Unscrambling the Scout Story with the Documentary Hypothesis

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The Spies Returning from Canaan. Artist: Giacinto Calandrucci 1690s NGA Images

The story of the scouts’ expedition, their negative report, and God’s response, has long been one of the classic examples of a narrative that exhibits the features of multiple authorship. The account contains a number of long doublets, as well as some contradictory descriptions of the scouts’ itinerary.

Although the signs of multiple authorship are clear, the precise history of this unit’s composition is less certain. Were two parallel accounts spliced together (Documentary Hypothesis)? Was one core account supplemented (Supplementary Hypothesis)? Does some combination of splicing and supplementation explain the story best?

This text study highlights some of the problems with the complete account as it now exists, and explores some of the models that have been used to make sense of composition history of this complicated narrative.

(Note: We hope to add multiple models over the coming years; this year we will begin with the Documentary Hypothesis.)

Problems that Suggest that the Narrative Is Composite

Doublets

1. Moses sends the scouts twice (13:3, 13:17).
2. The scouts complain about the land twice (13:28, 32-33).
3. Caleb replies to the other scouts, encouraging the people to enter the land (13:30); Caleb and Joshua reply to the other scouts encouraging the people to enter the land (14:6-9).
4. The people decide to go back to Egypt twice (14:3, 4).
5. God tells Moses that the sinners/wilderness generation will not be allowed to enter Canaan (14:21-23); God tells Moses and Aaron that the wilderness generation will not enter Canaan (14:26-35).
6. God makes Caleb an exception to the decree about dying in the wilderness (14:24); God makes Caleb and Joshua exceptions to the decree (14:30).

Contradictions

1. Does Moses send them to traverse all of Canaan (3:17a) or just the southern Negev hill country (3:17b)?
2. Similarly, do the scouts traverse all of Canaan from the Wilderness of Zin to Hamat (3:21) or just the Negev up to Hebron (3:22)?

A Documentary Solution

As is often the case, the Documentary Hypothesis offers a useful solution to many of the problems noted above. According to this model, the scout story is made up of two parallel accounts spliced together. One account comes from the Priestly source (P) and the other from the Jahwist source (J).

In general, advocates of the Documentary Hypothesis believe that the compiler of the Torah kept the original documents more or less intact, and added little of his own. Nevertheless, with regard to the scout story, even advocates of the DH admit that the documents they recreate are not entirely complete (J is missing an introduction) and have been redacted.

Summary of the Priestly Story[1]: A Forty-Day Fruitless Scouting Trip from South to North

God tells Moses to send twelve chieftains, one from each tribe, to scout the land of Canaan. Moses does so—the scouts are named in an early priestly supplement—and the scouts traverse the land from south to north.

The trip takes forty days, after which the scouts return to the camp in the Paran Wilderness, and proceed to tell the people of Israel bad things about the land, that it devours its inhabitants and the people are of great size.

The Israelites fall into a panic when they hear this, and complain to Moses and Aaron, saying that it would be better to die in the wilderness, asking why God took them there, and claiming that it would be better to return to Egypt. Moses and Aaron fall on their faces, but Joshua and Caleb, two of the scouts, tear their clothes and speak up.

They say that the land is good, and that the people should not rebel against God, since God can lead them into the land and conquer their enemies. The people get so angry they threaten to pelt “them” (probably Caleb and Joshua, although possibly Moses and Aaron) with stones, and God’s glory comes down onto the Tent of Meeting.

God then speaks to Moses and Aaron, stating that he can stand no more complaining. He states that everyone over twenty, who was counted in the census, shall die in the wilderness and never enter the land, except for Joshua and Caleb. They will wander in the wilderness for forty years – a year for each day of the scouting trip – at which point the next generation will enter. Then the scouts—the ten disloyal ones—die of a plague.

Summary of the J Story: A Trip through the Negev with Fruits and Giants

The J account is missing an introduction. (Most likely, the redactor cut it in favor of P’s introduction.) Since the author of Deuteronomy used J as his source for this story, it is possible that it began with the people asking to send scouts (as in Deut 1:22), instead of God commanding it as in P, but that is just speculation.

The extant J account picks up with Moses’ command to the scouts. He tells them to enter the Negev hill country. The scouts are to check out the quality of the land as well as the military preparedness of the natives and bring back a sample of the produce. The scouts enter the Negev and go as far as Hebron. Then they cut down a sample of grapes—it was grape season—an act that explains the later name for the place, Wadi-Eshkol.

They return to the camp in Kadesh (-barnea) and report to Moses showing him (and the Israelites?) the fruit. They then make their speech, pointing out the good and the bad. The good is that the land is fertile and has excellent produce. The bad is that the natives are powerful, the cities are fortified, and inhabited by giants. Caleb tries to calm the people saying that Israel should enter the land and expect to be victorious.[2] His fellow scouts then reply that it would be impossible. They claim to have seen Nephilim there (a kind of giant) and state that they were like grasshoppers in their eyes.

That night the people weep and say to each other that it is time to return to Egypt. God then speaks to Moses, telling him his plan to destroy the Israelites and make a new nation from Moses. Moses entreats God not to do this. He says that the Egyptians will think that God destroyed Israel because God wasn’t powerful enough to conquer Canaan. Moses reminds God that God is forgiving and asks God to forgive Israel.

God forgives Israel, and agrees not to destroy the Israelites, but the people who rebelled against God, whom God saved from Egypt, and who tested God repeatedly in the wilderness, will not see the land. God will permit only Caleb, from this generation, to enter the land; the rest will wander until they die. God then commands Moses to take the Israelites towards the Sea of Reeds to avoid battling with the natives. When the Israelites hear this, they mourn.

The next day a group of Israelites come to Moses and says they are ready to conquer the land, but Moses tells them it is too late and that God is no longer supporting that plan. The group goes anyway, though Moses and the ark stay in the camp. The Amalekites and Canaanites engage them in battle and wipe them out near Hormah (“destruction”).

Comparison of J and P

We will here highlight only three differences among the many between these two accounts, focusing on three main characters or groups: the good scouts, Moses, and God.

Emphasis: J’s Etiology vs P’s Good Scouts

The J story emphasizes the city of Hebron and the figure of Caleb; this is part of the story’s etiological[3] function. As we know from other parts of the Bible, the Calebites—a polity within Judah that identified themselves as descendants of Caleb—lived in southern Judah in the region of Hebron.

1. When David questions an Amalekite prisoner, he refers to one of the areas they raided as the Negev of Caleb (1 Sam 30:14).
2. Nabal, a wealthy man who angered David, and who lived in a town near Hebron (Carmel), was a Calebite (1 Sam 25:3).
3. Caleb specifically asks for Hebron as an inheritance as a reward for his loyalty during the scout episode, and Joshua grants the request (Josh 14:6-14).
4. God’s grants Hebron to Caleb (Josh 15:13-14).

When read together with Joshua 14, J’s scout report explains why Calebites live in Hebron. Etiology—explaining origins—seems to have been a significant concern for this author, since he also included an etiology for Wadi Eshkol and Hormah.

P has no such etiological project. For P, the primary purpose of the story is to explain why the generation of the wilderness does not enter the Promised Land. Thus, in P Joshua who is over 20 when the scouts are sent out, and thus should have died in the wilderness, is included with Caleb, speaking up and winning God’s favor.[4]

Moses: Passive in P vs. Active in J

The character of Moses in P is flat;[5] he does what God tells him to do. He sends scouts at God’s command and, when God tells him of the plan to force the entire wilderness generation to wander for forty years until they die, Moses says nothing. Moreover, at least according to the above reconstruction (there are other options for this section), the scouts don’t even report to Moses but go straight to the people. When Moses is confronted by the people, he and his brother Aaron fall on their faces, and Joshua and Caleb must come to the rescue.

The Moses of J, on the other hand, is active. When he sends the scouts, he gives them specific instructions. Upon their return they report to him directly. When God tells Moses he will destroy the Israelites, Moses waxes eloquently, begging God to reconsider. When the people tell Moses they are going into the land anyway, he argues with them vociferously, and stands his ground when things go badly for them.

God: Distant and Decisive in P, Erratic and Humanlike in J

God in P is clear and decisive. He commands Moses to send scouts, and Moses does so. The people threaten Caleb and Joshua, and God’s glory appears to protect them. God declares to Moses what will happen to the wilderness generation, and there is no argument. The scouts die in a plague sent by God. Thus, God is powerful and in control but distant. This view of God typifies P, and may be seen clearly, e.g., in the first creation story in Gen 1:1-2:4a.

In J, God is much different.[6] When God gets angry, he overreacts, threatening to kill everybody. Moses’ response is successful and God is talked out of his intentions. This more emotional and fickle God is highly reminiscent of the God in the J stories in Genesis. There God changes his mind about creating humanity (Gen 6:7) and then about destroying it (Gen 8:21). In short, the God of J is a much more “human” God.

Problems with the Documentary Solution

As noted above, the documentary solution does not provide, as it more typically does, two complete, parallel texts, requiring us to posit that the redactor made adjustments to the text. For example,

1. J has no introduction. If J was once a complete document, the introduction must have been removed.
2. The DH cannot explain the first doublet referenced above—Moses sending the scouts out twice, because both verses are identical and from P:

יג:ג וַיִּשְׁלַ֨ח אֹתָ֥ם מֹשֶׁ֛ה מִמִּדְבַּ֥ר פָּארָ֖ן עַל־פִּ֣י יְ-הֹוָ֑ה כֻּלָּ֣ם אֲנָשִׁ֔ים רָאשֵׁ֥י בְנֵֽי־יִשְׂרָאֵ֖ל הֵֽמָּה:

13:3 So Moses sent them out from the wilderness of Paran by Yhwh’s command, all the men being leaders of the Israelites.

*יג:ד וְאֵ֖לֶּה שְׁמוֹתָ֑ם…*

*13:4 And these were their names:*

יג:יז וַיִּשְׁלַ֤ח אֹתָם֙ מֹשֶׁ֔ה לָת֖וּר אֶת־אֶ֣רֶץ כְּנָ֑עַן

13:17a Moses sent them to scout the land of Canaan

Instead, this doublet must be understood as an example of *Wiederaufnahme* or resumptive repetition (i.e., the repetition of a phrase or a verse after a parenthetical note or comment has been added to the text).[7] The list of scout names is, therefore, a supplement to the P text. That it is a late addition can be deduced from 14:6, which introduces Caleb and Joshua—as if for the first time—as being “of those who had scouted the land.” This introduction would only have been necessary before the scout list was added.

1. The verse when the scouts return (13:26), as it now stands, is awkward.

יג:כו וַיֵּלְכ֡וּ וַיָּבֹאוּ֩ אֶל־מֹשֶׁ֨ה *וְאֶֽל־אַהֲרֹ֜ן וְאֶל כָּל עֲדַ֧ת בְּנֵֽי יִשְׂרָאֵ֛ל*אֶל מִדְבַּ֥ר פָּארָ֖ן קָדֵ֑שָׁה וַיָּשִׁ֨יבוּ *אֹתָ֤ם*דָּבָר֙*וְאֶת כָּל־הָ֣עֵדָ֔ה* וַיַּרְא֖וּ[*ם*][8] אֶת פְּרִ֥י הָאָֽרֶץ: יג:כז וַיְסַפְּרוּ לוֹ֙…

13:26 They went and they came to Moses *and Aaron and the whole Israelite community*to the wilderness of Paran to Kadesh, and they made their report to *them* *and to the whole community,* as they showed (*them*)[9] the fruit of the land.13:27 This is what they told him

* The opening verb is doubled.
* The toponym is doubled.
* The phrase “ואת כל העדה” (a P phrase) doesn’t fit the context.
* The singular “they told him” in the next verse doesn’t work with what is reported about the scouts speaking with Moses, Aaron, and the whole Israelite community.

The verse is a combination of P (blue) and J (red), to which a Priestly redactor added supplements (black italics) to make the J text sound more like P.

1. The account of the death of the scouts reads awkwardly.

יד:לו וְהָ֣אֲנָשִׁ֔ים אֲשֶׁר שָׁלַ֥ח מֹשֶׁ֖ה לָת֣וּר אֶת הָאָ֑רֶץ וַיָּשֻׁ֗בוּ וַיַּלִּ֤ינוּ עָלָיו֙ אֶת כָּל הָ֣עֵדָ֔ה לְהוֹצִ֥יא דִבָּ֖ה עַל הָאָֽרֶץ: יד:לזוַיָּמֻ֙תוּ֙ הָֽאֲנָשִׁ֔ים מוֹצִאֵ֥י דִבַּת הָאָ֖רֶץ רָעָ֑ה בַּמַּגֵּפָ֖ה לִפְנֵ֥י יְ-הֹוָֽה: יד:לח וִיהוֹשֻׁ֣עַ בִּן־נ֔וּן וְכָלֵ֖ב בֶּן־יְפֻנֶּ֑ה חָיוּ֙ מִן הָאֲנָשִׁ֣ים הָהֵ֔ם הַֽהֹלְכִ֖ים לָת֥וּר אֶת־הָאָֽרֶץ:

14:36 As for the men whom Moses sent to scout the land, those who came back and caused the whole community to mutter against him by spreading calumnies about the land—14:37 The men who spread calumnies about the land died of plague, by the will of Yhwh. 14:38 Joshua son of Nun and Caleb son of Jephunneh survived of those men who had gone to scout the land.

Verse 36 does not fit with verse 37:

* Verse 37 reads like an independent sentence. It begins with the standard verb-subject opening, “The men died (וימתו האנשים).”
* Grammatically, verse 36 does not lead into verse 37, since then it would require the verb to be in the perfect tense (מתו).
* If 36 and 37 were a unit, there would be no reason to include the relative clause identifying the scouts as “those who spread calumnies” in v. 37, since this is explicit in v. 36.

Verse 38 is also awkward.

* Verse 36 explicitly states that those who spoke calumnies died. Joshua and Caleb did not speak calumnies.
* Why refer to Joshua and Caleb as being “of those men (מן האנשים ההם)”? They were of the scouts but not of the calumny speakers.
* The ending of the verse “who had gone to scout the land (ההלכים לתור את הארץ)”, which echoes the opening of v. 36, “the men whom Moses sent to scout the land (האנשים אשר שלח משה לתור את הארץ)” is out of place, after the word ההם. It gives the impression of a redactor trying to solve the previous problem, i.e., that Joshua and Caleb were scouts but not calumny speakers.

The above points about vv. 36 and 38, taken together with the observation that the list of names is a P supplement, imply that the P text we have has undergone revisions.[10]

Summary

The Documentary solution is attractive; it solves many of the doublets and contradictions. Nevertheless, in this case, it is not a complete solution; the text has been supplemented in several places, and the redactor has deleted some of the redundant material.

Below is a reconstruction of the two documents separately and combined.[11]

The Combined Text

Blue = P  
Indented Red = J  
*Indented Blue Italics* = P supplement  
*Black Italics* = Redactor

יג:א וַיְדַבֵּ֥ר יְ-הֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר: יג:בשְׁלַח־לְךָ֣ אֲנָשִׁ֗ים וְיָתֻ֙רוּ֙ אֶת אֶ֣רֶץ כְּנַ֔עַן אֲשֶׁר אֲנִ֥י נֹתֵ֖ן לִבְנֵ֣י יִשְׂרָאֵ֑ל אִ֣ישׁ אֶחָד֩ אִ֨ישׁ אֶחָ֜ד לְמַטֵּ֤ה אֲבֹתָיו֙ תִּשְׁלָ֔חוּ כֹּ֖ל נָשִׂ֥יא בָהֶֽם: יג:ג וַיִּשְׁלַ֨ח אֹתָ֥ם מֹשֶׁ֛ה מִמִּדְבַּ֥ר פָּארָ֖ן עַל־פִּ֣י יְ-הֹוָ֑ה כֻּלָּ֣ם אֲנָשִׁ֔ים רָאשֵׁ֥י בְנֵֽי־יִשְׂרָאֵ֖ל הֵֽמָּה:

13:1 Yhwh spoke to Moses, saying, 13:2 “Send men to scout the land of Canaan, which I am giving to the Israelite people; send one man from each of their ancestral tribes, each one a chieftain among them.” 13:3 So Moses sent them out from the wilderness of Paran by Yhwh’s command, all the men being leaders of the Israelites.

*יג:ד וְאֵ֖לֶּה שְׁמוֹתָ֑ם לְמַטֵּ֣ה רְאוּבֵ֔ן שַׁמּ֖וּעַ בֶּן־זַכּֽוּר: יג:ה לְמַטֵּ֣ה שִׁמְע֔וֹן שָׁפָ֖ט בֶּן־חוֹרִֽי: יג:ו לְמַטֵּ֣ה יְהוּדָ֔ה כָּלֵ֖ב בֶּן־יְפֻנֶּֽה: יג:ז לְמַטֵּ֣ה יִשָּׂשכָ֔ר יִגְאָ֖ל בֶּן־יוֹסֵֽף: יג:ח לְמַטֵּ֥ה אֶפְרָ֖יִם הוֹשֵׁ֥עַ בִּן־נֽוּן: יג:ט לְמַטֵּ֣ה בִנְיָמִ֔ן פַּלְטִ֖י בֶּן־רָפֽוּא: יג:י לְמַטֵּ֣ה זְבוּלֻ֔ן גַּדִּיאֵ֖ל בֶּן־סוֹדִֽי: יג:יא לְמַטֵּ֥ה יוֹסֵ֖ף לְמַטֵּ֣ה מְנַשֶּׁ֑ה גַּדִּ֖י בֶּן־סוּסִֽי: יג:יבלְמַטֵּ֣ה דָ֔ן עַמִּיאֵ֖ל בֶּן־גְּמַלִּֽי: יג:יגלְמַטֵּ֣ה אָשֵׁ֔ר סְת֖וּר בֶּן־מִיכָאֵֽל: יג:ידלְמַטֵּ֣ה נַפְתָּלִ֔י נַחְבִּ֖י בֶּן־וָפְסִֽי: יג:טולְמַטֵּ֣ה גָ֔ד גְּאוּאֵ֖ל בֶּן־מָכִֽי: יג:טזאֵ֚לֶּה שְׁמ֣וֹת הָֽאֲנָשִׁ֔ים אֲשֶׁר־שָׁלַ֥ח מֹשֶׁ֖ה לָת֣וּר אֶת־הָאָ֑רֶץ וַיִּקְרָ֥א מֹשֶׁ֛ה לְהוֹשֵׁ֥עַ בִּן־נ֖וּן יְהוֹשֻֽׁעַ:*

*13:4 And these were their names: From the tribe of Reuben, Shammua son of Zaccur. 13:5 From the tribe of Simeon, Shaphat son of Hori. 13:6 From the tribe of Judah, Caleb son of Jephunneh. 13:7 From the tribe of Issachar, Igal son of Joseph. 13:8 From the tribe of Ephraim, Hoshea* *son of Nun. 13:9 From the tribe of Benjamin, Palti son of Rafu. 13:10 From the tribe of Zebulun, Gaddiel son of Sodi. 13:11 From the tribe of Joseph, namely, the tribe of Manasseh, Gaddi son of Susi. 13:12 From the tribe of Dan, Ammiel son of Gemalli. 13:13 From the tribe of Asher, Sethur son of Michael. 13:14 From the tribe of Naphtali, Nahbi son of Vophsi. 13:15 From the tribe of Gad, Geuel son of Machi. 13:16 Those were the names of the men whom Moses sent to scout the land; but Moses changed the name of Hoshea* *son of Nun to Joshua.*

יג:יז וַיִּשְׁלַ֤ח אֹתָם֙ מֹשֶׁ֔ה לָת֖וּר אֶת־אֶ֣רֶץ כְּנָ֑עַן

13:17a Moses sent them to scout the land of Canaan

יג:יזb וַיֹּ֣אמֶר אֲלֵהֶ֗ם עֲל֥וּ זֶה֙ בַּנֶּ֔גֶב וַעֲלִיתֶ֖ם אֶת הָהָֽר: יג:יח וּרְאִיתֶ֥ם אֶת הָאָ֖רֶץ מַה הִ֑וא וְאֶת הָעָם֙ הַיֹּשֵׁ֣ב עָלֶ֔יהָ הֶחָזָ֥ק הוּא֙ הֲרָפֶ֔ה הַמְעַ֥ט ה֖וּא אִם רָֽב: יג:יט וּמָ֣ה הָאָ֗רֶץ אֲשֶׁר הוּא֙ יֹשֵׁ֣ב בָּ֔הּ הֲטוֹבָ֥ה הִ֖וא אִם רָעָ֑ה וּמָ֣ה הֶֽעָרִ֗ים אֲשֶׁר הוּא֙ יוֹשֵׁ֣ב בָּהֵ֔נָּה הַבְּמַֽחֲנִ֖ים אִ֥ם בְּמִבְצָרִֽים: יג:כ וּמָ֣ה הָ֠אָרֶץ הַשְּׁמֵנָ֨ה הִ֜וא אִם רָזָ֗ה הֲיֵֽשׁ בָּ֥הּ עֵץ֙ אִם אַ֔יִן וְהִ֨תְחַזַּקְתֶּ֔ם וּלְקַחְתֶּ֖ם מִפְּרִ֣י הָאָ֑רֶץ וְהַ֨יָּמִ֔ים יְמֵ֖י בִּכּוּרֵ֥י עֲנָבִֽים:

13:17b And he said to them, “Go up there into the Negev and on into the hill country, 13:18 and see what kind of country it is. Are the people who dwell in it strong or weak, few or many? 13:19 Is the country in which they dwell good or bad? Are the towns they live in open or fortified? 13:20 Is the soil rich or poor? Is it wooded or not? And take pains to bring back some of the fruit of the land.”—Now it happened to be the season of the first ripe grapes.

יג:כא וַֽיַּעֲל֖וּ וַיָּתֻ֣רוּ אֶת־הָאָ֑רֶץ מִמִּדְבַּר־צִ֥ן עַד־רְחֹ֖ב לְבֹ֥א חֲמָֽת:

13:21 They went up and scouted the land, from the wilderness of Zin to Rehob, at Lebohamath.

יג:כב וַיַּעֲל֣וּ בַנֶּגֶב֘ וַיָּבֹ֣א עַד חֶבְרוֹן֒ וְשָׁ֤ם אֲחִימַן֙ שֵׁשַׁ֣י וְתַלְמַ֔י יְלִידֵ֖י הָעֲנָ֑ק וְחֶבְר֗וֹן שֶׁ֤בַע שָׁנִים֙ נִבְנְתָ֔ה לִפְנֵ֖י צֹ֥עַן מִצְרָֽיִם: יג:כג וַיָּבֹ֜אוּ עַד נַ֣חַל אֶשְׁכֹּ֗ל וַיִּכְרְת֨וּ מִשָּׁ֤ם זְמוֹרָה֙ וְאֶשְׁכּ֤וֹל עֲנָבִים֙ אֶחָ֔ד וַיִּשָּׂאֻ֥הוּ בַמּ֖וֹט בִּשְׁנָ֑יִם וּמִן הָרִמֹּנִ֖ים וּמִן הַתְּאֵנִֽים:יג:כד לַמָּק֣וֹם הַה֔וּא קָרָ֖א נַ֣חַל אֶשְׁכּ֑וֹל עַ֚ל אֹד֣וֹת הָֽאֶשְׁכּ֔וֹל אֲשֶׁר כָּרְת֥וּ מִשָּׁ֖ם בְּנֵ֥י יִשְׂרָאֵֽל:

13:22 They went up into the Negev and came to Hebron, where lived Ahiman, Sheshai, and Talmai, the Anakites.—Now Hebron was founded seven years before Zoan of Egypt.— 13:23 They reached the wadi Eshcol, and there they cut down a branch with a single cluster of grapes—it had to be borne on a carrying frame by two of them—and some pomegranates and figs. 13:24 That place was named the wadi Eshcol because of the cluster that the Israelites cut down there.

יג:כה וַיָּשֻׁ֖בוּ מִתּ֣וּר הָאָ֑רֶץ מִקֵּ֖ץ אַרְבָּעִ֥ים יֽוֹם:

13:25 At the end of forty days they returned from scouting the land.

\*יג:כו וַיֵּלְכ֡וּ וַיָּבֹאוּ֩ אֶל־מֹשֶׁ֨ה *וְאֶֽל־אַהֲרֹ֜ן וְאֶל־כָּל־עֲדַ֧ת בְּנֵֽי־יִשְׂרָאֵ֛ל* אֶל־מִדְבַּ֥ר פָּארָ֖ן קָדֵ֑שָׁה וַיָּשִׁ֨יבוּ *אֹתָ֤ם* דָּבָר֙ *וְאֶת־כָּל־הָ֣עֵדָ֔ה* וַיַּרְא֖וּ [*ם*][12] אֶת־פְּרִ֥י הָאָֽרֶץ:

\*13:26 They went and they came to Moses *and Aaron and the whole Israelite community*to the wilderness of Paran to Kadesh, and they made their report to *them* *and to the whole community,* as they showed (*them*)[13] the fruit of the land.

יג:כז וַיְסַפְּרוּ־לוֹ֙ וַיֹּ֣אמְר֔וּ בָּ֕אנוּ אֶל־הָאָ֖רֶץ אֲשֶׁ֣ר שְׁלַחְתָּ֑נוּ וְ֠גַם זָבַ֨ת חָלָ֥ב וּדְבַ֛שׁ הִ֖וא וְזֶה־פִּרְיָֽהּ: יג:כחאֶ֚פֶס כִּֽי־עַ֣ז הָעָ֔ם הַיֹּשֵׁ֖ב בָּאָ֑רֶץ וְהֶֽעָרִ֗ים בְּצֻר֤וֹת גְּדֹלֹת֙ מְאֹ֔ד וְגַם יְלִדֵ֥י הָֽעֲנָ֖ק רָאִ֥ינוּ שָֽׁם: יג:כט עֲמָלֵ֥ק יוֹשֵׁ֖ב בְּאֶ֣רֶץ הַנֶּ֑גֶב וְ֠הַֽחִתִּי וְהַיְבוּסִ֤י וְהָֽאֱמֹרִי֙ יוֹשֵׁ֣ב בָּהָ֔ר וְהַֽכְּנַעֲנִי֙ יוֹשֵׁ֣ב עַל־הַיָּ֔ם וְעַ֖ל יַ֥ד הַיַּרְדֵּֽן: יג:ל וַיַּ֧הַס כָּלֵ֛ב אֶת הָעָ֖ם אֶל מֹשֶׁ֑ה וַיֹּ֗אמֶר עָלֹ֤ה נַעֲלֶה֙ וְיָרַ֣שְׁנוּ אֹתָ֔הּ כִּֽי־יָכ֥וֹל נוּכַ֖ל לָֽהּ: יג:לא וְהָ֨אֲנָשִׁ֜ים אֲשֶׁר עָל֤וּ עִמּוֹ֙ אָֽמְר֔וּ לֹ֥א נוּכַ֖ל לַעֲל֣וֹת אֶל הָעָ֑ם כִּֽי חָזָ֥ק ה֖וּא מִמֶּֽנּוּ:

13:27 This is what they told him: “We came to the land you sent us to; it does indeed flow with milk and honey, and this is its fruit. 13:28 However, the people who inhabit the country are powerful, and the cities are fortified and very large; moreover, we saw the Anakites there. 13:29 Amalekites dwell in the Negeb region; Hittites, Jebusites, and Amorites inhabit the hill country; and Canaanites dwell by the Sea and along the Jordan.” 13:30 Caleb hushed the people before Moses and said, “Let us by all means go up, and we shall gain possession of it, for we shall surely overcome it.” 13:31 But the men who had gone up with him said, “We cannot attack that people, for it is stronger than we.”

יג:לב וַיֹּצִ֜יאוּ דִּבַּ֤ת הָאָ֙רֶץ֙ אֲשֶׁ֣ר תָּר֣וּ אֹתָ֔הּ אֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל לֵאמֹ֑ר הָאָ֡רֶץ אֲשֶׁר֩ עָבַ֨רְנוּ בָ֜הּ לָת֣וּר אֹתָ֗הּ אֶ֣רֶץ אֹכֶ֤לֶת יוֹשְׁבֶ֙יהָ֙ הִ֔וא וְכָל־הָעָ֛ם אֲשֶׁר־רָאִ֥ינוּ בְתוֹכָ֖הּ אַנְשֵׁ֥י מִדּֽוֹת:

13:32 Thus they spread calumnies among the Israelites about the land they had scouted, saying, “The country that we traversed and scouted is one that devours its settlers. All the people that we saw in it are men of great size.

יג:לג וְשָׁ֣ם רָאִ֗ינוּ אֶת־הַנְּפִילִ֛ים בְּנֵ֥י עֲנָ֖ק מִן־הַנְּפִלִ֑ים וַנְּהִ֤י בְעֵינֵ֙ינוּ֙ כַּֽחֲגָבִ֔ים וְכֵ֥ן הָיִ֖ינוּ בְּעֵינֵיהֶֽם:

13:33 we saw the Nephilim there—the Anakites are part of the Nephilim—and we looked like grasshoppers to ourselves, and so we must have looked to them.”

יד:אa וַתִּשָּׂא֙ כָּל־הָ֣עֵדָ֔ה וַֽיִּתְּנ֖וּ אֶת־קוֹלָ֑ם

14:1aThe whole community broke into loud cries.

יד:אb וַיִּבְכּ֥וּ הָעָ֖ם בַּלַּ֥יְלָה הַהֽוּא:

14:1bAnd the people wept that night.

יד:ב וַיִּלֹּ֙נוּ֙ עַל־מֹשֶׁ֣ה וְעַֽל־אַהֲרֹ֔ן כֹּ֖ל בְּנֵ֣י יִשְׂרָאֵ֑ל וַֽיֹּאמְר֨וּ אֲלֵהֶ֜ם כָּל־הָעֵדָ֗ה לוּ־מַ֙תְנוּ֙ בְּאֶ֣רֶץ מִצְרַ֔יִם א֛וֹ בַּמִּדְבָּ֥ר הַזֶּ֖ה לוּ־מָֽתְנוּ: יד:ג וְלָמָ֣ה יְ֠-הֹוָה מֵבִ֨יא אֹתָ֜נוּ אֶל־הָאָ֤רֶץ הַזֹּאת֙ לִנְפֹּ֣ל בַּחֶ֔רֶב נָשֵׁ֥ינוּ וְטַפֵּ֖נוּ יִהְי֣וּ לָבַ֑ז הֲל֧וֹא ט֦וֹב לָ֖נוּ שׁ֥וּב מִצְרָֽיְמָה:

14:2 All the Israelites railed against Moses and Aaron. “If only we had died in the land of Egypt,” the whole community shouted at them, “or if only we might die in this wilderness! 14:3 Why is Yhwh taking us to that land to fall by the sword? Our wives and children will be carried off! It would be better for us to go back to Egypt!”

יד:ד וַיֹּאמְר֖וּ אִ֣ישׁ אֶל־אָחִ֑יו נִתְּנָ֥ה רֹ֖אשׁ וְנָשׁ֥וּבָה מִצְרָֽיְמָה:

14:4 And they said to one another, “Let us head back for Egypt.”

יד:ה וַיִּפֹּ֥ל מֹשֶׁ֛ה וְאַהֲרֹ֖ן עַל־פְּנֵיהֶ֑ם לִפְנֵ֕י כָּל־קְהַ֥ל עֲדַ֖ת בְּנֵ֥י יִשְׂרָאֵֽל: יד:ו וִיהוֹשֻׁ֣עַ בִּן־נ֗וּן וְכָלֵב֙ בֶּן יְפֻנֶּ֔ה מִן הַתָּרִ֖ים אֶת־הָאָ֑רֶץ קָרְע֖וּ בִּגְדֵיהֶֽם: יד:ז וַיֹּ֣אמְר֔וּ אֶל־כָּל־עֲדַ֥ת בְּנֵֽי־יִשְׂרָאֵ֖ל לֵאמֹ֑ר הָאָ֗רֶץ אֲשֶׁ֨ר עָבַ֤רְנוּ בָהּ֙ לָת֣וּר אֹתָ֔הּ טוֹבָ֥ה הָאָ֖רֶץ מְאֹ֥ד מְאֹֽד: יד:ח אִם־חָפֵ֥ץ בָּ֙נוּ֙ יְ-הֹוָ֔ה וְהֵבִ֤יא אֹתָ֙נוּ֙ אֶל הָאָ֣רֶץ הַזֹּ֔את וּנְתָנָ֖הּ לָ֑נוּ אֶ֕רֶץ אֲשֶׁר־הִ֛וא זָבַ֥ת חָלָ֖ב וּדְבָֽשׁ: יד:ט אַ֣ךְ בַּֽי-הֹוָה֘ אַל־תִּמְרֹדוּ֒ וְאַתֶּ֗ם אַל תִּֽירְאוּ֙ אֶת־עַ֣ם הָאָ֔רֶץ כִּ֥י לַחְמֵ֖נוּ הֵ֑ם סָ֣ר צִלָּ֧ם מֵעֲלֵיהֶ֛ם וַֽי-הֹוָ֥ה אִתָּ֖נוּ אַל־תִּירָאֻֽם: יד:יוַיֹּֽאמְרוּ֙ כָּל הָ֣עֵדָ֔ה לִרְגּ֥וֹם אֹתָ֖ם בָּאֲבָנִ֑ים וּכְב֣וֹד יְ-הֹוָ֗ה נִרְאָה֙ בְּאֹ֣הֶל מוֹעֵ֔ד אֶֽל־כָּל־בְּנֵ֖י יִשְׂרָאֵֽל:

14:5 Then Moses and Aaron fell on their faces before all the assembled congregation of the Israelites. 14:6 And Joshua son of Nun and Caleb son of Jephunneh, of those who had scouted the land, rent their clothes 14:7 and exhorted the whole Israelite community: “The land that we traversed and scouted is an exceedingly good land. 14:8 If Yhwh is pleased with us, He will bring us into that land, a land that flows with milk and honey, and give it to us; 14:9 only you must not rebel against Yhwh. Have no fear then of the people of the country, for they are our prey: their protection has departed from them, but Yhwh is with us. Have no fear of them!” 14:10 As the whole community threatened to pelt them with stones, the Presence of Yhwh appeared in the Tent of Meeting to all the Israelites.

יד:יא וַיֹּ֤אמֶר יְ-הֹוָה֙ אֶל־מֹשֶׁ֔ה עַד־אָ֥נָה יְנַאֲצֻ֖נִי הָעָ֣ם הַזֶּ֑ה וְעַד־אָ֙נָה֙ לֹא־יַאֲמִ֣ינוּ בִ֔י בְּכֹל֙ הָֽאֹת֔וֹת אֲשֶׁ֥ר עָשִׂ֖יתִי בְּקִרְבּֽוֹ: יד:יבאַכֶּ֥נּוּ בַדֶּ֖בֶר וְאוֹרִשֶׁ֑נּוּ וְאֶֽעֱשֶׂה֙ אֹֽתְךָ֔ לְגוֹי־גָּ֥דוֹל וְעָצ֖וּם מִמֶּֽנּוּ:

14:11 And Yhwh said to Moses, “How long will this people spurn Me, and how long will they have no faith in Me despite all the signs that I have performed in their midst? 14:12 I will strike them with pestilence and disown them, and I will make of you a nation far more numerous than they!”

יד:יג וַיֹּ֥אמֶר מֹשֶׁ֖ה אֶל־יְ-הֹוָ֑ה וְשָׁמְע֣וּ מִצְרַ֔יִם כִּֽי־הֶעֱלִ֧יתָ בְכֹחֲךָ֛ אֶת־הָעָ֥ם הַזֶּ֖ה מִקִּרְבּֽוֹ: יד:יד וְאָמְר֗וּ אֶל־יוֹשֵׁב֘ הָאָ֣רֶץ הַזֹּאת֒ שָֽׁמְעוּ֙ כִּֽי־אַתָּ֣ה יְ-הֹוָ֔ה בְּקֶ֖רֶב הָעָ֣ם הַזֶּ֑ה אֲשֶׁר־עַ֨יִן בְּעַ֜יִן נִרְאָ֣ה׀ אַתָּ֣ה יְ-הֹוָ֗ה וַעֲנָֽנְךָ֙ עֹמֵ֣ד עֲלֵהֶ֔ם וּבְעַמֻּ֣ד עָנָ֗ן אַתָּ֨ה הֹלֵ֤ךְ לִפְנֵיהֶם֙ יוֹמָ֔ם וּבְעַמּ֥וּד אֵ֖שׁ לָֽיְלָה: יד:טו וְהֵמַתָּ֛ה אֶת־הָעָ֥ם הַזֶּ֖ה כְּאִ֣ישׁ אֶחָ֑ד וְאָֽמְרוּ֙ הַגּוֹיִ֔ם אֲשֶׁר־שָׁמְע֥וּ אֶֽת־שִׁמְעֲךָ֖ לֵאמֹֽר:יד:טז מִבִּלְתִּ֞י יְכֹ֣לֶת יְ-הֹוָ֗ה לְהָבִיא֙ אֶת־הָעָ֣ם הַזֶּ֔ה אֶל־הָאָ֖רֶץ אֲשֶׁר־נִשְׁבַּ֣ע לָהֶ֑ם וַיִּשְׁחָטֵ֖ם בַּמִּדְבָּֽר: יד:יז וְעַתָּ֕ה יִגְדַּל־נָ֖א כֹּ֣חַ אֲדֹנָ֑י כַּאֲשֶׁ֥ר דִּבַּ֖רְתָּ לֵאמֹֽר: יד:יחיְ-הֹוָ֗ה אֶ֤רֶךְ אַפַּ֙יִם֙ וְרַב־חֶ֔סֶד נֹשֵׂ֥א עָוֹ֖ן וָפָ֑שַׁע וְנַקֵּה֙ לֹ֣א יְנַקֶּ֔ה פֹּקֵ֞ד עֲוֹ֤ן אָבוֹת֙ עַל־בָּנִ֔ים עַל־ שִׁלֵּשִׁ֖ים וְעַל־רִבֵּעִֽים: יד:יט סְלַֽח־נָ֗א לַעֲוֹ֛ן הָעָ֥ם הַזֶּ֖ה כְּגֹ֣דֶל חַסְדֶּ֑ךָ וְכַאֲשֶׁ֤ר נָשָׂ֙אתָה֙ לָעָ֣ם הַזֶּ֔ה מִמִּצְרַ֖יִם וְעַד־הֵֽנָּה:

14:13 But Moses said to Yhwh, “When the Egyptians, from whose midst You brought up this people in Your might, hear the news, 14:14 they will tell it to the inhabitants of that land. Now they have heard that You, O Yhwh, are in the midst of this people; that You, O Yhwh, appear in plain sight when Your cloud rests over them and when You go before them in a pillar of cloud by day and in a pillar of fire by night. 14:15 If then You slay this people to a man, the nations who have heard Your fame will say, 14:16 ‘It must be because Yhwh was powerless to bring that people into the land He had promised them on oath that He slaughtered them in the wilderness.’ 14:17 Therefore, I pray, let my Lord’s forbearance be great, as You have declared, saying, 14:18 ‘Yhwh! slow to anger and abounding in kindness; forgiving iniquity and transgression; yet not remitting all punishment, but visiting the iniquity of fathers upon children, upon the third and fourth generations.’ 14:19Pardon, I pray, the iniquity of this people according to Your great kindness, as You have forgiven this people ever since Egypt.”

יד:כ וַיֹּ֣אמֶר יְ-הֹוָ֔ה סָלַ֖חְתִּי כִּדְבָרֶֽךָ:יד:כא וְאוּלָ֖ם חַי־אָ֑נִי וְיִמָּלֵ֥א כְבוֹד־יְ-הֹוָ֖ה אֶת־כָּל־הָאָֽרֶץ: יד:כבכִּ֣י כָל־הָאֲנָשִׁ֗ים הָרֹאִ֤ים אֶת־כְּבֹדִי֙ וְאֶת־אֹ֣תֹתַ֔י אֲשֶׁר־עָשִׂ֥יתִי בְמִצְרַ֖יִם וּבַמִּדְבָּ֑ר וַיְנַסּ֣וּ אֹתִ֗י זֶ֚ה עֶ֣שֶׂר פְּעָמִ֔ים וְלֹ֥א שָׁמְע֖וּ בְּקוֹלִֽי: יד:כגאִם־יִרְאוּ֙ אֶת־הָאָ֔רֶץ אֲשֶׁ֥ר נִשְׁבַּ֖עְתִּי לַאֲבֹתָ֑ם וְכָל־מְנַאֲצַ֖י לֹ֥א יִרְאֽוּהָ: יד:כד וְעַבְדִּ֣י כָלֵ֗ב עֵ֣קֶב הָֽיְתָ֞ה ר֤וּחַ אַחֶ֙רֶת֙ עִמּ֔וֹ וַיְמַלֵּ֖א אַחֲרָ֑י וַהֲבִֽיאֹתִ֗יו אֶל־הָאָ֙רֶץ֙ אֲשֶׁר־בָּ֣א שָׁ֔מָּה וְזַרְע֖וֹ יוֹרִשֶֽׁנָּה: יד:כהוְהָֽעֲמָלֵקִ֥י וְהַֽכְּנַעֲנִ֖י יוֹשֵׁ֣ב בָּעֵ֑מֶק מָחָ֗ר פְּנ֨וּ וּסְע֥וּ לָכֶ֛ם הַמִּדְבָּ֖ר דֶּ֥רֶךְ יַם־סֽוּף:

14:20 And Yhwh said, “I pardon, as you have asked.14:21 Nevertheless, as I live and as Yhwh’s Presence fills the whole world, 14:22 none of the men who have seen My Presence and the signs that I have performed in Egypt and in the wilderness, and who have tried Me these many times and have disobeyed Me, 14:23 shall see the land that I promised on oath to their fathers; none of those who spurn Me shall see it. 14:24 But My servant Caleb, because he was imbued with a different spirit and remained loyal to Me—him will I bring into the land that he entered, and his offspring shall hold it as a possession. 14:25 Now the Amalekites and the Canaanites occupy the valleys. Start out, then, tomorrow and march into the wilderness by way of the Sea of Reeds.”

יד:כו וַיְדַבֵּ֣ר יְ-הֹוָ֔ה אֶל מֹשֶׁ֥ה וְאֶֽל אַהֲרֹ֖ן לֵאמֹֽר: יד:כז עַד מָתַ֗י לָעֵדָ֤ה הָֽרָעָה֙ הַזֹּ֔את אֲשֶׁ֛ר הֵ֥מָּה מַלִּינִ֖ים עָלָ֑י אֶת תְּלֻנּ֞וֹת בְּנֵ֣י יִשְׂרָאֵ֗ל אֲשֶׁ֨ר הֵ֧מָּה מַלִּינִ֛ים עָלַ֖י שָׁמָֽעְתִּי:יד:כח אֱמֹ֣ר אֲלֵהֶ֗ם חַי אָ֙נִי֙ נְאֻם יְ-הֹוָ֔ה אִם לֹ֕א כַּאֲשֶׁ֥ר דִּבַּרְתֶּ֖ם בְּאָזְנָ֑י כֵּ֖ן אֶֽעֱשֶׂ֥ה לָכֶֽם:יד:כט בַּמִּדְבָּ֣ר הַ֠זֶּה יִפְּל֨וּ פִגְרֵיכֶ֜ם וְכָל פְּקֻדֵיכֶם֙ לְכָל מִסְפַּרְכֶ֔ם מִבֶּ֛ן עֶשְׂרִ֥ים שָׁנָ֖ה וָמָ֑עְלָה אֲשֶׁ֥ר הֲלִֽינֹתֶ֖ם עָלָֽי: יד:ל אִם אַתֶּם֙ תָּבֹ֣אוּ אֶל הָאָ֔רֶץ אֲשֶׁ֤ר נָשָׂ֙אתִי֙ אֶת־יָדִ֔י לְשַׁכֵּ֥ן אֶתְכֶ֖ם בָּ֑הּ כִּ֚י אִם־כָּלֵ֣ב בֶּן־יְפֻנֶּ֔ה וִיהוֹשֻׁ֖עַ בִּן־נֽוּן: יד:לא וְטַ֨פְּכֶ֔ם אֲשֶׁ֥ר אֲמַרְתֶּ֖ם לָבַ֣ז יִהְיֶ֑ה וְהֵבֵיאתִ֣י אֹתָ֔ם וְיָֽדְעוּ֙ אֶת הָאָ֔רֶץ אֲשֶׁ֥ר מְאַסְתֶּ֖ם בָּֽהּ: יד:לבוּפִגְרֵיכֶ֖ם אַתֶּ֑ם יִפְּל֖וּ בַּמִּדְבָּ֥ר הַזֶּֽה: יד:לגוּ֠בְנֵיכֶם יִהְי֨וּ רֹעִ֤ים בַּמִּדְבָּר֙ אַרְבָּעִ֣ים שָׁנָ֔ה וְנָשְׂא֣וּ אֶת זְנוּתֵיכֶ֑ם עַד תֹּ֥ם פִּגְרֵיכֶ֖ם בַּמִּדְבָּֽר: יד:לד בְּמִסְפַּ֨ר הַיָּמִ֜ים אֲשֶׁר תַּרְתֶּ֣ם אֶת הָאָרֶץ֘ אַרְבָּעִ֣ים יוֹם֒ י֣וֹם לַשָּׁנָ֞ה י֣וֹם לַשָּׁנָ֗ה תִּשְׂאוּ֙ אֶת עֲוֹנֹ֣תֵיכֶ֔ם אַרְבָּעִ֖ים שָׁנָ֑ה וִֽידַעְתֶּ֖ם אֶת תְּנוּאָתִֽי: יד:לה אֲנִ֣י יְ-הֹוָה֘ דִּבַּרְתִּי֒ אִם־לֹ֣א׀ זֹ֣את אֶֽעֱשֶׂ֗ה לְכָל־הָעֵדָ֤ה הָֽרָעָה֙ הַזֹּ֔את הַנּוֹעָדִ֖ים עָלָ֑י בַּמִּדְבָּ֥ר הַזֶּ֛ה יִתַּ֖מּוּ וְשָׁ֥ם יָמֻֽתוּ:

14:26 Yhwh spoke to Moses and Aaron, 14:27 “How much longer shall that wicked community keep muttering against Me? Very well, I have heeded the incessant muttering of the Israelites against Me. 14:28 Say to them: ‘As I live,’ says Yhwh, ‘I will do to you just as you have urged Me. 14:29 In this very wilderness shall your carcasses drop. Of all of you who were recorded in your various lists from the age of twenty years up, you who have muttered against Me, 14:30 not one shall enter the land in which I swore to settle you—save Caleb son of Jephunneh and Joshua son of Nun. 14:31 Your children who, you said, would be carried off—these will I allow to enter; they shall know the land that you have rejected. 14:32 But your carcasses shall drop in this wilderness, 14:33 while your children roam the wilderness for forty years, suffering for your faithlessness, until the last of your carcasses is down in the wilderness. 14:34 You shall bear your punishment for forty years, corresponding to the number of days—forty days—that you scouted the land: a year for each day. Thus you shall know what it means to thwart Me. 14:35 I Yhwh have spoken: Thus will I do to all that wicked band that has banded together against Me: in this very wilderness they shall die to the last man.’”

יד:לו וְהָ֣אֲנָשִׁ֔ים אֲשֶׁר־שָׁלַ֥ח מֹשֶׁ֖ה לָת֣וּר אֶת הָאָ֑רֶץ וַיָּשֻׁ֗בוּ (וילונו) וַיַּלִּ֤ינוּ עָלָיו֙ אֶת כָּל הָ֣עֵדָ֔ה לְהוֹצִ֥יא דִבָּ֖ה עַל הָאָֽרֶץ:יד:לז וַיָּמֻ֙תוּ֙ הָֽאֲנָשִׁ֔ים מוֹצִאֵ֥י דִבַּת הָאָ֖רֶץ רָעָ֑ה בַּמַּגֵּפָ֖ה לִפְנֵ֥י יְ-הֹוָֽה: יד:לחוִיהוֹשֻׁ֣עַ בִּן־נ֔וּן וְכָלֵ֖ב בֶּן־יְפֻנֶּ֑ה חָיוּ֙ מִן הָאֲנָשִׁ֣ים הָהֵ֔ם הַֽהֹלְכִ֖ים לָת֥וּר אֶת־הָאָֽרֶץ:

14:36 As for the men whom Moses sent to scout the land, those who came back and caused the whole community to mutter against him by spreading calumnies about the land—14:37 those who spread such calumnies about the land died of plague, by the will of Yhwh. 14:38 Joshua son of Nun and Caleb son of Jephunneh survived of those men who had gone to scout the land.

יד:לט וַיְדַבֵּ֤ר מֹשֶׁה֙ אֶת־הַדְּבָרִ֣ים הָאֵ֔לֶּה אֶֽל־כָּל־בְּנֵ֖י יִשְׂרָאֵ֑ל וַיִּֽתְאַבְּל֥וּ הָעָ֖ם מְאֹֽד: יד:מ וַיַּשְׁכִּ֣מוּ בַבֹּ֔קֶר וַיַּֽעֲל֥וּ אֶל־רֹאשׁ־הָהָ֖ר לֵאמֹ֑ר הִנֶּ֗נּוּ וְעָלִ֛ינוּ אֶל־הַמָּק֛וֹם אֲשֶׁר־אָמַ֥ר יְ-הֹוָ֖ה כִּ֥י חָטָֽאנוּ: יד:מא וַיֹּ֣אמֶר מֹשֶׁ֔ה לָ֥מָּה זֶּ֛ה אַתֶּ֥ם עֹבְרִ֖ים אֶת־פִּ֣י יְ-הֹוָ֑ה וְהִ֖וא לֹ֥א תִצְלָֽח: יד:מבאַֽל־תַּעֲל֔וּ כִּ֛י אֵ֥ין יְ-הֹוָ֖ה בְּקִרְבְּכֶ֑ם וְלֹא֙ תִּנָּ֣גְפ֔וּ לִפְנֵ֖י אֹיְבֵיכֶֽם: יד:מג כִּי֩ הָעֲמָלֵקִ֨י וְהַכְּנַעֲנִ֥י שָׁם֙ לִפְנֵיכֶ֔ם וּנְפַלְתֶּ֖ם בֶּחָ֑רֶב כִּֽי־עַל־כֵּ֤ן שַׁבְתֶּם֙ מֵאַחֲרֵ֣י יְ-הֹוָ֔ה וְלֹא־יִהְיֶ֥ה יְ-הֹוָ֖ה עִמָּכֶֽם: יד:מד וַיַּעְפִּ֕לוּ לַעֲל֖וֹת אֶל־רֹ֣אשׁ הָהָ֑ר וַאֲר֤וֹן בְּרִית־יְ-הֹוָה֙ וּמֹשֶׁ֔ה לֹא־מָ֖שׁוּ מִקֶּ֥רֶב הַֽמַּחֲנֶֽה:יד:מה וַיֵּ֤רֶד הָעֲמָלֵקִי֙ וְהַֽכְּנַעֲנִ֔י הַיֹּשֵׁ֖ב בָּהָ֣ר הַה֑וּא וַיַּכּ֥וּם וַֽיַּכְּת֖וּם עַד־הַֽחָרְמָֽה:

14:39 When Moses repeated these words to all the Israelites, the people were overcome by grief. 14:40Early next morning they set out toward the crest of the hill country, saying, “We are prepared to go up to the place that Yhwh has spoken of, for we were wrong.” 14:41 But Moses said, “Why do you transgress Yhwh’s command? This will not succeed. 14:42 Do not go up, lest you be routed by your enemies, for Yhwh is not in your midst. 14:43For the Amalekites and the Canaanites will be there to face you, and you will fall by the sword, inasmuch as you have turned from following Yhwh and Yhwh will not be with you.” 14:44 Yet defiantly they marched toward the crest of the hill country, though neither Yhwh’s Ark of the Covenant nor Moses stirred from the camp. 14:45 And the Amalekites and the Canaanites who dwelt in that hill country came down and dealt them a shattering blow at Hormah.

Text Separated by Source

**Note:** // represents where the seams are.

**The P Text**

יג:א וַיְדַבֵּ֥ר יְ-הֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר: יג:ב שְׁלַח־לְךָ֣ אֲנָשִׁ֗ים וְיָתֻ֙רוּ֙ אֶת־אֶ֣רֶץ כְּנַ֔עַן אֲשֶׁר־אֲנִ֥י נֹתֵ֖ן לִבְנֵ֣י יִשְׂרָאֵ֑ל אִ֣ישׁ אֶחָד֩ אִ֨ישׁ אֶחָ֜ד לְמַטֵּ֤ה אֲבֹתָיו֙ תִּשְׁלָ֔חוּ כֹּ֖ל נָשִׂ֥יא בָהֶֽם: יג:ג וַיִּשְׁלַ֨ח אֹתָ֥ם מֹשֶׁ֛ה מִמִּדְבַּ֥ר פָּארָ֖ן עַל־פִּ֣י יְ-הֹוָ֑ה כֻּלָּ֣ם אֲנָשִׁ֔ים רָאשֵׁ֥י בְנֵֽי־יִשְׂרָאֵ֖ל הֵֽמָּה: [יג:ד וְאֵ֖לֶּה שְׁמוֹתָ֑ם לְמַטֵּ֣ה רְאוּבֵ֔ן שַׁמּ֖וּעַ בֶּן־זַכּֽוּר: יג:ה לְמַטֵּ֣ה שִׁמְע֔וֹן שָׁפָ֖ט בֶּן־חוֹרִֽי: יג:ו לְמַטֵּ֣ה יְהוּדָ֔ה כָּלֵ֖ב בֶּן־יְפֻנֶּֽה: יג:ז לְמַטֵּ֣ה יִשָּׂשכָ֔ר יִגְאָ֖ל בֶּן־יוֹסֵֽף: יג:ח לְמַטֵּ֥ה אֶפְרָ֖יִם הוֹשֵׁ֥עַ בִּן־נֽוּן: יג:ט לְמַטֵּ֣ה בִנְיָמִ֔ן פַּלְטִ֖י בֶּן־רָפֽוּא: יג:ילְמַטֵּ֣ה זְבוּלֻ֔ן גַּדִּיאֵ֖ל בֶּן־סוֹדִֽי: יג:יא לְמַטֵּ֥ה יוֹסֵ֖ף לְמַטֵּ֣ה מְנַשֶּׁ֑ה גַּדִּ֖י בֶּן־סוּסִֽי: יג:יב לְמַטֵּ֣ה דָ֔ן עַמִּיאֵ֖ל בֶּן־גְּמַלִּֽי: יג:יג לְמַטֵּ֣ה אָשֵׁ֔ר סְת֖וּר בֶּן־מִיכָאֵֽל: יג:יד לְמַטֵּ֣ה נַפְתָּלִ֔י נַחְבִּ֖י בֶּן־וָפְסִֽי: יג:טו לְמַטֵּ֣ה גָ֔ד גְּאוּאֵ֖ל בֶּן־מָכִֽי: יג:טז אֵ֚לֶּה שְׁמ֣וֹת הָֽאֲנָשִׁ֔ים אֲשֶׁר־שָׁלַ֥ח מֹשֶׁ֖ה לָת֣וּר אֶת־הָאָ֑רֶץ וַיִּקְרָ֥א מֹשֶׁ֛ה לְהוֹשֵׁ֥עַ בִּן־נ֖וּן יְהוֹשֻֽׁעַ:] יג:יזa וַיִּשְׁלַ֤ח אֹתָם֙ מֹשֶׁ֔ה לָת֖וּר אֶת־אֶ֣רֶץ כְּנָ֑עַן //יג:כא וַֽיַּעֲל֖וּ וַיָּתֻ֣רוּ אֶת־הָאָ֑רֶץ מִמִּדְבַּר־צִ֥ן עַד־רְחֹ֖ב לְבֹ֥א חֲמָֽת: // יג:כה וַיָּשֻׁ֖בוּ מִתּ֣וּר הָאָ֑רֶץ מִקֵּ֖ץ אַרְבָּעִ֥ים יֽוֹם: \*יג:כווַיֵּלְכ֡וּ אֶל־מִדְבַּ֥ר פָּארָ֖ן // יג:לב וַיֹּצִ֜יאוּ דִּבַּ֤ת הָאָ֙רֶץ֙ אֲשֶׁ֣ר תָּר֣וּ אֹתָ֔הּ אֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל לֵאמֹ֑ר הָאָ֡רֶץ אֲשֶׁר֩ עָבַ֨רְנוּ בָ֜הּ לָת֣וּר אֹתָ֗הּ אֶ֣רֶץ אֹכֶ֤לֶת יוֹשְׁבֶ֙יהָ֙ הִ֔וא וְכָל־הָעָ֛ם אֲשֶׁר־רָאִ֥ינוּ בְתוֹכָ֖הּ אַנְשֵׁ֥י מִדּֽוֹת: // יד:אa וַתִּשָּׂא֙ כָּל־הָ֣עֵדָ֔ה וַֽיִּתְּנ֖וּ אֶת־קוֹלָ֑ם //יד:ב וַיִּלֹּ֙נוּ֙ עַל־מֹשֶׁ֣ה וְעַֽל־אַהֲרֹ֔ן כֹּ֖ל בְּנֵ֣י יִשְׂרָאֵ֑ל וַֽיֹּאמְר֨וּ אֲלֵהֶ֜ם כָּל־הָעֵדָ֗ה לוּ־מַ֙תְנוּ֙ בְּאֶ֣רֶץ מִצְרַ֔יִם א֛וֹ בַּמִּדְבָּ֥ר הַזֶּ֖ה לוּ־מָֽתְנוּ:יד:ג וְלָמָ֣ה יְ֠-הֹוָה מֵבִ֨יא אֹתָ֜נוּ אֶל־הָאָ֤רֶץ הַזֹּאת֙ לִנְפֹּ֣ל בַּחֶ֔רֶב נָשֵׁ֥ינוּ וְטַפֵּ֖נוּ יִהְי֣וּ לָבַ֑ז הֲל֧וֹא ט֦וֹב לָ֖נוּ שׁ֥וּב מִצְרָֽיְמָה: // יד:הוַיִּפֹּ֥ל מֹשֶׁ֛ה וְאַהֲרֹ֖ן עַל־פְּנֵיהֶ֑ם לִפְנֵ֕י כָּל־קְהַ֥ל עֲדַ֖ת בְּנֵ֥י יִשְׂרָאֵֽל: יד:ו וִיהוֹשֻׁ֣עַ בִּן־נ֗וּן וְכָלֵב֙ בֶּן־יְפֻנֶּ֔ה מִן־הַתָּרִ֖ים אֶת־הָאָ֑רֶץ קָרְע֖וּ בִּגְדֵיהֶֽם: יד:ז וַיֹּ֣אמְר֔וּ אֶל־כָּל־עֲדַ֥ת בְּנֵֽי־יִשְׂרָאֵ֖ל לֵאמֹ֑ר הָאָ֗רֶץ אֲשֶׁ֨ר עָבַ֤רְנוּ בָהּ֙ לָת֣וּר אֹתָ֔הּ טוֹבָ֥ה הָאָ֖רֶץ מְאֹ֥ד מְאֹֽד:יד:ח אִם־חָפֵ֥ץ בָּ֙נוּ֙ יְ-הֹוָ֔ה וְהֵבִ֤יא אֹתָ֙נוּ֙ אֶל־הָאָ֣רֶץ הַזֹּ֔את וּנְתָנָ֖הּ לָ֑נוּ אֶ֕רֶץ אֲשֶׁר־הִ֛וא זָבַ֥ת חָלָ֖ב וּדְבָֽשׁ: יד:ט אַ֣ךְ בַּֽי-הֹוָה֘ אַל־תִּמְרֹדוּ֒ וְאַתֶּ֗ם אַל־תִּֽירְאוּ֙ אֶת־עַ֣ם הָאָ֔רֶץ כִּ֥י לַחְמֵ֖נוּ הֵ֑ם סָ֣ר צִלָּ֧ם מֵעֲלֵיהֶ֛ם וַֽי-הֹוָ֥ה אִתָּ֖נוּ אַל־תִּירָאֻֽם: יד:י וַיֹּֽאמְרוּ֙ כָּל־הָ֣עֵדָ֔ה לִרְגּ֥וֹם אֹתָ֖ם בָּאֲבָנִ֑ים וּכְב֣וֹד יְ-הֹוָ֗ה נִרְאָה֙ בְּאֹ֣הֶל מוֹעֵ֔ד אֶֽל־כָּל־בְּנֵ֖י יִשְׂרָאֵֽל: // יד:כו וַיְדַבֵּ֣ר יְ-הֹוָ֔ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן לֵאמֹֽר: יד:כז עַד־מָתַ֗י לָעֵדָ֤ה הָֽרָעָה֙ הַזֹּ֔את אֲשֶׁ֛ר הֵ֥מָּה מַלִּינִ֖ים עָלָ֑י אֶת־תְּלֻנּ֞וֹת בְּנֵ֣י יִשְׂרָאֵ֗ל אֲשֶׁ֨ר הֵ֧מָּה מַלִּינִ֛ים עָלַ֖י שָׁמָֽעְתִּי: יד:כח אֱמֹ֣ר אֲלֵהֶ֗ם חַי־אָ֙נִי֙ נְאֻם־יְ-הֹוָ֔ה אִם־לֹ֕א כַּאֲשֶׁ֥ר דִּבַּרְתֶּ֖ם בְּאָזְנָ֑י כֵּ֖ן אֶֽעֱשֶׂ֥ה לָכֶֽם: יד:כט בַּמִּדְבָּ֣ר הַ֠זֶּה יִפְּל֨וּ פִגְרֵיכֶ֜ם וְכָל־פְּקֻדֵיכֶם֙ לְכָל־מִסְפַּרְכֶ֔ם מִבֶּ֛ן עֶשְׂרִ֥ים שָׁנָ֖ה וָמָ֑עְלָה אֲשֶׁ֥ר הֲלִֽינֹתֶ֖ם עָלָֽי: יד:ל אִם־אַתֶּם֙ תָּבֹ֣אוּ אֶל־הָאָ֔רֶץ אֲשֶׁ֤ר נָשָׂ֙אתִי֙ אֶת־יָדִ֔י לְשַׁכֵּ֥ן אֶתְכֶ֖ם בָּ֑הּ כִּ֚י אִם־כָּלֵ֣ב בֶּן־יְפֻנֶּ֔ה וִיהוֹשֻׁ֖עַ בִּן־נֽוּן: יד:לא וְטַ֨פְּכֶ֔ם אֲשֶׁ֥ר אֲמַרְתֶּ֖ם לָבַ֣ז יִהְיֶ֑ה וְהֵבֵיאתִ֣י אֹתָ֔ם וְיָֽדְעוּ֙ אֶת־הָאָ֔רֶץ אֲשֶׁ֥ר מְאַסְתֶּ֖ם בָּֽהּ: יד:לב וּפִגְרֵיכֶ֖ם אַתֶּ֑ם יִפְּל֖וּ בַּמִּדְבָּ֥ר הַזֶּֽה: יד:לג וּ֠בְנֵיכֶם יִהְי֨וּ רֹעִ֤ים בַּמִּדְבָּר֙ אַרְבָּעִ֣ים שָׁנָ֔ה וְנָשְׂא֣וּ אֶת־זְנוּתֵיכֶ֑ם עַד־תֹּ֥ם פִּגְרֵיכֶ֖ם בַּמִּדְבָּֽר: יד:לד בְּמִסְפַּ֨ר הַיָּמִ֜ים אֲשֶׁר־תַּרְתֶּ֣ם אֶת־הָאָרֶץ֘ אַרְבָּעִ֣ים יוֹם֒ י֣וֹם לַשָּׁנָ֞ה י֣וֹם לַשָּׁנָ֗ה תִּשְׂאוּ֙ אֶת־ עֲוֹנֹ֣תֵיכֶ֔ם אַרְבָּעִ֖ים שָׁנָ֑ה וִֽידַעְתֶּ֖ם אֶת־תְּנוּאָתִֽי: יד:לה אֲנִ֣י יְ-הֹוָה֘ דִּבַּרְתִּי֒ אִם־לֹ֣א׀ זֹ֣את אֶֽעֱשֶׂ֗ה לְכָל־הָעֵדָ֤ה הָֽרָעָה֙ הַזֹּ֔את הַנּוֹעָדִ֖ים עָלָ֑י בַּמִּדְבָּ֥ר הַזֶּ֛ה יִתַּ֖מּוּ וְשָׁ֥ם יָמֻֽתוּ: // יד:לו וְהָ֣אֲנָשִׁ֔ים אֲשֶׁר־שָׁלַ֥ח מֹשֶׁ֖ה לָת֣וּר אֶת־הָאָ֑רֶץ וַיָּשֻׁ֗בוּ (וילונו) וַיַּלִּ֤ינוּ עָלָיו֙ אֶת־כָּל־הָ֣עֵדָ֔ה לְהוֹצִ֥יא דִבָּ֖ה עַל־הָאָֽרֶץ:יד:לז וַיָּמֻ֙תוּ֙ הָֽאֲנָשִׁ֔ים מוֹצִאֵ֥י דִבַּת־הָאָ֖רֶץ רָעָ֑ה בַּמַּגֵּפָ֖ה לִפְנֵ֥י יְ-הֹוָֽה: יד:לח וִיהוֹשֻׁ֣עַ בִּן־נ֔וּן וְכָלֵ֖ב בֶּן־יְפֻנֶּ֑ה חָיוּ֙ מִן־הָאֲנָשִׁ֣ים הָהֵ֔ם הַֽהֹלְכִ֖ים לָת֥וּר אֶת־הָאָֽרֶץ:

13:1 Yhwh spoke to Moses, saying, 13:2 “Send men to scout the land of Canaan, which I am giving to the Israelite people; send one man from each of their ancestral tribes, each one a chieftain among them.” 13:3 So Moses sent them out from the wilderness of Paran by Yhwh’s command, all the men being leaders of the Israelites. 13:4 [And these were their names: From the tribe of Reuben, Shammua son of Zaccur. 13:5 From the tribe of Simeon, Shaphat son of Hori. 13:6 From the tribe of Judah, Caleb son of Jephunneh. 13:7 From the tribe of Issachar, Igal son of Joseph. 13:8 From the tribe of Ephraim, Hoshea son of Nun. 13:9 From the tribe of Benjamin, Palti son of Rafu. 13:10From the tribe of Zebulun, Gaddiel son of Sodi. 13:11 From the tribe of Joseph, namely, the tribe of Manasseh, Gaddi son of Susi. 13:12 From the tribe of Dan, Ammiel son of Gemalli. 13:13 From the tribe of Asher, Sethur son of Michael. 13:14 From the tribe of Naphtali, Nahbi son of Vophsi. 13:15 From the tribe of Gad, Geuel son of Machi. 13:16Those were the names of the men whom Moses sent to scout the land; but Moses changed the name of Hoshea son of Nun to Joshua.] 13:17a Moses sent them to scout the land of Canaan **//** 13:21 They went up and scouted the land, from the wilderness of Zin to Rehob, at Lebohamath. **//** 13:25 At the end of forty days they returned from scouting the land. \*13:26 They went to the wilderness of Paran **//** 13:32 And they spread calumnies among the Israelites about the land they had scouted, saying, “The country that we traversed and scouted is one that devours its settlers. All the people that we saw in it are men of great size. **//** 14:1aThe whole community broke into loud cries. **//**14:2 All the Israelites railed against Moses and Aaron. “If only we had died in the land of Egypt,” the whole community shouted at them, “or if only we might die in this wilderness! 14:3 Why is Yhwh taking us to that land to fall by the sword? Our wives and children will be carried off! It would be better for us to go back to Egypt!” **//** 14:5 Then Moses and Aaron fell on their faces before all the assembled congregation of the Israelites. 14:6 And Joshua son of Nun and Caleb son of Jephunneh, of those who had scouted the land, rent their clothes 14:7 and exhorted the whole Israelite community: “The land that we traversed and scouted is an exceedingly good land. 14:8 If Yhwh is pleased with us, He will bring us into that land, a land that flows with milk and honey, and give it to us; 14:9 only you must not rebel against Yhwh. Have no fear then of the people of the country, for they are our prey: their protection has departed from them, but Yhwh is with us. Have no fear of them!” 14:10 As the whole community threatened to pelt them with stones, the Presence of Yhwh appeared in the Tent of Meeting to all the Israelites. **//**14:26 Yhwh spoke to Moses and Aaron, 14:27 “How much longer shall that wicked community keep muttering against Me? Very well, I have heeded the incessant muttering of the Israelites against Me. 14:28 Say to them: ‘As I live,’ says Yhwh, ‘I will do to you just as you have urged Me. 14:29 In this very wilderness shall your carcasses drop. Of all of you who were recorded in your various lists from the age of twenty years up, you who have muttered against Me, 14:30 not one shall enter the land in which I swore to settle you—save Caleb son of Jephunneh and Joshua son of Nun. 14:31 Your children who, you said, would be carried off—these will I allow to enter; they shall know the land that you have rejected. 14:32 But your carcasses shall drop in this wilderness, 14:33 while your children roam the wilderness for forty years, suffering for your faithlessness, until the last of your carcasses is down in the wilderness. 14:34 You shall bear your punishment for forty years, corresponding to the number of days—forty days—that you scouted the land: a year for each day. Thus you shall know what it means to thwart Me. 14:35 I Yhwh have spoken: Thus will I do to all that wicked band that has banded together against Me: in this very wilderness they shall die to the last man.’” 14:36 As for the men whom Moses sent to scout the land, those who came back and caused the whole community to mutter against him by spreading calumnies about the land—14:37 those who spread such calumnies about the land died of plague, by the will of Yhwh. 14:38 Joshua son of Nun and Caleb son of Jephunneh survived of those men who had gone to scout the land.

The J Text

<*חסר*> יג:יזb וַיֹּ֣אמֶר אֲלֵהֶ֗ם עֲל֥וּ זֶה֙ בַּנֶּ֔גֶב וַעֲלִיתֶ֖ם אֶת־הָהָֽר: יג:יח וּרְאִיתֶ֥ם אֶת־הָאָ֖רֶץ מַה־הִ֑וא וְאֶת־הָעָם֙ הַיֹּשֵׁ֣ב עָלֶ֔יהָ הֶחָזָ֥ק הוּא֙ הֲרָפֶ֔ה הַמְעַ֥ט ה֖וּא אִם־רָֽב: יג:יט וּמָ֣ה הָאָ֗רֶץ אֲשֶׁר־הוּא֙ יֹשֵׁ֣ב בָּ֔הּ הֲטוֹבָ֥ה הִ֖וא אִם־רָעָ֑ה וּמָ֣ה הֶֽעָרִ֗ים אֲשֶׁר־הוּא֙ יוֹשֵׁ֣ב בָּהֵ֔נָּה הַבְּמַֽחֲנִ֖ים אִ֥ם בְּמִבְצָרִֽים: יג:כ וּמָ֣ה הָ֠אָרֶץ הַשְּׁמֵנָ֨ה הִ֜וא אִם־רָזָ֗ה הֲיֵֽשׁ־בָּ֥הּ עֵץ֙ אִם־אַ֔יִן וְהִ֨תְחַזַּקְתֶּ֔ם וּלְקַחְתֶּ֖ם מִפְּרִ֣י הָאָ֑רֶץ וְהַ֨יָּמִ֔ים יְמֵ֖י בִּכּוּרֵ֥י עֲנָבִֽים: **//**יג:כב וַיַּעֲל֣וּ בַנֶּגֶב֘ וַיָּבֹ֣א עַד־חֶבְרוֹן֒ וְשָׁ֤ם אֲחִימַן֙ שֵׁשַׁ֣י וְתַלְמַ֔י יְלִידֵ֖י הָעֲנָ֑ק וְחֶבְר֗וֹן שֶׁ֤בַע שָׁנִים֙ נִבְנְתָ֔ה לִפְנֵ֖י צֹ֥עַן מִצְרָֽיִם: יג:כג וַיָּבֹ֜אוּ עַד־נַ֣חַל אֶשְׁכֹּ֗ל וַיִּכְרְת֨וּ מִשָּׁ֤ם זְמוֹרָה֙ וְאֶשְׁכּ֤וֹל עֲנָבִים֙ אֶחָ֔ד וַיִּשָּׂאֻ֥הוּ בַמּ֖וֹט בִּשְׁנָ֑יִם וּמִן־ הָרִמֹּנִ֖ים וּמִן־הַתְּאֵנִֽים: יג:כד לַמָּק֣וֹם הַה֔וּא קָרָ֖א נַ֣חַל אֶשְׁכּ֑וֹל עַ֚ל אֹד֣וֹת הָֽאֶשְׁכּ֔וֹל אֲשֶׁר־כָּרְת֥וּ מִשָּׁ֖ם בְּנֵ֥י יִשְׂרָאֵֽל: **//**\*יג:כו וַיָּבֹאוּ֩ אֶל־מֹשֶׁ֨ה קָדֵ֑שָׁה וַיָּשִׁ֨יבוּ \*[אותו] דָּבָר֙ וַיַּרְא֖וּ אֶת־פְּרִ֥י הָאָֽרֶץ: יג:כז וַיְסַפְּרוּ־לוֹ֙ וַיֹּ֣אמְר֔וּ בָּ֕אנוּ אֶל־הָאָ֖רֶץ אֲשֶׁ֣ר שְׁלַחְתָּ֑נוּ וְ֠גַם זָבַ֨ת חָלָ֥ב וּדְבַ֛שׁ הִ֖וא וְזֶה־פִּרְיָֽהּ: יג:כח אֶ֚פֶס כִּֽי־עַ֣ז הָעָ֔ם הַיֹּשֵׁ֖ב בָּאָ֑רֶץ וְהֶֽעָרִ֗ים בְּצֻר֤וֹת גְּדֹלֹת֙ מְאֹ֔ד וְגַם־יְלִדֵ֥י הָֽעֲנָ֖ק רָאִ֥ינוּ שָֽׁם: יג:כט עֲמָלֵ֥ק יוֹשֵׁ֖ב בְּאֶ֣רֶץ הַנֶּ֑גֶב וְ֠הַֽחִתִּי וְהַיְבוּסִ֤י וְהָֽאֱמֹרִי֙ יוֹשֵׁ֣ב בָּהָ֔ר וְהַֽכְּנַעֲנִי֙ יוֹשֵׁ֣ב עַל־הַיָּ֔ם וְעַ֖ל יַ֥ד הַיַּרְדֵּֽן: יג:ל וַיַּ֧הַס כָּלֵ֛ב אֶת־הָעָ֖ם אֶל־מֹשֶׁ֑ה וַיֹּ֗אמֶר עָלֹ֤ה נַעֲלֶה֙ וְיָרַ֣שְׁנוּ אֹתָ֔הּ כִּֽי־יָכ֥וֹל נוּכַ֖ל לָֽהּ: יג:לאוְהָ֨אֲנָשִׁ֜ים אֲשֶׁר־עָל֤וּ עִמּוֹ֙ אָֽמְר֔וּ לֹ֥א נוּכַ֖ל לַעֲל֣וֹת אֶל־הָעָ֑ם כִּֽי־חָזָ֥ק ה֖וּא מִמֶּֽנּוּ: **//**יג:לג וְשָׁ֣ם רָאִ֗ינוּ אֶת־הַנְּפִילִ֛ים בְּנֵ֥י עֲנָ֖ק מִן־הַנְּפִלִ֑ים וַנְּהִ֤י בְעֵינֵ֙ינוּ֙ כַּֽחֲגָבִ֔ים וְכֵ֥ן הָיִ֖ינוּ בְּעֵינֵיהֶֽם: **//** יד:אb וַיִּבְכּ֥וּ הָעָ֖ם בַּלַּ֥יְלָה הַהֽוּא: **//** יד:ד וַיֹּאמְר֖וּ אִ֣ישׁ אֶל־אָחִ֑יו נִתְּנָ֥ה רֹ֖אשׁ וְנָשׁ֥וּבָה מִצְרָֽיְמָה: **//**יד:יא וַיֹּ֤אמֶר יְ-הֹוָה֙ אֶל־מֹשֶׁ֔ה עַד־אָ֥נָה יְנַאֲצֻ֖נִי הָעָ֣ם הַזֶּ֑ה וְעַד־אָ֙נָה֙ לֹא־יַאֲמִ֣ינוּ בִ֔י בְּכֹל֙ הָֽאֹת֔וֹת אֲשֶׁ֥ר עָשִׂ֖יתִי בְּקִרְבּֽוֹ: יד:יב אַכֶּ֥נּוּ בַדֶּ֖בֶר וְאוֹרִשֶׁ֑נּוּ וְאֶֽעֱשֶׂה֙ אֹֽתְךָ֔ לְגוֹי־גָּ֥דוֹל וְעָצ֖וּם מִמֶּֽנּוּ: יד:יג וַיֹּ֥אמֶר מֹשֶׁ֖ה אֶל־יְ-הֹוָ֑ה וְשָׁמְע֣וּ מִצְרַ֔יִם כִּֽי־הֶעֱלִ֧יתָ בְכֹחֲךָ֛ אֶת־הָעָ֥ם הַזֶּ֖ה מִקִּרְבּֽוֹ: יד:יד וְאָמְר֗וּ אֶל־יוֹשֵׁב֘ הָאָ֣רֶץ הַזֹּאת֒ שָֽׁמְעוּ֙ כִּֽי־אַתָּ֣ה יְ-הֹוָ֔ה בְּקֶ֖רֶב הָעָ֣ם הַזֶּ֑ה אֲשֶׁר־עַ֨יִן בְּעַ֜יִן נִרְאָ֣ה׀ אַתָּ֣ה יְ-הֹוָ֗ה וַעֲנָֽנְךָ֙ עֹמֵ֣ד עֲלֵהֶ֔ם וּבְעַמֻּ֣ד עָנָ֗ן אַתָּ֨ה הֹלֵ֤ךְ לִפְנֵיהֶם֙ יוֹמָ֔ם וּבְעַמּ֥וּד אֵ֖שׁ לָֽיְלָה: יד:טו וְהֵמַתָּ֛ה אֶת־הָעָ֥ם הַזֶּ֖ה כְּאִ֣ישׁ אֶחָ֑ד וְאָֽמְרוּ֙ הַגּוֹיִ֔ם אֲשֶׁר־שָׁמְע֥וּ אֶֽת־שִׁמְעֲךָ֖ לֵאמֹֽר: יד:טז מִבִּלְתִּ֞י יְכֹ֣לֶת יְ-הֹוָ֗ה לְהָבִיא֙ אֶת־הָעָ֣ם הַזֶּ֔ה אֶל־הָאָ֖רֶץ אֲשֶׁר־נִשְׁבַּ֣ע לָהֶ֑ם וַיִּשְׁחָטֵ֖ם בַּמִּדְבָּֽר: יד:יז וְעַתָּ֕ה יִגְדַּל־נָ֖א כֹּ֣חַ אֲדֹנָ֑י כַּאֲשֶׁ֥ר דִּבַּ֖רְתָּ לֵאמֹֽר:יד:יח יְ-הֹוָ֗ה אֶ֤רֶךְ אַפַּ֙יִם֙ וְרַב־חֶ֔סֶד נֹשֵׂ֥א עָוֹ֖ן וָפָ֑שַׁע וְנַקֵּה֙ לֹ֣א יְנַקֶּ֔ה פֹּקֵ֞ד עֲוֹ֤ן אָבוֹת֙ עַל־בָּנִ֔ים עַל־ שִׁלֵּשִׁ֖ים וְעַל־רִבֵּעִֽים: יד:יטסְלַֽח־נָ֗א לַעֲוֹ֛ן הָעָ֥ם הַזֶּ֖ה כְּגֹ֣דֶל חַסְדֶּ֑ךָ וְכַאֲשֶׁ֤ר נָשָׂ֙אתָה֙ לָעָ֣ם הַזֶּ֔ה מִמִּצְרַ֖יִם וְעַד־הֵֽנָּה: יד:כ וַיֹּ֣אמֶר יְ-הֹוָ֔ה סָלַ֖חְתִּי כִּדְבָרֶֽךָ:יד:כא וְאוּלָ֖ם חַי־אָ֑נִי וְיִמָּלֵ֥א כְבוֹד־יְ-הֹוָ֖ה אֶת־כָּל־הָאָֽרֶץ: יד:כב כִּ֣י כָל־הָאֲנָשִׁ֗ים הָרֹאִ֤ים אֶת־כְּבֹדִי֙ וְאֶת־אֹ֣תֹתַ֔י אֲשֶׁר־עָשִׂ֥יתִי בְמִצְרַ֖יִם וּבַמִּדְבָּ֑ר וַיְנַסּ֣וּ אֹתִ֗י זֶ֚ה עֶ֣שֶׂר פְּעָמִ֔ים וְלֹ֥א שָׁמְע֖וּ בְּקוֹלִֽי: יד:כג אִם־יִרְאוּ֙ אֶת־הָאָ֔רֶץ אֲשֶׁ֥ר נִשְׁבַּ֖עְתִּי לַאֲבֹתָ֑ם וְכָל־מְנַאֲצַ֖י לֹ֥א יִרְאֽוּהָ: יד:כד וְעַבְדִּ֣י כָלֵ֗ב עֵ֣קֶב הָֽיְתָ֞ה ר֤וּחַ אַחֶ֙רֶת֙ עִמּ֔וֹ וַיְמַלֵּ֖א אַחֲרָ֑י וַהֲבִֽיאֹתִ֗יו אֶל־הָאָ֙רֶץ֙ אֲשֶׁר־בָּ֣א שָׁ֔מָּה וְזַרְע֖וֹ יוֹרִשֶֽׁנָּה: יד:כה וְהָֽעֲמָלֵקִ֥י וְהַֽכְּנַעֲנִ֖י יוֹשֵׁ֣ב בָּעֵ֑מֶק מָחָ֗ר פְּנ֨וּ וּסְע֥וּ לָכֶ֛ם הַמִּדְבָּ֖ר דֶּ֥רֶךְ יַם־סֽוּף: **//**יד:לט וַיְדַבֵּ֤ר מֹשֶׁה֙ אֶת־הַדְּבָרִ֣ים הָאֵ֔לֶּה אֶֽל־כָּל־בְּנֵ֖י יִשְׂרָאֵ֑ל וַיִּֽתְאַבְּל֥וּ הָעָ֖ם מְאֹֽד: יד:מ וַיַּשְׁכִּ֣מוּ בַבֹּ֔קֶר וַיַּֽעֲל֥וּ אֶל־רֹאשׁ־הָהָ֖ר לֵאמֹ֑ר הִנֶּ֗נּוּ וְעָלִ֛ינוּ אֶל־הַמָּק֛וֹם אֲשֶׁר־אָמַ֥ר יְ-הֹוָ֖ה כִּ֥י חָטָֽאנוּ: יד:מא וַיֹּ֣אמֶר מֹשֶׁ֔ה לָ֥מָּה זֶּ֛ה אַתֶּ֥ם עֹבְרִ֖ים אֶת־פִּ֣י יְ-הֹוָ֑ה וְהִ֖וא לֹ֥א תִצְלָֽח: יד:מבאַֽל־תַּעֲל֔וּ כִּ֛י אֵ֥ין יְ-הֹוָ֖ה בְּקִרְבְּכֶ֑ם וְלֹא֙ תִּנָּ֣גְפ֔וּ לִפְנֵ֖י אֹיְבֵיכֶֽם: יד:מג כִּי֩ הָעֲמָלֵקִ֨י וְהַכְּנַעֲנִ֥י שָׁם֙ לִפְנֵיכֶ֔ם וּנְפַלְתֶּ֖ם בֶּחָ֑רֶב כִּֽי־עַל־כֵּ֤ן שַׁבְתֶּם֙ מֵאַחֲרֵ֣י יְ-הֹוָ֔ה וְלֹא־יִהְיֶ֥ה יְ-הֹוָ֖ה עִמָּכֶֽם: יד:מד וַיַּעְפִּ֕לוּ לַעֲל֖וֹת אֶל־רֹ֣אשׁ הָהָ֑ר וַאֲר֤וֹן בְּרִית־יְ-הֹוָה֙ וּמֹשֶׁ֔ה לֹא־מָ֖שׁוּ מִקֶּ֥רֶב הַֽמַּחֲנֶֽה: יד:מה וַיֵּ֤רֶד הָעֲמָלֵקִי֙ וְהַֽכְּנַעֲנִ֔י הַיֹּשֵׁ֖ב בָּהָ֣ר הַה֑וּא וַיַּכּ֥וּם וַֽיַּכְּת֖וּם עַד־הַֽחָרְמָֽה:

<*missing introduction*>13:17b And he said to them, “Go up there into the Negev and on into the hill country, 13:18 and see what kind of country it is. Are the people who dwell in it strong or weak, few or many? 13:19 Is the country in which they dwell good or bad? Are the towns they live in open or fortified? 13:20 Is the soil rich or poor? Is it wooded or not? And take pains to bring back some of the fruit of the land.”—Now it happened to be the season of the first ripe grapes. **//**13:22 They went up into the Negeb and came to Hebron, where lived Ahiman, Sheshai, and Talmai, the Anakites.—Now Hebron was founded seven years before Zoan of Egypt.— 13:23 They reached the wadi Eshcol, and there they cut down a branch with a single cluster of grapes—it had to be borne on a carrying frame by two of them—and some pomegranates and figs. 13:24 That place was named the wadi Eshcol because of the cluster that the Israelites cut down there. **//** \*13:26 And they came to Moses to Kadesh, and they made their report to \*[him] as they showed the fruit of the land. 13:27 This is what they told him: “We came to the land you sent us to; it does indeed flow with milk and honey, and this is its fruit. 13:28 However, the people who inhabit the country are powerful, and the cities are fortified and very large; moreover, we saw the Anakites there. 13:29Amalekites dwell in the Negev region; Hittites, Jebusites, and Amorites inhabit the hill country; and Canaanites dwell by the Sea and along the Jordan.” 13:30 Caleb hushed the people before Moses and said, “Let us by all means go up, and we shall gain possession of it, for we shall surely overcome it.” 13:31 But the men who had gone up with him said, “We cannot attack that people, for it is stronger than we.” **//**13:33 we saw the Nephilim there—the Anakites are part of the Nephilim—and we looked like grasshoppers to ourselves, and so we must have looked to them.” **//** 14:1bAnd the people wept that night. **//** 14:4 And they said to one another, “Let us head back for Egypt.” **//**14:11 And Yhwh said to Moses, “How long will this people spurn Me, and how long will they have no faith in Me despite all the signs that I have performed in their midst? 14:12 I will strike them with pestilence and disown them, and I will make of you a nation far more numerous than they!” **//**14:13 But Moses said to Yhwh, “When the Egyptians, from whose midst You brought up this people in Your might, hear the news, 14:14 they will tell it to the inhabitants of that land. Now they have heard that You, O Yhwh, are in the midst of this people; that You, O Yhwh, appear in plain sight when Your cloud rests over them and when You go before them in a pillar of cloud by day and in a pillar of fire by night. 14:15 If then You slay this people to a man, the nations who have heard Your fame will say, 14:16 ‘It must be because Yhwh was powerless to bring that people into the land He had promised them on oath that He slaughtered them in the wilderness.’ 14:17 Therefore, I pray, let my Lord’s forbearance be great, as You have declared, saying, 14:18 ‘Yhwh! slow to anger and abounding in kindness; forgiving iniquity and transgression; yet not remitting all punishment, but visiting the iniquity of fathers upon children, upon the third and fourth generations.’ 14:19 Pardon, I pray, the iniquity of this people according to Your great kindness, as You have forgiven this people ever since Egypt.” 14:20 And Yhwh said, “I pardon, as you have asked. 14:21 Nevertheless, as I live and as Yhwh’s Presence fills the whole world, 14:22 none of the men who have seen My Presence and the signs that I have performed in Egypt and in the wilderness, and who have tried Me these many times and have disobeyed Me, 14:23 shall see the land that I promised on oath to their fathers; none of those who spurn Me shall see it. 14:24 But My servant Caleb, because he was imbued with a different spirit and remained loyal to Me—him will I bring into the land that he entered, and his offspring shall hold it as a possession. 14:25 Now the Amalekites and the Canaanites occupy the valleys. Start out, then, tomorrow and march into the wilderness by way of the Sea of Reeds.” **//**14:39 When Moses repeated these words to all the Israelites, the people were overcome by grief. 14:40 Early next morning they set out toward the crest of the hill country, saying, “We are prepared to go up to the place that Yhwh has spoken of, for we were wrong.” 14:41 But Moses said, “Why do you transgress Yhwh’s command? This will not succeed. 14:42 Do not go up, lest you be routed by your enemies, for Yhwh is not in your midst. 14:43 For the Amalekites and the Canaanites will be there to face you, and you will fall by the sword, inasmuch as you have turned from following Yhwh and Yhwh will not be with you.” 14:44 Yet defiantly they marched toward the crest of the hill country, though neither Yhwh’s Ark of the Covenant nor Moses stirred from the camp. 14:45 And the Amalekites and the Canaanites who dwelt in that hill country came down and dealt them a shattering blow at Hormah.

[View Footnotes](https://www.thetorah.com/article/unscrambling-the-scout-story-with-the-documentary-hypothesis)

1. Although J is the earlier document, we begin with the Priestly Text because it is complete.
2. In the extant J text, Caleb is not introduced; the missing opening of the text may have introduced him. Either way, from the following verse (13:31) we learn he was one of the scouts.
3. An etiology is a story of origin.
4. Moreover, the character of Joshua does not appear in J—he is an E character—and thus, J would have no need to explain why Joshua survived the wilderness wandering.
5. The flatness of its characters in comparison to those of J or E is characteristic of P.
6. For more on the difference between the conceptions of God in J and P, see Marc Brettler’s TABS essay, [“Differing Conceptions of the Divine Creator.”](http://thetorah.com/conceptions-of-the-divine-creator/)
7. For more on this concept, see Zev Farber’s TABS essay, [“The Resumptive Repetition (Wiederaufnahme).”](http://thetorah.com/the-resumptive-repetition/)
8. The dative object (the final *mem* meaning “to them”) does not appear in the LXX.
9. This term (the dative object) does not appear in the LXX.
10. This will be explored in a future installment dealing with the supplementary hypothesis. For now, it is worth sharing the observation that the Joshua and Caleb section, both here and earlier in the text, appear to be late additions to P. As pointed out above, there is some ambiguity about whom the Israelites were going to stone in P, Joshua and Caleb or Moses and Aaron. This may be because, in the older version of P, once the Joshua and Caleb section is removed, the stoning followed immediately upon Moses and Aaron falling to the ground.
11. Scholars agree, by and large, on the extent of the J and of the P texts, though they differ at the margins. The sources as delineated here reflect Zev Farber’s reconstruction.
12. The dative object (the final *mem* meaning “to them”) does not appear in the LXX.
13. This term (the dative object) does not appear in the LXX.