

Numbers Chapter 13

Verses 1-33

This begins another major section (13:1 – 19:22), depicting the 40 years near Kadesh.

The first portion (13:1-14), refers to the rebellion of the spies.

Verses 1-20

Here we have the instruction of the LORD to send out the leaders to spy out the land (see Deuteronomy 1:22-23).

Numbers 13:1 "And the LORD spake unto Moses, saying,"

“The LORD spake unto Moses”:

According to (Deut. 1:22-23), the people had first requested the spies be sent out after Moses challenged them to take the land.

Here, the LORD affirmed the peoples’ desire and commanded Moses to send them.

In the last lesson, we ended with the camp moving to the wilderness of Paran, near the Promised Land.

After they arrived, God speaks to Moses for the people.

Numbers 13:2 "Send thou men, that they may search 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."

(Deut. 1:22), indicates the request was initially brought by the people to spy out the land, only to determine “by what way we must go, and into what cities we shall come”.

The spies were specifically called to explore the Land that God had promised to Israel.

This exploration gave valuable information to Moses for the conquest of the Land.

Moses was to search out the leader of each of the tribes of Israel.

They would represent their family, as they search out the land of Canaan.

Remember, they are near the Promised Land.

They could go in right now, if they would remain in their faith.

Verses 3-16

The 12 men honored to represent each tribe are named here, but because of the way their story ends, ten of the names are remembered today with sorrow and shame (Deut. 9:23).

“Caleb”, the leader of the tribe of Judah, and “Joshua” brought back the (truthful), minority report, that God would help them conquer the land as He had promised (14:6).

Consequently, they were the only ones who were allowed to enter the Promised Land.

Numbers 13:3 "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."

“Heads of the children of Israel”:

These leaders were different than those mentioned in (Num. 1-2, 7, 10).

Presumably the tribal leaders in the 4 earlier lists were older men.

The task for the spies called for some leaders who were younger, probably about 40 years of age, based on the ages of Caleb and Joshua.

These men were to go and search out the land.

The heads of these sons of Israel were usually speaking of their princes.

Since some of the princes were elderly, these are probably just men of importance in their tribe who were chosen for this hard job.

In Deuteronomy 1 beginning with the 20th verse, there is another explanation of searching out the Promised Land.

Numbers 13:4 "And these [were] their names: of the tribe of Reuben, Shammua the son of Zaccur."

There is nothing but the names of the said persons, whose sons they were, and of what tribe.

And the several tribes are mentioned, not according to the order of the birth of the patriarchs.

Nor according to the dignity of their mothers that bore them.

But, very likely, according to the order in which they were sent.

Two by two, to search the land.

For had they gone all twelve in a body, they would have been liable to suspicion.

The signification of their names is of no importance to know, and will give us no light into their characters or the reason of their choice.

Nor are their parents elsewhere taken notice of, nor any of them but Joshua and Caleb, of whom we shall hear more hereafter.

We remember, Reuben was the first son of Leah and Jacob.

The names of the leaders from each tribe that were sent are not known elsewhere, except for Caleb and Joshua.

There is no representative of the tribe of Levi, because they will not receive land.

Numbers 13:5 "Of the tribe of Simeon, Shaphat the son of Hori."

See notes on (Num. 13:4).

Simeon was the second son of Jacob and Leah.

Numbers 13:6 "Of the tribe of Judah, Caleb the son of Jephunneh."

The tribe of Judah is the tribe the Lord Jesus will come through.

Caleb was 40 years old, when he was chosen to spy out the Promised Land.

We will find that Caleb will be one of two who brings back a good report.

In Chronicles, Caleb is spoken of as a Kenizzite.

Numbers 13:7 "Of the tribe of Issachar, Igal the son of Joseph."

See notes on (Num. 13:4).

Issachar was the ninth son of Jacob and the fifth of Leah.

Numbers 13:8 "Of the tribe of Ephraim, Oshea the son of Nun."

See notes on (Num. 13:4).

The tribe of Ephraim was actually of the tribe of Joseph.

Oshea is the same as Joshua.

He was the other of the two who came back with a good report.

Numbers 13:9 "Of the tribe of Benjamin, Palti the son of Raphu."

See notes on (Num. 13:4).

Benjamin was the youngest son of Jacob.

His mother was Rachel.

His full brother was Joseph.

Numbers 13:10 "Of the tribe of Zebulun, Gaddiel the son of Sodi."

See notes on (Num. 13:4).

Zebulun was the tenth son of Jacob and the sixth of Leah.

Numbers 13:11 "Of the tribe of Joseph, [namely], of the tribe of Manasseh, Gaddi the son of Susi."

See notes on (Num. 13:4).

Manasseh was the oldest son of Joseph, but Ephraim got the right hand blessing.

Joseph had two sons, that were part of the twelve tribes.

Ephraim and Manasseh were the two sons.

Numbers 13:12 "Of the tribe of Dan, Ammiel the son of Gemalli."

See notes on (Num. 13:4).

Dan was the fifth son of Jacob and the first of Bilhah, Rachel's maid.

Numbers 13:13 "Of the tribe of Asher, Sethur the son of Michael."

See notes on (Num. 13:4).

Asher was the eighth son of Jacob and the second of Zilpah, Leah's maid.

Numbers 13:14 "Of the tribe of Naphtali, Nahbi the son of Vophsi."

See notes on (Num. 13:4).

Naphtali was the sixth son of Jacob and the second son of Bilhah.

Numbers 13:15 "Of the tribe of Gad, Geuel the son of Machi."

See notes on (Num. 13:4).

Gad was Jacob's seventh son and the firstborn of Zilpah.

Numbers 13:16 "These [are] the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua."

“Oshea”:

Compare verse 8 and Deut. 32:44, probably means “God Is Salvation”, or “God Saves”.

His name was later changed to “Jehoshua:

Joshua, “The LORD Is Salvation”, or “The LORD Saves”.

Interestingly, none of the previous names (from verses 4-15), has the name of Yahweh in it.

“Oshea” expresses the conviction that Israel’s salvation depends only on the LORD.

For reasons not made clear, Moses changed the name of Oshea, meaning “desire for salvation”, to Joshua, meaning “the LORD is salvation”.

The main thing in this verse is the change of the name of Oshea to Jehoshua, or Joshua.

The two names we must remember, in the twelve that were sent to spy, are Caleb and Joshua, who were the only two to bring back a good report.

Verses 17-20

The spies were to determine the nature of the land itself, as well as the strengths and weaknesses of the people.

Numbers 13:17 "And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this [way] southward, and go up into the mountain:"

“Canaan” was the ancient name of the land of Israel.

Canaan was the grandson of Noah and the son of Ham (Gen. 10:6).

In the Amarna Letters, the Phoenician coast is described as the “land of Canaan”.

In the Old Testament Canaan is the designation for all of Palestine west of the Jordan River (34:3-5), from Mount Hermon to Beer-sheba.

Evidence of the Canaanite language was found at Ras Shamra (ancient Ugarit), written in alphabetic cuneiform script.

At the time of the Israelite conquest under Joshua, Canaanite culture had reached great heights.

Excavations at several sites reveal a semi agrarian culture dominated by immoral, religious fertility cults honoring Baal, Asherah, and Ishtar.

High places, sacred trees, and idolatry were common forms of worship.

The overt paganism and gross immorality of the Canaanite religion were in direct contrast to the divinely revealed religion of Israel.

This closely resembles the account in Deuteronomy, except it was the peoples request to search out the land.

God knew what the land was already.

He wanted His people to have enough faith to take the land.

It seems, Moses sent the spies on pressure from the people to see whether the land would be easy to take or not.

Numbers 13:18 "And see the land, what it [is]; and the people that dwelleth therein, whether they [be] strong or weak, few or many;"

The situation and condition of the country, and the nature, temper, disposition, and constitution of the inhabitants.

By which it might be judged whether it was a desirable thing to possess it.

And whether it was practicable to subdue and take it.

"Whether they be strong or weak, few or many":

Whether able-bodied men fit for war, and of spirit, strength, and courage.

Or feeble and pusillanimous, weak and timorous.

And whether their number was small or great, by which they would be capable of judging whether they were in a state and condition to defend themselves or not.

And whether a conquest of them was easy or not.

The last of the two things in the preceding clause is first particularly explained and enlarged upon, as is usual in the Hebrew language.

This seems to be questioning God's ability to help them take the land.

These people would be no match for God, even if they were giants.

It would not matter how many they were, or how strong they were, if God decides to overthrow them.

Numbers 13:19 "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;"

Whether the air is good, and the climate temperate.

And the earth well watered, and has good convenience of springs, fountains, and rivers, and so wholesome or healthful.

Or otherwise, which is the first thing they were directed to observe, though here put in the second place.

"And what cities they be they dwell in, whether in tents or strong holds":

Whether in tents, as the Israelites now lived, and as the Kedarenes, as Aben Ezra notes.

And other Arabians, who encamped in tents, or who dwelt in villages, and non-walled towns, unfortified cities, according to the Targums of Onkelos and Jonathan.

Or whether in fortified cities, towns, and garrisons.

By which it would appear whether it would be easy to come at them, and fall upon them, or difficult to subdue and conquer them.

For if their cities were fortified, it would not be so easy to take them, and would require time.

Jarchi thinks, that by this it might be known whether they were men of strength and courage, or whether weak and fearful persons.

Seeing if they dwelt in villages they were strong men, and depended on their own strength, but if they dwelt in fortified cities, they were weak.

Again, all of this is unnecessary.

God chose this land for them.

They should not be questioning God's judgement.

We find that Moses told them to go, and take the land as God had commanded them.

It was the people who wanted to search the land.

Deuteronomy 1:20-22 "And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us." "Behold, the LORD thy God hath set the land before thee: go up [and] possess [it], as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged." "And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come."

It really had been the people questioning God, not Moses.

Numbers 13:20 "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."

That is, what the soil of it is, whether it be rich and fertile.

Or whether it be poor and barren, which would be seen by the fruits it produced.

This being now the fruitful season of the year.

And so the Targum of Jonathan says: "And what is the praise of the land, whether its fruits are fat or lean;" plump and full, rich and juicy, or otherwise.

As their grapes, olives, etc.

Whether it was a land flowing with milk and honey (Exodus 33:3).

Abounding with all good things, and those of the best sort, or not.

"Whether there be wood thereon or not":

Timber for building, and other manual operations.

Or wood for fuel, which are great conveniences in a country.

Though the Targum of Jonathan interprets it of fruit-bearing trees, which bear fruits fit for eating, or not.

As apples, pears, figs, pomegranates, etc.

"And be ye of good courage":

And not be afraid of being taken up for spies.

Suggesting, that the power and providence of God would protect and preserve them, in which they should put their trust, and be of good heart.

"And bring of the fruit of the land":

As a sample and specimen of what it brought forth, which would serve to encourage and animate the people in general, to go up and possess it.

"Now the time was the time of the first ripe grapes":

When they and the other summer fruits were coming to their perfection.

And which was a proper season to see them in, and bring a sample of them.

Though Chaskuni suggests, that it was a more dangerous time to bring fruit, because the keepers of the vineyards were then there.

And hence they needed strengthening and are bid to be of good courage.

The Targum of Jonathan is, "the day on which they went was the twenty ninth of the month Sivan, the time of the first ripe grapes."

And as this month answers to part of our May and part of June, and it being at the latter end of that month, it must be about the middle of June.

By which we may observe the forwardness of grapes in the land of Canaan, the time of vintage now drawing nigh.

The time was probably toward the end of July, because that is when the grapes were ripe.

God had promised them the land was a land of milk and honey.

They should have asked no more.

Verses 21-29

After traveling the extent of the land for "forty days", the spies should have emphasized the benefits of the land; a good land, "floweth with milk and honey" (Exodus 3:8, 17).

When they returned to the people, however, the majority report focused primarily on obstacles, powerful cities and powerful defenders, exaggerating the latter.

Numbers 13:21 "So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath."

“From the wilderness of Zin unto Rehob”:

These were the southernmost and northernmost borders of the land.

The wilderness of Zin was in the extreme southern area.

Rehob was on the road to Hamath, quite a distance from the wilderness of Zin.

Numbers 13:22 "And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, [were]. (Now Hebron was built seven years before Zoan in Egypt.)"

“Hebron”:

The first major city the spies came to in Canaan.

Abram had earlier built an altar to the LORD here (compare Gen. 13:18).

Abraham and Isaac were buried here (Gen. 49:31). The city had been fortified at about 1730 B.C., 7 years before the building of Zoan in Egypt, and later became the inheritance of Caleb (Joshua 14:13-15).

And then David’s capital when he reigned over Judah (2 Sam. 2:1-4).

“Children of Anak”:

It is possible that the gigantic structures that have been found in Palestine were made in part by the “sons of Anak”, who are called a “strong, numerous, and tall people” in (Deut. 2:21).

Some say “Anakim” means “Tall Ones”, and thus it would be a common rather than a proper noun.

In verse 33 the descendants of Anak are said to belong to the Nephilim, who are mentioned in (Gen. 6:4 and in Ezek. 32:27).

(Compare 13:28).

Anak was probably the ancestor of Ahiman, Sheshai, and Talmi, who were living at Hebron.

They were noted for their height (Deut. 2:21; 9:2).

These three tribes of Anak were run out of Hebron 50 years later by Caleb.

Hebron was a very old city, known in the time of Abraham.

It is still possible to find Hebron today.

Numbers 13:23 "And they came unto the brook 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."

"Brook of Eshcol":

This was later called the Valley of Eshcol ("Valley of the Cluster"; 32:9; Deut. 1:24).

It is still noted for its grapes.

Eshcol means "cluster".

This is speaking of the valley of Eshcol.

There is a brook that runs through it.

It is located between Jerusalem and Hebron.

The fruit in this area grows very large.

The cluster of grapes, the spies found here, was so large it had to be carried upon poles with two men lifting it.

They actually carried a branch with the cluster of grapes.

Numbers 13:24 "The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence."

The name Eshcol dates back to the time of Abraham for this valley, but it took on the new name of Brook Eshcol, because of the large cluster of grapes.

Numbers 13:25 "And they returned from searching of the land after forty days."

The Targum of Jonathan adds, on the eighth day of the month Ab, which answers to part of July and part of August.

So that this must be towards the latter end of July.

Some Jewish writers say it was the ninth of Ab; hence the tradition, that it was decreed on the ninth of Ab concerning their fathers, that they should not enter into the land.

It is very significant that the time they searched out the land was for forty days.

The number forty means time of testing.

Numbers 13:26 "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 showed them the fruit of the land."

“Kadesh-barnea” is an oasis in the Negev about 50 miles southwest of Beer-sheba.

The site contained a spring of water and served as a stopping place for Abraham on his journeys to and from Egypt (Gen. 20:1).

In this general vicinity, God appeared to Hagar (Gen. 16:7-14).

Kadesh-barnea was normally an 11 day journey from Mount Sinai, and bordered the territory of Edom in the days of Moses (20:16).

From this site the 12 spies entered the land of Canaan (Deut. 1:20).

Also from Kadesh-barnea the Israelites turned back in unbelief to wander in the wilderness for nearly 40 years.

Joshua later listed it as a part of the Promised Land (Joshua 10:41), but thereafter it disappears from the biblical record.

Archaeological excavations by M. Dothan in 1965 revealed a ninth-century B.C. Judean fortress.

No remains were found from the time of Moses, which agrees with the biblical description of Kadesh-barnea as an unpopulated desert oasis.

The Israelites had remained in Kadesh; the forty days the spies were searching out the land.

It seemed, the congregation gathered to hear the news of their spy journey.

Verses 27-29

The report of the spies was factual: the land was fruitful, the people were strong, the cities were walled and very great, and the giants dwelt in the land.

But they had left God out.

Only Joshua and Caleb had faith (Heb. 3:19).

Numbers 13:27 "And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this [is] the fruit of it."

“It floweth with milk and honey”:

This depicts the fertility of the soil (Exodus 3:8, 17; 13:5; 33:3; Lev. 20:24; Num. 14:8; 16:14; Deut. 6:3; 11:9; 26:9, 15; 27:3; 31:20).

It is usually understood to refer to the cattle-raising and agriculture in the land of Canaan.

It could be understood in another sense: To the Oriental, milk and honey are the drink and food of the gods; they speak of the garden of the gods, where both are found in abundance.

The expression then compares Canaan to a kind of paradise (compare 16:13, where Egypt is said to be “a land flowing with milk and honey”).

Just as God had promised, it was a land of milk and honey.

Exodus 3:17 "And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey."

Numbers 13:28 "Nevertheless the people [be] strong that dwell in the land, and the cities [are] walled, [and] very great: and moreover we saw the children of Anak there."

“The people be strong”:

The spies reported that the land was good; however, the people were too strong to be conquered.

The word “Anak” was synonymous with monstrous, marauding giants.

While the spies saw a giant or two, the only formidable one was the giant inside their heads, “Fear”.

The spies brought back a distorted picture and infected the whole nation with it.

This fear was unfounded because God would help them drive the giants out of the land (14:7-9; Joshua 11:21-22).

We read the same report in the following Scripture.

Deuteronomy 1:28 "Whither shall we go up? our brethren have discouraged our heart, saying, The people [is] greater and taller than we; the cities [are] great and walled up to heaven; and moreover we have seen the sons of the Anakims there."

God had not said there would be strong people in opposition.

He had said He would be with them.

They soon forgot that Pharaoh had a mighty army, and God had defeated them.

They are putting their faith in the arm of flesh, rather than in God.

Numbers 13:29 "The Amalekites dwell in the land of the south: 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."

On the southern side of the land of Canaan.

Not in it, for they were not Canaanites, but neighbors to them.

And lay nearest to the camp of Israel, and at the entrance into the land of Canaan.

And as they were enemies of Israel, as appears from an attack upon them quickly after they came from the Red sea, in Rephidim (Exodus 17:8).

And friends to the Canaanites, they would no doubt oppose their passage into their land, as they did (Num. 14:43).

This is one difficulty in the way of possessing the land hinted at, others follow.

"And the Hittites, and the Jebusites, and the Amorites, dwell in the mountains":

And guard the passes there; so that should they escape the Amalekites, or get the better of them, they would not be able to pass the mountains, being so well inhabited and defended.

The Hittites seem to dwell about Mount Lebanon (Joshua 1:4).

The Jebusites inhabited the mountains about Jerusalem, and that itself, which was called by them Jebus, and from which they were not dispossessed until the times of David (1 Chron. 11:4).

And the Amorites were possessed of the mountain which was on the borders of the land, next to the place where Israel now were (Deut. 1:20).

"And the Canaanites dwell by the sea":

These dwelt both on the east and on the west of the land (Joshua 11:3).

So that the western Canaanites dwelt on the shore of the Mediterranean Sea, which is often put for the west in Scripture.

And the eastern Canaanites dwelt by the Dead Sea, or by the Sea of Tiberias, called sometimes the lake of Gennesaret.

And seems the rather to be meant here by what follows.

"And by the coast of Jordan":

So that this river was not passable by them.

For by all this they would suggest that all avenues and passes were stopped up, so that it was a vain thing to attempt entrance into the land, or to expect ever to possess it.

God was fully aware of all of these people, before He sent His people there.

The Amalekites were descended from Esau.

They were wild people, mighty warriors.

The Canaanites were descended from Ham.

They could have even been the Phoenicians (maritime traders).

All of the people in the land had been given ample time from God to give up their evil ways and follow God, and they did not.

Now, God will take this land for the people who will follow Him.

Numbers 13:30 "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it."

"Caleb stilled the people":

The verb used here usually occurs in the form of the interjection "Hush!"

This implies that the spies report evoked a vocal reaction from the people.

Caleb concurred with the report of the other spies, but called the people to group and take the Land, knowing that with God's help they were able to overcome the strong people.

Caleb saw Canaan, not as an obstacle but as an opportunity ("Let us go up at once ... for we are well able to overcome it"):

Caleb was a brave and faith-filled man among cowards.

He serves as an example for believers in all times and places.

Caleb stopped them from all of this negative talk, and insisted on going in and taking the land now, as God had told them.

Caleb had faith that with God, he could do all things.

He had no fear, only faith in the Living God.

Verses 31-33

Fear not only distorts the truth and deters faith, it devours people's judgment.

This passage reveals the fear of the spies, which provoked them to lie about the land.

Their "bad report" (14:36-37), claimed that the land "eateth up the inhabitants" and that they saw "giants" (Hebrew, Nephilim), but they saw no such thing; these ceased to exist during the flood.

Numbers 13:31 "But the men that went up with him said, We be not able to go up against the people; for they [are] stronger than we."

With Caleb, all but Joshua.

The other ten said:

"We be not able to go up against the people":

This they had not said before, though they plainly suggested it.

And, to make the people believe this, had represented the inhabitants of the land of Canaan in the light they did.

But now, in direct opposition to Caleb, fully expressed it, giving this reason for it.

"For they are stronger than we":

Being both of a larger size and more numerous.

Ten of the twelve that went up did not believe Caleb.

They were afraid, because of the size of the enemy.

Fear is the opposite of faith.

They had no faith in the ability of God to help them.

For that matter, the Israelites had the largest number of soldiers.

Numbers 13:32 "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."

"An evil report":

The report of the 10 spies was evil because it exaggerated the dangers of the people in the land, sought to stir up and instill fear in the people of Israel and, most importantly, it expressed their faithless attitude toward God and His promises.

Many people had fought over the land, "a land that eateth up the inhabitants thereof", because it was so fruitful.

They saw the men of the land as giants, because they were afraid to fight.

They were looking for all sorts of reasons not to fight and take the land.

The worst part of this, is their lack of faith in God.

Numbers 13:33 "And there we saw the giants, the sons of Anak, [which come] of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

"Giants" (called Nephilim).

This term was used in (Gen. 6:4), for a group of strong men who lived on the earth before the Flood.

The descendants of Anak were, in exaggeration, compared to these giants, which led the spies to view themselves as grasshoppers before them.

The key to the verse above, is in the statement "and so we were in their sight".

Goliath was an extremely tall man of 9-1/2 feet.

This is very unusual, but is not unheard of.

These faithless people thought all of the enemy to be giants.

Even if they were, they would have been no match for God.

Their lack of faith caused them to exaggerate the facts.

Numbers Chapter 13 Questions

1. Where was Paran?

2. Who was to go and search the land?
3. Who were the heads of the sons in this case?
4. Where is there another account of searching out the Promised Land?
5. Reuben was the first son of _____ and _____.
6. Why is there no representative of Levi sent?
7. How old was Caleb, when he was sent out to spy?
8. What is unusual about Caleb, out of the 12?
9. In Chronicles, Caleb is spoken of as a _____.
10. What is another name for Oshea?
11. Who was Benjamin's mother?
12. Who were the two sons of Joseph, who each had a tribe?
13. What are the two names we must remember of the twelve, who were sent to spy?
14. How does Deuteronomy differ from this account?
15. What does verse 18 seem to be questioning?
16. In verse 18, they were spying to find out what?
17. Who really wanted to search the land?
18. What time of year are the grapes ripe?
19. Where was the wilderness of Zin?
20. Who ran the three tribes of Anak out of Hebron?
21. How big was the cluster of grapes?
22. What was the place called, where they got the cluster of grapes?
23. How long did they search the land?
24. Where were the Israelites, when the spies returned?
25. Who did they report to?
26. What had God said about the land, that they found to be true?

27. What did they see that frightened them?
28. Who were dwelling in the land?
29. Who were the Amalekites descended from?
30. Who tried to quiet the doubt?
31. Who had the largest army?
32. They saw the men of the land as _____.
33. Who was a well known giant from this area?