

LESSON 15
"Look to God and Live"
Numbers 11-14 & 21:1-9

Overview:

The Book of Numbers – Where did the title come from? The Greeks (Arithmoi) version wanted the title to be descriptive of the content of the book. Latin – Numeri. The Hebrew – Wayedabber – “and he spoke” the first words of the book. How the camp is organized. Israel’s encounters with God and His Prophet. Lessons learned in the desert. The 38 years of wandering. It would have only taken 11 days to travel to the River Jordan.

Scriptures:

THE FOURTH BOOK OF MOSES CALLED
NUMBERS
CHAPTER 11

Fire from the Lord consumes rebels in Israel—Israel murmurs and lusts for flesh instead of manna—Moses complains that he cannot bear the burden alone—He is commanded to choose seventy elders to assist him—The Lord promises flesh until Israel is surfeited therewith—The seventy elders chosen; they prophesy; the Lord comes down; Eldad and Medad prophesy in the camp—Israel surfeited with quail—They lust, a great plague follows, and many die.

1 AND *when* the people ^acomplained, it displeased the LORD: and the LORD heard *it*; and his anger was kindled; and the ^bfire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

3 And he called the name of the place Taberah: because the fire of the LORD burnt among them.

4 ¶ And the mixt multitude that *was* among them fell a ^alusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

7 And the ^amanna *was* as ^bcoriander seed, and the colour thereof as the colour of bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell ^aupon it. (or with it)

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased. (Israel tires of manna. What was their sin in tiring of the manna? Ingratitude. See D&C 59:7 Thou shalt ^athank the Lord thy God in all things. President Lorenzo Snow: I have thought sometimes that one of the greatest virtues the Latter-day Saints could possess is gratitude to our Heavenly Father for that which he has bestowed upon us and the path over which he has led us. It may be that walking along in that path has not always been of the most pleasant character; but we have afterwards discovered that those circumstances which have been very unpleasant have often proved of the highest advantage to us. (CR Apr 1899) Elder Neal A. Maxwell said: “Bearing one’s testimony and expressing gratitude are like periodic inventories; counting one’s blessings is both healthy and invigorating. Counting is better than commiserating. (Deposition of a Disciple, p, 74))

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too ^aheavy for me.

15 And if thou deal thus with me, kill me, I pray thee, ^aout of hand (or immediately), if I have found favour in thy sight; and let me not see my wretchedness. (Moses unable to carry the burden alone.)

16 ¶ And the LORD said unto Moses, Gather unto me ^aseventy men of the elders of Israel, whom thou knowest to be the elders of the people, and ^bofficers over them; and bring them unto the ^ctabernacle of the congregation (Heb tent of meeting), that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall ^abear the burden of the people with thee, that thou bear *it* not thyself alone. (The Lord responds by giving him the Seventy.)

18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people, among whom I *am, are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the ^aseventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a ^acloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy ^belders: and it came to pass, *that*, when the spirit rested upon them, they ^cprophesied, and did not cease. (What gift did the Seventy have? Prophecy. Of what did they prophesy? (Mosiah 13:33-35: 33 For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God should redeem his people? Yea, and even ^aall the prophets who have prophesied ever since the world began—have they not spoken more or less concerning these things? 34 Have they not said that ^aGod himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth? 35 Yea, and have they not said also that he should bring to pass the ^aresurrection of the dead, and that he, himself, should be oppressed and afflicted?) Christ. All true prophets testify of Christ.)

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And ^aJoshua the son of ^bNun, (Tribe of Ephraim) the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them. (Joshua sees two men prophesying. What does he say to Moses?)

29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were ^aprophets, *and* that the LORD would put his spirit upon them! (What does Moses say? Would God that all the Lord's people were prophets and that the Lord would put his spirit upon them.)

What does that mean? Does it mean that all of us should be prophets? What would happen if we were? We would know that our leaders are inspired. Joseph Smith was asked on one occasion: “Do you believe Joseph Smith, Jun., to be a prophet?” He answered: “Yes, and every other man who has the testimony of Jesus. For the testimony of Jesus is the spirit of prophecy.” (TPJS, p. 119) On another occasion he said: “No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy.” TPJS, p. 160) God hath not revealed anything to Joseph but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them. (TPJS, p. 149) When every man or woman – whether ancient or modern Israelite – has the testimony of Jesus, the spirit of prophecy burning within his or her soul, then the work of the Lord moves forward by leaps and bounds. The strength of the kingdom of God at any time is not to be found alone in the power and strength of its leaders, but more important in the individual testimonies of the members. Members who gain the witness and enjoy the gifts lift heavy burdens from the shoulders of the leaders, for they now perform their labors in the Church with intelligent obedience. They are more converted and more motivated. President Brigham Young observed: “I am like Moses when a messenger came to him saying, ‘The people are prophesying in their tents.’ Said Moses, Well, what of that? I would to God that the Lord’s people were all prophets! I would to God that they all had revelations! When they receive revelations from heaven the story is told, they know for themselves.” (JD 13:336))

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a wind from the LORD, and brought ^aquails from the sea, and let *them* fall by the camp, as it were a day’s journey on this side, and as it were a day’s journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

33 And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great ^aplague.

34 And he called the name of that place ^aKibroth-hattaavah: because there they buried the people that ^blusted. (ie the graves of lust) (The Lord sends quail. Do we grow weary of attending our meetings, of doing our home teaching, reading the scriptures, saying our prayers. We should make sure that we are not weary of well doing.(Galatians 6:9 - And let us not be ^aweary in well doing: for in due season we shall ^breap, if we faint not.))

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

CHAPTER 12

Aaron and Miriam complain against Moses, the most meek of all men—The Lord promises to speak to Moses mouth to mouth, and to reveal in him his similitude—Miriam becomes leprous for a week.

1 AND Miriam and Aaron spake against Moses because of the ^aEthiopian (Heb Cushite) woman whom he had married: for he had married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*. (Miriam and Aaron complain against Moses. Why? He married an Ethiopian woman the daughter of the Ethiopian king, as a political alliance, while he was general in the Egyptian army, according to Josephus. (She may, however, have been a relative of Jethro and Zipporah) (Studies in Scripture, vol 2, p. 189). Their motivation may have been from jealousy of his position as spiritual leader and prophet of Israel. Who started it, Miriam or Aaron? Miriam’s name is mentioned first. When we have the gifts of the spirit, we may think that we are superior to those who preside. That will cause apostasy if not corrected. When Miriam sought that position, she not only demonstrated pride but also

sought to set up an order contrary to God's system of government. From the beginning, the priesthood callings and the right to preside were given to men. Miriam's attempt to achieve equality with Moses was a serious breach of that divinely instituted system or order.)

3 (Now the man Moses *was* very ^ameeek, above all the men which *were* upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the ^apillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a ^aprophet among you, *I* the LORD will make myself known unto him in a ^bvision, *and* will speak unto him in a ^cdream.

7 My servant Moses *is* not so, who *is* faithful in all mine house.

8 With him will I ^aspeak ^bmouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he ^bbehold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam *became* ^aleprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, ^aHeal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.

(The Lord's response to Miriam and Aaron. Miriam gets leprosy, or something like it. What happens to us if we speak negatively of our church leaders? Spiritual leprosy.)

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran. (The seven days of Miriam's separation were past, and Israel again resumed the march towards the Land of Promise. They had almost reached its boundary, when the event happened which not only formed the turning-point in the history of that generation, but which, more than any other, was typical of the future of Israel. For as that generation in their unbelief refused to enter the Land of Promise when its possession lay open before them, and as they rebelled against God and cast off the authority of Moses, so did their children reject the fulfillment of the promises in Christ Jesus, disown Him whom God had exalted a Prince and a Savior, and cry out: "Away with Him! away with Him!" And as the carcasses of those who had rebelled fell in the wilderness, so has similar spiritual judgment followed upon the terrible cry: "His blood be upon us and upon our children!" But, blessed be God, as mercy was ultimately in store for the descendants of that rebellious generation, so also, in God's own time, will Israel turn again unto the Lord and enjoy the promises made unto the fathers. Alfred Edershiem, Bible History Old Testament, Chapter 18.)

CHAPTER 13

Moses sends twelve spies to search land of Canaan—Ten of them bring an evil report, telling only of the strength of its inhabitants.

1 AND the LORD spake unto Moses, saying,

2 ^aSend thou men, that they may ^bsearch the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men *were* heads of the children of Israel.

4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, ^aCaleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the ^aland. And Moses called ^bOshea the son of ^cNun ^dJehoshua. (Spies sent to Canaan. Who were they? 12, one from each tribe. What were they to check on? Strength of the inhabitants, quality of the land, cities and dwellings, lumber and crops. How long were they gone? 40 days.)

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up ^athis way southward (Heb through the Negev), and go up into the mountain:

18 And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.

(About the end of July)

21 ¶ So they went up, and searched the land from the wilderness of Zin unto Rehob, ^aas men come to Hamath (or by the access to).

22 And they ^aascended by the south (Heb went up through the Negev), and came unto ^bHebron; where Ahiman, Sheshai, and Talmai, the children of Anak, *were*. (Now Hebron was built seven years before ^cZoan in Egypt.)

23 And they came unto the ^abrook (or wade, or valley) of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it ^afloweth with milk and honey; and this *is* the fruit of it.

28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* ^awalled, *and* very great: and moreover we saw the children of Anak there.

29 The ^aAmalekites dwell in the land of the ^bsouth: (Heb Negev) and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And ^aCaleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. (What did the 12 report? Caleb of Judah said let's go up and possess the land.)

The rest said not.)

31 But the ^amen that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature.

33 And there we saw the ^agiants, the sons of Anak, *which come* of the ^bgiants: (Heb nephilim) and we were in our own sight as grasshoppers, and so we were in their sight.

CHAPTER 14

Israel murmurs and speaks of returning to Egypt—Joshua and Caleb give a good report of Canaan—Moses mediates between Israel and the Lord—Adults of Israel shall not enter promised land—The Lord slays false spies by a plague—Some rebels try to go alone and are slain by Amalekites and Canaanites.

1 AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel ^amurmured against Moses and against Aaron(;) and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us ^areturn into Egypt. (How did Israel respond to the report? They want to return to Egypt. They chose a leader to take them back. (Nehemiah 9:17 - And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to ^areturn to their bondage: but thou *art* a God ready to ^bpardon, gracious and ^cmerciful, slow to ^danger, and of great ^ekindness, and forsookest them not.))

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

6 ¶ And ^aJoshua (Jehovah is salvation) (Joshua was of the tribe of Ephraim) the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only ^arebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: ^bfear them not. (Who stands up for the Lord? Joshua (Ephraim) and Caleb (Judah) These two tribes will become the leading tribes. Judah will rule in Jerusalem, and Ephraim over Israel in the north. In the latter-days, Ephraim will rule over priesthood blessings by virtue of the birthright blessings.)

10 (And) ~~But~~ all the congregation bade stone them with stones. And the ^aglory of the LORD appeared in the tabernacle of the congregation before all the children of Israel. (Israel's response – Stone Caleb and Joshua.)

11 ¶ And the LORD said unto Moses, How long will this people ^aprovoke me? and how long will it be ere they ^bbelieve me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater ^anation and mightier than they.

13 ¶ And Moses said unto the LORD, Then the ^aEgyptians 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 ^aamong this people, that thou LORD art seen face to face, and *that* thy ^bcloud standeth over them, and *that* thou ^cgoest before them, by day time in a ^dpillar of a ^ecloud, and in a pillar of fire by night.

15 ¶ Now *if* thou shalt kill *all* this people as one man, 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 sware unto them, therefore he hath slain them in the wilderness.

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

18 The ^aLORD *is* longsuffering, and of great mercy, ^bforgiving 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.

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

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

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

23 Surely they shall not ^asee the ^bland which I sware unto their fathers, neither shall any of them that ^cprovoked me see it:

24 But my servant ^aCaleb, because he had another spirit with him, and hath ^bfollowed me fully, him will I ^cbring into the land whereinto he went; and his seed shall possess it.

25 (Now the ^aAmalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of 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 ^amurmur 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:

29 Your ^acarcasses shall fall in this ^bwilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

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

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.

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

33 And your children shall wander in the wilderness ^aforty years, and ^bbear (or suffer for your faithlessness) your whoredoms, until your carcasses be wasted in the wilderness. (What happens to Israel? Moses pleads for them. They will wander in the wilderness for 40 years. All over 20 years old will die, except Caleb and Joshua.)

34 After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall ^aknow my breach of promise (Heb feel my displeasure).

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, and there they shall ^adie.

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,

37 Even those men that did bring up the evil report upon the land, ^adied by the ^bplague before the LORD. (What happened to the 10 spies? They were killed by a plague. What about us today? Have we been kept from the promised land today? (D&C 105:5-6, 9,13 - 5 And ^aZion cannot be built up ^bunless it is by the ^cprinciples of the ^dlaw of the celestial kingdom; otherwise I cannot receive her unto myself.

6 And my people must needs be ^achastened until they learn ^bobedience, if it must needs be, by the things which they ^csuffer. 9 Therefore, in consequence of the ^atransgressions of my people, it is expedient in me that mine elders should wait for a little season for the ^bredemption of Zion— 13 Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion. and 84:54-59 - 54 And your ^aminds in times past have been ^bdarkened because of ^cunbelief, and because you have treated ^dlightly the things you have received— 55 Which ^avanity and unbelief have brought the whole church under condemnation. 56 And this condemnation resteth upon the children of ^aZion, even all. 57 And they shall remain under this condemnation until they repent and remember the new ^acovenant, even the ^bBook of Mormon and the ^cformer commandments which I have given them, not only to say, but to ^ddo according to that which I have written— 58 That they may bring forth ^afruit meet for their Father's kingdom; otherwise there remaineth a ^bscourge and judgment to be poured out upon the children of Zion. 59 For shall the children of the kingdom ^apollute my holy land? Verily, I say unto you, Nay.))

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*.

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

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 ^asinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it 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 ^aAmalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they ^apresumed to go up unto the hill top: 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. (Israel cannot prevail without the help of the Lord.)

CHAPTER 21

Israel destroys those Canaanites who fight against her—She is plagued with fiery serpents—Moses lifts up a serpent of brass to save those who look thereon—Israel defeats Amorites and destroys people of Bashan and occupies their lands.

1 AND *when* ^aking ^bArad the Canaanite (Heb of Arad), which dwelt in the ^csouth, (Heb Negev) heard tell that Israel came by the way of ^dthe spies (Heb Atharim (a place)); then he fought against Israel, and took *some* of them prisoners.

2 And Israel vowed a ^avow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly ^adestroyed them and their cities: and he called the name of the place ^bHormah. (ie destruction)

4 ¶ And they journeyed from mount ^aHor by the way of the ^bRed sea (Heb Reed Sea), to ^ccompass the land (or go around) of Edom: and the soul of the people was much discouraged because of the way.

5 And the people ^aspake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.

6 And the LORD sent ^afiery (or poisonous) ^bserpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, We have ^asinned, for we have spoken against the

LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses^b prayed for the people.

8 And the LORD said unto Moses, ^aMake thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall ^blive.

9 And Moses made a ^aserpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. (The Brass Serpent. Read 1 Nephi 17:41 – all they had to do was look and live. Many died. Type of the crucifixion. Look to Christ and live. 1 Nephi 17: 41 And he did straiten them in the wilderness with his rod; for they ^ahardened their hearts, even as ye have; and the Lord straitened them because of their iniquity. He sent fiery flying ^bserpents (A fiery flying serpent is a poisonous snake. “Fiery” refers to being poisonous and “flying” probably refers to their striking motion in an attempt to bite.) among them; and after they were bitten he prepared a way that they might be ^chealed; and the labor which they had to perform was to look; and because of the ^dsimpleness of the way, or the easiness of it, there were many who perished.)

Additional Reading:

John 3:14-16: 14 ¶ And as Moses lifted up the ^aserpent in the wilderness, even so must the ^bSon of man be lifted up:

15 That whosoever believeth ⁱⁿ (on) him should not perish, but have eternal life.

16 ¶ For ^aGod so ^bloved the ^cworld, that he ^dgave his ^eonly begotten ^fSon, that whosoever ^gbelieveth ⁱⁿ (on) him should not perish, but have ^heverlasting ⁱlife. (Even God can do no more, He has given us his son.)

Alma 33:18-22: 18 But behold, this is not all; these are not the only ones who have spoken concerning the Son of God.

19 Behold, he was spoken of by ^aMoses; yea, and behold a ^btype was ^craised up in the wilderness, that whosoever would look upon it might live. And many did look and live. (The brazen serpent. Numbers 21:5-9)

20 But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look, therefore they perished. Now the reason they would not look is because they did not believe that it would ^aheal them.

21 O my brethren, if ye could be healed by merely casting about your eyes that ye might be healed, would ye not behold quickly, or would ye rather harden your hearts in ^aunbelief, and be ^bslothful, that ye would not cast about your eyes, that ye might perish?

22 If so, wo shall come upon you; but if not so, then cast about your eyes and ^abegin to believe in the Son of God, that he will come to redeem his people, and that he shall suffer and die to ^batone for their sins; and that he shall ^crise again from the dead, which shall bring to pass the ^dresurrection, that all men shall stand before him, to be ^ejudged at the last and judgment day, according to their ^fworks.

Alma 37:46-47: 46 O my son, do not let us be ^aslothful because of the ^beasiness of the ^cway; (Neal A. Maxwell: “Muttering and murmuring are often the expressions of our conscience gone grumpy; it is precisely because we know we need to respond affirmatively (and have some inkling about what’s coming) that we let off steam—we start puffing in advance of the climb. These are reactions genuinely to be avoided, since they can precede the keeping of a commandment or the fulfilling of a task with a slothful heart, which is more serious. Mostly, to avoid muttering, we need to trust more. So many of the things muttered about before turn out to be marvelous experiences later, and we are inwardly, and deservedly, ashamed for having grumbled.” (*Deposition of a Disciple*, p. 31)) for so was it with our fathers; for so was it prepared for them, that if they would ^dlook they might ^elive; even so it is with us. The way is prepared, and if we will look we may live forever.

47 And now, my son, see that ye take ^acare of these sacred things, yea, see that ye ^blook to God and live. Go unto this people and declare the word, and be sober. My son, farewell.

Helaman 8:13-15: 13 But, behold, ye not only deny my words, but ye also deny all the words which have been spoken by our fathers, and also the words which were spoken by this man, Moses, who had such great power given unto him, yea, the words which he hath spoken concerning the coming of the Messiah. (All true prophets testify of Christ.) 14 Yea, did he not bear record that the Son of God should come? And as he ^alifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come. 15 And as many as should look upon that serpent should ^alive, even so as many as should look upon the Son of God with faith, having a contrite spirit, might ^blive, even unto that life which is eternal.

We must do as Caleb and Joshua. Have the faith to proceed ahead.

In Israel today, the official seal of the Ministry of Tourism is of Joshua and Caleb carrying the grapes.



This document was created with Win2PDF available at <http://www.daneprairie.com>.
The unregistered version of Win2PDF is for evaluation or non-commercial use only.