

## Parashat Shelah

### The Scouts and Those Who Dared Ascend toward the Land

NUMBERS 13:1–14:45

The land of Canaan differs dramatically from Egypt. Canaan is a hilly, mountainous region that is dependent upon rainfall, whereas the terrain of Egypt is flat and is irrigated from the Nile. The cultures and systems of government in the two countries were also completely dissimilar at the time. Consequently, the children of Israel were troubled by the prospect of an unfamiliar way of life and by the dangerous challenges of the conquests ahead. Therefore, they wished to send scouts to Canaan.

The weakness and cowardice displayed by the people after they hear the report of the scouts leads to God's decree that this generation will not enter Canaan. Subsequently, a group rises up and insists that they want to ascend to the land, ignoring Moses' warnings to desist. But this brazen move is also doomed to failure, as it represents a rebellion against the divine decree that this generation will wander in the wilderness for forty years until they have all passed away.

- 13** **1** The Lord spoke to Moses, saying:
- 2** Send you men<sup>D</sup> that they may scout out the land of Canaan<sup>D</sup> that I am giving to the children of Israel in order to become familiar with it; you shall send one man for every tribe, each as a representative for the tribe of his fathers, every one a prince among them. They must be leaders and men of stature, whose reports will be accepted and trusted by the members of their tribes. The men chosen were not the actual heads of the tribes, who are listed in the earlier census and at the festivities for the dedication of the altar (1:4–15, 7:12–78). It is possible that those tribal princes were too old for a mission of this nature. The men who were sent as scouts were prominent members of their tribes, but they were younger, probably at the peak of their strength.<sup>1</sup> One of the scouts, Caleb son of Yefuneh, will later state that he was forty years old at the time of this mission.<sup>2</sup>
- 3** Moses sent them from the wilderness of Paran according to the directive of the Lord; all of them were personages; they were heads of the children of Israel.
- 4** These were their names:<sup>D</sup> For the tribe of Reuben, they sent Shamua son of Zakur.
- 5** For the tribe of Simeon, Shafat son of Hori.
- 6** For the tribe of Judah, Caleb son of Yefuneh.
- 7** For the tribe of Issachar, Yigal son of Joseph.
- 8** For the tribe of Ephraim, Hoshe'a son of Nun.<sup>D</sup>
- 9** For the tribe of Benjamin, Palti son of Rafu.
- 10** For the tribe of Zebulun, Gadiel son of Sodi.
- 11** For the tribe of Joseph: For the tribe of Manasseh,<sup>D</sup> Gadi son of Susi.
- 12** For the tribe of Dan, Amiel son of Gemali.
- 13** For the tribe of Asher, Setur son of Mikhael.
- 14** For the tribe of Naphtali, Nahbi son of Vofsi.
- 15** For the tribe of Gad, Geuel son of Makhi.
- 16** These are the names of the men whom Moses sent to scout the land. Moses called Hoshe'a son of Nun, Joshua.<sup>D</sup> The name Hoshe'a means salvation. The addition of the letter *yod* is a reference to God. Hence, the name Joshua, like the related name Isaiah, means may God save.

#### DISCUSSION

13:2 | **Send you men:** This episode is also described in detail in the book of Deuteronomy in one of the lengthy speeches Moses gave prior to his death. According to that account, it was the children of Israel who initiated the plan to send scouts to Canaan, and Moses acceded to their request (Deuteronomy 1:22–23). However, the text here describes it as God's command.

It is likely that the people initiated the plan and Moses then relayed their request to God, who agreed. If so, the description here is truncated, with the first few stages omitted. Although the fateful idea was the people's initiative, their suggestion could have been rejected, and hence this verse emphasizes God's own

instruction that the plan should be followed and the scouts sent (see Rashi; *Sota* 34b, and Rashi ad loc.).

**That they may scout the land of Canaan:** This chapter does not use the word *meraglim*, "spies," but rather *tarim*, "scouts." To be sure, they were not merely tourists; the purpose of their trip was to gather information. With that said, though, they were not spies in the full sense of the term either, as their mission did not attempt to uncover secrets about the land or its inhabitants.

It would seem that from the outset Moses and the Israelites had different attitudes toward the scouts and their mission. Moses felt that their mission could be helpful in mapping out the

country and its entry routes, but the Israelites wanted a description of the current state of the country: Was it still a good land? Would it be feasible to conquer it at this point in time? The Israelites' knowledge of the land was limited to stories from the distant past and promises of a bright future; they wanted a current, accurate report of the state of affairs. It seems that the choice to send a representative from each of the tribes was due to these insecurities and worries. Had this mission been purely for the purpose of espionage, the individuals included would have been chosen for their professional qualifications rather than their social status or public reputations (see Ramban; *Bekhor Shor*).

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: שְׁלַח-לְךָ אַנְשִׁים וַיָּתְרוּ אֶת-אֶרֶץ כְּנָעַן אֲשֶׁר-אַנִּי יוֹשֵׁב בָּהֶם: וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַּר פָּארָן עַל-פִּי יְהוָה כָּל־אֲנָשִׁים רָאשֵׁי בְנֵי-יִשְׂרָאֵל הֵמָּה: וְאֵלֶּה שְׁמוֹתֵם לְמִטֵּה רָאוּבֵן שְׁמוֹעַ בֶּן-זִפּוֹר: לְמִטֵּה שִׁמְעוֹן שַׁפְטָן בֶּן-חֹרִי: לְמִטֵּה יְהוּדָה פָּלֵב בֶּן-יְפֹנֶה: לְמִטֵּה יִשְׂשַׁכָּר יִגָּאל בֶּן-יוֹסֵף: לְמִטֵּה אֶפְרַיִם הוֹשִׁיעַ בֶּן-נוּן: לְמִטֵּה בְנִימֵן פִּלְטִי בֶן-דָּפּוּא: לְמִטֵּה זְבוּלֹן גְּדִיאֵל בֶּן-סֹדִי: לְמִטֵּה יוֹסֵף לְמִטֵּה מְנַשֶּׁה גְּדִי בֶן-סוֹסִי: לְמִטֵּה דָן עַמְיָאֵל בֶּן-גַּמְלִי: לְמִטֵּה אֲשֶׁר סְתוּר בֶּן-מִיכָאֵל: לְמִטֵּה נַפְתָּלִי נַחֲבִי בֶן-זַפְּסִי: לְמִטֵּה גָד גְּאוּאֵל בֶּן-מָכִי: אֵלֶּה שְׁמוֹת הָאַנְשִׁים אֲשֶׁר-שְׁלַח מֹשֶׁה לְתוֹר אֶת-הָאָרֶץ וַיִּקְרָא מֹשֶׁה לְהוֹשִׁיעַ בֶּן-נוּן יְהוֹשֻׁעַ:

יג טו יז יט כג כה כז כט ל

רש"י

ג | על פיה'. בקשותו, שלח עקב על ידו: כלם אנשים. כל 'הנשים' שבמקרה לשון חשיבות, וחזקה שעה פשרים היו: טו | ויקרא משה להושיע וגו'. נתפלל עליו: יה יושיעך מעצת מרגלים:

"נשלחה הנשים לפנינו" (דברים ח, כב), קמה שנחמר: "ותקדונו חלי כלכם" וגו' (סו), ומשה נמלך בשכינה, חמר: חני חמקתי להם שהיא טובה, שנחמר: "חעלה חתכם מעני מנרים" וגו' (שמות ג, יז), חיהם שחני נתן להם מקום לטעות בדברי המרגלים, למען לח יקשה:

פרק יג

בו | שלח לך אנשים. למה נקמה פקשת מרגלים לפקשת מרים? לפי שפקתה על עסקי דבה שדפכה בחיה, וקשעים הללו ראו ולא לקחו מוסר: שלח לך. לדעתך, חני חני מענה לך, חס תרעה שלח. לפי שדחו ישראל והמרו:

DISCUSSION

13:4 | **These were their names:** The order of the tribes listed here is not in accordance with their grouping under the banners, which was the military formation of the camp, nor does it follow their birth order. It is possible that they are listed in accordance with their social status, as these men were not sent as representatives of military units, but as agents of civil groups (see Ramban; *Ha'amek Davar*).  
13:8 | **Hoshe'a son of Nun:** Hoshe'a is Joshua son of Nun, Moses' attendant, who has already been mentioned (11:28; Exodus 33:11). In addition to Joshua's closeness to Moses, he was an important person in his own right. In the genealogical list in I Chronicles (7:26–27), Joshua

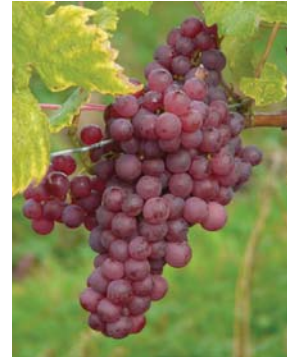
appears as the grandson of the prince of the tribe of Ephraim. This is further proof of the high social status of the men selected for this mission, as well as the considerations of age that might have prevented the actual princes of the tribes undertaking the mission to Canaan.  
13:11 | **For the tribe of Joseph: for the tribe of Manasseh:** The description of Manasseh as the representative of Joseph is another indication that this list does not follow the military formation of the banners in the wilderness, as the banner of Joseph was headed by Ephraim. Rather, it follows the civilian structure of the tribes, and Manasseh was Joseph's firstborn.

13:16 | **Moses called Hoshe'a son of Nun, Joshua:** Moses seemed to be uneasy about sending the delegation and perhaps he felt it was unnecessary, but nevertheless agreed to send scouts in order to placate the Israelites, following God's instruction. He therefore requested divine protection for his closest attendant, Hoshe'a (see Rashi; *Sota* 34b). This new name is significant not only for the current episode, but also for subsequent history. The change in name signifies Joshua's status as a future leader, similar to the new names given to kings and ministers upon their appointments (see Genesis 41:45; II Kings 23:34; see also *Behor Shor; Hizkuni*, Genesis 17:5).

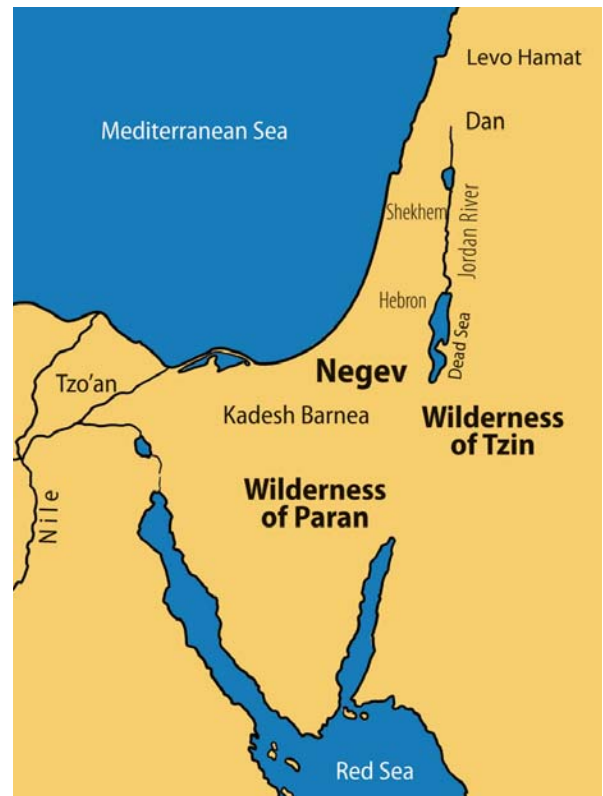
- 17 Moses wanted to give the scouts a specifically defined mandate. The information they were asked to provide was strategic rather than tactical; for example, he did not ask them about particular fortifications or roads. Rather, **Moses sent them to scout the land of Canaan, and he said to them: Ascend,<sup>D</sup> enter the land from there in the South, and climb the highland.**
- 18 **You shall see the land, what it is like in general. And the people that lives in it, is it strong or is it weak? Are they few or many?** How densely populated is the land?
- 19 **What is the type of land in which it lives, with regard to its climate and fauna? Is it a good land or a bad one? What are the cities in which it lives? Is it in camps, unwalled settlements, or in cities that have walls as fortifications?<sup>D</sup>**
- 20 **What is the nature of the land? Is it fat or lean?** How fertile is its soil? Relatively speaking, which areas are more fertile and which ones less so? This information could also be relevant to understanding the locations of major population centers and the natures of the different possible travel routes. **Are there trees in it, or not?** Egypt does not have many natural trees, and some of those that have been growing there have been cut down. By contrast, at this time the entire central region of Canaan is thickly wooded.<sup>3</sup> In addition, Moses instructed them: **You shall strengthen yourselves, and you shall take samples from the fruit of the land** and bring them back to show your brethren. At this juncture, **the verse notes parenthetically that these days were the days of the first grapes**, which ripen in the late spring.
- 21 **They ascended and scouted all the land**, traversing the entire territory of Canaan **from the wilderness of Tzin<sup>B</sup> to Rehov,<sup>B</sup>** a place located at **Levo Hamat<sup>B</sup>** in northern Syria.
- 22 **They ascended in the South, and he came until Hebron.** The second clause is stated in the singular despite the fact that the first clause is in the plural. It is possible that the scouts did not advance as a single unit for the entire trip, and therefore only one of them reached Hebron. According to the Sages, this was Caleb.<sup>4</sup> It is likely that the people had preserved the memory of Hebron as the city of the forefathers. **And Ahiman, Sheshai, and Talmi, children of the giant, were there.** Parenthetically, the verse notes here that **Hebron was built seven years before Tzo'an,<sup>B</sup>** a very important city of Egypt. Tzo'an was a

well-known ancient city, and unlike other Egyptian cities, the time period of its establishment was also known. The verse therefore underscores the importance of the ancient city of Hebron by stating that it was founded even earlier than Tzo'an.

- 23 **Toward the end of their journey back,<sup>5</sup> they came to the Eshkol Ravine, and cut from there a vine with one cluster**



Cluster of grapes



Places mentioned in the account of the scouts

#### DISCUSSION

13:17| **Ascend:** In the Bible, the verb “to ascend” can refer to a northward journey (see, e.g., Genesis 13:1; Exodus 13:18), but it can also refer to one entering the Land of Israel (e.g., II Samuel

5:17; II Kings 18:9; Isaiah 36:10; Zechariah 14:16–17; Ezra 2:1; see *Kiddushin* 69b).

13:19| **Is it in camps or in fortifications:** These details were indeed significant during

the conquest of the land. The open cities were captured straightaway, whereas the fortified cities were able to resist and delay the progress of Joshua’s army in the early stages of the campaign (see Joshua 6–8, 10:19–20; Rashbam).

וַיִּשְׁלַח אֹתָם מֹשֶׁה לְתוֹר אֶת־אֲרֵץ פְּנִיעַן וַיֹּאמֶר אֲלֵהֶם עָלוּ זֶה בַּנֶּגֶב וְעַלִיתֶם אֶת־הָהָר: וּרְאִיתֶם אֶת־הָאָרֶץ מֵהָהוּא וְאֶת־הָעֵץ הַיָּשֵׁב עָלֶיהָ הַחֹזֵק הוּא הַרְפָּה הַמְעֵט הוּא אִסְדָּב: וּמֵהָ הָאָרֶץ אִשְׁרֵהּ הוּא יֵשֵׁב בָּהּ הַטּוֹבָה הוּא אִסְדָּעָה וּמֵהָ הָעָרִים אִשְׁרֵהּ הוּא יוֹשֵׁב בָּהֶנָּה הַבְּמַחְנִים אִם בְּמִבְצָרִים: וּמֵהָ הָאָרֶץ הַשְּׂמֹנֶה הוּא אִסְדָּרָה הַיֵּשֶׁבֶת עַל אִסְדָּאִין וְהַתְּחִזְקֹתֶם וְלִקְחֹתֶם מִפְּרֵי הָאָרֶץ וְהַיְמִים יָמֵי בְּפוּרֵי עֲנָבִים: וַיַּעֲלוּ וַיִּתְּרוּ אֶת־הָאָרֶץ מִמְּדַבֵּר־צֶן עַד־רְחֹב לְבָא חֲמַת: וַיַּעֲלוּ בַּנֶּגֶב וַיָּבֵאוּ עַד־חֲבֵרוֹן וְשָׁם אַחִימָן יִשְׂשִׁי וְתַלְמִי יִלְדֵי הָעֲנַק וְחֲבֵרוֹן שְׁבַע שָׁנִים נִבְנְתָה לְפָנָי צֶעַן מִצָּרִים: וַיָּבֵאוּ עַד־נַחַל אֶשְׁכֵּל וַיְכַרְתּוּ מִשָּׁם זְמוּרָה וְאֶשְׁכֵּל

שני

יז  
יח  
יט  
כ  
כא  
כב  
כג

רש"י

הוא חזמה: "ולו חתן חתן חזק חזק דרך פה" (דברים ח, לו), וכתבו: "ויחננו ללב חתן חזק" (סופרים ח, כ); שבע שנים נבנתה. חפשי שפנה חס חתן חזקון לכנען פנו הקטן קדם מנה חתן חזקון לכנען פנו הגדול? חלף שהיתה מנה פכל טוב על חזק משפחה פלען, וזו להודיע שפחה של חזק וישראל, שאין לך טרשין פזקון וישראל יותר מחזקון, לפיכך הקטנה לקבוצת מתים, ואין לך מעלה פכל החזקות פמנרים, שנאמר: "פגן ה' פזקון מנרים" (נחשית יג, י), וענן הוא המעלה פזקון מנרים, ששם מושב המלכים, שנאמר: "כי היו כנען שקריו" (ישעיה ל, ז), והיתה חזקון טובה ממנה שפחה חלקים:

כג | זמוּרָה, שוכת גזן, ואשכול של ענבים תלוי פה:

כ | היש בה עץ. חס יש פה חזק פשר פגן עליהם פזקתו: בפורי ענבים, ימים שהענבים מתפשלים פזבור:

כא | ממדבר צן עד רחב לבא חמת. הלכו פגבוליה פזקך וזרח פמין 'אחס', הלכו רוח גבול דרומית ממקצוע מזרח עד מקצוע מערב, כמו שפנה משה: "עלו זה פנגב" (לעיל פסוק ח) דרך גבול דרומית מזרחית, עד היס, שהם הוא גבול מערבי, ומשם חזרו והלכו כל גבול מערבי על שפת היס עד לבא חמת, שהיא חזל ה' הקר פמקצוע מערבית פפנית, כמו שפמלש פגבולות החזק פפקשת חלה פסעי (להלן לה, ז):

כב | ויבאו עד חזרון, פכל לבדו הלך פס, ונשתטח על הקרי חכות פלח יהא נסת לחזקיו להיות פפעתם, וכן

יז | עלו זה פנגב. הוא היה הפסלת של חזקן וישראל, פכן דרך התגרים, מלחים חת הפסלת פחלה ואחר כך מלחים חת השפח:

יח | את הארץ מה הוא. יש חזקן פגדלת גבולים ויש חזקן פגדלת חלשים, יש פגדלת חלוסין ויש פמפעת חלוסין: החזק הוא הרפה. סימן מסר להם, חס פפזים וישקין - חזקים הם, פסומכין על גבולתם, ואם פפעים פגרות הם וישקין - חלשים הם:

יט | הבמחנים. פקזמו: "הפפזין", פקזין פפזין ופזין מלחין חומה. הטובה הוא. פמפעות ויתומות טובים וקריחים:

BACKGROUND

13:21 | **From the wilderness of Tzin:** Some say that this wilderness is in the eastern side of the Sinai Peninsula, north of Kadesh Barnea (Ein el-Qudeirat), while others locate it between Eilat and Wadi Jira, southeast of central Sinai, in the same region. There are also other opinions that place it north of the Arava desert, or even further east in the territory of Edom (see Joshua 15:1).

The name Tzin, or Sin, refers to the prickly edges of plants. It perhaps alludes to desert regions that contain springs of water, such as were found at Eilim and Kadesh Barnea (20:1, 27:14). This environment is characterized by its prickly palm trees.

**Rehov:** There are several places in the Bible with this name: A city in the portion of the tribe of Asher, near Sidon in Lebanon (Joshua 21:31); another is Beit Rehov, in the Hula Valley (Judges 18:28); and a third city is Beit Rehov mentioned in II Samuel 10:6, one of the kingdoms of Aram in the north of the Beqaa Valley in Lebanon, which is probably the place referred to here. According to *Targum Yonatan*, this is the passageway to Levo Hamat.

**At Levo Hamat:** Some explain that *levo* refers to the route from the coast to Hamat. Others claim that it is the name of a place in Hamat, which they identify with the village of Laboue, north of Baalbek in the Beqaa Valley.

13:22 | **Tzo'an:** A city in Lower Egypt. According to Onkelos and the Septuagint, it is the city of Tanis. Tanis was the capital of Egypt between the eleventh and seventh centuries BCE. From the sixth century onward it decreased in importance, due to the expansion of the Nile Delta, which caused Tanis to be farther from the Mediterranean.

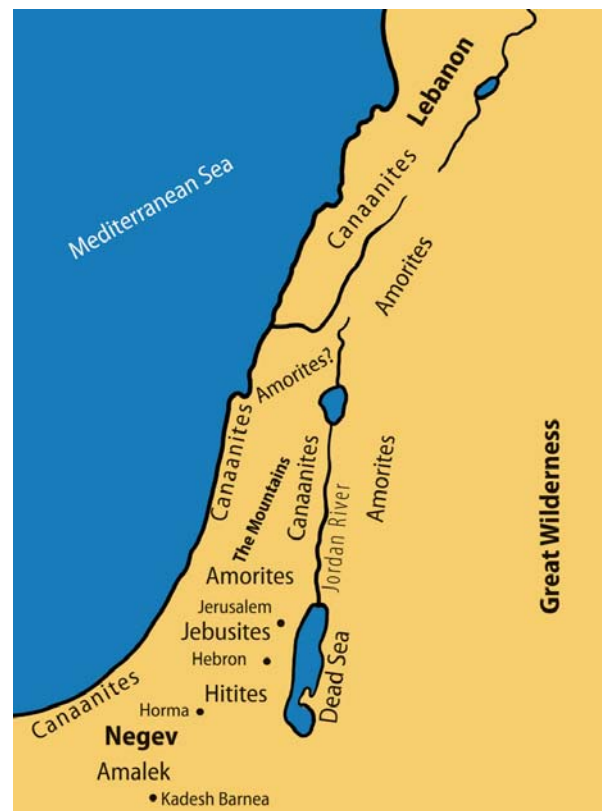
Contemporary scholars identify ancient Tzo'an with a site near San al-Hagar, in the Delta northeast of Tanis, or with Avaris, the capital of Egypt during the seventeenth to fifteenth centuries BCE, located slightly further south.

of grapes, and two of them bore it upon a pole.<sup>d</sup> Due to its immense size, it could not be borne by a single person. And they also brought back samples from the local pomegranates, and from the figs.

- 24 The verse notes: **That place he, or they, called the Eshkol Ravine.** It can be assumed that this valley was close to the wilderness, and therefore the scouts did not have to carry the grapes throughout the entire length of Canaan. Some commentaries suggest that the Eshkol Ravine should be identified with one of the streambeds planted with many vineyards found to the north of Hebron. The valley became commonly known as the Eshkol Ravine because of the cluster [*eshkol*] of grapes that the children of Israel cut from there.
- 25 Since their mission was limited to gaining a general impression and their mandate did not include gathering detailed information, **they returned from scouting the land at the conclusion of forty days.**
- 26 **They went and came to report back to Moses, and to Aaron, and to the entire congregation of the children of Israel, to the wilderness of Paran, more specifically to the place known as Kadesh.<sup>b</sup> And they brought back word to them and to the entire congregation, who gathered to hear their account.** This phrase serves as an additional indication that the scouts viewed themselves not only as emissaries of the leadership, but as agents of the entire nation. **And in addition to their verbal testimony, they also showed them the fruit of the land.**
- 27 Addressing Moses directly in the presence of the assembled crowd, **they related the details of their journey to him, and they said: We came to the land to which you sent us, and indeed it is flowing with milk and honey.** It is a very fertile land, as God has told us,<sup>6</sup> and this is a sample of some of its fruit.
- 28 **Only, you must know that the people that lives in the land is mighty.** Its inhabitants are not meek or complacent, and therefore it will be difficult for us to subjugate them quickly. **And furthermore the cities in which they live are fortified and very great;<sup>d</sup> we also saw the children of the giant there.**
- 29 **Amalek lives in the southern region, along our route.** According to the original plan for entering Canaan, the Israelites would have traveled north, through the Negev, and would have encountered opposition from the Amalekites. **And in addition, the Hitites, the Yevusites, and the Emorites live in the highland, and the Canaanites live along the sea and alongside the Jordan.**
- 30 Although the scouts' report was formally addressed to Moses, it was meant for the nation's ears as well. Since the people trusted

the scouts, they became fearful upon hearing their report, and they began to murmur among themselves and to voice their concerns. In response, **Caleb silenced the people** and directed their attention **toward Moses.** As the leader of the nation and the recipient of the scouts' report, the response to the report should have come from him rather than from the initial reaction of the masses. Furthermore, Caleb added encouraging words of his own, **and he said: Do not fear or hesitate! We shall be able to ascend and inherit it, the land, for we can prevail over it.**

- 31 **But the other men who ascended to the land along with him and with Joshua, representatives of the other tribes, contradicted him and said: We will not be able to ascend to the land, against the people, for it is stronger than we are.** We do not have the military strength to fight those mighty armies. The Israelites, who until recently had been slaves in Egypt, were afraid to engage in open warfare.



Canaanite nations

#### DISCUSSION

13:23 | **And two of them bore it upon a pole:** According to some midrashim, this cluster was even larger than might be inferred from

a straightforward reading of the text (see *Sota* 34a). The Sages relate that in their time as well, there were reports of massive clusters of grapes

that were as large as calves and goats (see *Ketubot* 112a).

כד עֲנָבִים אֶחָד וַיִּשָּׂאֵהוּ בַּמּוֹט בְּשָׁנִים וּמִן־הָרְמָנִים וּמִן־הַתְּאֵנִים: לַמָּקוֹם הַהוּא  
 כה קָרָא נַחַל אֲשֶׁכָּוֶל עַל אַדוֹת הָאֲשֶׁכָּוֶל אֲשֶׁר־כָּרְתוּ מִשָּׁם בְּנֵי יִשְׂרָאֵל: וַיֵּשְׁבוּ  
 כו מִתּוֹר הָאָרֶץ מִקֵּץ אַרְבַּעַיִם יוֹם: וַיֵּלְכוּ וַיִּבְאוּ אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־כָּל־  
 זז עֵדֶת בְּנֵי־יִשְׂרָאֵל אֶל־מִדְבַּר פָּאֲרָן קְדָשָׁה וַיֵּשְׁבוּ אֹתָם דָּבָר וְאֶת־כָּל־הָעֵדָה  
 כח וַיִּדְאוּם אֶת־פְּרֵי הָאָרֶץ: וַיִּסְפְּרוּ־לוֹ וַיֹּאמְרוּ בְּאָנּוּ אֶל־הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ  
 כט וְגַם זָבַת חֶלֶב וּדְבַשׁ הִוא וְזֶה־פְרִיָּהּ: אַפְסִי כִּי־עַז הָעָם הַיֹּשֵׁב בָּאָרֶץ וְהָעָרִים  
 ל בצֻרוֹת גְּדֹלֹת מְאֹד וְגַם־יְלִדֵי הָעֵנָק רָאִינוּ שָׁם: עַמְלֶק יוֹשֵׁב בְּאָרֶץ הַנֶּגֶב  
 מ וְהַחִתִּי וְהַיְבוּסִי וְהָאֱמֹרִי יוֹשֵׁב בְּהָר וְהַכְּנַעֲנִי יוֹשֵׁב עַל־הַיַּם וְעַל יַד הַיַּרְדֵּן: וַיְהִים  
 נא כָּלֵב אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר עֲלֶיהָ נַעֲלֶה וְיִרְשָׁנוּ אֹתָהּ כִּי־יָכוֹל נוּכַל לָהּ:  
 וְהָאֲנָשִׁים אֲשֶׁר עָלוּ עִמּוֹ אָמְרוּ לֹא נוּכַל לַעֲלוֹת אֶל־הָעָם כִּי־חָזֵק הִוא מִמֶּנּוּ:

רש"י

מקצלים כפי לירחם: ועל יד הירדן. יד' כמשמעו, חגל הירדן, ולח תוכלו לעבד.  
 לו ויהם כלב. השתיק חת פלם: אל משה. לשמע מה שידבר במשה, עוז וחומר: וכי זו בלבד עשה לנו כן עמכם? השומע היה סבור שכל לספר בגנותו, ומתוך שהיה בלבם על משה בשביל דברי המקצלים שתקו פלם לשמע גנותו חמר: והלא קרע לנו חת הים, והוריד לנו חת המון, והגזינו חת השלו: עלה נעלה. חפלו בשמים, והוא חומר: עשו קלמות ועלו שם! נגליח בכל דברי: ויהם. לשון שתיקה, וכן: "הם כל בשר" (וכיה ב, ז), "הם פי לח להזכיר" (עמוס ג, א), כן דרך בני חכם הרוצה לשתיק חזקת חנשים חומר שי"ט:  
 לא | חזק הוא ממונו. כפיכול כלפי מעלה חמר:

בינוני עשה פקסאות לים, הרי מהלך חרבעים יום מן המזרח למערב, והם הלכו חרפה ורחפה! חלף חגלי לבעי הקדוש פרוך הוא שיגור עליהם יום לשנה, קצר לכניהם חת הדקדק:  
 כו | וילכו ויבאו. מהו "וילכו", להקיש הליכתו לביאתו, מה ביאתו בענה דעה, חף הליכתו בענה דעה: וישיבו אתם דבר. חת משה וחת חזקן:  
 כז | זבת חלב ודבש. כל דבר שקר שחין חומרים בו קצת חמית בתחלתו, חין מתקנס בסוס:  
 כח | בצרות. לשון חזק, ותרגמו: "קדיק", לשון פיריות ועגלות, וכלשון חרמי "קדיק" - עגול:  
 כט | עמלק יושב וגו'. לפי שנהו בעמלק כבד, הזכירוהו

וישאהו במוט בשנים. ממשמע שחמר: "וישאהו במוט", חינו יודע שהזו פנעס? מה תלמוד לומר "בשנים"? פנע מוטות. חף כינע? שמונה נטלו חשכול, חחד נטול תחנה וחדד רמון. יהאע וכלב לא נטלו כלום, לפי שכל עננים להזיח דפה נתפנו: פשם שפריה משה כן עמה משה. ואם חפן חתה לרע כמה משחוי חחד מהם, על ולמד מחבנם שהקינו בגלגל. הרימו להם חיש חבן חחת מן הירדן על שחמו והקימוה בגלגל, ושקלוס דפוחינו משקל כל חחת חרבעים סחה, וגמירי, טוניה דמלכי חגש על פתיה חינו חלף חליש משחוי כמשחוי שמשיעין חותן להרים:  
 כה | וישיבו מתור הארץ מקץ ארבעים יום. והלא חרבע מחזות פקסה על חרבע מחזות פקסה היא, ומהלך חדם

BACKGROUND

13:26] **To the wilderness of Paran, to Kadesh:** The mention of Paran serves to differentiate this Kadesh from other places with the same name. Some identify the place mentioned in this verse with the Kadesh located in the wilderness of Tzin (27:14; Deuteronomy 1:2), which marked the southern border of the Land of Israel (Genesis 16:14, 20:1). It is generally accepted that this Kadesh is the same place known as Kadesh Barnea, and is identified with the desert oasis known today as Ein el-Qudei-

rat, an important junction approximately 25 km south of Nitzana, along the route from the Arabian Peninsula to Gaza. Indeed, one of the springs there is called Ein el-Qadeis. However, some researchers hold that the Kadesh of Paran is different from the Kadesh in the wilderness of Tzin, as that Kadesh was on the border of Edom. In addition, there is also another city by the name of Kadesh in the portion of Naftali, in the Upper Galilee (Joshua 20:7).

DISCUSSION

13:28] **And the cities are fortified, very great:** The inhabitants of the city-states in Canaan belonged to a variety of nations, including Canaanites, Yevusites, Emorites, and other nations from among the descendants of Shem and Ham. As a result, there was often hostility between them (see, e.g., Judges 1:7). Therefore, although it is a small land, Canaan's cities were fortified and very large, due to the constant battles and general instability in the region.

- 32 At first, the scouts provided a relatively objective account of what they had seen, answering the questions that were posed to them. But now **they promulgated a slanderous report of the land that they scouted to the children of Israel.** Their portrayals may not have been entirely false, but they were slanted in a deliberate effort to create a negative impression,<sup>7</sup> **saying: The land, which we passed through to scout it, is a land that devours its inhabitants.** There are many diseases and untimely deaths there. **And conversely, all the people whom we saw in it were people of size,**<sup>8</sup> large individuals. Although the mortality rate is high, large people with strong bodies are able to live there.
- 33 **There we saw the Nefilim, sons of a giant, from among the Nefilim,**<sup>9</sup> an ancient race of giants.<sup>8</sup> **We were as grasshoppers in our eyes** when we stood opposite these enormous individuals, **and so we were in their eyes;** they also related to us as small, worthless creatures. The huge fruits the scouts brought back also served to vividly illustrate for their listeners the likely dimensions of the people who inhabited the land.
- 14 1 **The entire congregation** who were present at the time then **raised and sounded their voice; and the people wept that night.**
- 2 **All the children of Israel complained against Moses and against Aaron; and the entire congregation said to them: If only we had died in the land of Egypt, or in this wilderness; if only we had died** in peace and tranquility.
- 3 **Why does the Lord bring us to this land, Canaan, to fall by the sword?** Rather than living a full life and dying of natural causes, we will instead perish before our time in battle, and **our wives and our children will be taken for loot.** Faced with such a prospect, **isn't it better for us to return to Egypt?**
- 4 As a result of the crying and commotion, the people's bitterness and resentment progressively increased. Finally, **they said one to another:** It is not wise to continue in the direction of Canaan, so instead **let us appoint a leader<sup>9</sup> and return to Egypt.**
- 5 Upon hearing this, **Moses and Aaron fell upon their faces before the entire assembly of the congregation of the children of Israel.**

- 6 **Joshua son of Nun and Caleb son of Yefuneh, who were from those men who had scouted the land, rent their garments.**
- 7 **They said to the entire congregation of the children of Israel, saying: The land through which we passed to scout it, the land is exceedingly good.**
- 8 **As for your concerns, if the Lord is favorably disposed to us, He will bring us to this land and will give it to us, a land** *Third aliya* **flowing with milk and honey.** The land is excellent, and our success depends only on God's will.
- 9 **However, do not rebel against the Lord** by refusing to enter the land. **And you, who have received a direct promise from God, do not fear the people of the land,** even if others might justifiably do so,<sup>10</sup> **as they are like our bread;** our triumph over them will be as simple as eating bread. **Their protection has withdrawn from them,** and they have nowhere to shelter and take refuge, **and by contrast the Lord is with us; therefore, do not fear them.**
- 10 **The entire congregation said to stone them,** referring to Joshua and Caleb and perhaps also to Moses and Aaron,<sup>11</sup> **with stones, and the glory of the Lord appeared in the Tent of Meeting to all the children of Israel.**
- 11 It appears that Moses went to the Tent of Meeting, and then **the Lord said to Moses: Until when will this people scorn and profane Me, and until when will they not believe in Me,**



"A land flowing with milk and honey"

#### DISCUSSION

13:32 | **And all the people whom we saw in it were people of size:** The Egyptians were an ethnocentric people who saw themselves at the center of global civilization. They viewed all lands to their north as primitive, disparaging their cultures and the strength of their inhabitants. The scouts sought to undermine that impression.

They warned them not to take the residents of Canaan lightly, and emphasized that it was not a relatively unsettled frontier area. Rather, it was a built-up and populated country with fortified cities and developed agriculture. The children of Israel, who were not trained fighters, should

therefore anticipate a difficult war that might well be beyond their abilities.

13:33 | **Sons of a giant, from the Nefilim:** Later, the Torah mentions Og, king of Bashan (21:33), who was himself one of the last of these giants who had lived in earlier generations (see Deuteronomy 2:11, 3:11).

וַיָּצִיאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ  
 בָּהּ לְתוֹר אֹתָהּ אֶרֶץ אֲכֻלֹת יוֹשְׁבֶיהָ הִוא וְכָל־הָעֵם אֲשֶׁר־דָּאִינוּ בְּתוֹכָהּ אַנְשֵׁי  
 מְדוֹת: וְשֵׁם דָּאִינוּ אֶת־הַנְּפִילִים בְּנֵי עֲנָק מִן־הַנְּפִילִים וְנָהִי בְּעֵינֵינוּ כַּחַגְבִּים וְכֵן  
 הָיִינוּ בְּעֵינֵיהֶם: וַתִּשָּׂא כָל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם וַיִּבְכוּ הָעָם בְּלֵילָה הַהוּא:  
 וַיִּלְלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן כָּל בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אֵלֶיֶם כָּל־הָעֵדָה לֹא־מִתְּנוּ  
 בְּאָרֶץ מִצְרַיִם אוֹ בַּמִּדְבָּר הַזֶּה לֹא־מִתְּנוּ: וְלָמָּה יְהוֹה מֵבִיא אֹתָנוּ אֶל־הָאָרֶץ  
 הַזֹּאת לְנַפֵּל בַּחֲרָב נַשִּׁינוּ וְטַפָּנוּ יִהְיוּ לְבָז הֲלוֹא טוֹב לָנוּ שׁוּב מִצְרַיִמָּה: וַיֹּאמְרוּ  
 אִישׁ אֶל־אָחִיו נִתְּנָה רֹאשׁ וְנִשׁוּבָה מִצְרַיִמָּה: וַיַּפֵּל מֹשֶׁה וְאַהֲרֹן עַל־פְּנֵיהֶם  
 לִפְנֵי כָל־קְהַל עֵדַת בְּנֵי יִשְׂרָאֵל: וַיְהוֹשֻׁעַ בֶּן־נּוּן וְכִלְבַּ בֶּן־יִפְנֶה מִן־הַתָּרִים אֶת־  
 הָאָרֶץ קָרְעוּ בְּגָדֵיהֶם: וַיֹּאמְרוּ אֶל־כָּל־עֵדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר  
 עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד: אִם־חַפֵּץ בָּנוּ יְהוֹה וַהֲבִיא  
 אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת וְנִתְּנָה לָנוּ אֶרֶץ אֲשֶׁר־הִוא זָבֹת חֶלֶב וְדָבָשׁ: אֲךָ בִּיהוֹה  
 אֶל־תִּמְרְדוּ וְאַתֶּם אֶל־תִּירְאוּ אֶת־עַם הָאָרֶץ כִּי לַחֲמֵנוּ הֵם סָר עֲלֵם מֵעֲלֵיהֶם  
 וַיְהוֹה אֹתָנוּ אֶל־תִּירָאֵם: וַיֹּאמְרוּ כָל־הָעֵדָה לְרָגוּם אַתֶּם בְּאַבְנִים וּכְבוֹד יְהוֹה  
 נִרְאָה בְּאַהֲל מוֹעֵד אֶל־כָּל־בְּנֵי יִשְׂרָאֵל:  
 וַיֹּאמֶר יְהוֹה אֶל־מֹשֶׁה עַד־אֲנִי וְנֶאֱצַנִי הָעָם הַזֶּה וְעַד־אֲנִי לֹא־יֵאֱמִינוּ בִּי יג

שלישי

רש"י

(א) כלם כלם: סר צלם. מנגנס וזוקס. קשקש סקס  
 מתו. חיוב סקיה מנג עליהם. דבר חזק. עלו של המקום  
 סר מעליהם:  
 י | לרגום אתם. חית יהושע וכלב: וכבוד ה'. הענן  
 יד סס:  
 יא | עד אנה. עד היכן. ינאצני. יקצונו:

חומרים זה לזה. נמלים יש בקרמים פחנסים: ענק.  
 שמעניקים חמה בקומתן:  
 פרק יד  
 ב | לומתנו. הלחי ומתנו:  
 ד | נתנה ראש. פתגמו: "נמני רישא", נשים עלינו מלך.  
 ו | דבותנו פקשו. לשון עבודה זרה:  
 ט | אל תמרדו. ושוב "זאתם חל תנחזו": כי לחמנו הם.

לב | אכלת יושביה. בכל מקום שעברנו מנחנס קוצבי  
 מתים, והקדוש ברוך הוא עשה לטובה קדי לטקדס  
 פחבלם ולא יתנו לב לחל: אנשי מדות. גדולים ונבואים  
 ונריך לתת להם מדה, כגון גלית: "צבחו שש חמות ונקת"  
 (שמואל א' יז, ד), וכן: "חיש מדון" (שמואל ב' כ, ב), "חיש  
 מדה" (דברי הימים א' יא, כ).  
 לג | הנפילים. ענקים, מגני שמחזי ועחל שנפלו  
 מן השמים בימי דוד חנש: וכן היינו בעיניהם. שמענו



with, and despite, **all the signs and miracles that I have performed in their midst?**

- 12 Because of their obstinacy, **I will smite them, with the pestilence, and I will destroy them, and will make you, Moses, into a nation greater and mightier than they.** God thereby indicated His intention to destroy the people, and to wait for a new nation to evolve from Moses' descendants. Although this nation would in some way be the continuation of the children of Israel, in a more direct sense it would be a new nation called the children of Moses.
- 13 **Moses said to the Lord: Egypt will hear what has happened, that You took up this people of Israel with Your might from its midst.**
- 14 **And if You destroy them, they will then say to, meaning about, the inhabitants of this land of Canaan, to which the children of Israel were supposed to go; until now they, the Egyptians, had heard that You, the Lord, are to be found in the midst of this people; that with their very eyes You, the Lord, were seen by that people, and Your cloud stands over them; and in a pillar of cloud You go before them by day, and in a pillar of fire by night.**
- 15 But if **You** now suddenly **kill this people as one man** in a plague, the Egyptians and **the nations that have heard of Your renown will wonder why You have done that.** They will conclude that You must have lacked the power to fulfill your promise to them, and **say that You therefore killed them.** They will thereby desecrate Your name, **saying:**
- 16 Although **the Lord** did manage to take them out of Egypt, at this time **He lacks ability to bring this people into the land with regard to which He took an oath to them.** He is obviously unable to defeat the nations of Canaan, **and for that reason He slaughtered them in the wilderness.**
- 17 **Now, therefore, please, let the might of my Lord be great.** Let Your power be revealed to Israel in a more exalted and loftier way, **as You spoke** and promised me, by teaching Me Your attributes of mercy after the sin of the Golden Calf,<sup>12</sup> **saying:**

- 18 **The Lord is patient and slow to anger and abounding in kindness, bearing iniquity and transgression. But at the same time, though, He will not completely exonerate the iniquity.** Although God awaits the sinner's repentance and the sin is then forgiven, it is not entirely cleansed.<sup>13</sup> Rather, He will continue **reckoning the iniquity of the fathers** and enacting restitution for it **upon the children, upon the third and upon the fourth generation.**<sup>D</sup> God is exceedingly merciful, and consequently does not punish one's descendants eternally for their forefathers' sins. But He also does not bring the complete punishment upon the sinner at one time, as this would lead to the sinner's total destruction. Instead, He extends the punishment over several generations and places some of the burden upon the sinner's descendants, but only until the fourth generation. Furthermore, if the children refrain from committing additional sins, and thereby refrain from evoking the memory of their ancestor's iniquity, the sin is erased completely and they are not punished at all.<sup>14</sup> These attributes of God are similar to the ones God Himself mentioned in Exodus 34, after the sin of the Golden Calf. However, there are some differences between them; see the chart below.<sup>15</sup>
- 19 **Please pardon the iniquity of this people in accordance with the greatness of Your kindness, and reduce their severe punishment to a lighter penalty,<sup>16</sup> as You have patiently borne and forgiven the sin of this people, from Egypt until now.**
- 20 **The Lord said: I have pardoned in accordance with your word,<sup>D</sup> as you requested, since your reasoning is valid.** Moses' prayer succeeded insofar as God annulled the original decree to destroy the entire people at once and replace them with a new nation descended from Moses.
- 21 **However, as I live, I swear by My life, the entire earth shall be filled with the glory of the Lord.** This was an additional expression of an oath.<sup>17</sup>
- 22 **For all the people who have seen My glory, and My signs, which I performed in Egypt and in the wilderness, meaning**

DISCUSSION

14:18 | God's Attributes of Mercy

The attributes after the sin of the scouts (14:18)	The attributes after God forgave the people for the sin of the Golden Calf (Exodus 34:6-7)
The Lord	The Lord, the Lord, merciful and gracious
Slow to anger and abounding in kindness	Slow to anger and abounding in kindness and truth
Bearing iniquity and transgression	He maintains kindness to the thousands, bearing iniquity and transgression and sin
But He will not exonerate	But He will not exonerate
Reckoning the iniquity of the fathers upon the children, upon the third and upon the fourth generation	Reckoning the iniquity of the fathers upon children, and upon the children's children, upon the third and upon the fourth generation

יב כָּל־הָאֱתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ: אֶפְנֹו בְּדַבֵּר וְאוֹרְשָׁנוּ וְאַעֲשֶׂה אֶתְךָ לְגוֹי־  
 יג גְּדוֹל וְעַצוֹם מִמֶּנּוּ: וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה וְשָׁמְעוּ מִצְרַיִם כִּי־הֵעֲלִיתָ בְּלַחֲךָ  
 יד אֶת־הָעָם הַזֶּה מִקִּרְבּוֹ: וְאָמְרוּ אֶל־יֹשֵׁב הָאָרֶץ הַזֹּאת שָׁמְעוּ כִּי־אַתָּה יְהוָה  
 טו בְּקִרְבַּי הָעָם הַזֶּה אֲשֶׁר־עֵין בְּעֵין נִרְאָה וְאַתָּה יְהוָה וְעַתָּה עֲלֵה־עִמָּד וּבַעֲמֹד  
 טז עֲנֵן אֶתָּה הַלֵּךְ לִפְנֵיהֶם יוֹמָם וּבַעֲמֹד אֵשׁ לַיְלָה: וְהִמַּתָּה אֶת־הָעָם הַזֶּה כְּאִישׁ  
 טז אֶחָד וְאָמְרוּ הַגּוֹיִם אֲשֶׁר־שָׁמְעוּ אֶת־שִׁמְעוֹךָ לֵאמֹר: מִבְּלַתִּי יִכְלַת יְהוָה לְהַבְיִיאַ  
 יז אֶת־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע לָהֶם וַיִּשְׁחָטֵם בַּמִּדְבָּר: וְעַתָּה יִגְדַל־  
 יח נָא כַּח אֲדָנִי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר: יְהוָה אֲרוּךְ אַפָּיִם וְרַב־חֶסֶד נִשְׂא עוֹן וּפֹשַׁע  
 יט וְנִקְיָה לֹא יִנְקָה פֶקֶד עוֹן אָבוֹת עַל־בְּנֵים עַל־שְׁלִשִׁים וְעַל־רִבְעֵים: סֶלַח־נָא  
 כ לעוֹן הָעָם הַזֶּה כַּגְּדֹל חֶסֶדְךָ וְכְאֲשֶׁר נִשְׂאָתָה לְעַם הַזֶּה מִמִּצְרַיִם וְעַד־הַנְּהַ:  
 כא וַיֹּאמֶר יְהוָה סֶלַח־תִּי בְּדַבְּרֶךָ: וְאוֹלָם חַי־אַנִּי וַיִּמְלֵא כְבוֹד־יְהוָה אֶת־כָּל־הָאָרֶץ:

רש"י

ובמקצילים התפלל משה לפניו ב'ארץ חפיים', חמר לו הקדוש ברוך הוא: והלא חמרת לי 'לצדיקים!' חמר לו: והלא חתה חמרת לי 'ארץ לקשעים': יגדל נא כח אדני. לעשות דבורך: ונקדה. לשמים: לא ינקדה. לשחינו שמים:  
 כו ב'דברך. בשביל מה שחמרת, פן יחמרו: "מבולתי וכלת ה'" (לעיל פסוק טו):  
 כא-כג | וְאוֹלָם. כמו 'חבל', זאת חנעה להם: חי אני. לשון שבועה, קשם שאני חי וכבודי ימלא חת כל הארץ, כך חקנים להם, "כי כל החנשים הראים וגו' חס יראו את הארץ", הרי זה מקרח מסקם: חי אני כי כל החנשים חס יראו חת הארץ, וכבודי ימלא חת כל הארץ, שלא יתחלל שמי במגפה הזאת לאמר: 'מבולתי וכלת ה'" להביאם, שלא חמיתם פתחם פאיש חדה, חלא בחורו חרפעים שנה מעט מעט:

ב'דברך חבה, ולא הפירוך כך שנתקה חבתך מהם עד הנה:  
 טו | והמתה את העם הזה כ'איש אחד. פתחם, ומיען כך: 'וחמרו הגוים חסר שמעו חת שמעך' וגו':  
 טז | מבולתי וכלת וגו'. לפי שישבי הארץ חוקים וגבורים, וחינו דומה פרעה לשלשים ו'אחד מלכים, זאת יחמרו על יושבי הארץ הזאת: 'מבולתי וכלת', מיען שלא היה וכלת בידו להביאם, שחטם: וכלת. שם דבר הוא:  
 יז-יח | כ'אשר דברת לאמר. ומהו הדבור? ה' ארץ אפיים. לצדיקים ולקשעים. בשעלה משה למרום מנחו משה להקדוש ברוך הוא שהיה יושב וכותב: 'ה' חרך חפיים', חמר לו: לצדיקים? חמר לו הקדוש ברוך הוא: חף לקשעים חמר לו: קשעים יחבדו: חמר לו הקדוש ברוך הוא: חייך שתנטוך לדבר. קשטוחו וסחאל בעגל

כָּל־הָאֱתוֹת. בשביל כל הנסים שעשיתי להם היה להם להחמין שהיכלת ב'די לקים הקטחת:  
 יב | וְאוֹרְשָׁנוּ. פתגמונו, תרובין. וחס תלמר: מה חנעה לשבעת חבות? 'וחנעה חתך לגוי גדול', שחתה מזרעם:  
 יג-יד | וְשָׁמְעוּ מִצְרַיִם. ושמעו חת חסר תהקם: כי העלית. 'כי משמש בלשון 'חסר'. והם ראו חת חסר העלית ב'לחך הגדול חותם מקרבים, וכששמעו שחתה חוקים, לא יחמרו שחטחו לך, חלא יחמרו שפגעם וכלת להלחם חבל פגע יושבי הארץ לא וכלת להלחם, וזו היא: ו'אמרו אל יושב הארץ הזאת. כמו 'על יושב הארץ הזאת'. ומה יחמרו עליהם? מה שחמור בסוף הענין: 'מבולתי וכלת ה'" (להלן פסוק טז), בשביל ש'שמעו כי חתה ה' שוכן בקרבם ועין בעין חתה נראה להם והכל

DISCUSSION

14:20 | I have pardoned in accordance with your word: God was certainly aware of Moses' claims beforehand, but He wanted to hear them

from him. God grants people a certain amount of leeway to speak and act, and gives them the

ability to change, as it were, God's own decrees. Herein lies the power of prayer.

the entire people of Israel, and they have tested Me these ten times, and have not heeded My voice,

- 23 I swear that they shall not see the land with regard to which I took an oath to their fathers. And certainly all those who scorned Me, whether they were among those who incited others to rebel, or were themselves incited by others; whether they were seized by terror as a result of the negative report they heard from the scouts, or they objected to Moses' leadership for personal reasons; they all shall not see it.
- 24 But in contrast to them, My servant Caleb, because another spirit was with him, and although he had been one of the scouts, he remained fully faithful to My wishes and commands and he followed Me wholeheartedly, will I therefore bring him at a future time to the land into which he already came. This time he will enter the land as a conqueror, and his descendants shall take possession of it.
- 25 If you insist on trying to enter the land despite My decree, you will not succeed, as the Amalekites and the Canaanites dwell in the valley, and they will prevent you from entering. Therefore, tomorrow, turn back and travel you to the wilderness, and travel back by way of the Red Sea.

Fourth 26 The Lord spoke to Moses and to Aaron, saying:

- 27 Until when shall I have tolerance for this evil congregation that bring complaints against Me? In this context, the term "congregation" refers mainly to the scouts themselves.<sup>18</sup> I have heard the complaints of the children of Israel that they, the scouts, brought against Me.
- 28 Therefore, say to them: I swear as I live – the utterance of the Lord – surely as you yourselves spoke in My ears, when you said that you will die without succeeding to conquer the land, so I shall do to you.
- 29 Your carcasses shall fall in this wilderness, and this fate will befall all those of you who were counted in any of your censuses taken for any reason,<sup>19</sup> meaning all those from twenty years old and above, who brought complaints against Me.

Your predictions will come true: You will all die. However, this will not happen as a result of war, but rather after years of wandering in the wilderness.

- 30 You shall not come into the land, with regard to which I raised My hand and took an oath that I would settle you in it. None of those who are adults today shall reach the Promised Land, except for two single individuals who will be exempt from this decree: Caleb son of Yefuneh and Joshua son of Nun.
- 31 Instead, I will fulfill My promise to your children, about whom you said they would be taken by the Canaanites for loot. I will bring them into the land, and they shall know the land that you have despised.
- 32 But your carcasses, you, shall fall in this wilderness, which you will not escape.
- 33 While this is happening, your children shall be wandering about in the wilderness, drifting from place to place<sup>20</sup> for forty years. And they shall bear the consequences of your harlotry until the demise of your carcasses falling in the wilderness, and all of you have passed away.
- 34 In accordance with the number of the days that you scouted the land, forty days, each day for a year, you shall bear your iniquities, adding up to a total of forty years. And as a result of this punishment, you shall know the extent of My estrangement from you, or how far you have strayed from following Me.<sup>21</sup> Alternatively, this means: You shall know the price of refusing to follow My commands.<sup>22</sup>
- 35 I am the Lord; I have spoken; surely, I will do this to this entire evil congregation that congregated against Me; in this wilderness they shall expire, and there they shall die. Only the next generation will conquer the land.
- 36 The men whom Moses sent to scout the land and returned and brought the entire congregation to complain against him continued to promulgate a slanderous report of the land.

דָּשׁוּ

אֶת תְּלֹנוֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הִמּוּהוּ. הַמְרַגְלִים. "מַלְיָנִים" חֹזֵת "עָלַי, שְׁמַעְתִּי":

כח | חַי אֱמִי. לְשׁוֹן שְׂבוּעָה, חֵם לֹא כֵן חֲנֻעָה – כִּפְיֹכֹל חֲיֵי חַי: בְּאֲשֶׁר דִּבַּרְתָּם. שְׂבָה־שָׂתִם מִמֶּנִּי: "אִוּ בְּמִדְבַר הַזֶּה לֹא מִתְנַנְּנוּ" (לַעֲלֵל פֶּסוּק ג').

כט | וְכָל פְּקוּדֵיכֶם לְכָל מִסְפָּרְכֶם. כָּל הַנִּמְנֵה לְכָל מִסְפָּר שְׂחָתִם נִמְנָן פֹּה, כַּגֹּן לְצִאת וְלִבְחָ לְצִבָּח וְלִתֵּת שְׂחָלִים, כָּל הַמְּנַוִּים לְכָל חֹזְתֵן מִסְפְּרוֹת יְמוּתוֹ, וְחָלוּ הֵן: "מִגֵּן

לְבָבִי" (וְהִשַׁע יד, ז), וְלֹא פִחָשׁר עִם פִּי: וַיִּמְלֵא אֲחֶרֶי. וַיִּמְלֵא חֵת לְבוֹ אֲחֶרֶי, וְזֶה מִקְרָח קִנְזִי: אֲשֶׁר בָּא שְׂמִיחָה. חִבְרוֹן תִּתְּנֵן לוֹ: יוֹרְשָׁנָה. פִּתְרָגְמוֹ: "יִתְרַכְּנֵה", יוֹרִישׁוּ חֵת הַעֲבָדִים וְחֵת הָעָם אֲשֶׁר בָּהּ, וְחִין לְתַרְגְּמוֹ "רִתְנֵה" חֵלֶף בְּמִקְוֹם "יִירְשָׁנָה":

כה | וְהַעֲמִילְקִי וְגו'. חֵם תִּלְכּוּ שֵׁם יִהְיֶה חֲתָכֶם, מִחֲסֵד שְׂחֵינִי עֲמִיכֶם: מִחֵר פִּגְנוּ. לְחִחוּרֵיכֶם, וְשַׁעוּ לְכֶם" וְגו':

כז | לַעֲדָה הַרְעָה וְגו'. חָלוּ הַמְרַגְלִים, מִכִּיחַן לַעֲדָה" שֶׁהִיא עֲשָׂרָה: אֲשֶׁר הִמּוּהוּ מַלְיָנִים. חֵת וְשָׂחָל "עָלַי":

כב | וַיִּנְסוּ. כִּמְשָׁמְעוּ: זֶה עֲשָׂר פְּעָמִים. שְׂנִים בָּיִם וְשָׁנִים בְּמִן וְשָׁנִים בְּשָׁלוֹ וְכו', כִּדְחִיחָ בְּמִסְכַּת עֲבָדֵינוּ (דף טו ע"ב).

כג | אִם יִרְאוּ. לֹא יִרְאוּ:

כד | רוּחַ אֲחֶרֶת. שְׂתֵי רוּחוֹת, חֵת פִּפְּהָ וְחֵת פִּלְבִּי. לְמַרְגְּלִים חָמֵר: חֲנִי עֲמִיכֶם פְּעֻיָּה, וְכִלְגוֹ הִיָּה לוֹמֵר הַחֲמֵת, וְעַל דִּי כֵן הִיָּה פֹה לְהַשְׁתִּיחֶם, כִּמְנוּ שְׂחֵחֲמֵר: "וַיְהִי פִלְבִּי" (לַעֲלֵל ג, ב), שֶׁהִיוּ סְבוּרִים שִׂחֲמֵר כְּמוֹתָם. זֶהוּ שְׂחֵחֲמֵר בְּסִפְרֵי יְהוֹשֻׁעַ: "וְאֲשַׁב חֹזְתֵן דְּבַר פִּחָשׁר עִם

כב כִּי כָל־הָאֲנָשִׁים הָרְאִים אֶת־כְּבֹדִי וְאֶת־אֹתֹתַי אֲשֶׁר־עָשִׂיתִי בְּמִצְרַיִם וּבַמִּדְבָּר  
 כג וַיִּנְסוּ אֹתִי זֶה עֵשָׂר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי: אִם־יֵדְאוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי  
 כד לְאַבְתֶּם וְכָל־מְנַאֲצֵי לֹא יֵדְאוּהָ: וְעַבְדִּי כָלֵב עֵקֶב הִיִּתָּה רוּחַ אַחֲרַת עַמּוֹ וַיְמַלֵּא  
 כה אַחֲרָי וַהֲבִיאֹתִיו אֶל־הָאָרֶץ אֲשֶׁר־בָּא שָׁמָּה וְזָרְעוּ יוֹרְשָׁנָה: וְהֵעֵמְלִקִי וְהִפְנַעְנִי  
 יוֹשֵׁב בְּעַמְּק מִחֵר פָּנָו וַיִּסְעוּ לָכֶם הַמִּדְבָּר דֶּרֶךְ יַם־סוּף:

כו וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: עַד־מָתַי לֵעֲדָה הָרַעָה הַזֹּאת אֲשֶׁר  
 כז הֵמָּה מְלִינִים עָלַי אֶת־תְּלֻנּוֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הֵמָּה מְלִינִים עָלַי שָׁמַעְתִּי:  
 כח אָמַר אֱלֹהִים חַי־אֲנִי נֹאֵם־יְהוָה אִם־לֹא כֹּאֲשֶׁר דִּבַּרְתֶּם בְּאָזְנֵי כֵן אֶעֱשֶׂה לָכֶם:  
 כט בַּמִּדְבָּר הַזֶּה יִפְּלוּ פְּגִרְיֹכֶם וְכָל־פְּקֻדֵיכֶם לְכָל־מִסְפָּרְכֶם מִבְּנֵי עֶשְׂרִים שָׁנָה  
 ל וּמַעֲלָה אֲשֶׁר הִלִּינְתֶם עָלַי: אִם־אַתֶּם תִּבְנְאוּ אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי  
 לא לְשִׁבֹן אַתְּכֶם בָּהּ כִּי אִם־כָּלֵב בֶּן־יִפְנֶה וַיְהוֹשֶׁעַ בֶּן־נּוּן: וְטַפְּכֶם אֲשֶׁר אָמַרְתֶּם  
 לב לִבֵּי יְהוָה וַהֲבִיאֹתִי אֹתְכֶם וַיִּדְעוּ אֶת־הָאָרֶץ אֲשֶׁר מְאַסְתֶּם בָּהּ: וּפְגִרְיֹכֶם אִתְּכֶם  
 לג יִפְּלוּ בַּמִּדְבָּר הַזֶּה: וּבְנֵיכֶם יִהְיוּ רֹעִים בַּמִּדְבָּר אַרְבַּעַיִם שָׁנָה וְנִשְׂאוּ אֶת־זְנוּתֵיכֶם  
 לד עַד־תָּתֶם פְּגִרְיֹכֶם בַּמִּדְבָּר: בְּמִסְפַּר הַיָּמִים אֲשֶׁר־תָּרַתֶם אֶת־הָאָרֶץ אַרְבַּעַיִם  
 לו יוֹם יוֹם לִשְׁנָה יוֹם לִשְׁנָה תִשְׂאוּ אֶת־עֲוֹנֹתֵיכֶם אַרְבַּעַיִם שָׁנָה וַיִּדְעֹתֶם אֶת־  
 לה תְּנוּאָתִי: אֲנִי יְהוָה דִּבַּרְתִּי אִם־לֹא וְזֹאת אֶעֱשֶׂה לְכָל־הָעֵדָה הָרַעָה הַזֹּאת  
 לו הַנוֹעֲדִים עָלַי בַּמִּדְבָּר הַזֶּה יִתְּמוּ וְשֵׁם יִמְתּוּ: וְהָאֲנָשִׁים אֲשֶׁר־שָׁלַח מֹשֶׁה  
 וַיִּלְוִנוּ אֶת־הָאָרֶץ וַיִּשָּׁבוּ וַיִּלְוֵנוּ עָלֵינוּ אֶת־כָּל־הָעֵדָה לְהוֹצִיא דָבָר עַל־הָאָרֶץ:

דִּשְׁ"י

לד | את תנוואתי. שהנחיותם חת לבבכם מחיחי. תנוואה לשון הסרה, כמו: "פי העל חביה חתה" (להלן לו).  
 לו | וישבו וילינו עליו. וכששבו מתוך החזן הקעמו עליו חת כל העדה בהוצאת דבה, חותן החנשים "וימתו" (להלן פסוק לו). כל הוצאת דבה לשון חנוך דברים, שמלקוחים לשונם ללמד ללמד בן, כמו: "דובב שפתי ישנים" (סד השיחים ז, י). וישנה לעובדה וישנה לרעה, לכך נאמר כאן: "מוציא דבת החזן רעה" (להלן פסוק לו), שיש דבה שהיא טובה: דבה. פלדיון בלעז.

פי שקדמה לשלוח המרגלים, לפי שמשעשו חת העגל עלתה גנה זו פמחשבה, חלח שהמענו להם עד שמתמלח סחתם, וזהו שפאמר: "ויבוס פקדי", פמחגלים, ופקדתי עלהם חטאתם" (סמות לב, לה) וחק כאן נאמר: "תשאו חת עונותיכם", שתי עונות, של עגל ושל תלונה, וחסב להם פמנן חיהם מקנת שנה פכלה, וכשנכנסו לשנת ששים מתו חותם של בני עשירים: ונשאו את זנותיכם. פמחגמו, וסבלו חת חטאתכם:

עשירים שנה' וגו' - להוציא שכתו של לוי שחין פקודיהם מנן עשירים:  
 לב | ופגריכם אתם. פמחגמו, לפי שדבר על הפנים להקניסם לחזן ובקש לומר: וחתם תמותי, עופל לשון זה כאן לומר "חתם":  
 לג | ארבעים שנה. לח מת אחד מהם פחות מנן ששים, לכך נגזר חרפעים, פדי שיהיו חותם של בני עשירים מציעון לכלל ששים, ושנה ראשונה חתה פכלל, וחק על

- 37 The men, promulgators of the evil slanderous report of the land, died in the plague before the Lord.** The scouts themselves were the first to die, and they died a difficult, unnatural death. The definite article in the term "the plague" indicates something well-known and terrible.<sup>23</sup>
- 38 But Joshua son of Nun, and Caleb son of Yefuneh, lived from among those men who went to scout the land.** This was a clear indication that the scouts did not die as a result of some infectious disease they had contracted during their journey, but rather as a direct punishment that afflicted only those who were guilty of circulating slander about the land.
- 39 Moses spoke these words to all the children of Israel.** He informed all the adults that as they had rejected the land, and there will be no returning to Egypt, it has been decreed that they will remain in the wilderness until their deaths. **And** upon hearing this, **the people mourned greatly**, since they believed in God and in Moses.
- 40** Because the children of Israel felt this remorse, **they awoke early in the morning, and ascended to the top of the mountain, saying: Here we are, and we will ascend to the place that the Lord said**, the land of Canaan. We wish to repair our earlier error, **because we sinned** by refusing to go to the land.
- 41** But **Moses said** to them: **Why are you violating the directive of the Lord?** God has already issued His decree and therefore **it**, this initiative of yours, **shall not succeed.**
- 42 Do not ascend** to try to fight for the land, **as the Lord is not in your midst.** There is no chance that you will emerge victorious. Consequently, it would be wise to refrain from trying, so **that you will not be struck down before your enemies.**
- 43 For the Amalekites and the Canaanites are there before you** on the path leading to the land, **and** if you attempt to enter, **you shall fall by the sword; since you have withdrawn from following the Lord, and therefore the Lord will not be with you.**
- 44** Nevertheless, **they ventured<sup>p</sup> to go up to the top of the mountain** range that stood before them on the way to Canaan; yet **the Ark of the Covenant of the Lord, and Moses, did not move from the midst of the camp.**
- 45 The Amalekites and the Canaanites, who lived on that mountain, came down and smote them and crushed them,** chasing them **until** a place that later became known as **Horma**, because those people met their destruction [*horbanam*] there.<sup>24</sup> They were routed in battle and retreated in humiliation.

## Various Commandments

NUMBERS 15:1–41

Although in the previous section it was decreed that the entire generation would die in the wilderness, nothing has changed with regard to the fundamental relationship between God and His people. The nation's arrival in the Promised Land will be delayed until the next generation, but nevertheless, it still awaits them.

This reassuring message can be inferred from several of the commandments that appear below, as they apply only in the Land of Israel, and are to be fulfilled by the descendants of the current generation. In the following cases the Torah emphasizes that the commands apply equally to the stranger living among the people in the land, as it does to the citizen. These details serve to strengthen the hope that the people will indeed arrive at the Promised Land, which the text describes with the words "that I am giving to you" (verse 2) and "that I am bringing you there" (verse 18).

This section contains a variety of commandments: the laws of meal offerings and libations; the portion of dough set aside for priests [*halla*]; the offerings that provide atonement for the unwitting sin of idolatry, after which appears, by way of contrast, the prohibition against disparaging the name of God by acting high-handedly and blaspheming; and finally the commandment of ritual fringes [*tzitzit*]. In connection with the prohibition of sinning high-handedly against God, the Torah relates a short narrative detailing an episode involving someone who publicly desecrates the Sabbath in the wilderness.

- 15** **1 The Lord spoke to Moses, saying:**
- 2** The following commandment is addressed not to the adult individuals then assembled in the wilderness, but rather to the children of Israel as a people, since only their descendants would enter the land. **Speak to the children of Israel, and say to them: When you will come into the land of your dwellings that I am giving to you,**
- 3 and you will perform** of your own free will **a fire offering to the Lord**, either in the form of **a burnt offering or a peace offering to fulfill a vow, or** if you bring a particular animal as **a pledge**, a gift offering, **or at your appointed times, to create a pleasing aroma to the Lord, from the cattle, or from the flock;**

וַיִּמְתּוּ הָאֲנָשִׁים מוֹצְאֵי דַבַּת־הָאָרֶץ רָעָה בַּמִּגְפָּה לִפְנֵי יְהוָה: וַיְהוֹשֻׁעַ בֶּן־נּוֹן וְכָל־בֶּן־יִפְנֵה חַיּוֹ מִן־הָאֲנָשִׁים הָהֵם הֵלְכִים לְתוֹר אֶת־הָאָרֶץ: וַיְדַבֵּר מֹשֶׁה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל וַיִּתְאַבְּלוּ הָעָם מְאֹד: וַיִּשְׁכְּמוּ בַּבֶּקֶר וַיַּעֲלוּ אֶל־רֹאשׁ־הַהָר לֵאמֹר הֲנִנוּ וְעָלִינוּ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר יְהוָה בִּי חֲטָאנוּ: וַיֹּאמֶר מֹשֶׁה לְמָה זֶה אַתֶּם עֹבְרִים אֶת־פִּי יְהוָה וְהוּא לֹא תַעֲלֶח: אֶל־תַּעֲלוּ בִי אֵין יְהוָה בְּקִרְבְּכֶם וְלֹא תִגָּפּוּ לִפְנֵי אֵיבֵיכֶם: בִּי הָעֵמֶלְקִי וְהַפְּנַעֲנִי שֵׁם לִפְנֵיכֶם וּנְפַלְתֶּם בַּחֲרָב בִּי־עַל־כֵּן שִׁבְתֶּם מֵאַחֲרֵי יְהוָה וְלֹא־יְהִיֶּה יְהוָה עִמָּכֶם: וַיַּעֲפְלוּ לַעֲלוֹת אֶל־רֹאשׁ הַהָר וְאֲרוֹן בְּרִית־יְהוָה וּמֹשֶׁה לֹא־מָשׁוּ מִקְּרַב הַמַּחֲנֶה: וַיֵּרַד הָעֵמֶלְקִי וְהַפְּנַעֲנִי הַיֹּשֵׁב בַּהָר הַהוּא וַיְכַתּוּם עַד־חֲרָמָה: וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם בִּי תִבְאוּ אֶל־אֶרֶץ מוֹשְׁבֵיתֵיכֶם אֲשֶׁר אֲנִי נֹתֵן לָכֶם: וַעֲשִׂיתֶם אִשָּׁה לַיהוָה עֲלֶיהָ אוֹ־זִבַח לְפִלֵּא־נֹדֶד אוֹ בְּנֹדֶבָה אוֹ בְּמַעַדֵיכֶם לַעֲשׂוֹת רִיחַ נִיחֹחַ לַיהוָה מִן־הַבֶּקֶר אוֹ מִן־הַצֹּאן:

לו  
לט  
מ  
מא  
מב  
מד  
מה  
טו  
טז  
ג

רש"י

מהו ויכתוּם. כמו: "ואחַבַּת חֵתֵן טַחֲוֹן" (דברים ט, כא), מִפְּנֵי חֲזַק מִפְּנֵי: עַד חֲרָמָה. שֵׁם הַמָּקוֹם נִקְרָא עַל שֵׁם הַמַּחֲנֶה:  
פרק טו  
בן בִּי תִבְאוּ. פֶּשֶׁר לָהֶם שִׁיבְתוּ לְאֶרֶץ:  
ג | וַעֲשִׂיתֶם אִשָּׁה. חַיִּין זֶה עוֹוִי, חָלָף כְּשֶׁתְּבוֹחוּ שֵׁם וְתַעֲלֶה עַל לִבְכֶם לַעֲשׂוֹת חֲשָׁה לָהּ: רִיחַ נִיחֹחַ. נִיחֹחַ רִיחַ לְפָנֶי: לְפִלֵּא נֹדֶד אוֹ בְּנֹדֶבָה. חוֹ שֶׁתַּעֲשֶׂה הַחֲשָׁה בְּשִׁבְלֵי חוֹבֵת מוֹעֲדֵיכֶם, שְׁחִיבְתֵי חֲתָכֶם לַעֲשׂוֹת בְּמוֹעֵד:

הֲנִנוּ וְעָלִינוּ אֶל הַמָּקוֹם. לְחַזֵּן יִשְׁחַל: אֲשֶׁר אָמַר ה'. לְתַתֵּה לָנוּ, שֵׁם עֲלֶיהָ: בִּי חֲטָאנוּ. עַל חֲשֵׁר חֲמַרְנוּ: "הַלּוֹחַ טוֹב לָנוּ טוֹב מִנְּזַרְיָמָה" (לעיל פסוק ג).  
מֵאֵן וְהוּא לֹא תַעֲלֶח. זוֹ שְׁחַתֵּם עוֹשִׂים לֹא תַעֲלֶח:  
מג | בִּי עַל כֵּן שִׁבְתֶּם. כְּלוֹמַר, בִּי זֹחַת תִּבְחַ לְכֶם עַל חֲשֵׁר שְׁבַתֵּם וְגו':  
מד | וַיַּעֲפְלוּ. לָשׁוֹן חֲזָקָה וְכָן: "הִנֵּה עֹפְלָה" (חבקוק ב, ד). חִינְעִירִישׁ פֶּלַעַז, לָשׁוֹן עוֹזָה, וְכָן: "עֹפֵל בֵּית צִיּוֹן" (מִיכה ה, ח). "עֹפֵל וְכִסִּין" (שְׁעִיָה ל, ד). וּמִדְּרָשׁ תַּנְחוּמֵי מִפְּקָשׁוֹ לָשׁוֹן חֲפֵל, הִלְכּוּ חֲשֵׁכִים שְׁלֹחַ בְּרַשׁוֹת.

לו | בַּמִּגְפָּה לִפְנֵי ה'. בְּחֻמְתָּה מִיַּתֵּה הַהֲגֵנָה לָהֶם, מִדֶּה כְּנֶגֶד מִדֶּה. הֵם חֲטָאוּ בְּלָשׁוֹן, וְנִשְׁתַּרְבֵּב לָשׁוֹן עַד טַוּוֹרָם, וְחֻלְעִים יוֹנְחִים מִלְּשׁוֹן וּבְחִין לְתוֹךְ טַוּוֹרָם, לְכַךְ נִאֲמַר: "בַּמִּגְפָּה" וְלֹא בַּמִּגְפָּה, וְזֶהוּ "לִפְנֵי ה'", בְּחֻמְתָּה הַרְחִיבָה לָהֶם עַל פִּי מִדְּוֵתָם עַל הַקְּדוּשָׁה בְּרוּךְ הוּא שְׁהוּא מוֹלֵד מִדֶּה כְּנֶגֶד מִדֶּה:  
לח | וַיְהוֹשֻׁעַ וְכָל־בְּנֵי חַיִּין וְגו'. מִה תִּלְמוּד לומֵר: "חַיִּין מִן הַחֲנֻשִׁים הֵם?" חָלָף מִלְּמַד שְׁנֵטְלוּ חֲלָקִים עַל מַדְגָּלִים בְּחֻמְתָּה וְקִמּוּ תַחֲתֵיהֶם לְחַיִּים:  
מ | אֶל רֹאשׁ הַהָר. הֵיא הַדְּרָךְ הָעוֹלָה לְאֶרֶץ יִשְׂרָאֵל:

DISCUSSION

14:44 | **They ventured [vayapilu]:** Rashi explains that this term indicates that they acted brazenly. Others suggest that it means they stubbornly strengthened themselves (see Sforno; *Ha'amek Davar*), or they rebelliously transgressed (see Onkelos; Rav Se'adya Gaon). Some maintain that the root of this word, *ayin-peh-lamed*, initially had the same meaning

as the root *gimmel-beit-heh*, which indicates height (see Ibn Ezra; Radak, *Habakkuk* 2:4). This interpretation is accepted by most modern linguists. If so, the verse may be referring to the haughtiness of the people who chose to ignore Moses, or it may have a more neutral connotation, merely indicating their ascent to the mountain.

In the twentieth century, this word took on a slightly different, more positive meaning, as it was used to describe Jews who attempted to immigrate to Israel in defiance of the British blockade. However, most commentaries agree that it has a negative connotation in its original context.

- 4** the one who presents his offering to the Lord shall present a meal offering. He must bring a meal offering from the world of vegetation to accompany his animal offering, in accordance with these measurements: **One-tenth** of an ephah of **high-quality flour** made from ground wheat kernels, **mixed with one-fourth of a hin of oil**. In contemporary terms, one-tenth of an ephah is more than 2 L, and a hin is somewhat larger than 1 L.
- 5** And in addition, you shall also bring **wine** to be poured upon the altar **as the libation: One-fourth of a hin you shall make** these amounts of flour, oil, and wine **with the burnt offering or for the peace offering, for one sheep**. As explained in the coming verses, the amounts change in accordance with the type of animal brought as an offering.
- 6** Or for an offering consisting of a **ram**, which is an older animal from the same species as the sheep, in the second year of its life, **you shall perform a meal offering** consisting of **two-tenths** of an ephah of **high-quality flour mixed with one-third of a hin of oil**.
- 7** And you shall present wine as the libation: **One-third of a hin, a pleasing aroma to the Lord**.
- Fifth aliya* **8** When you render a young bull a burnt offering, or a peace offering, to fulfill a vow or a peace offering to the Lord,
- 9** one shall present with the young bull a meal offering: **Three-tenths** of an ephah of **high-quality flour**, which is three times as large as the meal offering for a sheep, **mixed with one-half a hin of oil**, twice the amount brought with a sheep.
- 10** And you shall present wine as the libation: **One-half a hin as a fire offering of a pleasing aroma to the Lord**.
- 11** In general, **so shall be done for one bull, or for one ram, or for a lamb, or for a kid**.
- 12** According to the number of offerings that you shall do, so shall you do for each according to their number. The meal offerings and libations that accompany these offerings shall correspond to the number and type of animals that are offered.
- 13** Every native shall do these in this precise manner, to present a fire offering of a pleasing aroma to the Lord. There are fixed amounts for the meal offerings and libations brought with the offerings.
- 14** If a stranger will reside with you as a full-fledged convert who has become a member of the nation<sup>25</sup> or one who is already<sup>26</sup> living in your midst for your generations, and will perform a fire offering of a pleasing aroma to the Lord, as you do, so he shall do. There is no difference between an Israelite from birth and a convert who has joined the nation.
- 15** The verse addresses the assembly: There shall be one statute for you and for the stranger who resides, an eternal statute for your generations; like you, so the stranger shall be before the Lord. With regard to obligations toward God, such as these rules regarding meal offerings and libations that accompany offerings, the law applies equally to Israelites from birth and to converts.
- 16** One law and one ordinance shall be for you and for the stranger who resides with you. This principle goes beyond the specific topic at hand, as it refers to all the statutes and ordinances given to the children of Israel. These laws apply to all members of the nation, whether they are Israelites from birth or converts who have joined the nation.<sup>27</sup>
- Sixth aliya* **17** The next commandment will also take effect only after the Israelites enter the land. **The Lord spoke to Moses, saying:**
- 18** Speak to the children of Israel, and say to them: When you come to the land that I am bringing you there,
- 19** it shall be, when you eat from the bread of the land, you shall separate from it a gift for the Lord.
- 20** From the first of your kneading basket you shall separate a loaf [*halla*] as a gift. Due to this verse, the portion separated from the dough is known as *halla*. Like the gift from the threshing floor, the portion known as *teruma* that is set aside from produce for the priests, so shall you separate it,<sup>D</sup> the *halla* from the dough.

#### DISCUSSION

15:20] **Like the gift from the threshing floor, so shall you separate it:** The *teruma* of the threshing floor mentioned here should have already been separated from the flour before making dough, which then incurs a separate obligation of *halla*.

These two gifts, *halla* and *teruma*, are similar in three ways: First, both must be given to the

priests, and only priests may eat them in a state of ritual purity. Second, in both cases the Torah does not specify how much must be given; it was the Sages who established the required quantities (see Rashi; Mishna *Halla* 2:7; Mishna *Terumat* 4:3). Finally, the prohibition against eating non-tithed food applies in both cases. In other words, just as it is forbidden to consume

produce before *teruma* has been removed from it and set aside, so too a baked product is forbidden until its *halla* has been removed, ideally while it is still dough, and if not, then after baking.

וְהִקְרִיב הַמִּקְרִיב קָרְבָּנוֹ לַיהוָה מִנְחָה סֹלֶת עֶשְׂרוֹן בָּלוּל בְּרִבְעֵית הַהֵיזֶן שֶׁמֶן וַיִּזֶן לַנֶּסֶךְ רְבִיעֵית הַהֵיזֶן תַּעֲשֶׂה עַל־הָעֹלָה אוֹ לִזְבַּח לִכְבֹּשׁ הָאֶחָד: אוֹ לֵאמֹל תַּעֲשֶׂה מִנְחָה סֹלֶת שְׁנֵי עֶשְׂרִים בָּלוּלָה בְּשֶׁמֶן שְׁלִשִׁית הַהֵיזֶן: וַיִּזֶן לַנֶּסֶךְ שְׁלִשִׁית הַהֵיזֶן תִּקְרִיב רֵיח־נִיחֹחַ לַיהוָה: וְכִי־תַעֲשֶׂה בֶן־בְּקָר עֹלָה אוֹ־זֶבַח לְפָלֵא־נֹדֶר אוֹ־שְׁלָמִים לַיהוָה: וְהִקְרִיב עַל־בֶּן־הַבָּקָר מִנְחָה סֹלֶת שְׁלֹשָׁה עֶשְׂרִים בָּלוּל בְּשֶׁמֶן חֲצִי הַהֵיזֶן: וַיִּזֶן תִּקְרִיב לַנֶּסֶךְ חֲצִי הַהֵיזֶן אִשָּׁה רֵיח־נִיחֹחַ לַיהוָה: כִּכָּה יַעֲשֶׂה לְשׂוֹר הָאֶחָד אוֹ לֵאמֹל הָאֶחָד אוֹ־לִשָּׁה בְּכַבָּשִׁים אוֹ בְּעִזִּים: כַּמִּסְפָּר אֲשֶׁר תַּעֲשׂוּ כִכָּה תַעֲשׂוּ לְאֶחָד כַּמִּסְפָּר: כֹּל־הָאֹזֶרַח יַעֲשֶׂה כִכָּה אֶת־אֱלֹהֵי לְהִקְרִיב אִשָּׁה רֵיח־נִיחֹחַ לַיהוָה: וְכִי־יָגִיד אֶתְכֶם גֵּר אוֹ אֲשֶׁר־בְּתוֹכְכֶם לְדֹרֹתֵיכֶם וַעֲשֶׂה אִשָּׁה רֵיח־נִיחֹחַ לַיהוָה כַּאֲשֶׁר תַּעֲשׂוּ בֶן יַעֲשֶׂה: הַקְהָל חֻקָּה אַחַת לְכֶם וּלְגֵר הַגֵּר חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם כַּכֶּם כַּגֵּר יִהְיֶה לִפְנֵי יְהוָה: תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לְכֶם וּלְגֵר הַגֵּר אֶתְכֶם:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם בְּבֹאֲכֶם אֶל־הָאָרֶץ אֲשֶׁר אָנֹכִי מְבִיא אֶתְכֶם שָׂמָּה: וְהָיָה בְּאֹכְלֶכֶם מִלֶּחֶם הָאָרֶץ תִּרְיִמוּ תְרוּמָה לַיהוָה: רֵאשִׁית עֲרֹסֹתְכֶם חֲלֵה תִרְיִמוּ תְרוּמָה בְּתְרוּמַת גֶּרֶן בֶּן תִּרְיִמוּ אֶתָּה:

חמישי

ששי

רשי

ד וְהִקְרִיב הַמִּקְרִיב. תִּקְרִיבוּ נְסֻכִים וּמִנְחָה לְכָל כְּהֵנָּה, הַמִּנְחָה כְּלִיל וְהַשֶּׁמֶן נֶגְבֵּל בְּתוֹכָהּ, וְהָיָה לְסַפְּלִים, כַּמִּנְחָה שֶׁנֶּעֱשֶׂה בְּמִסְפַּת קֶפֶה (דף מח ע"ב).

ה לִכְבֹּשׁ הָאֶחָד. עַל כָּל הַמִּנְחָה לְמַעַלְהָ הוּא מוּסָב, עַל הַמִּנְחָה וְעַל הַשֶּׁמֶן וְעַל הָיִין.

ו אוֹ לֵאמֹל וְחֵם חֵיל הוּא. וְכַפִּיתֵנוּ דָקָשׁ: "חֵ" לְכַפִּית חֵת הַפְּלִגָּם לְנִסְכֵי חֵיל:

ז אִשָּׁה רֵיח־נִיחֹחַ. חֵינוּ מוּסָב חֵיל עַל הַמִּנְחָה וְהַשֶּׁמֶן, חֵיל חֵינוּ חֵינוּ חֵשָׁה, שְׁחֵינוּ נְתוּן עַל הַחֵשׁ:

ח אוֹ לִשָּׁה. בֵּין שְׁהוּא בְּכַבָּשִׁים בֵּין שְׁהוּא בְּעִזִּים 'בְּכָשׁ'

י'ש'ה' קְרוּיִם בְּתוֹךְ שְׁנֵי, 'חֵיל' בֶּן שְׁלֹשָׁה עָשָׂר חֻקֵּי יוֹם חֹדֶר:

יב | כַּמִּסְפָּר אֲשֶׁר תַּעֲשׂוּ. כַּמִּסְפָּר הַקְּהֵמוֹת חֵשֶׁר תִּקְרִיבוּ לְקַרְבָּנוֹ, כִּכָּה תַעֲשׂוּ נְסֻכִים לְכָל חֹדֶר מֵהֶם, כַּמִּסְפָּר שֶׁל הַקְּהֵמוֹת מִסְפָּר שֶׁל נְסֻכִים:

טו | כַּכֶּם כַּגֵּר. כַּמִּנְחָה בֶּן גֵּר, וְכֵן דָּרָךְ לְשׂוֹן עֵבְדֵי: "בְּגֵן ה' כִּי־כֹחַ מְעַבְדִים" (מִלֻּחֵי י, י) בֶּן חֹדֶר מְעַבְדִים, "כַּמִּנְחָה כַּמִּנְחָה כַּמִּנְחָה" (מִלֻּחֵי ח, כב, ד):

יח | בְּבֹאֲכֶם אֶל הָאָרֶץ. מִשְׁנֵה בִיחָה ז' מִכָּל בִּיחֹת שְׁפִיתֵיכֶם, שְׁבַכְלוּ נְחִמָּה: "כִּי תִחַזוּ", לְפִיכֶן כַּכֶּן לְמִדּוֹת ז' מִזוֹ, וְכֵיוֹן שֶׁפִּדְט לָךְ הַכְּתוּב בְּחֵת מִקֹּן

שְׁחֵינָה חֵיל לְחֹדֶר יִרְשָׁה וְשִׁיבָה, חֵף כַּכֶּן בֶּן חֵיל ז' נְחִמָּה כַּה: "בְּבֹאֲכֶם", מִשְׁנֵה נְחִמָּה ז' וְחֵיל מִלְּחָמָה נְחִמָּה בְּחֵיל:

כ | רֵאשִׁית עֲרֹסֹתְכֶם. כַּשְׁתִּלְשׂוּ כְּפִי עֲרִיסוֹתֵיכֶם שְׁחֵתִם דְּגֵלִין לְלוֹשׁ בְּמִדְבָּר, וְכִמָּה הוּא? "וְיִמְלֹדוּ בְּעִמָּר" (שְׁמוֹת טו, יח), "עִמָּר לְגִלְגָּלִית" (שֵׁם פְּסוּק טו), תִּרְיִמוּ מִלְּחָמָה, כְּלוּמָה חֵיל שְׁתִּחַכְלוּ מִמִּנְחָה, רֵאשִׁית חֵילָה חֵיל חֵיל מִמִּנְחָה "תִּרְיִמוּ תְרוּמָה" לְשֵׁם ה': חֵילָה. טוֹרְטוּיִל בְּלֵעֵנּוּ: בְּתְרוּמַת גֶּרֶן. שְׁלֵחַ נְחִמָּה כַּה שְׁעוֹר, וְלֵחַ בְּתְרוּמַת מַעֲשֶׂר שְׁחֵמֶר כַּה שְׁעוֹר. חֵיל חֵיל מִמִּנְחָה נְחִמָּה שְׁעוֹר, לְכַעַל הַכֵּת חֵיל מַעֲשֶׂרִים וְחֵילָה, וְלִמְחֵת חֵיל מִלְּחָמָה וְשִׁמּוֹנָה:



- 21 From the first of your kneading basket<sup>D</sup> you shall give to the Lord a gift for your generations.**
- 22 If you act unwittingly<sup>D</sup> and do not observe all these commandments that the Lord spoke to Moses,**
- 23 everything that the Lord commanded to you at the hand of Moses, from the day that the Lord commanded and onward for your generations.** According to the tradition of the Sages, the unwitting act described here, which leads to a neglect of all the commandments, refers to the specific, fundamental sin of idolatry.<sup>28</sup> This was the first prohibition Israel received in the Ten Precepts: “I am the Lord your God.... You shall have no other gods before Me.”<sup>29</sup> These verses discuss a situation where one transgresses this prohibition unwittingly, as can happen in complicated cases or situations involving a lack of clarity in one’s thoughts or action. However, in a case where one worshipped idols intentionally, atonement cannot be achieved by means of an offering.
- 24 It shall be, if from the eyes of the congregation it was performed unwittingly,** as a result of an erroneous ruling by the court, then **the entire congregation,** meaning the court, which represents the entire congregation of Israel, **shall render one young bull as a burnt offering for a pleasing aroma to the Lord, and its meal offering and its libation according to the ordinance, and one goat as a sin offering.** This is different from a comparable case of a communal sin as a result of an erroneous ruling with regard to other sins, in which case the congregation brings a bull as a sin offering.
- 25 The priest shall atone for the entire congregation of the children of Israel, and it will be forgiven for them, as it was an unwitting act,** and when they became aware of their error **they brought their offering, a fire offering to the Lord, and their sin offering before the Lord, for their unwitting act.**
- 26 The entire congregation of the children of Israel shall be forgiven.** Even if the sin was not actually performed by every

member of the congregation, an erroneous ruling on the part of the upper echelon of the nation’s leadership, which is then acted upon by the general public, is considered a transgression of the entire congregation. Therefore, the offering brought by the court serves to atone for both its own sin and that of the entire nation, **and also for the stranger that resides in their midst,** since he too is part of the congregation, **as it was an unwitting transgression for the entire people.**

- 27** After discussing an unwitting sin of idolatry performed by the congregation as a result of a mistaken ruling by the court, the Torah continues with a case of the same sin committed unwittingly by an individual: **If one person will sin unwittingly, he shall present a female goat in its first year as a sin offering.** For an ordinary sin offering, one may bring either a female lamb or a female goat. However, for the specific transgression of idolatry one must bring a goat, as is the case for other offerings connected with this sin.
- 28 The priest shall atone for the unwitting person, when he sins unwittingly, before the Lord, to atone for him; and it shall be forgiven for him.**
- 29 The native of the children of Israel and for the stranger that resides in their midst: There shall be one law for you, for one who acts unwittingly.**
- 30** The aforementioned offerings atone for an individual or a community that committed the sin of idolatry due to an error of judgment or as a result of a habitual, unthinking action. In contrast, **the person that will act high-handedly,<sup>D</sup>** purposely and with malicious intent, **whether native or stranger, it is the Lord that he blasphemes,<sup>30</sup> and that person shall be excised from among his people,<sup>D</sup>** wherever he is. This punishment is inflicted by God and it is not within the jurisdiction of the court.

DISCUSSION

15:21 | **From the first of your kneading basket:** In the past, *halla* was actually given to a priest as mentioned above, but nowadays this is not done, since the laws of ritual purity are not observed and therefore the *halla* may not be eaten. Instead, a small amount is separated from the dough, as it remains prohibited to consume the dough until the *halla* has been set aside (see Rema, *Yoreh De’a* 322:8; *Birkei Yosef*).

In order to commemorate this commandment, the Sages enacted a requirement to separate *halla* even outside the Land of Israel (see *Bekhorot* 27a).

15:22 | **If you act unwittingly:** A detailed discussion of the offerings brought by unwitting

sinners has already appeared in Leviticus (chaps. 4–5). To a certain extent, therefore, the book of Numbers completes the laws of offerings listed in the previous book.

Despite the similarities between this passage and the chapters in Leviticus, there are also differences between them: With regard to all other commandments, apart from the transgression mention here, in the event of a communal error, the court is obligated to bring a bull as a sin offering. However, in these verses it is commanded to bring a bull as a burnt offering and a goat as a sin offering. Furthermore, with regard to an individual who sinned unwittingly, in the case of other commandments he brings either

a female lamb or female goat, whereas these verses specify only a female goat.

Some commentaries explain that according to the plain meaning of the text, this passage refers to an offering brought by one who unwittingly denied the Torah, for example, one who left his people and joined another nation. With regard to an entire community, this is possible, for example, if they think that the time of the Torah has already passed and that it is not eternal, or if they reason: Why did the Omnipresent speak? Was it not so that we should act and receive a reward? We will not act, and we will relinquish the reward (Ramban).

כא | מִרְאשִׁית עֲרֹסְתֵיכֶם תִּתְּנוּ לַיהוָה תְּרוּמָה לְדֹרֹתֵיכֶם: וְכִי תִשְׁגּוּ  
 כב | וְלֹא תַעֲשׂוּ אֵת כָּל־הַמִּצְוֹת הָאֵלֶּה אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה: אֵת כָּל־אֲשֶׁר  
 כג | צִוָּה יְהוָה אֵלֵיכֶם בְּיַד־מֹשֶׁה מִן־הַיּוֹם אֲשֶׁר צִוָּה יְהוָה וְהִלַּאתָ לְדֹרֹתֵיכֶם: וְהָיָה  
 כד | אִם מֵעֵינֵי הָעֵדָה נִעֲשְׂתָה לְשִׁגְגָה וְעָשׂוּ כָל־הָעֵדָה פֶּר בֶּן־בֶּקָר אֶחָד לְעֹלָה  
 כה | לְרִיחַ נִחִיחַ לַיהוָה וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וְשִׁעִיר־עִזִּים אֶחָד לְחַטָּת: וְכִפֶּר הַכֹּהֵן  
 כו | עַל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וְנִסְלַח לָהֶם כִּי־שִׁגְגָה הָיָה וְהֵם הֵבִיאוּ אֶת־קָרְבָּנָם  
 כז | אִשָּׁה לַיהוָה וְחִטָּאתָם לִפְנֵי יְהוָה עַל־שִׁגְגָתָם: וְנִסְלַח לְכָל־עֲדַת בְּנֵי יִשְׂרָאֵל  
 כח | וְלִגְר הַגֵּר בְּתוֹכָם כִּי לְכָל־הָעָם בְּשִׁגְגָה:  
 כט | בְּשִׁגְגָה וְהִקְרִיבָה עִז בֵּית־שְׁנֵתָה לְחַטָּאת: וְכִפֶּר הַכֹּהֵן עַל־הַנֶּפֶשׁ הַשֹּׁגְגָה  
 לו | בַּחֲטָאָה בְּשִׁגְגָה לִפְנֵי יְהוָה לְכַפֵּר עָלָיו וְנִסְלַח לוֹ: הָאֲזָרַח בְּבִנֵי יִשְׂרָאֵל וְלִגְר הַגֵּר  
 לב | בְּתוֹכָם תֹּרֵה אֶחָת יִהְיֶה לָכֶם לַעֲשֵׂה בְשִׁגְגָה: וְהַנֶּפֶשׁ אֲשֶׁר־תַּעֲשֶׂה וּבִיד רָמָה  
 לז | מִן־הָאֲזָרַח וּמִן־הַגֵּר אֶת־יְהוָה הוּא מְגִדָּךְ וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מִקֶּרֶב עַמּוֹה:

רשי

חטאות שציתוקה הבאות עם עולה, החטאות קודמת לעולה, שצנמר: "ואת השני יעשה עולה" (ויקרא ה, י) וזו עולה קודמת לחטאות:

כה | הביאו את קרבנם אשה לה'. זה המור בפלשה, הוא פר העולה, שצנמר: "אשה לה": וחטאתם, זה השעיר:

כו | חטא בשגגה. בעבודה זרה: עז בת שנתה. שחר עבודות יחיד מביח פשעה או שעירה, וכזו קבע לה שעירה:

לו | ביד רמה. פנוד: מגדף. מקנה, כמו: "והיתה חרפה וגדופה" (יחזקאל ה, טו), "אשר גרבו נערי מלך אשור"

זו פורק בה על ומפר ברית ומגלה פנים, ויחזו זו? זו עבודה זרה: אשור דבר ה' אל משה. "חכמי" ו'לח יהיה לך" מפי הגבורה שמענום. "אחת דבר חלבים שמים זו שמעתי" (תהלים סב, יב).

כג | את כל אשר צוה וגו'. מצד שכל המורה בעבודה זרה ככופר בכל התורה פלה ויכל מה שנתגבחו הנביאים, שצנמר: "מן היום אשר ערה ה' והלחה":

כד | אם מעיני העדה נעשתה לשגגה. אם מעיני העדה נעשתה עברה זו על ידי שגגה, כגון ששגגו והורו על אחת מן העבודות שהיא מתקרת לעבד עבודה זרה ככך: לחטאת. חסר חל'י, שזינו פשאר חטאות, שכל

כא | מראשית ערסתיכם. למה נצמר? לבי שצנמר: "ראשית ערסתיכם" (לעיל פסוק כ), שומע חני ראשונה שפעסות? תלמוד לומר: "מראשית", מקרחה ולא כלה: תתנו לה' תרומה. לבי שלא שמענו שגור לחלה נצמר: "מתנו", שיהא בה קרי נענה:

כב | וכי תשגו ולא תעשו. עבודה זרה היתה בכלל כל המצוות שהצבור מביאין עליה פה, והרי הפתוב מוניחה כאן מקללה לדון כפר לעולה ושעיר לחטאת: וכי תשגו וגו'. בעבודה זרה הפתוב מדבר, או חינו חלף אחת מקל המצוות? תלמוד לומר: "אחת כל המצוות החלה", מצוה אחת שהיא בכל המצוות. מה העובר על כל המצוות פורק על ומפר ברית ומגלה פנים, חף מצוה

DISCUSSION

It is possible that this section is written specifically here as a reference to the sin of the congregation, who said: "Let us appoint a leader and return to Egypt" (14:4). They wished to go back to their previous state as they had existed in Egypt, without the Torah or its commandments (see Ramban; Abравanel).

15:30 | **The person that will act high-handedly:** According to one opinion, this does not refer to blasphemy, but to intentional idol

worship, in contrast to the unwitting sin of idolatry discussed in the previous verses (see *Karetot* 7b). Others maintain that this passage applies to any sin committed in a high-handed manner, as someone who purposely rebels against God is comparable to one who believes in idols and rejects the entire Torah (see Ramban, *Guide of the Perplexed* 3:41; *Ha'amek Davar*).

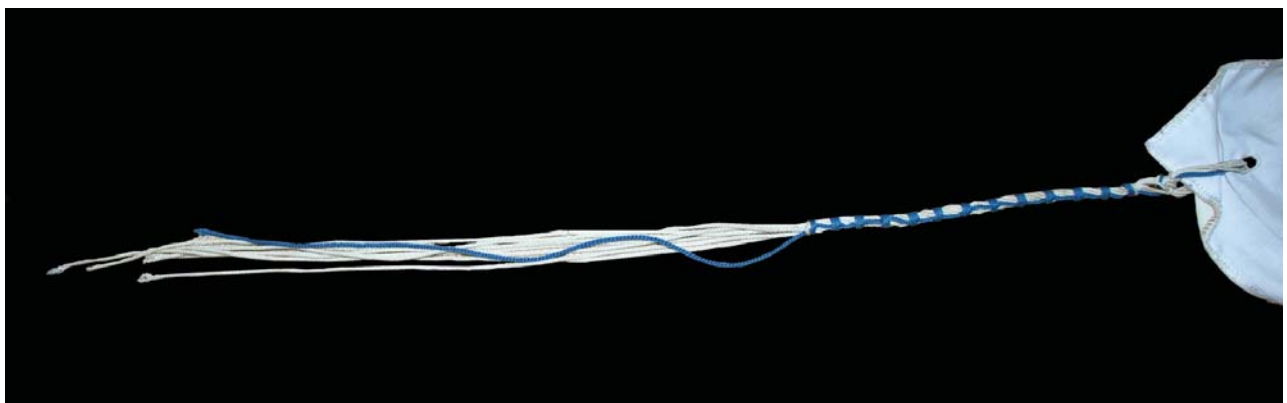
**And that person shall be excised from among his people:** The laws presented in

this chapter follow a logical progression. After discussing unwitting sins, for which one can achieve atonement by means of an offering, the Torah turns to sins committed intentionally but not in the presence of witnesses. Consequently, they are punished by God with the sinner's excision from among his people. Following this, the Torah addresses severe transgressions performed intentionally, following a warning and in the presence of witnesses. The punishment

- 31** Because he scorned the word of the Lord by committing the transgression, and he violated His commandment; as a result, that person shall be excised; his iniquity is upon him.
- 32** In connection with the descriptions of high-handed sins like idolatry and blasphemy, the Torah relates an incident that illustrates how the children of Israel responded to a serious public violation of one of the commandments that occurred in their midst during their wanderings in the wilderness: **The children of Israel were in the wilderness and they found a man gathering wood<sup>D</sup> on the Sabbath day.**
- 33** Those who found him gathering wood brought him to Moses and Aaron, and to the entire congregation, and testified that he had desecrated Sabbath in a high-handed manner.
- 34** They placed him in custody, because it had not been explicitly what precisely should be done to him. It was clear that he was liable to receive the death penalty, as the verse states

explicitly: “You shall observe the Sabbath, as it is sacred for you; its desecrators shall be put to death.”<sup>31</sup> However, it was necessary to determine the precise manner in which he was to be executed.

- 35** The Lord said to Moses: The man shall be put to death by stoning; the entire congregation shall stone him with stones outside the camp.
- 36** The entire congregation took him outside the camp, and they stoned him with stones, and he died, as the Lord had commanded Moses.
- Maftir 37** The Lord spoke to Moses, saying:
- 38** Speak to the children of Israel, and say to them: They shall make for themselves a fringe consisting of a group of hanging threads<sup>32</sup> on the corners of their garments<sup>D</sup> for their generations, and in addition, they shall put on the fringe of the corner a sky-blue thread.<sup>D</sup>



Fringe with a sky-blue thread on the corner of a garment

## DISCUSSION

for this type of sin is the death penalty, administered by the court. This category is introduced by way of the narrative concerning the man who gathered wood.

Certain sins are performed not due to negative intention but as a result of negative, ingrained patterns of behavior. Therefore, this passage is followed by the commandment of ritual fringes, which are designed to awaken the wearer to a life of sanctity, by reminding him of

God’s commandments in spite of the distractions of daily life.

15:32 | **Gathering wood:** There are different opinions among the Sages with regard to the precise nature of this man’s sin. One possibility is that the violation was caused by the act of gathering itself, as one of the prohibited labors on Sabbath is gathering sheaves or wood into a pile for any purpose, even if they are not actually used on Shabbat (see *Shabbat* 73b). Others

maintain that the man cut branches that were still growing, or that he carried the wood in the public domain (*Shabbat* 96b).

15:38 | **On the corners of their garments:** The wording of the verse indicates that it is not discussing a type of special, sanctified garment, but rather the simple clothing worn by ordinary people. In the desert climates of the Middle East, which are characterized by sharp variations in temperature between day and night and

לא כִּי דִבַּר יְהוָה בְּזֶה וְאֶת־מִצְוֹתוֹ יִפְרֹךְ הַפֶּרֶת וְתִפְרֹת הַנֶּפֶשׁ הֵיחָא עֲוֹנָה בָּהּ:  
 לב וַיְהִי בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מִקִּשְׁשׁ עֵצִים בַּיּוֹם הַשִּׁבְעִית: וַיִּקְרִיבוּ  
 לוֹ אֹתוֹ הַמִּצְאִים אֹתוֹ מִקִּשְׁשׁ עֵצִים אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֵל כָּל־הָעֵדָה:  
 לד וַיִּנְיחוּ אֹתוֹ בַּמִּשְׁמֶר כִּי לֹא פָרַשׁ מֵהַיַּעֲשֶׂה לוֹ:  
 לו וַיִּצְאוּ מוֹת יוֹמֵת הָאִישׁ רְגוּם אֹתוֹ בְּאַבְנִים כָּל־הָעֵדָה מִחוּץ לַמַּחֲנֶה:  
 לו וַיִּצְאוּ אֹתוֹ כָּל־הָעֵדָה אֶל־מִחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ בְּאַבְנִים וַיָּמָת כַּאֲשֶׁר  
 לו עָוָה יְהוָה אֶת־מֹשֶׁה:  
 לו וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ  
 לו לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִית הַכַּנָּף פִּתּוּל תְּכֵלֶת:

מפסיד

רשי

לו וַיִּצְאוּ אֹתוֹ. מִפְּחוֹ שָׂבִית הַסְּקִילָה חוּץ וְכִחוּק מִבַּיִת  
 לוֹ:  
 לב וַיִּקְרִיבוּ אֹתוֹ מִקִּשְׁשׁ עֵצִים בַּיּוֹם הַשִּׁבְעִית. עַל שֵׁם הַפְּתִילִים הַתְּלוּיִים בָּהֶן,  
 לוֹ: "וַיִּקְרַח בְּעֵצֵי רֹאשֵׁי" (ויחזקאל ח. ג.). קִבְר חֲחִה, "עֵצֵת"  
 לו עַל שֵׁם "וַיִּקְרַח חֲתוּ", כְּמוֹ "מִצֵּן מִן הַחֲכָכִים" (שיר  
 לו הַשִּׁירִים ב. ט); תְּכֵלֶת. עֲבַע יָרַח שֶׁל חֲלוֹן:

לב הַמִּצְאִים אֹתוֹ מִקִּשְׁשׁ. שֶׁהִתְרוּ בּוֹ, וְלֹא הֵנִיחַ מִלְּקוֹשֵׁשׁ  
 לוֹ מִשְׁמֶר וְהִתְרוּ בּוֹ:  
 לד כִּי לֹא פָרַשׁ מֵהַיַּעֲשֶׂה לוֹ. לֹא הָיוּ יוֹדְעִים בְּחִיזוֹ  
 לו מִיָּתֵהּ יָמוּת, חֲכָל יוֹדְעִים הָיוּ שֶׁהִמְחִיל שָׂבִית קְמִיתָה:  
 לו רְגוּם. עָשָׂה, פִּישַׁנְט בְּלַעַג, וְכֵן: "הַלֹּחֵךְ" חֲלִבֵּט, וְכֵן:  
 לו "וַיִּכְוֶר" (שְׁמוֹת ב. ח) וְ"שְׁמוֹר" (דְּבָרִים ה. יב):

לו (ושעה לו, ו). וְעוֹד קָדְשׁוֹ כְּבוֹדוֹ, מִפְּחוֹ לְמַבְרָךְ חֵת הַשָּׁם  
 לו שְׁהוּא בְּכֶתֶת:  
 לב וַיִּקְרַח ה'. חֲזִיקֵת עֲבוּדָה וְכֵה מִפִּי הַגְּבוּרָה, וְהַשְׂחָר  
 לו מִפִּי מֹשֶׁה: עֲוֹנָה בָּהּ. כְּמוֹן עֲוֹנָה בָּהּ, שֶׁלֹּא עָשָׂה חֲשׂוֹבָה:  
 לו וַיְהִי בְנֵי יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ. כְּגִוּוֹתָן שֶׁל יִשְׂרָאֵל  
 לו דָּבָר הַתְּנוּבָה, שֶׁלֹּא שָׁמְרוּ חֲלָל שָׂבִית רֹאשׁוֹנָה, וּבְשִׁנָּה  
 לו בָּח זֶה וְחֲלָלָהּ:

DISCUSSION

➔ between different seasons, it was common to wear a basic garment, which was nothing more than a rectangular piece of woolen or linen cloth. When the weather was hot, these garments could be folded over the wearer's shoulders, and when it got cold he could wrap himself in them (see Deuteronomy 22:12: "You shall make for you twisted threads on the four corners of your garment, with which you cover"). It can be inferred from the phrase "for their generations" that this command is to remain in

effect at all times, even if clothing styles change in the future. Indeed, although practical considerations eventually caused people to stop wearing these four-cornered garments, Jews have continued to don four-cornered garments in order to fulfill the commandment. **A sky-blue [tekhelet] thread:** Although the threads of the fringes themselves, which according to tradition are white (see *Menahot* 38a), can be made of wool or linen, the sky-blue thread

must be made of wool. In the Torah, the word *tekhelet* invariably refers to wool dyed sky blue, as wool was the only material used for this purpose at the time (see *Menahot* 38a–39b). The detailed laws concerning the fringes, such as the number of threads and knots they are required to have and the manner in which they are to be attached to the garments, are based on rabbinic tradition, and some of them are derived from close readings of the verses.

- 39 It shall be for you a fringe,<sup>d</sup> and you shall see it and remember<sup>d</sup> all the commandments of the Lord, and perform them.** The garments with fringes shall serve as a reminder of God's commandments **and you shall not rove after your heart and after your eyes,<sup>d</sup> after which you stray.** The combination of a lusting heart and seeing eye is a dangerous one, as it can lead one to violate the Torah's laws.
- 40 So that you shall remember and perform all My commandments** throughout your daily lives and mundane pursuits, **and be holy to your God** in all your ways, thoughts, and actions.
- 41 I am the Lord your God, who took you out of the land of Egypt, to be your God: I am the Lord your God.** By taking the children of Israel out of Egypt, God consecrated them as His servants. In order to ensure that they preserve this sanctity by observing the commandments, the Israelites are in need of these fixed signs on their garments.

## DISCUSSION

15:39| **It shall be for you a fringe [tzitzit]:** Some commentaries associate this term with peeking or glancing [*hatzatza*] (*Sifrei*; Rashbam), while others maintain that the word is derived from the word for flower, or bud [*tzitz*]. Indeed, the fringes are not a functional part of the garment, but a kind of decoration, like a flower (see *Menahot* 42a; Rabbi Samson Raphael Hirsch, 15:38).

These two interpretations are connected, just as the word for sprouting or germinating [*nevita*] is also related to the word for looking [*habata*]. When a plant first sprouts from the ground, it becomes visible to an observer for the first time, and can also be described as seeing the world itself for the first time.

The threads of the ritual fringes appear to shoot out of the garments like buds sprouting

from the ground. It should be noted that the High Priest's similarly named frontplate [*tzitz*], which was his most prominent decorative item of clothing, was worn on the forehead and tied around his head with a thread of sky-blue wool (see Exodus 28:26–37).

**And you shall see it and remember:** Nowadays, the ritual *tallit* is donned during prayers on top of the worshipper's regular clothing, while a smaller four-cornered garment is worn underneath throughout the entire day, in order to remember all of God's commandments and keep them present in one's consciousness.

**And you shall not rove after your heart and after your eyes:** The verb for "rove" [*tur*] is the same as the one used with regard to the scouts (13:2), and it rarely appears in other contexts.

Perhaps the similarity of the terms, as well as the discussion of this commandment in the section immediately following the narrative of the scouts, alludes to the idea that the scouts followed their own hearts and eyes, and abandoned the path of God.

The verse mentions the heart before the eyes because it is not always one's sensory perceptions that cause the desires of the heart. Quite often the reverse is the case; the desires come first, and then when the desired item is seen, the lust in one's heart increases and pushes the person to act. Hence, one who tames the desires of his heart from the outset will be less likely to be drawn to forbidden actions by that which he sees with his eyes.

וְהָיָה לָכֵן לְצִיָּצֵת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם  
אֹתָם וְלֹא תִתְּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:  
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה  
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֵן לֵאלֹהִים אֲנִי יְהוָה  
אֱלֹהֵיכֶם:

לט  
מא

רש"י

(נחמיה ט, יז-יח) וְאִךְ פָּקַדְתָּ צִיָּצֵת לְכָךְ נִסְמְכָה לְחַלּוֹ, לְפִי  
שָׁחַף הָיָה שְׁקוּלָה כְּנֶגֶד כָּל הַמַּעֲוֹת, שֶׁנִּזְמַר: "וַעֲשִׂיתֶם אֵת  
כָּל מִצְוֹתַי" (לעיל פסוק ט). עַל כֵּן בְּנִפְי בְּגִדֵיהֶם, כְּנֶגֶד "וְאִשָּׁא  
אֶתְכֶם עַל כִּנְפֵי גְשָׁרִים" (שמות יט, ד). עַל חֲרֻבֵּי כְּנָפֹת,  
וְלֹא פְעֻלַּת שֶׁלֶשׁ וְלֹא פְעֻלַּת חֲמֵשׁ, כְּנֶגֶד חֲרֻבֵּי לְשׁוֹנוֹת שֶׁל  
צִלְפָּה שֶׁנִּזְמַר בְּמִצְרַיִם: "וְהוֹצֵאתִי, וְהִעֲלֵתִי, וְיִצְחָקִי",  
"וְלִקְחֵתִי" (שמות י, י-יב). פְּתִיל תְּכֵלֶת, עַל שֵׁם שְׁפֹל בְּכוֹרוֹת,  
תְּרַגְמוֹ שֶׁל שְׁפֹל: "תְּכֵלֶת". וּמִכֶּתֶם הָיְתָה בְּצִלְפָּה, וְכֵן צָבַע  
הַתְּכֵלֶת דּוֹמָה לְרִקְיַע הַמְּשֻׁחָד לְעֵת עֶרֶב, וְשִׁמּוֹנָה חוּטִים  
שָׁפָה, כְּנֶגֶד שְׁמוֹנֵה יָמִים שֶׁשָּׂהוּ יִשְׂרָאֵל מִשְׁיָרְחוֹ מִמִּצְרַיִם  
עַד שֶׁחָמְרוּ שִׁיבָה עַל הַיָּם:

חָנִי מִלְכָּכֶם, וְכֵן הוּא חוֹמֵר: "חָס לֹא בָּרַד חֲזָקָה... חֲמֹלֶךְ  
עֲלֵיכֶם" (יחזקאל כ, ג). דְּבַר חֲחָה, לְמַה נִּזְמַר יִצְחָק  
מִצְרַיִם? חָנִי הוּא שֶׁהִבְחִינֵנוּ בְּמִצְרַיִם בְּיוֹן טִפְהָ שֶׁל בְּכוֹר  
לְשִׁאֲנֵיהָ שֶׁל בְּכוֹר, חָנִי הוּא עֲתִיד לְהִבְחִין וְלִהְפָּרַע מִן  
הַתּוֹלָה קִלְחַ חֵילָוּ בְּגִדּוֹ וְחוֹמֵר: תְּכֵלֶת הִיא.

וּמִיִּסוּדוֹ שֶׁל רַבִּי מִשֶּׁה הַדְּלָשׁן הִעֲתִיקֵנוּ: לְמַה נִּסְמְכָה  
פָּקַדְתָּ מִקּוֹשֵׁשׁ לְפִקְדָּת עֲבוּדָה זְרָה? לּוֹמֵר שֶׁהַמַּחְלָל  
אֵת הַשְּׂבִית כְּעוֹבֵד עֲבוּדָה זְרָה, שָׁחַף הִיא שְׁקוּלָה כְּכֹל  
הַמַּעֲוֹת, וְכֵן הוּא חוֹמֵר בְּעִנְיָתָ: "וְעַל הַר סִינַי יִרְדֶּת..."  
וַתִּתֵּן לְעַמְּךָ תּוֹרָה וּמִצְוֹת "וְאֵת שְׂבִית קִדְשְׁךָ הוֹדַעְתָּ לָהֶם"

לט | וּזְכַרְתֶּם אֶת כָּל מִצְוֹת ה'. שֶׁמֶנּוּ צִיָּצֵת וְרִאֵי אֶת כָּל צִיָּצֵת  
שֶׁשׁ מִצְוֹת, וְשִׁמּוֹנֵה חוּטִים וְחֲמֵשֶׁה קְדָשִׁים הָיוּ תְּרֵי"ג: וְלֹא  
תִתְּרוּ אַחֲרָי לְבַבְכֶם, כְּמוֹ "מִתְּנוֹר הַחֶרֶץ" (לעיל יג, טו), הַלֵּב  
וְהַעֵינַיִם הֵם מְרַגְלִים לְגוּף, מְסַרְסְרִים לוֹ אֵת הַעֲבָרוֹת,  
הַעֵן רוֹחָה וְהַלֵּב חוֹמֵר וְהַגּוּף עוֹשֶׂה אֵת הַעֲבָרוֹת:

מא | אֲנִי ה'. נִחְמָן לְשֵׁלֶם שְׂכָר: אֱלֹהֵיכֶם, נִחְמָן לְפָרַע:  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם, עַל מַנְתַּן כֵּן פְּדִיתִי אֶתְכֶם שֶׁתִּקְבְּלוּ  
עֲלֵיכֶם גְּרוֹתֵי: אֲנִי ה' אֱלֹהֵיכֶם, עוֹד לְמַה נִּזְמַר? כִּי  
שָׁלַח יִצְחָק וְיִשְׂרָאֵל: מִפְּנֵי מַה חָמַר הַמְּקוֹס, לֹא שֶׁנֶּעֱשֶׂה  
וְנִטַּל שְׂכָר? חָנִי לֹא עוֹשִׂים וְלֹא נוֹטְלִים שְׂכָר! עַל כִּרְחֻקֶּךָ

## Haftara for Shelah

### The Spies in Jericho

JOSHUA 2:1–24

Joshua's first major act as leader is to send spies to the land of Canaan. These spies are not sent specifically to strategic locations for the conquest of Jericho. In fact, the two men are not assigned any specific practical task. Rather, their mission is to evaluate the morale and fighting spirit of the local population. None of the inhabitants of the land knew when Israel would enter their territory, or where the Israelites would go once they crossed the Jordan. Presumably, the residents of Jericho did not think that their fortified city would be the first to be attacked. Although Joshua proceeds with the assurance of divine assistance, which would include miraculous intervention, he requires inside information regarding the mindset of the people of Jericho and the other inhabitants of the land in order to properly assess the strength of the resistance he could anticipate (see also commentary of Rabbi Yaakov Fidanque, editor of the books of Abravanel).

- 2 1 Joshua son of Nun sent two men from Shitim as spies, covertly, saying: Go see the land and Jericho. They went and they came to the house of a prostitute; her name was Rahav, and they
- 2 lodged there. It was said to the king of Jericho, saying: Behold, men came here tonight from the children of Israel to spy the
- 3 land. The king of Jericho sent to Rahav, saying: Bring out the men who came to you, who came to your house, as they came
- 4 to reconnoiter the land. The woman took the two men and hid them; she said: Yes, the men came to me, but I did not know
- 5 from where they were. It was when the gate was about to close at dark that the men departed; I do not know where the men went; pursue quickly after them, as you will overtake them.
- 6 But she took them up to the roof and hid them in the stalks of
- 7 flax that were arranged for her on the roof. The men pursued after them toward the Jordan, to the fords, and they shut the
- 8 gate after them when the pursuers departed after them. As for them, before they had gone to sleep, she went up to them on
- 9 the roof. She said to the men: I know that the Lord has given you the land, and that dread of you has fallen upon us, and that
- 10 all the inhabitants of the land have melted from before you. For we have heard how the Lord dried the water of the Red Sea for you upon your exodus from Egypt, and that which you did to the two kings of the Emorites, who are beyond the Jordan, to
- 11 Sihon and to Og, whom you utterly destroyed. We heard and our hearts melted, and spirit did not remain in any man because of you, because the Lord your God, He is God in the heavens
- 12 above, and on earth below. Now, please take an oath to me by the Lord, since I have done kindness to you, you too will do kindness to my father's house; provide me with a reliable sign
- 13 that you will keep alive my father, my mother, my brothers, my
- 14 sisters, and everything that is theirs, and save our lives from death. The men said to her: Our lives are instead of yours to die, if you do not tell of these matters of ours; it shall be, when the Lord gives us the land, we will act with kindness and truth to
- 15 you. She lowered them with a rope through the window, as her
- 16 house was at the side of the wall, and she lived in the wall. She said to them: Go to the highlands, lest the pursuers encounter you. Hide there three days, until the pursuers return, and
- 17 then go on your way. The men said to her: We are absolved of this oath of yours that you administered to us. Behold, when we come into the land, you will tie this cord of scarlet thread in the window through which you lowered us, and your father, your mother, your brothers, and your father's entire household
- 19 you will gather to you, into the house. It shall be, that anyone who will exit from the doors of your house outside, his blood shall be on his head, and we will be absolved. But anyone who will be with you in the house, his blood shall be on our head, if
- 20 a hand will be upon him. But if you tell of these matters of ours, we will be absolved of your oath that you administered to us.
- 21 She said: In accordance with your words, so it is. She sent them and they went and she tied the scarlet cord in the window. They went and came to the highlands and stayed there three days, until the pursuers returned; the pursuers sought them along
- 23 the entire way, but they did not find. The two men returned, and descended from the highlands, and crossed, and came to Joshua son of Nun. They told him all that had befallen them.
- 24 They said to Joshua: For the Lord has given the entire land into our hands, and also, all the inhabitants of the land have melted before us.

א וַיִּשְׁלַח יְהוֹשֻׁעַ בְּנֵי־נֹון מִן־הַשְּׁטִיִּים שְׁנַיִם אַנְשִׁים מִרְגְּלִים חֲדָשׁ לְאֹמֶר לָכוּ רְאוּ אֶת־הָאָרֶץ  
 ב וְאֶת־יְרִיחוֹ וְיִלְכוּ וַיָּבֹאוּ בֵּית אֵשָׁה זֹנָה וּשְׂמָה רָחַב וַיִּשְׁכְּבוּ־שָׁמָּה׃ וַיֹּאמֶר לְמַלְךְ יְרִיחוֹ לְאֹמֶר  
 ג הִנֵּה אַנְשִׁים בָּאוּ הֵנָּה הַלַּיְלָה מִבְּנֵי יִשְׂרָאֵל לַחֲפֹד אֶת־הָאָרֶץ׃ וַיִּשְׁלַח מַלְךְ יְרִיחוֹ אֶל־רָחַב  
 ד לְאֹמֶר הֲוֹצִיָאִי הָאֲנָשִׁים הַבָּאִים אֵלֶיךָ אֲשֶׁר־בָּאוּ לְבִיתְךָ כִּי לַחֲפֹד אֶת־כָּל־הָאָרֶץ בָּאוּ׃ וַתִּקַּח  
 ה הָאֵשָׁה אֶת־שְׁנֵי הָאֲנָשִׁים וַתַּצְפֵּנוּ וַתֹּאמֶר כֵּן בָּאוּ אֵלַי הָאֲנָשִׁים וְלֹא יָדַעְתִּי מֵאִיֵּן הֵמָּה׃ וַיְהִי  
 ו הַשָּׁעַר לְסָגוֹר בַּחֲשֵׁךְ וְהָאֲנָשִׁים יָצְאוּ לֹא יָדַעְתִּי אָנָּה הֲלָכוּ הָאֲנָשִׁים רִדְפוּ מֵהָר אַחֲרֵיהֶם כִּי  
 ז תִּשְׁיָגוּם׃ וְהִיא הֶעֱלֵתָם הַגָּגָה וַתִּטְמַנְם בְּפִשְׁתֵּי הָעֵץ הָעֲרֻכּוֹת לֵה עַל־הַגָּג׃ וְהָאֲנָשִׁים רִדְפוּ  
 ח אַחֲרֵיהֶם דֶּרֶךְ הַיַּרְדֵּן עַל הַמַּעְבְּרוֹת וְהַשָּׁעַר סָגַר אַחֲרָיו כַּאֲשֶׁר יָצְאוּ הָרֹדְפִים אַחֲרֵיהֶם׃  
 ט וְהֵמָּה טָרִם יִשְׁכְּבוּ וְהִיא עֲלָתָה עֲלֵיהֶם עַל־הַגָּג׃ וַתֹּאמֶר אֶל־הָאֲנָשִׁים יָדַעְתִּי כִּי־נָתַן יְהוָה  
 י לָכֶם אֶת־הָאָרֶץ וְכִי־נִפְלָה אִימַתְכֶם עָלֵינוּ וְכִי נִמְגּוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם׃ כִּי שָׁמַעְנוּ אֶת  
 יא אֲשֶׁר־הוֹבִישׁ יְהוָה אֶת־מִי יִסְסוּף מִפְּנֵיכֶם בְּצִאתְכֶם מִמִּצְרַיִם וְאֲשֶׁר עָשִׂיתֶם לְשֵׁנֵי מַלְכֵי  
 יב הָאֲמֹרִי אֲשֶׁר בָּעֵבֶר הַיַּרְדֵּן לְסִיחֹן וְלַעֹג אֲשֶׁר הִחְרַמְתֶּם אוֹתָם׃ וַנִּשְׁמַע וַיִּמַּס לְבַבְנוּ וְלֹא־קָמָה  
 יג עוֹד רוּחַ בְּאִישׁ מִפְּנֵיכֶם כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהִים בְּשָׁמַיִם מִמֶּעַל וְעַל־הָאָרֶץ מִתַּחַת׃  
 יד וְעַתָּה הַשְׁבִּעוּ־נָא לִי בִיהוָה כִּי־עָשִׂיתִי עִמָּכֶם חֶסֶד וְעָשִׂיתֶם גַּם־אֵתָם עִם־בֵּית אָבִי חֶסֶד  
 טו וְנָתַתֶּם לִי אוֹת אֲמַת׃ וְהִחִיתֶם אֶת־אָבִי וְאֶת־אִמִּי וְאֶת־אֲחֵי וְאֶת־אֲחוֹתַי וְאֶת כָּל־אֲשֶׁר  
 טז לָהֶם וְהִצַּלְתֶּם אֶת־נַפְשֹׁתֵינוּ מִמּוֹת׃ וַיֹּאמְרוּ לָהֶם הָאֲנָשִׁים נַפְשֵׁנוּ תַחְתִּיכֶם לְמוֹת אִם לֹא  
 טז תִּגִּידוּ אֶת־דְּבָרֵנוּ זֶה וְהָיָה בְּתַת־יְהוָה לָנוּ אֶת־הָאָרֶץ וְעָשִׂינוּ עִמָּךְ חֶסֶד וְאֲמַת׃ וַתִּוָּרְדֶם  
 יז בַּחֲבַל בְּעַד הַחֲלוֹן כִּי בֵיתָה בְּקִיר הַחוּמָה וּבְחוּמָה הִיא יוֹשֶׁבֶת׃ וַתֹּאמֶר לָהֶם הִהְרָה לָכוּ  
 יח פֶּן־יִפְגְּעוּ בְכֶם הָרֹדְפִים וְנַחֲבַתֶּם שְׁמָה שְׁלֹשֶׁת יָמִים עַד שׁוּב הָרֹדְפִים וְאַחֲרַי תִּלְכוּ לְדָרְכְכֶם׃  
 יט וַיֹּאמְרוּ אֵלֶיהָ הָאֲנָשִׁים נְקִים אֲנַחְנוּ מִשְׁבַּעַתְךָ הַזֶּה אֲשֶׁר הִשְׁבַּעְתָּנוּ׃ הִנֵּה אֲנַחְנוּ בְּאִים  
 כ בָּאָרֶץ אֶת־תַּקְוֹת חוּט הַשֵּׁנִי הַזֶּה תִּקְשְׁרֵי בַחֲלוֹן אֲשֶׁר הוֹרְדַתָּנוּ בּוֹ וְאֶת־אֲבִיךָ וְאֶת־אִמְךָ  
 כא וְאֶת־אֲחִיךָ וְאֶת כָּל־בֵּית אָבִיךָ תֹּאסֹפִי אֵלֶיךָ הַבֵּיתָה׃ וְהָיָה כֹּל אֲשֶׁר־יֵצֵא מִדְּלַתִּי בֵיתְךָ וְ  
 כב הַחוּצָה דָּמוֹ בְּרֹאשׁוֹ וְאֲנַחְנוּ נְקִים וְכֹל אֲשֶׁר יִהְיֶה אִתְּךָ בְּבֵית דָּמוֹ בְּרֹאשׁוֹ אִם־יָד תִּהְיֶה־  
 כג בּוֹ׃ וְאִם־תִּגִּידֵי אֶת־דְּבָרֵנוּ זֶה וְהִינּוּ נְקִים מִשְׁבַּעַתְךָ אֲשֶׁר הִשְׁבַּעְתָּנוּ׃ וַתֹּאמֶר כְּדַבְּרֵיכֶם  
 כד כֵּן־הוּא וַתִּשְׁלַחֶם וַיִּלְכוּ וַתִּקְשֹׁר אֶת־תַּקְוֹת הַשֵּׁנִי בַחֲלוֹן׃ וַיִּלְכוּ וַיָּבֹאוּ הִהְרָה וַיִּשְׁבוּ שָׁם  
 כה שְׁלֹשֶׁת יָמִים עַד־שָׁבוּ הָרֹדְפִים וַיִּבְקְשׂוּ הָרֹדְפִים בְּכָל־הַדֶּרֶךְ וְלֹא מָצְאוּ׃ וַיִּשְׁבוּ שְׁנֵי הָאֲנָשִׁים  
 כו וַיְרִדּוּ מֵהָרָד וַיַּעֲבְרוּ וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ בְּנֵי־נֹון וַיְסַפְּרוּ־לוֹ אֶת כָּל־הַמַּצְאוֹת אוֹתָם׃ וַיֹּאמְרוּ  
 ז' אֶל־יְהוֹשֻׁעַ כִּי־נָתַן יְהוָה בְּיַדְנוּ אֶת־כָּל־הָאָרֶץ וְגַם־נִמְגּוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵינוּ׃

אחיותי