

the people (xiii.30), who were giving way to great fear as they heard of the number and strength of the Canaanites. It was more effective for Caleb to do this, since Joshua was so closely associated with Moses that he would not be so readily accepted as an independent witness. The next day, when the opposition had become widespread, both men exerted themselves to the utmost in the attempt to stem it (xiv.6). When God first acceded to Moses' prayer of intercession, but said that that generation, except for Caleb, would die in the wilderness (xiv.24), Moses hardly thought of himself or Aaron as being included in this condemnation; nor were they, for if they had been there would be no point in the special judgment upon them when they sinned at Meribah (xx.12). Similarly it would not be necessary, in this preliminary statement, to mention Joshua, who had been Moses' faithful assistant for a long time. In the more formal statement of God's judgment which followed, both of the faithful spies were mentioned as exempted from the general judgment (xiv.30). Similarly, when the death of the unfaithful spies is related (xiv.36-37), it is naturally recorded that the two faithful spies survived (38).

This examination of the four alleged contradictions shows that there is no sufficient reason for holding that the narrative is a composite one. Moreover it should be observed that the attempt of the critics to reconstruct two such narratives along the line of the alleged contradictions results in this case in two accounts, neither of which is really complete. Each contains serious gaps and omissions, and neither reads smoothly, unless far-reaching changes and insertions in the text are made.

a. The sending of the spies- (xiii.1-25)

God commanded that spies be sent to search out the land (1-2). It was His will that His people should use their own intelligence as far as possible, even though He desired them to recognize His constant leading. Twelve outstanding men, one from each tribe, were selected to take part in the expedition (3-16). Verse 16 tells us that Moses changed the name of Oshea the son of Nun to Jehoshua. JMshua has already