

## By Thy Words – Parashat Sh<sup>e</sup>lach

“By *thy words* thou shalt be *justified*. and by *thy words* thou shalt be *condemned*.” (Matt. 12:37)

**M**y attitude is up to me and nothing or no one else. This is the truth! Our attitude can have more influence than our past, our education, money, circumstances, appearance, skills, failures, successes, or how others treat us. Though most of us, unlike our Jewish people in the 1940's, will probably never find ourselves in a concentration camp, the borders of our comfort zones will be assaulted by the unexpected. Our hearts will be stripped and shaven by disappointment, failure, unmet expectations, illness, frustration, and broken relationships. We don't, however, have to allow any of these things to dictate our responses. If our minds are guided by the Word of *Adonai*, we can respond to life with a godly attitude.

Judging from *Rabbi Sha'ul's* admonitions to the Philippians, they had a tendency toward disunity (see Phil. 1:27; 4:2-3). But instead of fighting one another, *Rabbi Sha'ul* encouraged them to reflect an attitude rooted in their relationship with Messiah. “*If there be therefore any consolation in Messiah, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, <sup>2</sup>fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.*” (Phil. 2:1-2) *If . . . if . . . if . . . if*. These begin four conditional clauses in the Greek. Robert Lightner explains the significance of this structure.

*The if clauses, being translations of first-class conditions in Greek, speak of certainties. So in this passage if may be translated "since." Paul wrote here about realities, not questionable things. Paul appealed on the basis of (a) encouragement from being united with Messiah... (b) comfort from His love... (c) fellowship with the Spirit... (d) tenderness and compassion.*

So now, “*Since we have all these things,*” says *Rabbi Sha'ul*, **we have what we need to exercise godly attitudes toward one another, toward ourselves and toward *Adonai*.**

### ***Si Tuvieras Fe***

*Si tuvieras fe como un grano de mostaza, ese nos dice el Señor. (x2) Yo le diría a esa montaña muévete, muévete.(x2) Esa montaña se moverá, se moverá, y se moverá. (Matt. 17:20; Mark 11:23)*

**W**hat, if anything, can stop the blessing of *Elohim* in our lives? Is the working of the Father through His *Messiah Yeshua* subject to deterrents? The answer, of course, is **Yes**. It is called **UNBELIEF**, that is, lack of faith. Unbelief stops the L-rd's blessings! Unbelief prevents miracles. Unbelief stops our ministry against principalities and powers. It limited *Yeshua's* working: “<sup>58</sup>*He did few miracles there because of their unbelief*” (Matt. 13:58). Unbelief causes *Adonai* to rebuke us. Unbelief would have stopped Abraham from reaching the Father's goals for him. Unbelief is keeping our people from being grafted into their own Olive Tree. Unbelief causes *G-d* to shut up mankind. Unbelief leads to apostasy. Unbelief keeps us from entering our Shabbat Rest and fall short of the mark. I agree with the father of the child in Mark 9:24 and say: “*L-rd, I believe; help thou mine unbelief*”

<sup>6</sup>*And without faith it is impossible to please G-d, for he who comes to G-d must believe that He is (exists) and that He is a rewarder of those who seek Him. (Hebrews 11:6)*

<sup>20</sup>*He said to them, “Because you have such little trust (unbelief, KJV)! Yes! I tell you that if you have trust as tiny as a mustard seed, you will be able to say to this mountain, ‘Move from here to there!’ and it will move; indeed, nothing will be impossible for you! (Matt. 17:20)*

<sup>20</sup>*As they were passing by in the morning, they saw the fig tree withered from the roots up. <sup>21</sup>Being reminded, Kefa said to Him, “Rabbi, look, the fig tree which You cursed has withered.” <sup>22</sup>And Y'shua*

*answered saying to them, "Have faith in G-d. <sup>23</sup>"Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him. <sup>24</sup>"Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you." (Mark 11:20-24)*

In this last passage, *Yeshua* was in the last days of ministry. He had just cleansed the Temple, driving out the moneychangers. These are precious and short days, just before His passion, when He is pouring into His *Talmidim*, preparing them to “take over” so to speak. His statement is “*Have faith in G-d.*” (Mark 11:22) What an amazing response to *Kefa*’s remark “*Rabbi, look, the fig tree which You cursed has withered.*” (see Verse 21) When we see miracles, when we see marvelous things, when we see supernatural events, even today, we are to “*Have faith in G-d.*”

From the very beginning of Scripture, *Elohim* has sought a people who would live before Him without fear. He has always wanted His children to be at rest in body, soul, and spirit by fully trusting in His promises. He has always called upon His people to place all their trust in Him so He can do the impossible for them. What is this mountain that we are to say to “*MUÉVETE!*” The mountain is unbelief—lack of trust in our Heavenly Father. Scholars have given “*this mountain*” all kinds of names: the mountain of besetting sin, of poverty, of sickness, of fear and of discouragement. But even a cursory look at these names leads us to discern that all these things are birthed from one root: unbelief. The sad fact remains that in the times of *Yeshua*’s earthly ministry He was unable to perform miracles in His own community because of unbelief.

*“<sup>53</sup>When Yeshua had finished these parables, he left <sup>54</sup>and went to his home town. There he taught them in their synagogue in a way that astounded them, so that they asked, "Where do this man's wisdom and miracles come from? <sup>55</sup>Isn't he the carpenter's son? Isn't his mother called Miryam? and his brothers Ya'akov, Yosef, Shim'on and Y'hudah? <sup>56</sup>And his sisters, aren't they all with us? So where does he get all this?" <sup>57</sup>And they took offense at him. But Yeshua said to them, "The only place people don't respect a prophet is in his home town and in his own house." <sup>58</sup>And he did few miracles there because of their lack of trust (unbelief, KJV).” (Matt. 13:53-58)*

*“<sup>1</sup>Then Yeshua left and went to his home town, and his talmidim followed him. <sup>2</sup>On Shabbat he started to teach in the synagogue, and many who heard him were astounded. They asked, "Where did this man get all this? What is this wisdom he has been given? What are these miracles worked through him? <sup>3</sup>Isn't he just the carpenter? the son of Miryam? the brother of Ya'akov and Yosi and Y'hudah and Shim'on? Aren't his sisters here with us?" And they took offense at him. <sup>4</sup>But Yeshua said to them. "The only place people don't respect a prophet is in his home town, among his own relatives, and in his own house." <sup>5</sup>So he could do no miracles there, other than lay his hands on a few sick people and heal them. <sup>6</sup>He was amazed at their lack of trust (unbelief, KJV).” (Mark 6:1-6)*

Where was *Yeshua* in the passage above? Answer: in His hometown synagogue. He could do no miracles in his home congregation! How unfortunate! In Gainesville, we are *Yeshua*’s home synagogue—the only synagogue of his own natural brothers and sisters who believe in Him. If there is unbelief in Kol Simcha, *Yeshua* cannot do mighty miracles and we may be relegated to a lessened ministry of just the laying of hands on a few sick people to heal them. Unbelief is always the mountain that hinders the fullness of *Yeshua*’s revelation and His blessing. I want more, don’t you?

## **Unbelief is a Grievous Sin with Grievous Consequences**

At the beginning of the *B’rit Chadasha*, we have an example of how serious is unbelief to our *Elohim*. We see at the beginning of Matthew how after the angel *Gabriel* announces to Zechariah that he will have a son and that he will name his son *Yochanan* he responds: “*How can this be? My wife and I are*

*stricken in years.*” Does *Elohim* excuse a top level *cohen* from his unbelief? Instead the angel is directed to tell him that he will be “*dumb, and not able to speak until the day that these things shall be performed because you did not believe my words.*” What a grievous punishment, don’t you think? His own miracle son is to herald the coming of the *Messiah*, to be in the power and anointing of *Eliyahu*, as prophesied in Mal. 4:5-6. But for Zechariah, he does not get to celebrate the good news for the duration (nine months) of his wife’s pregnancy!

King Asa is another example of a faithful servant whose unbelief did not escape *Elohim*’s displeasure and accompanying consequences. For thirty six years Asa had walked faithfully with *Adonai*. But now here comes *Baasha* king of Israel and capture *Ramah*, a two just five miles from Jerusalem, cutting off vital trade into the city. But this time Asa yields to the fear and unbelief that He who delivered him nearly forty years ago is on the scene to deliver him now. So Asa strips Judah of all of their treasury and offers money to the Syrians to deliver Judah (yes, the Syrians!). At this time we read one of the most sobering responses ever delivered to a king by a prophet when he said: “*For the eyes of ADONAI move here and there throughout the whole earth, to show himself strong on behalf of those who are wholehearted toward him. You acted foolishly in this regard; for from now on, you will have war.*” (2 Chro. 16:9) It is often said that the hardest part of faith is the last half hour. The fact is that *Elohim* already had a plan in motion to deliver Judah. But Asa aborted *Adonai*’s plan by acting in fear, panic and unbelief. Unbelief always brings total disorder and chaos.

In *Parashat Shelach* we have yet another grave consequence. You see, complaining opens the door to a root of bitterness. When our words curse instead of bless; they bring death not life. Negative expectations bind us, our spouses, our children and *G-d*. From Marilyn’s message “*Without Murmuring or Complaining*” we read:

- Complaining brings *G-d*’s judgment! *G-d* considers it evil, sin, wickedness and rebellion.
- Israel could have had their desires in 11 days (see Deut 1:2); instead they brought *G-d* ’s judgment. Everything they wanted and needed was in Canaan in great abundance. Ultimately, the things they were complaining about, they were not allowed to have. WHY? “*By thy words thou shalt be justified. and by thy words thou shalt be condemned.*”

A deeper reading of *Parashat Shelach* gives us further insight:

- Verse 2 Israel grumbled and deplored their situation, accusing Moses and Aaron. They said, “*would that we had died in Egypt! Or that we had died in this wilderness!*”
- Verses 3-4 Israel accuses Adonai for bringing them to the wilderness to die. They wanted to take matters into their own hands and go back to Egypt.
- Verse 9 Complaining leads to rebellion (which is as the sin of witchcraft, “*For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.*” (1 Sam 15:23, KJV))!
- Verse 11 *Adonai* said: “*Why do they provoke (despise) me? How long will it be before they believe (trusting in, relying on, clinging to me) even after all the miracles I have done for them.*”
- Verse 27 “*How long will this evil congregation murmur against me? I have heard the complaints the Israelites murmur against me.*” They were discontent with their personal situation. They wanted things their way.
- Verses 28-29 *Adonai* said: “*What you have said in my hearing I will do to you: your dead bodies shall fall in the wilderness.*” (See Verse 2)
- Verse 31 “*...the land that you have despised and rejected...*”

Notice that land equals *G-d's promises*. Therefore, murmuring and complaining is equated to despising and rejecting *G-d's promises*.

Verse 32 Our complaining causes others to complain. The men who returned made all the congregation grumble and complain against Moses. Those who brought an evil report of the land died by a plague before Adonai.

## **Trust Me**

“Trust me!” I hear people say this all the time. It is not one of my favorite things to say because (knowing and being aware of my own limitations) I know that ultimately I cannot be completely trusted while I am still in this flesh. I agree with *Rabbi Sha’ul* that: “*I don’t understand my own behavior—I don’t do what I want to do; instead, I do the very thing I hate!*” (CJB, Romans 7:15)

הִנֵּה אֵל יִשְׁעָתִי אֲבִטַח וְלֹא אֶפְחָד כִּי עֲזִי וְזִמְרַת יְהוָה יְהִי־לִי לִישׁוּעָה

*Hine El Yeshuati, Eftach Velo Efchad Ki Ozi VeSimrat Yah YHYH Vayehi-Li LiShua*

*Behold, G-d is my salvation; I will trust, and not be afraid: for the L-RD Yah is my strength and my song; he also is become my salvation. (KJV, Is 12:2)*

“**Trusting** is being confident of what we hope for, convinced about things we do not see.” (Hebrews 11:1, JNT) “*Now faith is the substance of things hoped for, the evidence of things not seen. (KJV)*”

What or who are we going to rely on? What can we agree in, have assurance of, believe in, have confidence in, be confident in, make friends with, obey, be persuaded in, yield to or in grand summary trust in? *Yeshua* said: “*Trust Me.*” Not only trust what He said, but trust Him!

## **Trust Me when all evidence is contrary to My Words**

“<sup>40</sup>When *Yeshua* got back, the crowd welcomed him; for they were all expecting him. <sup>41</sup>Then there came a man named *Ya’ir* who was president of the synagogue. Falling at *Yeshua’s* feet, he pleaded with him to come to his house; <sup>42</sup>for he had an only daughter, about twelve years old; and she was dying. As he went, with the crowds on every side virtually choking him, <sup>43</sup>a woman who had had a hemorrhage for twelve years, and could not be healed by anyone... <sup>48</sup>He said to her, “My daughter, your trust has saved you; go in peace.” <sup>49</sup>While *Yeshua* was still speaking, a man came from the synagogue president’s house. “Your daughter has died,” he said. “Don’t bother the rabbi any more.” <sup>50</sup>But on hearing this, *Yeshua* answered him, “Don’t be afraid! Just go on trusting, and she will be made well.” (Luke 8:40-50)

What do we need to do when death surrounds us, when the circumstances are such that even with the *Master’s* attention, it seems He is “too busy” to dedicate time for us? What do we do today when the sheer volume and pressure of life weights us down and reduces us to spectators? Do you feel, like I do at times, that the freight train of life is moving on and the even if we had the energy, who can stop it? *Yeshua* said: “*Keep on Trusting Me and it will be OK!*”

What? Keep on Trusting Me? You’ve got to be kidding me! Can’t you see that my situation is an emergency? Things are bad, L-rd! I am not coming to you with a 5¢ problem here—this is a life and death situation! In fact, it is not even for my own self, it is for my synagogue, or my daughter! I am not selfish (yes we are), L-rd, don’t you care? Anybody out there who cannot identify with *Ya’ir* (Jairus)?

Who is this *Ya’ir* (Jairus)? He is an important man in the community. He is the president of the synagogue (probably a Rabbi in his own right). He is the big shot, he is número uno in his town, he has

the clout. Yet he recognizes his limitations. He has no power over life and death. He himself sees his condition while in this world. He loves his family, he is doing right to his people, he has a reputation, yet he humbles himself in the sight of the L-rd. He recognizes his limitations. But the **Master** is here. *Ya'ir* in verse 41-42 pleads with the L-rd to save his daughter. The L-rd apparently has listened to his plea, but continues on His way (perhaps going toward *Ya'ir's* house?).

A little background: *Ya'ir* is a Hebrew name. We first encounter his name in Numbers 32:39, 41: “*And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it. Jair, a son of Manasseh, captured their settlements and called them Havvoth Jair.*” *Ya'ir* comes from the Hebrew word *Or*: a primitive root; to be (causative, make) luminous (literally and metaphorically), i.e., light (KJV-- break of day, glorious, kindle, (be, en-, give, show) light (-en, -ened), set on fire, shine.). He is a descendant of *Yosef*, of his oldest son *Menasheh*, his mother was a Ger (Egyptian). His name means: **enlightener** or **one who brings to the light**. The enlightener is among the first sons of Manasseh to capture enemy territory in Numbers 32. Where did they capture this land? In Gilead! (Remember: *There is a balm in Gilead...*). What does he do with this land? He establishes cities of *enlightened life* (*Chavah Ya'ir*). {Life-giver; *Chavah* (or *Eve*), the first woman; a primitive root; [compare 2324, 242 I]; properly, to live; by implication (intensively) to declare or show. properly, the same as 2332 (life-giving, i.e. living-place); by implication, an encampment or village}. *Ya'ir* took the land from the enemy's hands! (cf. Deut 3:13-14 “*And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havothjair, unto this day.*”). Thus, *Bashan* went from the land of *Og* to become *Bashan-havoth-jair* a city of enlightened life.

But there is more to *Ya'ir*. We read in 1 Chr 20:5: “*And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.*” *Ya'ir's* children perform mighty deeds, they are mighty in spirit and they are warriors for *Adonai*. Who is this giant named *Lahmi*? (“*Lahmi is the giant of lust and gluttony,*” from my message Feb. 21, 1994)

Is that all there is? Nope! Are you ready for this? We read in Esther 2:5: “*Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Ya'ir, the son of Shimei, the son of Kish, a Benjamite.*” The children of *Ya'ir* are heroes, men of valor and wisdom, men whose deeds we read about, men who saved our people.

In the time of *Yeshua*, this daddy, *Ya'ir* was tempted by circumstances in the presence of **THE MASTER RABBI**. He turns to *Yeshua* and maybe even without speaking looks at him with a look of despair (“*But on hearing this, Yeshua answered him, “Don't be afraid! Just go on trusting, and she will be made well”* vv. 50). What is *Ya'ir* going to do? Is he going to scream, have a heart attack, despair, start crying, give up? What would you do? Your daughter is now dead. You were not even there when it happened. You were trying to find help, but help could not get there fast enough. You now do not have even the chance to hug her goodbye, your pride and joy, your only child, your sugar plum, your sunshine, she is gone! No one has escaped death, death is final, death is terrible, death is HaSatan's number one weapon. I want you to focus on *Ya'ir*, the enlightened one. He does none of these things, at least, not externally. What does he do? He trusts *Yeshua* and being true to his heritage he witnesses life, he witnesses the return of life, the establishment of life, the conquering of Goliath and the sons of Goliath, the conquering of the giants of lust and fullness of food, no matter what the weapon (a spear like a weaver's beam) formed against him was, he will overcome! Can you rejoice with *Ya'ir* as we read chapter 8 of Luke:

*“<sup>51</sup>When He (Yeshua) arrived at the house, he didn’t allow anyone to go in with him except Kefa, Yochanan, Ya’akov and the child’s father and mother <sup>52</sup>All the people were wailing and mourning for her; but he said, “Don’t weep; she hasn’t died, she’s sleeping.” <sup>53</sup>They jeered at him, since they knew she had died. <sup>54</sup>But he took her by the hand, called out, “Little girl, get up!” <sup>55</sup>and her spirit returned. She stood up at once, and he directed that something be given her to eat. <sup>56</sup>Her parents were astounded, but he instructed them to tell no one what had happened.”*

### **Marilyn’s Steps of Action:**

Bottom Line: Do we really believe G-d (trust in, rely on, cling to Him)

How can we do it? Psalms 147: 15 and Hebrews 4:11,12

The living Word of Adonai governs the affairs of Satan; it is and will be his destruction! His Word always prevails!

We want to speak Scripture for the things we want G-d to accomplish in our husbands, ourselves, our children and any other situation. Focus only on the PROMISE, which is seeing from G-d’s perspective. Joshua and Caleb did exactly that and they received because they BELIEVED the promises G-d made.

Are we going to possess the land or are we going to die in the wilderness? (Numbers 14, Mark 11:23,24)

### **In Conclusion – Say unto this mountain: Be Thou Removed**

Who is responsible to move this grievous mountain of unbelief from before us? We are! We are to have the faith and trust, even as that of a mustard seed (the tiniest of seeds) and we are to “speak” (like Moshe was to speak to the rock) and command the mountain of unbelief to “*Be taken up and cast into the sea.*” The fact is that Yeshua is telling us that His promise is that whatever we desire, when we pray, we are to believe and trust that we will receive them, and we will have them. Can you believe it? Some believers operate by faith for years, but when their “crisis of crises” comes, they give in to unbelief. “Yeshua, how do I cast this mountain of unbelief from my heart?” The answer is found at Gethsemane, the place where all mountains obey His Word. The modern posture of the Body of Messiah is to say that “Ours is not a generation of tears. We have been called to celebrate.” But at the most despairing time in Yeshua’s life, His model and example was “*Thy Will and not Mine Will be done.*” He gets up from pleading, sweating blood, and agony and says, in essence, “*Father, I have prayed, wept, fasted, done everything. But now, Father, I unload my soul to you, in total trust. Your Will be done!*” He spoke to the mountain, and it was cast into the deep of the sea... “*By thy words thou shalt be justified. and by thy words thou shalt be condemned.*”