

appeared several times in Exodus as one of Moses' right-hand men, and in Nu.xi.28 he was called 'the servant of Moses.' The form Oshea never occurs except here (8,16) and in Dt. xxxii.44(Hoshea). Perhaps this change of name was made by Moses even before the first appearance of Joshua in the Pentateuch (Ex.xvii.9, where he is referred to as a man already recognized as a leader), and the change is mentioned here because of the desirability of listing him in the formal roster of spies under the original form of his name. On the other hand, it is not impossible that Moses made the change at this time, but chose, when he wrote the Pentateuch, to use the well-known form of the great leader's name in all other references to his activities, including those which occurred at an earlier time. For further ~~information~~ discussion, cf. Ex.xvii.9 and Dt. i.38.

Verses 17-20 contain Moses' commission to the spies. Their expedition has a twofold purpose: to learn whether the inhabitants of Canaan are strong or weak (18) and to determine whether the land itself is fat or lean (19-20). Verse 17 directs them to <sup>go</sup> up this way southward and then up into the mountain. It seems strange to read that people encamped south of Canaan are ordered to go southward into Canaan. Southward (17). Heb. bannegeb; better 'into the south' as in RV mg. or 'into the Negeb.' The Negeb is the somewhat dry southernmost section of Palestine. Hence the word comes, quite naturally, to designate the southern direction. Frequently, however, it refers to the region of the Negeb, as here, in Nu.xiii.22, and in Gn.xiii.1 and xxiv.62, and the word is used in modern Israel to designate this region. In Jos.xv.19 the word simply means a dry region. The AV translation is not incorrect, if understood as similar to the description of a journey by a Scotsman into the North of England. Into the mountain. This is the regular designation of the hill country which forms the central backbone of Palestine, and in which most of the events of biblical history took place.

Verses 21-25 describe the journey of the spies. As is so often the case in Hebrew narrative, the passage begins with a summary of the entire matter (21), and this is followed by a fuller description of some of its details (22-24). The twelve spies