

ידיעת אלהים

Knowing G-d

Sunday Shirim #7

16th of Adar I - ט"ז אדר א'

Sunday, Feb 25, 2024

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Phil 3:10 [For my determined purpose is] that I may know Him [that I may progressively become more deeply and intimately acquainted with Him, perceiving and recognizing and understanding the wonders of His Person more strongly and more clearly], and that I may in that same way come to know the power outflowing from His resurrection [which it exerts over believers], and that I may so share His sufferings as to be continually transformed [in spirit into His likeness even] to His death, [in the hope]

11 That if possible, I may attain to the [spiritual and moral] resurrection [that lifts me] out from among the dead [even while in the body].^{AMP}

Hab 2:14 For the earth will be filled

With the knowledge of the glory of the LORD,

As the waters cover the sea.

Lesson Intent: Knowing the magnitude of G-d's Person!

1. The soon-coming goal that will permeate the earth will be "Knowing God!"

Primal Goal

Last week, we learned the following:

- We are imprinted with the image of G-d a
- G-d is imprinted with us.

Human Goal

The chief end of knowing G-d is to glorify G-d

And enjoy His Presence forever.

Human Duty

Removing the Veils

Yeshayahu – Isaiah 11:9 They will neither harm nor destroy.

*on all My holy mountain, for the earth will be full of the knowledge of the LORD
as the sea is full of water.*

¹⁰ *On that day the **Root of Jesse** will stand as a banner for all people. The nations will seek Him, and His place of rest will be glorious.* ¹¹ *On that day, the Lord will extend His hand a second time to recover the remnant of His people from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the sea islands.*

*Hab 2:14 For the earth will be filled with the knowledge of the glory of the LORD
as the waters cover the sea.*

Psalms 90:4 and 2 Peter 3:8

*Tehillim – Psalms 90:4 For in Your sight a thousand years
are but a day that passes or a watch of the night.*

2 Tsefet – Peter 3:8 Beloved, do not let this one thing escape your notice: With the LORD a day is like a thousand years, and a thousand years are like a day. ^{REBA}

- **Isaiah 11:9:** “For the earth will be full of the knowledge of the Lord as the waters cover the sea.”
- **Isaiah 60:8:** “Who are these that fly like a cloud, and like doves to their windows?”
- **Psalms 24:1:** “The earth is the Lord's, and all it contains the world and those who dwell on it.”
- **Psalms 50:12:** “For the world is mine, and all that is in it.”
- **Numbers 14:21:** “But truly as I live, all the earth shall be filled with the glory of the Lord.”

7,000

The Prophet Eliyahu is said to have revealed the truth that the world would last for 7,000 years.

His prophecy holds that the world will last for 7,000 years is not explicitly mentioned in mainstream Jewish scripture, including the Tanakh (Hebrew Bible). However, certain Jewish traditions have interpretations and teachings that suggest a connection between the creation story in Genesis and a 7,000-year plan for the world's existence.

One source for this belief comes **from a statement in the Talmud**, a central text of Rabbinic Judaism. In **Sanhedrin 97a**, it is suggested that the world will exist for 6,000 years, followed by a 1,000-year period of rest known as the Messianic Era or

the “world to come.” This concept is based on interpretations of passages in the Hebrew Bible, such as Psalms 90:4 and 2 Peter 3:8, which liken a day to the Lord as a thousand years.

B. Sanhedrin 97a R. Kattina said: Six thousand years will the world exist, and one [thousand, the seventh], it will be desolate, as it is written, And the Lord alone shall be exalted in that day. Abaye said: It will be desolate two [thousand], as it is said. After two days, he will revive us: on the third day, he will raise us up, and we will live in his sight.

It has been taught in accordance with R. Kattina: Just as the seventh year is one year of release in seven, so is the world: one thousand years out of seven will be fallow, as it is written, And the Lord alone will be exalted in that day,’ and it is further said, A Psalm and song for the Sabbath day, meaning the day that is altogether Sabbath — and it is also said, For a thousand years in thy sight are but as yesterday when it is past.

Eliyahu’s Revelations

The connection to the prophet Elijah is not direct in this context. However, Elijah is a significant figure in Jewish tradition and is associated with the arrival of the Messiah. Some interpretations connect Elijah's role with the coming of the Messianic Age, which is believed by some to occur after 6,000 years of human history.

It's important to note that beliefs and interpretations regarding eschatology (the study of end times) can vary among different Jewish traditions and scholars. The idea of a 7,000–year plan for the world's existence is one interpretation among many within Jewish thought.

In exploring the concept of “**knowing G-d**” within the Jewish mystical context, particularly focusing on the seventh millennium. Here are some insights to elaborate on your points:

כ. The Seventh Millennium

- **Messianic Age:** Traditionally, the seventh millennium is associated with the Messianic Age, a time of peace, justice, and universal knowledge of God. However, the exact nature and timing of this era remain open to interpretation.
- **Seven as a Symbol:** The number seven holds deep symbolic significance in Judaism, representing wholeness, completion, and divine perfection. Entering the seventh millennium could signify humanity reaching a new level of spiritual understanding.

ג. Veils and Barriers:

- **The Four Olamot:** The Kabbalistic concept of the Four Olamot (realms) represents various levels of reality, with Olam Assiyah being the physical world and the higher Olamot representing progressively more spiritual realms. The “veils” you mention could symbolize the limitations of our perception as we exist within Olam Assiyah.
- **Overcoming the Veils:** Your proposed methods like meditation, prayer, and questioning preconceived notions align with various Jewish mystical practices aimed at expanding consciousness and transcending limitations.

ד. Specific Barriers and their Jewish Mystical Counterparts:

- **Perception:** The concept of Tzimtzum (divine contraction) suggests that God intentionally limited Godself to create a separate physical reality. Practices

like Kabbalistic meditation (Sod HaTikun) aim to reconnect with the divine essence beyond this limitation.

- **Conditioning:** Jewish mysticism emphasizes the importance of personal interpretation and individual experience with the divine. Studying Kabbalah, engaging in Hasidic thought, or exploring diverse Jewish perspectives can help break free from rigid interpretations.
- **Ego and Self-Centeredness:** Practices like Teshuva (repentance) and Bitul (nullification of the ego) aim to cultivate humility and surrender to the divine will, aligning with your point about overcoming ego.
- **Intellectual Limitations:** Jewish mysticism emphasizes the limitations of rational thought and embraces faith, intuition, and personal experience as valid avenues for knowing God.
- **Materialism:** Practices like Tzedakah (charity) and living a simple life can help combat materialism and reorient focus towards spiritual pursuits.
- **Dualistic Thinking:** Concepts like Ein Sof (the infinite) and Shechinah (divine immanence) emphasize the interconnectedness of all things and challenge rigid dualistic perspectives.

3. “Knowing God”:

- **Beyond Intellectual Understanding:** While intellectual exploration is important, Jewish mysticism emphasizes the experiential and transformative nature of “knowing God.” This could involve mystical experiences, deep prayer, or acts of compassion.
- **Integration and Practice:** True “knowing” requires integrating various aspects of our being, including intellect, emotion, and action. Living a life

aligned with Jewish values and engaging in spiritual practices can facilitate this integration.

7. Conclusion:

The journey towards “knowing G-d” is continuous, and the seventh millennium might represent a culmination of this journey. Embracing the openness, humility, and surrender you suggest is crucial for traversing the veils and barriers you outlined. This path is less about reaching a specific destination and more about ongoing transformation and deepening connection with the divine.