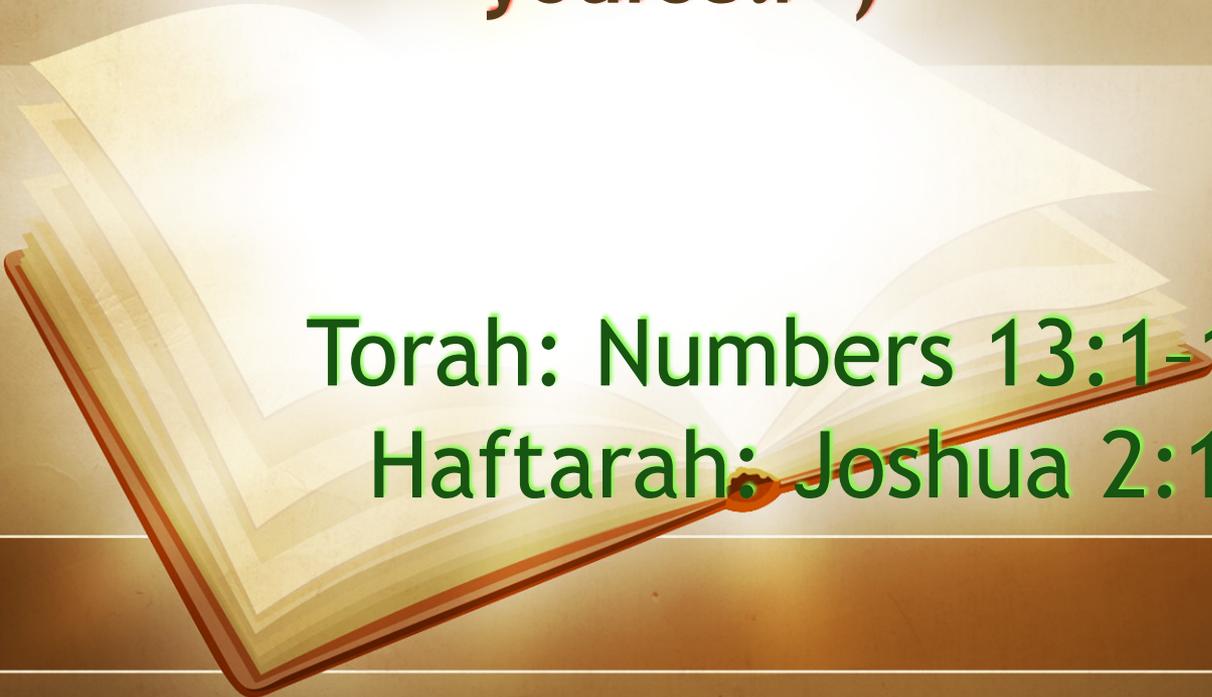


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

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



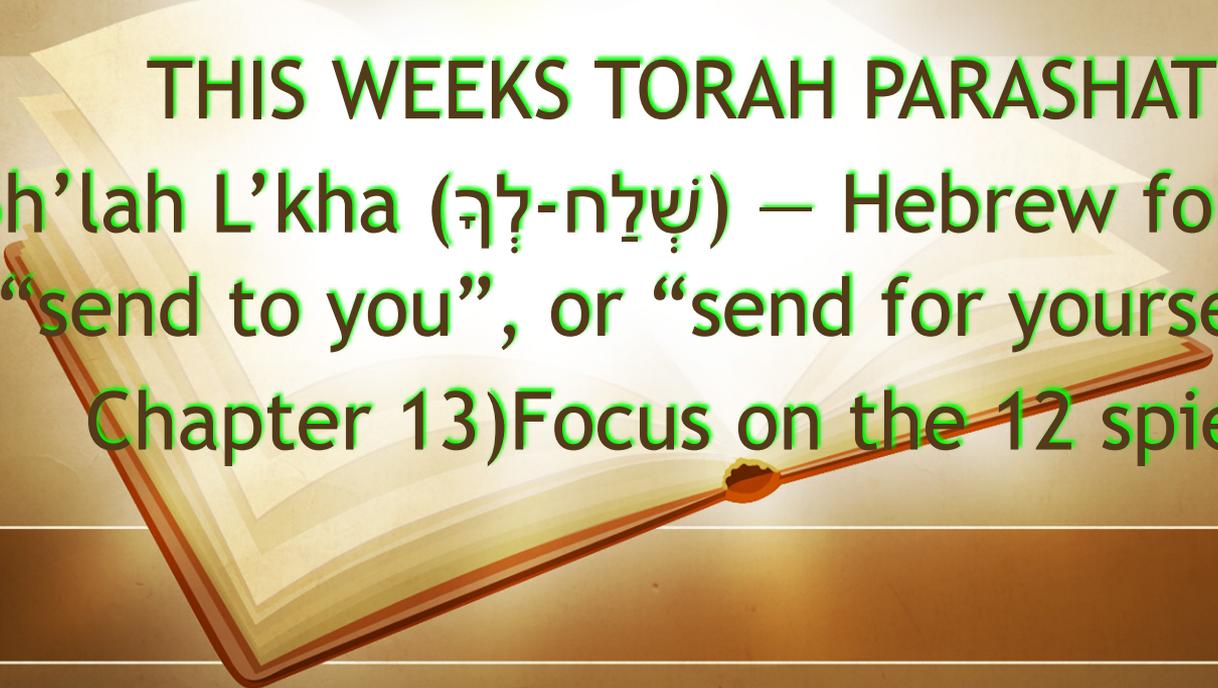
**Torah: Numbers 13:1-15:41
Haftarah: Joshua 2:1-24**

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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

Chapter 13) Focus on the 12 spies



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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

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

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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

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

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

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

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

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

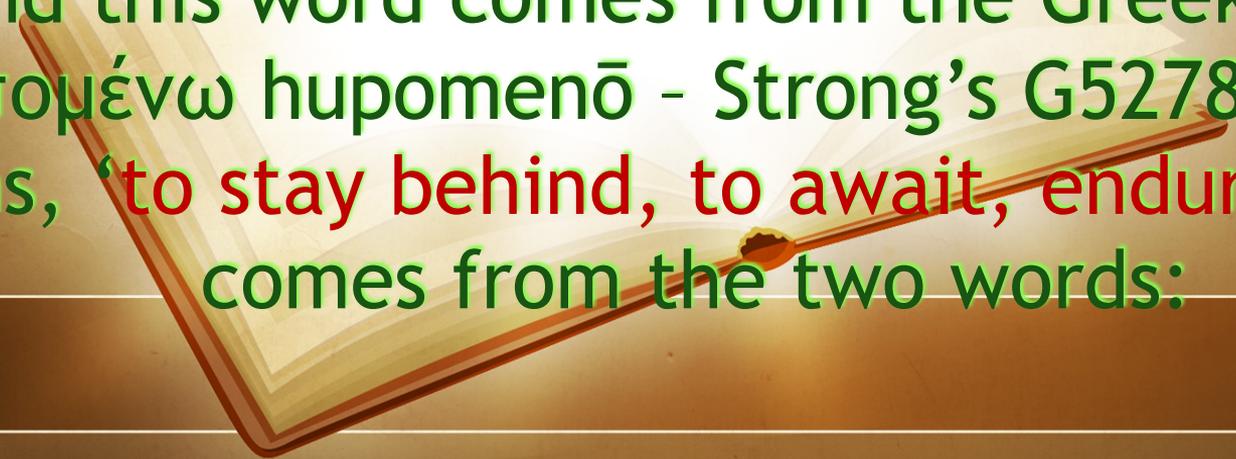
Ib'rim/Hebrews 10:23 "Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy."

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

The Greek word that is used for 'without yielding' is ἀκλινής aklinēs - Strong's G186 which means, '*unbending, without wavering*'!

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

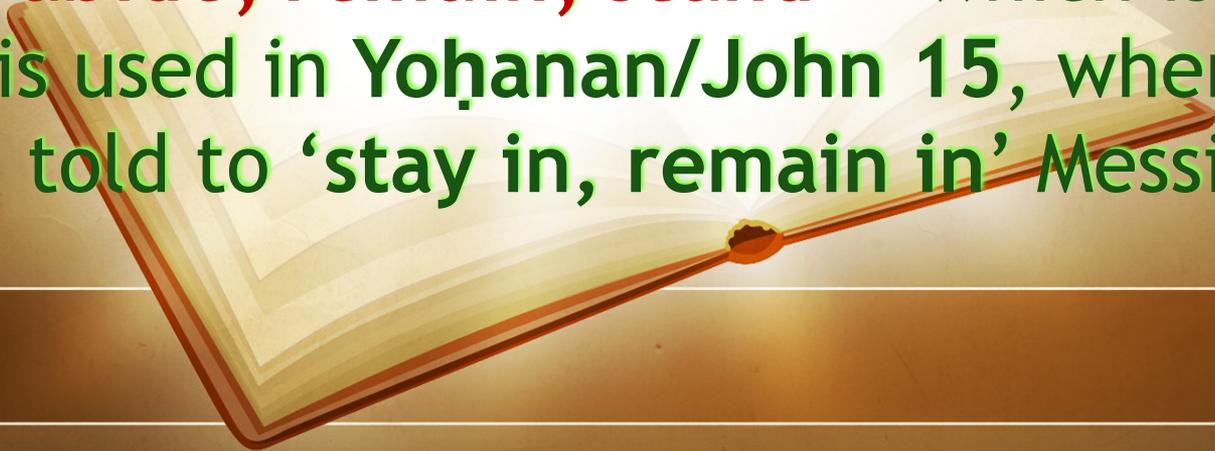




The Greek word that is translated in Luqas/Luke 8:15 as 'endurance' is ὑπομονή hupomonē - Strong's G5281 which means, 'a patient enduring, steadfastness, perseverance, a remaining behind', and this word comes from the Greek word ὑπομένω hupomenō - Strong's G5278 which means, 'to stay behind, to await,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

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

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



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

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

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

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

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

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

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

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

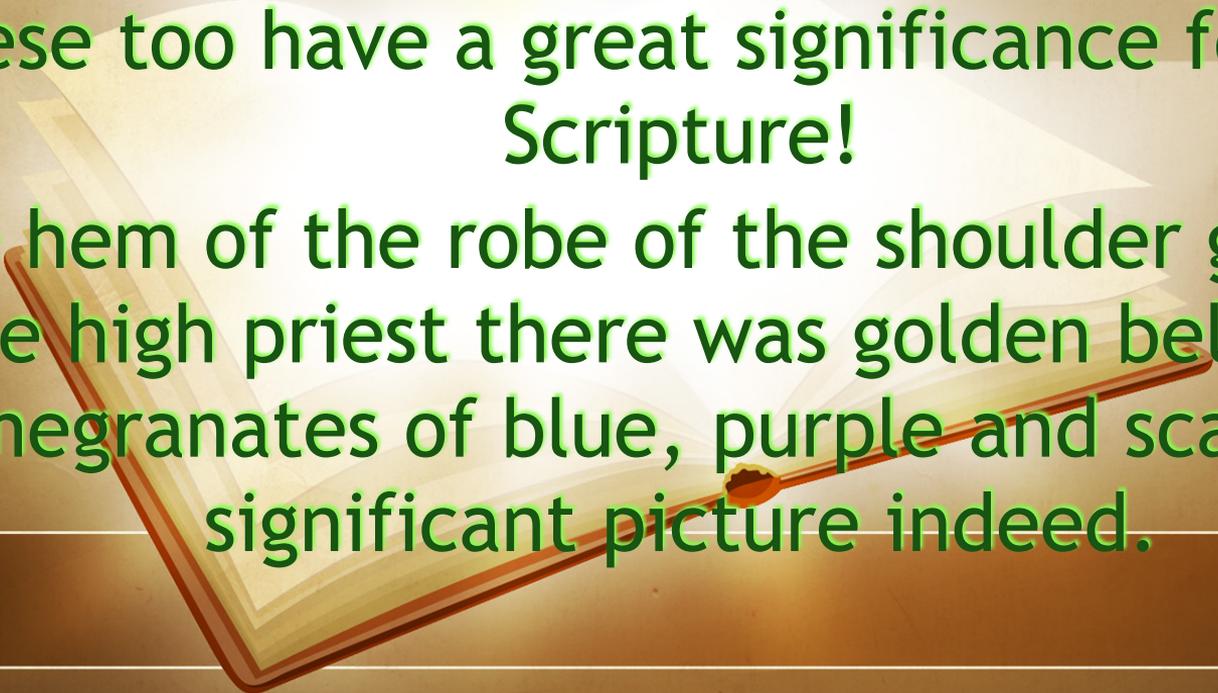
The cluster of grapes symbolises for us the sure provision, covering and protection of יהוה, for those who walk in righteousness, and when the prophet Miḳah saw that there is no cluster to eat, he tells us how there are no more kind and straight ones on the earth, all as a result of not bearing the true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

Pomegranates and figs:

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

These too have a great significance for us in
Scripture!

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



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

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

Will He find faith?

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

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

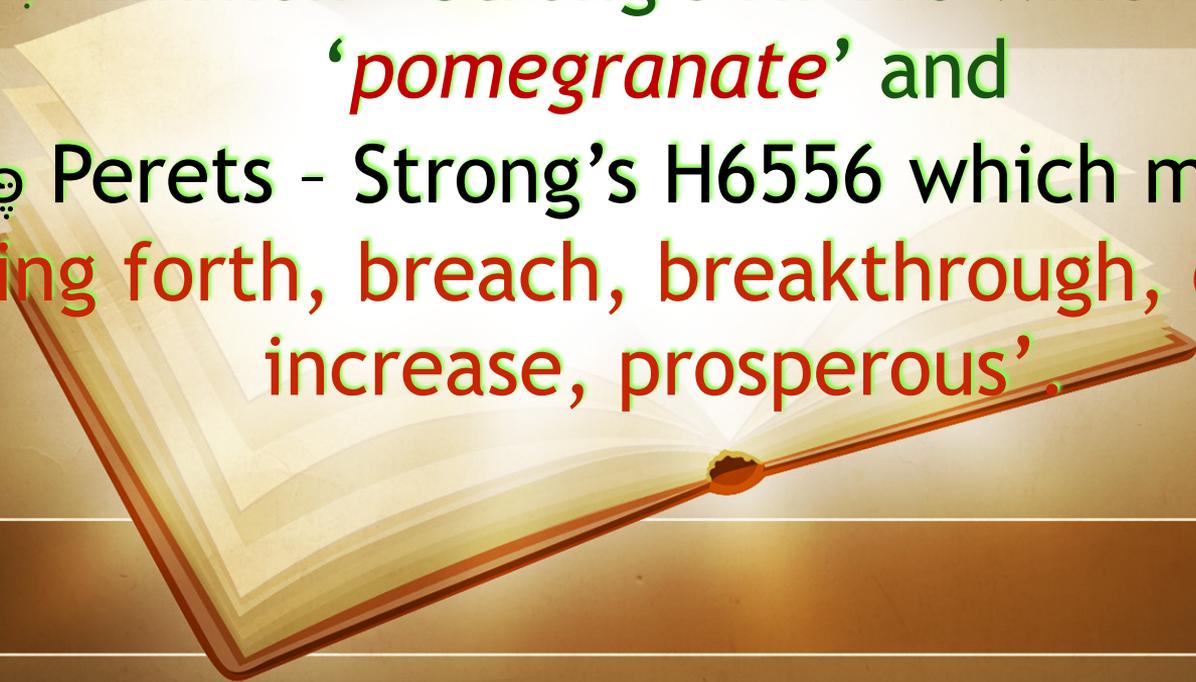
The Hebrew word for ‘pomegranate’ is רִמּוֹן Rimmon - Strong’s H7416 meaning. *‘pomegranate’*.

This word reminds me of the 15th stop of the 42 stops of the Wilderness Journey, which was called רִמּוֹן פְּרָצִי Rimmon Perets - Strong’s H7428 which means, “pomegranate of the breach” or ‘abundant fruit’ or ‘stand in the breach’.

It comes from the two words:

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

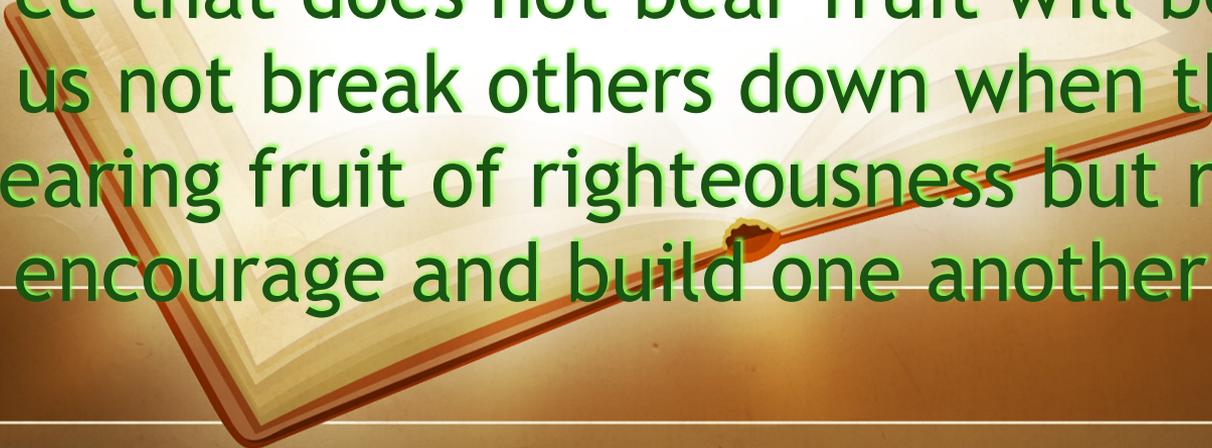
2) פֶּרֶץ Perets - Strong's H6556 which means, 'a bursting forth, breach, breakthrough, outburst, increase, prosperous'.



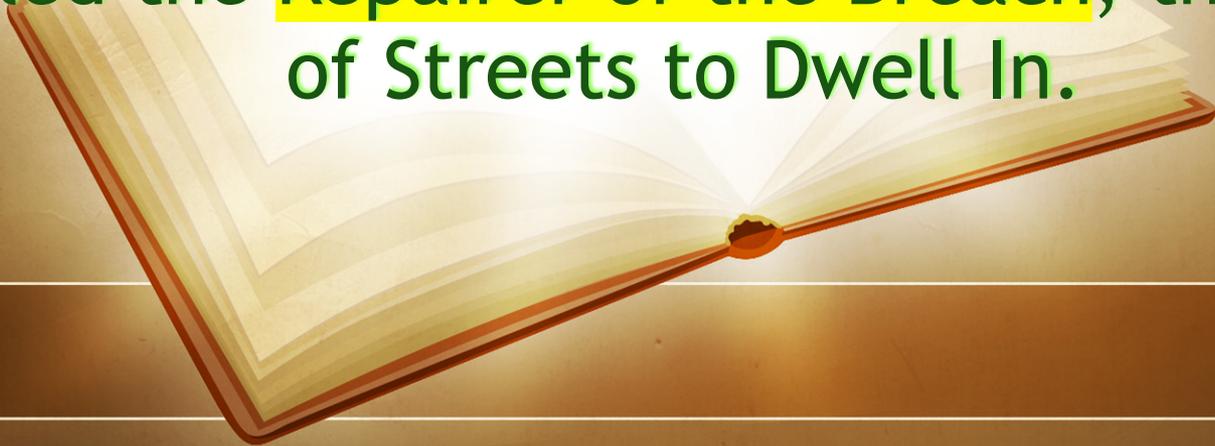
We are to bear much fruit and we are to be repairers of breaches as we look out for and encourage one another.

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

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



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



Yohanan/John 15:5-6 “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught! 6 “If anyone does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned.”

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

And, it is through the Blood of Messiah that the body is brought together and breaches are repaired - יהושע

Messiah is the repairer of the breach and in Him the Promise given to Abraham is yes and aměn!

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

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

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

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

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

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

Two baskets - two groups - a clear separation!

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

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

In Yirmeyahu/Jeremiah 7 there is a clear warning from יהוה, telling them not to use false words and say, ‘This is the Hēḵal of יהוה, the Hēḵal of יהוה’, when the rest of their lives are filled with deceit and compromise.

Many display a ‘form of worship’ yet lack the true power of complete obedience in living set-apart lives unto יהוה.

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

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

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

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

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

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

The Hebrew root word translated here in Yirmeyahu as 'spoilt' is רַע ra - Strong's H7451 meaning, '*bad, evil, wicked, harmful*'.

Just as we understand that טוֹב tob represents that which is 'functional', we can then see that רַע ra represents that which is 'dysfunctional', which simply put speaks of that which reveals an abnormal and unhealthy lifestyle that is not functioning as it should.

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

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

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

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

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

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

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

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

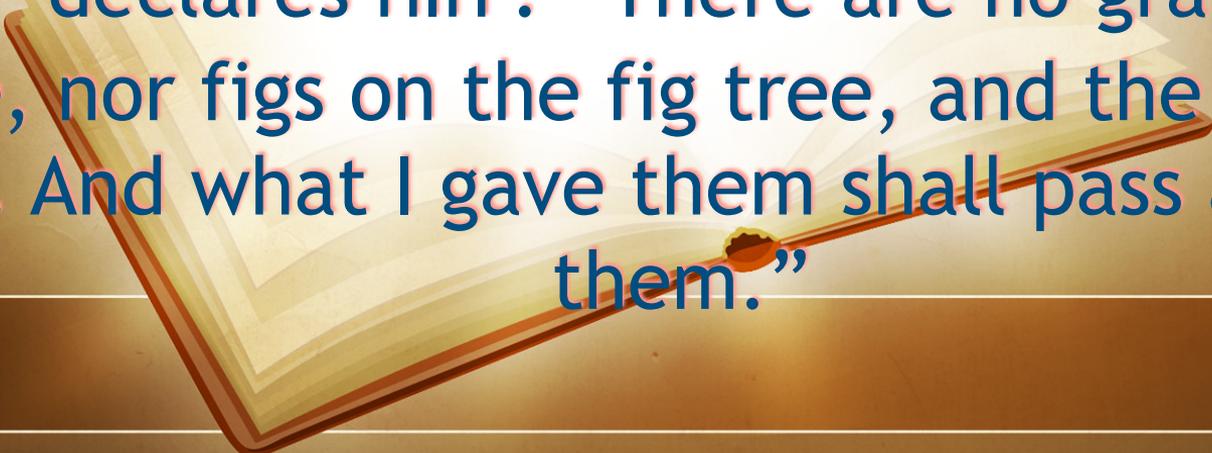
With the prophetic words of Yo'ěl/Joel 2, we can see how the vine and fig tree would also be a figurative sign of the coming of Messiah.

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

This was a clear picture of a lack of faith.

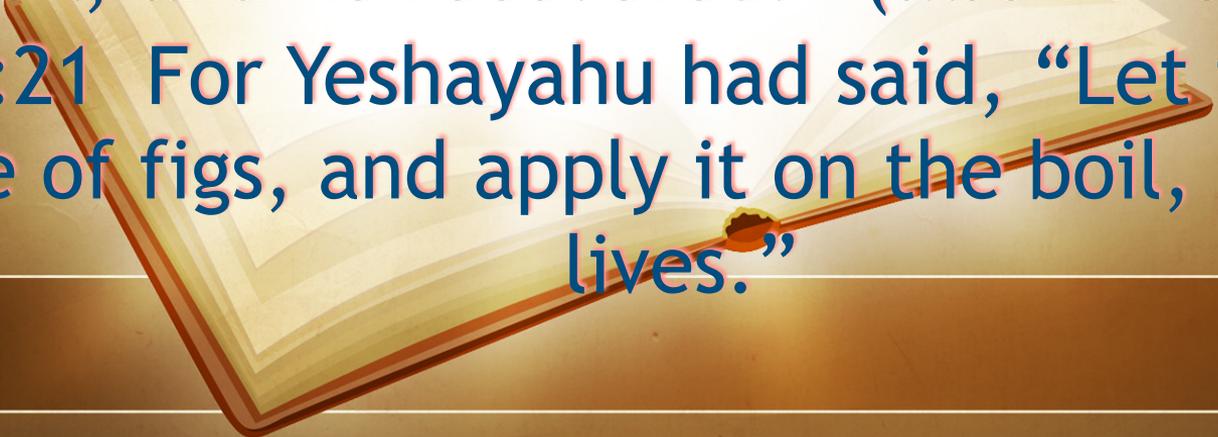
The King was here and He saw no fruit of righteousness - the very message we are given, regarding Yisra'el, in Yirmeyahu 8; and in words of judgement for idolatrous rebellion we see in:

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



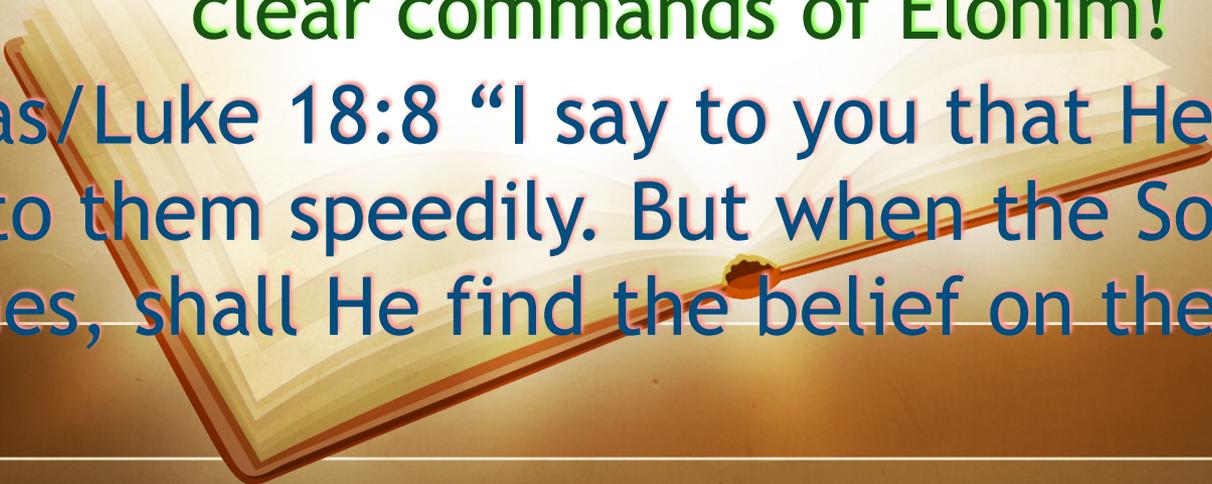
The fig tree can also be a picture of healing for us, as seen in what Yeshayahu instructed to be done to Hizqiyahu, as seen in:

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



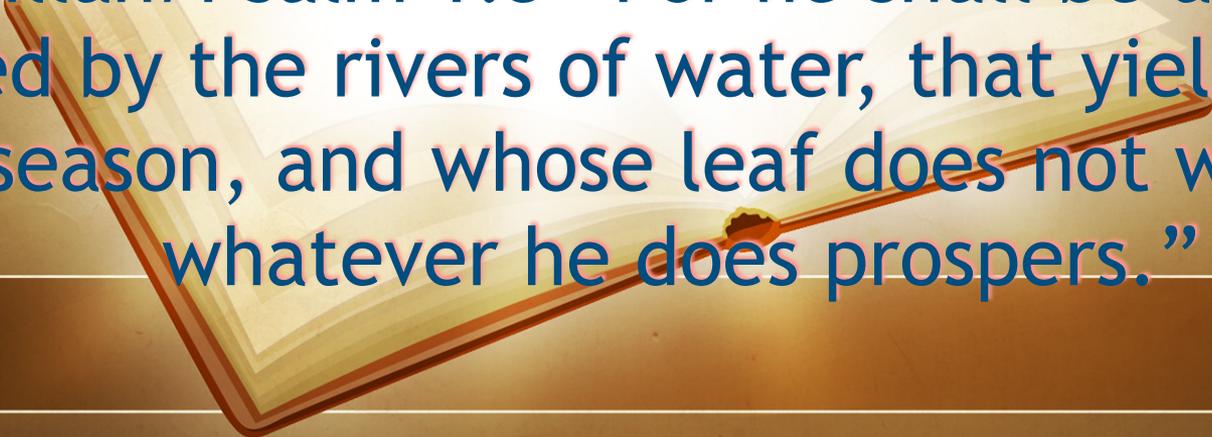
Messiah is our Healer and by His stripes we are healed and so we can from Scripture see how Messiah is both the True Vine and the Fig Tree, and when He comes again will He find faith - that is faith with works of righteousness in walking in the clear commands of Elohim!

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



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

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



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

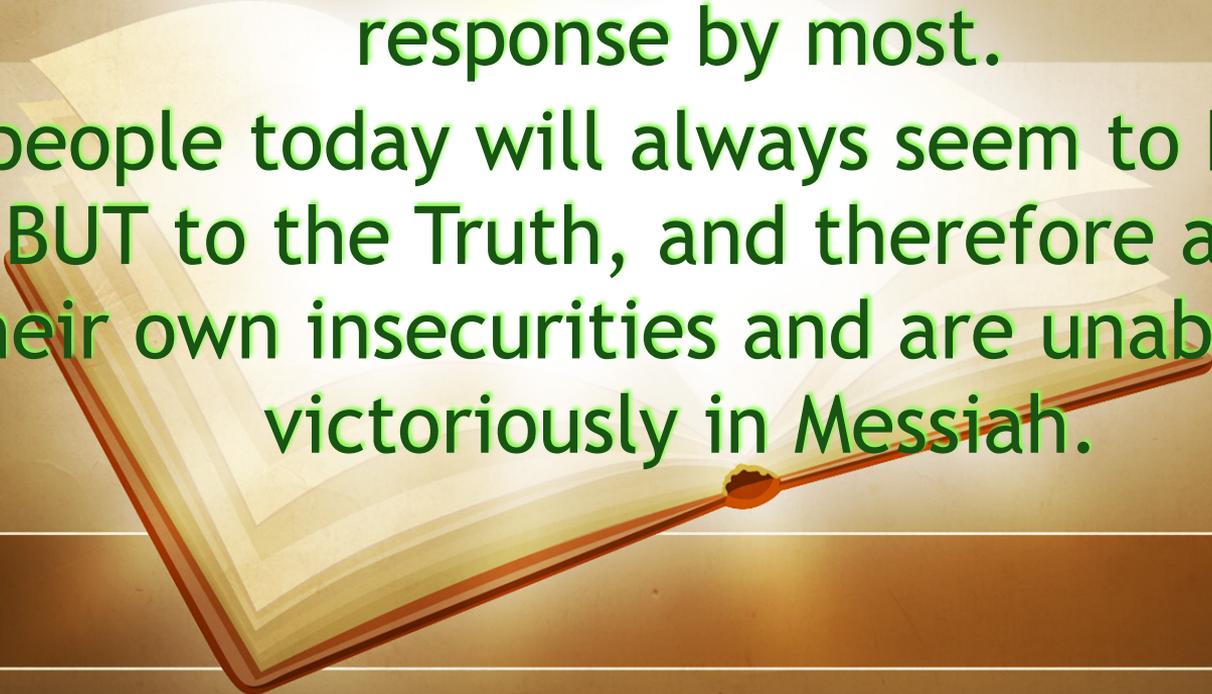
Good report versus evil report:

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

It is . . . BUT!

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

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



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

- 1) **אָפֵס** ephes - Strong's H657 means, 'a ceasing, ends, however, nevertheless, howbeit, without cause, worthless, non-existent', which comes from the root **אָפֵס** ephes - Strong's H656 meaning, 'to cease, fail, come to an end'.
- 2) **כִּי** kiy - Strong's H3588 which is a primary conjunction that means, '*that, for, when, although, because, if, but (after a negative), but rather*', and it mainly used as a primary conjunction in order to introduce an objective clause!

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

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

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

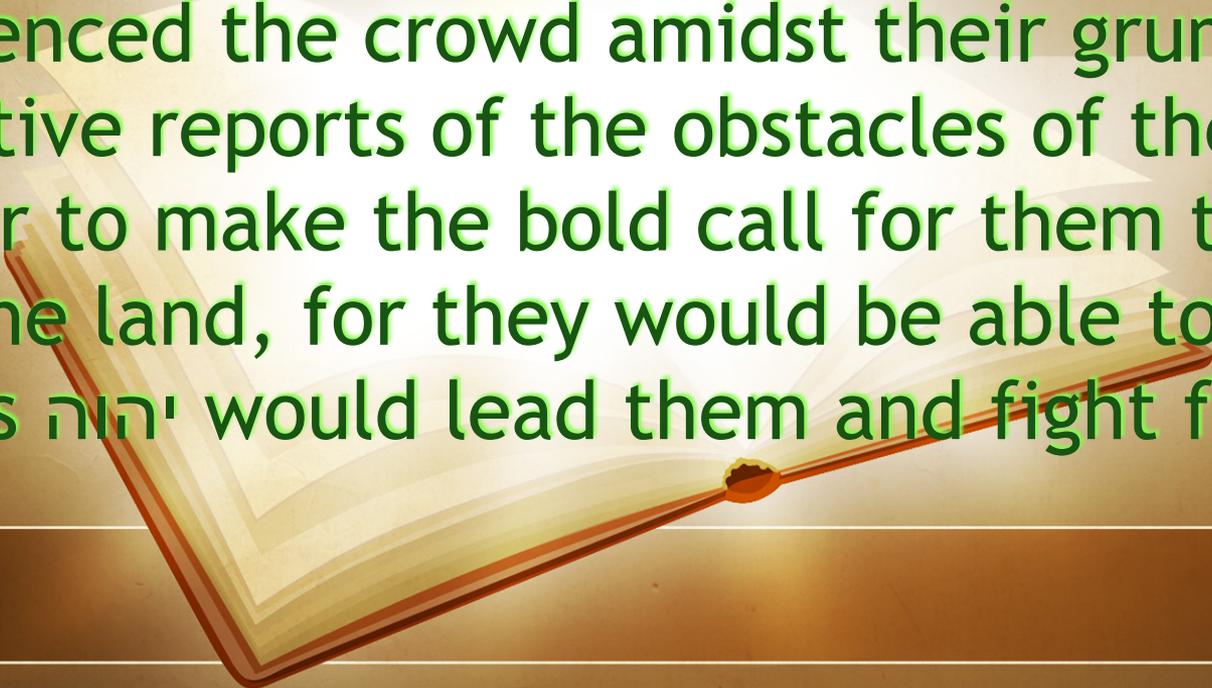
“So what ... let’s go up now and take possession of what is ours!”

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

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

In other words, Kalēb interjected the negativity with a very big ‘SHUT UP!’ so to speak!

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



This word **וְהָ** has - Strong's H2013 is also used in:
Ḥab̄aqquq/Habakkuk 2:20 “But **יְהוָה** is in His set-
apart **Ḥěḵal**. Let all the earth be silent before
Him.”

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

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

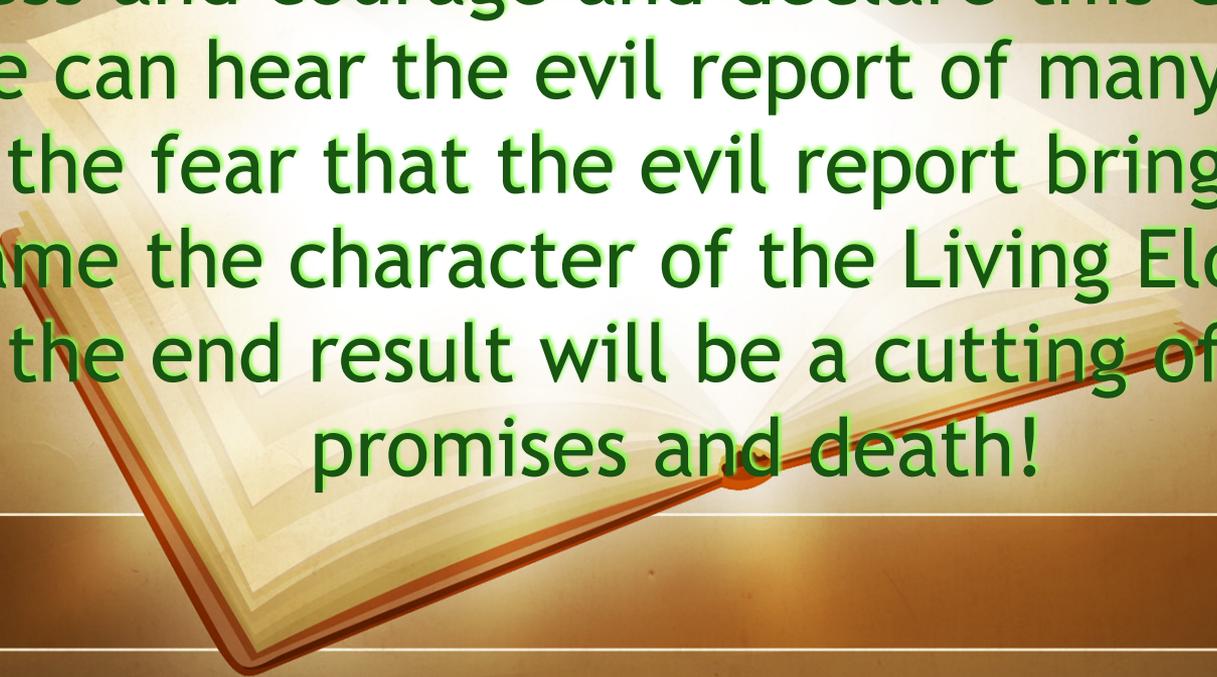
The Hebrew word for evil report is דִּבְבָהּ dibbah - Strong's H1681 which means, 'whispering, defamation, evil report, bad report, slander'.

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

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

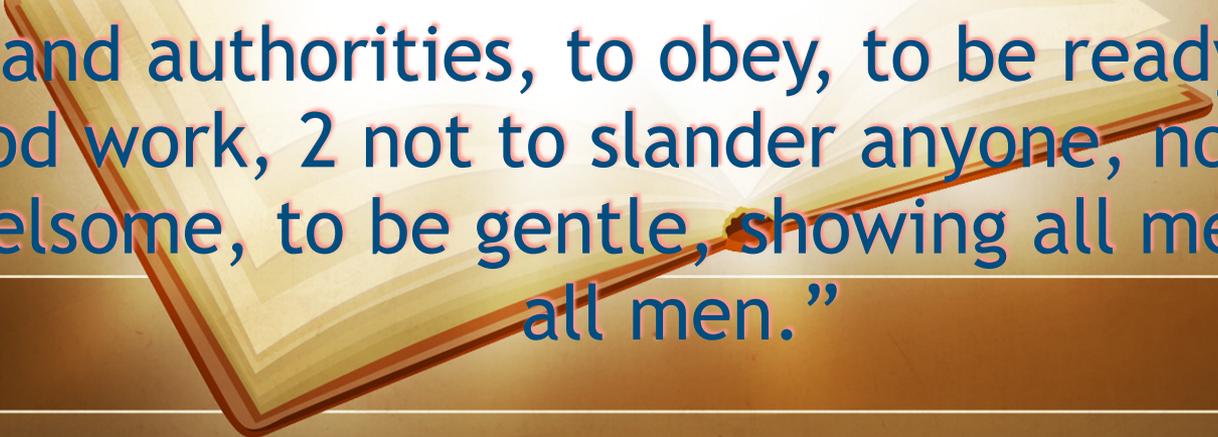
Tehillah/Psalm 31:13-14 “For I hear the evil report of many; fear is from all around; when they take counsel together against me, they plot to take away my life. 14 But I, I have put my trust in You, O יהוה; I have said, “You are my Elohim.”

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



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

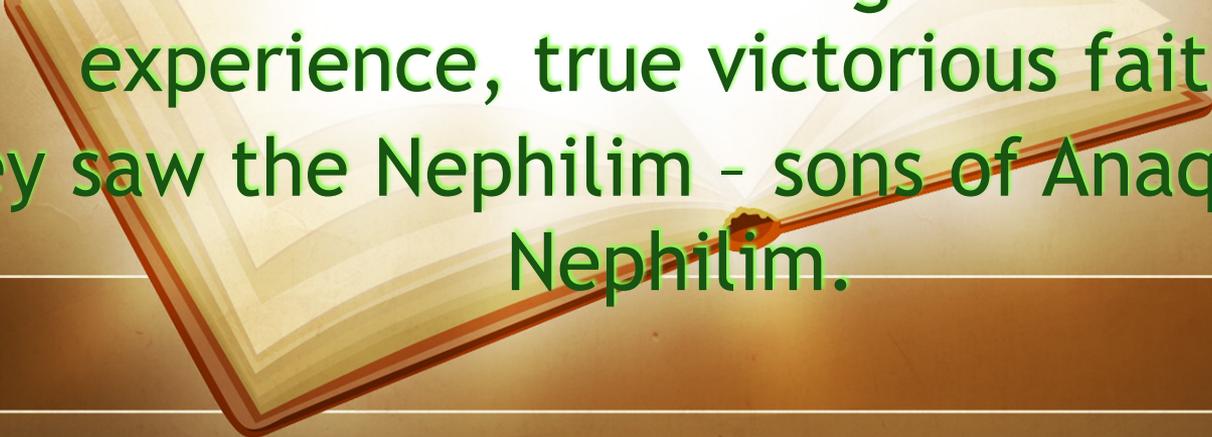
Titos/Titus 3:1-2 “Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, 2 not to slander anyone, not to be quarrelsome, to be gentle, showing all meekness to all men.”



Grasshoppers don't eat grapes!

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

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

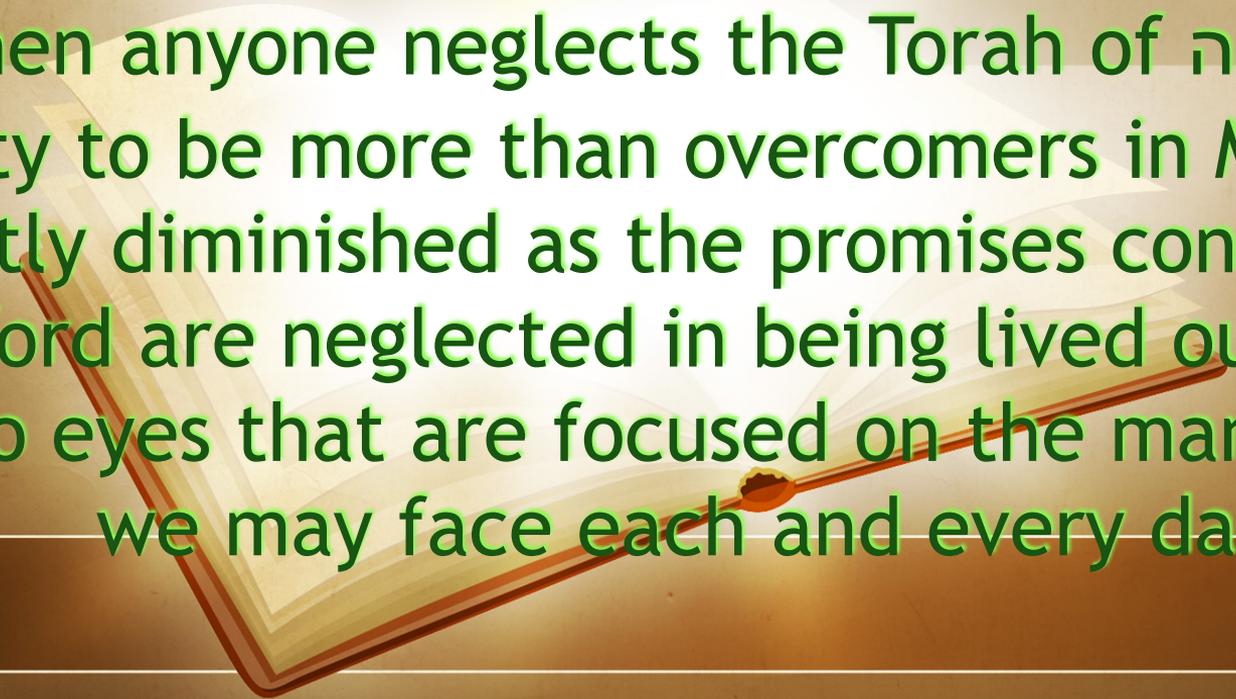


The Hebrew word נְפִלִים Nephilim - Strong's H5303 - 'giants' and comes from the root verb נָפַל naphal - Strong's H5307 meaning, 'to fall, lie, abandon, fell down, cast down'.

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

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

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





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

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

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

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

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

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

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

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

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

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

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

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

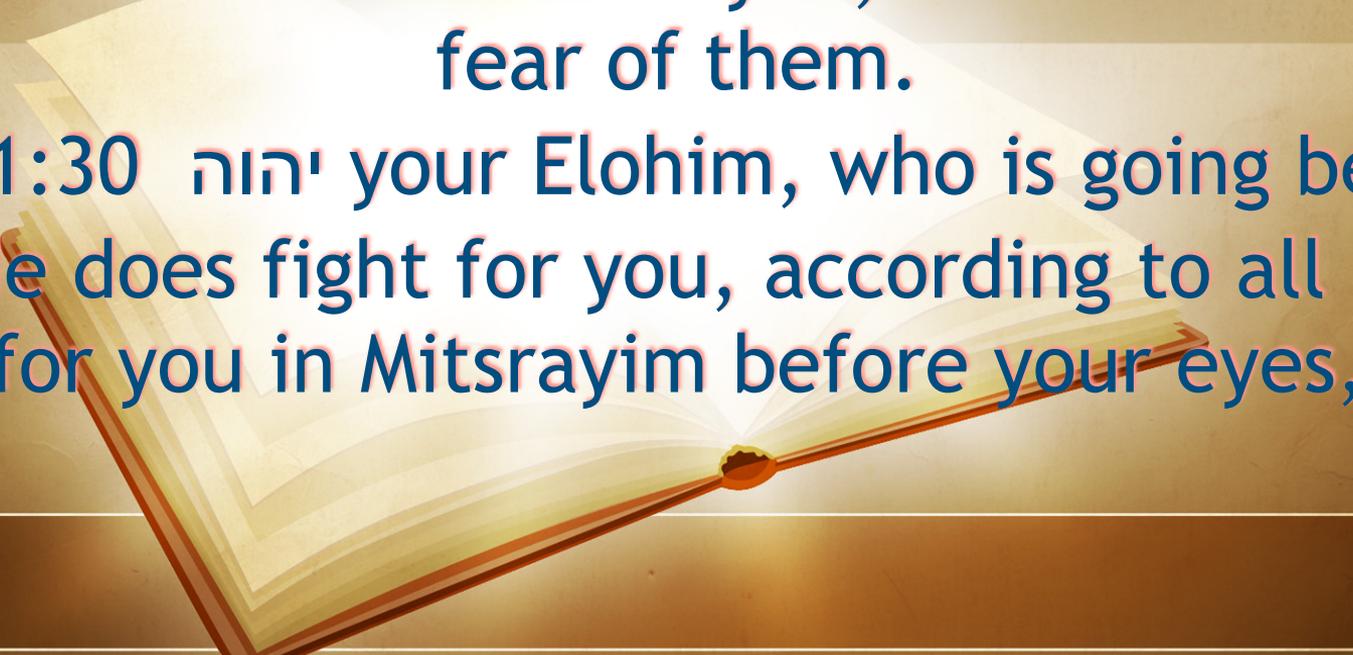
יהוה had said He would go before them; what
match are the giants against יהוה of hosts?

Whose report do you believe?

What report are you bringing in your daily life?

Deu 1:29 “Then I said to you, ‘Have no dread or fear of them.

Deu 1:30 יהוה your Elohim, who is going before you, He does fight for you, according to all He did for you in Mitsrayim before your eyes,

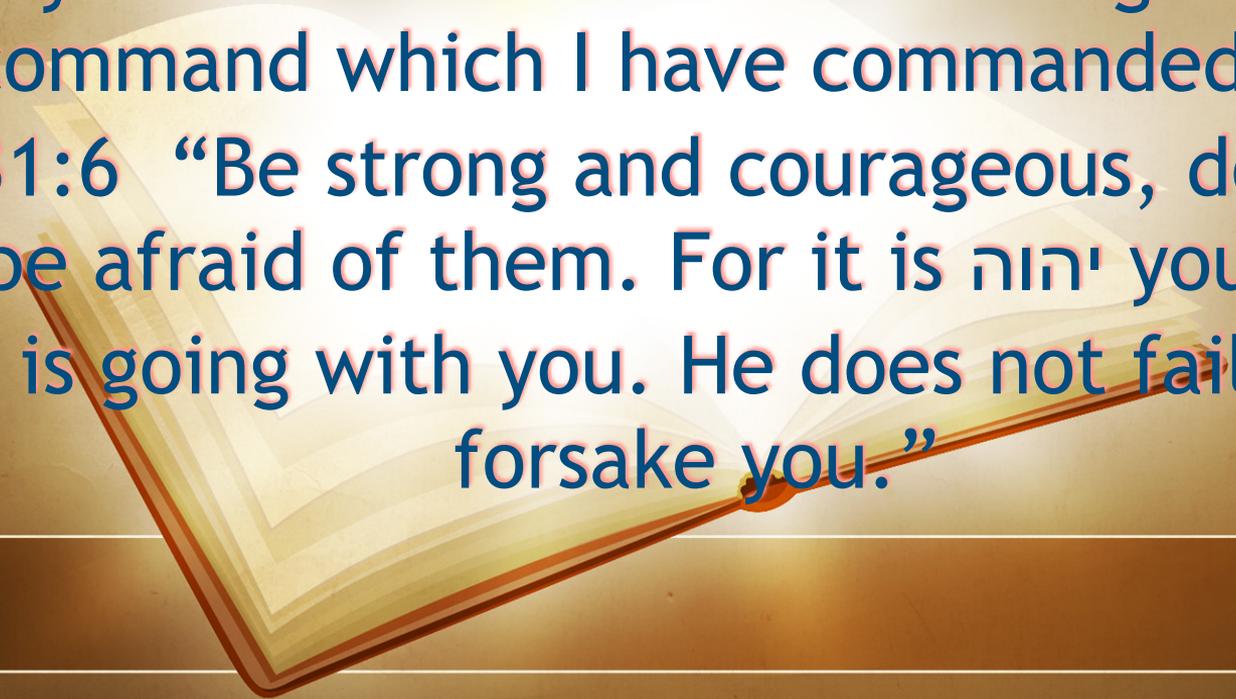


Deu 31:3 “יהוה your Elohim Himself is passing over before you. He shall destroy these nations from before you and you possess them. Yehoshua himself is passing over before you, as יהוה has spoken.

Deu 31:4 “And יהוה shall do to them as He did to Sihon and to Og, the sovereigns of the Amorites and their land, when He destroyed them.

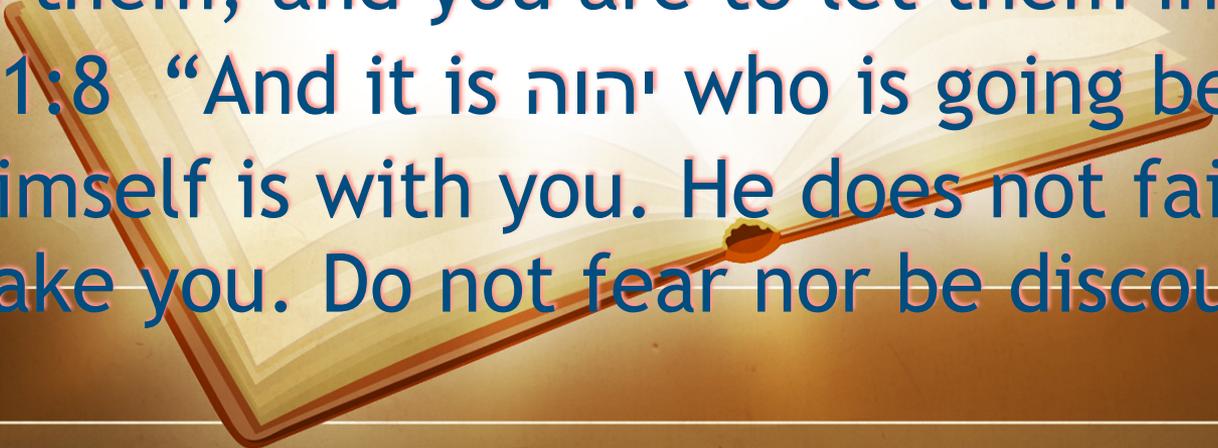
Deu 31:5 “And יהוה shall give them over to you,
and you shall do to them according to all the
command which I have commanded you.

Deu 31:6 “Be strong and courageous, do not fear
nor be afraid of them. For it is יהוה your Elohim
who is going with you. He does not fail you nor
forsake you.”



Deu 31:7 And Mosheh called Yehoshua and said to him before the eyes of all Yisra'ěl, “Be strong and courageous, for you are going with this people to the land which יהוה has sworn to their fathers to give them, and you are to let them inherit it.

Deu 31:8 “And it is יהוה who is going before you, He Himself is with you. He does not fail you nor forsake you. Do not fear nor be discouraged.”



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

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

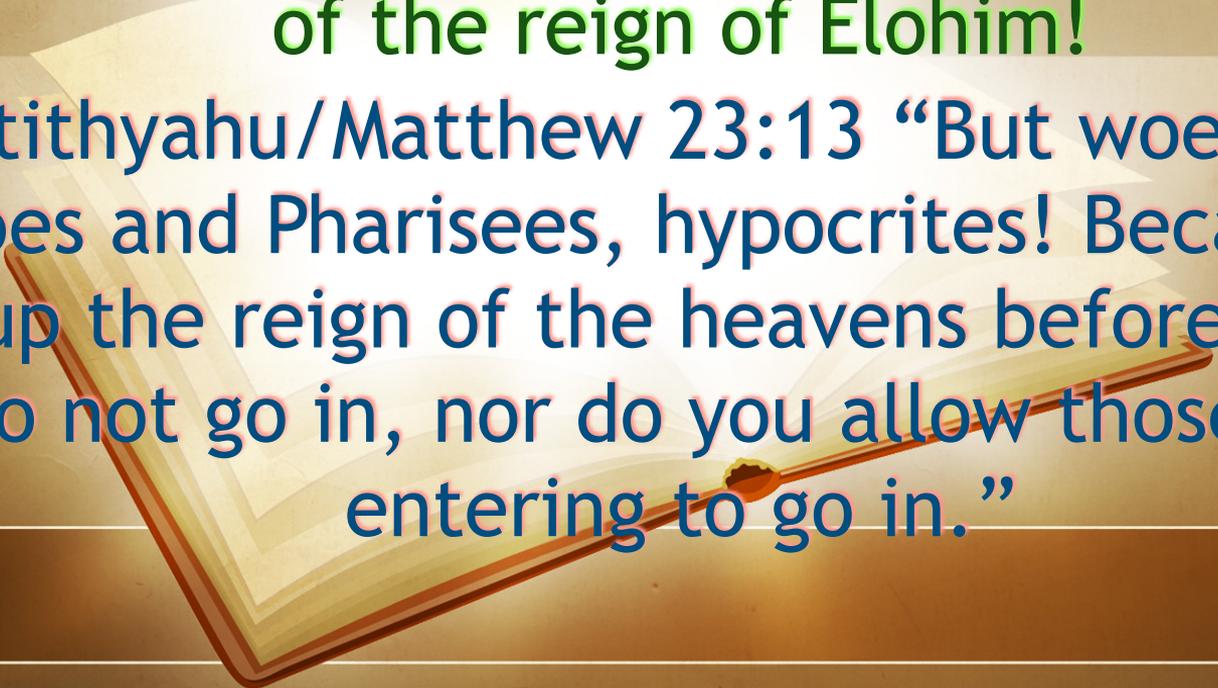
As we are too on the verge of entering in to the fullness of His sure and promised Hope, let us hold fast to our good confession and not be found to be slanderers of blasphemers of the Truth:

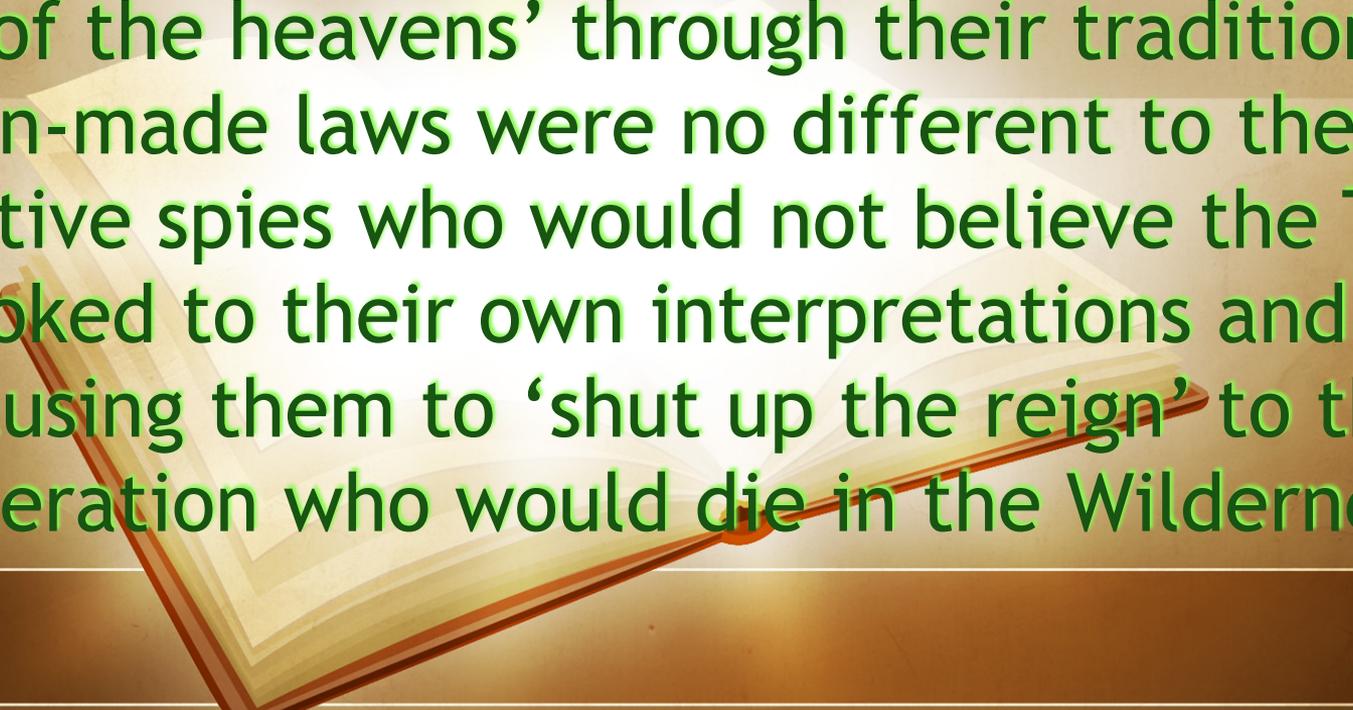
Ib'rim/Hebrews 10:23 "Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy."

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

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

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

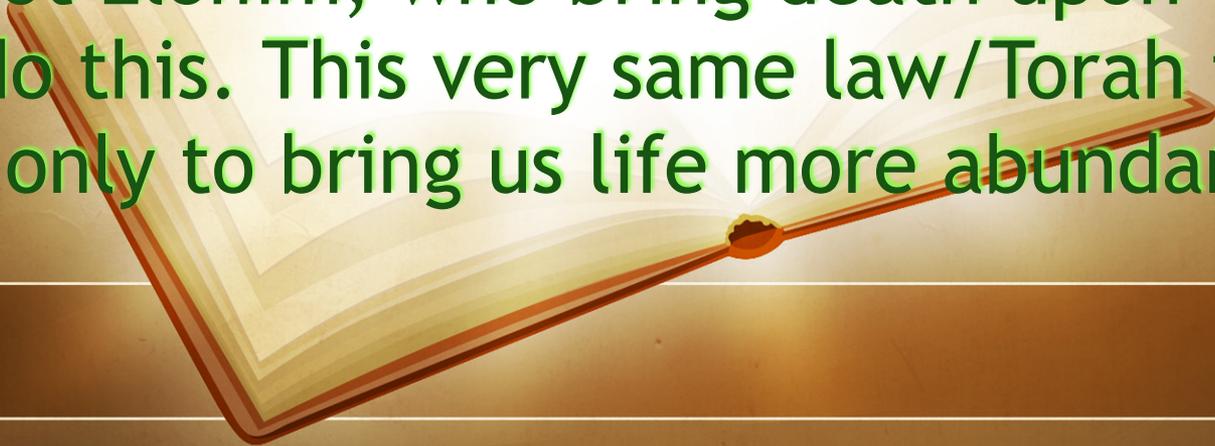




יהושע was issuing a very big woe here, as the scribes and Pharisees who were ‘shutting up the reign of the heavens’ through their traditions and man-made laws were no different to the 10 negative spies who would not believe the Truth but looked to their own interpretations and fears, causing them to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

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

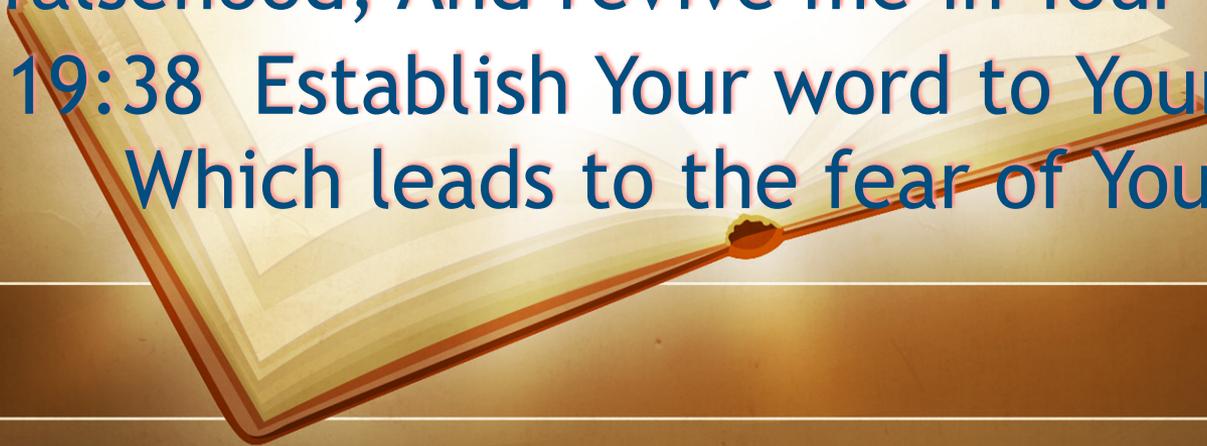
How many of us, in the past, have had Torah in our hands and viewed it as death/dead works, while proclaiming that we are “no longer under the law”? Like the Yisra’ēlites at Qadēsh Barnea, it is we, not Elohim, who bring death upon ourselves, if we do this. This very same law/Torah is designed only to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



Psa 119:29 Remove from me the way of falsehood, And favour me with Your Torah.

Psa 119:37 Turn away my eyes from looking at falsehood, And revive me in Your way.

Psa 119:38 Establish Your word to Your servant, Which leads to the fear of You.



Psa 119:43 And do not take away from my mouth
The word of truth entirely, For I have waited for
Your right-rulings;

Psa 119:44 That I might guard Your Torah
continually, Forever and ever;

Psa 119:45 That I might walk in a broad place, For
I have sought Your orders;

Psa 119:46 That I might speak of Your witnesses
before sovereigns, And not be ashamed;