

SHELACH L'CHA (*send for yourself*)

This torah portion tells the story of the twelve spies sent to assess the Promised Land, commandments about offerings, the story of the Sabbath violator, and the commandment of the fringes (*צִיצִית*, tzitzit).



Numbers 13:1 And יהוה spoke to Moses saying, 2 Send men that they may search **את** land of Canaan, which I will give to the Children of Israel, from every tribe of their fathers you will send a man who is a ruler among them. C-MATS

Question: What is the land of Canaan? In Numbers 13:2 the **את** is before the land of Canaan, which is Israel, because יהוה Father had made a covenant with the land with Abraham through **את** Yahusha. Please understand that every Covenant יהוה has made with man has been through the presence of **את** Yahusha and each Covenant is everlasting and with a divine function with the 12 tribes in regard to fulfilling יהוה Father's purpose on earth. C-MATS

Question: Why was this chapter immediately after the incident of Miriam's criticism of Moses and her punishment for it? Although the spying mission took place shortly after Miriam's experience had taught the nation the gravity of malicious gossip, nevertheless, the wicked spies did not learn their lesson and were not deterred from slandering the Land. *Chumash*

Question: Why were spies sent into the Land, if יהוה had already said that the Land was good? The people came to Moses and asked him to dispatch spies to explore Canaan and report to them. Moses consulted יהוה, Who said, "I have told them the Land is good. [But since they question Me], I will let them test My sincerity, at the risk of being misled and losing their chance to enter the Land." Moses thought that his willingness to let the people have their way would convince them that they had nothing to fear. He was mistaken; they wanted to hear about the Land from their peers. So he sent the spies. *Chumash*



MOSES SENT THEM TO SPY OUT THE LAND OF CANAAN.—*N'um.* xiii. 17.

Moses sends the spies to Canaan

Numbers 13:3 And Moses by the commandment of יהוה sent אתם *them* from the wilderness of Paran: all those men *were* heads of *the* Children of Israel. **4** And these *were* their names: from the tribe of Reuben, Shammua the son of Zaccur. **5** From the tribe of Simeon, Shaphat the son of Hori. **6** From the tribe of Judah, Caleb the son of Jephunneh. **7** From the tribe of Issachar, Igal the son of Joseph. **8** From the tribe of Ephraim, Oshea the son of Nun. **9** From the tribe of Benjamin, Palti the son of Raphu. **10** From the tribe of Zebulun, Gaddiel the son of Sodi. **11** From the tribe of Joseph, *from* the tribe of Manasseh, Gaddi the son of Susi. **12** From the tribe of Dan, Ammiel the son of Gemalli. **13** From the tribe of Asher, Sethur the son of Michael. **14** From the tribe of Naphtali, Nahbi the son of Vophsi. **15** From the tribe of Gad, Geuel the son of Machi. C-MATS

Question: Who were the spies? They were highly respected leaders from each tribe of Israel. *Chumash*

Question: Why wasn't there a representative from the tribe of Levi? The Levites were not represented because the tribe of Levi was not to receive a share of the Land. *Chumash*



Moses names Joshua

Numbers 13:16 These *are* the names of the men who Moses sent to spy out אֶת־ the land. And Moses called Oshea, the son of Nun, Y'hoshua (*Joshua*). C-MATS

Question: Why did Moses change Hoshea's name to Y'hoshua before he left to see the Land? Moses added the letter Y to Hoshea's name, so that his name would begin with the letters of יהוה's Name. The Hebrew name Y'hoshua means, יהוה saves or יהוה will save, which signifies that Moses prayed, "May יהוה save you [Y'hoshua] from the conspiracy of the spies". This tells us that even before the mission began Moses suspected that it would end disastrously; nevertheless, he permitted them to go, because the people wanted it and יהוה does not deny people their freedom of choice. *Chumash*

Numbers 13:17 And Moses sent אֹתָם־ them to spy out אֶת־ the land of Canaan and said to them, Get up and go south and go up into אֶת־ the mountain: 18 And see אֶת־ the land, what it is like; וְאֶת־ and the people that live in it, whether they are strong or weak, few or many; 19 And what kind of land that they live in, whether it is good or bad; and what cities that they live in, whether they live in tents or in strongholds; 20 And whether the land is fertile or unproductive, whether there is wood in it or not. And be courageous and bring back some of the fruit of the land. Now the time was the season for the first ripe grapes. 21 So they went up and searched אֶת־ the land from the wilderness of Zin to Rehob near the entrance to Hamath. 22 And they went up into the south and came to Hebron; where Ahiman, Sheshai and Talmi, the children of Anak, were. Now Hebron was built seven years before Zoan in Egypt. C-MATS

Question: Where did the spies search? They crossed through the entire Land, from south to north. "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. *Chumash*



Wilderness of Zin

Numbers 13:23 And they came to the brook of Eshcol and cut down from there a branch with one cluster of grapes and they carried it *between two of them* on a staff; and they brought pomegranates and figs. **24** The place was called the brook of Eshcol, because the cluster of grapes which *the* Children of Israel cut down *was* from there. C-MATS



Grapes of biblical proportions grown in Israel



The Grapes of Canaan

Numbers 13:25 And they returned from searching the land after forty days. **26** And they came to Moses and Aaron and all the congregation of *the* Children of Israel, to the wilderness of Paran at Kodesh; and brought back to אֲהֵם them a report וַאֲתָּה and to all the congregation and showed them אֲתָּה fruit of the land. C-MATS

Question: Why did the spies go to the whole community instead of going directly to Moses? When the spies came back after their extensive forty-day tour of the Land, they should have reported to Moses, who had sent them; instead they made their comments in a loud public declaration. In view of the account in Deuteronomy that the entire people demanded harshly of Moses that he send a spying expedition, it is understandable why the report was made in such a public manner: The people had demanded the mission and they felt entitled to hear the results. *Chumash*

Numbers 13:27 And they told him that we came to the land where you sent us and it does flow with milk and honey; and this *is* the fruit from it. **28** However, the people *are* strong that live in the land and the cities *are* walled and very large: and also we saw the children of Anak there. **29** The Amalekites live in the land of the south: and the Hittites, the Jebusites and the Amorites live in the mountains: and the Canaanites live by the sea and by the coast of the Jordan. C-MATS



Moses and the Messengers from Canaan, by Giovanni Lanfranco

Question: What did the spies do wrong? On the surface, the spies did nothing wrong in describing what they had seen. They had been sent to make their own observations and they could not be faulted for reporting the truth as they saw it. Yet 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 part of Israel, and the Amalekites would not have been a threat to a nation that was not crossing its borders. *Chumash*

Question: What is wrong with frightening people by bringing them bad reports about world events? Causing people fear, not only damages their physical and emotional health, but can also cause them to act in a harmful and reckless way. We are in this world to be kind to and help others and certainly not the opposite. We should focus on what יהוה can do to protect us, not what harm a world situation can bring us. Where is your faith-in the world system or יהוה?

Question: Deuteronomy 10:20 **את יהוה אלהיך אתה תירא** **אתו יהוה** your Elohim you will fear **אתו יהוה** **Him**; serve Him and cling to Him and swear by His name. We have been taught that one should be afraid of no one but יהוה. What do you think this means? It doesn't mean that יהוה is 'angry' or 'scary'. יהוה is the most loving, caring Being imaginable. It means that when we set out to do something worthwhile, we shouldn't fear any obstacles - human or otherwise - that try to get in our way. 'Fearing' יהוה, means that we understand how important and beneficial it is to us to have a close spiritual connection to יהוה and being afraid of acting in any way that could weaken or distance that connection.

Question: If you are fearful, are you in sin? If you are fearful, you are not trusting יהוה and you are in sin. 2 Timothy 1:7 For Elohim has not given us the spirit of fear; but of power, and of love, and of a sound mind. C-MATS

1 John 4:16 Elohim is love; and he that dwells in love dwells in Elohim, and Elohim in him. 17 Herein is our love made perfect, that we may have boldness in the Day of Judgment: because as He is, so are we in this world. 18 There is no fear in love; but perfect love casts out fear: because fear has torment. He that fears is not made perfect in love. 19 We love Him, because He first loved us. C-MATS

Psalms 56:3 What time I am afraid, I will put my trust in You. 4 In Elohim I will praise *His* word, in Elohim have I put my trust, I will not be afraid; what can flesh do to me? C-MATS

Psalms 118:6 יהוה is on my side; I will not fear: what can man do to me? C-MATS

Proverbs 3:24 When you lie down, you shall not be afraid: yes, you shall lie down and your sleep shall be sweet. C-MATS

Number 13:30 And quieted Caleb אָרָה the people before Moses and said, Let us go up at once and possess אֶתָּה *it (her)*; because we are able to conquer it. 31 But the men that went up with him said, We are not able to go up against this people; because they *are* stronger than we *are*. C-MATS

Question: What were the people saying against יהוה? They said this in reference to the Most High, as if to say that the people in the land are stronger than He (יהוה). *Chumash*

Numbers 13:32 And they brought an evil report of the land, which they had searched אֶתָּה *it (her)*, to the Children of Israel saying, The land through which we have gone to search אֶתָּה *it (her)* is a land אֲכָלָתָּה *devouring its inhabitants (cannibalism)*; and all the people that we saw in it *were* giants. C-MATS

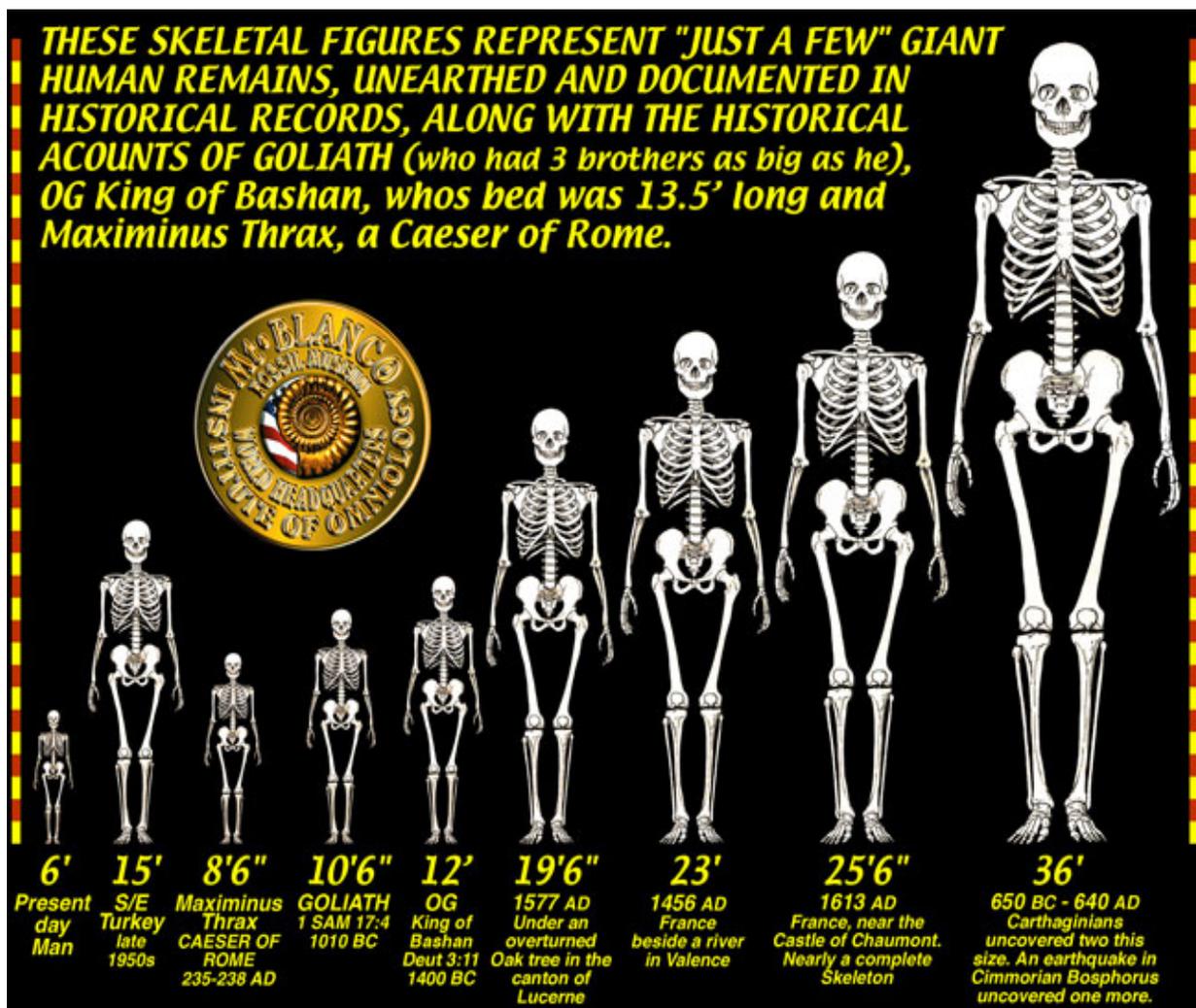
Question: How did the spies terrify the people with their reports? They terrified them with the great difficulty of obtaining the fruits; the rivers were so large and deep that they could not be passed over; and the hills were so high that they could not travel along them; the cities were strong with walls, and their firm fortifications were around them. They told them also, that they found at Hebron the ancestors of the giants. Accordingly these spies, who had seen the land of Canaan, when they saw that all these difficulties were greater there than they had met with since they came out of Egypt, they were afraid of them, and attempted to frighten the multitude also. *Josephus*

Question: What did the spies do that made יהוה angry? The spies spread out among the people and spread malicious lies about the Land, something they had not dared to do in the presence of Moses and Aaron, Caleb and Y'hoshua. They claimed that the nature of the Land and its produce is such that it can be tolerated only by unusually huge and robust people; but ordinary people like the Israelites would not survive there. *Chumash*

Numbers 13:33 And there we saw **אֲנָכִים** the Nephilim (*giants*), the sons of Anak, *who was* from the Nephilim: and to ourselves we looked like grasshoppers *by comparison* and we looked that way to them too. C-MATS

Question: Who were **אֲנָכִים** the Nephilim (*giants*)? They were the descendents of the angels, Shamchazi and Azael, who fell from heaven in the generation of Enosh. They were called Nephilim because they fell (נִפְּלוּ) and caused the world to fall (הִפְּילוּ) and in the Hebrew language it means giants. Although they had seen the destruction of the generation of Enosh, when the ocean rose up and inundated a third of the world, the generation of the Flood did not humble themselves to learn from them. The mothers would bear giants like their fathers called “men of renown” who would rebel against the Omnipresent. **Genesis 6:4** **The Nephilim were on the earth in those days; and this was when the sons of Elohim came in to the daughters of men and they gave birth to children; these were the ancient heroes, men of renown.** C-MATS

Question: Who was Anak? The father of the giants then living in Hebron was named Anak.



Ancestors of Anak



David and Goliath (10'6")

Numbers 14:1 And lifted up all the congregation and cried **אֶת־** their voice and the people wept that night. **2** And all *the* Children of Israel grumbled against Moses and Aaron and the whole congregation said to them, *We wish that we had died in the land of Egypt! Or that we had died in this wilderness!* **3** And why has יהוה brought אֶת־נוֹי us to הַאֶרֶץ this land to die by the sword, *so that our wives and our children should be taken as booty?* Is it not better for us to return to Egypt? **4** And they said one to another, Let us choose a leader and return to Egypt. **5** Then Moses and Aaron fell on their faces before all the assembly of the congregation of *the* Children of Israel. **6** And Y'hoshua, the son of Nun and Caleb, the son of Jephunneh, *who had searched אֶת־* the land, tore their clothes. C-MATS

Question: What did the people do when they heard the report of the spies? They again blamed Moses, and were yelling against him and his brother Aaron, the high priest. Accordingly they passed that night crying, and with scornful language against them; but in the morning they ran to the congregation, intending to stone Moses and Aaron, and to return back into Egypt. But Moses and Aaron fell on the ground, and sought יהוה, not for their own deliverance, but that He would put a stop to what the people were doing, and would bring their minds to peace, which were now confused by their present excitement. *Josephus*

Question: Why did Moses and Aaron fall on their faces? Moses and Aaron assumed this posture of prayer, wordlessly imploring the people not to go through with their intention of returning to Egypt. *Chumash*

Question: Why did Y'hoshua and Caleb tear their garments? Y'hoshua and Caleb tore their clothing as a sign of mourning, for the loss of faith in יהוה and the rejection of Moses and Aaron were equivalent to the death of dear ones. *Chumash*

Numbers 14:7 And they spoke to all the assembly of *the* Children of Israel saying, The land which we passed through *in order* to search אֶתָּה *it (her) is* an exceedingly good land. 8 If יהוה delights in אֶתָּנוּ *us*, then He will bring us to *the* congregation זֹאת *this* evil *this* land and give it *to* us; a land flowing with milk and honey. 9 Only do not rebel in ביהוה וְאַתֶּם *and you* neither fear אֶתָּה *the* people of the land; we will eat them up! Their defense has been taken from them and ויהוה is אֶתָּנוּ *with us*: *do not* fear them. C-MATS

Question: What did Caleb say to the people? As to the spies' claim that the Canaanites were militarily too strong, Caleb countered that if יהוה desired Israel, He would give them the Land, and no power could stand in His way. The Canaanites would be so frightened that they would be defeated as easily as one bites into a slice of bread. יהוה has removed the guardian angels of the Canaanite nations, so that they are powerless against us. *Chumash*

Numbers 14:10 But the entire congregation said to stone אֹתָם *them* with stones. And the glory of יהוה appeared in the Tabernacle of the Congregation before all *the* Children of Israel. C-MATS

Question: What damage did the spies cause in the camp? The spies had done their work well. The entire nation became convinced that the advance to Israel was doomed and that Moses had misled them by taking them out of Egypt. So convinced were they that they would be doomed if they ventured into Israel, that they wanted to replace Moses with a leader (v. 4) who would guide them back to the land of their enslavement. This "leader" would have been an idol, a telling indication that the sin of the spies involved a lack of faith in יהוה. The tragedy of their delusion had far-reaching consequences, for when the people wept that night, יהוה declared, "They indulged in weeping without a cause; I will establish this night for them as a time of weeping throughout the generations". That night was Tishah B'Av [the Ninth of Av], the date when both Temples were destroyed and many other tragedies took place throughout Hebrew history. *Chumash*



Moses prays for the people

Numbers 14:11 And יהוה said to Moses, How long will this people provoke Me? And how long *will it be* before they believe Me, *considering* all the signs which I have showed among them? 12 I will strike them with pestilence and destroy them and will make from אֶתְּךָ you a greater nation and mightier than they *are*. C-MATS

Question: Why did יהוה threaten to kill all the people? יהוה lost patience with Israel's constant bickering. If they lacked faith in Him despite all His miracles on their behalf, they could not be His nation, nor did they deserve to survive. As for יהוה's oath to the Patriarchs that he would give the Land to their offspring, He would fulfill that by fashioning a new nation from Moses, one that would be greater, spiritually and physically, than discredited Israel. *Chumash*

Numbers 14:13 And Moses said to יהוה, The Egyptians will then hear *it*, because you brought up by your strength אֶת the people from among them; 14 And they will tell it to the inhabitants of הָאָרֶץ this land: for they have heard אֶתְּךָ you יהוה are among this people, that אֶתְּךָ you יהוה are seen face to face and that your cloud stands over them and that אֶתְּךָ you go before them by day in a pillar of a cloud and in a pillar of fire by night. 15 Now if you kill אֶת the people *by a single stroke*, then the nations which have heard אֶת the fame of them will say, 16 Because was not able יהוה to bring אֶת this people into the land which He swore to give them, He killed them in the wilderness. C-MATS

Question: How did Moses plead with יהוה? The major thrust of his prayer was that יהוה's Name would be dishonored, if Israel were to be wiped out. יהוה had manifested His Presence among Israel so publicly and unmistakably that none of the nations would believe that Israel was to blame for its own downfall. Instead, the Egyptians -- and others -- would gloat that the "mighty" יהוה Who had reduced their society to rubble was too weak to combat the Canaanites and their gods. Isaiah 43:7 Everyone that is called by My name: for My glory I have created him; therefore, Moses contended, יהוה should once again forgive Israel to protect His own honor. *Chumash*

Numbers 14:17 And now, please, let your power be as great as when you spoken saying, 18 יהוה is longsuffering and has great mercy, forgiving iniquity and transgression and by no means clearing *the guilty*, visiting the iniquity of the אֲבוֹת fathers on the children to the third and fourth generation. 19 Please, forgive the iniquity of this people according to the greatness of your mercy *just as you have bore them* from Egypt until now. 20 And יהוה said, I have pardoned *them* as you have asked, 21 But as sure as I live and as surely as I have filled with the glory of יהוה אֶת all the earth, 22 Because all those men have seen אֶת My glory אֶת and My miracles, which I did in Egypt and in the wilderness and have tempted אֶת Me these ten times and have not obeyed My voice. C-MATS

Question: What does יהוה mean by they "have tempted אֶת Me these ten times and have not obeyed My voice"? This is the exact number of times that the nation tested יהוה.

Question: When did the Israelites tempt יהוה?

1. When the Egyptians chased them to the sea. Exodus 14:11 And they said to Moses, Have you taken us away to die in the wilderness because there were no graves in Egypt? Wherefore, אֶת this have you dealt with us *this way* and carried us out of Egypt? C-MATS
2. When they had nothing to drink but the bitter waters of Marah. Exodus 15:24 And the people murmured against Moses saying, What will we drink? C-MATS

3. When they ran out of food. Exodus 16:3 And *the Children of Israel* said to them, *We wish we would have died by the hand of יהוה in the land of Egypt when we sat by the flesh (meat) pots and when we ate bread to our full; because you have brought אֶתְנוּ us into the wilderness to kill אֶת־ whole assembly with hunger. C-MATS*
4. When they kept the leftover manna until morning, even though they had been told not to Exodus 16:20 However, they did not listen to Moses; but some of them left it until the morning and it bred worms and stank: and Moses was angry with them. C-MATS
5. When they left the camp to gather manna on the Sabbath even though they had been told not to. Exodus 16:27 And it came to pass, *some of the people went out on the seventh day to gather and they found none. C-MATS*
6. When their water ran out at Rephidim. Exodus 17:2 The people quarreled with Moses and said, Give us water that we may drink. And Moses said to them, Why quarrel with me? Why do you tempt אֶת־ יהוה? C-MATS
7. When they worshiped the Golden Calf. Exodus 32:4 And he received *what they gave him melted it down and he fashioned אֹתוֹ it (him) with an engraving tool into a calf: and they said, O Israel, here are your gods which brought you out of the land of Egypt. C-MATS*
8. When they rebelled against יהוה's commandments by complaining about their hardships. Numbers 11:1 And *when the people complained, it displeased יהוה: and יהוה heard it and his anger flared up; and the fire of יהוה burnt among them and consumed those who were on the outskirts of the camp. C-MATS*
9. When they complained that the manna was not good. Numbers 11:4 And the mixed multitude that *was among them grew greedy for an easier life: while the Children of Israel also wept again and said, Who will give us meat to eat? 5 We remember אֶת־ the fish, which we ate for free in Egypt; אֶת־ the cucumbers וְאֶת־ and the melons וְאֶת־ and the leeks וְאֶת־ and the onions וְאֶת־ and the garlic: 6 But now we are withering away: there is nothing at all to eat besides this Manna. C-MATS*
10. When they believed the spies' evil report about Israel. Numbers 14:2 And all *the Children of Israel grumbled against Moses and Aaron and the whole congregation said to them, We wish that we had died in the land of Egypt! Or that we had died in this wilderness! 3 And why has יהוה brought אֶתְנוּ us to הַאֲדָמָה this land to die by the sword, so that our wives and our children should be taken as booty? Is it not better for us to return to Egypt? C-MATS Chumash*

Numbers 14:23 They will not see אֶת־ the land which I swore to their fathers, nor will any of those who provoked Me see it. C-MATS

Question: What did יהוה promise to those who rebelled against Him? יהוה swore that those who angered Him would not live to see the Land. As a result, יהוה declared, the glory of Elohim shall fill the entire world, because everyone will see that those who rebel against Him do not go unpunished. *Chumash*

Numbers 14:24 But *because My servant Caleb, had another spirit within him and has fully followed Me, I will bring him into the land which he entered; and his descendants will possess it. 25 Now the Amalekites and the Canaanites lived in the valley. Tomorrow turn around and go into the wilderness along the way to the Red Sea. C-MATS*

Question: What did יהוה promise Caleb for being faithful to Him? The pledge was that Caleb would receive Hebron, and his family would conquer the giants whose presence had so frightened the other spies. The Torah does not mention Y'hoshua's reward. Since he was to become Moses' successor, it would have been disrespectful to Moses to speak of it at this point. *Chumash*

Question: Where was יהוה going to take His people? The term Red Sea need not refer only to the body of water where the Splitting of the Sea took place, but also to the entire body of water surrounding the Sinai Peninsula. The southernmost finishing point of the journey the Israelites were about to begin was Ezion-geber, which is probably in the vicinity of the present-day port of Eilat. **Numbers 33:35** *And they departed from Ebronah and camped at Ezion-geber (back-bone/spine).* *Chumash*



“Go into the Wilderness!”



Port of Eilat

Numbers 14:26 And יהוה spoke to Moses and to Aaron saying, 27 How long will I bear with הַזֹּאת this evil congregation who murmur אָתְּ the murmurings of the Children of Israel, which I have heard they continue to murmur against Me. 28 Say to them, As sure as I live says יהוה, as you have spoken in My ears, so I will do this to you. C-MATS

Question: What does יהוה mean by “As sure as I live says יהוה, as you have spoken in My ears, so I will do this to you.”? I swear that as יהוה swore that the punishment of the entire nation would be predicated on the very tragedy that the people -- having believed the spies’ bad report -- predicted for themselves. They said that the Canaanites and their allies would kill all the men in the Wilderness and that the children would be taken captive. The men would indeed die in the Wilderness, but the children -- the next generation -- would enter the Land. As for the women, since they did not participate in the rebellion, there was no decree against them, and they would live out their natural life spans. Surely, therefore, many of them lived to enter the Land. *Chumash*

Numbers 14:29 Your carcasses will fall in this wilderness and all that were counted in the census from twenty years old and upward, which have grumbled against Me, 30 אַתֶּם You will not enter into the land, concerning which נִשְׁאַתִּי I swore [to] אָתְּ you to make אֶתְכֶם you dwell therein, except Caleb, the son of Jephunneh and Y'hoshua, the son of Nun. C-MATS

Question: What is significant about “I swore [to] אָתְּ you”? יהוה Father is speaking to Moses about the oath (swore) He made...please notice that the Hebrew wording “I swore” is actually repeated twice in Hebrew and has an אַת between them, but the English KJV only shows the wording “I swore” once. This speaks volumes confirming that both יהוה Father and אַת Yahusha took this oath that the rebellious Children of Israel over 20 years of age would not enter into the Covenant Promise Land except Caleb, the son of Jephunneh and Y'hoshua, the son of Nun. This is reminiscent of when the Yah-head calls Moses, or Abraham's name twice, which symbolizes the association and agreement within the Yah-head together as ONE. C-MATS

Discuss: Do you predict your fate when you do not trust יהוה and speak negative things on yourself? Such as, “Cancer runs in my family, so I know I will get cancer.” Do you not trust יהוה to keep you well even if cancer runs in your family?

Numbers 14:31 But your little ones, which you said should be booty, I will bring אֹתָם them in and they will know אָתְּ the land which you have despised. 32 But as for אַתֶּם you, your carcasses, they will fall in this wilderness. 33 And your children will wander in the wilderness for forty years and bear אָתְּ your whoredom until the wilderness eats up your carcasses. C-MATS

Question: What does it mean “your children will wander in the wilderness”? Just as grazing sheep are led from place to place and rarely remain in any one area for very long, so will the Israelites in the Wilderness wander from place to place until their forty years are over. The term has a positive connotation as well, for a shepherd does not desert his flock. Thus יהוה implied the nation would not be left without His concern and protection. *Chumash*

Question: Did the rebellious Israelites die at the age of 40 years old? None of the Israelites died before the age of sixty for their punishment was that they die in the Wilderness, not that they die prematurely. Thus it was necessary to prolong their stay in the Wilderness so that those who had just become twenty would live to reach their sixtieth year. This event took place in the second year after the Exodus, but יהוה began the count of forty retroactively from the first year, because He had originally intended the forty years of wandering as the punishment for the sin of the Golden Calf, but had deferred its implementation until Israel's "measure of sin became full," after the incident of the spies. This would imply that the sins of the spies and the Golden Calf were similar in nature, since both involved a shift of allegiance from יהוה to idols.
Chumash

Numbers 14:34 After the number of days *in* which you searched אָתָּה the land *even* forty days, each day for a year, shall you bear אָתָּה your iniquities, *even* forty years and you will know *what it means* אָתָּה My breach (*oppose*) My promise. 35 I יהוה has said, Surely זֹאת *this* I will do unto all the congregation הִזָּאת *this* evil that has gathered together against Me: in this wilderness they shall be consumed, and there they shall die. 36 And the men, which Moses sent to search אָתָּה the land, who returned and made them murmur against him אָתָּה all the congregation by bringing up slander upon the land, 37 those men that brought the evil report about *the* land died by the plague before יהוה. 38 But Y'hoshua, the son of Nun and Caleb, the son of Jephunneh, lived *still which were* of the men that went to search אָתָּה the land. 39 And told Moses אָתָּה *these* saying to all the Children of Israel: and the people mourned exceedingly. C-MATS

Question: What happened to the spies who rebelled against יהוה? Although יהוה would stretch out the punishment of the nation over a period of years, the spies themselves, who were the immediate cause of the tragedy, did not deserve any consideration. They died immediately.
Chumash

Question: What lesson do our ancestors teach us about rebelling against יהוה? Hebrews 3:7 Wherefore as the Ruach haKodesh said, Today if you will hear His voice, 8 Do not harden your hearts, as your ancestors did, in the day of temptation in the wilderness: 9 When your fathers tempted Me, proved Me, and saw My works forty years. 10 Wherefore I was grieved with that generation and said, "They always err in their heart; and they have not known My ways. 11 So I swore in My wrath, They will not enter into my rest." 12 Beware brothers, that none of you have an evil heart of unbelief departing from the living Elohim. 13 But encourage one another daily, while it is called Today; so none of you are hardened through the deceitfulness of sin. 14 For we have been made partakers of Mashiach, if we hold the beginning of our confidence steadfast to the end; 15 While it is said, "Today if you will hear His voice, do not harden your hearts, as your ancestors did." 16 For who heard and did rebel? All those who came out of Egypt were led by Moses. 17 But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? 18 And to whom did He swear that they should not enter into His rest, but to those that did not believe? 19 So we see that they could not enter in because of unbelief.
C-MATS

Numbers 14:40 And they rose up early in the morning and went up to the top of the mountain saying, *We are here* and will go up to the place which יהוה has promised: for we have sinned. **41** And Moses said, Why do אַתֶּם you oppose אֶת־ the commandment of יהוה? You will not succeed. **42** Do not go up because יהוה is not with you; so that you will not be defeated before your enemies. **43** The Amalekites and the Canaanites are there ahead of you and you will die by the sword: because you turned away from יהוה, therefore, יהוה will not be with you. **44** But they went up to the hill country: However, neither the Ark of the Covenant of יהוה or Moses left the camp. **45** Then the Amalekites came down and the Canaanites which lived in that hill and attacked them and drove them to Hormah. C-MATS

Question: Why didn't יהוה allow the people to repent and then go into the Promised Land? Moses' words hit the people very hard and brought them to their senses. Too late they decided that the Land was indeed theirs and now they wanted it. But יהוה no longer wished to give it to that generation; they had rebelled too many times and now their fate was sealed. Though יהוה is always ready to forgive those who repent, the people's declaration was motivated not so much by sincere remorse as by regret that they had forfeited their chance to enter the Land. Nevertheless, they insisted on advancing to the Land despite Moses' warnings that they would fail without יהוה's help. In a sense the spies were right: the peoples of Canaan were too strong for the Israelites, but, as Caleb had said, יהוה could vanquish them if He so wished. The tragedy was that the people awakened too late from their spiritual stupor; as is all too common, people refuse to move when they can, but are ready when it is too late. *Chumash*

Discuss: Are you ready to move when יהוה tells you to? Have you waited until it is too late and missed your opportunity for a blessing because you were afraid to go forward? What blessings have you missed because of your fear or lack of trust in יהוה?

Titus 3:1 Remind them to be subject to principalities and powers, to obey magistrates, to be ready to do every good work, 2 To speak evil of no man, to not be a fighter, but gentle, showing all meekness to all men. C-MATS

Luke 12:35 Be dressed ready for service, and your lights burning; **36** Like men that wait for their master, when he returns from the wedding; that when he comes and knocks, they may open the door for him immediately. **37** Blessed are those servants, when the master comes he will find them watching: he will dress himself to serve, and make them to sit down to eat, and he will come and serve them. **38** And if he comes in the second watch, or comes in the third watch, and finds them ready, blessed are those servants. **39** If the owner of the house had known what hour the thief would come, he would have watched, and would not allow his house to be broken into. **40** Be ready: for the Son of man comes at an hour you do not know. C-MATS

Numbers 15:1 And יהוה spoke to Moses saying, 2 Speak to the Children of Israel וְאָמַרְתָּ and you say to them, when you come into the land where you are going to live, which I will give to you, 3 and make an offering by fire to ליהוה, a burnt offering or a sacrifice in performing a vow, or in a freewill offering, or in your designated feasts, to make a sweet savor to ליהוה, whether from the cattle or flock: 4 Then he that offers his offering to ליהוה will bring a grain offering of a tenth of an ephah (2 quarts) of flour mixed with the fourth part of a hin (one quart) of oil. C-MATS

Numbers 15:5 And *the fourth part of a hin (one quart) of wine for a drink offering. This is what you will prepare for the burnt offering or when sacrificing one lamb.* 6 For a ram you will prepare for a grain offering two tenths of an ephah (one gallon) of flour mixed with a third part of a hin (1 1/3 quarts) of oil. 7 And for a drink offering you will offer a third part of a hin (1 1/3 quarts) of wine for a sweet savor to ליהוה. 8 And when you prepare a bull for a burnt offering or for a sacrifice in performing a vow, or peace offerings to ליהוה: 9 Then bring with a bull a grain offering of three tenths of an ephah (1 1/2 gallons) of flour mixed with half a hin (2 quarts) of oil. 10 And you will bring for a drink offering half a hin (2 quarts) of wine for an offering made by fire as a sweet savor to ליהוה. 11 *This is how it will be done for one bull, one ram, a lamb, or a male goat.* 12 For as many animals as you prepare, you will *do this* for everyone. 13 Every citizen will do in this way אֵת these things when presenting an offering made by fire as a sweet savor to ליהוה. C-MATS

Question: Who gave us the instructions in regard to offerings made by fire? Numbers Chapter 15 begins with the instructions from יהוה Father in regard to offerings made by fire to יהוה Father and the instructions end in verse 15:13 stating that, *Every citizen will do in this way אֵת these things when presenting an offering made by fire as a sweet savor to יהוה...* implying that the instructions came from יהוה Father through אֵת Yahusha. C-MATS

Numbers 15:14 And if a stranger lives with you, or whoever *lives with you* throughout your generations and *he* makes an offering made by fire as a sweet savor to ליהוה; he will do as you do. 15 אֵת One ordinance will be the same for the congregation and also for the stranger that lives with you, an ordinance forever throughout your generations: the stranger will be treated the same as you before יהוה. 16 אֵת One Torah and one standard of judgment will apply for you and for the stranger that lives with you. 17 And יהוה spoke to Moses saying, 18 Speak to the Children of Israel וְאָמַרְתָּ and you say to them, When you enter the land that I am bringing אֵתְכֶם you, 19 When you eat the bread produced in the land, you will offer up a heave offering to ליהוה. 20 You will offer up a cake from the first of your ground grain for a heave offering: as you set aside an offering from the threshing floor, so you will set אֵתָהּ it (him) aside. 21 From the first of your ground grain you will give to ליהוה a heave offering in all your generations. 22 And if you have sinned unintentionally and not observed אֵת all these commandments, which יהוה has spoken to Moses, 23 Even אֵת all that יהוה has commanded you by the hand of Moses, from the day that יהוה commanded Moses and from this time on through all your generations; 24 If it is unintentionally committed by ignorance without the knowledge of the congregation, then the entire congregation will offer one young bull for a burnt offering as a sweet savor to ליהוה, with a grain offering and a drink offering, in keeping with the rule and one male goat for a sin offering. 25 And the priest will make atonement for all the congregation of the Children of Israel and it will be forgiven them; because it was done in ignorance: and they will bring אֵת their offering, a sacrifice made by fire to ליהוה and their sin offering before יהוה for their mistake: 26 And all the congregation of the Children of Israel and the stranger who lives among them will be forgiven; it was a mistake for all the people. C-MATS

Question: If a community of people follow their leaders and they sin and do not know it, can they be forgiven once they find out that they have sinned? Although the sin was very grave, the people receive atonement because it was unintentional, and because they brought the prescribed offering. However, those who knew that the leaders had erred but committed the sin anyway, are not atoned for by the offering. *Chumash*

UNINTENTIONAL Sins

Numbers 15:27 And if **אָתָּה** *one* man sins *unintentionally*, then he will bring a female goat in *the* first year **לְחַטָּאת** *for sin [offering]*. 28 And the priest will make atonement for the man who sins ignorantly, when he sins unintentionally before יהוה, to make atonement for him; and he will be forgiven. 29 You will have **אָתָּה** *one* Torah for him who sins through ignorance, *the same for him* who is born among *the* Children of Israel and for the stranger that lives among them. C-MATS

Question: If an individual sins unintentionally, can he be forgiven? An individual brings this offering if he worships idols unintentionally, for example if an Israelite child was raised by idolaters. Even a large number of Israelites may have worshiped idols unintentionally if they mistakenly thought that the Torah's laws were given for only a specific time period, and that that time has already elapsed; or, as in the times of Jeroboam and Ezra when the majority of Israelites forgot, or were never taught, the entire Torah. *Chumash*

Numbers 15:30 But the man who does *anything* intentionally, whether *he is* born in the land or a stranger, **יִהְיֶה אָתָּה**; and the man that blasphemes will be cut off from among his people. 31 Because the word of יהוה he has despised **וְאָתָּה** *and* his commandment has broken, that man will be cut off completely; his sin *will be* on him. C-MATS

Question: If an individual sins deliberately, can he be forgiven? Luke 12:8 Whoever confesses Me before men, the Son of man will confess before the angels of Elohim: 9 He who denies Me before men will be denied before the angels of Elohim. 10 And whoever will speak a word against the Son of man, it shall be forgiven him: but whoever blasphemes against the Ruach haKodesh will not be forgiven. The scripture is speaking of a man who despises the word of יהוה and deliberately broke his commandment. He mocks יהוה in his heart and for this man there is no forgiveness. C-MATS

Numbers 15:32 And while *the* Children of Israel were in the wilderness, they found a man that gathered sticks on the Sabbath day. 33 And those who found **אֹתוֹ** *him* gathering sticks brought **אֹתוֹ** *him* to Moses and Aaron and to the entire congregation. 34 And they put **אֹתוֹ** *him* in custody, because they did not know what should be done to him. 35 And יהוה said to Moses, The man will be put to death: the entire congregation will stone **אֹתוֹ** *him* with stones outside the camp. 36 And the entire congregation brought **אֹתוֹ** *him* outside the camp and stoned **אֹתוֹ** *him* with stones and he died; as commanded יהוה **אָתָּה** Moses. C-MATS

Question: Why does the Torah put together the sins of idolatry and the man who desecrates the Sabbath? The Torah puts together the sins of idolatry and Sabbath desecration, because they represent the same concept. Just as the idolater denies the sovereignty of יהוה, so, too, one who ignores the Sabbath, which testifies to יהוה's Creation of the universe, declares his lack of faith in the Creator. Because of the vital place of Sabbath in the constellation of our belief, the Torah places this incident here, although it did not necessarily happen immediately after the rebellion of the spies. *Chumash*

Question: Do we have the right to obey only the commandments that we want to obey? For anyone to claim that a particular commandment does not apply to him or that he has the right to pick and choose among the commandments is blasphemous and worthy of the condemnation stated in this passage.

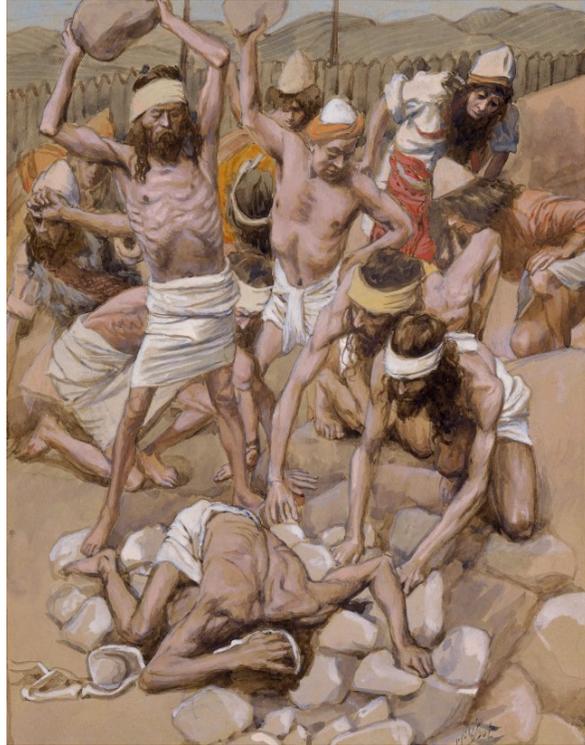


Question: When did this incident happen? This took place at the very beginning of their stay in the Wilderness otherwise there is no reason for the Torah to mention the obvious fact of where they were. That such a thing could happen so soon is to Israel's discredit, for the nation had observed only one Sabbath properly, and this individual desecrated the next one. *Chumash*

Question: Who was this man? The gatherer was Tzelaphchad (whose daughters petitioned Moses to receive his share in the Land.) *Chumash*

Question: Who brought the man to Moses and Aaron? Those who found him brought him to Moses and Aaron. Since the Torah stresses that he was found while committing the sin, the witnesses had warned him that he was committing a capital offense and he persisted in doing it. This satisfied the requirement of the law that one is not liable to the death penalty unless he ignores a warning and his act is seen by two valid witnesses. *Chumash*

Question: Why was the penalty carried out in front of the whole community? The witnesses threw the first stones. The penalty was to be carried out in the presence of the assembly, so that others would see the consequences of sin and be deterred from committing it. **Deuteronomy 17:6 He who is worthy of death will be put to death at the testimony of two or three witnesses; but at the testimony of one witness he will not be put to death. 7 The hands of the witnesses will be first to stone him and then all the people will stone him to death. In this way you will keep the evil away from you. 13 And all the people will hear about it and be afraid to act arrogantly.** *Chumash*



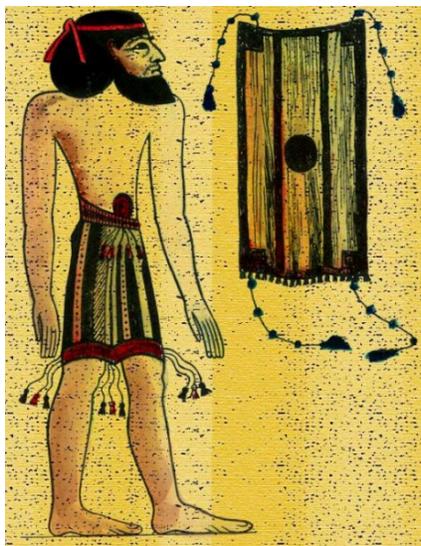
James Jacques Joseph Tissot, The Sabbath-Breaker Stoned

Numbers 15:37 And יהוה spoke to Moses saying, 38 Speak to *the* Children of Israel ואמרת *and you say* to them that they *should* make fringes (*tassels*) on the borders of their garments throughout their generations and that they put on the fringe of the borders a blue cord: 39 And it will be a fringe that you may look at אהו *it (him)* and remember את־ all the commandments of יהוה and do אתם *them*; and that אתם *you* do not follow after your own heart and your own eyes to prostitute yourselves: 40 But that you may remember and do את־ *all* My commandments and be set apart (*sacred*) to your Elohim. 41 I am יהוה your Elohim, who brought אתכם *you* out of the land of Egypt, to be your Elohim: I am יהוה your Elohim. C-MATS

Question: Why does the Torah put together the man who desecrates the Sabbath with the rules about **fringes (tassels)**? The commandment of **fringes**, the Torah states, is a vehicle that enables the Israelites to remember all the Torah's commandments. *Chumash*

Question: What does the word “**fringes (tassels)**” mean? The word refers not to the fringes themselves, but to what they call upon their wearers to do. The word means to peer at something intently, so one should look at the fringes in order to remember all the commandments. The fringes are like a royal insignia, reminding their wearers that they are always in the service of the King. *Chumash*

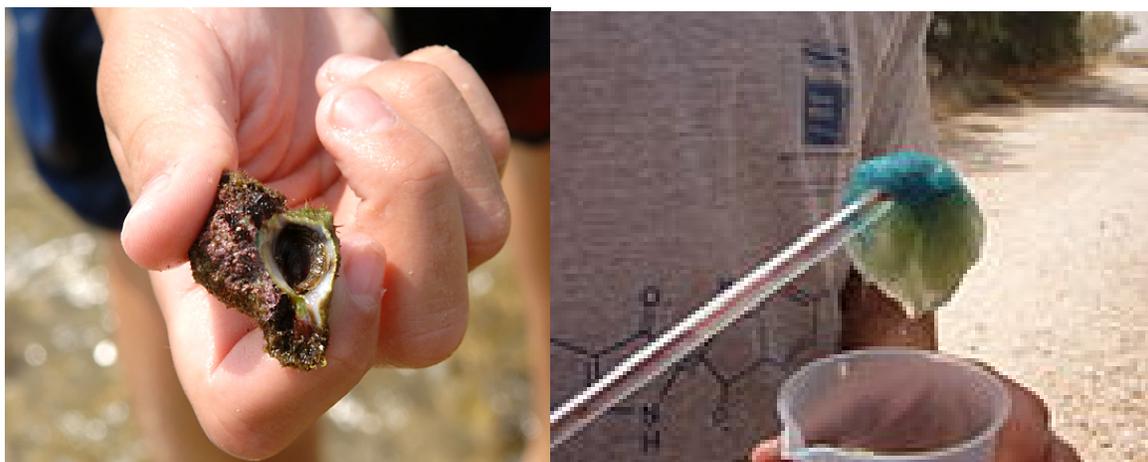
Question: *How are Tzitzit* (Hebrew word) or “**fringes (tassels)**” to be worn? *Tzitzit* or tassels are to be worn by all men on the four corners of their chief garment. The form or length of the tassels is not specified - all that is required is a blue cord. There is no law to add knots to the tassels. Nobody knows how they were made in Moses' day. Knots are optional.



Hebrews wearing Tzitzits or tassels in captivity

Question: Why was the blue thread put on the Tzitzits? The blue thread helps its wearer focus on his duty to יהוה because, Blue is similar to the color of the sea, the sea to the sky, and the sky to יהוה's Throne of Glory: "Exodus 24:10 And they saw אֵלֵי Elohim of Israel: and under his feet there was *something like a sapphire stone pavement as clear as the sky itself.*" As one focuses on יהוה's Throne one looks for ways to direct his attention toward higher aspirations and can find inspiration in many experiences. *Chumash*

Question: What blue dye was used on the Tzitzits? One of the strings of each fringe is to be dyed turquoise with the blood of an aquatic creature known as chilazon. The snail known as the *Chilazon* is a marine creature that had a shell, could be found along the northern coast of Israel, and its body was "similar to the sea". The dye's color was "similar to the sky and sea", it was steadfast, extracted from the snail while still alive, and was indistinguishable from a dye of vegetable origin, called *kala ilan* (indigo). For years this animal has been lost. Evidence has been found to identify the *Murex trunculus* as the *Chilazon*.



A piece of wool, dipped into the solution for the dye, turns blue in sunlight.

Question: Who should wear Tzitzit or tassels? Men believers - and believing boys at the age of 12 - should wear *tzitzit* in obedience to the commandment and according to the pattern revealed in Scripture. Women are not commanded to wear Tzitzit.

Question: How should men wear *tzitzit* in our modern day and age since we have very different clothing habits from the ancients? *Tallit* or Jewish prayer shawls are a modern invention of Judaism. Yahushua did not wear a *Tallit*. There are three methods of wearing *tzitzit* (that do not use *tallit*) that seem to follow Torah: wearing them on the belt loop of trousers (most common), wearing them on the ends of a scarf worn around the neck, or wearing them on the hem of a shirt outside the trousers.



Outside the garment



Worn on the belt loop



Orthodox Jews do not wear a blue cord even though the Torah commands it.

Question: Did Yahusha wear *tzitzit*? Yahusha wore tzitzit which were points of healing for those who had faith. **Matthew 14:36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.** C-MATS

Question: Why were the Tzitzits put on the corners of their garments? Garments are a person's means of playing a role, of presenting himself to the world as he would like to be perceived. It is important, therefore, that garments be "consecrated", as it were, with reminders of יהוה, so that they not become the means to entice people away from His service. *Chumash*

Question: Should believers always dress modestly, so they do not entice others? People should never underestimate the effect their actions can have on others, especially upon those who are closest to them and who are able to see whether their deeds are motivated by genuine dedication. We should never cause others to lust by what we wear.

Question: How can we tell what others are really like? A familiar way of testing what different people are like is to see how they react in certain situations. What they say and do is who they really are.



Question: What happens to those who only seek pleasure? Those who seek only pleasure will not see even a possibility of spiritual elevation.

Proverbs 21:17 He that loves pleasure shall be a poor man: He that loves wine and oil shall not be rich. C-MATS

2 Timothy 3:1 Know this also, that in the last days perilous times will come. 2 For men will be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, without self-control, fierce, despisers of those that are good, 4 Traitors, rash, conceited, lovers of pleasures more than lovers of Elohim; 5 Having a form of godliness, but denying its power: keep away from them.
C-MATS

Ecclesiastes 2:24 There is nothing better for a man *than* that he should eat and drink and make **אֶתִּי his soul enjoy good in his labor. This also **וַאֲנִי** *I saw*, that it is from the hand of Elohim. C-MATS**

Haftorah



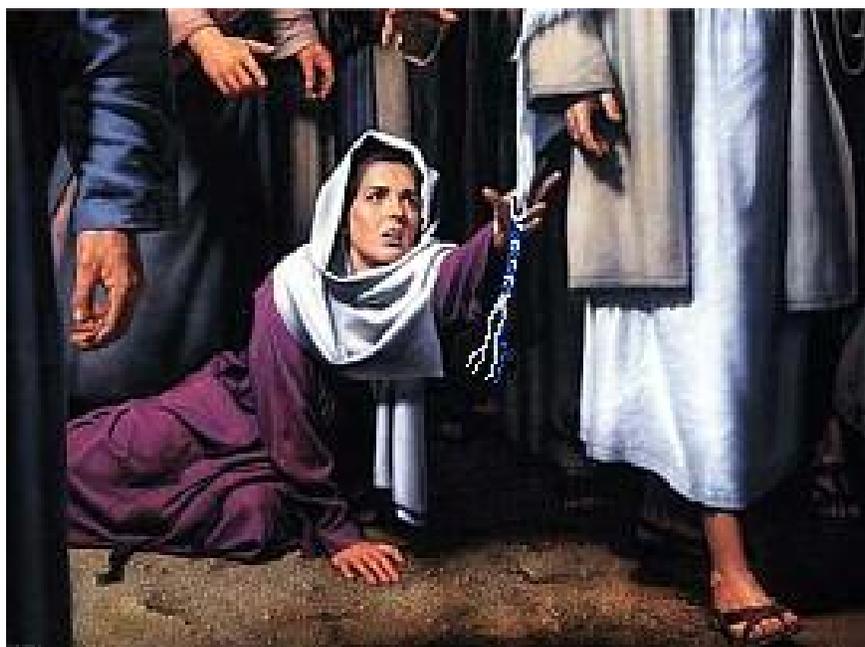
Rahab let them down by a cord through the window

Question: What was the difference in what happened when Moses sent spies into the Land and when Y'hoshua sent spies into the Land?

Y'hoshua 2:1 And Y'hoshua the son of Nun sent out of Shittim two men as spies secretly, saying, Go, view אֶת־ the land וְאֶת־ and Jericho. And they went and came into the house of a harlot whose name was Rahab and lay there. 2 And it was told the king of Jericho, saying, Behold, there came men in here to-night of the Children of Israel to search out אֶת־ the land. 3 And the kings of Jericho sent to Rahab, saying, Bring forth the men that are come to you, that are entered into your house; for they are come to search out אֶת־ all the land. 4 And took the woman אֶת־ two men and hid them; and she said, Yes, the men came to me, but I knew not where they went: 5 And it came to pass about the time of the shutting of the gate, when it was dark, that the men went out; where the men went I know not: pursue after them quickly; for you will overtake them. 6 But she had brought them up to the roof and hid them with the stalks of flax, which she had laid in order upon the roof. 7 And the men pursued after them the way to the Jordan to the fords: and as soon as they that pursued after them had gone out, the gate was shut. 8 And before they were laid down, she came up to them upon the roof; 9 And she said to the men, I know that יהוה has given you אֶת־ the land and that the fear of you has fallen upon us and that all the inhabitants of the land melt away before you. 10 For we have heard אֵת how dried up, יהוה אֶת־ the water of the Red Sea before you, when you came out of Egypt; and what you did to the two kings of the Amorites, that were beyond the Jordan, to Sihon and to Og, whom you utterly destroyed אֹתָם them. 11 And as soon as we had heard it, our hearts did melt, neither did there remain anymore courage in any man, because of you: for יהוה your Elohim, He is Elohim in heaven above and on earth beneath. C-MATS

Y'hoshua 2:12 Now therefore, I pray you, swear to me in **בִּיהוּה** since I have dealt kindly with you, that **אַתָּה** you also will deal kindly with my father's house, give me a **אֵת** true **אֵת** sign. 13 And that you will save alive **אֶת** my father **אֶת** my mother **אֶת** and my brethren **אֶת** and my sisters **אֶת** and all that they *have* and will deliver **אֶת** our lives from death. 14 And the men said to her, Our life for yours, if not you utter **אֶת** our business; and it shall be, when **יהוה** gives us **אֶת** the land that we will deal kindly **אֶת** and truly with you. 15 Then she let them down by a cord through the window: for her house *was* on the side of the wall and she lived on the wall. 16 And she said to them, Go to the mountain, lest the pursuers meet you and hide yourselves there three days until the pursuers are returned and afterward go your way. 17 And the men said to her, We *will be* guiltless of this oath which you have made us to swear. 18 Surely, *when* we come into the land, **אֶת** line of scarlet thread, this you shall bind in the window which you let us down by: **אֶת** and your father **אֶת** and your mother **אֶת** and your brethren **אֶת** and all your father's household you shall gather into your house. 19 And it shall be *that* whoever shall go out of the doors of your house *into* the street, his blood *shall be* upon his head and we *shall be* guiltless: and whoever shall be **אִתְּךָ** with you in the house, his blood *shall be* on our head, if *any* hand be upon him. 20 But if you utter **אֶת** our business, then we shall be guiltless of your oath which you have made us swear. 21 And she said, According to your words, so *be* it. And she sent them away and they departed: and she bound **אֶת** the line of scarlet in the window. 22 And they went and came to the mountain and dwell there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but did not find them. 23 Then the two men returned and descended from the mountain and passed over and came to Y'hoshua the son of Nun; and they told him **אֶת** all that had befallen **אֹתָם** them. 24 And they said to Y'hoshua, Truly **יהוה** has delivered into our hands **אֶת** all the land; and moreover, all the inhabitants of the land do melt away before us. C-MATS

Brit Chadashah



A sick woman touched the border (Tzitzit) of His garment

Luke 8:42 But as He walked along the people almost crushed Him. 43 And a woman bleeding for twelve years, who had spent all her money on physicians and none of them could heal her, 44 she came behind Him, and touched the border (Tzitzit) of His garment: and immediately her bleeding stopped. 45 And Yahusha said, “**Who touched me?**” When all denied, Peter and those who were with him said, “Master, the multitude almost crushed you, and you say, ‘Who touched me?’” 46 And Yahusha said, “**Somebody has touched me: for I know that healing has gone out of Me.**” 47 And when the woman saw that she was not hid, she came trembling, and fell down before Him, she told Him before all the people why she had touched Him and how she was healed immediately. 48 And He said to her, “**Daughter, be comforted: your faith has made you whole; go in peace.**”
C-MATS

Question: Why did the sick woman touch the border (Tzitzit) of Yahusha’s garment? This woman was a desperate woman. She had spent all of her money on cures that did not work. She was forbidden to be out in public with her condition, for she was considered unclean (Leviticus 15:25 **And if a woman has an discharge of blood many days not during her period or if it lasts beyond the normal time of her period; all the days she is having an unclean discharge, she will be just as in her normal period: she will be unclean.**). Yet, she had heard of the Messiah who could heal and she anxiously sought Him out. Yahusha was her last hope. She touched his Tzitzit because of what it represented. First, they represented the Word of יהוה, which is always the place where we can find healing for all the needs in our life. Second, the tzitzit also represented the authority of Yahusha. Third, she had heard he was the Messiah. The prophet Malachi spoke of the Messiah of Israel and said of Him, “**But unto you that fear My name shall the Sun (Servant) of Righteousness arise with healing in His wings (corners).**” Malachi 4:2. The Hebrew word for "wings" used in this passage is *kanaf*, which is a word that specifically means the fringe-like feathers or edges of a bird's wing, not the whole wing. This word, therefore, had two meanings and could be translated wings, or fringes. Perhaps she remembered this messianic promise from the scroll of Malachi and thought, if I am to be healed, then will it be found in His wings? By faith, she reached out and touched the tzitzit and was healed.

Question: What is the difference between the 12 spies sent to the Promised Land and the 12 disciples that Yahusha sent into the world to spread the message of the coming kingdom? Matthew 10:1 **And when he had called his twelve disciples to him, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease. 2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him. 5 These twelve Yahusha sent forth, and commanded them, saying, **Do not go to the Gentiles and to any city of the Samaritans: 6 But go rather to the lost sheep of the house of Israel. 7 And as you go preach saying, The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely you have received, freely give. 9 Take neither gold, nor silver, nor brass in your purses, 10 Nor a bag for your journey, neither two coats, neither shoes, nor a staff: for the workman is worthy of his meal. 11 And in whatsoever city or town you shall enter, inquire who in it is worthy; and there stay till you go from there.**”
C-MATS**

Matthew 10:12 And when you come to an house, give your greeting. 13 And if the house is worthy, let your peace come upon it: but if it is not worthy, let your peace return to you. 14 And whosoever shall not receive you nor hear your words, when you depart out of that house or city shake off the dust of your feet. C-MATS

Do You Know?

1. The Israelites were told that Israel is a land "flowing with milk and _____ "
2. The number of spies Moses sent to the Land of Canaan.
3. Moses changed Hoshea son of Nun's name to _____, which means "יהוה will save you."
4. Out of all the spies, only _____ and _____ had good things to say about the Land.
5. The spies who gave a bad report were killed by a _____.
6. The spies investigated the land for _____ days.
7. The spies brought back what 3 fruits to show the people how fertile it was?
8. The Israelites did not want to go into the land because they were afraid of the _____ who lived there.
9. Because they did not want to go into the Land of Israel, the Israelites would now have to roam in the desert for _____ years.
10. Any man over the age of _____ years would not be able to enter the Land of Israel.
11. A man was stoned to death because he violated the _____ by gathering sticks.
12. Fringes worn on the corners of a four-cornered garment, called _____, remind us of the commandments we have to keep.
13. The color of the thread that must be in the Tzitzit.
14. If a man unintentionally sins, then יהוה will _____ him.
15. If a man sins intentionally, then he _____ יהוה אתי; and that man will be cut off from among his people.
16. Joshua sent how many spies to Jericho?
17. _____ hid the spies while they were in Jericho.
18. Rahab was protected by the _____ hanging from her window. (What color?)

Answers:

1. Honey
2. 12
3. Y'hoshua
4. Y'hoshua, Caleb
5. Plague
6. 40
7. Fruit (grapes, figs, pomegranates)
8. Giants
9. 40
10. 20
11. Sabbath
12. Tzitzit
13. Blue
14. Forgive
15. Blasphemes
16. Two
17. Rahab
18. Scarlet cord

Encouragement and Discouragement

Question: Do we have the power to help someone succeed? We each have the power to give people the confidence to succeed - or take it away from them. In this week's portion (Numbers 13:31), the scouts who were sent out by Moses to check out the land of Israel came back with a discouraging report that causes the people to lose their confidence and miss out on a great opportunity. We can learn from here to try always to encourage others and not discourage them.

DOUBLE PLAY

The two friends looked at each other with excited gleams in their eyes after examining the school bulletin board. TRYOUTS FOR THIS YEAR'S PLAY!!! the note announced. Underneath was a list of all the parts up for audition. "Cool, I love the school play!" said Rachel. "I can't wait to try out for it." "Me too," said her friend Pam. "It's the best part of the whole school year!" The girls headed out of the school building arm in arm, discussing each part and how it would feel to play it. At that moment, anything seemed possible...

Let's peek in on what happened, though, when these two girls returned home... "Mom, guess what?" cried Rachel as she burst into the house. "School play ... yeah!" she said, spotting her older sister. "Where's Mom?"

"Hi, Rachel. Welcome home. Mom is resting. The baby was up all night with an earache. School play, huh? That's wonderful. I loved our school plays."

"Oh Alisa, I'm so excited. Do you think I'll get chosen for a good part?"

"Why not? There's almost nothing a person can't accomplish if he wants it enough and he's willing to try. Go for it! We'll all be rooting for you, that's for sure."

"Thanks Alisa. You're the best big sister in the whole world!"

And in Pam's house... "Hello! Anybody home? Hello?" Pam's older sister was sitting on the couch, absorbed in a new book. "Where's Mom?"

"Out shopping."

"Oh. Renee, guess what?" said Pam. "They put up notices for tryouts for the school play today. You think I'll get picked for a good part?"

"Nah. I never tried out for those plays. Waste of time, and they always give the good parts to the teacher's pets, anyway. Don't even bother." She turned her head back into her book and said no more.

The next day, the two girls met on the corner as usual and began their daily walk to school. Rachel was bubbling over with excitement. "Did you tell your mother about the play? Was she excited for you? My whole family was so happy; they really made me feel like I could do it!"

"Humph, forget it," was about all Pam could say.

"What's the matter? Don't you want to try out?"

"Nah. Why bother? They give all the parts to the teacher's pets anyway." Pam echoed her sister's words, although her heart wasn't really in them.

"Pam Schreiber!! How dare you talk like that! Not only is that not true, but even if it was, we can still try out and do our best. How could you give up so easily?"

"I don't know. It's too much trouble."

"Well, I think you'll do great. You're a wonderful actress. Won't you at least try?"

It was hard for Pam to take her sister's earlier discouraging words out of her head, but she looked into her friend's encouraging face - which was contagious - and smiled. "Okay. I guess I'll try." "Great! Let's start practicing!"

Two weeks later... Rachel and Pam were nearly breathless as they walked over to the bulletin board to check the results of the auditions. After a tense moment, their eyes lit up and big smiles appeared on their faces. *Both* of them had gotten major roles in the play!

"I knew you could do it!" Rachel crowed.

"Not without you," said Pam, seriously. "Who knows what would have happened if you hadn't encouraged me? Thanks for your kind words. We'd better start memorizing our lines!!"

Question: What life lesson do you think someone could learn from this story? Seeing how much the two girls' attitudes and level of self-confidence were affected by whether they were encouraged or discouraged should show us what a gift we give someone when we encourage him and how harmful it is to discourage people.

Question: Do you think there is ever a time we should try to discourage someone from doing something he wants to do? While generally we should try to encourage people to help them

reach their goals, if we see that someone wants to do something genuinely harmful to himself or others we should certainly try to discourage it.

Question: As a believer, we should encourage others instead of discourage others to meet their goals. To encourage someone is a greater kindness than even to give him an actual material gift. Do you agree? While a gift is certainly a kind gesture, especially to someone in need, when we encourage someone, we give him something more. We give him the gift of confidence and courage to lift himself up and harness his inner powers to succeed, which produces a deeper happiness than any material gift can bring. (The word encourage means to give courage, such as “en-courage”)

Question: A smile is one of the best forms of encouragement we can give someone. Why do you think that is so? A smile is more than just a facial expression. It is a super-powerful non-verbal message that can instantly penetrate a person's soul and improve his whole outlook. Smiling is so powerful that just by doing it - even if we don't feel like it - it can make us feel better as well. Conversely, a frown or sour look can cause tremendous damage. In short: keep smiling!

Spiritual Exercises: (a) Find a way to encourage someone today. (b) Smile at someone who could use one.

Question: A lack of self-confidence prevented the people from rightly moving into the land that יהוה gave to them and caused them to have to wander for 40 years in the desert. We too can bring ourselves to great places in life by developing our self-confidence. What does it mean to have self-confidence? It means to have a healthy understanding that we are good and worthy people and that when we try to do something worthwhile there's no reason we shouldn't succeed. Confidence inspires confidence. A self-confident person puts out a positive energy that helps make people feel good and confident about him and his cause. A person lacking self-confidence can have the opposite effect on people.

Question: Do you have confidence in yourself? If you lack confidence, call on יהוה for help. He will help you through any situation where you lack confidence in yourself. He created you to do great things. **Hebrews 4:16** **Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.** **Psalms 139:13** **For אלה You did form my inward parts: You did cover me in my mother's womb. 14 I will give thanks to You; for I am fearfully and wonderfully made: wonderful are Your works; and that my soul knows right well.**

Question: Do you think it's better to try and fail, or not to try? It's better to try, and even if you fail, at least you had a chance to succeed. Even from failures you can learn things and grow and be stronger for the next challenge.

Question: Is it productive to be afraid of failing? It is an understandable emotion, but it is one that can really prevent a person from reaching his or her potential or true happiness. There is no one who reaches a worthwhile goal who doesn't risk - and often experience - failure. Failing isn't something bad; it's simply a necessary step on the road to success.

Right and True

Question: Is it difficult to do what is right sometimes? When the others around us are doing wrong, it's not easy to go against the crowd and stand alone. Part of growing up is learning how to think for ourselves and not just go along with the crowd. In the Torah portion this week, Y'hoshua and Caleb found themselves amongst a group of people who were making trouble for the whole Israelite people. Though it might have been easier for them to keep quiet and go along, they spoke up for what was right and true, and earned their place in history as examples of how to stick strongly to our values, even when others would lead us astray.

"BEAT THE CROWD"

The wild laughter coming from the corner table of the school cafeteria gave the impression that the greatest comedy ever was taking place. "A little laughter is just what I need," thought Danny, who had just taken a difficult math test and needed to unwind. He took his tray of food and sat down amongst the jovial group of guys that he knew. They were more than happy to have him around. But as the boy began to eat his lunch, he started to feel uncomfortable. It seemed that the cause of all the laughter was a 'show' being put on by Rob, who was an expert at imitating people. When Danny joined the group, Rob was really making fun of one of the less popular kids in the class. "Bu... bu... but teacher," he said with an exaggerated stutter, "my p... p... pencil is broken...!" The kids roared. Rob soon moved on to other 'victims' and even started imitating some of the teachers. By now the other guys had joined in and were throwing in any other put-downs that came to mind. While Danny had to admit the kid was talented, he didn't consider making fun of people to be a form of entertainment, and he shifted uneasily in his seat. Soon his buddies began to catch on that Danny wasn't enjoying the show. "Hey Dann-o," called out Rob, the imitator, from across the table, "Who's your 'favorite' teacher?"

Danny realized this was a cue for him to join in, and get Rob started on a new imitation. He felt all eyes on him, waiting for his response. Danny was silent, but the look on his face made it clear that he wasn't enjoying the show. "C'mon Mr. Goody-Goody. Lighten up!" one of the guys teased. "What are you, our censor?" Danny felt under a lot of pressure to just join in with the rest of them. He knew that all it would take was a word and a laugh, and the guys would get off his back and get on with the put-downs. Yet, something inside wouldn't let him take this easy way out. What the guys were doing wasn't right, and he didn't want to become part of it, even if it meant he would have to take some heat. Danny looked back at Rob, defiantly, and shook his head. "I think it's time to change the channel." With that, Danny got up and moved to another table on the other side of the cafeteria. The guys were stunned at first, but soon broke into even wilder laughter, which made Danny wonder whether he had become the latest victim.

He sat alone, finishing his lunch, hoping he had done the right thing, when he heard the chair next to him shift. He looked up, surprised to see that Eliot, one of the kids from the first table, had sat down next to him. "Mind if I join you?" he asked. Danny shrugged, and waited to see what was going to happen. Had the kid come to put him down? "I just wanted to let you know," Eliot said, "that I really respect the way you acted over there."

A lot of us didn't feel right about the bad-mouthing that was going on. But you were the only one who had the guts to walk away from it. So I decided if you could do it, I could too. From now on, I'm going to try to follow your lead, and do what's right, instead of just following the crowd." Danny felt great that he had the courage to stand up for what was right.

Question: If some of the people were not sure about what the spies were telling them about the land, why did they go along with them? Sometimes we can be tempted to 'just go along' and do something we know isn't right just because everyone else is or we feel pressured, but a truly fearless person sticks to his values and isn't afraid to speak out even in uncomfortable circumstances. We might not realize it, but when we stand up for our values instead of just going with the tide, people have a lot of respect for us. Are there any other easier ways to avoid getting swept up by a group doing something wrong? There is one very effective and painless method: Be sure to stay around people who have values you respect, and keep your distance from those who don't. This will eliminate about 99% of the problem.

Question: How can a person maintain his values in an environment that is hostile to your values? It takes courage-inner strength. It takes a willingness to be unpopular at times. But one, who passes the test and lives according to what he knows deep down is right, is the freest person in the world.

Spiritual exercise: Choose friends who have values that you respect. Stand up for what you know is right no matter what others say and do.

Question: "Not everything thought must be said; not everything said must be written down; nor must everything written down be published". What do you think is the lesson in that statement? The message is that we should take our ability to communicate seriously. We should know that our words carry a great potential to either heal or harm, and we should think twice before we either speak or believe what we hear.

Spiritual Exercise: Think before you speak, "Will my words hurt others?"

Question: Does forgiving someone who hurt us mean what he did to us was okay? No. If what he did was wrong, it remains wrong and he will eventually have to face the consequences one way or another. Forgiving means that we recognize that humans make mistakes and can validate them as people, without validating their improper actions.

Question: Do you think a person can truly forgive without 'forgetting'? It depends what we mean by forgetting. While we may always mentally remember the event that happened, if we can't let it go and accept that on some deep, hidden level it was what יהוה wanted and therefore will ultimately be for the best, we haven't truly forgiven.

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures **C-MATS** www.AlephTavScriptures.com

“Weekly Torah Portion” from www.aish.com (stories)

The Antiquities of the Jews by Flavius Josephus