

Moving Forward

Numbers 14:20-25

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I. Moving On v. 20

- a. Pardoned
 - i. Pardoned- to **be indulgent towards, forgive**
 - ii. According to your Word
 - 1. Yahweh so far promises to forgive, that He grants Moses' request not to slay the people one and all v.15
 - 2. But forgiveness based upon God's grace and covenant love does not imply that divine retribution has been or will be dismissed fully. By God's grace the annihilation of the rebellious nation was alleviated, but by his justice they must be recompensed for their sins. God forgives, but he does not forget the long history of the waywardness of his people and simply exculpate them

II. Moving Forward Without vs. 21-23

- a. Earth Filled with Glory of the Lord
 - i. Earth Filled
 - ii. Glory of the Lord
 - 1. Glory - The singular splendor of God and its consequences for mankind.
 - a. Essence and power in a broader sense, reserved only for God
 - b. Manifestation of Yahweh
 - c. *the glory of Yahweh* is the revelation of His character and power in history; Ps. 96:3
- b. Men Seen Glory and Signs
 - i. Performed in Egypt
 - ii. Wilderness
- c. Have Tested Me
 - i. Tested – To tempt God; involved lack of trust. Yahweh's presence was queried
 - 1. Test- test or prove a person to see whether he will act in a particular way; the sin of the people consisted in losing their faith in Yahweh, and constantly putting Him to the proof after He had repeatedly manifested His power and goodwill toward them
 - 2. These ten times- A round figure

- a. God spoke of the Israelites testing him “these ten times,” an expression that denotes consistent action over a long period of time
 - b. Ten - literally, and explains by reference to two temptations at the Red Sea (Ex. 14:11, Ps. 106:7), two in demanding water (Ex. 15:23, 17:2), two for food (Ex. 16:20, 27), two for flesh (Ex. 16:3, Nu. 11:4), the golden calf, and the spies.
 - ii. Listened to my Voice
- d. Shall by no Means See
 - i. None of that generation who experienced firsthand the incomparable miracles of God would survive the wilderness experience to see firsthand the provision of God in the Promised Land
 - ii. That generation would experience firsthand the justice-through-judgment side of Yahweh’s character through a form of talionic justice. They rejected the land, so they will not see the land.

III. Moving Forward With vs. 24-25

- a. My servant Caleb
 - i. My Servant - a position of men in relation to God
 - 1. Caleb is acclaimed by God as his servant. Up until this time, only Moses had been afforded this prestigious honor by having the Lord bestow upon him the epithet “My servant.” A true servant of God is one who believes in God and trusts his word implicitly, who speaks of God and for God words of deliverance and hope to the peoples and who carries out the will of God even in the face of a world that denies and defies him.
 - ii. Caleb- One of the twelve spies sent by Moses into Canaan. Num. 13:6. He and Joshua were the only adults born in Egypt who entered the land as conquerors, because they brought a truthful report, while the other ten were frightened, told exaggerated stories of the native population, and spread discontent and despair. Caleb and Joshua assured the people that they might easily gain possession of Canaan. In return for these assurances, the people proposed to stone them. A plague from the Lord broke out, and the lying spies were all killed. Num. 13 and 14. Forty-five years afterward, when the conquest was completed and the land apportioned among the tribes, Caleb, being then eighty-five years of age, applied to Joshua for his share, reminding him of the promise of God, by which he and Joshua were excepted from the general curse of the people, and proposed to take, as his share of the land.
 - 1. But Caleb, in reward for (עֲקָב) the fact that his disposition toward Yahweh had been different, receives the promise from Yahweh that he shall receive, and his seed inherit, the district whither he had gone as spy

2. Only Caleb and Joshua did not join in the rebellion in rejecting the land, but instead they had pleaded with the people to go forth into the land and claim their inheritance. Only these two will see the fulfillment of the promise from among the thousands who were counted in the military conscription census of Num 1:1–46 and among the twelve tribal representatives who explored the land
 3. Caleb would be granted a tract of land within the tribal allocation for the Judahites, in the region of Hebron, the town mentioned explicitly in the text as the abode of the giant Anakites and the area near where the enormous cluster of grapes was procured. This promise came to fulfillment in the allocation of territory for the tribe of Judah (Josh 15:13–19) and in the later conquest narrative (Judg 1:9–15).
- iii. Different Spirit- different frame of mind
 - iv. Followed me Fully
 1. to follow completely and uninterruptedly”; it is used of Caleb’s conduct here and in 32:11f., Dt. 1:36, Jos. 14:8, 9, 14, Eccl. 46:6: otherwise but once
- b. I will Bring Him to the Land
 - i. Descendants will take Possession
 - c. Now
 - i. Amalekites and Canaanites live in the Valley
 - ii. Turn tomorrow and set out to the wilderness
 1. Way of the Red Sea
 2. This probably indicates a specific route that they are to take, but it also threatens to nullify the great victory secured at the Sea
 3. The meaning seems to be, therefore: Turn back into the wilderness in the direction of Yam
 4. This section of Yahweh’s speech to Moses concludes with an instruction to turn back, literally to “turn the face around and depart,” and head back down in the wilderness by the way of the Red Sea.
 5. They now had to take the long and circuitous **route** toward **the Red Sea**, a route that eventually would end at the Plains of Moab, east of Jericho. The Red Sea here refers to the eastern arm of that sea, known today as the Gulf of Aqabah.