

Numbers 11:24–29;

Num. 11:24 And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

“*Moses went out* — Either from the sanctuary, into which he had entered to receive God’s answers from the mercy-seat, or he went out from his tent to the people. *And gathered the seventy men* — They are called seventy from the stated number, though two of them were lacking, as the apostles are called *the twelve*, ([Matthew 26:20](#),) when one of that number was absent. *Round the tabernacle* — Partly that the awe of God might be imprinted upon their hearts, that they might more seriously undertake, and more faithfully manage their high employment; but principally, because that was the place where God manifested himself, and therefore there he would bestow his Spirit upon them.” (Benson Commentary).

“He gave of his Spirit to the seventy elders. They discoursed to the people of the things of God, so that all who heard them might say, that God was with them of a truth. Two of the elders, Eldad and Medad, went not out unto the tabernacle, as the rest, being sensible of their own weakness and unworthiness. But the Spirit of God found them in the camp, and there they exercised their gift of praying, preaching, and praising God; they spake as moved by the Holy Ghost. The Spirit of God is not confined to the tabernacle, but, like the wind, blows where He listeth. And they that humble themselves shall be exalted; and those who are most fit for government, are least ambitious of it.” (Matthew Henry).

25And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

“The Lord came down in a cloud, **i.e.**, in the cloud which was the symbol of his perpetual presence with. them. At other times this cloud dwelt (אֲשַׁכַּן) above the tabernacle, soaring steadily above it in the clear air; but on certain occasions, for greater impressiveness, the cloud came down and filled the tabernacle, or at any rate the entrance of it, while Moses stood without” (Pulpit Commentary).

The cloud in Exodus represents the ‘presence’ of God.

26But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

“Of them that were written - i. e. enrolled among the Seventy. The expression points to a regular appointment duly recorded and permanent.” (Barnes Notes).

27And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

“This phenomenon in the camp itself produced such excitement, that a boy (הַנֶּעֱר, with the article like הפליט in [Genesis 14:13](#)) reported the thing to Moses, whereupon Joshua requested Moses to prohibit the two from prophesying. Joshua felt himself warranted in doing this, because he had been Moses' servant from his youth up (see at [Exodus 17:9](#)), and in this capacity he regarded the prophesying of these men in the camp as detracting from the authority of his lord, since they had not received this gift from Moses, at least not through his mediation. Joshua was jealous for the honour of Moses, just as the disciples of Jesus, in [Mark 9:38-39](#), were for the honour of their Lord; and he was reprov'd by Moses, as the latter afterwards were by Christ.” (Keil and Delitzsch Biblical Commentary on the Old Testament)

28And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

“Joshua was a chosen man from his youth.”

“At time he was probably fifty or sixty.

29And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!

“Enviest thou for my sake? — Art thou grieved because the gifts and graces of God's Spirit are imparted to others besides me? Or rather, Art thou jealous for my sake? Art thou afraid that their exercising these prophetic gifts will be a diminution of my honour? Would God that all the Lord's people were prophets — That they were all so inspired by his Spirit as to be enabled to speak to his praise, and to the edification of others! He saith prophets, not rulers, for that, he knew, could not be.”
(Benson Commentary)

PROPHET. A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth.
(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 593:4)