

פרשיות שלה לך / Parashat Shelach Lekha

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d

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The Fruit of the Mouth

השבועות הזה קוראים / This Week's Reading

תורה: Numbers 13:1-15:41

הפטרה: Joshua 2:1-2:24

הברית: Hebrews 3:7-4:1

החדשה

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Matthew 12:33-37

12:33 'Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit. 12:34 'You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. 12:35 'The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil. 12:36 'But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. 12:37 'For by your words you will be justified, and by your words you will be condemned.' (NASB)

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In **Matthew 12:33-37**, Yeshua draws a parallel with a tree and its fruit to the mouth that speaks careless words and that we will be judged for the words we say. Yeshua understood that a person should always take care for our words are heard and recorded in heaven (see **Matthew 12:36**). These words find their application in this week's Torah portion in sefer **Bamidbar / Numbers 14:8-15:7**. When the spies had come back from seeing the Promised Land, an evil report went out. As a result, Joshua the son of Nun of the tribe of Ephraim, and Caleb the son of Hezron of the tribe of Judah tore their garments and spoke to the congregation of the sons of Yisrael. Joshua and Caleb said "the land in which we passed, to spy it out, is an exceedingly good land" (**Bamidbar / Numbers 14:6-7**). The congregation of Yisrael was speaking evil of what HaShem was planning to do for them. Their punishment is pronounced in **Bamidbar / Numbers 14:8-45**.

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HaShem proclaimed: "By the number of the days in which you spied out the land, forty days, a day for a year, you shall bear your iniquities forty years..." (see **Bamidbar / Numbers 14:34**). The complaining against Moshe and HaShem resulted in the Lord desiring to bring judgment upon the people. Understanding the circumstances leading to the Children of Yisrael's grumbling does not give credence to their complaining. This should bring our attention to the importance of our thoughts and our actions because G-d is watching both.

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Bamidbar / Numbers 14:8-45

14:11 The Lord said to Moses, 'How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst? 14:12 'I will smite them with pestilence and dispossess them, and I will make you into a nation greater and mightier than they.' 14:13 But Moses said to the Lord, 'Then the Egyptians will hear of it, for by Your strength You brought up this people from their midst, 14:14 and they will tell it to the inhabitants of this land. They have heard that You, O Lord, are in the midst of this people, for You, O Lord, are seen eye to eye, while Your cloud stands over them; and You go before them in a pillar of cloud by day and in a pillar of fire by night. 14:15 'Now if You slay this people as one man, then the nations who have heard of Your fame will say, (NASB)

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14:16 'Because the Lord could not bring this people into the land which He promised them by oath, therefore He slaughtered them in the wilderness.'
14:17 'But now, I pray, let the power of the Lord be great, just as You have declared,
14:18 'The Lord is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear the guilty, visiting the iniquity of the fathers on the children to the third and the fourth generations.
14:19 'Pardon, I pray, the iniquity of this people according to the greatness of Your lovingkindness, just as You also have forgiven this people, from Egypt even until now.'
14:20 So the Lord said, 'I have pardoned them according to your word;
14:21 but indeed, as I live, all the earth will be filled with the glory of the Lord.
14:22 'Surely all the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice,
14:23 shall by no means see the land which I swore to their fathers, nor shall any of those who spurned Me see it.
14:24 'But My servant Caleb, because he has had a different spirit and has followed Me fully, I will bring into the land which he entered, and his descendants shall take possession of it.
14:25 'Now the Amalekites and the Canaanites live in the valleys; turn tomorrow and set out to the wilderness by the way of the Red Sea.'
(NASB)

בנגבר 14:11-25

11 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַד־אֵנָּה יִנְאַצְנִי הָעָם הַזֶּה וְעַד־כֵּן
אֵנָּה לֹא־יֵאֱמִינוּ בִּי כְּכֹל הָאֱתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ;
12 אֲכַנּוּ בַדְבָר וְאוֹרְשָׁנוּ וְאֵעֲשֶׂה אֹתְךָ לְגוֹי־נִדְוָל וְעַצוֹם
מִמֶּנּוּ; וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה וּשְׁמָעוּ מִצְרַיִם כִּי־הֵעֲלִיתָ
13 בְּכַחֲךָ אֶת־הָעָם הַזֶּה מִקִּרְבּוֹ; וְאָמְרוּ אֶל־יוֹשֵׁב הָאָרֶץ
14 הַזֹּאת שְׁמָעוּ כִּי־אֵתָּה יְהוָה בְּקִרְבֵּי הָעָם הַזֶּה אֲשֶׁר־עִין
בְּעֵין נִרְאָה וְאֵתָּה יְהוָה וְעַנְנְךָ עִמָּד עֲלֵהֶם וּבַעֲמֹד עֲנַן
15 אֵתָּה הֹלֵךְ לִפְנֵיהֶם יוֹמָם וּבַעֲמֹד אֵשׁ לַיְלָה; וְהִמַּתָּה
אֶת־הָעָם הַזֶּה כְּאִישׁ אֶחָד וְאָמְרוּ הַגּוֹיִם אֲשֶׁר־שָׁמְעוּ
16 אֶת־שְׁמִיעֶךָ לֵאמֹר: מִבִּלְתִּי יִכְלַת יְהוָה לְהָבִיא אֶת־
הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע לָהֶם וַיִּשְׁחָטֶם בַּמִּדְבָּר;
17 וְעַתָּה יִגְדֹל־נָא כְּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר: יְהוָה
18 אַרְךָ אַפְסִים וְרַב־חֶסֶד נִשְׂא עוֹן וּפְשָׁע וּנְקָה לֹא יִנְקָה
פֶּקֶד עוֹן אָבוֹת עַל־בְּנִים עַל־שְׁלֵשִׁים וְעַל־רִבְעִים;
19 סֶלֶח־נָא לְעוֹן הָעָם הַזֶּה כַּגֹּדֶל חַסְדְּךָ וּכְאֲשֶׁר נִשְׁאַתָּה
לְעַם הַזֶּה מִמִּצְרַיִם וְעַד־הַנְּהַ: וַיֹּאמֶר יְהוָה סֶלַח־תִּי
20 בְּדַבְרְךָ; וְאוֹלָם חִי־אֲנִי וַיִּמְלֹא כְבוֹד־יְהוָה אֶת־כָּל־
21 הָאָרֶץ; כִּי כָּל־הָאֲנָשִׁים הָרְאִים אֶת־כַּבְּדִי וְאֶת־אֲתוֹתַי
אֲשֶׁר־עָשִׂיתִי בְּמִצְרַיִם וּבַמִּדְבָּר וַיִּנְסוּ אֹתִי זֶה עֶשֶׂר
22 פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי; אִם־יִרְאוּ אֶת־הָאָרֶץ אֲשֶׁר
23 נִשְׁבַּעְתִּי לְאֲבֹתָם וְכָל־מִנְאַצִּי לֹא יִרְאוּהָ; וְעַבְדִּי כָּלֵב
24 עֲקָב הָיְתָה רוּחַ אַחֲרֵת עִמּוֹ וַיִּמְלֹא אַחֲרָי וְהִבִּיאֲתִיו
25 אֶל־הָאָרֶץ אֲשֶׁר־בָּא שָׁמָּה וּוְרָעוּ וּוְרָשְׁנָה; וְהֵעֱמַלְקִי
וְהַכְּנִיעִנִי יוֹשֵׁב בְּעַמְּקֵי מְחֹר פָּנָיו וְסָעוּ לָכֶם הַמִּדְבָּר דֶּרֶךְ
יַם־סוּף:

How many times have we indulged in similar complaining forgetting that HaShem is listening? It is interesting to note the punishment meted out against the people was one that extended a long period of time. *2 Peter 3:9 The Lord is*

50 *not slack concerning his promise, as some men count slackness; but is*
longsuffering to us-ward, not willing that any should perish, but that all should
come to repentance. (KJV) What appears to be slackness on G-d's part is
actually His patience for our repentance and return. With this in mind, the
primary question we should be asking ourselves from these texts is this: what
55 kinds of things will Satan try to put in our path in order to cause us to fail in the
mission Yeshua has designed for us? Nothing destroys a person (or congregation)
more than the sin of slander. In *Bamidbar / Numbers 14:8-15:7* the entire
congregation of Yisrael was punished to die in the wilderness.

60 Speaking in a derogatory way against a brother or sister is a very great sin
in light of HaShem's response to the children of Yisrael. If we are honest, each of
us must admit that in one way or another we have engaged in this sin and thus
weakening the mission Yeshua has designed for us. Consider the words of the
Apostle James.

65 ***Yaakov / James 3:1-10***

3:1 Let not many of you become teachers, my brethren, knowing that as
such we will incur a stricter judgment. 3:2 For we all stumble in many
ways. If anyone does not stumble in what he says, he is a perfect man, able
to bridle the whole body as well. 3:3 Now if we put the bits into the
70 *horses' mouths so that they will obey us, we direct their entire body as*
well. 3:4 Look at the ships also, though they are so great and are driven
by strong winds, are still directed by a very small rudder wherever the
inclination of the pilot desires. 3:5 So also the tongue is a small part of
the body, and yet it boasts of great things. See how great a forest is set
aflame by such a small fire! 3:6 And the tongue is a fire, the very world of
75 *iniquity; the tongue is set among our members as that which defiles the*
entire body, and sets on fire the course of our life, and is set on fire by
hell. 3:7 For every species of beasts and birds, of reptiles and creatures
of the sea, is tamed and has been tamed by the human race. 3:8 But no
80 *one can tame the tongue; it is a restless evil and full of deadly poison. 3:9*
With it we bless our Lord and Father, and with it we curse men, who have
been made in the likeness of God; 3:10 from the same mouth come both
blessing and cursing. My brethren, these things ought not to be this way.
(NASB)

85 James teaches that the ability to control the tongue is a genuine mark of
spiritual maturity (*Yaakov / James 3:1*), that the tongue is like a fire, able to set an
entire forest ablaze (*Yaakov / James 3:5*) and able to burn all the members of the
body, defiling them and even setting the course of life on fire (*Yaakov / James*
90 *3:6*). James says that the slandering tongue is set on fire by hell itself that is full
of restless evil and deadly poison.

95 Reading this week's parsha, it is obvious that we need to make an effort to
find ways for preventing ourselves from demeaning someone else and even the
demeaning of others who are not Torah observant. This has become very
prevalent in the Messianic community where there are legitimate cases where
negative speech occurs that actually seems to allow for a platform of justified

lashon harah (evil speech). My prayer is for HaShem to strengthen us to love each other in both word and deed and not let allow the slanderous way of talking to diminish our effectiveness for the Lord.

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Heavenly Father,

Please have mercy on my soul for having a heart of slander rather than a heart of love. I actually am a little confused because the lines have been drawn so close in the way I have thought concerning slander and those who don't live in Your ways according to the Torah. I have not behaved in a very honorable way to my brothers and sisters as a representative of Your Name. Please forgive me. Thank you for all you have provided for me. Please help me to be more loving and caring for all peoples.

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I pray all of these things in Yeshua's name. Amen.

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Be Blessed in Yeshua our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever

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