraid,⁹ and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him.¹⁰ So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?"¹¹ Jesus answered [him], "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin."¹² Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar.* Everyone who makes himself a king opposes Caesar."¹³

¹³ When Pilate heard these words he brought Jesus out and seated him* on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha.¹⁴ It was preparation day for Passover, and it was about noon.* And he said to the Jews, "Behold, your king!"¹⁵ They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar."¹⁶ Then he handed him over to them to be crucified.*

The Crucifixion of Jesus. So they took Jesus,¹⁷ and carrying the cross himself* he went out to what is called the Place of the Skull, in Hebrew, Golgotha.¹⁸ There they crucified him, and with him two others, one on either side, with Jesus in the middle.¹⁹ Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews."²⁰ Now many

stone pavement has been excavated. Gabbatha (Aramaic rather than Hebrew) probably means "ridge, elevation."

19, 14: Noon: Mk 15, 25 has Jesus crucified "at the third hour," which means either 9 a.m. or the period from 9 to 12. Noon, the time when, according to John, Jesus was sentenced to death, was the hour at which the priests began to slaughter Passover lambs in the temple; see Jn 1, 29.

19, 16: He handed him over to them to be crucified: in context this would seem to mean "handed him over to the chief priests." Lk 23, 25 has a similar ambiguity. There is a polemic tendency in the gospels to place the guilt of the crucifixion on the Jewish authorities and to exonerate the Romans from blame. But John later mentions the Roman soldiers (23), and it was to these soldiers that Pilate handed Jesus over.

19, 17: Carrying the cross himself: a different picture from that of the synoptics, especially Lk 23, 26, where Simon of Cyrene is made to carry the cross, walking behind Jesus. In John's theology, Jesus remained in complete control and master of his destiny (cf Jn 10, 18). Place of the Skull: the Latin word for skull is *calvaria*; hence "Calvary." Golgotha is actually an Aramaic rather than a Hebrew word.

19, 19: The inscription differs with slightly different words in each of the four gospels. John's form is fullest and gives the equivalent of the Latin *INRI = Jesus Nazarenus rex Iudaeorum*. Only John mentions its polyglot character (20) and Pilate's role in keeping the title unchanged (21-22).



WAY OF THE CROSS (VIA DOLOROSA) sentenced to death is uncertain. Very of the temple area.

Pictured above is the street leading in the church of the Holy Sepulchre. Simon the Cyrenian who helped Jesus

ites (cf Jgs 21, 8 where it is translated "assembly"). (2) In the New Testament, it refers first to the assembly of the Christians of Jerusalem (Acts 5, 11). Later, the word was applied to each of the communities founded by St. Paul (1 Cor 1, 2). Finally, it designates the totality of Christians and that ideal church which will be fully realized only at the end of times. In this sense, the church is the body of Christ (Mt 16, 18).

CIRCUMCISION. Removal of the prepuce. It is a very ancient ethical practice which the Hebrews converted into a religious rite. Abraham received it as a sign of the covenant (Gn 17, 10ff). Later, the prophets stressed the fact that this bodily mark has no value unless it is accompanied by an "internal circumcision" signifying moral purity (Jer 9, 25f).

CLAUDIUS. Roman emperor, nephew of Tiberius. He reigned from 41 to 54 A.D. and passed a decree expelling the Jews from Rome which affected Christians also, among them Aquila and Priscilla (Acts 18, 2).

CLOPAS. Husband of Mary, the mother of James and Joseph (Jn 19, 25). He is not to be confused with Cleopas, one of the disciples of Emmaus (Lk 24, 18).

CLOUD. Sign and symbol of the divine presence, for example: on Mt. Sinai (Ex 19, 9), in the desert (Ex 40, 36), at the dedication of the temple by Solomon (1 Kgs 8, 10), over Jesus at his transfiguration (Mt 17, 5), and at his ascension (Acts 1, 9).

COIN. A small piece of metal issued as money by a government. Its value is stamped on it (Mt 22, 19ff). See **MONEY**.

COMING. Translation of the Greek word *parousia*. This word designates the second coming of Christ for the last judgment (Mt 24, 3; 1 Thes 4, 15). The belief in a twofold messianic coming distinguishes the Christian mentality from Jewish messianism.

COMMUNION. State in which the faithful is united to God, is close to God, and enjoys his intimacy. Christianity has as its object to place us in communion with the Father and the Son through the action of the Holy Spirit, that is, to give us a share in the divine life (Jn 15). In the Bible, the word never signifies sacramental communion in the Eucharist.

CONFESS. This word has two meanings: (1) to proclaim one's faith or the wonders of God (outwardly and forcibly) (Rom 10, 9-10); (2) to confess one's sins (Lv 5, 5; Nm 5, 7).

CONSECRATE. Withdrawal of an object or person from secular use so as to transfer it into the domain of God and keep it there (Ex 13, 1; 30, 29).

CONVERSION. This word is frequently associated with other terms of repentance and penitence. It signifies changing one's life. In their preaching, the apostles ask that their hearers be converted (repent) and be baptized (Acts 2, 38). In the Bible, the word conversion is never used in the sense of "changing one's religion."

CORINTH. Capital of the province of Achaia, and an extremely commercial city. St. Paul made it the center of his activity in Greece (Acts 18, 1-11).

COURTS. See **TEMPLE**.

COVENANT. Man has always sought to place himself in contact with the divinity. In sacred history, this contact has taken the form of a kind of contract between God and the people of Israel. But there had already been a personal covenant between God and Noah (Gn 6, 18-22), and between God and Abraham (with the sign of circumcision: Gn 17, 10-14). This covenant is made by God without the opinion of the other party being asked. It is therefore gratuitous. But it is bilateral by reason of the promises of the contracting parties: the people promise to observe the law, and God promises to reward fidelity (Ex 19, 4-8; Dt 5, 1-21).

Unfortunately, the people were often unfaithful. It is then that the prophets promise (for the messianic times) a new covenant in which the union between God and man will no longer be solely in a national religion but in an interior and spiritual piety (Jer 31, 31-34; 11, 1-17).

This hope is realized by the Gospel in Jesus Christ, in whom Christians receive the grace promised (Mt 26, 28; Heb 10, 9-18).

Hence, the two parts of the Bible were designated by the first Christians with the terms Old Covenant, New Covenant. However, since the Greek word *diatheke* (covenant) also signifies testament, the custom arose (we do not know why) in Latin and the modern languages of using this latter word, even though the meaning is almost incomprehensible.

CREATION. This notion is at the basis of the faith of Israel. It is presented not only as an abstract notion (2 Mc 7, 28), but also as the corollary to the existence of an active Creator, present in the world (Ps 104; Jb 38). It expresses itself in popular cosmological descriptions of the time (Gn 1-3) and establishes the fundamental relation between man and God in the Judaeo-Christian religion. The revelation and redemption of the Messiah sometimes appears as a re-creation "new world," "new heaven" (Is 45, 8), reestablishing the order and first destiny of things and of men, lost through sin.

CROSS. This instrument of Roman torture reserved for slaves was particularly infamous. It was known to Jesus who preached a type of detachment to his disciples which would go as far as this humiliation of the cross (Mt 10, 38). He himself followed this way of self-denial out of love and obedience (Phil 2, 8). The death on the cross of the Messiah, Son of God, is a scandal, the paradox which will become the most incontestable historical and spiritual center of the work of salvation accomplished by Jesus (1 Cor 1, 18-23). By his abasement on the cross which paid men's debt to sin and crushed the devil (1 Cor 2, 8; Col 2, 14) Jesus is elevated (2 Cor 13, 4) and the wood of infamy has become a tree of life (Rv 2, 7). Crucified with Christ through baptism