

—"Grained apple," from the numerous grains or seeds which it contains. It grows upon a large bush belonging to the myrtle family, in size it is as large as an orange. When ripe the rind is hard and contains a reddish pulp which has a delicious sub-acid flavor.

24. **Because of the cluster**—*Eshcol* means "cluster." "The grape vine was the emblem of the Hebrew nation on the coins of the Macabees, and in the colossal cluster of golden grapes which overhung the porch of the second temple; and the grapes of Judah still mark the tombstones of the Hebrew race in the oldest of their European cemeteries at Prague." (Stanley). There is an *Eshcol* mentioned in Gen. 14: 13, 24, but there is no intimation that he gave his name to any place.

25. **Forty days**—Resting six Sabbaths would leave them thirty-four days for travel, which would be amply sufficient even for those who went farthest north.

26. **Wilderness of Paran**—The general name for the desert between Sinai and Palestine. Called also the wilderness of Kadesh. The name survives in *Feiran* a valley and ruined city near Horeb. Kadesh—Usually called *Kadesh-barnea* (Num. 32: 8). Kadesh means "holy" or "sanctified," and may have been so named because of the sentence pronounced there upon the faithless nation (14: 21), or that upon Moses (20: 12). *Barnea* was probably the older name of the place. In Abraham's time it was called *En-Mishpat* (Gen. 14: 7) or "fountain of judgment." It is now called *Ain-Quadis* or the "sacred fountain." It lies 50 miles south of Beersheba, and is described as a hill-encircled plain, several miles wide, giving abundant room for the camp of Israel, covered with grass, shrubs and flowers, and supplied with plenty of water from three springs. One of these latter flows from beneath a large isolated mass of rock and is pointed out by Arab tradition as the one miraculously opened by the rod of Moses (20: 11). **The fruit of the land**—The report was made publicly. There was no doubt that the land was all that it was reported to be.

27. **Milk and honey**—A poetic expression for great fertility (Ex. 3: 8; 33: 3). A pastoral people could desire nothing better (Gen. 47: 3-6).

III. **EXCUSES FOR UNBELIEF.** 28. **Nevertheless**—A fatal word. God had kept his promise, they had no right to doubt his ability to give them the land. They probably posed as the cautious level headed men who

would not undertake rash ventures, while Joshua and Caleb were to them the hot headed enthusiasts who were carried away by their emotions. We shall never do great things for God unless we are willing to venture beyond the advice of worldly prudence sometimes. **The people be strong**—Physically strong. Active and trained to war. Judging from their mummies the Egyptians were slight and short of stature, and ages of servitude and hard fare may have enfeebled the Israelites. **The cities are fenced**—They were without battering rams or other means for reducing fortified places. Jericho was assailed in a very different spirit, and the city walls proved no obstacle to the army of Jehovah. **Very great**—Here begins the language of exaggeration. **Children of Anak**—The "long-necked" people. In verse 33 they are called giants, and the contrast with the stature of ordinary men is unduly magnified. Remnants of the race found refuge after the conquest in Philistine cities, and Goliath may have descended from them. His stature was about 10 feet, but this was evidently exceptional even amongst the Anakim.

29. For the nations mentioned in this verse see the Bible Dictionary on the inside pages of the cover.

30. **Caleb**—(See Bible Dictionary). Here and in Num. 14: 24; Deut. 1: 36, Caleb is spoken of alone. In Num. 14: 6, 30; 26: 65; 32: 12 both Joshua and Caleb are mentioned (See Josh. 14: 6). Caleb seems to have been the more prominent of the two, or Joshua may have arrived later, after the others had reported. **Well able to overcome it**—(Num. 14: 8, 9; Ps. 27: 1; 60: 12; 118: 10).

32. **A land that eateth up the inhabitants thereof**—Their own report shows that they could not mean that the country was unhealthy, or required wasting toil for its cultivation. It means that it would be impossible to live in it because of continued petty wars with hostile tribes. It is not worth conquering. Faithless fears depreciate the land and make out all the inhabitants to be ferocious giants.

33. **Giants**—R. V. "Nephilim." This word occurs only here and in Gen. 6: 4. Its meaning is uncertain. The spies probably used the name of a dreaded antediluvian race, around which myths of a superstitious character clustered, in order to heighten the fears of the people. Compare 1 Sam. 17: 42; Isa. 40: 22. Contrast Jonathan (1 Sam. 14: 6), Gideon (Judges 7: 4) and Asa (2 Chr. 14: 11).

LESSONS. 1. While trusting God fully we should at the same time act prudently. 2. Only those who diligently search for them will find good things of any kind. 3. The fact that God has carried us safely through dangers in the past should give us courage to face those ahead. 4. A true statement with a false coloring is the worst kind of lie. 5. Our fears are apt to exaggerate difficulties.

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"Let us go up."

(149)

S. S. Times.