



Lack of trust is spiritual adultery

Parashat sh'lach l'cha (37) – Send on your behalf

Torah: *Bemidbar* 13:1 to 15:41

Haftarah: *Yehoshuah* 2:1-23

Apostolic Scriptures: *Ib`rim* 3:7-19

We learned last week that a priest only serves actively as a priest until the age of 50. From the age of 51, his status is raised to lecturer. In today's terms, we might address him as professor or doctor. We also know that each Hebrew letter has a numerical value. The letter נ (nun – pronounced noon) has a value of 50 and most commentators believe that this is the age of advice or communication, something that is possibly linked to the priests who give training after that age. The letter *nun* represents to give, as in a gift. The word נתן (*na-Tan*), given, begins and ends with *nun*, which indicates the mutual nature of giving and receiving.

One of the men amongst the nation of *Yisra'el* in the wilderness was a man named *Nun*. His son's name was *Hosh'ea*, but *Mosheh* gave him another name: *Yehoshua*. This was for one of two reasons:

- 🥂 Many commentators believe that *Mosheh's* Hebrew name would have been *Yehoshua*, the long version of *Yeshua*, which translates as salvation.
- 🥂 *Mosheh* knew prophetically that the name of the Messiah, the prophet like him (*cf. Debarim* 18:15), would receive the name *Yeshua* and gave his successor the same name for the task he would later perform.

Along with eleven other men, he was to explore the promised land, something we will discuss shortly. With his background as a scout, *Yehoshua* also sent two men out to explore the land shortly before entering into it. The difference is that he did this in secret, possibly even before the death of *Mosheh*. He had been in the land himself and knew the area; he was aware of the resistance that was offered. Perhaps it would be different...

We never learn the names of those two spies, but we do know that they were resourceful. The easiest and quickest place to get information was at a public place such as a drinking hall or brothel; possibly hair and beauty salons as well, but these did not exist at that time! The two men arrived at a place that we would today consider a guesthouse. As additional income for the owner of such a place, there were sometimes friendly girls to seduce guests and also the necessary drinks to keep the throat wet and the mind fogged. The city of *Yeriho's* intelligence was sharp, because these men had hardly arrived, or the owner of the place, *Rahab*, was ordered to hand the spies over to the authorities. Her house was built on the city wall, possibly to be conspicuous to tourists, but in summary we know that this was something *YAH* had arranged for many reasons, such as easy escape.

It is sometimes helpful to know the background and way of life of these people. As in *Mitsrayim*, the men of this region were not the most diligent workers. In the words of Herodotus:

“It was the custom in Egypt that women were engaged in all forms of trade, as well as in drinking-houses and inns, while the men brought their contributions home by weaving.”

The reason for this is given by the Greek physician, Nymphodorus, as quoted by Sophocles, author, in his tragedy *Oedipus Colonus*:

“Sesotris (a legendary king of Egypt) saw the rapid increase in the population of Egypt as a threat to his authority. In order to protect his rule, he forced men to do the work of women, so that they would become soft-hearted. The men stayed in their homes and weaved cloth, while the women conducted all the business outside and provided the family with the necessities.”

The woman of the house was thus essentially keeping the pot boiling in various ways. Some made their homes available primarily as places of lodging and entertainment, but without any moral values, many of these women would use not only themselves but also their girlfriends and daughters as sex slaves for an extra income. However, there seem to be differing opinions regarding *Rahab*. While some commentators view her as merely the owner of a guesthouse or even a brothel, Scripture is very clear with the word זֹנָה (*zo-Nah*), whore or prostitute. This is the same word used when YAH instructs the prophet *Hoshĕa* to marry a prostitute (cf. *Hoshĕa* 2:5; 3:3; 4:15 et al).

Regardless of who or what this woman was, YAH ensured that the reconnaissance was successful and that this woman, just like the one *Yeshua* anointed with expensive oil shortly before his death (cf. *Luqas* 7:37), could become part of the Kingdom of YAH. This person could have been you or me, because none of us have anything to boast about in our past before we came to salvation. As we learn from our past and walk away from the mistakes, by the favour of YAH, *Yehoshua* remembered the mistake made about 40 years earlier...

Yehoshua is from the tribe of *Ephrayim*, one of the sons of *Yosĕph*. We notice a prophetic sign that our Messiah was to be like a son of *Yosĕph* in the role of the suffering Messiah, who is then exalted just as *Yosĕph* was exalted in *Mitsrayim*. At the same time, we see a strong connection between the Messiah and the tribe of *Ephrayim* which represents the scattered tribes of *Yisra'ĕl*. One of the tasks imposed on the Messiah is to bring back the scattered tribes, to bring about the restoration of *Yisra'ĕl*:

Yeshayahu 49⁶ and He says, “Shall it be a small matter for You to be My Servant to raise up the tribes of *Ya'aqob*, and to bring back the preserved ones of *Yisra'ĕl*? And I shall give You as a light to the nations, to be My deliverance to the ends of the earth!”

It is essential that we point out a very important point here: although we read in v. 2 that YAH instructs *Mosheh* to choose men from each tribe to explore the promised land, it was actually only YAH's permission that we read about here. We will pay intense attention to this in YAH's will in about six weeks, but *Mosheh* summarises it for us as follows:

Debarim 1¹⁹ “Then we set out from *Horĕb*, and went through all that great and awesome wilderness which you saw on the way to the mountains of the Amorites, as יהוה our *Elohim* had commanded us. And we came to *Qadĕsh Barnĕa*.²⁰ “And I said to you, ‘You have come to the mountains of the Amorites, which יהוה our *Elohim* is giving us.’²¹ See, יהוה your *Elohim* has set the land before you. Go up and possess it, as יהוה *Elohim* of your fathers has spoken to you. Do not fear, nor be discouraged.’

Instead of moving on and taking possession of the land, a nation lacking *bitachon* come and ask *Mosheh* to send out spies, something *Mosheh* allows, but with the necessary permission as we saw earlier:

Debarim 1 ²²“And all of you came near to me and said, ‘Let us send men before us, and let them search out the land for us, and bring back word to us of the way by which we should go up, and of the cities into which we would come.’ ²³“And the matter was good in my eyes, so I took twelve of your men, one man from each tribe.

The men chosen as spies were not the same ones who had previously helped with the census. These spies were probably chosen because of their specific qualities for the mission. Their assignment was to explore the land and look at specific points, as well as to bring back some of the fruit of the land. After forty days, they returned with much fruit and brought their report to the entire assembly. Although everyone was impressed with the fruit, the report was mostly negative about the inhabitants. However, it was not their job to decide whether the nation of *Yisra’el* would be able to conquer the *Kena’anites* or not – that decision lay with *Mosheh*.

Along with *Yehoshua*, of whom we will hear more later, another man was positive about the entire mission: *כַּלֵּב* (*ka-Lev*), which translates as “with heart”. The same spelling with different punctuation (*כָּלֵב*) translates as ‘dog’ and refers in Scripture to a male prostitute (cf. *Debarim 23:18*). Fortunately, this man was a man of strong heart and tried to convince the people that they should continue to possess the land. However, the majority’s negativity prevailed:

Bemidbar 13 ³²And 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. 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.”

Twelve men saw the same place, had the same experience, but thoughts of problems and impossibilities polluted the souls of ten of these men, to such an extent that they poisoned the entire nation. Two men experienced it differently, because they had learned from everything that had happened to them from *Mitzrayim* until now. They realised that *YAH* is almighty and trusted in His promises. Not only did they see the visible reality, but also the invisible reality. It is true that the sons of *Anaq* were gigantic, that the cities were fortified; however, it was also true that *YAH* is much bigger than any problems and that He gave the command to enter the land.

There are two voices in everyone’s life: the voice of the impossible, which speaks from a natural standpoint; then there is the voice of the possible, which speaks from the power and promises of *YAH*. The way we listen will determine whether we show the necessary trust. It is important that we learn to set our spiritual life in such a way that we view every matter from above. Consider the reality of the physical, but do not stay there. Look and listen to what comes from above, for heaven has authority over the earth and the power to change things on earth. Learn to cooperate with heaven and experience how *YAH*’s promises fall into place so that circumstances can benefit every believer:

Eph’siyim 1 ¹⁸the eyes of your understanding being enlightened, so that you know what is the expectation of His calling, and what are the riches of the esteem of His inheritance in the set-apart ones, ¹⁹and what is the exceeding greatness of His power toward us who are believing, according to the working of His mighty strength,

It is human to experience giants in your life, but keep in mind that those giants were created by a higher hand and may have been placed there to test you. This is where the five pebbles, *YAH*’s favour, along with a slingshot, trust in *YAH*’s Word, are used to destroy the giant that stands before you. Unfounded fear is sin and punishable by death:

Hazon 21 ⁸“But as for the cowardly, and untrustworthy, and abominable, and murderers, and those who whore, and drug sorcerers, and idolaters, and all the false, their part is in the lake which burns with fire and sulphur, which is the second death.”

Sha’ul realised that *Timotheos* was facing similar problems: someone who had not yet built up the necessary trust, and he sent him a second letter with this encouragement, also for us:

Timotiyos Bēt 1 ⁷“For *Elohim* has not given us a spirit of cowardice, but of power and of love and of self-control.

A custom in the ANE is for men to tear their clothes when they are mourning or in grief, as two of these men do now to show their displeasure with the stubborn and fearful people. Even *Mosheh* and *Aharon* fall down before the people in a plea to listen to *Yehoshua* and *Kalēb*. There are many instances where translators have used the word ‘giants’ for at least six different words in Hebrew: *nephilim*, *gibborim*, *enachim*, *rephaim*, *emim*, and *zamzummim*. However, these are only different characteristics of strong people, not necessarily in strength, but strong in many other areas. Unfortunately, this study does not provide for expansion on this, but this is what the people feared – strange people of different sizes and with many other characteristics, perhaps better than their own, with which the nation of *Yisra’el* did not want to get involved. These characteristics include great in stature, but also great in knowledge, piety, bravery, cruelty and the like. It is also here where we hear the wise and comforting words of our Messiah:

Mattithyahu 10 ²⁸“And do not fear those who kill the body but are unable to kill the being. But rather fear Him who is able to destroy both being and body in *GēHinnom*.

This is not the first time that *YAH* wants to wipe out the nation and *Mosheh* has to intercede for them once again (cf. *Shemoth* 32:9-14). In a similar manner as before, *Mosheh* pleads with *YAH* to forgive the people for their fears, their rebellion, and their wickedness with these heartfelt words:

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

Mosheh’s plea is successful, but there is bad news for every person who tested *YAH* and did not obey His voice:

Bemidbar 14 ²³[they shall not] shall see the land of which I swore to their fathers, nor any of those who scorned Me see it.

Mosheh asked that *YAH* would show His power (greatness) to the people through forgiveness. We learn from this that more power is used to forgive than to wipe out a rebellious people. This is what *YAH* will also expect from us, that through the power we receive from Him, we will forgive someone rather than spiritually destroy such a person. It is easier to act in anger and insult someone who has committed injustice than to show favour and forgiveness. It takes much more willpower and personal conviction to forgive than to take revenge. Someone who can forgive is more powerful than the person who has committed a transgression and demands righteous judgment. This is where *YAH* sets the example for us, where He is the Guide for the actions He expects of us. Only through the strengthening we receive internally from *YAH* will we be able to prevail with favour and love over people who act unjustly towards us. *Yeshua* taught on several occasions about forgiveness (cf. *Mattithyahu* 6:12, 14-15; 18:21-22; *Marqos* 11:25 et al), but we also learn it from the mouths of others:

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

🕯 *Eph`siyim 4* ³²And be kind towards one another, tenderhearted, forgiving one another, as *Elohim* also forgave you in Messiah.

As we have learned many times before, every sin has its punishment, despite forgiveness. At the beginning of this book we learned that everyone except the *Lěwites* from 20 to 60 years old was counted. These are the people on whom everyone would rely in case of war, people with knowledge and many other skills, but also the people who complain the most and rebel. This is now the tenth time (14:22) that the people rebel and *YAH* has had enough. We place a complete list of all ten transgressions in addendum A, in case anyone thinks this number is a bit far-fetched. *Mosheh* intervened and they were forgiven, but punishment had to be meted out:

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

We learn that the tongue has the power of life and death (*cf. Mishlě* 18:21; also *Mishlě* 21:6) and so the adults dispossessed themselves from the promised land. Their complaints and lack of trust are considered by *YAH* as spiritual adultery. We see an inflection of the word זְנוּת (*z'Nut*), adultery, unfaithfulness, fornication in v. 33. Think back to *zonah* that we discussed earlier. Some people may ask, "What kind of adultery did they commit? Did they bow down to other gods?" No, but they said it would be better to die in *Mitsrayim* or in the wilderness than to die by the sword or go into captivity. They even wanted to appoint a leader to lead them back to *Mitsrayim*!

It is actions like these that *YAH* considers spiritual adultery. While they are in a covenant relationship with Him, but do not place the necessary trust in Him, nor do they stand on the promises He has given them, *YAH* considers it spiritual adultery. By not being submissive to leaders that *YAH* has appointed and wanting to democratically choose their own leaders is also spiritual fornication – similar to what has recently happened in our own country. This attitude of people leads to nothing but death. All those who were counted would not have been able to enter the promised land, except for *Yehoshua* and *Kalěb*, because they came to testify in truth of what they saw and experienced, also because they placed their trust in *YAH* and tried to convince the nation to do the same.

All who were not counted, people over 60 and children up to and including 19 years of age, were excluded from this death sentence, something that would apparently happen over a period of time, possibly by age 60 according to some sources. However, the ten negative spies died immediately after *YAH* made this pronouncement by an unknown plague (14:37). We learn from this again that people placed in a position of responsibility will receive greater judgment when they do not act in trust. There were others who also acted unfaithfully, but were not counted and therefore not included. The children of all those who died bore the consequences of their parents' spiritual adultery and had to spend almost 40 years in the wilderness until *YAH*'s promise was fulfilled, one year for each day the spies were in the promised land. The land of milk and honey, where everyone would farm at all levels, would have to wait because of their parents' words; the children became only shepherds for the next few years. It is extremely important that we pay attention to what we say, because it may influence our descendants, even many years after we have departed from this earth.

This period of their duties as shepherds in the wilderness ensured that a close bond was forged between all – a nation who truly walked faithfully, obediently and uprightly as *YAH* would expect of them. The other benefit that came from this was that *YAH* would be with them at all times, just as a shepherd never leaves his sheep. *Mosheh* had to learn for 40 years to build a good character and now a new generation would similarly be subjected for 40 years, something that made this generation the best in the history of the nation of *Yisra'ěl*.

This is where we should also learn to remove some words from our vocabulary, to erase them from our minds: words like “why does this always happen to me?”, or “I can’t do this”, or any similar words and phrases that are born of negative thinking. Everything we speak before YAH has power, not only for us, but also for generations to come. Learn to control your mouth!

As if they had not yet learned their lesson, a group of the older generation decided to set out on their own to the promised land. After all, they were on the threshold of the promised land and refused to respect YAH’s discipline and protection. They were trying to receive YAH’s blessings without Him having given it to them. *Mosheh* warned them that the attempt would not succeed because YAH would not be with them (14:43) and the ark of the covenant would remain in the camp. One commentator¹ puts it very well:

“They are like children who had broken a valuable vase and decided to ‘make it better’ by gluing it back together. The result of such action looks nothing like the original.”

Mosheh recorded very few events during the nation’s experiences in the wilderness, unless they had educational value. Perhaps the most important of these is the rebellion of *Qorah*, which we will study next week in YAH’s will. The judgement for the older generation means that many of the rules must be repeated, perhaps for confirmation, but also because the younger generation will only apply them in the promised land. The revelation we experience here is that YAH has not abandoned the nation of *Yisra’el*, but that He will still fulfill His promise to bring them into the promised land.

It is absolutely necessary that we worship and obey YAH the way He wants it to be and not the way we think it should be. For many years, too many years, we have learned traditions that actually stem from paganism (read Christianity and rabbinic Judaism), but because they look so inviting, we also use them in our worship to YAH. It is as bad as bringing strange fire before Him, like *Naḏab* and *Abihu* and we know what happened to them. For that reason, we will once again work through the rules of sacrifice and see if they match our traditions. If not, those traditions need to be removed from our lives.

Even though we do not necessarily currently bring all the offerings with all the elements prescribed in Scripture, there is still a link that connects the heavenly and the earthly. We learn that the grain offering, also known as the heave offering or wave offering, consists of fine flour of grain, salt (*cf. Wayyiqra* 2:13 *et al*), oil and wine. These three elements were given to us for all generations and represent our Messiah’s attributes that were established to cultivate the assured expectation in all the children of *Yisra’el*, including us.

Yeshua is the *mincha*, the grain offering, the *Torah* made flesh. The grain signifies our ongoing fellowship with him and his humbling sacrifice which also brings about fellowship between YAH and man. Salt represents the everlasting covenant during which the firstborn will be restored to their priestly offices in the temple. Oil represents *Ruach HaQodesh*, the anointing that is poured out upon us when we walk according to the rules of YAH. Wine is symbolic of *Yeshua*’s sacrifice which not only covers our sin, but also completely absolves us of it:

Luqas 22¹⁹ And taking bread, giving thanks, He broke it and gave it to them, saying, “This is My body which is given for you, do this in remembrance of Me.”²⁰ Likewise the cup also, after supper, saying, “This cup is the renewed covenant in My blood which is shed for you.

The joining of these elements with the fire is a prophetic reference to *Yeshua*, our redemption. These elements should be clearly visible at every *Shabbat* gathering and during every set-apart day as a reminder of our redemption through *Yeshua*. When we, as followers of *Yeshua*, bring these elements together, we

1 Ashley, Timothy R. The Book of Numbers, p. 270. (New International Commentary on the Old Testament series. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1993)

walk in unity with that for which he had to die on a torture stake. We are then, as it were, his firstfruits offerings.

The orthodox *Y'hudim* are very quick to elevate themselves when it comes to certain rules. They insist that only people who can prove themselves to be direct descendants of *Abraham* can consider themselves children of *YAH* and that all other people who keep *the Torah* are to keep the laws of *Noah*. However, this is not what Scripture teaches us, for the instructions are very clearly recorded:

Bemidbar 15 ¹⁴And when a stranger sojourns with you, or whoever is among you throughout your generations, and would make an offering made by fire, a sweet fragrance to יהוה, as you do, so he does. ¹⁵One law is for you of the assembly and for the stranger who sojourns with you – a law forever throughout your generations. As you are, so is the stranger before יהוה. ¹⁶One *Torah* and one right-ruling is for you and for the stranger who sojourns with you.' "

There are many other passages in Scripture that confirm this statement, including: *Yeshayahu* 56:3-8; *Ma'asei* 15:18-21; *Romiyim* 9:7, 8; *Romiyim* 11 in its entirety; *Eph'siyim* 2:13-18. The cited verses confirm that *Torah* was established for *Yisra'el*, both born of the patriarchs as well as 'strangers' or 'visitors'. The law distinguishes only between priests, *Lewites* and the rest of *Yisra'el*, but in no way is any person rejected simply because he or she was not born of the patriarchs. There are not many people who can necessarily prove this beyond a reasonable doubt.

All over the world, immigrants are pressuring their new homelands to incorporate their own religious laws and customs into the existing laws of the land. Proposals are being made by such that schools and governments should be tolerant of foreigners in their country so that they can live by their own rules. This is nothing short of extremely audacious! In many cases, proposals also include banning the Word of *YAH* altogether, because people who live by Scripture are, according to them, practicing an intolerant religion! This rule that *YAH* has established is a warning to every *Torah*-believer not to enter into any treaty or agreement with any foreign law or religious system (cf. *Qorintiyim Bět* 6:14-18).

In a good Afrikaans translation we read the word 'nations' where the *TaNaKh* consistently uses the word גוֹיִם (*gô-Yim*). The word refers to pagans, nations that worship multiple gods and follow their own rules. With the first English translation commissioned by King Jimmy during the 17th century, the English word 'gentile' originated, something that the high-minded *Y'hudim* like to use to describe anyone outside of their own nation. This even includes us as *Torah*-believers, because they do not recognise us as part of *Yisra'el*. However, this is untrue, according to Scripture, because every believer who follows *Yeshua*, who recognises the patriarchs *Abraham*, *Yitshaq* and *Ya'aqob*, is part of the chosen people:

Romiyim 4 ¹¹And he received the sign of circumcision, a seal of the righteousness of the belief while in uncircumcision, for him to be a father of all those believing through uncircumcision, for righteousness to be reckoned to them also,

As *Torah* believers, it is therefore essential that we apply what *YAH* requires regarding first fruits. Most of us may not necessarily own farms that produce grain, so we cannot grind grain to make dough as the example in Scripture teaches us. However, each of us has some form of income, compensation, or allowance, and from that our offering should be brought in gratitude – no excuses and no exceptions:

Romiyim 11 ¹⁶Now if the first-fruit is set-apart, the lump is also. And if the root is set-apart, so are the branches.

It is also important that we honour and use *Shabbat* for the reason that *YAH* created it. During Creation, *YAH* spoke life over a period of six days and declared all of them good. However, the *Shabbat* is the day that

He set apart and blessed. Therefore, anyone who wants to receive YAH's blessing must learn how to engage in *Shabbat* (cf. *Yirmeyahu* 17:21-27). People who are aware of this, but make excuses not to observe it or decide to set aside any other day, are in danger of receiving the same punishment we learn about (15:32-36). Some sources see this man who violated the *Shabbat* commandment as *Tz'lofchad* (cf. *Bemidbar* 26:33), but there is no evidence in Scripture for this.

It is no coincidence that we notice a new rule directly after the narration of the person who violated *Shabbat*. Every man is to make for himself **תְּצִיץ** (*tzi-Tzit*), [a set of] tassels. These would be worn externally with clothing to remind ourselves of all the rules of *Torah*. We learned earlier how *Yeshua* is represented in us through the grain offering (fine flour, salt, oil, wine); now we see how we can, as it were, put on *Yeshua*:

🥂 *Qolasim* 1 ²⁷to whom *Elohim* desired to make known what are the riches of the esteem of this secret among the nations: which is Messiah in you, the expectancy of esteem,

🥂 *Galatiyim* 3 ²⁷For as many of you as were immersed into Messiah have put on Messiah.

Unlike the tabernacle which was made according to a specific plan, there is no pattern or other example given for how the tassels should be made, except that they should have a blue line. This blue line is to remind us that we are in the service of the King and will act accordingly. Blue is reminiscent of the sea and the sky, while the sky is reminiscent of YAH's throne:

Shemoth 24 ¹⁰and they saw the *Elohim* of *Yisra'el*, and under His feet like a paved work of sapphire stone, and like the heavens for brightness.

According to tradition, the blue line was replaced with white as a sign of mourning after the house of *Yisra'el* and the house of *Y'hudah* were exiled from the land. This continued for many generations, so that to this day, orthodox Judaism wears only white *tzitziyot* (plural). Not weaving the blue colour into the tassel is, in fact, a denial of *Yeshua* and is once again a tradition of man that is not found anywhere in *Torah*. The other excuse is that the *techelet* (blue dye) was no longer available. It was obtained from a small sea creature, *chilazon*, that was found in the Mediterranean Sea. This creature apparently became extinct, but was recently rediscovered. So there is no longer an excuse. We are posting links to three videos in [addendum B](#) that describe the history of the *techelet*.

Another tradition that began years ago was to tie the *tzitziyot* to the four corners of a *tallit* (prayer shawl). Scripture uses the word **קַנֶּפֶת** (*ka-Naf*), which translates as 'hem', 'extreme' and also 'wing' and nowhere does it mention the number of *tzitziyot* that should be worn. Because of the "four corners" of the *tallit*, it became customary to wear four *tzitziyot*. So there is nothing wrong with our modern dress code in attaching the *tzitziyot* to the loops of our trousers, as it is still part of 'extreme'.

There are as many designs of *tzitziyot* as there are people who wear them. Everyone makes them as they please, but we must be careful that they look neat and are not worn to attract attention or be showy. *Yeshua* taught us:

Mattithyahu 23 ⁵"And they do all their works to be seen by men, and they make their *t'fillen* wide and lengthen the *tzitzit* of their garments,

Some people choose not to wear them and others are expressly forbidden from wearing them at their places of work or education. In certain cases, it may be inconvenient or even dangerous when using certain equipment. Therefore, it is each person's choice to disregard the command, or to omit the blue colour. *Tzitziyot* is not a prerequisite for entering the Kingdom of YAH, just like keeping *Shabbat* and the set-apart festivals will not provide a free pass. It is only a sign of obedience and sometimes a good starting point to teach someone about the Way of Truth. The wearing of *tzitziyot* is a prophetic calling, similar to the wave

offering, which is a sign during which the twelve tribes will be gathered from the four corners of the earth (cf. *Berēshith* 50:25; *Yehezqēl* 37 in its entirety). May every *Torah* believer wear *tzitziyot* in a dignified manner, to the glory of YAH!

Shabbat shalom!

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Sources:

We prefer to not use the word 'God', because of personal conviction. In most cases, unless quoted from another source, it will be replaced by '*Elohim*' or inflections of the same word.

All citing of Scripture is taken from The Scriptures 2009, unless indicated differently.²

Albert Barnes' Notes on the Bible

Messianic *Torah* with Commentary – Gary Gardner Ph.D. (Kindle Edition)

Artscroll Sotne Edition *Chumash*

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Faithlife Study Bible

Adam Clarke's 1810/1825 commentary and critical notes on the Bible

The Word of יהוה is free, therefore this study may be distributed free of charge, provided no changes are made.

2 <https://isr-messianic.org/>

Addendum A

Ten times the nation of *Yisra'el* tested YAH:

1. **At the Sea of Reeds:**

Shemoth 14 ¹¹And they said to *Mosheh*, "Did you take us away to die in the wilderness because there are no burial-sites in *Mitsrayim*? What is this you have done to us, to bring us up out of *Mitsrayim*? ¹²"Is this not the word that we spoke to you in *Mitsrayim*, saying, 'Leave us alone and let us serve the *Mitsrites*?' For it would have been better for us to serve the *Mitsrites* than to die in the wilderness."

2. **At *Marah*:**

Shemoth 15 ²³And they came to *Marah*, and they were unable to drink the waters of *Marah*, for they were bitter. So the name of it was called *Marah*.

3. **In the wilderness of *Sin*:**

Shemoth 16 ²And all the congregation of the children of *Yisra'el* grumbled against *Mosheh* and *Aharon* in the wilderness.

4. **In the wilderness of *Sin*:**

Shemoth 16 ²⁰And they did not listen to *Mosheh*, so some of them left part of it until morning, and it bred worms and stank. And *Mosheh* was wroth with them.

5. **In the wilderness of *Sin*:**

Shemoth 16 ²⁷And it came to be that some of the people went out on the seventh day to gather, but they found none.

6. **At *Rephidim*:**

Shemoth 17 ¹And all the congregation of the children of *Yisra'el* set out on their journey from the Wilderness of *Sin*, according to the mouth of *יהוה*, and camped in *Rephidim*. And there was no water for the people to drink. ²Therefore the people strove with *Mosheh*, and said, "Give us water to drink." And *Mosheh* said to them, "Why do you strive with me? Why do you try *יהוה*?"

7. **At *Chorev*:**

Shemoth 32 ¹And when the people saw that *Mosheh* was so long in coming down from the mountain, the people gathered together to *Aharon*, and said to him, "Arise, make us mighty ones who go before us. For this *Mosheh*, the man who brought us up out of the land of *Mitsrayim*, we do not know what has become of him." to the end of the chapter

8. **At *Tav'erah*:**

Bemidbar 11 ³Then he called the name of the place *Tab'erah*, because the fire of *יהוה* had burned among them.

9. **At Qivrot-HaTa'avah:**

Bemidbar 11 ⁴And the mixed multitude who were in their midst lusted greatly, so the children of *Yisra'el* also wept again and said, "Who is giving us meat to eat? up to v. 34

10. **At Qadesh:**

Bemidbar 14 ¹Then all the congregation lifted up their voices and cried, and the people wept that night. ²And all the children of *Yisra'el* grumbled against *Mosheh* and against *Aharon*, and all the congregation said to them, "If only we had died in the land of *Mitsrayim*! Or if only we had died in this wilderness! ³"And why is **יהוה** bringing us to this land to fall by the sword, that our wives and children should become a prey? Would it not be better for us to turn back to *Mitsrayim*?"

Addendum B

History of the blue line of the *tzitzit*:

Part 1: <http://www.youtube.com/watch?v=8aAJgB4xAIw&feature=related>

Part 2: http://www.youtube.com/watch?v=kYoiEOpvB_w&NR=1

Part 3: <http://www.youtube.com/watch?v=NyKgow6WUFs&NR=1>