

Sunday School Lesson for September 21, 2025  
Numbers 13:17-31

Welcome to Sunday School on the go from the First Baptist Church in Tallassee. I'm Jim Glass, one of the teachers in the Pairs and Spares Class, and, on this third Sunday in September, we've begun a new series in the Old Testament Books of Numbers and Deuteronomy, tracing the steps of the Israelites as they make their way to the Promised Land. It was, as you know, a long and difficult journey that didn't have to be that way, and, in today's lesson from chapter thirteen of the Book of Numbers, we discover just why it became such a long and difficult trek.

After our last look at the children of Israel as they grumbled about having nothing but manna to eat, God gave them exactly what they were craving, only to experience His judgment as He sent a plague among the people, from which many died. If you've been counting, that's now the fifth time the people had complained, not counting Miriam's complaint against Moses and her resulting affliction with leprosy that's the subject of chapter twelve.

You would have thought that, by now, the people would have been more careful to take God seriously so that, when He told them to do something--whatever it was--they would have done exactly what He told them to do. But, as Paul reminds us in First Corinthians, chapter ten, verse eleven, "These things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come."

One commentator prefaces his remarks by saying, "These events form a grand turning-point in the history of Israel, in which the whole of the future history of the covenant nation is typically reflected. The constantly repeated unfaithfulness of the nation could not destroy the faithfulness of God, or alter His purposes of salvation. In wrath Jehovah remembered mercy; through judgment He carried out His plan of salvation, that all the world might know

that no flesh was righteous before Him, and that the unbelief and unfaithfulness of men could not overturn the truth of God.”

So, chapter thirteen opens with the Lord telling Moses, “Send men to spy out the land of Canaan, which I am giving to the people of Israel. From each tribe of their fathers you shall send a man, every one a chief among them.” Verses four through fifteen record for us the names of those chosen from each of the twelve tribes.

You might be wondering why this reconnaissance was necessary. Hadn’t God already told Abraham that his descendants would come to dwell in the land? As Moses rehearses their recent history in the opening verses of the Book of Deuteronomy, he reminds them of what God had told Abraham. In verse twenty, we read, “And I said to you, ‘You have come to the hill country of the Amorites, which the LORD our God is giving us. See, the LORD your God has set the land before you. Go up, take possession, as the LORD, the God of your fathers, has told you. Do not fear or be dismayed.’”

But God’s instructions didn’t seem to be good enough for the Israelites. In verse 22, Moses continues the story: “Then all of you came near me and said, ‘Let us send men before us, that they may explore the land for us and bring us word again of the way by which we must go up and the cities into which we shall come.’” It seems that Moses didn’t have any objection to this, or else he was just tired of arguing with them--read verse twelve of this first chapter. Besides, this was a daunting task--for those who had spent all their lives in construction work and never holding a sword, going up against people who had been trained in warfare since they were children. It would take a great deal of faith to take the land, and we’ve seen how strong their faith had been.

Then, beginning in verse seventeen and our focal text for today, Moses lays out his instructions for the twelve: “Moses sent them to spy out the land of Canaan and said to them, ‘Go up into the Negeb and go up into the hill country, and see what the land is, and whether the people who dwell in it are

strong or weak, whether they are few or many, and whether the land that they dwell in is good or bad, and whether the cities that they dwell in are camps or strongholds, and whether the land is rich or poor, and whether there are trees in it or not. Be of good courage and bring some of the fruit of the land.’ Now the time / was the season of the first ripe grapes.”

From their starting point in the wilderness of Paran, probably at a location very close to Kadesh-Barnea **as you see on this map**, they were to head north “into the Negeb” or “Negev,” as the last letter is a “b” or a “v” depending on your translation. The root meaning of the word is “to be dry” as you would expect a desert to be. Because it lay to the south of what would become Judah, the Negeb came to be known as “the south” which is why some translations, particularly the King James Version, translate this as “southward” when, in reality, they went north.

The Negeb had a long and distinguished history in the memories of the children of Israel, for it was in this region that Abraham spent much of his life, it was the district where Sarah’s maidservant, Hagar, met with the angel when she fled from her mistress’s home, and both Isaac and Jacob lived there.

From the Negeb, the spies were to travel northward “up into the hill country.” Their journey took them as far as Lebo-Hamath near modern-day Hom, about a hundred miles north of Damascus--quite a way. Their seven-point mission was to discover the strength of the people--were they strong or weak? How many people lived in the various places they surveyed? Was the land good for growing crops or was the soil poor? What about the cities--were they collections of tents or did the people live in walled fortresses? How affluent and prosperous was this land they were spying out--was it rich or poor? Finally, are there any trees there--is there plenty of timber for us to build houses so we can stop dragging these tents around and actually settle down? These were the basic questions Moses wanted answered as he sent the twelve into the Promised Land.

Some of these questions should have been irrelevant. What difference did it make if the people were strong or weak, or how many people lived in the land, or how well defended their cities were? The Creator of heaven and earth had delivered the children of Israel from the most powerful nation of the world at that time. He had led them to this point by the ever-present pillar of cloud and fire. It was God Himself Who had given them this land. Isaiah would later write in chapter fourteen, verse 27, “For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back?”

It didn’t matter what they thought of the strength or weakness of the people who inhabited the land; all that the children of Israel had to do was to fearlessly and boldly take possession of what was theirs by the command of the Lord.

One final note at the end of verse twenty: “Now the time was the season of the first ripe grapes.” In this part of the world, the first grapes ripen in July and August, so it would have been the perfect time to check out the productivity and fruitfulness of their new homeland.

After traveling some 400 miles or so up and back--imagine from here to Huntsville or Mobile--after exploring and surveying the land to discover everything they needed to know about their new home, they returned to Kadesh-Barnea. Verses 21 through 24 record for us the highlights of the results of their reconnaissance: “So they went up and spied out the land from the wilderness of Zin to Rehob, near Lebo-hamath. They went up into the Negeb and came to Hebron. Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. (Hebron was built seven years before Zoan in Egypt.) And they came to the Valley of Eshcol and cut down from there a branch with a single cluster of grapes, and they carried it on a pole between two of them; they also brought some pomegranates and figs. That place was called the Valley of Eshcol, because of the cluster that the people of Israel cut down from there.”

**Here's an animated map** of what could have been the path they followed.

They set out from an area in the northern region of the wilderness of Paran and the desert of Zin, near the city of Kadesh-Barnea. They could have passed through Beersheba where Isaac had settled some five hundred years before, on past Shechem where Jacob had set up an altar and bought land for a tomb. From here they continued north to Rehob and Lebo Hamath--the Hamath Pass in the far north of the land of Canaan north of Damascus. On their way back south, they would have passed by Hebron where Abraham was buried in the Cave of Machpelah. In the Valley of Eshcol--Eschol simply means "cluster"--they cut a large cluster of grapes before returning to the Israelite camp at Kadesh-Barnea.

At the time, Hebron was called Kirjath-Arba after the father of Anak as we read in Joshua, chapter fifteen, verse thirteen, and Anak was the father of those warriors known as the Anakim, a race of giants known and universally feared for their size and strength. Ahiman, Sheshai, and Talmai were most likely not individual warriors, but the names of three tribes of the Anakim. We say this because we find their names half a century later in chapter fifteen of the Book of Joshua when Caleb, one of the confident, optimistic, and trusting spies in our text and who would be eighty years old in Joshua fifteen, destroyed the Anakim.

The parenthetical note in verse 22 that "Hebron was built seven years before Zoan in Egypt" suggests that both Hebron and Zoan were built by the same people, perhaps centuries ago. Hebron, of course, was in existence in Abraham's day, and some scholars believe that the pharaoh had his royal residence in Zoan. Zoan was situated southeast of the Nile delta, near the eastern frontier of Egypt where it may have served as a fortified garrison.

After traveling from the desert land of the south to the beautiful mountains in the north, the twelve returned by way of the Valley of Eshcol. This valley

lies just north of Hebron and is known for its rolling hills and rich soil, ideal for cultivating a variety of crops. The climate in this region is typically Mediterranean, featuring hot, dry summers and mild, wet winters, and the natural springs and seasonal streams that flow through the valley have contributed to the valley's reputation for producing high-quality grapes, a fact that's well-documented in many historical sources. Archaeological excavations in the area have uncovered ancient wine presses and storage facilities that testify to its long-standing, agricultural importance.

One traveler wrote, "Bunches of grapes are still met with in Palestine, weighing as much as eight, ten, or twelve pounds, the grapes themselves being as large as our smaller plums. The grapes of Hebron are especially celebrated. To the north of this city, on the way to Jerusalem, you pass through a valley with vineyards on the hills on both sides, containing the largest and finest grapes in the land, and with pomegranates, figs, and other fruits in great profusion."

The cluster of grapes that the spies brought back--so large, it seems, that this single cluster took two of them to carry--along with pomegranates and figs--vividly symbolized the land's fertility and potential prosperity, reinforcing the divine promise of unbounded potential and bountiful inheritance.

So, after covering 400 miles or so over a period of a little more than six weeks, they returned to Kadesh-Barnea and gave their report as we find in verses 25 through 29: "At the end of forty days they returned from spying out the land. And they came to Moses and Aaron and to all the congregation of the people of Israel in the wilderness of Paran, at Kadesh. They brought back word to them and to all the congregation, and showed them the fruit of the land. And they told him, 'We came to the land to which you sent us. It flows with milk and honey, and this is its fruit. However, the people who dwell in the land are strong, and the cities are fortified and very large. And besides, we saw the descendants of Anak there. The Amalekites dwell in the land of the

Negeb. The Hittites, the Jebusites, and the Amorites dwell in the hill country. And the Canaanites dwell by the sea, and along the Jordan.’”

With all the people assembled, eager to hear a report of great hope and promise, the twelve began their report on a positive note: “We came to the land to which you sent us. It flows with milk and honey, and this is its fruit.” Not only did their words confirm the sweetness and abundance of the land, they also produced the evidence to back up their words--visible, tangible evidence that God’s promise about the future He was offering them was as rich and as lavish as He had said it would be. All twelve of them, it seems, testified of the delights of the Promised Land.

You could almost imagine the sounds of excitement as this wonderful news spread across the assembled congregation: “It is a land that flows with milk and honey.” Symbolically, the milk would have reminded them of the fertility and productiveness of the land. Milk, the sustenance that nourishes infants and strengthens the body, represented the productivity of livestock and the fertility of the land for grazing. Honey would have represented sweetness, joy, splendor, and the natural bounty of the land, as bees and other wildlife busily gathered an abundance of nectar from the flourishing flowers and other plant life. It was a paradise on earth.

Well, that was the good news. Alexander MacLaren writes, “While honesty compelled the acknowledgment of the fertility of the land, cowardice slurred that over as lightly as might be, and went on to [spell out] the terrors of the giants and the strength of the cities, and the crowded population that held every corner of the country. Truly, the eye sees what it brings with it. They really had gone to look for dangers, and of course they found them. Whatever Moses might lay down in his instructions, they had been sent by the people to bring back reasons for not attempting the conquest, and so they curtly and coldly admit the fertility of the soil, and fling down the fruit for inspection as undeniably grown there, but they tell their real mind with a great ‘nevertheless.’”

As rich and abundant and promising as this land was, there was a catch: “however,” or “nevertheless.” Their report probably was quite accurate. Many of the cities were most likely fortified against attack from enemies by imposing defensive battlements. For a people who had lived as slaves then traveled in tents through desert plains, the formidable walls of the cities must have been quite intimidating. Having cast aside the transient life of nomads hundreds of years ago, the people who lived in the land of Canaan surely had impressive towers and efficient infrastructures--as best as there could have been in those days. Stable societies could train and equip an impressive army to defend itself, and the Israelites had none of that. They were simply traveling vagabonds with neither the equipment nor the skills to go up against a standing army.

Then the ten provide a more detailed analysis. First, they saw the descendants of Anak there. The Israelites had heard all the terrible and frightful stories about the Anakim--the giants that roamed the earth, striking fear in everyone who saw them.

Then there were the Amalekites that live in the south--those descendants of Esau who, although related to the children of Israel, formed wild, roving bands of marauders and plundered the countryside between Canaan and Egypt. They had already attacked the Israelites in Rephidim as they made their way from the Red Sea--Exodus, chapter seventeen. We read about an unfortunate encounter with the Amalekites in the next chapter when the Israelites change their minds and think they can take the Promised Land without God's help.

Then there were the Hittites who lived in the north, a powerful people whose capital, Hatusaas, lay in the center of modern-day Turkey and whose influence spread throughout the Middle East to the extent that they launched an invasion of Babylon. In Genesis, chapter 23, we read that Abraham purchased a burial plot for Sarah from Ephron the Hittite, which gives us an idea of their presence and influence in the region. Esau married Hittite



women, and one of King David's most devoted soldiers--the one he had killed because of David's affair with his wife--was Uriah, the Hittite. Organized, powerful, and formidable, the Hittites were to be feared.

The Jebusites lived in the mountains around what would later become Jerusalem, and it was not until the time of David that they were finally conquered. So secure were they inside their walled city that we read in Second Samuel, chapter five, verse six, "And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who said to David, 'You will not come in here, but the blind and the lame will ward you off'-- thinking, 'David cannot come in here.'"

Next, there were the Amorites. Descendants of Canaan, the son of Noah's son, Ham--Genesis, chapter ten, verse sixteen--, the Amorites had migrated westward from Mesopotamia into the land of Canaan. In Genesis, chapter fifteen, verse sixteen, God tells Abram that his descendants will return to the land of Canaan in the fourth generation, "for the iniquity of the Amorites is not yet complete." The implication is that the Amorites were known for their wickedness that eventually led to their judgment.

The Amorites were warlike mountaineers and are thought to have been, like the Anakim, men of great stature. In Deuteronomy, chapter three, verse eleven, Moses describes their king, Og, as the last "of the remnant of the giants" whose iron bed was "more than thirteen feet long and six feet wide." In Numbers, chapter 21, we find that the Amorites refused to let the Israelites pass through their territory, but the Israelites were victorious in the ensuing battle; and we read in Joshua, chapter ten that Joshua finally made an end to the Amorites. But for the moment, they were a people to be feared and avoided if at all possible.

Finally, there were the Canaanites who lived along the coast of the Mediterranean Sea and in the Jordan River valley. Also descendants of Ham, the Canaanites inhabited the great plains and valleys of southern Canaan

where the richest lands were located. Holding the ground between the Dead Sea and the Mediterranean Sea, the Canaanites could have effectively blockaded any attempt to enter the land from the south.

Alexander MacLaren writes, “It sounds [like] an unbiassed appeal to common-sense, as if the reporter said, ‘There are the facts; we leave you to draw the conclusions.’ [However,] an ‘unvarnished account of the real state of the case,’ in which there is not a single misstatement nor exaggeration, may be utterly false by reason of wrong perspective and omission, and, however true, is sure to [pour cold water on] courage, if it is unaccompanied with a word of cheer. To begin a perilous enterprise without fairly facing its risks and difficulties is folly. To look [only at the risks] is no less folly, and is the sure precursor of defeat. But when / on the one side is God’s command, and on the other such doleful discouragements, they are more than folly: they are sin.”

But that’s how it looked to ten of the twelve spies--eighteen words in the original language about the possibilities that lay ahead and thirty words about the impossibility of experiencing the fulfillment of God’s plan and purpose. One commentator writes, “These spies had nothing to say of the fruitful plains of Esdraelon and Jezreel, nothing to tell of the flowery meadows, the murmuring of innumerable bees, the terraced vineyards, the herds of cattle and flocks of sheep and goats. They had seen the strong, resolute holders of the soil, the fortresses, the difficulties; and of these they brought back an account [that] caused abundant alarm. Joshua and Caleb alone had the confidence of faith, and were assured that [the Lord], if He delighted in His people, would give them Canaan as an inheritance.”

Verse thirty: “But Caleb quieted the people before Moses and said, ‘Let us go up at once and occupy it, for we are well able to overcome it.’” It seems as though the people were angry once again for Moses feeding them with vain hopes of a country they were likely / never to enjoy and bringing them all the way here to find out there was no way they could find a new home in this land flowing with milk and honey. So Caleb steps to the forefront and calms the

crowd, assuring them, “We can do this. Trusting the promise of God Who is ever-faithful and Whose power is fully able to give us the victory, we can take possession of this land.”

Although Joshua stood with Caleb, we only hear Caleb speak. Scholars have found it strange, but, since Joshua was the special assistant to Moses, he may have allowed Caleb to state their case as a more impartial witness, especially if the report of the ten had turned the people against Moses.

MacLaren writes, “It is [refreshing] to turn from the creeping prudence which leaves God out of the account, to [hear] the cheery ring of Caleb’s sturdy confidence. His was ‘a minority report,’ signed by only two of the ‘Commission.’ These two had seen all that the others had, but everything depends on the eyes which look. The others had measured themselves against the trained soldiers and giants, and were in despair. These two measured Amalekites and Anaks against God, and were jubilant. They do not dispute the facts, but they reverse the implied conclusion, because they add the governing fact of God’s help. How differently the same facts strike a man who lives by faith, and one who lives by [cold] calculation! Israel might be a row of ciphers, but with God at the head they meant something. Caleb’s confidence that ‘we are well able to overcome’ was religious trust, .... The lessons from it are that faith is the parent of wise courage; that where duty, which is God’s voice, points, / difficulties must not deter; that when we have God’s assurance of support, [those obstacles] are nothing. Caleb was wise to counsel going up to the assault ‘at once,’ for there is no better cure for fear than action. ... Am I sure that [something] is God’s will? Then the sooner I go to work at doing it, the better for myself and for the vigour of my work.”

But the response from the ten was immediate--verse 31: “Then the men who had gone up with him said, ‘We are not able to go up against the people, for they are stronger than we are.’ So they brought to the people of Israel a bad report of the land that they had spied out, saying, ‘The land, through which we have gone to spy it out, is a land that devours its inhabitants, and all

the people that we saw in it are of great height. And there we saw the Nephilim (the sons of Anak, who come from the Nephilim), and we seemed to ourselves like grasshoppers, and so we seemed to them.’”

In the backstory to Noah and the ark, we find in Genesis, chapter six, verse four, that “The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.” Since only Noah and his immediate family survived the flood, the Nephilim had perished long ago, but the stories were still told of their size, and it seems that the ten, cowardly spies turned to those stories to justify their fear of the residents of Hebron.

They were saying, “Folks, let’s be realistic: we’re small and poorly armed, they’re larger, stronger, and better equipped. We have no great weapons to fight with, and they’re protected within walled cities.” Point by point, they probably argued with impeccable logic about the practical impossibility of capturing the land. Once again, the Israelites looked to their own resources and their own abilities and forgot about how God had brought them through the sea and destroyed the army of Egypt. They had forgotten about how God provided water and food for them in the desert. They had forgotten God’s promise to bring them to a land flowing with milk and honey, and that He would go with them in capturing the land.

Have you noticed how often when God begins to do something new and great that the first response is “We can’t?” For ten of the spies, it was, “We can’t / because there are giants in the land.” For the woman at the well, Jesus wasn’t supposed to talk to her because “Jews can’t talk with Samaritans.” When Jesus was explaining to His disciples how it was necessary for Him to be crucified, Peter stood up and said, “Stop talking like that. That can’t happen.” While Peter slept on the housetop in Joppa he had a vision in which God told him to eat both clean and unclean foods. But Peter said, “I can’t,” even though God was showing him that Peter needed to take the gospel to the

Gentiles. Can't never could, and the Israelites were unwilling to trust God in this pivotal moment in their history.

Just as soon as they could get a word in edgewise, the ten obliterated Caleb's encouraging and enthusiastic assurances with their own exaggerated assessment: "they're stronger than we are" and "The land ... devours its inhabitants, and all the people that we saw in it are of great height." "We looked like grasshoppers to them." In their fear and in their faithlessness, they lost all confidence in God and resorted to the most extreme comparisons to demonstrate their lack of faith.

Nothing is said about the fruitfulness of the land or the faithfulness of God. All we have is this strange expression about the land eating up its inhabitants which seems to contradict what they had said before about the fertility of the land. Maybe they were trying to make it sound like the land wasn't as fertile as they first made it out to be, and that it wasn't worth conquering. But, after all, they weren't worried about consistency in their report because now "all the people" are sons of Anak. The size and number of the giants has grown: "We looked like grasshoppers to them." As a result, they saw the obstacles in light of their own stature instead of seeing them through the eyes of the One of Whom Isaiah writes in chapter forty, verse 22: "who sits above the circle of the earth, and its inhabitants"--all its inhabitants, we might add--"are like grasshoppers."

It seems quite clear that the ten who gave this disparaging report really believed that they were to conquer the land and possess it / for what they could get out of it. So focused were they on their own happiness and comfort that they forgot that their deliverance from Egypt and their possession of the land God had promised to them had a far greater mission of fulfilling God's purpose for them to be the means of God's blessing all of humanity. If any of them had recalled and understood Israel's spiritual destiny as a witness for the Lord God in the midst of an unbelieving world, shouldn't they have known

that this land was where God intended to do His greatest work in world history?

It's ignorance like theirs that often lies at the source of the mistakes we make in judging the circumstances of our lives. Like them, we look at things from the point of view of our own comfort and happiness and make life decision based on that perspective alone. If a choice brings us happiness, we pursue that option and avoid the other. But we weren't placed here--where we are, in this time, endowed with opportunities, abilities, experiences, and resources--we weren't placed here to fulfill our own desires and live to ourselves. There's something much deeper within us that longs to gain a higher goal that anything this world could offer.

In His Sermon on the Mount, the Lord Jesus showed His listeners how to put things in the proper perspective when He told them--Matthew, chapter six, verse 33: "Seek first the kingdom of God and his righteousness, and all these things"--all those things He had just been talking about that they needed for life--"all these things will be added to you."

The Book of Leviticus records for us the Word of the Lord given to Moses concerning regulations for the life of the children of God. Those regulations are summarized in the frequent command first found in chapter eleven, verse 45: "I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy." Most likely, Moses received these laws in his meeting with the Lord on Mount Sinai, just after the Israelites' departure from Egypt, and he delivered those laws to the people soon afterwards.

In chapter 26, beginning in verse three, God began a lengthy list of guarantees to the people "If you walk in my statutes and observe my commandments and do them." The promises in verses six through eight read, "I will give peace in the land, and you shall lie down, and none shall make you afraid. And I will remove harmful beasts from the land, and the sword shall

not go through your land. You shall chase your enemies, and they shall fall before you by the sword. Five of you shall chase a hundred, and a hundred of you shall chase ten thousand, and your enemies shall fall before you by the sword.”

All twelve spies had surely heard that promise. As they started out on their reconnaissance mission through the land of Canaan, not knowing what lay before them, those promises might have resonated in their hearts but, somewhere along the way, they were distracted, and ten of them lost sight of the mission objective. As a result, “They brought to the people of Israel a bad report of the land that they had spied out.” Faith gave way to fear, and the Israelites chose not to trust God.

As a result, they had to face the consequences. What were those consequences? Well, you’ll have to stay tuned for our lesson next week from chapter fourteen.

There are many applications of this tragic story for our lives today. First, when God’s will is clear to us, we should trust Him to accomplish His perfect will in our lives. It should have been clear to the Israelites that God expected His people to seize the land of Canaan, and He had shown them that He would be with them. When God calls us in whatever way He calls us and to whatever task He calls us, we should go in the strength of His might as Paul tells us in Ephesians, chapter six, verse ten.

Second, faith gives us the courage to follow God’s leadership. The Israelites stared hopelessly into the sea with their backs to the Egyptian army. God delivered them through the sea. They were without water and God provided. As they trusted God, their faith was strengthened. When they hesitated, their faith weakened. May we have the faith to trust God to do what He calls us to do in our lives, for the will of God will never take you where the grace of God will not sustain you.

I'd like to leave you with one other message from this story that comes from the two famous theologians, Bob the Tomato and Larry the Cucumber of Veggie Tales, who remind us that "God is bigger than the boogie man. He's bigger than Godzilla, or the monsters on TV. God is bigger than the boogie man, and He's watching out for you and me."

Thank you for being part of our brief look at the journey of faith the Israelites followed as they made their way to the homeland God promised to them through Abraham. Next week, we turn to the first 24 verses of the next chapter--chapter fourteen--where we'll learn about what the people did after hearing the news from their twelve secret agents and how God responded.

As always, as it's still a good thing to do, keep calm, trust in the Lord, and wash your hands! God bless you!

The resources for this lesson include Notes on the Bible by Albert Barnes (1834), text courtesy of [Internet Sacred Texts Archive](#); The Cambridge Bible for Schools and Colleges, text courtesy of [BibleSupport.com](#); The Expositor's Bible, text courtesy of [BibleSupport.com](#); Biblical Commentary on the Old Testament, by Carl Friedrich Keil and Franz Delitzsch [1857-78], text Courtesy of [Internet Sacred Texts Archive](#) Exposition of the Entire Bible by John Gill (1746-63), text courtesy of [Internet Sacred Texts Archive](#); Commentary on the Holy Scriptures: Critical, Doctrinal, and Homiletical (John Peter Lange) text courtesy of [BibleSupport.com](#); Expositions Of Holy Scripture, Alexander MacLaren, text courtesy of [BibleSupport.com](#); and The Pulpit Commentary, Electronic Database, copyright © 2001, 2003, 2005, 2006, 2010 by [BibleSoft, inc.](#)