



Parasha Shelach

June 13, 2026

Torah: Numbers 13:1-15:41

Haftarah: Joshua 2:1-24

Ketuvim Shlichim: Romans 5:1-21

Shabbat shalom, Mishpacha! Our *Torah* portion is *Shelach*. It begins with the story of the twelve spies. ADONAI was ready to fulfill His promise to Israel and give them the land of Canaan, and He commanded Moses to send out twelve men to investigate it. The twelve men were *nasî's*, princes, sub-leaders from each of the tribes, men qualified to evaluate what they saw. ADONAI described the land He promised to Abraham as a land flowing with milk and honey, and the men returned from their journey with grapes, figs, and pomegranates. But after their forty days of investigating, ten of the twelve men returned with a bad report. It was primarily a report of fear, and through that fear, they influenced all the people to rebel against ADONAI. Forty years later, just before Israel entered Canaan, ADONAI said: *7 For Adonai your God is bringing you into a good land—a land of wadis with water, of springs and fountains flowing out in the valleys and hills, 8 a land of wheat and barley, vines, figs and pomegranates, a land of olive oil and honey, 9 a land where you will eat bread with no poverty, where you will lack nothing, a land whose stones are iron, and out of whose hills you can dig copper.* (Deuteronomy 8:7-9 TLV). The agricultural products described are known as *Shiv'at HaMinim*, the “Seven Species.” The honey was “date honey,” and the seventh species was dates. Back in the wilderness, the ten unfaithful spies were killed by ADONAI, and all those who were twenty years and older were sentenced to wander for forty years in the desert; one year for each of the forty days the twelve spies spent investigating the land of Canaan.

This terrible event was to be the first of a number of events that are commemorated in the history of Israel. The writer of Hebrews refers to it as “the rebellion.” *7 Therefore, just as the Ruach ha-Kodesh says, “Today if you hear His voice, 8 do not harden your hearts as in the rebellion, on the day of testing in the wilderness”* (Hebrews 3:7-8 TLV). The Complete Jewish Bible refers to it as “the bitter quarrel,” describing the people’s ongoing grumbling against ADONAI.

As time went by, this terrible event remained in the hearts of the leaders of Israel. Later rabbis decided that “the rebellion” occurred on *Tisha b’Av*, the ninth of the month of *Av*, which occurs on July 23rd this year. Later, the destruction of both the First and Second Temples, along with other tragic events, occurred on the 9th of *Av*. These were great tragedies for our Jewish people, tragedies which continue to be mourned today. We wish we could say these events were unfortunate occurrences to faithful people, but that is not the case; Scripture reveals the truth. There is no doubt that the ten spies and the people themselves rebelled against ADONAI when they were in the wilderness. Solomon’s Temple

was also destroyed on *Tisha b'Av*. When it was destroyed in 586 BCE by the Babylonians, the judgment had already been predicted by the prophets. It was a judgment from ADONAI for the people's idolatry and their turning away from Him. Almost beyond belief, the Second Temple was destroyed on *Tisha b'Av* in the year 70 CE by the Romans. There is no direct Scriptural evidence that ADONAI motivated the Romans to do this. There is only one direct reference to the destruction of the Temple in the *Ketuvim Sh'lichim*, and it is a prophecy by Yeshua. *1 Now when Yeshua went out and was going away from the Temple, His disciples came up to point out to Him the Temple buildings. 2 "Don't you see all these?" He responded to them. "Amen, I tell you, not one stone will be left here on top of another—every one will be torn down!"* (Matthew 24:1-2 TLV). Even though none of Yeshua's *talmidim* record that ADONAI motivated the Romans to be His instrument of judgment, as He had done with the Babylonians, Yeshua told two parables predicting destruction, and we have a strong feeling that the destruction of the Second Temple was a definite part of ADONAI's plan. (See Matthew 22:1-14, Invitation to a Wedding Feast, and Luke 19:41-44, Yeshua Weeping Over Jerusalem). In the years after 70 CE, the rabbis pondered the Temple's destruction and offered their own explanation. They say it was because of *sinat chinam*, baseless hatred. It was hatred so strong among the Jews themselves, a division between the different sects of Judaism, that it prevented them from coming together to resist the Romans. This reminds us of what we see in our nation today. We have groups of people placing their own interests and their own hatreds above the needs of our nation. This kind of mob activity is more dangerous than an external enemy and poses a greater risk of destroying our nation from within.

In each of these situations, which occurred on *Tisha b'Av*, there were also righteous ones. In Numbers 13, Joshua and Caleb were the ones. The righteous were also present in Israel during the destruction of the First and Second Temples, and the righteous had to suffer the consequences along with the guilty. There has always been a faithful remnant in every generation, but their voices were not always powerful enough to overcome the multitude of unfaithful ones. That seems to be where we are in our own nation today. Pray for the Body of Messiah, that they will wake up and become ADONAI's voice to our nation and the world.

It is necessary for each of us to be faithful, to understand, and follow ADONAI's instructions to us. We must be a calm voice of reason, a voice that encourages others to seek a relationship with ADONAI through Yeshua. ADONAI created mankind to be in fellowship with Him. He wants to have a relationship with us. But, how can we do that? How can we have a relationship with a holy G-d who cannot look upon sin? It's a simple answer, one which many reject because of its simplicity. It's through the blood of an innocent sacrifice whose blood covers our sin. Yeshua is that sacrifice for all who call upon Him. He is the *Kaphar* כָּפַר, the covering that atones and provides our access to the Father.

But what is sin? Today, some followers of Yeshua minimize sin. One popular preacher even teaches that the grace provided through salvation is sufficient to forgive all future sins, without ever having to confess or ask for forgiveness again. According to Joseph Prince, it's all taken care of at one time, and all one has to do after the salvation experience is to live in love; love G-d and your neighbors. But it's not quite that easy. The

truth is that sin is always crouching at our door, and when we allow it to occur, it separates us from the holiness of our Creator.

Sin was unknown on earth until our ancestor, Adam, disobeyed ADONAI in *Gan Eden* (the Garden of Eden). The earth that G-d created was perfect and sinless, but once Adam sinned, sin continued. *Sha'ul* teaches us: 12 “*So then, just as sin came into the world through one man and death through sin, in the same way death spread to all men because all sinned*” (Romans 5:12 TLV). Sin caused death, both physical and spiritual. Sin continued in Adam’s descendants for the next thousands of years, but it was not considered sin at that time because there was no *Torah*. Without guidelines to define what sin is, even though there was sin, no violation occurred. *Sha'ul* continues: 14 “*Nevertheless death reigned from Adam until Moses, even over those who had not sinned in a manner similar to the violation of Adam, who is a pattern of the One to come*” (Romans 5:14 TLV). We understand this to mean that from the time of our ancestor Adam’s sin until Moses and the giving of the *Torah*, death reigned. There was both physical and spiritual death. And spiritual death occurred because there was no method of redemption. But when the *Torah*, symbolized by Moses in this verse, was given, it provided both guidelines for living and a means of redemption. At that time in history, when the *Torah* was given at Sinai, we can ask: What is sin? Yeshua’s disciple John, one who had been a member of the First Covenant, puts it this way: 4 “*Everyone practicing sin also practices lawlessness—indeed, sin is lawlessness*” (1 John 3:4 TLV). Sin is lawlessness; the breaking of laws which we are legally required to follow. We, as covenant members of the New Covenant, are subject to these laws. The word *Torah* means “teaching” or “instruction,” and as written instructions, it contains laws. The Complete Jewish Bible renders this verse as: 4 “*Everyone who keeps sinning is violating Torah - indeed, sin is violation of Torah*” (1 John 3:4 CJB). From this point forward, since the giving of the *Torah*, humanity has had to deal with sin. Although we are now under the New Covenant, the laws of the First Covenant that can be followed today have not passed away and have been incorporated into the New Covenant (Jeremiah 31:32).

Looking further into the question of sin, we go back to *Sha'ul* in Romans: 18 “*So then, through the transgression of one, condemnation came to all men*”; (Romans 5:18a TLV). The “one” is Adam, and “condemnation” refers to what we call “original sin.” Because Adam sinned, he brought sin into the world and into the nature of his descendants. The condemnation of sin is spiritual and causes a separation from our Creator unless there is a way to re-establish the relationship. The second part of this same verse provides the answer to that condemnation: 18... “*likewise, through the righteousness of one came righteousness of life to all men*” (Romans 5:18b TLV). That “one” is Yeshua through Whom we can all achieve righteousness in our lives; right standing before ADONAI. Then *Sha'ul* wrote: 20 *Now the Torah came in so that transgression might increase. But where sin increased, grace overflowed even more—* (Romans 5:20 TLV). Did ADONAI want transgression to increase? No! It was just the opposite. He wanted it to decrease, but before there was a *Torah*, there was no sin because nothing was identified as sin. When the *Torah* came in, sin was identified and, logically, it increased. *Sha'ul* continued: 21 *so that just as sin reigned in death, so also grace might reign through righteousness, to eternal life through Messiah Yeshua our Lord.* (Romans 5:21 TLV). Once sin was identified by the

Torah, its end was death unless the grace of G-d through Yeshua overruled it and brought eternal life.

How can human beings be described? We are very complex beings. Scripture teaches us that a person is more than a body and a soul. A man or woman also has a spirit, a G-d-breathed spirit, through which we can connect with ADONAI on a spiritual level. *7 Then Adonai Elohim formed the man out of the dust from the ground, and He breathed into his nostrils a breath of life—so the man became a living being* (Genesis 2:7 TLV). ADONAI breathed *nishmat chayim*, נִשְׁמַת חַיִּים, a breath of life, into Adam's body, and he became a *nefesh chaya* נֶפֶשׁ חַיָּה, a living being with its own *ruach*. It is our *ruach*, our spirit, that ADONAI's *Ruach* enters when we trust in Yeshua. Our body and our mind will die at our appointed time, but our spirit is eternal and will live forever. If we know Yeshua, we will live with G-d, or, for those who do not know Him, be totally separated from G-d for eternity.

Orthodox Judaism also believes in the immortality of the soul and in life after death, and looks forward to the resurrection of the dead when the Messiah comes. They believe He will come, but they don't believe that He is Yeshua. Their understanding of the soul is generally complicated, and depending upon whom you are listening to, there are also differences in what is believed. Much of modern Judaism's belief about the soul derives from the *Talmud*, which teaches that people are born with two natures. We don't believe the *Talmud* is divinely inspired and only use it as information. It teaches that humans have a *yetzer ha-tov*, an inclination or impulse to do good, and a *yetzer hara*, an inclination or impulse to do evil. According to Jewish teaching, *Yetzer hara* is not a demonic force that compels a person to do evil, but rather a drive toward pleasure, property, or security, which, if left unchecked, can lead to evil. But when properly controlled by the *yetzer hatov*, the good impulse, the *yetzer hara* can lead to many socially desirable outcomes, including marriage, business, and community life. They also teach that until a person is 13 years old, they have only the *yetzer hara*, the evil impulse, and therefore require guidance from their parents. But, at age 13, the *yetzer hatov*, the good impulse, is born in their life, and it becomes a guiding and controlling force over the *yetzer hara*. While I find it difficult to believe this about the impulses, it is good that they do believe in life after death and in the coming of the Messiah. All they now need to understand is that He is Yeshua, and then to receive Him as the One for whom they've been waiting. They will then receive His *Ruach HaKodesh*, the Holy Spirit, who will communicate His truth directly to their human *ruach*.

What is the truth about good and evil thoughts in the soul and mind of one created in ADONAI's own image? There is a certain amount of factuality to the conflict between good and evil in our thought processes and decision-making; we know that we don't always seek to do the right thing. But understanding a person's mental makeup doesn't answer the most pressing question. Why does a person need redemption? To understand why, we must understand and believe what the Scriptures teach us about the "sin nature" within Adam's descendants. Why do we all sin? Understanding this question is a first step, one that can lead to the point where an unbeliever can make a decision regarding his own redemption. Disregarding this question permanently closes the door to a person's opportunity to be in fellowship with our Creator, not only in his lifetime but for all eternity.

The answer to why every person sins can be found in Scripture. But in the beginning, Adam did not sin. ADONAI created humankind, Adam and Eve, good and without a sin nature. 26 *Then God said, "Let Us make man in Our image, after Our likeness! Let them rule over the fish of the sea, over the flying creatures of the sky, over the livestock, over the whole earth, and over every crawling creature that crawls on the land."* 27 God created humankind in His image, in the image of God He created him, male and female He created them (Genesis 1:26-27 TLV). When first created, man was sinless. He was created in the image of ADONAI. Then, in Genesis chapter 3, we learn about the sin Adam and Chava (Adam and Eve) committed. With that one act of disobedience, sin entered into these two previously sinless creatures whom G-d created. And when they had children, this sinful nature was passed on to their offspring. Every person born after Adam and Eve has inherited their parents' sin nature, and each of us was born with that sinful nature. David said: 7 *Behold, I was born in iniquity and in sin when my mother conceived me.* (Psalm 51:7 TLV). His son Solomon wrote: 20 *"Surely there is not a righteous person on earth who does what is good and doesn't sin"* (Ecclesiastes 7:20 TLV). Sha'ul adds: 23....*"for all have sinned and fall short of the glory of God"* (Romans 3:23 TLV). Yochanan (John) also speaks about sin: 8 *"If we say we have no sin, we are deceiving ourselves and the truth is not in us"* (1John 1:8 TLV). We are the children of Adam and Chavah, and left to ourselves, it is our nature to sin. But without something to change the sinful nature we have inherited, evil is inherent in our lives. However, ADONAI created us with free will, and we can choose the path we will take in life. We have the choice to walk in the likeness of ADONAI or to follow the path offered by HaSatan, the Adversary who tempted our ancestors. If you have chosen life through Yeshua, you are now in the right relationship and enjoy *shalom* with ADONAI. Sha'ul said: 1 *"Therefore, having been made righteous by trusting, we have shalom with God through our Lord Yeshua the Messiah"* (Romans 5:1 TLV). He also said: 45 *"So also it is written, "The first man, Adam, became a living soul. The last Adam became a life-giving spirit"* (1 Corinthians 15:45 TLV). When we trust Yeshua, the last Adam, the life-giving Spirit, our old sinful nature is transformed. Sha'ul also teaches us: 17 *"Therefore if anyone is in Messiah, he is a new creation. The old things have passed away; behold, all things have become new"* (2 Corinthians 5:17 TLV). When we have trusted Yeshua and made Him our Messiah, we have *shalom* with ADONAI, and that is the door to everything else He has for us.

There is a righteous remnant in every generation. There was one when the twelve spies were sent to Canaan, one when the First Temple was destroyed, and one when the Second Temple was destroyed. We want to be part of that righteous remnant in this generation. How can we? We can do so by being and remaining in a right relationship with ADONAI. We enter a right relationship through Yeshua's sacrifice, and we maintain it through *teshuvah* (repentance), repenting as often as necessary. Sin in our lives is unrighteousness. Yochanan says: 9 *"If we confess our sins, He is faithful and righteous to forgive our sins and purify us from all unrighteousness"* (1 John 1:9 TLV). John wasn't just talking about before salvation, but also about after salvation. Unrighteousness enters through unconfessed sins after salvation. Each of you sitting before me has a relationship with Yeshua, but each of us must continually work to keep that relationship free from sin by confessing to Him.

Yeshua's disciple John had a lot to say about sin and made it clear that it is very necessary for us to deal with it. *Yochanan* describes the follower of Yeshua. 1 "Everyone who believes that Yeshua is the Messiah is born of God, and everyone who loves the Father loves the one born of Him. 2 We know that we love God's children by this—when we love God and obey His commandments. 3 For this is the love of God—that we keep His commandments. And His commandments are not burdensome. 4 For everyone born of God overcomes the world. And the victory that has overcome the world is this—our faith. 5 Who is it that overcomes the world, if not the one who believes that Yeshua is Ben-Elohim?" (1 John 5:1-5 TLV). Read these five verses again yourself and let them sink in. His commandments that are not burdensome are the *Torah* commands that we can keep today without a Temple and Levitical Priesthood, and we obey them under the priesthood of our new *Kohen HaGadol* (the High Priest), Yeshua. These verses describe those of us who are in Yeshua, with our lives pictured in John's words. We are the righteous, those who daily recognize our sin and deal with it as we have been commanded, by repenting and asking forgiveness. As we deal with our sin and walk after Yeshua, we are expected to sin less and less and become more and more like Him. As the writer of Hebrews said: *Do not harden your hearts as in the rebellion*. Yeshua has called us to be faithful, the Joshuas and the Calebs of our generation. We are a part of the righteous remnant of this generation whom ADONAI is using to tear down unrighteousness! Jew and Gentile together, we take our calling seriously. We must stand firm, move forward in unity, and possess the fullness of His promises. Like Joshua and Caleb, we trust ADONAI's report over worldly obstacles. We must not sit back, but actively tear down unrighteousness. Through our unity of Jew and Gentile, ADONAI is creating a powerful, unified testimony. *Shabbat shalom!*