



Sh'lach

(send)

B'midbar [Numbers] 13:1-15:41



HaB'rit HaChadashah

(the new covenant)

Qorintyah Aleph [1st Corinthians] 10:1-13

We have chosen this passage from the Brit, because it reminds us of the incident with the spies, and that this too, is an example of what not to do in following YHWH.

Please! Do not be Ignorant

Qorintyah Aleph [1st Corinthians] 10:1

For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea;

YHWH does not want us to be ignorant of Him or His ways. This is why He has given us His Torah. This is also why He has preserved it down through the ages into our day.

Romans 10:3

For being ignorant of Elohim's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of Elohim.

While there are many translations into various languages, and there is a multitude of choices in the English language in particular, this should not overly stress us or concern us. Whether one must rely

upon a translation into his own native language, or he can read the Scriptures in the original language, the true understanding of what a passage means still belongs to YHWH our Elohim.

Yochanan [John] 14:26

“But the Comforter, even the Ruach Qodesh, whom the Father will send in My name, she shall teach you all things, and bring to your remembrance all that I said to you.”

Without the presence of His Spirit in our lives, one can only have a cursory understanding of what Scripture truly teaches us. Without His Spirit leading and guiding us, the deep and true meaning of Scripture is locked. One can read the words of Scripture and even assign meaning to the words, but there will be error present if this is only done with human reasoning.

Ivrim [Hebrews] 5:2

He [Yeshua] can deal gently with the ignorant and with those who go astray, since He too is subject to weakness.

For this we can be extremely thankful. However, this truth does not give us license to be ignorant.

Spiritual Immersion

Qorintyah Aleph [1st Corinthians] 10:2

and were all immersed unto Moshe in the cloud and in the sea;

Here we see two different types of immersion being spoken of here in this passage. Israel as a nation was immersed in the cloud and in the sea. The first immersion was into the cloud. Please notice this passage.

Shemot [Exodus] 13:21-22

21 and YHWH is going before them by day in a pillar of a cloud, to lead them in the way, and by night in a pillar of fire, to give light to them, to go by day and by night;

22 He removed not the pillar of the cloud by day, and the pillar of the fire by night, from before the people.

This is the very first mention of the cloud. In order to understand the concept that Shaul is trying to get us to understand, we need to see that he is not speaking in a literal sense here in referring to the cloud, or for that matter, the sea either. Rather, he is speaking in metaphorical sense.

It is interesting to note this phrase from above in verse 22; לְפָנֵי הָעָם – lifnei ha’am, meaning quite literally – *to face of the people*. What this teaches us is that YHWH, the form of the cloud, was at the face of the people.

Likewise, the immersion in the sea was equally as symbolic.

Shemot [Exodus] 14:22

and the sons of Israel went into the midst of the sea, on dry land, and the waters are to them a wall, on their right and on their left.

Please note, that while in the midst of the sea, the people of Israel did not get wet, for they crossed over on dry ground. Yet, Shaul uses both of these instances to point out that immersion is more than just an act of getting wet.

When one is truly immersed into Israel, then that person will quite literally immerse himself into a different way of life and thinking. He becomes a son of Elohim through immersion into obeying Torah commandments. The more commandments one obeys, the deeper one is immersed into Israel. There are many today that still preach and teach that only some of Torah is still valid, that some of it has been done away with. In teaching this, these teachers are holding back many people from proceeding deeper into the life Elohim has for us in Torah, in Him!

Spiritual Food

Qorintyah Aleph [1st Corinthians] 10:3

and did all eat the same spiritual food;

What was this spiritual food? Many would point at the manna. Let's look at this.

Shemot [Exodus] 16:15

And when the children of Israel saw it, they said one to another, "What is it?" For they knew not what it was. And Moshe said to them, "It is the bread which YHWH has given you to eat."

The question the Hebrew people asked was מן הוא – man hu', which means *what is it*. YHWH's humor in this is quite astounding, as the English transliteration of this phrase would be: *man who?* Now consider what Yeshua said:

Yochanan [John] 6:58

"This is the bread which came down out of heaven; not as the fathers ate manna, and died; he that eats this bread shall live forever."

The English word *manna* is actually a Greek transliteration of μάννα – *manna*. The Hebrew word is מן – *man*, which should be preferred. In most every case in the Tanak, with the notable exception of the first usage of this word, it is found as המן – *haman*, *the what*.

While English was a long time from coming into usage at the time of Moshe or even at the time of Yeshua, YHWH still knew that these words would be a part of the English language. Just for fun learning, let us consider these words.

Hebrew word	English word
man - אָדָם	what
who - הוּא	he or it
he - הוּא	she

Now, when Yeshua says that He was the manna that came down from heaven, He is quite literally saying that He is the *man* (אָדָם) that came down from heaven. He also went on to teach us, that it is those who eat the true אָדָם that came down from heaven who will have eternal life. The spiritual food is Mashiach!

Spiritual Drink

Qorintyah Aleph [1st Corinthians] 10:4

and did all drink the same spiritual drink; for they drank of a spiritual rock that followed them; and the rock was Mashiach.

There are two instances in which water came forth from the rock. Let us look at both of them.

Shemot [Exodus] 17:6

“Behold, I will stand before you there upon the rock in Horeb; and you shall strike the rock, and there shall come water out of it, that the people may drink.” And Moshe did so in the sight of the elders of Israel.

Please note, that YHWH is speaking to Moshe and He states that this is not just any rock that Moshe is to strike; but rather, Moshe is to strike the rock upon which YHWH is standing. This is the first time that water flowed from the rock.

Yochanan [John] 19:34

but one of the soldiers with a spear pierced His side, and there came out blood and water.

As Moshe struck the rock in the wilderness and there came forth water, so too, did this soldier strike the Rock Mashiach with a staff (spear) and water did come forth.

B’midbar [Numbers] 20:8-11

8 "Take the rod, and assemble the congregation, you, and Aharon your brother, and you speak to the rock before their eyes, that it give forth its water; and you shall bring forth to them water out of the rock; so you shall give the congregation and their cattle drink."

9 And Moshe took the rod from before YHWH, as He commanded him.

10 And Moshe and Aharon gathered the assembly together before the rock, and he said to them, "Hear now, you rebels; shall we bring you forth water out of this rock?"

11 And Moshe lifted up his hand, and struck the rock with his rod twice; and water came forth abundantly, and the congregation drank, and their cattle.

The problem here, is that YHWH clearly commanded Moshe to *speak* to the rock. However, Moshe was angry, and when a person is angry, it does not accomplish the righteousness of YHWH our Elohim. So, in Moshe's anger, he struck the rock. Now please prayerfully consider this next passage.

Ivrim [Hebrews] 6:4-6

4 For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit,

5 and tasted the good word of Elohim, and the powers of the age to come,

6 and then fell away, it is impossible to renew them again to repentance; seeing they crucify to themselves the Son of Elohim afresh, and put Him to an open shame.

This is perhaps one of the most sobering passages of Scripture there is. In it, we learn that under certain conditions it is not possible to repent, for in doing so, it would cause Mashiah to be crucified again, which cannot, and will not, happen.

When Moshe struck the rock a second time to bring forth water, he, in essence, was foreshadowing a second crucifixion, which could never happen. For this, YHWH would not let him into His land.

Is it any wonder that Shaul says in another place to ***work out your own salvation with fear and trembling?*** Philippians 2:12b

Once Enlightened

Qorintyah Aleph [1st Corinthians] 10:5

Howbeit with most of them Elohim was not well pleased; for they were overthrown in the wilderness.

Here was a whole nation that had witnessed miracle after miracle from YHWH to deliver them with a mighty hand from bondage. He even provided for their daily needs, miraculously. It is a very long list of the things that this generation had witnessed, yet did not believe. It is no wonder that YHWH was not pleased with them!

But, before we become too judgmental and begin looking down our noses at them and thinking that we would not have been as they, if we had the opportunity to witness such things, let us carefully consider what we are witnessing today. We are witnessing the awakening of the descendants of Ephrayim. We will see the reforming of the nation of Ephrayim. Yet, many today resist this, even those who are in Messianic and Nazarene circles resist this. Why? In their thinking, YHWH must do these things. Does YHWH not work through His people? Did not YHWH lead the Israelites out of Egypt? Yes, but He did it through human agency, namely, Moshe.

Let each one of us be careful to recognize YHWH's hand in our world today. He often uses natural means to accomplish His will. Do we see it as YHWH's hand when this happens? Many do not.

Example of What NOT to do

Qorintyah Aleph [1st Corinthians] 10:6

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Lust – now there is a word and concept that often has sexual undertones connected with it, but not always. Lust is the strong base desire for something that oftentimes is a legitimate desire, but wrong means are used to attain the desired object.

Ya'aqov [James] 1:14-15

14 but each man is tempted, when he is drawn away by his own lust, and enticed.

15 Then the lust, when it has conceived, bears sin; and the sin, when it is full grown, brings forth death.

Brethren, we need to recognize these base desires for what they are when they come upon us. For if we recognize them quickly, then we will be able to overcome them in the strength of His power.

If we are going to walk in the Spirit as we need to and not in the desires of the flesh as those who came out of Egypt walked, then we must put to death those desires of the flesh and be filled with His Spirit. Let us learn well from this example that YHWH has placed before us of what not to do!

No Revelry

Qorintyah Aleph [1st Corinthians] 10:7

Do not be idolaters, as were some of them; as it is written,

The people sat down to eat and drink, and rose up to play.

Perhaps one of the most heinous of all sins is the sin of idolatry. It takes on so many different forms that it would be difficult to list them all. But in each case the underlying reality is the presence of and exaltation of self to the forefront, in which self becomes the overriding factor in all decisions. Self becomes the god who is worshipped and served.

When self is the one being served, what follows closely in the wake of this action, is that the one so serving self soon falls into sexual sin. It is that ultimate act of idolatry.

We should conduct ourselves with the utmost care and well-being in this area. All the Torah commandments concerning family relations are there to protect us. But they do us no good, unless we walk in their fullness.

Husbands and wives, you are each other's best and first line of defense against attacks in this area. Do not flirt with danger thinking that you are above temptation (we will deal with this more below). For one so thinking, is sure to fall into the very thing that he thinks he is above. Listen to one another, knowing that your mate speaks from a heart of love and devotion for you. Listen and heed their words carefully, knowing that no other person on earth cares for you as much or to the degree. Do all things for His kingdom and He will bless.

Sin = Death

Qorintyah Aleph [1st Corinthians] 10:8

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

This reference is to Pinchas (Phineas). In the book of B'midbar we see that the number who died in the plague to be listed as 24,000, while here it is listed as 23,000. So why the difference?

B'midbar [Numbers] 25:9

And those that died by the plague were twenty and four thousand.

Please note that in B'midbar we are told the total number that died from the plague, which most likely was not all in one day. However, Shaul is telling us how many died in one day, the first day of the plague. The numbers are different, because they are telling us different facts.

The thing that we do not want to miss in this instance, is that if YHWH's people go astray, sometimes the only thing that He can do is to send death into the camp. This should be a sobering reality check for us all, as to whom we are following and what we are doing, particularly in His name!

Serpents Given for Sin

Qorintyah Aleph [1st Corinthians] 10:9

Neither let us try Mashiach, as some of them did, and perished by the serpents.

Now here we find something rather interesting in the Peshitta text. One might expect to find YHWH there, as that would seem to best fit one's understanding of who it was that the Israelites tested on this particular day, when YHWH sent the "fiery serpents" among His people. However, such is not the case in the Peshitta in this passage. What we actually find is the word Mashiach.

This is an interesting turn in Shaul's teaching, one that is not normally caught. When the fiery serpents were sent amongst His people, Shaul is teaching us that He did so because they tested Mashiach. Hummm.... So what could this mean?

B'midbar [Numbers] 21:5-9

5 and the people spoke against Elohim, and against Moshe, "Why have you brought us up out of Egypt to die in a wilderness? For there is no bread, and there is no water, and our soul has been weary of this unappetizing bread."

6 And YHWH sent among the people the seraphim nechashim, and they struck the people, and many people of Israel died;

7 and the people come in to Moshe and say, "We have sinned, for we have spoken against YHWH, and against you; pray to YHWH, that He will turn aside from us the nechashim;" and Moshe prayed in behalf of the people.

8 And YHWH says to Moshe, "Make for yourself a saraph, and set it on a flag; and it has been, everyone who is bitten and has seen it – he shall live."

9 And Moshe made a nachash of copper, and put it on the flag, and it has been, if the nachash has struck any man, and he has looked to the nachash of copper – he lived.

First, we notice that not only did the people speak against YHWH, but they also spoke against Moshe, who was a type and foreshadowing of Mashiach. What we can learn from this, is that the types and foreshadowings are nearly as important as the actual substance, in that, doing something against a type or foreshadow, is equivalent to doing it against the substance in the spiritual realm.

The reader has most likely also noticed that we inserted in place of the English terms *fiery serpent* with the transliterated Hebrew words. The reader most likely has also noticed that the word for *fiery* is a word that he is quite familiar with in other passages of Scripture, the word *seraphim*. In case you are wondering, yes it is the same word, only in this passage the translators chose to hide what was happening from the English reader. The reader will also notice that when YHWH commanded Moshe to make one of these and put it upon a flag or perhaps a flagstaff, it was not the nachash that he was to make, but the saraph part of whatever was going on here.

Now in other studies we have examined this word “nachash” and found that in many cases that it should most likely be translated as “dragon.” Most likely, such is the case here. To further this understanding, whatever these things were that were killing the people, they were not biting them, they were striking them. There are certainly other Hebrew words that clearly mean *to bite*. However, in this case these things, creatures or whatever they were, were not biting the people, they were in some manner or fashion striking the people.

The main point is this, this happened because these people spoke against YHWH and against His chosen leader. It was obvious who the leader was in this case. Today, we have a situation in which there are many who are proclaiming themselves to be Elohim’s chosen leader of Israel. I have personally known quite a few of them. By making such a proclamation, one takes on the posture that he is infallible and is not to be questioned, but blindly followed. Such a position cannot be supported from Scripture.

While Scripture teaches us that YHWH would raise up one other like Moshe, whom we know to be Yeshua our Mashiach, Scripture does not teach us that there would be more than this. If we were to believe such men, then there are literally thousands of such in the world today. This is nonsense.

Grumbling Brings the Destroyer

Qorintyah Aleph [1st Corinthians] 10:10

Neither grumble, as some of them grumbled, and perished by the destroyer.

This verse is in reference to Korach, who spoke against Moshe and attempted a coup against YHWH’s chosen leader. YHWH opened the ground and swallowed Korach, Dathan, and Aviram and all their families. Then it was the next day that the people gathered and grumbled against Moshe and Aharon.

Sometimes it seems that YHWH’s people are so stubborn and stiff-necked that one wonders if we will ever learn. For it was the very next day that the people gathered against Moshe and Aharon and began grumbling and accusing Moshe and Aharon of the deaths of these men and their families.

In this case another 14,700 died in this plague because of grumbling.

Grumbling and/or complaining is a very serious offense towards YHWH and His sovereignty. My brethren, we need to nurture an attitude of thankfulness and gratitude for all the manifold blessings that YHWH our heavenly Father abundantly bestows upon us daily! There is absolutely no place for grumbling to ever be heard out of the mouth of a talmid of Yeshua our Mashiach!

Are We Listening?

Qorintyah Aleph [1st Corinthians] 10:11

Now these things happened to them for an example; and they were written for our admonition, upon whom the ends of the ages are come.

I wonder how many times we have read or heard read this portion of Scripture? I wonder how many times a complaint has come out of our mouths against YHWH before we even realize what we are doing. The end of the ages has come upon us. Are we listening? If there was ever a time and a people that should not complain and grumble, it is now and it is us.

Ya'aqov [James] 3:6

And the tongue is a fire; the world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the course of our life, and is set on fire by hell.

Our mouths get us into more trouble than any other thing.

Ya'aqov [James] 3:2

For in many things we all stumble. If any stumbles not in word, the same is a perfect man, able to bridle the whole body also.

Let us strive to bridle our tongues and walk in perfect love before Him and all men!

Standing or Falling

Qorintyah Aleph [1st Corinthians] 10:12

Therefore let him that thinks he stands take heed lest he fall.

Pride – a sure killer!

What are you proud of?

Your work? - Your job?

Your education?

Your possessions?

Your health? - Your physique?

Your friends, who you know?

Your family? - Your children?

Your experience?

Your ability?

Your accomplishments?

Your ...?

Qorintyah [1st Corinthians] 4:7

and what do you have that you did not receive? But if you did receive it, why do you boast as if you had not received it?

In the list above, or if we actually listed every single thing that we possess, what in that list have we not received, including our own lives? Nothing! Everything we have, we have received.

Ya'aqov [James] 1:17

Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.

The One from whom we have received all good things is none other than YHWH!

Philippians 3:8

Yea verily, and I count all things to be loss for the excellency of the knowledge of Mashiach Yeshua my Master; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Mashiach,

When we live our daily lives with this squarely in our minds, that YHWH blesses us in abundance, then it will be difficult to utter grumbling!

Ephesians 5:20

giving thanks always for all things in the name of our Master Yeshua Mashiach to Elohim, even the Father;

When we as talmidim completely place our lives in His hands, then nothing can or will happen in our lives without His approval. Knowing this, what do we have to complain about? Nothing!

One final thought on this *take heed lest we fall concept*. If we truly do not have anything to complain about, and we don't, then how could we ever have a true reason to speak against our brothers in the faith and thus commit lashon hara?

The Way

Qorintyah Aleph [1st Corinthians] 10:13

No temptation taken has overtaken you but such as is common to man; but the Elohim is faithful, who will not allow you to be tempted beyond what you are able; but with the temptation will provide the way of escape also, that you may be able to endure it.

Whatever temptation comes upon us is common to us all. But the greatest blessing is that YHWH will not allow us to be tempted beyond what we can overcome with His help. However, there is something here that we truly need to understand about this whole business of being tempted. The more that we overcome, the stronger that we become; and the stronger that we become, the stronger the temptations that we will face. It is a seemingly endless cycle, but a cycle that has an eternal purpose.

Ivrim [Hebrews] 10:36

For you have need of endurance, that, having done the will of Elohim, you may receive the promise.

If we allow Him to, YHWH will prepare and equip each one of us for eternity, that we may be with Him. However, we are presently in a physical shell, one that is not equipped to endure eternity. It is going to take a lot of work to get from where we are right now, to being able to live with Him for all eternity. If we cannot endure for just a little season such paltry inconveniences that this life delivers to us on a daily basis, then how will we endure eternity?

Now notice that contained within this verse (Qorintyah Aleph 10:13), we are given the key to overcoming temptation. Notice that Elohim has not provided a way, but rather He has provided *the way* of escape. So the question that we must ask ourselves is: what is *the way* of escape?

Yochanan [John] 14:6

Yeshua says to him, "I am the way, and the truth, and the life; no one comes to the Father, but by Me."

Yeshua taught us that He was the way! So the next logical question that we must ask is: why is Yeshua the way of escape?

Ivrim [Hebrews] 4:15

For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that has been in all points tempted like as we are, yet without sin.

Here is the truth of the matter. We rarely feel the full force of a temptation, for man often gives into the temptation at some point, but not so with Yeshua our Mashiach. He received the full force of every temptation such as is common to man, yet He did not succumb to the temptation, but overcame them all and walked victoriously throughout His life.

This gives Yeshua the ability to know exactly what we need. Then, through the ministry of the Holy Spirit He is able to give us guidance and strength to overcome those daily temptations.

One other aspect needs to be covered here.

Ya'aqov [James] 1:13

Let no man say when he is tempted, I am tempted of Elohim; for Elohim cannot be tempted with evil, and He Himself tempts no man.

The thing that we need to understand, is that Elohim does not, and cannot, tempt us to sin. What actually happens, is that when Elohim tests us, which is every day, Satan comes along and tempts us to fail the test, he tempts us to rebel against and sin against YHWH's instructions to us. (For a more complete study on testing, see Testing of the Set-apart Ones at www.onetorahforall.org on the Teachings page.)

ABBA YHWH, thank you for the example that you have recorded in Your word! Enlighten us on how to walk before You in an upright manner that is pleasing to You, for this is our desire; in the name of Yeshua our Mashiach. Amein.

Shabbat Shalom

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