



### 1. 3 Themes that are expanded on in this story:

A. Ra vs Tov B. Desire to return to Egypt. C. New leadership

### 2. Rashi on Numbers 13:2

(א) שלח לך אנשים. למה נסמכה פרשת מרגלים לפרשת מרים לפי שלקתה על עסקי דבה שדברה באחיה ורשעים הללו ראו ולא לקחו מוסר (במדבר רבה. תנחומא שלח ה): (ב) שלח לך. לדעתך אני איני מצוה לך אם תרצה שלח לפי שבאו ישראל ואמרו (דברים א, כב) נשלחה אנשים לפנינו כמה שנאמר (שם) ותקרבון אלי כלכם וגו' ומשה נמלך בשכינה אמר אני אמרתי להם שהיא טובה שנאמר (שמות ג, יז) אעלה אתכם מעני מצרים וגו' חיייהם שאני נותן להם מקום לטעות בדברי המרגלים למען לא יירשוהו (במדבר רבה. סוטה לד, ב. תנחומא שם):

Why is the section dealing with the spies put in juxtaposition with the section dealing with Miriam's punishment? To show the grievousness of the spies' sin: because [Miriam] was punished on account of the slander which she uttered against her brother, and these sinners witnessed it and yet they did not take a lesson from her. (2 SEND THEE (more lit., for thyself) — i.e. according to your own judgement: I do not command you, but if you wish to do so send them. — G-d said this because the

Israelites came to Moses and said. "We will send men before us etc.", as it is said, (Deuteronomy 1:22): "And you approached me, all of you, [saying, We will send men, etc.]", and Moses took counsel with the Shechinah (the Lord), whereupon He said to them, I have told them long ago that it (the land) is good, as it is said, (Exodus 3:17): "I will bring you up out of the affliction of Egypt ... [unto a land flowing with milk and honey]". By their lives! I swear that I will give them now an opportunity to fall into error through the statements of the spies, so that they should not come into possession of it (the land).

### 3. Genesis 2:16-17

(טז) וַיֹּצֵא ה' אֱלֹקִים עֲלֵהָאָדָם לֵאמֹר מִכָּל עֵץ־הַגָּן אָכַל תֹּאכַל: (יז) וּמִעֵץ דֶּעֶת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת: (16) And the LORD G-d commanded the man, saying, "Of every tree of the garden you are free to eat; (17) but as for the tree of knowledge of good and bad, you must not eat of it; for as soon as you eat of it, you shall die."

### 4. Genesis 3:5

(ה) כִּי יֵדַע אֱלֹקִים כִּי בְיוֹם אֲכָלְכֶם מִמֶּנּוּ וּנְפַקְחוּ עֵינֵיכֶם וְהִייתֶם כְּאֱלֹקִים יֹדְעֵי טוֹב וָרָע: but G-d knows that when you eat of it your eyes will be opened and you will be like divine beings who know good and bad.

### 5. Numbers 11:1;18

(א) וַיְהִי הָעָם כִּמְתַנֵּאנִים רַע בְּאָזְנֵי ה' וַיִּשְׁמַע ה' וַיַּחַר אָפּוֹ וַתִּבְעַר־בָּם אֵשׁ ה' וַתֹּאכַל בִּקְצָה הַמַּחֲנֶה... (יח) וְאֶל־הָעָם תֹּאמַר הַתְקַדְּשׁוּ לַמָּחָר וְאֲכַלְתֶּם בָּשָׂר כִּי בָכִיתֶם בְּאָזְנֵי ה' לֵאמֹר מִי יֵאָכְלֵנוּ בָּשָׂר כִּי טוֹב לָנוּ בְּמִצְרַיִם וְנָתַן ה' לָכֶם בָּשָׂר וְאֲכַלְתֶּם: (1) The people took to complaining bitterly before the LORD. The LORD heard and was incensed: a fire of the LORD broke out against them, ravaging the outskirts of the camp.... (18) And say to the people: Purify yourselves for tomorrow and you shall eat meat, for you have kept whining before the LORD and saying, 'If only we had meat to eat! Indeed, we were better off in Egypt!' The LORD will give you meat and you shall eat.

### 6. Numbers 14:28

(כח) אָמַר אֲלֵהֶם חִי־אֱנִי נְאֻמ־ה' אִם־לֹא כָאֲשֶׁר דִּבַּרְתֶּם בְּאָזְנֵי כֹן אֶעֱשֶׂה לָכֶם: (28) Say to them: 'As I live,' says the LORD, 'I will do to you just as you have urged Me.

### 7. Deuteronomy 1:22-23;25-26;42-43

(כב) וַתִּקְרְבוּן אֵלַי כָּלְכֶם וַתֹּאמְרוּ נִשְׁלַח אֲנָשִׁים לְפָנֵינוּ וַיַּחְפְּרוּ־לָנוּ אֶת־הָאָרֶץ וַיָּשֻׁבוּ אֶתְנוּ דְבַר אֶת־הַדֶּרֶךְ אֲשֶׁר נִעַלְהָ־בָהּ וְאֶת־הָעָרִים אֲשֶׁר נָבָא אֲלֵהֶן: (כג) וַיִּיטֹב בְּעֵינֵי הַדָּבָר וְאֶקַּח מִכֶּם שְׁנַיִם עָשָׂר אָנָּשִׁים אִישׁ אֶחָד לְשִׁבְט: (כה) וַיִּקְחוּ בִידֵם מִפְּרֵי הָאָרֶץ וַיֹּרִדוּ אֵלֵינוּ וַיָּשֻׁבוּ אֶתְנוּ דְבַר וַיֹּאמְרוּ טוֹבָה הָאָרֶץ אֲשֶׁר־ה' אֱלֹקֵינוּ נָתַן לָנוּ: (כו) וְלֹא אָבִיתֶם לַעֲלֹת וַתִּמְרוּ אֶת־פִּי ה' אֱלֹקֵיכֶם: (מב) וַיֹּאמֶר ה' אֵלַי אָמַר לָהֶם לֹא תַעֲלֹו וְלֹא־תִלָּחֲמוּ כִּי אֵינִי בְקִרְבָּכֶם וְלֹא תִנָּפְפוּ לִפְנֵי אֹיְבֵיכֶם: (מג) וְאֶדְבַּר אֲלֵיכֶם וְלֹא שָׁמַעְתֶּם וַתִּמְרוּ אֶת־פִּי ה' וַתַּעֲלֹו וַתַּעֲלֹו הַהָרָה: (22) Then all of you came to me and said, "Let us send men ahead to reconnoiter the land for us and bring back word on the route we shall follow and the cities we shall come to." (23) I approved of the plan, and so I selected twelve of your men, one from each tribe... (25) They took some of the fruit of the land with them and brought it down to us. And they gave us this report: "It is a good land that the LORD our G-d is giving to us." (26) Yet you refused to go up, and flouted the command of the LORD your G-d.... (42) But the LORD said to me, "Warn them: Do not go up and do not fight, since I am not in your midst; else you will be routed by your enemies." (43) I spoke to you, but you would not listen; you flouted the LORD's command and willfully marched into the hill country.

### 8. Leviticus 27:10

(י) לֹא יִחְלִיפוּ וְלֹא־יִמָּר אֶתְּנוּ טוֹב בְּרָע אֶרְעָ בְּטוֹב וְאִם־הִמָּר יָמִיר בְּהֵמָה בְּהֵמָה וְהִי־הָיָה וְהִי־הָיָה וְהִי־הָיָה:

(10) One may not exchange or substitute another for it, either good for bad, or bad for good; if one does substitute one animal for another, the thing vowed and its substitute shall both be holy.

#### 9. Joshua 5:6 [Similar in Devarim 2:14]

(ו) כִּי | אֲרַבְעִים שָׁנָה הָלְכּוּ בְּיִשְׂרָאֵל בְּמִדְבָּר עַד־תֵּם כָּל־הָגֹי אֲנָשֵׁי הַמִּלְחָמָה הַיִּצְאִים מִמִּצְרַיִם אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל ה' אֲשֶׁר נִשְׁבַּע ה' לָהֶם לְבָלִי הָרְאוֹתָם אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע ה' לְאֲבוֹתָם לָתֵת לָנוּ אֶרֶץ זָבַת חָלֶב וּדְבָשׁ:

(6) For the Israelites had traveled in the wilderness forty years, until the entire nation—the men of military age who had left Egypt—had perished; because they had not obeyed the LORD, and the LORD had sworn never to let them see the land that the LORD had sworn to their fathers to assign to us, a land flowing with milk and honey.

#### 10. Rashbam on Deuteronomy 2:14:2

אנשי המלחמה היו אותם שנאמר בהם ויעפילו לעלות אל ראש ההר... אבל על הנשארים שנלחמו עם סיחון ועוג אינו קורא אותם אנשי המלחמה, כי ע"פ הקב"ה נלחמו ואותם נכנסו לארץ

Note in some manuscripts: the men of war are those who had ignored Moses' warning after the debacle with the spies and had attempted to invade the land of Canaan without Divine support, suffering casualties as detailed in Numbers 14,44.... But the remaining ones who fought with Sichon and Og are not called men of war because they fought by Divine command.

#### 11. Numbers 13:30

(ל) וַיִּהְיֶה כָּל־בְּלִי אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר עָלֵה וְנַעֲלֵה וְיִרְשָׁנוּ אֶתָּה כִּי־יָכוֹל נוֹכַל לָהּ:

(30) Caleb hushed the people before Moses and said, "Let us by all means go up, and we shall gain possession of it, for we shall surely overcome it."

#### 12. Shadal on Numbers 13:30:1

(א) כלב את העם: יהושע שתק, כי להיותו משרת משה לא היה נשמע.

Yehoshua was silent, because as an aide of Moshe, he would not have been

#### 13. Rashi on Numbers 13:30:2

לשמוע מה שידבר במשה צווח ואמר וכי זו בלבד עשה לנו בן עמרם השומע היה סבור שבא לספר בגנותו שהיה בלבם על משה בשביל דברי המרגלים שתקו כולם לשמוע גנותו אמר והלא קרע לנו את הים והוריד לנו את המן והגזי לנו את השליו (במדבר רבה. סוטה שם):

He silenced them that they should hear what he was going to say about Moses. He cried aloud saying: "Is this the only thing the son of Amram has done to us?!" — One who heard him thus speaking believed that he was about to speak to his disparagement, and because they had something in their mind against Moses through the spies' statements, all of them kept silent to hear his disparagement. He, however, said: "Did he not divide the Red Sea for us, and bring down the Manna for us, and collect the quails for us?!" (Sotah 35a).

#### 14. Numbers 14:4

(ד) וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו נָתַנָּה רֹאשׁ וְנִשְׁוֹבָה מִצְרָיִמָּה:

(4) And they said to one another, "Let us head back for Egypt."

#### 15. Rashi on Numbers 14:4:1

(א) נתנה ראש. כתרנו נמני רישא נשים עלינו מלך ורבותינו פירשו לשון עבודת אלילים (פסיקתא זוטרותא):

LET US MAKE A CAPTAIN — Understand this as the Targum does: Let us appoint a chief — i.e. let us set a king over us. But our Rabbis explain the word ראש to denote idol-worship (i.e. that they intended to turn to idolatry) (cf. Sanhedrin 107a).

#### 16. Akeidat Yitzchak 77

1) Did the spies despise the land of Israel, or did they merely reject G'ds leadership? Bamidbar Rabbah 16, describes the sending of the spies by a parable. Rabbi Yoshua ben Levi, compared Israel to a prince whose father had selected a beautiful wealthy bride from a first-class family for him to marry. The prince said to the father "let me have a look at her first." This placed the father in an embarrassing position. If he refused the request, his son might think that the bride was really ugly, and this was why his father did not want him to examine her before the wedding. Therefore, the father reluctantly agreed to the son's request, saying "have a look if I really have deceived you." However, because you have displayed a lack of faith in me, I swear that you will not lead her under the wedding canopy, but I will give her to your son." So also in the case of the spies. In the end, G'd promised *eret yisrael* to the next generation. .... When the son insisted on looking over the bride, this was not because he did not trust his father who had, after all, always provided for him. It was because he did trust his father and because he knew him...