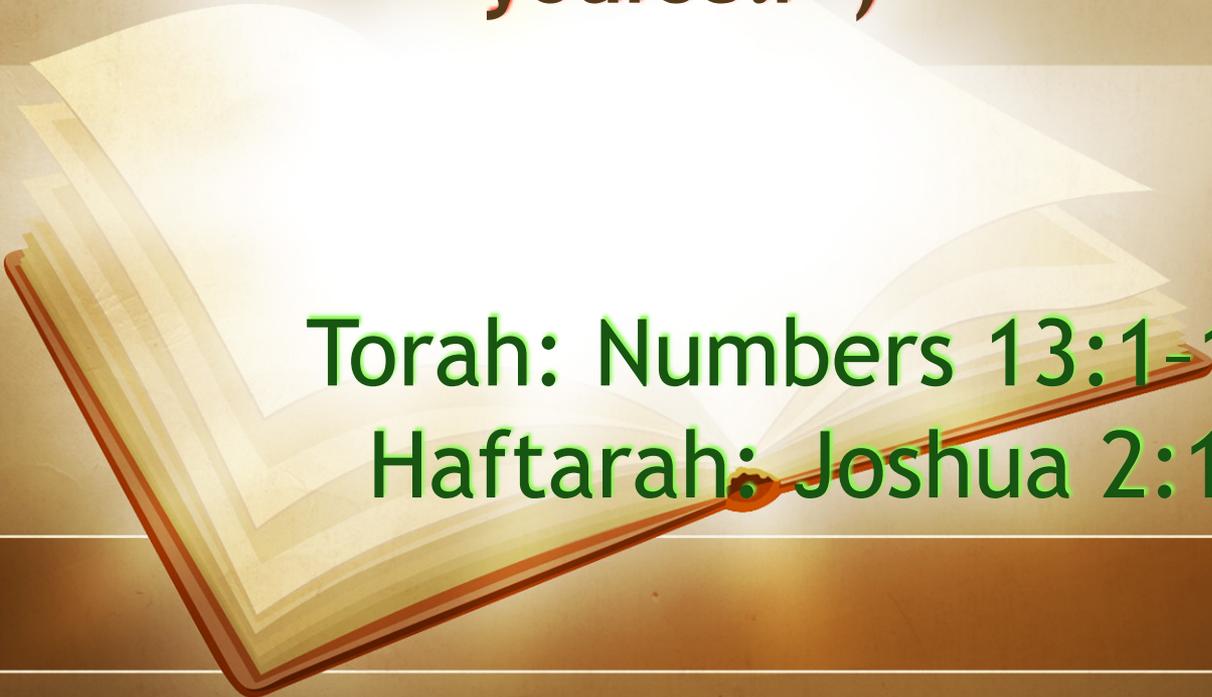


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

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



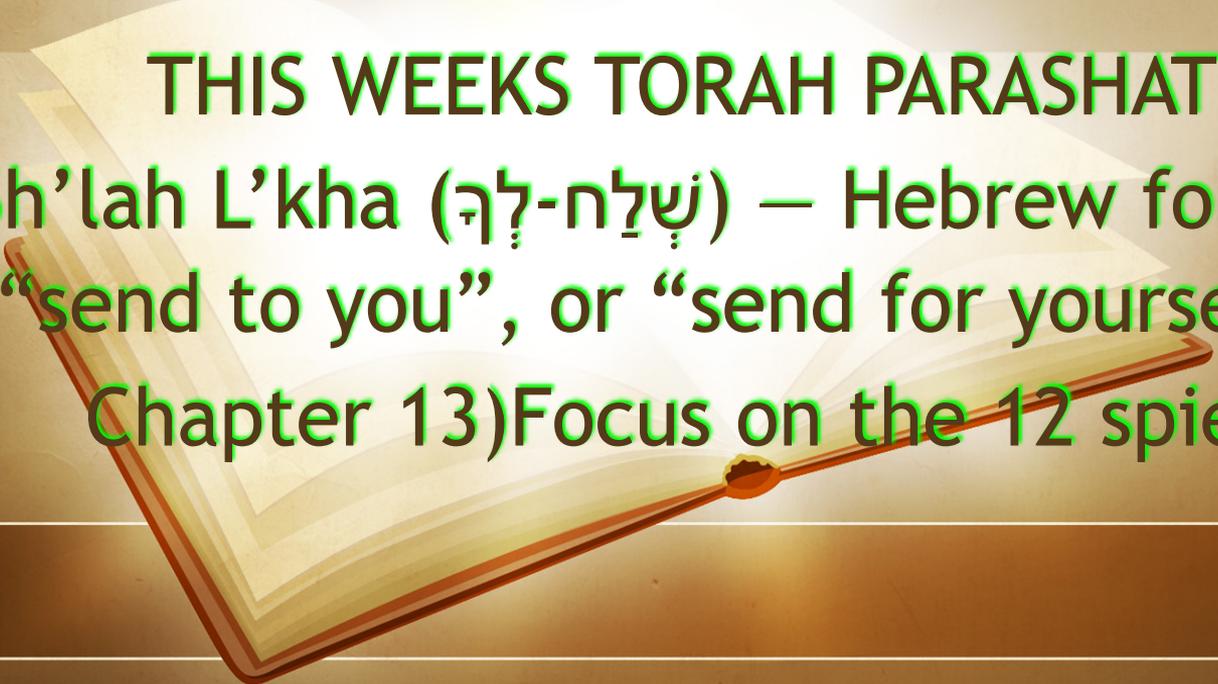
**Torah: Numbers 13:1-15:41
Haftarah: Joshua 2:1-24**

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

Spies Sent into Canaan

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

Num 13:2 “Send men to spy out the land of Kena’an, which I am giving to the children of Yisra’ël. Send one man from each tribe of their fathers, every one a leader among them.”

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

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

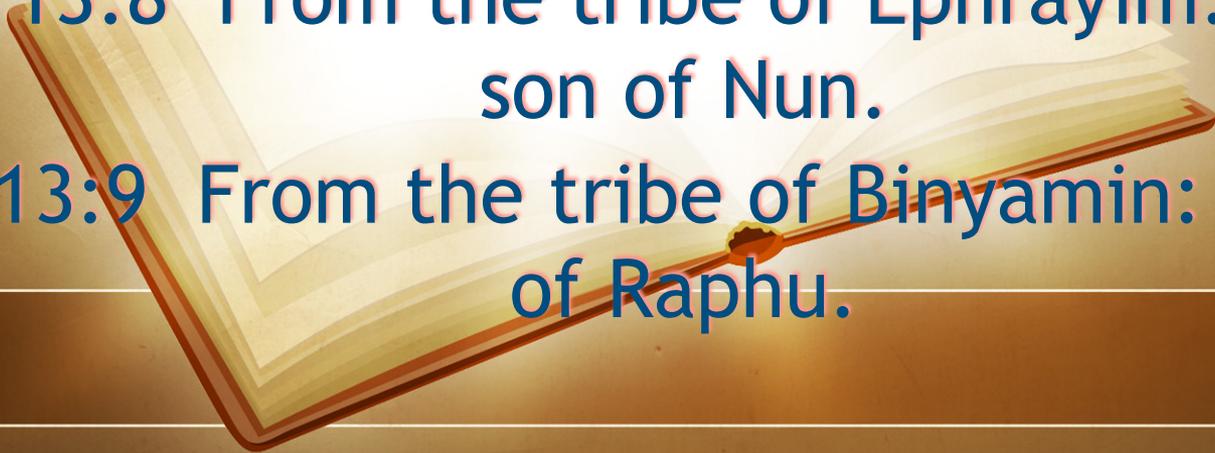
Num 13:5 From the tribe of Shim'on: Shaphat, son of Hori.

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

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

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

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

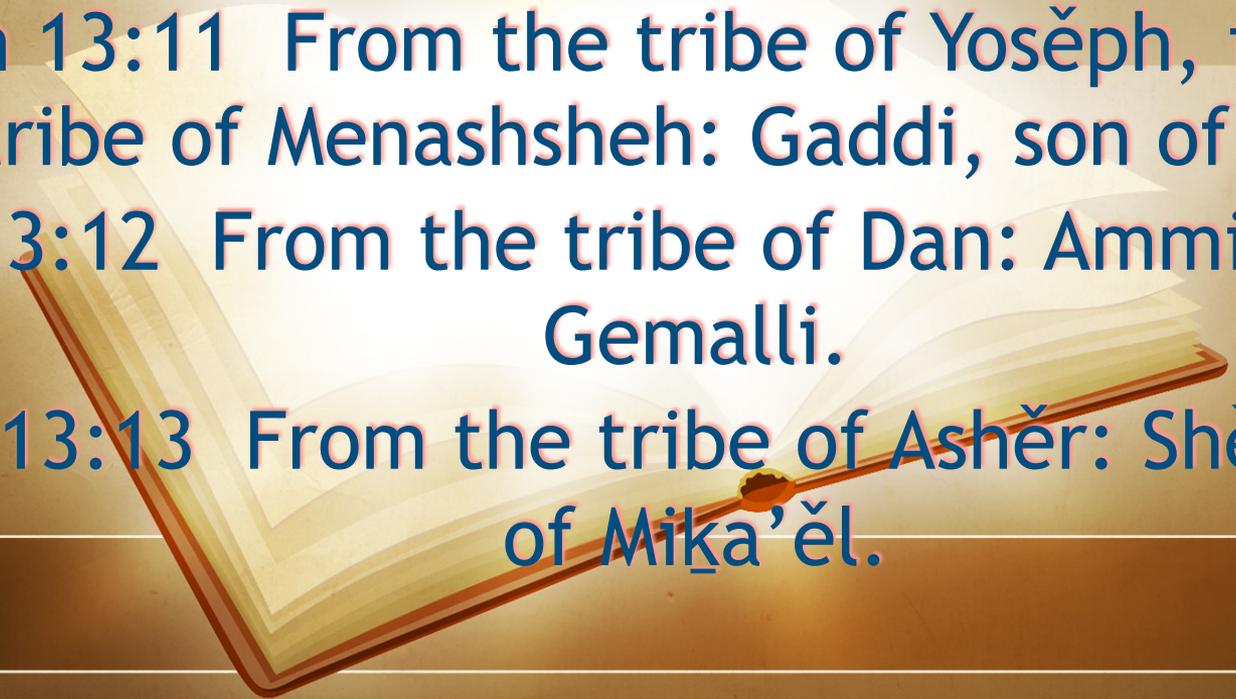


Num 13:10 From the tribe of Zebulun: Gaddi'ěl,
son of Sodī.

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

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

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

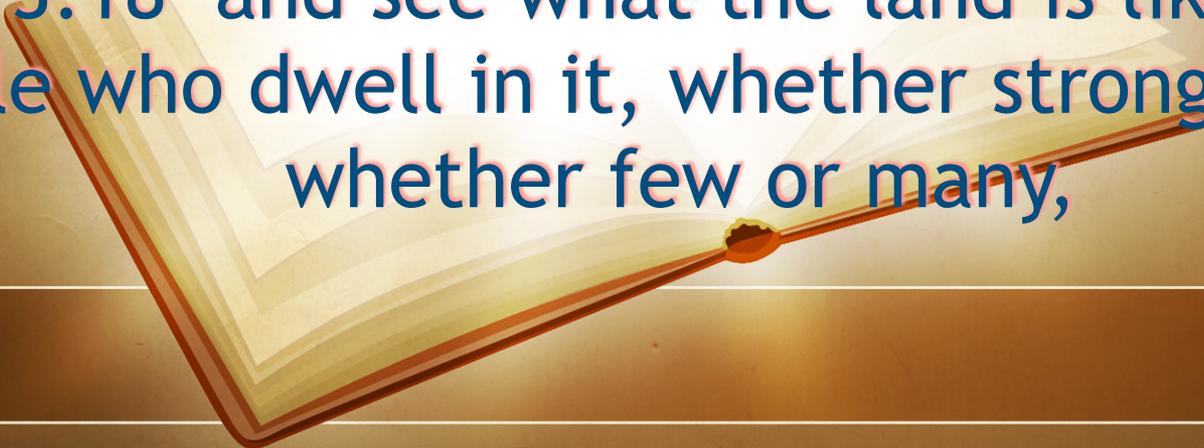


Num 13:14 From the tribe of Naphtali: Naḥbi, son of Wophsi.

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

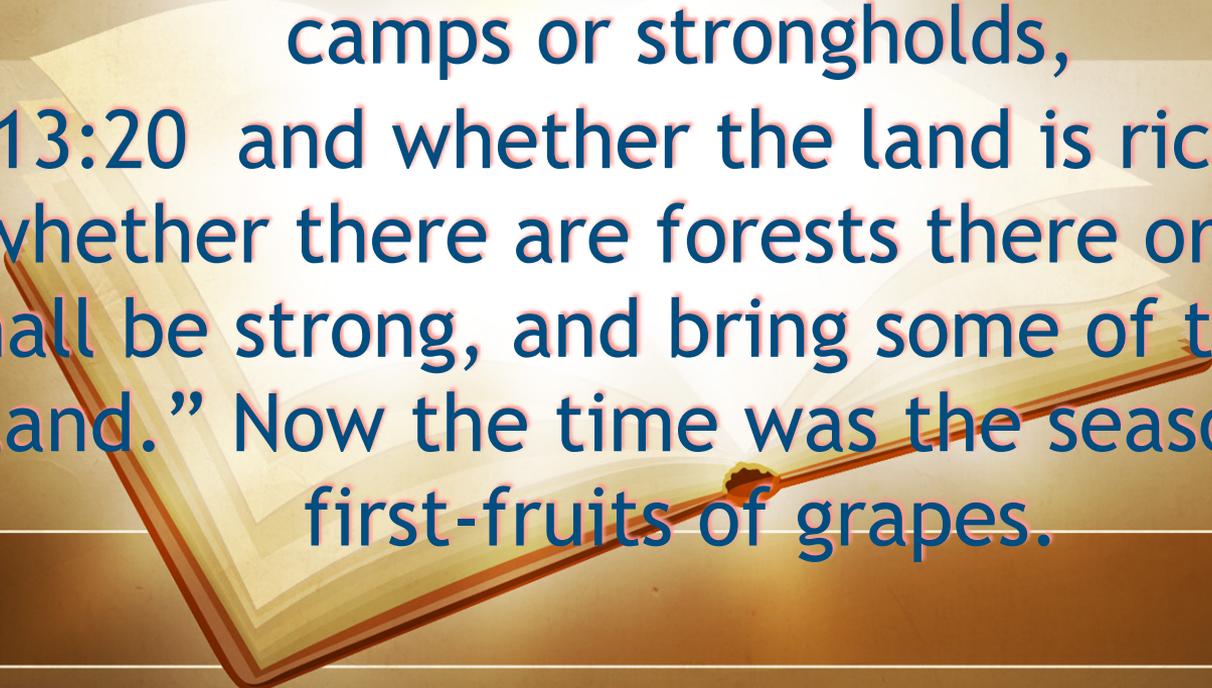
Num 13:16 These are the names of the men whom Mosheh sent to spy out the land. And Mosheh called Hoshĕa the son of Nun, Yehoshua.

Num 13:17 And Mosheh sent them to spy out the land of Kena'an, and said to them, "Go up here into the South, and go up to the mountains,
Num 13:18 and see what the land is like, and the people who dwell in it, whether strong or weak, whether few or many,



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

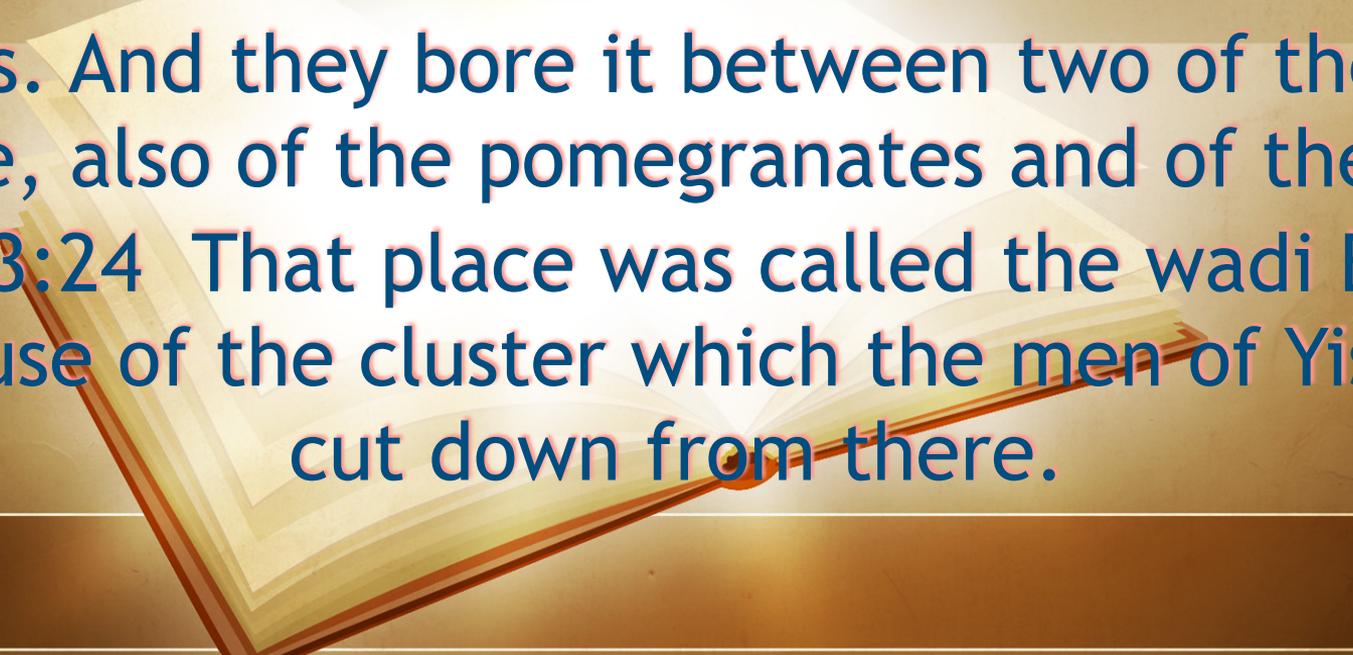
Num 13:20 and whether the land is rich or poor, and whether there are forests there or not. And you shall be strong, and bring some of the fruit of the land.” Now the time was the season of the first-fruits of grapes.



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

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





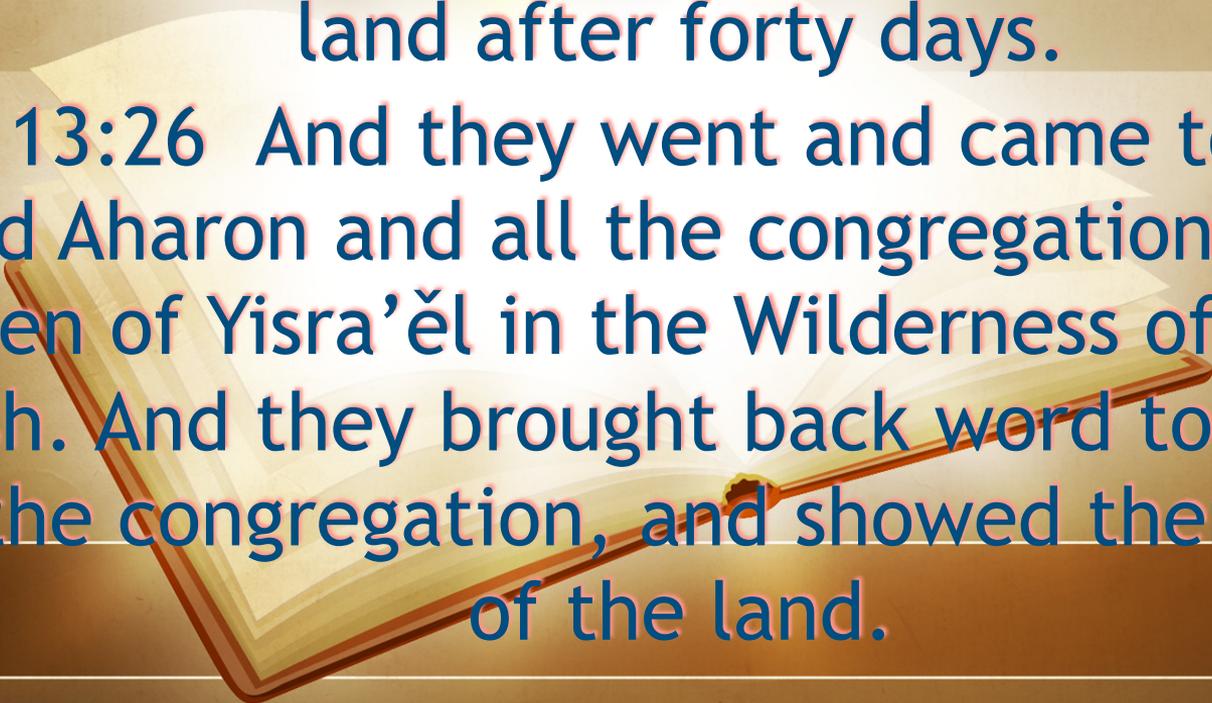
Num 13:23 And they came to the wadi Eshkol, and cut down from there a branch with one cluster of grapes. And they bore it between two of them on a pole, also of the pomegranates and of the figs.

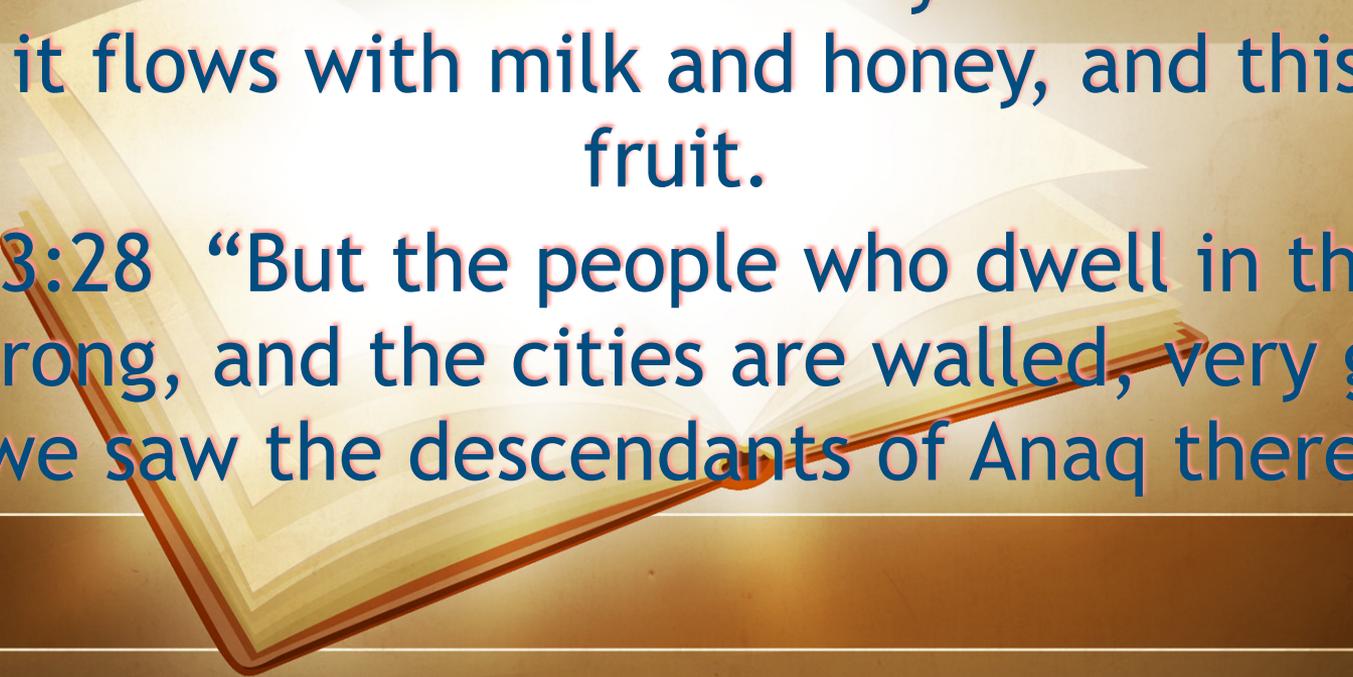
Num 13:24 That place was called the wadi Eshkol, because of the cluster which the men of Yisra'el cut down from there.

Report of the Spies

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

Num 13:26 And they went and came to Mosheh and Aharon and all the congregation of the children of Yisra'el in the Wilderness of Paran, at Qadēsh. And they brought back word to them and to all the congregation, and showed them the fruit of the land.



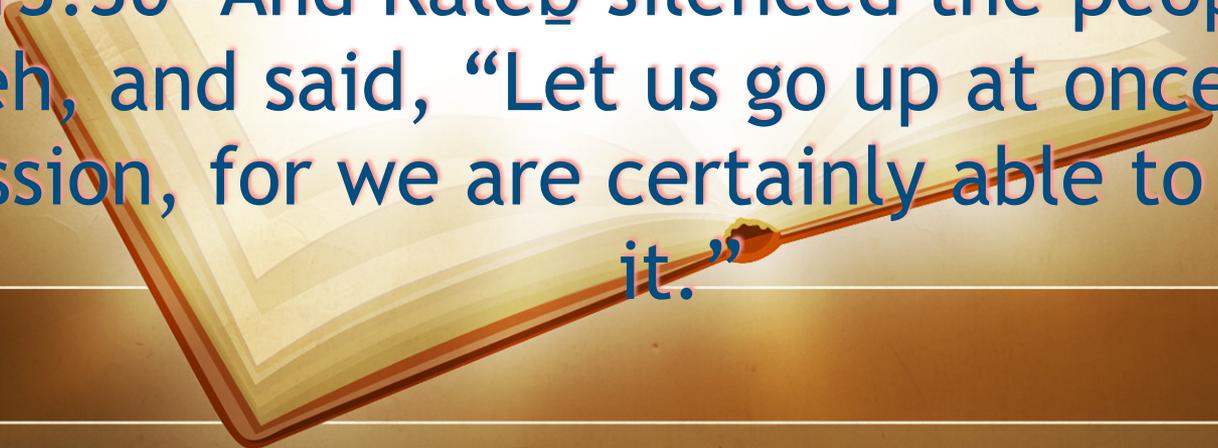


Num 13:27 And they reported to him, and said,
“We went to the land where you sent us. And
truly, it flows with milk and honey, and this is its
fruit.

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

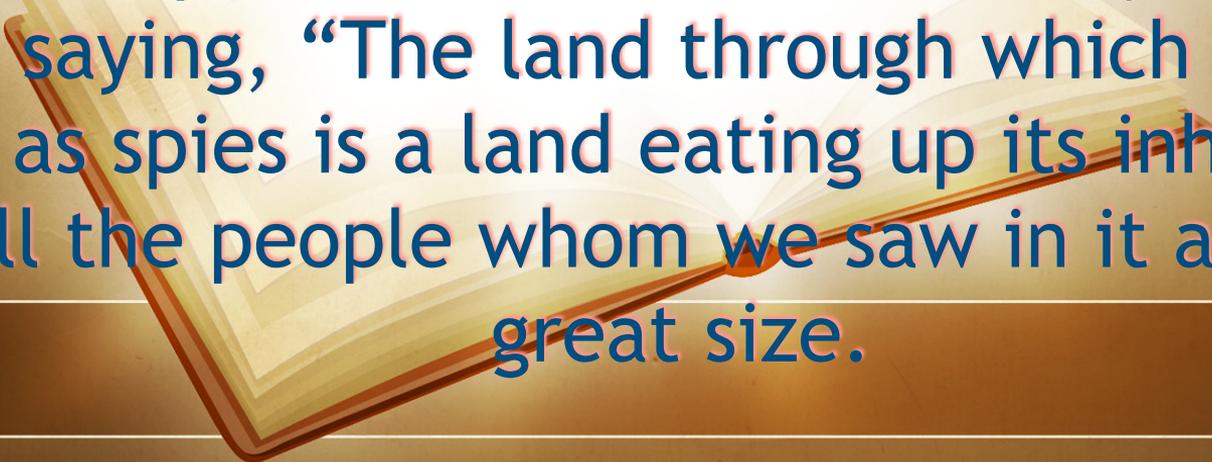
Num 13:29 “The Amalēqites dwell in the land of the South, while the Hittites and the Yēbusites and the Amorites dwell in the mountains. And the Kena’anites dwell by the sea and along the banks of the Yārdēn.”

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

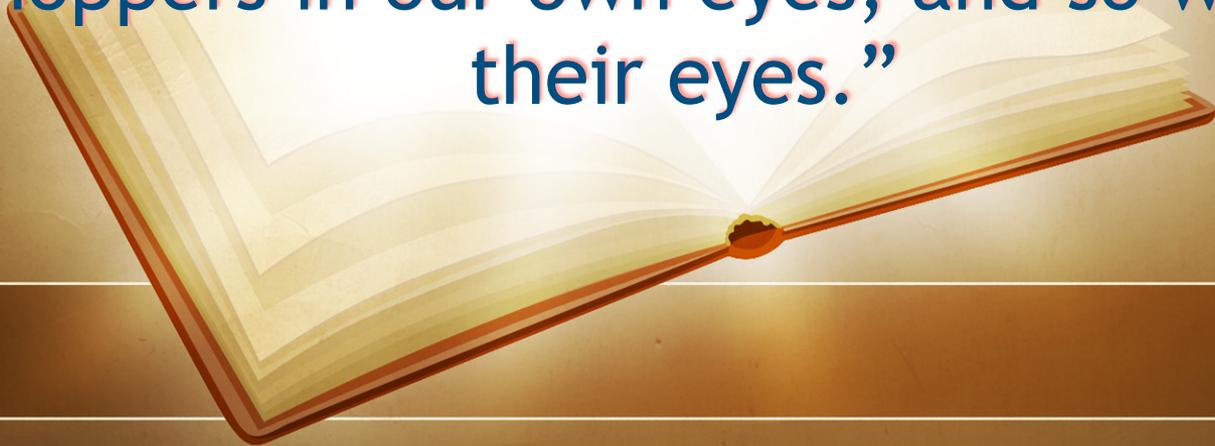


Num 13:31 But the men who had gone up with him said, “We are not able to go up against the people, for they are stronger than we.”

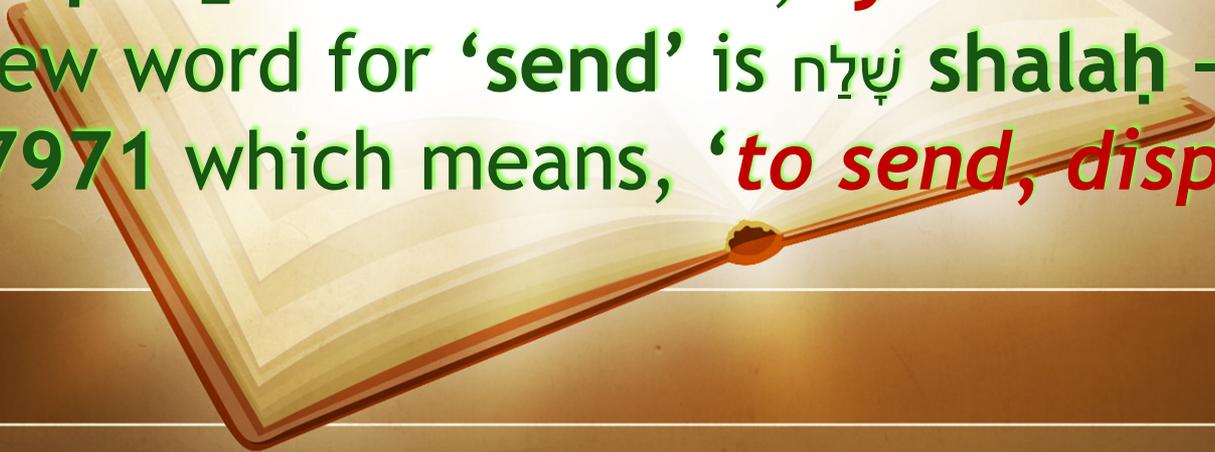
Num 13:32 And they gave the children of Yisra'el an evil report of the land which they had spied out, saying, “The land through which we have gone as spies is a land eating up its inhabitants, and all the people whom we saw in it are men of great size.



Num 13:33 “And we saw there the Nephilim, sons of Anaq, of the Nephilim. And we were like grasshoppers in our own eyes, and so we were in their eyes.”



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



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

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

What was their mission?

To spy out the land which יהוה was giving them!

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

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

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

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

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

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

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

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



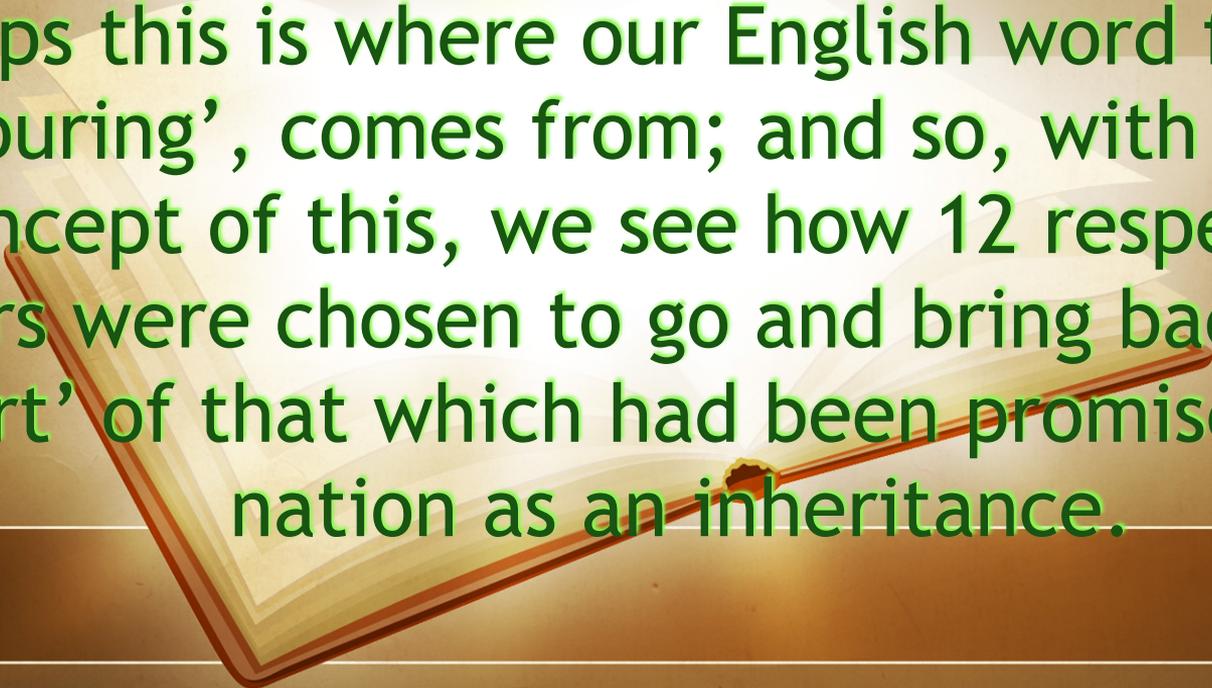
In this verse, the root word תִּוֵּר **tur** - Strong's H8446 is written in the 'hiphil' tense, as יָתַר - **yater**, and is translated as a '**guide**' that the righteous is to his neighbour, in contrast to the way of the wrong that leads his neighbour away.

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

Hoshĕa - הוֹשֵׁעַ - Strong's H1954 - *'salvation'*

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

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

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

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

7 - The tribe of Zebulun - זְבוּלֹן - Strong's H2074 -
'exalted'

Gaddi'ěl - גַּדְיֵאל - Strong's H1427 - *'El is my attack troop'*
son of Sodī - סוּדִי - Strong's H5476 -
'acquaintance'

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

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

Gaddi - גַּדְי - Strong's H1426 - *'my attack troop'*
son of Susī - סוּסִי - Strong's H5485 - *'my horse'*

9 - The tribe of Dan - דָּן - Strong's H1835 - '*judge*'

Ammi'ěl - עַמִּיאֵל - Strong's H5988 - '*my kinsman is Ĕl*'

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

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

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

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

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

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

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

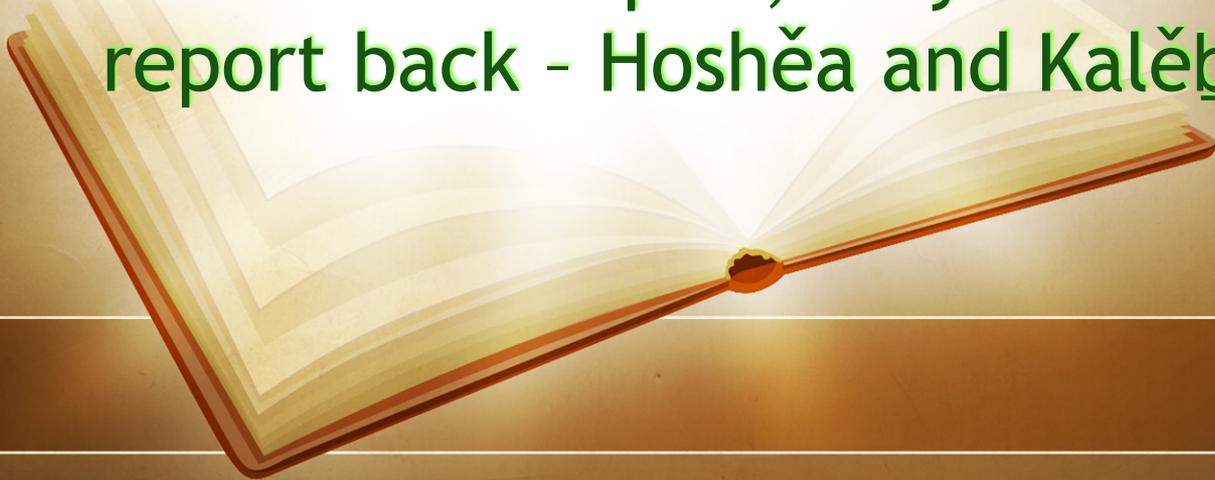
12 - The tribe of Gad - גָּד - Strong's H1410 - *'troop'*

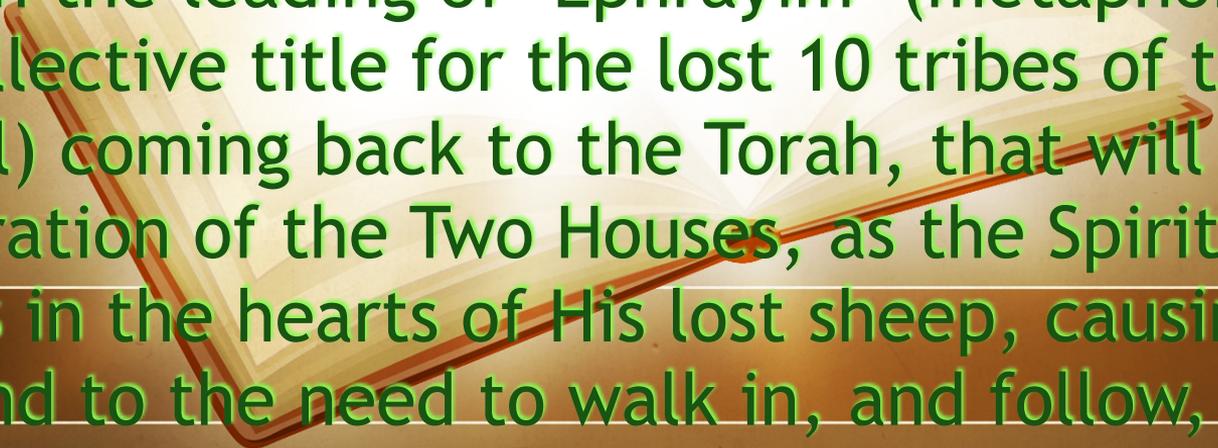
Geu'ěl - גְּאוּאֵל - Strong's H1345 - *'majesty of Ēl'*

son of Maki - מַכִּי - Strong's H4352 -
'decrease'

These 12 spies were 'sent' to tour the Promised land and bring back a good report.

As we see from this chapter, only 2 brought a good report back - Hoshĕa and Kalĕb.





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

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

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

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

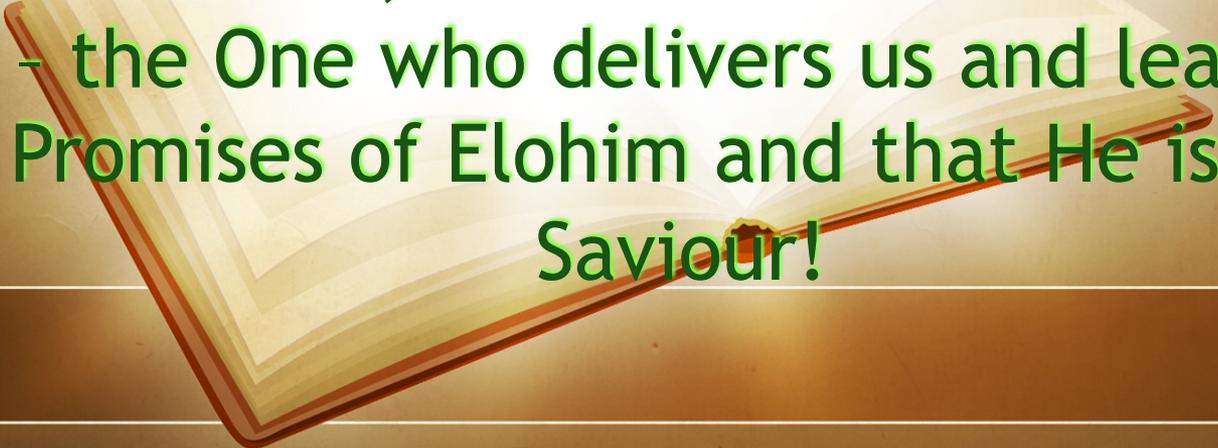


The name Hoshěa - הוֹשֵׁעַ - Strong's H1954 means, '*salvation*', yet the name Yehoshua - יְהוֹשֻׁעַ - Strong's H3091 means, 'יהוה *is our Saviour/* יהוה *is salvation*'.

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



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



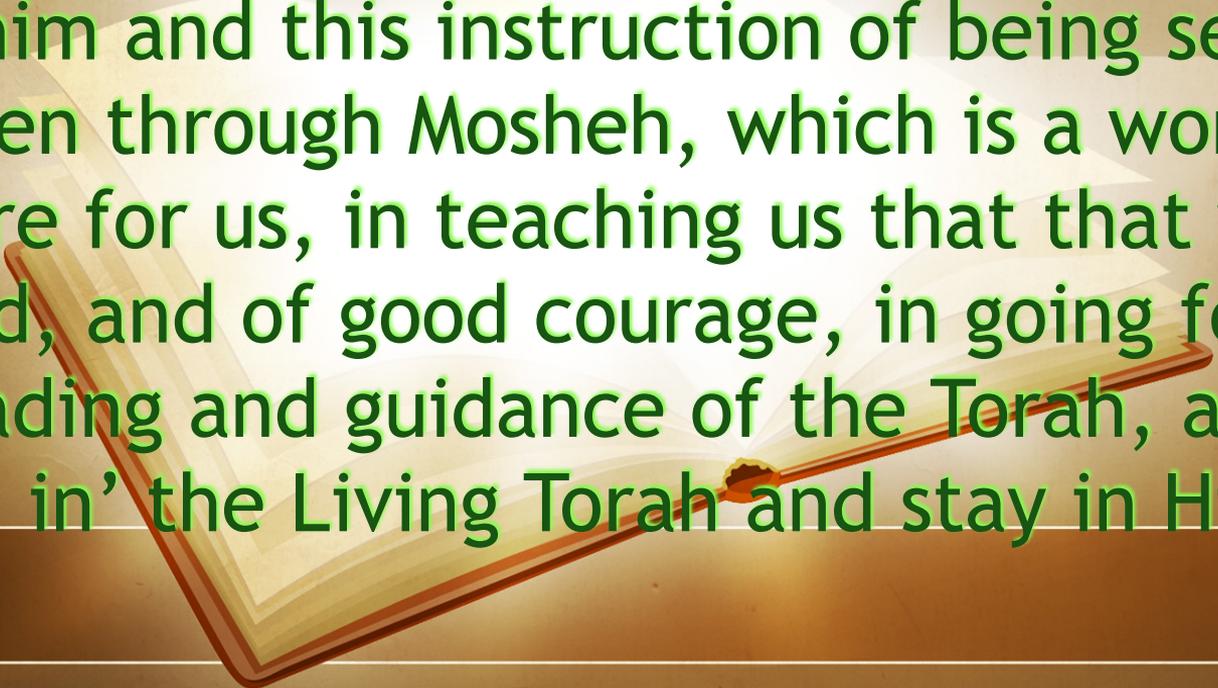
These spies were sent to bring back a full report - and declare to the entire nation what the land was like, what the people were like, what the cities were like and whether the land was rich or poor, or rather whether it was a land of plenty or a lean land, whether there was forests etc.

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

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



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



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



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

We see this word also being used in:

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

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

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

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

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



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

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

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

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

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

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

What we can learn from these accounts in Bemidbar/Numbers is that there are only a remnant few who are being bold and confident in speaking the Truth despite the reality of giants that people face in their daily lives. Here, only 2 out of 12 were confident of believing the Truth that יהוה is the deliverer and will accomplish all that He has promised, the other 10 doubted and crumbled in the face of giants, even though they had tasted and seen how Good and pleasant the Land was!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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