

Shiur L'Yom Sheni¹

[Monday's Study]

READINGS: *Torah Shelach Lecha:* Numbers 13:1-25
Haftarah: Joshua 2:1-7
B'rit Chadasha: Hebrews 3:7-9

Send some men for yourself to explore the land of Kena'an.

[Numbers 13:2]

Today's Meditation is Revelation 3:1-6;

This Week's Amidah prayer is Petition No. 8, *Mish'pat* [Justice]

Vayedaber Adonai el-Moshe l'emor – Then the Holy One spoke to Moshe, saying ... *Shelach-lecha anashim* - Send out men ... *v'yaturu et-eretz Kena'an* - and reconnoiter the land of Kena'an ... *asher-ani noten liv'nei Yisra'el* - that I am entrusting in stewardship to B'nei Yisrael Numbers 13:1-2a.

The *four-weeks of intermediate testing* – during which our Torah meditations come from *B'ha'alotcha, Shelach Lecha, Korach, and Chukat* – constitute a strategic season of preparation that the Holy One processes us through each year right before we enter the *three weeks of dire straits*². These seven weeks are designed into the covenant calendar by the Holy One to bring us face to face with mortal life's most foundational, life-and-destiny-shaping choices. We are called to be the light of the world; to function in that capacity maximally we must emerge triumphantly from the deepest levels of darkness this world has to offer. Torah shows us the pathways by which human beings descend into the deeper levels of darkness up close, so that we will understand why our assignment is not judging those who are consumed by the darkness, but holding the light to assist any who want to escape.

In This World ...

In this world we encounter a lot of people who live off the tree of the knowledge of good and evil. Such people are easily recognizable – as they poison the atmosphere of every venue they visit – from home, neighborhood, marketplace, and workplace to media university, stadium, amphitheatre, and

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² The three weeks of dire straits begin on 17 Tammuz (the fourth month of the Biblical year) and run through 9 Av (the fifth month of the Biblical year). It was during these three weeks that first the Babylonians in 586 BCE, then the Romans in 70 CE, mounted the final stages of their bloody sieges of Jerusalem, culminating in their fatal assaults on the Temple on 9 Av. These three weeks remind us how critically important it is for us to humbly provide light to the nations, instead of judging them for speaking the words and engaging in behaviors of darkness.

public square - with toxicity cocktails: Dry Martinis of *complaint and criticism*; Bloody Mary's of *offense and outrage*; Mudslides of *false narratives and fake news*; Hurricanes of *accusation and condemnation*; Mojitos of *self-righteous virtue-signaling and broad-brush culture-cancelling*; White Russians of *cynicism and sarcasm*; Moscow Mules of *shame and blame*; Pina Coladas of *gossip and accusation*; and Gins and Tonics of *gloom and doom*.

In Hagar and Yish'mael's world there will be tribulation. In Hagar and Yish'mael's world we will encounter crudeness, lewdness, arrogance, and indifference. In Hagar and Yish'mael's world there will be profanity, perversion, posturing, and propagandizing. In Hagar and Yish'mael's world there will be hate-mongering, fearmongering, race-baiting, gender-shaming, and class-envy inciting. In Hagar and Yish'mael's world there will be ranting, railing, and incendiary rhetoric spewing everywhere. In Hagar and Yish'mael's world there will be fake news, fake science, fake medicine, false prophets, and false narratives. Indoctrination will be disguised as education, manipulation will be disguised as entertainment, and captivity will be disguised as benevolence. People and movements will use smokescreens of outrage to mask *hidden agendas of self-promotion*. *Over-the-top emotions* will not only be tolerated but celebrated. Out-of-control appetites and lusts will be exalted as paths to 'freedom'. Lies will be exalted above truth. Vengeance will be relabeled as 'social justice'. Hate will be recast as a virtue. There will be *confusion*. There will be *deception*. There will be *blatant demagoguery*. There will be clashes of *ideologies*. There will be conflicts of *personalities*. There will be *reports all over the map*. There will be *gnashing of teeth by the fear-mongerers among us* and irresponsible *saber-rattling by the hawkish ones among us*. And all that is just on the 'good days'. Whew!

It will be easy to lose the scent of the Bridegroom-King in this environment. It will be easy to lose the sound of our Creator's Voice in all the din of human rhetoric and serpentine trash talk. But Heaven help us if we *sh'ma* the voice of another at such a time as this! It is time for us to choose – will we *boldly advance in response to the Bridegroom-King's call* – or won't we? Are we *sh'ma*-people, who go where the Holy One leads us and does whatever the Holy One tells us – or are we a democracy where we let allow demagogues manipulate us into believing that their opinion is more valuable or enlightened than our Bridegroom-King's Words and Ways? Are we the elite special forces of the Creator of the Universe – or is all this 'God-talk' just a mind-game we like to play?

The Time Has Come For Perfect Love to Cast Out Fear

The primary focus of the parsha this week will be upon the obstacle of fear. The Holy One knows that whatever/whoever we allow to make us afraid we give the capacity to [a] interrupt our communication with Him, [b] distract us from the great mission to which He has called us, and [c] delay, for at least a season, if not a generation, the outworking of His Grand Plan of Redemption for our household and bloodline. That is why the Bridegroom-King keeps proclaiming over us LO TIRAH - Do not give way to fear! The Holy One wants this week to be a time when we draw strength from staying in His Presence and meditating on His Words, letting Him show us how to face up to, confront, and overcome that which we fear most in life.

Our Promised Homeland is Finally Within Reach!

Have you caught the intoxicating scent of the special place the Divine Bridegroom of Heaven has prepared for you? In Deuteronomy 1:19-20 Moshe will describe the prophetic call that is upon our lives in this season as follows:

... after we departed from Horev we traveled through all the great and terrible wilderness which you see on the way to the mountains of the Amorites.

And as the Holy One our God directed we went up to Kadesh Barnea.

"And I said to you: ... 'Behold! The Holy One your God has set the land before you; go up and possess it, as the Holy One, the God of your fathers, has spoken to you; do not fear or be discouraged.'

Wow! For the first time in our lifetimes Avraham's ancestral camps at places like Hebron and Be'er-Sheva are within reach. The last time anyone from Ya'akov/Yisrael's bloodline was in this area was to attend his burial. That was several generations ago, at a time when we thought Egypt and its Pharaoh were *all that and a bag of chips*. We have come a long way since then. We have learned a lot of hard lessons about men, their motives, and their folly. We are no longer any man's slaves. We no longer need fear either the whip of any taskmaster nor the chariot of any pharaoh. We no longer cow-tow to any earthly taskmaster. We are *sons and daughters of the True and Living God* – the beloved *am segulah*, the empowered *mamlakah kohanim*, and the sanctified *goy kadosh* of the Creator of Heaven and Earth. We have seen His Mighty Hand and Outstretched Arm work great wonders right before our eyes. We have tasted of His Abundant Provision and drank deeply of the rivers of living water He has provided morning after morning for over a year now. We have heard the beautiful but awesome sound of His Voice prophetically declaring over us who He has destined us to become. And now at last ... *here we are*. Just over the next mountain range sits the land where Avraham, Yitzchak, and Ya'akov walked out the best and most blessed days of their lives! Just beyond our line of physical sight lie the final resting of the patriarchs and matriarchs who

walked with the Divine Bridegroom of Heaven before us. Every field they cultivated, every well they dug, and every orchard and vineyard they planted cries out to us *'Come home!'* The dusty streets of the villages that they blessed with their presence call out to us: *"Rescue us, sons and daughters of Avraham and Sarah; set us free from the oppression of foreigners!"*

Wells that the wandering Aramean Avram watered his flock are waiting for us. Oases where Yitzchak sojourned with his beloved Rivkah – places like *Be'er-LaHoi Roi* and *Gerar* and *Esek* and *Sitnah* and *Rehovot* - call to us. The cave at Machpelah where Avraham buried Sarah, where Yitzchak buried Rivkah, where Ya'akov buried Leah, and where Yosef buried Yisrael, beckons us come and draw strength from our heritage. The stone altar erected by Ya'akov at *Beit-El* invites us to *become living stones* in 'the house of God'. And most powerfully of all the plot of ground in the highlands where Melchi-Tzedek met Avram with bread and wine - and where a ram was provided from Heaven as a ransom for the life of Yitzchak - calls us to explore the life-changing essence of the Covenant-lifestyle in which we are just learning to walk. Along with this tremendous opportunity, however, comes a series of critical, destiny-shaping choices. This moment is *pregnant with possibilities – for good and for evil.*

***Who Truly Loves The Bridegroom-King –
And Truly Wants the Place He Has Prepared For Us?***

Concerning the glorious land which lies just to the North of our camp the Holy One not long ago said to Moshe:

***... Go up ... to the land of which I swore to Avraham,
to Yitzchak, and to Ya'akov, saying, 'To your descendants I will give it.'
And I will send My Angel before you, and I will drive out the Kena'ani
and the Emori and the Cheti and the Perizzi and the Hivi and the Yevusi.
Go up to a land flowing with milk and honey***

[Exodus 33:1-3(a)]

So ... well ... *what are we waiting for?* Ah yes - now I remember. As Moshe would later describe it in the Book of Deuteronomy:

***And you all approached me and said,
'Let us send men before us, and let them search out the land for us,
and bring back word to us of the way by which we should go up,
and of the cities into which we shall come.'***

[Deuteronomy 1:22]

But why did we want to send out spies? Were they supposed to be clandestine spies like in modern movies - or more like highly visible tourists? Were they supposed to perform a feasibility study - or thrill us with an inspirational journal? Were they supposed to be intimidated warn us where the giants were -

or remind us about what our Glorious King and Redeemer had promised to do on our behalf? Were they supposed to inform us so we could cast a vote yay or nay – or were they supposed to gather their families around them at their assigned posts and wait for the Holy One's command to march? Were *they supposed to offer us another bite of the fruit from the tree of the knowledge of good and evil – or were they supposed to lead us to the tree of life?*

Enter the Meraglim, Stage Left

Today and tomorrow we will focus upon the Biblical account of *ha-meraglim* [usually translated ‘the *spies*’]. This group of tribal dignitaries made up a 12-man advance expedition which Moshe, at our request, sent out from Kadesh-Barnea to reconnoiter the land of Kena’an and report back to the Community just what kind of land it was which the Holy One had promised to deliver into their hands.

In today’s *shiur* we will try to decide what *meraglim* really are, why *meraglim* were sent in the first place, who got selected for the mission, and what exactly they were sent to do ‘behind enemy lines’. In tomorrow’s study we will chronicle what the ‘spies’ did while they were wandering around *Eretz Yisrael* – and what they had to say about it afterward. That done, we will try to figure out exactly how it all went so terribly wrong that in light of this one failure our fathers wound up spending 38 1/2 years wandering in the desert of Paran instead of going in and taking possession of the bridal chamber our Divine Bridegroom was preparing for us.

Introduction to the Concept of Meraglim

Why did Moshe send out *spies*? Whose idea was it - the *Holy One’s* or *man’s*? The way the story is told in our text for today - Numbers 13 - one might conclude that sending 12 spies to check out *Eretz Yisrael* was exclusively a ‘God idea’. The first two verses of our parsha can be translated as follows:

*And the Holy One spoke to Moshe, saying: Shelach lecha [Send out for/unto yourselves] men that they may reconnoiter the land of Kena’an, which I am entrusting in stewardship to B’nei Yisrael.
One man, one man, per tribe shall you send - each a prince among them...*

[Numbers 13:1-2]

Whoever suggested it – the Holy One definitely ordered it. Twelve men will be sent on a great odyssey that will change the course of the world forever. As we meditate on this, consider the similarities between ***Shelach Lecha*** [*i.e. send out for/unto yourselves*] call with which this week's parsha begins to the ***Lech Lecha*** [*i.e. go out for/unto yourself*] call of Genesis 12:1-3. Both callings will require a departure to a land the one being called has never seen. Both callings will require leaving loved ones – and everything familiar – behind. Both callings

promise blessings beyond imagination – but also present an obstacle course full of valley-of-the-shadow-of-death-level challenges guaranteed to expose any latent tendency those called have toward doubt, fear, hyper-sensuality, self-absorption, or laziness. Both callings are designed to have an impact on social impact, progeny, legacy, and heritage. And both are all about making an eternal connection with the *terra firma* of the same piece of real estate - *Eretz Yisrael*.

With every call of the Holy One upon a human life come the same basic disorientation challenges, the same extreme fear/overwhelm issues, and the same mind-blowing promises of a full, fruitful, beautiful, and Creation-nurturing and mankind-blessing life - dependent only upon following all the Divine directions that accompany the call.

Every call of the Holy One requires a dramatic, and somewhat daunting personal journey, during which the one called gradually matures and overcomes through trusting the Holy One enough to follow - and take fewer and fewer personal-errand detours from - the Holy One's instructions.

Let's Look Closer

Why, we may ask, would the people of the Holy One's redeemed community want to send out spies of the land the Divine Bridegroom of Heaven had already *clearly told them was good* and which He *had already promised to deliver into their hand*? Why not just *sh'ma* the Holy One's voice, trust in His promises, walk in, and take over like He said He would enable us - had indeed *created us* - to do? What could spies possibly tell us that we needed to know? Why *spy*?

The Hebrew verb our English Bibles translate as spy in Torah is *yaturu* - *yod, tav, vav, resh*³. The Hebrew verb at the root of *yaturu* is *tuwr*⁴. The verb *tuwr* literally means to *meander about, especially for purposes of trade or reconnoitering*. This verb is the source word for our English words *tour*, and *tourist*. It is generally translated to *search out, to explore, or to reconnoiter*.

In human planning *spying* [i.e. checking things out by exploring them] can often be of significant benefit. If you are planning to start a business for instance, or if your army is planning on launching an offensive, or if you just want to obtain the best price on a car or home, spying is definitely a time-honored way of obtaining “intelligence” on which to base your decision. Potential entrepreneurs check out

³ Those who have been studying the Torah with the Rabbi's son may wish to consider the similarity of this verb form to the title Torah gives to Moshe's Midyani father-in-law, *Yitro*. I believe that by calling this man – whose actual name appeared to be *Hobab* – by the title *Yitro* the Divine Writer of Torah is using a play-on-words to tell us what *Yitro*'s ultimate role would be.

⁴ *Tuwr* is *tav, vav, resh*. Strong's Hebrew word #8446, it is pronounced *toor*.

[*tuwr*] the market area and the competition. Armies send out "intelligence" forces to monitor [*tuwr*] the enemy's location, strength of deployment, and state of readiness. Potential car or homebuyers have an expert look under the hood of [*tuwr*] the car for mechanical problems and inspect around [*tuwr*] the foundation of the house for cracks and termites. The problem, of course, is always found in INTERPRETING and RESPONDING TO the intelligence one gets from such spying. It is one thing to *gather empirical data* pertinent to your investigation; it is quite another to *make sense of that data, draw the right conclusions and inferences from it, and make good decisions on the basis of it*. The human eye can only see that which is visible, and the human mind can only process that which it can conceive.

Should I Spy?

We who are the Holy One's people may, of course, *tour* or *spy*, or gather what we consider "intelligence" through human means all we want. The Holy One will allow us to satisfy our curiosity. But whatever we find we are never to base any of our decisions on the basis of any of the information we obtain by spying. The Holy One's people are to make decisions based solely upon REVELATION. We are not to judge by what we see with our eyes or decide what to do on the basis of things we can hear with our ears. As Proverbs 29:18 says:

*Where [there is] no chazon [i.e. Divinely enhanced vision/revelation] the people cast off restraint;
But ashrei [i.e. on target, on task, on time – and thus content and at peace internally] [is]
he who sh'mars [i.e. treasures, cherishes, and jealously guards] the Torah.*

We have been called by the Divine Bridegroom of Heaven to be *sh'ma* people. We are to *keep always within our sight*, and focus on, and move with the pillar and the cloud. And above all else we are always to always be and forever remain 'people of the Book'. I am not talking about the *tour guide's book*. I am not talking about the *military strategy book*. I am not talking about the *church growth book* or the *spiritual warfare book*. I'm not talking about either the *Communist Manifesto* or the *Federalist Papers*. I am not talking about the *Magna Carta* or the *UN Charter* or the *Constitution of the United States*. I am talking about *the Torah* – the Creator's instruction manual for life on planet earth and redemption of both mankind and Creation.

We are called to *sh'ma* the Holy One's instructions like little children who do what their parents tell them - not to sit like corporate directors discussing innovative strategies and conducting risk/benefit analyses and feasibility studies. We are not called to weigh the pro's and con's of doing what our Divine Bridegroom has made it clear we are to do or refraining from doing that which our Divine Bridegroom has clearly said we are not to do. We are not to base our

judgments and our decisions on *external, temporal* matters - which is all we can possibly observe by spying - but are instead to base our judgments and decisions upon *eternal, unseen, matters taught to us by the Ruach of the Holy One* in the course of our *constant meditations upon the Torah*. This is why Moshe exhorts us to meditate upon the Torah *'as we sit in our homes and as we walk by the way, when we lie down and when we rise up'*. As Shaul interpreted the prophet Yeshayahu [Isaiah]: ***No eye has seen nor ear has heard, no mind has conceived, what the Holy One has prepared for those who love Him.*** I Corinthians 2:9, paraphrasing Isaiah 64:4.

When it comes to things involving our purpose and destiny as the Betrothed Bride of the Holy One, *why spy indeed?* Our Divine Bridegroom has already told us all we need to know. And if we will act on what He has called us to do, He will be faithful to *direct our steps and instruct our implementation on an as needed basis*.

Your Mission, Should You Choose to Accept It

As we have discussed, by the grace of the Holy One we have made it through the desert all the way from Egypt to an oasis called *K'desh Barnea*, in the Wilderness of Paran, on the Southern border of *Eretz Yisrael* (the land of Israel). We are finally – after 13 months or so of intense preparation - poised to enter – or reject - the Promised Land.

We can see the outline of its hills just to our North, waiting, calling, beckoning to us. There it is, the home the Holy One long ago promised to our ancestors, Avraham, Yitzchak, and Ya'akov, as an eternal inheritance, and which He has described for us as the land He brought us out of Egypt to possess. There it is - the land that our Divine Bridegroom Who Stunningly Betrothed Himself to us at Sinai is ready, willing, and able to wrench from the hands of the Kena'anim and give to us as a betrothal present. But alas we are unsure whether the Bridal Chamber He has prepared for us is what we want. So the Holy One instructs Moshe that he may, to satisfy our concerns, send out *meraglim* (spies).

Moshe chooses one man from each tribe to reconnoiter the land and report back to his fellows what he saw there. Please note however that the purposes of the mission of the twelve spies as assigned to them by Moshe were very, very limited. Torah tells us that in sending them out, Moshe instructed them:

***Go up this way by the South, and go up into the hill-country;
and see the land, what it is;
and the people who dwell therein, whether they are strong or weak,
whether they are few or many; and what the land is that they dwell in,
whether it is good or bad;***

*and what kinds of communities they dwell in,
whether in camps, or in strongholds;
and what the land is, whether it is fat or lean,
whether there is wood therein, or not.
Be of good courage, and bring of the fruit of the land.”*

[Numbers 13:17-20]

The purposes of the mission were very specifically stated. They were amazingly straightforward and simple. The only things the spies were commissioned by Moshe to do were to:

- [a] to explore and map out the terrain of the Land;
- [b] to take note of and report on the fruitfulness of the land,
- [c] to bring back some of its produce for the people to see and sample; and
- [d] to report on the peoples they found inhabiting the land, their natures, and the structure of their society.

Please note that the spies were not sent to do a *feasibility study* concerning the advisability of possessing of the land. They were not sent to develop an *opinion on the statistical likelihood that a military invasion of the land would succeed*. They were not even sent so they could render *an opinion as to whether the land was worth possessing*. Those issues were never supposed to be in question. The Holy One had already told us unequivocally that *the land flowed with milk and honey*, and that *He would go before us into the land and drive out the inhabitants for us, so that we could possess it*. The question the spies were sent to address was not whether we should go in and possess the land, or if it were possible for us to take it - but merely *what it was going to be like when we got there*. They were sent simply to take a tour and to bring back some souvenirs.

Note in advance that any attempt to broaden the mission or to bring about reconsideration of the premise would be to *lo sh'ma*, and would lead inexorably to SIN. Alas that is exactly what happened. Also keep in mind that the Holy One *knew full well* long before He ever agreed with Moshe's request that he be allowed to send out the spies exactly what would occur when the spies returned. Therefore before He allowed the spies to leave He did something that seems really strange - He had Moshe change the name of *Hoshua*, the son of Nun, the *Efrayami* [Ephraimite].

Hoshua Gets a Yod Prefix

Hoshua the son of Nun, who at Sinai served as Moshe's most faithful servant, was the spy Moshe selected to represent the tribe of *Efrayim* [Yosef's second-born, but chosen, son]. Before *Hoshua* joined the other spies and left the camp on the ill-fated mission of the *meraglim*, however, Moshe called *Hoshua* to himself and

added the letter *yod* to Hoshua's name, changing his name from *Hoshua* [salvation/deliverance] to *Y'hoshua* ["*Yah* shall save/deliver/redeem"]. For Torah says: ***Vayikra Moshe l'Hoshua bin-Nun Y'hoshua*** [*Then Moshe called Hoshua the son of Nun, Y'hoshua*]. **Numbers 13:16**. The sages point out the letter added to Hoshua's name – the *yod* – was the same letter that the Holy One removed from Sarai's name when she received the promise of supernatural conception. **Genesis 17:15-16**. The *yod* was thereby associated with the child of promise. Notably, Sarah's child's name [Yitzchak], began with a *yod*, as did the name of his child of promise [Ya'akov/Yisrael], and as did the name of his child of promise [Yosef].

Y'hoshua thus became the hope of salvation for the Holy One's people. His namesake - who we know by the shortened name "Yeshua" - would, of course, be the ultimate fulfillment of the promise the Holy One made to Israel when - just before Israel sinned by rejecting the promise of the Land, the first installment on the fulfillment of the Holy One's promise to Avraham - He added the *yod* to Hoshua's name. Perhaps now it will mean more to you when you read Yeshua's teaching regarding the Torah, in Matthew 5, when He said:

***I am not come to destroy, but to fulfill.
Till heaven and earth pass away, one yod ... shall in no wise pass from the Torah,
till all be fulfilled.
[Matthew 5:17-18]***

Israel was about to reject the Holy One's promised inheritance, based upon flawed human vision. The Holy One knew full well that Israel was going to need a savior, a deliverer, and a redeemer. The Holy One, therefore, in advance of the *sin-of-the-spies* episode, added the *yod* to Hoshua's name [which means "salvation/deliverance"]. Even before the sin of the spies which He knew was coming the Holy One thereby renewed His promise that He would indeed send a child of promise, supernaturally conceived, to redeem all that was about to be lost.

Why the addition of a *yod*? The *yod* presents a hieroglyphic picture of a right hand, grasping and clinging to something [i.e. whatever comes behind it in the text]. Look carefully at what is behind the *yod* in Y'hoshua's name? It is the name *Hoshua* - meaning salvation/deliverance. *Y'hoshua* would - unlike the ten spies - grasp and cling to the Holy One's salvation. Y'hoshua would - unlike the ten spies - trust in the Right Hand of the Holy One - the Hand of power with which He brought us out of Egypt. By adding the *yod* of Sarai's name to Hoshua's name therefore Moshe identified the son of Nun as *the prototype/forerunner of Messiah for the next generation* - as he himself had been the prototype/forerunner of Messiah in his own generation.

The Report of the Spies

We will discover in the course of tomorrow's study that the spies are not going to be content with merely fulfilling the very limited mission to which they were assigned. Once these men *get the microphone*, so to speak, they are going to insist on speaking on subjects as to which they had *no revelation, only opinions*. Opinions are *the stuff disasters are made of*. Any time your inheritance in the Holy One appears to be at stake, please, please therefore *rely only on revelation, not on someone else's – or your own - opinion*.

Blessed is the man who determines not to walk in the counsel of those (even those who are clearly experts in their respective fields) who *do not know to speak only what the Holy One is saying in our 'such a time as this'*. In *Him* – and in *Him alone* – we are to *live, and breathe, and have our being*. Whatever the multitude of freed slaves with glorious testimonies may do, true *descendants of Yisrael* will never *sh'ma the voice of another*.

If you have failed to heed this critical instruction in the past, *take heart*. There is One who can redeem everything you have lost. He is *the child of promise* who bears the *yod* at the beginning of His Name – the One Whose very name means *He will save/deliver/redeem!*

Questions For Today's Study

1. Let us begin our Torah study for this week with a few basic questions:

[A] What is the name of this week's Torah parsha?

[B] What does the name of the parsha mean In English?

[C] List the specific instructions the Holy One gave Moshe about the mission of the *meraglim* [spies].

[D] From what place were the *meraglim* sent out? Look that place up in a Bible Atlas or a Bible map.

[E] On a separate sheet of paper make 3 columns. In the first column, write the names of the 12 spies. In the second column, write the name of the tribe that spy represented. In the third column, write the meaning of that person's name [Hint: look up the names in Smith's Bible Dictionary and/or Strong's and Gesenius.]

2. Before the *meraglim* [spies] left, Moshe called aside one of the men he had chosen, and changed his name.

[A] What was the name of Moshe's assistant at his birth?

[B] To what did Moshe change this man's name?

[C] Look up both names. What is the difference in the meanings of those names?

[D] Why do you think Moshe changed this man's name?

3. Moshe called the spies together and gave them their instructions.

[A] List all the instructions.

[B] Moshe asked the spies to find the answers to seven questions. What were the seven questions?

[C] How would you describe the three basic subjects of the surveillance?

[D] List the places the spies went.

[E] Look up each in the Atlas. On a separate sheet of paper, draw a map of what you think their route was. Be sure to note on your map the location of each of the places the spies are said to have gone.

[F] Where did the spies get the famous clusters of grapes they took back to show everyone?

[G] What two other kinds of produce did they find and bring back?

[H] What did they find at Hebron?

[I] How many days did the *meraglim* spend in the land of Kena'an?

4. This week's haftarah is taken from the 2nd chapter of *Sefer Y'hoshua* [the Book of Joshua]. The subjects we will discuss this week in the haftarah revolve around another, subsequent, episode of the sending of *meraglim* into Kena'an. A generation has come and gone since the events about which we read in today's aliyah of parsha *Shelach Lecha*. This time it is Y'hoshua who is sending out spies. He sends them to *Yericho* [Jericho], in preparation for taking the city.

*Y'hoshua the son of Nun
sent out of Shittim two men as spies secretly, saying,
"Go, view the land, and Yericho."*

This episode will turn out much better, because Y'hoshua will make certain that the people do not make the same mistake their fathers made. This time they will listen to one with revelation, not just opinions.

[A] In Joshua 2 how many spies were sent out?

[B] Who do you think the spies were?

[C] Who hid these spies?

[D] Where did she hide them?

5. The assigned B'rit Chadasha passage for this week is the first century, C.E., apostolic letter to the Hebrew multitudes who accepted Yeshua of Natzret as the Messiah promised in the Torah, the prophets, and the writings of Israel, yet retained their love of and their lifestyle of adherence to the Torah. In today's assigned verses, the author of this Letter reminds his Hebrew readers about the tragedy that befell us in the wilderness/desert between Sinai and *K'desh Barnea* when we rejected the promise of God, and confused the opinions expressed by

our appointed leaders [the report of the spies] with Divine revelation.

In fact, in the situation referenced by the apostolic writer 10 of the 12 of appointed leaders of Israel expressed opinions that were in direct contradiction to what The Holy One had said in Torah. These men were ‘anointed’ and charismatic. They had all the credentials and positions of authority. They represented the ‘majority viewpoint’. But they totally left the Holy One out of the equation.

They told us the land the Holy One said was flowing with milk and honey was no good in that it consumed its inhabitants. They told us the people who lived there were too strong, and their cities too well fortified, for us to have a chance of possessing the land the Holy One had promised to give to us. And most of us – almost all of us - let their uninspired opinions convince us, and make us forget all the Holy One had done - and promised to do - for us. Meanwhile, on the few – the faithful remnant - who would not be either persuaded or silenced by them they pinned labels like ‘cult’ and ‘heretic’, and ‘rebel’.

Alas, all but a very small, faithful remnant cried out for the mindless world of the slave camps we thought we had left behind in Egypt. And a whole generation – less a tiny remnant - *let the land of promise of destiny and purpose in life – as well as eternal impact upon the world - slip through its fingers like water.*

***Therefore even as the Ruach HaKodesh says "Today if you will hear his voice,
Don't harden your hearts, as in the provocation,
Like as in the day of the trial in the wilderness,
Where your fathers tested me by proving me, and saw my works for forty years.
[Hebrews 3:7-9]***

[A] What do you think the Holy One was saying to B'nei Yisrael when they were in the desert at *Kadesh-Barnea*, before the spies went out?

[B] Write at least five things you believe the Holy One is saying to those who are seeking Him today?

[C] What actions and what attitudes would constitute hardening your heart to the message that the Holy One is speaking today?

*May you always live by revelation, and base your decisions on the Torah of the Holy One,
not on what your eyes and ears tell you is good,
Or what men - even anointed leaders - tell you is right.*

The Rabbi's son

Meditation for Today's Study

Revelation 3:1-5

*"And to the angel of the k'hillah in Sardis write:
He who has the seven Spirits of God, and the seven stars
says these things: "I know your works,
that you have a reputation of being alive, but you are dead.
Wake up, and keep the things that remain,
that you were about to throw away,
for I have found no works of yours perfected before my God.*

*Remember therefore how you have received and heard. Keep it, and repent.
If therefore you won't keep watch, I will come as a thief,
and you won't know what hour I will come upon you.
Nevertheless you have a few names in Sardis that did not defile their garments.
They will walk with me in white, for they are worthy.*

*He who overcomes will be arrayed in white garments,
and I will in no way blot his name out of the book of life,
and I will confess his name before my Father, and before his angels.
He who has an ear, let him sh'ma what the Spirit says to the k'hillot*