

200729-4 Nu 14, Israel's Rebellion & 40-Year Punishment—CThurman

The LORD commanded Moses to send out twelve men, one from each tribe, men that were leaders among the people.

A correction to a misstatement in the last lesson.

Concerning the order of the tribes, as given in chs. 1 and 13, they are arranged in the following order:

- The four eldest sons of Jacob through Leah (excepting Levi) (R, S, J, I)
- The four youngest sons of Jacob. (Z, E, M, B) And,
- The children of the handmaids. (D, A, G, N)

At first glance of Numbers 13.1, 2 it appears that the LORD commanded that Israel send forth their spies to search the land of Canaan. However, considering Deu.1.19-40, when the nation had arrived to the place called Kadeshbarnea then Moses encouraged the people to go up and possess the land that the LORD promised to them. (vss.19-21) But instead the people proposed sending spies to search out the land supposedly to determine the best way to go up and into what [kind of] cities they would come. (v.22) And to this proposal Moses consented and, according to Nu.13.1, the LORD allowed. In light of these things the LORD directed Moses to choose out one leader of each of the twelve tribes to spy out the land. This they did and sent the spies on their way. After forty days of searching out the land, these spies returned to report their finding to Moses, Aaron, and the whole congregation. Ten of the twelve brought an evil report and two (namely Caleb and Joshua), a good report. This was not at all what Moses expected. The people, instead of being encouraged to go up and possess the land were discouraged from it. Israel then rebelled against the LORD *and the LORD heard the voice of their words.* (Deu.1.34)

In this 14th chapter is the 13th of 21 rebellious acts recorded from the time Israel was delivered from Egyptian bondage to the time they went in to possess the land of Canaan 40 years later. (cf. G. E. Jones, *'Christ Revealed in the Tabernacle'*, p.32)

**1 ¶ And all the congregation lifted up *their voice, and cried;*
and yielded —**

lifted up, נִשָּׂא, Qal fut. of the verb root נָשָׂא, na-sa, *to bear, to carry, to lift up*

and cried, נִתַּן, Qal fut. of the verb root of נָתַן, na-than, *to give, to set, to commit, to yield*; cf. v.4, **Let us make**, v.8, **give**.

and the people wept that night.

**2 And all the children of Israel murmured against Moses and against Aaron:
harbored**

murmured, נִלְלוּ, Niphal (simple passive) fut. of לָלוּ, loon or לָיַן, leen, is in Hiphil (causative) and Niphal (passive) is tss. with the English verb *to murmur* (16); in Hiphil it is twice tss. *to lodge*, which is the major tss. of this verb in Qal, *to tarry, lodge, abide, remain, endure, dwell, continue*, which is as the Gr. verb μένω, menō.

Wigram refers to Jer.4.14, and Gesenius to tss this *harboured*. In light of the evil report that they heard the people *remained, dwelt, and lodged* upon the bad reported.

לו

**and the whole congregation said unto them, Would God that we had died
Oh that we had died**

לו

**in the land of Egypt! or would God we had died in this wilderness!
Oh that we had died in this wilderness**

Be careful what you wish for! ... cf. v.32

**3 And wherefore hath the LORD brought us unto this land, to fall by the sword,
why**

**that our wives and our children should be a prey?
booty**

a prey, לָבַז, masc. sing. noun of בָּזַז or בָּזַ, bahz or baz tss. a prey, a spoil, a booty; the verb בָּזַז, bah-zaz', is tss. to spoil, to catch, to be a prey, to rob.

were it not better for us to return into Egypt?

Since the LORD had delivered Israel from Egyptian bondage certainly Egypt could never be to them what it used to be, any more than since the Lord delivered us from the condemnation of the world so the world can never be what it used to be to us. Once we are Christ's the world will never appear the same to us again. Our view has been changed. We have a whole new perspective of the world.

... were it not better for us to return into Egypt? Proof positive that ... *The heart is deceitful above all things, and desperately wicked: who can know it?* (Jer 17:9) How soon they had forgotten the misery of the past. They were slaves to Pharaoh. Their sons were condemned to die as soon as they were born. Their taskmasters were harsh and cruel.

נָתַן ראשׁ

4 And they said one to another, Let us make a captain,
lit., a head

let us make, הִנָּתַן, Qal fut. of נָתַן, nathan, to give; cf. v.1, 8.

and let us return into Egypt.
be restored to

and let us return, וְנָשׁוּבָה, Qal. fut. of שׁוּב, tss. to return, come again, turn again, turn away, turn back, be restored.

5 ¶ Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

assembly, קָהָל, qa-hal, a masc. noun tss. multitude, company, assembly, congregation.

congregation, עֵדָה, [g]eh-dah, a fem. noun tss. congregation, assembly, people, company, swarm, multitude.

6 And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:

tear

search, וַיִּתְרוּ, Qal fut. 3ppl. masc. of תָּרוּ, toor; tss. to search, to espy, to search out, to spy out, to seek, merchantmen; cf. Nu.10.33; 13.2 (twice), 16, 17, 21, 25, 32; 14.6, 7, 34, 36, 38; 15.39.

rent, קָרַעַי, Qal pret. of קָרַע, tss. to rend, tear, cut out.

7 And they spake unto all the company of the children of Israel, saying,
congregation

R-L טוֹבָה הָאָרֶץ מְאֹד מְאֹד

The land, which we passed through to search it, is an exceeding good land.
over or by

exceedingly is the result of the duplication of the Hebrew masc. noun מְאֹד, m^e-ohd.

נָתַן,

8 If the LORD delight in us, then he will bring us into this land, and give it us;

delight, נִיִּיץ, Qal pret. and tss. to delight, to like, to please, to will, to favor, to desire, to move.

a land which floweth with milk and honey.
gushes out or issues

floweth, זָבַח, Qal part. act. fe. of זָבַח, tss. to gush out, to flow, to run, to issue, to be a running issue.

9 Only rebel not ye against the LORD, neither fear ye the people of the land;
revolt

dict. to revolve or roll back

v.35, defines their rebellion ... *are gathered together against me*

rebel, תִּמְרָדוּ, Qal fut. of מָרַד, and always tss. *to rebel* (25),

for they are bread for us:

We can eat them up like we eat our bread.

their defense is departed from them, and the LORD is with us: fear them not.
10 But all the congregation bade stone them with stones.

said to stone

stone, לְרִגּוֹם, Qal infin. of רָגַם, and always tss. *stone* (16) and with reference to capital punishment.

The truth isn't popular, sometimes even among the children of God, much less among those that are without Christ. Here the people would put to death by stoning the servants of the LORD. Then, in some extraordinary way the LORD appeared in the tabernacle.

And the glory of the LORD appeared in the tabernacle of the congregation

was seen or

was visible

before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people provoke me?

provoke, יִנְאָצֵנִי, Piel (intensive act.) fut. of נָאָץ, and tss. *to contemn, despise, abhor, provoke, blaspheme*; Piel would communicate the busy activity in and the repetitive nature of the provocation.

and how long will it be ere they believe me,

they will not believe in

believe, לא־יֶאֱמִינוּ, Hiphil (causative act.) fut. of אָמַן, and tss. to be faithful, to be established, to be verified, to be sure, to believe, to trust.

for all the signs which I have shewed among them?
done or worked

12 I will smite them with the pestilence, and disinherit them,

with the pestilence, בַּדָּבָר, masc. sing. noun w/prefixed preposition בְּ, for הִבָּ, with the or by the; see דָּבָר, deh-ver, tss. pestilence, murrain, plague; in Ex.9.3 all of the cattle of Egypt died; there are sicknesses, weaknesses or diseases (in his old age Asa died from a disease in his feet [because he sought not the LORD; Ahaziah fell down through a lattice and was injured and become sick; the LORD smote Jehoahaz with a very dreadful disease in his bowels so that after two years they gushed out by reason of his disease) but pestilence is an outbreak sicknesses.

Lev.26.23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant (the 'if,' 'then'); and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight (ration): and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

and disinherit, Hiphil (causative act.) fut. of יָרַשׁ, ya-rash, tss.

Nu.14.24, Hiphil fut.; 13.30; 27.11, Qal pret.; 21.24, 35, Qal fut.; 36.8, Qal part (Poel); Nu.33.52, 53, Hiphil pret., to possess; Nu.21.32, Qal fut. & Hiphil fut.; 32.21, Hiphil infin.; 33.55, Hiphil fut., to drive out; Nu.33.29, Hiphil fut., to dispossess Nu.14.12, Hiphil fut., to disinherit.

also tss. in other Scriptures as to cast out, to succeed, to enjoy, to inherit, to expel, to destroy.

גָּדוֹל

and will make of thee a greater nation and mightier than they.
[nation]

mightier, עָצוּם, adj., mighty, mightier, great, strong.

13 And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;)

14 And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face,
eye with eye

and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

15 Now if thou shalt kill all this people as one man,

now ... thou shalt kill, הָמַתָּה, Hiphil (causative act.) pret. of מָתָה, to destroy, kill, slay.

Meaning, to destroy the whole lot of Israel as one ...

***then the nations which have heard the fame of thee will speak, saying,
16 Because the LORD was not able to bring this people into the land which he
swore unto them, therefore he hath slain them in the wilderness.***

Though the LORD could bring them out of Egypt He could not bring them any further.

***17 And now, I beseech thee, let the power of my Lord be great, according as
thou hast spoken, saying,***

***18 The LORD is longsuffering, and of great mercy, forgiving iniquity and
transgression, and by no means clearing the guilty, visiting the iniquity of the
fathers upon the children unto the third and fourth generation.***

***19 Pardon, I beseech thee, the iniquity of this people according unto the
greatness of thy mercy, and as thou hast forgiven this people, from Egypt even
until now.***

Moses recalls the word of the LORD that was spoken in the day when the tables of the covenant were renewed.

*Ex 34:6 And the LORD passed by before him, and proclaimed, The
LORD, The LORD God, merciful and gracious, longsuffering, and
abundant in goodness and truth,*

*7 Keeping mercy for thousands, forgiving iniquity and transgression
and sin, and that will by no means clear the guilty; visiting the iniquity
of the fathers upon the children, and upon the children's children,
unto the third and to the fourth generation.*

*8 And Moses made haste, and bowed his head toward the earth, and
worshipped.*

*9 And he said, If now I have found grace in thy sight, O Lord, let my
Lord, I pray thee, go among us; for it is a stiffnecked people; and
pardon our iniquity and our sin, and take us for thine inheritance.*

*10 ¶ And he said, Behold, I make a covenant: before all thy people I
will do marvels, such as have not been done in all the earth, nor in
any nation: and all the people among which thou art shall see the
work of the LORD: for it is a terrible thing that I will do with thee.*

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee ...

20 ¶ *And the LORD said, I have pardoned according to thy word:*

In effect, by what follows, it would be evident to all that it wasn't that the LORD could not bring in this generation, but that He would not. That He could is proved by the fact that He would bring in the next generation.

21 *But as truly as I live, all the earth shall be filled with the glory of the LORD.*

22 *Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;*

The ten national rebellious acts to which this refers are recorded in Ex.14.11; 15.24; 16.2, 20, 27; 17.2; 32.1; Nu.11.1, 4; 14.1. So far there have been three Individual acts of rebellion, and these are recorded in Lev. 10.1, of Nadab & Abihu; 24.11, the son of an Egyptian; Nu.12.1, Miriam.

Ten is the number which represents the *law*. They have broken the law of God and receive a just sentence to death.

Ro 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Ro 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Jas 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

23 Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it:

24 But my servant Caleb, because he had another spirit with him,

he had another spirit, meaning he had a spirit different from the others that rebelled against the LORD.

and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

I can't say for certain, but the non-mention of Joshua at this place might be because he was at this time younger than 20 years of age. (cf. Nu.11.28) Caleb was at this time 40 years of age, but because he believed God the LORD exempted him from the judgment, along with Moses and Aaron, which fell upon all the others. (cf. Jos.14.6-10)

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

At this the LORD commanded Israel to turn back into the wilderness as it led to the Red Sea.

26 And the LORD spake unto Moses and unto Aaron, saying,

27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

The judgment of the LORD is a giving over to the things that had the dominion over them.

Ro.1.24, gave them up to uncleanness

Ro.1.26, gave them up to vile affections

Ro.1.27, receiving in themselves that recompense of their error

Ro.1.28, gave them over to a reprobate mind

'They were punished by their wishes being granted to die in that wilderness.' *J-F-B Bible Commentary*, p.548 (referring to Nu.14.2)

29 Your carcasses shall fall in this wilderness;

carcasses, פגרה, peh'-ger, masc. noun tss. carcass, dead body, corpse.

That generation of the LORD's people, the warriors that had been counted in the beginning of this book of Numbers would become weak, sickly and die wandering in the wilderness.

1Co 11:30 For this cause many are weak and sickly among you, and many sleep.

and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

This *whole number* refers to the number of *able men* that could *go forth to war in Israel*. (cf. Nu.1.2,3) There were a total of 603,550 men that were 20+ years of age. These shall all die over the next forty years as the LORD leads Israel through the wilderness area located between Egypt and Edom. There is instruction in this OT historical account that the NT Christian can receive. There is in this a type or example in this for us so that we might receive a good admonition from the LORD. The apostle Paul wrote,

1Co.10.11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

In this account the warriors of Israel's first generation (birth) were not allowed to go up to possess the land of promised. It is the next, second generation that shall. Interesting that at this place it is the man of war under consideration. The type there teaches us the real here.

1Co.10.3 For though we walk in the flesh, we do not war after the flesh ...

Eph.6.13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Possessing the land was a real thing, a real opportunity lost for the nation of Israel. They were rejected because of unbelief and apostasy. (cf. He.3.9-12) The application that we can make as NT Christians is that we are to *Fight the good fight of faith, lay hold on eternal life* (cf. 1Ti.6.12) It is only by a continual warfare of the spirit against the flesh that we possess the land; that is, that we live in this present time and place as possessors of a land that we shall one day inherit. And when I say that we, the saints of the NT churches, shall one day inherit the land I don't mean to say that the churches have a land grant like the nation of Israel has received from the LORD. (cf. Ge.13.14-17) But the faithful shall reign in the earth as kings and priests unto God with Jesus Christ in His second coming. (cf. 2ti.2.12; Re.5.10; 20.6) Where yours and my appointed place to reign will be I don't know, but we shall reign on this earth one day. The faithful shall inherit the earth.

Mt 5:5 Blessed are the meek: for they shall inherit the earth.

Now we are to walk by faith; we are to live upright in the earth; we are to live above the world, its abuses, its sins, its lusts, and its darkness. We are to live in this present world with a heavenly mindedness. (cf. Col.3.2) While we are not *of* this world we are certainly in it. (cf. Jn.17.11-14; 1Jn.4.4-6) The type for *possessing the land* doesn't mean that Christians have a *land* per se as Israel has a land. It doesn't mean that Christians are to fight for the establishment of a Christian community, a Christian city, a Christian state, a Christian country, or a Christian world. That will be NEVER become a reality on this side of the second coming of Jesus Christ, though He has certainly purchased everything to be His own by His shed. He is Lord of everything. (Dan.7.14; Mt.13.44; 2Pe.2.1, the Lord, Gr. despótēs, that bought them, the unbelieving also, to dispose with them as pleases Him.) The Catholics have attempted this experiment and rightly so have failed. The Protestants attempting the same have also failed. This type for *possessing* the land means that the Christian lives as he ought to live now, immediately, in this day. He is to walk by the faith of Christ, day by day, as

a sojourner through this present evil world. Notice how this is demonstrated in the lives of the faithful ministers of Jesus Christ. Pay particular attention to the last verse, verse 10. This is something that all Christians should strive to emulate.

2Co.6.1 ¶ We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 (For he saith [Is.49.8], I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

The day is now the day of our deliverance, our preservation, our being kept, our being reserved, our being made whole, our being healed.

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Read also,

1Co.3.18 ¶ Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 ¶ Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ is God's.

Israel was barred from entering into the land because of their unbelief, but in that condition it would have been impossible for them to have waged a successful warfare against the enemies of the land. In comparison to the enemies that presently possessed the land Israel was as grasshoppers, little and weak. The enemies were giants, tall and strong. (cf. Nu.13.33) To conquer them would have required more than the mere force of natural arms to drive out the inhabitants of the land. But this is what that first generation of warriors represents: the mere force of natural arms, flesh and blood. However, when the time comes for Israel to go up into the land of promise that old generation will have all fallen in the wilderness and another new generation, a second generation, raised to stand in their place, a renewed army fully equipped and able to conquer the enemy and take possession of the land. For NT believers, taking possession of the land, living in the land as proper children of God requires faith in Christ. Faith in Christ is trusting God. It is receiving His word as it is written. It is making personal application of it to one's life. These are engaged in a spiritual warfare against which the flesh, its carnal weapons are useless.

Ro.7.23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

1Co.10.4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ ...

Eph.6.11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin ...

1Jo 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Who are the enemies that the Christian faces day after day? While it is true that there are enemies *out there*, outside of us, that Satan uses for His wicked purposes (Ac.13.8; Eph.6.12; 2Ti.4.14), the most harmful, destructive, deceitful and dangerous enemy is my old, original, sinful nature, which still has effect upon my heart and mind. (cf. Jer.17.9; Ro.8.7) It is true that when my *mind's eye* is fastened only upon Christ all opposition and every contradiction is powerless. (Mt.14.28-31) But as soon as I am distracted from following after Christ is as soon as I begin to lose the fight. (cf. Ex.17.9-13, Joshua & Hur holding up the hands of Moses in the battle against Amalek; Mt.14.25-31, Peter walking upon the water in the midst of the storm.)

Most of us are not surprised to hear that the mind is the major battlefield for the Christian. It is here where the conflict is fought; where the battles are won or lost. It is for this reason that Christians should have the word of God stowed away in their hearts: to keep us from sin.

Ps 119:11 Thy word have I hid in mine heart, that I might not sin against thee.

The word of God received and understood by faith strengthens us to stand fast through every conflict that is inside and outside of us.

Eph.6.14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God ...

1Pe.5.8 ¶ Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

For unbelief Israel was not allowed to possess the land of promise. Their entire first army pined away over a period of forty long years as they wandered in the wilderness. And rightfully so, in their present condition of unbelief, before they ever engaged the enemy they were overcome. But as it was with them so it is with us that have believed in Christ. As long as we lean to the flesh and to our own reasoning and capabilities we cannot walk after the Spirit and win in any conflicts. Only as we lay aside the flesh, cease trusting in our human abilities and the human abilities of others, and put on the armor of God do we begin to truly possess the land and win any battle. So as Israel's first generation warriors became weaker and weaker the new, second generation warrior became stronger and stronger until they could withstand the enemy and enter the land promised to them of the Lord.

2Co.4.16 ... though our outward man perish, yet the inward man is renewed day by day.

Eph.4.22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

*23 And be renewed in the spirit of your mind;
24 And that ye put on the new man, which after God is created in
righteousness and true holiness.*

There is no question that the first army of Israel was patterned after the flesh and could never have pleased God in the way that they would have possessed the land. However, that second army represents a new generation which could go up and live in the land as the LORD would have them.

Now, from the things that we have recorded of Israel here and in other places in the OT I have presented a type for our learning. I don't mean to imply that 40 years later Israel will actually be any different than they are now, because they won't be any different. They continue in unbelief and apostasy. But there is something profitable for us to learn from this and I believe the type is true. One day Israel shall come to faith in Christ, but not yet.

Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

30 Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

Heb 3:17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

Cf. 14.24, Caleb was 40 years of age (Jos.14.6-10) and Joshua very likely under 20.

The LORD promised the land of Canaan to Abraham, Isaac and Jacob but this generation will not see it.

Ge 15:18 *In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:*

19 *The Kenites, and the Kenizzites, and the Kadmonites,*

20 *And the Hittites, and the Perizzites, and the Rephaims,*

21 *And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.*

De 1:8 *Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.*

31 *But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.*

despised, מָאַס, tss. despised, cast away, rejected, cast off, refused, disdained, contemned, abhorred.

32 *But as for you, your carcasses (bodies), they shall fall in this wilderness.*

33 *And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.*

bodies fail, are spent

bear, Qal pret. of נָשָׂא, (v.34), to suffer, bear, accept the results of their fathers' infidelities.

whoredoms, אֲתֵּיזְנוֹתֵיכֶם, fem. sing. noun of זָנוּת, always tss.

whoredoms (9); the verb זָנָה, is tss. to play the harlot, to go whoring, to commit fornication, to commit whoredoms, to fall to whoredom, to be whorish, to be a whore.

wasted, נָתַם, Qal infin. of נָתַם, tss. to spend, to be consumed, to be ended, to be wasted, to fail; v.36, ended

So the children which the LORD shall bring into the land of promise must bear with the infidelities of their progenitors until their bodies fail and waste away and die. (v.35)

34 After the number of the days in which ye searched the land, even forty days, each day for a year (cf. Ez.4.6), shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.

bear, Qal fut. of נָשָׂא, v.33, *to suffer, to bear, to accept.*

breach of promise, אֶת־תְּנוּעָתִי, fem. pl. noun of תְּנוּעָה, tss. tss. *breach of promise*, and Jer. 33.10, *occasions*; Wigram, 'altering of my purpose.'

bear your iniquities, meaning to bear or suffer the consequences or punishment of them.

breach of promise, The rule of the Law is that if they would do this, then God would do that. If Israel had obeyed, then the LORD would have brought them into the land. But they didn't obey, therefore the LORD had no obligation to grant them that promise.

Lev.26.14 ¶ But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

Jos.5.6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt,

were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, spent, wasted

consumed, , Niphal (simple passive) fut. אָמַן, v.33, wasted (Qal infin.)

and there they shall die.

Moses inserts a narrative remark here so that it is known what came of those ten spies that brought back their evil report and discouraged (cf. 21.9) the people.

36 ¶ And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

slander, דָּבָר, fem. sing. noun 9 times in the OT, tss. Nu.14.37, [evil, דָּבָר] report; Nu.13.32, an evil report; Nu.14.36, a slander; an infamy, a defaming, ... against the land.

37 Even those men that did bring up the evil report upon the land,

an evil report of, דִּבְבָהּ, dib-bah, a fem. noun tss. an evil report, a slander, an infamy, a defaming (cf. Nu.13.32, 37, evil report; 14.36, a slander.)

died by the plague before the LORD.

plague, בַּמִּגְפָּה, fem. sing. noun of מִגְפָּה, tss. a plague, stroke, slaughter; the verb is נָגַף, tss. to hurt, to smite, to plague, to dash, to

stumble, to be slain, to put to the worse & the masc. noun is נֶגַף, tss. *a plague, a sore, a stroke, stripes, a wound.*

Those ten spies didn't waste away over a period of forty years, but evidently died very shortly hereafter by the plague which the LORD sent upon them.

Very likely the ten spies *felt* vindicated for bringing up their evil report because the majority of the nation agreed with them. But there were wrong and the LORD took their lives for what they did to discourage the people of Israel from going up to possess the land that was promised to them.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.

The LORD spared their lives. The minority is not always right and the majority is not always wrong. Whoever are agreed with the LORD is right and whoever are opposed to the LORD is wrong. Truth is not determined by consensus. It is determined by the word of God.

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

mourned, אָבַל, Hithpael (reflexive) fut. and tss. to mourn, lament.

Deu.1.40 But as for you, turn you, and take your journey into the wilderness by the way of the Red sea.

40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned.

The actions of the people have the appearance of repentance, but it is only another act of rebellion against the word of God. The LORD had judged that they should not come into the land and once again they thought to act

contrariwise. Like so many these sorrowed for the judgment they received rather than for the sin against God which brought the judgment.

2Co 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

A child might repent because of the punishment he sees coming but never truly repents for the wrongdoing that led to the punishment in the first place. A thief might repent because of the punishment he sees coming yet never for the crime itself.

Moses' account of this continues in Deuteronomy:

Deu.1.41 Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD?

Which is to, v.25, *To morrow turn you, and get you into the wilderness by the way of the Red sea.*

but it

To ... *go up unto the place which the LORD hath promised ...*

shall not prosper.

42 Go not up, for the LORD is not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, you have turned from following

ye are turned, שָׁבָתָם, Qal pret. of שׁוּב, tss. to return, come again, to turn, to turn again, bring again, to retire, to turn back.

away from, מֵאַחֲרַי, of אַחֲרַי, a masc. noun with the prefixed מֵ for מִן, from; tss. after, behind, afterward, followed.

Without the LORD the enemies are too much. With Him they cannot stand.

therefore the LORD will not be with you.

44 But they presumed to go up unto the hill top:

presumed, וַיִּעָפְלוּ, Hiphil (causative act.) fut. of עָפַל, only twice in the OT, Hab2.4, is lifted up.

Deu.1.43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

discomfited, וַיִּכְתֹּם, Hiphil (causative act.) fut. of כָּתַם, tss. to beat down, to break in pieces, to beat, to stamp, to smite, to destroy, to discomfit.

Hormah is in the south country.

De 1:44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.

Deu.1.44 And the Amorites (cf. Nu.13.29), which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode there.

Hormah is the name of an area belonging to Edom, where Israel shall be granted victory later.

Nu 21:3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

Hormah is an area in the south below Canaan which derives its name from the Hebrew verb **חָרַם**, *cha-ram*, which is *tss. to utterly destroy, to destroy utterly.*

Hormah. As we related in the above type concerning the first generation of warriors and the second, here is the result of following after the flesh. It's a complete failure. Sometime later Israel once again to the same place, Hormah, facing the same enemy, but with quite a different outcome. (cf. Nu.14.45; 21.1-4) In the first they met with terrible loss because they had rebelled against the word of God, and in the second they met with great success because they came according to the revealed will of God. Following after the flesh the child of God cannot win his spiritual battles. However, the child of God that will walk by faith cannot fail to be all that he should be in Christ. Faith is the victory. On the one hand we know that without faith it is impossible to please God. But by faith we are overcomers.

1Jo 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Re 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.