

Sh'lach L'cha /Send Forth— Numbers 13:1-15:41

Year One – Numbers 13:1 to 14:9

Rabbin D'vorah Eliana Brandt

Who's Report Will You Believe?



Introduction:

In this Torah portion we have the first time that some of the Israelites actually enters into the land. What would they find? How would they report what they have seen? Moses picks the top leaders of each Tribe to go in and spy out the land and bring back the report of the land back to Moses and the Congregation of Israel.

This Torah portion teaches a great lesson on who are we going to believe? Are we going to believe what God said or what our eyes see?

The Twelve Spies (Hebrew: עשר המרגלים), as recorded in the [Book of Numbers](#), were a group of [Israelite](#) chieftains, one from each of the [Twelve Tribes](#), who were dispatched by [Moses](#) to scout out the Land of [Canaan](#) for 40 days^[1] as a future home for the Israelite people, during the time when the Israelites were in the wilderness following their [Exodus](#) from [Ancient Egypt](#). The account is found in [Numbers 13:1-33](#).



God had promised [Abraham](#) that there would be a [Promised Land](#) for the nations to come out of his son, [Isaac](#). The land of Canaan which the spies were to explore was the same Promised Land. Moses asked for an assessment of the geographical features of the land, the strength and numbers of the population, the agricultural potential and actual performance of the land, civic organization (whether their cities were like camps or strongholds), and [forestry](#) conditions. He also asked them to be positive in their outlook and to return with samples of local produce.^[2]

When ten of the twelve spies showed little faith in the doom and gloom report they gave about the land, they were slandering what they believed God had promised them. They did not believe that God could help them, and the people as a whole were persuaded that it was not possible to take the land. As a result, the entire nation was made to wander in the desert for 40 years, until almost the entire generation of men had died.^[3] [Joshua](#) and [Caleb](#) were the two spies who brought back a good report and believed that God would help them succeed. They were the only men from their generation permitted to go into the Promised Land after the time of wandering.^[4] https://en.wikipedia.org/wiki/The_Twelve_Spies

The Land of Canaan



Outline of Parasha

Forty Years near Kadesh (13:1–19:22)

A. The mission of the spies and the national rebellion (13:1–14:45)

1. Spies sent out (13:1–16)
2. Mission accomplished (13:17–24)
3. The spies' report of their mission (13:25–33)
4. The people's reaction (14:1–12)
5. Moses' plea for forgiveness (14:13–19)
6. God's response to Moses' prayer (14:20–35)
7. Death of the faithless spies (14:36–38)
8. An unsuccessful attempt at conquest (14:39–45)

B. The law-giving at Kadesh (15:1–41)

1. Meal, oil, and wine to accompany sacrifice (15:1–16)
2. The dough offering (15:17–21)
3. Sacrifices for unintentional sins (15:22–31)
4. A sabbathbreaker executed (15:32–36)
5. Tassels on clothes (15:37–41)

Haftorah – Joshua 2:1 – 24

Related & Key Words

	כּ	לְ	-	ח	לְ	שׁ
letter:	chaf	sofeet	lahmed	chet	lahmed	shin
sound:	CHah	L'		CH	Lah	SH'

send for yourself! = SH'LACH L'CHA = שלח לך

Related Words

go forth, yourself! (Gen. 12:1)	<i>lech l'cha</i>	לך-לך
and he sent (Gen. 32:3(4))	<i>vayishlach</i>	וישלח
when he let go (Ex. 13:17)	<i>b'shalach</i>	בשלח
delegate, envoy, messenger, emissary, agent	<i>shaliach</i>	שליח
treats sent on Purim	<i>shalach manot</i>	שלח מנות
Let my people go! (Ex. 7:16)	<i>shalach et ami</i>	שלח את עמי
scapegoat (goat sent-off)	<i>sa'ir ha-mishta-lei-ach</i>	שעיר המשתלח

Related & Key Words

Send H7971

שלח

shâlach

BDB Definition:

1) to send, send away, let go, stretch out

1a) (Qal)

1a1) to send

1a2) to stretch out, extend, direct

1a3) to send away

1a4) to let loose

1b) (Niphal) to be sent

1c) (Piel)

1c1) to send off or away or out or forth, dismiss, give over, cast out

1c2) to let go, set free

1c3) to shoot forth (of branches)

1c4) to let down

1c5) to shoot

1d) (Pual) to be sent off, be put away, be divorced, be impelled

1e) (Hiphil) to send

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 2394

A Ruler H5387

נָשִׂיא / נָשִׂי

nâšîy' / nâšî'

BDB Definition:

1) one lifted up, chief, prince, captain, leader

2) rising mist, vapour

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from [H5375](#)

Same Word by TWOT Number: 1421b, 1421c

Good H2896

טוֹב

ṭôb

BDB Definition:

- 1) good, pleasant, agreeable (adjective)
 - 1a) pleasant, agreeable (to the senses)
 - 1b) pleasant (to the higher nature)
 - 1c) good, excellent (of its kind)
 - 1d) good, rich, valuable in estimation
 - 1e) good, appropriate, becoming
 - 1f) better (comparative)
 - 1g) glad, happy, prosperous (of man's sensuous nature)
 - 1h) good understanding (of man's intellectual nature)
 - 1i) good, kind, benign
 - 1j) good, right (ethical)
- 2) a good thing, benefit, welfare (noun masculine)
 - 2a) welfare, prosperity, happiness
 - 2b) good things (collective)
 - 2c) good, benefit
 - 2d) moral good
- 3) welfare, benefit, good things (noun feminine)
 - 3a) welfare, prosperity, happiness
 - 3b) good things (collective)
 - 3c) bounty

Part of Speech: see above in Definition

A Related Word by BDB/Strong's Number: from [H2895](#)

Same Word by TWOT Number: 793a

Bad H7451

רַע / רָעָה

ra' / râ'âh

BDB Definition:

- 1) bad, evil (adjective)
 - 1a) bad, disagreeable, malignant
 - 1b) bad, unpleasant, evil (giving pain, unhappiness, misery)
 - 1c) evil, displeasing
 - 1d) bad (of its kind - land, water, etc)
 - 1e) bad (of value)
 - 1f) worse than, worst (comparison)

- 1g) sad, unhappy
- 1h) evil (hurtful)
- 1i) bad, unkind (vicious in disposition)
- 1j) bad, evil, wicked (ethically)
 - 1j1) in general, of persons, of thoughts
 - 1j2) deeds, actions
- 2) evil, distress, misery, injury, calamity (noun masculine)
 - 2a) evil, distress, adversity
 - 2b) evil, injury, wrong
 - 2c) evil (ethical)
- 3) evil, misery, distress, injury (noun feminine)
 - 3a) evil, misery, distress
 - 3b) evil, injury, wrong
 - 3c) evil (ethical)

Part of Speech: see above in Definition

A Related Word by BDB/Strong's Number: from [H7489](#)

Same Word by TWOT Number: 2191a, 2191c

Evil Report H1681

דִּבְחָה

dibbâh

BDB Definition:

- 1) whispering, defamation, evil report
 - 1a) whispering
 - 1b) defamation, defaming
 - 1c) evil report, unfavourable saying

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from [H1680](#) (in the sense of furtive motion)

Same Word by TWOT Number: 396

Year One – Numbers 13:1 to 14:11

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Who's Report Will You Believe?

Num 13:1 Adonai spoke to Moses saying,

Num 13:2 “Send some men on your behalf to investigate the land of Canaan, which I am giving to Bnei-Yisrael. Each man you are to send will be a prince of the tribe of his fathers, a man from each tribe.”

Each man was a Prince, a leader of their people from each of the Tribes. Men who have seen the miracle working power of God and who were mighty men of valor.

Send for yourself: According to your own understanding. I am not commanding you, but if you wish, you may send. Since the Israelites had come [to Moses] and said, “Let us send men ahead of us,” as it says, “All of you approached me...” ([Deut. 1:22](#)), Moses took counsel with the Shechinah . He [God] said, “I told them that it is good, as it says, ‘I will bring you up from the affliction of Egypt...’” ([Exod. 3:17](#)). By their lives! Now I will give them the opportunity to err through the words of the spies, so that they will not inherit it.” - [Midrash Tanchuma 5] Rashi

Num 13:3 So according to the word of Adonai, Moses sent them from the wilderness of Paran. All the men were princes of Bnei-Yisrael.

Num 13:4 These are their names: from the tribe of Reuben, Shammua son of Zaccur.

Num 13:5 From the tribe of Simeon, Shaphat son of Hori.

Num 13:6 From the tribe of Judah, Caleb son of Jephunneh.

Num 13:7 From the tribe of Issachar, Igal son of Joseph.

Num 13:8 From the tribe of Ephraim, Hoshea son of Nun.

Num 13:9 From the tribe of Benjamin, Palti son of Raphu.

Num 13:10 From the tribe of Zebulun, Gaddiel son of Sodi.

Num 13:11 From the tribe of Manasseh, part of the tribe of Joseph, Gaddi son of Susi.

Num 13:12 From the tribe of Dan, Ammiel son of Gemalli.

Num 13:13 From the tribe of Asher, Sethur son of Michael.

Num 13:14 From the tribe of Naphtali, Nahbi son of Vophsi.

Num 13:15 From the tribe of Gad, Geuel son of Machi.

Num 13:16 These are the names of the men Moses sent to investigate the land. (Now he gave Hoshea son of Nun, the name Joshua.)

Moses emends Joshua's name, Hosea (13:8), by adding the prefix “ye,” possibly a theophoric element associated with the Israelite God. In the sources of the names of the tribal leaders, only Joshua's name bears such an element¹

And Moses called Hoshea...: He prayed on his behalf, “May God save you from the counsel of the spies.” [The name יְהוֹשֻׁעַ is a compounded form of $\text{יְהוָה יוֹשִׁיעַ$, May God save you.] - [Sotah 34b] Rashi

¹ *The Jewish Study Bible*. 2004 (A. Berlin, M. Z. Brettler & M. Fishbane, Ed.) (310). New York: Oxford University Press.

Joshua H3091

יהושע / יהושׁע

yehôshûa'

BDB Definition:

Joshua or Jehoshua = “Jehovah is salvation”

Joshua was a faithful follower of Moses and the name change was possibly to remind people that it is YHVH who brings salvation to His people.

Num 13:17 As he sent them to explore the land of Canaan, he said to them, “Go up there through the Negev, then go up into the hill country.

Num 13:18 See what the land is like and the people living there, whether they might be strong or weak, few or many.

Num 13:19 In what kind of land are they living? Is it good or bad? Also, what about the cities in which they are living? Are they unwalled or do they have fortifications?

Num 13:20 How is the soil—fertile or poor? Are there trees on it or not? Do your best to bring back some of the fruit of the land.” (It was the season for the first ripe grapes.)

These were the specific instructions that they were to report on.

#1. Were the people strong or weak?

#2. Were they few of many?

#3. What was the land like?

#4. Was the land good or bad?

#5. What were the cities like?

#6. Are the cities walled or unwalled?

#7. Is the soil fertile or poor?

#8. Are there trees or not?

#9. Bring back some of the fruit of the land

Num 13:21 So they went up and explored the land from the wilderness of Zin as far as Rehob the entrance of Hamath.

Num 13:22 They continued on up through the Negev and came to Hebron. There lived Ahiman, Sheshai, and Talmai, descendants of Anak. (Hebron was built seven years before Zoan in Egypt.)

Num 13:23 When they reached as far as the Valley of Eshcol, they cut a single branch with a cluster of grapes. It was carried on a pole between two of them. They also cut some pomegranates and some figs.

Num 13:24 That place was called the Valley of Eshcol because of the cluster cut by Bnei-Yisrael.

Num 13:25 They returned from investigating the land after 40 days.

They were in the land for 40 days. A 40-something time period, whether days, months, or years is ALWAYS a period of testing, trial, probation, or chastisement (but not judgment) and ends with a period of restoration, revival or renew. We will see as a result of the evil report Israel will now experience another 40 years of testing until the unbelieving generation as died off.

According to Ask The Rabbi – Aish.com

“The number 40 has great significance throughout the Torah and the Talmud. The number 40 represents transition or change; the concept of renewal; a new beginning. The number 40 has the power to lift a spiritual state. Consider:

When a person becomes ritually impure, he must immerse in a ritual bath, a mikveh. The Talmud tells us that a mikveh must be filled with 40 se'ahs (a measure of water). Immersion in a mikveh is the consummate Jewish symbol of spiritual renewal.

It is no accident that in the story of Noah, the rain poured for 40 days, and submerged the world in water. Just as a person leaves a mikveh pure, so too when the waters of the flood subsided, the world was purified from the licentiousness which had corrupted it in the days of Noah.

Moses was on Mt. Sinai for 40 days and came down with the stone tablets. The Jews arrived at Mt. Sinai as a nation of Egyptian slaves, but after 40 days they were transformed into God's nation.

According to the Talmud, it takes 40 days for an embryo to be formed in its mother's womb.

In Kabbalah, 40 represents the four sides of the world, each side containing the ten Sefirot (esoteric powers).

When a rabbinical court finds someone guilty of a crime, the punishment is sometimes lashes, prescribed in the Torah as "forty less one." The purpose is to bring the offender to a point of change, transition and atonement.

There are 40 days between the first day of Elul, when we begin to blow the Shofar to prepare for Rosh Hashana, until Yom Kippur, the end of the annual teshuva (repentance) period. These 40 days are the most auspicious time for personal growth and renewal.

According to the Talmud (Avot 5:26), at age 40 a person transitions from one level of wisdom to the next. After Moses led the Jewish people for 40 years in the wilderness, he told them: "God has not given you a heart to know, and eyes to see, and ears to hear, until this day" (Deut. 29:3-4). From here we see that it took the Jewish people 40 years before reaching a full level of understanding.” (end of quote)

We also see Yeshua being tested in the Wilderness for 40 by hasatan while fasting.

Num 13:26 They traveled and returned to Moses, Aaron and the entire community of Bnei-Yisrael at Kadesh in the wilderness of Paran. They gave their report to them and the entire assembly. They showed the land's fruit.

Num 13:27 They gave their account to him and said, “We went into the land where you sent us. Indeed it is flowing with milk and honey—this is some of its fruit.

Their report starts out positive, in other words here's the good news first! However, what follows will cause great judgment to come upon Israel because they believed the bad report vs the good report of Joshua and Caleb.

Report of the 10 Spies:

- 1. The land is as God said, one that flows with milk and honey. The fruit we have brought is proof of it.**
- 2. The people are very strong**
- 3. The cities are walled, fortified and very great**
- 4. Giants occupy the land. We are in their sight as grasshoppers**
- 5. We are not able to go against these people, for they are stronger than we are**

We Saw, We are not able, we are not as strong!

Num 13:28 Except, the people living in the land are powerful, and the cities are fortified and very large. We even saw the sons of Anak there!

Num 13:29 Amalek is living in the land of the Negev, the Hittites, Jebusites, and Amorites are living in the mountains, and the Canaanites are living near the sea and along the bank of the Jordan.”

It is interesting to note that Joshua is from the Tribe of Ephraim and Caleb from the Tribe of Judah! They were men of faith who believed what God had promised and knew the power of God could defeat anything that they would have to confront in battle!

**Joshua and Caleb’s response:
We are able – Do Not Fear!**

Num 13:30 Then Caleb quieted the people before Moses, and said, “We should definitely go up and capture the land, for we can certainly do it!”

Num 13:31 But the men who had gone up with him said, “We cannot attack these people, because they are stronger than we.”

Num 13:32 They spread among Bnei-Yisrael a bad report about the land they had explored, saying, “The land through which we passed to explore devours its residents. All the people we saw there are men of great size!

Num 13:33 We also saw there the Nephilim. (The sons of Anak are from the Nephilim.) We seemed like grasshoppers in our eyes as well as theirs!”

Num 14:1 All through that night, the entire community raised up their voices. The people wept.

Num 14:2 All Bnei-Yisrael grumbled against Moses and Aaron and the whole community said, “If only we had died in Egypt! If only we had died in this wilderness!

Num 14:3 Why is Adonai bringing us to this land to fall by the sword? Our wives and children will be like plunder! Wouldn’t it be better for us to return to Egypt?”

Num 14:4 They said to each other, “Let’s choose a leader and let’s go back to Egypt!”

Evil Affects of the Evil Report

#1. All the Congregation cried aloud and wept all night

#2. All Israel murmured against Moses and Aaron

#3. It caused them to wish they were dead, that they had died in Egypt or even in the wilderness, in preference to facing the giants and possible death at their hands (they will soon get their wish)

#4. Israel accused God of deceiving them

#5. They arose in rebellion to make a captain and return to Egypt

#6. It produced cowardice and fear

#7. It caused mob violence against their hitherto respected and trusted leaders

An evil report against God's Word and His leaders will poison a Congregation and destroy from within.

Book of Yaacov Chapter 3:5-8

3:5 So also the tongue is a small member—yet it boasts of great things. See how so small a fire sets a blaze so great a forest!

3:6 And the tongue is a fire. The tongue is a world of evil placed among our body parts. It pollutes the whole body and sets on fire the course of life—and is set on fire by Gehenna.

3:7 For every species of beasts and birds, reptiles and sea creatures, is tamed and has been tamed by mankind.

3:8 But no human being can tame the tongue. It is a restless evil, full of deadly poison.

Num 14:5 Then Moses and Aaron fell on their faces before the entire assembly of the community of Bnei-Yisrael.

Num 14:6 Joshua son of Nun and Caleb son of Jephunneh, who were among those who had explored the land, tore their clothes.

Num 14:7 They said to the whole assembly of Bnei-Yisrael, “The land through which we passed is an exceptionally good land!

Num 14:8 If Adonai is pleased with us, He will lead us into that land and will give it to us—a land flowing with milk and honey.

Num 14:9 Only don't rebel against Adonai, and don't be afraid of the people of the land. They will be food for us. The protection over them is gone. Adonai is with us! Do not fear them.”

Their protection is removed from them: Their shield and strength, their virtuous ones have died- [namely,] Job, who protected them [See Rashi on Sotah 35a, B.B. 15a]. (Another interpretation: The shade [protection] of the Omnipresent has departed from them. Rashi

Num 14:10 But the whole assembly talked about violently stoning them. Then the glory of Adonai appeared at the Tent of Meeting to all Bnei-Yisrael.

The Haftorah Joshua 2:1-24

This week's *haftorah* tells the story of the spies that Joshua sent to scout the city of Jericho, prior to the Israelites' invasion of the Holy Land, a point in common with this week's Torah reading, which discusses the twelve spies that were sent by Moses years earlier to explore the Holy Land.

Joshua sent two spies to Jericho, where they lodged at an inn located in the city's walls, operated by a woman named Rahab. Their presence was quickly discovered by the king who sent for Rahab and asked her to turn in her guests. Rahab responded that her guests had already left the city -- when actually she had hidden them on her rooftop.

"And she said to the men, I know that G-d has given you the land, and that your terror has fallen upon us, and that all the inhabitants of the land have melted away because of you. For we have heard how G-d dried up the water of the Red Sea for you when you came out of Egypt; and what you did to the two kings of the Amorites that were on the other side of the Jordan, Sihon and Og, whom you completely destroyed."

At Rahab's request, the two spies assured her that she and her family would not be harmed during the conquest of Jericho--provided that she would tie a scarlet thread and hang it from her window. This would be a symbol that this home is a safe haven. Rahab helped the men escape via a rope she lowered from her window and told them how to hide from possible pursuers. The spies escaped safely and returned to report to Joshua.

This is a synopsis of the Haftarah that is read in Chabad synagogues. Other communities could possibly read more, less, or a different section of the Prophets altogether.

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Lessons to be learned:

The Israelites' belief of the false report amounted to the acceptance of [lashon hara](#) (lit. "evil tongue" / "slander" in Hebrew) against the [Land of Israel](#).

But the men who had gone up with him said, "We can't attack those people; they are stronger than we are." And they spread a bad report about the land they had explored. They said, "The land we explored devours those living in it. All the people we saw there were of great size. We saw the Nephilim there (the descendants of Anak come from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them."

— *Numbers, 13:31-33*

This was considered a grave sin by God. Corresponding to the 40 days that the spies toured the land, their God decreed that the Israelites would wander in the wilderness for 40 years as a result of their unwillingness to take the land. Moreover, the entire generation of men who left [Egypt](#) during the [Exodus](#) would die in the desert, save for Joshua and Caleb who did not slander the land.^[3]

For 40 years, the Israelites wandered in the wilderness, eating [quail](#) and [manna](#). They were led into the Promised Land by Joshua; the [victory at Jericho](#) marked the beginning of possession of the land. As victories were won, the tracts of land were assigned to each tribe, and they lived peacefully with each other. God brought victories where needed, and his promise to Abraham was fulfilled.

According to Rabbinic tradition (as seen in the [Mishnah Taanit](#) 4:6), the sin of the spies produced the annual fast day of [Tisha B'Av](#). When the Israelites accepted the false report, they wept over the false belief that God was setting them up for defeat. The night that the people cried was the ninth of [Av](#), which became a day of weeping and misfortune for all time.^[10]

[Rashi](#), commenting on [Numbers 13:25](#), notes that the journey was shortened by God, as God foresaw their downfall and subsequent proportionate punishment (1 day equaling 1 year).^[11]

https://en.wikipedia.org/wiki/The_Twelve_Spies

10 times Israel tests God and 10 spies cause Israel to be tested another 40 years. Do we find ourselves in our own walk testing God in the same way Israel and the 10 spies did? Or do we strive to be like Joshua and Caleb who believed that God is able and that we should fear not?

When things go wrong are we quick to blame God and His leaders?

The number 10 is a very significant number in the Bible. In examining the uses of the number 10 in Scripture it seems to represent human failure and God's provision.

For example:

- The 10 spies failed to see God's power and provision, so they brought back an evil report:

Num 13:32 And they gave the children of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone as spies is a land that devours its inhabitants, and all the people whom we saw in it are men of great stature.

- The 10 tribes failed to walk with God and to do His will. Therefore, they established a separate kingdom given to idolatry:

- 1. Ki 11:31 And he said to Jeroboam, "Take for yourself ten pieces, for thus says the LORD, the God of Israel: `Behold, I will tear the kingdom out of the hand of Solomon and will give ten tribes to you**
- 2. Ki 17:22-23 For the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them, until the LORD removed Israel out of His sight, as He had said by all His servants the prophets. So Israel was carried away from their own land to Assyria, as it is to this day.**

- The magicians and astrologers were 10 times as weak and insufficient as Daniel:

Dan 1:20 And in all matters of wisdom and understanding about which the king examined them, he found them ten times better than all the magicians and astrologers who were in all his realm.

- The 10 lepers were unable to cure themselves, they needed Jesus:

Lk 17:12 Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off.

The 10 Times Israel Tested God

#1. By murmuring and accusing God of deceiving them and deliverately leading them into a trap so the Epytians could kill them (Ex. 14:11-12)

#2. By murmuring at Marah for water (Ex. 15:23-26)

#3. By murmuring for flesh and bread before reaching Sinai (Ex. 16:1-18)

#4. By willful disobedience in leaving manna until morning (Ex. 16: 19-22)

#5. By murmuring for water at Rephidim (Ex. 17:1-7)

#6. By making a golden calf and quickly turning back to idolatry (Ex. 32)

#7. By murmuring at Taberah (Num 11:1-3)

#8. By murmuring for flesh (Num 11:4-35)

#9. By unbelief that God and His words and asking that spies be sent into the land as if they doubted He told them the truth (Num 13:1-25 with Dt. 1:20-25)

#10. By rebellion at Kadesh (Num 13:26- 14:37, Dt. 1:26-46)

Questions to Ponder:²

Chapter 13

According to this parsha, what prompted Moshe to send men into Canaan? What position did each one of these men have in their tribe? What two types of information were they to gather? What two important points did they need to verify in this mission? What differences can be noted between their mission and a spy mission? What tribe did not send a scout and why? What essential difference is there between the story found in this parsha and that reported in D'varim 1:19-36? What principle of life can we learn from this report? In what way can we see the promise of the Two Houses of Bnei Yisrael in the list of scouts? How did YHVH change the name of the leader of Ephraim and what does it symbolize? What 6 specific questions did Moshe ask the scouts to answer? What did he ask them to bring back from Canaan?

What did the scouts return with? How long was their mission? To whom did they report? How many reports did they deliver and how many opinions? What was their report about the nature of the land? What was the majority opinion about the feasibility of the conquest of Canaan? What was the dissenting opinion? Why was YHVH so angered by the majority opinion? What little word turned a positive report into a negative opinion? What lesson can we learn about the use of that word in our lives? What factors did the majority opinion overlook when comparing their size and ability to the opposition within Canaan?

Chapter 14

What was the response of the assembly to the majority opinion and what did they do that night? What did they say against Moshe and Aharon? What was their primary concern? What action did they propose to take? What was the immediate response of Moshe and Aharon? With what action did Yehoshua and Kalev respond? What did they say to the assembly? What did the assembly say in response? What appeared to Bnei Yisrael and where? What question did YHVH ask Moshe and what did YHVH propose to do?

In Moshe's response, what facts did he lay out for YHVH about his relationship with Bnei Yisrael? What did he say would be the impact on the reputation of YHVH if he carried through with his proposal? What characteristics does Moshe remind YHVH that he possesses? How does he describe the consequences of sin? What does he ask YHVH to do as he has done in the past? How does YHVH respond and why? What prophetic statement does he make in the process? What would be the consequences to those who had tested him? Specifically who would this apply to? Who would be exempted and why? What did Moshe speak to Bnei Yisrael and how did they respond?

² Study questions shared with permission of Mark Ensign Adot Adonai Texas