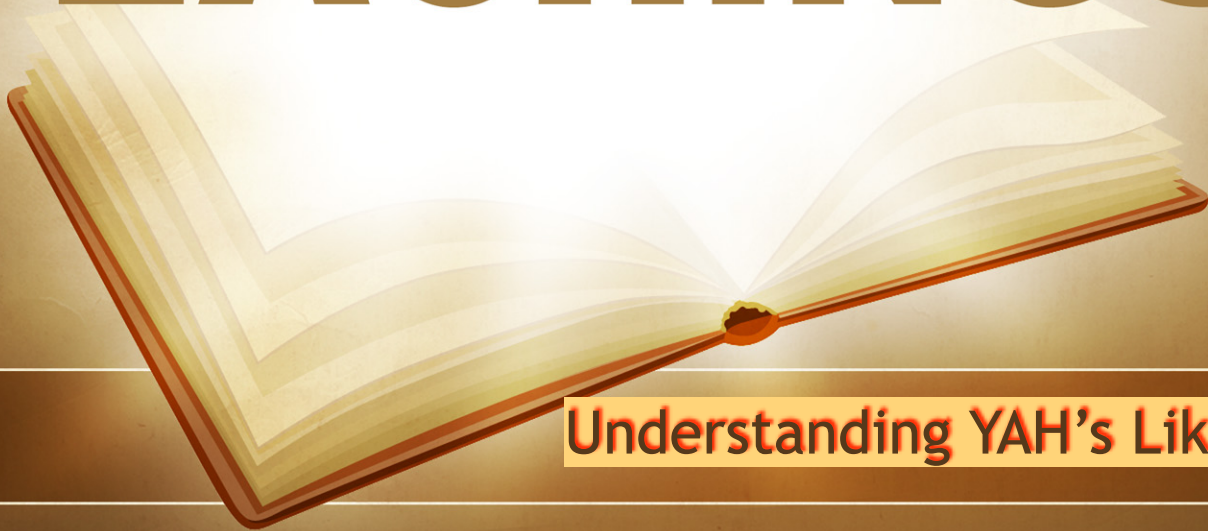


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#37 Sh'lah L'kha (שְׁלַח-לָךְ) – Hebrew for
“send”, “send to you”, or “send for
yourself”)**



**Torah: Numbers 13:1-15:41
Haftarah: Joshua 2:1-24**

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#37 Sh'lah L'kha (שְׁלַח-לָךְ) – Hebrew for “send”,
“send to you”, or “send for yourself”)

Chapter 13) Focus on the 12 spies

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#37 Sh'lah L'kha (שְׁלַח-לָךְ) — Hebrew for “send”,
“send to you”, or “send for yourself”)

Chapter 14) Focus on Elohim's Character and
consequence for lack of Faith

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#37 Sh'lah L'kha (שְׁלַח-לָךְ) – Hebrew for “send”,
“send to you”, or “send for yourself”)

Chapter 15) Instruction on what to prepare with
the burnt offerings (grain and wine) and at the end
of the chapter the commandment for Tzizit

Spies Sent into Canaan


Num 13:1 And יהוה spoke to Mosheh, saying,

Num 13:2 “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.”

Num 13:3 And by the mouth of יהוה Mosheh sent them from the Wilderness of Paran, all of them men who were heads of the children of Yisra'ěl.

Num 13:4 And these were their names. From the tribe of Re'ubēn: Shammua, son of Zakkur.

Num 13:5 From the tribe of Shim'on: Shaphat, son of Hori.



Num 13:6 From the tribe of Yehudāh: Kalēb, son of Yephunneh.

Num 13:7 From the tribe of Yissaskar: Yiḡ'al, son of Yosēph.

Num 13:8 From the tribe of Ephrayim: Hoshēa, son of Nun.

Num 13:9 From the tribe of Binyamin: Palti, son of Raphu.

Num 13:10 From the tribe of Zebulun: Gaddi'ěl,
son of Sodī.

Num 13:11 From the tribe of Yosěph, from the
tribe of Menashsheh: Gaddi, son of Susi.

Num 13:12 From the tribe of Dan: Ammi'ěl, son of
Gemalli.

Num 13:13 From the tribe of Ashěr: Shěthur, son
of Miķa'ěl.

Num 13:14 From the tribe of Naphtali: Naḥbi, son of Wophsi.

Num 13:15 From the tribe of Gad: Geu'ěl, son of Maḳi.

Num 13:16 These are the names of the men whom Mosheh sent to spy out the land. And Mosheh called Hoshĕa the son of Nun, Yehoshua.

Num 13:17 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,

Num 13:18 and see what the land is like, and the people who dwell in it, whether strong or weak, whether few or many,




Num 13:19 and whether the land they dwell in is good or evil, whether the cities they inhabit are in camps or strongholds,

Num 13:20 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.


Num 13:21 So they went up and spied out the land from the Wilderness of Tsin as far as Rehob, near the entrance of Hamath.

Num 13:22 And they went up through the South and came to Hebron. And Ahiman, Sheshai, and Talmai, the descendants of Anaq, were there. Now Hebron had been built seven years before Tso'an in Mitsrayim.



Num 13:23 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.

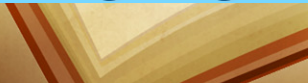
Num 13:24 That place was called the wadi Eshkol, because of the cluster which the men of Yisra'ël cut down from there.



Report of the Spies

Num 13:25 And they returned from spying out the land after forty days.

Num 13:26 And they went and came to Mosheh and Aharon and all the congregation of the children of Yisra'ēl 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.




Num 13:27 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.

Num 13:28 “But the people who dwell in the land
are strong, and the cities are walled, very great.
And we saw the descendants of Anaq there too.


Num 13:29 “The Amalēqites dwell in the land of the South, while the Hittites and the Yebusites and the Amorites dwell in the mountains. And the Kena’anites dwell by the sea and along the banks of the Yardēn.”

Num 13:30 And Kalēb silenced the people before Mosheh, and said, “Let us go up at once and take possession, for we are certainly able to overcome it.”



Num 13:31 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.”

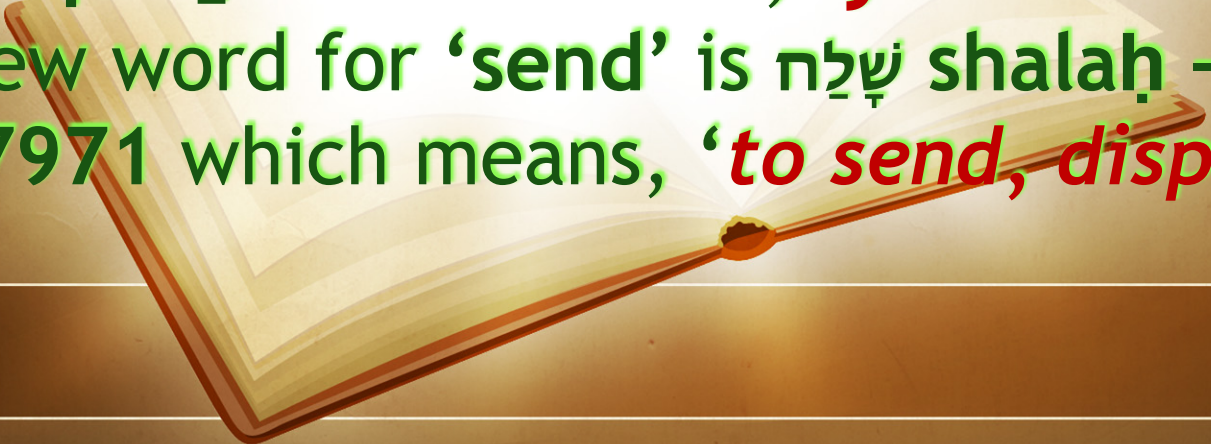
Num 13:32 And they gave the children of Yisra'el an evil report of the land which they had spied out, saying, “The land through which we have gone as spies is a land eating up its inhabitants, and all the people whom we saw in it are men of great size.



Num 13:33 “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.”



This week's Torah portion starts with the instruction for Mosheh to send men to spy out the land; and **verse 2** starts with the phrase: שְׁלַח־לְךָ - shelaḥ leḵa which means, '**you send**' and the Hebrew word for 'send' is שָׁלַח shalah - Strong's H7971 which means, '**to send, dispatch**'.



Yisra'ěl had now been just over two years in the wilderness and were now camped in the Wilderness of Paran, having come from H̄atsěroth. And now, Mosheh is instructed to send men to spy out the land of Kena'an.

One man, a leader from each tribe was to be sent and so, at the mouth of **יהוה**, Mosheh sent them.

What was their mission?

To spy out the land which **יהוה** was giving them!

The Hebrew root word that is used here for 'spy' is תור tur - Strong's H8446 which means, 'to seek out, spy out, explore, investigate, find out how to do something'.

These 12 spies were to go and explore the land, and find out how the land was and what was being done in the land.

In other words, they were sent to 'tour' the land and bring back a detailed report of what they would encounter and discover.

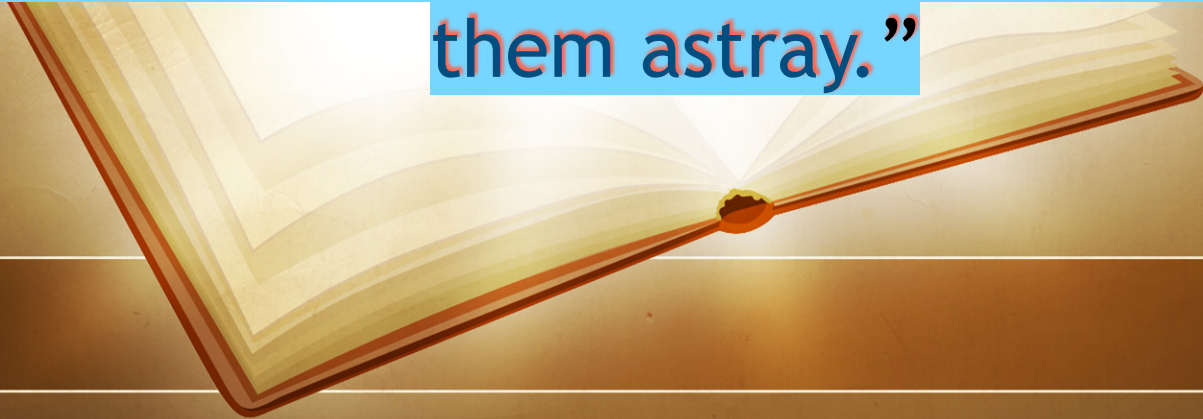
This word carries with it the idea of an extreme importance, of this huge responsibility, to go and find out what the land is all about!

They were to go and investigate and find out how the people of the land live.

What is very interesting to take note of, is that of the 23 times that this root word תור tur - Strong's H8446 is used in Scripture, more than half are found in Bemidbar/Numbers, all used in the sense of 'spying out' the land!

This word is also used in the ‘hiphil’ tense, which is the causative tense, in:

Mishlě/Proverbs 12:26 “The righteous is a guide to his neighbour, but the way of the wrong leads them astray.”



In this verse, the root word **תור** **tur** - Strong's H8446 is written in the 'hiphil' tense, as **יָתַר** - **yater**, and is translated as a '**guide**' that the righteous is to his neighbour, in contrast to the way of the wrong that leads his neighbour away.

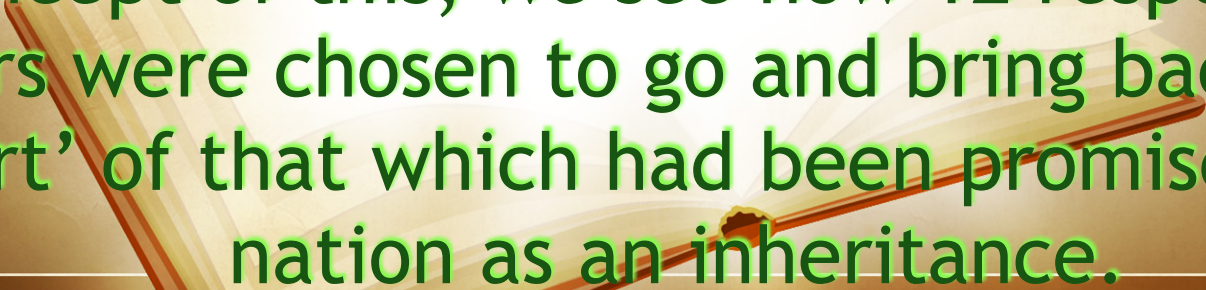
What this suggests here for us is that the righteous are very careful, cautious and sensible in their walk as sojourners; and as a result, they will learn and study the required information so as to not be joined to false associations, unlike the wrong who is foolish in his way!

As we sojourn here, with the full assurance and expectation of the coming reign of Elohim, we are called to be a proper guide to our neighbour, as we show them the True Way, as we walk according to the Torah amidst a wicked generation, who find obedience to the Torah as something strange!

We are to be ardent seekers of the Truth and faithful guides to our neighbours, as we encourage one another daily in the Truth!

As we sojourn here, as faithful ambassadors of Messiah, we are entrusted with His Truth and with the clear responsibility of bringing a good report of His Besorah (Good News), as we recognize the responsibility we have toward each other, so that we may be found to be faithful and righteous guides and not foolish and wayward ones!

Our Master Yeshua has 'sent' us to go and make taught ones of the nations and to immerse them in His Name and teach them to guard His Torah! Perhaps this is where our English word for 'tour', or 'touring', comes from; and so, with the same concept of this, we see how 12 respectable leaders were chosen to go and bring back a 'good report' of that which had been promised to the nation as an inheritance.



These are the names of the 12 spies, one from each tribe, listed also with their father's name:

1 - The tribe of Re'ubēn - רְאוּבֵן - Strong's H7205 - '*behold a son*'

Shammua - שָׁמוּעַ - Strong's H8051 - '*famous/renowned*'
son of Zakkur - זַכּוּר - Strong's H2139 - '*mindful*'

2 - The tribe of Shim'on - שִׁמְעוֹן - Strong's H8095 - '*heard*'
Shaphat - שָׁפָט - Strong's H8202 - '*judge*'
son of Hori - חֹרִי - Strong's H2753 - '*cave dweller*'

3 - The tribe of Yehudāh - יְהוּדָה - Strong's H3063 -
'praised'

Kalēb - כָּלֵב - Strong's H3612 - *'dog'*

son of Yephunneh - יִפְנֶה - Strong's
H3312 - *'he will turn and face'*

4 - The tribe of Yissaskar - יִשָּׁשכָר - Strong's H3485
- *'there is recompense'*

Yiḡ'al - יִגָּאֵל - Strong's H3008 - *'He redeems'*

son of Yosēph - יוֹסֵף - Strong's H3130 -
'he adds, he increases'

5 - The tribe of Ephrayim - אֶפְרַיִם - Strong's H669 -
'doubly fruitful'

Hoshěa - הוֹשִׁעַ - Strong's H1954 - *'salvation'*

son of Nun - נוֹן - Strong's H5126 -
'posterity or fish'

6 - The tribe of Binyamin - בִּנְיָמִין - Strong's H1144 -
'son of the right hand'

Palti - פִּלְטִי - Strong's H6406 - *'escape, my
deliverance'*

son of Raphu - רָפוּא - Strong's H7505 -
'healed'

7 - The tribe of Zebulun - זְבוּלֹן - Strong's H2074 - '*exalted*'
Gaddi'ěl - גַּדְיָאֵל - Strong's H1427 - '*El is my attack troop*'
son of Sodī - סוּדִי - Strong's H5476 -
'acquaintance'

8 - The tribe of Yosēph - יוֹסֵף - Strong's H3130 - '*he adds,*
he increases'

from the tribe of Menashsheh - מְנַשֶּׁה - Strong's H4519 -
'causing to forget'

Gaddi - גַּדִּי - Strong's H1426 - '*my attack troop*'
son of Susi - סוּסִי - Strong's H5485 - '*my horse*'

9 - The tribe of Dan - דָּן - Strong's H1835 - '*judge*'
Ammi'ěl - עַמִּיאֵל - Strong's H5988 - '*my kinsman is*
Ēl'

son of Gemalli - גַּמְלִי - Strong's H1582
- '*camel driver*'

10 - The tribe of Ashěr - אָשֶׁר - Strong's H836 -
'happy one'

Shěthur - שְׁתוּר - Strong's H5639 - '*hidden*'

son of Mīka'ěl - מִיכָאֵל - Strong's H4317
- '*who is like Ēl*'

11 - The tribe of Naphtali - נַפְתָּלִי - Strong's H5321
- '*wrestling*'

Nahbi - נַחְבִּי - Strong's H5147 - '*hidden*'

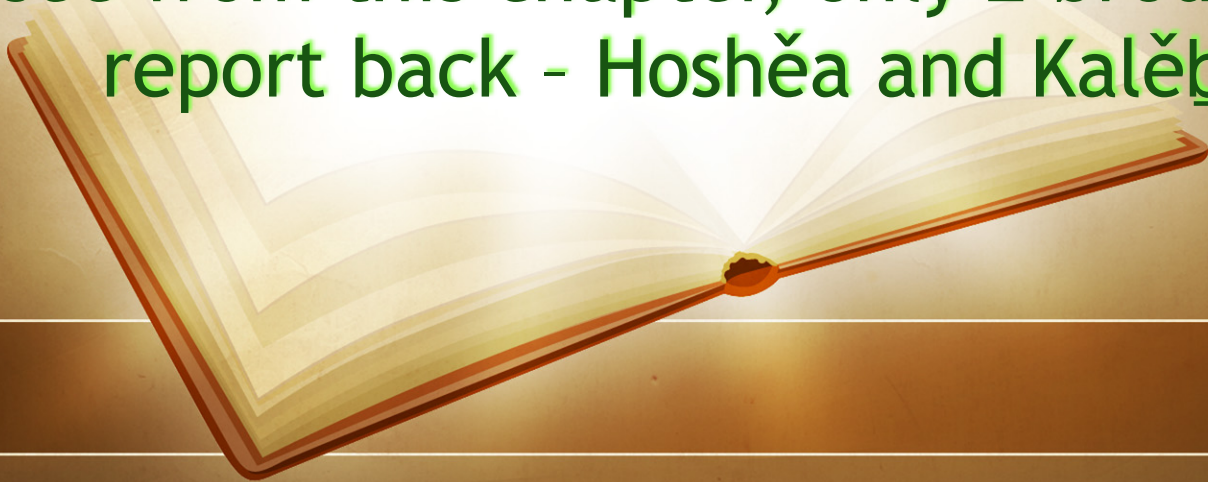
son of Wophsi - וּפְסִי - Strong's H2058 -
'*rich*'

12 - The tribe of Gad - גָּד - Strong's H1410 -
'*troop*'

Geu'ěl - גְּאוּאֵל - Strong's H1345 - '*majesty of Ēl*'

son of Maki - מָכִי - Strong's H4352 -
'*decrease*'

These 12 spies were 'sent' to tour the Promised land and bring back a good report.
As we see from this chapter, only 2 brought a good report back - Hoshĕa and Kalĕb.



What is very interesting for us to note, is that Hoshēa and Kalēb are a clear and powerful prophetic picture of the two houses of Yisra'ēl and Yehudāh, who will, together, stand up and embrace the truth of the Besorah, and what is also a very powerful picture here, is that Hoshēa, being from Ephrayim, shows us that it is through the leading of 'Ephrayim' (metaphorically used as a collective title for the lost 10 tribes of the House of Yisra'ēl) coming back to the Torah, that will initiate the restoration of the Two Houses, as the Spirit of Elohim moves in the hearts of His lost sheep, causing them to respond to the need to walk in, and follow, the Torah.

It is straight after this list of names, that we see
Mosheh calls Hoshĕa, Yehoshua!

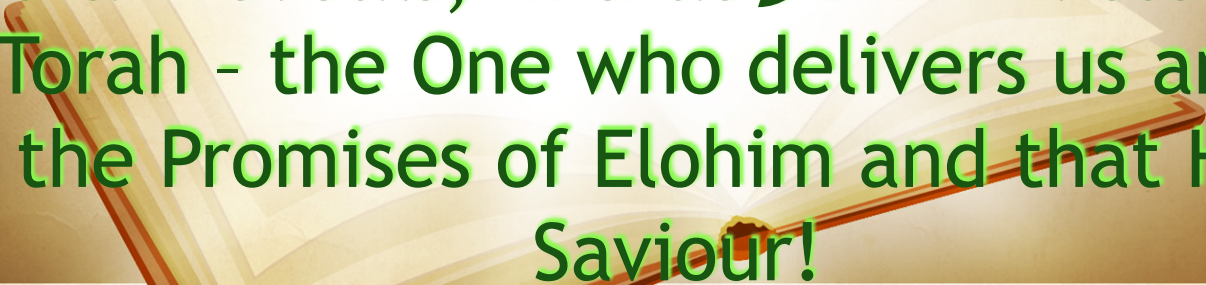
This is truly a remarkable moment in time and one
that would forever be a statement of truth!

From this unique moment, we are able to see the
clear prophetic moment that highlights for us that
it is only through **יהושע** Messiah that we are able
to enter in to the promises of Elohim, for in Him
they are yes and amĕn!

The name Hoshěa - הוֹשֵׁעַ - Strong's H1954 means,
'*salvation*', yet the name Yehoshua - יְהוֹשֻׁעַ -
Strong's H3091 means, '*יהוה is our Saviour/*
יהוה is salvation'.

This was a very powerful statement in changing
the name of the one who simply meant
'deliverance/salvation' to revealing who The True
Deliverer/Saviour is!!!

A clear picture that we can see through these verses show us that as Ephrayim (lost 10 tribes) begin to return to the Truth of the Torah, they will have their eyes opened to the clear Truth of what the Torah reveals, in that **יהושע** Messiah is the Living Torah - the One who delivers us and leads us into the Promises of Elohim and that He is our Saviour!



These spies were sent to bring back a full report - and declare to the entire nation what the land was like, what the people were like, what the cities were like and whether the land was rich or poor, or rather whether it was a land of plenty or a lean land, whether there was forests etc.

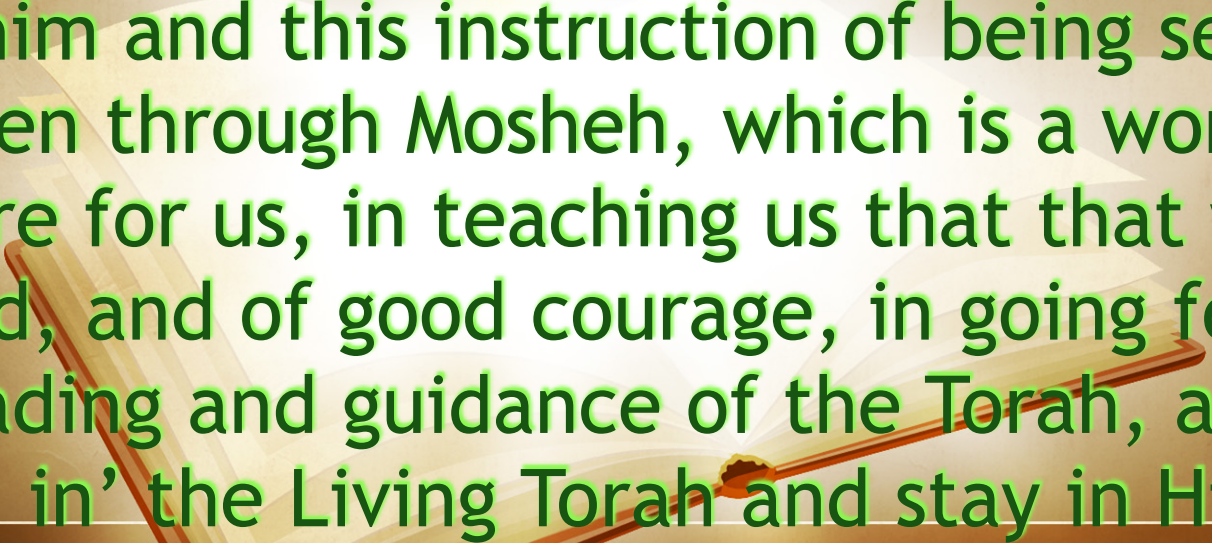
They had a clear mission and were encouraged to be strong and bring back some of the fruit of the land for the rest to see and taste.



In verse 20 the word for 'be strong' is קִזַּק ḥazaq - Strong's H2388 - and carries the meaning, 'to be or grow firm or strong, to seize, strengthen, to fasten upon' and also carries the understanding of being able to 'grasp between the ears'.



Therefore, we see here the clear picture of being bold with that which you hear and grasp between your ears - for faith comes by hearing the Word of Elohim and this instruction of being sent, was given through Mosheh, which is a wonderful picture for us, in teaching us that that we are to be bold, and of good courage, in going forward, by the leading and guidance of the Torah, as we 'walk in' the Living Torah and stay in Him!



If one is not listening attentively to the Torah and instructions of יהוה then one's ability to bring a true report of Good News will be severely weakened!



In the LXX (Septuagint), which is the Greek translation of the Tanak (O.T.), the Greek word used here for the term “send” in verse 2, which in the Hebrew is שָׁלַח shalah, as we have mentioned already, is ἀποστέλλω apostellō (ap-os-tel'-lo)- Strong's G649 which means, '*to send forth, set-apart and send out (on a mission), ordered to go to a place appointed, send away*', and is a technical term for the sending of a messenger with a special task.

We see this word also being used in:

Yeshayahu/Isaiah 6:8 “And I heard the voice of יהוה, saying, “Whom do I send, and who would go for Us?” And I said, “Here am I! Send me.””

In the Hebrew, the root word that is used here, is שָׁלַח shalah, and in the Septuagint (LXX), the Greek word ἀποστέλλω apostellō is used.

You may be asking why I am showing you the Greek translation of this Hebrew word, and the reason for this, is that when we look at the Renewed Writings (N.T.), we see, in the Greek texts, that we have the very same word being used, of which I will highlight some of these verses, in order to show how, just as these 12 spies were sent out to spy and bring a good report, so too are we to be bringing the Besorah (Good News) to a people, who need to taste and see that יהוה is good and that in Him we find our deliverance/salvation through the Living Torah - יהושע Messiah!

Mattithyahu/Matthew 10:5-6 “יהושע sent these twelve out, having commanded them, saying, “Do not go into the way of the gentiles, and do not enter a city of the Shomeronites, , but rather go to the lost sheep of the house of Yisra’ĕl.”

יהושע ‘sent’ - ἀποστέλλω apostellō - the 12 out with the clear instruction to go to the ‘lost sheep of Yisra’ĕl’!



Mattithyahu/Matthew 10:16 “See, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and innocent as doves.”

Mattithyahu/Matthew 15:24 “And He answering, said, “I was not sent except to the lost sheep of the house of Yisra’ěl.”

יהושע Himself clearly stated that He too had only come on an appointed mission - to redeem the lost sheep of Yisra’ěl, and this is the message we have been given to go and proclaim and declare - the Besorah that **יהושע** is Messiah and our deliverer and He is the One who will take us into the Good Promises of His Word.

There are many who need to hear the Besorah (Good News) and we, as disciples/talmidim of Messiah, are tasked with the responsibility of being 'sent forth' to proclaim the Good News, and encouraging one another with the good report of the Truth:

Romiyim/Romans 10:13-15 "For "everyone who calls on the Name of יהוה shall be saved." ¹⁴ How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without one proclaiming? ¹⁵ And how shall they proclaim if they are not **sent**? As it has been written, "How pleasant are the feet of those who bring the Good News of peace, who bring the Good News of the good!"

In a world where we face many 'giants' and are confronted by intense struggles, who will continue to bring the Good News?

What we can learn from these accounts in Bemidbar/Numbers is that there are only a remnant few who are being bold and confident in speaking the Truth despite the reality of giants that people face in their daily lives.

Here, only 2 out of 12 were confident of believing the Truth that יהוה is the deliverer and will accomplish all that He has promised, the other 10 doubted and crumbled in the face of giants, even though they had tasted and seen how Good and pleasant the Land was!

The spies were sent out and they spied the land for 40 days - and 40 is a very significant number in Scripture, which often represents a period of testing.

They had now spied out the land, and now had to make a choice whether they were on יהוה's side or not!

The cluster of grapes that they brought back was so big that they had to carry one cluster on a pole carried on the shoulders of two men.

They named the place where they got the grapes: the Valley of Eshkol, as the Hebrew word אֶשְׁכּוֹל Eshkol (esh-kole') - Strong's H811 means 'cluster'.

In verse 23, as we consider this word אֶשְׁכּוֹל Eshkol (esh-kole')- Strong's H811, for 'cluster', in referring to that which comes forth from the vine - which is 'grapes', we are able to see a great prophetic shadow picture of the provision of our Beloved Master, in His own Blood!

As we begin to dig a little more into this word we are able to glean some powerful shadow pictures of the sure covering we have in the Master as well as our need to bear the true fruit of righteousness!

This word for 'cluster' - אֶשְׁכּוֹל Eshkol - Strong's H811 is also used in:

Shir HaShirim/Song of Songs 1:14 “My beloved is to me a cluster of henna blooms in the vineyards of Ėn Gedi”

This is an expression of the love that the Bride declares for her Bridegroom and what is very interesting to take note of here is that the Hebrew word translated as 'henna blooms' comes from the root word כֹּפֶר kopher(ko'-fer)-Strong's H3724 which means, 'pitch (as a covering)' and also carries the meaning of 'the price of a life, ransom'.

Our Beloved is to us a 'cluster of a covering'!

This carries great significance as we understand that the juice from grapes represents the Blood of Messiah, who is the True Vine!

Two of the spies brought back this 'cluster' of grapes on a pole; and while we are not told which two carried the pole, it would make perfect sense that it could have been, and in all likelihood was, Yehoshua and Kalēb; especially when we consider that they were the two who brought back the good report.

The fact that they were carrying this cluster on a pole between the two of them, shows us that they bore this pole on their shoulders, which is a great lesson for us in showing us how we are to 'bear the fruit of righteousness'.

Yehoshua and Kalēb represent both Yehudah and Ephrayim, and what we are able to see in Berěshith/Genesis 49, in regards to the blessings given to Yehudah and Yosēph, is that both of these had their blessings related to grapes!

Gen 49:8 “You, Yehudāh, your brothers praise you; your hand is on the neck of your enemies; your father’s children bow down before you.

Gen 49:9 “Yehudāh is a lion’s cub; from the prey you have gone up, my son! He bowed down, he crouched like a lion. And like a lion, who does rouse him?

Gen 49:10 “The sceptre shall not turn aside from Yehudāh, nor an Insciber from between his feet, until Shiloh comes, and to Him is the obedience of peoples.

Gen 49:11 “Binding his donkey to the vine, and his donkey’s colt to the choice vine, he washed his garments in wine, and his robes in the blood of grapes.

Gen 49:12 “His eyes are darker than wine, and his teeth whiter than milk.

Gen 49:22 “Yosěph is an offshoot of a fruit-bearing tree, an offshoot of a fruit-bearing tree by a fountain, his branches run over a wall.

Gen 49:23 “And the archers have bitterly grieved him, shot at him and hated him.

Gen 49:24 “But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty One of Ya‘aqob - from there is the Shepherd, the Stone of Yisra’ěl -

Gen 49:25 from the Ėl of your father who helps you, and by the Almighty who blesses you with blessings of the heavens from above, blessings of the deep that lies beneath, blessings of the breasts and of the womb.

Gen 49:26 “The blessings of your father have excelled the blessings of my ancestors, up to the limit of the everlasting hills. They are on the head of Yosěph, and on the crown of the head of him who was separated from his brothers.

While we do not physically carry the Ark of the Covenant of יהוה today, what we are tasked to do is to bear the fruit of the Spirit, and unless we stay in the Vine we are unable to bear fruit in ourselves!

The cluster of grapes that was being carried between the two of the spies, pictures for us the need to bear good fruit with endurance, as we recognize that they would have walked some distance with this pole on their shoulders!

Yehoshua and Kalēb are a great example for us of true believers whose hearts retain the Truth, as we see from the words of our Master in:

Lukas/Luke 8:15 “And that on the good soil are those who, having heard the word with a noble and good heart, retain it, and bear fruit with **endurance.**”

We must make sure that we retain the good word, so that we bear much fruit of righteousness!



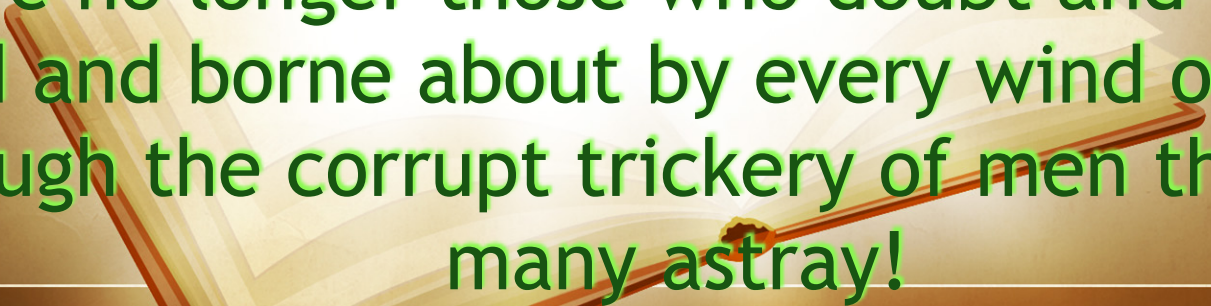
The Greek word that is used here in Luqas/Luke 8:15 for 'retain' is κατέχω katechō (kat-ekh'-o)- Strong's G2722 which means, 'hold fast, hold firmly, possess, keep secure', and is also used in:

Ib'rim/Hebrews 10:23 "Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy."

Hold fast and retain the Truth without yielding or bending to the compromised ways of the world!

The Greek word that is used for 'without yielding' is ἀκλινής aklinēs (ak-lee-nace')- Strong's G186 which means, 'unbending, without wavering'!

Why I am giving you all these root words is to clearly highlight the obvious lessons that are contained in the Scriptures in regards to our need to keep our hearts free from the weeds of deception and compromise, and make sure that we are no longer those who doubt and are being tossed and borne about by every wind of teaching through the corrupt trickery of men that leads many astray!



Eph 4:11 And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers

Eph 4:12 for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah,

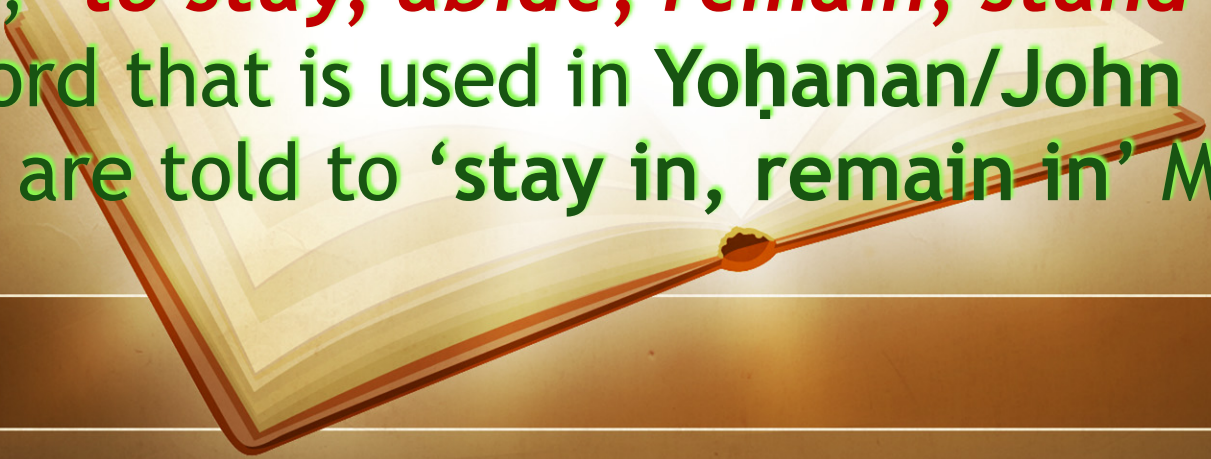
Eph 4:13 until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah,

Eph 4:14 so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray,

The Greek word that is translated in **Lukas/Luke 8:15** as 'endurance' is **ὑπομονή hupomonē** - **Strong's G5281** which means, 'a patient enduring, steadfastness, perseverance, a remaining behind', and this word comes from the Greek word **ὑπομένω hupomenō** (hoop-om-on-ay')- **Strong's G5278** which means, 'to stay behind, to await, endure', which comes from the two words:

1) ὑπό hupo (hoop-o')- Strong's G5259 which means 'under, in subjection to', and

2) μένω menō (men'-o)- Strong's G3306 and means, '*to stay, abide, remain, stand*' - which is the word that is used in Yoḥanan/John 15, where we are told to 'stay in, remain in' Messiah!



I Am the True Vine

Joh 15:1 “I am the true vine, and My Father is the gardener.

Joh 15:2 “Every branch in Me that bears no fruit He takes away. And every branch that bears fruit He prunes, so that it bears more fruit.

Joh 15:3 “You are already clean because of the Word which I have spoken to you.

Joh 15:4 “Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me.

Joh 15:5 “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit.

Because without Me you are able to do naught!

Joh 15:6 “If anyone does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned.

Joh 15:7 “If you stay in Me, and My Words stay in you, you shall ask whatever you wish, and it shall be done for you.

Proper endurance in the Master calls for us to ‘stay in’ Him and ‘be in subjection to’ Him, by guarding His commands!

This call to possess our lives by endurance implies that endurance is certainly needed, especially as we live in a world that is corrupt and wicked and if one does not ‘possess by endurance’, they may just see their lives being stolen away through the influence of sin and compromise.

Yehoshua and Kalēb retained the truth after having heard with a noble and good heart - that is a heart that is free from thorns and worries, a heart that fully trusts in יהוה.

They retained the promise that יהוה would give them this land, and they did not allow the 'giants' of the land to steal away the good deposit of the Word of Elohim that was planted firmly in good soil and this enabled them to bear fruit with endurance, literally!

The other 10 spies are representative of hearts that did not retain the truth and allowed fear and worries to choke out the truth.

This cluster that was brought back with them was of the first fruits of the grape harvest, which also teaches us a great deal about how we are to give our first and best unto יהוה!

We see from the prophet Miḵah how Yisra'ēl had neglected their called for set-apartness unto יהוה, resulting in the prophet crying out that there is not even a cluster of grapes to eat:

Miḵah/Micah 7:1 “Woe to me! For I am as gatherings of summer fruit, as gleanings of the grape harvest. There is no cluster to eat. My being has desired the first-ripe fruit.”

The cluster of grapes symbolizes for us the sure provision, covering and protection of יהוה, for those who walk in righteousness, and when the prophet Miḵah saw that there is no cluster to eat, he tells us how there are no more kind and straight ones on the earth, all as a result of not bearing the true fruit of righteousness!