



לך *Shelach Lecha* Send (out Men) for You
[Numbers 13.1—15.41](#) / Joshua 2.1—24 / John 7—8

Sent Ones שלח *shelach* send refers to those Moses sends to explore the Land of Canaan, which will become ישראל *Yisra'el* Israel. The Greek equivalent is ἀπόστολος *apostolos* apostle/delegate/messenger/one sent forth with orders. The first use of this word in the New Testament is [Matthew 10.2](#). In the preceding verse, ישוע *Yeshua* Jesus/salvation commissions the disciples. Once each is given a task, he becomes an ἀπόστολος. Later in the same chapter, ישוע tells His apostles that he sends them out as sheep among wolves. This sounds dangerous, until you realize that every wolf out there is terrified of our Shepherd!



Many people know someone named Joshua or Caleb. But who knows someone named Shaffat, Igal, or Geuel? Of the 12 who were שלח, only Joshua and Caleb have faith that God will give them the Land. 3,500 years later, we still don't want to name our children after those who give a bad report. In [Numbers 14.36-37](#), we find that the 10 who give the evil report all die in the plague God sends.

Moses changes the name of his assistant הושע *Hoshea* Hosea/Hoshea in [Numbers 13.16](#) to יהושוע *Yehosua* Joshua by adding a י *yod* to the front of it (and a ם *vav*). י can represent God, since it's the first letter in God's holy Name, יהוה *YHVH* the LORD. In a sense, Moses is saying that יהושוע will be putting God first, not seeking his own glory. ישוע, with the same root of ישע *yasha* save/be saved/be delivered as the other two names, represents יהוה as the ultimate "Sent One." ישוע refers to Himself as One sent from His Father to teach and to give His Father glory, [John 7.16-18](#). And [Hebrews 3.1](#) gives ישוע the title of ἀπόστολος. We, too, hope to teach what God wants taught, not the traditions of men, and seeking God's glory, not our own.

Tisha B'Av The day **ישראל** rejects God's instruction to take the Land is **תשעה באב** *Tisha B'Av* 9th of Av, a day of national mourning. The Mishnah (*Taanit* 4:6) says that five calamities occur on **תשעה באב**:

1. The people accept the evil report of the 10 spies and fail to take the Land
2. The 1st Temple built by King Solomon is destroyed by Nebuchadnezzar in 586 BC
3. The 2nd Temple is destroyed by the Romans, 70 AD, scattering **ישראל**
4. Bar Kokhba's revolt against Rome fails, 135 BC
5. Jerusalem is razed the next year

Early Tourists In [Numbers 13.2](#), God tells Moses to **שלח** men to **תור** *tur* seek/search out/spy out/explore the Land, and this is from the **פה** *pe* mouth of God. We normally think *spies*, but they were really *tourists*, learning as much as they could. [Numbers 13.3](#) says that the men are heads (root: **ראש** *rosh* head) of **ישראל**, one from each tribe.

God **שלח** the men to **תור** the Land. Later in this portion, [Numbers 15.38-40](#), God tells **ישראל** to wear fringes on the corners of their garments to remember and do the commandments, and **תור** not after their own hearts and eyes as they did previously, making themselves whores. God tells **ישראל** to remember the commandments, but many in the Church today make it a point to ignore much of **תורה** *Torah* Law/instruction. In the process, have some in the Church made themselves whores when they **תור** after the customs of this world? Most of the Church follows a pagan solar calendar other than the solar/lunar calendar described in **תורה**, and worships on Sunday, the “venerable Day of the Sun,” while **תורה** in [Exodus 31.16-17](#) says that Shabbat, the 7th day, is a **ברית עולם** *briyt olam* perpetual covenant between God and His people.

God is serious about giving this Land to **ישראל**. When 10 come back with an evil report in [Numbers 13.28-33](#), God is angry. The ten men look with human eyes, but God sees things differently from the way we do:

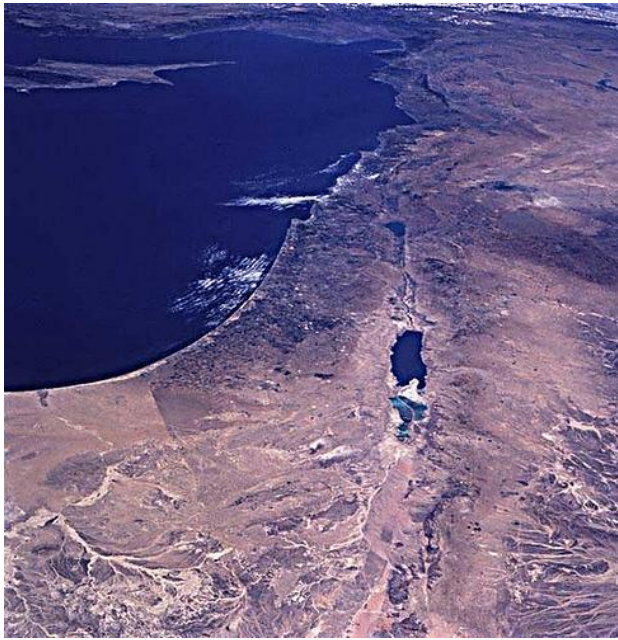
Human Eyes

The people live in huge, fortified cities!
The Land eats up the inhabitants!
We were like grasshoppers in their sight!
Giants live there!
But giants live there now!
We are helpless against them!

God's Eyes

They are afraid of something!
They're preoccupied attending funerals!
They will underestimate you!
Your ancestors are buried there!
They're big and slow!
They are helpless against *Me*!

“But God’ makes all the difference between cowards and Calebs.”



God Promises the Land to **ישראל**

[Ezekiel 20.5-6](#) says three times that God *lifted up His hand* in promise to give **ישראל** the Land, which He had already ([verse 6](#)) **תור** for them.

Courts have a witness raise his or her right hand and promise to tell the truth. How much more serious is it when God lifts up His hand to promise something—and He does so repeatedly? God promises the Land to **ישראל** over 300 times in the Bible.

Here are some of those verses:

[Genesis 12.7](#)

[Genesis 13.14-18](#)

[Genesis 15.7](#)

[Genesis 17.8](#)

[Genesis 21.12](#)

God will give the Land to Abraham's seed

God promises to give to Abraham everything he can see—forever

God brings Abraham out of Ur to give him the Land

Canaan is for Abraham and his seed as an everlasting possession

Abraham's seed is reckoned through Isaac (not Ishmael)

[Genesis 28.13-15](#)

[Genesis 50.25](#)

[Exodus 6.3-4](#)

[Exodus 6.8](#)

[Exodus 12.25](#)

[Exodus 13.5](#)

[Exodus 13.11](#)

[Exodus 23.23](#)

God promises the Land to Jacob/**ישראל** and his descendants

God promises the Land to Abraham, Isaac, and Jacob

God, in His covenant, gives the Land to Abraham, Isaac, and Jacob

God promises to give the Land to Abraham, Isaac, and Jacob

God will give them the Land, as He promised

God will bring them into the Land He swore to give them

God will bring them into the Land He swore to give them

God's Angel will go ahead of them into the Land to conquer

[Leviticus 14.34](#)

[Leviticus 20.24](#)

[Leviticus 23.10](#)

[Leviticus 25.2](#)

[Numbers 14.8](#)

[Numbers 15.2](#)

God gives Canaan to **ישראל** as a possession

“You will inherit their Land...flowing with milk and honey...”

“When you are come into the Land, which I give unto you...”

“When you come into the Land which I give you...”

“...then He will bring us into this Land, and give it unto us...”

“When you are come into the Land...which I give unto you...”

[Deuteronomy 1.8](#)

“...the Land which **יהוה** swore unto your fathers to give...”

[Deuteronomy 1.25](#)

“Good is the Land which **יהוה** our God gives unto us.”

[Deuteronomy 1.34-36](#): “And **יהוה** heard the voice of your words, and was wroth, and swore, saying: ‘Surely there shall not one of these men, even this evil generation, see the good Land, which I swore to give unto your fathers, save Caleb the son of Jephunneh, he shall see it; and to him will I give the land that he hath trodden upon, and to his children; because he hath wholly followed **יהוה**.’”

One Prophecy, More Than One Fulfillment Ezekiel, a prophet in Babylonian exile, gives powerful prophecies that the people of **ישראל** will return to the Land. **ישראל** does return to the Land, but the Romans destroy the second Temple 40 years after **שׁוֹע** in 70 AD, and then about sixty years later they campaign to drive out all the Jews.



In fact, the Romans give **ישראל** the name *Palestine* at that point, which derives from the Greek and Latin for *Philistine*, long-time enemies of **ישראל**. The name Palestine does not appear in the NIV and only once in the KJV, where **פְּלִשֶׁת** *Peleshet* is translated Palestine in [Joel 3.4](#) instead of Palestina/Philistia/Philistine. *Palestine* was intended by the Romans to discourage Jews from returning to the Land. So any time the word Palestine is used for the Land of **ישראל**, it's in agreement with the Romans, who named it after the enemies of **ישראל**!

While Ezekiel's prophecy was fulfilled in part after the 70-year Babylonian exile, its much larger fulfillment is now as **ישראל** returns after nearly 2,000 years of exile!

In [Ezekiel 35](#), God promises that Mt. Seir, the home of Esau's descendants the Edomites, will be destroyed and its people killed. God is angry in part, verse 12, that the inhabitants spoke against the mountains of **ישראל**. In [Ezekiel 36.1-14](#), God speaks directly to the mountains of **ישראל**: "Because the enemy hath said against you: Aha! even the ancient high places are ours in possession..." Who are the non-**ישראל** people saying this today? The "Palestinians" who live on the "West Bank," which is in reality the ancient mountain country of Judea and Samaria. Also the nations who join with them, insisting on a "two-state solution," so that Muslims who believe in a different god than the God of the Bible will be in control of God's Land.



God's response? "I have spoken in My jealousy and in My fury...I have lifted up My hand...I will cause men to walk upon you, even my people **ישראל**..."



Authority over Property Until I pay off my property, the bank is the legal owner, with public documents to that effect. If I were negligent with the bank's property, they could evict me. But as long as I pay the mortgage and maintain the property, I get to live there. If others try to come and live on "my property" without my permission, I would ask them to leave. If they didn't leave, I would call the sheriff, who would trespass them. If they returned, they would go to jail. It wouldn't matter if they had lived on my property previously. The bank has given me authority over my property in its stead.

The Land of **ישראל** belongs to God. He has given **ישראל** authority to live in it and maintain it, and He publishes the title in the verses listed above, which have been spread throughout the earth for thousands of years. **ישראל** disobeyed and He evicted them twice. He promises to bring them back and now He's doing it. The nations want the Land of **ישראל** for themselves. This creates conflict. Who do you think will win—God or the nations? Who should believers support—God or the nations?

Faith includes Obedience God has given the Land to **ישראל**, but **ישראל** refuses to take it after hearing the evil report from the 10. In [Numbers 14.1-4](#), the people complain that it would have been better to die in Egypt or in the wilderness than to fall by the sword while trying to take the Land. God later gives them this wish.



There is God's revelation and there is human faith. The relationship between the two can be understood as a faucet. God's revelation is the water coming down the pipe. Human faith is opening the faucet. Both are necessary to get water. If there is no revelation coming down the pipe, it does no good to "act in faith" and open the faucet—that's presumption. If revelation is coming but we don't act in faith and open the faucet—that's disobedience. God promises the Land to **ישראל** repeatedly. **ישראל**, on this occasion, doesn't act in faith. Their disobedience earns death in the wilderness.

God says in [Ezekiel 20.7-8](#) that He wanted **ישראל** to get rid of their idols while in bondage in Egypt. They didn't, and yet He still freed them. The implication, plus the event of the Golden Calf, is that they carried these idols with them into the wilderness. When we are freed from sin through salvation in **ישוע**, we must leave our idols behind and turn fully to God's **תורה**—not for salvation, but because of salvation. "Salvation is by faith alone. But faith is not alone." **תורה** helps us see what—or who—our idols are.

Faith is Not Alone Obedience *proves* faith. [Hebrews 11](#) is sometimes called *The Hall of Faith*. But perhaps it should be called *The Hall of Doing!* Here are examples of how **אֱלֹהִים** *ones prove their faith by what they do:*

By faith Abel **offered God a better sacrifice** than Cain did...
By faith Enoch was taken from this life, so that he **did not experience death**...
By faith Noah, when warned about things not yet seen, in holy fear **built** an ark...
By faith Abraham, when called...**obeyed and went**...
By faith Abraham, even though he was past age...was **enabled to become a father**...
By faith Abraham, when God tested him, **offered Isaac as a sacrifice**...
By faith Isaac **blessed Jacob and Esau** in regard to their future...
By faith Jacob, when he was dying, **blessed each of Joseph's sons**...
By faith Joseph, when his end was near, **spoke about the exodus of the Israelites**...
By faith Moses' parents **hid him for three months** after he was born...
By faith Moses...**refused to be known as the son of Pharaoh's daughter**...
By faith he **left Egypt, not fearing the king's anger**...
By faith the people **passed through the Red Sea as on dry land**...
By faith the walls of Jericho fell after the people **marched around them for seven days**
By faith the prostitute Rahab (pictured)...**was not killed with the disobedient**
By faith they...

conquered kingdoms
administered justice
gained what was promised
shut the mouths of lions
quenched the fury of the flames
escaped the edge of the sword
weakness was turned to strength
became powerful in battle and routed foreign armies
received back their dead
were tortured and refused to be released
faced jeers and flogging
were chained and put in prison
were stoned
were sawed in two
were put to death by the sword
went about in sheepskins and goatskins, destitute, persecuted and mistreated
wandered in deserts and mountains, and in caves and holes in the ground

They prove their faith...



...by what they DO!

And Lack of Faith by What They Don't Do? One problem for **ישראל** is not taking the Land when they are told. Another problem is in not taking all of it. In [Numbers 33.51-53](#), God requires **ישראל** to drive out all the inhabitants of the Land when they conquer it. Then in verses 55-56, God says that if they don't drive out the inhabitants, **ישראל** will suffer and God will end up doing to **ישראל** what He intended to do to the inhabitants. **ישראל** fails:

[Joshua 17.13](#)

[Judges 1.21](#)

[Judges 1.27](#)

[Judges 1.29](#)

[Judges 1.30](#)

[Judges 1.32](#)

[Judges 1.33](#)

[1 Kings 9.16](#)

[1 Kings 9.20-21](#)

They put the Canaanites to work, but did not drive them out
 The children of Benjamin did not drive out the Jebusites...
 Manasseh did not drive out the inhabitants of Beth-Shean...
 Ephraim did not drive out the Canaanites that lived in Gezer...*
 Zebulon did not drive out the inhabitants of Kitron...
 They did not drive out the Asherites
 Naphtali did not drive out the inhabitants of Beth-Shemesh...
 *Pharaoh took Gezer (which Ephraim never accomplished)
 Solomon taxed the Amorites, Hittites, Perizzites, Hivites, Jebusites

Because **ישראל** does not drive out all the inhabitants of the Land, pagan religions eventually corrupt **ישראל** and they stop serving **יהוה**. One warning we can take from this today is how we treat sin. If we try to master sin rather than drive it out, it will corrupt our worship. Sometimes we deceive ourselves into thinking we can keep sin in a cage, feed it, take it out to play with it once in a while, and still be in control of it. We deceive ourselves.



Eternal Promises or Replacement Theology? Churches are divided today over whether God's promises to **ישראל** are permanent or if the Church has replaced **ישראל** —Replacement Theology. The Strasbourg Cathedral in France contains a statue depicting the Synagogue, which is blinded to the truth of the gospel while leaning on the broken staff of the Old Testament. An adjacent statue depicts the crowned Church, with the staff of the cross and a communion cup. This idea is common in early Church writings, all the way up through Luther and those who would drive **ישראל** out of **ישראל** today. Following are some of their less-well-known quotes.

“Great Christians” Speak against **ישראל”** St. Thomas Aquinas in his *De Regimine Judaeorum* said, “It would be licit, according to custom, to hold Jews, because of their crimes [of failing to embrace Christianity] in perpetual servitude, and therefore the princes may regard the possessions of Jews as belonging to the State.” Martin Luther, regarded as the hero of the Reformation, spoke against the Jews later in his life. His anti-Semitic writings were rejected by the Church Council of the Evangelical Lutheran Church in America in 1994, but had already reaped a harvest. Julius Streicher, one of the Nuremberg defendants, claimed that Martin Luther would have approved everything he had done—and that’s probably true. An excerpt from Luther’s *The Jews and their Lies*:

I wish and I ask that our rulers who have Jewish subjects exercise a sharp mercy toward these wretched people, as suggested above, to see whether this might not help (though it is doubtful). They must act like a good physician who, when gangrene has set in, proceeds without mercy to cut, saw, and burn flesh, veins, bone, and marrow. Such a procedure must also be followed in this instance. Burn down their synagogues, forbid all that I enumerated earlier, force them to work, and deal harshly with them, as Moses did in the wilderness, slaying three thousand lest the whole people perish. They surely do not know what they are doing; moreover, as people possessed, they do not wish to know it, hear it, or learn it. Therefore it would be wrong to be merciful and confirm them in their conduct. If this does not help we must drive them out like mad dogs, so that we do not become partakers of their abominable blasphemy and all their other vices and thus merit God's wrath and be damned with them. I have done my duty. Now let everyone see to his. I am exonerated.



There is a saying, “The only history of the Church that Jews know about is the history which has been torn out of the history books by Christians.” For example, many Jews know that Luther wrote the above quote, but most Christians do not.



Bless Me Instead? What is your reaction to Replacement Theology? Has God given up on **ישראל**? Are they a “once-chosen people, but no more”? In this **תורה** portion, we see two perspectives on God and **ישראל**. First, 10 of the 12 **שלה** to **תור** the Land return with an evil report saying that God has given up on **ישראל**. God kills them in the plague. Then [Numbers 14.11-19](#) tells of God offering to destroy **ישראל** and to raise up a whole new generation through Moses. Does Moses rejoice in this amazing offer? He could easily say, “Whoo-hoo! I’m the *Man*! God’s going to put ME first!” No. He pleads with God—on the basis of God’s forgiveness and lovingkindness—to preserve **ישראל**, for the sake of God’s glory, to keep the nations from slandering God.

Do we side with the 10 who bring back the evil report and die in the plague? Do we say, “Hooray! God has forgotten **ישראל** and given all of her blessings to the Church!” Or do we say with Moses, “Please, God, for the sake of Your Name, preserve **ישראל** and keep Your promises!” Here are some verses showing that God has not forsaken **ישראל**:

[Judges 2.1](#)

God will never break His covenant with **ישראל**

[1 Chron. 16.14-18](#)

ישראל for Abraham, Isaac, and Jacob is a **ברית עולם**

[Isaiah 14.1](#)

יהוה will have mercy on **ישראל**, set them in their own Land, and the **גר** *gar* stranger/sojourner will join them

[Isaiah 41.8-9](#)

God has chosen **ישראל** and not cast him away

[Isaiah 45.7](#)

ישראל has been saved by **יהוה** with an everlasting salvation

[Jeremiah 31.24-36](#)

When the sun, moon, and stars disappear, so will **ישראל**

[Amos 9.14-15](#)

Replanted **ישראל** will never be plucked up again

[Matthew 21.43/](#)

The kingdom of God will be taken away from you and given to a people who will produce its fruit...

[Romans 11.25-36](#)

...until the full number of the Gentiles has come in, and in this way all **ישראל** will be saved

[Romans 3.3-4](#)

If some (Jews) were unfaithful, will their unfaithfulness nullify God’s faithfulness? Not at all!

“**Tempted Me 10 Times**” In [Numbers 14.22](#), God says that the people have seen His glory and miracles, yet tempted Him 10 times and not listened. The 10 times are:

Exodus 14.11-12	Red Sea, “It would have been better to serve the Egyptians...”
Exodus 15.23-24	Marah, murmuring and asking, “What shall we drink?”
Exodus 16.2	Wilderness of Sin, murmuring against Moses and Aaron
Exodus 16.20	Manna, letting it sit overnight contrary to instruction
Exodus 16.27	Manna, gathering it on Shabbat
Exodus 17.1-3	Rephidim, murmuring, “Why bring us here to die...?”
Exodus 32	Golden Calf
Numbers 11.1	Taberah, murmuring against יהוה, fire devours some
Numbers 11.4	Kibroth Hattaavah, lusting and weeping for meat
Numbers 14.2	Kadesh, 10 spies’ evil report, murmuring, and terrified of conquest

If we whine when we are tempted, why would others seek our God?

If we want to go back to Egypt, why would anyone in Egypt desire our God?

Finally, in [Numbers 14.26-30](#), God promises to all who murmur, the entire generation twenty years old and older, that their carcasses will fall in the wilderness and they will not enter the Land. When we know what God wants us to do, He expects us to obey.



Today [Psalm 95.6-11](#) recounts God swearing that the people would not enter His rest because they tempted Him for 40 years and did not know His ways. We are encouraged *Today* to listen to His voice and not harden our hearts. [Hebrews 3.7-15](#) quotes this Psalm with the same encouragement and warnings.

Then [Hebrews 4.2](#) adds that the εὐαγγελίζω [euaggelizō](#) gospel/good news was preached to them, just as to us! Did you ever realize that ישראל received the gospel 1,500 years before ישוע? But they did not combine it with faith, so it did them no good. Remember [Hebrews 11](#)—faith is measured by what’s done. Conversely, lack of faith is measured by what’s not done.

[Hebrews 4.8-11](#) says that the temporary rest ישראל receives in the conquest of the Land is not the promised eternal rest—a Sabbath rest for the people of God is in ישוע.

[Hebrews 4.11](#) warns us against falling because of ἀπειθεία [apeitheia](#) obstinacy/unbelief/disobedience. ἀπειθεία is where we get our word apathy. If we’re apathetic, we’ll miss out on the promised rest, just as an entire generation of ישראל failed to take the Land and missed out on their rest.

A New Job God gives **ישראל** the job of taking the Land. But **ישוע** gives us a much bigger job! In [Matthew 28.18-20](#), **ישוע** commands His followers to make disciples of all nations. This map shows the Land of the current state of **ישראל** (in red) surrounded by Muslim countries (green), who for the most part are desperate to add **ישראל** to everything else they already have.



Now realize that **ישוע** wants us to make disciples not just of the red, not just of the green, but the whole earth! Prudence would keep us from criticizing **ישראל** failing in the wilderness for 40 years, when we have failed to do our job over the last 2,000.



One תורה for All [Numbers 15.29](#) says that there is one תורה for the native in **ישראל** and for the stranger who sojourns with them. There's not a "Law of Works" for Jews and a "Law of Grace" for Christians, despite what you may have heard. תורה is not just for "ancient Israel," as you also so often hear. The next thing to happen is a man is arrested and executed for gathering wood on Shabbat. Then God gives the command to wear fringes on the corners of the garments as reminders to keep all the commands.

Remember! This portion ends in [Numbers 15.37-41](#) with the admonition to remember יהוה, who saved ישראל from Egypt, and the commandments. The טלית *tallit*, a four-cornered garment with fringes, is a result of this passage, as is the smaller version shown above, the טלית קטן *tallit katan*. Sometimes the טלית קטן is worn completely hidden under other clothes.

Ears to Hear and Eyes to See Originally, the month of Tishri was the first month of the year. This is why Rosh Hashanah, the head of the year, the New Year, is on Tishri 1. But in [Exodus 12.2](#), God changes the first month of the year to Nisan in honor of the Passover. Still today, the secular year starts on Tishri 1 and the religious year on Nisan 1. In [Numbers 10.12-28](#), Judah is the first of the 12 tribes to move when the pillar of cloud above the Tabernacle moves. If we attach the first month to the first tribe to move, that assigns Judah to Nisan. The next 11 tribes to move also each get a month as shown in the table. In [Numbers 13.4](#), ראובן *Re'uvan* Reuben/Behold a son! is the first tribe mentioned in

Nisan	Judah
Iyar	Issachar
Sivan	Zebulun
Tammuz	Reuben
Av	Simeon
Elul	Gad
Tishri	Ephraim
Cheshvan	Manasseh
Kislev	Benjamin
Tevet	Dan
Shevat	Asher
Adar	Naphtali

the list of those who תור the Land and in fact it is the month of Tammuz when they start. ראובן gets this name in [Genesis 29.32](#) when Leah is the first to have a son by ישראל, and the root is ראה *ra'ah* to see. The next tribe mentioned in [Numbers 13.5](#) is שמעון *Shimown* Simeon/heard, with the root שמע *shamah* to hear/listen/obey. Ironically, after traveling throughout the Land for the month of Tammuz and returning in the month of Av, ראובן has eyes but does not see that God has given the Land to them and שמעון has ears but spreads the evil report. And because of eyes that don't see and ears that don't hear, Tammuz and Av are the two worst months of the Jewish year, with the תשעה באב *Tisha b'Av* 9th of Av, the day ישראל accepts the evil report, as the worst day not only of the year but also the worst day in Jewish history.

ראובן and the other tribes see the giants in the Land, [Numbers 13.28,32, and 33](#), but they don't see that God is ready to eliminate the giants for them. ישוע in [Matthew 13.1-23](#), the first parable, tells the importance of having eyes that see and ears that hear—something we may think we have but may not. Not having eyes that see and ears that hear can cause us to miss completely what God is saying. That can result in our loss of not just the earthly Promised Land, but the heavenly Promised Land.



Glossary, in order of appearance:

שלח לך	<i>Shelach Lecha</i>	Send (out Men) for You
שלח	<i>shelach</i>	send
ישראל	<i>Yisra'el</i>	Israel
ἀπόστολος	<i>apostolos</i>	apostle/delegate/messenger/one sent forth
ישוע	<i>Yeshua</i>	Jesus/salvation
הושע	<i>Hoshea</i>	Hosea/Hoshea
יהושוע	<i>Yehosua</i>	Joshua
י	<i>yod</i>	
ו	<i>vav</i>	
יהוה	<i>YHVH</i>	the LORD
ישע	<i>yasha</i>	save/be saved/be delivered
תשעה באב	<i>Tisha B'Av</i>	9 th of Av
תור	<i>tur</i>	seek/search out/spy out/explore the Land
פה	<i>pe</i>	mouth
ראש	<i>rosh</i>	head
תורה	<i>Torah</i>	Law/instruction
ברית עולם	<i>briyt olam</i>	perpetual covenant
פלשת	<i>Peleshet</i>	Palestina/Philistia/Philistine
גר	<i>gar</i>	stranger/sojourner
εὐαγγελίζω	<i>euaggelizō</i>	gospel/good news
ἀπειθεια	<i>apeitheia</i>	obstinacy/unbelief/disobedience
טלית	<i>tallit</i>	four-cornered garment with fringes
טלית קטן	<i>tallit katan</i>	small tallit
ראובן	<i>Re'uvan</i>	Reuben/Behold a son!
ראה	<i>ra'ah</i>	to see
שמעון	<i>Shimown</i>	Simeon/heard
שמע	<i>shamah</i>	to hear/listen/obey