

Sunday School Lesson for September 28, 2025  
Numbers 14:11-24

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 last Sunday in September, we've been tracing the steps of the Israelites as they make their way to the Promised Land after the Lord miraculously delivered them from their four hundred year bondage in Egypt. The journey should have taken less than two years, but, because the people failed to trust the Lord to fulfill His promise to them, it ended up being a forty-year marathon. Today, in our study from the Book of Numbers, chapter fourteen, verses eleven through 24, we'll find out just why that was the case.

In our study last week from chapter thirteen, we learned about the reconnaissance mission into the land of Canaan designed to learn more about the land the Lord had given to them. In their 40-day incursion, they went from Kadesh-Barnea in the wilderness of Paran, far north to the hill country above Damascus. When they brought their report back to Moses and the people, they told them how productive the land was, and even brought back a single cluster of grapes that had to be carried by two people. But the down side was that the land was inhabited by people who, according to the report of ten of the spies, made the Israelites look like grasshoppers in comparison. Their conclusion was recorded for us in chapter thirteen, verse 31: "We are not able to go up against the people, for they are stronger than we are."

Comparing their own strength to that of the people who currently occupied the land and completely forgetting how they had been delivered from Egypt and how God had promised the land to them through their father Abraham, they concluded that there was no way they could ever conquer this beautiful land that flowed with milk and honey to make it their own.

And so, they grumbled--again. Chapter fourteen opens with these sorrowful words: "Then all the congregation raised a loud cry, and the people



wept that night. And all the people of Israel grumbled against Moses and Aaron. The whole congregation said to them, ‘Would that we had died in the land of Egypt! Or would that we had died in this wilderness! Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become a prey. Would it not be better for us to go back to Egypt?’”

And notice that it wasn’t just a few people who grumbled: “all the congregation raised a loud cry”--verse one--; “all the people of Israel grumbled,” and “The whole congregation said”--verse two--; “all the congregation said to stone them with stones”--verse ten. // This was not a small faction of rabble-rousers, it was a full-blown mutiny.

And their anger wasn’t directed towards Moses and Aaron alone--verse three: “Why is the Lord bringing us into this land, to fall by the sword?” They actually believed that God Himself had brought them there to kill the men and have their wives and children forced into slavery. That was how they interpreted what was happening to them and what they thought of the Lord.

There had been times before when they had whined, “Oh, that we could go back to Egypt where things were so much better,” but there was never such a resolve or determination to do so as there was at this moment. This was not a timid, shying away from following the Lord, this was a obstinately willful and deliberate rejection of His sovereignty based on a complete distrust of Him and His word. This moment would therefore become the typical example of unbelief found in the rest of the Bible--in Psalm 95 and in Hebrews, chapters three and four, for example, where we’re warned in chapter three, verse fifteen: “As it is said, ‘Today, if you hear his voice, do not harden your hearts as in the rebellion.’”

In spite of Caleb’s optimistic, reassuring call that was solidly anchored in his faith and God’s faithfulness, they refused to listen. As far as the people were concerned, all the talk about a land flowing with milk and honey that had



been promised to them for the last six hundred years was only a fantasy, a daydream concocted by Moses to fulfill his own dreams of greatness.

Their plan? “Let’s go back to Egypt. The land before us is inhabited by people who are like giants and who will devour us, so there’s no way we can go north. Maybe if we turn around and go back to Egypt, we’ll be able to continue on with life as it was.” Really?

One writer begins his comments on this passage with these words: “Always and everywhere faithless means foolish, faithless means cowardly. By this is explained the dejection and panic into which the Israelites fell, into which men often fall. [If] our life and history are not confided to the Divine care; our hope is not in God. Nothing can save [an individual] or a nation from vacillation, despondency, and defeat / but the conviction that Providence opens the way and never fails those who press on. ... Panic fell on the host, because [their] doubt of [the Lord] and His purpose overcame the partial faith [that] had, as yet, been maintained with no small difficulty.”

Their march from Egypt hadn’t been easy, but what if there hadn’t been a Moses or any manna or a pillar of fire? To be sure, there **were** perils before them--fortified cities, standing armies, and some giants--but, as Bob and Larry reminded us last week, God is bigger than the boogie man, whatever form that boogieman might take. They would have to fight their way, but they would do so with the confidence that victory was sure because God made a promise, and that every blow struck and every step marched would have brought them closer to the fulfillment of that promise. If they turned back, every step would take them farther away from their hopes and closer to putting back on their old yoke of slavery, which “neither they nor their fathers were able to bear.”

Alexander MacLaren writes, “Far greater hardships and pains are met on the road of departure from God, than any which [lay before] His servants. To follow Him involves a conflict, but to shirk the battle does not bring immunity from strife. The alternatives are not warfare or peace, God’s service or liberty.



... As Moses [had warned them]: ‘Because [you choose not to serve] the Lord [your] God with joyfulness, and with gladness of heart for the abundance of all things, therefore [you shall] serve [your] enemies, in hunger, and in thirst, and in want of all things.’”

So what was their plan? Verse four: “And they said to one another, ‘Let us choose a leader and go back to Egypt.’” They knew Moses would never take them back, so they needed to find someone who would. Interestingly enough, we read in Nehemiah, chapter nine, verse seventeen, that they actually did select someone to take them back to Egypt. To do so would have been madness, but such was the extent of their depravity and doubt.

Moses, having been recalled from his earlier despair when he complained to the Lord about his lack of success, and his brother, Aaron, are overwhelmed with shame and sorrow in view of the awful sin of the people in their outright rejection of the Lord and fearful of the terrible punishment they knew would come; so, they immediately prostrate themselves before the Lord--verse five: “Then Moses and Aaron fell on their faces before all the assembly of the congregation of the people of Israel.”

Joshua and Caleb joined in their appeal to faith and reason in light of God’s faithfulness that they knew would sustain them and grant them success in this grand enterprise --verse six: “And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes and said to all the congregation of the people of Israel, ‘The land, which we passed through to spy it out, is an exceedingly good land. If the Lord delights in us, he will bring us into this land and give it to us, a land that flows with milk and honey. Only do not rebel against the Lord. And do not fear the people of the land, for they are bread for us. Their protection is removed from them, and the Lord is with us; do not fear them.’”

Joshua, one of the spies and the personal assistant to Moses, and Caleb, the other trusting spy who brought back a favorable report from their



reconnaissance mission, jump to the front in a heroic stand and tore their clothes as a sign of their alarm at the blatant sin of the people and their blasphemy and ingratitude before God in dread of His wrath breaking forth upon them--a judgment they surely deserved.

They repeated the report about the fruitfulness of the land: It “is an exceedingly good land.” They had been there. They had seen it for themselves. And they wanted the people to know that it would be worth the struggle--whatever the cost--to take it.

But they need not be afraid or hesitate, because they wouldn’t be fighting alone: “If the Lord delights in us, he will bring us into this land and give it to us.” In Caleb’s earlier report, he didn’t give a reason for the hope he had when he said in verse thirty of the previous chapter, “Let us go up at once and occupy it, for we are well able to overcome it.”

Up to this point in the appeal, the discussion had been all about relative strength, tactical assessments, and comparative force capabilities. But the children of Israel had a strategic capability that trumped every earthly power: “If the Lord delights in us.” The “if” wasn’t an “if” of doubt but the condition of God’s involvement. All they had to do was comply with God’s instructions, and He would bring it to pass. MacLaren writes, “Loyalty to Him would give courage, and courage with His presence would be sure of victory. Obedience turns God’s ‘ifs’ into ‘verilys.’” That alone should have calmed every fear and stilled every quaking heart.

The complainers had said that God brought them into the land to fall by the sword, but Caleb and Joshua flip the script by telling them that, with that same sword, the Lord would bring them into the land and give it to them. The people’s calculations were based on their own assessments that didn’t include God in the equation. When God’s sword is taken into account, the balance is decisively and conclusively shifted. Knowing this, Caleb and Joshua easily brushed aside the terrors of the Anakim and all the other boogiemens that the



doubters had brought up as invincible. God plus one is always a majority. In this case, God plus His chosen people makes an unbeatable combination.

There's one contingency, though--verse nine: "Only do not rebel against the Lord." God has said He is giving us this land, but we have to do our part to receive it. By faith, we have to accept what He's giving us, and that's going to take some effort. Nothing could hinder them from taking possession of the land except their refusal to do what the Lord had told them to do. Their own refusal to obey God would be the only obstacle to fulfilling His plan for their destiny. Rather than fearing the people on account of their numbers, strength, or the impressiveness of the cities they lived in, they should fear God Who was fully capable of evening the odds or doing to the Canaanites exactly what He had done to the Egyptians.

So confident were Caleb and Joshua in their analysis that they said, "They are bread for us. Their protection is removed from them, and the Lord is with us; do not fear them." First, like bread that is cut into pieces and eaten, so would the people living in the land be in the face of God's chosen people acting in obedience to His command.

Second, "Their protection is removed." They're ripe for judgment, and the Israelites would be the means God would use to punish them for their iniquities as we read in Genesis, chapter fifteen, verse sixteen. So, it was soon afterwards as the Moabites were struck with fear as the Israelites made their way through the wilderness toward their homeland. In Numbers, chapter 22, verse three, we read that "Moab was in great dread of the people, because they were many. Moab was overcome with fear of the people of Israel. And Moab said to the elders of Midian, 'This horde will now lick up all that is around us, as the ox licks up the grass of the field,'" so Balak, the king of Moab, sent for Balaam to curse the Israelites. But we know how that turned out.

Third, Caleb and Joshua said, "The Lord is with us." Look at the cloud that rests over the Tabernacle and that's led us to this point in our journey--the



same cloud that stood between us and the Egyptians when we crossed the Red Sea on dry ground. Look at the manna we eat every day and the water that's being provided for us.

The Canaanites are defenseless against the Lord, and the Lord is with us; therefore don't be afraid of them. "If God is for us, who could possibly stand against us?"

Now, you would have thought that such a passionate plea, solidly grounded in their past experiences with God would have led the people to start packing their bags to seize the Promised Land, but what do they do instead? Verse ten: "Then all the congregation said to stone them with stones." Refusing to accept the truth, the Israelites decided to kill the messengers who were encouraging them to pursue the truth. Caving in to their fears and their refusal to trust God for the victory He had promised to them, the people rose up in a brazen attempt to silence those who were trying to save them from their own corrupt cravings. As we see in our own day, nothing is more hateful to those who persist in a lie / than good counsel that's undeniably true.

But just before the stones started to fly, "The glory of the Lord appeared at the tent of meeting to all the people of Israel." Can you imagine? The assembled people--probably ten of thousands of them--have been riled up to the point of murdering Caleb and Joshua--when "the glory of the Lord appeared"--that radiant, blinding light that dwelt within the cloud above the Tabernacle now bursts forth in all its brilliance, immediately silencing the crowd and surely dropping them to the ground in fear.

"And the Lord said to Moses,"--verse eleven: "How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them? I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they."



This is not the first time God has proposed wiping out the entire nation and starting over from scratch. The first was back in Exodus, chapter 32, after the people made and worshiped the golden calf.

\*\*\*Now, however, God's anger seems to have increased exponentially as He accuses them of despising Him. After all, look how they've responded to His miraculous acts of mercy on their behalf--supernaturally delivering them from the most powerful nation on earth, allowing them to walk across a sea bed on dry land then drowning the enemy as they pursued, leading them with a pillar of cloud and fire, providing food and water for a multitude of people that may have numbered two million. You would have thought that His personal, sovereign, comprehensive care for them in fulfillment of a promise made 600 years before as part of a plan that stretched into eternity would have compelled them to lov

g obedience, but, instead, they hated God for what He'd done, evidenced by the way they responded to Him.

So, God tells Moses that He'll let His judgment fall on these hateful, disobedient, and ungrateful people and start all over: "I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they."

Had this been the self-important Moses of chapter eleven and the focus of our study two weeks ago when Moses asked, "Did I conceive all this people? Did I give them birth, that you should say to me, 'Carry them in your bosom, as a nurse carries a nursing child,' to the land that you swore to give their fathers?" perhaps Moses would have thought, "You know, that's a pretty good idea. There's no help for these people. They'll never change. Great idea, God--Let's start over. That way, I'd be responsible for them. I could raise them like they ought to be raised. I'd keep them in line so that they would do what they're told to do, and we'd get it right this time." But since God had



corrected Moses' mistaken idea that the fate of the Israelite world rested on him, Moses had a new perspective on himself and the people.

So, instead of suggesting that God go ahead and give up on them, Moses interceded for them--verse thirteen: "But Moses said to the Lord, 'Then the Egyptians will hear of it, for you brought up this people in your might from among them, and they will tell the inhabitants of this land. They have heard that you, O Lord, are in the midst of this people. For you, O Lord, are seen face to face, and your cloud stands over them and you go before them, in a pillar of cloud by day and in a pillar of fire by night. Now if you kill this people as one man, then the nations who have heard your fame will say, "It is because the Lord was not able to bring this people into the land that he swore to give to them that he has killed them in the wilderness." And now, please let the power of the Lord be great as you have promised, saying, "The Lord is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and the fourth generation." Please pardon the iniquity of this people, according to the greatness of your steadfast love, just as you **have** forgiven this people, from Egypt until now.'"

The last time Moses had made this kind of a plea, he appealed--first--to the idea that the Egyptians would say God intended to lead them out of Egypt only to kill them, and, second, to the promise made to Abraham. This time, God's anger seems to have been much greater than before, and Moses appeals to God's reputation--not only in the eyes of the Egyptians, but the people of other nations as well, the assumption that God would have somehow failed to accomplish what He intended in delivering the people to the Promised Land, and the consistency of God's own nature of showing mercy even as He brings judgment upon the people.

Moses' words may come across as somewhat jumbled--pressing one argument after another without really completing his thoughts. Perhaps the urgency of his appeal to the Lord made it necessary to speak this way, or--like



Paul in places like the second chapter of his letter to the followers of Christ in Ephesus--he's so deeply moved by what he has to say that the words just seem to spill out.

Moses' first appeal was to God's honor among the nations. By no means did he want the Name of the Lord to be disgraced by those who thought that God had an unworthy motive for rescuing the Israelites from their bondage in Egypt. Word had spread to other nations how God lived among His people, that He presented Himself to them "face-to-face" as it were, that a cloud representing the real presence of God Himself stood in their midst and led them by day and by night. No idol of any other country could make such a claim, yet this was the Lord's reputation among the peoples of the Gentile nations.

So, Moses was saying, "If word gets out that You destroyed this entire nation, people are naturally going to think that You weren't able to do what You told Abraham and what You've been telling us about Your intentions to bring us into the land promised to them through Abraham." The people of other nations wouldn't have understood the religious or moral reasons why God would wipe out the children of Abraham; they would only see the results, and if the results were that the people of Israel didn't make it, the logical conclusion would be that God wasn't able to do what He said He would do, and that He killed the people to cover up His own failure before the people and the idols of Canaan.

It's a very, very interesting dialog that we have here, but, like much of what we find in the Old Testament, it's been recorded so that we would learn from their examples--First Corinthians, chapter ten, verse six. In the end, Moses makes an appeal based on the character of God--verse seventeen: "And now, please let the power of the Lord be great as you have promised, saying, 'The Lord is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and the fourth generation.' Please



pardon the iniquity of this people, according to the greatness of your steadfast love, just as you have forgiven this people, from Egypt until now.”

When Moses met with God on Mount Sinai and received the Law, the Lord revealed more of Himself to Moses. In Exodus, chapter 34 and verse six we read, “The LORD passed before him and proclaimed, ‘The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation.’” Now, as the Lord’s anger burns against the children of Israel for their refusal to trust Him to take the Promised Land, Moses reminds Him of what He had said about Himself back there on Mount Sinai.

Moses recognizes both the mercy and grace of the Lord on one hand, and the judgment of God on the other. He doesn’t ask that God’s judgment be waived in the interest of mercy. Both are essential to the constant, consistent, and coherent justice of God, which is another reason why grace is so amazing. On this side of the cross, we know that God’s justice and His mercy were perfectly satisfied in the death and resurrection of the Lord Jesus, and, here in the Book of Numbers, we see the perfect balance that God strikes with His mercy and judgment.

In his earnest, urgent, and very sincere prayer, Moses asked the Lord that He do what He said He would do. Because God is “merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin,” Moses, believing that God truly delights in mercy rather than judgment, prays that He would show just how merciful and gracious He is in this particular instance. Just as God had shown His mercy so many times over the last two years, Moses asks that He would again demonstrate that same mercy: “Please



pardon the iniquity of this people, according to the greatness of your steadfast love, just as you have forgiven this people, from Egypt until now.”

Moses’ appeal wasn’t based on anything the people had done to deserve God’s mercy, for mercy is never deserved. And he doesn’t ask God to forgive them because of their faith or because they had repented. These are the conditions by which **we** must receive His forgiveness, but they’re not the reasons why God gives His forgiveness. And we don’t read anything about a sacrifice being made, either. The basis of Moses’ plea is the greatness of God’s mercy--nothing more and nothing less. It suggests that God’s very nature is pardoning love; that ‘mercy’ is appropriate to Him, that it’s the motivation and the purpose behind His acts. He forgives because His nature is mercy. It’s the deep well from which all the streams of forgiveness flow.

As a result--verse twenty: “Then the Lord said, ‘I have pardoned, according to your word.’” The sin of the nation will not result in the destruction of the nation, no matter how egregious that sin might have been. No plague will wipe out the murmurers, neither will they be left without the guidance of Moses and of the cloud to lead them to the land of promise that still awaited them.

However, there’s a flip side to God’s mercy: “he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and the fourth generation. Forgiveness came, freely bestowed from the hand of the Almighty and merciful God, **but** there was still a price to be paid for their disobedience and rejection of the Lord--verse 21: “But truly, as I live, and as all the earth shall be filled with the glory of the Lord, none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these ten times and have not obeyed my voice, shall see the land that I swore to give to their fathers. And none of those who despised me shall see it.”



When the Israelites had cast and then worshiped the golden calf at Mount Sinai, God had postponed their punishment “until the day of His visitation” as we read in Exodus, chapter 32, verse 34. That day had now come as the people had carried their continued rebellion to the furthest extreme that even included an open declaration of their intention to get rid of Moses and return to Egypt under another leader. Three strikes, and they’re out. With this latest act of rebellion, they had filled up the measure of their sins.

God affirms this oath by saying, “But truly, as I live, and as all the earth shall be filled with the glory of the Lord.” The Lord proves that He is the living God--not only in opposition to the idols of other nations, but especially by the certainty that He will carry out the judgment He has pronounced upon the children of Israel--but also by the fact that His glory fills the whole earth. His glory will fill the whole earth in the sense that, in spite of the sin and rebellion of the ten spies and nearly all of the entire nation of Israel, He would still carry out His work of salvation to a glorious victory in delivering His chosen people into the land He promised to Abraham.

The affirmation of verse 21 introduces the substance of the oath God makes before them in this moment that we find in the next three verses. In this case, all those who had seen the Lord’s miracles of deliverance, provision, and preservation, from Egypt up to this point, and have remained unbelieving and disobedient, will not see the land of Canaan; they will die in the wilderness.

Ten times they’ve put God to the test--doing everything they could to see if they could make God break His promise to the seed of Abraham. The number ten signifies completeness, so it probably means that the measure of their rebellion was complete, although some Bible students have come up with their own lists of ten tests.

“None of those who have despised me,” the Lord says, “shall see it. But my servant Caleb, because he has a different spirit and has followed me fully, I will bring into the land into which he went, and his descendants shall possess



it.” Because Caleb was the most prominent **exception** to those who had put the Lord to the test ten times, he represented others whom God would allow to enter the Promised Land, most notably, Joshua.

And there were others as well. Eleazar, the priest, was one of those who entered the Promised Land with Joshua-- Joshua, chapter fourteen--and possibly most or all of the tribe of the Levites because none of the twelve spies came from those descendants of Levi, neither were they called upon to fight; and they had been loyal to Moses since the issue with the golden calf.

Although it's beyond the scope of our focal text today, we need to know what happened next. First, the Lord repeated His oath in verses 28 through 38: “Say to them, “As I live,” declares the LORD, “what you have said in my hearing I will do to you: your dead bodies shall fall in this wilderness, and of all your number, listed in the census from twenty years old and upward, who have grumbled against me, not one shall come into the land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun. But your little ones, who you said would become a prey, I will bring in, and they shall know the land that you have rejected. But as for you, your dead bodies shall fall in this wilderness. And your children shall be shepherds in the wilderness forty years and shall suffer for your faithlessness, until the last of your dead bodies lies in the wilderness. According to the number of the days in which you spied out the land, forty days, a year for each day, you shall bear your iniquity forty years, and you shall know my displeasure.” I, the LORD, have spoken.”

One commentator writes, “Perverse faithlessness cannot be cured by a sudden decision to resume the duty which was abandoned in fear.” This tragic episode concludes in verses 39 through 45: “When Moses told these words to all the people of Israel, the people mourned greatly. And they rose early in the morning and went up to the heights of the hill country, saying, ‘Here we are. We will go up to the place that the LORD has promised, for we have sinned.’ But Moses said, ‘Why now are you transgressing the command of the LORD,



when that will not succeed? Do not go up, for the Lord is not among you, lest you be struck down before your enemies. ... But they presumed to go up to the heights of the hill country, although neither the ark of the covenant of the LORD nor Moses departed out of the camp. Then the Amalekites and the Canaanites who lived in that hill country came down and defeated them and pursued them, even to Hormah.” They learned yet another hard lesson that Zechariah would write of in the fourth chapter of the book that bears his name: “Not by might, nor by power, but by my Spirit, says the LORD of hosts.” Truly a sad ending to a woeful tale of rebellion, judgment, disobedience, and defeat, all because they refused to trust the Lord.

Alexander MacLaren sums up his words on God’s judgment found in our text with this: “A new generation, braced by the keen air and scant fare of the desert, with firmer muscles and hearts than these enervated slaves had, was needed for the conquest. The sentence was mercy as well as judgment; it was better that they should live in the wilderness, and die there by natural process, after having had more education in God’s loving care, than that they should be driven unwillingly to a conflict which, in their state of mind, would have been / but their butchery. None the less, it is an awful condemnation for a man to be brought by God’s providence face to face with a great possibility of service and of blessing, and then to show himself such that God has to put him aside, and look for [others to do His will]. The Israelites were excluded from Canaan by no arbitrary decree, but by their own faithless fears, which made their victory impossible.” Quoting from chapter four of the letter to the Hebrews, he says, “‘They could not enter in because of unbelief.’ In like manner our unbelief shuts us out from salvation, because we can only enter in by faith; and the ‘rest that remains’ is of such a nature that it is impossible for even His love to give it to the unbelieving. ‘Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief.’”

For us today, having learned from this experience of the failures of faithlessness, it should be clear that, when God reveals His will to us, we



should trust Him to fulfill His intentions for us. Second, trust in God's faithfulness gives us the courage to follow God's leadership wherever He might lead us. Third, God gives us the courage to do what He calls us to do. When we are faithful to say "Yes" to God, He gives us all we need to carry out His will for us. Fourth, there are consequences for failing to follow God's instructions. For the Israelites, an entire generation of people lived their lives in vain because of their refusal to trust God and follow His instructions. Surely the song of every authentic follower of Christ should be, "Wherever He leads, I'll go," never forgetting that the will of God will never take you where the grace of God will not sustain you.

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 jump ahead to the first thirteen verses of chapter twenty, where we'll discover the tragic reason why Moses himself was disqualified from entering the Promised Land.

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

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