

EMC SHALOM INTERNACIONAL

PARASHAH 37 SHELEJ LEJA | BAMIDBAR (NUMBERS) 13:1 – 15: 41

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Aliyot of the Torah:

1. 13:1-20
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Be'Midbar/Numbers: 13:1-15:41

Haftarah: Yehoshua/Joshua 2:1-24

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Shelaj-Lejah (שְׁלַח-לְיָהוָה) means “you send”, “send on your behalf”.

First Aliyah 13:1-20

13:2 “Send thou men, that they may search the land of Kenaan, which I give unto the children of Yisrael: of every tribe of their fathers shall ye send a man, everyone a ruler among them.”

Another version reads like this: **“Send for you men (send for your sake) to explore the land of Kenaan which I am giving onto the Children of Yisrael, from among every tribe of the Fathers, send a prince.”** This is a literal rendering (*Peshat*) of the

original text. The first words of this *pasuk* are שְׁלַח-לְיָהוָה “*shelaj-lejah*”, that is, “*send for your sake*”. It is important that we comprehend the historical context of this event. It was the second year after the children of Yisrael came out of the land of Mitzrayim and they were near the land that Yahweh had promised them, they would have been only eleven days walk from it, had they not sinned. Moshe told them: “Go, for Elohim has given you this land that is ahead of you. Go north and take it.” But the children of Yisrael replied: “We should send men to explore the land in our instead”. “What need is there to explore the land” –Moshe replied. “Elohim have promised that when we enter the land we will enjoy its benefits and we will have privilege positions when He said that “And it shall be, when YAHWEH thy Elohim shall have brought thee into the land which he sware unto thy fathers, to Avraham, to Yitzhak, and to Yaaqov, to give thee great and goodly cities, which thou buildedst not and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not (**Devarim/Deuteronomy 6:10-11**).” However, when the Kenanites hear of our arrival to take possession of the land, they will excavate to hide their possessions underground. So that, when we finally enter the land we will find nothing and the promise of Elohim will be nulled and empty. So therefore, let us send spies to find those hidden places that they know where the hidden treasures are to dig them up. We would like to send spies is not because we doubt of the quality of the land”.

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(This is the real meaning behind these words: Send men to “**explore the land**” has the same semantic equivalence of “**let us send men to seek for the excavations**” –the buried treasures of the Kenanites).¹ After hearing their arguments, Moshe liked the idea and concluded that they would do it after their idea. **Devarim/Deuteronomy 1:23** confirms this: “And the saying pleased me well: and I took twelve men of you, one of a tribe.” However, he hesitated to send them according to his own judgement so he said: “I shall go and ask if Yahweh approves my decision”.

When Moshe asked Yahweh, the Shejinah of Elohim told him: “They can lead you to wrong conclusions, for as you are flesh and bone, you cannot fathom the hidden palaces deep in their hearts. They alleged that they want to find the buried treasures. But I search their hearts and I try their reins, and I know that they are being driven by lack of faith in Me. Despite I have told them that the land is good, they still insist to know if the land is good. Besides, this is not the first time they do not have faith in my Words. Even back in Mitzrayim, they offended Me with their disbelief. I shall not entertain this lie anymore. If you wish to send them, so be it.”

This explains that Yahweh’s reply “**send men for your sake**” is like saying “**it is your decision to send the men**” as an expression of Moshe’s will and that Yahweh was not being part of that lie. Another approach to Yahweh’s words may be inferred, “Even when they had decided to send the spies, the final decision is yours, otherwise, this as a rebellion against you. **Woo the generation where all are leaders**. You will be sending whoever men you wish. Because they had no faith in Me, they will not have the privilege of entering it when it comes the time for Me to give it onto you.”

According to the Hebrew way of thinking, we may apply an analogy of the matrimony. It is like a king that had arranged his son marriage with a virtuous woman with nice clothes, wealth, and a good family. But the son said: “I want to see her because I do not believe what you say”. The father was upset at the lack of trust of his son. However, he knew that if his son did not see the young lady, he might conclude that she was not suitable. So the king said: “Alright, I will show you the woman so that you cannot say that I am forcing you to a wrong decision and that I am lying. “But I swear, he told him, that it will be your son who will marry her not you.”

1 The Hebrew word “**châphar**” חָפַר H2658 means both to explore and to excavate: 1) To excavate (Bereshit. 21:30), to dig (like a horse scratching the soil (Iyov 39:21). 2) To excavate or to dig in search for something; to seek. (Iyov

3:21). 3)To explore (a land), reconnaissance (military survey of enemy fields). (Yehoshua 2:2). 4)To stalk. (Iyov 39:29). (Note of Translator).

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In like manner, Yahweh said: “Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it (**Bemidbar/Numbers 14:23**).” Certainly, there is power in the kadosh language and Yahweh has all under His control. So, He concedes saying “Send men for your sake to explore the land of Kenaan which I am giving *onto the children of Yisrael* (Beney Yisrael).” Yahweh stressed the word “*beney*”. This passage gives us an insight into Yahweh’s leadership and into what He has established as a blessing for His people.

13:3 “And Moshe by the commandment of YAHWEH sent them from the wilderness of Paran: all those men were heads of the children of Israel.” –This passage shows a sensitive situation, the very heads, that is, the leaders brought chaos and disorder with dire consequences to that Yisrael but not to His children (beney). Eventually, the Torah shall bring all this to a close.

13:4-16 “And these were their names: of the tribe of Reuben, Shammua the son of Zakur. Of the tribe of Shimon, Shafat the son of Hori. Of the tribe of Yehudah, Kaleb the son of Jefuneh. Of the tribe of Yissajar, Yigal the son of Yosef. Of the tribe of Efrayim, Hoshea the son of Nun. Of the tribe of Benyamin, Palti the son of Rafu. Of the

tribe of Zevulon, Gadiel the son of Sodi. Of the tribe of Yosef, namely, of the tribe of Menasheh, Gaddi the son of Susi. Of the tribe of Dan, Ammiel the son of Gemalli. Of the tribe of Asher, Setur the son of Mikjael. Of the tribe of Naftali, Najbi the son of Vofsi. Of the tribe of Gad, Geuel the son of Maki. These are the names of the men which Moshe sent to spy out the land. And Moshe called Hoshea the son of Nun Yehoshua. –These were the birth names of the men Moshe sent to spy the land except for Yehoshua (Joshua, יהושע) whose former name had been Hoshea (הושע) before Moshe changed it. A “yod” (י) was added to his name because Moshe had the prophetic vision that Yehoshua would receive the ten portions of the land that were meant for the ten spies that came in with a bad report of the land. Kaleb (כָּלֵב) was given Jevron (יְהוֹרָן). “And they gave Jevron unto Kaleb, as Moshe said: ‘and he expelled thence the three sons of Anaq (אֲנָק) [Sheshay, Ajiman, and Talmay]2’ (**Shoftim/Judges 1:20**).”

The fact that the Torah had previously referred to **Yehoshua** by name in connection with the events of **Shemot/Exodus 17:13** (And Yehoshua discomfited Amalek and his people with the edge of the sword.) and again in **Shemot/Exodus 33:11** (And YAHWEH spake unto Moshe face to face, as a man speaketh unto his friend. And he turned again

2 Yehoshua 15:14 And Kaleb drove thence the three sons of Anaq, Sheshay (שֵׁשַׁי), and Ajiman (אֲחִימָן), and Talmay (תַּלְמַי), the children of Anaq.”

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into the camp: but his servant Yehoshua, the son of Nun, a young man, departed not out of the tabernacle.) has made the scholars to conclude that Moshe never did change his name. Anyway, some scholars propose that Moshe preyed to Yahweh that Yehoshua was strengthened not to pay heed the counsel of the other spies. In Hebrew, Yehoshua is equivalent to “Yod Hei Hoshea”, that is, “YAH Helping” in case the spies defamed the land. It also means “YAH Saving”. This shows who was our Savior with us (Emmanu-El, עִמָּנוּאֵל “*immânû'êl*”) “Elohim with us”, that is, Yehoshua-Yeshua is **YAHWEH SAVING**.

When we search for the prophetic shadows of Mashiaj and His redemption for Yisrael, we realize that these ten territories belonged to the ten lost tribes of the house of Yisrael –another shadow picture of Efrayim (the house of the North) that would eventually be redeemed by Yehoshua the Mashiaj. Joshua (Yehoshua) is a very important biblical character for those who study the Torah because he was in command after Moshe’s death and he had the mission to take the people of Yisrael into Eretz Yisrael. This man with the prophetic name of “*salvation*” would rule over Yisrael after Moshe (Moshe was one-hundred and twenty years old, that is, one-hundred and twenty Yovels (יובל Jubilees): 120 times 50 = 6000 years). It is as significant to inquire in Yehoshua works as it is to scrutinize the Torah. “Now after the death of Moses the servant of YAHWEH it came to pass, that YAHWEH spake unto Yehoshua the son of Nun, Moshe’s minister, saying, Moshe my servant is

dead; now therefore arise, go over this Yarden, thou, and all this people, unto the land which I do give to them, even to the children of Yisrael. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moshe. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moshe, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moshe my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for YAHWEH thy Elohim is with thee whithersoever thou goest (**Yehoshua/Joshua 1:1-9**).”

The name Yehoshua (Yahoshua) means **Yahweh saves**, as it is written in Yeshayahu the prophet: “I, even I, am YAHWEH; and beside me there is no

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savior (**Yeshayahu/Isaiah 43.11**).”; “Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I YAHWEH? and there is no Elohim else beside me; a just Elohim and a (**Moshia**) Savior; there is none beside me (**Yeshayahu/Isaiah 45.21**).”; “Yet I am YAHWEH thy Elohim from the land of Egypt, and thou shalt know no god but me: for there is no savior beside me (**Hoshea 13:4**).”; “Shaul, an apostle of Yahshua HaMashiaj by the commandment of Yahweh our Savior, and Adon Yahshua HaMashiaj, which is our hope (**Timoteos Alef/1 Timothy 1:1**).”; “For this is good and acceptable in the sight of Yahweh our Savior (**Timoteos Alef/1 Timothy 2:3**).”

If Yahweh, the Eternal Father, is the only Savior, how is it that a man, Yahshua, receives the title of Savior? “For unto you is born this day in the city of David a Savior, which is Mashiaj the Adon (**Hilel/Luke 2:11**).”; “And said unto the woman, ‘Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Mashiaj, the Savior of the world (**Yohanan/John 4:42**).”

We must take a closer look at some pesukim (verses) regarding the names of the spies.

13:6 “Of the tribe of Judah, Kalev the son of Jefuneh. –Kalev, son of Jezron (הֶזְרֹן, Hezron), son of Perets (פֶּרֶץ, Pharez), was representing the tribe of Yehudah, this is relevant for in the same way Yosef had represented and taken authority over the

ten tribes in the prophetic context as the **House of Efrayim**, Kalev is the prophetic leader of Yehudah or the **House of the South** or the **House of Yehudah**. From this very moment, a prefiguration of the two peoples that were to enter Eretz Yisrael is established.

Kalev had a beautiful spirit. His name means “like the heart”. Everything he did, he did it with his heart entirely devoted onto Yahweh. Yehoshua and Kalev were the only ones from the generation that came out from Mitzrayim who entered the Promised Land. “And now, behold, YAHWEH hath kept me alive, as he said, these forty and five years, even since YAHWEH spake this word unto Moshe, while the children of Yisrael wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moshe sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof YAHWEH spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be YAHWEH will be with me, then I shall be able to drive them out, as YAHWEH said. And Yehoshua blessed him, and gave unto Kalev the son of Jefuneh Jevron for an inheritance (**Yehoshua/Joshua 14:10-13**).” Kalev was forty years old when he was sent to explore the land.

Kalev and Yehoshua are models worth following for they set the path toward the One True Elohim, YAHWEH TZEVAOT.

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13:8 Of the tribe of Efrayim, Hoshea the son of Nun. –Yehoshua son of Nun, the leader ordained by Elohim to start the conquest of the land of Kenaan, was from the tribe of Efrayim. Yehoshua the son of Nun, he was the servant of Moshe, one of his young men (**Bemidbar 11:28**), he was his successor. His birth given name was Hoshea (saved, salvation) but Moshe changed it to Yehoshua (Yahweh is Salvation) which is equivalent to Yahshua (Jesus). (Lockward, Alfonso: Nuevo Diccionario De La Biblia (New Dictionary of the Bible). Miami: Editorial Unilit, 2003, S. 600).

The name Yehoshua is equivalent to Yahshua. Yehoshua is a type of Yahshua:

- Yehoshua son of Nun, the leader ordained by Elohim to start the conquest of the land of Kenaan. (**Bemidbar 11:28**).
- Yahshua grants us the entrance to the Promised Land. “Therefore, being justified by faith, we have peace with Yahweh through our Adon Yahshua HaMashiaj **by whom also we have access by faith into this grace wherein we stand**, and rejoice in hope of the glory of Yahweh (**Romanyim/Romans 5:1-2**).”
- “To wit, that Yahweh was in Mashiaj, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation (**Korintyim Bet/2 Corinthians 5:19**).”

- “And hast made us unto our Elohim kings and priests: and we shall reign on the earth (**Hitgalut/Revelations 5:10**).”
- Yehoshua was commanded to gather men to fight against Amalek at Refidim (רַפִּידִים), the battle ended in a resounding success (**Shemot/Exodus 17:8-15**).
- Yahshua was chosen to fight our battle against darkness and he was victorious.
- “And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it (**Kolosim/Colossians 2:15**).”
- When Moses went up the mount again to speak with Yahweh face to face, as a man speaks unto his friend. And he turned again into the camp: but his servant **Yehoshua**, the son of Nun, a young man, **departed not out of the tabernacle** (**Shemot/Exodus 33:11**).
- Yahshua said that “I must be about my Father's business? “And when they saw him, they were amazed: and his mother said unto him, ‘Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing’. And he said unto them, ‘How is it that ye sought me? wist ye not that I must be about my Father's business’? (**Hilel/Luke 2:48-49**).
- Yehoshua in his zeal wanted to stop Eldad and Mejdad who were prophesying in the camp not in the Tabernacle. (**Bemidbar/Number 11:27-28**).

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- Yahshua had great zeal for the Bet Hamikdash. “And his disciples remembered that it was written, ‘The zeal of thine house hath eaten me up’ (Yohanan/John 2:17).”
- Yehoshua was filled with the Ruaj of Yahweh in order to carry out his mission. (Devarim/Deuteronomy 34:9).
- Yahshua was filled with the Ruaj of Yahweh. “The Spirit of Yahweh is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. (Hilel/Luke 4:18 –a direct quote from Yeshayahu 61:1).

Second Aliyah 13:21-14:7

13:25 “And they returned from searching of the land after forty days.” –According to the Midrash, the night the spies returned it was the ninth day of the fifth month, called Av (9th of Av). The same day that Yisrael had started to worship the Molten Calf, according to the tradition. That night, Yahweh swore that the children of Yisrael were going to be dispersed among the nations. “Yea, they despised the pleasant land, they believed not his word: But murmured in their tents, and hearkened not unto the voice of the LORD. Therefore, he lifted up his hand against them, to overthrow them in the wilderness: to overthrow their seed also among the nations, and to scatter them in the lands (Tehilim/Psalms 106:24-27).” The 9th of Av is a date

of catastrophic events all throughout of the history of Yisrael. On that day, the two temples were destroyed, the last Jewish revolt against Rome was crushed in 135 A.D, the Jews were expelled from Spain in 1492 A.D. On account of all the tragic events on that day, the 9th of Av (“*tishah ve-av*”) is a day of national fasting and mourning for the Jewish people. The prophesy, however, promises that this day will be turned into a day of joy: “Thus saith Yahweh TZEVAOT; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Yehudah joy and gladness, and cheerful feasts; therefore, love the truth and peace (Shalom) (Zejariah/Zechariah 8:19).”

There is yet one more condition that resulted from exploring the land: from before they left on the mission, they were walking in “*yetzer harah*”, that is, inclination to evil works which accompanied them all the way in their reconnaissance and back to give the report. The negative words they said are well known; their “*lashon harah*” (evil tongue) against the land eventually disqualified them to enter it and possess it.

13:30 “And Kaleb stilled the people before Moshe, and said, ‘Let us go up at once, and possess it; for we are well able to overcome it.’ –Kaleb was a man who spoke according the promises of Yahweh. He was never carried away by what his eyes saw, he was a man with the right heart and he was not deterred by circumstances but he spoke like one who knew the promises of Yahweh. “According as His divine power hath given unto us all things that

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pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity (**Kefa Bet/2 Peter 1:3-7**).”

13:31-32 “But the men that went up with him said, ‘We be not able to go up against the people; for they are stronger than we’. And they brought up an evil report of the land which they had searched unto the children of Yisrael, saying, ‘The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.’ –The spies were saying negative words that contradicted the Words and promises of Yahweh. Humanly speaking, they were right but the people of Yahweh was not called to walk in the natural realm but in the supernatural. Therefore, the only way to conquer the Promised Land was with the help of Yahweh. These men, however, did not trust in Yahweh’s Words. They were looking at things in a natural way. Their lack of emunah forbid them to enter the Promised Land. “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit

them, not being mixed with faith in them that heard it (**Ivrim/Hebrews 4:1-2**).”

“My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of Elohim, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed (**Yaaqov/James 1:2-6**).”

13:32 And they brought up an evil report of the land which they had searched unto the children of Yisrael, saying, ‘The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. –This evil report against the Promised Land resulted in their death sentence. We must not criticize the land of Yisrael because we cannot speak against what has been blessed by Yahweh especially because he is the guardian of Yisrael as a special treasure. “A land which YAHWEH thy Elohim careth for: the eyes of YAHWEH thy Elohim are always upon it, from the beginning of the year even unto the end of the year (**Devarim/Deuteronomy 11:12**).”

Today, we have examples of personalities, institutions, and even governments that have ignored these spiritual principles bringing condemnation onto themselves and to their entire area of influence. They have received retribution for their words and actions. “And I will bless them

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that bless thee, and curse him that curseth thee:
and in thee shall all families of the earth be blessed
(Bereshit/Genesis 12:3).”

14:1 And all the congregation lifted up their voice, and cried; and the people wept that night. –This passage shows how the congregation is driven onto desperation and hopelessness due to the negative report of these men which confirms the fallen and sinful nature of the human beings. Fear and a slavery mindset had overcome this generation. A nation with such characteristics did not stand a chance of enjoying the blessings established by Yahweh because all of the blessings were based on their degree of confidence of every individual and that they walk into them without hesitation. “But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of Yahweh **(Yaaqov/James 1:6-7).**”; “For all the promises of Yahweh in Him are yea, and in Him Amen, unto the glory of Elohim by us **(Korintyim Bet/2 Corinthians 1:20).**”

The following verse is a confirmation of the slave mentality that Yahweh was not going to allow to enter the land of the promise.

14:3 “And wherefore hath YAHWEH brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Mitzrayim?” –This enough evidence for every one of us that if we yearned for the past, for what has been left behind and we decided to entertain the old nature, it would only mean one thing: we are still slaves, we

are not dead to the old nature, and we are not born again. All the new things that Yahweh wants to give us must be put into new bottles (renewed minds). “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of Yahweh **(Romanyim/Romans 12:2).**” If we do not transform our mind (old vestments, old vessels) by renewing our understanding, any spiritual and transcendental heavenly information will not have a hold on us because the fermentation –the very renovation of the truth in us- would provoke an internal collapse; the old mind frame could not recognize, accept, or integrate the new criteria of a life of obedience and emunah and full confidence on Yahweh’s Promises for His people. “No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved **(Matityahu/Matthew 9:16-17).**”

14:4 “And they said one to another, ‘Let us make a captain, and let us return into Mitzrayim’.” –This democratic and participative way of decision making does not agree with the divine plan. The result of such consensus would have returned Yisrael into slavery. Yahweh’s government works in a different way: Yahweh Himself governs, leads, takes care, and watches over His people.

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Third Aliyah 14:8-25

14:8 “If YAHWEH delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.” –For various reasons this a very important verse in this parashah. For one, the earnest defense of Yehoshua and Kalev presenting the correct report to the congregation about the Promised Land and the promise of Yahweh (***a land which floweth with milk and honey***). Not only were they right about Yahweh’s promise but also their understanding was based on the great wonders and signs that Yahweh had made since their liberation from Mitzrayim plus how He had sustained them in the wilderness. Today, we know that unlike the exodus, we shall all be taken directly to Yisrael to establish His Kingdom.

The problem of this time and era is that, much like the spies with their evil report, we are also giving a bad testimony on an everyday basis. We are aiming our efforts to other places without waiting for them to be established where we are. More often than not, we believe that moving to another city or place will give us the promises of blessings: (***If YAHWEH delights in us***).

Dear brethren, the second coming of Mashiaj will make Yisrael available for us, however, while this imminent and glorious promise is fulfilled, the promise of blessings is here and now where we are. “Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands,

that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto YAHWEH for it: for in the Shalom thereof shall ye have Shalom (***Yirmiyahu/Jeremiah 29:5-7***).”

Many of us, though, ignoring Yahweh’s ways of caring for His people, are always setting our focus on other cities and even other countries. ***AS IF THE ELOHIM OF YISRAEL THAT WE SERVE AND OBEY DID NOT HAVE THE POWER AND THE FIDELITY TO MAKE US PROSPER IN THE PLACE HE DECIDED US TO BE.***

In this respect we differ from the blessed Jewish people, our brethren for whom we pray for more blessings and protection. They understand that their blessings depend on how close they are to their Elohim in worship at the synagogues. Their houses are near the synagogues “where Yahweh has planted them” in order to be able to get the future of blessings of those who are obedient. They do not look to (other places for blessings) but wait until (the blessings manifest).

Another powerful principle of blessing, deliverance, prosperity, and complete Shalom is the understanding they have about their spiritual leader or rabbi. “Nevertheless YAHWEH raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the

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commandments of YAHWEH; but they did not so. And when YAHWEH raised them up judges, then YAHWEH was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented YAHWEH because of their groanings by reason of them that oppressed them and vexed them (**Shoftim/Judges 2:16-18**).”

There is a power story in the Jewish literature that sheds some light on the power of a good leadership.

Rab Yehoshua Ben Levi comments that he wanted to meet Elijah the prophet to be his disciple. He prayed Yahweh to make his wish true. His prayers were accepted and Elijah appeared onto him.

“What do you wish?” –asked Elijah.

“I want to know about the things that you do in this world.”

“That cannot be” –replied Elijah.

“Why not?”

“Because you will see me do things that you will find intolerable” –said the prophet.

“Nevertheless, I want to come with you.”

“Well, come with me then” –replied Elijah and they started out journey together.

When the night came, they stay with a very poor couple whose only possession was a cow. The man of the house gave them a warm welcome and served them food and drink according to the rank of the prophet. In the middle of the night, Elijah the prophet woke up hit the cow on the head killing it.

Could Elijah be doing what even a mountain bandit would not have done? –cried Rab Yehoshua. Have you not sinned by doing that? The cow is the only source of income of this poor man and you killed it. Is this your way to thank him for the warm welcome and the food?

“If you so much as make another question –said Elijah, I shall depart from you and you cannot be with me anymore. If you want to be in my company stay silent and do not question anything I do.”

So they continued their journey. The second night they stayed at the place of a very rich man. He was buried in his thoughts of building a new house that he did not even nodded his head in their direction, he certainly did not raise or even move from his place. They received no food or drink.

In the middle of the night, Elijah woke up and asked Rab Yehoshua to the other end of a rope. Elijah took the other end and after making some calculations, he built a magnificent palace of one-hundred-twenty chambers.

Rab Yehoshua’s perplexity was escalating when he pondered of such an injustice.

So they continued their journey arriving in a place where all the residents were very rich. They were so conceited and proud that they even care to look at the visitors refusing them food and drink. The next morning, Elijah prayed onto Yahweh that they were all made leaders.

Their next they went to was a place where all of the residents were poor. When they saw the jajamim coming to town, they were very glad to welcome

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them, they fed them and honored them greatly – even with the meager means they had. The next day, Elijah prayed onto Yahweh to give them only one leader. “I cannot tolerate your actions anymore –said Rab Yehoshua Ben Levi to Elijah. Please, explain them to me because I do not understand.”

“If I explain everything you could not come with me.”

“I agree; just tell me why did you kill the cow of the poor man?”

“You must know that very night, that man’s wife who was more precious for him than thousands upon thousands of pieces of gold, was destined to die. I killed the cow so that it died instead of his wife –a life for a life (**Shemot/Exodus 21:23**).”

“That’s right. What about the rich man who did not give us water, why did you built him such a magnificent castle?” “You may know that if that man had started to excavate, within twenty or thirty inches of the soil of his house, he would have found a great treasure. So I anticipated this and built the castle that shall soon collapse because it is standing by miracle. He will never find that treasure.”

“And those men of great wealth who were so rude to us, why did you bless them with many leaders? Asked Rab Yehoshua.”

“It was not a blessing but a curse because when there are so many leaders the result is catastrophic. There is a saying: **too many captains sink the ship**. The poor people who served so magnificently, I

blessed with the blessing of only leader: a city that is governed by one leader shall always survive.”

Now, we may better understand the resulting confusion and chaos of appointing so many principals and leaders for a mission that was born in the heart of men not the heart of Elohim: destruction and progressive annihilation. The two million lives that left Mitzrayim never made it to the Promised Land; they all died in the wilderness during the forty years. Applying the same accounting as the Torah, six-hundred thousand men left Mitzrayim. “And the children of Yisrael journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children (**Shemot 12:37**).” The death rate was fifteen-thousand men each year.

We must exercise extreme caution and we must be certain that it is Yahweh who is moving us or calling us to another place. “There is a way which seemeth right unto a man, but the end thereof are the ways of death (**Mishle/Proverbs 14:12**).”

14:11 “And YAHWEH said unto Moshe, ‘How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?’” –It is sad to read this passage because this new understanding confronts us. It is the very human nature that keep us from the fulfillment of the promises of Yahweh; we are not being led by Yahweh’s patterns. “For as many as are led by the Spirit of Yahweh, they are the sons of Yahweh (**Romanyim/Romans 8:14**).” Beloved, let us walk in the Ruaj of Yahweh, if we really walk in the Ruaj of Yahweh we walk not by sight. “But the

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fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: nothing in the Torah is against such things (**Galtyim/Galatians 5:22-23**)." The power manifested by Yahweh as well as the fulfillment of His many promises through signs and wonders was not enough for them so that they brought the wrath of Yahweh upon them and they were rejected.

14:12 "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." –Moshe had the opportunity of being the father of a great nation but he rejected the offer for love of his people. In the same way, Yeshua did come to reject Yisrael looking for a new Yisrael; he came to restore the twelve tribes of Yisrael. "I say then, Hath Yahweh cast away his people? Elohim forbid (**Romanyim/Romans 11:1a**)."

This is yet another evidence of the real purpose of Yeshua HaMashiaj's redemption work. "When they therefore were come together, they asked of him, saying, 'Adon, wilt thou **at this time restore again the kingdom to Yisrael**'? (**Maaseh Sheliajim/Acts 1:6**)." The kingdom of Yisrael are the Twelve Tribes; they have always been the focus and purpose of the preaching of the Besarot (Gospel). "Yaaqov, a servant of Yahweh and of the Adon Yeshua HaMashiaj, to the twelve tribes which are scattered abroad, greeting (**Yaaqov/James 1:1**)."; "Kefa, an apostle of Yeshua HaMashiaj, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia (**Kefa Alef/1 Peter 1:1**)."

14:13-16 "And Moshe said unto YAHWEH, 'Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou YAHWEH art among this people, that thou YAHWEH art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, 'Because YAHWEH was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness'.'" –Moshe used specific arguments in his intercession.

This prayer must be understood as the true structure of intercession for our devotional life in order to intercede for others with a wisdom springing from knowing and understanding the true purpose of Yahweh for His people. Yeshua also gave us His model of intercession in **Yohanah/John 17**.

The true value of any intercession is not just to pray for the people but to avoid tarnishing Yahweh's name. This is must at the very core of our prayers: to sanctify His name. The prayer model says: "Our Father which art in heaven, Hallowed be thy name (**Matityahu/Matthew 6:9**)."

14:20 "And YAHWEH said, 'I have pardoned according to thy word'." –This is an answered prayer. What was the success of Moshe's intercession? He asked according to the Torah and

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according to Yahweh's plans. "If any man speak, let him speak as the oracles of Yahweh (**Kefa Alef/1 Peter 4:11a**)."; "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with Yahweh? whosoever therefore will be a friend of the world is the enemy of Yahweh (**Yaaqov/James 4:3-4**)."; "And this is the confidence that we have in Him, that, if we ask any thing according to His will, he heareth us (**Yohanan Alef/1 John 5:14**)."

14:22-23 "Because all those men which have seen my glory, and my miracles, which I did in Mizrayim and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it." –This passage is the confirmation of how serious it is to offend the heart of Yahweh. He has done everything out of love; the Scriptures say that He is Love, however He never undermines His own justice because His great holiness. "For YAHWEH thy Elohim is a consuming fire, even a jealous Elohim (**Devarim/Deuteronomy 4:4**)."

Many of the biblical scholars of this century support the idea that this is the Elohim of the Old Testament (like there were many Elohim). In the faith of the modern Christian ministry, the phrase or verse that has become the most clichéd is "God is Love" therefore, this is the god of the "new testament". "For our Elohim is a consuming fire (**Ivrim/Hebrews 12:29**)."

Fourth Aliyah 14:26-15:7

14:28 "Say unto them, 'As truly as I live, saith YAHWEH, as ye have spoken in mine ears, so will I do to you'." –This is the judgement of Yahweh for the deceivers, the disobedient, and the rebellious. We must in the fear of Yahweh. "Come, ye children, hearken unto me: I will teach you the fear of YAHWEH. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it (**Tehilim/Psalms 34:11-14**)."

14:29 "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me." – According to the Midrash, women and men sixty years old and above and the tribe of Levi were excluded of that sentence because only the numbered did not have the right to enter the land.

We understand that divine judgement is executed on people twenty years old and above. When a man turns thirteen years old, he has the responsibility to walk with Yahweh. If he decided not to walk in a righteous way during the early years of adulthood, the judgement of Yahweh may befall him after he is twenty years old, not before.

14:36-37 "And the men, which Moshe sent to search the land, who returned, and made all the congregation to murmur against him, by bringing

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up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before YAHWEH.” –The land is a gift from Heaven onto man, let us not defame it. We must be a source of blessings not accursedness. “But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we Yahweh, even the Father; and therewith curse we men, which are made after the similitude of Yahweh. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh (**Yaaqov/James 3:8-12**).”

14:44 “But they presumed to go up unto the hill top: nevertheless, the ark of the covenant of YAHWEH, and Moshe, departed not out of the camp.” –It is difficult to believe that a son of Elohim goes to battle without Yahweh accompanying him. Many people are portrayed in this narration. Many do find in the Scriptures what they must do but then they say “This is not what the text says, the text really means...” spiritualizing the commandment as an excuse not to observe it. This is a very subtle way to cover their sins. Today, there are many launching a war on HaSatan without the presence of Yahweh in their lives. The expected result is a lost battle.

Their sin has made Yahweh not to stand for those who a proclaiming a victory no matter what and they persevere in breaking the commandments

willingly. The victory in battle is not based on the good planning but in the presence of Elohim with us.

The Book of **Maaseh Sheliajim/Acts** tell us a story of men who tried to exert authority without the support of Yahweh. “Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Adon Yeshua, saying, ‘We adjure you by Yeshua whom Shaul preacheth’. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Yeshua I know, and Shaul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded (**Maaseh Sheliajim/Acts 19:13-16**).”

Mistakenly, many believe that evangelism and the victory over evil is all about confessions and decrees. This did not turn out very good for these men. They said the right words but there was no power in them. The power and the support come with being subject to the authority. A rebellious person shall never have that. Your authority depends on who you are subject to. “Submit yourselves therefore to Yahweh. Resist the devil, and he will flee from you (**Yaaqov/James 4:7**).” If you do not submit to Yahweh, you submit to the devil and you are the one fleeing. Cf. **Hilel/Luke 7:1-10**.

15:2 “Speak unto the children of Yisrael, and say unto them, ‘When ye be come into the land of your habitations, which I give unto you.’ –This

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commandment gives hope. The fulfillment of this commandment reveals the intentions of Elohim that, even after they had sinned, He shall give them the land.

15:3 “And will make an offering by fire unto YAHWEH, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savor unto YAHWEH, of the herd, or of the flock.” –The phrase *“of sweet savor”* means that Yahweh would accept the offerings.

15:4-7 “Then shall he that offereth his offering unto YAHWEH bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil. And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil. And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savor unto YAHWEH.” –“And walk in love, as Mashiaj also hath loved us, and hath given himself for us an offering and a sacrifice to Yahweh for a sweet-smelling savor (*Efesyim/Ephesians 5:2*).” Our Mashiaj was Himself a sweet-smelling offering so that we be the same onto Yahweh.

“For we are unto Yahweh a sweet savor of Mashiaj, in them that are saved, and in them that perish (*Korintyim Bet/2 Corinthians 2:15*).”

What is the sweet smelling savor in us?

“Now thanks be unto Yahweh, which always causeth us to triumph in Mashiaj, and maketh manifest the savor of his knowledge by us in every place (*Korintyim Bet/2 Corinthians 2:14*).”

The knowledge of Yahweh in us is that sweet savor.

We offer our bodies in obedience. “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to Yahweh by Yeshua HaMashiaj (*Kefa Alef/1 Peter 2:5*).”

“I beseech you therefore, brethren, by the mercies of Yahweh, that ye present your bodies a living sacrifice, holy, acceptable unto Yahweh, which is your reasonable service (*Romanyim/Romans 12:1*).” We must present our lives as spiritual sacrifices and as the libation the knowledge of our Adon Yeshua.

Fifth Aliyah 15:8-16

15:8-10 “And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto YAHWEH: Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savor unto YAHWEH.” –We see this type of offering when Shmuel the prophet, as a boy, was given to the temple. “And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and

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brought him unto the house of Yahweh in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli (**Shmuel Alef/1 Samuel 1:24-25**).

15:14-16 “And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savor unto YAHWEH; as ye do, so he shall do. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations: as ye are, so shall the stranger be before YAHWEH. One law and one manner shall be for you, and for the stranger that sojourneth with you.” –This passage teaches us that there is only one Torah regardless the nationality when a believer of the biblical emunah (faith) adheres to Yisrael by means of the conversion in Yeshua HaMashiaj –the only valid conversion in the sight of Yahweh. Yeshua is the entrance door. We understand that, as people of Yisrael, we are called to obey the Torah. This is clearly stated and well established throughout the Scriptures. “Also the sons of the stranger, that join themselves to YAHWEH, to serve him, and to love the name of YAHWEH, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people (**Yeshayahu/Isaiah 56:6-7**);” “That at that time ye were without Mashiaj, being aliens from the

commonwealth of Yisrael, and strangers from the covenants of promise, having no hope, and without Elohim in the world: But now in Yeshua HaMashiaj ye who sometimes were far off are made nigh by the blood of Mashiaj. For he is our peace, who hath made both one, and hath broken down the *mejitzah* (middle wall) of partition between us (**Efesyim/Ephesians 2:12-14**).

Sixth Aliyah 15:17-26

15:20 “Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it.” –Yahweh gave them a second confirmation that His plan to take them to the Promised Land had not changed. Yahweh explained to them the purpose of the offering of the first fruits so that when they enter the land and they receive the abundance of fruit produced by the land, Yahweh could have His portion of the first fruits.

This offering was a testimony that Yahweh was the provider of the harvests and they had to recognize it. Besides, this offering was a way to show their confidence in the same Elohim who gave them the first fruits, that He would be faithful to produce an

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abundant harvest because everything depended on Him.³

15:22-23 “And if ye have erred, and not observed all these commandments, which YAHWEH hath spoken unto Moshe, even all that YAHWEH hath commanded you by the hand of Moshe, from the day that YAHWEH commanded Moshe, and henceforward among your generations.” –This chapter of the Torah deals specifically with commandments pertaining to idolatry; who is guilty of it of deliberately or by ignorance. These words **“if you err by ignorance”** and do not observe any of these commandments in juxtaposition result in what the Torah asserts in the Name of Yahweh, that we are considered to have rejected all of His commandments. Idolatry is spiritual adultery. It is like cheating against our husband –we are the Bride of YHWH. “Little children, keep yourselves from idols. Amen (**Yohanan Alef/1 John 5:21**).” An idol is anything we think of before Yahweh who is Yeshua, the Living Torah. “For they themselves shew of us what manner of entering in we had unto you, and how ye turned to Yahweh from idols to serve the living and true Elohim (**Tesalonikim Alef/1 Thessalonians 1:9**).”

There some interesting historical facts about the city of Thessalonica which have a parallel to our days. Thessalonica was the capital and the largest city of the Roman province of Macedonia with a

population of nearly two-hundred thousand inhabitants. The most important road of Rome (Via Egnacia) that stretched from Rome to the Orient passed through Thessalonica. This road, together with the flourishing city sea port, made Thessalonica one of the most buoyant and affluent center of commerce of all the Roman Empire. Thessalonica was recognized as a free city with an autonomous government exempt from most of the restrictions that Rome had imposed on other cities of the empire. The strong cosmopolitan character of the city attracted many pagan religions and cultural influences that proved to be a challenge for the faith of the new converts.

Right before entering the Promised Land, Yahweh made His people a serious warning concerning this sin and its many variants. “When thou art come into the land which YAHWEH thy Elohim giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto YAHWEH: and because of these abominations YAHWEH thy Elohim doth drive them out from before thee. Thou shalt be perfect with

³ Porter, Rafael: Estudios Bíblicos ELA: Fracaso En El Desierto (Failure in the Wilderness, Bemidbar). Puebla, Pue., México: Ediciones Las Américas, A. C., 1989, S. 43.

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YAHWEH thy Elohim (**Devarim/Deuteronomy 18:9-13**)."

For those who has the calling to help those involved in the sin of idolatry to a complete deliverance from it and its catastrophic consequences, a piece of advice: If in a family there is this person that the whole family calls "**good for nothing**", the chances are that the family has a background of idolatry. "The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. **They that make them are like unto them: so is every one that trusteth in them (Tehilim/Psalms 135:15-18)**."

Seventh Aliyah 15:27-41

15:30-31 "But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth YAHWEH; and that soul shall be cut off from among his people. Because he hath despised the word of YAHWEH, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." –The man accused of sinning presumptuously of idolatry shall be punished by an untimely death and the spiritual death. According to the jaramim, their souls shall elevate with the souls of the people of Yisrael. This is a double death –as indicating for the two judgements that appear in this passage. The expression "**shall be cut off**" is repeated twice, that is that person shall be annihilated in the present world and in the world to come (Olam haze and Olam Habah). We must

forget that the commandment says: "I am YAHWEH thy Elohim, which have brought thee out of the land of Mitzrayim, out of the house of bondage. Thou shalt have no other gods before me (**Shemot/Exodus 20:2-3**)."

15:32 "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Shabbat day." –The holiness of the Shabbat is the rest or in the ceasing of all activities not the ceremony as such.

"Six days thou shalt do thy work, and **on the seventh day thou shalt rest**: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed (**Shemot/Exodus 23:12**)."

"Six days thou shalt work, but on the seventh day **thou shalt rest**: in earing time and in harvest thou shalt rest (**Shemot/Exodus 34:21**)."

"Six days shall work be done, but on the seventh day there shall be to you an holy day, **a Shabbat of rest to YAHWEH**: whosoever doeth work therein shall be put to death (**Shemot/Exodus 35:2**)."

This is confirmed by the fact that the Hebrew word "**Shabbat**" comes from the verb "shabat" which means to cease, to stop. "**shâbath**" שָׁבַת H7673 which means to repose (**Shemot 16:30**), that is, desist from exertion (**Shemot 23:12**); used in many implied relations (causatively, figuratively or specifically): - (cause to, let, make to) cease (**Bereshit 8:22**), celebrate, cause (make) to fail, keep (Shabbat), suffer to be lacking, leave, put away (down), (make to) rest, rid, still, take away. As

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a verb “shabbat” is used to indicate the action of the verb and not necessarily refers to the seventh day. There are instances in the Tanaj of this usage: **Yehoshua/Joshua 5:12**, the word refers to the ceasing of falling of the manna; When Yahweh promises that while the earth remains the seasons of the year shall not cease in **Bereshit 8:22**; when the three friends of Job stopped arguing with him (**Iyov/Job 32:1**); when the baker, who ceased from raising the fire in the oven (**Oshea 7:4**); when casting out the scorner, and contention shall go out (**Mishle 22:10**).

The ceasing of work is a motive for joy and festivity but we must emphasize that the rest of the seventh day is for **YHWH (Shemot/Exodus 35:2; Vayikra/Leviticus 23:3)**. “Six days may work be done; but in the seventh is the Shabbat of rest, holy to YAHWEH: whosoever doeth any work in the Shabbat day, he shall surely be put to death (**Shemot/Exodus 31:15**).”

We do not rest for men but for Yahweh.

It is worth noting that the laws that regulate the Shabbat refer first to the six days of work and to the seventh day as a day to cease work. As a result of defective translations, the idea conveyed is that of resting of or doing nothing.

The violation of ceasing working in broad day light is an extreme act of rebelliousness that confronts the authority of Yahweh. The violation of the Shabbat implied the violation of ceasing working and what it meant for Yisrael. “And YAHWEH spake unto Moshe, saying, ‘Speak thou also unto the

children of Yisrael, saying, Verily my Shabbats ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am YAHWEH that doth sanctify you. Ye shall keep the Shabbats therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Shabbats of rest, holy to YAHWEH: whosoever doeth any work in the Shabbats day, he shall surely be put to death. Wherefore the children of Yisrael shall keep the Shabbats, to observe the Shabbats throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days YAHWEH made heaven and earth, and on the seventh day he rested, and was refreshed (**Shemot/Exodus 31:12-17**).”

It is also a consecrated day because the people shall not keep the days consecrated onto other gods just the days that are consecrated onto Yahweh. This day makes a distinction between Yisrael and the rest of the nations for it is a sign forever for Yisrael. In the diaspora, the Shabbat has a paramount importance that makes all the difference. Under the circumstances of the dispersion, the Shabbat, the circumcision and the laws of kashrut are signs that identify a person as an Yisraelite.

Ceasing any regular work on Shabbat does not make it a day of idleness. Instead, there is

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celebration especially in the family by eating as well as the family can afford.

It is remarkable that on the calendar of the feast of Vayikra 23, the Shabbat is the only weekly feast. It is also called *miqra kodesh*, that is holy assembly. Oshea also includes it in his list of feasts: "I will also cause all her mirth to cease, her feast days (*hag*), her new moons, and her Shabbats, and all her solemn feasts (*moedim*) (Oshea/Hoshea 2:11)." It is curious to see the Shabbat between the feasts of pilgrimage and the annual solemnity, that is the *Slosh Regalim*: Pesaj (Passover), Shavuot (Pentecost), and Sukkot (Tabernacles). Cf. **Yeshayahu/Isaiah 1:13**.

Another important text is **Shemot/Exodus 31:16-17**: "Wherefore the children of Yisrael shall keep the Shabbats, to observe the Shabbats throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: **FOR** in six days YAHWEH made heaven and earth, and on the seventh day he **RESTED**, and was **REFRESHED**." The aim of the commandment is to imitate what Yahweh did in His creation work. This follows the principle of "*imitatio dei*" (the image of Elohim): "...Ye shall be holy: for I YAHWEH your Elohim am holy (**Vayikra/Leviticus 19:2**)." This is very much alike the commandment of eating only the pure things that Yahweh had declared pure. In the same manner, to be holy as He is holy and He "eats" only pure animals; He does not accept sacrifices of other animals. Summing up, the Shabbat reflects the image of Elohim in us.

The Shabbat, according to **Markos/Mark 2:27**, "... the Shabbat was made for man, and not man for the Shabbat." The Shabbat is for the benefit of man. There are great benefits when we cease our regular works for Yahweh to dedicate the day for Him reflecting before men the image and the character of our Adon.

15:37-41 "And YAHWEH spake unto Moshe, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of YAHWEH, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all my commandments, and be holy unto your Elohim. am YAHWEH your Elohim, which brought you out of the land of Mitzrayim, to be your Elohim: I am YAHWEH your Elohim." –The commandment about the *Tzitziyot* is the connecting link with the rest of the commandments. And it is a key principle to keep loyal onto Elohim.

The children of Yisrael were different of their neighbors in how they dressed and what they ate thus not conforming to the customs of the pagan cultures around them. Everywhere they were, this was a proclamation that they were Yisraelites and that they were not embarrassed of Yahweh and His laws. The *tzitziyot* were not meant to be an

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adornment for their clothes but a reminder to keep their minds alert. If they inclined to sin, the tzitziyot would remind them not to break Yahweh's commandments.

We must make use of every means given by Elohim to have the truths and precepts of His Word fresh in our minds in order to strengthen and revive our obedience thus equipping our minds to resist temptation. Let say, a man cannot resist anymore and is about to sin, when he is about to sin (commit adultery, for example) when he sees the tzitziyot on his clothes he will be reminded that what is about to do does not please Yahweh and he will be deterred. Only a hardened heart will insist on sinning after seeing this witness on our clothes.

Conclusions

This parashah transpires with emunah (faith).

- Ten spies were more confident in what their eyes saw than in the Words of Yahweh but two men of emunah remained confident in the promises of Yahweh.
- The Shabbat is an act of faith and trust in Him that created the universe sustaining and talking care of our lives.
- The tzitziyot are also an expression of faith and of elevated spirituality because this mitzvah is a reminder for the rest of the commandments. The blue tzitzit is an allusion to Mashiaj, when we see it we remember to obey the commandments.

Every tzitzit has a blue ribbon that represents the letter "**dalet** (ד)", that is the door. Yeshua said that He is the door. "Verily, verily, I say unto you, I **am the door** of the sheep (**Yohanan/John 10:7**)."; "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture (**Yohanan/John 10:9**)."

- Yeshua is also referred to as the **logos** or the Word. The five knots in every tzitzit represent the Torah, the Word. "In the beginning was the Word, and the Word was with God, and the Word was God (**Yohanan/John 1:1**)."; "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (**Yohanan/John 1:14**)."
- The four spaces between the knots represent the four letters of Elohim's name: YHWH. Yeshua is Yahweh. "I and my Father are one (**Yohanan/John 10:30**)."
"Philip saith unto him, 'Adon, shew us the Father, and it sufficeth us. Yeshua saith unto him, 'Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? (**Yohanan/John 14:8-9**)."
- Not only the tzitziyot are a reminder of the rest of the commandments but also of Him who

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represent all the commandments made flesh, Yeshua. Whenever I am incline to sin, I just have to grab the tzitzit in my hands to remember what He had to suffer so that I could enjoy the freedom of fulfilling the Torah for love.

In this parashah, we find the commandments three-hundred eighty-fifth to the three-hundred eighty-seventh:

- 385. Precept to take *jalah* (תָּלַח). **Bemidbar 15:20.**
- 386. Precept to place *tzitziyot* on the four borders of the male clothes. **Bemidbar 15:38.**
- 387. Prohibition to do after the desires of one's heart and eyes. **Bemidbar 15:39.**

End of the Parasha

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. “ALL THE LOST HOUSE OF EFRAYIM.” Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as “the lost sheep of the House of Yisrael” (Mello Ha

Goyim), “the just among the nations.” This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**).”

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00AM to 12:00PM through



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It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

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SHALOM LEKULAM.



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