

*Shiur L'Yom Shenit*¹

[Monday's Study]

READINGS: **Torah B'midbar:** Numbers 1:1-54
 Haftarah: Hosea 1:10 - 2:1
 B'rit Chadasha: I Corinthians 12:7-11

They assembled the entire community on the first day of the second month ...
[Numbers 1:18]

Today's Meditation is Psalm 47:1-4;
This Week's Amidah Prayer Focus is Petition #5, *Rofei* [Healing]

Vayedaber Adonai el-Moshe – Then the Holy One spoke to Moshe ... *b'midbar Sinai* – in the wilderness of Sinai ... *b'Ohel Mo'ed* – at the tent of witness ... *be'echad lachodesh ha-sheni* – on the first day of the moon cycle ... *b'shanah ha-shenit l'tzetam me'erez Mitzrayim* - in the second month following the great emergence from the land of Egypt ... Numbers 1:1.

As we prepare to depart from the Great Mountain of 'Kedusha Absorption' and head off into the '2nd Wilderness' Obstacle Course where both will be put to the supreme test, the Holy One wants us all to be *alert, awake, and oriented*. He wants us to know exactly *who we are, what bloodline we are responsible for, what day and year it is, how far we have come, but also how far we still have to go, and what has happened and is scheduled to happen to us*. He wants us to understand the times and the seasons in which we live through the lens of what He has done for, and is doing in, the world. He wants to train us to see the great stage of 'time', and every person, event, situation, and challenge that we encounter on that stage, from His perspective, through the lens of His Grand Redemptive, Restorative Plan. So, He has established the season of our emergence from bondage as the essential navigational reference point – our mariner's 'NorthStar' focal point – with respect to every event and situation we will ever face or encounter. Because of the life-changing, perspective-shifting impact of the Great Emergence, we face the future with absolute confidence in the Holy One, in the Covenant to which we have been made parties, and the Grand Plan of Redemption and Restoration in which we have been called to participate.

Orienting to Identity, Place, Time, and Phase/Stage of Redemption

As we embark on our journey through the fourth sefer of Torah, our Divine Guide wants us to remember that the events He is about to choreograph were designed to take place twelve and a half months after 'NETCOWF' – *i.e.* the *National*

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Emergence That Changed Our World Forever'. The Great Emergence took place on 15 Nisan/Aviv. That is the day the Grand Redemptive and Restorative Plan effectively began to [1] unfold in our lives in real-time, and [2] manifest in the earth through our interactions with its people, places, and seasons. We have begun to separate, and expose the dividing line between, that which is holy and that which is profane, and between that which is clean/wholeness producing and that which is unclean/fragmenting – i.e. leading to destruction, division, deception, and death. We are in an intense ‘makeover’ season of awakening to our true identity, calling, mission, purpose and value. He has us disentangling from the cultural disinformation and propaganda machines that beguiled and brainwashed us. He has led us out into the desert, far away from the corruption of human ‘civilization’, society, philosophy, and cultural obsession with pseudo-intelligence, sentimentality, sensuality, and sexuality, because He knows how badly we need to deprogram, decompress, and detoxify. He has given us glimpses of His Beauty Realm to reconnect with us with Him, and to reacquaint us - on both a personal and corporate level - with His Transformative love, His Unfailing mercy, His exquisite goodness, His Infinite wisdom, His Awe-Inspiring Holiness, and His Jaw-Dropping Majesty. He has begun to implement Extreme Bridal Makeover protocols in our lives that are dramatically transforming and upgrading everything about us. He is reshaping us individually into ‘new creations’ in the image of our ancestor Avraham; and He is remolding us corporately as the ‘great nation’ that He promised Avraham He would raise up from His seed to bless every family on the face of the earth. In the process, our minds are being radically renewed; our worldviews are being reprogrammed, and our priority matrix is being rearranged. He is rebuilding our sense of who we are, of Whose we are, and of why we are here. He is restoring our souls to wholeness culturally fragmented piece by culturally fragmented piece. He is forging us into a nation of visionaries, mercy-carriers, revelation-fountains, encouragers, and *shalom-asah*-ers – i.e. ‘peace makers’.

***Next Challenge: Do You Understand Yet Who You REALLY Are –
Underneath that Ethnic, Cultural, Philosophical, Ideological,
Intellectual, Religious Façade?
And Do You Understand How Who You Really Are Fits Into
the Holy One’s Grand Redemptive and Restorative Plan?***

We are like newborns. Ever since we emerged from the womb of human folly and darkness of soul we have been drinking deep of the constant flow of ‘mother’s milk’ – i.e. pure, unadulterated, wisdom and revelation. But we can’t stay infants forever. Our season of dependency on mother’s milk is almost over. We have a greater mission to fulfill. We have been given a whole world – not just a remote mountain – to bless. We have to learn to crawl, then walk. We have to learn to delay gratification. We have to learn to see beyond the visible, tangible, physical,

and temporal – and actually visualize the unseen, spiritual, eternal, and tov – *i.e.* good, and producing a pulsing flow of healing goodness and inspiring beauty in the world. We have to progress from infancy to toddlerhood; then from toddlerhood to childhood; then from childhood to adolescence, then ultimately to deeper and deeper, more and more effectual levels of maturity. The Holy One does not leave us to our own devices. He has laid out before us, in the desert between Sinai and the Land of the Patriarchs, a brilliantly designed, eminently challenging, growth-nurturing *obstacle course*. It will test our self-awareness, alertness, and mettle. It will challenge our survival skills, our dedication to our King, our focus, our patience and perseverance, and our resolve. It will bring us face to face with enemies – even giants. It will ‘trigger’ un-healthy emotions. It will activate deep, hidden reservoirs of lingering uncleanness. It will introduce us to discomfort, to distraction, to confusion, and to deception. It will test us with both temptation and disgust; with both pleasure and pain; with both poverty and prosperity; with both influence and with irrelevance; with both fame and anonymity; and with both power and extreme vulnerability. Why does our King not just ‘translate’ us into the Promised Land? Why doesn’t He just open His Mouth and speak us onto our co-reigning thrones? Because that is not the way He works. He knows better. He knows that power corrupts. He knows that We have emotional scars to process. We have a ton of misinformation to unlearn; a lifetime of disinformation to discard; a season of disorientation to shake off, and a Pandora’s box full of distractions to sort through and overcome. We have to find out if what we have learned and experienced at Sinai has – or has not – changed us as it was designed to be. We have to find out if we are a humble, faithful, and committed Bride People; or a mob of self-obsessed, easily offended, shrews.

The Holy One’s strategic weaning process – whereby He intends to wean us off of mother’s milk’ - begins with *a dramatic re-shuffling of the people in the camp*. Everyone is about to be taken out of his or her ‘comfort zone’. Every single family is going to be uprooted – and transplanted. Old relationships – relationships developed in the toxic environment of Egypt - are going to be laid aside. New relationships - relationships based on *shared calling, common destiny, and spiritual inheritance* - are going to be formed. It will look a little bit like a “Chinese fire-drill”. *Banners* and flags will fly, and *everyone will move*.

This will, of course, be merely the firstfruits of the dramatic geographical transition we will be making in *Sefer B’midbar*. But never despise *the day of small things*. Like the year of *Yovel* [Jubilee] this is a Divinely ordained season in which we are being called to *disentangle from the codependent alliances and associations which circumstances and personal choices have foisted upon us over the past few years* and to *re-engage with that which defines our purpose and calling*. It is a

season for the lifting of heads. It is a season for getting a *new perspective*, a *new vision*, a *new focus*, and a *new center-of-gravity* for our lives. It is a season for saying tearful good-byes to some old and dear friends with whom we sweated and groaned side-by-side as Pharaoh's slaves in Egypt, and to move forward at the Holy One's Word to set up a new kind of higher-purpose camp environment alongside people whose callings and spiritual DNA look more like ours than we may initially be comfortable with.

The Holy One has signaled a *major shift* in the spiritual atmosphere. He has opened what I like to call *the prophetic season of B'midbar*. And He has done this simply by saying to Moshe:

Se-u et rosh kol adat B'nei Yisrael

Lift up the heads of all the witnesses among the children of Yisra'el,

L'mishpeichotam l'veit avotam

[Do it] by families following the paternal line,

b'mispar shemot

record the names

kol-zachar l'gulgeilotam

every male, as they come around/in their turn

[Numbers 1:2]

Just as centuries later a numbering of the people of the Covenant would require a man named *Yosef* and his wife *Miryam* to travel to *Beit-Lechem*, the city of *Yosef's* ancestry, to register, so at *Sinai* something like a census² provided the impetus to have men with higher callings move, leave the comfort of those with whom they had shared lives of slavery, and go to a place designated by the Holy One for their tribe, and clan and family³.

Why The Re-Shuffling?

For those of you who attended public or private schools, do you remember the beginning of a new elementary school year, when you arrived in your new

² Rashi [*i.e.* Rabbi Solomon ben Isaac, c.1040-1105] commented: "*Because the people of Israel are beloved to the Almighty, He counts them frequently.*" The Ramban [*i.e.* Rabbi Moses ben Nachman, of Genoa, Spain, c. 1194-1270] explains why the Holy One specifically directed Moshe to conduct his first census of the Children of Israel by counting the "number of the names" by saying: the Holy One told Moshe: '*Count each and every [member of Israel] with honor and with dignity. Do not merely ask the head of each household how many children he has. Rather, everyone is to pass before you with honor, and you are to count them.*'

³ According to *Sforno* [Rabbi Obadiah Sforno of Bologna, Italy, c. 1470 – 1550] the mechanism employed for this counting was for each individual to come to Moshe and Aharon and have his name recorded in a book. The count was then organized *according to families* because slaves are denied the security of family life, while *for civilized people the family is the instrument for building identity, ethical commitment, and devotion to tradition.* See Eric H. Yoffie, "Naming Names", *Torat Hayim – Living Torah*, Vol. 6., No. 31, available on-line at <http://www.temple-emanuel.org/dvrahtorah/vol6no31.htm>

classroom? If you had gone to the same school the previous year, most likely as soon as you arrived you rushed to find a seat next to your friends from the previous year. Often as not however as soon as the teacher came in he or she messed up all your plans by bringing out a “seating chart”. You groaned as you had to pack up all the books and supplies you had thrown into the desk next to your best friend and move over next to the guy you thought was the biggest “geek” in the entire school. That is something like what is about to happen in the camp of the Community of the Redeemed. The Holy One is about to announce His Divine “seating chart”. Let the grumbling begin!

Was all this really necessary? Yes, Dear Reader, it was. In Egypt, you see, we were *nothing but slaves* - slaves to Pharaoh. We had to do whatever Pharaoh wanted. Our value was found in what we could do - what we could produce with our labor. Hence in Egypt our defining characteristic – and our sense of identity – came not from inside, from who we were created to be. Instead the culture of our land of exile taught us to draw our sense of identity and worth from external sources – *i.e.* whatever it was we could do well enough to keep Pharaoh and his taskmasters satisfied.

As slaves we were bought and sold like commodities in the marketplace, then grouped and herded and moved from place to place *according to what functions we served for whoever purchased us*. As slaves we were over the generations *separated from our families* - after all, family obligations and loyalties only interfered with our work - and thus decreased our value to Pharaoh. And Pharaoh would have none of that. Hence generations of slavery to Pharaoh took a huge toll on our sense of lineage and family heritage. The longer we stayed in Egypt, among the sons of Cham, the less we identified with Shem – much less Avraham, Yitzchak, and Ya’akov. By the time of the Great Redemption, we had real identity issues. Who *were we*? We knew what we *did* ... to make ourselves *tolerable – even valuable* - to Pharaoh. We were stonemasons. We were brick makers. We were domestic servants and nannies for rich Egyptians. In order to survive we had become whatever Pharaoh – or the culture of whatever Egyptian city or village in which we were forced to live – told us we were.

In the latter years of the worst enslavement our families had gotten scattered all across Pharaoh’s vast North African kingdom. This was our first Diaspora. Thoroughly devoid of any culture, tradition, or special days of our own, we lost sight of who we *were*. All that mattered, in those dark days, was our vocation – *i.e.* what it was that we *could* - and indeed, to survive, must – *do* in Pharaoh’s concentration camps. That is how we had lived the last generation or two in Egypt - and that, Dear one, is how we came to Sinai.

A Rag-Tag Mob of Refugees With Varying Degrees Of Post-Traumatic Stress Disorder

We fled Egypt in haste as a rag-tag mob of tradesmen, loosely grouped in bands according to the trades we had performed. Many did not, I suspect, even know from which son of *Ya'akov* [the Hebrew name usually translated into English as “Jacob”] we were descended. Such information had not been relevant in Egypt. But all that is about to change. In the thirteenth month after the Exodus the Holy One’s “seating chart” is about to transform this rag-tag bunch of refugees into a People - a new kind of People - a kind of People the world has never seen.

To accomplish this the Holy One is about to reshuffle the people He has redeemed like a pack of cards. He is going to cause us to leave behind and forsake forever the comfortable community of our friends, peers and coworkers from the days of Egyptian slavery - the only way of life and of defining their self-image we have ever known - and seek out, and go to live with, and cast our lot with, their long-lost, forgotten blood relatives, with whom we until now thought we had nothing in common but genetics⁴.

You see, to the Holy One it is much more important who one’s father and mother and name and clan and tribe is, and thus what one’s *inheritance* is, than what one’s skills, one’s vocation, one’s social status, or one’s outside interests are. What the Holy One is calling forth is *a social revolution of mass proportions*.

Decently and In Order

How does the Holy One bring about this social revolution? He instructs Moshe to take what looks a lot like a “census” at Mt. Sinai. Why *a census*? Why *here*? Why *now*? Perhaps it is time for us to consult and commune with Messiah, and ask him to teach us ‘*what meaneth this?*’ I suspect, you see, that what the Holy One has in mind is *no ordinary census*. I suspect that this ‘census’ is not really at its essence about *numbers* at all - after all, had there not been a “counting”-type census taken of these very same people just a few months ago - see Exodus 30:12-16; 38:25-26.

And do you really think for a second the Holy One doesn’t know exactly how many people followed the pillar of fire and cloud out of Egypt and now eat manna from His Table here at Sinai? No, this ‘lifting of heads’ our Divine Bridegroom is calling for is *not about numbers*. The Holy One’s purpose in regard to this “lifting of heads” was something far more grand. As it says in Psalm 68:5-6, you see, we are told:

⁴ See especially Monday’s and Tuesday’s shiurim from parsha *B’har*. In particular see the sections therein discussing the *Yovel* (Monday’s aliyah) and Kinsman Redemption (Tuesday’s aliyah). By irrevocably tying our inheritances to our *bloodlines* the Holy One broke off of us the curse of slavery to Pharaoh.

*A father of the fatherless, and a judge of the widows,
[is] the Holy One in his holy habitation. The Holy One sets the solitary in families:
he brings out those that are bound with chains:
but the rebellious dwell in a dry [land].*

Could the ‘census’ the Holy One calls for in Numbers 1 be an example of the kind of thing the Psalmist is talking about? How could this be? Well, consider how the sages of Israel say this census was conducted. The sages pick up on the fact that in giving the instructions relative to the census we are going to study today the Holy One directed each person twenty years old or older to *come before Him* (whose glory still resided on Moshe), *one by one, in turn*. The sages pick up further on the statement of the Biblical text that as each such person stood before Moshe, Aharon, and the representatives of each tribe he was called upon to declare not the name by which he had been known in Egypt – *i.e.* not his *slave name* – but his *Hebrew name*. And then, say the sages, he was to declare aloud *his father’s Hebrew name, and* to state the Hebrew name of the *clan* and of the *tribe* through which he was to receive his inheritance in Eretz Yisrael. But wait. The people who had to do this were a generation of SLAVES – bought and sold and plucked from their mothers’ wombs and their father’s household according to Pharaoh’s whim. Thus, for a bunch of slaves, descended from several generations of slaves, to declare Hebrew names and father’s names, and family history *required supernatural revelation*. Most of them were required to state details that they simply could not – by natural means at least – have possibly known.

The Protocol for the Lifting of Heads

The sages say that as each person stepped forward what would happen is that as he would approach the *Radiant Cloud of His Presence* that surrounded Moshe the Holy One would reveal to him – whereupon he would declare - his “true” spiritual identity⁵. I picture the resulting declaration as sounding something like this [using Y’hoshua as an example]:

*“I am Hoshua son of Nun,
of the clan of Avinadab, of the tribe of Efrayim,
By adoption, Son of Ya’akov, Son of Yitzchak, Son of Avraham.*

It would not do in this instance, as a man stepped forward, for him to state the *Egyptian name* by which he had been commonly known since birth, or to identify himself in terms of his occupation, or his perception of his talents and abilities, his

⁵ The Hebrew calendar of Torah readings is arranged so that parsha *B’midbar* is usually read on the Shabbat before *Shavuot* (See Tosefot Megillah, 31b). This is significant. *Shavuot*, which commemorates the Holy One’s giving of the Torah to Israel, is called *the wedding of Israel to the Holy One* (Taanit, 26b). By Hebrew tradition, on the Shabbat before a wedding, the bridegroom is called to the Torah as part of his preparation for the wedding. Likewise parsha *B’midbar*, with its requirement that each man appear before the Holy One and declare his name and heritage, is preparatory for *Shavuot*, the day we reconnect with the special unity between us and the Holy One that came upon us receiving the Torah.

guild association(s) and memberships, or the names of his closest friends and acquaintances. Those things – which seemed so important a few short months ago - suddenly did not matter. All those “outer trappings” of life – which he had carried with him out of Egypt – were stripped away like chaff from wheat, or husks from corn.

The Holy One revealed to each man supernaturally in that instance who he *really* was. Many of us did not know up until that moment who we really were. But when a man (or woman) is called away from friends, acquaintances, and peers, and caused to enter the presence of the Holy One alone, *prophetic truth comes forth* and *misshapen self-images begin to disappear*. For those who truly did not know (and for the mixed multitude of non-Jews who accompanied Moshe and His People out of Egypt) I believe there was the aspect of *choice* – each one had to ask *into what tribe, and clan, and family, shall I receive adoption (engrafting)?*

A Time for Bondage Breaking

The declaration of lineage and inheritance which was made as a part of this census was intended to effectuate in the life of each of the Holy One’s People a *complete break from whatever life each had lived in Egypt*. No longer would a person be “the brick maker” or “the stonemason” or “the jewel polisher” or “the farm laborer” or “the nanny” or “the domestic servant” that he or she had been in Egypt. No longer would he or she define his or her identity by what purpose or function he or she had served in Pharaoh’s perverted world. Neither was any person to be any longer known as a ‘youth’ or a ‘college and career’ or a ‘young married’ or a “senior”. There were no “Freshmen”, “Sophomores”, “Juniors”, or “Seniors”. Each person had now entered into *a new kingdom* - the kingdom of the Holy One - and the new kingdom had *totally new rules*.

The reshuffling would finally overcome the bondage of slavery by re-focusing everyone’s attentions on *family relationships and heritage* (the focus of free men) rather than vocation, peer groups, age groups, and functions (the focus of slaves – and the mind-set of people with slave-mentalities).

Seeing the Lifting of Heads Process as An Integral Part of the Redemption of the Holy One’s People

The census about which we read today was thus an *essential*, even *integral*, part of the redemption process. The lesson - which most of us have failed, even yet, to learn - is that function, vocation, personal interests, and the like are mere outer trappings, of minimal importance - and are actually *counterproductive* unless properly subjected to the Holy One, to His plan for one’s life, and to one’s family identity. Redemption must include a *renewing of the mind* as well as a physical rescuing of the body. This is not the function of a synagogue, a church, a school, or

a priesthood. This is a work of the Holy One, one-on-one with each of His creations. One must gaze into the *Radiant Cloud of His Presence* for such a revelation. It is found in no other source.

Let this awesome truth of Torah sink in on you. Test yourself as to which “kingdom” controls you by examining how *you* define *your* identity? Here are a few test questions you may wish to ask yourself:

[1] With whom do *you* most want to spend your time?

[2] With what groups of people do *you* seek to identify? Is it peers, or people with similar vocations, or who share similar interests? Or is it family-related?

[3] When *you* tell others about yourself, how do you describe yourself? Do you describe yourself as a “doctor, lawyer, merchant, chief”? As a singer, or teacher, or dancer, or musician, or worshipper? As a baseball player, or reader, or fisherman, or artist, or writer, or music lover? As a “young married”, or “college and career”, or “youth”, or “junior”, “senior”, “sophomore”, or “freshman”?

The Call To Embrace Our Identity, Mission, and Destiny Is Being Extended To Us All

Even now the Holy One is calling each of us forward. What will you declare?

“*I am . . .*” You finish the sentence, Beloved. And if you do not know how to finish the sentence, bow right now before the Holy and Compassionate One – the God of Avraham, of Yitzchak and of Ya’akov - and seek the knowledge you need regarding who you are from the One Who knew you before you were knit together in your mother’s womb.

No man can tell you who you are – for man, try as he might, can only see you for what you can do. But the Holy One knows exactly who you are. And more importantly, who He has created you to be. Tap into that. You will need to understand that very, very well if you are going to survive the desert experience that awaits you.

Questions For Today’s Study

1. As the Sefer *B’midbar* [Book of Numbers] begins the Holy One tells Moshe and Aharon to do something our English Bibles interpret as the taking of a census.

[A] On what date did the Holy One give this direction?

[B] Where were the descendants of Yisrael when this occurred?

[C] What specific descendants of Yisrael were to be counted?

[D] What specific groups were not to be counted in this enumeration?

[E] Explain in your own words the procedure Moshe and Aharon were told

to use in conducting this enumeration.

[F] 12 men were selected by the Holy One to assist Moshe and Aharon in assembling and numbering the descendants of Yisrael. Make a 3-column list of their names [column 1], the meaning of their names in English [see your Bible Dictionary] [column 2] and the tribe from which each came [column 3].

[G] What descriptive words does the Holy One use in referring to these men?

[H] What do you think these men did to assist Moshe and Aharon?

[I] Imagine you were there at that time, and were in the tribe of Dan. When your name was called, what would you say?

2. Make a 2-column list on a sheet of paper, with one column being the name of each tribe counted in the census and the other list the number of men in that tribe of an age for war. List the tribes from the largest to the smallest.

3. This week's Haftarah comes from the *Sefer Hoshea* [the book of Hosea]. It prophesies of a future day that will parallel the "reshuffling" about which we read in today's aliyah of Torah. The week's haftarah starts with these words:

*Yet the number of the children of Yisra'el
will be as the sand of the sea, which can't be measured nor numbered;
and it will come to pass that, in the place where it was said to them,
'You are not my people,' they will be called 'sons of the living God.'*

*The children of Y'hudah and the children of Yisra'el will be gathered together,
and they will appoint themselves one head, and will go up from the land;
for great will be the day of Yizre'el.*

"Say to your brothers, 'My people!' and to your sisters, 'My loved one!'"

[Hoshea 1:10 – 2:1]

For background into today's Haftarah read Hoshea chapter 1.

[A] Who did the Holy One tell Hoshea to marry?

[B] Why?

[C] Give the names [in Hebrew] and the English translations of those names of the children born to Hosea's wife.

[D] To what substance found in Creation did the Holy One liken Israel in verse 10 of chapter 1?

[E] What does the Holy One say His People will be called?

[F] In verse 11 of chapter 1 what four things are prophesied?

[G] In verse 1 of chapter 2 what does the Holy One instruct us to say to our brothers? To our sisters?

4. This week's B'rit Chadasha reading is from the first letter of *Shaul* [known to most today by the name "Paul"] For background into today's B'rit Chadasha reading read I Corinthians 12:1-11.

*Now concerning things of the Ruach [i.e. Spirit] brothers,
 I don't want you to be ignorant.
 You know that when you were heathen,
 you were led away to those mute idols, however you might be led.
 Therefore I make known to you
 that no man speaking by God's Spirit says, "Yeshua is accursed."
 No one can say, "Yeshua is Lord," but by the Ruach HaKodesh.
 Now there are various kinds of things that pertain to the Ruach, but one Ruach.
 There are various kinds of service, and the same Lord.
 There are various kinds of workings, but the same God,
 who works all things in all.
 But to each one is given the manifestation of the Spirit for the profit of all.
 For to one is given through the Spirit the word of wisdom,
 and to another the word of knowledge, according to the same Spirit;
 to another faith, by the same Spirit;
 and to another gifts of healings, by the same Spirit;
 and to another workings of miracles;
 and to another prophecy; and to another discerning of spirits;
 to another different kinds of languages;
 and to another the interpretation of languages.
 But the one and the same Spirit works all of these,
 distributing to each one separately as he desires.
 [I Corinthians 12:1-11]*

Shaul of Tarsus, like Moshe and Hoshea in the texts we read today, is talking about the identity of the Holy One's Redeemed People.

[A] In verses 4-6 what are the three main categories of spiritual “enablings” the Holy One releases over *talmidim* [disciples, who follow after and emulate a teacher] of Messiah Yeshua?

[B] According to verse 7 why are these enablings given?

[C] Who determines what enablings and manifestations any *talmid* [disciple] will exhibit?

*May all the Sons and Daughters of the Holy One
 gaze into the radiance of the Holy One's glory this day,
 and see themselves as they were created to be.*

The Rabbi's son

Meditation for Today's Study

Psalm 47:1-4

Oh clap your hands all you nations. Shout to God with the voice of triumph!

*For the Holy One Elyon is awesome; He is a great King over all the eretz.
 He subdues nations under us and peoples under our feet.*

*He chooses our inheritance for us,
The glory of Ya`akov whom he loved. **Selah.***