

A. Events at Kadesh Barnea (1:19–46)

1. Israel Arrives at Kadesh Barnea and Sends Out the Spies (1:19–25)
2. Israel's Rebellion against the Lord (1:26–33) – being controlled by circumstances (what is seen) rather than by God (through faith)
 - a) Rebellion (מָרָה, *marah*) (v. 26) – contentious, to contend with, dispute with, disobedience, bitter (“**covenantal treachery**” Grisanti)
 - b) Grumbled (רָגַז, *ragan*) (v. 27a) – murmur, whisper maliciously, backbite, slander
 - c) “Yahweh hates us” (v. 27b)
 - d) A wrong interpretation of the circumstances:
 - (1) God's loving provision (vv. 30-33; Num 13:27)
 - (a) This was not just their battle; it was also and primarily Yahweh's.
 - (b) “Just as man carries his son” (v. 31)
 - (2) Israel's faithless fear (vv. 28-29; Num 13:27-33; Rom 1:18-21) – Anakim (giants)
 - (3) Abraham's response of faith (Gen 22:1-12)
 - (4) A rebellious response (Ex 15:23-24; Deut 31:23-27; Ruth 1:20) – Remember Leviticus 26 and the prophecy of Israel's rebellion and restoration.
 - e) It's a matter of faith – You simply don't believe Yahweh, even though He's led you this whole way (vv. 32-33)
3. The Lord's Judgment on Israel (1:34–40; Lev 26:14-39, 42)
 - a) God knows our hearts and He hears us (v. 34a)
 - b) God's righteous anger (v. 34b) – “The potter has authority over the clay” (Rom 9:21)
 - c) God's judgment (vv. 35-38)
 - (1) The first “evil” generation would not get to the see “the land which I swore to give your fathers” (v. 35; Num 32:11)
 - (2) Except Caleb (v. 36) and Joshua (v. 38)
 - (3) Not even Moses would get to see the Promised Land (Num 20:8-13; Deut 32:50-51).
 - d) God would give the land to the next generation. God closed the door of opportunity for them (v. 39).
 - e) Back to the wilderness (v. 40) – “that great and fearsome wilderness which you saw on the way to the hill country of the Amorites” (v. 19)
 - (1) God gave them over to what they wanted (in a sense) (Rom 1:21-25)

(2) Interestingly, God sent them back in the direction of Egypt (v. 27) – Numbers 15-19

4. Israel's Unsuccessful Attempt to Invade Canaan (1:41–46)

a) We were caught, and we don't like the consequences, so we'll do it now (v. 41)

(1) This is not true repentance nor true obedience (John 14:15)

(2) This is not true worship (John 4:23; Phil 3:3)

(3) Remember God's covenant plan for Israel (Ex 19:6)

(4) This is more like Esau (Heb 12:16-17), or Judah

b) God's response (v. 42) – *Don't do it!*

(1) They were still acting in disobedience, outside the will of God. Their hearts still weren't right and in submission to God.

(2) What if God isn't with us? (Deut 31:16-17; Mal 1:6-8; Rom 8:31)

c) Further rebellion and defeat (vv. 43-44)

(1) You wouldn't listen (שמעו, *shama*) (Deut 6:4)

(2) The opposite of true obedience is prideful rebellion (Ex 18:10-11)

(3) The Israelites once again disobeyed God – He said, "go," and they wouldn't go. So, He said, "don't go," and they went (they "went up into the hill country," v. 43).

(4) The Amorites crushed them (v. 44; cf. Num 14:45)

(a) "The 'hill country of Seir' refers to the mountain range of Edom located south of the Dead Sea and extended down the eastern flank of the Arabah."¹

(b) In reference to Numbers 21:3 where Israel later had a victory at a place that they named "Hormah," the term Hormah is "a noun related to the verb *ḥāram* (. . . meaning "to devote to destruction").

d) Further consequences of sin/disobedience (vv. 45-46)

(1) Unrepentant tears (Prov 28:13)

(2) Evidently, Israel spent a large part of the remaining 38 years in the wilderness around Kadesh Barnea.

¹ Michael A. Grisanti, "Deuteronomy," in *The Expositor's Bible Commentary: Numbers–Ruth (Revised Edition)*, ed. Tremper Longman III and David E. Garland, vol. 2 (Grand Rapids, MI: Zondervan, 2012), 496.