



**“Again, the kingdom of heaven is like a merchant in search of fine pearls, <sup>46</sup> and upon finding a single pearl of great value, he went and sold all that he had and bought it. Mathew 13:45**

## Shelach L’cha - Send For Yourself

Numbers 13:1–15:41  
Joshua 2:1–24  
Hebrews 3:7–19

Within this week’s Parsha we will examine the account of the twelve scouts who went into the promised land from Kadesh-Barnea in the wilderness of Paran. We read how ten of the leaders lost heart, through fear, and thus demoralized the people, so they lost faith in their ability to possess the land which God had promised them, the land YHVH had led them out of Egypt to inherit. Yet, what drove the ten leaders to be struck with fear? Had they forgotten what YHVH had done for them? Or is there something else we overlook? As we examine this week’s Parsha, we will seek to understand what transpired while the people sought to inherit the land.

***And the LORD spoke to Moses, saying, <sup>2</sup>“Send men to spy out the land of Canaan, which I am giving to the children of Israel; from each tribe of their fathers you shall send a man, every one a leader among them.”*** (Number 13:1-3)

We read in the above opening passage to this week’s study how YHVH spoke to Moses saying send men to spy out the land; each man is to be a leader, one from each tribe. We see in the following verse whom the 12 leaders were and from which tribe they were from. We can see that Hosea who had his name changed to Joshua was from the tribe of Ephraim and Caleb was from the tribe of Judah. We know and will later read that it was these two men who remained resolute to go into the land and possess it, but what set them apart from the rest of the twelve leaders? We will see as we continue the study.

This event is commonly known as *chet ha’meraglim* (the sin of the spies) in the Hebrew text they are never referred to as spies, but rather as scouts or tourists. The word used regarding this is the Hebrew word *la’tur* which can be translated as “to tour” or “to scout.” Yet as we examine what happened we will see that it is as scouts they went and not spies.

If we look at the instructions Moses gave them, we see

***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, <sup>18</sup>and see what the land is like: whether the people who dwell***

***in it are strong or weak, few or many; <sup>19</sup> whether the land they dwell in is good or bad; whether the cities they inhabit are like camps or strongholds; <sup>20</sup> 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. Numbers 13:17-20***

Here we see that they were to

1. And you will see the land, what it is?
2. Are the people who live in it strong or weak, few or many?
3. Is the land good or bad?
4. Are the towns open or fortified?
5. Is the soil rich or poor? Are there trees? If so, bring back samples of the fruit.

From the above instructions, we can see that this is not a spy mission but one of recognisance of the area. It is similar to when you purchase a property your solicitors carry out all the different searches to ensure everything is ok, and if not to inform you of what needs to be done. This mission was not one to ascertain if the children of Israel should go but to see what they needed to do when they went. It was more like the viewing of a new property, which instead of taking photos they brought samples back with them to show Israel. We see that in the instructions Moses gave them that the leaders had to gather two types of information;

1. Concerning the nature of the land
2. Concerning the strength and fortification of the enemy.

As I have stated this was not a spy mission but a mission to collect facts, to survey the land, let me explain. If this was a military mission, then the men on their return would report only to Moses, the military leader. However, we see that they reported to the whole of Israel. Furthermore, we see that Moses did not send military leaders to scout the land, but tribal leaders whom the people would listen to when they brought back the news of their recognisance mission. Therefore, it would be best to understand that leaders were sent as a National Commission of Inquiry, to bring a report back to the people rather than a military operation.

We find further information regarding the sending of the scouts into the land in Deut. 1:19-36, however, in this passage when one first reads it there seems to be a conflict in the two accounts of the sending of the scouts. Maybe you could read the passage in Deuteronomy and see what the differences are.

What we must understand is that one of the fundamental principles of life which we learn from this portion is: the creator of the universe, Almighty God, YHVH allows each of us the free will to go in the direction each one chooses, even if that means we reject the gracious gifts our loving heavenly Father bestows upon us. As a father I can understand this, as I always have, and continue to instruct my children in the ways of YHVH, teaching them about the Gospel of the Kingdom, of Salvation and of Righteousness, as I endeavour to disciple them in the ways of YHVH. However, it is up to them to accept what I teach and to accept God or not, especially as they mature and seek to live their own lives. I remember conversations with my two oldest children, in which I have discussed with them that it is up to them now what road/path they take. I know I can stand before God and say I have taught them all that He asked. I further informed them that they could not stand before God and plead ignorant about who God is, as Yah gave them a father who is a teacher, who loves God and has passed this knowledge on to them. Therefore, they are accountable for the light which has been

shown them. I still continue to teach and guide them, but they have a choice, one we all must make, to be discipled and follow Messiah or to go our own way and reject God.

As a father it is hard, letting your children go, knowing that they may make some bad choices, knowing that they may for a season reject God as they give into the temptation of this world. However, what we must do during this time is continue to pray, intercede and fast as we place them in God's hands, someone who loves them more than we do, as He now speaks to them in a still small voice.

What we further need to understand, is something I am learning, that as I let my children go to find their way in life, God will use the situations my children go through to shape not only them but also to mould me. As I seek and draw closer to YHWH and I pray and fast for my children and those I love.

Therefore, let us not lose heart, but rather understand, that God is in control if we look at Israel, God has always had His hand over them, as He has used the years of the prodigal son (the House of Israel) to bring whoever into the Kingdom of God. As God fulfils His promise, he made with Abraham to make his descendants as numerous as the grains of sand.

The mission and the report

***<sup>21</sup> So they went up and spied out the land from the Wilderness of Zin as far as Rehob, near the entrance of Hamath. <sup>22</sup> And they went up through the South and came to Hebron; Ahiman, Sheshai, and Talmaj, the descendants of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.) <sup>23</sup> Then they came to the Valley of Eshcol, and there cut down a branch with one cluster of grapes; they carried it between two of them on a pole. They also brought some of the pomegranates and figs. <sup>24</sup> The place was called the Valley of Eshcol, because of the cluster which the men of Israel cut down there. <sup>25</sup> And they returned from spying out the land after forty days.***

***<sup>26</sup> Now they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation and showed them the fruit of the land. <sup>27</sup> Then they told him and said: "We went to the land where you sent us. It truly flows with milk and honey, and this is its fruit. <sup>28</sup> Nevertheless the people who dwell in the land are strong; the cities are fortified and very large; moreover, we saw the descendants of Anak there. <sup>29</sup> 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."***

We see in the above verses how the twelve scouts, have returned after surveying the land and have brought back their report to the people of Israel which they have not hidden anything from them. Up to this point they have given a truthful and honest report, just as they had been commissioned to do.

***<sup>30</sup> 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."***

***<sup>31</sup> 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." <sup>32</sup> 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. <sup>33</sup> There we saw***

***the giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight."***

After the report had been given we read in v30 that Caleb said to the people ***"Let us go up at once and take possession, for we are well able to overcome."*** Here we see how Caleb, encouraged the people to go and possess the land. However, his words of encouragement were met with an overwhelming voice of discouragement and fear as the ten men voiced their opposition to going. They inform the people that ***"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. <sup>33</sup> There we saw the giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight."***

We see in the response of the ten further insight into the inhabitants of the land. That the land had giants, who devour the inhabitants of the land, not just the produce but also the people.

Josephus writes regarding a conversation which took place between a Roman general and a Rabbi after the city had been conquered by the Roman legions. The Rabbi stated that they had been defeated by the Romans because they had forsaken God, however, when they came and possessed this land when YHVH was with them, we defeated the giants who inhabit it and overcame them. It is not because you (the Romans) are militarily superior to us why you have defeated us, but because we have turned from our God and thus He is not with us why we have been conquered by you. Josephus further states that the Rabbi showed the Roman General the remains of some of the bones of the Giants as validation of his claims. Regardless if this is an apocryphal account or fact, the truth is Israel was defeated because they had turned from God, and they did defeat the giants because God was with them.

The ten stated that the giants they saw who were descendants of Anak, made us look like grasshoppers next to them, as their stature was so great compared to theirs. Can you imagine seeing the giants? The reality is the final generation who goes through the greater exodus will see giants roaming the world again. Scripture speaks of such events. However, most do not teach this. Maybe you could examine this further.

,The people responded to this.

***So all the congregation lifted up their voices and cried, and the people wept that night. <sup>2</sup> And all the children of Israel complained against Moses and Aaron, and the whole congregation said to them, "If only we had died in the land of Egypt! Or if only we had died in this wilderness! <sup>3</sup> 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?" <sup>4</sup> So they said to one another, "Let us select a leader and return to Egypt."***

We see here that the people at this news sought to return to Egypt and a life of servitude instead of possessing the land YHVH has promised and already given them. That even after all they had seen God do for them, they reject Him. They have witnessed Yah defeat the gods of Egypt, defeat Pharaoh and the most powerful nation of its day, the power and might of Egypt itself. Therefore, why should they fear the inhabitants of Canaan?

***<sup>5</sup> Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.***

***<sup>6</sup> But Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes; <sup>7</sup> and they spoke to all the congregation of the children of Israel, saying: "The land we passed through to spy out is an exceedingly good land. <sup>8</sup> If 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.' <sup>9</sup> Only do not 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. Do not fear them."***

While Moses and Aaron fell on their faces before the assembly, most probably through disapproval as they sought Yah for His guidance, we see Joshua joined with Caleb speak to the children of Israel to encourage them not to be downcast, but to look to YHVH. That with YHVH they can be victorious and possess the land, therefore do not fear the people for their protection has departed from them, and we have YHVH. However, the congregation went to stone Joshua and Caleb but the glory of YHVH appeared, and thus the people stopped.

***<sup>10</sup> And all the congregation said to stone them with stones. Now the glory of the LORD appeared in the tabernacle of meeting before all the children of Israel.***

Can you imagine being in the camp? Or even being chosen as one of the scouts? What would your response have been? So, what drove the ten men to discourage the people to not go into the land? Was it because of fear of the inhabitants, the giants or was it something else?

We know it was through fear, but what is clear it was not fear of YHVH, which brings wisdom and is grounded in faith and not doubts.

Rabbi Menachem Mendel Schneerson argues that it was only about a year since the people had witnessed with their own eyes how YHVH had sent a series of plagues that brought Egypt, the strongest and longest-lived of all the empires of the ancient world, to its knees. They had seen the Egyptian army with its cutting-edge military technology, the horse-drawn chariot, drown in the Red Sea while the Israelites passed through it on dry land. Egypt was far stronger than the Canaanites, Perizzites, Jebusites and other minor kingdoms that they would have to confront in conquering the land. That prior to going to scout the land the people knew that the inhabitants were frightened of them.

***The peoples have heard; they tremble; Pangs have seized the inhabitants of Philistia. Now are the chiefs of Edom dismayed; Trembling seizes the leaders of Moab; All the inhabitants of Canaan have melted away. Terror and dread fall upon them; Because of the greatness of your arm, they are still as a stone (Ex. 15:14-16)***

Rabbi Schneerson argues, the ten were not frightened for failure, for the reasons given above, for they had seen YHVH defeat the Egyptians, and the people in the land were frightened of them, but instead, they were frightened of success. This seems to be contradictory, but the Rabbi argues that at present the people were eating manna from heaven, they were drinking water from a miraculous well. They were surrounded by Clouds of Glory. They were camped around the Tabernacle and were in continuous contact with the Shekhinah. Never had a people lived so close to God. In contrast to this, what would have been their situation in the land, they would have to farm the land, worry about having enough rain, fight battles, maintain an army, create an economy, along with all the other thousand distractions that come from living in the world. What would happen to their closeness to YHVH?

They would be preoccupied with mundane and material pursuits. Here they could spend their entire lives learning Torah, lit by the radiance of the Divine. There they would be no more than one more nation in a world of nations, with the same kind of economic, social and political problems that every

nation has to deal with. The scouts were not afraid of failure. They were afraid of success. Their mistake was the mistake of very holy men. They wanted to spend their lives in the closest possible proximity to God. What they did not understand was that God seeks, in the Hasidic phrase, “a dwelling in the lower worlds”. One of the significant differences between Judaism and other religions is that while others seek to lift people to heaven, Judaism seeks to bring heaven down to earth. <sup>[1]</sup>

The proposition put forward by Rabbi Schneerson is a compelling one, however, regardless of the motives that drove the ten to discourage the people from possessing the land, it was done out of fear and a lack of faith in YHVH, as they doubted what YHVH would do. Let me explain.

We know that Yah brought Israel out of Egypt to explicitly to take them into the land which He had promised to the patriarchs. That God desired to dwell with Israel, that He had already given them the Torah, which Moses had relayed to them. That if the people obeyed the Torah then God would protect them and be near to them, so why doubt this. The problem is, when YHVH asks us to do something, we often seek to do it our way, and at times when we do this, we deviate from what God has asked of us. It is when we seek to apply our own wisdom which comes from our flesh, instead of wisdom which comes from God that we fail and go off the path God has for us.

What we must understand is that fear is, in essence, doubting YHVH and His ability to do what He has said. If we fear, we doubt God and have therefore not submitted our all to Him and do not have faith in Him. This was the driving force of the ten scouts who brought division into the camp which resulted in God’s judgment upon them. In contrast, we have Joshua and Caleb who spoke out of faith in YHVH without fear of the situation but fear of Yah which the people rejected. When the people rejected the two witnesses, they rejected YHVH, which brought death.

What we see in the two scouts whom God allowed to enter the land is a prophetic picture. Caleb who was a leader from Judah and Joshua (Yehoshua in Hebrew, which means YHVH saves, the same name as Messiah) from the tribe of Ephraim, the two Houses standing united within Israel. we further see that the people rejected the testimony of Judah (the House of Judah) and Joshua, (the House of Israel) which is the Message and witness of Judah and of Yehoshua which was being spoken to the people. This same message which is being spoken today about YHVH is also declared by Judah and Ephraim, to the people, yet the people do not listen. We have today a message going forth to the people out of Judah, return to the land our redemption and the time of the Messiah is at hand. We have the message of redemption going forth from Ephraim, prepare to move, get ready for the Greater Exodus, but once again most people are not listening, as they listen to the witness of the ten scouts. Do not worry; we are ok, we do not need to go, we are safer here, as they have become complacent and fear drives them without most even knowing. We see this in the pre-tribulation doctrine, a doctrine which is not biblical. However, it deals with the fear of the people who look at the tribulation and think YHVH cannot defend and protect them.

I encourage you, do not listen to the words of the majority, but listen instead to the Holy Spirit as the still small voice speaks into our spirit and hearts. Listen to the word of God as you test everything against the full council of scripture.

Numbers 14:11- 38 God's response

<sup>11</sup> Then the LORD said to Moses: "How long will these people reject Me? And how long will they not believe Me, with all the signs which I have performed among them? <sup>12</sup> I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they."

<sup>13</sup> And Moses said to the LORD: "Then the Egyptians will hear it, for by Your might You brought these people up from among them, <sup>14</sup> 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. <sup>15</sup> Now if You kill these people as one man, then the nations which have heard of Your fame will speak, saying, <sup>16</sup> 'Because the LORD was not able to bring this people to the land which He swore to give them, therefore He killed them in the wilderness.' <sup>17</sup> And now, I pray, let the power of my LORD be great, just as You have spoken, saying, <sup>18</sup> 'The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.' <sup>19</sup> Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now."

<sup>20</sup> Then the LORD said: "I have pardoned, according to your word; <sup>21</sup> but truly, as I live, all the earth shall be filled with the glory of the LORD— <sup>22</sup> 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, <sup>23</sup> they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it. <sup>24</sup> But My servant Caleb, because he has a different spirit in him and has followed Me fully, I will bring into the land where he went, and his descendants shall inherit it. <sup>25</sup> 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."

<sup>26</sup> And the LORD spoke to Moses and Aaron, saying, <sup>27</sup> "How long shall I bear with this evil congregation who complain against Me? I have heard the complaints which the children of Israel make against Me. <sup>28</sup> Say to them, 'As I live,' says the LORD, 'just as you have spoken in My hearing, so I will do to you: <sup>29</sup> The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above. <sup>30</sup> Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in. <sup>31</sup> But your little ones, whom you said would be victims, I will bring in, and they shall <sup>[a]</sup> know the land which you have despised. <sup>32</sup> But as for you, your <sup>[c]</sup> carcasses shall fall in this wilderness. <sup>33</sup> And your sons shall be <sup>[s]</sup> shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness. <sup>34</sup> According to the number of the days in which you spied out the land, forty days, for each day you shall bear your <sup>[t]</sup> guilt one year, namely forty years, and you shall know My <sup>[u]</sup> rejection. <sup>35</sup> I the Lord have spoken this. I will surely do so to all this evil congregation who are gathered together against Me. In this wilderness they shall be consumed, and there they shall die.' "

<sup>36</sup> 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, <sup>37</sup> those very men who brought the evil report about the land, died by the plague before the Lord. <sup>38</sup> But Joshua the son of Nun and Caleb the son of Jephunneh remained alive, of the men who went to spy out the land.

We see in this passage how YHVH is displeased with the people for listening to the ten scouts instead of trusting God. That God sort to smite them and start again with Moses and make a greater nation with Moses, however, Moses responds by petitioning Yah for mercy and to show grace towards the children of Israel. When we read this, we could quite easily miss what is taking place as we focus on the children of Israel, but here God is also testing Moses as a leader. Moses has been in the presence of YHVH, He knows what God has promised and that when God says something, it is to be, that Yes, is Yes and No is No. Therefore, if Moses said, "OK God smite them," Moses would not be a faithful leader, that of faithful to the word of God or faithful to shepherd the people and stand in the gap for them. During my time pastoring congregations I have had to suppress the desire for God to judge people who have come against what God is doing, as I have stood in the gap for them and the situation seeking God to move. Yet to do this, requires that we don't look at the physical manifestation of what is transpiring in the here and now, but rather that we seek God and engage the spiritual forces at work. As we engage the enemy and pray for the people so that we can have the victory and see people set free. It is not easy; it is this which Moses was doing, He was standing on the promises of God, showing Yah that he had faith in God and that he did not doubt God to fulfil His word.

What we see is that Moses was going through a similar experience to the scouts, as we know leaders, especially teachers will be judged greater than others for what they teach as well as their actions.

We further see that YHVH only judged those who were counted in the census, that of the men aged 20 years and above v29. That the women would not be judged as the men. Why is this? Maybe you can look into this.

We see that both Caleb and Joshua are rewarded for their faithfulness and will not die, but will enter the promised land. In contrast, the ten men who brought division died by the plague as God did not defend them, as He removed His hand of protection from them. Yet, the LORD protected Joshua and Caleb for they had in their obedience made YHVH their fortress.

## Numbers 15

In Chapter 15 of this portion, we see various instructions given to Israel. 1- 21 instructions regarding grain and drink offerings, 22-29 commandments concerning unintentional sin, 30-31 commandments concerning presumptuous sin, 32-36 penalties for violating the Sabbath.

Numbers 15:37-41 Tassels on garments

***<sup>37</sup> Again the LORD spoke to Moses, saying, <sup>38</sup> "Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. <sup>39</sup> 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 the harlotry to which your own heart and your own eyes are inclined, <sup>40</sup> and that you may remember and do all My commandments, and be holy for your God. <sup>41</sup> 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."***

I do not wish to go into depth on this topic, but instead, ask that you study this further. I have heard many arguments that we do not need to wear these or it is only for men to do so. The reality is, it states "***Speak to the children of Israel: Tell them to make tassels on the corners of their garments.***" This is not just a command for the men, just as the command to eat Kosher food is not just for men,

it is for all of the children of Israel, both men and women. The reason for this command is ***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 the harlotry to which your own heart and your own eyes are inclined,***<sup>40</sup> ***and that you may remember and do all My commandments, and be holy for your God.***

Now, some might say I do not need to wear tassels which I would respond by asking, is that because you do not need reminding because you do not sin? I say that to challenge you to seek God regarding this commandment and to judge. As we cannot cherry pick what we do and what we do not, for that is showing partiality, and God instructs against that. We also see that wearing them reminds others to observe God's commandments. Thus, it is to be visible for people to see but not too long to seem religious. I encourage you to study this further and seek God regarding it. [Should women wear Tzitzits?](#) 119 ministries [questions on Tzitzits answered](#)

This week's parsha is one which challenges us to not look at the situations we are in but to stand firm upon the word of God, regardless what other people say or do. Most often we will find ourselves in the minority, as what we do will seem in opposition to not only what the word does but also to what the Body of Messiah is doing. To stand on the word of God today and adhere to the instructions of our heavenly father is seen as radical even within the Body, not only in the world. However, let us stand resolute as we seek to be obedient to YHVH, as we seek to live in fear of God and nothing else.

That as we find ourselves in situations which test us let us come to God in prayer and fasting, as we focus on Him and not the situation. That as we focus on God let us engage the spiritual forces which are being manifested in the natural realm, within our family and in our lives. For it is only as we fight the spiritual battle will we see victory in the natural manifestation of the given situation.

I pray the following Psalm of King David will encourage you. King David in his life faced many obstacles including giants who wanted to consume his very flesh. Yet, David's response was to run to YHVH and make God His habitation and fortress for the LORD is his salvation, as He is ours.

Psalm 27 **Of David.**

***<sup>1</sup> The LORD is my light and my salvation—  
whom shall I fear?***

***The LORD is the stronghold of my life—  
of whom shall I be afraid?***

***<sup>2</sup> When the wicked advance against me  
to devour me,  
it is my enemies and my foes  
who will stumble and fall.***

***<sup>3</sup> Though an army besiege me,  
my heart will not fear;  
though war break out against me,  
even then I will be confident.***

***<sup>4</sup> One thing I ask from the LORD,  
this only do I seek:  
that I may dwell in the house of the LORD***

*all the days of my life,  
to gaze on the beauty of the LORD  
and to seek him in his temple.*

<sup>5</sup> *For in the day of trouble  
he will keep me safe in his dwelling;  
he will hide me in the shelter of his sacred tent  
and set me high upon a rock.*

<sup>6</sup> *Then my head will be exalted  
above the enemies who surround me;  
at his sacred tent I will sacrifice with shouts of joy;  
I will sing and make music to the LORD.*

<sup>7</sup> *Hear my voice when I call, LORD;  
be merciful to me and answer me.*

<sup>8</sup> *My heart says of you, "Seek his face!"  
Your face, LORD, I will seek.*

<sup>9</sup> *Do not hide your face from me,  
do not turn your servant away in anger;  
you have been my helper.*

*Do not reject me or forsake me,  
God my Savior.*

<sup>10</sup> *Though my father and mother forsake me,  
the LORD will receive me.*

<sup>11</sup> *Teach me your way, LORD;  
lead me in a straight path  
because of my oppressors.*

<sup>12</sup> *Do not turn me over to the desire of my foes,  
for false witnesses rise up against me,  
spouting malicious accusations.*

<sup>13</sup> *I remain confident of this:  
I will see the goodness of the LORD  
in the land of the living.*

<sup>14</sup> *Wait for the LORD;  
be strong and take heart  
and wait for the LORD.*

May YHVH bless and keep you

Shabbat Shalom

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## Reference

1. Rabbi Jonathan Sacks (2016); Tow Kinds of Fear - Shelach Lecha [link to article](#)

Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**, otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.