

of the fertility of the land is to contradict the entire stress of Nu.xiii and xiv, and also to go contrary to its use in Lv.xxvi.

c. The rebellion (xiv.1-10)

Given the choice between faith in the judgment of the spies, who stood before them, and faith in the invisible God, the mass of the people put their faith in the words of the spies. All the memories of the great works that God had done through Moses were as nothing against the words of these men. Filled with despair, the people thought of selecting a new leader and going back to Egypt (4). Joshua and Caleb, the two spies who were faithful to God, urged them to trust God to give them victory, asserting that it would be as easy to conquer Canaan as to eat bread, if God delighted in them (6-9). But the people threatened to stone them (10).

d. God's judgment (xiv.11-38)

God tells Moses that He contemplates destroying the unfaithful people, and starting a new nation from Moses' own descendants (11-12). Moses pleads for the people, urging the glory of God, and laying stress on God's wonderful grace (13-19). The Lord declares that He has pardoned, in accordance with Moses' request (20). However, the generation which had turned against Him will die in the wilderness (23-35). By the way of the Red sea (25). This does not mean that they would return in the direction of the body of water which was crossed soon after leaving Egypt (Ex.xiii.18ff.). The northern end of the Red Sea is shaped like a 'y'; its western branch is now called the Gulf of Suez; the eastern branch, which is on the eastern side of the Sinaitic Peninsula, is now called the Gulf of Akaba. It is to this latter that reference is made here. Only Caleb and Joshua will live to enter the Promised Land (30). The following generation will receive the victory from God's hand (31). The unfaithful spies died by the plague at once (36-37).