**Some Questions to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?

I was touched by the Hakham’s commentary on the necessity of obeying HaShem with alacrity. I was also touched by the dating given in the Targum to the Torah portion.

1. What question/s were asked of Rashi in B’Midbar 13:2?

**Send for yourself men** - Why is the section dealing with the spies juxtaposed with the section dealing with Miriam?

**Send for yourself** – What is the meaning of this phrasing?

1. What question/s were asked of Rashi in B’Midbar 13:3?

**by the word of the Lord** – What is the meaning of this phrasing?

**All of them were men of distinction** – What is the meaning of the Hebrew word: אֲנָשִׁים?

1. What question/s were asked of Rashi in B’Midbar 13:16?

**And Moses called Hoshea...** – Why was he called?

1. What question/s were asked of Rashi in B’Midbar 13:18?

**what [kind of] land it is** – Why did he inquire about the land?

**are they strong or weak** – How were they to know whether they were weak or strong?

1. What question/s were asked of Rashi in B’Midbar 13:22?

**and he came to Hebron** – Why is this in the singular given that twelve were sent out?

**had been built seven years** – What is the meaning of this phrase? (Walled or un-walled)

1. What question/s were asked of Rashi in B’Midbar 13:25?

**They returned from scouting the Land at the end of forty days** - But does not the Land measure four hundred parasangs by four hundred parasangs [a parasang is equivalent to about three- and-a-half miles in length], and an average person’s daily traveling distance is ten parasangs?

1. What question/s were asked of Rashi in B’Midbar 13:29?

**The Amalekites dwell** – Why are these people mentioned?

**and alongside the Jordan** – What is the meaning of this Hebrew phrase: וְעַל יַד הַיַּרְדֵּן?

1. What question/s were asked of Rashi in B’Midbar 13:30?

**Caleb silenced** – Why did he silence them?

**to Moses** – Why did they come to Moses?

**We can surely go up** – What is the meaning of this phrase?

**silenced** – What is the meaning of this Hebrew word: וַיַּהַס?

1. What question/s were asked of Rashi in B’Midbar 13:32?

**consumes its inhabitants** – How did the land consume its inhabitants?

**men of stature** – What is the meaning of this phrase?

1. What question/s were asked of Rashi in B’Midbar 13:33?

**the giants** – What is the meaning of this Hebrew word: נְפִילִים?

**and so we were in their eyes** – How did they know this?

**Anak** – Why was he given this name?

1. What question/s were asked of Rashi in B’Midbar 14:4?

**Let us appoint a leader** – What is the meaning of this Hebrew term: נִתְּנָה־רֽאשׁ?

1. What question/s were asked of Rashi in B’Midbar 14:9?

**you shall not rebel** – What are the implications of this?

**for they are [as] our bread** – What is the meaning of this phrase?

**Their protection is removed from them** – What protection was removed?

1. What question/s were asked of Rashi in B’Midbar 14:10?

**to pelt them** – Who was to be pelted?

**the glory of the Lord** – How was this manifested?

1. How is B’Midbar 13:2 related to B’Midbar 14:10?

Just as the leaders had bad intentions when they wanted to go, so also did they have bad intentions after they returned. The leaders represented the congregation and in the end the congregation resembled their leaders.

The opening passage tells us that G-d would allow the spies to and the way they would be selected. The concluding passage tells us that those who were selected were selected were men who were not faithful to G-d with the exception of Yehoshua and Caleb.

1. In your opinion what is the intent of Hakham Tsefet’s pericope by the hand of his scribe Mordechai (Mark) for this Shabbat?

Hakham Tsefet is telling us that Mashiach cares for the Gentiles and wants their service too. Finally, he is showing that when Mashiach ben David is crowned, He will come with Jews and Gentiles.

1. How is Hakham Tsefet pointing us to the fact that this is the month of Nisan?

Since there are lots of leafy plants, we know that this is early spring. Since the Jews were wanting to crown their king, and since Jewish kings are crowned in Nisan, then it must be Nisan.

The entry into Jerusalem was foretold in Zec 9:9 and again in Matt 21:7and John chapter 12. It was necessary for the Lamb to be observed for 4 days before Pesach. (This command was given in Shemot 12:3) Therefore, his official entry into Jerusalem had to take place on the 9th or 10th of Nissan in order for the scripture to be fulfilled.

The events of the riding a Chamor point to Abraham and the Akeda. The Sages of blessed memory tell us that those events took place in the month of Nisan.

1. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?

The Psalmist picks up on the good report that Joshua and Caleb had for the land. He also comes to rebuke the slanderous report of the ten spies.

1. What part of the Torah Seder fired the heart and the imagination of the prophet Yehoshua this week?

Joshua contrasts his spies with Moshe’s spies. Further, he shows the compassion for the people that HaShem intended rather than slandering the people. Joshua focuses on the truth rather than falsehood. Rahab’s emunah is set as a contrast to the lack of emunah that was shown by the ten spies. Finally, Joshua’s spies echo the words of Caleb and Joshua as they declared that HaShem had given them this land. Note that Joshua sent two spies, Yeshua sent two talmidim, and of Moshe’s spies, only two brought a good report.

1. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?

**Torah Seder**

I have noted many connections above. However, the Torah Seder immediately connects through the idea of sending men out for a specific task. The task of the Torah Seder is that of spying out the land. In the Pericope of Mordechai the talmidim are sent to secure the Chamor.

**Tehillim**

By way of inference, the flocks of G-d’s pasture have assembled at the gates of the Temple to witness Messiah’s entrance. This connects the Pericope of Mordechai with the Psalm.

**Ashlamatah**

The same connection point that connects the Torah Seder with the Pericope of Mordechai fits the Ashlamatah. The Ashlamatah connects to the Torah Seder and the Pericope of Mordechai through te idea of sending out of men for a specific task.

1. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming week?

Prepare for the coming King and for entry into The Land by avoiding slander and learn to trust in HaShem despite what your eyes see.

It is okay to question things that we don’t understand, but when Hashem gives direction it is so that we not approve it, but that we trust and obey Him.

Do not be swayed by those who would use every manor and means available to keep you from the calling that HaShem has called us to, knowing, it is they that are in fear (rebelling against G-d) and we are the advantaged (going with G-d).

We should refrain from believing a bad report. If it does not agree with what God has said, we are to dismiss it IMMEDIATELY! Then in turn, when God speaks we should run IMMEDIATELY to do his bidding.

Be genuine men of Royal quality accepting the commands of HaShem, the Master and your Hakham. Therefore, we are to mimic Yehoshua and Caleb and Yeshua’s trusting and faithful talmidim with expediency.