

Shelach(send for yourself)**Torah Portion 37 Numbers 13:1-15:41**

Background: This Torah portion begins after the Children of Israel had journeyed as an organized army for the first time. Miriam and Levi had complained about Moses' Cushite wife and יהוה had placed tzaraas on Miriam. She had to remain outside the camp for seven days. יהוה healed her and she returned to the camp then Israel broke camp by tribes as יהוה had commanded. The Tabernacle was disassembled for the first time and transported by the Levites.

Shelach (שלח) = Send for yourself

Events in this Torah portion:

- יהוה speaks to Moses to send men to search out the land
- Moses sends a leader from each tribe
- They returned after 40 days with fruit from the land
- They all said the land flows with milk and honey
- Ten of the spies said the people who dwell there are too powerful for us
- Caleb said we can surely take the land
- The people wept that night and spoke against Moses and Aaron
- The people wanted to appoint a new leader to take them back to Egypt
- Moses and Aaron fell on their faces before יהוה
- Joshua and Caleb tore their garments and tried to convince the people
- יהוה said He would destroy them and make a great nation from Moses
- Moses asked יהוה to forgive them and recounted before יהוה some of the 13 attributes of יהוה
- יהוה forgave the people because of the word of Moses
- יהוה said none of those who were over 20 years of age would enter the land except Joshua and Caleb and the people would return to the wilderness for 40 years
- The 10 evil spies and the people who spread the evil report died before יהוה
- The people then wanted to take the land against יהוה's will but they were defeated
- יהוה spoke to Moses concerning offerings
- יהוה told Moses that there shall be one law for all who follow Him
- יהוה commanded the 1st portion of Challah be set aside for Him when they came into the land
- יהוה spoke to Moses about offerings for unintentional sins
- The people found a man gathering wood on the Sabbath day
- יהוה told Moses the man is to be stoned and the people stoned him
- יהוה said that the people shall wear tzitzit on the corners of their garments with a thread of blue wool to cause them to remember to keep all the commandments

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Moses sends out the “Spies” to see the Land

Numbers 13:1-16 And יהוה spoke to Moses, saying, 2 Send men, that they may spy out the land of Canaan, which I give to the children of Israel: of every tribe of their fathers shall you send a man, every one a prince among them. 3 And Moses sent them from the wilderness of **Paran** according to the commandment of יהוה: all of them men who were heads of the children of Israel. 4 And these were their names: of the tribe of **Reuben**, **Shammua** the son of **Zaccur**. 5 Of the tribe of **Simeon**, **Shaphat** the son of **Hori**. 6 Of the tribe of **Judah**, **Caleb** the son of **Jephunneh**. 7 Of the tribe of **Issachar**, **Igal** the son of **Joseph**. 8 Of the tribe of **Ephraim**, **Hoshea** the son of **Nun**. 9 Of the tribe of **Benjamin**, **Palti** the son of **Raphu**. 10 Of the tribe of **Zebulun**, **Gaddiel** the son of **Sodi**. 11 Of the tribe of **Joseph**, namely, of the tribe of **Manasseh**, **Gaddi** the son of **Susi**. 12 Of the tribe of **Dan**, **Ammiel** the son of **Gemalli**. 13 Of the tribe of **Asher**, **Sethur** the son of **Michael**. 14 Of the tribe of **Naphtali**, **Nahbi** the son of **Vophsi**. 15 Of the tribe of **Gad**, **Geuel** the son of **Machi**. 16 These are the names of the men which Moses sent to spy out the land. And Moses called Hoshea the son of Nun **Joshua**.

Spy = meander for trade or reconnoitering (ס#08446 תור) (toor)

Paran = place of caverns (ס#06290 פארן) (paw-rawn)

Reuben = Behold a son (ס#07205 ראובן)

Shammua = renound (ס#08051 שמוע) (sham-moo-ah)

Zaccur = mindful (ס#02139 זכור) (zaw-koor)

Simeon = Heard (ס# 08095 שמעון)

Shaphat = the hath judged (ס#08202 שפט) (shaw-fawt)

Hori = cave dweller (ס#02753 חרי) (kho-ree)

Judah = Praised (ס# 03063 יהודה)

Caleb = dog or my heart (ס#03612 כלב) (kaw-labe) Caleb was not Jewish. He was a Kenazite which makes him a descendant of Esau. His father was not even a biological Yisraelite, yet he settled in the tribe of Yahudah. Ref: Restoration Scriptures p156. See Genesis 36:42

Jephunneh = he will be facing (ס#03312 יפנה) (yef-oon-neh)

Issachar = There is no recompense (ס# 03485 יששכר)

Igal = he redeems (ס#03008 יגאל) (yig-awl)

Joseph = another son (will do again) (ס# 03130 יוסף) (yo-safe')

Ephraim = I shall be doubly fruitful (ס#0669 אפרים) God has made me fruitful in the land of my suffering.

Oshea = salvation (ס#01954 הושע) (ho-shay-ah)

Nun = fish, posterity (ס#05126 נון) (noon) from (ס#05125 נים) (noom) to resprout, propagate by shoots, to be perpetual, be continued

Yehoshua = יהוה is salvation (ס#03091 יהושוע) (Ya-hosh-awah) Hebrew for Aarmaic Yeshua. This name now contains the first three (3) letters of the Tetragrammaton (the four

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letters of God's name **יהוה**) Yehoshua means He "will" save, Yeshua means the salvation of Ya. The name Yehoshua is a prophecy of Yeshua.

Benjamin = son of my right hand (s#01144 **בנימין**) (bin-yaw-mene') from (s#03225 **ימין**) (yaw-meen') right hand or stronger side, locally south

Palti = my deliverance (s#06406 **פלטי**) (pal-tee)

Raphu = healed (s#07505 **רפוא**) (raw-foo)

Zebulun = Exalted (s# 02074 **זבולון**)

Gaddiel = El is my fortune, or an invading god (s#01427 **גדיאל**) (gad-dee-ale)

Sodi = acquaintance (s#05476 **סודי**) (so-dee)

Manasseh = causing to forget (s#04519 **מנשה**) God has made me forget all my hardship and all my father's household

Gaddi = my fortune, an invader (s#01426 **גדי**) (gad-dee)

Susi = my horse (s#05485 **סוסי**) (soo-see)

Dan = A Judge (s# 01835 **דן**)

Ammiel = kinsman is El (s#05988 **עמיאל**) (am-mee-ale)

Gemalli = camel driver (s#01582 **גמלי**) (ghem-al-lee)

Asher = Happy (s# 0836 **אשר**)

Sethur = hidden, secret (s#05639 **סתור**) (seth-oor) gamatra = 666

Michael = who is like El (s#05130 **מיכאל**) (me-kaw-ale)

Naphtali = Wrestling (s# 05321 **נפתלי**)

Nahbi = hidden, to hide (s#05147 **נחבי**) (nakh-bee)

Vophsi = rich (s#02058 **ופסי**) (vof-see)

Gad = Troop (s# 01410 **גד**)

Gevel = majesty of El (s#01345 **גאואל**) (gheh-oo-ale)

Machi = decrease (s#04352 **מכי**) (maw-kee)

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The meaning of the name of the righteous spies. (by Steven Gardner)

For the Tribe of Judah, Caleb the son of Jephunneh

Judah = Praised (s# 03063 יהודה)

Caleb = dog or my heart (s#03612 כלב) (kaw-labe)

Jephunneh = he will be facing (s#03312 יפנה) (yef-oon-neh)

Caleb was not Jewish. His father was not even a biological Israelite, yet he chose to live among the tribe of Judah. Reference: Restoration Scriptures page 156

Ephraim = I shall be doubly fruitful (s#0669 אפרים) Elohim has made me fruitful in the land of my suffering.

Oshea = salvation (s#01954 הושע) (ho-shay-ah)

Nun = fish, posterity (s#05126 נון) (noon)

Joshua = Ya will save (s# יהושע) (Ya-ho-shua)

The meaning of Ephraim, Oshea, Nun and Joshua means "**salvation will be doublely fruited?**"

Meaning of Jephunneh, Caleb & Judah means "he will be facing my heart praising"

Question: Why are the spies judged for saying nearly the same thing about the Canaanite nations that Moses said 39 years later.

Possible answer: After the spies had told the truth about the land and the people, and Caleb told the people that they could surely conquer it, then the ten spies exaggerated and said that the land is such that it devours its inhabitants. This is the way they saved face from being corrected by Caleb.

Related Scripture: Moses describes this event 39 years later

Deuteronomy 1:20-30 : And I said to you, You have come to the mountain of the Amorites, which יהוה our Elohim did give to us. 21: Behold, יהוה Your Elohim has set the land before you: go up and possess it, as יהוה Elohim of your fathers has said to you; fear not, neither be discouraged. 22: And you came near to me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well: and I took twelve men of you, one of a tribe: 24: And they turned and went up the mountain, and came to the valley of Eshcol, and searched it out. 25: And they took of the fruit of the land in their hands, and brought it down to us, and brought us word again, and said, It is a good land which יהוה our Elohim does give us. 26: Notwithstanding you would not go up, but rebelled against the commandment of יהוה your Elohim: 27: And you murmured in your tents, and said, Because יהוה hated us, He has brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. 28: Whither shall we go up? our brethren have discouraged our heart, saying, The people are greater and taller than us; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there. 29: Then I said to you, Dread not,

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neither be afraid of them. 30: יהוה your Elohim which goes before you, He shall fight for you, according to all that He did for you in Egypt before your eyes;

Related Scripture: Moses tells Israel to not make a covenant with the nations

Deuteronomy 7:1-2 When יהוה your Elohim shall bring you into the land where you go to possess it, and has cast out many nations before you, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, **seven nations greater and mightier than you**; 2: And when יהוה your Elohim shall deliver them before you; you shall strike them, and utterly destroy them; you shall make no covenant with them, nor show mercy to them:

The Spies return from the Land

Numbers 13:17-24 And Moses sent them to spy out the land of Canaan, and said to them, Get you up this way by the South, and go up into the mountains: 18 and see the land, what it is; and the people that dwells in it, whether they are strong or weak, whether they are few or many; 19 and what the land is that they dwell in, whether it is good or bad; and what cities there are they dwell in, whether in camps, or in strong holds; 20 and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be of good courage, and bring of the fruit of the land. Now the time was the time of the **firstripe** grapes. 21 So they went up, and spied out the land from the wilderness of **Zin** to **Rehov**, to the entering in of **Hamath**. 22 And they went up by the South, and came to **Hebron**; and **Ahiman**, **Sheshai**, and **Talmi**, the children of **Anak**, were there. (Now Hebron was built **seven** years before **Zoan** in Egypt.) 23 And they came to the valley of **Eshcol**, and cut down from there a branch with one cluster of **grapes**, and they carried it on a staff between two; *they brought* also of the pomegranates, and of the figs. 24 That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from there.

First ripe = first fruits (s#01061 בכור) (bik-koor)

Zin = flat (s#06790 צן) (tseen)

Rehov = name of a place in Syria, name of an Israelite (s#07340 רחוב) (rekh-obe')

Hamath = fortress (s#02574 חמת) (kham-awth)

Hebron = association (s#02275 חברון) (kheb-rone)

Ahiman = my brother is a gift (s#0289 אחימן) (akh-ee-mawn)

Sheshai = Nobel (s#08344 ששי) (shay-shah'-ee)

Talmi = ridged, name of Canaanite town (s#08526 תלמי) (tal-mah-ee)

Anak = neck (s#06061 ענק) (aw-nawk)

Seven = seven (s#07651 שבעה) (shib-aw')

Years = years (s#08141 שנה) (shaw-neh)

Zoan = place of departure, a place in Egypt (s#06814 צנו) (tso'-an) Ancient city of lower Egypt called Tanis by the Greeks; Located on the eastern bank of the Tanitic branch of the Nile; The capital of the Shepherd Dynasty, built seven years after Hebron and existing before

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Abraham and the dwelling place of the Pharaoh at the time of the exodus. (modern city of San')
Reference www.blueletterbible.org

Eshcol = cluster (s#0812 **אשכול**) (esh-kole)

Grapes = grapes (s#06025 **ענב**) (ay-nawb)

Comment: Moses instructs the spies to see particular features of the **land** the **people** and the **cities**: Six questions?

strong or weak people
few or many people
good or bad land
tents or strongholds cities
fertile or lean land
trees or no trees land

It seems that the question of **good or bad land** and **fertile or lean** are the same question?

Restoration Scriptures, True Name Edition, (page 156)

Two True Witnesses (spies):

These two spies were the only true witnesses from the twelve (12), to establish the matter of **יהוה's** tov (good) report in the earth. The same holds true today. Ephraim proclaims the son of יהוה, and Yahudah proclaims the Torah of יהוה, thereby confirming **יהוה's** truth in the earth. Even before the breakup of the House of David in 921 BCE, Yahudah and Ephraim were always the two faithful witnesses for **יהוה's** purposes. Joshua was from Ephraim and Caleb was from Judah.

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The Spies describe the people in the land

Numbers 13:25-33 And they returned from spying out the land at the end of **forty** days. 26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, to the wilderness of Paran, to **Kadesh**; and brought back word to them, and to all the congregation, and showed them the fruit of the land. 27 And they told him, and said, We came to the land where you sent us, and surely it flows with milk and honey; and this is the fruit of it. 28 However the people that dwell in the land are strong, and the cities are fenced, *and* very great: and moreover we saw the children of **Anak** there. 29 **Amalek** dwells in the land of the South: and the **Hittite**, and the Jebusite, and the Amorite, dwell in the mountains: and the **Canaanite** dwell by the sea, and along by the side of Jordan. 30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. 31 But the men that went up with him said, We are not able to go up against the people; for they are stronger than we are. 32 And they brought up an evil report of the land which they had spied out to the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eats up the inhabitants of it; and all the people that we saw there were **powerful** men. 33 And there we saw the **Nephilim**, the sons of Anak, which come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

Forty = forty (s#0705 רבעים g#323) (ar-baw-eem)

Kadesh = holy, sanctuary (s#06946 קדש) (kaw-dashe')

Amalekites = descendant of Esau (s#06002 עמלק) (am-aw-lake')

Hittites = beat down, discourage (s#02850 חתי) (khit-tee') from s#02845 & 02865 = to break down by violence or confusion and fear

Jebusite = inhabitants of Jebus (s#02983 יבוסי) (yeb-oo-see')

Amorite = publicity (s#0567 אמרי) (em-o-ree') from s#0559 boast, challenge, publish

Canaanite= peddler as in mercantile (s#03669 כנעני) (ken-ah-an-ee') from s#03667 son of Ham, country inhabited by him

Nephilim = a bully or tyrant, giant (s#05303 נפיל) (nef-eel') the root of this word means "to fall"

Powerful = powerful, warrior, mighty man (s#01368 גבר) (ghib-bore) this word is both a generic term for giant and a proper noun. The father of the giants then living in Hebron was named Anak. Reference: Stone Edition of Chumash page 803

Comment: A nineteenth century geographer Yehoseph Schwartz, who devoted years of study of Israel, "the wilderness of Zin" is the southwestern shore of the Dead Sea, "Hamath" is the Syrian city of Hama and the expanse at the approach is the Bekaa Valley.

Stone Edition Chumash (page 801)

Grapes were carried on double poles -- It was stated that there were two main poles because the grape cluster was so large. It was also said that the ten (10) spies wanted to show that the land was a land that was abnormal and meant only for giants. This would go along with their evil report that they could not defeat the inhabitants.

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Stone Edition Chumash (page 801, 802) Ramban comments that the key word in their report that revealed them to be lacking in faith was the word **וְכִנֹּס**, **But** (in verse 28). In a purely factual report, there was no need for such a qualifier; they should have continued to state facts. By using a word that implied a contraction to the optimism of their first two sentences, they were, in effect, telling the nation that no matter how rich and blessed the land was, it was beyond their reach. The inhabitants were too strong and their cities too impregnable. Ordinary human beings could not do battle with giants. Thus the spies were advising the nation not even to attempt an assault on Canaan. Then, compounding the frightening effect of their comments, they mentioned the dreaded Amalekites and the equally powerful nations that would never surrender their land easily. The very mention of Amalek was treacherous and was calculated to incite the people against Moses, because the land of **Amalek was not even in part of Eretz Yisrael**, and the Amalekites would not have been a threat to a nation that was not crossing its borders.

The People want to return to Egypt

Numbers 14:1-4 And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said to them, Would Elohim that we had died in the land of Egypt! or would Elohim we had died in this wilderness! 3 And why did **יהוה** bring us to this land, to fall by the sword? Our wives and our little ones shall be a prey: were it not better for us to return to Egypt? 4 And they said one to another, Let us make a captain, and let us return to Egypt.

Stone Edition Chumash (page 803) **Rashi** says that Elohim caused many of the people of Canaan to die while the spies were there so that it would divert their attention away from the spies. But without faith ten of the spies saw this as the land devouring its inhabitants. People normally interpret events to confirm their own belief systems. The people were so sure that they could not take the land and that they would be killed by the sword and their wives and children would be taken captive, that they wanted to select a new leader and return back to Egypt. The Sages teach that they actually wanted to have an idol to guide them.

No land can devour its inhabitants, and all the people were not giants

Comment: We were like grasshoppers in our eyes and theirs. They had forgotten the Egyptian Army, The Red Sea, The Death of the first born, Three days of darkness and all the other plagues. **יהוה** had defeated the only Super power in the world at that time. They could not believe **יהוה** could do it.

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Truth and Death The Hebrew word for truth is "emet אמת". This is the first and last letter with a mem in the middle. The first letter is Aleph which stands for the first, foremost, strength in other words Elohim. If you remove this letter you have " met מת ", the Hebrew word for death. Leave יהוה out of truth and you have death.

Comment: Caleb silenced the people so that Moses could defend himself, but Moses response recorded in Deuteronomy 1:25-36 was not believed either. Caleb then spoke words of faith and trust in יהוה's ability to enable them to take the land but he also was not believed. **It is always easier to tear down than it is to build up.** There were many excuses why it wouldn't work but only one that would insure it's success and that was יהוה will do it. Without faith this seems like foolishness but with faith it can change the world.

Moses and Aaron fall on their faces before יהוה

Numbers 14:5-9 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. 6 And Joshua the son of Nun and Caleb the son of Jephunneh, which were of them that spied out the land, tore their clothes: 7 and they spoke to all the congregation of the children of Israel, saying, The land, which we passed through to spy it out, is an exceeding good land. 8 If יהוה delights in us, then He will bring us into this land, and give it to us; a land which flows with milk and honey. 9 Only do not rebel against יהוה, neither fear the people of the land; for they are bread for us: their defence is removed from over them, and יהוה is with us: do not fear them.

Related Scripture: Moses tells his response years later to the next generation:

Deuteronomy 1:25-36 And they took of the fruit of the land in their hands, and brought it down to us, and brought us word again, and said, It is a good land which יהוה our Elohim gives us. 26: Notwithstanding you would not go up, but rebelled against the commandment of יהוה your Elohim: 27: And you murmured in your tents, and said, Because יהוה hated us, He has brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. 28: How shall we go up? our brethren have discouraged our heart, saying, The people are greater and taller than us; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there. 29: Then I said to you, dread not, neither be afraid of them. 30: יהוה your Elohim which goes before you, He shall fight for you, according to all that He did for you in Egypt before your eyes; 31: And in the wilderness, where you have seen how that יהוה your Elohim bare you, as a man carries his son, in all the way that you went, until you came to this place. 32: Yet in this thing you did not believe יהוה your Elohim, 33: Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way you should go, and in a cloud by day. 34: And יהוה heard the voice of your words, and was angry, and sware, saying, 35: Surely there shall not one of these men of this evil generation see that good land, which I sware to give to your fathers, 36: Except Caleb the son of

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Jephunneh; he shall see it, and to him will I give the land that he has walked on, and to his children, because he has wholly followed יהוה.

Comment: Note Moses did not try to appease the people to keep his position, he had tried to help them understand that יהוה would enable them to take the land. Their very lives were at stake but they would not listen. It may have looked like Moses was disconnected from the situation but he was seeking the only one that had the power over their lives. He was not speaking to the people but to יהוה. The people had rejected their leadership, there was nothing he could say to the people to regain their respect without turning from יהוה. Joshua and Caleb tore their clothes as a sign of mourning for the peoples' loss of faith in יהוה.

Related Scripture: We are shown their mistakes so we will not fall

1 Corinthians 10:1-12 Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2: And were all baptized to Moses in the cloud and in the sea; 3: And did all eat the same spiritual food; 4: And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Messiah. 5: **But with many of them Elohim was not well pleased: for they were overthrown in the wilderness.** 6: Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7: Neither should you be idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8: Neither let us commit fornication, as some of them committed, and fell in one day twenty three thousand. 9: Neither let us tempt Messiah, as some of them also tempted, and were destroyed of serpents. 10: Neither murmur as some of them also murmured, and were destroyed of the destroyer. 11: **Now all these things happened to them for examples: and they are written for our admonition, on whom the ends of the world are come.** 12: Therefore let him that thinks he stands take heed lest he fall.

We are the generation on whom the end of the ages have come. We are facing the Great Tribulation and the Great Exodus when יהוה will gather all His people from all the nations where He has scattered them. We must learn from the things that Israel did wrong in the wilderness so that we can enter into the land. יהוה has given us this historical account so that we can avoid the traps that hasatan used to keep the people from their inheritance and unable to enter their rest. We must learn to make our requests to יהוה but to never accuse Him of not loving us or not supplying our needs. We must maintain our faith and trust in Him no matter what the situation. We too will be tested, possibly in these same ways. Begin today in "**No Complaint Training.**" It could be the difference in where we spend eternity. יהוה said that they would not enter the land because of fear and would not enter His rest. We are more accountable since we have this teaching in the Torah.

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The congregation wants to stone those who believe יהוה

Numbers 14:10-16 But all the congregation said to stone them with stones. And the glory of יהוה appeared in the tent of meeting to all the children of Israel. 11 And יהוה said to Moses, How long will this people despise Me? and how long will they not believe in Me, for all the signs which I have done among them? 12 I will strike them with pestilence, and disinherit them, and will make you a nation greater and mightier than they. 13 And Moses said to יהוה, Then the Egyptians shall hear it; for You brought up this people in Your might from among them; 14 and they will tell it to the inhabitants of this land: they have heard that You יהוה are in the midst of this people; for You יהוה are seen face to face, and Your cloud stands over them, and You go before them, in a pillar of cloud by day, and in a pillar of fire by night. 15 Now if You shall kill this people as one man, then the nations which have heard the fame of You will speak, saying, 16 Because יהוה was not able to bring this people into the land which He swore to them, therefore He has slain them in the wilderness.

Tishah B'Av

The Time of their departure and return: Most Sages agree that the spies returned on Tishah B'Av or the ninth day of the month of Av. This is the date many tragedies have taken place over the centuries to the Hebrew people. Solomon's Temple and Herod's Temple were both destroyed on this same day of the year. We know that the spies were gone for forty days, we can count backward to find the day they left. If you count back forty days you find that they left on the 29th of Sivan. This is June 21 this year (2009) and is also the longest day of the year. It is also the day after this Torah portion is studied this year. This forty days includes the entire month of Tammuz, the pagan name given to this month when they went into captivity in Babylon.

Related Scripture: The Psalms tells of their lack of faith

Psalms 106:21-26 They forgot Elohim their Savior, which had done great things in Egypt; 22: Wondrous works in the land of Ham, and terrible things by the Red sea. 23: Therefore He said that He would destroy them, had not Moses His chosen, stood before Him in the breach, to turn away His wrath, lest He should destroy them. 24: Yes, they despised the pleasant land, they did not believe His word: 25: But murmured in their tents, and hearkened not to the voice of יהוה. 26: Therefore He lifted up His hand against them, to overthrow them in the wilderness:

Shelach (send for yourself) Torah Portion 37 Numbers 13:1-15:41

Moses speaks of the thirteen attributes of יהוה

Numbers 14:17-25 And now, I ask You, let the power of Adonai be **magnified**, according as You have spoken, saying, 18 **יהוה** is slow to anger, and plenteous in mercy, forgiving iniquity and transgression, and that will by no means clear *the guilty*; visiting the iniquity of the fathers on the children, on the third and on the fourth generation. 19 Pardon, I ask You, the iniquity of this people according to the greatness of Your mercy, and according as You have forgiven this people, from Egypt even until now. 20 And **יהוה** said, I have pardoned according to Your word: 21 but in deed, as I live, and as all the earth shall be filled with the glory of **יהוה**; 22 because all those men which have seen My glory, and My signs, which I showed in Egypt and in the wilderness, yet have tempted me these ten times, and have not obeyed My voice; 23 surely they shall not see the land which I swore to their fathers, neither shall any of them that despised Me see it: 24 but My servant Caleb, because he had another spirit with him, and has followed me fully, him will I bring to the land where he went; and his seed shall possess it. 25 Now the Amalekite and the Canaanite dwell in the valley: tomorrow turn and go into the wilderness by the way to the Red Sea.

Comment: This is the second time that **יהוה** was going to annihilate them and Moses interceded for them. When Israel stood at the edge of doom from **יהוה's** judgment of the golden calf, **יהוה** taught Moses that no decree is impervious to repentance and prayer of a righteous man or woman. Moses acted on this principle and interceded for the people. The first time Moses interceded to **save the people**. The second time Moses interceded for the people **for יהוה's name sake**. These two times that Moses put his life in the balance for the people and then for **יהוה's** Name is a foreshadowing of the work of Messiah giving His life to bring forgiveness for the people and judgment of sin required by **יהוה**. Justice and Grace were both fulfilled in this single selfless act. Moses recalled what **יהוה** had declared of Himself but only mentions the attributes that apply to the present sin of the people. The attributes that he mentions are underlined. The people were saved from instant death and allowed to live out their lives for the next forty years.

Related Scripture: The Righteous (Moses) intercedes for the guilty

James 5:16-19: Confess your faults one to another, and pray one for another, that you may be healed. **The effectual fervent prayer of a righteous man availeth much.**

Shelach (send for yourself) Torah Portion 37 Numbers 13:1-15:41

Jot and Tittle: Matthew 5:17-19 (ref. Monty Judah, Tony Robinson)

ועתה יגדל-נא כח אדני כאשר דברת לאמר: Numbers 14:17

Numbers 14:18 (Numbers 14:17 in Hebrew) and now, magnified (יגדל-נא) please may the strength of Adonai be as You have spoken, saying.

The enlarged yod (hand) shows the restraint of mercy over justice of Adonai when He allowed those who had rebelled against Him to live out their lives in the wilderness for forty years instead of quickly destroying them.

The yod has a numerical value of ten and is a pictograph of a hand. Moses was recalling the thirteen attributes of יהוה given in Exodus 33:18-34:6-7 when יהוה placed His hand over the cleft in the rock as He passed by. This may be showing that Moses was asking יהוה to protect the people from His Holiness with His great hand as He had protected Moses from dying from יהוה's presence. Iniquity is the word for intentional sin. Because the people had not repented it was not possible for them to be completely forgiven. Moses was asking for יהוה's enlarged hand to cover all that was possible. There would be a total of ten times that Israel would fail to obey יהוה before they would enter the land.

Schottenstein Edition Interlinear Chumash (page 917)

Moses pleaded that Adonai's attribute of slowness to anger (Exodus 34:6) should prevail over the attribute of strict justice. When Elohim first taught Moses the Thirteen Attributes, including this one, Moses had argued that wicked people were not entitled to such forbearance. Elohim answered that Moses himself would feel constrained to beg Elohim to exercise this attribute of patience. Now the time had come and Moses begged Elohim to choose patience over punishment. As Solomon wrote (Proverbs 16:32) One who is slow to anger is better than a mighty one, and one who controls his spirit (is stronger) than the conqueror of a city

Stone Edition Chumash (page 807)

Thirteen Attributes of יהוה's Mercy (13 Names) Exodus 34:5-7

1. **Mercy יהוה** The Name which denotes mercy.
2. **Mercy יהוה** The Name which denotes mercy. יהוה is so great that the mercy He has before you sin is the same as the mercy after you sin
3. **El אל** This name denotes power
4. **Compassionate יהוה רחום** eases the punishment of the guilty and does not put people into extreme temptation. He helps people avoid distress. My mother dreamed every night for a week that my father was going to die right before he died at work. This enabled her to endure the pain.

Shelach (send for yourself) Torah Portion 37 Numbers 13:1-15:41

5. **Gracious** וחנוּ He is gracious even to the undeserving. Notice this is the 5th attribute. Five (5) is the number for grace.

6. **Slow to Anger** ארך אפים Slow to anger with the righteous and the wicked. He gives sinners time to repent even when He knows they will not.

7. **Abundant in Kindness** ורב־חסד He is kind even to those who lack personal merits. If one's personal behavior is balanced between sin and virtue He gives them the benefit of time to change.

8. **Truth** מת יהוה always is consistent with what He has said. יהוה never gives the truth to anyone ... It still belongs to Him. We are to share it with others but we are not to hold back on parts of it so that we can get credit for saying certain truths or copyright things that He has given to us for the body of Messiah etc.

9. **Preserver of Kindness** for thousands of generations נצר חסד לאלפים Kindness here refers to the kindness of people. He remembers every kindness we show to others. He has a book of remembrance.

10. **Forgiver of Iniquity** עון Iniquity is an intentional sin, We knew it was wrong but we did it anyway. יהוה forgives this if the sinner repents.

11. **Willful Sin** ופשע This is sin that is committed with the intention of angering יהוה. He will also forgive this if the sinner repents.

12. **Error** וחטאה This is sin committed out of apathy or carelessness. This is a sin because we are told to be careful to obey all His commandments.

13. **Who Cleanses** נקה When someone repents יהוה cleanses him from sin so that there is nothing standing between him and יהוה. This means they are restored. If one does not repent יהוה does not cleanse. This will affect his future generations.

And a 14th attribute

14. **Jealous** (Ex 34:14) For you shall not prostrate yourselves to an alien god, for the very Name of יהוה is "Jealous One," He is a jealous Elohim. -- יהוה will not tolerate us worshiping a false god, just as we will not tolerate our mate having an intimate relation with another person.

Shelach(send for yourself)Torah Portion 37 Numbers 13:1-15:41

Ten Trials of the Children of Israel

1. When they had no faith at the Red sea (Exodus 14:11)
2. When they rebelled at the bitter water at Marah (Exodus 15:24)
3. When they ran out of food (Exodus 16:3)
4. When they left manna over when they had been told not to (Exodus 16:20)
5. When they they tried to gather manna on Sabbath (Exodus 16:27)
6. When water ran out at Refidim (Exodus 17:2)
7. When they worshiped the golden calf (Exodus 32:4)
8. When they rebelled against יהוה's mitzvos (Numbers 11:1)
9. When they complained that the manna was not good (Numbers 11:4)
10. When they believed the spies evil report (Numbers 14:1)

Testing ten times:

We see that testing individuals and nations is a reoccurring or normal procedure that יהוה uses before He passes judgment. The Egyptians were tested ten times and the tenth time that Pharaoh went back on his word to release the Children of Israel, Elohim passed judgment on Egypt and killed all the firstborn of the Egyptians and their animals.

Related Scripture: Elohim tested Pharaoh ten times

Exodus 10:28-29 And Pharaoh said to him, Get you from me, take heed to yourself, see my face no more; for in *that* day you see my face you shall die. 29 And Moses said, You have spoken well, I will see your face again no more.

Exodus 11:1 And יהוה said to Moses, Yet will I bring one more plague on Pharaoh, and on Egypt; afterwards he will let you go from here: when he shall let *you* go, he shall surely push you out from here altogether.

Related Scripture: Laban was tested ten times

Genesis 31:7 And your father has deceived me, and **changed my wages ten times**; but Elohim did not allow him to hurt me.

Shelach (send for yourself) Torah Portion 37 Numbers 13:1-15:41

The people received the judgment they had spoken

Numbers 14:26-38 And יהוה spoke to Moses and to Aaron, saying, 27 How long shall I bear with this evil congregation, which murmur against Me? I have heard the murmurings of the children of Israel, which they murmur against Me. 28 Say to them, As I live, says יהוה, surely as you have spoken in My ears, so will I do to you: 29 your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and up, which have murmured against Me, 30 surely you shall not come into the land, concerning which I lifted up My hand that I would make you dwell in it, except Caleb the son of Jephunneh, and Joshua the son of Nun. 31 But your little ones, which you said should be a prey, them will I bring in, and they shall know the land which you have rejected. 32 But as for you, your carcasses shall fall in this wilderness. 33 And your children shall be wanderers in the wilderness forty years, and shall bear your whoredoms, until your carcasses is consumed in the wilderness. 34 After the number of the days in which you spied out the land, even forty days, for every day a year, shall you bear your iniquities, even forty years, and you shall know My alienation. 35 I יהוה have spoken, surely this will I do to all this evil congregation, that are gathered together against Me: in this wilderness they shall be consumed, and there they shall die. 36 And the men, which Moses sent to spy out the land, who returned, and made all the congregation to murmur against him, by bringing up an evil report against the land, 37 even those men that did bring up an evil report of the land, died by the plague before יהוה. 38 But Joshua the son of Nun, and Caleb the son of Jephunneh, remained alive of those men that went to spy out the land.

Comment: All who were in the census from twenty (20) years and up shall die in the wilderness. This did not include the women since they did not participate in the rebellion. They would live out their normal life spans. (result of guilt of parents carry over unto the children) The innocent suffer with the guilty. Many lived to enter the land of Israel. **Caleb and Joshua and the Levites were the only exceptions to the men.** All other men would live to the age of sixty (60). Those who just turned twenty would live to the age of sixty. יהוה would count the time retroactively from the time Moses first appeared before Pharaoh when he was eighty years old. One period of time related to another period of time: Israel had to remain in the wilderness a **year for every day** the spies had been in the land. One day is related to one year. יהוה killed the ten (10) spies who gave a evil report with a plague. יהוה punishes measure for measure because the spies said the land consumed it's inhabitants יהוה gave them just what they said.

Stone Edition Chumash (page 809) It is said that יהוה intended to give this punishment for the sin of the golden calf but deferred it until now when Israel's sin was full.

Related Scripture: Days related to years

2 Peter 3:8 But, beloved, be not ignorant of this one thing, that one day *is* with Adonai as a thousand years, and a **thousand years as one day**.

Shelach(send for yourself)**Torah Portion 37 Numbers 13:1-15:41**

Related Scripture: Days related to years

Ezekiel 4:4-6 Lie also on your left side, and lay the iniquity of the house of Israel on it: according to the number of the days that you shall lie on it you shall bear their iniquity. 5 For I have laid on you the years of their iniquity, according to the number of the days, three hundred and ninety days: so shall you bear the iniquity of the house of Israel. 6 And when you have accomplished them, lie again on your right side, and you shall bear the iniquity of the house of Judah forty days: I have appointed you **each day for a year**.

Children remained in the wilderness 40 years as a result of their father's sins

Related Scripture: Judgment is passed down to children

Exodus 34:6-7 And יהוה passed by before him, and proclaimed, יהוה , יהוה Elohim, merciful and gracious, longsuffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; **visiting the iniquity of the fathers on the children, and on the children's children, to the third and to the fourth generation.**

The sins of the father

Upon **children to the 3rd and 4th generation**... Look at David's life. He sinned with Bathsheba adultery and murder as a result, his daughter was raped by her half brother and her full brother murdered the one who raped her. And as Elohim had said the sword would never depart from his house.

The people continue to rebel

Numbers 14:39-45 And Moses told these words to all the children of Israel: and the people mourned greatly. 40 And they rose up early in the morning, and went up to the top of the mountain, saying, Behold, we are here, and will go up to the place which יהוה has promised: for we have sinned. 41 And Moses said, Why now do you transgress the commandment of יהוה, seeing it shall not prosper? 42 Do not go up, for יהוה is not among you; that you are not smitten down before your enemies. 43 For there the Amalekite and the Canaanite are before you, and you shall fall by the sword: because you are turned back from following יהוה, therefore יהוה will not be with you. 44 But they presumed to go up to the top of the mountain: nevertheless the Ark of the Covenant of יהוה, and Moses, did not depart out of the camp. 45 Then the Amalekite came down, and the Canaanite which lived in that mountain, and struck them and beat them down, even to Hormah.

Notice What יהוה requires of us:

1. **Each person must give an account of themselves.** We are not excused because everybody else was doing it. We must oppose the whole world if necessary.

Shelach (send for yourself) Torah Portion 37 Numbers 13:1-15:41

2. **We are not to be ruled by committees.** We can't have church conventions and decide which commandments we are going to keep. A unanimous vote by everyone else in the world will not get us excused by יהוה.
3. **We are directly accountable to יהוה** with no one in between us and Him. In business terms, we are "direct reports"

Judgment is sealed and instructions are given about Offerings

Numbers 15:1-16 And יהוה spoke to Moses, saying, 2 Speak to the children of Israel, and say to them, When you come into the land of your habitations, which I give to you, 3 and will make an offering by fire to יהוה, a Burnt Offering, or a sacrifice, to accomplish a vow, or as a Freewill Offering, or in your set feasts, to make a sweet savor to יהוה, of the herd, or of the flock: 4 then shall he that offers his oblation offer to יהוה a Grain Offering of a tenth part of an ephah of fine flour mingled with the fourth part of an hin of oil: 5 and wine for the drink offering, the fourth part of an hin, shall you prepare with the Burnt Offering or for the sacrifice, for each lamb. 6 Or for a ram, you shall prepare for a Grain Offering two tenth parts of an ephah of fine flour mingled with the third part of an hin of oil: 7 and for the Drink Offering you shall offer the third part of an hin of wine, of a sweet savor to יהוה. 8 And when you prepare a bull for a Burnt Offering, or for a sacrifice, to accomplish a vow, or for Peace Offerings to יהוה: 9 then shall he offer with the bull a Grain Offering of three tenth parts of an ephah of fine flour mingled with half an hin of oil. 10 and you shall offer for the Drink Offering half a hin of wine, for an offering made by fire, of a sweet savor to יהוה. 11 Thus shall it be done for each bull, or for each ram, or for each of the male lambs, or of the kids. 12 According to the number that you shall prepare, so shall you do to everyone according to their number. 13 All that are homeborn shall do these things after this manner, in offering an offering made by fire, of a sweet savor to יהוה. 14 And if a stranger sojourn with you, or whoever is among you throughout your generations, and will offer an offering made by fire, of a sweet savor to יהוה; as you do, so he shall do. 15 For the assembly, there shall be one statute for you, and for the stranger that sojourns with you, a statute forever throughout your generations: as you are, so shall the stranger be before יהוה. 16 One law and one ordinance shall be for you, and for the stranger that sojourns with you.

Comment: יהוה is now talking to those who did not rebel against Him. He is assuring them that He will bring them into the land and that this new requirement would not apply until thirty nine (39) years had passed and they were in the land. **Only One Torah** for all people who follow the Elohim of Abraham, Isaac and Jacob. There is no such thing as a law for Jews and a different law for the church, **There is only one Covenant between יהוה and man**, Gen 12. Don't be fooled into believing that we are only to keep the seven laws of Noah.

Shelach(send for yourself)**Torah Portion 37 Numbers 13:1-15:41**

Stone Edition Chumash (page 811) **Libation or drink offerings** were required for elevation offerings These wine offerings were poured into a bowl-like vessel that was attached to the southwest corner of the Altar. In the Tabernacle, the wine drained off to the ground; in the Temple it would flow onto the top of the Altar and into a pipe leading to a ditch under the Altar. (Talmud Succah 48a-b)

Related Scripture: New Covenant only made with Israel and Judah.

Jeremiah 31:31-33 Behold, the days come, says **יהוה**, that I will make a New Covenant with the **house of Israel**, and with the **house of Judah**: 32 Not according to the Covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which My Covenant they broke, although I was a husband to them, says **יהוה**: 33 But this *shall be* the Covenant that I will make with the house of Israel; After those days, says **יהוה**, I will put My Torah in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be My people.

Gentiles can only enter into the Covenant by being grafted into Israel

Related Scripture: Grafted into the New Covenant

Romans 11:11-25 I say then, Have they stumbled that they should fall? Elohim forbid: but *rather through their fall salvation is come to the Gentiles*, for to provoke them to jealousy. 12 Now if the fall of them *is* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify my office: 14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. 15 For **if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?** 16 For if the firstfruit is holy, the lump *is* also *holy*: and if the root *is* holy, so *are* the branches. 17 And if some of the branches be broken off, and **you, being a wild olive tree**, were grafted in among them, and with them partake of the root and fatness of the olive tree; 18 Boast not against the branches. But if you boast, **you bear not the root, but the root you**. 19 You will say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and **you stand by faith**. Be not highminded, but fear: 21 For if Elohim spared not the natural branches, *take heed* lest He also not spare you. 22 Behold therefore the goodness and severity of Elohim: on them which fell, severity; but toward you, goodness, if you continue in *His* goodness: otherwise you also shall be cut off. 23 And they also, **if they abide not still in unbelief, shall be grafted in**: for Elohim is able to graft them in again. 24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which are the natural *branches*, be grafted into their own olive tree? 25 For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits; that **blindness in part is happened to Israel, until the fullness of the Gentiles is come in**.

Shelach (send for yourself) Torah Portion 37 Numbers 13:1-15:41

Related Scripture: We were previously Gentiles

Ephesians 2:1-13 And you *has he quickened, who were dead in trespasses* and sins; 2 Where in time past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience: 3 Among whom also we all had our conversation (*way of life*) in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and **were by nature the children of wrath**, even as others. 4 But Elohim, who is rich in mercy, for His great love where with He loved us, 5 Even when we were dead in sins, has quickened us together with Messiah, (by grace you are saved;) 6 And has raised *us* up together, and made *us* sit together in heavenly *places* in Messiah Yeshua: 7 That in the ages to come He might show the exceeding riches of His grace in *His* kindness toward us through Messiah Yeshua. 8 For by grace are you saved through faith; and that not of yourselves: *it is* the gift of Elohim: 9 Not of works, lest any man should boast. 10 For we are His workmanship, created in Messiah Yeshua to good works, which Elohim has before ordained that we should walk in them. 11 Therefore **remember, that you being in time past Gentiles** in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That **at that time you were without Messiah, being aliens from the commonwealth of Israel, and strangers from the Covenants of promise, having no hope, and without Elohim in the world:** 13 But now in Messiah Yeshua you who sometimes were far off are brought near by the blood of Messiah.

First Fruits are to be offered in the Land

Numbers 15:17-21 And יהוה spoke to Moses, saying, 18 Speak to the children of Israel, and say to them, When you come into the land that I bring you, 19 then it shall be, that, when you eat of the bread of the land, you shall offer up a Heave Offering to יהוה. 20 Of the first of your dough you shall offer up a cake for a Heave Offering: as you do the Heave Offering of the threshing-floor, so shall you heave it. 21 Of the first of your dough you shall give to יהוה a Heave Offering throughout your generations.

Stone Edition Chumash (page 813) Leavened bread (Challah) was to be given to the priests from every batch of dough, just as they received a part of the produce of the field (terumah). This was limited to wheat, barley, oats, rye and spelt and manna. One omer = volume of 43.2 eggs

Challah = cake, portion of bread given to the priests (לה) (khal-law) People have began to call the woven bread of Sabbath, Challah.

Stand alone אַת's in Numbers 15:22-23

Numbers 15:22-23 And if you have erred, and not observed אַת all these commandments, which יהוה has spoken to Moses, 23. אַת all that יהוה has commanded you by the hand of Moses, from the day that יהוה commanded *Moses*, and hence forward among your generations;

Shelach (send for yourself) Torah Portion 37 Numbers 13:1-15:41

Numbers 15:22-23 in Hebrew

וכי תשגו ולא תעשו את כל-המצות האלה אשר-דבר יהוה אל-משה:	<u>Numbers 15:22</u>
את כל-אשר צוה יהוה אליכם ביד-משה מן-היום אשר צוה יהוה והלאה לדרתיכם:	<u>Numbers 15:23</u>

The number 22 is related to Messiah. The twenty second letter of the Hebrew alphabet is the letter tav (ת). It is the last letter of the alphabet. The first letter is the aleph (א). Messiah said in Revelations He was the א first and last. The New Testament was translated from Hebrew to Greek and we read that it says the alpha omega, but a Hebrew teacher would never speak Greek to His disciples, so we know that He said the first and last letters of the Hebrew alphabet. The gamatra of the letter tav is four hundred and the gamatra of aleph is one. We have many places in Scripture where we see a foreshadowing of the coming of Messiah when the **number 401** is mentioned or eluded to in a verse. When Jacob was coming back into the land after he had been working for Laban for twenty years. He had sent messengers to his brother Esau telling him that he was returning. The men that Jacob had sent said that Esau was coming with 400 men with him. This is a total of 401, which tells us that when the children of Israel return to the land of Israel in the last days that the descendants of Esau will come against them, but we also know from the number 401 that Messiah will come at the same time to help them. However the number 22 is related to Messiah also. We know that the Scriptures were not written with chapters and verses. These were added hundreds of years later, and that would tend to make us believe that since this was done by man, that it would not relate to the purposes of our Creator. This appears to not be the case as we see the number 22 in key places that relate to Messiah, apparently the placement of chapter and verses was directed by יהוה. The following is a list of some examples:

Related Scripture: The number 22 and Messiah

Genesis 22 is the story of Abraham offering Isaac his son on the altar foreshadowing the death and resurrection of Messiah.

Related Scripture: The number 22 and Messiah

Psalms 22 is a prophecy and a description of the death of Messiah as He died on the tree that was written by David around a thousand years before Messiah came in the first century.

Related Scripture: The number 22 and Messiah

1 Kings 22 Ahab the evil king of Israel (like hasatan) was killed and Johoshaphat the righteous king of Judah (like Messiah) began his reign.

Related Scripture: The number 22 and Messiah

Shelach(send for yourself)**Torah Portion 37 Numbers 13:1-15:41**

2 Kings 22 Righteous king Josiah (like Messiah) began his reign at 8 years old(*New Beginning*) and the evil reign of his brother Amon was ended. The Scroll of the Torah was found in the Temple and the Temple was restored.

Related Scripture: The number 22 and Messiah

1 Chronicles 22 David gathered gold, silver, copper, and other materials for his son Solomon to build the Temple. Verse 9 & 10 Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and **I will give peace and quietness to Israel in his days.** 10 **He shall build a house for My name; and he shall be My son,** and I *will be* his father; and **I will establish the throne of his kingdom over Israel forever**

Related Scripture: The number 22 and Messiah

2 Chronicles 22 Joash was one year old when he was hidden in the Temple when all his brothers were killed by his evil grandmother, Athaliah. After six years he was brought forth and reigned as a righteous king. Chapter 23 tells how they made a covenant and righteousness was restored.

Related Scripture: The number 22 and Messiah

Isaiah 22:20-25 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: 21 And I will clothe him with your robe, and strengthen him with your garment, and I will commit your government into his hand: and **he shall be a father to the inhabitants of Jerusalem,** and to the house of Judah. 22 And the **key of the house of David will I lay on his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.** 23 And I will fasten him *as* a nail in a sure place; and **he shall be for a glorious throne to his father's house.** 24 And they shall hang on him **all the glory of his father's house,** the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. 25 In that day, says **יהוה** of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* on it shall be cut off: for **יהוה** has spoken *it*.

Related Scripture: The number 22 and Messiah

Luke 22 Describes the Passover that Messiah had with His disciples and His arrest and trial by the leaders of the Temple

Comment: If you err and do not observed all these commandments...(Numbers 15:22) If a person only obeys the commandments that he feels are important, he has created a religion of his own. In doing so he has made himself the god of this religion since he is in charge of what is to be honored and what is to be ignored. I have spoken to people about keeping the Sabbath and explained that this time period is from Friday at sundown until sundown Saturday and that our Creator has written this in stone as the fourth commandment, only to have them tell me " Well Sunday is my Sabbath." They have spoken words truer than they realize. Their sabbath is

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Sunday, because they are their own god. They have ignored the commandments of the Creator of the universe.

Sin committed by the whole assembly unknowingly

Numbers 15:24-26 then it shall be, if it is done **unknowingly**, without the knowledge of the congregation, that all the congregation shall offer one young bull for a Burnt Offering, for a sweet savor to **יהוה**, with the Grain Offering, and the Drink Offering according to the ordinance, and one male goat for a Sin Offering. 25 And the priest shall make atonement for all the congregation of the children of Israel, and they shall be forgiven; for it was an error, and they have brought their oblation, an offering made by fire to **יהוה**, and their Sin Offering before **יהוה**, for their error: 26 and all the congregation of the children of Israel shall be forgiven, and the stranger that sojourns among them; for in respect of all the people it was done unwittingly.

Comment: If a sin is committed by the whole assembly without their knowledge that it was not allowed by the Torah, then they are to offer the sacrifice that is listed in Numbers 15:24-26 and it shall be forgiven them.

Sin committed by person unknowingly

Numbers 15:27-31 And if one person sin unknowingly, then he shall offer a female goat of the first year for a Sin Offering. 28 And the priest shall make atonement for the soul that erred, when he sined unknowingly, before **יהוה**, to make atonement for him; and he shall be forgiven. 29 You shall have one law for him that does sin unknowingly, for him that is homeborn among the children of Israel, and for the stranger that sojourns among them. 30 But the soul that does aught with an high hand, whether he is homeborn or a stranger, the same blasphemes **יהוה**; and that soul shall be cut off from among his people. 31 Because he has despised the word of **יהוה**, and has broken his commandment; that soul shall utterly be cut off; his iniquity shall be on him.

Comment: A person is to bring an offering when he worships an idol unintentionally. This again is related to not keeping all the commandments. If a person thought that we are now not required to keep all the commandments because Yeshua has come and nailed the Torah (law) to the cross, He has in essence worshiped an idol unintentionally because he didn't know the truth. There is one command for the native born (Israelite) and the proselyte (**former gentiles**). **יהוה** has one set of commandments, there is not a covenant with Israel and another covenant with gentiles.

Stone Edition Chumash (page 815) If a person knows better and acts "highhandedly" he will be cut off from his people. His sin is on him and not forgiven, even in the world to come. Rambam (Moreh Nevuchim 3:41) says that this applies also to anyone, the truth of any part of the Torah. Such as when a person thinks they can pick and choose which particular commandments they want to keep and which ones they do not want to keep. This is

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blasphemous and worthy of being cut off (kares) from his people. Repentance can remove this sin (in this world only)

A man found working on Sabbath

Numbers 15:32-41 And while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day. 33 And they that found him gathering sticks brought him to Moses and Aaron, and to all the congregation. 34 And they put him in ward, because it had not been declared what should be done to him. 35 And יהוה said to Moses, The man shall surely be put to death: all the congregation shall stone him with stones outside the camp. 36 And all the congregation brought him outside the camp, and stoned him with stones, and he died; as יהוה commanded Moses.

Stone Edition Chumash (page 815) **Sabbath breaker stoned:** Man caught gathering wood on Sabbath. יהוה ordered him to be stoned. This took place long before this time but יהוה placed the account of it here to show how important it is to follow all His commands. It is believed that this happened the second Sabbath after they left Egypt.

Comment: The Sabbath is a **sign of the Covenant** between יהוה and man it is likened to a marriage covenant. This Covenant is for the good of both parties. The bride walks in the protection that the Covenant provides, as a wife she has a wedding ring to show that she has a protector who will avenge her should anyone come against her. This sign is for her protection, however if she removes the ring and breaks the covenant, that protection is no longer provided. The Sabbath is given to us as a sign of our Covenant with Messiah. The Covenant does not restrict us from receiving medical care, healing or nourishment. The Sabbath is a gift to us, to preserve life. It is known today that our hearts have a seven day cycle and that rest is needed on the Sabbath for us to recover from the six days of work. Observing the Sabbath will lengthen our lives. The Sabbath is a gift to mankind from our Creator. If we decide not to observe Sabbath, we are telling our Creator "no thanks I don't want your gift, I have too much that I want to do on this day." The Pharisees did not understand that Sabbath is to preserve life and they believed that the laws that men had added to the laws of Elohim were to be followed as well. These man-made laws prevented the disciples from eating grain because they had to remove the husks from the grain and the Pharisees considered that to be work.

Related Scripture: Keeping Sabbath

Matthew 12:1-16 At that time Yeshua went on the Sabbath day through the grain; and His disciples were hungry, and began to pick the ears of grain, and to eat. 2 But when the Pharisees saw *it*, they said to Him, Behold, your disciples do that which is **not lawful to do on the Sabbath day**. 3 But He said to them, Have you not read what David did, when he was hungry, and they that were with him; 4 How he entered into the house of Elohim, and ate the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5 Or have you not read in the Torah, how that on the Sabbath days the **Priests in the Temple profane the Sabbath, and are blameless?** 6 But I say to you, That in this place is *one* greater than the Temple. 7 But if you had known what *this* means, I will have mercy, and not

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sacrifice, **you would not have condemned the guiltless.** 8 For the Son of man is Adonai even of the Sabbath day. 9 And when He was departed from there, He went into their synagogue: 10 And, behold, there was a man which had *his* hand withered. And they asked Him, saying, Is it lawful to heal on the Sabbath days? that they might accuse Him. 11 And He said to them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift *it* out? 12 How much then is a man better than a sheep? Therefore **it is lawful to do well on the Sabbath days.** 13 Then He said to the man, Stretch forth your hand. And he stretched *it* forth; and it was restored whole, like the other. 14 Then the Pharisees went out, and held a council against Him, **how they might destroy Him.** 15 But when Yeshua knew *it*, He withdrew Himself from there: and great multitudes followed Him, and He healed them all; 16 And charged them that they should not make Him known:

Comment: We see in Matthew the same story but here we see that Messiah pointed out that the Priests were to do their work of offering sacrifices on the Sabbath day. We must realize that Priests would only work on the Sabbath when they came to the Temple in Jerusalem on the two weeks of their duty and the three times of the pilgrimage Festivals of Passover, Pentecost and Tabernacles. Messiah was pointing out that the Priests like Him were called to serve mankind on the Sabbath.

Related Scripture: Keeping Sabbath, prepare food on Friday

Exodus 16:21-23 And they gathered it (manna) every morning, every man according to his eating: and when the sun waxed hot, it melted. 22 And it came to pass, **that on the sixth day they gathered twice as much bread,** two omers for one *man*: and all the rulers of the congregation came and told Moses. 23 And he said to them, This *is that* which **יהוה** has said, Tomorrow *is* the rest of the **holy Sabbath** to **יהוה**: **bake that which you will bake today, and seethe that you will seethe; and that which remains over lay up for you to be kept until the morning.**

Comment: We see that Israel was told to prepare food ahead of time for the Sabbath and that they were not to cook on Sabbath. We know that one of the restrictions of Sabbath is to not light a fire on that day.

Related Scripture: Keeping Sabbath the Fourth Commandment

Exodus 20:8-11 Remember the Sabbath day, to keep it holy. 9 Six days shall you labor, and do all your work: 10 But the seventh day *is* the Sabbath of **יהוה** your Elohim: **in it you shall not do any work,** you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that *is* within your gates: 11 For *in* six days **יהוה** made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: therefore **יהוה** blessed the Sabbath day, and hallowed it.

Comment: We see that keeping the Sabbath is very important and it is one of the Ten Commandments. When we keep the Sabbath we are proclaiming that **יהוה** created the earth in six days and then He rested. This commandment like the other nine were carved in stone, to never be changed. Included in this commandment is the prohibition against causing others to

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work. This would include not buying or selling on Sabbath. There is not any Scripture that says that the Sabbath was changed to Sunday, the day that pagans worshiped the sun.

Related Scripture: Death Penalty for not Keeping Sabbath

Exodus 31:14 You shall keep the Sabbath therefore; for it *is* holy to you: **everyone that defiles it shall surely be put to death**: for whoever does *any* work on it, that soul shall be cut off from among his people.

Related Scripture: Reward for keeping Sabbath

Isaiah 56:1-8 This says יהוה, Keep you judgment, and do justice: for My salvation *is* near to come, and My righteousness to be revealed. 2 Blessed *is* the man *that* does this, and the son of man *that* lays hold on it; **that keeps the Sabbath from polluting it**, and keeps his hand from doing any evil. 3 Neither let the son of the stranger, that has joined himself to יהוה, speak, saying, יהוה has utterly separated me from His people: neither let the eunuch say, Behold, I *am* a dry tree. 4 For this says יהוה to the eunuchs that keep My Sabbaths, and choose *the things* that please Me, and take hold of My Covenant; 5 Even to them will I give in My house and within My walls a place and a name better than of sons and of daughters: I will give them an **everlasting name**, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to יהוה, to serve him, and to love the name of יהוה, to be His servants, **everyone that keeps the Sabbath from polluting it**, and takes hold of My Covenant; 7 Even them will I bring to My holy mountain, and make them joyful in My house of prayer: their Burnt Offerings and their sacrifices *shall be* accepted on My Altar; for **My house shall be called an house of prayer for all people**. 8 Adonai יהוה which gathers the outcasts of Israel says, Yet will I gather *others* to him, beside those that are gathered to him.

Tzitzis on your clothing to remind you to keep the commandments

Numbers 15:37-41 And יהוה spoke to Moses, saying, 38 Speak to the children of Israel, and bid them that they make them **Tzitzis** in the borders of their garments throughout their generations, and that they put on the Tzitzis of each border a cord of blue: 39 and it shall be to you for a fringe, that you may look on it, and remember all the commandments of יהוה, and do them; and that you do not go about after your own heart and your own eyes, after which you use to go a whoring: 40 that you may remember and do all My commandments, and be holy to your Elohim. 41 I am יהוה your Elohim, which brought you out of the land of Egypt, to be your Elohim: I am יהוה your Elohim.

Tzitzis = tassel, four strings tied on corners of garments (ש#06734 ציצת) (tsee-tseeth) One string was to be blue (techeilles) called the shamash (servant) the rest were to be white. The numerical value of the word tzitzis is 600 and the number of knots and strings added up to 13 for a total of 613, the number of commands in the Torah. This was a constant reminder to obey יהוה. It would be like us wearing a large Bible around our necks. We would be careful to do the right thing since we would know that others were watching us. Blue always stands for the purity of the Heavens and the number four points to the coming of Yeshua the suffering servant (shamash).

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Related Scripture: Tzitzis of Saul cut off by David

I Samuel 24:2-16: Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men on the rocks of the wild goats. 3: And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. 4: And the men of David said to him, Behold the day of which **יהוה** said to you, Behold, I will deliver your enemy into your hand, that you may do to him as it shall seem good to you. Then David arose, and **cut off the skirt of Saul's robe** privily. 5: And it came to pass afterward, that David's heart troubled him, because he had cut off Saul's skirt. 6: And he said to his men, **יהוה** forbid that I should do this thing to my master, **יהוה's** anointed, to stretch forth my hand against him, seeing he is the anointed of **יהוה**. 7: So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way. 8: David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself. 9: And David said to Saul, Why do you hear men's words, saying, Behold, David seeks your hurt? 10: Behold, this day your eyes have seen how that **יהוה** had delivered you today into my hand in the cave: and some told me to kill you: but my eye spared you; and I said, I will not put forth my hand against my lord; for he is **יהוה's** anointed. 11: Moreover, my father, see, the skirt of your robe in my hand: for I cut off the skirt of your robe and killed you not, know and see that there is neither evil nor transgression in my hand, and I have not sinned against you; yet you hunt my soul to take it. 12: **יהוה** judge between me and you, and **יהוה** avenge me of you: but my hand shall not be on you. 13: As said the proverb of the ancients, wickedness proceeds from the wicked: but my hand shall not be on you. 14: After who is the king of Israel come out? after who do you pursue? after a dead dog, after a flea. 15: **יהוה** therefore be judge, and judge between me and you, and see, and plead my cause, and deliver me out of your hand. 16: And it came to pass, when David had made an end of speaking these words to Saul, that Saul said, Is this your voice, my son David? And Saul lifted up his voice, and wept.

Related Scripture: Tzitzis of Yeshua brings healing

Matthew 9:20-22: And, behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the **hem of His garment**: 21: For she said within herself, If I may but touch His garment, I shall be whole. 22: But Yeshua turned Him about, and when He saw her, He said, Daughter, be of good comfort; your faith has made you whole. And the woman was made whole from that hour.

Related Scripture: Tzitzis foretold to bring healing

Malachi 3:16-18 Then they that feared **יהוה** spoke often one to another: and **יהוה** hearkened, and heard it, and a **book of remembrance was written before Him for them that feared יהוה**, and that thought on His name. 17 And they shall be Mine, says **יהוה** of hosts, in that day when I make up My jewels; and I will spare them, as a man spares his own son that serves him. 18 **Then shall you return, and discern between the righteous and the wicked, between him that serves Elohim and him that serves Him not.**

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Related Scripture: Remember the Torah of Moses

Malachi 4:1-6 For, behold, the day comes, that shall burn as an oven; and all the proud, yes, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, says יהוה of hosts, that it shall leave them neither root nor branch. 2: But to you that fear My name shall the **Sun of righteousness arise with healing in His wings**; and you shall go forth, and grow up as calves of the stall. 3 And you shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, says יהוה of hosts. 4 **Remember the Torah of Moses My servant**, which I commanded to him in Horeb for all Israel, *with* the statutes and judgments. 5 **Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of יהוה**: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Comment: The Hebrew word translated as wings is also the word for corners as the corners of a garment where the tzitzis would be attached. The woman with the issue of blood may have remembered this Scripture and realized that it would be the point of contact that would bring her healing. Whether she remembered or not it was prophesied that this would happen. This demonstrates that blessings including healing comes from obedience. We also must point out that Elijah the prophet will be sent to turn the people back to the Torah as one of the two witnesses in the Great Tribulation. He and Enoch will be the two witnesses. They are the only two people who have not died and as the Scripture says in Hebrews 9:27.

The Two Witnesses of Revelations Enoch & Elijah

The two witnesses of Revelations will come wearing **tzitzis** according to the Scriptures.

Revelations 11:3 And I will give to my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

2 Kings 2:11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, which parted them both asunder; and **Elijah went up by a whirlwind into heaven.**

Genesis 5:23-24 and all the days of Enoch were three hundred sixty and five years: 24 and **Enoch walked with God: and he was not; for God took him.**

Hebrews 9:27 “It is appointed unto man **once to die** and then the judgment”