

## Shlach L'kha – Send On Your Behalf

### Numbers 13:1-15:41

This parasha is divided into 7 chiasms/parallels that we will look at as we move forward.

#### Spying the Land

There are different literary configurations for Numbers 13:1-33.

As a whole, we can look at it this way:

**A1 – List of spies**

**B1 – Command to spy**

**C – Spied out the land**

**B2 – Report of spies**

**A2 – Recommendations of Caleb versus the other spies**

This portion of Scripture can also be divided into 2 literary configurations:

A1 – The LORD's **command** to select spies; Moses selected spies

B1 – Moses selected **spies**

C1 – **Name of Hoshea is Joshua**

A2 – Moses' **command** to get fruits

B2 – **Spies** brought back fruits

C2 – **Naming of Eshcol**

AND

A1 – Report about the land

B1 – **Let us go up at once and occupy it**

B2 – **We are not able to go up against this people**

A2 – Ten spies reported bad information about the land

C	Numbers 13:1-24	Numbers 13:25-33	Comments
A 1-2	<p>Numbers 13:1-15</p> <p>13:1 And the Lord spoke to Moses, saying, 2 "Send men to spy out (וַיִּתְּרוּ ; veyaturu) the land of Canaan, which I am giving to the children of Israel; <b>from each tribe of their fathers you shall send a man, every one a leader among them.</b>"</p> <p>3 So Moses sent them from the Wilderness of Paran according to the command of the Lord, all of them men who were heads of the children of Israel.</p> <p>4 Now these were their names: from the tribe of Reuben, <b>Shammua (renowned) the son of Zaccur (mindful);</b></p> <p>5 from the tribe of Simeon, <b>Shaphat (judge) the son of Hori (cave dweller);</b></p> <p>6 from the tribe of Judah, <b>Caleb (dog) the son of Jephunneh (he will be prepared);</b></p> <p>7 from the tribe of Issachar, <b>Igal (avenger) the son of Joseph (let him add);</b></p> <p>8 from the tribe of Ephraim, <b>Hoshea (deliverer) the son of Nun (perpetuity);</b></p>	<p>Numbers 13:30-33</p> <p>30 Then Caleb quieted the people before Moses, and said, "Let us go up at once and take possession, for we are well able to overcome it."</p> <p>31 But the men who had gone up with him said, "We are not able to go up against the people, for they are stronger than we."</p> <p>32 And they gave the children of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone as spies is a land that devours its inhabitants, and all the people whom we saw in it are men of great stature (אֲנָשֵׁי מְדֹת ; anshei middot; men of stature). 33 There we saw the giants (הַנְּפִלִים בְּנֵי עָנָק מִן־הַנְּפִלִים ; the nephelim, the sons of Anak, from the nephelim; the descendants of Anak came from the giants;); and we were like grasshoppers in our own sight, and so we were in their sight."</p>	<p>Deuteronomy 1:22-46 indicates it was originally the people's idea to send spies into the land and bring back word as to how they should go up and word of the cities they should go into. Apparently, Moses spoke to YHVH about it and He gave Moses instructions on how to proceed.</p>

	<p>9 from the tribe of Benjamin, <b>Palti (delivered) the son of Raphu (cured);</b></p> <p>10 from the tribe of Zebulun, <b>Gaddiel (fortune of God) the son of Sodi (confidant);</b></p> <p>11 from the tribe of Joseph, that is, from the tribe of Manasseh, <b>Gaddi (my fortune) the son of Susi (horse-like);</b></p> <p>12 from the tribe of Dan, <b>Ammiel (people of God) the son of Gemalli (camel driver);</b></p> <p>13 from the tribe of Asher, <b>Sethur (denhid) the son of Michael (who is like God?);</b></p> <p>14 from the tribe of Naphtali, <b>Nahbi (occult) the son of Vophsi (additional);</b></p> <p>15 from the tribe of Gad, <b>Geuel (majesty of God) the son of Machi (pining).</b></p> <p>16 These are the names of the men whom Moses sent to spy out the land. <b>And Moses called Hoshea the son of Nun, Joshua.</b></p>		
B 1-2	<p>Numbers 13:17-21</p> <p>17 Then Moses sent them to spy out the land of Canaan, and said to them, "Go up this way into the South, and go up to the mountains, 18 and see what the land is like: whether the people</p>	<p>Numbers 13:25-29</p> <p>25 And they returned from spying out the land after forty days.</p> <p>26 Now they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of</p>	<p>The men were sent to see what the land and people were like and to bring back fruit. <b>It was not to be a mission to determine if the land could be taken or not.</b></p>

	<p>who dwell in it are strong or weak, few or many; 19 whether the land they dwell in is good or bad; whether the cities they inhabit are like camps or strongholds; 20 whether the land is rich or poor; and whether there are forests there or not. Be of good courage. And bring some of the fruit of the land." Now the time was the season of the first ripe grapes.</p> <p>21 So they went up and spied out the land from the Wilderness of Zin as far as Rehob, near the entrance of Hamath.</p> <p>22 And they went up through the South and came to Hebron; <b>Ahiman</b> (אַחִימָן ; brother of a portion), <b>Sheshai</b> (שֵׁשַׁי ; probably means whitish), and <b>Talmi</b> (תַּלְמִי ; ridged), the descendants of Anak (יְלִידֵי הָעֲנָק), were there. (Now Hebron was built seven years before Zoan in Egypt.)</p>	<p>Paran, at Kadesh; they brought back word to them and to all the congregation, and showed them <b>the fruit of the land</b>.</p> <p>27 Then they told him, and said: "<b>We went to the land where you sent us. It truly flows with milk and honey, and this is its fruit.</b></p> <p>28 Nevertheless the <b>people</b> who dwell in the land <b>are strong</b>; the <b>cities are fortified and very large</b>; moreover we saw <b>the descendants of Anak</b> (יְלִידֵי הָעֲנָק ; yelidei ha-anak) there.</p> <p>29 The Amalekites dwell in the land of the South; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan."</p>	<p>Caleb would eventually drive <b>Sheshai, Ahiman, and Talmi—the descendants of Anak</b> out of Kiriath-arba (Hebron). The men of Judah also fought against them in Hebron. Eventually, the descendants of Anak remained in Gaza, Gath, and Ashdod.</p> <p>See Genesis 6:4 (preflood); Joshua 11:21-22; 14:12-15; 15:13-14 and Judges 1:9-10. Deuteronomy 1:28, 2:10-11, 21; 9:2.</p>
C	<p>Numbers 13:23-24</p> <p>23 Then they came to the <b>Valley of Eshcol</b>, and there cut down a branch with <b>one cluster of grapes</b>; they carried it between two of them on a</p>		<p>The whole idea behind bringing back some fruit of the land was so the rest of the people could see how good the land was.</p>

	<p>pole. They also brought some of the <b>pomegranates and figs</b>. 24 The place was called the Valley of <b>Eshcol</b>, because of the <b>cluster</b> which the men of Israel cut down there.</p>		<p>There was no need to see/know about the “giants” in the land. That was never to be their concern. YHVH was to take care of them.</p>
<p><b>OT:5303. נְפִילִיִּים nepiyliym:</b> A masculine noun used only in the plural meaning giants. The celebrated, puzzling passage where this term is first used is Gen 6:4 which merely transliterates the Hebrew word into English as Nephilim. These beings evidently appeared on the earth in the ancient past when divine beings cohabited with woman, and Nephilim, the mighty men or warriors of great fame, were the offspring. This huge race of Nephilim struck fear into the Israelite spies who had gone up to survey the land of Canaan (see Num 13:31-33). The sons of Anak, a tall race of people, came from the Nephilim (Num 13:33; cf. Deut 2:10,11; 9:2; Josh 15:14). Ezek 32:21,27 may have the Nephilim in mind, possibly equating them with the mighty men or mighty warriors in the passage. These beings were not divine but only at best great, powerful men.</p> <p>I. Gen. 6:4(NASB, NIV, see II); Num. 13:33(NASB, NIV, see II).  II. Gen. 6:4(KJV, see I); Num. 13:33(KJV, see I).<sup>1</sup></p> <p><b>OT:7497 רִפְאִיִּים ; Rephaim</b>  § 16. The LXX has sometimes rendered Gibbor by γίγας, giant, as in Gen 6:4; Gen 10:8,9; 1 Citron. 1:10; Isa 3:2; 13:3; Ezek 32:21. The general Hebrew name for a giant is not gibbor, which refers to might rather than stature, but Rephaim, Rephaites or sons of Raphah. The word used in Gen 6:4, and also in Num 13:33, is <b>Nephilim, which is derived from the Hiphil or Causative form of Naphal to fall, and hence signifies tyrants, or those who make use of their power to cast down others</b>. In the former of these passages the Vulgate has giants and Luther tyrants; in the latter the Vulgate has monsters, and Luther giants (Riesen).<sup>2</sup></p> <p>The <b>Rephaim (רִפְאִיִּים)</b> were known as the <b>Emim</b> by the Moabites; the Ammonites called the Rephaim <b>Zamzummim (זַמְזֻמִּים)</b>. (Deuteronomy 2:11, 20-21). <b>In my opinion, the original Nephilim, with corrupted DNA, were destroyed in the flood (Genesis 6:4);</b></p>			

<sup>1</sup> Nephilim (H: 5303) from The Complete Word Study Dictionary: Old Testament Copyright © 2003 by AMG Publishers. All rights reserved.

<sup>2</sup> OT:7497 רִפְאִיִּים ; Rephaim from Synonyms of the Old Testament. PC Study Bible formatted electronic database Copyright © 2013 by Biblesoft, Inc. All rights reserved.

however, another group of Nephilim, likely fully human and not related to the original mentioned in Genesis 6:4, eventually arose (mentioned in Numbers 13:33) and **were called such, probably not just because they were tall, but also because of what they probably did—causing others to be cast down**. It' is still possible for another genetically and demonically modified human species to arise at any time post-flood that would have the behavioral characteristics that match the definition of nephilim. These could be of any (short or tall) stature. See Daniel 2:43: *As you saw iron mixed with ceramic clay, **they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay.***

Responses of the People			
C	Numbers 14:1-5	Numbers 14:6-10	Comments
A 1-2	<p>Numbers 14:1-2</p> <p>14 So <b>all the congregation</b> lifted up their voices and cried, and the people wept that night.</p>	<p>Numbers 14:10</p> <p>10 And <b>all the congregation</b> said to stone them with stones.</p> <p>Now the glory of the Lord appeared in the tabernacle of meeting before all the children of Israel.</p>	<p><b>Responses of the congregation of Israel.</b></p> <p>Upon hearing negative news about the people of the land, the congregation of Israel began to weep.</p> <p>This was only the beginning. It progressed to complaining and eventually to murderous ideation by the time YHVH intervened.</p>
B 1-2	<p>Numbers 14:2-4</p> <p>2 And all the children of Israel <b>complained</b> against Moses and Aaron, <b>and the whole congregation said to them,</b></p> <p>"If only we had died in the land of Egypt! Or if only we had died in this wilderness!</p>	<p>Numbers 14:6-9</p> <p>6 But Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, <b>tore their clothes;</b></p> <p>7 <b>and they spoke to all the congregation of the children of Israel</b>, saying: "The land we passed through to spy out is an exceedingly good land.</p>	<p><b>People speak.</b></p> <p>The complaining of the <b>children of Israel</b> indicated a lack of trust, not only in Moses's leadership, but also YHVH's. They thought a new leader was in order. This was a rebellious thought. What leader could've been better than YHVH Himself? He had already proved Himself more than worthy to lead them.</p>

	<p>3 Why has the Lord brought us to this land to fall by the sword, that our wives and children should become victims? Would it not be better for us to return to Egypt?" 4 So they said to one another, "<b>Let us</b> select a leader and return to Egypt."</p>	<p>8 <b>If</b> the Lord delights in us, then He will bring us into this land and give it to us, 'a land which flows with milk and honey.'</p> <p>9 Only <b>do not</b> rebel against the Lord, nor fear the people of the land, for they are our bread; their protection has departed from them, and the Lord is with us. <b>Do not</b> fear them."</p>	<p><b>Joshua and Caleb</b> tore their clothes as a sign of distress and sorrow over the rebellious response of the congregation of Israel. After what happened in Egypt, they understood that just as Egypt's protection had left them, the protection of the people of Canaan had left them as well. There was no reason to fear the Canaanites. Unfortunately, they could not sway the people.</p>
C	<p>Numbers 14:5</p> <p>5 Then Moses and Aaron <b>fell on their faces</b> before all the assembly of the congregation of the children of Israel.</p>		<p><b>Moses and Aaron fell on their faces.</b></p> <p>Often this action is done to humble oneself; it is often done in fear and/or respect. Here it is more in fear of what the people may do to Moses and Aaron.</p>

Consequences of Rejecting YHVH			
C	Numbers 14:11-19	Numbers 14:20-35	Comments
A 1-2	<p>Numbers 14:11-12</p> <p>11 Then the Lord said to Moses: "How long will these people <b>reject Me</b>? And how long will they <b>not believe Me</b>, with all the signs which I have performed among them?</p>	<p>Numbers 14:26-35</p> <p>26 And the Lord spoke to Moses and Aaron, saying, 27 "How long shall I bear with this evil congregation who <b>complain against Me</b>? I have heard the complaints which the children of Israel make against Me.</p>	<p><b>Death</b></p> <p>Some of the most grievous sins are rejecting YHVH and not believing in Him.</p> <p>Perhaps that is why salvation is by accepting and believing in Messiah as Lord</p>

	<p>12 <b>I will strike them</b> with the pestilence and disinherit them, and <b>I will make of you</b> a nation greater and mightier than they."</p>	<p>28 Say to them, 'As I live,' says the Lord, '<b>just as you have spoken in My hearing, so I will do to you:</b></p> <p>29 <b>The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered,</b> according to your entire number, <b>from twenty years old and above.</b></p> <p>30 <b>Except for Caleb the son of Jephunneh and Joshua the son of Nun,</b> you shall by no means enter the land which I swore I would make you dwell in.</p> <p>31 But <b>your little ones</b>, whom you said would be victims, I will bring in, and they shall know the land which you have despised.</p> <p>32 <b>But as for you, your carcasses shall fall in this wilderness.</b></p> <p>33 And your sons shall be <b>shepherds</b> in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness.</p>	<p>and Savior. Those who reject Messiah will not be saved.</p> <p>YHVH first thinks to strike the people with pestilence and disinherit them. He could always make a nation come forth from Moses. However, YHVH restrains Himself in the heat of the moment. He turns their complaints and accusations against them so as to fulfill their words over 40 years in the wilderness.</p> <p>Only the second generation that left Egypt, and Joshua and Caleb who accepted YHVH's leadership and trusted in Him would enter the Promised Land.</p> <p>The second generation had to bear the worst part of their parents' unfaithfulness to their marriage covenant with YHVH until their bodies were consumed in the wilderness.</p> <p>Their punishment was just and in proportion to their guilt.</p> <p>As we look forward to that time of rest we long for, let us not despise it like the 1<sup>st</sup> generation in the land despised the Promised Land.</p>
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		<p>34 According to the number of the days in which you spied out the land, forty days, <b>for each day you shall bear your guilt one year</b>, namely forty years, and <b>you shall know My rejection</b>. 35 I the Lord have spoken this. I will surely do so to all this evil congregation who are gathered together against Me. <b>In this wilderness they shall be consumed, and there they shall die.</b>"</p>	
B 1-2	<p>Numbers 14:13-19</p> <p>13 And Moses said to the Lord: "Then the Egyptians will hear it, for by Your might You brought these people up from among them, 14 and they will tell it to the inhabitants of this land. They have heard that You, Lord, are among these people; that You, Lord, are seen face to face and Your cloud stands above them, and You go before them in a pillar of cloud by day and in a pillar of fire by night.</p> <p>15 Now if You kill these people as one man, then the nations which have heard of Your fame will speak, saying, 16 'Because the Lord was not able to bring this people to the land which He</p>	<p>Numbers 14:20-26</p> <p>20 Then the Lord said: "<b>I have pardoned, according to your word</b>; 21 but truly, as I live, all the earth shall be filled with the glory of the Lord — 22 because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice, 23 they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it.</p> <p>24 <b>But My servant Caleb, because he has a different spirit in him and has</b></p>	<p><b>Pardon/Forgiveness</b></p> <p>Moses interceded and reasoned with YHWH concerning the children of Israel. He appealed to YHWH's reputation. He acknowledges YHWH's character, and he pleads for YHWH to forgive and pardon His people.</p> <p>YHWH pardoned (סָלַח) them; He did not immediately wipe them out. However, they would not be spared forever. Because they refused to enter the land according to YHWH's original timing, the 1<sup>st</sup> generation that left Egypt would not enter the land at all.</p> <p>It was time to avoid conflict with the Amalekites and Canaanites that dwelled in</p>

	<p>swore to give them, therefore He killed them in the wilderness.'</p> <p>17 And now, I pray, let the power of my Lord be great, just as You have spoken, saying, 18 'The Lord is longsuffering and abundant in mercy, <b>forgiving iniquity and transgression; but He by no means clears the guilty,</b> visiting the iniquity of the fathers on the children to the third and fourth generation.'</p> <p>19 <b>Pardon the iniquity of this people, I pray,</b> according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now."</p>	<p><b>followed Me fully,</b> I will bring into the land where he went, and his descendants shall inherit it.</p> <p>25 Now the Amalekites and the Canaanites dwell in the valley; tomorrow turn and move out into the wilderness by the Way of the Red Sea."</p>	<p>the valley. They needed to travel into the wilderness by the way of the Red Sea.</p>
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Results of Behavior			
C	Numbers 14:36-40	Numbers 14:41-45	Comments
A 1-2	<p>Numbers 14:36-38</p> <p>36 Now the men whom Moses sent to spy out the land, who returned and made all the congregation complain against him by bringing a bad report of the land, 37 <b>those very men who brought the evil report about the</b></p>	<p>Numbers 14:44-45</p> <p>43 <b>For the Amalekites and the Canaanites are there before you, and you shall fall by the sword;</b> because you have turned away from the Lord, the Lord will not be with you." 44 But they presumed to go up to the mountaintop. Nevertheless, neither</p>	<p><b>There are significant results of peoples' behavior.</b></p> <p><b>Life</b></p> <ul style="list-style-type: none"> <li>• For encouraging people to trust and obey YHVH.</li> </ul> <p><b>Death</b></p> <ul style="list-style-type: none"> <li>• By plague – for turning people away from God's plans,</li> </ul>

	<p>land, <u>died by the plague</u> before the Lord.</p> <p>38 But Joshua the son of Nun and Caleb the son of Jephunneh <u>remained alive</u>, of the men who went to spy out the land.</p>	<p>the ark of the covenant of the Lord nor Moses departed from the camp. 45</p> <p><b>Then the Amalekites and the Canaanites who dwelt in that mountain came down and attacked them, and drove them back as far as Hormah.</b></p>	<ul style="list-style-type: none"> <li>• By sword – for disobedience or doing things without God.</li> </ul> <p>Joshua and Caleb lived.</p> <p>Instead of being pardoned, the 10 spies who brought a bad report and caused the rest of the people to complain experienced immediate punishment. Those who opposed them did not suffer the same punishment.</p> <p>Some tried to right their wrong. They were unwilling to accept the consequences of their behavior. They were still turning away from YHVH by not heeding Moses' warning that YHVH was not with them.</p>
B 1-2	<p>Numbers 14:39</p> <p>39 Then <b>Moses told these words</b> to all the children of Israel, and the people mourned greatly.</p>	<p>Numbers 14:41-42</p> <p>41 And Moses said, "Now why do you transgress the command of the Lord? For this will not succeed.</p> <p>42 Do not go up, lest you be defeated by your enemies, for the Lord is not among you.</p>	<p><b>Moses' words</b></p> <p>Hearing the consequences of their sin was painful.</p> <p>When they attempted to right a wrong, they failed to be in-line with YHVH's commands. Continual disobedience resulted in further problems, including death by the sword.</p> <p>See Deuteronomy 1:41-45</p>

			<b>We must learn from the error of their ways.</b>
C	<p>Numbers 14:40 40 And they rose early in the morning and went up to the top of the mountain, saying,</p> <p>"Here we are, and <b>we will go up</b> to the place which the Lord has promised, for we have sinned!"</p>		<p><b>We will go up.</b></p> <p>They refused to accept what YHVH said.</p> <p>They intended to go up to the top of the mountain.</p> <p>Their attempt at obedience was too late.</p> <p>We need to do what YHVH says when He says or it could have serious consequences. If we are not sure, we must have Him reveal it to us.</p>

One Law For All In The Land			
P	Numbers 15:1-16	Numbers 15:17-31	Comments
A 1-2	<p>Numbers 15:1-3</p> <p>15 And the Lord spoke to Moses, saying, 2 "Speak to the children of Israel, and say to them: '<b>When you have come into the land</b> you are to inhabit, which I am giving to you,</p>	<p>Numbers 15:17-18</p> <p>17 Again the Lord spoke to Moses, saying, 18 "Speak to the children of Israel, and say to them: '<b>When you come into the land</b> to which I bring you,</p>	Coming into the land
B 1-2	<p>Numbers 15:3-12</p> <p>3 and you make an offering (אֲשָׁה ; ishshah; burnt offering or any sacrifice) by fire to the Lord, a burnt offering</p>	<p>Numbers 15:19-29</p> <p>19 then it will be, when you eat of the bread of the land, that you shall offer up a heave offering to the Lord. 20 You shall</p>	Offering regulations

<p>(עֹלָה ; olah) or a sacrifice (זֶבַח ; zebach), to fulfill a vow or as a freewill offering or in your appointed feasts (moedim; appointed times, seasons), to make a sweet aroma to the Lord, from the herd or the flock,</p> <p>4 then he who presents his offering (קֹרְבַּן ; qorban) to the Lord shall bring a <b>grain offering</b> (מִנְחָה ; minchah) of one-tenth of an ephah of fine flour mixed with one-fourth of a hin of oil; 5 and one-fourth of a hin of wine as a <b>drink offering</b> (נֶסֶךְ ; nesekh) you shall prepare with the burnt offering (עֹלָה ; olah) or the sacrifice (זֶבַח ; zebach), for each lamb.</p> <p>6 Or for a ram you shall prepare as a <b>grain offering</b> (מִנְחָה ; minchah) two-tenths of an ephah of fine flour mixed with one-third of a hin of oil; 7 and as a <b>drink offering</b> (נֶסֶךְ ; nesekh) you shall offer one-third of a hin of wine as a sweet aroma to the Lord.</p> <p>8 And when you prepare a young bull as a burnt offering (עֹלָה ; olah), or as a sacrifice (זֶבַח ; zebach) to fulfill a vow, or as a peace offering (שְׁלָמִים ; shelamim) to the Lord, 9 then shall be</p>	<p>offer up a <b>cake of the first of your ground meal</b> as a heave offering; as a heave offering of the threshing floor, so shall you offer it up. 21 Of <b>the first of your ground meal you shall give to the Lord a heave offering</b> throughout your generations.</p> <p>22 'If you sin unintentionally, and do not observe all these commandments which the Lord has spoken to Moses — 23 all that the Lord has commanded you by the hand of Moses, from the day the Lord gave commandment and onward throughout your generations — 24 then it will be, if it is unintentionally committed, without the knowledge of the congregation, that the whole congregation shall offer one young bull as a burnt offering, as a sweet aroma to the Lord, with its grain offering and its drink offering, according to the ordinance, and one kid of the goats as a sin offering. 25 So the priest shall make atonement for the whole congregation of the children of Israel, and it shall be forgiven them, for it was unintentional; they shall bring their offering, an offering made by fire to the Lord, and their sin offering before the Lord, for their unintended sin.</p>	<p>Grain offerings and drink offerings were to accompany offerings of young bulls, rams, lambs, and goats.</p> <p>The first of ground meal was to be offered as a <b>heave offering</b>.</p> <p>This may be in parallel with the sheaf offered as a wave offering on the Day of Firstfruits and the 2 wave loaves offered on the 50<sup>th</sup> Day. See Leviticus 23:9-22</p>
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	<p>offered with the young bull a <b>grain offering</b> (מִנְחָה ; minchah) of three-tenths of an ephah of fine flour mixed with half a hin of oil; 10 and you shall bring as the <b>drink offering</b> (נֶסֶךְ ; nesekh) half a hin of wine as an offering (אִשְׁשֶׁה ; ishsheh;) made by fire, a sweet aroma to the Lord.</p> <p>11 'Thus it shall be done for each young bull, for each ram, or for each lamb or young goat. 12 According to the number that you prepare, so you shall do with everyone according to their number.</p>	<p>26 <b>It shall be forgiven the whole congregation of the children of Israel and the stranger (ger) who dwells among them, because all the people did it unintentionally.</b></p> <p>27 'And if a person sins unintentionally, then he shall bring a female goat in its first year as a sin offering. 28 So the priest shall make atonement for the person who sins unintentionally, when he sins unintentionally before the Lord, to make atonement for him; and it shall be forgiven him. 29 <b>You shall have one law for him who sins unintentionally, for him who is native-born among the children of Israel and for the stranger (ger) who dwells among them.</b></p>	
C 1-2	<p>Numbers 15:13-16</p> <p>13 All who are <b>native-born</b> shall do these things in this manner, in presenting an offering made by fire, a sweet aroma to the Lord.</p> <p>14 And if a <b>stranger (ger)</b> dwells with you, or whoever is among you throughout your generations, and would present an offering made by fire, a sweet aroma to the Lord, just as you do, so shall he do. 15 One ordinance (חֻקָּה ; huqqah) shall be for</p>	<p>Numbers 15:29-31</p> <p>29 <b>You shall have one law for him who sins unintentionally, for him who is native-born among the children of Israel and for the stranger (ger) who dwells among them.</b></p> <p>30 'But the person who does anything presumptuously, whether he is native-born or a stranger (ger), that one brings reproach on the Lord, and he shall be cut off from among his people. 31 Because he has despised the word of the Lord, and</p>	<p>There is one law for native-born and the ger (stranger) among them.</p> <p>Some people say that this phrase only applies to certain things and not the whole Torah.</p> <p>Specifically, we see “one law” mentioned in Torah for:</p> <ul style="list-style-type: none"> <li>• Passover, Exodus 12:49;</li> <li>• Sin and trespass offering, Leviticus 7:7;</li> </ul>

	<p>you of the assembly and for the stranger (ger) who dwells with you, <b>an ordinance forever</b> throughout your generations; as you are, so shall the stranger (ger) be before the Lord. 16 <b>One law and one custom shall be for you and for the stranger (ger) who dwells with you.</b>"</p>	<p>has broken His commandment, that person shall be completely cut off; his guilt shall be upon him."</p>	<ul style="list-style-type: none"> <li>• Grain offerings with other offerings, Numbers 15:16;</li> <li>• Application of the law in regard to sin (definition of sin applies to both native-born and ger), Numbers 15:29;</li> </ul> <p>Since sin and trespasses require judgment, all of the judgments apply to both the native-born and ger.</p> <p>Trespasses, such as transmitting uncleanness to the tabernacle, include all of the laws of ritual uncleanness.</p> <p>Other commandments should apply to the whole nation as well.</p> <p>No nation can stand if it has 2 sets of laws, one for the native-born and another for the immigrants and/or tourists.</p> <p>Therefore, the whole Torah should apply to the native-born and ger, not just the "Noahide laws."</p>
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Violation of the Sabbath			
C	Numbers 15:32-35	Numbers 15:36	Comments
A 1-2	<p>Numbers 15:32-34</p> <p>32 Now while the children of Israel were in the wilderness, <b>they found a man gathering sticks on the Sabbath day. 33 And those who found him gathering sticks brought him to Moses and Aaron, and to all the congregation. 34 They put him under guard</b>, because it had not been explained what should be done to him.</p>	<p>Numbers 15:36</p> <p>36 So, as the Lord commanded Moses, <b>all the congregation brought him outside the camp and stoned him with stones, and he died.</b></p>	<p>God's people responded when they discovered someone gathering sticks on the Sabbath. They put him:</p> <ul style="list-style-type: none"> <li>• Under guard</li> <li>• To death according to YHVH's command</li> </ul>
B	<p>Numbers 15:35</p> <p>35 <b>Then the Lord said to Moses</b>, "The man must surely be put to death; all the congregation shall stone him with stones outside the camp."</p>		<p>YHVH responds to Moses' inquiry regarding the man.</p> <p>To many, this death penalty may come as a surprise and may seem extreme; however, the people had been repeatedly told not to work on the Sabbath and according to Exodus 31:14-15, whoever profanes the Sabbath by working on it was to be put to death/cut off from his people. They knew this was the case, they needed to know how and where it was to be done.</p> <p>YHVH told them to do it outside the camp in order to avoid defiling the camp.</p>



Tzitzit			
P	Numbers 15:37-39	Numbers 15:40-41	Comments
A 1-2	<p>Numbers 15:37 37 Again the Lord spoke to Moses, saying, 38 "Speak to the children of Israel: Tell them to <b>make tassels</b> on the corners of their garments throughout their generations, and to put a blue (תְּכֵלֶת ; techelet) thread in the tassels of the corners.</p>	<p>Numbers 15:40 40 and that you may remember and <b>do all My commandments, and be holy</b> for your God.</p>	<p>The phrase “children of Israel” is all inclusive. It does not necessarily set the men apart from the women. Everyone needs to be reminded to keep the commandments of YHVH.</p> <p>We are commanded to wear them, to be holy, and do YHVH’s commandments.</p> <p>The techelet-blue is a special blue color that we are not able to obtain.</p> <p>An ordinary blue is cachol (כָּחוֹל).</p>
B 1-2	<p>Numbers 15:39 39 And you shall have the tassel, that you may look upon it and remember all the commandments of the Lord and do them, and that you may not follow (תִּתְּרוּ ; taturu; seeking, scouting) the harlotry to which your own heart and your own eyes are inclined,</p> <p><i>Same root word (תָּרַד ; tur) as in Numbers 13:1 for spying out the land.</i></p>	<p>Numbers 15:41 41 I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God."</p>	<p>If the tassel is a portion of the undergarment, it can’t be seen and remind one of the commandments of YHVH.</p> <p>If the tassel is on the outer-garment, it can be seen by the wearer and others to remind them of the commandments of YHVH.</p> <p>For those who don’t know what it represents, it will cause people to ask questions. Make sure they know its purpose is not a fashion statement; however, they can be made fashionable.</p>