

NUMBERS 13

Written and compiled by Gary Kukis (first draft)

Numbers 13:1–33

Moses Sends Spies into the Land and Two Reports Emerge

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Numbers** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Numbers. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Numbers available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: Israeli Spies are sent into the land of Canaan. They come back with a report.

The Bible Summary of Numbers 13 (in 140 characters or less): *Moses sent men to spy out the land of Canaan. Caleb said, "Let us go up," but the others said that the inhabitants were too strong.*¹

There are many **chapter commentaries** on the book of Numbers. By the third draft, this should be the most extensive examination of Numbers 13, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

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¹ From <http://www.biblesummary.info/numbers> accessed April 3, 2025.

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Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
Genesis 6	Numbers 14	The Book of Joshua	

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

The terms below are cross-linked with their first occurrence in this document. This allows you to click on the first occurrence of a technical term and that will take you back to its definition below. Then you can click on that term below and be taken back to where you last left off in this document.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	

Chapter Outline	Charts, Graphics and Short Doctrines
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An Introduction to Numbers 13

Introduction: In this Exodus generation that Yahweh loathed, there were only a couple of men who had any character. One of these men was Caleb, whom we will meet in Numbers 13. The Israelites will go right up to the southern portion of the promised land. All they need to do is to go in and take it. They have seen signs and wonders as we can only imagine from the examination of Scripture—they have seen a great force of Egyptians destroyed by Yahweh on their behalf. Now they have a chance to stand on their faith in Yahweh—and it is here, they will fail miserably as a nation. This is their last chance to redeem themselves. The reaction of the Jews in this chapter will doom them to spending the next thirty-eight years wandering in the desert as God wipes out this loathed generation.

Numbers 13 needs to be prefaced so that we can understand Deuteronomy 1. The Jews traveled to the promised land relatively quickly. They stopped in order to build the tabernacle and to celebrate certain days of worship, but they have moved right into the land. They are about to take the land, and Moses apparently has a conference with the seventy, and they (or they and their constituents) have suggested that a reconnaissance team be sent out first. This makes good sense to Moses. He goes to Y^ehowah concerning this plan and God tells Moses to send one man for each tribe.

Titles and/or Brief Descriptions of Numbers 13 (by various commentators)

Chapter Outline

Charts, Maps and Short Doctrines

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Numbers 13 (various commentators)

Chapter Outline

Charts, Maps and Short Doctrines

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Numbers 13

Chapter Outline	Charts, Graphics and Short Doctrines
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It is important to understand what has gone before.

The Prequel of Numbers 13

Numbers 13 will begin with

Chapter Outline	Charts, Graphics and Short Doctrines
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We need to know who the people are who populate this chapter.

The Principals of Numbers 13	
Characters	Commentary

Chapter Outline	Charts, Graphics and Short Doctrines
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We need to know where this chapter takes place.

The Places of Numbers 13	
Place	Description

Chapter Outline	Charts, Graphics and Short Doctrines
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By the Numbers	
Item	Duration; size

By the Numbers

Item

Duration; size

Chapter Outline

Charts, Graphics and Short Doctrines

Timeline for Numbers

There is very little narrative in the book of Numbers; so this information may have been given to Moses in a few days or, at most, a few weeks; and Moses both wrote these things down and informed the people. Because of information previously studied in the introduction, we are not 100% certain if all of this material was given to Moses while in the newly erected Tabernacle. I would lean towards that being the case.

Here is what to expect from Numbers 13:

A Synopsis of Numbers 13

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

Chapter Outline

Charts, Graphics and Short Doctrines

Outlines of Numbers 13 (Various Commentators)

Chapter Outline

Charts, Maps and Short Doctrines

Some of the passages are included below, using the ESV; capitalized.

A Synopsis of Numbers 13 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Numbers 13.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Numbers 1–15)

Numbers	Text/Commentary
God speaks to Moses from the Tabernacle.	
1–7	
8	

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Numbers 13): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to draw from over 40 translations when doing my initial exegetical study of a chapter. The most recent text to be added is the recently produced Update American Standard Version.

After every verse, I will give the Kukis mostly literal translation for that verse. At the end of every passage, I will give both the Kukis mostly literal translation and the Kukis paraphrase for that passage. However, there is a great deal of repetitive text both in Leviticus and in Numbers. For that reason, in some chapters, the listing of every single verse may be deemed unnecessary.

In the past year, I have become more methodical in developing the three translations. Most of the time, I do the strictly literal translation right from the Hebrew, choosing the first or second definitions given, yet I will attempt to assemble an accurate and mostly readable translation. In most cases, I can go directly from the strictly literal to a less-than-literal translation (the mostly literal translation). However, if I struggle at all, then I check six mostly literal translations by others (currently, the MLV 2020, the ESV, Green's literal translation, the LSV, WEB and Webster's translation). I make an attempt to remain as true as possible to the original Hebrew, but I allow myself to be informed by those translations. I now write the paraphrase after commenting on the phrases and verses which make up the passage being studied. So my paraphrase is built up on equal parts the mostly literal translation and the commentary of that translation. So my paraphrase has become less literal and more interpretive than before.

At the end of this study, I have listed other doctrinal teachers who have taught this chapter. This section is also bookmarked.

I have not yet begun a weekly mail-out study of Numbers, but I will probably do that after I complete the Exodus and Leviticus study.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it even more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And so speaks Y^ehowah unto Moses, to say, "Send for yourself (mortal) men and they will spy a land of Canaan which I am giving to sons of Israel. A man one a man one for a tribe of his fathers. You (all) will send forth every one, a leader in them.

Numbers
13:1–2

Kukis mostly literal:

And so Y^ehowah speaks to Moses, saying, "Send for yourself (mortal) men and they will search out the land of Canaan, which [land] I am giving to the sons of Israel. You (all) will send out one man for every tribe of his fathers, every one of them [being] a leader.

Kukis paraphrase:

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Here is how others have translated this passage:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation²; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Numbers.html and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Masoretic Text (Hebrew)	And so speaks Y ^e howah unto Moses, to say, "Send for yourself (mortal) men and they will spy a land of Canaan which I am giving to sons of Israel. A man one a man one for a tribe of his fathers. You (all) will send forth every one, a leader in them.
Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
Updated Douay-Rheims ³	.
Douay-Rheims 1899 (Amer.)	And there the Lord spoke to Moses, saying. Send men to view the land of Chanaan, which I will give to the children of Israel, one of every tribe, of the rulers.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Send men, that they may spy out the land of Canaan, which I give to the B'nai Yisrael. Of every tribe of their fathers, you shall send a man, every one a prince among them."
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	And the LORD spake unto Moses, saying Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.
Updated Brenton (Greek) ⁴	And the Lord spoke to Moses, saying, Send for you men, and let them spy the land of the Canaanites, which I am giving to the sons of Israel for a possession; one man for a tribe, you shall send them away according to their families, everyone of them a prince.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	And the Lord said to Moses, Send men to get knowledge about the land of Canaan, which I am giving to the children of Israel; from every tribe of their fathers you are to send a man, every one a chief among them.
Easy English	.
Easy-to-Read Version–2008	The LORD said to Moses, "Send some men to explore the land of Canaan. I will give this land to the Israelites. Send one leader from each of the twelve tribes."
God's Word™	The LORD said to Moses, "Send men to explore Canaan, which I'm giving to the Israelites. Send one leader from each of their ancestors' tribes."
Good News Bible (TEV)	The LORD said to Moses, "Choose one of the leaders from each of the twelve tribes and send them as spies to explore the land of Canaan, which I am giving to the Israelites."
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

³ I have simply taken the 1899 American version and updated the thee's and the thou's.

⁴ I am using the Complete Apostles Bible, available through e-sword.

⁵ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Casual English Bible	.
Contemporary English V.	The LORD said to Moses, "Choose a leader from each tribe and send them into Canaan to explore the land I am giving you."
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
UnfoldingWord (Simplified) ⁶	Yahweh said to Moses, "Send some men to Canaan to explore it. That is the land that I will give to you Israelites. Send men who are leaders in their tribes."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Berean Study Bible	.
Conservapedia	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And Jehovah spoke to Moses, saying, Send men, that they may be on the go to gain the land of Canaan which I give to the children of Israel; you shall send one man, one man from every tribe of their fathers, every one a prince of them.
International Standard V	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Word Literal Text ⁷	Then Yahweh spoke to Moses. He said, "Send some men to examine the land of Canaan, which I have given to the people of Israel. Send a man from every tribe of their ancestors. Each man must be a leader among them."
Urim-Thummim Version	YHWH spoke to Moses saying, Send some men that they may spy out the land of Canaan that I give to the children of Israel. And from every tribe of their fathers you will send a man, everyone a chief among them.
Wikipedia Bible Project ⁸	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses sends scouts to explore the Promised Land <i>Yahweh then spoke to Moses, saying, "Send men to explore the land of Canaan that I am giving to the Israelites; send one man from each of the ancestral tribes, all of them leaders."</i> Dt 1: 20-29 [Vv. 1–16 are italicized in the CCB. ⁹]
New American Bible(2011) ¹⁰	.
The Catholic Bible	.

⁶ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

⁷ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

⁸ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

⁹ I don't know what that means.

¹⁰ From <https://bible.usccb.org/bible> accessed on various dates.

New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989¹¹ .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cepher Bible	AND Yahuah spoke unto Mosheh, saying, Send you men, that they may search the land of Kena'an, which I give unto the children of Yashar'el: of every tribe of their fathers shall ye send a man, everyone a ruler among them.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	<i>Exploring the Promised Land</i> God spoke to Moses, saying, 'Send out men for yourself to explore the Canaanite territory that I am about to give the Israelites. Send out one man for each patriarchal tribe. Each one shall be a person of high rank.' The Kaplan Translation, particularly in Numbers through Deuteronomy, takes note of historic rabbinic opinions.
The Scriptures—2009	And יהוה spoke to Mosheh, saying, "Send men to spy out the land of Kena'an, which I am giving to the children of Yisra'el. Send one man from each tribe of their fathers, every one a leader among them."
Tree of Life Version	Adonai spoke to Moses saying, "Send some men on your behalf to investigate the land of Canaan, which I am giving to Bnei-Yisrael. Each man you are to send will be a prince of the tribe of his fathers, a man from each tribe."

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible ¹²	AND AFTERWARDS THE PEOPLE SET FORTH FROM HASEROTH, AND ENCAMPED IN THE DESERT OF PHARAN. AND JESUS SPOKE TO MOSES, SAYING, "SEND FOR YOU MEN, AND LET THEM SPY THE LAND OF THE CANAANITES, WHICH I GIVE TO THE SONS OF ISRAEL FOR A POSSESSION; ONE MAN FOR A TRIBE, YOU SHALL SEND THEM AWAY ACCORDING TO THEIR FAMILIES, EVERY ONE OF THEM A LEADER." Numbers 13:1–3 in the AOB (v. 1 is generally placed at the end of Numbers 12).
Awful Scroll Bible	Sustains To Become was to speak to Moses, to the intent: Be sending off men, even be spying out the solid grounds of Canaan, that I am granting to the sons of Contends-with-he-mighty From each of the branches of their fathers, was you to send one lifted up one.
Concordant Literal Version	Yahweh spoke to Moses, saying. Send some men ahead of you that they may explore the land of Canaan which I am giving to the sons of Israel. One man, one each for the stock of his fathers, shall you send and everyone a prince among them.
exeGesés companion Bible	EXPLORATION OF KENAAN And Yah Veh words to Mosheh, saying, Send men to explore the land of Kenaan, which I give to the sons of Yisra El: of every rod of their fathers send one man - one man, a ruler among them.
Orthodox Jewish Bible	SHELACH LECHA

¹¹ From <https://alkitab.mobi/2/reb/> accessed on various dates.

¹² The A&O Bible follows the Greek text.

And Hashem spoke unto Moshe, saying, Send thou anashim, that they may spy out Eretz Kena'an, which I give unto the Bnei Yisroel: of every tribe of their avot shall ye send a man, every one a nasi among them.

Rotherham's *Emphasized B.*

§ 16. *The Spies: the Land lost for a Generation.*

(Cp. Deu. i. 22–36.)

Chapter 13.

Then spake Yahweh unto Moses, saying:

Send for thee men, and let them spy out the land of Canaan, which I' am giving unto the sons of Israel,—<one man each, for the tribe of his fathers> shalt thou send, each one a prince among them.

Expanded/Embellished Bibles:

The Amplified Bible

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The Expanded Bible

.

International Standard V

The Twelve Explorers

(Deuteronomy 1:19-33)

Later, the Lord told Moses, "Send men to explore the land of Canaan that I'm about to give to the Israelis. Send one man to represent each of his ancestor's tribes, every one of them a distinguished leader [Lit. them one lifted up] among them."

Kretzmann's Commentary

.

Lexham English Bible

Spies Sent to Spy Out the Land of Canaan

And Yahweh spoke to Moses, saying, "Send for yourself men, and let them explore the land of Canaan, which I am about to give to the Israelites; [Literally "sons/children of Israel"] from each tribe of his father send one man, [Literally "one man one man from the tribe of his father"] everyone a leader among them."

Syngein/Thieme

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The Voice

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Bible Translations with Many Footnotes:

The Complete Tanach¹³

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The Geneva Bible

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Kaplan Translation

. The Kaplan Translation, particularly in Numbers through Deuteronomy, takes note of historic rabbinic opinions.

NET Bible®

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New American Bible(2011)¹⁴

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Rotherham's *Emphasized B.*

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Updated ASV

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Literal, almost word-for-word, renderings:

A Faithful Version

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C. Thomson Updated OT

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Charles Thomson OT¹⁵

And the Lord spoke to Moses, saying, Send men, and let them examine for thee the land of the Chananites, which I am about to give to the children of Israel for a possession. Thou shalt send a man for every tribe; according to the communities of their patriarchal families, thou shalt send them, every one a leader among them.

Context Group Version

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¹³ Also know as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

¹⁴ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

¹⁵ Thompson's translation follows the Greek text.

English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And YHWH speaks to Moses, saying, "Send men for yourself, and they spy out the land of Canaan, which I am giving to the sons of Israel; one man—you send one man for the tribe of his fathers, everyone a prince among them."
Modern English Version	.
Modern Literal Version 2020	And Jehovah spoke to Moses, saying, Send men, that they may spy out the land of Canaan, which I give to the sons of Israel. From every tribe of their fathers you* will send a man, each one a ruler among them.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	. Title
Revised Mechanical Trans. ¹⁶	...and YHWH spoke to Mosheh saying, send for you men, and they will scout the land of Kena'an which I am giving to the sons of Yisra'eyl, one of each man belonging to the branch of his fathers you will send, everyone a captain among them,...
Updated ASV	Spies Sent into the Land of Canaan And Jehovah spoke to Moses, saying, "Send men, that they may spy out the land of Canaan, which I give to the sons of Israel: of every tribe of their fathers, you shall send a man, everyone a chieftain among them."
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

1-2

Numbers 13:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yoh ^h -WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
'el (לָא) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

¹⁶ From <https://www.mechanical-translation.org/index.html>

Numbers 13:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: And so Y^ehowah speaks to Moses, saying,...

The context of this passage suggest that this is an immediate order, given by God. Perhaps Moses went into the Tabernacle every day (remember, this is something which simply was not done after Moses was gone from the scene). Sometimes God would speak to him; most of the time He would not.

I base that final statement on the fact that, there are only 36 chapters in the book of Numbers. It would seem logical that Moses would continue to record each and every time that God spoke to him. If you recorded forty years of your life, during which, God actually spoke to you audibly, doesn't it seem that every time that God spoke, it should be seen as important?

It may be instructive for you to see each beginning verse of every chapter of Numbers up to this point:

Recapping the First Verse of Numbers 1–12

Num 1:1 The LORD spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying,...

Num 2:1 The LORD spoke to Moses and Aaron, saying,...

Num 3:5 And the LORD spoke to Moses, saying,...

Num 4:1 The LORD spoke to Moses and Aaron, saying,...

Num 5:1 The LORD spoke to Moses, saying,...

Num 5:5 And the LORD spoke to Moses, saying,...

Num 6:1 And the LORD spoke to Moses, saying,...

Num 7:4 Then the LORD said to Moses,...

Num 8:1 Now the LORD spoke to Moses, saying,...

Num 8:5 And the LORD spoke to Moses, saying,...

Num 9:1 And the LORD spoke to Moses in the wilderness of Sinai, in the first month of the second year after

Recapping the First Verse of Numbers 1–12

they had come out of the land of Egypt, saying,...

Num 10:1 The LORD spoke to Moses, saying,...

Num 11:16 Then the LORD said to Moses, "Gather for me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them, and bring them to the tent of meeting, and let them take their stand there with you.

Num 12:4 And suddenly the LORD said to Moses and to Aaron and Miriam, "Come out, you three, to the tent of meeting." And the three of them came out.

I used the ESV above, and included some verses which were near to the first verse. In these chapters, there were probably other verses when God spoke to Moses (or to Moses and someone else).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

So, when you see all of these verses together, you may see somewhat of a pattern.

Do you think Joshua and Moses were talking one day, and Joshua asks Moses, "Didn't God speak to you the other day? You did not instruct me to write anything down." Moses: "Not to worry about it; it was no big deal. He was just keeping in touch, reaching out to say, 'Hey.' "

Let me suggest that, every time during this period of 38½ years that God said something, Moses dictated those words to Joshua to write them down. If God believed it important to audibly speak to Moses, then what He said and the incident related to God's words needed to be recorded.

Numbers 13:1 [And so Y^ehowah speaks to Moses, saying,...](#) (Kukis mostly literal translation)

Although I haven't checked every passage, it is likely that Numbers 12 was the last time that God would speak to Aaron and Miriam personally. From here on out, God will speak only to Moses.

Numbers 13:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shālach (שָׁלַח) [pronounced shaw-LAKH]	<i>send, send for [forth, away], dismiss, deploy, put forth, stretch out, reach out</i>	2 nd person masculine singular, Qal imperative	Strong's #7971 BDB #1018
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
ʾănâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]	<i>men, mortals, mortal men, mankind; fallen men, depraved men, feeble men [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble</i>	masculine plural noun	Strong's #376 (& #582?) BDB #35 (& 60)

When this word is used for man, the emphasis is either a reference to man in his fallen state (the emphasis does not have to be upon sin; it can be upon man's fragility and mortal nature) or upon the lower classes of man, *the peons, peasants, hoi polloi, the great unwashed, rabble*.

Translation: ...“Send for yourself (mortal) men...

God is telling Moses to send out some mortal men. The noun used is the masculine plural noun *ʾănâshîym* (אַנְשִׁים) [pronounced *uh-NAW-sheem*], which word means, *men, mortals, mortal men, mankind; fallen men, depraved men, feeble men [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble*. Strong's #376 (& #582?) BDB #35 (& 60). Obviously, Moses is not going to send out the worst twelve men from the twelve tribes of Israel.

There are two things that I am not getting here. There are at least three different words that could be used here. Why does God emphasize that mortal men (men with sin natures) are being sent out. First of all, that is a given; all men have sinned. But why is there an emphasis here?

The second thing which I find confusing here is, why do we have the lamed preposition and the 2nd person masculine singular suffix (which refers to Moses)? These men will be carefully described in the rest of v. 2, but the answers to these two questions escape me.

Perhaps God uses this term because He knows that they will be failures; He knows that they will enter the land, provide an accurate report, but then fail to provide the leadership that they should provide. Or perhaps God uses this term to differentiate these men from the leaders, who have been specifically named three or four times already in the book of Numbers.

Numbers 13:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ו ^e (or ו ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
tûwr (וֹרֵא) [pronounced <i>toor</i>]	<i>to spy, to search out, to explore; to go about</i>	3 rd person masculine plural, Qal imperfect	Strong's #8446 BDB #1064
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
K ^e naʿan (כְּנָעַן) [pronounced <i>k^eNAH-ghan</i>]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: ...and they will search out the land of Canaan,...

The purpose of sending these men out is to search out the land of Canaan.

I would suggest to you that all men of Israel have heard the book of Genesis read on many occasions. The reading of this book would have been a very normal part of growing up, even those who grew up as slaves. When we studied the book of Exodus, and Abraham, Isaac, and Jacob are mentioned, no one said, “Okay, before we go forward, who exactly are those guys?”

Moses is going to convey all of this information to the seventy administrators (or to the elders of Israel), and this information is going to go out. Do you suppose that anyone asked, “Canaan—now, where is that again? Is there any particular reason that we are going there?” The people of Israel knew their history. They knew about their

patriarchs, they knew about their lives, and they knew about Canaan, that God gave Canaan to Abraham and to his descendants.

God has a game plan for Israel. First He leads them out of slavery. Then they go to Mount Sinai and receive the Law (which will be fundamental to their society for the next 1500 years). Logically, the next thing on their list would be to march into Canaan and to take this land—the land which God has given to them.

The first thing that an army will do before invading a land is to send spies to walk through the land, to check it out, and to come back with information that will help them invade the land.

Numbers 13:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
nâthan (נָתַן) [pronounced naw-THAHN]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...which [land] I am giving to the sons of Israel.



Canaan is the land which God is giving to Israel.

Egypt, Sinai, Canaan (map); from [Bible Mapper](#); accessed April 21, 2025.

This helps us to see where we are. The people left Egypt, they crossed over into Sinai (when the Egyptian army was destroyed by water, this is probably where they crossed into the Sinai region).

At this point, Israel is moving north toward Canaan. This is the land which they will take by force. We should read about Israel taking Canaan by force in the book of Numbers, but that will not be the case. This and the next chapter will tell us why this is not take place.

Israel will enter into Canaan after the book of Deuteronomy, and it will be recorded in the **Book of Joshua** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)) .

Going from Egypt to Sinai, south to Mount Sinai, and then north to Canaan, should have taken about two years (given the time period when they received the Law).

Given what we read in the book of Joshua, conquest of the land should take about seven years. Numbers 13–14 will tell us why this did not take place. Why was Israel stalled out? Why did it take forty years to enter into the land of Canaan. It is not because they were lost or Moses had no sense of direction. God obviously knew this entire region and Moses, through his prior education, would have known the geography of this land as well.

Numbers 13:1–2c **And so Y^ehowah speaks to Moses, saying, “Send for yourself (mortal) men and they will search out the land of Canaan, which [land] I am giving to the sons of Israel.** (Kukis mostly literal translation)

Numbers 13:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, each man, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾechâd (אֶחָד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same	masculine singular, numeral adjective	Strong's #259 BDB #25
ʾîysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, each man, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾechâd (אֶחָד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same	masculine singular, numeral adjective	Strong's #259 BDB #25

Numbers 13:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
These four words have to have some sort of special meaning as grouped together like this. Literally, this reads, <i>one man, one man</i> . They are variously translated in Numbers 13:2 as, <i>every (tribe)...a man; each (tribe)...a man; a man (from, for) every (tribe); each...one man; one man one man, one each; one man...one man; each man...a man</i> . Because commas were a part of the translation, each translation is separated by a semi-colon.			
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
'âbôwth (אֲבוֹתָם) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	2 nd person masculine plural, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018

Translation: You (all) will send out one man for every tribe of his fathers,...

There is some difficulty in translating this phrase, and that is discussed further in the Hebrew exegesis above.

Numbers 13:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nâsîy' (נָשִׂי') [pronounced <i>naw-SEE</i>]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity; with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: ...every one of them [being] a leader. (Kukis mostly literal translation)

Remember that I made a big deal out of the word mortal men? Here, they are called *leaders*.

Numbers 13:2d-e You (all) will send out one man for every tribe of his fathers, every one of them [being] a leader. (Kukis mostly literal translation)

The Jews have seen the greatest signs that any generation of mankind has every witnessed before. Up until that point in time, and not until the generation of the incarnation of our Lord, will such signs be given. They have seen God's power and provision; they need only believe that God has to power to do what He has shown them that He can do.

Once we have got to here, you may be wondering where in the heck did I get this conference between Moses and the seventy? Deuteronomy 1:19b–24 reads: ...and as we came to Kadesh-barnea, and I said to you, "You have come to the hill country of the Amorites which Y^ehowah our God is about to give us. See, Y^ehowah your God has placed the land before you; go up, take possession, as Y^ehowah, the God of your fathers, has spoken to you. Do not fear or be dismayed. Then all of you approached me and said, 'Let us send men before us, that they may search out the land for us, and bring back to us word of the way by which we should go up, and the cities which we will enter.' And the thing pleased me and I took twelve of your men, one man for each tribe, and they turned and went up into the hill country, and came to the valley of Eshcol and spied it out." You see, once we get to Deuteronomy, we have the next generation, and much of Deuteronomy is a recap of what had already occurred. However, there are often two or more ways to view an event. In Numbers, we are seeing the Godward side, and, in the first few verses, the manward side is not recorded. However, in Deuteronomy 1:19–26, we see what occurred almost from strictly the human viewpoint.

The very common word for *man* is used here (twice, actually) along with a very common word for *leader*.

Numbers 13:1–2 And so Y^ehowah speaks to Moses, saying, "Send for yourself (mortal) men and they will search out the land of Canaan, which [land] I am giving to the sons of Israel. You (all) will send out one man for every tribe of his fathers, every one of them [being] a leader. (Kukis mostly literal translation)

And so sends them, Moses, from a wilderness of Paran upon a mouth of Y^ehowah, all of them men, heads of sons of Israel they [are]. And these [are] their names: for a tribe of Reuben, Shammua ben Zakkur; for a tribe of Simeon, Shaphat ben Chori; for a tribe of Judah, Keleb ben Yephunneh; for a tribe of Yissakar, Yigeal ben Yoçeph; for a tribe of Ephraim, Hoshea ben Nun; for a tribe of Benjamin, Paltiy ben Raphu; for a tribe of Zebulun, Gaddiyel ben Çody; for a tribe of Menashsheh, Gaddiy ben Çuçiy; for a tribe of Dan, Ammiyel ben Gemally; for a tribe of Asher, Çethur ben Miykael; for a tribe of Naphtali, Nachbiy ben Vophsiy; for a tribe of Gad, Geuel ben Makiy. These [are] names of men that sent Moses to spy the land. And so calls Moses to Hoshea ben Nun, Yeshuah.

Numbers
13:3–16

And so Moses sends them from the wilderness of Paran according to the command of Y^ehowah, all of them (tough) men. They [are] leaders of the sons of Israel. These [are] their names: for the tribe of Reuben, Shammua ben Zaccur; for the tribe of Simeon, Shaphat ben Hori; for the tribe of Judah, Caleb ben Jephunneh; for the tribe of Issachar, Igal ben Joseph; for the tribe of Ephraim, Hoshea ben Nun; for the tribe of Benjamin, Palti ben Raphu; for the tribe of Zebulun, Gaddiel ben Sodi; for the tribe Joseph, for the tribe of Manasseh, Gaddi ben Susi; for the tribe of Dan, Ammiel ben Gemalli; for the tribe of Asher, Sethur ben Michael; for the tribe of Naphtali, Nahbi ben Vophsi; and for the tribe of Gad, Geuel ben Machi. These [are] the names of the men who Moses sent to search out the land. Also, Moses calls Hoshea ben Nun, Joshua.

And so Moses sends them from the wilderness of Paran according to the command of Jehovah, all of them being tough men. They are leaders of the sons of Israel. Their names are: for the tribe of Reuben, Shammua the son of Zaccur; for the tribe of Simeon, Shaphat the son of Hori; for the tribe of Judah, Caleb the son of Jephunneh; for the tribe of Issachar, Igal the son of Joseph; for the tribe of Ephraim, Hoshea the son of Nun; for the tribe of Benjamin, Palti the son of Raphu; for the tribe of Zebulun, Gaddiel the son of Sodi; for the tribe of Joseph, for the tribe of Manasseh, Gaddi the son of Susi; for the tribe of Dan, Ammiel the son of Gemalli; for the tribe of Asher, Sethur the son of Michael; for the tribe of Naphtali, Nahbi the son of Vophsi; and for the tribe of Gad, Geuel the son of Machi. These are the names of the men who Moses sent to search out the land. Also, Moses calls Hoshea the son of Nun, Joshua.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so sends them, Moses, from a wilderness of Paran upon a mouth of Y ^e howah, all of them men, heads of sons of Israel they [are]. And these [are] their names: for a tribe of Reuben, Shammua ben Zakkur; for a tribe of Simeon, Shaphat ben Chori; for a tribe of Judah, Keleb ben Yephunneh; for a tribe of Yissakar, Yigeal ben Yoçeph; for a tribe of Ephraim, Hoshea ben Nun; for a tribe of Benjamin, Paltiy ben Raphu; for a tribe of Zebulun, Gaddiyel ben Çody; for a tribe of Menashsheh, Gaddiy ben Çuçiy; for a tribe of Dan, Ammiyel ben Gemally; for a tribe of Asher, Çethur ben Miykael; for a tribe of Naphtali, Nachbiy ben Vophsiy; for a tribe of Gad, Geuel ben Makiy. These [are] names of men that sent Moses to spy the land. And so calls Moses to Hoshea ben Nun, Yeshuah.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Moses did what the Lord had commanded, sending from the desert of Pharan, principal men, whose names are these: Of the tribe of Ruben, Sammua the son of Zechur. Of the tribe of Simeon, Saphat the son of Huri. Of the tribe of Juda, Caleb the son of Jephone. Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Ephraim, Osee the son of Nun. Of the tribe of Benjamin, Phalti the son of Raphu. Of the tribe of Zabulon, Geddiel the son of Sodi. Of the tribe of Joseph, of the sceptre of Manasses, Gaddi the son of Susi. Of the tribe of Dan, Ammiel the son of Gemalli. Of the tribe of Aser, Sthur the son of Michael. Of the tribe of Nephtali, Nahabi the son of Vapsi. Of the tribe of Gad, Guel the son of Machi. These are the names of the men, whom Moses sent to view the land: and he called Osee the son of Nun, Josue.
Aramaic ESV of Peshitta	Mosha sent them from the wilderness of Paran according to the commandment of Mar-Yah: all of them men who were heads of the B'nai Yisrael. These were their names: Of the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of Simeon, Shaphat the son of Hori. Of the tribe of Yudah, Caleb the son of Yephunneh. Of the tribe of Issachar, Igal the son of Yoseph. Of the tribe of Ephraim, Hoshea the son of Nun.

Of the tribe of Benjamin, Palti the son of Raphu.
 Of the tribe of Zebulun, Gaddiel the son of Sodi.
 Of the tribe of Yoseph, namely, of the tribe of Manasseh, Gaddi the son of Susi.
 Of the tribe of Dan, Ammiel the son of Gemalli.
 Of the tribe of Asher, Sethur the son of Michael.
 Of the tribe of Naphtali, Nahbi the son of Vophsi.
 Of the tribe of Gad, Geuel the son of Machi.
 These are the names of the men who Mosha sent to spy out the land. Mosha called Hoshea the son of Nun Yoshua.

Original Aramaic Psalms
 V. Alexander's Aramaic T.
 Plain English Aramaic Bible
 Lamsa's Peshitta (Syriac)
 Samaritan Pentateuch

And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men [were] heads of the children of Israel.
 And these [were] their names: of the tribe of Reuben, Shammua the son of Zaccur.
 Of the tribe of Simeon, Shaphat the son of Hori.
 Of the tribe of Judah, Caleb the son of Jephunneh.
 Of the tribe of Issachar, Igal the son of Joseph.
 Of the tribe of Ephraim, Oshea the son of Nun.
 Of the tribe of Benjamin, Palti the son of Raphu.
 Of the tribe of Zebulun, Gaddiel the son of Sodi.
 Of the tribe of Joseph, [namely], of the tribe of Manasseh, Gaddi the son of Susi.
 Of the tribe of Dan, Ammiel the son of Gemalli.
 Of the tribe of Asher, Sethur the son of Michael.
 Of the tribe of Naphtali, Nahbi the son of Vophsi.
 Of the tribe of Gad, Geuel the son of Machi.
 These [are] the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

Updated Brenton (Greek)

And Moses sent them out of the Wilderness of Paran by the word of the Lord; all these were the princes of the sons of Israel.
 And these are their names: of the tribe of Reuben, Samuel the son of Zachur.
 Of the tribe of Simeon, Saphat the son of Suri.
 Of the tribe of Judah, Caleb the son of Jephunneh.
 Of the tribe of Issachar, Igal the son of Joseph.
 Of the tribe of Ephraim, Oshea the son of Nun.
 Of the tribe of Benjamin, Palti the son of Raphu.
 Of the tribe of Zebulun, Gaddiel the son of Sudi.
 Of the tribe of Joseph of the sons of Mannasseh, Gaddi the son of Susi.
 Of the tribe of Dan, Ammiel the son of Gamalli.
 Of the tribe of Asher, Sethur the son of Michael.
 Of the tribe of Naphtali, Nahbi the son of Vophsi.
 Of the tribe of Gad, Gaddiel the son of Macchi.
 These are the names of the men whom Moses sent to spy out the land; and Moses called Oshea the son of Nun, Joshua.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And Moses sent them from the waste land of Paran as the Lord gave orders, all of them men who were heads of the children of Israel.
 And these were their names: of the tribe of Reuben, Shammua, the son of Zaccur.
 Of the tribe of Simeon, Shaphat, the son of Hori.

Of the tribe of Judah, Caleb, the son of Jephunneh.
 Of the tribe of Issachar, Igal, the son of Joseph.
 Of the tribe of Ephraim, Hoshea, the son of Nun.
 Of the tribe of Benjamin, Palti, the son of Raphu.
 Of the tribe of Zebulun, Gaddiel, the son of Sodi.
 Of the tribe of Joseph, that is of the family of Manasseh, Gaddi, the son of Susi.
 Of the tribe of Dan, Ammiel, the son of Gemalli.
 Of the tribe of Asher, Sethur, the son of Michael.
 Of the tribe of Naphtali, Nahbi, the son of Vophsi.
 Of the tribe of Gad, Gevel, the son of Machi.
 These are the names of the men whom Moses sent to get knowledge about the land. And Moses gave to Hoshea, the son of Nun, the name of Joshua.

Easy English

Easy-to-Read Version--2008

So Moses obeyed the LORD'S command and sent out the Israelite leaders while the people were camped in the desert of Paran.
 These are their names: from the tribe of Reuben--Shammua son of Zaccur;
 from the tribe of Simeon--Shaphat son of Hori;
 from the tribe of Judah--Caleb son of Jephunneh;
 from the tribe of Issachar--Igal son of Joseph;
 from the tribe of Ephraim--Hoshea son of Nun;
 from the tribe of Benjamin--Palti son of Raphu;
 from the tribe of Zebulun--Gaddiel son of Sodi;
 from the tribe of Manasseh (a tribe from Joseph)--Gaddi son of Susi;
 from the tribe of Dan--Ammiel son of Gemalli;
 from the tribe of Asher--Sethur son of Michael;
 from the tribe of Naphtali--Nahbi son of Vophsi;
 from the tribe of Gad--Geuel son of Maki.

God's Word™

These are the names of the men Moses sent to look at and study the land. (Moses called Hoshea son of Nun by another name. Moses called him Joshua.)
 So at the LORD'S command, Moses sent these men from the Desert of Paran. All of them were leaders of the Israelites.
 These are their names: Shammua, son of Zaccur, from the tribe of Reuben;
 Shaphat, son of Hori, from the tribe of Simeon;
 Caleb, son of Jephunneh, from the tribe of Judah;
 Igal, son of Joseph, from the tribe of Issachar;
 Hoshea, son of Nun, from the tribe of Ephraim;
 Palti, son of Raphu, from the tribe of Benjamin;
 Gaddiel, son of Sodi, from the tribe of Zebulun;
 Gaddi, son of Susi, from the tribe of Joseph (that is, the tribe of Manasseh);
 Ammiel, son of Gemalli, from the tribe of Dan;
 Sethur, son of Michael, from the tribe of Asher;
 Nahbi, son of Vophsi, from the tribe of Naphtali;
 Geuel, son of Machi, from the tribe of Gad.

Good News Bible (TEV)

These are the names of the men Moses sent to explore the land. But Moses gave Hoshea, son of Nun, the name Joshua.
 Moses obeyed and from the wilderness of Paran he sent out leaders, as follows:

Tribe	Leader
Reuben	Shammua son of Zaccur
Simeon	Shaphat son of Hori
Judah	Caleb son of Jephunneh
Issachar	Igal son of Joseph
Ephraim	Hoshea son of Nun
Benjamin	Palti son of Raphu
Zebulun	Gaddiel son of Sodi

Manasseh	Gaddi son of Susi
Dan	Ammiel son of Gemalli
Asher	Sethur son of Michael
Naphtali	Nahbi son of Vophsi
Gad	Geuel son of Machi

These are the spies Moses sent to explore the land. He changed the name of Hoshea son of Nun to Joshua.

The Message .
 Names of God Bible .
 NIRV .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	So Moses sent twelve tribal leaders from Israel's camp in the Paran Desert with orders to explore the land of Canaan. And here are their names: Shammua son of Zaccur from Reuben, Shaphat son of Hori from Simeon, Caleb son of Jephunneh from Judah, Igal son of Joseph from Issachar, Joshua son of Nun from Ephraim, Palti son of Raphu from Benjamin, Gaddiel son of Sodi from Zebulun, Gaddi son of Susi from Manasseh, Ammiel son of Gemalli from Dan, Sethur son of Michael from Asher, Nahbi son of Vophsi from Naphtali, and Geuel son of Machi from Gad.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	So Moses did what Yahweh commanded him. He sent out twelve Israelite men who were all leaders of their tribes. He sent them from their camp at Paran in the desert. These are the names of the men and the tribes they belonged to: Shammua son of Zaccur, from the tribe of Reuben; Shaphat son of Hori, from the tribe of Simeon; Caleb son of Jephunneh, from the tribe of Judah; Igal son of Joseph, from the tribe of Issachar; Hoshea the son of Nun, from the tribe of Ephraim; Palti son of Raphu, from the tribe of Benjamin; Gaddiel son of Sodi, from the tribe of Zebulun; Gaddi son of Susi, from the tribe of Joseph's descendent Manasseh; Ammiel the son of Gemalli, from the tribe of Dan; Sethur son of Michael, from the tribe of Asher; Nahbi son of Vophsi, from the tribe of Naphtali; and Geuel son of Maki, from the tribe of Gad. Those are the names of the men whom Moses sent out to explore Canaan. Before they left, Moses gave Hoshea a new name, Joshua, which means 'Yahweh is the one who saves.'

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	. To gain (found in vv. 2 and 17)
International Standard V	So that's just what Moses did, sending them from the Wilderness of Paran according to the Lord's instructions. All of the men were Israeli leaders. These were their names: From Reuben's tribe, Zaccur's son Shammua; From Simeon's tribe, Hori's son Shaphat; From Judah's tribe, Jephunneh's son Caleb; from Issachar's tribe, Joseph's son Igal; From Ephraim's tribe, Nun's son Hoshea; From Benjamin's tribe, Raphu's son Palti; from Zebulun's tribe, Sodi's son Gaddiel; from Joseph's tribe of Manasseh, Susi's son Gaddi; From Dan's tribe, Gemalli's son Ammiel; from Asher's tribe, Michael's son Sethur; from Naphtali's tribe, Vophsi's son Nahbi; and from Gad's tribe, Machi's son Geuel. These are the names of the men sent by Moses to explore the land. A portion of v. 16 will be placed with the next passage for context.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	And Moses by the commandment of YHWH sent them from the uninhabited land of Paran, all those men were chiefs of the children of Israel. These were their names: of the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of Simeon, Shaphat the son of Hori. Of the tribe of Judah, Caleb the son of Jephunneh. Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Ephraim, Oshea the son of Nun. Of the tribe of Benjamin, Palti the son of Raphu. Of the tribe of Zebulun, Gaddiel the son of Sodi. Of the tribe of Joseph, specifically of the tribe of Manasseh, Gaddi the son of Susi. Of the tribe of Dan, Ammiel the son of Gemalli. Of the tribe of Asher, Sethur the son of Michael. Of the tribe of Naphtali, Nahbi the son of Vophsi. Of the tribe of Gad, Geuel the son of Machi. These are the names of the men that Moses sent to spy out the land. And Moses called Oshea [Hosea] the son of Nun Jehoshua [Joshua].
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<i>So Moses sent these men from the wilderness of Paran as Yahweh commanded. All were leaders among the Israelites and these were their names: from the tribe of Reuben, Shammua the son of Zaccur; from the tribe of Simeon, Shaphat the son of Hori; from the tribe of Judah, Caleb the son of Jephunneh; from the tribe of Issachar, Igal; from the sons of Joseph and from the tribe of Ephraim, Hoshea the son of Nun; from the tribe of Benjamin, Palti the son of Raphu; from the</i>
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tribe of Zebulun, Gaddiel the son of Sodi; from the sons of Joseph and from the tribe of Manasseh, Gaddi the son of Susi; from the tribe of Dan, Ammiel the son of Gemalli; from the tribe of Asher, Sethur the son of Michael; from the tribe of Naphtali, Nahbi the son of Vophsi; from the tribe of Gad, Geuel the son of Mahci.

• *These are the names of the men sent by Moses to explore the country. But Hoshea, the son of Nun, Moses called Joshua.* The italics go from vv. 1–16.

• **13.16** In those days, the land promised to the Hebrews was called Canaan. Later, it would be called Israel since the Israelites became its owners. Its name would also be Palestine. In their dreams they looked upon this land as a paradise. They cut a branch with a cluster of grapes. Two of them carried this by means of a pole. This fabulous detail shows a beautiful land “of milk and honey.” This image is used by today’s Israelites as the symbol of their country.

Here, the Bible describes one of the great sins of Israel, as in Exodus 32. It would not have been difficult for Israel to believe in Yahweh if he had not required that they conquer the land, a challenge which frightened them. In the same way today, many Christians filled with spiritual fervor get scared when the church asks them to commit themselves to the task of justice

New American Bible (2011) .
The Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Eth Cephher Bible .

And Mosheh by the commandment of Yahuah sent them from the wilderness of Pa'ran: all those men were heads of the children of Yashar'el.
And these were their names: of the tribe of Re'uven, Shammua the son of Zakkur.
Of the tribe of Shim'on, Shaphat the son of Choriy.
Of the tribe of Yahudah, Kalev the son of Yephunneh.
Of the tribe of Yisshakar, Yig'al the son of Yoceph.
Of the tribe of Ephrayim, Husha the son of Nun.
Of the tribe of Binyamiyn, Paltiy the son of Raphu.
Of the tribe of Zevulun, Gaddiy'el the son of Codiya.
Of the tribe of Yoceph, namely, of the tribe of Menashsheh, Gaddiy the son of Cuciy.
Of the tribe of Dan, Ammiy'el the son of Gemalliy.
Of the tribe of Asher, Cethur the son of Miyka'el.
Of the tribe of Naphtaliy, Nachbiy the son of Vophciy.
Of the tribe of Gad, Ge'u'el the son of Makiy.
These are the names of the men which Mosheh sent to spy out the land. And Mosheh called Husha the son of Nun Yahusha.

exeGesés companion Bible .
Hebraic Roots Bible .
Kaplan Translation .
The Scriptures–2009 .

And by the mouth of מוֹשֶׁה Mosheh sent them from the Wilderness of Paran, all of them men who were heads of the children of Yisra'el.
And these were their names. From the tribe of Re'ubēn: Shammua, son of Zakkur.
From the tribe of Shim'on: Shaphat, son of Ḥori.
From the tribe of Yehuḥah: Kalēb, son of Yephunneh.
From the tribe of Yissasḵar: Yig'al, son of Yosēph.
From the tribe of Ephrayim: Hoshēa, son of Nun.
From the tribe of Binyamin: Palti, son of Raphu.

Tree of Life Version

From the tribe of Zebulun: Gaddi'ēl, son of Sodī.
 From the tribe of Yosēph, from the tribe of Menashsheh: Gaddi, son of Susi.
 From the tribe of Dan: Ammi'ēl, son of Gemalli.
 From the tribe of Ashēr: Shēthur, son of Mīka'ēl.
 From the tribe of Naphtali: Naḥbi, son of Wophsi.
 From the tribe of Gaḏ: Geu'ēl, son of Maḳi.
 These are the names of the men whom Mosheh sent to spy out the land. And Mosheh called Hoshēa the son of Nun, Yehoshua.
 So according to the word of Adonai, Moses sent them from the wilderness of Paran. All the men were princes of Bnei-Yisrael.
 These are their names: from the tribe of Reuben, Shammua son of Zaccur.
 From the tribe of Simeon, Shaphat son of Hori.
 From the tribe of Judah, Caleb son of Jephunneh.
 From the tribe of Issachar, Igal son of Joseph.
 From the tribe of Ephraim, Hoshea son of Nun.
 From the tribe of Benjamin, Palti son of Raphu.
 From the tribe of Zebulun, Gaddiel son of Sodi.
 From the tribe of Manasseh, part of the tribe of Joseph, Gaddi son of Susi.
 From the tribe of Dan, Ammiel son of Gemalli.
 From the tribe of Asher, Sethur son of Michael.
 From the tribe of Naphtali, Nahbi son of Vophsi.
 From the tribe of Gad, Geuel son of Machi.
 These are the names of the men Moses sent to investigate the land. (Now he gave Hoshea son of Nun, the name Joshua.).

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND MOSES SENT THEM OUT OF THE DESERT OF PHARAN BY THE WORD OF JESUS; ALL THESE WERE THE PRINCES OF THE SONS OF ISRAEL. AND THESE ARE THEIR NAMES: OF THE TRIBE OF RUBEN, SAMUEL THE SON OF ZACHUR.
 OF THE TRIBE OF SIMEON, SAPHAT THE SON OF SURI.
 OF THE TRIBE OF JUDAH, CHALEB THE SON OF JEPHONNE.
 OF THE TRIBE OF ISSACHAR, ILAAL THE SON OF JOSEPH.
 OF THE TRIBE OF EPHRAIM, HOSHEA THE SON OF NAUE.
 OF THE TRIBE OF BENJAMIN, PHALTI THE SON OF RAPHU.
 OF THE TRIBE OF ZABULON, GUDIEL THE SON OF SUDI.
 OF THE TRIBE OF JOSEPH OF THE SONS OF MANASSEH, GADDI THE SON OF SUSI.
 OF THE TRIBE OF DAN, AMIEL THE SON OF GAMALI.
 OF THE TRIBE OF ASER, SATHUR THE SON OF MICHAEL.
 OF THE TRIBE OF NEPHTHALI, NABI THE SON OF SABI.
 OF THE TRIBE OF GAD, GUDIEL THE SON OF MACCHI.
 THESE ARE THE NAMES OF THE MEN WHOM MOSES SENT TO SPY OUT THE LAND; AND MOSES CALLED HOSHEA THE SON OF NUN, JEHOSEA.
 †(Jehoshea is known by modern English speaking people today as "Joshua" because of the corruption of the traditional Assyrian Aramaic text such as the KJV. There was no such thing as the "shua" sound in the true Hebrew language) (Vv. 4–17 in the AOB).

Awful Scroll Bible

Moses, by the mouth of Sustains To Become was to send off the men from the wilderness of Paran, the same were lifted up ones, of the sons of Contends-with-he-mighty
 These are their names: of the branch of Reuben: Shammua, son of Zaccur; of the branch of Simeon: Shaphat, son of Hori;

Concordant Literal Version

of the branch of Judah: Caleb, son of Jephunneh;
 of the branch of Issachar: Igal, son of Joseph;
 of the branch of Ephraim: Joshua, son of Nun;
 of the branch of Benjamin: Palti, son of Raphu;
 of the branch of Zebulun: Gaddi-el, son of Sodi;
 of the branch of Joseph, of the branch of Manasseh: Gaddi, son of Susi,
 of the branch of Dan: Ammi-el, son of Gemalli;
 of the branch of Asher: Sethur, son of Micha-eternal life;
 of the branch of Naphtali: Nahbi, son of Vophsi;
 of the branch of Gad: Geu-el, son of Machi.
 Even are these the names of the men, that Moses is to have sent off to spy out the
 solid grounds. (Moses was to call Hoshea, the son of Nun, Joshua.)
 So Moses sent them from the wilderness of Paran at the bidding of Yahweh; all of
 them men who were heads of the sons of Israel.
 These were their names: for the stock of Reuben, Shammua son of Zaccur;"
 for the stock of Simeon, Shaphat son of Hori;"
 for the stock of Judah, Caleb son of Jephunneh;"
 for the stock of Issachar, Igal son of Joseph;"
 for the stock of Ephraim, Hosea son of Nun;"
 for the stock of Benjamin, Palti son of Raphu;"
 for the stock of Zebulun, Gaddiel son of Sodi;"
 for the stock of Joseph, for the stock of Manasseh, Gaddi son of Susi;"
 for the stock of Dan, Ammiel son of Gemalli;"
 for the stock of Asher, Sethur son of Michael;"
 for the stock of Naphtali, Nahbi son of Vophsi;"
 for the stock of Gad, Geuel son of Machi.
 These were the names of the men whom Moses sent to explore the land. And
 Moses called Hosea son of Nun, Joshua.
 And by the mouth of Yah Veh
 Mosheh sends them from the wilderness of Paran:
 all those men - heads of the sons of Yisra El.
 And these are their names:
 of the rod of Reu Ben:
 Shammua the son of Zakkur;
 of the rod of Shimon:
 Shaphat the son of Hori;
 of the rod of Yah Hudah:
 Kaleb the son of Yephunneh;
 of the rod of Yissachar:
 Yigal the son of Yoseph;
 of the rod of Ephrayim:
 Hoshea the son of Nun;
 of the rod of Ben Yamin:
 Palti the son of Raphu;
 of the rod of Zebulun:
 Gadi El the son of Sodi;
 of the rod of Yoseph: of the rod of Menash Sheh:
 Gaddi the son of Susi;
 of the rod of Dan:
 Ammi El the son of Gemalli;
 of the rod of Asher:
 Sethur the son of Michah El;
 of the rod of Naphtali:
 Nachbi the son of Vophsi;

exeGesés companion Bible

Orthodox Jewish Bible	of the rod of Gad: Geu El the son of Machi. These are the names of the men Mosheh sends to explore the land. And Mosheh calls Hoshea the son of Nun Yah Shua;... And Moshe by the mouth of Hashem sent them from the Midbar Paran; all those men were Roshei Bnei Yisrael. And these were their shmot: of the tribe of Reuven, Shammua ben Zaccur. Of the tribe of Shim'on, Shaphat ben Chori. Of the tribe of Yehudah, Kalev ben Yephunneh. Of the tribe of Yissakhar, Yigal ben Yosef. Of the tribe of Ephrayim, Hoshea ben Nun. Of the tribe of Binyamin, Palti ben Raphu. Of the tribe of Zevulun, Gaddiel ben Sodi. Of the tribe of Yosef, namely, of the tribe of Menasheh, Gaddi ben Susi. Of the tribe of Dan, Ammiel ben Gemalli. Of the tribe of Asher, Setur ben Michael. Of the tribe of Naphtali, Nachbi ben Vophsi. Of the tribe of Gad, Geuel ben Machi. These are the shmot of the men which Moshe sent to spy out the land. And Moshe called Hoshea ben Nun Yehoshua [See Zecharyah 6:11-12 on the personal name of Moshiach in prophecy].
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible International Standard V Kretzmann's Commentary Lexham English Bible	<p>.</p> <p>.</p> <p>.</p> <p>So Moses sent them from the desert of Paran on the command of Yahweh; all of the men were leaders [Literally "heads"] of the Israelites. [Literally "sons/children of Israel"] And these are their names: from the tribe of Reuben, Shammua son of Zaccur; from the tribe of Simeon, Shaphat son of Hori; from the tribe of Judah, Caleb son of Jephunneh; from the tribe of Issachar, Igal son of Joseph; from the tribe of Ephraim, Hoshea son of Nun; from the tribe of Benjamin, Palti son of Raphu; from the tribe of Zebulun, Gaddiel son of Sodi; from the tribe of Joseph, from the tribe of Manasseh, Gaddi son of Susi; from the tribe of Dan, Ammiel son of Gemalli; from the tribe of Asher, Sethur son of Michael; from the tribe of Naphtali, Nahbi son of Vophsi; from the tribe of Gad, Geuel son of Maki. These are the names of the men whom Moses sent to explore the land. And Moses called Hoshea son of Nun Joshua.</p>
Syndein/Thieme The Voice	<p>.</p> <p>.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.

Kaplan Translation

Moses sent them from the Paran Desert at God's bidding. All the men were leaders of the Israelites.

Their names were as follows:

From the tribe of Reuben, Shamua son of Zakur.

From the tribe of Simeon, Shaphat son of Chori.

From the tribe of Judah, Caleb son of Yefuneh.

From the tribe of Issachar, Yig'al son of Joseph.

From the tribe of Ephraim, Hoshea son of Nun.

From the tribe of Benjamin, Palti son of Raphu.

From the tribe of Zebulun, Gadiel son of Sodi.

From the tribe of Manasseh (from Joseph), Gaddi son of Susi.

From the tribe of Dan, Amiel son of Gemalli.

From the tribe of Asher, Sethur son of Michael.

From the tribe of Naphtali, Nachbi son of Vafsi.

From the tribe of Gad, Geu'el son of Mashi.

These are the names of the men Moses sent to explore the land. [However,] Moses gave Hoshea son of Nun the [new] name Joshua (Yehoshua).

Paran Desert

Some say that they were then in Rithma, which was the next stop after Chatzeroth as we see in Numbers 33:18 (Sforno on Numbers 12:16). Other sources, however, indicate that they were in Kadesh Barnea, as evident from Numbers 13:26 (Chizzkuni on Numbers 12:16; Lekach Tov on Numbers 13:17). See Numbers 32:8; Deuteronomy 1:19,22, 9:23, Joshua 14:7. However, it appears that Kadesh Barnea is simply another name for Rithmah (Chizzkuni on Numbers 33:16). Kadesh Barnea is not to be confused with the Kadesh to which the Israelites came at the end of the 40 years (Numbers, 20:1; Ramban, Chizzkuni, ad loc.).

Shamus

Possibly a form of Samuel or Sh'muel (cf. Septuagint). See 1 Chronicles 4:26.

Caleb son of Yefuneh

See Numbers 13:30, 14:6, etc. He was 40 years old at the time (Joshua 14:6,7). According to tradition, he is the same as Caleb son of Chetzron mentioned in 1 Chronicles 2:9 (Yerushalmi, Yevamoth 10:7), and was thus a great-grandson of Judah (cf. Genesis 46:12). He was the step-brother of Othniel son of Kenaz (Joshua 15:17; Sotah 11b). Caleb married Miriam and was the father of Chur (1 Chronicles 2:19,20; Targum ad loc; Sifri). He also married Bithia, the daughter of Pharaoh who raised Moses (Megillah 13a, from 1 Chronicles 4:18; see note on Exodus 2:5). Also see 1 Chronicles 2:42-50, 4:15.

Joseph

Yosef in Hebrew. Possibly named after Jacob's son Joseph.

Hoshea...

Joshua, see Numbers 13:16. See note on Exodus 17:9.

Michael

Like the angel

Vafsi

Or Vofsi.

Moses gave Hoshea...

Some say that Moses renamed him Joshua earlier, when he first became Moses' servant, so the name Joshua is used earlier in Exodus 17:9, etc. (Rashbam; Chizzkuni). Others say that his true name was Joshua, but he used the anonym Hoshea because he would be passing dangerously near Amalekite territory (Chizzkuni). Other sources, however, indicate that he was

given the name of Joshua at this time (Rashi; Ralbag), but the Torah uses the name Joshua earlier because this became his final name (Sforino).

NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	So then Moses sent them out of the desert of Pârân, at the bidding of Yahweh,— all of them great men, ^g <heads of the sons of Israel> were they'. And these are their names,— <Of the tribe of Reuben> Shammua, son of Zaccur; <Of the tribe of Simeon> Shaphat, son of Hori; <Of the tribe of Judah> Caleb, son of Jephunneh; <Of the tribe of Issachar> Igal, son of Joseph; <Of the tribe of Ephraim> Hoshea, ^h son of Nun; <Of the tribe of Benjamin> Palti, son of Raphu; <Of the tribe of Zebulun> Gaddiel, son of Sodi; <Of the tribe of Joseph—of the tribe of Manasseh> Gaddi, son of Susi; <Of the tribe of Dan> Ammiel, son of Gemalli; <Of the tribe of Asher> Sethur, son of Michael; <Of the tribe of Naphtali> Nahbi, son of Vophsi; <Of the tribe of Gad> Geuel, son of Machi. <These> are the names of the men, whom Moses sent to spy out the land,—but Moses called Hoshea ⁱ son of Nun, Joshua. ^j ^g For this use of 'î'ysh, cp. Is. v. 15, etc. ^h Heb.: hôshêa'. Cp. ver. 16. ⁱ See ver. 8, n. ^j Heb.: yehôshûa'. Cp. Exo. xvii. 9, n.

Updated ASV

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	So Moses sent them from the wilderness of Pharan, by the command of the Lord. All the men were principal officers of the children of Israel, and these were their names; Of the tribe of Reuben, Samuel, son of Zachur; of the tribe of Symeon, Saphat, son of Suri; Of the tribe of Judas, Chaleb, son of Jephonne; of the tribe of Issachar, Ilaal, son of Joseph; of the tribe of Ephraim, Ause, son of Nave; of the tribe of Benjamin, Phalti, son of Raphu; of the tribe of Zabulon, Gudiel, son of Sudi; of the tribe of Joseph; of the Manassites, Gaddi, son of Susi; of the tribe of Dan, Amiel, son of Gamali; of the tribe of Aser, Sathur, son of Michael; of the tribe of Nephthaleim, Nabi, son of Sabi; of the tribe of Gad, Gudiel, son of Makchi. These were the names of the men whom Moses sent to examine the land: (now Moses had surnamed Ause, son of Nave, Joshua.).
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.

Modern Literal Version 2020	<p>And Moses sent them from the wilderness of Paran according to the commandment of Jehovah. All of them men who were heads of the sons of Israel.</p> <p>And these were their names: Shammua the son of Zaccur of the tribe of Reuben; Shaphat the son of Hori of the tribe of Simeon; Caleb the son of Jephunneh of the tribe of Judah; Igal the son of Joseph of the tribe of Issachar; Hoshea the son of Nun of the tribe of Ephraim; Palti the son of Raphu of the tribe of Benjamin; Gaddiel the son of Sodi of the tribe of Zebulun; Gaddi the son of Susi of the tribe of Joseph, <i>namely</i>, of the tribe of Manasseh; Ammiel the son of Gemalli of the tribe of Dan; Sethur the son of Michael of the tribe of Asher; Nahbi the son of Vophsi of the tribe of Naphtali; Geuel the son of Machi of the tribe of Gad.</p> <p>These are the names of the men that Moses sent to spy out the land. And Moses called Hoshea the son of Nun: Joshua.</p>
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	<p>...and Mosheh sent them from the wilderness of Paran, according to the mouth of YHWH, all of them are men, heads of the sons of Yisra'eyl are they, and these are their titles, belonging to the branch of Re'uven, Shamu'a the son of Zakur. Belonging to the branch of Shimon is Shaphat the son of the one of Hhoriy. Belonging to the branch of Yehudah is Kaleyv the son of Yephunah. Belonging to the branch of Yis'sas'khar is Yigal the son of Joseph. Belonging to the branch of Ephrayim is Hosheya the son of Nun. Belonging to the branch of Binyamin is Palti the son of Raphu. Belonging to the branch of Zevulun is Gad'di'eyl the son of Sodi. Belonging to the branch of Yoseph, belonging to the branch of Menasheh is Gad'diy the son of Susiy. Belonging to the branch of Dan is Ami'eyl the son of Gemali. Belonging to the branch of Asher is Setur the son of Mika'eyl. Belonging to the branch of Naphtali is Nahhbi the son of Waphsi. Belonging to the branch of Gad is Ge'u'eyl the son of Mashi.</p> <p>These are the titles of the men which Mosheh sent to scout the land, and Mosheh called out to Hosheya the son Nun, Yehoshu'a,...</p>
Updated ASV	<p>And Moses sent them from the wilderness of Paran according to the command of Jehovah: all of them men who were heads of the sons of Israel. And these were their names: From the tribe of Reuben, Shammua the son of Zaccur; from the tribe of Simeon, Shaphat the son of Hori; from the tribe of Judah, Caleb the son of Jephunneh; from the tribe of Issachar, Igal the son of Joseph; from the tribe of Ephraim, Hoshea the son of Nun; from the tribe of Benjamin, Palti the son of Raphu; from the tribe of Zebulun, Gaddiel the son of Sodi; from the tribe of Joseph, from the tribe of Manasseh, Gaddi the son of Susi; from the tribe of Dan, Ammiel the son of Gemalli; from the tribe of Asher, Sethur the son of Michael; from the tribe of Naphtali, Nahbi the son of Vophsi; from the tribe of Gad, Geuel the son of Machi. These are the names of the men that Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.</p>
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
3-16

Numbers 13:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Pâ'rân (פָּרָן) [pronounced paw-RAWN]	<i>(possibly) boughs; abounding in foliage [or caverns]; and is transliterated Paran</i>	proper noun/location	Strong's #6290 BDB #803

Translation: [And so Moses sends them from the wilderness of Paran...](#)

Moses and the people have made camp in the desert-wilderness of Paran. He has gotten together twelve men, leaders of each tribe. This is a very serious mission, so some of their toughest men are being sent out.

Numbers 13:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752

Numbers 13:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...according to the command of Y^ehowah,...

This was done according to the command (literally, *mouth*) of Y^ehowah.

Do not misunderstand this to mean that God micro managed all of this. That is, God did not tell Moses each and every word to say, each and every man to choose, the exact route for them to take, etc.

Remember that Moses is a brilliant man and that he received highly specialized training to make him the next pharaoh (when he killed a slave-driver, he had to flee, giving up this future position). He would know about the various groups of peoples, the lands, their geography, etc. But, also bear in mind, what he knows is at least from 40 years ago. People move about. Armies conquer. This people takes this land. What Moses knows must be updated with up-to-date observed information.

Even though this will be subtle, Moses' training and military capabilities are going to kick in (he had not necessarily been on any military campaigns, but he had training in this regard).

Numbers 13:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every one of them, each one of them, all of them, any of them</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #3605 BDB #481
ʾānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; ʾiyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers; some of the men</i>	masculine plural noun	Strong's #376 BDB #35

Translation: ...all of them (tough) men.

Moses had chosen seventy of the greatest men of Israel of that generation to assist him in leading the nation. Now he will choose twelve men from them to go into the land of Canaan and spy out the land. The word *men* here is the simple word for man: ʾānāshîym (אֲנָשִׁים) [pronounced *uh-NAW-sheem*], and is not merely a designation of gender, but more a designation of prominence and strength (a similar usage can be found in Isaiah 5:15). Strong's #376 BDB #35. And you would think that out of two million people, there would have been twelve men who were both brave and who trusted in Yahweh. Now, from a human standpoint, all twelve of these men were brave—there is no doubt about that. However, they did not all trust Y^ehowah.

I have taken the liberty of adding the word *tough*. We have this statement, *all of them are men*. What is God the Holy Spirit telling us? He is telling us that these are the right men for this job. These are tough and talented men.

Numbers 13:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râ'shîym (רִאשִׁיִּים) [pronounced raw-SHEEM]	heads, princes, officers, captains, chiefs, leaders; company, band, division; capitals, tops	masculine plural construct	Strong's #7218 BDB #910
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Yis'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
hêm (הֵם) [pronounced haym]	they, those; them, themselves; these [with the definite article]; the others	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241

Translation: They [are] leaders of the sons of Israel.

These men are leaders among the sons of Israel. They are tough men and they are trustworthy men.

As R. B. Thieme, Jr. might have said, they did not choose weak sisters for a job like this.

Numbers 13:3 And so Moses sends them from the wilderness of Paran according to the command of Y^ehowah, all of them (tough) men. They [are] leaders of the sons of Israel. (Kukis mostly literal translation)

Numbers 13:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
'êlleh (הֵלֵךְ) [pronounced ALE-leh]	these, these things; they	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
shêm (שֵׁם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #8034 BDB #1027

Translation: These [are] their names:...

There is no doubt that you come across some lists of names and think, *these are a lot of wasted words*. Maybe you read through your Bible and you come across a passage like this and either jump ahead or put your mind on blank as you glance at the names.

Let's say your name was in this list. You might feel differently about a list of names then.

God the Holy Spirit places all of these names into the Word of God by way of recognition sometimes; by way of condemnation at other times. These are real people; they have a lifetime story. All of these men were formally slaves of the people and state of Egypt. They have a year and so many months of freedom under their belts at this time.

Numbers 13:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
R ^o ûwbên (רְאוּבֵן) [pronounced <i>roo-BANE</i>]	<i>behold a son; transliterated Reuben</i>	masculine singular proper noun	Strong's #7205 BDB #910
Shammûwâ' (שַׁמּוּעַ) [pronounced <i>shahm-MOO-ahg</i>]	<i>reknown and is transliterated Shammua</i>	masculine singular proper noun	Strong's #8051 BDB #1035
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant; transliterated, ben</i>	masculine singular construct	Strong's #1121 BDB #119
Zakkûwr (זַכּוּר) [pronounced <i>zak-KOOR</i>]	<i>mindful; transliterated Zaccur, Zacchur, Zakkur</i>	masculine singular proper noun	Strong's #2139 BDB #271

Translation: ...for the tribe of Reuben, Shammua ben Zaccur;...

Shammûwâ' (שַׁמּוּעַ) [pronounced *shahm-MOO-ahg*] means *renown*. Strong's #8051 BDB #1035. His father's name is Zakkûwr (זַכּוּר) [pronounced *zak-KOOR*] means *mindful*. Strong's #2139 BDB #271.

At this point, we name the tribes in their order by birth. Reuben is first (obviously, he died long ago and went into Abraham's bosom). Representing his tribe is Shammua ben Zaccur. This is roughly equivalent of a first and last name (*ben* simply means *son of*).

Reuben should have been the leading tribe and this man, if anything, should have been the overall leader. The key words here are *should have been*.

Numbers 13:4 **These [are] their names: for the tribe of Reuben, Shammua ben Zaccur;...** (Kukis mostly literal translation)

Numbers 13:5			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 13:5			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Shim ^e ôwn (שִׁמְעוֹן) [pronounced <i>shim^e-GOHN</i>]	<i>hearing, one who hears and is transliterated Simeon</i>	masculine proper noun	Strong's #8095 BDB #1035
Shâphât (שָׁפַט) [pronounced <i>shaw-FAWT</i>]	<i>he has judged; transliterated Shaphat</i>	masculine singular proper noun	Strong's #8202 BDB #1048
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant; transliterated, ben</i>	masculine singular construct	Strong's #1121 BDB #119
Chôrîy/Chôwrîy (חֹרִי/חֹרִי) [pronounced <i>kho-REE</i>]	<i>cave-dweller, troglodyte; transliterated Hori, Chori</i>	proper noun	Strong's #2753 BDB #362

Translation: ...for the tribe of Simeon, Shaphat ben Hori;...

Shâphât (שָׁפַט) [pronounced *shaw-FAWT*], which means judge. Strong's #8202 BDB #1048. His father's name is Chôrîy/Chôwrîy (חֹרִי/חֹרִי) [pronounced *kho-REE*] means either *cave-dweller* or *white*. Obviously a very pale boy when born and his father named him. Strong's #2753 BDB #362.

Shaphat son of Hori is the next man from second-born Simeon. The name of his father means *cave-dweller*. Given that Shaphat and his father Hori were both slaves, I suspect that there is quite a story behind his name.

Numbers 13:5 ...for the tribe of Simeon, Shaphat ben Hori;... (Kukis mostly literal translation)

Numbers 13:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	<i>possibly means to praise, to be praised; and is transliterated Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
Keleb (כֶּלֶב) [pronounced <i>kaw-LAY^BV</i>]	<i>dog; transliterated Caleb, Keleb</i>	masculine proper noun	Strong's #3612 BDB #477
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant; transliterated, ben</i>	masculine singular construct	Strong's #1121 BDB #119
Y ^e phunneh (יֶפְחֻנֵּה) [pronounced <i>yef-oon-NEH</i>]	<i>he will be prepared; he will be facing; transliterated Jephunneh, Yephunneh</i>	masculine singular proper noun	Strong's #3312 BDB #819

Translation: ...for the tribe of Judah, Caleb ben Jephunneh;...

Caleb means *dog* and Jephunneh is Y^ephunneh (יֶפְנִנִּי) [pronounced *yef-oon-NEH*]. His name means *he will be prepared*. Strong's #3312 BDB #819.

You will notice that we skip over the tribe of Levi. They do not, generally speaking, take part in military operations. The next tribe is Judah, which will become the leading tribe of Israel. The man named here, Caleb, will become a top man in his generation. The others should have been, but Caleb was.

Numbers 13:6 ...for the tribe of Judah, Caleb ben Jephunneh;... (Kukis mostly literal translation)

Now you will notice by now that these are not the same men who were named earlier as tribal leaders in the four previous passages of Numbers where the leaders are named. This would possibly require them to be younger and stronger, possibly versed in other languages. The other heads of the tribes had a different function—to assist Moses in working with these tribes and alleviating the load that he was bearing.

Numbers 13:7			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Yis ^s âkâr (יִסְאָכָר) [pronounced <i>yis^s-saw-AWR</i>]	<i>he will bring a reward; there is recompense; transliterated Issachar, Yissakar</i>	masculine singular proper noun	Strong's #3485 BDB #441
Yig ^o âl (יִגְאֵל) [pronounced <i>yihg-AWL</i>]	<i>He redeems; avenger; transliterated Jigal, Igal, Igeal, Yigeal</i>	masculine singular proper noun	Strong's #3008 BDB #145
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant; transliterated, ben</i>	masculine singular construct	Strong's #1121 BDB #119
Yôwçêph (יוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph, Yoçeph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: ...for the tribe of Issachar, Igal ben Joseph;...

Igal is actually Yig^oâl (יִגְאֵל) [pronounced *yihg-AWL*] and the name means *avenger*. Strong's #3008 BDB #145. Joseph is actually Yôwçêph (יוֹצֵף) [pronounced *yoh-SAYF*] and his name means *an addition, the act of adding* as though a family had a large number of children and this was another child. Strong's #3130 BDB #415.

The next tribe of Issachar sends out a leader from among them, Igal son of Joseph.

Numbers 13:7 ...for the tribe of Issachar, Igal ben Joseph;... (Kukis mostly literal translation)

Numbers 13:8			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 13:8

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
ʿEphʿrayim (עִפְרָיִם) [pronounced <i>ef-RAH-yim</i>]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68
Hôwshêaʿ (עֲשׂוּהָ) [pronounced <i>hoh-SHAY-ahg</i>]	<i>deliverance, salvation</i> (Strong's #1954 BDB #448), is found only in Deuteronomy 32:44 Numbers 13:8, 16; transliterated <i>Hoshea, Joshua</i>	masculine proper noun	Strong's #1954 BDB #448
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant; transliterated, ben</i>	masculine singular construct	Strong's #1121 BDB #119
Nûwn (נוֹן) [pronounced <i>noon</i>]	<i>to propagate, to increase; posterity; fish; transliterated Nun</i>	masculine singular proper noun	Strong's #5126 BDB #630

Translation: ...for the tribe of Ephraim, Hoshea ben Nun;...

Your Bible may have *Joshua* here or, more likely, *Hosea*. The name is Hôwshêaʿ (עֲשׂוּהָ) [pronounced *hoh-SHAY-ahg*] and it means *deliverer*—it is the Hebrew equivalent of *Jesus*. Strong's #1954 BDB #448. Nun is actually Nûwn (נוֹן) [pronounced *noon*], and it means *to propagate by shoots, to resprout, to be perpetual*. This is not unlike the chip of the old block expression. Strong's #5126 BDB #630.

Even though the tribe of Levi is left out, there are twelve men sent out, because the tribe of Joseph became a double tribe (Ephraim and Manasseh). When it comes to military action, there are twelve tribes.

Hoshea ben Nun is actually Moses' right hand man. He has been Moses' right hand man for some time. He is prominently mentioned in Exodus as the lead general for all Israel (Exodus 17). He is Moses' right-hand man in Exodus 24:13 32:17 33:11. In fact, Moses apparently had a number of men who were from the previous generation and they were his assistants. Joshua is one of his prominent assistants (Numbers 11:28).

This is a dangerous mission. Joshua could have said, "Listen, I am your #1 assistant. You need to choose and send someone else." But Joshua did not do this. He knew that he is the next generation and that he is a leader. So he needed to go and examine the land being given them by God.

Numbers 13:8 ...for the tribe of Ephraim, Hoshea ben Nun;... (Kukis mostly literal translation)

Numbers 13:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641

Numbers 13:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Bin ^e yâmin (בִּינְיָמִן) [pronounced <i>bin-yaw-MIN</i>]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122
Pal ^e ṭîy (פַּלְטִי) [pronounced <i>pahl-TEE</i>]	<i>an escape, a deliverance</i> and is transliterated <i>Palti, Paltiy</i>	masculine proper noun	Strong's #6406 BDB #812
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i> ; transliterated, <i>ben</i>	masculine singular construct	Strong's #1121 BDB #119
Râphûw (רָפוּ) [pronounced <i>raw-FOO</i>]	<i>healed, cured</i> ; transliterated <i>Raphu,</i> <i>Rafu</i>	masculine singular proper noun	Strong's #7505 BDB #951 hapax legomenon

Translation: ...for the tribe of Benjamin, Palti ben Raphu;...

Palti is actually Pal^eṭîy (פַּלְטִי) [pronounced *pahl-TEE*] and it means *delivered*. Strong's #6406 BDB #812. Raphu is Râphûw (רָפוּ) [pronounced *raw-FOO*], and it means *cured*. Strong's #7505 BDB #951.

The first king of Israel will come out of the tribe of Benjamin. Palti's name means *escape, deliverance*; and his father's name means, *healed, cured*.

Numbers 13:9 ...for the tribe of Benjamin, Palti ben Raphu;... (Kukis mostly literal translation)

Numbers 13:10

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with</i> <i>reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch;</i> <i>tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Z ^e bûwlûn (זְבוּלוֹן) [pronounced <i>z^eb-oo-LOON</i>]	<i>exalted, honored</i> ; transliterated <i>Zebulun</i>	masculine singular proper noun	Strong's #2074 BDB #259
Gaddîyêl (גַּדְיָאֵל) [pronounced <i>gad-dee-ALE</i>]	<i>Ēl (God) is my fortune</i> and is transliterated <i>Gaddiel, Gaddiyel</i>	masculine singular proper noun	Strong's #1427 BDB #151 hapax legomenon
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i> ; transliterated, <i>ben</i>	masculine singular construct	Strong's #1121 BDB #119
Çôwdîy (סוּדִי) [pronounced <i>so-DEE</i>]	<i>acquaintance</i> ; transliterated, <i>Sodi,</i> <i>Cody, Çody</i>	masculine singular proper noun	Strong's #5476 BDB #691 hapax legomenon

Translation: ...for the tribe of Zebulun, Gaddiel ben Sodi;...

Gaddiel Gaddîyêl (גַּדִּיֵּאֵל) [pronounced *gad-dee-ALE*] and it means *fortune of God*. Strong's #1427 BDB #151. and Sodi is Çôwdîy (סוּדִי) [pronounced *so-DEE*] and it means *a confidant*. Strong's #5476 BDB #691.

For the son of slave, for a boy who would become a slave, his father gave him the name, *God is my fortune*.

Numbers 13:10 ...for the tribe of Zebulun, Gaddiel ben Sodi;... (Kukis mostly literal translation)

Numbers 13:11			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Yôwçêph (יוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph, Yoçeph</i>	proper masculine noun	Strong's #3130 BDB #415
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
M ^e nashsheh (מְנַשֶּׁה) [pronounced <i>mehn-ahsh-SHEH</i>]	<i>causing to forget; transliterated Manasseh, Menashsheh</i>	masculine singular proper noun	Strong's #4519 BDB #586
Gaddîy (גַּדִּי) [pronounced <i>gad-DEE</i>]	<i>my fortune and is transliterated Gaddi, Gaddy, Gaddiy</i>	masculine singular proper noun	Strong's #1426 BDB #151 hapax legomenon
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant; transliterated, ben</i>	masculine singular construct	Strong's #1121 BDB #119
Çûwçîy (סוּסִי) [pronounced <i>soo-SEE</i>]	<i>my horse, horse-like; transliterated, Susi, Çuçiy</i>	masculine singular proper noun	Strong's #5485 BDB #692 hapax legomenon

Translation: ...for the tribe Joseph, for the tribe of Manasseh, Gaddi ben Susi;...

Gaddi it is Gaddîy (גַּדִּי) [pronounced *gad-DEE*] and it means *very fortunate*. Strong's #1426 BDB #151. Susi is actually Çûwçîy (סוּסִי) [pronounced *soo-SEE*], and it means *horse-like*. Strong's #5485 BDB #692. As you will recall, it was the tribe of Joseph which received the double portion; so it became two half-tribes.

We are reminded that Manasseh is the other half of the tribe of Joseph. Gaddi means, *my fortune*.

Numbers 13:11 ...for the tribe Joseph, for the tribe of Manasseh, Gaddi ben Susi;... (Kukis mostly literal translation)

Numbers 13:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Dân (דָּן) [pronounced <i>dawn</i>]	<i>judge</i> and is transliterated <i>Dan</i>	masculine proper noun	Strong's #1835 BDB #192
ʿAmmîyʿêl (אֲמִיִּיעֵל) [pronounced <i>gahm-mee-ALE</i>]	<i>one of the family of God; transliterated Ammiel, Ammiyel</i>	masculine singular proper noun	Strong's #5988 BDB #770
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant; transliterated, ben</i>	masculine singular construct	Strong's #1121 BDB #119
G ^e maliy (גִּמְלִי) [pronounced <i>ghem-al-LEE</i>]	<i>camel driver; transliterated, Gemalli, Gemalliy, Gemally</i>	masculine singular, proper noun	Strong's #1582 BDB #168 hapax legomenon

Translation: ...for the tribe of Dan, Ammiel ben Gemalli;...

ʿAmmîyʿêl (אֲמִיִּיעֵל) [pronounced *gahm-mee-ALE*] means *people of God*. Strong's #5988 BDB #770. G^emaliy (גִּמְלִי) [pronounced *ghem-al-LEE*] means *camel-driver*. Strong's #1582 BDB #168. Notice how many of their names were related to animals. It must have been a phase people were going through (as, in some contemporary generations, where some name every child with a name that begins with j).

From the tribe of Dan, Ammiel was sent. His name means, *one of the family of God*.

Numbers 13:12 ...for the tribe of Dan, Ammiel ben Gemalli;... (Kukis mostly literal translation)

Numbers 13:13

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
ʾĀshêr (אֲשֶׁר) [pronounced <i>aw-SHARE</i>]	<i>happiness; transliterated Asher</i>	masculine singular proper noun	Strong's #836 BDB #81
Çethûwr (סֶתוּר) [pronounced <i>seth-OOR</i>]	<i>hidden; transliterated, Sethur, Çethur</i>	masculine singular proper noun:	Strong's #5639 BDB #712 hapax legomenon
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant; transliterated, ben</i>	masculine singular construct	Strong's #1121 BDB #119

Numbers 13:13

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Mîykâ'êl (מִיכָאֵל) [pronounced mee-kaw-ALE]	<i>who is like God?; transliterated Michael, Miykael</i>	masculine singular proper noun	Strong's #4317 BDB #568

Translation: ...for the tribe of Asher, Sethur ben Michael;...

Çethûwr (סֶתוּר) [pronounced seth-OOR] means *hidden*. Strong's #5639 BDB #712. Mîykâ'êl (מִיכָאֵל) [pronounced mee-kaw-ALE] means *who is like God*. Strong's #4317 BDB #568.

From the tribe of Asher, Sethur is sent. His name means, *hidden*.

Numbers 13:13 ...for the tribe of Asher, Sethur ben Michael;... (Kukis mostly literal translation)

Numbers 13:14

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
matteh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Naph ^e tâlîy (נַפְתָּלִי) [pronounced nahf ^e -taw-EE]	<i>wrestling; possibly cord, thread; twisted; transliterated Naphtali</i>	masculine singular proper noun	Strong's #5321 BDB #836
Nach ^e bîy (נַחֲבִי) [pronounced nakh-BEE]	<i>hidden, occult; transliterated Nahbi, Nachbi, Nachbiy</i>	masculine singular proper noun	Strong's #5147 BDB #286 hapax legomenon
bên (בן) [pronounced bane]	<i>son, descendant; transliterated, ben</i>	masculine singular construct	Strong's #1121 BDB #119
Voph ^e sîy (וּפְסִי) [pronounced vof-SEE]	<i>additional, rich; transliterated Vophsi, Vofsi, Vophsiy</i>	masculine singular proper noun	Strong's #2058 BDB #255 hapax legomenon

Translation: ...for the tribe of Naphtali, Nahbi ben Vophsi;...

Nach^ebîy (נַחֲבִי) [pronounced nakh-BEE] means *occult*. Strong's #5147 BDB #286. Voph^esîy (וּפְסִי) [pronounced vof-SEE] means *additional*. Strong's #2058 BDB #255.

From the tribe of Naphtali, Nahbi was sent. His name means, *hidden, occult*.

Numbers 13:14 ...for the tribe of Naphtali, Nahbi ben Vophsi;... (Kukis mostly literal translation)

Numbers 13:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
matteh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Gâd (גַּד) [pronounced <i>gawd</i>]	<i>invader; troop; fortune; transliterated Gad</i>	masculine proper noun	Strong's #1410 BDB #151
G ^e uw'êl (גְּאוּאֵל) [pronounced <i>gheh-oo-ALE</i>]	<i>mighty of El; transliterated Geuel</i>	masculine singular proper noun	Strong's #1345 BDB #145 hapax legomenon
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant; transliterated, ben</i>	masculine singular construct	Strong's #1121 BDB #119
Mâkîy (מָכִי) [pronounced <i>maw-KEE</i>]	<i>pinning away; decrease; transliterated, Maki, Makiy, Maky</i>	masculine singular proper noun	Strong's #4352 BDB #568 hapax legomenon

Translation: ...and for the tribe of Gad, Geuel ben Machi.

G^euw'êl (גְּאוּאֵל) [pronounced *gheh-oo-ALE*] means *majesty of God*. Strong's #1345 BDB #145. Mâkîy (מָכִי) [pronounced *maw-KEE*] means *pinning*. Strong's #4352 BDB #568.

Finally, from the tribe of Gad, Geuel was sent. His name means, *mighty of God*.

Numbers 13:15 ...and for the tribe of Gad, Geuel ben Machi. (Kukis mostly literal translation)

Numbers 13:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027
'ânâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; 'îyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers; some of the men</i>	masculine plural noun with the definite article	Strong's #376 BDB #35
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Numbers 13:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
tûwr (וַיִּוָּר) [pronounced tooor]	<i>to spy, to search out, to explore; to go about</i>	Qal infinitive construct	Strong's #8446 BDB #1064
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: These [are] the names of the men who Moses sent to search out the land.

This was a list of all the men that Moses would send out to spy out the land.

Numbers 13:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
Hôwshêa' (הוֹשִׁיעַ) [pronounced hoh-SHAY-ahg]	<i>deliverance, salvation (Strong's #1954 BDB #448), is found only in Deuteronomy 32:44 Numbers 13:8, 16; transliterated Hoshea, Joshua</i>	masculine proper noun	Strong's #1954 BDB #448

Numbers 13:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bên (בן) [pronounced bane]	son, descendant; transliterated, <i>ben</i>	masculine singular construct	Strong's #1121 BDB #119
Nûwn (וון) [pronounced noon]	to propagate, to increase; posterity; fish; transliterated <i>Nun</i>	masculine singular proper noun	Strong's #5126 BDB #630
Y ^e hōwshûa' (עֹשׂוּהָ) [pronounced y ^e hoh-SHOO-ahg]	whose salvation [deliverance] is Y ^e howah or Y ^e howah is salvation; transliterated <i>Joshua, Jehoshua, Yehoshua</i> or <i>Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221

Translation: Also, Moses calls Hoshea ben Nun, Joshua. (Kukis mostly literal translation)

Hōwshêa' (עֹשׂוּהָ) [pronounced hoh-SHAY-ahg] means *deliverer*. Strong's #1954 BDB #448. Y^ehōwshûa' (עֹשׂוּהָ) [pronounced y^ehoh-SHOO-ahg] means *Yahweh delivered*. Strong's #3091 BDB #221.

So that there is no confusion, Moses points out that Joshua's original name was Hoshea.

Numbers 13:16 These [are] the names of the men who Moses sent to search out the land. Also, Moses calls Hoshea ben Nun, Joshua. (Kukis mostly literal translation)

So, although you do not realize it, in your English Bibles, up until this time, *Joshua* wasn't *Joshua* but *Hosea* (or *Hoshea*) [these are our common English transliterations, which are obviously pretty far off]; and now he is called *Joshua* which still isn't really *Joshua*, but *yeh-ho-SHU-ah*. Now the actual difference is in meaning, of course. *Hosea* means *salvation* or *deliverance*; and *Joshua* means *Yahweh saves [or, delivers]*. *Joshua* has been named earlier in Scripture as *Joshua* rather than as *Hosea* (I have chosen to stay with the Anglicized versions of these names) in Exodus 17:9 and 24:13. We have the exact same sentence structure as Genesis 1:5, 8, 10. This means either (1) Moses did not write much of this information down in its final form until after Numbers 13, when the Jews spent 38 years wandering in the desert; by then it would have been much more natural to refer to *Hosea* as *Joshua*; (2) that he or someone else went back and changed Exodus 17:9 and 24:13 (which I doubt); or (3) this is when Moses began to publically call for *Hosea* with the name *Joshua*. I tend to go with the first explanation, allowing Moses notes to write down the laws of God and then, during the 38 years of wandering, to record all this information in its final form, however not necessarily always in chronological order.

This dinking around with the names made me think; there are a lot of disagreements as to the correct pronunciation of God's name in the Old Testament. This verse will actually help us here. See **the Doctrine of the Pronunciation of God's Name**. ([HTML](#)) ([PDF](#)) ([WPD](#)).

Numbers 13:3–16 And so Moses sends them from the wilderness of Paran according to the command of Y^ehowah, all of them (tough) men. They [are] leaders of the sons of Israel. These [are] their names: for the tribe of Reuben, Shammua ben Zaccur; for the tribe of Simeon, Shaphat ben Hori; for the tribe of Judah, Caleb ben Jephunneh; for the tribe of Issachar, Igal ben Joseph; for the tribe of Ephraim, Hoshea ben Nun; for the tribe of Benjamin, Palti ben Raphu; for the tribe of Zebulun, Gaddiel ben Sodi; for the tribe Joseph, for the tribe of Manasseh, Gaddi ben Susi; for the tribe of Dan, Ammiel ben Gemalli; for the tribe of Asher, Sethur ben Michael; for the tribe of Naphtali, Nahbi ben Vophsi; and for the tribe of Gad, Geuel ben Machi. These [are] the names of the men who Moses sent to search out the land. Also, Moses calls Hoshea ben Nun, Joshua. (Kukis mostly literal translation)

Numbers 13:3–16 And so Moses sends them from the wilderness of Paran according to the command of Jehovah, all of them being tough men. They are leaders of the sons of Israel. Their names are: for the tribe of

Reuben, Shammua the son of Zaccur; for the tribe of Simeon, Shaphat the son of Hori; for the tribe of Judah, Caleb the son of Jephunneh; for the tribe of Issachar, Igal the son of Joseph; for the tribe of Ephraim, Hoshea the son of Nun; for the tribe of Benjamin, Palti the son of Raphu; for the tribe of Zebulun, Gaddiel the son of Sodi; for the tribe Joseph, for the tribe of Manasseh, Gaddi the son of Susi; for the tribe of Dan, Ammiel the son of Gemalli; for the tribe of Asher, Sethur the son of Michael; for the tribe of Naphtali, Nahbi the son of Vophsi; and for the tribe of Gad, Geuel the son of Machi. These are the names of the men who Moses sent to search out the land. Also, Moses calls Hoshea the son of Nun, Joshua. (Kukis paraphrase)

And so send them, Moses, to spy a land of Canaan; and so he says unto them, "Go up here, in the Negev, and so you (all) have gone up the hill and you (all) have seen the land, what she [is] and the people, the one staying upon her, if strong he [is or] if slack; if a few he [is or] if many. And what the land he is inhabiting in her, if good she [is], if bad. And what cities that he is inhabiting in them, if in encampments, if in strongholds. And what the land, if fertile she [is], if lean, if being in her a tree, if nothing. And take courage, and you (all) have taken from fruit of the land." And the days, days of firstfruits of grapes.

Numbers
13:17–20

And so Moses sent them to spy out the land of Canaan. And so he says unto them, "Go up here in the Negev, and you (all) will go up into the hill country and you have (all) seen the land, what it [is like] and [you have seen] the people, those living on it, if they [are] strong [or] if [they are] weak; whether they [are] few or many. And what [about] the land they are living on, if it [is] good or bad. And what [about] the cities they are inhabiting, whether [they are] in encampments or in fortified cities. And what [about] the land, if it [is] fertile or barren, whether there are forests in it or nothing. And be strong (and courageous), and you will take produce from the land." Now the time [was] the time of the first crop of grapes.

Moses gathers up these twelve men and he sends them into Canaan to search out the land. He says to them, "You are going to go up here, through the Negev, and then you will move up to the hill country, which is here. You are going to examine the land and the people living in the land. Are these people weak or strong? Are there many of them or only a few? And what about the land? Is it good or bad? Also check out the cities. Are they massive encampments or are they well-fortified cities? Is the land barren or fertile? What sort of cultivation of the land is taking place there? Are there forests, barren ground, what is the topology? Be strong and courageous as you travel through the land. Also, when you return, bring back some of the produce of the land." This was the time that the grape are ripening.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And so send them, Moses, to spy a land of Canaan; and so he says unto them, "Go up here, in the Negev, and so you (all) have gone up the hill and you (all) have seen the land, what she [is] and the people, the one staying upon her, if strong he [is or] if slack; if a few he [is or] if many. And what the land he is inhabiting in her, if good she [is], if bad. And what cities that he is inhabiting in them, if in encampments, if in strongholds. And what the land, if fertile she [is], if lean, if being in her a tree, if nothing. And take courage, and you (all) have taken from fruit of the land." And the days, days of firstfruits of grapes.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Moses sent them to view the land of Chanaan, and said to them: Go you up by the south side. And when you shall come to the mountains, View the land, of what sort it is, and the people that are the inhabitants thereof, whether they be strong or weak: few in number or many: The land itself, whether it be good or bad: what manner of cities, walled or without walls: The ground, fat or barren, woody or without trees. Be of good courage, and bring us of the fruits of the land. Now it was the time when the firstripe grapes are fit to be eaten.
Aramaic ESV of Peshitta	Mosha sent them to spy out the land of Canaan, and said to them, "Go up this way by the South, and go up into the hill country: and see the land, what it is; and the people who dwell therein, whether they are strong or weak, whether they are few or many; and what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds; and what the land is, whether it is fat or lean, whether there is wood therein, or not. Be of good courage, and bring of the fruit of the land. Now the time was the time of the first-ripe grapes."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this [way] southward, and go up into the mountain: And see the land, what it [is]; and the people that dwelleth therein, whether they [be] strong or weak, few or many; And what the land [is] that they dwell in, whether it [be] good or bad; and what cities [they be] that they dwell in, whether in tents, or in strong holds; And what the land [is], whether it [be] fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time [was] the time of the firstripe grapes.
Updated Brenton (Greek)	And Moses sent them to spy out the land of Canaan, and said to them, Go up by this wilderness; and you shall go up to the mountain, and you shall see the land, what it is, and the people that dwell on it, whether it is strong or weak, or whether they are few or many. And what the land is on which they dwell, whether it is good or bad; and what the cities are in which these dwell in, whether they dwell in walled or unwalled cities. And what the land is, whether rich or poor; whether there are trees in it or not, and you shall persevere and take of the fruits of the land; and the days were the days of spring, the forerunners of the grape.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So Moses sent them to have a look at the land of Canaan, and said to them, Go up into the South and into the hill-country; And see what the land is like; and if the people living in it are strong or feeble, small or great in number; And what sort of land they are living in, if it is good or bad; and what their living-places are, tent-circles or walled towns;
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And if the land is fertile or poor, and if there is wood in it or not. And be of good heart, and come back with some of the produce of the land. Now it was the time when the first grapes were ready.

Easy English

Easy-to-Read Version—2008

.
When Moses was sending them out to explore Canaan, he said, "Go through the Negev and then into the hill country. See what the land looks like. Learn about the people who live there. Are they strong or are they weak? Are they few or are they many? Learn about the land that they live in. Is it good land or bad land? What kind of towns do they live in? Do the towns have walls protecting them? Are the towns strongly defended? And learn other things about the land. Is the soil good for growing things, or is it poor soil? Are there trees on the land? Try to bring back some of the fruit from that land." (This was during the time when the first grapes should be ripe.)

God's Word™

When Moses sent them to explore Canaan, he told them, "Go through the Negev and then into the mountain region. See what the land is like and whether the people living there are strong or weak, few or many. Is the land they live in good or bad? Do their cities have walls around them or not? Is the soil rich or poor? Does the land have trees or not? Do your best to bring back some fruit from the land." (It was the season when grapes were beginning to ripen.)

Good News Bible (TEV)

When Moses sent them out, he said to them, "Go north from here into the southern part of the land of Canaan and then on into the hill country. Find out what kind of country it is, how many people live there, and how strong they are. Find out whether the land is good or bad and whether the people live in open towns or in fortified cities. Find out whether the soil is fertile and whether the land is wooded. And be sure to bring back some of the fruit that grows there." (It was the season when grapes were beginning to ripen.)

The Message

Names of God Bible

NIRV

New Simplified Bible

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. .
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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Contemporary English V.

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Before Moses sent them into Canaan, he said: After you go through the Southern Desert of Canaan, continue north into the hill country and find out what those regions are like. Be sure to remember how many people live there, how strong they are, and if they live in open towns or walled cities. See if the land is good for growing crops and find out what kinds of trees grow there. It's time for grapes to ripen, so try to bring back some of the fruit that grows there.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

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. .
. .
Before Moses sent them to explore Canaan, he said to them, "Go through the southern Judean wilderness, and then go north into the hill country. See what the land is like. See if the people who live there are strong or weak. See if there are many people or only a few people. Find out what kind of land they live in. Is it good or bad? Find out about the towns in which they live. Do they have walls around them or not? Find out about the soil. Is it fertile or not? Find out if there are trees there. Try to bring back some of the fruit that grows in that land." He said that because it was the beginning of the time to harvest grapes.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible . unproductive
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible

And Moses sent them on the go to gain the land of Canaan, and said to them,
 Go up this way by the Negev, and go up into the hills;

And see the land, what it is, and the people who dwell there, strong, weak,
 few, or many;

And what the land is, in which they dwell, whether good or bad; and what the
 cities are in which they dwell, whether in tents or in fortifications;

And what the land is, whether robust or lean, whether there are trees there or
 not. Seize strength, and take of the fruit of the land - the day, the day of the firstripe
 grapes.

International Standard V .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text

Moses sent them to examine the land of Canaan. He said to them, "Approach from
 the Negev and go up into the hill country. Examine the land to see what it is like.
 Observe the people who live there, whether they are strong or weak, and whether
 they are few or many. See what the land is like where they live. Is it good or bad?
 What cities are there? Are they like camps, or are they fortified cities? See what the
 land is like, whether it is good for growing crops or not, and whether there are trees
 there or not. Be brave and bring back samples of the land's produce." Now the time
 was the season for the first ripe grapes.

Urim-Thummim Version

Moses sent them to spy out the land of Canaan and said to them, take this direction
 southward and go up into the hill country of Negev. And inspect the land, what its
 like and the people that live there whether they are strong or weak, few or
 numerous. And what is the land like that they live in, whether its good or bad, and
 what cities there are that they reside in, whether in tents or in fortified cities. And
 what the land is like, whether it is fat or lean, and whether there are wooded forests
 or not. And be of good courage and bring back of the fruits of the land. Now the
 time was the season for the first-fruit harvest of grapes.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) So Moses sent them to explore the land of Canaan and said to them, "Go up by the
 south and then into the hill country and see what the land is like, whether the people
 there are strong or weak, many or few. See also whether the land they live in is
 good or barren. See what their cities are like, if they are open camps or fortresses.
 See if the soil is fertile or poor, if the land is wooded or not. Be courageous and take
 some of the fruit of the land." It was the season for early grapes.

New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Eth Cepher Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures—2009 .

And Mosheh sent them to spy out the land of Kena'an, and said to them, "Go up here into the South, and go up to the mountains, and see what the land is like, and the people who dwell in it, whether strong or weak, whether few or many, and whether the land they dwell in is good or evil, whether the cities they inhabit are in camps or strongholds, and whether the land is rich or poor, and whether there are forests there or not. And you shall be strong, and bring some of the fruit of the land." Now the time was the season of the first-fruits of grapes.

Tree of Life Version

As he sent them to explore the land of Canaan, he said to them, "Go up there through the Negev, then go up into the hill country. See what the land is like and the people living there, whether they might be strong or weak, few or many. In what kind of land are they living? Is it good or bad? Also, what about the cities in which they are living? Are they unwalled or do they have fortifications? How is the soil—fertile or poor? Are there trees on it or not? Do your best to bring back some of the fruit of the land." (It was the season for the first ripe grapes.)

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND MOSES SENT THEM TO SPY OUT THE LAND OF CANAAN, AND SAID TO THEM, GO UP BY THIS DESERT; AND YOU SHALL GO UP TO THE MOUNTAIN, AND YOU SHALL SEE THE LAND, WHAT IT IS, AND THE PEOPLE THAT DWELLS ON IT, WHETHER IT IS STRONG OR WEAK, OR WHETHER THEY ARE FEW OR MANY.

AND WHAT THE LAND IS ON WHICH THEY DWELL, WHETHER IT IS GOOD OR BAD; AND WHAT THE CITIES ARE WHEREIN THESE DWELL, WHETHER THEY DWELL IN WALLED CITIES OR UNWALLED.

AND WHAT THE LAND IS, WHETHER RICH OR POOR; WHETHER THERE ARE TREES IN IT OR NOT: AND YOU SHALL PERSEVERE AND TAKE OF THE FRUITS OF THE LAND: AND THE DAYS WERE THE DAYS OF SPRING, THE TIME OF FIRST OF THE GRAPE. Vv. 18–21 in the AOB.

Awful Scroll Bible

As Moses was to send them out to spy out the solid grounds of Canaan, even was he to say: You were to go up from the south, and are to have gone up the mountains.

Surely are you to have considered the solid grounds, and the people dwelling there. Are they strong or abject, also are they few or many?

The solid grounds they are dwelling on, are they good or bad; and the cities they are dwelling in, are they camps or fortified; and the solid grounds, are they fat or lean, persist there woods? Indeed you are to have made yourselves strong, and taken back of the fruits of those solid grounds. (Those days are the days of the first fruit of the grapes.)

Concordant Literal Version

Moses sent them to explore the land of Canaan and said to them: Go up this way into the Negev; then you will go up the hill-country and see the land, what it is, and

the people dwelling in it, whether they are courageous or slack, whether they are few or many. And what about the land in which they are dwelling, whether it is good or bad. And what about the cities in which they are dwelling, whether in encampments or in fortresses. And what about the land, whether it is fertile or lean, whether there are trees in it or not. Encourage yourselves and take some of the fruit of the land. (Now those days were the days of the firstfruits of grapes.

exeGesés companion Bible

...and Mosheh sends them
to explore the land of Kenaan
and says to them,
Ascend this way southward
and ascend into the mountain:
and see what the land is;
and the people who settle therein,
whether strong or weak, few or many;
and what is the land they settle in,
whether good or evil;
and what are the cities they settle in,
whether in camps, or in fortresses;
and what is the land,
whether fat or emaciated,
whether or not there is timber therein:
and prevail and take of the fruit of the land:
the time is the days of the firstlings grapes.

Orthodox Jewish Bible

And Moshe sent them to spy out Eretz Kena'an, and said unto them, Get you up to the Negev, and go up into the mountain;
And see the land, what it is like, and the people that dwelleth therein, whether they be strong or weak, few or many;
And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds;
And what the land is, whether it be fertile or barren, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V

Moses Issues Orders to the Explorers

Moses renamed Nun's son Hoshea to Joshua.

Then he [Lit. Moses] sent them out to explore the land of Canaan. He instructed them, "Go up from here through the Negev, [i.e. the southern regions of the Sinai peninsula; cf. Josh 10:40] then ascend to the hill country.

See what the land is like. Observe whether the people who live there are strong or weak, or whether they're few or numerous.

Look to see whether the land where they live is good or bad, and whether the cities in which they live are merely tents or if they're fortified.

Examine the farmland, [Lit. land] whether it's fertile or barren, and see if there are fruit-bearing trees in it or not. Be very courageous, and bring back some samples of the fruit of the land." Vv. 13:16b–20a in the ISV.

Kretzmann's Commentary

Lexham English Bible

Moses sent them to explore the land of Canaan, and he said to them, "Go up *like* this to the Negev, [An arid region south of the Judean hills] and go up into the hill country, and you will see what the land is *like* and if the people who inhabit it *are* strong or

weak, or whether they are few or many, and whether the land that they are inhabiting is good or bad, and whether the cities they *are* inhabiting are camps or fortifications, and whether the land *is* fertile or lean, and whether there are trees on it or not. You will show yourself courageous, and you will take some of the fruit of the land." It was the time of first ripe grapes.

Syndein/Thieme
The Voice

Bible Translations with Many Footnotes:

The Complete Tanach
The Geneva Bible
Kaplan Translation

When Moses sent [the men] to explore the Canaanite territory, he said to them, 'Head north to the Negev, and then continue north to the hill country. See what kind of land it is. Are the people who live there strong or weak, few or many? Is the inhabited area good or bad? Are the cities where they live open or fortified? Is the soil rich or weak? Does [the land] have trees or not? Make a special effort to bring [back] some of the land's fruits.' It was the season when the first grapes begin to ripen.

Head north

Literally, 'go up.' See note on Genesis 12:10.

Negev

'Drylands' to the south of the Holy Land.

It was *the*...

According to tradition, it was 29 Sivan (Targum Yonathan; Taanith 29a; Seder Olam Rabbah 8). This was the early summer.

NET Bible®
New American Bible (2011)
New Catholic Bible
Rotherham's *Emphasized B.*

So Moses sent them, to spy out the land of Canaan,—and said unto them—
Go up, here, in the South,
Yea ye shall go up the mountain;
And shall see the land, what it is,—
And the people that dwell thereupon.^k
Whether they are ||strong|| or |weak|,
Whether they are ||few|| or |many|;
And what ||the land|| is, wherein they dwell,
Whether it is ||good|| or |bad|,—
And the cities within which they dwell,
Whether in camps, or in strongholds;
And what the land is,
Whether ||fat|| or |lean|,
Whether there is' timber therein, or is not',
Then shall ye pluck up courage, and take of the fruit of the land.^a

^kR.V. "therein": but "thereon" is right if "land" just above be taken as="soil."

^aWhich would, of course, be an act of daring, requiring "courage."

Updated ASV
Updated ASV

And Moses sent them to spy out the land of Canaan, and said to them, "Go up this way by the Negev,[62] and go up into the hill-country: and see what the land is, and whether the people who dwell in it are strong or weak, whether they are few or many, and whether the land that they are dwelling in is good or bad, and whether the cities that they dwell in are camps or strongholds, and find out whether the land is fat[63] or lean[64] and whether there are trees in it or not. And be of good

courageous and bring some of the fruitage of the land.” Now it was the season of the first ripe grapes.

[62] Or *the south*. That is, the southern part of the Promised Land. The Negev was an arid region in the southern part of Palestine, and its name came to mean south.

[63] That is, *rich*

[64] That is, *poor*

Literal, almost word-for-word, renderings:

A Faithful Version
C. Thomson Updated OT
Charles Thomson OT

. southward

.
And upon sending them to view the land of Chanaan, Moses said to them, Having gone up through this wilderness, you shall go up to the mountain, and view the land, of what sort it is; and the people who are settled in it, whether they be strong or weak; whether few or many; and what sort of a country it is in which they are settled, whether it is good or bad; and what sort of cities they inhabit, whether they dwell in cities with walls, or without walls; and what the quality of the soil is, whether rich or poor; and whether there are trees there, or not. And having made a strict examination, you will bring with you some of the fruits of the land: (for their days, it being then the spring season, would reach to the time of the first ripe grapes.)

Context Group Version
English Standard Version
Green's Literal Translation

.
. And Moses sent them to spy out the land of Canaan, and said to them, You go up this way into the Negeb, and go up into the hills; and you shall see the land, what it is, and the people who are living on it, whether it is strong or feeble; whether it is few or many; and what the land is in which they live, whether good or bad; and what are the cities in which they live, whether in camps or in fortresses; and what the land is, whether it is fat or lean; whether wood is in it or not. And you shall make yourselves strong and shall take of the fruit of the land. And it was the days of the firstripe grapes.

Legacy Standard Bible
Literal Standard Version
Modern English Version
Modern Literal Version 2020

.
. And Moses sent them to spy out the land of Canaan and said to them, Send them this way by the South and go up into the hill-country. And see the land, what it is and the people who dwell in it, whether they are strong or weak, whether they are few or many, and what the land is that they dwell in, whether it is good or bad and what are the cities in which they dwell, whether in camps, or in strongholds, and what the land is, whether it is fat or lean, whether wood is in it, or not. And you* be of good courage and bring of the fruit of the land. Now the time was the time of the first-ripe grapes.

New American Standard B.
New European Version
New King James Version
Niobi Study Bible
Owen's Translation
Revised Mechanical Trans.

.
. ...and Mosheh sent them to scout the land of Kena'an, and he said to them, go up there in the south, and you will go up the hill, and you will see the land, what she is, and the people settling upon her, is he forceful or frail, is he small amount or if abundant, and what the land is, which he is settling in, is she functional or if dysfunctional, and what are the cities which he is settling in, in camps or if in fortifications[901], and what the land is, is she fat or if lean, are there trees in her or if without, and strengthen yourself, and you will take from the produce of the land, and the days are the days of the first-fruits of the grapes,...

901. Probably meaning “walls” as in “walled cities” in contrast to just camps.

Updated Bible Version 2.17 .
 A Voice in the Wilderness . forests
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:

17–20

Numbers 13:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
This is the fifth time this verb is used in this chapter.			
'êth (אֶת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
tûwr (וַיִּסְתַּד) [pronounced <i>toor</i>]	<i>to spy, to search out, to explore; to go about</i>	Qal infinitive construct	Strong's #8446 BDB #1064
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
K ^e na'an (כְּנָעַן) [pronounced <i>k^eNAH-ġahn</i>]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

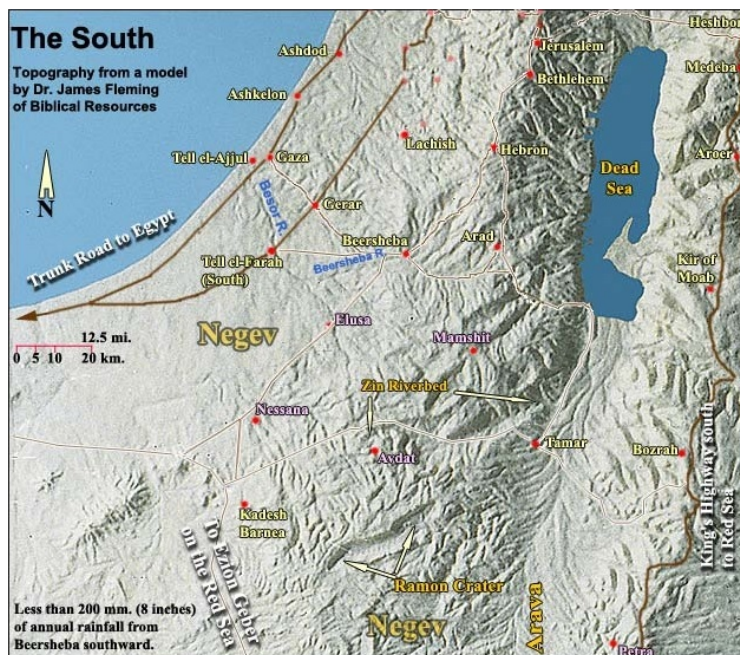
Translation: And so Moses sent them to spy out the land of Canaan.

Moses has received training for all of this over forty years ago. He has possibly never led a campaign before, but he was prepared to go to war, as a part of his training to become pharaoh of Egypt.

Moses already knows a lot about the lands around Egypt, the people who inhabit these lands, and general facts necessary to lead a campaign against them. However, what Moses knows is at least forty years old.

Sending men out to search out the land would be the first step for any aggressive action.

Numbers 13:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
'âlâh (אָלָה) [pronounced ġaw-LAWH]	<i>go up, ascend, come up, rise, to climb</i>	2 nd person masculine plural, Qal imperative	Strong's #5927 BDB #748
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another (sometimes the verb to be is implied)</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Negeb (נֶגֶב) [pronounced ne-GHE ^B V]	<i>south, south-country; southern portion of Judah, southern district of Palestine; often transliterated Negev or Negeb</i>	masculine singular noun with the definite article	Strong's #5045 BDB #616



Translation: And so he says unto them, “Go up here in the Negev,...

It sounds as though Moses has drawn a map and is pointing out on the map their direction and speaking at the same time. It is the word *zeh* (זֶה) [pronounced *zeh*] which means *this* or *here* which suggests that to us. Strong's #2088, 2090 (& 2063) BDB #260. Either that or they are standing before the mountains and the valley and Moses is pointing toward the Negev^v.

South or Negev is the word *Negeb* (נֶגֶב) [pronounced *ne-GHE^BV*] is a very well defined portion of Israel and, in this case, is best translated *south-country*. The word originally meant *south* (Genesis 13:14) and became the general designation for this portion of the promised land (Genesis 12:9 13:1, 3 20:1). This land extended northward from Kadesh almost to Hebron, with the Dead Sea and the Mediterranean bordering it on the east and west. Strong's #5045

BDB #616.

Moses tells them to go up into Canaan at the Negev, which is the southern border of Canaan, between the southern tip of the Dead Sea and the north east bend in the Mediterranean Sea.

Negev (a map); from [Word Press](#); accessed April 24, 2025.

Sinai and the two gulfs are all south of here and off this map entirely. Moses and the Israelites have moved up into the Negev (or they are right below it). The spies are to go into Canaan, which is the western portion of this map. The water to the left is the Mediterranean Sea; the sea to the right is the Dead Sea; and in between is the land of Canaan. The spies are going to go into this land and check it out.

This is a relief map, which means that you can tell the higher and lower places in the land based upon the way the map is drawn. You will notice that all around the Dead Sea there are mountains. Those mountains west of the Dead Sea are known as the hill country of Judah (or Judæa).

Numbers 13:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âlâh (אָלָה) [pronounced <i>ġaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	2 nd person masculine plural, Qal perfect	Strong's #5927 BDB #748
’êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Numbers 13:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

Translation: ...and you (all) will go up into the hill country...

The word translated mountains is a word which came to refer to a range of hills and mountains in the southern and central portion of Canaan, which area falls within the inheritance of Judah and Ephraim, primarily. These mountains begin south of Hebron and extend northward toward the plain of Jezreel, and looping northwest to the sea at Mount Carmel. Often common terms are used by inhabitants to refer to a specific area. The Jews referred to the land of Canaan as simply *the land*. Some nationalities (I have forgotten which) referred to themselves as simply *the people*. Most of my friends called my Uncle Bill *Uncle Bill*.

Moses tells his spies that they will go up through the hill country. That should provide cover for them to travel through there, but remain undetected.

God did not have to describe to Moses where everything is. Moses knows where the Negev is, where Canaan is, where the hill country is. This is a part of his training.

So many people have questioned, *why did it take Moses so long to travel from Egypt to Sinai to the land of Canaan? Why did this take forty years?* And there are memes and cartoons about this on the internet (I have reproduced some of them). However, the book of Numbers tells us the whole story. It is not much more than a year later, and here is Moses with his spies, and they are going into Canaan. Moses is not wasting any time. He is here; all the people are here. He is ready to lead them into Canaan to conquer it. However, what he needs first is, is intelligence. Everything that he knows is from forty years ago. Moses needs up-to-date information to formulate a plan to go into Canaan, to take it.

And this point, Moses is ready to move forward. He has been prepared to do this and he is not the least bit hesitant.

Numbers 13:17 *And so Moses sent them to spy out the land of Canaan. And so he says unto them, "Go up here in the Negev, and you (all) will go up into the hill country..."* (Kukis mostly literal translation)

The Jews are probably at the foot of the hill country of Judea, at the southernmost portion of Judah, perhaps in Kadesh Barnea. The spies are entering into the southern portion of Judah, through the desert, and then return by way of the mountains, which would provide them cover. There were just twelve of them, so it would be easy to remain surreptitious.

Numbers 13:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>	2 nd person masculine plural, Qal perfect	Strong's #7200 BDB #906

Numbers 13:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and you have (all) seen the land,...

"You're going to walk through the land and take careful note of everything that you see."

Numbers 13:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
hîy' (הִיא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
yâshab (בָּשָׁב) [pronounced yaw-SHAHBV]	<i>the one inhabiting, the one staying, the one dwelling in, the inhabitant of, the dweller of, the one sitting [here]</i>	masculine singular, Qal active participle with the definite article	Strong's #3427 BDB #442
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752

Translation: ...what it [is like] and [you have seen] the people, those living on it,...

"We need to know what the land is like and what the people are like who live there." After all, their next step is to organize an army and move into the land, to take it militarily.

Numbers 13:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hă (ה) [pronounced <i>heh</i>]	<i>if, whether [or not]</i>	usually an interrogative particle; but can be used after verbs like <i>seeing</i> to act as an indirect interrogation	Strong's #none BDB #209
châzâq (חַזַּק) [pronounced <i>khaw-ZAWK</i>]	<i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>	feminine singular adjective	Strong's #2389 BDB #305
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
hă (ה) [pronounced <i>heh</i>]	<i>if, whether [or not]</i>	usually an interrogative particle; but can be used after verbs like <i>seeing</i> to act as an indirect interrogation	Strong's #none BDB #209
râpheh (רַפֵּה) [pronounced <i>raw-FEH</i>]	<i>slack; weak; remiss; infirm, feeble; hanging down?; discouragement, fear</i>	masculine singular adjective	Strong's #7504 BDB #952

Translation: ...if they [are] strong [or] if [they are] weak;...

"We need to know if the people are strong or weak. Observe them carefully," Moses says to his spies.

Numbers 13:18d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hă (ה) [pronounced <i>heh</i>]	<i>if, whether [or not]</i>	usually an interrogative particle; but can be used after verbs like <i>seeing</i> to act as an indirect interrogation	Strong's #none BDB #209
m ^e aṭ (טַעַמ) [pronounced <i>m^e-GAHT</i>]	<i>a little, fewness, few (–er, –est); small [matter, thing] almost; soon, shortly</i>	masculine singular noun; often used as an adverb or a comparative	Strong's #4592 BDB #589
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Numbers 13:18d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
Together, the two particles, hă (הַ)...ʾim (אִם) mean, <i>whether...or...</i>			
rab (רַב) [pronounced rah ^b v]	<i>many, much, great (in the sense of large or significant, not acclaimed); abundant, abounding, enough; a multiplication of</i>	masculine singular adjective	Strong's #7227 BDB #912

Translation: ...whether they [are] few or many.

Moses needs to know how many people there are and where they live.

Numbers 13:18 ...and you have (all) seen the land, what it [is like] and [you have seen] the people, those living on it, if they [are] strong [or] if [they are] weak; whether they [are] few or many. (Kukis mostly literal translation)

The intention here is to take the land. Moses has been prepared by God to realize that they are not just going to walk into the land, ask for the keys, and ask the people to leave. The Jews will have to go into the land and take it from the degenerate Canaanites. This means actual war, which the Jews have never faced before. Most of them had never been in a skirmish before, let alone a fight. So this weighed heavily on their minds as they entered into the land. Keep in mind, these twelve are the best possible military men that Moses could muster out of 600,000 soldiers.

Numbers 13:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mâh (מַה) [pronounced maw]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
hûw' (הוּא) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Numbers 13:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâshab (יָשָׁב) [pronounced yaw-SHAH ^B V]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	Qal active participle	Strong's #3427 BDB #442
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity; with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: And what [about] the land they are living on,...

Moses needs to know about the land that they live on.

Numbers 13:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hă (הֲ) [pronounced heh]	<i>if, whether [or not]</i>	usually an interrogative particle; but can be used after verbs like <i>seeing</i> to act as an indirect interrogation	Strong's #none BDB #209
tôwbâh (טוֹבָה) [pronounced TOH ^B -vaw]	<i>welfare, benefit, good, good things</i>	feminine singular noun	Strong's #2896 BDB #375
hîy' (הִיא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
'îm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
Together, the two particles, hă (הֲ)...'îm (אִם) mean, <i>whether...or...</i>			
râ'âh (רָעָה) [pronounced raw-GAW]	<i>bad; evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun	Strong's #7451 BDB #949

Translation: ...if it [is] good or bad.

Is the land good or bad?

Numbers 13:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
ʿârîym (עִירִים) [pronounced <i>gaw-REEM</i>]	<i>cities, towns, encampments</i>	feminine plural noun	Strong's #5892 BDB #746
ʾăšher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
hûw' (הוא) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
yâshab (יָשָׁב) [pronounced <i>yaw-SHAH^{EV}</i>]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	masculine singular, Qal active participle	Strong's #3427 BDB #442
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity; with the 3 rd person feminine plural suffix	No Strong's # BDB #88

Translation: *And what [about] the cities they are inhabiting,...*

The spies need to pay attention to the cities which have been established there

Numbers 13:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hă (הֲ) [pronounced <i>heh</i>]	<i>if, whether [or not]</i>	usually an interrogative particle; but can be used after verbs like <i>seeing</i> to act as an indirect interrogation	Strong's #none BDB #209
Hă (הֲ) [pronounced <i>heh</i>] is usually an interrogative particle; but it can also act as an indirect interrogation and be translated <i>if, whether [or not]</i> .			
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Numbers 13:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
machănôwth (מַחֲנֹוֹת) [pronounced mah-khuh- NOHTH]	<i>camps, encampments; (military) forces, armies, companies; the courts [of Jehovah]; the heavenly host</i>	masculine plural noun	Strong's #4264 BDB #334
At this point, I had to go back and recheck this passage against Owen. The morphology in Bible Hub was that this was a plural with the bēyth preposition and a definite article. It appeared at first to be the definite article, the preposition and then the plural noun, but that cannot be! But what they were calling a definite article was the interrogative particle, so I need to go back over this passage and see if that mistake occurred elsewhere.			
Bible Hub, in general, is an excellent resource. However, there are specific recurrent mistakes. Two recurrent mistakes: (1) they mistake a directional hê for the 3 rd person feminine singular suffix; and (2) they identify the interrogative particle as a definite article.			
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
Together, the two particles, hă (הַ)...ʾîm (אִם)... mean, <i>whether...or...</i>			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mib ^{et} sârîym (מִבְצָרִים) [pronounced mihb ^v -tzar- EEM]	<i>strongholds, fenced (areas, regions), fortresses, fortifications, fortified cities</i>	masculine plural noun	Strong's #4013 BDB #131

Translation: ...whether [they are] in encampments or in fortified cities.

Are these tent cities or are these fortified cities?

Numbers 13:19 And what [about] the land they are living on, if it [is] good or bad. And what [about] the cities they are inhabiting, whether [they are] in encampments or in fortified cities. (Kukis mostly literal translation)

So far this reconnaissance team has got two areas of examination, the people and the land.

Numbers 13:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mâh (מַה) [pronounced maw]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552

Numbers 13:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾerets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75
hă (ה) [pronounced heh]	if, whether [or not]	usually an interrogative particle; but can be used after verbs like <i>seeing</i> to act as an indirect interrogation	Strong's #none BDB #209
Hă (ה) [pronounced heh] is usually an interrogative particle; but it can also act as an indirect interrogation and be translated <i>if, whether [or not]</i> .			
shâmên (שָׁמֵן) [pronounced shaw-MAYN]	fat; fertile, plentiful, opulent, bountiful; stout, robust; well-fed	masculine singular adjective used as a noun	Strong's #8082 BDB #1032
This word is used primarily to describe land as being fertile; however, the verb cognate means <i>to be fat, to make fat</i> . I don't think that we can apply this to men to mean <i>brave, ferocious</i> or anything like that; but <i>well-fed, stout, big</i> . This is not an insult, not does this mean that these men are slow and weak (give what follows). Given how this word is used to describe the land (Numbers 13:20 1Chron. 4:40 Neh. 9:25, 35 Ezek. 34:14), we must take this as a complimentary term. These are big men who had become prosperous on the backs of the Israelis.			
hîy' (אִיָּהּ) [pronounced hee]	she, it; also used as a demonstrative pronoun: <i>that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
ʾîm (אִם) [pronounced eem]	if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
Together, the two particles, hă (ה)...ʾîm (אִם) mean, <i>whether...or...</i>			
râzeh (רָזָה) [pronounced raw-zeh]	lean; thin; poor; possibly, barren, infertile, non-producing	feminine singular adjective	Strong's #7330 BDB #931

Translation: And what [about] the land, if it [is] fertile or barren,...

What about the land? Is it fertile, is it barren? How much farming are they doing and what is the end result of their farming?

Numbers 13:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hă (ה) [pronounced <i>heh</i>]	<i>if, whether [or not]</i>	usually an interrogative particle; but can be used after verbs like <i>seeing</i> to act as an indirect interrogation	Strong's #none BDB #209
Hă (ה) [pronounced <i>heh</i>] is usually an interrogative particle; but it can also act as an indirect interrogation and be translated <i>if, whether [or not]</i> .			
yêsh (יש) [pronounced <i>yaysh</i>]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
Hă yêsh (יש ה) [pronounced <i>heh-YAYSH</i>] together appear to mean <i>if there is, if there be, whether there is</i> .			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity; with the 3 rd person feminine singular suffix	No Strong's # BDB #88
'êts (עץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular noun	Strong's #6086 BDB #781
'îm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
Together, the two particles, hă (ה)...'îm (אם) mean, <i>whether...or...</i>			
'êyn (אין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34

Translation: ...whether there are forests in it or nothing.

Moses needs to know where the forests are or if the land is all barren.

Numbers 13:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
châzaq (חַזַּק) [pronounced <i>khaw-ZAHK</i>]	<i>take courage, be strong [brave, courageous], show yourself to be strong [to aid, to assist]</i>	2 nd person masculine plural, Hithpael imperative	Strong's #2388 BDB #304

Translation: And be strong (and courageous),...

To examine the different takes of a portion of this verse:

<i>The Amplified Bible</i>	And be of good courage and bring some of the fruit of the land.
<i>The Emphasized Bible</i>	Then shall ye pluck up courage and take of the fruit of the land. ¹⁷
KJV	And be ye of good courage and bring of the fruit of the land.
NASB	Make an effort then to get some of the fruit of the land.
NIV	Do your best to bring back some of the fruit of the land.
NRSV	Be bold, and bring some of the fruit of the land.
<i>Young's Lit. Translation</i>	...and ye have strengthened yourselves, and have taken of the fruit of the land;

The verb is the second person masculine plural, Hithpael imperative of *châzaq* (חָזַק) [pronounced *khaw-ZAHK*] and the root means *to fasten upon, to seize*. This word came to mean *to be strong, firm, to strengthen*. The Hithpael is the reflexive of the Piel (the intensive stem), so they are to do this to themselves. Strong's #2388 BDB #304. Let us examine the immediate context. How this phrase occurred prior to entering the land or prior to the invasion of the land, it would have the connotation of *becoming confident and courageous*; however, notice that they have just looked at the landscape, whether it is heavily forested or not, and they are about to take up some grapes. They are going to *strengthen themselves, nourish themselves* by eating from the fruit of the land. Furthermore, despite the reference noted in the Scofield Bible to Deuteronomy 31:6 and 23, this is not the same word found in those verses, although it is translated as though it is. The next verb is *take* not *bring*, and it is in the Qal perfect, which is not an imperative—it could be better translated *...and you have taken up the fruit of the land*. Now, they will eat of the fruit of the land and they will also bring some back to the encampment. Bringing it back was not necessarily a part of their field orders, but men are allowed to take some initiative. *Then they took of the fruit of the land in their hands and brought it down to us* (Deuteronomy 1:25a).

Moses tells them to be strong and courageous.

Numbers 13:20d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to receive; to select, to choose; to seize</i>	2 nd person masculine plural, Qal perfect	Strong's #3947 BDB #542
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
p ^e rîy (פִּרְיָ) [pronounced <i>p^eree</i>]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor), yield</i>	masculine singular construct	Strong's #6529 BDB #826
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

¹⁷ To be fair, so that you see there is another viewpoint, Rotherham's explanation is that taking the fruit of the land would be an act of courage. When you see the morphology of the main verb, you will see that this is not an adequate explanation.

Translation: ...and you will take produce from the land."

Moses also wants them to bring back some of the produce of the land.

Numbers 13:20e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
bikkûwr (בִּכּוּר) [pronounced bihk-KOOR]	<i>first-fruits; 1a) the first of the crops and fruit that ripened, was gathered, and offered to God according to the ritual of Pentecost; 1b) the bread made of the new grain offered at Pentecost; 1c) the day of the first-fruits (Pentecost)</i>	masculine plural construct	Strong's #1061 BDB #114
ʿênâb (עֵנָב) [pronounced gay-NAWB ^v]	<i>grape (s)</i>	masculine plural noun	Strong's #6025 BDB #772

Translation: Now the time [was] the time of the first crop of grapes. (Kukis mostly literal translation)

It is unclear whether this is the last thing that Moses says, or if this is tacked on by way of information to the narrative which is being recorded.

Numbers 13:20 And what [about] the land, if it [is] fertile or barren, whether there are forests in it or nothing. And be strong (and courageous), and you will take produce from the land." Now the time [was] the time of the first crop of grapes. (Kukis mostly literal translation)

What Information Needed to be Gathered on the Reconnaissance Mission	
The People: <ol style="list-style-type: none"> 1. Their relative strength and might (not a reference here to numbers, but to their conditioning, observed physical strength, their military resources, etc.) 2. The number of people—is the land densely populated, are there a few individualized tribes of people here and there. Recall that during this time that the Jews grew to a population of two million, the Canaanites had also experienced some population growth. 	The Land: <ol style="list-style-type: none"> 1. Is the land good or bad, as a qualitative estimation of the value of the land for living and farming. 2. What are the living conditions of the natives; do they live in cities which are fortified against attack or are they in spread out camps. 3. What is the land like—is there a lot of agriculture and growth, or is it like Egypt with a lot of worthless desert. 4. What about the foliage? Are there forests?

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All of the above were important when planning an attack and a mode of attack. Moses understands that there will be actual battles which will be fought and that strategy and tactics will be important. Moses must know his enemy.

At the time of this reconnaissance, it is the springtime and the land should have harvest of fresh grapes. One of the advantages of being on this mission was the men got to enjoy some of the fruits of the land. The actual mission was to cover the entire length of the land, from the southernmost region to the northernmost region, a distance of approximately 250 miles. Twelve men, on a forced march, if necessary, can travel twenty to fifty miles a day. Since they will be on the trail for forty days, this means that they must average 12.5 miles per day, which is a reasonable average for twelve strong men.

Numbers 13:17–20 And so Moses sent them to spy out the land of Canaan. And so he says unto them, “Go up here in the Negev, and you (all) will go up into the hill country and you have (all) seen the land, what it [is like] and [you have seen] the people, those living on it, if they [are] strong [or] if [they are] weak; whether they [are] few or many. And what [about] the land they are living on, if it [is] good or bad. And what [about] the cities they are inhabiting, whether [they are] in encampments or in fortified cities. And what [about] the land, if it [is] fertile or barren, whether there are forests in it or nothing. And be strong (and courageous), and you will take produce from the land.” Now the time [was] the time of the first crop of grapes. (Kukis mostly literal translation)

Numbers 13:17–20 Moses gathers up these twelve men and he sends them into Canaan to search out the land. He says to them, “You are going to go up here, through the Negev, and then you will move up to the hill country, which is here. You are going to examine the land and the people living in the land. Are these people weak or strong? Are there many of them or only a few? And what about the land? Is it good or bad? Also check out the cities. Are they massive encampments or are they well-fortified cities? Is the land barren or fertile? What sort of cultivation of the land is taking place there? Are there forests, barren ground, what is the topology? Be strong and courageous as you travel through the land. Also, when you return, bring back some of the produce of the land.” This was the time that the grape are ripening. (Kukis paraphrase)

And so they go up and so they spy out the land, from the wilderness of Tsin as far as Rechob, to go in Chamath. And so they go up into the Negev and so they come as far as Chebron and there [are] Achiman, Sheshay and Talmai, sons of the Anaq (and Chebron seven years was built up to faces of Tsoan, Mizraim). And so they come in as far as a valley of Eshcol and so they cut off from there a branch and a cluster of grapes one. And so they lift up in the pole in a pair (and from the pomegranate tree and from the fig tree). For the place the that he called a brook of Eshcol upon a cause of the grape that cut off from there, sons of Israel.

Numbers
13:21–24

And so they go up and they search out the land, from the wilderness of Zin to Rehob, to enter Hamath. And so they up into the Negev (the south) and they come to Hebron and there [are] Ahiman, Sheshai and Talmai, sons of the Anak (and Hebron was built seven years before Zoan, Egypt). And so they go as far as the valley of Eshcol and they cut off from there a branch, even one cluster of grapes. And so two [of them] lift up the pole [with the grapes] (and [the fruit] cut from the pomegranate tree and from the fig tree). Therefore, he called that place the brook of Eshcol because of the grapes [that] the sons of Israel cut off from there.

The spies headed north, traveling all the way from the wilderness of Zin to Rehob in the far north, just below Hamath. When they returned going south, they came to Hebron, and Ahiman, Sheshai and Talmi, the sons of Anak, lived there (Hebron had been built seven years before Zoan in Egypt). When they came to the Valley of Eshcol, they cut off a large branch of grapes. Two of the spies attached the branch to a pole which they carried together. There were also branches with pomegranates and figs of them collected and carried. They called that region the Valley of Eshcol because of the grapes there.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so they go up and so they spy out the land, from the wilderness of Tsin as far as Rechob, to go in Chamath. And so they go up into the Negev and so they come as far as Chebron and there [are] Achiman, Sheshay and Talmay, sons of the Anaq (and Chebron seven years was built up to faces of Tsoan, Mizraim). And so they come in as far as a valley of Eshcol and so they cut off from there a branch and a cluster of grapes one. And so they lift up in the pole in a pair (and from the pomegranate tree and from the fig tree). For the place the that he called a brook of Eshcol upon a cause of the grape that cut off from there, sons of Israel.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And when they were gone up, they viewed the land from the desert of Sin, unto Rohob as you enter into Emath. And they went up at the south side, and came to Hebron, where were Achiman and Sisai and Tholmai the sons of Enac. For Hebron was built seven years before Tanis the city of Egypt. And forward as far as the torrent of the cluster of grapes, they cut off a branch with its cluster of grapes, which two men carried upon a lever. They took also of the pomegranates and of the figs of that place: Which was called Nehelescol, that is to say, the torrent of the cluster of grapes, because from thence the children of Israel had carried a cluster of grapes.
Aramaic ESV of Peshitta	So they went up, and spied out the land from the wilderness of Zin to Rehob, to the entrance of Hamath. They went up by the South, and came to Hebron; and Ahiman, Sheshai, and Talmi, the children of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.) They came to the valley of Eshcol, and cut down from there a branch with one cluster of grapes, and they bore it on a staff between two; they brought also of the pomegranates, and of the figs. That place was called the valley of Eshcol, because of the cluster which the B'nai Yisrael cut down from there.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	So they went up, and came and searched the land from the wilderness of Zin unto Rehob, as men come to ramath.

And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, [were]. (Now Hebron was built seven years before Zoan in Egypt.)

And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and [they brought] of the pomegranates, and of the figs.

The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

Updated Brenton (Greek)

And they went up and surveyed the land from the Wilderness of Zin to Rehob, as men go in to ramath.

And they went up by the wilderness, and departed as far as Hebron; and there was Ahiman, Seshai, and Talmai, the descendants of Anak. Now Hebron was built seven years before Tanin of Egypt.

And they came to the valley of the cluster and surveyed it; and they cut down from there a bough and one cluster of grapes upon it, and carried it on poles, and they took of the pomegranates and the figs.

And they called that place, The Valley of the Cluster, because of the cluster which the children of Israel cut down from there.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

So they went up and got a view of the land, from the waste land of Zin to Rehob, on the way to Hamath.

They went up into the South and came to Hebron; and Ahiman and Sheshai and Talmai, the children of Anak, were living there. Now the building of Hebron took place seven years before that of Zoan in Egypt.

And they came to the valley of Eshcol, and cutting down a vine-branch with its grapes, two of them took it on a rod between them; and they took some pomegranates and figs.

That place was named the valley of Eshcol because of the grapes which the children of Israel took from there.

Easy English

Easy-to-Read Version—2008

So they went to explore the country. They explored the area from the desert of Zin to Rehob and Lebo Hamath. They entered the country through the Negev and went to Hebron. (The town of Hebron was built seven years before the town of Zoan in Egypt.) Ahiman, Sheshai, and Talmai lived there. These men were descendants of Anak. Then the men went to Eshcol Valley. There they cut off a branch from a grapevine that had a bunch of grapes on it. They put that branch on a pole, and two men carried it between them. They also carried some pomegranates and figs. That place is called the Eshcol Valley, because there the men of Israel cut off the bunch of grapes.

God's Word™

So the men explored the land from the Desert of Zin to the border of Hamath. They went through the Negev and came to Hebron, where Ahiman, Sheshai, and Talmai lived. They are descendants of Anak. (Hebron was built seven years before Zoan in Egypt.) When they came to the Eshcol Valley, they cut off a branch with only one bunch of grapes on it. They carried it on a pole between two of them. They also brought some pomegranates and figs. So they called that valley Eshcol [Bunch of Grapes] because of the bunch of grapes the Israelites cut off there.

Good News Bible (TEV)

So the men went north and explored the land from the wilderness of Zin in the south all the way to Rehob, near Hamath Pass in the north. They went first into the southern part of the land and came to Hebron, where the clans of Ahiman, Sheshai, and Talmai, the descendants of a race of giants called the Anakim, lived. (Hebron

was founded seven years before Zoan in Egypt.) They came to Eshcol Valley, and there they cut off a branch which had one bunch of grapes on it so heavy that it took two men to carry it on a pole between them. They also brought back some pomegranates and figs. (That place was named Eshcol Valley because of the bunch of grapes the Israelites cut off there.)

The Message

Names of God Bible

NIRV

New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Contemporary English V.

The twelve men left to explore Canaan from the Zin Desert in the south all the way to the town of Rehob near Lebo-Hamath in the north. As they went through the Southern Desert, they came to the town of Hebron, which was seven years older than the Egyptian town of Zoan. In Hebron, they saw the three Anakim clans of Ahiman, Sheshai, and Talmai. When they got to Bunch Valley, they cut off a branch with such a huge bunch of grapes, that it took two men to carry it on a pole. That's why the place was called Bunch Valley. Along with the grapes, they also took back pomegranates and figs.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

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So those men went to Canaan. They went through the entire land, from the wilderness of Zin in the south all the way to the city of Rehob near Lebo Hamath in the north. In the southern Judean wilderness, they went to Hebron, where Ahiman, Sheshai, and Talmai, huge men descended from Anak, lived. Hebron was a city that was built seven years before the city of Zoan was built in Egypt. In one valley, they cut from a grapevine one cluster of grapes. Because it was very large, they needed two men to carry it on a pole. They also picked some pomegranates and some figs to carry back to their camp. They called that place Eshcol which means 'cluster' because they had cut that huge cluster of grapes there.

Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Common English Bible

New Advent (Knox) Bible

Translation for Translators

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Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

Christian Standard Bible

Conservapedia Translation

Revised Ferrar-Fenton Bible

God's Truth (Tyndale)

The Heritage Bible

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So they went up, and were on the go to gain the land from the desert of Zin to Rehob as men come to ramath.

And they went up by the Negev, and came to Hebron, where were Ahiman, Sheshai, and Talmai, the children of Anak. Hebron was built seven years before Zoan in Egypt.

And they came to the stream of Eshcol, and cut down there a branch with one bunch of grapes, and two of them carried it upon a pole; and some pomegranates, and some figs.

The place was called the stream of Eshcol,²⁴ because of the bunch of grapes which the children of Israel cut down from there.

²⁴ **13:24 Eschol**, a bunch of grapes.

International Standard V

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

So the men went up and examined the land from the wilderness of Zin to Rehob, near Lebo Hamath. They went up from the Negev and arrived at Hebron. Ahiman, Sheshai, and Talmai, clans descended from Anak, were there. Now Hebron had been built seven years before Zoan in Egypt. When they reached the Valley of Eshkol, they cut down a branch with a cluster of grapes. They carried it on a staff between two of their group. They also brought pomegranates and figs. That place was named the Valley of Eshkol, because of the grape cluster that the people of Israel cut down there.

Urim-Thummim Version

So they went up and searched the land from the Desert of Zin to Rehob, as men come to ramath. And they ascended by the south, and came to Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak lived, (Now Hebron was built 7 years before Zoan in Egypt). And they came to the Valley of Eshcol, and cut down from there a branch with one cluster of grapes, and two of them carried it between a pole and they brought some pomegranates and figs. The place was called the Wadi Eshcol, because of the cluster of grapes that the children of Israel cut down from there.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

They went up and surveyed the land from the wilderness of Zin to Rehob near the entrance of Hamath. They went up by the south and reached Hebron, an old city which had been built seven years before Zoan in Egypt; the Anakites, Ahriman, Sheshai and Talmai were living there.

And they came to the valley of Eshcol where they cut down a branch with a cluster of grapes. Two of them carried this by means of a pole. They also brought pomegranates and figs. Because of the cluster that the Israelites had cut, they called that place the Valley of Eshcol.

New American Bible (2011)

The Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible—1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Eth Cepher Bible

So they went up, and searched the land from the wilderness of Tsin unto Rechov, as men come to Chamath. And they ascended by the Negev, and came unto Chevron; where Achiyman, Sheshai, and Talmai, the children of Anaq, were. (Now Chevron was built seven years before Tso'an in Mitsrayim.) And they came unto

exeGesés companion Bible	.	the brook of Eshkol, and cut down from thence a branch with one cluster of grapes, and they bore it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called Nachal Eshkol, because of the cluster of grapes which the children of Yashar'el cut down from thence.
Hebraic Roots Bible	.	
Kaplan Translation	.	
The Scriptures—2009		So they went up and spied out the land from the Wilderness of Tsin as far as Rehob, near the entrance of Hamath. And they went up through the South and came to Hebron. And Ahiman, Sheshai, and Talmi, the descendants of Anak, were there. Now Hebron had been built seven years before Zoan in Egypt. And they came to the wadi Eshkol, and cut down from there a branch with one cluster of grapes. And they bore it between two of them on a pole, also of the pomegranates and of the figs. That place was called the wadi Eshkol, because of the cluster which the men of Yisra'el cut down from there.
Tree of Life Version		So they went up and explored the land from the wilderness of Zin as far as Rehob the entrance of Hamath. They continued on up through the Negev and came to Hebron. There lived Ahiman, Sheshai, and Talmi, descendants of Anak. (Hebron was built seven years before Zoan in Egypt.) When they reached as far as the Valley of Eshcol, they cut a single branch with a cluster of grapes. It was carried on a pole between two of them. They also cut some pomegranates and some figs. That place was called the Valley of Eshcol because of the cluster cut by Bnei-Yisrael.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THEY WENT UP AND SURVEYED THE LAND FROM THE DESERT OF SIN TO RHOOB, AS MEN GO IN TO ÆMATH. AND THEY WENT UP BY THE DESERT, AND DEPARTED AS FAR AS CHEBRON; AND THERE WAS ACHIMAN, AND SESSI, AND THELAMI, THE PROGENY OF ENACH. NOW CHEBRON WAS BUILT SEVEN YEARS BEFORE TANIN OF EGYPT. AND THEY CAME TO THE VALLEY OF THE CLUSTER AND SURVEYED IT; AND THEY CUT DOWN THERE A BOUGH AND ONE CLUSTER OF GRAPES UPON IT, AND BORE IT ON STAVES, AND THEY TOOK OF THE POMEGRANATES AND THE FIGS. AND THEY CALLED THAT PLACE, THE VALLEY OF THE CLUSTER, BECAUSE OF THE CLUSTER WHICH THE CHILDREN OF ISRAEL CUT DOWN FROM THERE. Vv. 22–25 in the AOB.
Awful Scroll Bible	They were to go up and were to spy out those solid grounds, from the wilderness of Zin to Rehob, as to come in to ramath. They were going up from the south and were to come in to Hebron, where are Ahiman, Sheshai, and Talmi, the sons of Anak. Hebron is to have been built seven years, turned towards Zoan, in Egypt. They were to come in to the torrent-valley of Eshcol, and cut off a branch with a cluster of grapes, and were to carry it between two on a pole, also pomegranates and figs. The place was to be called the torrent-valley of Eshcol, for reason of the 'clusters', that the sons of Contends-with-he-mighty are to have cut off.
Concordant Literal Version	So they went up and explored the land from the wilderness of Zin as far as Rehob toward Lebo-ramath.

When they went up through the Negev they came unto Hebron, where there Ahiman, Sheshai and Talmai, the children of Anak were. (Now Hebron was built seven years before Zoan of Egypt..

When they came back to the watercourse of Eshcol they cut from there a pruned slip with one cluster of grapes and carried it on a slider bar by two, also some of the pomegranates and the figs.

That place one called the watercourse of Eshcol on account of the cluster which the sons of Israel cut from there.

exeGeses companion Bible

And they ascend and explore the land from the wilderness of Sin to Rechob as men come to Hamath: and they ascend from the south and come to Hebron; where Achi Man, Sheshay and Talmay are - the birthed of Anak.

- and Hebron was built seven years at the face of Soan in Misrayim.

And they come to the wadi of Eshcol and they cut down a twig with one cluster of grapes; and they bear it between two on a pole; also of the pomegranates and of the figs.

The place is called the wadi Eshcol, because of the clusters the sons of Yisra El cut down from there.

Orthodox Jewish Bible

So they went up, and searched the land from the midbar of Tzin unto Rechov, as men come to Chamat.

And they ascended by the south, and came unto Chevron; where Achiman, Sheshai, and Talmai, the Anak, were. (Now Chevron was built seven shanim before Tzoan in Mitzrayim.)

And they came unto the Wadi Eshcol, and cut down from thence a branch with cluster of anavim echad, and they bore it between two upon a staff; and they brought of the pomegranates, and of the figs.

The place was called the Wadi Eshcol, because of the cluster of grapes which the Bnei Yisroel cut down from thence.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V

As it was, that time of year [The Heb. lacks of year] was the season for the first fruits of the grape harvest. So they went to explore the land from the Wilderness of Zin to Rehob, and as far as the outskirts of Hamath. They went through the Negev [i.e. the southern regions of the Sinai peninsula; cf. Josh 10:40] and reached Hebron, where Ahiman, Sheshai, and Talmai, the descendants of Anak lived. (Hebron had been constructed seven years before Zoan in Egypt had been built). [The Heb. lacks had been built]

Soon they arrived in the valley of Eshcol, where they cut a single branch of grapes and carried it on a pole between two men, [The Heb. lacks men] along with some pomegranates and figs. The entire place was called the Eshcol Valley on account of the cluster of grapes that the men of Israel had taken from there. A portion of v. 20 is included for context.

Kretzmann's Commentary

Lexham English Bible

So they went up and explored the land from the desert of Zin until Rehob, at Lebo Hamath. [Or "near Hamath"] They went up through the Negev [An arid region south of the Judean hills] and came to Hebron, where [Hebrew "and there"] Ahiman, Sheshai, and Talmi the descendants of the Anakites were . (Hebron was built seven years before Zoan in Egypt.) And they came up to the valley [Or "wadi"] of Eshcol, and they cut off a vine branch and one cluster of grapes from there; they carried it on a pole between two men , with pomegranates and figs. That place he called the valley [Or "wadi"] of Eshcol on account of the cluster of grapes that the Israelites [Literally "sons/children of Israel"] cut off from there.

Syndein/Thieme

The Voice

Bible Translations with Many Footnotes:

The Complete Tanach

The Geneva Bible

Kaplan Translation

The men headed north and explored the land, from the Tzin Desert all the way to Rechov on the road to Chamath.

On the way through the Negev, they came to Hebron where [they saw] Achiman, Sheshai and Salmi, descendants of the Giant. Hebron had been built seven years before Tzoan in Egypt.

When they came to Cluster Valley (Nachal Eshkol), they cut a branch and a cluster of grapes, which two men carried on a frame.

Because of the grape-cluster that the Israelites cut there, the place was named Cluster Valley.

Tzin Desert

This is in the southern Negev, north of Kadesh.

Rechov

This is to the north-west of the Holy Land (Chizzkuni). Some say that it is in Asher (cf. Joshua 19:28,30, 21:31, Judges 1:31, 2 Samuel 10:8, 1 Chronicles 6:60). Some identify it with Beth Rechov (Judges 18:28). Other sources, however, translate it as 'the highway heading to Chamath' (Targum Yonathan).

Chamath

A large city, some 160 miles north of the Holy Land on the Orontes River. It was a major city in ancient times (cf. Numbers 34:8). Some sources identify it with Antioch (Targum Yonathan).

they

Literally, 'he.' Some say that only Caleb went to Hebron (Sotah 34b; Rashi; Rashbam). He was therefore given Hebron as his inheritance, see Numbers 14:24.

Hachiman...

See note on Genesis 23:2. They were later driven out by Caleb (Joshua 15:14), and killed (Judges 1:10).

Giant

(Targum; Saadia). Some say that Anak is a proper name (Targum Yonathan; Septuagint).

Tzoan

This is identified with Tanis (Targum; Septuagint), a city south of the Delta. According to tradition, Hebron was built at the time of the Tower of Babel in 1996 or 1764 b.c.e. (Seder HaDoroth 1996). This would indicate that Tanis was built in 2003 or 1757 b.c.e. However, if we allow for the 163 year discrepancy (see Genesis 12:15, Exodus 2:23), then Tanis was built in 1920 b.c.e. Tanis was the capital of the Hyksos.

Cluster Valley...

See Numbers 32:9.

frame

See Numbers 4:10. Some say that the frame was made out of the branch that they cut (Chizzkuni). Talmudic sources state that the frame consisted of two poles, carried by eight men (Sotah 34b).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* Now ||the days|| were the days of the first-fruits of grapes. So they went up and spied out the land,—from the wilderness of Zin unto Rehob at the entering in of ramath.

Yea they went up in the South and entered^b as far as Hebron, and <there> were Ahiman, Sheshai and Talmi, descendants of the Anak.^c Now ||Hebron|| was built [seven years] ||before Zoan of Egypt||. And they entered as far as the ravine of Eschol, and cut down from thence a branch with one cluster of grapes, and bare it on a pole between two,—also of the pomegranates and of the figs. ||That place|| was called, The Ravine of Eschol [=“Cluster-ravine”]—on account of the cluster, which was cut down from thence by the sons of Israel.^d

^bM.C.T.: “he entered” but sp. v.r. (sevir), some cod., and Sam., Jon., Sep., Syr., and Vul., have: “they e.”—G.n.

^c“The long-necked,” “the giant.”

^dMI.: “which the sons of Israel cut down from thence.”

Updated ASV

So they went up and spied out the land from the wilderness of Zin unto Rehob, to the entrance of Hamath. And they went up by the Negev,[65] and came unto Hebron; and Ahiman, Sheshai, and Talmi, the children of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.) And they came to the valley of Eshcol and cut down from there a branch with one cluster of grapes, and they carried it upon a pole between two men; they also brought some pomegranates and figs. That place[66] was called the valley of Eshcol, because of the cluster which the sons of Israel cut down from there.

[65] Or *the south*. That is the southern part of the Promised Land. The Negev was an arid region in the southern part of Palestine, and its name came to mean south.

[66] **SP AT^J LXX SYR** “They called that place” **MT** “He called that place”

Literal, almost word-for-word, renderings:

A Faithful Version . search

C. Thomson Updated OT .

Charles Thomson OT

So they went up, and viewed the country from the wilderness of Sin, as far as Roob on the way to Aimath. Then they went up, on a course parallel with the front of the desert; then turned down to Chebron, where were the Achimans and the Sessians, and the Thelamins, descendants of Enach. Now Chebron was built seven years before Tanis in Egypt. And having come to the valley of grapes, and viewed it, they cut there a branch with a cluster of grapes on it, and carried it on poles, with some pomegranates and figs: and they called the name of that place, Valley of Grapes; because of the bunch of grapes which the children of Israel cut there.

Context Group Version .

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version . the brook

Modern English Version .

Modern Literal Version 2020	So they went up and spied out the land from the wilderness of Zin to Rehob, to the entrance of Hamath. And they went up by the South and came to Hebron. And Ahiman, Sheshai and Talmi, the sons of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.) And they came to the valley of Eshcol and cut down a branch from there with one cluster of grapes and they bore it upon a staff between two, also of the pomegranates and of the figs. That place was called the valley of Eshcol, because of the cluster which the sons of Israel cut down from there.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and they went up and they scouted the land from the wilderness of Tsin as far as Rehov, to the coming of Hhamat, and they went up in the south, and they came as far as Hhevron, and there is Ahhiman, Sheyshai and Talmi of the Anaq, and Hhevron was built seven years before Tso'an of Mits'rayim, and they came as far as the wadi of Eshkol, and they cut from there a vine and one cluster of grapes, and they lifted him up on a branch by two, and including pomegranates and figs. For that area was called wadi of Eshkol, on account of the cluster which the sons of Yisra'eyl cut from there,...
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	. born to
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

21-24

Numbers 13:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âlâh (עָלָה) [pronounced gaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748

Translation: And so they go up...

What the spies did is briefly described in vv. 21–24. They would have come into the camp and been debriefed, and we get the factual information in vv. 21–29. After that, we will come to the editorial. That is, the spies all saw the same things, so what do they think they should do next (and maybe Moses asked for this or maybe he didn't).

First thing is, they went up into the land of Canaan. The people were apparently south of the Negev (which means *south*) in the wilderness of Paran. The spies went up from there.

Today, when we think of going up, with respect to a map, we think of going north. In the ancient world, *going up* generally meant going to a higher elevation. In this case, both things were true.

Numbers 13:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tûwr (וּר) [pronounced toor]	<i>to spy, to search out, to explore; to go about</i>	3 rd person masculine plural, Qal imperfect	Strong's #8446 BDB #1064
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and they search out the land,...

Their plan was to search out the land, and this is what the spies did.

By the end of the book of Joshua, Israel will occupy land on both sides of the Jordan River. However, at this point, they are entering into the land of Canaan, which is more specifically between the Mediterranean Sea and the Jordan River.

Numbers 13:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Tsin (צִן) [pronounced tseen]	<i>crag; flat; transliterated, Zin, Sin, Tsin, Tzin</i>	proper singular noun; location	Strong's #6790 BDB #856
'ad (דְּ) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
R ^e chôwb (רְחוֹב) [pronounced ^r kh-OH ^B V]	<i>broad, open place and is transliterated Rechob, Rehob</i>	masculine singular proper noun; location	Strong's #7340 BDB #932

As a place, BDB: [Rechob is] the northern limit of the exploration of the spies in Canaan; on the road to Hamath (noun proper locative). This is pretty much all we are told in this context.

Translation: ...from the wilderness of Zin to Rachob,...

This describes the boundaries of this mission. They began down in the desert-wilderness of Zin (in the far south) and they went as far north as Rachob.

There will be a **map** of this provided at the end of this passage.

Numbers 13:21d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97
Chămâth (חמַת) [pronounced khuhm-AWTH]	<i>fortress, defense, citadel; sacred enclosure; transliterated Hamath, Chamath</i>	proper singular noun/location	Strong's #2574 BDB #333
BDB: Hamath means <i>fortress</i> ; [it was] the principle city of upper Syria in the valley of the Orontes (noun proper locative).			

Translation: ...to enter Hamath.

Literally, we have *to enter Hamath*, but I think the idea is, Racob is right at the place where one would go to enter into Hamath. They don't go that far; the go right up to this place and stop. Again, see the **map** at the end of this section.

Numbers 13:21 **And so they go up and they search out the land, from the wilderness of Zin to Rachob, to enter Hamath.** (Kukis mostly literal translation)

They were to possibly begin in the south, move in a northwest direction, through the desert, perhaps on a particular road which extends to Hamath, take the road north and then come back around through the mountains. Hamath is the most northern portion of Israel. God had told them to take the land, so they will examine it from the bottom to the top, traveling first on the western portion and returning on this eastern mountains. This mission would take forty days, probably from spring through the beginning of summer. This would be a good time to examine the **Doctrine of the Desert of Zin** and the **Doctrine of Hamath—not finished yet!!**

Numbers 13:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âlâh (עָלָה) [pronounced gaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Negeb (נֶגֶב) [pronounced ne-GHE ^B V]	<i>south, south-country; southern portion of Judah, southern district of Palestine; often transliterated Negev or Negeb</i>	masculine singular noun with the definite article	Strong's #5045 BDB #616

Translation: And so they up into the Negev (the south)...

Most of your translations read, *And they went up by the Negeb^v [or, the southern portion] and went into Hebron*. However, this is not how it reads in the original languages. The second verb is in the third person masculine singular, nor plural. In the many mistranslations we lose a little of what occurred.¹⁸ They all went into the land through the Negeb^v but they sent one man into Hebron, to spy out the city itself, to obtain more explicit information. All twelve of them traveling through Hebron would have seemed to be more of a threat, more noticeable, more suspicious. One lone man traveling through would not be noticed and he would not be a threat. There is another concern here: language. In Egypt, there was a lot of trading which took place. They sent their traders out throughout the world and traders came to them. In order to engage in trade, there had to be a common language. Therefore, some Egyptians knew the languages of other countries and traders from other countries often knew enough Egyptian to get by. The Jew who went into Hebron (I would think it would be Joshua or Caleb) likely knew a smattering of a couple of other languages.

In their return, they go toward the south, traveling through the hill country.

Numbers 13:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
'ad (דַּע) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
Cheb ^e rôwn (חֶבְרֹן) [pronounced khe ^b -ROHN]	<i>association, league, joined, fellowship, communion; transliterated Hebron, Chebron</i>	feminine singular proper noun; location	Strong's #2275 BDB #289

BDB: *Hebron [was] a city in south Judah approx 20 [miles] south of Jerusalem and approx 20 miles (30 kilometers) north of Beersheba and near where Abraham built an altar.*

Translation: ...and they come to Hebron...

The spies come to Hebron, which is west of the Dead Sea, right about in the middle of the Dead Sea, closer to the Dead Sea than to the Mediterranean Sea (as they traveled primarily in the hill country).

Numbers 13:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

¹⁸ Some codices and some versions have this verb in the masculine plural; however, I think that was either an intentional or unintentional smoothing out of the text.

Numbers 13:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾĀchîyman/ ʾĀchîymân (אָחִימָן/אָחִימָן) [pronounced akh-ee-MAN/akh-ee-MAWN]	<i>my brother is a gift; and is transliterated Ahiman, Achiman</i>	masculine singular proper noun	Strong's #289 BDB #27
It is very unusual for an enemy of Israel to have a Jewish name which means <i>my brother is a gift</i> . Probably, the pronunciation of this person's name is very similar to this particular Jewish word.			
Shêshay (שֵׁשַׁי) [pronounced shay-SHAH-ee]	<i>noble; transliterated Sheshai, Sheshay</i>	masculine singular proper noun	Strong's #8344 BDB #1058
BDB: <i>Sheshai [was] son of Anak, one of the giants in the land of Canaan.</i>			
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
Tal ^e may (תַּלְמַי) [pronounced tah ^e -MAH-ee]	<i>furrowed, ridge; transliterated Talmai, Talmay</i>	masculine singular proper noun	Strong's #8526 BDB #1068
BDB: <i>Talmay [is] 1) one of the 3 sons of the giant Anak who were slain by the men of Judah; and 2) son of Ammihud, king of Geshur, later king of Geshur himself, and father of Maacah, the mother of Absalom and wife of David.</i>			
These three men are mentioned here, as well as in Joshua 15:14, and Judges 1:10.			
y ^e lîydêy (יְלִידַי) [pronounced ylee-DAY]	<i>those born; possibly sons</i>	verbal adjective; masculine plural adjective; construct form	Strong's #3209 BDB #409
ʿĀnâq (עֲנָק) [pronounced ġuh-NAWK]	<i>long neck (s); and is transliterated Anak, Anaq</i>	masculine singular proper noun with the definite article	Strong's #6061 BDB #778
Most Bibles render this as a proper noun throughout. However, BDB suggests that this could be a descriptive noun which attributes height to the people occupying the Land of promise and that ʾānâq does not refer to a particular people. This is exactly the same word as the masculine singular noun Strong's #6060 BDB #778.			
See the Doctrine of the Anakim (HTML) (PDF) (WPD). I need to combine parts I and II.			

Translation: ...and there [are] Ahiman, Sheshai and Talmai, sons of the Anak...

In this region which is around Hebron, they noticed three sets of people which they were able to identify. They are not talking about individuals here, but about their descendants who occupy their own territory in the Hill Country. So we have the sons of Ahiman, Sheshai and Talmai, who are they themselves the sons of Anak. Not sure if the reference here is simply to a group of really tall people or if this refers specifically to a man named Anak.

How were they able to identify these groups? Let me suggest that Moses gave them a more detailed briefing than what is recording in Scripture. "These are the groups of men who were up in the region forty years ago," Moses began to explain to them. "They used to live in the Hill Country. Keep an eye out for them."

So the spies did and they saw them and, based on information given them by Moses, identified them.

Numbers 13:22d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
Cheb ^e rôwn (חֶבְרֹן) [pronounced khe ^b -ROHN]	<i>association, league, joined, fellowship, communion; transliterated Hebron, Chebron</i>	feminine singular proper noun; location	Strong's #2275 BDB #289
BDB: <i>Hebron [was] a city in south Judah approx 20 [miles] south of Jerusalem and approx 20 miles (30 kilometers) north of Beersheba and near where Abraham built an altar.</i>			
sheba ^c (עֶבֶשׁ) [pronounced she ^b -VAHG]	<i>seven; seven times, sevenfold</i>	numeral masculine noun	Strong's #7651 BDB #987 & #988
shânîym (שָׁנִיִּם) [pronounced shaw-NEEM]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to be built up, to be rebuilt, to be restored; to be set up, be established, be fixed; to be firmly established; to be established, be stable, be secure, be enduring; to be fixed, be securely determined; to be directed aright, be fixed aright, be steadfast; to prepare, be ready; to be prepared, be arranged, be settled</i>	3 rd person feminine singular, Niphal perfect	Strong's #1129 BDB #124
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
Tsô'an (צֹאן) [pronounced TZOH-gahn]	<i>to wander, to travel; place of departure; transliterated Zoan, Tsoan</i>	feminine singular, proper noun/location	Strong's #6814 BDB #858
BDB: <i>Zoan [was] 1) an ancient city of lower Egypt called Tanis by the Greeks; located on the eastern bank of the Tanitic branch of the Nile; the capital of the Shepherd dynasty, built 7 years after Hebron and existing before Abraham and the dwelling place of the Pharaoh at the time of the exodus 1a) modern 'San'.</i>			
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Numbers 13:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Bible Hub lists this as a feminine singular, which may be accurate.			

Translation: ...(and Hebron was built seven years before Zoan, Egypt).

It is likely that this very generation built most of Zoan in Egypt and the newness of the construction of the city of Hebron indicated a similar start date. This is likely pointed out because they were impressed with the construction, probably having had a hand in the construction of Zoan. Having not traveled until now, they would be surprised to see a fortification as sophisticated as that in Egypt done with their slave labor. Furthermore, they knew of Hebron from the information in Genesis, and stories which had been handed down from generation to generation. They were not expecting to see it built up and fortified from what they had been told about it. We will examine at the **Doctrine of Hebron** in Joshua 14:15.

Hebron was the area where the Hebrew patriarchs had been buried (Genesis 23:19 49:31). There is no contradiction in this. Obviously, this Hebron was a recently built city. This is the first time that we have heard of the children of Anak; however, their names will crop up again throughout the rest of the Pentateuch and for a portion of Joshua. Anak means *long-necked* or *giant*. And, yes, it is preceded by a definite article as indicated. later, Caleb will lead the force which will drive them out of the land (Joshua 15:14).

So that you do not worship at the shrine of archeology, it was long asserted that Zoan was associated with the cities Tanis and Avaris, which came later in Egyptian history—that would obviously make this account bogus. However, relatively recent archeology has discovered an ancient city near modern Qantir which has now been identified as Zoan. Zodiates asserts that this is the same city as Rameses, which was mentioned in Exodus 1:11(or built in the same area).

Zodiates writes: *This would seem to confirm that the Hyksos rulers began the oppression of Israel in Egypt.*¹⁹

See the **Doctrine of Zoan—not finished yet!!**

Logically, this bit of information came from Moses. He was aware, when being brought up, preparing to become king of Egypt. How would they know this? Well, they know when things are built in Egypt; and they would know about what is happening in Canaan by sending up spies. So, for probably hundreds of years, spies from Egypt went up to Canaan (and to all of the other surrounding areas), and they gathered information as to what was being done in these regions (what cities are being built; what people are living there), and this information was brought back to Egypt. Men like Moses would have had this information as a part of his education. He would have studied maps based upon the Egyptian spies who went throughout the regions near to Egypt.

Egypt would do this for two reasons: (1) so they could determine if they had a nearby military threat and (2) is there some nearby territory that they may want to seize?

Numbers 13:22 *And so they up into the Negev (the south) and they come to Hebron and there [are] Ahiman, Sheshai and Talmai, sons of the Anak (and Hebron was built seven years before Zoan, Egypt).* (Kukis mostly literal translation)

¹⁹ *The Complete Word Study Old Testament*, p. 396.

Numbers 13:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
'ad (עד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
nachal (נַחַל) [pronounced NAHKH-al]	<i>brook, torrent, river, stream; valley</i>	masculine singular construct	Strong's #5158 BDB #636
'Esh ^e kôl (אֶשְׁכֹּל) [pronounced esh-KOHL]	<i>cluster; transliterated Eshcol</i>	masculine singular proper noun	Strong's #812 BDB #79

BDB: *Eshcol [was] 1) an area of Hebron, the valley of Eshcol; 2) an Amorite, the brother of Mamre, dwelling in Hebron.*

Translation: And so they go as far as the valley of Eshcol...

I am assuming that the valley of Eshcol is near to Hebron, that it is a valley outside of Hebron, where there were crops being cultivated.

The spies would have taken supplies with them, but they would also know how to live off the land. When they came across cultivated fields, they would sneak into them and take out foods to keep them going.

Numbers 13:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kârath (כָּרַח) [pronounced kaw-RAHTH]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 rd person masculine plural, Qal imperfect	Strong's #3772 BDB #503
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
zemôwrâh, zemôrâh, zemôr (זֶמֶר/זֶמֶרָה/זֶמֶרָה) [pronounced zem-o-RAW, zem-ORE]	<i>a branch, twig, shoot</i>	feminine singular noun	Strong's #2156 BDB #274
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 13:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿesh ^e kôl (אֶשְׁכֹּל) [pronounced ehsh-KOHL]	<i>cluster [of grapes, of flowers]; stem</i>	masculine singular construct	Strong's #811 BDB #79
ʿênâb (עֵנָב) [pronounced ġay-NAWB ^v]	<i>grape (s)</i>	masculine plural noun	Strong's #6025 BDB #772
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular, numeral adjective	Strong's #259 BDB #25

Translation: ...and they cut off from there a branch, even one cluster of grapes.

These men were all raised in Egypt. They were very impressed by the grapes in that region. They cut off a large branch with a massive cluster of grapes on it.

Numbers 13:23c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine plural, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #5375 BDB #669
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
môwt (מוֹט) [pronounced moht]	<i>pole, bar [upon which something is carried]; used figuratively for wavering, shaking, tottering; oppression</i>	masculine singular noun with the definite article	Strong's #4132 BDB #557
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	masculine dual numeral substantive	Strong's #8147 BDB #1040

Translation: And so two [of them] lift up the pole [with the grapes]...

Two of the men took a pole and they attached the branch of grapes to this pole. They carried it for the return to the tribes of Israel.

Numbers 13:23d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
rimmôwn (רִמּוֹן) [pronounced <i>rihm-MOHN</i>]	<i>pomegranate; pomegranate tree; ornaments in the temple shaped like pomegranates</i>	masculine plural noun with the definite article	Strong's #7416 BDB #941
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
t ^e -ênâh (תְּעִנָּה) [pronounced <i>t^eh-ay-NAW</i>]	<i>fig, fig tree</i>	feminine plural noun with the definite article	Strong's #8384 BDB #1061

Translation: ...(and [the fruit] cut from the pomegranate tree and from the fig tree).

They had also fruits which they took from a pomegranate tree and from a fig tree. Probably all of this was attached to the pole which the two men carried.

Numbers 13:23 *And so they go as far as the valley of Eshcol and they cut off from there a branch, even one cluster of grapes. And so two [of them] lift up the pole [with the grapes] (and [the fruit] cut from the pomegranate tree and from the fig tree).* (Kukis mostly literal translation)

One of the complaints of the Israelites was the monotony in their diet. At that time, the land of Israel was quite fertile and it had a great many naturally growing fruits. Furthermore, these were so huge, that it took two men to carry these grapes. This will reveal that this land is flowing with milk and honey. Also, in case the name Eshcol sounds familiar, he was a convert of Abraham's in Genesis 14:13.

Numbers 13:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâqôwm (מִקּוֹם) [pronounced <i>maw-KOHN</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879

Numbers 13:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied; with the definite article	Strong's #1931 BDB #214
qârâ' (אָרָק) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name</i> [when followed by a lâmed]	3 rd person masculine singular, Qal perfect	Strong's #7121 BDB #894
nachal (נַחַל) [pronounced NAHKH-al]	<i>brook, torrent, river, stream; valley</i>	masculine singular construct	Strong's #5158 BDB #636
'Esh°kôl (אֶשְׁכּוֹל) [pronounced esh-KOHL]	<i>cluster; transliterated Eshcol</i>	masculine singular proper noun	Strong's #812 BDB #79
BDB: <i>Eshcol</i> [was] 1) <i>an area of Hebron, the valley of Eshcol</i> ; 2) <i>an Amorite, the brother of Mamre, dwelling in Hebron</i> .			

Translation: Therefore, he called that place the brook of Eshcol...

Either Moses or one of the men named that valley *the brook of Eshcol* (*eshcol* means *cluster of grapes*).

When we find place names in the Bible, these names come from a variety of sources. Often a name is the existing name for a place (like Hamath, for instance). Sometimes, when we read through the Bible, a modern name is given to a place which did not actually have that name. This occurs at least once in Genesis where Abraham is said to come from Ur of the Chaldees. Well, the Chaldeans probably did not exist around the time of Abraham. However, for more current readers of Genesis, this information was added or it replaced the original names which were there. It was updated by the current geographical name. Let me try explaining this in a different way: when R. B. Thieme, Jr. was describing the cities of Revelation 2–3, he often made reference to the west coast of Turkey. Now, if you know a little about European geography, you know roughly where Turkey is and you might be able to find it on a map. However, there was no such place as Turkey back during the time that John wrote Revelation 2–3. That region was known as Asia or Asia Minor and (if memory serves), Anatolia. If every expositor of Revelation kept talking about these cities of Asia, his audience would be very confused. They would be thinking of China, Thailand, Korea and the Philippines. The cities of Revelation 2–3 are not located anywhere near any of those places. Therefore, a teacher might keep making references to the west coast of Turkey, and a modern mind would know where these cities are (were) located. So, a more modern name is given to a more ancient place which, at the time of the narrative, did not have that name. This is to help out the reader with regards to geography. Also, because of some incident in or an attribute of a land, that place might be given a name right there on the spot. This is what appears to be taking place here. “We just called this place *the valley of the grape clusters*.”

Many people, when reading the Bible or hearing it taught, simply let certain things float right over their heads, like names of people and places. However, these are real people and they are real places, and any teacher of the Bible ought to know them.

Numbers 13:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
’ôwdôth (אוֹדוֹת) [pronounced <i>oh-DOTH</i>]	<i>cause, reason for; the occasion of; causes, circumstances; properly turnings</i>	feminine plural construct	Strong's #182 BDB #15
Together, ‘al ’ôwdôth (אוֹדוֹת עַל) [pronounced <i>gahl-oh-DOTH</i>] mean <i>on account of the causes, on account of; because of; concerning; on the occasion of; concerning the circumstances of; about</i> . With the 1 st person singular suffix, <i>for my sake</i> .			
’esh°kôl (אֶשְׁכֹּל) [pronounced <i>ehsh-KOHL</i>]	<i>cluster [of grapes, of flowers]; stem</i>	masculine singular noun with the definite article	Strong's #811 BDB #79
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
kârath (כָּרַת) [pronounced <i>kaw-RAHTH</i>]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 rd person masculine plural, Qal perfect	Strong's #3772 BDB #503
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis°râ’êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...because of the grapes [that] the sons of Israel cut off from there. (Kukis mostly literal translation)

They named that place the Valley of Eshcol because that is where they got the grapes from.

Numbers 13:24 Therefore, he called that place the brook of Eshcol because of the grapes [that] the sons of Israel cut off from there. (Kukis mostly literal translation)

The word for *cluster of grapes* and *Eshcol* are the same. There is a Canaanite tribe also by that name. My guess would be that the name naturally applies to the cluster of grapes first and was given to the Canaanite people and to the brook at a later time.



Numbers 13:21–24 And so they go up and they search out the land, from the wilderness of Zin to Rachob, to enter Hamath. And so they up into the Negev (the south) and they come to Hebron and there [are] Ahiman, Sheshai and Talmai, sons of the Anak (and Hebron was built seven years before Zoan, Egypt). And so they go as far as the valley of Eshcol and they cut off from there a branch, even one cluster of grapes. And so two [of them] lift up the pole [with the grapes] (and [the fruit] cut from the pomegranate tree and from the fig tree). Therefore, he called that place the brook of Eshcol because of the grapes [that] the sons of Israel cut off from there. (Kukis mostly literal translation)

The Route of the Spies (a map); from [Free Bible Images](#); accessed April 26, 2025.

This is quite an excellent map and I may use it in the future. The green land is that conquered by Joshua and owned by nation Israel by the end of the book of Joshua.

The purple line represents the boundaries of the land given to Israel according to Numbers 34 and Ezekiel 47.

The red line represents the route of the spies who go all the way from the wilderness of Zin as far north as Rehob, stopping before the enter into Hamath. As you can see, much of their operation took place in the hill country, just west of the Jordan River and the Dead Sea.

Numbers 13:21–24 The spies headed north, traveling all the way from the wilderness of Zin to Rehob in the far north, just below Hamath. When they returned going south, they came to Hebron, and Ahiman, Sheshai and Talmai, the sons of Anak, lived there (Hebron had been built seven years before Zoan in Egypt). When they came to the Valley of Eshcol, they cut off a large branch of grapes. Two of the spies attached the branch to a pole which they carried together. There were also branches with pomegranates and figs of them collected and carried. They called that region the Valley of Eshcol because of the grapes there. (Kukis paraphrase)

And so they return from spying out the land from an end of forty a day. And so they go and so they come unto Moses and unto Aaron and unto a company of sons of Israel unto a wilderness of Paran, Kadesh-ward. And so they bring to them a word and all the company. And so they cause to see fruit of the land.

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13:25–26

So they returned from searching out the land after forty days. And so they go [into the camp] and they come to Moses and to Aaron and to the congregation of the sons of Israel, to the [encampment] in the wilderness of Paran, at Kadesh. And so they bring a report to [Moses and Aaron] and to all the congregation. Also they showed them the fruit of the land.

So the spies returned from searching out the land of Canaan. This entire operation took forty days. They went into the camp and found Moses and Aaron and the elders of Israel. They were all encamped in the desert-wilderness of Paran, not far from Kadesh. They present their report to Moses and Aaron and to the elders (who would then spread this information to others). They also showed them the fruits from the land.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so they return from spying out the land from an end of forty a day. And so they go and so they come unto Moses and unto Aaron and unto a company of sons of Israel unto a wilderness of Paran, Kadesh-ward. And so they bring to them a word and all the company. And so they cause to see fruit of the land.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And they that went to spy out the land returned after forty days, having gone round all the country, (13:27) And came to Moses and Aaron and to all the assembly of the children of Israel to the desert of Pharan, which is in Cades. And speaking to them and to all the multitude, they shewed them the fruits of the land:...
Aramaic ESV of Peshitta	They returned from spying out the land at the end of forty days. They went and came to Mosha, and to Aaron, and to all the congregation of the B'nai Yisrael, to the wilderness of Paran, to Kadesh; and brought back word to them, and to all the congregation, and showed them the fruit of the land.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.
Updated Brenton (Greek)	And they returned from there, having surveyed the land, after forty days. And they proceeded and came to Moses and Aaron and all the congregation of the children of Israel, to the Wilderness of Paran Kadesh; and they brought word to them and to all the congregation, and they showed the fruit of the land.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	At the end of forty days they came back from viewing the land. And they came back to Moses and Aaron and all the children of Israel, to Kadesh in the waste land of Paran; and gave an account to them and to all the people and let them see the produce of the land.
Easy English	.
Easy-to-Read Version–2008	The men explored that country for 40 days, and then they went back to the camp. The Israelites were camped near Kadesh, in the desert of Paran. The men went to

	Moses and Aaron and all the Israelites. They told Moses, Aaron, and all the people what they saw and showed them the fruit from the land.
God's Word™	Forty days later, they came back from exploring the land. They came back to Moses, Aaron, and the whole community of Israel at Kadesh in the Desert of Paran. They gave their report and showed them the fruit from the land.
Good News Bible (TEV)	After exploring the land for forty days, the spies returned to Moses, Aaron, and the whole community of Israel at Kadesh in the wilderness of Paran. They reported what they had seen and showed them the fruit they had brought.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	After exploring the land of Canaan forty days, the twelve men returned to Kadesh in the Paran Desert and told Moses, Aaron, and the people what they had seen. A portion of v. 26 will be placed with the next passage for context.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	After they explored the land for forty days, they returned to their camp. They came to Aaron and Moses and the rest of the Israelite people in the wilderness at Paran. They reported to everyone what they had seen. They also showed them the fruit that they had brought back.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And they returned from being on the go to gain the land after forty days. And they walked and came to Moses and to Aaron, and to all the congregation of the children of Israel, to the desert of Paran, to Kadesh; and brought back word to them, and to all the congregation, and let them see the fruit of the land.
International Standard V	The Explorers Return At the end of 40 days, they all returned from exploring the land, came in to Moses and Aaron, and delivered their report to the entire congregation of Israel in the Wilderness of Paran at Kadesh. They brought back their report to the entire congregation and showed them the fruit of the land.

H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	Then they returned from searching of the land after 40 days. They went and came to Moses and to Aaron, and to all the nation of the children of Israel, to the uninhabited land of Paran, to Kadesh; and brought back word to them and to all the nation, and exhibited to them the fruits of the land.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<i>After forty days of exploration, they returned. They went and met Moses, Aaron and the whole community of Israelites in the wilderness of Paran at Kadesh. They gave an account to them and the whole community and showed them the fruit of this land.</i>
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cepher Bible	And they returned from searching of the land after forty days. And they went and came to El-Mosheh, and to El-Aharon, and to all the assembly of the children of Yashar'el, unto the wilderness of Pa'ran, to Qadesh; and brought back word unto them, and unto all the assembly, and showed them the fruit of the land.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures–2009	And they returned from spying out the land after forty days. And they went and came to Mosheh and Aharon and all the congregation of the children of Yisra'el in the Wilderness of Paran, at Qadēsh. And they brought back word to them and to all the congregation, and showed them the fruit of the land.
Tree of Life Version	They returned from investigating the land after 40 days. They traveled and returned to Moses, Aaron and the entire community of Bnei-Yisrael at Kadesh in the wilderness of Paran. They gave their report to them and the entire assembly. They showed the land's fruit.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THEY RETURNED FROM THERE, HAVING SURVEYED THE LAND, AFTER FORTY DAYS. AND THEY PROCEEDED AND CAME TO MOSES AND AARON AND ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL, TO THE DESERT OF PHARAN CADES; AND THEY BROUGHT WORD TO THEM AND TO ALL THE CONGREGATION, AND THEY SHOWED THE FRUIT OF THE LAND:... Vv. 26–27 in the AOB.
Awful Scroll Bible	They were to turn back from to spy out the solid grounds, at the end of forty days. They were to proceed and were to come to Moses, Aaron, and the assembly of the sons of Contends-with-he-mighty in the wilderness of Paran, at Kadesh. They were

Concordant Literal Version exeGesés companion Bible	. to bring back the concern, and to the assembly were they to present, of the fruits of those solid grounds. And they return from exploring the land at the end of forty days. <u>EXPLORERS RETURN WORD</u> And they come and go to Mosheh and to Aharon and to all the witness of the sons of Yisra El, to the wilderness of Paran, to Qadesh; and return word to them and to all the witness and has them see the fruit of the land.
Orthodox Jewish Bible	And they returned from searching of the land after arba'im days. And they went and came to Moshe, and to Aharon, and to all the congregation of the Bnei Yisroel, unto the Midbar Paran, to Kadesh; and brought back word unto them, and unto Kol HaEdah, and showed them the pri ha'aretz.
Rotherham's <i>Emphasized B.</i>	And they returned from spying out the land,—at the end of forty days. So they took their journey, and came in unto Moses and unto Aaron, and unto all the assembly of the sons of Israel, into the wilderness of Pârân, towards Kadesh,—and brought back word—unto them, and unto all the assembly, and showed them the fruit of the land.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	<i>The Spies Return</i> They returned from exploring the land at the end of forty days. [Hebrew "day"] And they came [Hebrew "they went and came"] to Moses and Aaron and to the entire community of the Israelites [Literally "sons/children of Israel"] in the desert of Paran at Kadesh; they brought back word to them and to all the community, and they showed them the fruit of the land.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	At the end of forty days they came back from exploring the land. When they arrived, they went directly to Moses, Aaron and the entire Israelite community, [who were] in the Paran Desert near Kadesh. They brought their report to [Moses, Aaron], and the entire community, and showed them fruit from the land. <i>At the end of forty days</i> 8 Av (Taanith 29b; Seder Olam 8). See Numbers, 14:1. <i>Kadesh</i> See Numbers 13:3. Also see Genesis 14:7, 16:14, 20:1.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.
Updated ASV	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	And having viewed the land, they set out thence on their return, after forty days, and journeying on came to Moses and Aaron, and to all the congregation of the Israelites in the wilderness of Pharan Kades, and made report to them and to all the congregation, and shewed them the fruit of the land.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	And they returned from spying out the land at the end of forty days. And they went and came in to Moses and to Aaron, and to all the tabernacle of the congregation of the sons of Israel, to the wilderness of Paran, to Kadesh. And they brought them and all the congregation word, and made them see the fruit of the land.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And they returned from spying out the land at the end of forty days. And they went and came to Moses and to Aaron and to all the congregation of the sons of Israel, to the wilderness of Paran, to Kadesh and brought back word to them and to all the congregation and showed them the fruit of the land.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	... and they turned back from scouting the land at the conclusion of forty days, and they walked and they came to Mosheh and to Aharon and to all the company of the sons of Yisra'eyl, to the wilderness of Paran, unto Qadesh, and they returned to them word, and they showed all the company the produce of the land,...
Updated ASV	Spies' Bad Report And they returned from spying out the land at the end of forty days. And they came to Moses and Aaron, and to all the congregation of the sons of Israel in the wilderness of Paran, at Kadesh; and brought back word to them, and to all the congregation, and showed them the fruit of the land.
Updated Bible Version 2.17	.
A Voice in the Wilderness	. departed
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

25-26

Numbers 13:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (l) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Numbers 13:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shûwb (שׁוּב) [pronounced shoo ^b ʋ]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine plural, Qal imperfect	Strong's #7725 BDB #996
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
tûwr (וּרָ) [pronounced toor]	<i>to spy, to search out, to explore; to go about</i>	Qal infinitive construct	Strong's #8446 BDB #1064
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
qêts (קֵץ) [pronounced kayts]	<i>end [usually of time]; end, extremity [of space]</i>	masculine singular noun	Strong's #7093 BDB #893
With min, qêts means <i>at the end of, after</i> .			
'ar ^{bâ} îym (אַרְבָּעִים) [pronounced ar ^e -BAW-GEEM]	<i>forty</i>	undecidable plural noun	Strong's #705 BDB #917
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398

Translation: So they returned from searching out the land after forty days.

The entire operation took forty days. These spies made pretty good time. I estimate that they traveled 300 miles in that forty days. That is over seven miles a day. A runner on a flat surface might do seven miles in an hour or two. However, they spies are staying out of sight, they are moving along this region according to the directions of Moses (or possibly even a map made by Moses), and they would not be traveling on any main roads (there was a trade route, if memory serves, in that region). Would they sometimes be on the international trade route? If they are going through the hill country, no.

Regions and Routes of the Land of Israel (a map); from i.ytimg.com; accessed April 26, 2025. Some of the routes shown on this maps were well established. Some are described in the Bible in various places. These were nothing like roads as we know them, nor would they be even comparable to Roman roads. At best, these would be trails or partial trails, stomped down by peoples over the years, going from one place to another in the land of Canaan.



Given Moses' training, he would have been familiar with Canaan and routes in Canaan. He could probably draw a map from memory and have an idea as to the trails and the hill country.

We have two basic options here: God sat Moses down and explained Canaan to him in detail and described it all and made sure that he got it; or Moses received this information as a younger man, which information he retains at this time.

I believe that Moses was able to describe exactly what the spies would see, by way of general geographical descriptions, and how far they should go. All of this had to be done within a reasonable amount of time.

Numbers 13:25 [So they returned from searching out the land after forty days.](#) (Kukis mostly literal translation)

This gives us the tour of duty of this reconnaissance mission. This would help give us an idea as to the amount of ground that they covered. Twelve men could cover up to forty miles in a day, if necessary. Certainly, they broke off into smaller groups and went into the towns, as they knew the names of some of the people who lived there.

Numbers 13:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229

Translation: [And so they go \[into the camp\]...](#)

The spies come into the camp where Israel is. They are far enough south of Canaan so as not to be stumbled upon by accident.

Numbers 13:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97

Numbers 13:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'êdâh (עֵדָה) [pronounced ġā-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִסְרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...and they come to Moses and to Aaron and to the congregation of the sons of Israel,...

The spies go further into the camp, to see where Moses and Aaron are, along with the leaders of the sons of Israel. Even though they are called the congregation of the sons of Israel, obviously, not all Israel will be gathered together to hear what they have to say. This simply means that they are in the midst of all Israel.

Numbers 13:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Pârân (פָּרָן) [pronounced paw-RAWN]	(possibly) <i>boughs; abounding in foliage [or caverns]; and is transliterated Paran</i>	proper noun/location	Strong's #6290 BDB #803
Qâdêsh (קָדֵשׁ) [pronounced kaw-DAYSH]	<i>sacred, holy, set apart; sanctuary; transliterated Kadesh, Kedesh</i>	proper noun; location with the locative hê	Strong's #6946 and #6947 BDB #873

This city is in the extreme southern portion of Judah and is the same as Kadesh-barnea.

Translation: ...to the [encampment] in the wilderness of Paran, at Kadesh.

The encampment of Israelites was in the desert-wilderness of Paran. This was reasonably close to what will be called Kadesh. Did it have this name even back at this point in time? I think probably.

Numbers 13:26d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #7725 BDB #996
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner; message, report</i>	masculine singular noun	Strong's #1697 BDB #182
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 13:26d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all;</i> can also be rendered <i>any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
‘êdâh (עֵדָה) [pronounced gâ-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular noun with the definite article	Strong's #5712 BDB #417

Translation: And so they bring a report to [Moses and Aaron] and to all the congregation.

The report is brought specifically the Moses and Aaron, but other leaders will be there, and this information would be bought to much of Israel.

Numbers 13:26e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ’âh (רָאָה) [pronounced raw-AWH]	<i>to cause to see, to cause to look; to show; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]</i>	3 rd person masculine plural, Hiphil imperfect; with the 3 rd person masculine plural suffix	Strong's #7200 BDB #906
’êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
pêrîy (פֵּרִי) [pronounced p ^e ree]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor), yield</i>	masculine singular construct	Strong's #6529 BDB #826
’erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Also they showed them the fruit of the land. (Kukis mostly literal translation)

When giving their report, they also show Moses and Aaron and fruit. This may have been taken throughout Israel but maybe not.

Numbers 13:26 And so they go [into the camp] and they come to Moses and to Aaron and to the congregation of the sons of Israel, to the [encampment] in the wilderness of Paran, at Kadesh. And so they bring a report to [Moses and Aaron] and to all the congregation. Also they showed them the fruit of the land. (Kukis mostly literal translation)

We have heard about Kadesh (also known as Kadesh-Barnea) many times. It was an oasis in the desert, right below the land of Canaan. See the **Doctrine of Kedesh-Barnea—not finished yet**. No one in the land realizes that there are two million people camped right outside the land (or in the southern most region) ready to take possession of their land. When they returned, it sounds as though there was somewhat of a parade. They at least wandered through the camp, showing the fruit of the land and were received by Moses, Aaron and the remainder of the seventy elders.

As we will see, Israel will remain in Kadesh-barnea for the next 38½ years (or, at least, very close by). This is in the far southern region of Judah and when we next read of where Israel is, it will still be Kadesh, even though it will be 38½ years later (Numbers 20:1).

Numbers 13:25–26 So they returned from searching out the land after forty days. And so they go [into the camp] and they come to Moses and to Aaron and to the congregation of the sons of Israel, to the [encampment] in the wilderness of Paran, at Kadesh. And so they bring a report to [Moses and Aaron] and to all the congregation. Also they showed them the fruit of the land. (Kukis mostly literal translation)

Numbers 13:25–26 So the spies returned from searching out the land of Canaan. This entire operation took forty days. They went into the camp and found Moses and Aaron and the elders of Israel. They were all encamped in the desert-wilderness of Paran, not far from Kadesh. They present their report to Moses and Aaron and to the elders (who would then spread this information to others). They also showed them the fruits from the land. (Kukis paraphrase)

And so they recount to him and so they say, “We came in unto the land that you sent us and also flowing of milk and honey she [is], and here [is] her fruit. No farther, for strong [are] the people, the one staying in the land; and the cities [are] walled [and] large, exceedingly; and also those born [are] the Anaq we saw there. Amaleq is staying in a land of the Negev; and the Hittite and the Jebusite and the Amorite is staying in the hill; and the Canaanite is staying upon the sea and upon a hand of the Jordan.”

Numbers
13:27–29

And so they declare to him (from memory) and they say, “We went into the land where you sent us and it [is] flowing [with] milk and honey. Also, here is its produce. Nevertheless, the people [are] strong, those dwelling in the land; and the cities are fortified and very large; and, moreover, we saw the sons of Anak there. Amalek is dwelling in the land of the south; and the Hittite, the Jebusite and the Amorite are dwelling in the hill country; and the Canaanites are dwelling [both] by the sea and along the shore of the Jordan.”

The spies tell Moses what they observed in the land: “We entered into the land where you sent us, and it is certainly flowing with milk and honey. In fact, here is some of the produce which we brought back. Nevertheless, the people are strong and their cities are both very large and well-fortified. In fact, we observed giants—the sons of Anak—living in the land. The descendants of Amalek occupy the southern portion of Canaan; the Hittites, Jebusites and Amorites live in the hill country; and the Canaanites live by the sea and by the Jordan River.”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so they recount to him and so they say, "We came in unto the land that you sent us and also flowing of milk and honey she [is], and here [is] her fruit. No farther, for strong [are] the people, the one staying in the land; and the cities [are] walled [and] large, exceedingly; and also those born [are] the Anaq we saw there. Amaleq is staying in a land of the Negev; and the Hittite and the Jebusite and the Amorite is staying in the hill; and the Canaanite is staying upon the sea and upon a hand of the Jordan."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And they related and said: We came into the land to which thou sentest us, which in very deed floweth with milk and honey as may be known by these fruits: But it hath very strong inhabitants, and the cities are great and walled. We saw there the race of Enac. Amalec dwelleth in the south, the Hethite and the Jebusite and the Amorrhite in the mountains: but the Chanaanite abideth by the sea and near the streams of the Jordan.
Aramaic ESV of Peshitta	They told him, and said, "We came to the land where you sent us; and surely it flows with milk and honey; and this is its fruit. However the people who dwell in the land are strong, and the cities are fortified, and very great: and moreover we saw the children of Anak there. Amalek dwells in the land of the South: and the Hittite, and the Yebusite, and the Amorite, dwell in the hill country; and the Canaanite dwells by the sea, and along by the side of the Yordan."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this [is] the fruit of it. Nevertheless the people [be] strong that dwell in the land, and the cities [are] walled, [and] very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Hivites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.
Updated Brenton (Greek)	And they reported to him, and said, We came into the land into which you sent us, a land flowing with milk and honey; and this is the fruit of it. Only the nation that dwells upon it is bold, and they have very great and strong walled towns, and we saw there the children of Anak. And Amalek dwells in the land toward the south: and the Hittite and the Hivite, and the Jebusite, and the Amorite dwells in the hill country: and the Canaanite dwells by the sea, and by the River Jordan.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they said, We came to the land where you sent us, and truly it is flowing with milk and honey: and here is some of the produce of it.
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But the people living in the land are strong, and the towns are walled and very great; further, we saw the children of Anak there.

And the Amalekites are in the South; and the Hittites and the Jebusites and the Amorites are living in the hill-country; and the Canaanites by the sea and by the side of Jordan.

Easy English

Easy-to-Read Version–2008

The men told Moses, "We went to the land where you sent us. It is a land filled with many good things! Here is some of the fruit that grows there. But the people living there are very powerful. The cities are very large and strongly defended. We even saw some Anakites there. The Amalekites live in the Negev. The Hittites, Jebusites, and Amorites live in the hill country. The Canaanites live near the sea and by the Jordan River."

God's Word™

This is what they reported to Moses: "We went to the land where you sent us. It really is a land flowing with milk and honey. Here's some of its fruit. But the people who live there are strong, and the cities have walls and are very large. We even saw the descendants of Anak there. The Amalekites live in the Negev. The Hittites, Jebusites, and Amorites live in the mountain region. And the Canaanites live along the coast of the Mediterranean Sea and all along the Jordan River."

Good News Bible (TEV)

They told Moses, "We explored the land and found it to be rich and fertile; and here is some of its fruit. But the people who live there are powerful, and their cities are very large and well fortified. Even worse, we saw the descendants of the giants there. Amalekites live in the southern part of the land; Hittites, Jebusites, and Amorites live in the hill country; and Canaanites live by the Mediterranean Sea and along the Jordan River."

The Message

Names of God Bible

NIRV

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Contemporary English V.

They showed them the fruit and said: Look at this fruit! The land we explored is rich with milk and honey. But the people who live there are strong, and their cities are large and walled. We even saw the three Anakim clans. Besides that, the Amalekites live in the Southern Desert; the Hittites, Jebusites, and Amorites are in the hill country; and the Canaanites live along the Mediterranean Sea and the Jordan River. A portion of v. 26 is included for context.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

But this is what they reported to Moses: "We arrived in the land that you sent us to explore. It is truly a beautiful land. It is a very fertile land. Here is some of the fruit. But the people who live there are very strong. Their cities are large and are surrounded by walls. We even saw some of the huge descendants of Anak there. The descendants of Amalek live in the southern part of the land, and the descendants of Heth, Jebus, and Amor live in the hill country to the north. The descendants of Canaan live along the coast of the Mediterranean Sea and along the Jordan River."

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And they tallied up to him, and said, We came to the land where you sent us, and surely it flows milk and honey, and this is the fruit. However, the people are forceful who dwell in the land, and the cities, inaccessible and very great; and in addition, we saw the children of Anak there. The Amalekites dwell in the land of the Negev; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and beside Jordan.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	They told Moses, "We reached the land to which you sent us. It certainly flows with milk and honey. Here is some produce from it. However, the people who make their homes there are strong. The cities are fortified and very large. We also saw descendants of Anak there. The Amalekites live in the Negev. The Hittites, Jebusites, and Amorites have their homes in the hill country. The Canaanites live by the sea and along the Jordan River."
Urim-Thummim Version	They reported to him and said, we came to the land where you sent us and it certainly flows with milk and honey, and this is some of its fruits. Nevertheless the people are strong that live in the land, and the cities are fortified and very large, and also we saw the children of Anak there. The Amalekites reside in the land of the south and the Hittites, Jebusites, and the Amorites, live in the hill country, and the Canaanites live near the sea and by the sides of the Jordan River.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And they said, "We entered the land where you sent us, truly a land flowing with milk and honey and here is the fruit. But how strong are the people who inhabit the land! The cities are fortified with walls and bars, and we even saw there descendants of the Anakites. Amalekites live in the region of the Negeb; Hittites, Jebusites and Amorites live in the hill country; the Canaanites are by the sea and along the banks of the Jordan."
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Eth Cephher Bible

.
And they told him, and said, We came unto the land whither you sent us, and surely it flows with milk and honey; and this is the fruit of it.
Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.
The Amaleqiyim dwell in the land of the Negev: and the Chittiyim, and the Yevuciym, and the Emoriym, dwell in the mountains: and the Kena`aniym dwell by the sea, and by the coast of the Yordan.

exeGesés companion Bible
Hebraic Roots Bible
Kaplan Translation
The Scriptures—2009

.
And they reported to him, and said, "We went to the land where you sent us. And truly, it flows with milk and honey, and this is its fruit.
"But the people who dwell in the land are strong, and the cities are walled, very great. And we saw the descendants of Anak there too.
"The Amalēqites dwell in the land of the South, while the ?ittites and the Ye?usites and the Amorites dwell in the mountains. And the Kena'anites dwell by the sea and along the banks of the Yardeñ."

Tree of Life Version

They gave their account to him and said, "We went into the land where you sent us. Indeed it is flowing with milk and honey—this is some of its fruit. Except, the people living in the land are powerful, and the cities are fortified and very large. We even saw the sons of Anak there! Amalek is living in the land of the Negev, the Hittites, Jebusites, and Amorites are living in the mountains, and the Canaanites are living near the sea and along the bank of the Jordan."

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible
Awful Scroll Bible

.
They were to recount of it, even were they to say: We are to have came in to the solid grounds that we been sent off to, even is it flowing with milk and honey, indeed these are its fruits.
At end the people are fierce, that are to dwell on those solid grounds, and the cities are fortified, even exceedingly great, indeed are we to have seen the offspring of Anak.

Concordant Literal Version

The Amalekites are to dwell on the solid grounds of the south, the Hittites, Jebusites, and Amorites are to dwell in the mountains, and the Canaanites are to dwell seaward and on the side of the Jordan.
They related to him and said: We came to the land to which you sent us, and indeed it is gushing with milk and honey, and this is its fruit.
Only that the people dwelling in the land are strong and the cities are defended and exceedingly great. Moreover, the children of Anak we saw there. Amalek is dwelling in the land of the Negev, the Hittite, the Hivite, the Jebusite and the Amorite are dwelling in the hill-country, and the Canaanite are dwelling by the sea and by the side of the Jordan.

exeGesés companion Bible

And they describe to him and say,
We went to the land you sent us
and surely it flows with milk and honey
and this is the fruit thereof:
only, the people settling in the land are strong
and the cities fortified and mighty great:
and we saw the birthed of Anak there:
the Amaleqiy settle in the land of the south:
and the Hethiy and the Yebusiy
and the Emoriy settle in the mountains:

Orthodox Jewish Bible	<p>and the Kenaaniy settle by the sea and by the hand of Yarden. And they told him, and said, We came unto ha'aretz where thou didst send us, and truly it floweth with cholov and devash; and this is the fruit of it. Nevertheless the people are strong that dwell in the land, and the cities are walled, and gedolot me'od; and moreover we saw the Anak there. The Amalek dwell in the erez of the Negev; and the Chitti, and the Yevusi, and the Emori, dwell in the hills; and the Kena'ani dwell by the yam, and by the bank of the Yarden.</p>
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible International Standard V	. . <p>"We arrived at the place where you've sent us," they reported, "and it certainly does flow with milk and honey. Furthermore, this is its fruit, except that the people who have settled in the land are strong, and their cities are greatly fortified. We also saw the descendants of Anak. Amalek lives throughout the Negev, [i.e. the southern regions of the Sinai peninsula; cf. Josh 10:40] while the Hittites, Jebusites, and Amorites live in the hill country. The Canaanites live by the sea and on the bank of the Jordan."</p>
Kretzmann's Commentary Lexham English Bible	<p>And they told him, [Hebrew "they told him and said"] "We came to the land that you sent us, and it is flowing of milk and honey; this is its fruit. Yet the people who are inhabiting it are strong and the cities are fortified and very large; moreover, we saw the descendants of the Anakites there. The Amalekites are living in the land of the Negev; [An arid region south of the Judean hills] the Hittites, Jebusites, and the Amorites are living in the hill country; and the Canaanites are living at the sea and on the banks of the Jordan."</p>
Syndein/Thieme The Voice	. .

Bible Translations with Many Footnotes:

The Complete Tanach The Geneva Bible Kaplan Translation	. . <p>They gave the following report: 'We came to the land where you sent us, and it is indeed flowing with milk and honey, as you can see from its fruit. However, the people living in the land are aggressive, and the cities are large and well fortified. We also saw the giant's descendants there. Amalek lives in the Negev area, the Hittites, Yebusites and Amorites live in the hills, and the Canaanites live near the sea and on the banks of the Jordan.'</p> <p>Amalek See Exodus 17:8.</p> <p>Hittites... See Genesis 10:15, 15:20.</p> <p>Canaanites The other tribes. See Genesis 15:21.</p> <p>sea The Mediterranean.</p>
NET Bible® New American Bible (2011) New Catholic Bible	. . .

Rotherham's *Emphasized B.* And they recounted unto him, and said,
 We entered into the land whither thou didst send us,—and surely it doth' ||flow
 with milk and honey||, and ||this|| is the fruit thereof. Nevertheless' surely
 <mighty> are the people that dwell in the land,—and ||the cities|| walled in,
 exceeding great, moreover also, <the descendants of the Anak>^e saw we
 there.
 ||Amalek|| dwelleth in the land of the South;
 And ||the Hittite, and the Jebusite and the
 Amorite|| dwell in the mountain,
 And ||the Canaanite|| dwelleth by the sea, and by the side of the Jordan.

^e Cp. ver. 22.

Updated ASV
 And they told him, and said, "We came to the land to which you sent us; and surely
 it flows with milk and honey; and this is its fruit. However, the people who dwell in
 the land are strong, and the cities are fortified and very large; and moreover, we
 saw the descendants of Anak there. The Amalekites dwell in the land of the
 Negev.[67] The Hittites, the Jebusites, and the Amorites dwell in the hill country;
 and the Canaanites dwell by the sea, and along the Jordan."
 [67] Or *the south*. That is the southern part of the Promised Land. The Negev was
 an arid region in the southern part of Palestine, and its name came to mean *south*

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	And they gave him a minute detail and said, We went to the country to which thou didst send us, a land flowing with milk and honey, and this is the fruit of it. But nevertheless because the nation which inhabiteth it is bold and the cities strong, defended with walls, and very large, and we have seen there the race of Enach; and the Amalekites dwell in the land to the south, and the Chettites, and the Evites, and the Jebusites, and the Amorites, inhabit the hilly country; and the Chananites dwell on the sea shore, and along the river Jordan;...
Context Group Version	And they told him, and said, We came to the land where you sent us; and surely it flows with milk and honey; and this is the fruit of it. Nevertheless the people that dwell in the land are strong, and the cities are fortified, [and] very great: and moreover we saw the sons of Anak there. Amalek dwells in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the hill-country; and the Canaanite dwells by the sea, and along by the side of the Jordan.
English Standard Version	.
Green's Literal Translation	. fierce
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And they told him and said, We came to the land where you sent us. And surely it flows with milk and honey and this is the fruit of it. However the people who dwell in the land are strong and the cities are fortified, very great and moreover we saw the sons of Anak there. Amalek dwells in the land of the South. And the Hittite and the Jebusite and the Amorite, dwell in the hill-country. And the Canaanite dwells by the sea and beside the Jordan.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.

Revised Mechanical Trans. ...and they recounted to him, and they said, we came to the land that you sent us, and also she is issuing fat and honey, and this is her produce. In the end, given that the people, the settlers, are strong in the land, and a great many of the cities are fenced in, and also the boys of the Anaq we saw there. Amaleq is settling in the land of the south, and the ones of Hhet, and the ones of Yevus, and the ones of Emor are settlers on the hill, and the ones of Kena'an are settlers upon the sea and upon the hand[906] of the Yarden,...

Updated ASV .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT .

The gist of this passage:

27-29

Numbers 13:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâphar (סָפַר) [pronounced saw-FAHR]	<i>to count (recount), to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order</i>	3 rd person masculine plural, Piel imperfect	Strong's #5608 BDB #707
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55

Translation: And so they declare to him (from memory) and they say,...

The spies give a report, but they begin to slant it. Interestingly enough, there is no spokesman for the spies. It says *they declare to him from memory...* In the three verses which follow, perhaps three different men give that report. Perhaps they said more; perhaps not.

Numbers 13:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôw' (בּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	1 st person plural, Qal perfect	Strong's #935 BDB #97
'el (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	2 nd person masculine singular, Qal perfect; with the 1 st person singular suffix	Strong's #7971 BDB #1018

Translation: ...“We went into the land where you sent us...

This initial report is going to be accurate and the framing of it will be slightly askew. First they say that they went into the land where they were sent. Moses outlined specifically where they needed to go, and that is exactly where they went. Obviously, they were undetected. If anyone saw them, they were not recognized as being spies.

Numbers 13:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168

Together, the wâw conjunction and the gam particle might mean *and also, together with, along with, joined with, and, furthermore, and furthermore*.

zâb (זָב) [pronounced zaw ^o v]	<i>flowing, gushing; a discharge; a reference to an illness</i>	Qal active participle; feminine singular construct	Strong's #2100 BDB #264
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This word has not been used in the book of Numbers yet.

châlâb (חָלָב) [pronounced khaw-LAW ^o V]	<i>milk; cheese</i>	masculine singular noun	Strong's #2461 BDB #316
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This word has not yet been used in the book of Numbers.

w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
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Numbers 13:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
d ^e bash (דָּבַשׁ) [pronounced d ^{eb} -VAHSH]	<i>honey</i>	masculine singular noun	Strong's #1706 BDB #185
This word and this phrase is found for the first time in Numbers right here.			
hîy' (הִיא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214

Translation: ...and it [is] flowing [with] milk and honey.

It is certainly true that the land is flowing with milk and honey. This phrase is first found in the book of Numbers right here. This would suggest that most people in Israel were familiar with this description of the land, which God had given to Moses (Exodus 3:8, 17 33:3 Leviticus 20:24), which Moses repeated to the people (Exodus 13:5). We may reasonably assumed that Moses repeated this promise on several occasions as God gave to Moses. Moses, as the human author, operated on the concept of economy of the text, so if God said things to Moses which he was to repeat to the people (which is nearly everything that God said to him), this was not repeated in the text of Exodus (or Leviticus or Numbers). In any case, Moses heard this expression many times, and the people were therefore also familiar with it.

Numbers 13:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wāw conjunction	No Strong's # BDB #251
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another (sometimes the verb to be is implied)</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
p ^e rîy (פְּרִי) [pronounced p ^e ree]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor), yield</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #6529 BDB #826

Translation: Also, here is its produce.

The spies brought in fruit which they attached to a pole and two men carried it (suggesting that the bunch of grapes which they brought was massive). There were also pomegranates and figs. "Check this out," they said to Moses and the elders.

Numbers 13:27 And so they declare to him (from memory) and they say, "We went into the land where you sent us and it [is] flowing [with] milk and honey. Also, here is its produce. (Kukis mostly literal translation)

So they first give everyone the good news. {Moses said:] "Then they took of the fruit of the land in their hands and brought it down to us; and they brought us back a report and said, 'It is a good land which Y^ehowah is about to give us.' " (Deuteronomy 1:25). The land was exactly as God had promised them. Great amounts of produce, beautiful and lush; it is obvious by the Biblical descriptions, that Palestine has changed a great deal over the past several millennia.

Numbers 13:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿepheç (אָפֶּחַ) [pronounced EH-fes]	<i>no farther, none besides; not, without; nothing; only; nevertheless</i>	adverb	Strong's #657 BDB #67
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
Do these two particles have a meaning together?			
ʿaz (עַז) [pronounced ġahz]	<i>strong, mighty, fierce</i>	masculine plural adjective; acts as a noun on its own	Strong's #5794 BDB #738
ʿam (עַם) [pronounced ġahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
yâšhab (בָּשַׁב) [pronounced yaw-SHAHBV]	<i>the one inhabiting, the one staying, the one dwelling in, the inhabitant of, the dweller of, the one sitting [here]</i>	Qal active participle with the definite article	Strong's #3427 BDB #442
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Nevertheless, the people [are] strong, those dwelling in the land;...

The people who live in the land are strong, which the spies say, and which is true.

Numbers 13:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʿârîym (מִיָּרֵם) [pronounced ġaw-REEM]	<i>cities, towns, encampments</i>	feminine plural noun with the definite article	Strong's #5892 BDB #746
bâtsar (בָּצָר) [pronounced baw-TZAR]	<i>walled-up, fenced, (well) fortified</i>	feminine plural, Qal passive participle	Strong's #1219 BDB #130

Bible Hub calls this a feminine plural adjective. A participle often acts as an adjective.

We might expect an *and* right here.

Numbers 13:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gâdôwl (גִּדּוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine plural adjective	Strong's #1419 BDB #152
m ^e ôd (מְאֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: ...and the cities are fortified and very large;...

Their cities are very large and they are well-fortified.

All of this is accurate information, and the spies need to present accurate information.

Numbers 13:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore.</i>			
y ^e lîydêy (יְלִידַי) [pronounced ylee-DAY]	<i>those born; possibly sons, descendants, offspring</i>	verbal adjective; masculine plural adjective; construct form	Strong's #3211 BDB #409
Ānâq (אֲנָק) [pronounced ġuh-NAWK]	<i>long neck (s); and is transliterated Anak, Anaq</i>	masculine singular proper noun with the definite article	Strong's #6061 BDB #778
Most Bibles render this as a proper noun throughout. However, BDB suggests that this could be a descriptive noun which attributes height to the people occupying the Land of promise and that ānâq does not refer to a particular people. This is exactly the same word as the masculine singular noun Strong's #6060 BDB #778.			
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>	1 st person plural, Qal perfect	Strong's #7200 BDB #906
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: ...and, moreover, we saw the sons of Anak there.

The *sons of Anak*, whether literal or not, simply means that some of the people in Canaan were like giants to the Jews.

Numbers 13:28 Nevertheless, the people [are] strong, those dwelling in the land; and the cities are fortified and very large; and, moreover, we saw the sons of Anak there. (Kukis mostly literal translation)

So far, the spies agree upon everything. The land is marvelous and the people are strong who live in the land and their cities are well-fortified. This fact has been attested to by modern archeology. It has been confirmed that there were several walled fortresses throughout the land of Canaan even during the time of 1440 BC. For a long time, it made these cities almost impregnable until the science and techniques of siege warfare became as advanced as that of the fortifications. By what has been said here, the tribe of Anak has quite a reputation even to men who were once slaves. Let's examine the **Doctrine of the Anakim** here.

Numbers 13:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿAmâlêq (אֱמֹלֵק) [pronounced ʿah-maw-LAYK]	<i>dweller in a valley</i> ; transliterated <i>Amalek</i>	masculine singular, proper noun; used infrequently as an gentilic adjective	Strong's #6002 BDB #766
My sources differ as to this being the proper noun or the gentilic adjective. I also show two different spellings, but most of them (two of three) have the spelling above.			
yâshab (יָשָׁב) [pronounced yaw-SHAH ^B V]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	masculine singular, Qal active participle	Strong's #3427 BDB #442
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Negeb (נֶגֶב) [pronounced ne-GHE ^B V]	<i>south, south-country; southern portion of Judah, southern district of Palestine; often transliterated Negev or Negeb</i>	masculine singular noun with the definite article	Strong's #5045 BDB #616

Translation: Amalek is dwelling in the land of the south;...

The spies actually did an excellent job. They know the different groups of people who are in Canaan.

I would suggest that Moses knew of these various peoples and might have given them a description of the people who probably still inhabited the land. So they knew what physical characteristics to look for. There were possibly clothing differences. In any case, the spies know that Amalek (which would be descendants of Amalek) are living in the south region of Canaan.

Numbers 13:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
Chittîy (חִיטִּי) [pronounced <i>khiht-TEE</i>]	a descendant of Heth; transliterated <i>Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
Yēbûṣîy (יְבֻסִי) [pronounced <i>y^evoo-SEE</i>]	an inhabitant or descendant of Jebus; transliterated <i>Jebusite</i>	adjective gentilis with the definite article	Strong's #2983 BDB #101
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
Ēmôrîy (אֱמֹרִי) [pronounced <i>eh-moh-REE</i>]	<i>mountaineer</i> (possibly); and is transliterated <i>Amorite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57
yâshab (יָשָׁב) [pronounced <i>yaw-SHAH^{EV}</i>]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	masculine singular, Qal active participle	Strong's #3427 BDB #442
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

Translation: ...and the Hittite, the Jebusite and the Amorite are dwelling in the hill country;...

In the hill country are the Hittites, the Jebusites and the Amorites. The Jebusites will remain in the hill country up to the time of King David. They were a tough people and they had very well-fortified strongholds from which to fight.

Numbers 13:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
Kēnā'ānîy (כְּנַעֲנִי) [pronounced <i>k^e-nah-guh-NEE</i>]	<i>merchant, trader; and is transliterated Canaanite, Canaanites</i>	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
yâshab (יָשָׁב) [pronounced <i>yaw-SHAH^{EV}</i>]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	masculine singular, Qal active participle	Strong's #3427 BDB #442

Numbers 13:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively)</i>	feminine singular construct	Strong's #3027 BDB #388
Together, these mean <i>upon a hand of, on [at] the hand of; under the hand of; under [at] the guidance of; at the side of, along side of, along the shore [bank] of [a river].</i>			
Yârêdên (יַרְדֵּן) [pronounced <i>yar^e-DAYN</i>]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

Translation: ...and the Canaanites are dwelling [both] by the sea and along the shore of the Jordan.” (Kukis mostly literal translation)

The Canaanites lived by the water, both along the River Jordan and along the Mediterranean Sea.

Numbers 13:29 Amalek is dwelling in the land of the south; and the Hittite, the Jebusite and the Amorite are dwelling in the hill country; and the Canaanites are dwelling [both] by the sea and along the shore of the Jordan.” (Kukis mostly literal translation)

These are all very famous ancient peoples. At some time in the future, we will examine each of these groups, both their place in secular history and their relationship to Israel. We will run into them again and again. **Some of them we may have already covered in Genesis—I just hadn't begun the index yet!**

Numbers 13:27–29 And so they declare to him (from memory) and they say, “We went into the land where you sent us and it [is] flowing [with] milk and honey. Also, here is its produce. Nevertheless, the people [are] strong, those dwelling in the land; and the cities are fortified and very large; and, moreover, we saw the sons of Anak there. Amalek is dwelling in the land of the south; and the Hittite, the Jebusite and the Amorite are dwelling in the hill country; and the Canaanites are dwelling [both] by the sea and along the shore of the Jordan.” (Kukis mostly literal translation)

Numbers 13:27–29 The spies tell Moses what they observed in the land: “We entered into the land where you sent us, and it is certainly flowing with milk and honey. In fact, here is some of the produce which we brought back. Nevertheless, the people are strong and their cities are both very large and well-fortified. In fact, we observed giants—the sons of Anak—living in the land. The descendants of Amalek occupy the southern portion of Canaan; the Hittites, Jebusites and Amorites live in the hill country; and the Canaanites live by the sea and by the Jordan River.” (Kukis paraphrase)

What we have had so far is the information which Moses had asked for, and these were objective facts to which all twelve would agree. Now we will get the minority report:

And so quieted, Keleb, the people unto Moses and so he says, "Going up, we will go up and we will possess her, for being able, we are able to her."

Numbers
13:30

And so Caleb quieted down the people near Moses and so he said, "We will certainly go up and we will possess [the land] for we will certainly prevail regarding it."

Because of the initial report, the people near to Moses began to talk about it. Caleb got them to quiet down and he said this: "We will surely go up and possess this land. There is no doubt that we will prevail in this endeavor."

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so quieted, Keleb, the people unto Moses and so he says, "Going up, we will go up and we will possess her, for being able, we are able to her."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	In the mean time Caleb, to still the murmuring of the people that rose against Moses, said: Let us go up and possess the land, for we shall be able to conquer it. Caleb stilled the people before Mosha, and said, "Let us go up at once, and possess it; for we are well able to overcome it."
Aramaic ESV of Peshitta	.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And Caleb stilled the people before Moses, and said to him, Let us go up at once, and possess it; for we are well able to overcome it.
Updated Brenton (Greek)	And Caleb quieted the people from speaking before Moses, and said to him, Nay, but we will go up by all means, and will inherit it, for we shall surely prevail against them!

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Caleb made signs to the people to keep quiet, and said to Moses, Let us go up straight away and take this land; for we are well able to overcome it.
Easy English	.
Easy-to-Read Version–2008	Caleb told the people near Moses to be quiet. Then Caleb said, "We should go up and take that land for ourselves. We can easily take that land."
God's Word™	Caleb told the people to be quiet and listen to Moses. Caleb said, "Let's go now and take possession of the land. We should be more than able to conquer it."

Good News Bible (TEV) Caleb silenced the people who were complaining against Moses, and said, "We should attack now and take the land; we are strong enough to conquer it."

The Message .
Names of God Bible .
NIRV .
New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible .
Contemporary English V. Caleb calmed down the crowd and said, "Let's go and take the land. I know we can do it!"
The Living Bible .
New Berkeley Version .
New Life Version .
New Living Translation .
The Passion Translation .
Unfolding Bible Simplified .

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Common English Bible .
New Advent (Knox) Bible .
Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
God's Truth (Tyndale) .
The Heritage Bible And Caleb silenced the people before Moses, and said, Surely we will go up and possess it, because we are able to do it.
International Standard V Caleb silenced the people on Moses' behalf and responded, "Let's go up and take control, because we can definitely conquer it."
H. C. Leupold .
Lexham English Bible And Caleb silenced the people before Moses and said, "Surely, let us go up and let us take possession of it because surely we will be able to prevail over it."
NIV, ©2011 .
Unfolding Bible Literal Text .
Urim-Thummim Version And Caleb quieted the people before Moses and said, Let us go up at once and possess it, for we are well able to prevail against it.
Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Caleb then quieted the people who rose up against Moses and said, "We should go up and take over the land, for we shall surely overcome it."
New American Bible (2011) .
The Catholic Bible .
New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cepher Bible	And Kalev stilled the people before Mosheh, and said, Let us go up at once, and possess it; for we are well able to overcome it.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	Caleb tried to quiet the people for Moses. 'We must go forth and occupy the land,' he said. 'We can do it!'
The Scriptures—2009	And Kalev silenced the people before Mosheh, and said, "Let us go up at once and take possession, for we are certainly able to overcome it."
Tree of Life Version	Then Caleb quieted the people before Moses, and said, "We should definitely go up and capture the land, for we can certainly do it!"

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	Caleb was to quiet the people before Moses, and was to say: We were to be going up a going up, and are to have taken possession of it, even were we to prevail a prevailing over them!
Concordant Literal Version	Then Caleb quelled the muttering of the people against Moses and said: We should go up, yea up and tenant it, for we are able to prevail against it.
exeGesés companion Bible	And Kalev stills the people in front of Mosheh, and says, In ascending, we ascend and possess it; for we can prevail.
Orthodox Jewish Bible	And Kalev silenced HaAm before Moshe, and said, Let us go up at once, and take possession of it; for we are well able to overcome it.
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	.
Syngein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	And Caleb stilled the people unto Moses,—and said unto them— ^f Let us go up straight up and possess it, for we shall surely prevail against it. ^f Or: "him."

Updated ASV .

Literal, almost word-for-word, renderings:

A Faithful Version	And Caleb stilled the people before Moses and said, "Let us go up at once and possess it, for we are well able to overcome it."
C. Thomson Updated OT	.
Charles Thomson OT	(Here Chaleb stilled the people before Moses, and said, We have only to go up, and we shall possess it, for we are stronger than they.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And Caleb stills the people concerning Moses and says, "Let us certainly go up—and we have possessed it; for we are thoroughly able to [do] it."
Modern English Version	.
Modern Literal Version 2020	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and Kaleyv silenced the people for Mosheh, and he said, we will surely go up and we will possess her, given that we are surely able for her,...
Updated ASV	And Caleb silenced the people before Moses and said, "Surely, let us go up and let us take possession of it because surely we will be able to overcome over it."
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Numbers 13:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâçâh (חָצַח) [pronounced haw-SAW]	to command to be silent, to command to hush	3 rd person masculine singular, Hiphil imperfect	Strong's #2013 BDB #245
Keleb (כֶּלֶב) [pronounced kaw-LAY ^a V]	dog; transliterated Caleb, Keleb	masculine proper noun	Strong's #3612 BDB #477
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Numbers 13:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
’el (עַל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in (with) respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39
There is a second set of meanings: ’el is used of <i>remaining at, or in a place</i> to which one tends. Under this category, we have three divisions: ❶ <i>at, by or near</i> ; ❷ <i>in, among</i> ; ❸ also, ’el is placed before particles, which imply a rest in a place, without change of sense. ²⁰			
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: And so Caleb quieted down the people near Moses...

The actual word order is something like this: *Then quieted Caleb the people to Moses and said...* However, in the Hebrew, the direct object often precedes the verb, as the subject of the sentence often comes after the verb. So the phrase *to Moses* is the object of Caleb's speaking, not the object of Caleb quieting down the people.²¹ Otherwise, the preposition *to* doesn't make much sense.

After the report of the other ten spies was given, people began to talk and to comment on this. Caleb had to quiet them down.

Numbers 13:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
’amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
‘âlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	Qal infinitive absolute	Strong's #5927 BDB #748
‘âlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	1 st person plural, Qal imperfect	Strong's #5927 BDB #748

²⁰ I don't follow this third use at all, but it, along with the other two, are taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 47.

²¹ Although we do have a problem with that misplaced *and*.

Numbers 13:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
yârash (רַשׁ) [pronounced yaw-RASH]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	1 st person plural, Qal imperfect	Strong's #3423 BDB #439
'êth (אֶת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84

Translation: ...and so he said, “We will certainly go up and we will possess [the land]...

Caleb said—and this is all true, by the way—that they would certainly go up and take the land.

Caleb did not realize that this would not take place for another forty years. He was aware of what he saw and he was aware of the promises of God. He was willing to claim those promises.

Numbers 13:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yâkôl (לֵכִי) [also yâkôwl (לֹכִי)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	Qal infinitive absolute	Strong's #3201 BDB #407
yâkôl (לֵכִי) [also yâkôwl (לֹכִי)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	1 st person plural, Qal imperfect	Strong's #3201 BDB #407
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510

Translation: ...for we will certainly prevail regarding it.” (Kukis mostly literal translation)

Caleb is filled with confidence that they would prevail in a campaign in this land to take it. What he saw as a spy did not change the promises of God.

Numbers 13:30 And so Caleb quieted down the people near Moses and so he said, “We will certainly go up and we will possess [the land] for we will certainly prevail regarding it.” (Kukis mostly literal translation)

Now Caleb is one of the few men of his generation who recognize the strength and power of God. Most of us do not, so we lie, cut corners, pilfer, gossip and do numerous other things because we do not believe in God's strength. We ignore His Word because we do not believe in its strength. Caleb was different and he will be one of the men who will survive and go into the land. He and Joshua stood in favor of invading the land and taking it (we know that Joshua also stood with Caleb because of Numbers 14:6–7). It is because of their stand that they will live to invade the land and their contemporaries would have their bodies strewn throughout the desert sands. Now for the majority report:

Numbers 13:30 Because of the initial report, the people near to Moses began to talk about it. Caleb got them to quiet down and he said this: “We will surely go up and possess this land. There is no doubt that we will prevail in this endeavor.” (Kukis paraphrase)

And the men that went up with him spoke: “We will not be able to go up unto the people for strong he [is] from us.”

Numbers
13:31

But the men who went up with him spoke, [saying], “We are not able to go up against this people for they are stronger than us.”

Then the men who went up with Caleb—ten of the spies—spoke up, saying this: “We are unable to go up against this people for they are clearly stronger than we are.”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And the men that went up with him spoke: “We will not be able to go up unto the people for strong he [is] from us.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But the others, that had been with him, said: No, we are not able to go up to this people, because they are stronger than we.
Aramaic ESV of Peshitta	But the men who went up with him said, "We are not able to go up against the people; for they are stronger than we."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	But the men that went up with him said, We be not able to go up against the people; for they [are] stronger than we.
Updated Brenton (Greek)	But the men that went up together with him said, We shall not go up! For we shall by no means be able to go up against the nation, for it is much stronger than we.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But the men who had gone up with him said, We are not able to go up against the people, for they are stronger than we.
Easy English	.
Easy-to-Read Version–2008	But the men who had gone with him said, "We cannot fight those people! They are much stronger than we are."
God's Word™	But the men who had gone with him said, "We can't attack those people! They're too strong for us!"
Good News Bible (TEV)	But the men who had gone with Caleb said, "No, we are not strong enough to attack them; the people there are more powerful than we are."
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	But the other men replied, "Those people are much too strong for us."
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	But the men who had gone with him said, "No, we cannot attack and defeat those people. They are much stronger than we are!"

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But the men who had gone up with him replied, "We cannot go up against the people, for they are stronger than we are!"
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But the men who had gone up with him said, "We cannot advance against these people for they are stronger than we are."
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cephher Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	'We cannot go forward against those people!' replied the men who had gone with him. 'They are too strong for us!'
The Scriptures—2009	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND CALEB STOPPED THE PEOPLE FROM SPEAKING BEFORE MOSES, AND SAID TO HIM, NO, BUT WE WILL GO UP BY ALL MEANS, AND WILL INHERIT IT, FOR WE SHALL SURELY PREVAIL AGAINST THEM.
Awful Scroll Bible	The men that have gone up with him, are to have said: Were we to prevail to go up against these people? - For they are strong.
Concordant Literal Version	Yet the men who went up with him said: We are not able to go up against the people, for they are more courageous than we.
exeGesés companion Bible	And the men who ascended with him say, We cannot ascend against the people; for they are stronger than we.
Orthodox Jewish Bible	But the anashim that went up with him said, We are not able to go up against the people; for they are chazak (stronger) than we.
Rotherham's <i>Emphasized B.</i>	But the men who went up with him said, We cannot go up against the people,—for <stronger> are they' than we'.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	"We can't attack those people," the men who were with him said, "because they're too strong compared to us."
Kretzmann's Commentary	.
Lexham English Bible	And the men who went up with him said, "We are not able to go up to the people because they are stronger than us."
Syngein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.

New American Bible (2011) .
 New Catholic Bible .
 Rotherham's *Emphasized B.* .
 Updated ASV .

Literal, almost word-for-word, renderings:

A Faithful Version .
 C. Thomson Updated OT .
 Charles Thomson OT *But the men who went up with him said) We will not go up; for we are not able to go up against that nation; for it is much more powerful than we are.*
 Context Group Version .
 English Standard Version .
 Green's Literal Translation .
 Legacy Standard Bible .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 .
 New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans. *...and the men which went up with him said, we are not able to go up to the people, given that he is more forceful than us,...*
 Updated ASV *But the men who had gone up with him said, "We are not able to go up against the people, for they are stronger than we are."*
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible *But the men who went up with him said, "We aren't able to go up against the people; for they are stronger than we."*
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:

Numbers 13:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
ʾănâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; ʾîyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers; some of the men</i>	masculine plural noun with the definite article	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʿâlâh (עָלָה) [pronounced <i>ġaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine plural, Qal perfect	Strong's #5927 BDB #748

Numbers 13:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
’amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal perfect	Strong's #559 BDB #55

Translation: But the men who went up with him spoke, [saying],...

There are ten men who went up with Caleb and they disagree with his assessment. They spoke next.

Numbers 13:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô’ (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכֹל) [also yâkôwl (יָכוֹל)] [pronounced <i>yaw-COAL</i>]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	1 st person plural, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
lâmed (ל) [pronounced <i>l</i> ’]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
’âlâh (אָלַה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	Qal infinitive construct	Strong's #5927 BDB #748
’el (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: ...“We are not able to go up against this people...

The ten spies say, “We are unable to go up against this people...”

Numbers 13:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
châzâq (חָזַק) [pronounced <i>khaw-ZAWK</i>]	<i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>	masculine singular adjective	Strong's #2389 BDB #305
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation with the 1 st person plural suffix	Strong's #4480 BDB #577

Translation: ...for they are stronger than us." (Kukis mostly literal translation)

The simple reason is, the people in Canaan are stronger than the Hebrew people. "That is just a solid fact," one of them might have said.

This all takes place around Moses. The elders and other leaders are there.

God has led Israel this far and God has spoke to this people. They can believe God or they can believe ten of the spies.

Numbers 13:31 But the men who went up with him spoke, [saying], "We are not able to go up against this people for they are stronger than us." (Kukis mostly literal translation)

This is clearly a true statement, if the Hebrew people consider only themselves going up against the people in the land. However, the factor which makes all of the difference is God.

Numbers 13:31 But the men who went up with him spoke, [saying], "We are not able to go up against this people for they are stronger than us." (Kukis mostly literal translation)

This was not the entirety of the majority report. What likely happened is that these twelve came into camp, they either went to their families and friends and told them what they had seen, or, after reporting to Moses, the rumor of what they had seen spread throughout the camp and the sons of Israel cried and moaned that night. [Moses is speaking] "Yet you were not willing to go up, but rebelled against the command of Y^ehowah your God and you grumbled in your tents and said, 'Because Y^ehowah hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites to destroy us. Where can we go up? Our brothers have made our hearts melt, saying "The people are bigger and taller than we; the cities are large and fortified to heaven. And besides, we saw the sons of Anakim there." ' " (Deuteronomy 1:26–28). The spies recognized that they would be the military leaders and they were frightened. They did not want to die. So, after delivering their report, they went back into the camp amidst their families and friends and incited the people against Moses and Aaron (we will see this in Numbers 14).

The majority report does not believe God. This is constantly seen in real life. God sets up perfect standards in relationships, in marriage, in friendship, in business practices—standards which are the best for us, and we, being

filled with evil, reject them. We know that Caleb and Joshua believed God and were ready and willing to go in and take the land. It was their manifest destiny. God had promised to give them the land. They fully recognize God's great power. However, the other ten men thought otherwise. They look at life totally from human viewpoint. From human viewpoint, they are entirely correct. The people in the land have been warriors for many generations. This land is a marvelous land flowing with milk and honey and in order to keep it for themselves, they have certainly had to defend their occupation many times. They are stronger than the Israelites, there is no doubt, with far greater experience in the art of war. Without the leadership of Jesus Christ and the assurance of God the Father, there is no way that the Jews could take the land. However, they have the guidance and strength of Y^ehowâh—**with men, this is impossible; with God, all things are possible** (Matthew 19:26b).

Numbers 13:31 Then the men who went up with Caleb—ten of the spies—spoke up, saying this: “We are unable to go up against this people for they are clearly stronger than we are.” (Kukis paraphrase)

And so they cause to go out a whispering of the land, that they spied out her unto sons of Israel, to say, “The land that we passed over in her to spy out her, a land, is eating her inhabitants she [is]; and all the people that we have seen in a midst of her men of stature. And there we have seen Nephilim, sons of Anaq from the Nephilim. And so we were in our eyes like locusts and so we were in their eyes.”

Numbers
13:32–33

And so they put forth a [negative] report of the land, [those] who searched it out, to the sons of Israel, saying, “The land which we passed through it to search it out, it [is] a land devouring its inhabitants. Also, all the people which we have seen in its midst [are] men of stature. In fact, we have seen Nephilim there, the sons of Anak from the Nephilim. And so we were in our (own) eyes like locusts and so we were in their eyes.”

Ten of the spies quietly put out a second report, a defamatory report, meant to discourage the Israelites. It read, in part: “Let me tell you about this land! It would devour us! We searched it out; we know! And the people in the land are huge. They look like professional wrestlers! In fact, we even saw the Nephilim there—those half-men/half-angel creatures from Genesis 6. And their sons are their, the sons of the giant Anak. In our own estimation, we were like locusts before them; and they saw us as locusts as well!”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And so they cause to go out a whispering of the land, that they spied out her unto sons of Israel, to say, “The land that we passed over in her to spy out her, a land, is eating her inhabitants she [is]; and all the people that we have seen in a midst of her men of stature. And there we have seen Nephilim, sons of Anaq from the Nephilim. And so we were in our eyes like locusts and so we were in their eyes.”

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

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Aramaic Targum

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The Psalms Targum

.

Updated Douay-Rheims

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Douay-Rheims 1899 (Amer.)

And they spoke ill of the land, which they had viewed, before the children of Israel, saying: The land which we have viewed, devoureth its inhabitants: the people, that we beheld are of a tall stature.

There we saw certain monsters of the sons of Enac, of the giant kind: in comparison of whom, we seemed like locusts.

Aramaic ESV of Peshitta	They brought up an evil report of the land which they had spied out to the B'nai Yisrael, saying, "The land, through which we have gone to spy it out, is a land that eats up its inhabitants; and all the people who we saw in it are men of great stature. There we saw the Nephilim, the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, [is] a land that eateth up the inhabitants thereof; and all the people that we saw in it [are] men of a great stature. And there we saw the giants, the sons of Anak, [which come] of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. And they are complaining, sons of Israel, in tents of them. And they are saying: LORD hates us because he brought us out of the land of Egypt to give us in hand of the Amorites to destroy us. How we will ascend, and brothers of us and loads of us? And in their hearts they were saying: great and many they are, and the cities great and built up in heavens. And moreover sons of Nephim we saw there. And he is saying Moses to Israel: not you shall be afraid and not you shall fear them as LORD God is the one going before you. He shall fight for you as he did for you in Egypt before your eyes, and in the wilderness that you see. He will lift you up, the LORD God, as the man lifts up son of him, in all the way which you will go until you come to this place. And speaking so you are not trusting in LORD God, the one going before you. To seek out for you the place of the encampment. In fire by night to meet you in way that you go, and in the cloud by day.
Updated Brenton (Greek)	And they brought a horror of that land which they surveyed upon the children of Israel, saying, The land which we passed by to survey it, is a land that eats up its inhabitants; and all the people whom we saw in it are men of extraordinary stature. And there we saw the giants; and we were as mere insects in our own sight, and so we were before them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they gave the children of Israel a bad account of the land they had been to see, saying, This land through which we went is a land causing destruction to those living in it; and all the people we saw there are men of more than common size. There we saw those great men, the sons of Anak, offspring of the Nephilim: and we seemed to ourselves no more than insects, and so we seemed to them.
Easy English	.
Easy-to-Read Version—2008	So those men gave a report that discouraged the people. They said, "The land we saw is full of strong people. They are strong enough to easily defeat anyone who goes there. We saw the giant Nephilim people there! (The descendants of Anak come from the Nephilim.) We felt like little grasshoppers. Yes, we were like grasshoppers to them!"
God's Word™	So they began to spread lies among the Israelites about the land they had explored. They said, "The land we explored is one that devours those who live there. All the people we saw there are very tall. We saw Nephilim there. (The descendants of Anak are Nephilim.) We felt as small as grasshoppers, and that's how we must have looked to them."

Good News Bible (TEV) So they spread a false report among the Israelites about the land they had explored. They said, "That land doesn't even produce enough to feed the people who live there. Everyone we saw was very tall, and we even saw giants there, the descendants of Anak. We felt as small as grasshoppers, and that is how we must have looked to them."

The Message .

Names of God Bible .

NIRV .

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible .

Contemporary English V. Then they started spreading rumors and saying, "We won't be able to grow anything in that soil. And the people are like giants. In fact, we saw the Nephilim who are the ancestors of the Anakim. They were so big that we felt as small as grasshoppers."

The Living Bible .

New Berkeley Version .

New Life Version .

New Living Translation .

The Passion Translation .

Unfolding Bible Simplified So those men gave to the Israelite people a bad report about the land that they had explored. They said, "The land that we explored destroys the life those who try to attack it. And all the people living there are very tall. We also saw giants there. They are the descendants of Anak (who come from the Nephilim, those giant people). When we saw these giants we felt as small as grasshoppers and they thought that we looked like grasshoppers too."

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Common English Bible .

New Advent (Knox) Bible .

Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible .

God's Truth (Tyndale) .

The Heritage Bible .

And they brought to the children of Israel a slander against the land where they had been on the go to gain, saying, The land which we crossed over to be on the go to gain is a land that eats its inhabitants; and all the people we saw in it were men of a great height.

And there we saw those who cause others to fall, the sons of Anak, those who came out of those who cause others to fall; and we were in our own eyes grasshoppers, and so we were in their eyes. Gen 6:4.

International Standard V .

H. C. Leupold .

Lexham English Bible .

NIV, ©2011 .

Unfolding Bible Literal Text So they spread around a discouraging report to the people of Israel about the land that they had examined. They said, "The land that we looked at is a land that eats up its inhabitants. All the people whom we saw there are people of great height. There we saw giants, descendants of Anak, people who came from giants. In our own sight we were like grasshoppers in comparison with them, and this is what we were in their sight, too."

Urim-Thummim Version .

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) *And they spread an unfavorable report about the land that they had explored, saying to the Israelites, "The land we went through to explore is a land that devours its inhabitants and all the people we saw there are men of great size. We even saw giants (these giants were the Anakites). We felt like grasshoppers before them, and to them we must have seemed the same."* Gen 6:4 [Kukis: I still don't know why portions of this chapter are italicized.]

New American Bible (2011) .

The Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Eth Cephher Bible And they brought up an evil report of the land which they had searched unto the children of Yashar'el, saying, The land, through which we have gone to search it, is a land that eats up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the Nephiliym, the sons of Anaq, *which come* of the Naphaliym: and we were in our own sight as grasshoppers, and so we were in their sight.

exeGesés companion Bible .

Hebraic Roots Bible .

Kaplan Translation .

The Scriptures—2009 And they gave the children of Yisra'ël an evil report of the land which they had spied out, saying, "The land through which we have gone as spies is a land eating up its inhabitants, and all the people whom we saw in it are men of great size. "And we saw there the Nephilim, sons of Anaq, of the Nephilim. And we were like grasshoppers in our own eyes, and so we were in their eyes."

Tree of Life Version They spread among Bnei-Yisrael a bad report about the land they had explored, saying, "The land through which we passed to explore devours its residents. All the people we saw there are men of great size! We also saw there the Nephilim. (The sons of Anak are from the Nephilim.) We seemed like grasshoppers in our eyes as well as theirs!"

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND THEY BROUGHT A BAD REPORT OF THAT LAND WHICH THEY SURVEYED UPON THE CHILDREN OF ISRAEL, SAYING, THE LAND WHICH WE PASSED BY TO SURVEY IT, IS A LAND THAT EATS UP ITS INHABITANTS; AND ALL THE PEOPLE WHOM WE SAW IN IT ARE MEN OF EXTRAORDINARY STATURE.

Awful Scroll Bible	AND THERE WE SAW THE GIANTS; AND WE WERE BEFORE THEM AS LOCUSTS, YES EVEN SO ARE WE TO THEM. Vv. 33–34 in the AOB. They took up a denouncing of those solid grounds, that they are to have spied out, to the sons of Contends-with-he-mighty to the intent: The solid grounds we are to have passed through to spy out, are solid grounds that is to devour those settling down in them, and the people we are to have seen within it are men of stature. Even have we perceived the giants there, the sons of Anak. They are giants in our eye, and we are as grasshoppers in there eye.
Concordant Literal Version	Thus they brought forth among the sons of Israel disparaging muttering about the land which they had explored, saying: The land through which we passed to explore it, it is a land that is devouring its dwellers; it and all the people whom we saw in its midst were men of great measure. There we saw the distinguished (the sons of Anak are part of the distinguished ones). And we became, in our own eyes, like grasshoppers; so we became in their eyes.
exeGeses companion Bible	And they bring up a slander of the land they explored to the sons of Yisra El, saying, The land we passed through to explore is a land that eats them who settle there; and all the people we saw in their midst are men of measure: and there we saw the Nephilim, the sons of Anak of the Nephilim: and we were in our own eyes as grasshoppers and so we were in their eyes.
Orthodox Jewish Bible	And they spread an evil report of HaAretz which they had explored unto the Bnei Yisroel, saying, HaAretz, through which we have gone to explore it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the Nephilim, the Bnei Anak, which come of the Nephilim; and we were in our own sight as grasshoppers, and so we were in their sight..
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	So they put out this false report to the Israelis about the land that they had explored: "The land that we've explored is one [Lit. is a land] that devours its inhabitants. All the people whom we observed were giants. [Lit. observed are men of measurements] We also saw the Nephilim, [Cf. Gen 6:4] the descendants of Anak. Compared to the Nephilim, as we see things, we're like grasshoppers, and that's their opinion of us!"
Kretzmann's Commentary Lexham English Bible	And they presented the report of the land that they explored to the Israelites, [Literally "sons/children of Israel"] saying, "The land that we went through to explore is a land that eats its inhabitants, and all the people whom we saw in its midst are men of great size. [Literally "men of measurements"] There we saw the Nephilim (the descendants [Or "sons"] of Anak <i>came</i> from the Nephilim), and we were like grasshoppers in our own sight, and so we were in their eyes."
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach
The Geneva Bible
Kaplan Translation

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They began to speak badly about the land that they had explored. They told the Israelites, 'The land that we crossed to explore is a land that consumes its inhabitants. All the men we saw there were huge!

While we were there, we saw the titans. They were sons of the giant, who descended from the [original] titans. We felt like tiny grasshoppers! That's all that we were in their eyes.

huge

(Rashi; Ibn Ezra; Septuagint). Literally, 'men of measure.'

titans

Nefilim in Hebrew. See Genesis 6:4.

tiny grasshoppers

Chagavim in Hebrew, the smallest kosher species of locust (see Leviticus 11:22).

NET Bible®
New American Bible (2011)
New Catholic Bible
Rotherham's *Emphasized B.*

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So they sent forth a rumour^g of the land which they had spied out, <among the sons of Israel> saying,—

<As touching the land through which we passed to spy it out> it is ||a land that eateth up them who dwell therein||,

And ||all the people that we saw in the midst thereof|| were men of great stature.^h

And <there> saw we the giants, sons of Anak, [descended] of the giants,—

And we were <in our own eyes> as grasshoppers,

And ||so|| were we in their' eyes.

^g This seems to have been an account given aside from their public report as recorded in vers. 27–29. Sinister onesidedness and exaggeration appear in this story.

^h Lit.: "men of length"="tall men."

Updated ASV

So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are men of tall stature. And there we saw the Nephilim, the sons of Anak came from the Nephilim,[68] and we were like grasshoppers in our own sight, and so we were in their eyes."

[68] The sons of Anak were not of the pre-Flood Nephilim. This was a ruse to scare the people. As a result of these distortions, a wave of fear spread throughout the camp. The people even sought to return to Egypt, where they had been slaves. (Numbers 13:31–14:4) Remember, the Nephilim were the offspring of fallen angels and women (Gen. 6:4), who had perished in the Flood.

Literal, almost word-for-word, renderings:

A Faithful Version
C. Thomson Updated OT
Charles Thomson OT

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.
And they gave an astonishing account of the land which they had viewed, to the children of Israel, saying, The land through which we passed to view it, is a land which devoureth them who dwell therein; and all the people which we saw are men of immense stature. There indeed we saw the giants, and we were before them like grasshoppers; indeed we were nothing else before them.

Context Group Version
English Standard Version
Green's Literal Translation
Legacy Standard Bible

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Literal Standard Version

And the men who have gone up with him said, "We are not able to go up against the people, for it [is] stronger than we"; and they bring out an evil account of the land which they have spied out to the sons of Israel, saying, "The land into which we passed over to spy it out is a land eating up its inhabitants; and all the people whom we saw in its midst [are] men of stature; and there we saw the giants, sons of Anak, of the giants; and we are as grasshoppers in our own eyes—and so we were in their eyes." V. 31 is included for context.

Modern English Version

Modern Literal Version 2020

And they brought up an evil report of the land which they had spied out to the sons of Israel, saying, The land, through which we have gone to spy it out, is a land that eats up the inhabitants of it. And all the people that we saw in it are men of great stature. And we saw the giants there, the sons of Anak, who come from the giants. And we were in our own sight as grasshoppers and so we were in their sight.

New American Standard B.

New European Version

New King James Version

Niobi Study Bible

Owen's Translation

Revised Mechanical Trans.

...and they made a slander go out concerning the land that they scouted for the sons of Yisra'eyl saying, the land that we crossed over in to scout is a land that is eating her settlers, and all the people that we saw in her midst were men of measurements, and there we saw the ones of Nephilim, the sons of Anaq, the ones of Nephilim, and we existed in our eyes like grasshoppers, and so we existed in their eyes,...

Updated ASV

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

The gist of this passage:

32–33

Numbers 13:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3318 BDB #422
dibbâh (דִּבְּרָה) [pronounced dihb-BAW]	<i>a whispering, a defamation, a defaming; a [negative] report, slander</i>	feminine singular construct	Strong's #1681 BDB #179
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Numbers 13:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’ăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
tûwr (וּרָ) [pronounced toor]	<i>to spy, to search out, to explore; to go about</i>	3 rd person masculine plural, Qal perfect	Strong's #8446 BDB #1064
’êth (אֶת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
’el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: And so they put forth a [negative] report of the land, [those] who searched it out, to the sons of Israel,...

Although it is not clear who stood with Caleb and who stood against him, in the next chapter it will be clear that Caleb and Joshua stood together, both men ready and willing to lead their men in war against the people in the land. The other ten spies put out a negative report. Now, the word used here is *dibbâh* (דִּבְבָהּ) [pronounced *dihb-BAW*], which means, *a whispering, a defamation, a defaming; a [negative] report, slander*. Strong's #1681 BDB #179. So this is not what they spoke aloud to Moses and to his associates and to the elders. These men went back to their tribes and quietly put out a defaming report to the people in their tribe, and this report was spread around like wildfire.

So there was the official report, which was broadcast in the usual way, through the usual channels, and there was the additional report which was quietly passed along, whispered from person to person, and it painted a very different picture.

The people of Israel will hear two different reports and they will evaluate them. In fact, this is how Numbers 14 begins. See **Numbers 14** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The content of this report follows:

Numbers 13:32b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 13:32b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
'asher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'abar (אָבַר) [pronounced gaw ^b -VAHR]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross [over]; to go away, to depart; to violate [a law]</i>	1 st person plural, Qal perfect	Strong's #5674 BDB #716
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular	No Strong's # BDB #88
lamed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tûwr (וֹרָא) [pronounced toor]	<i>to spy, to search out, to explore; to go about</i>	Qal infinitive construct	Strong's #8446 BDB #1064
'eth (אֶת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84

Translation: ...saying, "The land which we passed through it to search it out,..."

This other report is passed along, from person to person. They quietly say, "You have heard the official report, but we were there and this is what we really saw!" Or, "Let me tell you what we really saw in this land."

Numbers 13:32c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75
'akal (אָכַל) [pronounced aw-KAHL]	<i>is eating; was devouring, is consuming, destroying; enjoying; tasting</i>	feminine singular Qal active participle	Strong's #398 BDB #37

Numbers 13:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâshab (בָּשַׁב) [pronounced yaw-SHAHBV]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural, Qal active participle; with the 3 rd person feminine singular suffix	Strong's #3427 BDB #442
hîy' (אִיהָ) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214

Translation: ...it [is] a land devouring its inhabitants.

“This is a land which devours its inhabitants!” This is a very strong accusation and it is without merit. Who did they see get devoured? The implication is, “We will be devoured if we enter into this land.”

Numbers 13:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ or וְ) [pronounced weh]	<i>and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that, so that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
‘am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
‘ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
râ’âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>	1 st person plural, Qal perfect	Strong's #7200 BDB #906
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּכְּ) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #8432 BDB #1063

Numbers 13:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
With the bêyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled וּתְבֶךָ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
ʾānāshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; ʾiyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers; some of the men</i>	masculine plural construct	Strong's #376 BDB #35
middâh (מִדָּה) [pronounced mihd-DAW]	<i>extension, length; stature, size; a large, tall, high [whatever]; measure, measurement; garment; tribute [Chaldean]</i>	feminine plural noun	Strong's #4060 BDB #551

Translation: Also, all the people which we have seen in its midst [are] men of stature.

“The people in this land were huge” the rumors continue.

This is an extremely important factor to the Israelites because they were a smaller people and almost all wars were fought hand-to-hand combat.

Numbers 13:32c-d ...it [is] a land devouring its inhabitants. Also, all the people which we have seen in its midst [are] men of stature.

Although it would have been easy to say, “These men in the land are huge and they will devour us,” that is not what the bad report said. It sounds as if the land is against them and as if they would have no chance to defeat the people of the land. It just makes things sound even worse.

Quite obviously, the land is not devouring the people who live there right now.

Numbers 13:32 And so they put forth a [negative] report of the land, [those] who searched it out, to the sons of Israel, saying, “The land which we passed through it to search it out, it [is] a land devouring its inhabitants. Also, all the people which we have seen in its midst [are] men of stature. (Kukis mostly literal translation)

Ten of the men are afraid. They are to lead the sons of Israel in battle if they were the ones chosen to spy out the land. They see themselves as the first to die. Therefore, they pass on an *evil report, a whispering, a defamation, a rumor* that the situation is even more bleak than they presented to Moses the first place. They did not want to go into battle, so they quickly spread the rumor that they would all die if they went ot battle against the people of the land. The interpretation of the phrase *devouring its inhabitants* I take to mean that if the Jews went in to posses the land, to occupy it, they would be devoured. The land is personalized here, a metonymy for the peoples of the land, and the land would devour them as those who would like to dwell in it (we find a similar use in Ezekiel 36:13–14). Israel had a great deal more precipitation during that period of time and was lush, green and fertile. Because of its high desirability as a land, many peoples settled in the land and many died trying to settle in the land (that is the meaning of this rumor which was being spread). Then they begin with their description of the people of the land. The men who dwell in the land are huge almost beyond imagination, will be the further assertion of this rumor.

Numbers 13:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>	1 st person plural, Qal perfect	Strong's #7200 BDB #906
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
N ^e phîlîym (נִפְלִיִּים) [pronounced <i>n^ef-eel-EEM</i>]	<i>giants; fallen ones; and is transliterated Nephilim</i>	masculine plural proper noun with the definite article	Strong's #5303 BDB #658

Translation: In fact, we have seen Nephilim there,...

I have taken some liberties with the translation of the wâw consecutive. Instead of *and* so I rendered this, *in fact*. The men passing along this second report are making the land seem impossible in every way to attack.

The word used here is N^ephîlîym (נִפְלִיִּים) [pronounced *n^ef-eel-EEM*] and it means, *giants; fallen ones; and is transliterated Nephilim*. Strong's #5303 BDB #658. I have left this untranslated but transliterated instead. The Nephilim were the half-human, half-angelic creatures of Genesis 6. No way could any individual man stand up against such a creature. God must have protected Noah and all those related to him.

The Nephilim were real and they are the basis for all mythology. We read about them in **Genesis 6** ([HTML](#)) ([PDF](#)) ([WPD](#)).

What this would be like is someone claiming that the beings of mythology are living in Canaan. Or, to bring this more up-to-date, a race of X-Men are living there, protecting and defending the land.

Numbers 13:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בָּנִיִּים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'Ănâq (אֲנָק) [pronounced <i>guh-NAWK</i>]	<i>long neck (s); and is transliterated Anak, Anaq</i>	masculine singular proper noun with the definite article	Strong's #6061 BDB #778

Most Bibles render this as a proper noun throughout. However, BDB suggests that this could be a descriptive noun which attributes height to the people occupying the Land of promise and that 'ănâq does not refer to a particular people. This is exactly the same word as the masculine singular noun Strong's #6060 BDB #778.

Numbers 13:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
N ^e phîlîym (נִפְלִיִּים) [pronounced <i>n^ef-eel-EEM</i>]	<i>giants; fallen ones; and is transliterated Nephilim</i>	masculine plural proper noun with the definite article	Strong's #5303 BDB #658

Translation: ...the sons of Anak from the Nephilim.

These Nephilim had children, and they are the sons of Anak, which is a race of giants.

Numbers 13:33c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person plural, Qal imperfect	Strong's #1961 BDB #224
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
‘âyânôwth (תְּנוּיֹת) [pronounced <i>guh-yaw-NOHTH</i>]	<i>fountains, springs; surfaces; eyes; sight</i>	feminine plural noun with the 1 st person plural suffix	Strong's #5869 (and #5871) BDB #744
Together, the bēyth preposition and ‘ayin literally mean, <i>in out eyes; together, they are often used to mean, in our own eyes, in our sight; in our opinion, to our way of thinking, as we see it.</i>			
kaph or k ^e (כְּ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
châgâb (בְּגָב) [pronounced <i>khaw-GAWB</i>]	<i>locust, grasshopper</i>	masculine plural noun with the definite article	Strong's #2284 BDB #290

Translation: And so we were in our (own) eyes like locusts...

Finally the report alleges that they saw themselves as locusts before these giants. “We are nothing before them but a few insects that they could stomp down!” is how the report read. “We saw this with our own eyes!”

Numbers 13:33d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
Do these two particles have a meaning together?			
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person plural, Qal perfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿâyânôwth (תְּנוּכִים) [pronounced <i>guh-yaw-NOHTH</i>]	<i>fountains, springs; surfaces; eyes; sight</i>	feminine plural noun with the 3 rd person plural suffix	Strong's #5869 (and #5871) BDB #744

This phrase is literally *in their eyes*, but it can be translated *in their sight, in their opinion, in their estimation, to their way of thinking, as they see [it]*.

Translation: *...and so we were in their eyes.*" (Kukis mostly literal translation)

"Likewise," the second report concludes, "we were like locusts in their eyes."

The whole point of sending spies into the land is to not be seen, not to be found out. The second report makes it sound as if they were seen and dismissed as nothing.

Numbers 13:33 *In fact, we have seen Nephilim there, the sons of Anak from the Nephilim. And so we were in our (own) eyes like locusts and so we were in their eyes.*" (Kukis mostly literal translation)

The word *Nephilim* is N^ephîlîym (נְפִלִים) [pronounced *n^ef-eel-EEM*] is obviously a transliteration and it means *giants*. We have seen this word only applied to a pre-deluvian half-human, half-angelic race in Genesis 6. Strong's #5303 BDB #658. There is no relation between the two peoples, other than those in the land of Canaan were obviously larger and taller than the sons of Israel. This indicates that there had been some Bible teaching to these men, that they had studied Genesis 6, probably under Moses, but, as all people in reversionism, they misapplied it. And notice how these men went from being tall in stature (the implication of v. 28) to being giants of mythical proportions (v. 33). To further exaggerate the differences, these Jews used a type of figure of speech called *meiosis* [pronounced *mī-Ō-sis*], which means the *belittling* of one thing to exaggerate the size of another. Now only were these people giants as was known in the pre-Deluvian period of time, but the spies, the strongest of the Jews, were but grasshoppers in their sight. These ten leaders did not want to go to war against these inhabitants of Canaan and they roused the people against God's plan through exaggeration and scare tactics. Rather than recognize their phenomenal place in history being guided by the only true God, our Savior—they viewed these Canaanites and their fortified cities as impassible barriers. From the sound of their report, a few of the Israelites actually went into some of the cities, as they knew who occupied the land. From afar and from close up, these men were giants. Now we do not know the actual stature, but size is relative. We can assume that those who occupied the land were perhaps a head taller than the Jews. However, do not lose sight of the exaggeration factor. It is possible that these men were slightly taller and larger than the average Jew; however, by the time the party of spies returned to the camp, ten of them saw these men as giants. They did not want to fight against the people of the land, so they exaggerated their size in their own minds (see also Deuteronomy 1:28) God would destroy these giants—with or without this particular generation (Deuteronomy 9:2 Josh. 11:21).

The use of the word *Nephilim* tells us that without a doubt, the contents of Genesis was known to the Jews in general—otherwise, this would be a very obscure reference understood by very few people. The idea here was to use scare tactics to keep the Jews from going to war against the people of Canaan. Scare tactics won't work if no one understands what it is you're talking about. For this word to mean anything to the Jews, they all had to know the contents of Genesis. This means that it was taught to them. However, as we will see more and more, their degenerate spiritual state indicates that there is a better chance that the history recorded in Genesis is not the result of an oral tradition, requiring **accurate** verbal transmission through many generations, but likely the result of the responsibility of a very few (in percentage) who wrote this information down (as I have described to you in our study of Genesis) and the very few who **taught** from the Scriptures (and these Israelites were obviously taught). This is furthermore tied to the ministry of God the Holy Spirit, Who, as we have seen, did not minister to all Old Testament saints, but to also a very small percentage. Then, as today, only those moved by God the Holy Spirit would be entrusted to the preservation, the transmission and the teaching of God's Word. So there is no confusion, God did not trust his Word to the verbal transmission of a race of people not empowered by the Spirit, just as today He only entrusts the teaching of His word to those filled with the Spirit.

Numbers 13:32–33 *And so they put forth a [negative] report of the land, [those] who searched it out, to the sons of Israel, saying, "The land which we passed through it to search it out, it [is] a land devouring its inhabitants. Also, all the people which we have seen in its midst [are] men of stature. In fact, we have seen Nephilim there, the sons of Anak from the Nephilim. And so we were in our (own) eyes like locusts and so we were in their eyes."* (Kukis mostly literal translation)

The ten spies who came out of the land not only spoke of the inhabitants and their great stature, but how well fortified their cities were. *"Where can we go up? Our brothers have made our hearts melt, saying, 'The people are bigger and tall than we; the cities are large and fortified to heaven. And besides, we saw the sons of the Anakim there.'"* (Deuteronomy 1:28). From the standpoint of human viewpoint, the cities were quite foreboding. In Egypt, in the land of Goshen, the Jews had seen but one fortified city: Raamses.

In the land, due to the warlike nature of its inhabitants, it was filled with fortified cities, described by Keller as *turreted fortresses built of "Cyclops-walls"...the country was plastered with them. Numerous strongpoints stared down from hilltops and mountain peaks, which made them look even more powerful and terrifying.*²² Keller further points out that the Jews were not skilled in the art of making weapons (this is not a skill which the Egyptians thought good to teach them), so they did not have even the skills to prepare for such a war.

This is mentioned in Deuteronomy but not here because the purpose of Numbers 14 is to show how the oral tradition really works and how a small exaggerated piece of information, especially cultivated in an environment of fear, can built quickly to information which is incredibly exaggerated.

Now if you would like to see the result of the real oral tradition, then Numbers 14 will be an illustration of it. This, unfortunately, is one of the worst places to have a chapter break. The majority report needs to lead directly into the response of the people. To fully understand why God loathed this generation, we need to move directly from this chapter into the next.

Numbers 13:32–33 *Ten of the spies quietly put out a second report, a defamatory report, meant to discourage the Israelites. It read, in part: "Let me tell you about this land! It would devour us! We searched it out; we know! And the people in the land are huge. They look like professional wrestlers! In fact, we even saw the Nephilim there—those half-men/half-angel creatures from Genesis 6. And their sons are their, the sons of the giant Anak. In our own estimation, we were like locusts before them; and they saw us as locusts as well!"* (Kukis paraphrase)

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²² Werner Keller, *The Bible as History* (second revised edition), p. 146.

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Numbers folder

Exegetical Studies in Numbers

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Numbers 13 is in the Word of God

1. T
- 2.

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Numbers 13

1. T
- 2.

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Numbers 13

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Numbers*.

Edersheim Summarizes Numbers 13

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that

Edersheim Summarizes Numbers 13

Part 1 of Numbers exhibits, in a symbolical form, the doctrine of justification, and Part * that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Numbers 1-7) It next treats of the priesthood.

(Numbers 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire." (Numbers 10:1-6) From the priesthood the sacred text passes to the worshippers. (Numbers 11-15) These must be clean - personally (11:1-47), in their family-life, (Numbers 12) and as a congregation. (Numbers 13-15) Above and beyond all is the great cleansing of the Day of Atonement, (Numbers 16) with which the first part of the book, concerning access to God, closes.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html accessed July 11, 2020.

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Addendum

This footnote is referenced in [Numbers](#).

Footnote for Numbers (Christian Community Bible)

From http://kukis.org/Translations/Christian_Community_Bible/04-Numbers-Large.pdf accessed September 22, 2024.

Chapter Outline	Charts, Graphics and Short Doctrines
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The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book III
CONTAINING THE INTERVAL OF TWO YEARS.
FROM THE Numbers OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 9.
THE MANNER OF OUR OFFERING SACRIFICES.

1. I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those

Josephus' History of this Time Period

sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former. Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all burnt-offerings are to be of males. When they are slain, the priests sprinkle the blood round about the altar; they then cleanse the bodies, and divide them into parts, and salt them with salt, and lay them upon the altar, while the pieces of wood are piled one upon another, and the fire is burning; they next cleanse the feet of the sacrifices, and the inwards, in an accurate manner and so lay them to the rest to be purged by the fire, while the priests receive the hides. This is the way of offering a burnt-offering.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed July 11, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

Chapter Outline Charts, Graphics and Short Doctrines

Chapter Outline Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Numbers 13

[illegible]

A Reasonably Literal Paraphrase

[illegible]

Charts, Graphics and Short Doctrines

Passage

<http://www.spokanebiblechurch.com/books/Numbers>
(Under construction)

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-

verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this chapter on any available lesson.

Word Cloud from a Reasonably Literal Paraphrase of Numbers 13

Word Cloud from Exegesis of Numbers 13²³

These two graphics should be very similar; this means that the exegesis of Numbers 13 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²³ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.