

Notes for Zoom Shiur Parshas Shlach

Num 14:24

וְעַבְדִּי כָלֵב עֶקֶב הָיְתָה רוּחַ אַחֲרֵת עִמּוֹ וַיִּמְלֵא אַחֲרָי וַהֲבִיאֲתִיו אֶל־הָאָרֶץ אֲשֶׁר־בָּא שָׁמָּה וְזַרְעוֹ יִירָשׁוּהָ:

But My servant Caleb, because he was imbued with a different spirit and remained loyal to Me— him will I bring into the land that he entered, and his offspring shall hold it as a possession.

RASHI

רוח אחרת

[BUT MY SERVANT CALEB, BECAUSE HE HAD] **ANOTHER SPIRIT** [WITH HIM]

— The word “another” suggests that he was filled with a twofold spirit — the one to which he gave utterance (lit., one in his mouth), and another which he concealed in his heart.

To the spies he said, “I am with you in your counsel”, whilst in his heart he had the intention to tell the truth, and it was only on this account that he possessed the power to silence them (the people), as it is said,

וַיִּהְיֶה כָלֵב אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר עָלָה נַעֲלֶה וְנִרְשָׁנוּ אֹתָהּ כִּי־יָכוֹל נוֹכַל לָהּ:

Caleb hushed the people before Moses and said, “Let us by all means go up, and we shall gain possession of it, for we shall surely overcome it.”

(Numbers 13:30) “And Caleb silenced [the people concerning Moses]”

RASHI

ויהס כלב

AND CALEB STILLED [THE PEOPLE] — he caused all of them to be silent.

for they thought that he would say the same as themselves (as the spies). It is this that is alluded to in the Book of Joshua ([Joshua 14:7](#)) where it states that

וַיִּגְשׁוּ בְנֵי־יְהוּדָה אֶל־יְהוֹשֻׁעַ בְּגִלְגָל, וַיֹּאמֶר אֵלָיו, כָּלֵב בֶּן־יִפְנֶה הַקְּנִזִּי: אַתָּה יָדַעְתָּ אֶת־הַדָּבָר אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה 6 *Then the children of Judah drew nigh unto Joshua in Gilgal; and Caleb the son of Jephunneh the Kenizzite said unto him: 'Thou knowest the thing that the LORD spoke*

איש-הַאֱלֹהִים, עַל אֲדוֹתַי וְעַל אֲדוֹתֶיךָ--
בְּקִדְשׁ בְּרִנְעָה. unto Moses the man of God concerning me and
concerning thee in Kadesh-barnea.

ז בן-אַרְבָּעִים שָׁנָה אָנֹכִי, בְּשִׁלַּח מֹשֶׁה עֲבָד-
יְהוָה אֹתִי מִקְדֵּשׁ בְּרִנְעָה--לְרַגֵּל אֶת-הָאָרֶץ;
וְאָשֵׁב אֹתוֹ דְּבָר, כַּאֲשֶׁר עַם-לִבִּי. 7 Forty years old was I when Moses the servant of the
LORD sent me from Kadesh-barnea to spy out the land;
and I brought him back word *as it was in my heart*.

Caleb said “And I brought him (Moses) word again as it was in my heart” — but not as it was in my mouth (i.e. not what I had said to the spies) ([Midrash Tanchuma, Sh'lach 10](#)).

(Numb. 13:30:) “Then Caleb hushed the people [before Moses].”

Midrash Tanchuma Sh'lach, Siman 10

([Numb. 13:30](#);) “Then Caleb hushed the people [before Moses].” As at first he said to them, “I am of the same opinion as you”; but his heart was for speaking the truth, as stated (in [Josh. 14:7](#)), “and I brought him back word according to what was in my heart.

But my brothers that were with me melted [the people’s heart].”([Numb. R. 16:19](#); Sot. 35a). The Holy One, blessed be He, also testifies over him, as stated (in [Numb. 14:24](#)), “But My servant Caleb, because he had another spirit with him.”

So when the spies came, they said, “We can trust Caleb.” Immediately he stood up on a stool (Safsal; cf. Lat.: subsellium). And had all Israel become silent from clamoring against Moses, [as stated] (in [Numb. 13:30](#)), “Then Caleb hushed the people before Moses.” Now they were thinking that he would utter slander. For that reason they were silent. He began by saying (ibid., cont.), “We should certainly go up and possess it.”

Immediately when they heard this, they took issue with him and said (in [Numb. 13:31–32](#)), “We are unable to go up against this people [...].’ So they spread calumny about the land”

RASHI Josh 14:7

As was in my heart. But not as it was in my mouth, for the spies were united in their scheme and Caleiv was afraid to tell them that he would not say as they would.

It is difficult to resist group pressure. As long as he was with the other spies, he hid his true feelings, because he wanted them to think that he agreed with them. Otherwise, he was afraid that they would harm him. But when he returned [to Moshe] he contradicted them

By the time Caleiv returned to Moshe, he said with all his heart, “The land through which we passed to scout it, that land is very, very good. If Adonoy desires us, He will bring us into the land

and give it to us.” ([Bamidbar 13:7,8](#)). This is what is stated there, “Because he possessed in him a *different spirit*,”⁴ [Bamidbar 14:24](#). For what he said to them by mouth was not what was in his heart.

וַיִּמְלֵא אֶת לְבוֹ אַחֲרֵי, וְזֶה מִקְרָא קָצֵר. וַיִּמְלֵא אַחֲרֵי

AND HE HATH FOLLOWED ME FULLY

(lit., he hath filled to go after Me) — i.e. he hath filled his heart with the intention to follow Me; — this is an elliptical sentence (the word “his heart” is omitted).

SOTAH 34b

וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בֶּן נוּן יְהוֹשֻׁעַ יְהוֹשֻׁעַ יְהוֹשֻׁעַ כֹּהֵן בֶּן־נֹחַן בְּקִשׁ מֹשֶׁה עָלָיו רַחֲמִים שְׂנֵאמַר
'וְעַבְדִּי כָלֵב עִקֵּב הִיטָה רוּחַ אַחֲרַת עַמּוֹ וְגו' (בַּמִּדְבָּר יֵד, כֵּד) מִרְגָּלִים וְהִינֵנו דְּכַתִּיב

The Gemara explains:

Joshua did not go to the graves of the forefathers because Moses had already prayed for mercy for him, as it is stated:

טז אֵלֶּה שְׁמוֹת הָאֲנָשִׁים, אֲשֶׁר־שָׁלַח מֹשֶׁה
לְתוֹר אֶת־הָאֲרָז; וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בֶּן־נוּן,
יְהוֹשֻׁעַ. 16 These are the names of the men that Moses sent to
spy out the land. And Moses called Hoshea the son of
Nun Joshua.

“And Moses called Hoshea son of Nun Joshua [*Yehoshua*]” ([Numbers 13:16](#)), meaning: God will save you [*Ya yoshiakha*] from the counsel of the spies.

And this is the meaning of that which is written:

כד וְעַבְדִּי כָלֵב, עִקֵּב הִיטָה רוּחַ אַחֲרַת
עַמּוֹ, וַיִּמְלֵא, אַחֲרֵי—וַהֲבִיאֲתִיו, אֶל־
הָאֲרָז אֲשֶׁר־בָּא שָׁמָּה, וְזָרְעוּ, יוֹרְשָׁנָה. 24 But My servant Caleb, because he had another spirit
with him, and hath followed Me fully, him will I bring into
the land whereinto he went; and his seed shall possess it.

“But My servant Caleb, because he had another spirit with him, and has followed Me fully, him will I bring into the land where into he went” ([Numbers 14:24](#)),

which implies that Caleb changed his mind over time. Joshua, however, was opposed to the intentions of the other spies from the outset.

Why is Caleb singled out for praise in Numbers 14:24?

Approach 1 - Caleb conducted himself better than Joshua in some way:

Ibn Ezra points to [Numbers 13:30](#) as the answer to this question, saying that the reward came for Caleb's silencing of the nation, and stating his confidence that the nation would be able to conquer the promised land.

Luzzatto, Netziv and others note the opinion of Rashi (and others) in [Numbers 13:22](#) (the translations ignore the singular verb; see Ellicott and Gill at that link) that Caleb was the only spy that entered Hebron, which was particularly dangerous, and therefore, he was rewarded by receiving that piece of land.

Approach 2 - Joshua is not mentioned here for some other reason:

Hizkuni says that since Joshua was the one leading the nation into the promised land, it did not need to mention that he would be entering it, however, since Caleb was not (such) a major character in the entering and conquering of the land, it was necessary to mention here that he would also be entering the land.

Hizkuni suggests that alternatively, the main reward was that Caleb's descendants would take possession of Hebron, and since Joshua did not have children, he was not included here. Nahmanides suggests that Joshua's reward was the leading of the people into the promised land, and that the place for that is "elsewhere" in the Pentateuch, as it would be inappropriate to tell Joshua that he would be leading the nation into the land while Moses was still the leader.

Caleb was likely a foreigner and not even an Israelite.

Furthermore, Caleb is most likely not even the name of a particular person but the name of a particular tribe or clan which dwelled in the Negev. Proof of this can be found in 1 Samuel 25:3 where Nabal is identified as a Calebite. Then again later in chapter 30 David talks about the "Negev of the Calebites". Even if one were to insist that those references do not necessarily prove the existence of a Calebite clan, there are other biblical texts (see below) which identify Caleb with the Kenizites, and those were clearly a distinct tribe that dwelled in Canaan (Gen. 15:19).

All these clues suggest that the man named Caleb in the bible was a foreigner which joined the Israelite cause to conquer the land of Canaan. Though he clearly represented the tribe of Judah in Num. 13:6, it does not necessarily imply that he came from this tribe. It is possible that he married a Judahite and through his marital relationship was associated with this tribe, or that he and his clan may have been allied with Judah, thus allowing Caleb to represent them in their expedition to Canaan (It is also possible that he came to be associated with Judah only after the conquest when Judah's lot included the Negev where the Calebites dwelled).

This answers the question namely, why is Caleb singled out for praise when Joshua also followed the ways of God and did not protest to the conquest of Canaan.

Since, as we have shown before, Caleb was a foreigner, it was unusual for foreigners to inherit land which was promised to the Israelites exclusively (though not unheard of, see Judges 1:16 regarding the Kenites); that is why the text repeats again and again that Caleb, since he was loyal to God and his word, will inherit Hebron and will be allotted a portion of Canaan alongside the Israelites, although he is a foreigner.

Joshua, on the other hand, was an Israelite, so it is taken for granted that he will inherit the land and that a portion will be allotted to him. Moreover, it was expected of him to participate in the conquest of Canaan and be courageous.

Caleb, however, was a foreigner¹ and nothing was expected of him, but as it turns out Caleb the valiant warrior performed even better than his sissy Israelite friends who were scared and terrified of the Canaanites.

For this reason he was promised a nice chunk of land, though this was unusual protocol with foreigners; and that is why he is singled out for praise and his inheritance is always mentioned alongside his name whenever it is mentioned.

Midrash: Mashal

"Send men."

דָּבָר אַחֵר, שְׁלַח לָהּ אֲנָשִׁים
דָּבָר אַחֵר, שְׁלַח לָהּ אֲנָשִׁים, אַף עַל פִּי שְׂאֵמֶר הַקְּדוֹשׁ בְּרוּךְ הוּא שְׁלַח לָהּ, לֹא הָיָה מִן הַקְּדוֹשׁ בְּרוּךְ הוּא שְׁיִלְכּוּ, כִּי ה' אֱלֹהֶיךָ מְבִיאָךְ אֶל אֶרֶץ וְגו', (**דְּבָרִים ת.ז**) לְמַה, שְׂפָכָר אָמַר לָהּ הַקְּדוֹשׁ בְּרוּךְ הוּא שְׂבָחָה שֶׁל אֶרֶץ יִשְׂרָאֵל (**שְׁמוֹת ג.ח**) כִּי הָאֶרֶץ אֲשֶׁר אַתָּה בָּא שָׁמָּה לְרִשְׁתָּהּ וְגו', וְעַד שֶׁהֵם בְּמַצְרַיִם אָמַר: (**דְּבָרִים יא.ו**) וְכֵן הוּא אוֹמֵר וְה' הִלֵּךְ לִפְנֵיהֶם: (**שְׁמוֹת יג.כא**) וְנֹאֲרַד לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן הָאֶרֶץ הַזֹּאת אֶל אֶרֶץ וְגו', הַפְּתוּב אוֹמֵר יוֹמָם בְּעֵמּוּד עֵנָן, וּמָהוּ שְׁלַח לָהּ אֲנָשִׁים, אֵלֶּיךָ יִשְׂרָאֵל הֵן בִּקְשׁוּ הַדְּבָרִים הַלְלוּ, שְׂבָשְׁעָה שֶׁהִגִּיעוּ לִירֵשׁ אֶת רְאֵה נְתַן ה' אֱלֹהֶיךָ לִפְנֵיךְ אֶת הָאֶרֶץ, בְּאוֹתָהּ שְׂעָה נִתְקַרְבוּ: (**דְּבָרִים א.כא**) הַתְּחוּמִּין, אָמַר לָהֶם הַקְּדוֹשׁ בְּרוּךְ הוּא וְלֹא שָׁמְעוּ: (**יז נחמיה ט.ט**) וְנִתְקַרְבוּ אֵלַי כְּלַכְּם, זֶהוּ שְׂאֵמֶר עֲזָרָא: (**דְּבָרִים א.כב**) יִשְׂרָאֵל אֲצֵל מִשָּׁה, שְׂנַמְמֵר לְתוֹר לָהֶם מְנוּחָה. אֵלֶּיךָ אָמְרוּ: (**במדבר י.לג**) אֵל מִצְוֹתֶיךָ וְיִמְאַנּוּ לְשָׁמֵעַ וְלֹא זָכְרוּ נִפְלְאוֹתֶיךָ, וְכֵן הוּא אוֹמֵר כִּי: (**תהלים עה.כב**) וְנִשְׁלַחְתָּה אֲנָשִׁים לִפְנֵינוּ וְיִתְפָּרוּ לָנוּ, אֵלֶּיךָ שְׁלֵא הָאֲמִינוּ. וְכֵן בְּדוֹד הוּא אוֹמֵר: (**דְּבָרִים א.כב**) וּבִתְוֹרָתוֹ מֵאֲנֹו לְלָכֶת. רַבִּי יְהוֹשֻׁעַ אוֹמֵר לְמָה הָיוּ דוֹמִיִּין, לְמַלְךְ שְׁזַמֵּן: (**תהלים עה.ו**) לֹא הָאֲמִינוּ בְּאֱלֹהִים, וּבְקִתִּיב לְבָנוּ אִשָּׁה נָאָה וּבֵת טוֹבִים וְעִשְׂרִיהָ, אָמַר לוֹ הַמֶּלֶךְ זַמְנָתִי לָהּ אִשָּׁה נָאָה וּבֵת טוֹבִים וְעִשְׂרִיהָ. אָמַר לוֹ הַבֵּן אֵלֶיךָ

¹ Note that Caleb's lineage is not entirely clear from the bible. Though he is mostly identified as a Kenizite (Num. 32:12; Joshua 14) a tribe which are said to have dwelled in the land of Canaan (Gen. 15), he is also said to have been the brother of Othniel son of Kenaz (Judges 3:9), the latter which some scholars identify as a descendant of Esau in Gen. 3:11 (see also 1Chronicles 4:15 where the name Kenaz appears in Caleb's Genealogy as well); and then the name itself suggests that he was a Calebite. See [here](#) for more on this. It is not my objective now to offer reconciliation of these texts, but I think, judging from the few biblical texts we have, we can safely assume that Caleb was not an Israelite but a foreigner.

Note: "Caleb, son of Jephunneh (Numbers 13:6) is not to be confused with Caleb, great-grandson of Judah through Tamar (1 Chronicles 2:3-9). This other Caleb was the son of Hezron, and his wife was Azubah (1 Chronicles 2:18,19)."

וַאֲרָאָה אֹתָהּ, שְׁלֹא הָיָה מֵאֲמִין לְאָבִיו, מִיַּד הַקָּשָׁה הַדְּבָר וְהִרְעָ לְאָבִיו, אָמַר אָבִיו מָה אַעֲשֶׂה אִם אֹמֵר לוֹ אֲנִי מֵרָאָה אֹתָהּ לָךְ עֲכָשׁוּ הוּא אֹמֵר כְּעוֹרָה הָיְתָה לְפִיכָף לֹא רָצָה לְהִרְאֹתָהּ, לְסוֹף אָמַר לוֹ רָאָה אֹתָהּ וְתַדַּע אִם כּוֹבְתִי לָךְ, וּבִשְׂבִיל שְׁלֹא הָאֲמִנְתָּ בִּי קוֹנָם שְׂאִין אַתָּה רוֹאָה אֹתָהּ בְּבֵיתָךְ, אֲלֵא לְבַגְךָ אֲנִי נוֹתְנָהּ. וְכִּד הַקְּדוֹשׁ בְּרוּךְ הוּא אָמַר לְיִשְׂרָאֵל: טוֹבָה הָאָרֶץ, וְלֹא הָאֲמִינוּ, אֲלֵא אָמְרוּ: גִּשְׁלַחָה אַנְשִׁים לְפָנֵינוּ וְנִתְפָּרוּ לָנוּ, אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא אִם מְעַכְבֵּן אֲנִי עֲלֵיהֶם הֵם אֹמְרִים עַל שְׂאִינָה טוֹבָה לֹא הָרָאָה אֹתָהּ לָנוּ, אֲלֵא יִרְאוּ אֹתָהּ וּבִשְׂבוּעָה שְׂאִין אַחַד אִם יִרְאוּ אֶת הָאָרֶץ אֲשֶׁר גִּשְׂבַּעְתִּי לְאֲבֹתָם וְכָל מִנְאֲצֵי לֹא יִרְאוּהָ, אֲלֵא: (במדבר יד, כג) מִקֵּם נִכְנַס לְתוֹכָהּ, שְׁנֹאֲמַר לְבַנְיָהֶם אֲנִי נוֹתְנָהּ.

Although the Holy One, blessed be He, told him to send men, it was not the wish of the Holy One, blessed be He, that the spies should go. Why? Because the Holy One, blessed be He, had already told them the virtues of the land of Israel; as it says, 'For the Lord your God brings you into a good land...' ([Deut. 8:7](#))...

The fact is that it was Israel who asked for this. When they drew near to take possession of the boundaries, the Holy One, blessed be He, said to them: 'Behold, the Lord your God has set the land before you' ([Deut. 1:21](#)). On that occasion Israel approached Moses; as it says, 'And you came near to me every one of you' (ibid. 22).

MASHAL

R. Joshua says: To what might they be compared? To the case of a king who secured for his son a wife who was beautiful, of good parentage, and rich. The king said to him: 'I have secured for you a wife who is beautiful, of good parentage and rich.' Yet the son said to him: 'Let me go and see her!' For he did not believe his father. His father was thus placed in a difficulty and was sorely vexed. He said to himself: 'What shall I do? If I tell him, 'I will not show her to you,' he will now think: 'She is ugly; that is why he does not want to show her.' At last he said to him: 'See her and you will know whether I have lied to you! But because you did not have faith in me, I swear that you will never see her in your own home, and that, instead, I will give her to your son!'

Nimshal

Similarly, the Holy One, blessed be He, assured Israel, 'The land is good,' but they had no faith, and said, 'Let us send men before us that they may search the land for us.' Said the Holy One, blessed be He: 'If I prevent them, they will say: 'He does not show it to us because it is not good.' Better let them see it. I take an oath, however, that not one of them will enter the land'; as it says, Surely they shall not see the land which I swore unto their fathers, neither shall any of them that despised Me see it ([Num. 14:23](#)), but I shall give it to their children."

Midrash Rabba Numbers 16:7

Let's turn to the commentary on these verses in the Tosefta, a collection parallel to the Mishnah:

“We came to the land you sent us to,” said Joshua (v. 27).

“באנו אל הארץ אשר שלחתנו” אמר יהושע

Caleb said, “Let us by all means go up, and we shall gain possession of it” (v. 30).

“עלה נעלה וירשנו אתה” אמר כלב

The scouts said, “However, the people who inhabit the country are powerful” (v. 28).

מרגלים אמרו “אפס כי עז העם היושב בארץ”

Three statements, one next to the other: the one who said this did not say that, and the one who said that did not say this (*Sotah*, 9:2).

שלושה דברים זה בצד זה, מי שאמר זה לא אמר זה, ומי שאמר זה לא אמר זה.

The Rabbis of the **Tosefta** present their own understanding of these verses.

They claim that it was not the eleven scouts who said, “we came to the land you sent us to” (v. 27), but Joshua alone who said those words.

And it was the other ten scouts, not including Caleb, who went on to say, “However, the people there are powerful” (v. 28).

To which Caleb responded, “Let us by all means go up, and we shall gain possession of it” (v. 30).

According to this reading, not one but two scouts—Caleb and also Joshua—encouraged the people to continue the journey and overcome the obstacles.

It is evident that the Rabbis are not interpreting the text according to the simple meaning of the words. They claim that there are three speakers—Caleb, the people, and Joshua—and not just two, as the verses suggest.

Why do they introduce Joshua into a text that makes absolutely no mention of him? Why do they allow him to act as bravely as Caleb?

After the people refuse to go up to the Land, both Caleb and Joshua try to quell the rebellion against Moshe (v. 6). They fail. God then says that whereas the rest of the Exodus generation will die in the desert, Caleb alone will survive and enter the Land because “he was imbued with a different spirit and remained loyal to Me (v. 24).

כִּד וְעַבְדֵי כָלֵב, עֲקֵב הָיְתָה רוּחַ אֲחֵרָת עִמּוֹ, וַיִּמְלֵא, אֲחֵרֵי—וַהֲבִיאֲתִיו, אֶל-הָאָרֶץ אֲשֶׁר-בָּא שָׁמָּה, וְזָרְעוּ, יוֹרְשֶׁנָּה.

24 But My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

Note that the verse does not mention that Joshua too will survive.

Later in the chapter, however, God does say that Joshua, too, will enter the Land (v. 30).

ל אִם-אַתֶּם, תָּבֹאוּ אֶל-הָאָרֶץ, אֲשֶׁר
נָשָׂאתִי אֶת-יָדִי, לְשַׁכֵּן אֶתְכֶם בָּהּ--כִּי
אִם-כָּלֵב בֶּן-יִפְנֹה, וַיהוֹשֻׁעַ בֶּן-נּוּן.
30 surely ye shall not come into the land, concerning which I
lifted up My hand that I would make you dwell therein, save
Caleb the son of Jephunneh, and Joshua the son of Nun.

In addition, a verse in Deuteronomy (1:36) again says that God will allow only Caleb of the Exodus generation to reach the Promised Land.

לֹא זִוַּלְתִּי כָּלֵב בֶּן-יִפְנֹה, הוּא יִרְאֶנָּה,
וְלֹ-אַתֶּן אֶת-הָאָרֶץ אֲשֶׁר דָּרַדְתָּ בָּהּ,
וּלְבָנָיו--יָעוּ, אֲשֶׁר מְלֵא אַחֲרַי יְהוָה.
36 save Caleb the son of Jephunneh, he shall see it; and to
him will I give the land that he hath trodden upon, and to his
children; because he hath wholly followed the LORD.'

We thus see that three verses—**Num. 13:30 and 14:24 and Deut. 1:36**—speak of Caleb alone resisting the scouts' report and surviving the forty-year trek in the desert.

The reason that he alone is mentioned is that only he took on all eleven scouts and tried to get them to change their minds. **Joshua did not join him in that noble attempt.** What we learned as children—that both Joshua and Caleb opposed the other ten scouts—is not the literal meaning of the verses.

For **Judith Hauptman**², The Rabbis of the Tosefta wanted to shine a positive light on Moshe's future successor. Joshua too, they held, must have believed that the people could triumph over the Land's giant inhabitants. And so they interpolated Joshua into the story.

It is also likely that the Rabbis wanted to make the episodes of chapters 13 and 14 align with each other. Since Joshua joined Caleb in trying to stop the rebellion in chapter 14, the Rabbis reasoned that he must have done the same in chapter 13, even though the Torah does not say so.

They thus portray Joshua, like Caleb, as someone with great faith in God and no fear of the people.

Contemporary Bible scholars, in trying to solve the problem of the silent Joshua in chapter 13, claim that chapters 13 and 14 are two versions of the same story—a not uncommon occurrence in the Bible—with one told from Caleb's perspective [chapter 13] and the other from Joshua's [chapter 14]. They view chapter 13 as the more reliable version.

The plain sense meaning of the Torah is that Caleb understood that the other scouts were misguided, foresaw the dire consequences of their stance, and bravely tried to change their minds. True he did not succeed. But he made a valiant attempt.

² <http://www.jtsa.edu/the-power-of-one>

Friedman sees the sources as different:

*Only one scout, Caleb, opposes the scouts who give the negative report in 13:30 and 14:24 (J); but it is two scouts, both Caleb and Joshua, in 14:6–9,38 (P). The addition of Joshua in P was necessary because it had to explain why Joshua survived to arrive in the land. In E Joshua's merit is established: he is the only Israelite to be completely uninvolved in the golden-calf event, and he is the man who remains in the Tabernacle standing guard. But P cannot include these stories because in the golden-calf story Aaron is culpable for making the calf, and according to P a nonpriest such as Joshua cannot be in the Tabernacle. P therefore includes Joshua along with Caleb as the two men who survive to enter the land.

Midrashic Musings Avot deRabi Natan

אוהב שלום כיצד מלמד שיהא אדם אוהב שלום בישראל בין כל אחד ואחד כדרך שהיה אהרן אוהב שלום בין כל אחד תורת אמת היתה בפיהו ועולה לא נמצא בשפתיו בשלום ובמישור הלך אתי ורבים השיב מעון (מלאכי ב) ואחד שנא (ר"מ אומר מה ת"ל ורבים השיב מעון) כשהיה אהרן מהלך בדרך פגע בו באדם רשע ונתן לו שלום למחר בקש אותו האיש לעבור עבירה אמר אוי לי היאך אשא עיני אחר כך ואראה את אהרן בושתי הימנו שנתן לי שלום נמצא אותו האיש מונע עצמו מן העבירה. וכן שני בני אדם שעשו מריבה זה עם זה הלך אהרן וישב אצל אחד מהם אמר לו בני ראה חברך מהו אומר מטרף את לבו וקורע את בגדיו ואומר אוי לי היאך אשא את עיני ואראה את חברי בושתי הימנו שאני הוא שסרחתי עליו הוא יושב אצלו עד שמסיר קנאה מלבו. והולך אהרן ויושב אצל האחר וא"ל בני ראה חברך מהו אומר מטרף את לבו וקורע את בגדיו ואומר אוי לי היאך אשא את עיני ואראה את חברי בושתי הימנו שאני הוא (במדבר כ) שסרחתי עליו הוא יושב אצלו עד שמסיר קנאה מלבו. וכשנפגשו זה בזה גפפו ונשקו זה לזה לכך נאמר ויבכו את אהרן שלשים יום כל בית ישראל

Love peace. How so? This is to teach you to be a person who loves peace among all the people of Israel, just as Aaron loved peace between everyone, as it says ([Malachi 2:6](#)),

ו תורת אמת היתה בפיהו, ועולה לא נמצא בשפתיו; בשלום ובמישור הלך אתי, ורבים השיב מעון. 6 The law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with Me in peace and uprightness, and did turn many away from iniquity.

“A Torah of Truth was on his mouth, and no crooked thing was on his lips. He walked with Me in peace and righteousness, and he pulled back many from sin.”

(Rabbi Meir would say: What do we learn from “he pulled back many from sin”?)

When Aaron was walking down the road, and he came upon a wicked person, he would wish him *Shalom*.

The next day, when that man wanted to sin, he would say: Alas! How will I be able to look Aaron in the face; I will be so embarrassed when he wishes me *Shalom*.

And so this man would stop himself from sinning.

Similarly, when two people were fighting with one another, Aaron would go and sit next to one of them and say: *My son, look at the anguish your friend is going through! His heart is ripped apart and he is tearing at his clothes. He is saying, How can I face my old friend? I am so ashamed, I betrayed his trust.*

Aaron would sit with him until his rage subsided.

Then Aaron would go to the other person in the fight and say: *My son, look at the anguish your friend is going through! His heart is ripped apart and he is tearing at his clothes. He is saying, How can I face my old friend? I am so ashamed, I betrayed his trust.* Aaron would sit with him until his rage subsided.

When the two people saw each other, they would embrace and kiss one another.

And that is why it says ([Numbers 20:20](#)), “And the entire House of Israel wept for Aaron for thirty days” [after his death].

Avot deRabi Natan 12:3

באדם רשע ונתן לו

Binyan Yehoshua

באדם רשע ונתן לו שלום. אע"ג דאסור ליתן שלום לרשע (כי שמו של הקב"ה שלום) כד"א (ישעיהו מ"ח:כ"ב) אין שלום אמר ה' לרשעים. ה"מ שלום בעלמא אבל בזה השלום מונע הרשע מן העבירה מצוה היא כי גדולה עבירה לשמה. וכדאיתא סוף מס' ברכות ר' נתן אומר הפרו תורתך משום עת לעשות לה' ופי' הר"ב פעמים שמבטלים ד"ת כדי לעשות לה' אף זה המתכוין לשאול בשלום חברו זה רצונו של מקום שנאמר בקש שלום ורדפהו מותר להפר תורה ולעשות דבר הנראה אסור. ומצינו שביעית פ"ד מ"ג וספ"ה דגיטין שאפילו לעובד כוכבים שואלין בשלום מפני דרכי שלום:

Kisse Rachamim

סוד. אפשר שאהרן הכהן כשנותן שלום לרשע
היה מכוין ליחד קב"ה ושכינתיה כי רשע הוא
גימטריא שלום צדק שלום יסוד צדק מ' ובכוונה
זו היה מתעורר לשוב וזה רמז הכתוב חסד
ואמת נפגשו צדק ושלום נשקו כי אהרן הרמוז
בחסד ואמת נפגשו עם הרשע והיה מכוין צדק
שלום גימטריא רשע שישוב ויתיחדו יסוד ומ':

Otsar HaMidrashim

כדדרש בר קפרא איזו היא פרשה קטנה שכל גופי התורה תלוין, גדולה דרך ארץ שהיא שקולה כנגד כל התורה גדולה דרך ארץ שהיא שקולה כנגד כל (בה הוי אומר זו דרך ארץ שנאמר בכל דרכיך דעהו וגו') (משלי ג' ו' גדול השלום שעליו העולם קיים. גדולה דרך ארץ שכל מי שיש בידו ד"א הוא אהוב להקב"ה ולבריות. התורה גדול השלום ששם הקב"ה שנכתב בקדושה ימחה על המים. דתנן רשב"ג אומר על ג' דברים העולם קיים וכו' רבי מאיר היה יושב ודורש בליל שבת והיתה אשה אחת שם ששומעת קולו. להטיל שלום בין איש לאשתו וערב לה, המתינה שם עד שנשלם והלכה לביתה, ומצאה הנר שכבה, אמר לה בעלה היכן היית, אמרה לו הייתי יושבת ושומעת קולו של דרשן אחד. נשבע לה שלא תכנסי לשם עד שתרוקי בפניו. טרדה מביתו ועשתה שלשה חדשים חוצה עד ששמע רבי מאיר, בא אליה ומצאה עם הנשים אמר שמא יש בכם מי שיודעת ללחוש את העין שעייני מרדה עלי, אמרו לה שכינותיה הרי המקום כבר עשה רצונך להכשילו ותרוקי בפניו ותצא. אמר לה ריקי לי שבע פעמים ואמרי לבעלך אתה בקשת פעם אחת—כבר רקקתי ז' פעמים. אמרו לו תלמידיו כל כך בזית את התורה אמר להם דיו לעבד להיות כרבו. לא די למאיר שיהא שוה לקונו שהרי שמו הגדול שנכתב בטהרה ימחה על המים כדי להטיל שלום בין איש לאשתו

Yerushalmi Sotah 1:4 and Lev Rabba 9:9

Rabbi Meir would teach Torah on Friday nights in the synagogue in Chamat, a small town near Tiberius, and there was a woman who used to listen to his lectures. One night, Rebbe Meir spoke for longer than usual, and the woman stayed until he finished. By the time she got home, the candles had already burned down. "Where were you?!" demanded her husband. "I was listening to a Torah lecture," she answered.

Her husband, a scoffer, said to her, "I swear that you will not enter my house until you go spit in the face of the rabbi who was lecturing."

Not knowing what to do, she stayed outside, until her neighbors said to her, "Come, let's go together to the rabbi."

When Rebbe Meir saw them coming, G-d gave him insight into the problem. He immediately pretended that his eye hurt him.

"I need someone to spit in my eye, to cure it! Can one among you do it?" he asked. Her friends nudged her forward.

"Spit in my eye seven times and I'll be cured," Rebbe Meir told her.

When she did, he told her, "Go home and tell your husband, 'You said I should spit once, but I spit seven times!'"

His students were appalled, and asked, "Rebbe, how could you let people disgrace you like that? When they disgrace a Torah scholar, they disgrace the Torah! If you'd told us to, we'd have forced her husband to let her come home!"

Rebbe Meir answered, "The honor of Meir is not greater than the honor of G-d! If the Torah tells us to erase the name of G-d for the sake of peace between a husband and wife in the case of a sotah (wayward wife),¹ surely Meir can be dishonored for the same reason!"

This is a wonderful story for many reasons. First, it contains a strong female protagonist who behaves in a surprisingly modern manner. She enters the bet midrash to study Torah with a prominent sage instead of staying home to wait on her husband. Secondly, the wise sage has a sense of humor and is not afraid of dishonoring himself in public. His solution to the marital problem which he created is extremely clever because it satisfies everyone. Similarly, the punch line he delivers at the end is very slick. R. Meir wants to shut up his fawning disciples, so he says something shocking. He initially equates himself with God. But then he quickly turns this blasphemous statement on its head. If God is prepared to dishonor himself (by allowing an inscription containing his holy name to be dissolved in sacral water as part of the Sotah ritual) for the sake of marital peace, should not I be even more willing to dishonor myself? ³

The point of the story is not that Rabbi Meir is so humble that he is willing to have a woman spit in his face.

Nor is the point that Rabbi Meir considers domestic peace (שלום בית) more important than his own honor.

The point is that Rabbi Meir is able to make everyone happy through his quick thinking.

³ In *Carnal Israel*, Daniel Boyarin briefly discusses this story, noting that its underlying agenda is to show that "the function of the Sotah ordeal was not to find out and punish guilty wives but to remove the jealousy of paranoid husbands, for this husband here is an analogue of the jealous husband of biblical times, and the spitting in the Rabbi's eye is an analogue of the ordeal" (p. 188).

His brilliant solution to the couple's fight is to made possible by the multifaceted meaning of spitting in the ancient world.

In the mind of the husband, spitting in Rabbi Meir's face is an insult intended to teach him a lesson for keeping his wife away from home.

Meir accepts his punishment but is able to reverse the meaning of this act by re-contextualizing in medical terms.

He knows that he will have to get spit at, but he transforms the insult into an act of healing.

There is a slight change in the act: rather than spitting once (combatively) in his face, the woman spits seven times (ritually) in his eye.

But there is no difference in language between the two kinds of spitting; in both cases the Talmud uses the verb רקק.

Here too, Rabbi Meir displays great wisdom.

To ensure that the husband does not figure out the ruse, Meir redefines the meaning of seven spittings.

Rather than being a ritual charm, seven becomes an illustration of the woman's extra zeal to fulfill her husband's vow.

So what is the lesson that can be learned from all this? if there is a connection between good and bad spitting in the ancient world.? It appears that the answer is absolutely yes. The ancients appreciated the ambiguity of this heavily charged act and even exploited its multiple meanings for dramatic effect.

R. Zebediah, son-in-law of R. Levi, related the following story:

R. Meir used to preach in the synagogue of Hammatha every Friday night, and there was a woman who would come regularly to hear him.

One evening, the sermon lasted longer than usual. When the woman returned home, she found that the lights had gone out.

Her husband said to her: "Where have you been?" She replied to him: "I was listening to the voice of the preacher."

He said to her: "May God do such-and-so,¹⁹ if this woman enters my house again before she has gone to spit in the face of that preacher."

R. Meir saw this through the divine spirit and he pretended to have a pain in his eye. He said: "Any woman who knows how to recite a charm over an eye—let her come to heal me."

רבי זבדיה חתניה דרבי לוי הוה משתעי
הדין עובדא:

רבי מאיר הוה יליף דריש בכנישתא
דחמתא כל לילי שובא והוה תמה חדא
איתתא יליפה שמעה קליה.

חד זמן עני דריש. אזלת בעית מיעול
לביתה ואשכחת בוצינא מיטפי.

אמר לה בעלה: "הן הוייתה?" אמרה
ליה: "מישמעא קליה דדרושא."

אמ' לה: "מכך וכך דלית ההיא איתתא
עללה להבא לבייתה עד זמן דהיא אזלה
ורקקה גו אפוי דדרושא."

צפה רבי מאיר ברוח הקודש ועבד
גרמיה חשש בעייניה. אמר: "כל איתתא
דידעה מילחוש לעיינה תיתי תילחוש."

The woman's [female] neighbors said to her: "Behold, your time to go back home has come. Pretend to be a charmer and go and spit in R. Meir's eye."

The woman came to him. He said to her: "Do you know [how] to make a charm for the eye?" She became frightened and said to him: "No."

He said to her: "If you will spit in my eye seven times, it will be cured."

After she had spit in his eye, he said to her: "Go and tell your husband: 'You said to me to spit once, but I spat seven times!'"

R. Meir's disciples said to him: "Rabbi, does this not disgrace the Torah? If you had ordered us, would we not have brought him, whipped him on a footstool and made him agree to make amends with his wife?"

He said to them: "The honor of R. Meir should not be greater than that of his Maker. If the Scriptures tell us that [even] the holy name, which is written in a state of sanctification, should be blotted out with water if this will bring peace between a man and his wife, should not the honor due to me be dealt with in the same manner?"

אמרין לה מגירתא: "הא ענייתך תיעלין לביתך. עבדי גרמך לחשה ליה ואת רקקה גו עייניה."

אתת לגביה. אמר לה: "חכמה את מילחוש לעיינא?" מאימתיה עליה אמרה ליה: "לא."

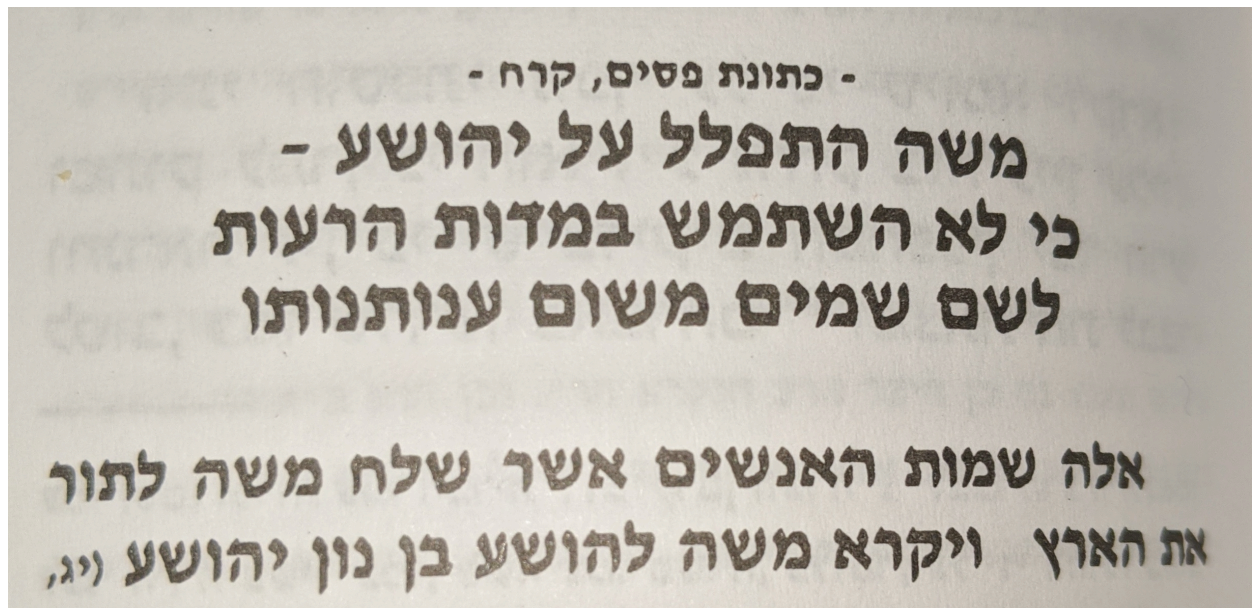
אמר לה: "ורוקקין בגויה שבע זימנן והוא טב ליה." מן דרקקת אמר לה: "אזלין אמרין לבעליך: 'חד זמן אמרת לי, והיא רקקה שבעה זימנן!'"

אמרו לו תלמידיו: "רבי, כך מבזין את התורה? אילו אמרת לו לא הוויית מייתי ליה ומלקין לה ספסליה ומרציין ומרצייה ליה לאיתתיה."

אמר לון: "ולא יהא כבוד מאיר ככבוד קונו? מה אם שם הקודש שנכתב בקדושה אמר הכתוב שיימחה על המים, בשביל להטיל שלום בין איש לאשתו, וכבוד מאיר לא כל שכן."

her husband's feelings of jealousy.²⁷ In response, her angered husband sends the woman to spit in the face of the preacher whose voice was so pleasant to her that she preferred his teaching to a Sabbath meal in the company of her spouse.

The woman's husband is clearly overreacting. In his thirst for revenge, he instructs his wife to publicly shame the rabbi she so admires. It is no accident that he instructs her to spit—an unusual act, as intimate as a kiss, yet violent and alienating.²⁸ He employs the language of a religious oath, thereby obliging his wife to fulfill his command. If she does not, she may well end up as a married woman expelled from her house without a legal divorce or alimony.



וכתב התרגום יונתן: כד חמי משה ענותנותו של הושע קרא משה להושע יהושע. והוא תמוה. עוד הקשה במקום אחר **ויכלי יקריי יג, טז ד"ח ויש אומרים**, מה טעם התפלל משה על יהושע ולא על כלב, **ותירץ שהיה תלמידו**. וקשה הלא גם כלב וכל ישראל היו תלמידי משה רבינו ע"ה. עוד יש לתמוה על כלב, שהיה עם המרגלים אחד בפה ואחד בלב, שאמר להם אני עמכם בעצה (רש"י יד, כד ומקורו תנחומא שלח י; במדב"ר טז, יט), וזה היה שקר. וקשה, הא אמת אחד משלושה עמודי עולם, כי על ג' דברים העולם עומד על הדן ועל האמת ועל השלום (אבות פ"א מ"ח), ואיך היה מוציא שקר מפיו היפך עמוד האמת שהוא קיום העולם, והשקר הוא חורבן העולם (ראה שבת קד, א).

כלב ניצל מהמרגלים -

על ידי שהשתמש במדות הרעות לשם שמים

ויש לומר דכתבתי במקום אחר (י"בן פורת יוסף) פ"י נח דף כב, ד) דהקשה מהר"י יעבץ (אבות פ"א מ"ב) כיוצא בזה על אהרן שהיה עושה שלום בין איש לחברו על ידי שקר (אבות דר' נתן פ"ג, ג), הא חותמו של הקב"ה אמת וכו' (שבת נח, א), **ותירץ כי שקר וכזב הם כמו סמים הממיתים הצריכים מאד לתרופות**, שלא ניתן כי אם ביד נאמן וחסיד להחיות הבריות הצריכים רפואה, כך אלו המדות רעות אסור להשתמש בהם כי אם המבקשים להחיות בהם את הנפשות יעוין שם. ואם כן היה כך כלב, שהוצרך לשמש במדת שקר וכזב, להחיות את נפשו להנצל מעצת מרגלים, שלא יחטאו ושלא יהרגוהו, כדאיתא במדרש רבה (במדב"ר טז, יד; תנחומא שלח ט) שבקשו להרגו באמת.

אמנם יהושע לא החזיק עצמו נאמן וחסיד

שיהיה לו רשות להשתמש בסמים הממיתים, כי היה עניו שהחזיק עצמו לשפל, לא היה לו תקנה זו, עד שהוצרך משה רבינו ע"ה להתפלל עליו, וקראו יהושע, כדרשת חז"ל (סוטה לד, ב), י"ה וישעך מעצת מרגלים.

ובזה יובן: כד חזא משה ענותנותו, אם כן

אין לו תקנה זו שעשה כלב על ידי שקר, לכך הוצרך להתפלל וקראו יהושע כדרשת חז"ל: יה