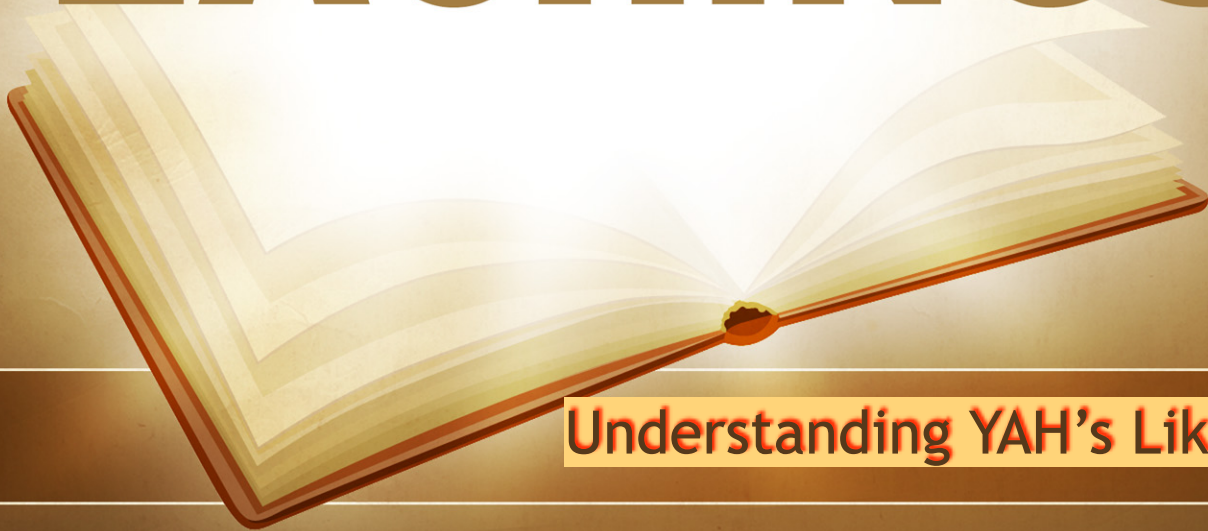


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#37 Sh'lah L'kha (שְׁלַח-לְךָ) – 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-לְךָ) – 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’ěl. 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'ubĕn: 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 Yissasḡar: 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 Sodi.

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 Gaḏ: 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'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.

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.”

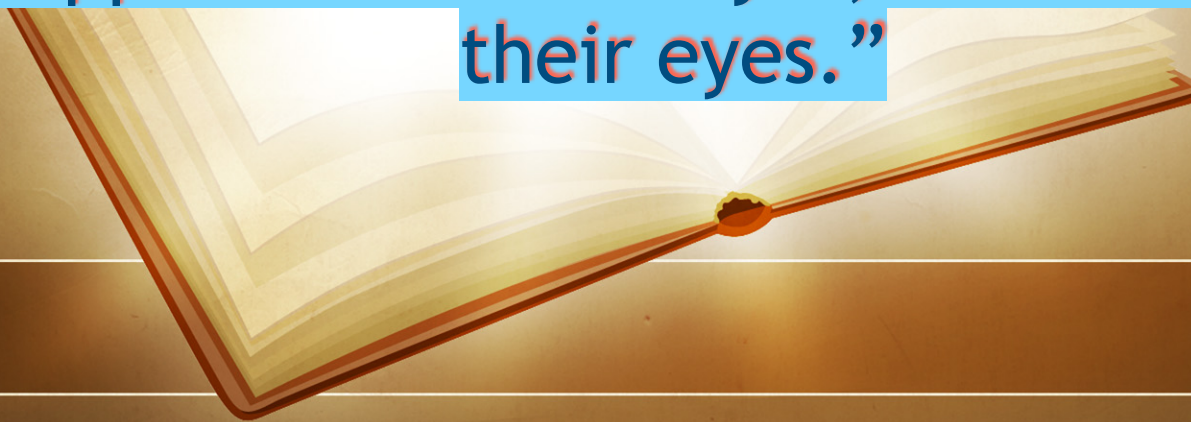
Num 13:30 And Kalēb silenced the people before Mosheh, and said, “Let us go up at once and take possession, for we are certainly able to overcome it.”

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.”

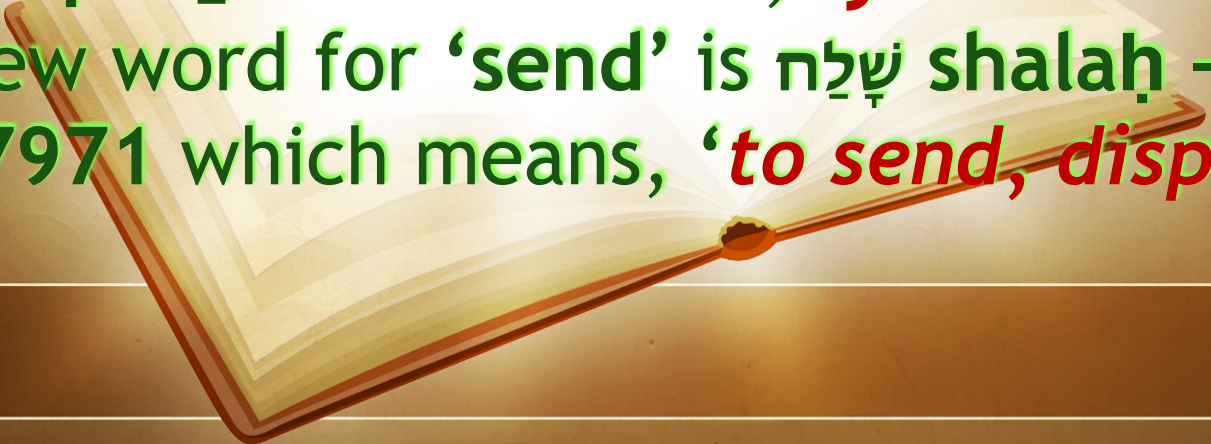
Num 13:32 And they gave the children of Yisra'el an evil report of the land which they had spied out, saying, “The land through which we have gone as spies is a land eating up its inhabitants, and all the people whom we saw in it are men of great size.



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'el had now been just over two years in the wilderness and were now camped in the Wilderness of Paran, having come from Hatzeroth. 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.”



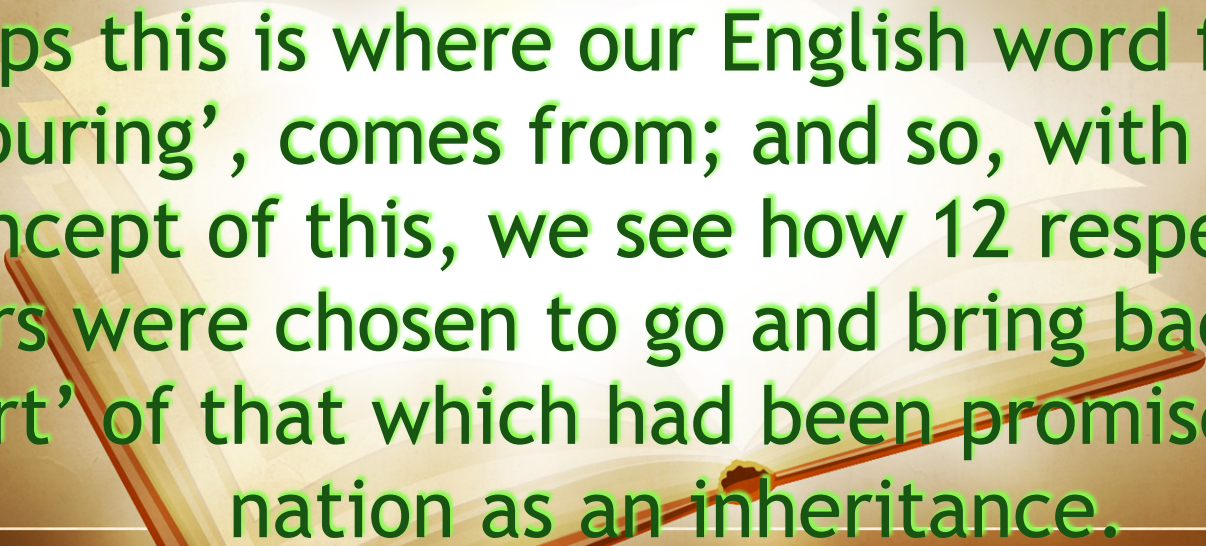
In this verse, the root word תור tur - Strong's H8446 is written in the 'hiphil' tense, as יָתַר - yater, and is translated as a 'guide' that the righteous is to his neighbour, in contrast to the way of the wrong that leads his neighbour away.

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 - חוּרִי - Strong's H2753 - '*cave dweller*'

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

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

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

4 - The tribe of Yissaskar - יִשָּׂשכָר - 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 - הוֹשֵׁעַ - Strong's H1954 - *'salvation'*

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

6 - The tribe of Binyamin - בְּנֵימִין - 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'el - גַּדְיָאֵל - Strong's H1427 - '*El is my attack troop*'
son of Sodi - סוּדִי - Strong's H5476 -
'acquaintance'

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

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

Gaddi - גַּדְיָ - 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 Ĕl*'

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

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

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

son of Miķa'ěl - מִיכָאֵל - Strong's H4317
- '*who is like Ĕl*'

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 - מְכִי - 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 Hoshĕa and Kalĕb are a clear and powerful prophetic picture of the two houses of Yisra'ĕl 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 Hoshĕa, 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'ĕl) 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!

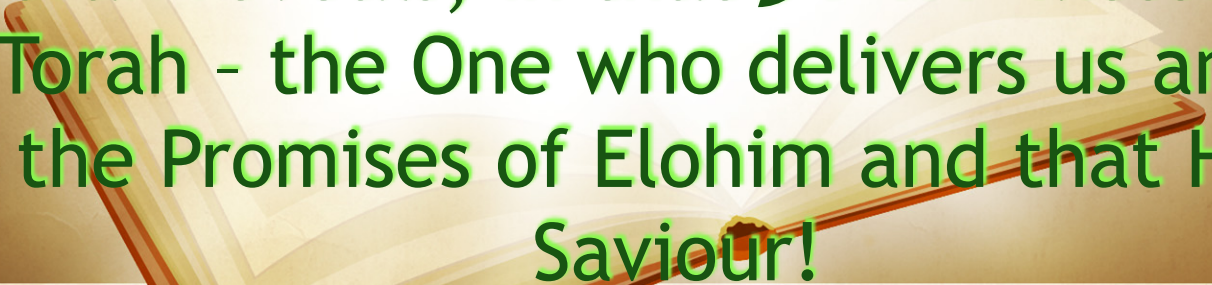
This is truly a remarkable moment in time and one that would forever be a statement of truth!

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 Hoshēa - 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.

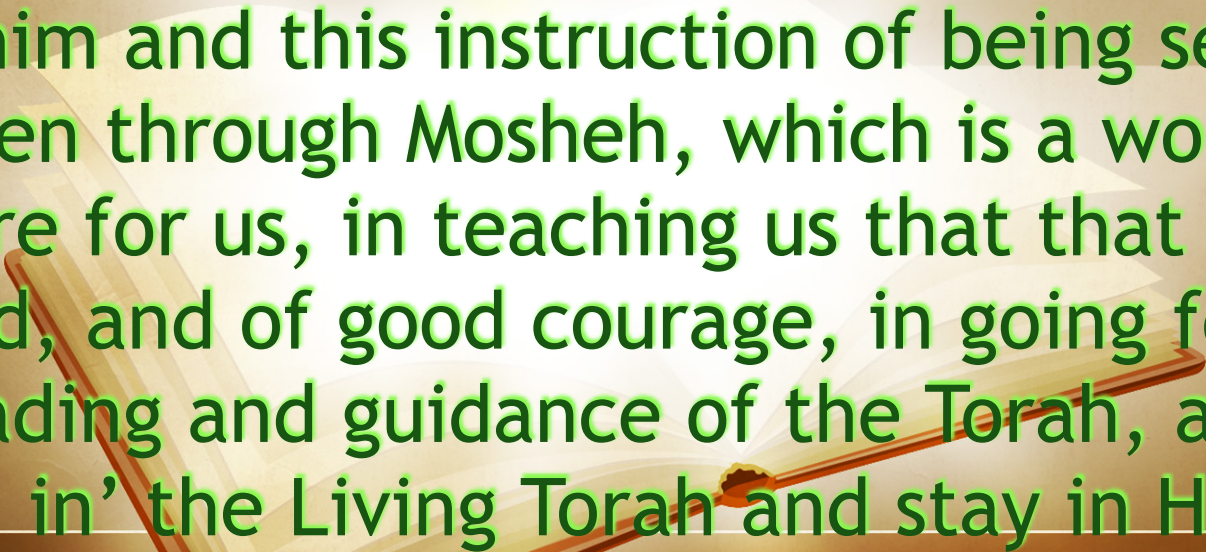
They had a clear mission and were encouraged to be strong and bring back some of the fruit of the land for the rest to see and taste.



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 Ĕn 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 Yehudāh and Ephrayim, and what we are able to see in Berēshith/Genesis 49, in regards to the blessings given to Yehudāh 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 Ĕl 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:

Luqas/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!



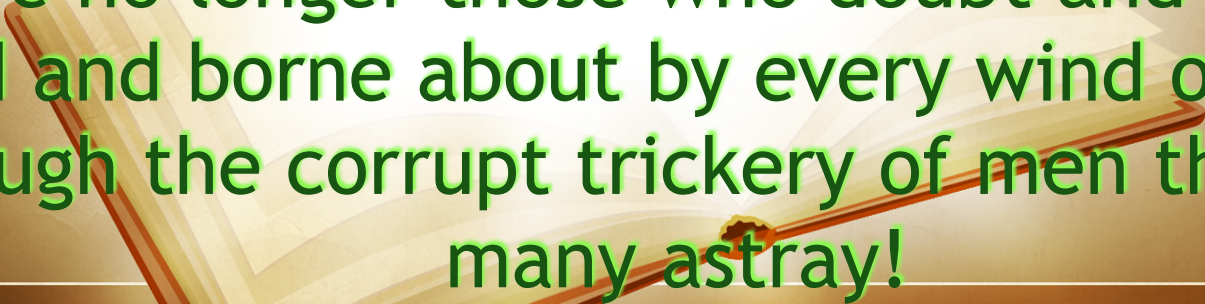
The Greek word that is used here in Luqas/Luke 8:15 for 'retain' is κατέχω katechō (kat-ekh'-o)- Strong's G2722 which means, 'hold fast, hold firmly, possess, keep secure', and is also used in:

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 ἀκλινης 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!

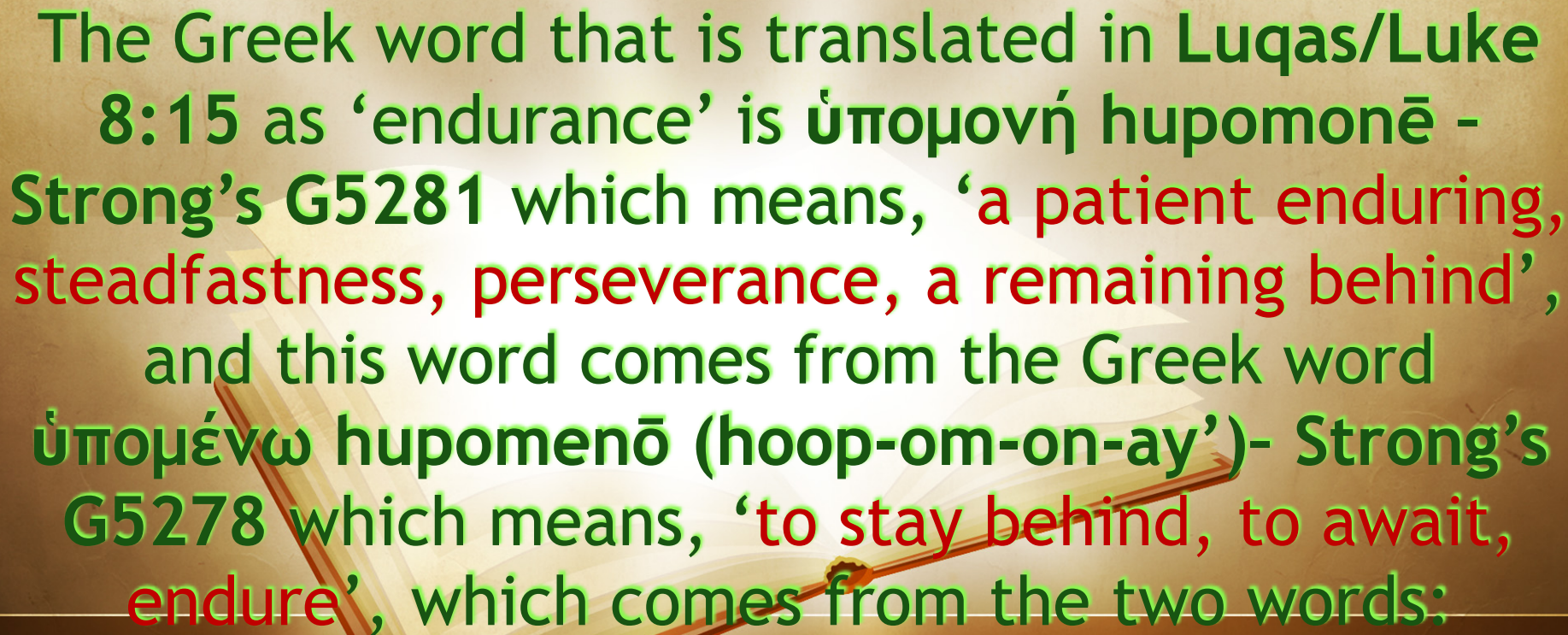


Eph 4:11 And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers

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,

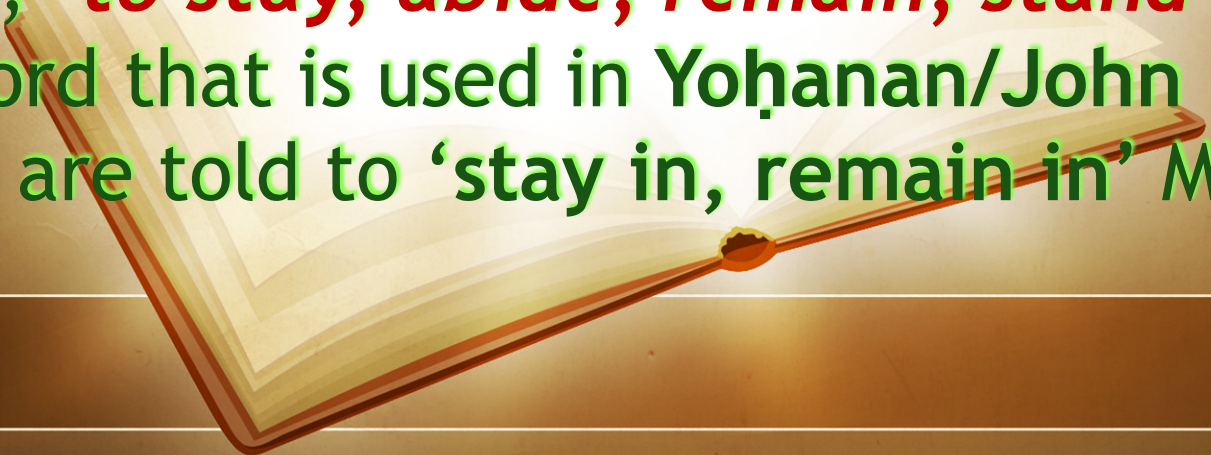
Eph 4:14 so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray,



The Greek word that is translated in **Luqas/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 Miḳah 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:

Miḳah/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.”

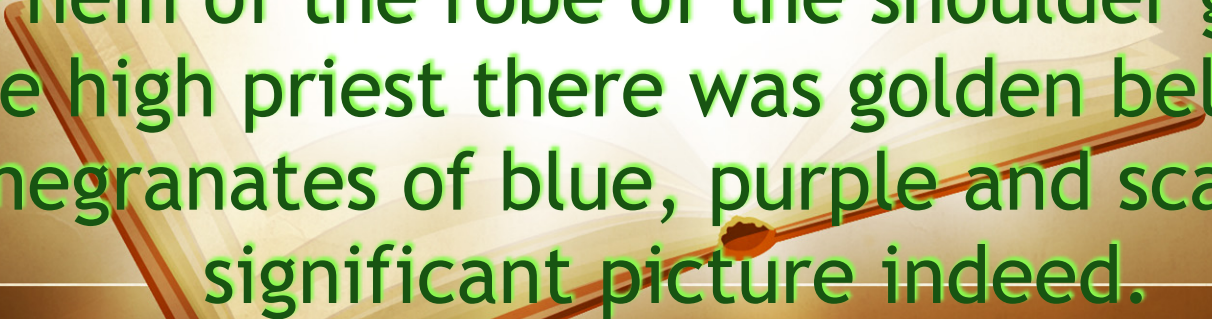
The cluster of grapes symbolizes for us the sure provision, covering and protection of יהוה, for those who walk in righteousness, and when the prophet Miḳah saw that there is no cluster to eat, he tells us how there are no more kind and straight ones on the earth, all as a result of not bearing the true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

Pomegranates and figs:

What was brought back, besides the cluster of grapes, was pomegranates and figs.

These too have a great significance for us in
Scripture!

On the hem of the robe of the shoulder garment of the high priest there was golden bells and pomegranates of blue, purple and scarlet - a significant picture indeed.



What is interesting about the pomegranate, is the fact that there are many seeds inside and this certainly represents the Word that is sown by the Farmer, who has the expectation of a return!

The bells can be symbolic of the trumpet call of our Master's soon Coming - where the question remains as to what He will find?

Will He find faith?

Will he find an active faith that has taken that which has been sown and multiplied or not?

Luqas/Luke 18:8 “I say to you that He shall do right to them speedily. But when the Son of Adam comes, shall He find the belief on the earth?”

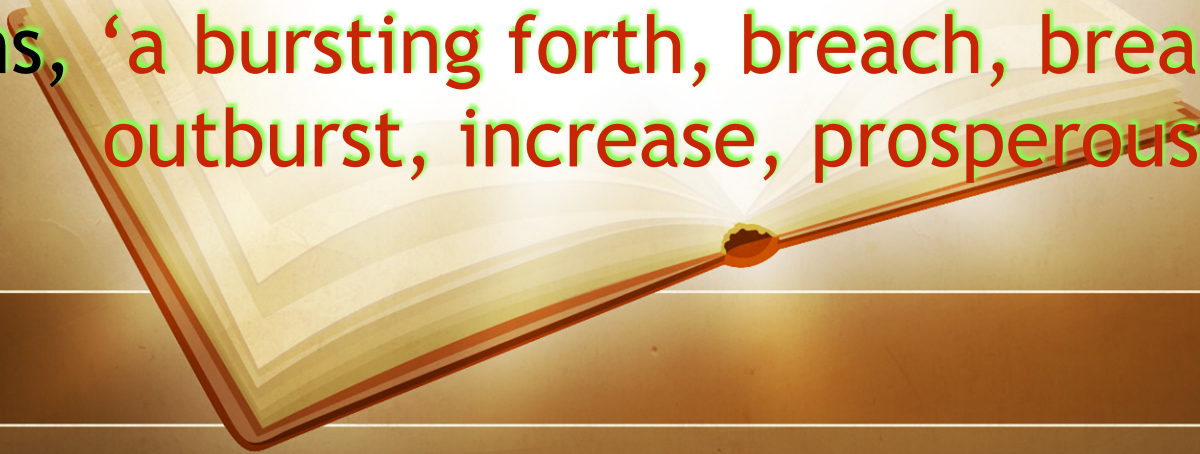
The Hebrew word for ‘pomegranate’ is רִמּוֹן Rimmon (rim-mone’)- Strong’s H7416 meaning. *‘pomegranate’*.

This word reminds me of the 15th stop of the 42 stops of the Wilderness Journey, which was called רִמּוֹן פְּרָצִים Rimmon Perets (rim-mone' peh'-rets)- Strong’s H7428 which means, *“pomegranate of the breach”* or *‘abundant fruit’* or *‘stand in the breach’*.

It comes from the two words:

1) רִמּוֹן **Rimmon** (rim-mone')- Strong's H7416 which means, '*pomegranate*' and


2) פֶּרֶץ **Perets** (peh'-rets)- Strong's H6556 which means, 'a bursting forth, breach, breakthrough, outburst, increase, prosperous'.



We are to bear much fruit and we are to be repairers of breaches as we look out for and encourage one another.

These two words reflect a fruitful tree that bears much seed, but also represents a breaking.

Any tree that does not bear fruit will be cut off - let us not break others down when they are bearing fruit of righteousness but rather encourage and build one another up!



Isa 58:12 “And those from among you shall build the old waste places. You shall raise up the foundations of many generations. And you would be called the Repairer of the Breach, the Restorer of Streets to Dwell In.”



Yohanan/John 15:5-6 “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! 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.”

The pomegranate is full of seeds, and this reminds us of the promise given to Abraham in that his descendants will be as numerous as the stars in the sky, and what is also interesting about the pomegranate is the red juice that can be symbolic for us of the Blood of Messiah - where the Torah tells us that the life of the flesh resides!

And, it is through the Blood of Messiah that the body is brought together and breaches are repaired - יהושע
Messiah is the repairer of the breach and in Him the Promise given to Abraham is yes and amēn!

With the two spies bringing back pomegranates pictures for us the assurance we have in the Word of Elohim standing forever and His Covenant is everlasting!

The fig also carries an important picture for us, as it represents fruitfulness and peace!

The promise given to a returning Bride is that each one will sit under their own vine and fig tree.

In Yirmeyahu/Jeremiah 24 we see how the prophet was given a vision of two baskets of figs, one ripe and the other rotten; and this should be a reminder to us of our need to guard the Word of יהוה completely. Lest we be found to be among the rotten figs that are of no use!

Yirmeyahu/Jeremiah 24:3 “And יהוה said to me, “What do you see, Yirmeyahu?” And I said, “Figs, the good figs, very good. And the spoilt, very spoilt, which could not be eaten, they are so spoilt.”

As we consider the description that is given to Yirmeyahu, regarding these two baskets of figs that were found at the Hēkal of יהוה, we are able to see a clear warning being given against those who do not bear true fruit of righteousness, while a clear encouragement being given to those who obey and submit to יהוה, even under the threat of exile!

Two baskets - two groups - a clear separation!

What is interesting to take note of here, is how this vision shows us that these two baskets were both before the Hēkal of יהוה, and what we see today is how so many people think that they are ripe and fine before the Hēkal of יהוה, when in fact they are nothing but rotten and evil!

So many today assume that they are all fine and that there is absolutely nothing wrong with their worship, while their lives are riddled with selfishness and compromise!

In Yirmeyahu/Jeremiah 7 there is a clear warning from **יהוה**, telling them not to use false words and say, ‘This is the Hěkal of **יהוה**, the Hěkal of **יהוה**’, when the rest of their lives are filled with deceit and compromise. Many display a ‘form of worship’ yet lack the true power of complete obedience in living set-apart lives unto **יהוה**.

The question we need to always be able to answer as we live our lives in total set-apartness is, “what basket we are in?”!!!

Before anyone simply assumes to be in the ripe and good basket, they must make sure that their lives are in complete submission to the Word and that they remain in Messiah, through a total obedience of walking in His commands, in order that He remain in them and is able to present them as acceptable and good before the Father without shame!

Marqos/Mark 8:38 “For whoever is ashamed of Me and My words in this adulterous and sinning generation, of him the Son of Adam also shall be ashamed when He comes in the esteem of His Father with the set-apart messengers.”

The Hebrew word that is translated as 'good', in its root form, is טוב **tob** (tobe)- Strong's H2896 and carries the meaning, 'pleasant, good, agreeable, beautiful, to be pleasing, done well'.

In the true understanding of this word טוב **tob**, we can see that it may best be translated, in most cases, as **'functional'** - for יהוה said in Berēshith/Genesis 1:31 that when He saw all that He had made, He said it was **very good. (very functional)**

What He saw, was His creation functioning properly and working the way it should and that is why it was 'good'.

The Hebrew root word translated here in Yirmeyahu as 'spoilt' is רַע ra (rah)- Strong's H7451 meaning, *'bad, evil, wicked, harmful'*. Just as we understand that טוב tob represents that which is **'functional'**, we can then see that רַע ra represents that which is **'dysfunctional'**, which simply put speaks of that which reveals an abnormal and unhealthy lifestyle that is not functioning as it should.

The figs that were brought back from Kena'an by the two spies bearing it on a pole, would have been good ripe figs and symbolically we are able to already see here a clear separation between those bearing good fruit and those that are not.

The 10 spies were dysfunctional in the belief and proved to be rotten and spoilt in the trust of Elohim.

What we need to also take note of is that the fig tree is the last tree to produce leaves, which happens right before summer, and we are given this analogy of the fig tree as a sign of the end times:

Mattithyahu/Matthew 24:32 “And learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that the summer is near.”

The parable of the fig tree is simple - be sober, watchful and awake, and we can also learn from the fig tree teachings of Messiah how we are to be ready in and out of season!!

Sha'ul told Timotiyos to be ready in and out of season - to proclaim the Kingdom:

Timotiyos Bět/2 Timothy 4:2 “Proclaim the Word! Be urgent in season, out of season. Reprove, warn, appeal, with all patience and teaching.”

Many of you may recall how Messiah cursed the fig tree for not having fruit, even though it was not the season for its fruit; and while at first glance may have seemed to be unfair, we are able to learn from this the clear message that He was giving.


With the prophetic words of Yo'ěl/Joel 2, we can see how the vine and fig tree would also be a figurative sign of the coming of Messiah.

While the King of Shalom was in their midst, they rejected Him and is a picture of how they did not recognize Him, for the fig tree is a sign of His coming reign and the fig tree had no fruit.

This was a clear picture of a lack of faith.


The King was here and He saw no fruit of righteousness - the very message we are given, regarding Yisra'el, in Yirmeyahu 8; and in words of judgement for idolatrous rebellion we see in:

Yirmeyahu/Jeremiah 8:13 “I shall snatch them away,” declares יהוה. “There are no grapes on the vine, nor figs on the fig tree, and the leaf has faded. And what I gave them shall pass away from them.”



The fig tree can also be a picture of healing for us, as seen in what Yeshayahu instructed to be done to Hizqiyahu, as seen in:

Melakim Bět/2 Kings 20:7 “And Yeshayahu said, “Take a cake of figs.” And they took and laid it on the boil, and he recovered.” (also in Yeshayahu/Isa 38:21 For Yeshayahu had said, “Let them take a cake of figs, and apply it on the boil, so that he lives.”



Messiah is our Healer and by His stripes we are healed and so we can from Scripture see how Messiah is both the True Vine and the Fig Tree, and when He comes again will He find faith - that is faith with works of righteousness in walking in the clear commands of Elohim!

Luqas/Luke 18:8 “I say to you that He shall do right to them speedily. But when the Son of Adam comes, shall He find the belief on the earth?”

When we are firmly rooted in Him and guard His commands we shall bear much fruit and we can see this connection to being a firmly rooted tree in reference to the righteous who delight in the Torah and meditate day and night on it:

Tehillah/Psalm 1:3 “For he shall be as a tree Planted by the rivers of water, that yields its fruit in its season, and whose leaf does not wither, and whatever he does prospers.”

Grapes, pomegranates and figs - these all picture for us our need to be covered in the Blood of Messiah, walk in His Truth as a faithful priesthood and bear the true fruit of righteousness; and with these two spies, bringing this fruit back, we are clearly able to see that it was not a random thing for them to bring back these specific fruits, for they all teach us the clear shadow picture of how we are to not be like the 10 who doubted, but rather be like the two that bore the fruit!

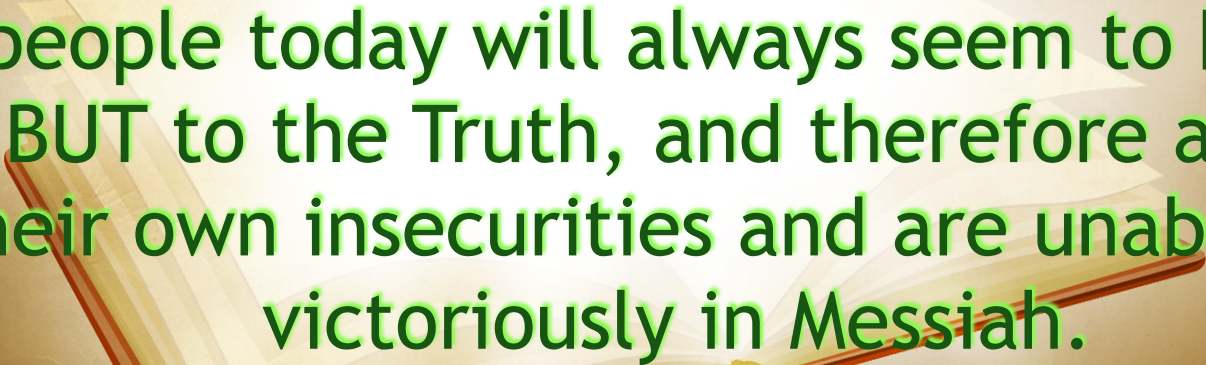
Good report versus evil report:

What is worthy of noting is that while all 12 certainly agreed that the land was very fruitful and that it flowed with milk and honey, 10 of the 12 chose to turn the report into an evil one, as they looked at the land through the obstacles they would have to face, and so it is the same with the majority today - they will agree that the Word tells us of the great promises that we are to walk in, as we walk in Messiah, yet they hinder their walk at the first sign of an obstacle in their way. And no matter how big or small the obstacle may or may not be, it becomes a giant in their eyes which leads to a negative view of the Truth!

It is . . . BUT!

This is a phrase that you will find as a regular response by most.

Most people today will always seem to be able to find a BUT to the Truth, and therefore are blinded by their own insecurities and are unable to live victoriously in Messiah.



The Hebrew words that are translated as 'but' or 'nevertheless' are: אָפֵס ephes and כִּי kiy, which are the two root words:

1) אָפֵס ephes (eh'-fes)- Strong's H657 means, 'a ceasing, ends, however, nevertheless, howbeit, without cause, worthless, non-existent', which comes from the root אָפֵס ephes (aw-face')- Strong's H656 meaning, 'to cease, fail, come to an end'.

2) כִּי kiy (kee)- Strong's H3588 which is a primary conjunction that means, '*that, for, when, although, because, if, but (after a negative), but rather*', and it mainly used as a primary conjunction in order to introduce an objective clause!

What we see here is that the 10 spies who did not retain their faith in Elohim, by looking at the flesh and physical obstacles, introduced an objective clause to the true report of how fruitful the land was.

It is good, however (but)...!

While the 10 were telling the people about all the giants that they saw and how the land was filled with their enemies, from one end to the next, Kalēb silenced the people before Mosheh and basically said:

“So what ... let’s go up now and take possession of what is ours!”

True faith does not allow obstacles to obscure one’s sight but remains steadfast and tenacious in being bold and courageous, regardless of the obstacles that we may face.

The Hebrew word used in verse 30 for ‘silenced’ is **חָסָא** *hāsâ* (haw-saw’)- Strong’s H2013 which is a primary interjection that means, ‘hush, be silent, keep quiet, hold your peace, hold your tongue’.

In other words, Kalēb interjected the negativity with a very big **'SHUT UP!' hold your tongue** so to speak!

He silenced the crowd amidst their grumbling and negative reports of the obstacles of the land, in order to make the bold call for them to go and take the land, for they would be able to overcome it, as יהוה would lead them and fight for them!

This word חָסָא hāsâ - Strong's H2013 is also used in:

Habaqquq/Habakkuk 2:20 “But יהוה is in His set-apart Hēḱal. Let all the earth be silent before Him.”

It is the acknowledgement of who is in control that will put to silence the belief draining words of slanderous doubt; and it is time that we too ‘silence’ the negativity toward the Truth of walking firmly in the Torah of Elohim!

And while Kalēb certainly spoke with great boldness, the other 10 influenced the rest of the nation into believing the fears of the negative 10, and so they gave an evil report to the children of Yisra'ěl!

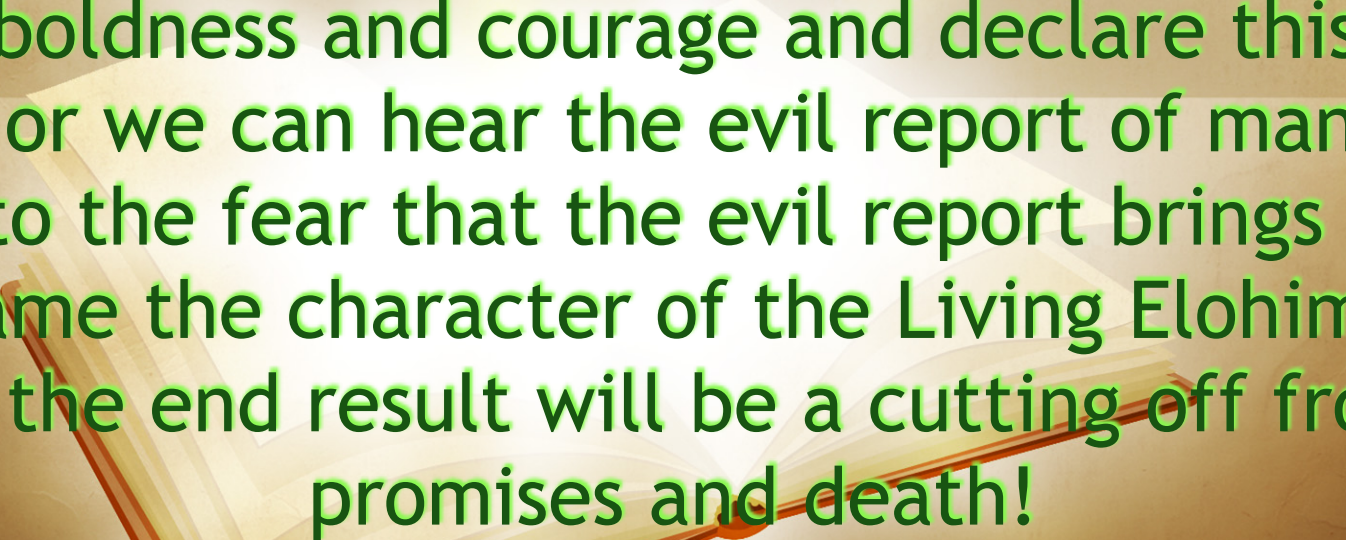
The Hebrew word for evil report is דִּבְבָהּ dibbah (dib-baw')- Strong's H1681 which means, 'whispering, defamation, evil report, bad report, slander'.

What we see here is that the negative 10 literally 'slandered' the land and gave it a bad name, as they stretched the truth to the point of lying to the people, so much so that the people believed their report!

This evil report was infectious and this we must learn from in that we must not use slander or speak evil of the Good Word over our lives, as this is a very infectious sickness that can cause many to not inherit the Promises of Deliverance and Salvation!


Tehillah/Psalm 31:13-14 “For I hear the evil report of many; fear is from all around; when they take counsel together against me, they plot to take away my life. 14 But I, I have put my trust in You, O יהוה; I have said, “You are my Elohim.”

We have a choice each and every day - to trust in **יהוה** and believe His Word and walk in it with great boldness and courage and declare this Good News or we can hear the evil report of many and fall into the fear that the evil report brings and so defame the character of the Living Elohim, of which the end result will be a cutting off from His promises and death!



An evil report can also be stirred up through the whisperings and backstabbing talk of the negative, which is very infectious like a deadly disease which the majority will contract, and any slander and 'whispering negativity' simply reveals a lack of submission to the Truth and willingness to obey:

Titos/Titus 3:1-2 "Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, 2 not to slander anyone, not to be quarrelsome, to be gentle, showing all meekness to all men."



Grasshoppers don't eat grapes!

The effect of negativity causes one's ability to see who we are in Messiah to be obscured to the point of a paralyzing fear of the enemy which causes the faithless one to be 'stuck' in their sorrows and shames and never able to go forward in, or experience, true victorious faith.

They saw the Nephilim - sons of Anaq, of the Nephilim.

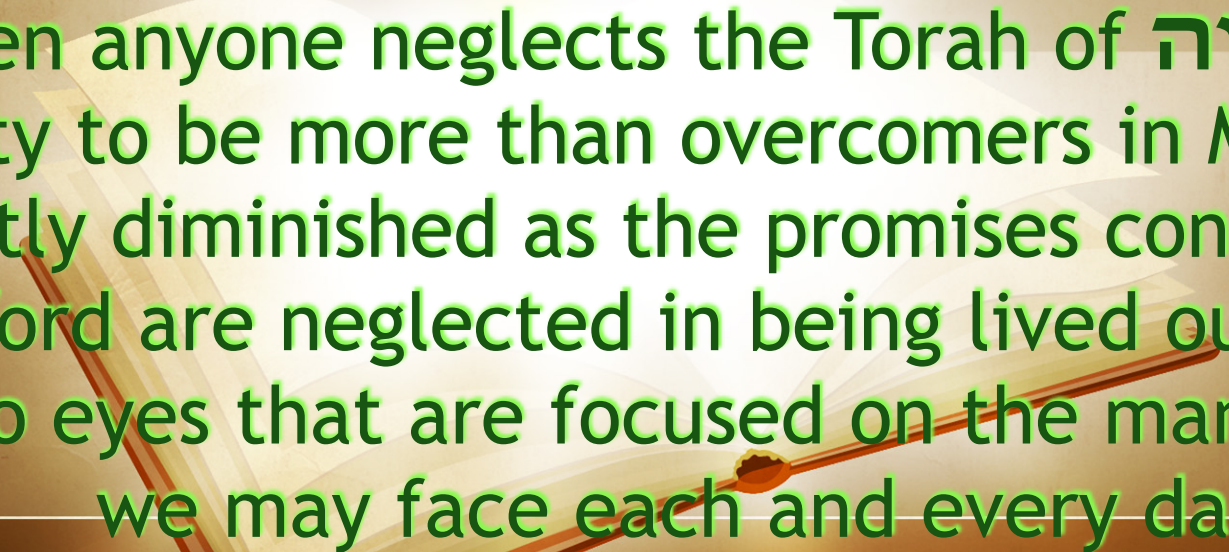


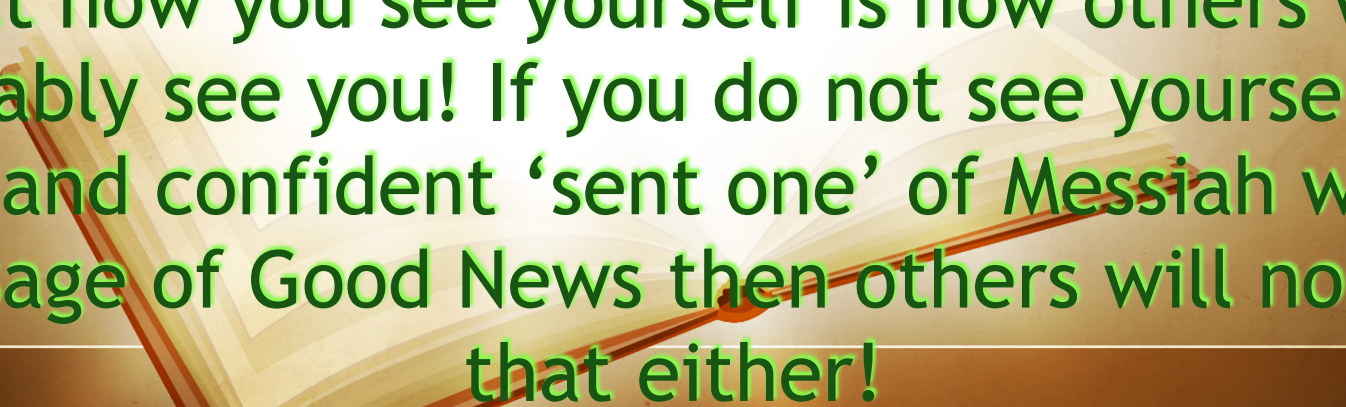
The Hebrew word נְפִלִים Nephilim (nef-eel')- Strong's H5303 - 'giants' and comes from the root verb נָפַל naphal (naw-fal')- Strong's H5307 meaning, 'to fall, lie, abandon, fell down, cast down'.

These were the '*fallen ones*' as described in Berēshith/Genesis 6:1-5 when the fallen messengers of Elohim came down and took the daughters of men; and the offspring were called the Nephilim/giants of which the Book of Ḥanok/Enoch explains in great detail.

What these 10 spies did was 'lose sight' of the Truth as given by the mouth of יהוה - His very Word, by the hand of Mosheh (Torah)!

When anyone neglects the Torah of יהוה, the ability to be more than overcomers in Messiah is greatly diminished as the promises contained in His Word are neglected in being lived out by faith due to eyes that are focused on the many 'giants' we may face each and every day.





The result of taking their eyes off the Truth was that the 10 slanderers saw themselves as grasshoppers, and by stating that they were like grasshoppers in the giant's eyes is simply a truth that how you see yourself is how others will inevitably see you! If you do not see yourself as a bold and confident 'sent one' of Messiah with a message of Good News then others will not see that either!

The giants in the Land was, in itself, a test of faith in
יהוה Almighty.

Yisra'el had to learn how to fight the giants in order to truly become a possessor of the Land and not just a professor - overcoming giants will cause you to be an overcomer or a doer of the Word who possesses and not just one who professes with the mouth yet has no actions behind their confessing lips!

It's one thing to confess the promises of Elohim, it's another thing to strap on your sword and go toe to toe with your giants and possess your promises.

Giants expose the grasshoppers in the crowd - when giants show up grasshoppers speak up - and usually with negativity and lies and much slanderous accusations. Grasshoppers usually blend into their environments and try to hide under the shadow of self-made leaves and coverings, but giants uncover them.

How we see ourselves affects how others see us. If we see ourselves as grasshoppers who don't deserve to eat grapes, that's exactly how people will see and treat us.

We cannot control what people think of us, but we can control what we think of ourselves.

We can't allow other people's perception of us dictate how we view ourselves.

If our self-worth is based on the perception of others, we expose ourselves to the whims of those who prey on the weak. When we stand firm on the promises of the Word and confidently make the good confession of faith, which lines itself up with true obedience to the Torah of Elohim, then who cares what others think!!!

10 people saw themselves as grasshoppers in the face of giants, the other 2 saw a very vulnerable people living in a land, without protection, in the face of who was coming to fight against them - יהוה of Hosts!!

Anyone who does sees themselves as a grasshopper
does not deserve to eat the grapes of the
Promised Land.

In fact, those who see themselves as grasshoppers
and resort to slander will be cut off from the Vine!

יהוה had said He would go before them; what
match are the giants against **יהוה** of hosts?

Whose report do you believe?

What report are you bringing in your daily life?

As a 'sent' one of Messiah - let us hold firm in our faith and boldly proclaim His Besorah (Good News).

Timotiyos Bet/2 Timothy 3:1-5 "But know this, that in the last days hard times shall come. 2 For men shall be lovers of self, lovers of money, boasters, proud, blasphemers, disobedient to parents, thankless, wrongdoers, 3 unloving, unforgiving, slanderers, without self-control, fierce, haters of good, 4 betrayers, reckless, puffed up, lovers of pleasure rather than lovers of Elohim, 5 having a form of reverence but denying its power. And turn away from these!"

As we are too on the verge of entering in to the fullness of His sure and promised Hope, let us hold fast to our good confession and not be found to be slanderers of blasphemers of the Truth:

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

Each and every Shabbat we get to come together as the body of Messiah and taste and see how good our Elohim is and we are to bring this good report to a lost people each and every day, proclaiming His Truth amidst the very real giants that we all face every day.

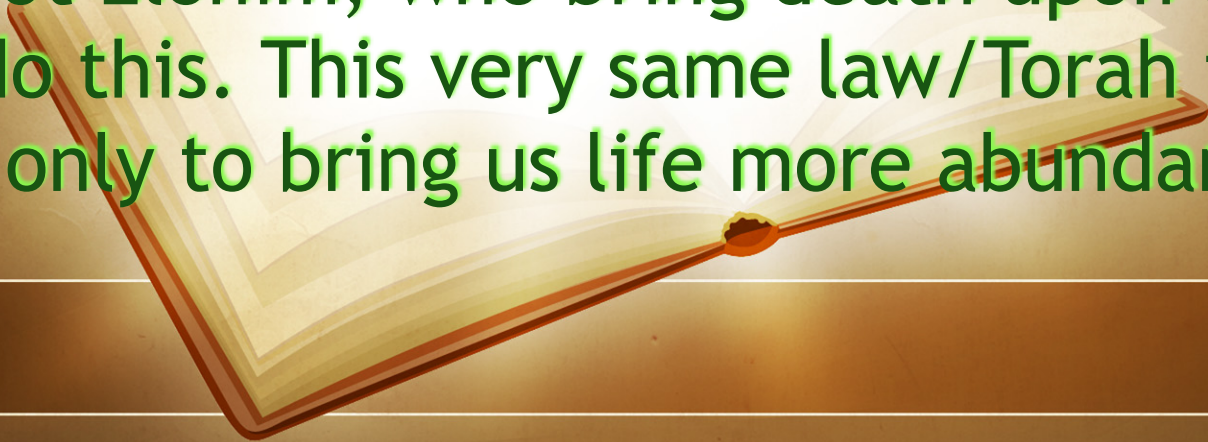
Man-made religions and the traditions of men that so many hold fast to, while forsaking the commands of Elohim will sadly keep so many out of the reign of Elohim!

Mattithyahu/Matthew 23:13 “But woe to you, scribes and Pharisees, hypocrites! Because you shut up the reign of the heavens before men, for you do not go in, nor do you allow those who are entering to go in.”

יהושע was issuing a very big woe here, as the scribes and Pharisees who were ‘shutting up the reign of the heavens’ through their traditions and man-made laws were no different to the 10 negative spies who would not believe the Truth but looked to their own interpretations and fears, causing them to ‘shut up the reign’ to the generation who would die in the Wilderness.

Today, we see how so many false teachers and pastors are doing the same thing, as they 'shut up the reign of the heavens' from the masses by their 'evil report', by slandering the Torah of Elohim is declaring that it is no longer applicable or valid today, and in doing so they are blaspheming Elohim, and unless they repent will not enter in to the reign of the heavens that is to come here on earth, when **יהושע** comes and brings both Yehoshua and Ephrayim into His reign as One!

How many of us, in the past, have had Torah in our hands and viewed it as death/dead works, while proclaiming that we are “no longer under the law”? Like the Yisra’ēlites at Qadēsh Barnea, it is we, not Elohim, who bring death upon ourselves, if we do this. This very same law/Torah is designed only to bring us life more abundantly.



The People Rebel

Num 14:1 Then all the congregation lifted up their voices and cried, and the people wept that night.

Num 14:2 And all the children of Yisra'el grumbled against Mosheh and against Aharon, and all the congregation said to them, "If only we had died in the land of Mitsrayim! Or if only we had died in this wilderness!"

Num 14:3 “And why is יהוה bringing us to this land to fall by the sword, that our wives and children should become a prey? Would it not be better for us to turn back to Mitsrayim?”

Num 14:4 And they said to each other, “Let us appoint a leader, and let us turn back to Mitsrayim.”

Num 14:5 Then Mosheh and Aharon fell on their faces before all the assembly of the congregation of the children of Yisra'ěl.

Num 14:6 And Yehoshua son of Nun, and Kalēb son of Yephunneh, who were among those who had spied out the land, tore their garments,

Num 14:7 and they spoke to all the congregation of the children of Yisra'ēl, saying, “The land we passed through to spy out is an exceedingly good land.


Num 14:8 “If יהוה has delighted in us, then He shall bring us into this land and give it to us, ‘a land which is flowing with milk and honey.’

Num 14:9 “Only, do not rebel against יהוה, nor fear the people of the land, for they are our bread. Their defence has turned away from them, and יהוה is with us. Do not fear them.”

Num 14:10 But all the congregation said to stone them with stones. Then the esteem of יהוה appeared in the Tent of Appointment before all the children of Yisra'ěl.

Num 14:11 And **יהוה** said to Mosheh, “How long shall I be scorned by these people? And how long shall I not be trusted by them, with all the signs which I have done in their midst?”

Num 14:12 “Let Me strike them with the pestilence and disinherit them, and make of you a nation greater and mightier than they.”



Moses Intercedes for the People

Num 14:13 And Mosheh said to יהוה, “Then the Mitsrites shall hear it, for by Your power You brought these people up from their midst,

Num 14:14 and they shall say to the inhabitants of this land they have heard that You, יהוה, are in the midst of these people, that You, יהוה, are seen eye to eye and that Your cloud stands above them, and You go before them in a column of cloud by day and in a column of fire by night.

Num 14:15 “Now if You shall kill these people as one man, then the nations which have heard of Your report shall speak, saying,

Num 14:16 Because יהוה was not able to bring this people to the land which He swore to give them, therefore He slew them in the wilderness.’

Num 14:17 “And now, I pray, let the power of יהוה be great, as You have spoken, saying,

Num 14:18 יהוה is patient and of great loving-commitment, forgiving crookedness and transgression, but by no means leaving unpunished; (a) visiting the crookedness of the fathers on the children to the third and fourth generation.’ Footnote: (a) This is confirmed in Exo 34:7 and in Jer 30:11.

Num 14:19 “Please forgive the crookedness of this people, according to the greatness of Your loving-commitment, as You have forgiven this people, from Mitsrayim even until now.”

God Promises Judgment

Num 14:20 And **יהוה** said, “I shall forgive, according to your word,

Num 14:21 but truly, as I live and all the earth is filled with the esteem of **יהוה**,

Num 14:22 for none of these men who have seen My esteem and the signs which I did in Mitsrayim and in the wilderness, and have tried Me now these ten times, and have disobeyed My voice,

Num 14:23 shall see the land of which I swore to their fathers, nor any of those who scorned Me see it.

Num 14:24 “But My servant Kalēb, because he has a different spirit in him and has followed Me completely, I shall bring into the land where he went, and his seed shall inherit it.

Num 14:25 “Since the Amalēqites and the Kena’anites are dwelling in the valley, turn back tomorrow and set out into the wilderness by the Way of the Sea of Reeds.”

Num 14:26 And יהוה spoke to Mosheh, and to Aharon, saying,

Num 14:27 “How long shall this evil congregation have this grumbling against Me? I have heard the grumblings which the children of Yisra’ēl are grumbling against Me.

Num 14:28 “Say to them, ‘As I live,’ declares יהוה, ‘as you have spoken in My hearing, so I do to you:

Num 14:29 The carcasses of you who have grumbled against Me are going to fall in this wilderness, all of you who were registered, according to your entire number, from twenty years old and above.

Num 14:30 None of you except Kalēb son of Yephunneh, and Yehoshua son of Nun, shall enter the land which I swore I would make you dwell in.

Num 14:31 But your little ones, whom you said would become a prey, I shall bring in, and they shall know the land which you have rejected.

Num 14:32 But as for you, your carcasses are going to fall in this wilderness.

Num 14:33 And your sons shall be wanderers in the wilderness forty years, and shall bear your whorings, until your carcasses are consumed in the wilderness.


Num 14:34 According to the number of the days in which you spied out the land, forty days - a day for a year, a day for a year - you are to bear your crookednesses forty years, and you shall know My breaking off.

Num 14:35 I am **יהוה**, I have spoken, I shall do this to all this evil congregation who are meeting against Me: In this wilderness they are consumed, and there they die.’ ”

Num 14:36 And the men whom Mosheh sent to spy out the land, who returned and made all the congregation grumble against him by bringing an evil report of the land,

Num 14:37 even those men who brought the evil report about the land, died by the plague before יהוה.

Num 14:38 Of those men who went to spy out the land, only Yehoshua son of Nun, and Kalēb son of Yephunneh remained alive.



Israel Defeated in Battle

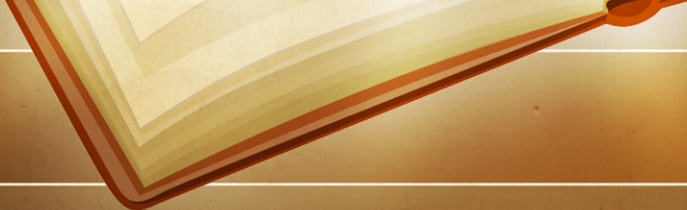
Num 14:39 And when Mosheh spoke these words to all the children of Yisra'ĕl, the people mourned greatly.

Num 14:40 And they rose up early in the morning and went up to the top of the mountain, saying, "See, we have indeed sinned, but we shall go up to the place which יהוה had spoken of!"

Num 14:41 But Mosheh said, "Why do you now transgress the mouth of יהוה, since it does not prosper?"


Num 14:42 “Do not go up, lest you be smitten by your enemies, for יהוה is not in your midst.

Num 14:43 “Because the Amalēqites and the Kena’anites are there before you, and you shall fall by the sword. Because you have turned away from יהוה, יהוה is not with you.”



Num 14:44 But they presumed to go up to the mountaintop, but neither the ark of the covenant of יהוה nor Mosheh left the camp.

Num 14:45 So the Amalēqites and the Kena'anites who dwelt in that mountain came down and struck them, and beat them down, even to Hōrmah.



CHAPTER 14

Verse 1 - The whole congregation lifted up their voices and cried and they wept all night!!!

They had let the 10 slanderers take the wind out of their sails so to speak!

The had allowed the negative word to become a reality to them that caused them to lose sight of the Good Land that lay ahead.

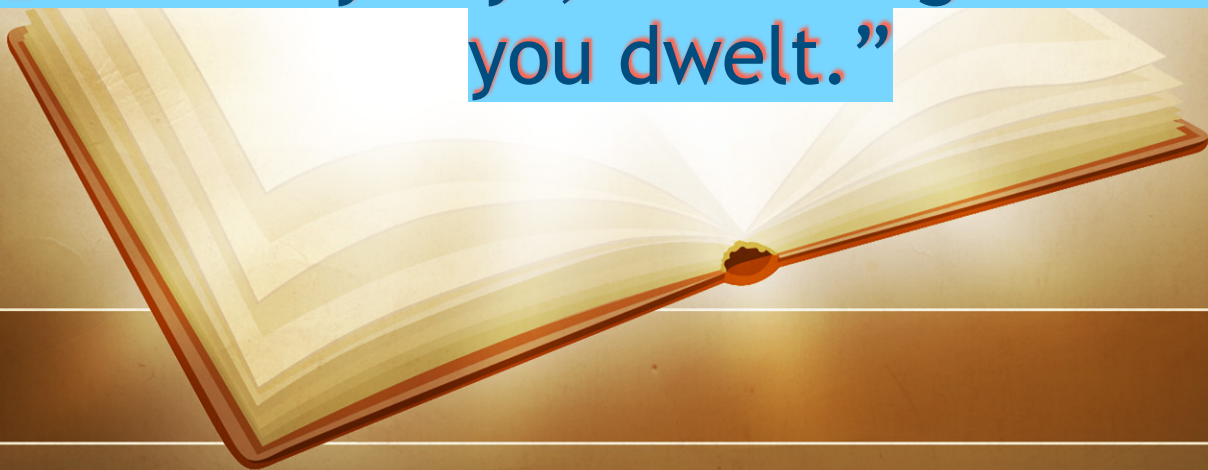
How true it is today for us, when someone comes in and brings a negative report that often causes even the strong in faith to lose heart and weep.

Fear and panic had set in, as it is very contagious, and in the process the courage needed to enter in had been lost - and it set a nation back 40 years!!!

It is well worth noting that יהוה did not respond to their tears, which was nothing more than pitiful whining as a result of negativity.

The nation was having a big pity party - all as a result of the negative words of a few!

Debarim/Deuteronomy 1:45-46 “And you returned and wept before יהוה, but יהוה would not listen to your voice nor give ear to you. 46 “So you dwelt in Qadēsh many days, according to the days that you dwelt.”



Verse 2-3 - grumbling is contagious

All the children of Yisra'el grumbled against Mosheh and Aharon - this is a clear picture of grumbling against the very Word and work of Messiah, The Living Torah.

The Hebrew root word that is used here from grumbled or murmured is לָנַח lun - Strong's H3885 and it means *'to lodge, pass the night or stop over'*.



In other words, their grumbling caused them to stop moving forward and found themselves 'moping about in the dark', so to speak!

From being a nation who should have been ready to enter in and take possession of the Promised Land, they stopped in unbelief and began to look at the negative reports that were given, which caused them to halt and stay in the darkness of deceit so to speak.

The Pharisees and the crowds 'grumbled' against **יהושע** when He ate with tax collectors and sinners and the grumbling against the Truth is very contagious as it infects many in its destructive path.

Grumbling is a major stumbling block that causes so many to not enter in to the full joy of walking in the Torah of freedom! Grumbling is something we all must guard against as it is destructive rather than constructive.

Eph'siyim/Ephesians 4: 29-31 "Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers. 30 And do not grieve the Set-apart Spirit of Elohim, by whom you were sealed for the day of redemption. 31 Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil."

Pilipiyim/Philippians 2:14-15 “Do all matters without grumblings and disputings, 15 in order that you be blameless and faultless, children of Elohim without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world”

To grumble or murmur is to complain and have a critical and negative spirit towards a person, a group of persons or against a code of conduct or prescribed set of instructions.

Grumbling only puts everyone around the grumbler in danger, as it is very destructive in acting like a deadly poison.

As we see from the grumbling, in the camp of Yisra'ěl, that resulted from the acceptance of a negative and evil report, the children of Yisra'ěl had totally lost their focus and direction in listening to the clear instructions of Elohim; and as a result of their unbelief, they turned their grumbling against their Elohim and His Appointed leaders.

Grumbling/murmuring is only destructive and it causes great harm, as we see as an example for us here in this chapter, for grumbling causes a person, or group of persons, to arrive at the wrong conclusions.

They were concluding by asking the question whether it would not have been better to turn back to Mitsrayim!!!

This was a ridiculous conclusion to make, yet that is what grumbling, in the face of difficulties that need to be overcome through obedient faith, will do! Instead of keeping their eyes and ears fixed on the truth of the promises of יהוה, Yisra'ěl began to panic at the first sound of possible failure, as falsely reported by the negativity of the 10 who could not see past the giants!

The nation followed the majority and so too do we find the same thing happening today, as many will say things like... “they all can’t be wrong!” The fact is... they (the masses) can!!

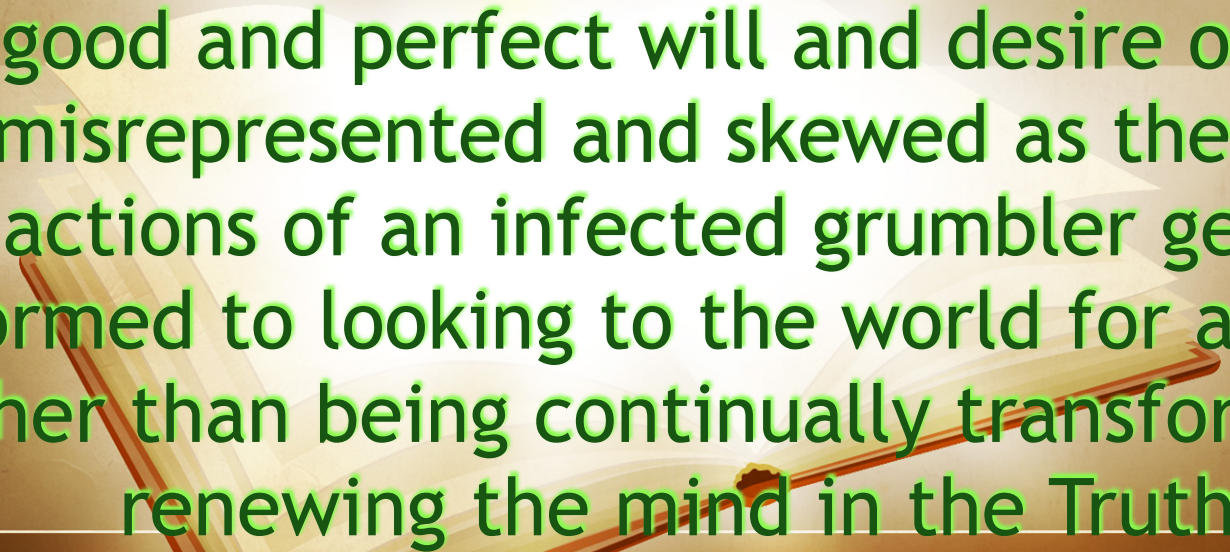
Today, many people do the same thing - when faced with extreme difficulties and tough circumstances they often take their eyes off of the Truth and resort to the sad, “if only we...” or “if only I...” pity party lines. Grumbling causes one to feel sorry for oneself; and in being so inward focused on self, in a pity party of fear, wrong decisions get made out of a fear of threatening circumstances.

Grumbling causes rebellion, which we clearly see being evidenced here in this Torah portion, and rebellion infects others and, in the process, it causes others to get out of יהוה's will.

The grumblers did not listen to the truth and the instructions of יהוה, but instead, they chose to listen to the false reports of man.

Romiyim/Romans 12:2 “And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.”

When anyone finds themselves being influenced by negativity and the threat of failure and danger is staring right at them, the ability to prove what is the good and perfect will and desire of Elohim gets misrepresented and skewed as the thoughts and actions of an infected grumbler gets easily conformed to looking to the world for a solution, rather than being continually transformed by renewing the mind in the Truth.



Grumbling puts a person in the dangerous position of missing the true blessings of **יהוה**, and the risk of such grumbling is the sad truth of how quickly the one who grumbles forgets about all the good that **יהוה** has done and finds themselves abandoning the Truth as they resort back to worldly ways.

Any form of grumbling, in a community, will affect the unity and must, at all times, be guarded against.

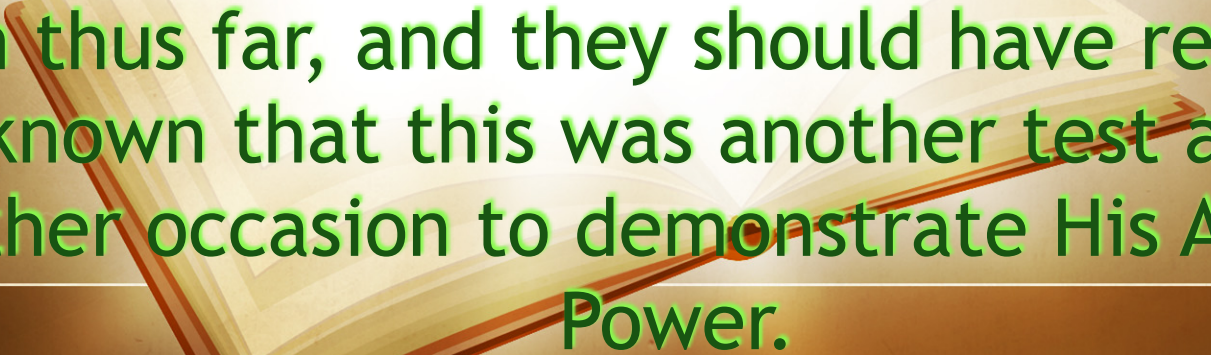
Sha'ul warned the Corinthians not to grumble as they Yisra'el did in the Wilderness and were destroyed by the destroyer (Qorintiyim Aleph/ 1Corinthians 10:10).

The bottom line is this - grumbling causes destruction!

In verse 3 when they grumbled and complained they began to ask the ridiculous question that so many find themselves asking today: and that of, "why is יהוה...?"


הוה had never said that any of them would die if they followed His directions - in fact He had promised to clear the way for them.

You would have thought that by now they would trust Him as they had seen what He had done for them thus far, and they should have recognized and known that this was another test as well as another occasion to demonstrate His Awesome Power.



These people had seen first-hand how they were delivered by the Hand of יהוה and how He had destroyed such a great military power in the world without even lifting a sword, yet they were grumbling about being killed by a sword!!!

This is a vital lesson for us on not looking back!!!
What we've left behind we need to put out of our minds.



Ib'rim/Hebrews 10:38-39 “But the righteous shall live by belief, but if anyone draws back, my being has no pleasure in him.” ³⁹ But we are not of those who draw back to destruction, but of belief to the preservation of life.”

יהוה takes no pleasure in those who get slack in their obedience and get choked by thorns that should never have entered into the heart in the first place!

The Greek word translated as ‘draws back’ is ὑποστολή hupostolē - Strong’s G5289 meaning, ‘*a letting down, shrinking back*’, and by implication renders the understanding of ‘*apostasy, falling away*’.

The Greek word translated as 'preservation' is περιποίησις peripoiēsis - Strong's G4047 which means, 'purchased possession, preservation, acquisition, peculiar, property'.

We, as a set-apart people unto Elohim, have been sealed with Set-apart Spirit of promise, who is the pledge of our inheritance, until the redemption of the purchased possession!

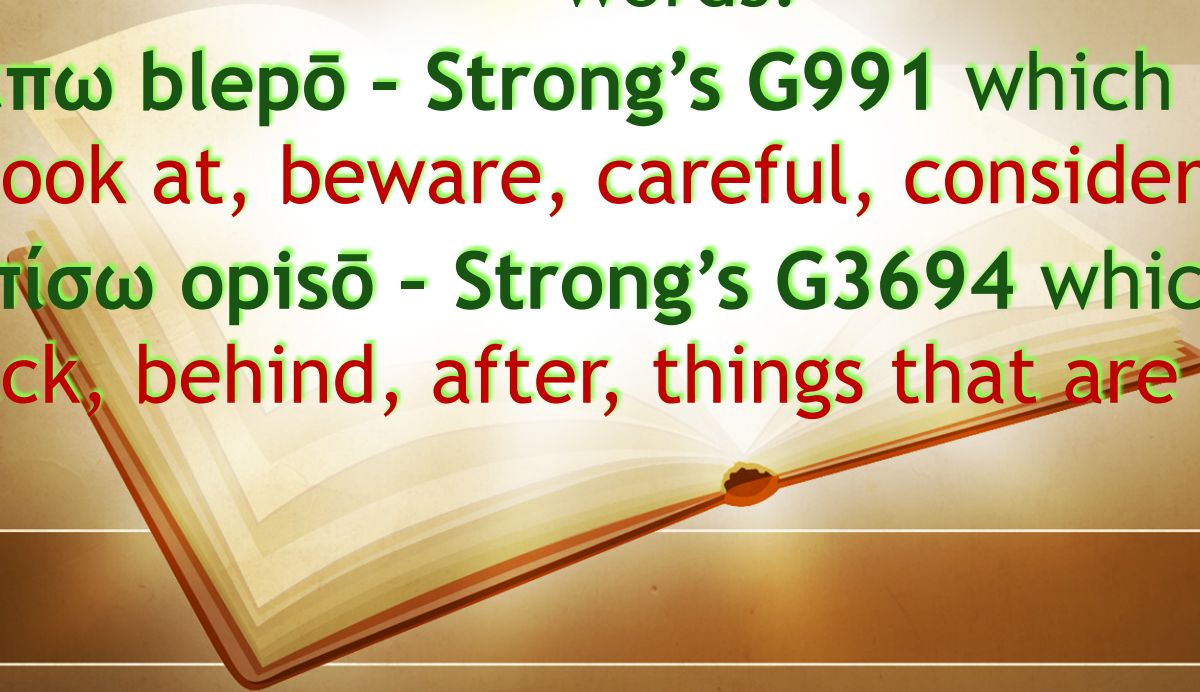
We have been purchased, and are to hold fast to the sure promise and hope we have in our Master, as we do not draw back or fall away, but press on and stand firm!

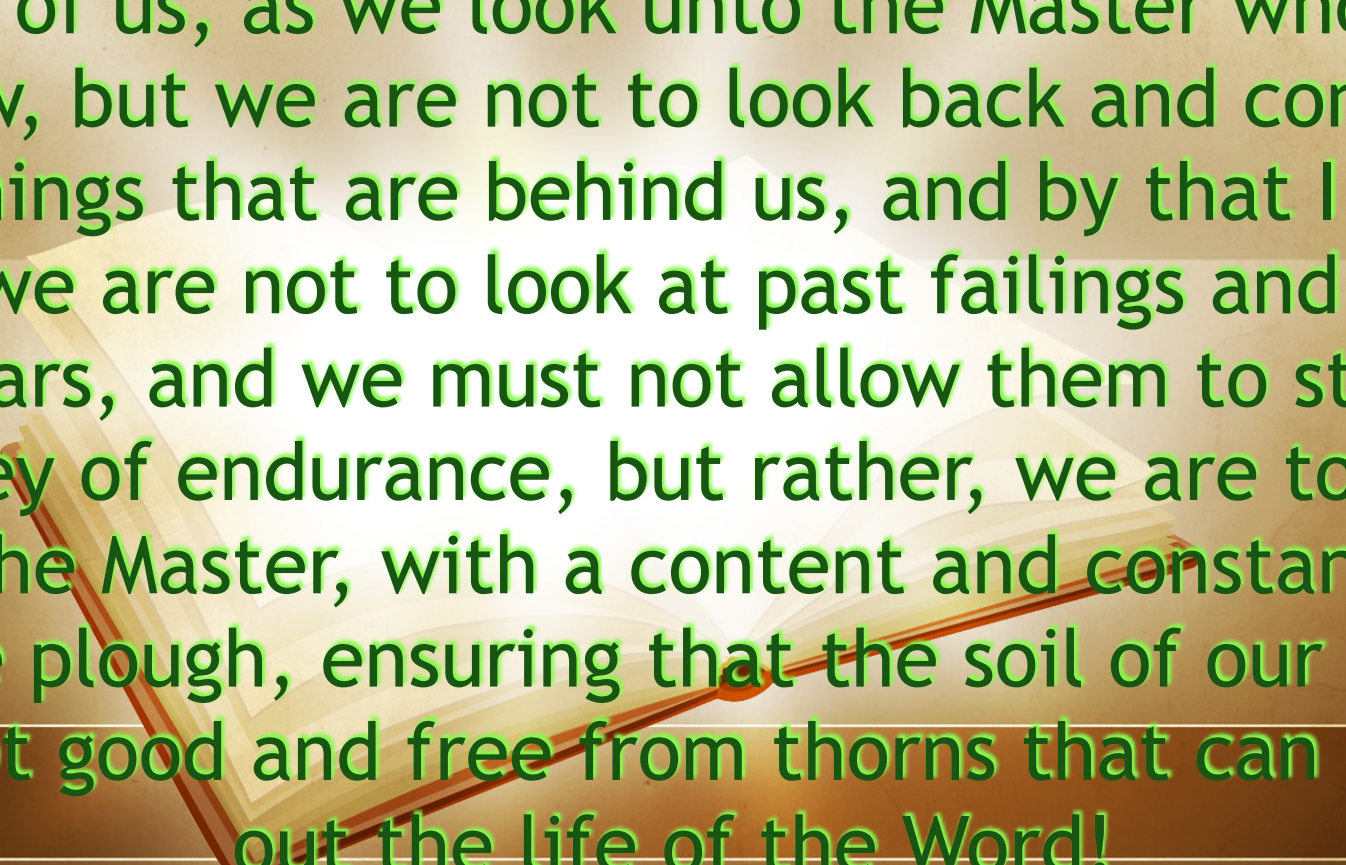
Luqas/Luke 9:62 “But יהושע said to him, “No one, having put his hand to the plough, and looking back, is fit for the reign of Elohim.”

A plough is used to till the ground, and as we consider the words from Hoshĕa/Hosea 10:12, that it is time to break up the tillable ground, we need to recognize that we who have begun to till the soil of our hearts and have the good seed being deposited therein, cannot turn back from being steadfast in our duty to keep the soil of our hearts free from thorns; for if we do, and the Word gets choked out and causes us to fall away, we shall not be fit for the reign of Elohim!!!

The term 'looking back' comes from the Greek words:

- 1) βλέπω blepō - Strong's G991 which means, 'to look at, beware, careful, consider' and
- 2) ὀπίσω opisō - Strong's G3694 which means, 'back, behind, after, things that are behind'





We are to look at, and be careful of, that which is ahead of us, as we look unto the Master whom we follow, but we are not to look back and consider the things that are behind us, and by that I mean that we are not to look at past failings and hurts and fears, and we must not allow them to stop our journey of endurance, but rather, we are to press on in the Master, with a content and constant hand on the plough, ensuring that the soil of our hearts is kept good and free from thorns that can choke out the life of the Word!

Grumbling, as we are able to learn from the examples that are given to us Scripture, is often a result of looking back to the past, in the wrong way.

By that, I mean that we are not to look back and dig up old hurts and pain, or even sink back into depression over past sins that have been cleansed and washed away.

We cannot always blot out some of the memories of what we did in error, and yes, we are ashamed of our past sins, and so should we be, however, we are not to wallow in guilt over it, but rather see it as a memorial of victory, of what our Master has redeemed us from, so that we can keep our eyes on the task at hand, as we press on, in Him.

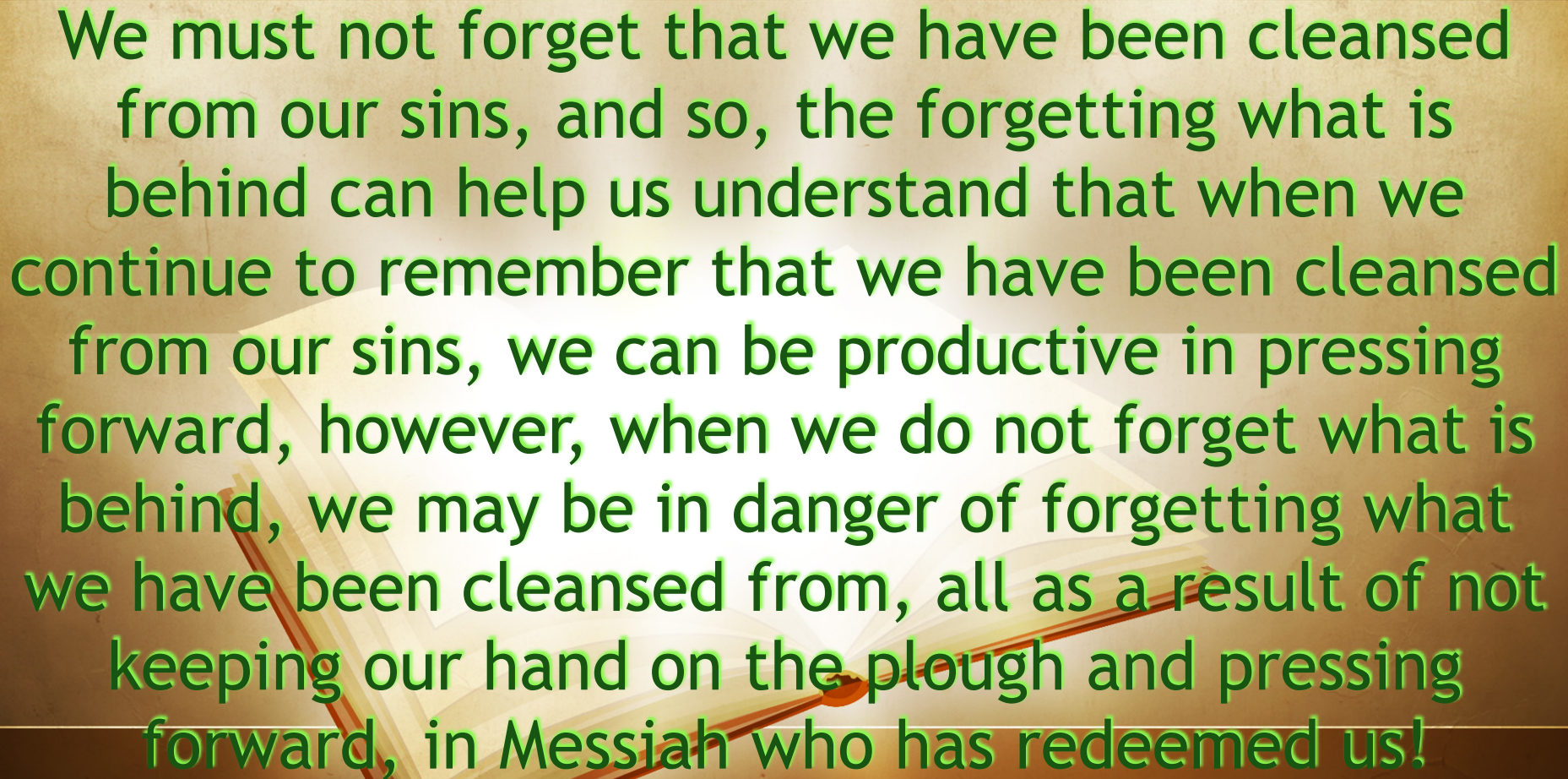
In speaking of forgetting what is behind, we see that Sha'ul made it clear that he had certainly not 'arrived' at the fullness of working out his deliverance, but he was not going to allow the past to hinder his pressing on to that which we have in Messiah!

And he was not going to look back and grumble about what he used to have or even think that he is missing out on what he used to do, for all of that which is not of Messiah, he said was considered as rubbish to him, hence he would not look back.

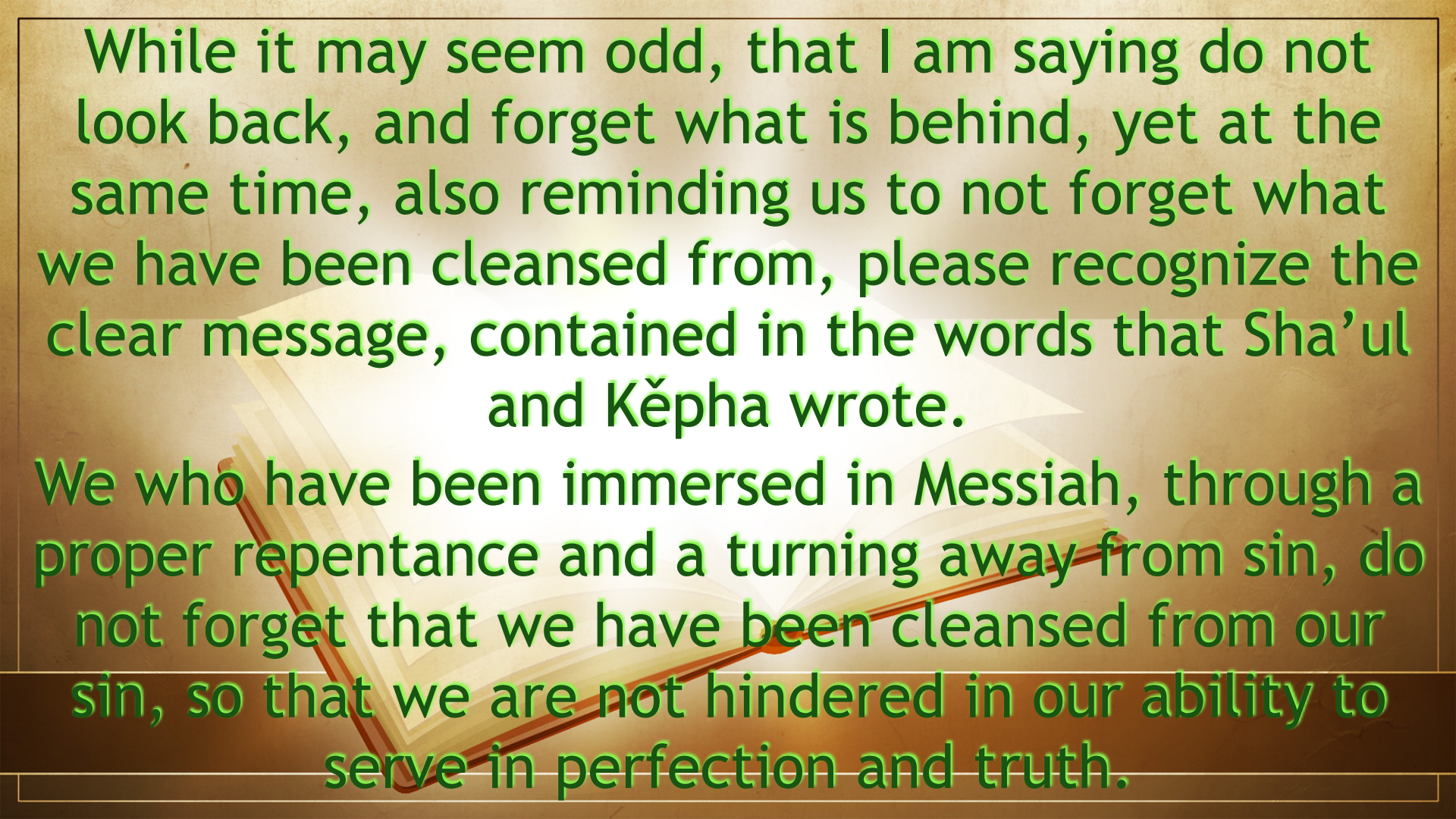
Pilipiyim/Philippians 3:12-14 “Not that I have already received, or already been perfected, but I press on, to lay hold of that for which Messiah יהושע has also laid hold of me. 13 Brothers, I do not count myself to have laid hold of it yet, but only this: forgetting what is behind and reaching out for what lies ahead, 14 I press on toward the goal for the prize of the high calling of Elohim in Messiah יהושע .”

Our lives do not consist of past failings or of past successes. Our lives consist of our ability to keep firm in the Master and press on, in fervent zeal, for being ardent in service unto Him, guarding to do all that He has commanded us to, with extreme joy, so that there may be no room for grumbling or negativity that can breed the infectious cancer of bad reports, but rather we are to be bearers of the Good news: **יהושע** Messiah!

We are not to forget what we look like, when looking intently into the mirror of the Word, so that we can be proper doers of the Word, but we are to forget what is behind!



We must not forget that we have been cleansed from our sins, and so, the forgetting what is behind can help us understand that when we continue to remember that we have been cleansed from our sins, we can be productive in pressing forward, however, when we do not forget what is behind, we may be in danger of forgetting what we have been cleansed from, all as a result of not keeping our hand on the plough and pressing forward, in Messiah who has redeemed us!



While it may seem odd, that I am saying do not look back, and forget what is behind, yet at the same time, also reminding us to not forget what we have been cleansed from, please recognize the clear message, contained in the words that Sha'ul and Kěpha wrote.

We who have been immersed in Messiah, through a proper repentance and a turning away from sin, do not forget that we have been cleansed from our sin, so that we are not hindered in our ability to serve in perfection and truth.

What we are to forget, are the old ways that we used to walk in, and not let that be a hindrance to focusing on what lies ahead, be it failures or successes of the past.

Kěpha Aleph/1 Peter 1:5-11 “And for this reason do your utmost to add to your belief uprightness, to uprightness knowledge, 6 to knowledge self-control, to self-control endurance, to endurance reverence, 7 to reverence brotherly affection, and to brotherly affection love. 8 For if these are in you and increase, they cause you to be neither inactive nor without fruit in the knowledge of our Master יהושע Messiah.

9 For he in whom these are not present is blind, being shortsighted, and has forgotten that he has been cleansed from his old sins. 10 For this reason, brothers, all the more do your utmost to make firm your calling and choosing, for if you are doing these matters you shall never stumble at all, 11 for in this way an entrance into the everlasting reign of our Master and Saviour **יהושע** Messiah shall be richly supplied to you.”