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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2021**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **P8C2T1#yIS1** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2021**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

**Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)**

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Av 15, 5781 – July 23/24, 2021** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD’s richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!**

**Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**chozenppl@GMail.com**](mailto:chozenppl@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

**Blessed are You, Ha-Shem our GOD, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

**Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our GOD, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you and grant you peace. – Amen!**

**This way, the priests will link My Name with the Israelites, and I will bless them."**

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when performing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach…**He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

**Special Requests from Hi Eminence Hakham Dr. Yosef ben Haggai:**

He Who blessed our holy matriarchs, Sarah, Rebecca, Rachel and Leah, Miriam the Prophetess. Abigail, and Esther, daughter of Abigail – may He bless the sick mother of three children HE Giberet Hannah bat Sarah (the much loved niece of HH Giberet Giborah bat Sarah) and send her a complete recovery in all her organs and all her blood vessels. Please HaShem, heal her now. Please HaShem, heal her now. Please HaShem, heal her now among the other sick people of Your people Israel. And so may it be His will, and we all will say with one voice: AMEN ve AMEN

**Shabbat: “A’aseh L’kha Sh’tei Chatsots’rot” – “Make yourself two trumpets”**

**&**

**1st Sabbath of Nachamu (Consolation)**

**&**

**Festival of Tu B’Ab**

**https://www.betemunah.org/tubav.html**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **עֲשֵׂה לְךָ, שְׁתֵּי חֲצוֹצְרֹת** |  | **Saturday Afternoon** |
| **“****A’aseh L’kha Sh’tei Chatsots’rot”** | Reader 1 – B’Midbar 10:1-10 | Reader 1 – B’Midbar 11:16-18 |
| **“Make yourself two trumpets”** | Reader 2 – B’Midbar 11:11-13 | Reader 2 – B’Midbar 11:19-22 |
| **“Hazte dos trompetas”** | Reader 3 – B’Midbar 11:14-21 | Reader 3 – B’Midbar 11:16-22 |
| B’midbar (Numbers) 10:1 – 11:15 | Reader 4 – B’Midbar 11:22-28 |  |
| Ashlamatah: Is 27:13 – 28:8, 16 | Reader 5 – B’Midbar 11:29-34 | **Monday & Thursday**  **Mornings** |
| Special: Isaiah 40:1-26 | Reader 6 – B’Midbar 11:35-11:3 | Reader 1 – B’Midbar 11:16-18 |
| Psalms 98:1-9 | Reader 7 – B’Midbar 11:4-15 | Reader 2 – B’Midbar 11:19-22 |
| N.C.: 2 Pet 3:17-18; Lk 18:9-14 | Maftir – B’Midbar 11:13-15 | Reader 3 – B’Midbar 11:16-22 |
| Col. 2:1-15 | Is 27:13 – 28:8, 16 |  |

**Contents of the Torah Seder**

* **Trumpets of Silver – Numbers 10:1-10**
* **The Departure from Sinai – Numbers 10:11-28**
* **Hobab – Numbers 10:29-32**
* **On the Journey – Numbers 10:33-34**
* **Invocation Prayers – Numbers 10:35-36**
* **At Taberah – Numbers 11:1-3**
* **The Graves of Lust – Numbers 11:4-9**
* **Moses’ Discouragement and Complaint – Numbers 11:10-15**

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 10:1 – 11:15**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The Lord spoke to Moses saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. **Make yourself two silver trumpets**; you shall make them [from a] beaten [form]; they shall be used by you to summon the congregation and to announce the departure of the camps. | 2. **Make for yourself, of yours, two trumpets** of silver of solid material, the work of the artificer will you make them; and let them be yours, with which to convoke the assembly, and for the removing of the camps. |
| 3. When they blow on them, the entire congregation shall assemble to you, at the entrance to the Tent of Meeting. | 3. And you will blow upon them, and bring together to you all the congregation at the door of the tabernacle of ordinance. |
| 4. If they blow one of them, the princes, the leaders of Israel's thousands, shall convene to you. | 4. If they blow upon one (only), the princes of the heads of the thousands of Israel will assemble to you. |
| 5. When you blow a teruah [a series of short blasts, the camps which are encamped to the east shall travel. | 5. But when you blow an alarm, then the camps which are on the east are to go forward; |
| 6. When you blow a second teruah, the camps encamped to the south shall travel; they shall blow a teruah for traveling. | 6. and when they blow a second alarm, the camps on the south will go forward; they will blow the alarm for their journeys. |
| 7. But when assembling the congregation, you shall blow a tekiah [long blast] but not a teruah. | 7. And at the time of assembling the congregation you will blow, but not an alarm. |
| 8. The descendants of Aaron, the priests, shall blow the trumpets; this shall be an eternal statute for your generations. | 8. The sons of Aharon, the priests only, will blow with the trumpets, which will be to you, for a perpetual statute for your generations. |
| 9. If you go to war in your land against an adversary that oppresses you, you shall blow a teruah with the trumpets and be remembered before the Lord your God, and thus be saved from your enemies. | 9. And when you enter upon the order of the line of battle for your country, with oppressors who oppress you, then will you blow the alarm on the trumpets, that the remembrance of you may come up for good before the LORD your God, that you may be delivered from your enemies. |
| 10. On the days of your rejoicing, on your festivals and on your new-moon celebrations, you shall blow on the trumpets for your ascent-offerings and your peace sacrifices, and it shall be a remembrance before your God; I am the Lord your God. | 10. And in the day of your rejoicings, and in your solemnities, and at the beginning of your months, you will blow with the trumpets over your burnt offerings and your consecrated victims, and they will be for a good memorial to you before the LORD your God; for Ha-Satan will be troubled at the sound of your Yobel notes: I am the Lord your God. |
| 11. On the twentieth of the second month in the second year, the cloud rose up from over the Tabernacle of the Testimony. | 11. And it was in the second year, the second month, which is the month of Iyar, the twentieth day of the month, that the Cloud of Glory was uplifted from above the Tabernacle of Testimony; |
| 12. The children of Israel traveled on their journeys from the Sinai desert, and the cloud settled in the desert of Paran. | 12. and the children of Israel went forward upon their journeys from the wilderness of Sinai, and the Cloud of Glory rested in the wilderness of Pharan. |
| 13. This was the first journey at God's bidding through Moses. | 13. And they went forth at the first by the mouth of the Word of the LORD through Mosheh. |
| 14. The banner of the camp of Judah's children traveled first according to their legions. **Heading the legion** was Nahshon the son of Aminadab. | 14. The standard of the camps of the Bene Jehudah went forward by their hosts, **and the Rab (great-one)**who was appointed over the host of the tribe of the Bene Yehudah was Nachshon bar Aminadab; |
| 15. **Heading the legion** of the tribe of the children of Issachar was Nethanel the son of Zuar. | 15.**the Rab (great-ne)** of the Bene Issakar was Nethanel bar Zuar; |
| 16. **Heading the legion** of the tribe of the children of Zebulun was Eliab the son of Helon. | 16. and **the Rab (great-one)** of the Bene Zebulon, Eliab bar Chelon. |
| 17. The Tabernacle was dismantled, and the sons of Gershon set out, [together] with the sons of Merari who carried the Tabernacle. | 17. And the tabernacle was taken down, and the sons of Gershon and of Merari went forward, carrying the tabernacle. |
| 18. Then the banner of the camp of Reuben set out according to their legions. **Heading its legion** was Elitzur the son of Sh’deur. | 18. The standard of the camps of Reuben went forward by their hosts. **The Rab (great-one)**set over the hosts of the tribe of the Bene Reuben was Elizur bar Shedeur; |
| 19. **Heading the legion** of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. | 19. the **Rab (great-one)** of the Bene Shimeon, Shelumiel bar Zurishaddai; |
| 20. **Heading the legion** of the tribe of the children of Gad was Eliasaph the son of Reuel. | 20. and **the Rab (great-one)** of the Bene Gad, Eliasaph bar Dehuel. |
| 21. The Kohathithes, who carried the holy [equipment] set out, and they had erected the Tabernacle before they had arrived. | 21. And the family of Kehath went forward, carrying the sanctuary; and they (the men of Gershon) reared up the tabernacle against their coming. |
| 22. Then the banner of the camp of Ephraim set out, according to its legions. **Heading it legion** was Elishama the son of Amihud. | 22. The standard of the camps of the Bene Ephraim went forward by their hosts: **the Rab (great-one)**set over the host of the tribe of Ephraim was Elishama bar Ammihud; |
| 23. **Heading the legion** of the tribe of the children of Menasseh was Gamliel the son of Pedahzur. | 23. the **Rab (great-one)** of that of Menasheh, Gamaliel bar Pedazur; |
| 24. **Heading the legion** of the tribe of the children of Benjamin was Abidan the son of Gidoni. | 24. and **the Rab (great-one)** of Benjamin, Abidan bar Gideoni. |
| 25. Then the banner of the camp of Dan set out, the collector for all the other camps, according to its legions. **Heading its legion** was Elitzur the son of Shdeur. | 25. And the standard of the camps of the Bene Dan went forward, completing all the camps according to their hosts; and **the Rab (great-one)** set over his host was Ahiezer bar Ammishaddai; |
| 26. **Heading the legion** of the tribe of the children of Asher was Pagiel the son of Ocran. | 26. **the Rab (great-one)** of the tribe of Asher, Pagiel bar Achran; |
| 27. **Heading the legion** of the tribe of the children of Naphtali was Ahira the son of Enon. | 27. and **the Rab (great-one)** of the Bene Naphtali, Ahira bar Enan. |
| 28. These are the travels of the children of Israel according to their legions, and then they traveled. | 28. These are the journeys of the children of Israel by their hosts; the Cloud of Glory was lifted up from above the tabernacle, and they went forward. |
| 29. Then Moses said to Hobab the son of Reuel the Midianite, Moses's father-in-law, We are traveling to the place about which the Lord said, I will give it to you. Come with us and we will be good to you, for the Lord has spoken of good fortune for Israel. | 29. And Mosheh said unto Hobab bar Reuel the Midianite, father-in-law of Mosheh, We are journeying from hence to the place of which the LORD has said, I will give it to you: come with us, and we will do you good; for the LORD has spoken to do good unto the sojourner with Israel. |
| 30. He said to him, I won't go, for I will go to my land and my birthplace. | 30. But he answered him, I will not go (with you) but to my (own) land and to my kindred will I go. |
| 31. He said, please don't leave us, for because you are familiar with our encampments in the desert, and you will be our guide. | 31. But he said, Do not now leave us; for when we were encamped in the wilderness, you knew how to judge, and did teach us the method (or business) of judgment, and you are dear to us as the apple of our eyes. |
| 32. And if you go with us, then we will bestow on you the good which God grants us. | 32. And it will be that if you will go on with us, with the good that the LORD will benefit us will we benefit you, in the division of the land. |
| 33. They traveled a distance of three days from the mountain of the Lord, and the Ark of the Lord's covenant traveled three days ahead of them to seek for them a place to settle. | 33. And they went forward from the mountain where the glory of the Shekinah of the LORD had been revealed, going three days; and the Ark of the LORD's covenant went before them. Thirty and six miles it went that day; it preceded the camp of Israel, going three days, to provide for them a place to encamp in. |
| 34. The cloud of the Lord was above them by day, when they traveled from the camp. | 34. And the Cloud of the LORD’s Shekinah overshadowed them by day in their going out from the encampment. |
| 35. So it was, whenever the ark set out, Moses would say, Arise, O Lord, may Your enemies be scattered and may those who hate You flee from You. | 35. And it was when the ark should go forward, the Cloud gathered itself together and stood still, not going on, **until Mosheh, standing in prayer, prayed and supplicated mercy from before the LORD, and thus spoke**: Let the Word of the LORD be now revealed in the power of Your anger, that the adversaries of Your people may be scattered; and let not the banner of those who hate them be uplifted before You. |
| 36. And when it came to rest, he would say, Repose O Lord, among the myriads of thousands of Israel. | 36. But when the ark should rest, the Cloud gathered itself together and stood, but did not overspread, **until Mosheh, standing in prayer, prayed and besought mercy from before the LORD, thus speaking**: Return now, You Word of the Lord, in the goodness of Your mercy, and lead Your people Israel, and let the glory of Your Shekinah dwell among them, and (Your) mercy with the myriads of the house of Ya’aqob, and with the multitudes of the thousands of Israel. |
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| 1. The people were looking to complain, and it was evil in the ears of the Lord. The Lord heard and His anger flared, and a fire from the Lord burned among them, **consuming the extremes of the camp**. | 1. But there were wicked men of the people, who, being discontent, devised and imagined evil before the LORD; and it was heard before the LORD, whose displeasure was moved; and a flaming fire was kindled among them from the LORD, **which destroyed some of the wicked in the outskirts of the house of Dan, with whom was a graven image**. |
| 2. The people cried out to Moses; Moses prayed to the Lord, and the fire died down. | 2. And the people cried to Mosheh to pray for them; and Mosheh did pray before the LORD, and the fire was extinguished where it was. |
| 3. He named that place Tab'erah, for the fire of the Lord had burned among them there. | 3. And he called the name of that place Enkindlement, because the flaming fire had been enkindled there from before the LORD. |
| 4. But the multitude among them began to have strong cravings. Then even the children of Israel once again began to cry, and they said, "Who will feed us meat? | 4. And the strangers who had gathered together among them demanded with demand, and they turned and wept; and the sons of Israel said, Who will give us flesh to eat? |
| 5. **We remember the fish that we ate in Egypt free of charge**, the cucumbers, the watermelons, the leeks, the onions, and the garlic. | 5. **We remember the fish which we had to eat in Mizraim freely, without (being restricted by prohibitory) precept**, the cucumbers and melons, the leeks, onions, and potherbs. |
| 6. But now, our bodies are dried out, for there is nothing at all; we have nothing but manna to look at." | 6. But now our life is dried up; there is not anything; we see only the manna, as the pauper who looks upon a morsel (bestowed) by the hands. |
| 7. Now the manna was like coriander seed, and its appearance was like the appearance of crystal. | 7. Alas for the people whose food is bread from the heavens! And so murmured they, because the manna was like coriander-seed, round, when it came down from the heavens, and when it had been sanctified its appearance was as the likeness of Bedilcha. |
| 8. The people walked about and gathered it. Then they ground it in a mill or crushed it in a mortar, cooked it in a pot and made it into cakes. It had a taste like the taste of oil cake. | 8. And the wicked people looked about, and collected, and ground it in the mill. But he who would, bruised it in the mortar, or dressed it in the pot, or made cakes of it; and the taste of it was like the taste of cream covered with oil. |
| 9. When the dew descended on the camp at night, the manna would descend upon it. | 9. And when the dew came down on the camp by night, the manna descended upon it. |
| 10. Moses heard the people weeping with their families, each one at the entrance to his tent. The Lord became very angry, and Moses considered it evil. | 10. And Mosheh heard the people lamenting with their neighbors, who had gathered every man at the gate of his tent and the displeasure of the LORD was strongly moved, and in the eyes of Mosheh it was evil; |
| 11. Moses said to the Lord, "Why have You treated Your servant so badly? Why have I not found favor in Your eyes that **You place the burden of this entire people upon me?** | 11. and Mosheh said before the LORD, Why have You done ill with Your servant, or I have not found mercy before You, that **You should have laid the toil of this people upon me?** |
| 12. Did I conceive this entire people? Did I give birth to them, that You say to me, **'Carry them in your bosom as the nurse carries the suckling,'** to the Land You promised their forefathers? | 12. Have I made or borne all this people as from the womb? Are they my children, that You said to me in Mizraim, **Bear the toil of them with your strength, as the instructor of youth bears,** until they be carried into the land which You have sworn unto their fathers? |
| 13. Where can I get meat to give all these people? For they are crying on me, saying, 'Give us meat to eat.' | 13. Whence am I to find meat to give to all this people? for they are crying to me, saying: Give us flesh that we may eat. |
| 14. Alone I cannot carry this entire people for it is too hard for me. | 14. I am not able to bear all this people, for it is too weighty for me. |
| 15. If this is the way You treat me, please kill me if I have found favor in Your eyes, so that I do not see my misfortune." | 15. But if You do this with me, to leave all the labour of them upon me, let me now die with the death in which the just have repose, if I have found mercy before You, that I may not see mine evil. |

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol XIII: First Journeys**

By: Rabbi Yitschaq Magrisso, Translated by: Dr. Tzvi Faier

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 13 – “First Journeys,” pp. 265-295

**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Rashi’s Commentary for: ‎** **B’Midbar (Num.) 10:1 – 11:15**

**2 Make yourself**So they should blow before you like a king, as it says, “There was a king among in Jerushun” [Deut. 33:5].

**Make yourself**From your own resources.

**Make yourself**You make them and use them, but no one else. -[from Midrash Rabbah])

**To summon the congregation** When you wish to speak with the members of the Sanhedrin court and the rest of the people, and you summon them to gather before you, convene them with the trumpets.

**And to announce the departure of the camps** At the time the camps are due to depart, blow on them as a signal. It follows that they traveled at the behest of three—at God’s bidding, by the word of Moses and by the call of the trumpets.

**Beaten** It should be made out of a single block, by banging it with a hammer.

**3 When they blow on them** With both of them; it is a signal for the congregation to assemble, as it says, “the entire congregation shall assemble to you, at the entrance to the Tent of Meeting.”

**4 If they blow one of them** It is a signal for the princes to assemble, as it says, “the princes...shall assemble to you.” Their meeting point was also at the entrance to the Tent of Meeting. This is derived by the Sifrei from the rule of inference.

**5 When you blow a teruah [a series of short blasts]**The signal for the camps to travel was a tekiah, a teruah and a tekiah. The Sifrei derives this from redundant verses.

**7 But when assembling the congregation** Because it says, “they shall be used by you to summon the congregation and to announce the departure of the camps” (verse 2). Just as summoning the congregation is done by two priests, and with both trumpets as it says, "they shall blow with them"—so the traveling of the camps was with both of them. I might think that just as [with] the departure of the camps he blows a tekiah, teruah, tekiah, so when summoning the congregation, he blows a tekiah, teruah, tekiah, and now there would be no difference between [the signal for] summoning the congregation and [the signal for initiating] the departure of the camps. Scripture therefore teaches, “But when assembling the congregation...” indicating that no teruah is blown to summon the congregation, and the same applies for [convening] the leaders. So, there is a signal for all three: Summoning the congregation was with two, and [convening] the princes with one and neither of them included a teruah. Initiating the camps departure was with both—with a teruah and a tekiah.

**8 The descendants of Aaron...shall blow** for these summoning’s and journeyings.

**10 For your ascent-offerings** The verse speaks of communal offerings. -[from Sifrei]

**I am the Lord your God**From here we learn that [on the New Year Festival (Rosh HaShanah)] the verses proclaiming God’s kingship (מַלְכִיוֹת) [are recited] with [verses of] remembrances (זִכְרוֹנוֹת) and [verses] relating to the shofar (שׁוֹפְרוֹת) , for it says, "You shall blow"—this refers to the שׁוֹפְרוֹת ; "a remembrance"—this refers to זִכְרוֹנוֹת ; "I am the Lord your God"—this refers to מַלְכִיוֹת . -[from Sifrei]

**11 Of the second month**Hence, you say that they spent twelve months minus ten days at Horeb, for on the first day of [the month of] Sivan, they encamped there, and did not travel until the twentieth of Iyar of the following year.

**12 On their journeys** In accordance with the regulations set down for the traveling of their banners which should be first and which should be last.]

**In the desert of Paran** Kivroth HaTa’avah was in the desert of Paran, and that is where they camped after this journey.

**17 The Tabernacle was dismantled** Once the banner of Judah had set out, Aaron and his sons went in, took down the parocheth curtain and covered the Ark with it, as it says, “When the camp is about to travel, Aaron and his sons shall come” (4:5). The sons of Gershon and the sons of Merari dismantled the Tabernacle and loaded it on wagons. The Ark and the holy utensils, which were carried by the sons of Kohath, stood covered and were placed on poles, until the banner of the camp of Judah set out. Following this, “the Kohathites... set out” (verse 21).

**21 Carried the holy**They carried the sacred equipment.

**And they had erected the Tabernacle** The sons of Gershon and the sons of Merari, who had preceded them [the Kohathites] by the departure of two banners [their own and Reuben’s], erected the Tabernacle as soon as the cloud settled. The signal for camping was seen in the camp of Judah, and when they encamped, the sons of Kohath were still traveling behind them, with the last two banners [Ephraim and Dan]. The sons of Gershon and Kohath erected the Tabernacle so that when the sons of Kohath arrived, they found it set up. They brought in the Ark, the Table, the Candelabrum, and the altars. This is the meaning of the verse: Those who erected the Tabernacle erected it עַד , [that is,] before the arrival of the Kohathites.

**25 The collector for all the other camps** The Jerusalem Talmud [states]: Because the tribe of Dan was numerous, they traveled last, and if anyone had lost anything, they would [find it and] return it to him. There is an opinion that they traveled in box-like formation, and he derives this from the [the words], “Just as they camp so shall they travel” (2:17). Another opinion is that they traveled in the form of a beam, and he derives this from [the words], “collector for all the camps.”

**28 These are the travels**This is the order in which they traveled.

**And then they traveled**On that day they set out.

**29 Hobab**This is Jethro, as it says, “Of the children of Hobab, the father-in-law of Moses” (Jud. 4:11). So what does Scripture mean by saying, “They [the daughters of Jethro] came to their father Reuel” (Exod. 2:18)? It teaches that children call their grandfather, ‘father.’ He had many names: 'Jethro’—because through him a portion was added (יֶתֶר) to the Torah; 'Hobab’—because he loved (חֽבָב) the Torah, etc.... [see commentary to Exodus 18:1].

**We are traveling to the place** Immediately, within three days, we will enter the Land. For on this first journey, they traveled with the intention of entering the Land of Israel, but [because] they sinned at the episode of the complainers [they were punished and did not enter the Land until much later]. Why did Moses include himself with them [if he wasn’t going to enter the Land]? Because the decree against him [entering the Land] had not yet been issued, and [at that time] he thought he would enter.

**30 To my land and my birthplace** Whether for the sake of my possessions or for the sake of my family.

**31 Please don’t leave us**The word נָא is an expression denoting a request. [He made] this [request] as he didn’t want people to say: “Jethro did not convert out of commitment [for Judaism]; rather, he [thought that proselytes have a portion in the Land. Now that he realizes that they have no portion, he has forsaken them and gone his own way.” -[from Sifrei]

**For because you are familiar with our encampments in the desert** It is fitting for you to do this [i.e., remain with us] since you are familiar with the places in which we will camp in the desert, and you saw the miracles and wonders done for us.

**For because you are familiar..**. [The expression... כִּי עַל כֵּן ] has the meaning of עַל אֲשֶׁר יָדַעְתָּ , [because you know], as in, “because כֵּן) (כִּי עַל I did not give her to my son Shelah” (Gen. 38:26); “for because (כִּי עַל כֵּן) you passed by” (ibid. 18:5); “for because (כִּי עַל כֵּן) they came [under the shade of my roof]” (ibid. 19:8); “for because (כִּי עַל כֵּן) I have seen your face” (ibid. 33:10).

**You will be our guide** The verse has the past tense, [and] as the Targum renders, [it means: all the wonders wrought for us, you have seen with your eyes.] Another explanation: [It is in] the future tense—If anything should be hidden from our eyes, you shall enlighten us [with your guidance]. A further interpretation: You shall be as beloved to us as the pupils of our eyes, as it says, “You shall love the proselyte” (Deut. 10:9).

**32 Then we will bestow on you the good** What good did they actually bestow upon him? They said, When Israel apportioned the Land, there was a fertile area of Jericho measuring five hundred by five hundred cubits, and they refrained from allocating it. They said, The one in whose portion the Temple will be built shall take it. Meanwhile, they gave it to the descendants of Jethro, to Jonadab the son of Rehab, as it says, “The sons of Keini, Moses’ father-in-law, went up from the city of dates [namely, Jericho]” (Jud. 1:16). -[from Sifrei]

**33 A distance of three days** They completed a distance of three days travel in one day, for the Holy One wanted to bring them to the Land immediately. -[from Sifrei]

**The Ark of the Lord’s covenant traveled three days ahead of them** This was the Ark that accompanied them in battle. The broken pieces of the [first set of] Tablets lay in them. It preceded them by three days of travel to prepare for them a place to encamp. -[from Sifrei]

**34 The cloud of the Lord was above them** Seven clouds are recorded in the account of their travels: four from the four sides, one above, one below, and one in front of them which would flatten the high land, raise the hollows and destroy snakes and scorpions -[from Sifrei].

**From the camp** From the place where they encamped.

**35 So it was, whenever the ark set out** He made marks for it [this passage], before it and after it, as if to indicate that this is not its proper place [in Scripture]. So why was it written here? To make a break between one punishment and the next... as it is stated in [chapter 16 of Talmud Shabbath, commencing with the words] “All the Sacred Scriptures.”

**Rise, O Lord** Because He had preceded them by a distance of three days travel, Moses says, Stop and wait for us do not move on any further. [I found this] in the Midrash Tanchuma, Vayyakhel.

**May Your enemies be scattered**Those [enemies] who are assembled [for battle]. -[from Sifrei]

**Those who hate You**Those who hate Israel, for anyone who hates Israel hates the One Who spoke, and the world came into being, as it says, “Those who hate you have raised their heads” (Ps. 83:3). Who are they? Those who “plot deviously against Your nation” (ibid. 4). -[from Sifrei]

**36 Repose, O Lord** Menachem renders [the word שׁוּבָה ] as an expression of rest. Similarly, “In rest (בְשׁוּבָה) and tranquility you shall be saved” (Isa. 30:15).

**The myriads of thousands of Israel** This teaches us that the Divine Presence does not rest on Israel if they number fewer than twenty-two thousand.

**Chapter 11**

**1 The people were looking to complain**Heb. הָעָם . [The word] הָעָם , the people, is used only in reference to the wicked. Similarly, it says, “What shall I do about this people (הָעָם)?” (Exod. 17:4), and it says, “this evil people (הָעָם) ” (Jer. 13:10). But when they are virtuous, they are called עַמִּי , My people, as it says, “Send forth My people (עַמִּי) ” (Exod. 8:16); “My people (עַמִּי) , what have I done to you?” (Mic. 6:3). -[Sifrei Beha’alothecha 1:42:1]

**were looking to complain** [The term] מִתְאוֹנְנִים denotes a pretext. They were seeking a pretext to turn away from the Omnipresent. Similarly, it says regarding Samson, “that he sought a pretext (תֽאֲנָה) ” (Jud. 14:4)

**evil in the ears of the Lord** A pretext that was evil in God’s ears, for they intended that it should reach His ears and provoke Him (Sifrei Beha’alothecha 1:42:1). They said, Woe is to us! How weary we have become on this journey! For three days we have not rested from the fatigue of walking.-[Midrash Aggadah]

**His anger flared** [He said,] I meant it for your own good—that you should be able to enter the Land immediately.- [Midrash Aggadah]

**the extremes of the camp** Heb. בִּקְצֵה הַמַּחֲנֶה . Those untouchable because of their baseness—these were the mixed multitude (See Exod. 12:36). R. Simeon ben Menassia says, The most distinguished (קְצִינִים) among them and the prominent ones.-[Sifrei Beha’alothecha 1:42:1]

**2 The people cried out to Moses**This can be compared to a mortal king who became angry with his son. That son went to his father’s close friend and said to him, Go and ask [forgiveness] on my behalf from Father.-[Sifrei Beha’alothecha 1:42:2]

**and the fire died down** It sank in its place into the earth, for had it turned along one of the sides [of the camp], it would have gradually rolled along that entire side [and caused more destruction].-[Sifrei Beha’alothecha 1:42:2]

**4 But the multitude** Heb. וְהָאסַפְסֻף , lit., the gathering. These were the mixed multitude, which had attached themselves to Israel when they left Egypt (see Exod. 12:36). -[Sifrei Beha’alothecha 1:42:4, Midrash Aggadah]

**[The children of Israel] once again...**The children of Israel also wept again together with them.- [Midrash Aggadah]

**Who will feed us meat?**Did they not have meat? Does it not say, “Also a great mixed multitude went up with them, and flocks and cattle” (Exod. 12:38)? You might argue that they had already eaten them. But when they were about to enter the Land, is it not written that, “the children of Reuben had much cattle” (Num. 32:1)? The answer is that they were seeking a pretext.-[Sifrei Beha’alothecha 1: 42:4]

**5 which we ate in Egypt free of charge** If you say that the Egyptians gave them fish free of charge, does it not already say, “Straw shall not be given to you” (Exod. 5:18)? Now if straw was not given free of charge, was fish given to them free of charge? So, what does “free of charge” mean? Free from [the burden of] precepts.-[Sifrei Beha’alothecha 1:42:5]

**the cucumbers** R. Simeon says: Why did the manna change into everything except these? Because they are harmful for nursing mothers. We tell a [nursing] woman, "Do not eat any garlic or onion, for the baby’s sake. This can be compared to a king [who gave his son over to a teacher. He sat down and ordered him and said to him, "See that he does not eat any harmful food and does not drink any harmful drink. Because of this, the son complained about his father, saying, “Not because he loves me, but because he does not want me to eat,”] as it is written in the Sifrei (Beha’alothecha 1:42:5).

**the cucumbers**Heb. הַקִּשֻׁאִים . In old French, cocombres.

**watermelons**Heb. אֲבַטִּחִים . In old French, bodekes.

**leeks** Heb. הֶחָצִיר , leeks, [In old French], porels. Targum [Onkelos] renders, “the cucumbers etc.”

**6 we have nothing but manna to look at** Manna in the morning, manna in the evening.- [Sifrei Beha’alothecha 1:42:5]

**7 Now the manna was like coriander seed** The one who said this [verse] did not say that. The Israelites said, “We have nothing but manna to look at,” whereas the Holy One, blessed is He, inscribed in the Torah, “the manna was like coriander seed...” as if to say, “See, all you who inhabit the world, what my children are complaining about—the manna is excellent in so many ways!”-[Sifrei Beha’alothecha 1:42:1]

**like coriander seed**Heb. כִּזְרַע־גַּד הוּא , round like coriander, seed of coliandre [in French].-[Yoma 75a]

**crystal** Heb. בְּדֽלַח , the name of a precious stone, [in French,] cristal.

**8 walked about**[The expression] שַׁיִט denotes nothing but taking a stroll; [in old French,] esbaneyr, [walking] without exertion.

**ground it in a mill** [The manna] did not actually enter the mill, the pot, or the mortar, but its taste changed to [that of] ground, crushed, or cooked food.-[Sifrei Beha’alothecha 1:42:8]

in a pot Heb. בַּפָּרוּר , a pot.

**oil cakes** Heb. לְשֶׁד הַשָּׁמֶן , the moisture of oil. This is how Donash (Teshuvoth Donash p. 14) explains it. Similar to this is: “ My freshness (לְשַׁדִּי) was transformed as in the droughts of summer” (Ps. 32:4), in which the “lamed” [of לְשַׁדִּי ] is part of the root, [meaning] “My freshness (לְשַׁדִּי) was transformed as in the droughts of summer.” [First edition of Rashi reads: and he (Donash) compares to this... (See Yosef Hallel).] Our Sages (Sifrei Beha’alothecha 1:42:8), however, explained it as a term meaning “breasts” (שָׁדַיִם) , but what have breasts to do with oil? It is impossible to say that לְשֶׁד הַשָּׁמֶן is related to the expression וַיִשְׁמַן יְשֻׁרוּן , “Jeshurun grew fat” (Deut. 32:15) [and thus, the meaning would be “the taste of a fat breast”], for if that were the case, the “mem” [in the word הַשָּׁמֶן ] would be vowelized with a minor “kamatz” [known as “tzeireh”], and the accent would be at the end of the word, under the “mem,” [reading הַשָּׁמֶן ]. Now, however, that the “mem” is vowelized with a minor “pathach” [known as “segol”] and the accent is under the “shin,” it means “oil.” The “shin” is vowelized with a major “kamatz” הַשָּׁמֶן and not with a minor “pathach” הַשֶּׁמֶן because it is the last word in a verse. Another interpretation: לְשַׁד is an acronym standing for לִישׁ שֶׁמֶן דְּבַשׁ , kneaded with oil and honey, like a dough kneaded with oil and coated with honey. The rendering of Onkelos who renders: דְּלִישׁ בְּמִשְׁחָא , kneaded with oil, which leans toward the interpretation offered by Donash, since dough kneaded with oil contains the moisture of oil.

**10 weeping with their families** Families gathered in groups weeping so as to publicize their grievance. Our Sages say that the meaning is: “concerning family matters,” that is, because intermarriage among family members was forbidden to them.-[Sifrei Beha’alothecha 1: 42:10, Yoma 75a]

**12 that You say to me**Heb. כִּי־ תֽאמַר אֵלַי , that You say to me, ‘Carry them in your bosom.’ When did He tell him this? “Go, lead the people” (Exod. 32:34), and it says, “He commanded them concerning the children of Israel” (ibid. 6:13)—even if they stone you or insult you.-[Sifrei Beha’alothecha 1:42:10]

**to the Land You promised their forefathers** You tell me to carry them in my bosom. [This phrase is connected to that clause, not to “as the nurse carries the suckling,” which immediately precedes this phrase.]

**15 If this is the way You treat me** Moses’ strength became weak like a woman’s when God showed him the punishment, He was going to bring upon them. Because of this, he said to Him, “Kill me first....” - [Sifrei Beha’alothecha 1:42:14]

**so that I not see my misfortune** Scripture should have written, “their misfortune,” [or “Your misfortune,” according to Divrei David] but it euphemizes. This is one of the scribal emendations in the Torah, [such as writers make] for the purpose of modifying and adjusting the text.-[Midrash Tanchuma Beshallach 16; Mechilta Beshallach, parashah 6]

**Ketubim: Psalm 98:1-9‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song. Sing to the Lord a new song, for He performed wonders; His right hand and His holy arm have saved Him. | 1. A psalm and prophecy. Sing before the LORD a new hymn, for He has done wonders; His right hand has brought redemption, and the arm of His holy presence. |
| 2. The Lord has made known His salvation; to the eyes of the Gentiles, He has revealed His righteousness/generosity. | 2. The LORD has made known His redemption; in the sight of the Gentiles, He has revealed His righteousness/ generosity. |
| 3. He remembered His kindness and His faith to the house of Israel; all the ends of the earth have seen the salvation of our God. | 3. He has called to mind His goodness and His truth to the house of Israel, and all the ends of the earth have seen the redemption of our God. |
| 4. Shout to the Lord, all the earth, open [your mouths] and sing praises and play music. | 4. Give voice in the presence of the LORD, all inhabitants of the earth; rejoice and give praise and make music. |
| 5. Play to the Lord with a harp, with a harp and a voice of song. | 5. Sing in the presence of the LORD with harps, with harps and the sound of musical instruments. |
| 6. With trumpets and the sound of a shofar, raise your voices before the King, the Lord. | 6. With trumpets and the sound of the horn, give voice in the presence of the king, the LORD. |
| 7. The sea and the fullness thereof will roar, the inhabited world and the inhabitants thereof. | 7. Let the sea call out, and its fullness; the world and all who dwell upon it. |
| 8. Rivers will clap hands; together mountains will sing praises. | 8. Let the rivers smite their palms; as one, let the mountains sing aloud |
| 9. Before the Lord, for He has come to judge the earth; He will judge the inhabited world justly and the peoples with equity. | 9. In the presence of the LORD, for He has come to judge the earth; He will judge the world in righteousness/generosity, and the peoples with integrity. |

**Rashi’s Commentary to Psalm 98:1-9**

**1** **Sing to the Lord** All these are for the future.

**8** **Rivers will clap hands** The prophets spoke in a language that the ear can hear; not that the rivers have a hand, but it is an expression of joy and gladness.

**Meditation from the Psalms**

**Psalms ‎‎98:1-9**

**By: H.Em. Rabbi Dr. Hillel ben David**

IbnYachyaexplains that Moses dedicated this psalm to the tribe of Naftali, whom he blessed in:

**Devarim (Deuteronomy)33:23** *Naftali satisfied with favor and full of HaShem’s blessing.*

The contentment of Naftali describes the universal abundance and peace which will envelop the earth in the Messianic era. The Children of Israel will then merit special tranquility and peace of mind, which will prompt them to sing to HaShem.The Midrash0F[[1]](#footnote-1)states that it is because of Abraham’s unshakeable faith in HaShem that his descendants will be privileged to sing this song, for nothing could disturb Abraham’s serene trust in HaShem,and his descendants inherited this sublime faith. King Solomon taught that faith is the prime ingredient of song, as we see in:

**Shir HaShirim (Song of Songs) 4:8** *You shall sing from the heights of faith.*1F[[2]](#footnote-2)

The messianic aspect of our psalm is emphasized in the key words found in the psalm. The key word in each of the first three pesukim of our psalm contain the word ישוע (salvation).2F[[3]](#footnote-3) In the first pasuk it appears as causative: הוֹשִׁיעָה-לּוֹ; in v.2 as a noun: יְשׁוּעָתוֹ and in v.3 as an expanded version of the same word יְשׁוּעַת אֱלֹהֵינוּ.

Indeed, the theme of this first stanza is HaShem’s salvation. The psalmist describes, in the past tense, an event of global magnitude that he anticipates will have taken place when the “new song” is sung. The ‘time’ of this “new song” is described in the book of Revelation:

***Revelation 5:6*** *And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of him that sat upon the throne. 8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth.*

***Revelation 14:1*** *And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.*

Yet, that future event is described in terms evocative of salvations with which we are already familiar. יְמִינוֹ - *His right hand*, reminds us of the Song at the Sea;3F[[4]](#footnote-4) זְרוֹעַ – *arm* - again takes us back to Egypt,4F[[5]](#footnote-5) whereas HaShem’s remembering His kindness for the Beit Israel immediately brings to mind the conclusion of Yirmiyahu first prophecy to mind:

***Yirmiyahu (Jeremiah) 2:2-3*** *Go and cry in the ears of Jerusalem, saying, Thus said HaShem; I remember you, the devotion of your youth), your love like a bride, when you went after Me in the wilderness, in a land that was not sown.*

Our Sages teach5F[[6]](#footnote-6) that Mashiach is/was born on Tisha b’Ab.6F[[7]](#footnote-7) This is not merely a description of past history. On the contrary, the intent is that every year, Tisha B’Ab generates a new impetus for the coming of the Redemption.

***Midrash Rabbah - Lamentations I:51*** *R. Judan said in the name of R. Aibu: His name is ‘Comforter’; as it is said, THE COMFORTER IS FAR FROM ME. R. Hanina said: They do not really differ, because the numerical value of the names is the same, so that ‘Comforter’ is identical with ‘Shoot ‘.*

*The following story supports what R. Judan said in the name of R. Aibu: It happened that a man was ploughing, when one of his oxen lowed. An Arab passed by and asked, ‘What are you?’ He answered, ‘I am a Jew.’ He said to him, ‘Unharness your ox and untie your plough’ [as a mark of mourning]. ‘Why?’ he asked. ‘Because the Temple of the Jews is destroyed’. He inquired, ‘From where do you know this?’ He answered, ‘I know it from the lowing of your ox.’ While he was conversing with him, the ox lowed again. The Arab said to him, ‘Harness your ox and tie up your plough, because the deliverer of the Jews is born.’ ‘What is his name?’ he asked; and he answered, ‘His name is “Comforter”.’ ‘What is his father’s name?’ He answered, ‘Hezekiah’. ‘Where do they live?’ He answered, ‘In Birath Arba*7F*[[8]](#footnote-8) in Bethlehem of Judah.’*

The Midrash8F[[9]](#footnote-9) relates that on the same day the Holy Temple9F[[10]](#footnote-10) was destroyed, Mashiach was born. The Midrash goes so far to tell us his name: Menachem - Comforter. The Rebbe clarified the exact meaning of this: “Our Sages explain that this cannot refer to Mashiach’s actual birth, because Mashiach will not be an infant when he redeems our people. But rather, it refers to a strengthening of his influence. For our Sages refer to a birthday as a day when ’the spiritual source of one’s soul shines powerfully’. On the day when Mashiach’s spiritual source is powerfully revealed, there is a unique potential for the Redemption to come.

The Rambam, writing about the requirement to be Mashiach,10F[[11]](#footnote-11) makes no mention about being born on Tisha B’Ab. This suggests that the above statement of Chazal is not to be taken literally. This concord well with our understanding that the Midrash is written on the Drash level as is our psalm.

I would like to suggest, at this point, that Yeshua ben Yosef, The Mashiach ben Yosef, is also the perfect picture of the Temple that was destroyed on Tisha B’Ab. To help us understand this, let’s examine some of the connections.

The Temple mystically conformed to the image of a man. The Holy of Holies, containing the Holy Ark, the source of Torah wisdom, corresponds to the human mind. The *Menorah*, a source of light, symbolizing enlightenment, corresponds to the right eye. The *Shulchan*, the table which held the showbread representing material sustenance, corresponds to the left eye. The Golden Altar, upon which incense was offered, representing pleasantness in relationships, corresponds to the nose. The entrance way to the *Heichal*, where the *Kohanim* stood to give the blessing, represents the mouth. And it might be added that the outer *Mizbeach*, the Altar upon which offerings were burnt, corresponds to the stomach of a man.

Jewish tradition relates that the Temple site was the starting point of Creation.

Adam HaRishon was created from the matter of The Place11F[[12]](#footnote-12) where the Temple altar would be built, according to our Sages.12F[[13]](#footnote-13) In a manner of speaking Adam was a “lively stone”. Therefore, it should come as no surprise that the Temple is symbol of Adam HaRishon and the Last Adam.

It is well known that the Temple was built of magnificent stones:

***I Melachim (Kings) 5:17*** *And the king commanded, and they brought great stones, costly stones, [and] hewed stones, to lay the foundation of the house.*

These stones are nothing more than mineral dust formed into stones. Since Adam was made from the same material it is fitting that the Temple should be a symbol of Mashiach, the last Adam.

The Sages make an amazing statement in the Midrash:

***Midrash Rabbah - Leviticus VII:2*** *The other said: Whence do we know that if a man repents it is accounted unto him as if he had gone up to Jerusalem and built the Temple and the altars and offered thereon all the sacrifices ordained in the Torah? -From these verses: ‘The sacrifices of God are a broken spirit, etc.’*

It seems that when we fix up ourselves, we are also building the Temple. The Sages see that man and the Temple are intrinsically linked.

Does HaShem have an arm? Surely one must answer yes to this question! Moshe wrote of this arm:

***Devarim (Deuteronomy) 11:2-3*** *And know ye this day: for [I speak] not with your children which have not known, and which have not seen the chastisement of HaShem your G-d, his greatness, his mighty hand, and his stretched-out arm, and his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land.*

What is the difference between HaShem’s arm and your arm?

Surely you must say that the arm of HaShem is REAL whilst your arm is merely PHYSICAL. With His arm, HaShem can move the heart of man. We cannot do this with our arm.

The Mishkan and the Temple were physical buildings which explain and demonstrates reality, in the same way that my physical arm helps me to understand the real arm of HaShem.

This concept is required in order to understand the concept that HaShem is NOT concerned about physical stones. HaShem is concerned about His people. A “stone” is simply an allusion to man, and a Temple is just an allusion to man becoming a fit habitation where HaShem can dwell.

The dwelling place of HaShem began with the Mishkan, the Tabernacle. In fact, the beginning of the Temple was the Mishkan, the Tabernacle in the wilderness. Let us therefore begin by looking at the Mishkan.

On the face of it, building the Mishkan is a strange thing to do. HaShem, who is transcendent, certainly has no need of a “dwelling” and it would be a mistake to understand the Divine decree, to build the Mishkan, as an attempt to find haven for the ineffable transcendent One. A careful reading of the text indicates the objective of the construction:

***Shemot 25:8-9 (TORAH) Ve’asu*** *[and let them make]* ***li*** *[for me /* ***me for****]* ***mikdash*** *[a sanctuary]* ***veshachanti*** *[that I may dwell]* ***betocham*** *[in their midst].* ***Kekhol*** *[according to all]* ***asher*** *[which]* ***ani*** *[I am]* ***mar’eh*** *[going to reveal]* ***otcha*** *[to you]* ***et tavnit*** *[the plan of]* ***haMishkan (the Ten Sefirot)*** *[the tabernacle]* ***ve’et*** *[and]* ***tavnit*** *[the plan of]* ***kol-kelav*** *[all its vessels]* ***vechen*** *[and so]* ***ta’asu*** *[you will do].*

**TARGUM** And they shall make a Sanctuary to My Name, that My Shekinah may dwell among them. According to all that I show thee, the likeness of the tabernacle and the likeness of all its vessels, so shalt thou make.

The verse describes the **result** of the building of the Mishkan: HaShem will live within the Jewish nation, “I will dwell in them”, rather than the more obvious result of HaShem “residing” in the Sanctuary. **Clearly, the objective of the building was not to provide HaShem with shelter, but to provide an avenue for man to take HaShem into his life.**

Notice that HaShem has commanded His people to build a Mishkan and then instead of saying that He would “dwell in it”, He says He will “dwell in their midst”. This verse suggests that HaShem will dwell in the midst of His people. This could be a physical building, but it also implies that He will dwell in His people. This concept becomes more understandable if we recall that the body of Mashiach includes all of the righteous.13F[[14]](#footnote-14) This body is called “the bride”.14F[[15]](#footnote-15) HaShem will dwell with His bride. This is exactly the same terminology which is applied to a normal bride and groom.

At the wedding ceremony the bride, while under the Chuppah, makes seven trips around her husband. She surrounds him seven times in order that she should become his “house”, his place. Throughout the Torah and Rabbinic literature, a wife is called a “house”. She is the house that her husband dwells in.

From the marriage ceremony we can see that when HaShem dwells with us that He dwells as a husband dwells with his wife. The husband dwells in his wife.

The Beit HaMikdash, the Temple, contains two chambers, the Kodesh, and the Kodesh ha-Kodashim. In fact, almost every home has at least two rooms: a living room or reception area, where guests enter and where meals are held, and a bedroom, whose door is generally kept closed and where only those to whom the bedroom belongs may enter.

The Mishkan and the Beit HaMikdash are built according to a similar pattern. There is an outer chamber (Kodesh) where the Kohanim, the priests, may enter, arrange the bread on Shulchan before HaShem and kindle the lights in His “home.” At the same time there is an inner chamber where no-one may enter, a chamber concealed behind a closed door (the parochet, the curtain). This is the inner chamber of “He Who sits with the Keruvim”.15F[[16]](#footnote-16)

This suggests that the inner room is a place of intimacy. This also suggests that HaShem will dwell in us with the same intimacy that exists between a husband and a wife.

The Prophets also spoke of this Temple:

***Isaiah (Yeshayahu) 66:1-2*** *Thus said HaShem: The heaven is My throne, and the earth is My footstool; what house could you build for me, and what place could be My resting place? My hand created all these things and thus all these things came into being – the word of HaShem – but it is to this that I look: to the poor and broken-spirited person who is zealous regarding My word.*

As Yeshayahu spoke of the stone Temple, he said it could not contain The Infinite One. Then he alludes to the true dwelling place for HaShem: His righteous ones.

The Nazarean Codicil speaks very forthrightly on this subject and declares:

***2 Luqas (Luke) 17:24*** *“G-d, who made the world and all things therein, he being Lord of heaven and earth, dwells not in temples made with hands.”*

Even in the mystical writings we see that the body of Mashiach, the righteous with Mashiach as the head, IS the Temple:

***Revelation 21:22*** *And I saw no temple therein: for the Lord G-d Almighty and the Lamb are the temple of it.*

The Prophets had also seen this corner / foundation stone. They too understood that it was the essence of the Temple:

***Yeshayahu (Isaiah) 8:14*** *And he shall be for a sanctuary [Hebrew: mikdash]; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin [trap] and for a snare to the inhabitants of Jerusalem.*

***1 Tsefet (Peter) 2:4-8*** *If so be ye have tasted that the Lord [is] gracious. To whom coming, [as unto] a living stone, disallowed indeed of men, but chosen of G-d, [and] precious, Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to G-d by Yeshua Mashiach. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*

Once we understand this basic concept, we can see it throughout the Nazarean Codicil. Let’s begin with a “sod” level verse:

***Yochanan (John) 2:19-21*** *Yeshua answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?* ***But he spake of the temple of his body****.*

This passage, when properly understood, suggests several things:

✡ Yeshua is referring back to something that “was”, and He is referring forward to something that “will be”.

✡ This passage has nothing to do with a Temple made of stone. Yet, it is dealing with a “dwelling”. We learn about this true Temple by understanding the Temple of Stone in Jerusalem.

✡ This passage is speaking of something that can be “awakened”, that is, a living organism that was “sleeping”.

***Ephesians 2:21*** *In whom all the building (a feminine structure) fitly framed together groweth unto a holy temple (“We”) in the Lord (Mashiach):*

***Ephesians 2:22*** *In whom ye also are builded together for an habitation of G-d (HaShem) through the Spirit.*

In this passage, Hakham Shaul is describing a “Temple” composed of the congregation of Israel, which is led by the ten men of the synagogue, and Mashiach. These two are formed into a single entity called Mashiach.

The “feminine structure” alludes to the bride who is a “house” to her husband even as the Temple is a House of the Holy One.

Again, we see that we are not speaking of a Temple of stone but rather a Temple composed of LIVING stones. It is this “Lively” Temple that will be a fitting habitation for HaShem:

***Shemot (Exodus) 25:8*** *And let them make me a sanctuary; that I may dwell in them.*

***1 Corinthians 3:16*** *Know ye not that ye are the temple of G-d, and [that] the Spirit of G-d dwelleth in you)?*

***1 Corinthians 3:17*** *If any man defile the temple of G-d, him shall G-d destroy; for the temple of G-d is holy, which [temple] ye are.*

This passage spells out clearly that the righteous ARE the stones of the Temple. The congregation of Israel represents, therefore, the completed Temple where the individual is likened to a stone. These individuals are the lively stones:

***1 Tsefet (Peter) 2:5*** *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to G-d by Yeshua Mashiach.*

The righteous are being built into a dwelling place for HaShem.

***2 Corinthians 6:16*** *And what agreement hath the temple of G-d with idols? for ye are the temple of the living G-d; as G-d hath said, I will dwell in them, and walk in [them]; and I will be their G-d, and they shall be my people.*

Most people’s vision of the Temple includes the colossal stones. These massive stones really do catch our attention. As such, they clearly play a role in our vision of what the Temple truly represents.

Stones (אבן - even) are always in the feminine gender in Hebrew. אבן, even, can be separated into two words: אב, Av = Father, and בן, ben = Son. Where these two, אב and בן, intertwine, אבן, we have the feminine stone, the woman.

***1 Melachim (Kings) 5:17*** *And the king commanded, and they brought great stones, costly stones, [and] hewed stones, to lay the foundation of the house.*

***1 Melachim (Kings) 7:8-12*** *And his house where he dwelt [had] another court within the porch, [which] was of the like work. Shlomo made also an house for Pharaoh’s daughter, whom he had taken [to wife], like unto this porch. All these [were of] costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and [so] on the outside toward the great court. And the foundation [was of] costly stones, even great stones, stones of ten cubits, and stones of eight cubits. And above [were] costly stones, after the measures of hewed stones, and cedars. And the great court round about [was] with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of HaShem, and for the porch of the house.*

By their nature, stones play no active role, they play a passive or feminine role. They are cut in a very uniform shape and then placed into position. These characteristics suggest that the stones are the Bne Noach and the common Jew, the common people. These are those who have, by desire or circumstances, not made themselves into more refined vessels. These stones did not spend a lot of time perfecting themselves in the Torah and mitzvot.

Let’s look at some of the references that suggest that the stones also represent the righteous of HaShem:

***Midrash Rabbah - Exodus XXXVII:1*** *AND BRING THOU NEAR UNTO THEE AARON THY BROTHER (XXVIII, 1). Thus it is written, Out of them shall come forth the corner-stone, out of them the stake, out of them the battle bow.*16F*[[17]](#footnote-17) Observe now that when the peoples of antiquity wished to appoint a king over them, they used to bring one from any place and then appoint him over them, as it says, And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah,... and Joab the son of Zerah of Bozrah reigned in his stead, etc.*17F*[[18]](#footnote-18) With Israel, however, it was different, for they produced from their own midst their leaders, kings, priests, prophets, and princes, as it says, ‘Out of them shall come forth the corner-stone.’ This refers to king David, for it says, the stone which the builders rejected is become the chief corner-stone.*18F*[[19]](#footnote-19)*

The corner or foundation stone is clearly a very important part of this magnificent edifice – the body of Mashiach. Some have suggested that the “Chief cornerstone” is the capstone on a pyramid. This suggests that it is the culmination of all four corners. However, I understand that we are referring to the foundation stone. This is the stone that HaShem began with when He created the world. The rest of the world was formed from this stone. Anyone who has visited the mosque on the Temple mount has seen a small part of this foundation stone. Notice how the Midrash equates the “Cornerstone” and the “Foundation stone” in this next midrash:

***Midrash Rabbah - Leviticus XVII:7*** *What is the meaning of ‘babi’ah’? R. Aha said: [It means] Baya, baya [i.e. Woe, woe], the lodger is turning out the Master of the house! R. Berekiah said: It is written, For the bed is too short for one to stretch oneself-- histarea’*19F*[[20]](#footnote-20) [which means], The bed is not able to hold a woman and her husband and her friend (rea’); And the covering is too narrow (zarah) when one gathers (kanas) himself up (ib.) means, You have caused great anguish (zarah) to Him of whom it is written, He gathereth (kanas) the waters of the sea together as a heap.*20F*[[21]](#footnote-21) AND THE PRIEST SHALL COMMAND THAT THEY EMPTY THE HOUSE.*21F*[[22]](#footnote-22) [This is an allusion to], And he [i.e. Shishak, king of Egypt] took away the treasures of the house of the Lord, etc.*22F*[[23]](#footnote-23) AND HE SHALL BREAK DOWN THE HOUSE (XIV, 45) alludes to And he [i.e. Nebuchadnezzar] destroyed this house--i.e. the Temple.*23F*[[24]](#footnote-24) AND THEY SHALL POUR OUT THE DUST THAT THEY HAVE SCRAPED OFF WITHOUT THE CITY*24F*[[25]](#footnote-25) alludes to, And the people he carried away to Babylon.*25F*[[26]](#footnote-26) In case one might have thought [that would be] forever, Scripture tells us, AND THEY SHALL TAKE OTHER STONES, AND PUT THEM IN THE PLACE OF THOSE STONES,*26F*[[27]](#footnote-27) as it is said, Therefore thus saith the Lord G-d: Behold, I lay in Zion for a foundation stone, a tried stone, a costly corner-stone of sure foundation; He that believeth shall not make haste.*27F*[[28]](#footnote-28)*

Even the dust of the stones is understood by this midrash to refer to people.

Prior to the fall we know that Adam was a spiritual being, and to give him form HaShem used dust to mold him. He breathed life into him. Now we can see from this that the Beit HaMikdash was made of stone which really is nothing other than the same elements as dust. The Shechinah dwelt in the Beit HaMikdash (breath of HaShem). So, if the body of Adam had life, the Temple had life.

The prophets also spoke of a “heart of stone” and a “heart of flesh”:

***Yehezekel (Ezekiel) 11:19*** *And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:*

So, this idea of a “stony” man and “fleshly” Beit HaMikdash comes alive in the Tanach.

The Children of Israel are called rocks and stones:

***Midrash Rabbah - Esther VII:10*** *R. Simeon b. Jose b. Lakunia said:* ***In this world Israel are likened to rocks****, as it says, For from the top of the rocks I see him;*28F*[[29]](#footnote-29) Look unto the rock whence ye were hewn.*29F*[[30]](#footnote-30) They are compared to stones, as it says, From thence the shepherd of the stone of Israel;*30F*[[31]](#footnote-31) The stone which the builders rejected.*31F*[[32]](#footnote-32) But the other nations are likened to potsherds, as it says, And He shall break it as a potter’s vessel is broken.*32F*[[33]](#footnote-33) If a stone falls on a pot, woe to the pot! If a pot falls on a stone, woe to the pot! In either case, woe to the pot! So, whoever ventures to attack them receives his deserts on their account. And so, it says in the dream of Nebuchadnezzar, Thou sawest that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, and the clay.*33F*[[34]](#footnote-34)*

When the Bne Israel returned from Babylon, they found the Temple, walls, and city in ruins. When they rebuilt the Temple, they had no ark to put in the Holy of Holies. In its place there was a very special stone:

***Midrash Rabbah - Numbers XII:4*** *Of the wood of Lebanon signifies that the building of the world commenced from the spot on which the Temple was to stand. R. Jose b. Ilalafta said: Why was it called Foundation Stone? Because thereon began the foundation of the world. Hence it is written, Out of Zion the perfection of beauty, God hath shined forth.*34F*[[35]](#footnote-35) He made the pillars thereof of silver--kesef.*

***Midrash Rabbah - Leviticus XX:4*** *After the disappearance of the ark there was a foundation stone in its place. Why was it so called? R. Jose son of R. Halafta said it was because from it the foundation of the world was constructed.*

Thus, we see that the ark in the first Temple sat on the stone that was the foundation of the world. The Midrash, though, paints an even more surprising picture of the foundation of the world:

***Midrash Rabbah - Genesis LXXV:11*** *He [David] said to Him: ‘Sovereign of the Universe! Hadst Thou been wroth and forsaken and not helped Jacob, who was a pillar and a foundation of the world, as it says, But the righteous is the foundation of the world:*

***Mishlei (Proverbs) 10:25*** *As the whirlwind passeth, so [is] the wicked no [more]: but the righteous [is] an everlasting foundation.*

The Midrash clearly indicates that Jacob (who is also called Israel) is a foundation of the world. Additionally, the righteous are the foundation of the world just as the foundation stone was the foundation of the world. There is yet more to this foundation:

***Yeshayahu (Isaiah) 28:16*** *Therefore thus saith the Lord HaShem, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that believeth shall not make haste.*

And **Yeshua** was the Temple:

***Revelation 21:22*** *I did not see a temple in the city, because the Lord G-d Almighty and the Lamb are its temple.*

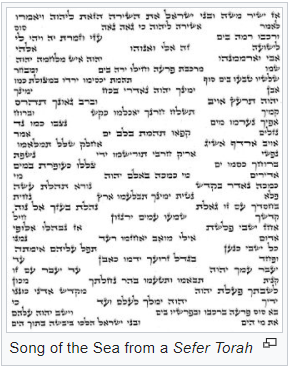
Thus, we understand that the Temple, The Mashiach, and the Bne Israel are intertwined into the same entity which is the residence that HaShem desires.

**The Temple = Yeshua = Israel**

On Tisha B’Ab we mourn because HaShem has no dwelling in His People. We lament that we are not “The House” fit for HaShem. We do not mourn for dead stones, rather we mourn because the lively stones are not yet a house, a bride fit for HaShem to dwell in. We must make it our goal to return to the ideal HaShem created at Gan Eden. We must become a part of the Last Adam. We must become a part of the body of Mashiach. It is only when we become a part of the Last Adam that we will become a fit house for the dwelling of HaShem! This is the message of Psalms chapter 98.

Some psalms of praise are clearly of an eschatological nature: The call to praise HaShem is explained by HaShem’s appearance at the end of days to redeem His people and to judge all the nations. This is the case in Psalm 98, where in the first half the call to sing to HaShem is explained: “The Lord has made known His salvation; His righteousness He has revealed in the sight of the nations. He has remembered His love and His truth towards the house of Israel; all the ends of earth have seen the salvation of our God” (vv. 2-3). In the second half, the call to make joyful noise to HaShem is explained: “For He comes to judge the earth; with righteousness shall He judge the world, and the peoples with equity” (v. 9).

Finally, the Midrash Tanchuma enumerates nine songs:



(1) The song the Jews sang in their homes on the first night of Passover when they were about to leave Egypt;

(2) The Song of the Sea, when the waters split to allow Israel to cross, and then drowned the Egyptians;35F[[36]](#footnote-36)

(3) The song the Jews sang in praise of Miriam’s well;36F[[37]](#footnote-37)

(4) The song of Haazinu - Moses’ final song before his death;37F[[38]](#footnote-38)

(5) Joshua’s song of victory;38F[[39]](#footnote-39)

(6) Deborah’s song of victory;39F[[40]](#footnote-40)

(7) King David’s song of salvation from his enemies and other troubles;40F[[41]](#footnote-41)

(8) King David’s song for the inauguration of the Holy Temple;41F[[42]](#footnote-42)

(9) King Solomon’s Song of Songs.

The Midrash (Shemot Rabbah 23:11) points out that throughout Scripture, the Hebrew word for song is shirah (which is the feminine form), whereas the new song of the future is referred to as shir (which is the masculine form).

Rashi, in his commentary to Arachin 13b, explains that in this world of struggle and hardship, every brief period of triumph and song is followed by a new tragedy, and, as such, is tinged with a measure of sadness. As this pattern resembles the female cycle of pregnancy and childbirth followed by subsequent pregnancy and childbirth, song takes the feminine form.

(As an aside, songs in the Tanach are written in a ‘brick work’ pattern as illustrated above.)

However, the song the Jewish people will sing in the future is in the masculine form because it describes the Messianic song of ultimate triumph after which no further calamities will be born.

May it be G-d’s will that we all merit to be there when the Messiah ben David finally arrives, and His people get to sing their final song.

**Ashlamatah: Yeshayahu (Is) 27:13 – 28:8, 16**

| **Rashi** | **Targum** |
| --- | --- |
| 13. ¶ And it shall come to pass on that day, that **a great shofar shall be sounded**[Hebrew: יִתָּקַע בְּשׁוֹפָר גָּדוֹל – **Yitaqa** (will be blown) **B’Shofar** (on a Shofar) **Gadol**(great)], and those lost in the land of Assyria and those exiled in the land of Egypt shall come and they shall prostrate themselves before the Lord on the holy mount in Jerusalem. **{P}** | 13. And it will come to pass in that time **that the great trumpet will be blown**, and those who were exiled in the land of Assyria and those who were cast out to the land of Egypt will come and worship before the LORD on the holy mountain in Jerusalem. |
|  |  |
| 1. ¶ **Woe is to the crown of the pride of the drunkards of Ephraim** and the young fruit of an inferior fig is the position of his glory, which is at the end of a valley of fatness, crushed by wine. | 1. Woe to him who gives **the crown to the proud, the foolish master of Israel**, and gives the turban to the wicked one of the sanctuary of his praise, which is on the head of the rich valley of those wounded with wine. |
| 2. Behold God [has] a strong and powerful [wind], like a downpour of hail, a storm of destruction, like a stream of powerful, flooding water, He lays it on the land with [His] hand. | 2. Behold strong and hard strokes come from the LORD, like a storm of hail in a whirlwind like a storm of strong, overflowing waters, so the Gentiles will come upon them and exile them from their land to another land with the sins which are in their hands. |
| 3. With the feet, they shall be trampled, **the crown of the pride of the drunkards of Ephraim**. | 3. **The crown of the proud, the foolish master of Israel** will be trodden under foot; |
| 4. And his glorious beauty shall be the young fruit of an inferior fig, which is on the head of the valley of fatness; as a fig that ripens before the summer, which, if the seer sees it, he will swallow it while it is still in his hand. **{S}** | 4. and he who gives the turban to the wicked one of the sanctuary of his praise, which is on the head of the rich valley, will be like a first-ripe fig before the summer: when a man sees it, he eats it up as soon as it is in his hand. |
| 5. On that day, the Lord of Hosts shall be for a crown of beauty and for a diadem of glory, for the rest of His people. | 5. In that time the Messiah of the LORD of hosts will be a diadem of joy and a crown of praise, to the remnant of His people. |
| 6. And for a spirit of justice to him who sits in judgment, and for might for those who bring back the war to the gate.**{S}** | 6. and a command of true judgment to those who sit in the house of judgment, to judge true judgment and to give the victory to those who go forth in battle, to return them in peace to their houses. |
| 7. These, too, erred because of wine and strayed because of strong wine; priest and prophet erred because of strong wine, they became corrupt because of wine; they went astray because of strong wine, they erred against the seer, they caused justice to stumble. | 7. These also are drunk with wine and annihilated with old wine; priest and scribe are drunk from old wine. They are annihilated from wine, they stagger from old wine; her judges have turned after sweet food, they have gone astray. |
| 8. For all tables were filled with vomit and ordure, without place. **{P}** | 8. For all their tables are full of defiled and abominated food, no place of theirs is innocent of oppression. |
|  |  |
| 16. ¶ Therefore, so has the Lord God said: "**Behold, I have laid as a foundation a stone in Zion, a fortress stone, a costly cornerstone, a foundation well founded; the believer shall not hasten**. | 16. Therefore, thus says the LORD God, “**Behold, I am appointing in Zion a king, a strong, mighty and terrible king. I will strengthen him and harden him,” says the prophet, “and the righteous/generous who believe in these things will not be shaken when distress comes.** |
| 17. And I will make justice the line, and righteousness/ generosity the plummet, and hail shall sweep away the shelter of lies, and water shall flood the hiding-place. **{S}** | 17. And I wil make judgment straight as a building line and righteousness/generosity as a plummet stone; and My anger will burn up your safety of lies, and because you hid yourselves from the One who distresses, Gentiles will exile you.” |

**Rashi’s Commentary on Isaiah 27:13 – 28:8, 16‎**

**13** **those lost in the land of Assyria** Since they were scattered in a distant land, within the Sambatyon River, he calls them, ‘lost.’

**Chapter 28**

**1** **the drunkards of Ephraim** who would become intoxicated with the wine of the state of Prugitha, as (the Rabbis) stated (Shabbath 147b): The water of Damascus and the wine of Prugitha robbed away the ten tribes.

**and the young fruit of an inferior fig is the position of his glory** And the position of the planting of his glory - the young fruit of his blossom shall be

**inferior figs** (נֹבֵל) They are the spoiled figs, as we learned in Berachoth (40b): For noveloth. And our Sages explained: Burned by the heat.

**young fruit** (צִיץ) synonymous with נֵץ, as the Targum renders: (Num. 27:13) וַיָּצֵץצִיץ, “and it produced young fruit,” as וְאָנֵץנֵץ.

**which is** planted.

**at the head of a valley of fatness** That is Kinnereth, whose fruits are sweet, and there they crush themselves with wine.

**crushed with wine** הֲלוּמֵי יַיִן. This may also be interpreted as follows: תפארתו אשר על ראש וכו' צבי, (his glorious beauty, which is, etc.): His glorious beauty, which is on the head of the ten tribes, anointed with pride with the best oils, as it is said (Amos 6:6): “With the best oils they anoint themselves.” גֵּיא is an expression of pride, as (supra 16:6): “Moab, they have become very proud.” (And that blossom will be like a wilting blossom) crushed by wine. So he calls them because of their drunkenness, and it is said concerning them (Amos 6:6): “Those who drink with basins of wine.”

**2** **Behold** The Lord has a strong and powerful wind, which is like a downpour of hail and a storm of קֶטֶב מְרִירִי, bitter destruction.

**He lays it on the land with [His] hand** He shall place it on their land with His strong hand and cast down the inferior figs from fig trees.

**4** **as a fig that ripens before the summer** like the ripening of the young fruits of an inferior fig.

**before the summer** the time of the ripening of other figs, which, because of its early ripening, he pounces on it and swallows it while it is still in his hand. So (Dan. 9:14), “He hastened the evil and brought it upon us.”

**5** **On that day** When the transgressors are destroyed.

**for a crown of beauty** for the remaining righteous men among them.

**6** **And for a spirit of justice** will the Holy One, blessed be He, be, i.e., to teach justice, to him who sits in judgment.

**and for might** will He be for those who bring back the war, the war of Torah.

**7** **These too** who sit in judgment and return the war in this generation, i.e., the best and most esteemed among them, erred because of wine, for now there is no good in them. **t**

**hey erred against the seer** They mocked the words of the prophets. Jonathan renders: with eating delicacies, which they saw as a pleasure to them.

**they caused justice to stumble** (פָּקוּ פְּלִילֶיהָ), they caused justice to stumble. פָּקוּ is an expression similar to (Nahum 2:11), “The stumbling (פִּיק) of knees”; (I Sam. 25:31) “A stumbling block (פּוּקָה).”

**8** **For all tables** I.e., all their tables are of sacrifices for the dead, i.e., the pagan deities, which are like vomit and ordure.

**without a place** (I.e.) the mind cannot tolerate them.

**16** **Behold, I have laid a foundation** This is the past tense. Comp. (Esther 1:8) “For so had the king established (יִסַּד).” And so must it be interpreted: Behold, I am He Who has already laid [a stone in Zion. Already] a decree has been decreed before Me, and I have set up the King Messiah, who shall be in Zion as an אֶבֶן בּוֹחֵן, a fortress stone, an expression of a fortress and strength. Comp. (infra 32:14) “A tower and a fortress (וּבֹחֵן).” Comp. also (supra 23:13) “They erected its towers (בַּחוּנָיו).”

**a foundation well founded** (מוּסַד מוּסָּד). The first one is voweled with a pattah because it is in the construct state, a foundation of a foundation, which is a solid foundation.

**the believer shall not hasten** Whoever believes this word shall not hasten it. He shall not say, “If it is true, let it come quickly.”

**Special Ashlamatah:  Isaiah 40:1-26**

**Shabbat # 1 of Consolation/Strengthening**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ **"Console, console My people," says your God.** | 1. ¶ **Prophets, prophesy consolations to My people, says your God.** |
| 2. Speak to the heart of Jerusalem and call to her, for she has become full [from] her host, for her iniquity has been appeased, for she has taken from the hand of the Lord double for all her sins.    **{S}** | 2. Speak to the heart of Jerusalem and prophesy to her that she is about to be filled with people of her exiles, that her sins have been forgiven her, that she has taken a cup of consolations before the LORD as if she suffered two for one for all her sins. **{S}** |
| 3. **A voice calls, "In the desert, clear the way of the Lord, straighten out in the wilderness, a highway for our God."** | 3. **A voice of one who cries: “In the wilderness clear the way before the people of the LORD, level in the desert highways before the congregation of our God.** |
| 4. Every valley shall be raised, and every mountain and hill shall be lowered, and the crooked terrain shall become a plain and the close mountains a champaigne. | 4. All the valleys will be lifted up, and every mountain and hill be made low; the uneven ground will become a plain and a baked place a valley. |
| 5. And the glory of the Lord shall be revealed, and all flesh together shall see that the mouth of the Lord spoke.    **{P}** | 5. And the glory of the LORD will be revealed, and all the sons of flesh will see it together, for by the Memra of the LORD it is so decreed.” **{P}** |
| 6. ¶ A voice says, "Call!" and it says, "What shall I call?" "All flesh is grass, and all its kindness is like the blossom of the field. | 6. ¶ A voice of one who says, “Prophesy!” And he answered and said, “What will I prophesy?” All the wicked/Lawless are as the grass, and all their strength like the chaff of the field. |
| 7. The grass shall dry out, the blossom shall wilt, for a wind from the Lord has blown upon it; behold the people is grass. | 7. The grass withers, its flower fades, for the spirit from the LORD blows upon it; surely the wicked/Lawless among the people are reckoned as the grass. |
| 8. The grass shall dry out, the blossom shall wilt, but the word of our God shall last forever.    **{S}** | 8. The wicked/Lawless dies, his conceptions perish; but the Word of our God stands forever. **{S}** |
| 9. Upon a lofty mountain ascend, O herald of Zion, raise your voice with strength, O herald of Jerusalem; raise [your voice], fear not; say to the cities of Judah, "Behold your God!" | 9. Get you up to a high mountain, prophets who herald good tidings to Zion; lift up your voice with force, you who herald good tidings to Jerusalem, lift up, fear not; say to the cities of the house of Judah, “The kingdom of your God is revealed!” |
| 10. Behold the Lord God shall come with a strong [hand], and His arm rules for Him; behold His reward is with Him, and His recompense is before Him. | 10. Behold, the LORD God is revealed with strength, and the strength of His mighty arm rules before Him; behold, the reward of those who perform His Memra is with him, all those whose deeds are disclosed before Him. |
| 11. Like a shepherd [who] tends his flock, with his arm he gathers lambs, and in his bosom, he carries [them], the nursing ones he leads.   **{S}** | 11. Like the shepherd who feeds his flock, he gathers lambs in his arm, he carries tender ones in his bosom, and leads nursing ewes gently. **{S}** |
| 12. Who measured water with his gait, and measured the heavens with his span, and measured by thirds the dust of the earth, and weighed mountains with a scale and hills with a balance? | 12. Who says these things? One who lives, speaks, and acts, before whom all the waters of the world are reckoned as the drop in the hollow of hand and the length of the heavens as if with the span established, the dust of the earth as if measured in a measure and the mountains as if indeed weighed and the hills, behold just as in the balance. |
| 13. Who meted the spirit of the Lord, and His adviser who informs Him? | 13. Who established the holy spirit in the mouth of all the prophets, is it not the LORD? And to the righteous/ generous who perform His Memra He makes known the words of His pleasure. |
| 14. With whom did He take counsel give him to understand, and teach him in the way of justice, and teach him knowledge, and the way of understandings did He let him know? | 14. Those who besought before Him, He caused to apprehend wisdom and taught them the path of judgment and gave their sons the Law and showed the way of understanding to their son’s sons. |
| 15. Behold the nations are like a drop from a bucket, and like dust on a balance are they counted; behold the islands are like fine [dust] that blows away. | 15. Behold, the peoples are like the drop from a bucket, and are accounted like dust on the scales; behold, the islands are like the fine dust which flies. |
| 16. And the Lebanon-there is not enough to burn, and its beasts-there is not enough for burnt offerings.    **{P}** | 16. The trees of Lebanon will not supply sufficient (wood) for burning, nor are the beasts that are in it enough for a burn offering. **{P}** |
| 17. ¶ All the nations are as nought before Him; as things of nought and vanity are they regarded by Him. | 17. ¶ All the peoples, their deeds are as nothing; they are accounted extirpation and destruction before Him. |
| 18. And to whom do you compare God, and what likeness do you arrange for Him? | 18. Why are you planning to contend before God, or what likeness do you prepare before Him? |
| 19. The graven image, the craftsman has melted, and the smith plates it with gold, and chains of silver he attaches. | 19. Behold the image! The workman makes it, and the smith overlays it with gold, and the smith attaches silver chains to it. |
| 20. He who is accustomed to select, chooses a tree that does not rot; he seeks for himself a skilled craftsman, to prepare a graven image, which will not move.   **{S}** | 20. He cuts down a laurel, he chooses the wood that rot does not attack; he seeks out a skillful craftsman to set up an image that will not move. **{S}** |
| 21. Do you not know, have you not heard has it not been told to you **from the beginning**? Do you not **understand** the **foundations of the earth**? | 21. Have you not known? Have you not heard? Has not the fact of **creation’s orders** been told you from the **beginning**? Will you not **understand**, so as to fear before Him who created the **foundations of the earth**? |
| 22. It is He Who sits above the circle of the earth, and whose inhabitants are like grasshoppers, who stretches out the heaven like a curtain, and He spread them out like a tent to dwell. | 22. It is He who makes the Shekhinah of His glory dwell in the strong height, and all the inhabitants of the earth are reckoned before Him as grasshoppers; who stretches out the heavens like a trifle and spreads them like a tent of glory for His Shekhinah’s house; |
| 23. Who brings princes to nought, judges of the land He made like a thing of nought. | 23. Who hands over rulers to weakness, and makes the judges of the earth as nothing. |
| 24. Even [as though] they were not planted, even [as though] they were not sown, even [as though] their trunk was not rooted in the earth; and also, He blew on them, and they dried up, and a tempest shall carry them away like straw.    **{S}** | 24. Although they grow, although they increase, although their sons are exalted in the earth, He sends His anger among them, and they are ashamed and His Memra, as the whirlwind the chaff, will scatter them.   **{S}** |
| 25. "Now, to whom will you compare Me that I should be equal?" says the Holy One. | 25. Whom then will you liken before Me, and compare (Me): says the Holy One. |
| 26. Lift up your eyes on high and see, who created these, who takes out their host by number; all of them He calls by name; because of His great might and because He is strong in power, no one is missing.   **{S}** | 26. Lift up your eyes to the height and see, so as to fear before Him who created these, who brings out the forces of heaven by number, calling to all of them by their names; by an abundance of prodigies and because He is strong in force not one from its order is missing. **{S}** |

**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎40:1-26‎**

**1 Console, console My people** He returns to his future prophecies; since from here to the end of the Book are words of consolations, this section separated them from the prophecies of retribution. Console, you, My prophets, console My people.

**2 for she has become full [from] her host** Jonathan renders: She is destined to become full from the people of the exiles, as though it would say, “She has become full from her host.” Others interpret צְבָאָה like (Job 7: 1), “Is there not a time (צָבָא) for man on the earth?”

**has been appeased** Heb. נִרְצָה , has been appeased.

**for she has taken etc.** [Jonathan paraphrases:] For she has received a cup of consolation from before the Lord as though she has been punished doubly for all her sins. According to its simple meaning, it is possible to explain, ‘for she received double punishment.’ Now if you ask, how is it the standard of the Holy One, blessed be He, to pay back a person double his sin, I will tell you that we find an explicit verse (Jer. 16:18): “And I will pay first the doubling of their iniquity and their sin.”

**3 A voice**The Holy Spirit calls, “In the desert, the way to Jerusalem.”

**clear the way of the Lord** for her exiles to return to her midst. [The Warsaw edition yields:]

**Clear the way of the Lord** The way of Jerusalem for her exiles to return to her midst.

**4 Every valley shall be raised and the mountain shall be lowered**, thus resulting in a smooth, even, and easily traversed road.

**and the close mountains**Heb. רְכָסִים , mountains close to each other, and because of their proximity, the descent between them is steep and it is not slanted, that it should be easy to descend and ascend. ([The word] רְכָסִים is translated by Jonathan as ‘banks,’ an expression of height like the banks of a river.)

**close mountains** Heb. רְכָסִים . Comp. (Ex. 28:28) “And they shall fasten (וְיִרְכְּסוּ) the breastplate.”

**a champaigne** Canpayne in O.F., a smooth and even terrain.

**6 A voice from the Holy One**, blessed be He, says to me, “Call!”

**and it says My spirit says to Him, “What shall I call?”** And the voice answers him, “Call this, all flesh is grass. All those who are haughty their greatness shall be turned over and become like grass. ([Manuscript’s yield:] All the princes of the kingdom their greatness shall be turned over and shall wither away [lit. shall end] like grass.)

**and all its kindness is like the blossom of the field**For “the kindness of the nations is sin” (Prov. 14:34). [Ed. note: We have inverted the order of Rashi and followed the order of K’li Paz and Parshandatha, to connect the second part of the verse with the first. Rashi’s explanation of the second part follows his first explanation of the first part. In the Lublin edition, the second explanation of the first part of the verse interrupts the sequence.] (Another explanation is: All flesh is grass.) A person’s end is to die; therefore, if he says to do kindness, he is like the blossom of the field, that is cut off and dries, and one must not rely on him, for he has no power to fulfill his promise, perhaps he will die, for, just as the grass dries out and the blossom wilts, so is it that when a man dies, his promise is null, but the word of our God shall last for He is living and existing, and He has the power to fulfill. Therefore, “Upon a lofty mountain ascend and herald, O herald of Zion, for the promise of the tidings emanates from the mouth of Him Who lives forever.”

**7 shall wilt** Heb. נָבֵל , wilt.

**9 O herald of Zion** Heb. מְבַשֶּׂרֶת . The prophets who herald Zion. [This is the feminine form.] Elsewhere (infra 52:7), he says, “the feet of the herald (מְבַשֵּׂר) .” [This is the masculine form.] This denotes that if they are worthy, he will be as swift as a male. If they are not worthy, he will be as weak as a female and will delay his steps until the end.

**10 shall come with a strong [hand]** to mete out retribution upon the heathens. ([Mss. read:] Upon the nations.)

**behold His reward is with Him** It is prepared with Him for the righteous.

**and His recompense** [lit. His deed,] the recompense for the deed, which He is obliged to give them.

**11 Like a shepherd [who] tends his flock** Like a shepherd who tends his flock; with his arm he gathers lambs, and he carries them in his bosom.

**the nursing ones he leads** [Jonathan renders:] The nursing ones he leads gently, the nursing sheep. he leads Heb. יְנַהֵל , lit. he shall lead, like מְנַהֵל , he leads.

**12 Who measured etc.** He had the power to do all this, and surely, He has the power to keep these promises.

**with his gait** Heb. בְּשָׁעֳלוֹ , with his walking, as it is said (Habakkuk 3: 15): “You trod with Your horses in the sea.” Comp. (Num. 22:24) “In the path (בְּמִשְׁעוֹל) of the vineyards, a path (for walking).” Another explanation is that שַׁעַל is the name of a receptacle. Comp. (Ezekiel 13:19) “For measures (בְּשַׁעֲלוֹ) of barley.”

**measured**Amolad in O.F., an expression of measure and number. Comp. (Ex. 5:18) “And the number (וְתֽכֶן) of bricks you shall give.”

**and measured by thirds** Heb. בַּשָּׁלִשׁ , and measured by thirds, one third wilderness, one third civilization, and one third seas and rivers. Another interpretation: בַּשָּׁלִשׁ , from the thumb to the middle finger, the third of the fingers. Menahem explains it as the name of a vessel. Comp. (Ps. 80:6) “And You gave them to drink tears with a vessel (שָׁלִישׁ) .”

**and weighed mountains with a scale** Everything according to the earth, a heavy mountain He inserted into hard earth, and the light ones into soft earth.

**13 Who meted the Holy Spirit in the mouth of the prophets?**The Lord prepared it, and He is worthy of belief.

**and His adviser who informs Him**[and the one with whom He takes counsel He informs] of His spirit. So did Jonathan render it. [Who meted out the spirit? The Lord, and the one with whom He takes counsel He informs him, i.e., the righteous in whom God confides, He informs of His plans for the future.] But, according to its context, וְאִישׁ עֲצָתוֹ refers back to the beginning of the verse. Who meted out His spirit and who is His adviser who informs the Holy One, blessed be He, of counsel?

**14 With whom did He take counsel and give him to understand**With which of the heathens ([mss., K’li Paz:] nations) did He take counsel, as He took counsel with the prophets, as it is said concerning Abraham (Gen. 18: 17): “Do I conceal from Abraham...?”

**and give him to understand, and teach him in the way of justice**With which one of the heathens ([mss., K’li Paz:] nations) did He do so, that He taught him wisdom as He did to Abraham, to whom He gave a heart to recognize Him by himself and to understand the Torah, as it is said (ibid. 26:5): “And he kept My charge,” and Scripture states further (ibid. 18:19), “For he commands etc.” And his kidneys would pour forth wisdom to him, as it is said (Ps. 16:7): “Even at night my kidneys chastised me.”

**(With whom did He take counsel and who gave Him to understand** [With which man did He take counsel and which] man gave the Holy One, blessed be He, [to understand?] Behold all the nations are like a drop in a bucket, and how could they teach Him?)

**15 Behold the nations are like a drop from a bucket** And are not worthy to Him to appoint some of them as prophets to reveal His secret.

**like a drop from a bucket**Heb. כְּמַר , like a bitter drop that drips from the bottom of the bucket, bitter from the putrid water that is embedded in the bucket and the decay of the wood, limonede in O.F.

**and like the dust of a balance** for the copper corrodes and wears off.

**like fine fine dust.** that blows away [lit. that will be taken.] Like dust that is picked up and goes up through the wind, like fine dust that is carried away.

**16 there is not enough to burn** on His altar.

**and its beasts** (the beasts) of the Lebanon there is not enough for burnt offerings. Another explanation is:

**And the Lebanon etc.** to expiate the iniquity of the heathens.

**17 All the nations are as naught before Him** In His eyes they are as naught, and are not regarded by Him.

**19 melted** Heb. נָסַךְ , an expression of melting (מַסֵּכָה) .

**the craftsman has melted** The ironsmith has cast it from iron or from copper, and then the goldsmith plates it with plates of gold and covers it from above.

**and chains** Heb. וּרְתֻקוֹת , and chains.

**20 He who is accustomed to select** הַמְסֻכָּן תְּרוּמָה . Or, if he comes to make it of wood, one who is accustomed to discern between a durable tree and other trees, chooses a tree that does not decay quickly.

**He who is accustomed** Heb. הַמְסֻכָּן . Comp. (Num. 22:30) “Have I been accustomed (הַהַסְכֵּן הִסְכַּנְתִּי) ?”

**to select** Heb. תְּרוּמָה , separation, selection of the trees.

**21 Do you not know...the foundations of the earth**Who founded it, and you should have worshipped Him.

**22 the circle** Heb. חוּג , an expression similar to (infra 44:13) “And with a compass (וּבַמְּחוּגָה) ,” a circle (compass in O.F.).

**and whose inhabitants are to Him** [lit. before Him] like grasshoppers.

**like a curtain** Heb. כַדּֽק , a curtain, toile in French.

**24 Even [as though] they were not planted** They are even as though they were not planted.

**even [as though] they were not sown**And still more than this, that they shall be uprooted and plucked out, as if they were not sown. Sowing is less than planting.

**their trunk is not rooted in the earth**When they will be plucked out, the trunk will not take root in the ground that it will grow up anew. Every שֽׁרֶשׁ , root, in Scripture is accented on the first letter, and the ‘reish’ is vowelized with a ‘pattah’ [segol]. This one, however, is accented on the latter syllable and it is vowelized with a ‘kamatz katan’ [tzeireh] because it is a verb, present tense, [enracinant in French] being rooted.

**26 who created these** All the host that you will see on high.

**because of His great might**that He has, and that He is strong in power, no one of His host is missing, that He does not call by name.

**Abarbanel On**

**Pirqe Abot** – **Chapters of the Fathers**

**Pereq 2, Mishnah 1**

**Rabbi said: What is the upright path that a man should choose for himself? One that is an honor to him that does (i.e., follows) it and (brings) him honor from (other) men. Be as careful with a light *mitzvah* as with a severe *mitzvah because* you do not know the giving of the reward of the *mitzvot* and calculate the loss (suffered in observing) a *mitzvah* against its rewards and the profit (gained by performing) a transgression against its loss. Consider three things and you will not come to sin: Know what is above you, a seeing eye and a listening ear and all your actions are written in the book.**

Before Abarbanel plumbs the depth of this significant Mishnah, he reminds us that the other commentaries on *Pirkqe Abot* do not really approach the task of interpretation correctly in that they see no rela­tionship or connection between the various statements of the sages and, instead, view them as a loosely organized group of dicta. Accord­ing to him, all the dicta are interrelated and should be treated as such.

All the other commentators are of the opinion that Rabbi Yehudah ha-Nasi (he is known as Rabbi, as much as to say *the* Rabbi *par excellence,* and also as Rabbenu ha-Kadosh, "our holy teacher") is advocating three ways in which a person can elevate himself to a higher spiritual plateau. First, that he must weigh on the scales of his intellect what constitutes a commendable act and what is deplorable one. Secondly, he must assess the performance of a mitzvah and lastly, he should recognize the vital importance of faith and trust in God.

The Mishnah is thus teaching that the proper path to follow is the path of centrism. Charity is given as an example. If a man is miserly, he will profit from that attitude because he will retain for himself what he should give to others; others - the poor and the needy - will, however, suffer and so his behavior will not bring him honor from other people. If, on the other hand, he is unreasonably generous, he will be acclaimed by society, but he may be doing himself harm by squandering what he needs for his own sustenance. Therefore, the only logical solution is to avoid extremes and follow a middle course - a course which is credita­ble to him and will gain him respect from others.

Thus, the word: “O’oseh” in the Mishnah refers to the *person* who is advised how to conduct himself, as we have translated it. Abarbanel, however, interprets this word differently and says that it refers to God. In other words, by taking the centrist path he will gain the respect of *“O’oseh”* - the Creator.

The second way of improving oneself is to be very cautious in the performance of both significant and commonplace *mitzvot.* We are referring here to positive commandments because the Torah is explicit in detailing the various penalties for the violation of negative com­mandments. On the other hand, only on very rare occasions does the Torah mention the punishment for ignoring a positive commandment. It is in this area of positive commandments that Rabbi warns us not to appraise their importance and not to perform only those *mitzvot* which appear to us more significant than others.

Abarbanel chooses the *mitzvah* of the *sukkah* as an example. The Talmud (Avodah Zarah 3a) relates that the nations of the world, becom­ing aware that God was going to present the Children of Israel with the Torah, pleaded with Him to give them the first option. God said to them that there was one *mitzvah* in the Torah - a *mitzvah kalah,* an easy commandment - which He would ask them to fulfill, that of *sukkah.* The nations accepted. They erected their *sukkot* on the roofs of their homes. God then unleashed the glowing heat of the sun and the flight from the *sukkot* became inevitable. The Talmud then asks, "What is considered a *mitzvah kalah?"* The answer: A *mitzvah* that does not entail the expenditure of a sizeable amount of money.

The underlying theme is that a man should not prefer one *mitzvah* over another since he really does not know what the actual reward for the commission of any *mitzvah* is. If the Torah did not specify these rewards, man surely is in no position to assess them.

The commentaries to which Abarbanel is referring also quote a passage from the Talmud (Sanhedrin 91b) which asks why the Torah did not give a rationale for the *mitzvot.* It becomes quite evident that the Torah deliberately avoids any indication as to the reasons for specific *mitzvot.* The rabbis reply that there are two commandments in Torah (Deuteronomy 17:16) concerning a king for which explicit rea­sons are given: He must not take a large number of wives, so that his heart turn not away from God, and nor may he have a great number of horses, so that he does not return the Jews to Egypt. King Solomon defied these commandments and did increase his wives and his horses, saying that *he* would not be misled. The result was that he did fall victim to the pitfall that surely awaited him. All this demonstrates that the Torah was prudent in not disclosing the true rationale for *mitzvot.*

But is there not a contradiction in the thinking of these commenta­ries when they entreat us to follow the middle path and caution us not to attempt to fathom the significance of a *mitzvah?* How can one be centrist when he does not know what measure is extreme? The reply they propose is that in every facet of life one must use his intellect and choose the center except in the domain of *mitzvot,* where he must act with faith because he does not know what a major mitzvah isand what is a minor one.

When those commentaries advise us to use our intellectual judgment, they are referring to the evil inclination; the intellect must supersede or dominate the impulse. For example, if a man's heart dictates that he should perform a certain *mitzvah,* but some driving impulse warns him that he will be injured financially or physically, let his intellect take over and show him that the loss he will suffer is insignificant compared to the reward he will receive in another world. Also, if he has a strong propensity to commit some transgression that will afford him financial gain or physical pleasure, let his intelligence confirm that these pleasures are transitory compared to the dire consequences that he will suffer. We just do not know, and it was never meant for us to know, what will be our reward either in this mundane world or in the World to Come for the performance of a *mitzvah.*

In this vein we can understand the rule of the rabbis of the Talmud (Sukkah 25a) that when a man is occupied in the performance of one *mitzvah,* he is exempt from the performance of another *mitzvah.* Who knows whether the *mitzvah* that I am performing, albeit seemingly of lesser importance, is truly not more significant and rewarding than the other *mitzvah?* Along the same lines, the rabbis taught (Yoma 33a) that we must not pass over an imminent *mitzvah* in favor of carrying out another *mitzvah.*

Abarbanel accepts all these interpretations, albeit reluctantly. How­ever, the reasoning of Rambam he rejects. Rambam argues that there is a way to gauge the value of each *mitzvah.* This can be done if we appraise the reward of the positive commandment in contrast to the penalty for the negative commandment connected to it.

The Torah is quite precise in informing us of the exact punishment for the negative commandments. We then evaluate the merits of a positive *mitzvah* according to the penalty of the comparable transgres­sion. For example, circumcision, the Paschal Lamb, and the erection of a parapet on the roof of a house are all positive commandments.

Violating the Sabbath is a negative commandment. Now, if one defies the laws of circumcision or the rules of the sacrifice of the Paschal Lamb, he is culpable and receives the punishment of karet (usually translated as extirpation; either an untimely death or death without leaving issue). The one who violates the law of the parapet is punished with lashing. Violating the laws of the Sabbath is punishable by ston­ing and hanging. Thus, in the commission of a *mitzvah,* one should consider what the violation of that *mitzvah* will entail in the way of punitive measures. In other words, all our good deeds, esoteric as they are to us, are measured by the corresponding violations whose penal­ties we do know.

On the other side of the coin, a Jew must address himself to the divine beneficence he will receive for not doing wrong on the basis of the consequences of doing that wrong. Rambam takes his cue for this thought from the Talmud (Kiddushin 39b) which states that he who refrains from committing a transgression is rewarded as if he had performed a *mitzvah.* According to him, there is no other way to fathom the value of a *mitzvah* except in its relative position to the penalties for transgressions.

According to the Torah, there are eight degrees of culpability and retribution. They are, according to severity: execution by stoning and hanging, by burning, by the sword, by strangulation, extirpation, death by divine decree ("accidental death," as it seems to humans), lashes and those wrongs that are considered immoral but are not punishable. All negative commandments fit under one of these eight degrees of punishment. The award for the *mitzvot* correspond to the severity of the punishment of violators.

Abarbanel cannot accept Rambam's interpretation of the *Mishnah* for several reasons. Firstly, Rabbi Yehudah ha-Nasi was attempting to persuade the reader to comply with all *mitzvot* equally and not to assess them according to what appears to him to be important and unimportant; we simply do not know what is important and what is unimportant in the realm of *mitzvot.* How, then, can Rambam propose that it is possible to gauge reward and punishment relative to *mitzvot?* Furthermore, why should the reward for performing a *mitzvah* be dependent upon the severity of the penalty for a wrongdoing? What has one to do with the other? Then again, there are a vast number of positive commandments which have no corresponding punishment for their violation and cannot be assessed in an equation with a negative commandment. Lastly, Abarbanel takes Rambam to task for misreading the Talmudic dictum that he who refrains from committing a sin receives a reward comparable to the fulfillment of a *mitzvah.* This, cries out Abarbanel, is untenable, It is impossible that a man who sits passively and does not actively engage in a *mitzvah* should be compen­sated by God simply because during that period he did not violate a religious law. The Torah warns that anyone spilling the blood of his fellow man will have his blood shed in retaliation, shall we say that one who does not kill is entitled to an accolade from God.

After all this, Abarbanel begins his own interpretation. According to him, the central thread that runs through this Mishnah is the theologi­cal problem whether man can achieve perfection by using his intellect only or by following the dictates of the Torah? Perhaps a combination of both is necessary. He comes straight to the point: he totally rejects the centrist concept of Rambam and others - a product of the intellect - because the Torah is quite clear in teaching what is the proper way. There is no need for the philosophical and logical premises that the intellect conceptualizes; all that is required is dedication and commit­ment to the Torah.

Since man is but man - flesh and blood - it is logical that he will seek out beauty over ugliness, expediency over tardiness. He will avoid extremism because it leaves him little room for maneuverability. All this is the product of his finite intellect. The Jew, on the other hand, is required to rise above this limited capacity of intelligence and permit himself to be guided solely by the Torah and *mitzvot.* When we follow the reasoning of our intellect, we are prone to choose a less serious mitzvah over a more serious one. Those that follow the dictates of the Torah, however, know no differentiation between the two. A *mitzvah* is a *mitzvah,* and the Torah does not refer to them as serious or not. We should not be concerned with the favorable or unfavorable reaction of society to our deeds; what should occupy us is the question whether we are doing what is right in the eyes of God.

Rabbi Yehudah ha-Nasi, the author of this Mishnah, was not only outstanding in Torah, but also erudite in Greek, Egyptian and Chal­dean languages and cultures. Yet, it is that very same Rabbi who, in the question, "What is the upright path *a man* should choose for him­self?", uses the word *ha-adam.* That term signifies man at his most basic level and, indeed, it is basic man who will, by exercise of his intellect, choose a path satisfactory to himself and to the community. Jews, however, stand on a higher plane than mere man. We are com­mitted to God and not to our faulty intellect. The Torah is our measur­ing rod for perfection. Speaking in comparative terms, Abarbanel draws our attention to the various levels of existing phenomena. The animal kingdom is higher than the vegetable. At the head of the animal kingdom stands human man with his superior intellect, towering over all other forms of creatures. But, above all else stands the Jew who is the only creature whose life is oriented by the Torah and *mitzvot.*

The word **“Adam”** is derived from the word **“Adamah”** - earth or soil. It thus refers to a simple person who is bereft of higher intelligence. It is for that reason that Rabbi uses the word **Adam** rather than any of the other terms for man. In other words, an ***Adam***will seek a way of life that will bring him satisfaction and respect in the community. The Jew is above ***Adam***and must seek to comply with the Torah and the *mitzvot.*

Abarbanel then proceeds to give us his own conceptualization of this *Mishnah* but with measured caution. According to him the word **Zahir,** which is commonly translated as "careful," really means "enthusias­tic." That is to say, **there must be an element of enthusiasm in the performance of a *mitzvah.***The actual performance of a *mitzvah* is certainly significant; **but what is of paramount importance is the degree of our eagerness in performing it.** What is important is not whether a *mitzvah* is *kalah* or *hamurah****,* but rather the warmth and excitement with which the *mitzvah* is executed.** When one performs a *mitzvah* eagerly, one is apt to be more careful and meticulous. How­ever, since we do not know whether the reward for *mitzvot* is based on actual performance or on the attitude on the part of the performer, he adds that **a person should make every effort both to perform the *mitzvah* and do so enthusiastically.**

On this premise, he interprets the rationale given by the Mishnah, "because you do not know the reward of the *mitzvot,"* to mean that we do not know precisely and definitively whether our major interest should lie in the commission of a *mitzvah* or in the spirit with which it is performed, **and whether the reward awaiting the righteous person will be for the *mitzvah per se* or for the loving delight devoted to its performance.**

Rabbi Yehudah ha-Nasi continues: If the evil inclination should prompt a Jew to say that there is more personal and physical benefit from a sin than there is from a *mitzvah,* let him make a calculation: The satisfaction he will derive from the transgression is transitory compared to the everlasting joys that will be his in the World to Come. To Rabbi, according to Abarbanel, the word **“A’avirah”** in our *Mishnah* is synonymous with *yetzer ha-ra,* the evil inclination. Following this theme, Abarbanel detects the signs of a contradiction between Rabbi of this *Mishnah* who says that we do not know the reward for *mitzvot* and the Mishnah of Antigonus (Chapter I, Mishnah 31 where it is stated that one should not perform a *mitzvah* for the purpose of receiving a reward, i.e., reward should not be taken into consideration. Abarbanel solves this contradiction by proposing that Antigonus was speaking about reward while man is alive in this world, whereas Rabbi was referring to reward in The World to Come.

Abarbanel continues: In this esoteric labyrinth of theological conjec­ture, whether there is a reward for a *mitzvah* and a punishment for its violation, or not, one can easily fall victim to a state of doubtfulness concerning the whole concept of reward and punishment. To avoid this confusion, Rabbi entreats us to continually keep before our eyes that there is an omnipotent, omniscient, and omnipresent power who con­tinuously keeps an eye on us and takes note of every move that we make. With this in mind we will not come to sin, i.e., we will not be misled into heretical beliefs.

**Miscellaneous Interpretations**

**Rashi:** Rabbi, in his two-pronged statements on the right way a person should choose for himself, first offers the advice that if an act which one is about to perform will cause him to feel very guilty, it should be avoided. The ideal hallmark for a proper deed is the experience of joy and satisfaction. Thus, the correct course of action is "one that is an honor to him ... " Secondly, when society decrees one act to be correct, that is the one to perform.

In his analysis of Rabbi's warning to be as careful with an insignificant *mitzvah* as with an important one, Rashi relies on an analogy of a king who engaged gardeners to work on the trees in his orchard. The one who works on the better trees will be better paid. However, he did not identify which were the productive trees and which were not. His feeling was that if he informed them, they would all hasten to the better trees which would bring them a better financial return. So, it is with the performance of *mitzvot.* If God had disclosed what *mitzvot* brought a greater reward, everyone would devote himself to those. This would not be so harmful but for the fact that it would prevent the Jew from becoming a complete and evenhanded observer of the *mitzvot.*

Rashi continues: The frailty of man causes him to neglect the performance of good deeds, he will lose out on gainful opportunities in his efforts in the market­place. From a pragmatic point of view, this may appear to be a legitimate grievance. Rabbi of our *Mishnah,* however, admonishes us not to view life in short terms of immediate success. What is essential is the long-term view in which the Jew looks forward to his place in Heaven. He may lose out somewhat in his mundane interests, but he will definitely gain an assured place in the World to Come.

**Rashbatz:** What is meant by "One that is an honor to him that does it?" It means that a person should be his own critic. If he himself feels that he is doing the right thing, it is all that counts. There are occasions when a person is not proud of himself but others, endeavoring to flatter him, applaud him. This is certainly undesirable. It is in that light that Rabbi suggests that the ideal situation is when one does a deed, and it meets with his own approval and the approval of society. He can then rest assured that he has done the right thing.

Rashbatz also suggests that the word **L’O’oseh**, (the one who does it) refers to God who made man. In other words, one must do deeds that are acceptable to God. Then, society will be proud of him too.

Finally, Rashbatz treats the ticklish question of *mitzvah kalah* and *mitzvah hamurah.* He gives us an exercise in the theological background of punishment. There are transgressions that call for lashes - 39 of them. There are sins that are punishable by *karet* (extirpation) and death at the hands of God. A transgressor can also be subject to capital punishment in four different ways. For good deeds the Torah, with rare exceptions, does not announce what the rewards will be for their performance.

We may assume that the reason why the Torah specifies penalties for transgres­sion is to intimidate man and out of fear help him to avoid violating them. In dealing with good deeds, Rashbatz quotes the Rabbis *(Midrash Tanhuma,* Ekev, 2) which elaborates on the verse in Proverbs (5:6), "She does not chart a path of life; her course meanders for lack of knowledge," and interprets it as meaning, "You shall not sit and weigh the *mitzvot* of the Torah to see which one of them has a greater reward."

Rashbatz continues to augment his position by two other illustrations. "He who is occupied with the performance of a *mitzvah* is excused from attending to other *mitzvot"* (Sukkah 25b). There is no mention made of less or more impor­tant *mitzvot.* The Talmud (Pesahim 64b) also dictates that we are not allowed to selectively pass over *mitzvot.* The rationale behind these statements is given to us by Rabbi in our Mishnah. We do not know the actual table of rewards for good deeds. Perhaps the unimportant *mitzvah* that one thinks is occupying his time is really more rewarding than the presumed important one.

**Rabbenu Yonah** gives an entirely different slant on doing something that will be an honor to himself and to the community. "Honor to him that does" implies taking pride in the performance of a *mitzvah.* For example, if you are to don a *talit,* choose a beautiful *talit;* if you are to hold a lulav, pick an attractive *Julav.* In that way, the community will take pride in you.

Rabbenu Yonah does not hesitate to deal with the delicate theological questions of man's efforts to conceptualize God in human terms. Commenting on our *Mishnah,* "Consider on three things and you will not come to sin: know what is above you, a seeing eye, a hearing ear…," Rabbenu Yonah is ambivalent as to the meaning of this maxim. How does man really know what is above him? If "a seeing eye and a hearing ear" applies to God, does God really have an ear and an eye? Rabbenu Yonah is persuaded that man born of a woman, living in the physical world and finite in his intelligence, cannot conceive of God except by attributing to Him attributes that he, himself, possesses and in circumstances in which he himself is living. It is degrading for a person to stand before a high government official and to speak unintelligently and demeaning. So, must man's relationship be with God. Every moment of the day he must visualize himself standing before an outstanding personality; he must act accordingly. Of course. God has no eye nor ear and man cannot grasp the esoteric intricacies of God's existence. What he can do is to conduct himself in a manner that will make him believe that an eye is watching, and an ear is listening all the time.

**Rabbi Moshe Alshakar** claims that Rabbi is imparting the following message, "Love your neighbor as yourself." Do you want to know what is the right course that a man should follow in life? The path that will lead him to think of the welfare of others and not only of himself. There is nothing more rewarding in social contacts than to avoid doing to others what one would not have done to himself.

**Midrash Shemuel** raises several questions about our *Mishnah.* When Rabbi asks, "What is the upright path that a man should choose for himself", Midrash Shemuel is ready to challenge that query. Since when does a person have a choice but to follow the way of life as laid down by the Torah? There is no alternative. Moreover, the adjective, upright *(yesharah),* is superfluous. With rare exceptions no one would think of choosing an unrighteous way of life in preference to an upright one. Furthermore, Rabbi contradicts himself when he states that no one knows the actual reward for the performance of good deeds, yet prior to that he states that one should give equal consideration to a less important *mitzvot* and to important ones. If he knows what *mitzvah* is important and which is not, it follows logically that he also knows the rewards for keeping them, otherwise how can he know which is important and which is not? Finally, the word **“Matan”** (giving) which we find in the context of rewards, is also superfluous. He should have simply stated, "You do not know the reward of *mitzvot,"* instead of "You do not know *the giving* of the reward of *mitzvot."*

Rabbi wishes to correct a misleading and misunderstood fact. He is stressing that one has no choice between a Torah oriented life and any other mode of living. However, within the framework and structure of Torah, he does have a right to choose which *mitzvot* appeal to him most and to devote himself to them.

On this premise Rabbi counsels the Jew not to favor and show preference for one *mitzvah* over another. Hence, the first part of our *Mishnah* will read as follows: "Which is the upright path, within the confines of Torah living, that one should choose for himself?" Answer: "The one that will bring honor to himself and to his fellow-man." But, says Rabbi, "I advise that you be as careful with a *mitzvah* of lesser importance as you are with a *mitzvah* of major importance.

Midrash Shemuel proceeds to deal with the general concept of "honor to yourself and honor to your fellowman". He adopts the position that there are two types of *mitzvot.* One bears a direct relationship between man and God and has nothing what-so-ever to do with his fellowman. The *mitzvot* of *sukkah, mezuzah* and *tefillin* are examples. The second category of *mitzvot* are those that involve the Jew in his commitment to God and his sympathetic devotion to his fellow­man. Such *mitzvot* as visiting the sick and giving charity would come under this heading. Rabbi is teaching us that the second classification is preferable to the first as he states, "That will be an honor to you and to your fellow-man."

According to Midrash Shemuel. Rabbi of our *Mishnah* continues to convey the idea that although a man has a license to select his *mitzvot* within the scope of Torah, the best course for him to follow is to equate the value of a significant *mitzvah* with that of a less significant one. It is best that he does not choose at all and observe the *mitzvah* as it presents itself.

Midrash Shemuel offers another interpretation of our *Mishnah.* He detects an element of *hasidut* (exceptional piety) in the beginning of our *Mishnah* which, he hastens to alert us, is not meant to be practiced by all. Often. a person obsessed with a passionate yearning for righteousness will act and do things that are not in his character. It may be something that many other people in the community are doing, yet for him it is ridiculous to follow suit. He may even believe that his behavior is the epitome of righteousness, whereas, in truth, it is the height of foolishness. For this reason, Rabbi Yehudah Ha-Nasi gives us guidelines on the proper conduct of the Jew: He must behave in manner which is righteous not only in his own deluded image of what constitutes a good deed *(le-oseh),* but in one which will also meet with the approval of his peers *(min ha-adam).*

Midrash Shemuel focuses in on the theme of important and unimportant *mitzvot.* Accordingly, Rabbi admonishes us not to seek out the more momentous *mitzvot* and not to ignore the less significant ones because we have no factual knowledge of their rewards. Midrash Shemuel is convinced that what prompted Rabbi to pronounce this statement is a provocative comment in the Talmud, "If one sits and does not violate a law, he is credited with a reward as if he had fulfilled a *mitzvah"* (Kiddushin 39b).

The question arises, why can a person not distinguish between "heavyweight" *mitzvot* and "lightweight" ones. Perhaps he would have difficulty in judging the *mitzvot* penalty wise when evaluating the positive commandments because the Torah does not usually specify rewards for *mitzvot.* However, when one analyzes the negative commandments, regarding which the Torah clearly specifies the precise punishments for their violation, it is quite simple to calculate what the reward for every *mitzvah* will be.

All one has to do is to observe the punishment for a negative *mitzvah* and correspondingly arrive at an idea of the reward for a positive *mitzvah.* For example, if one offends the law and commits a wrong which calls for the penalty of excision, he can anticipate that the reward for not committing the error will be commensurate with the penalty. This approach by Midrash Shemuel is based on the Talmudic adage, "If one sits and does not violate a law, he is credited with a reward as if he had fulfilled a *mitzvah,* '' and was already suggested by Rambam and rejected by Abarbanel.

In making these calculations a, man can argue further that this special arrange­ment and concession by God is a *matanah,* a gift. Hence, he has a right to evaluate the uniqueness of each *mitzvah* and devote himself to some at the expense of others. It is at this point that Rabbi enters the picture and points out that while you *do* know the penalties of the negative *mitzvot,* you cannot conclude what the award of a positive *mitzvah* will be. Perhaps, the penalty and the rewards are not commensurate with each other. Perhaps the assumption that an apparently insignificant *mitzvah* will only bring in its wake an insignificant reward is a miscalculation. Only God knows the true and authentic levels of reward.

Midrash Shemuel continues with his rationale. Why will God award a person a substantial prize for an insignificant *mitzvah?* Why will God punish a person slightly even if his offense is serious? Herein lies the element of motivation. When a person commits a serious sin his pangs of guilt leaves him no rest; his anguish tortures him. He repents and is rewarded. But his repentance is out of fear of the consequences resulting from his deviation. Were it not for that fear, he probably would not repent. On the other hand, when one violates an insignifi­cant law, he can be expected to ignore the whole matter. The fact that he does repent is a sign of a dedication to the word of God. For that, he is entitled to a major beneficence by God.

Midrash Shemuel offers a second approach to our *mishnah.* There are *mitzvot* that present themselves every day of the year; there are others that appear once in a lifetime. Let us envision a scenario where one has a choice of performing a *mitzvah* associated with the Jubilee year and a daily commonplace *mitzvah.* A person may be tempted to choose the former because of its significance and rarity. The everyday *mitzvah,* although important, does not hold the fascination for him that an extremely infrequent one does. On this point, according to Midrash Shemuel, Rabbi cautions us not to attempt to gauge the *mitzvot* because if you do, you may become lax and unconcerned about the performance of the lesser *mitzvot.*

Relative to the question whether God possesses an eye and an ear that we posed at the beginning of this treatise, Midrash Shemuel has the following to say: A person deludes himself when he believes that it is the eye that sees when, in truth, the eye is an instrument which requires the addition of an outside element which is essential to sight - the light and, without it, the eye is powerless to function. Similarly, in the case of hearing, the element of distance enters the picture and has a direct bearing on the function of the ear. If the source of the sound is too far. the ear will not hear, if too close, the sound may be outlandish. This dependence upon exterior factors for the eye and the ear is applicable only to a human being. Speaking of God, it is an elementary conclusion that He does not possess an ear and an eye in our concept because the essence of God is light and voice. He is in no need of "a helping hand" to see and hear. This is what Rabbi Yehudah ha-Nasi meant by, "Know what is above you: an eye that sees and an ear that listens" - under all conditions!

Midrash Shemuel concludes his analysis of this Mishnah with a word of encou­ragement. Not only can a person avoid sin by continually acknowledging the presence of a seeing eye and a listening ear, but there is another effective way, that of following the *mitzvot* of the Torah. A Jew does not have to trouble himself to discover which is the right path in life, "A book is always open for your deeds." All one has to do is open the book, study it and follow its dictates.

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

**& HH Giberet Dr. Elisheba bat Sarah**

**Bamidbar (Numbers) 10:1 – 11:15**

**Tehillim (Psalms) 98**

**Yeshayahu (Isaiah) 27:13 – 28:8, 16**

**2 Pet 3:17-18, Lk 18:9-14,**

**The verbal tallies between the Torah and the Psalm are:**

LORD - יהוה, Strong’s number 03068.

Make / Done - עשה, Strong’s numbert 06213.

Trumpet - חצצרה, Strong’s number 02689.

**The verbal tallies between the Torah and the Ashlamata are:**

LORD - יהוה, Strong’s number 03068.

Saying / Saith - אמר, Strong’s number 0559.

Blow / Blown - תקע, Strong’s number 08628.

**Bamidbar (Numbers) 10:1** And the **LORD <03068>** spake <01696> (8762) unto Moses <04872>, **saying <0559> (8800)**, 2 **Make <06213> (8798)** thee two <08147> **trumpets <02689>** of silver <03701>; of a whole piece <04749> shalt thou **make <06213> (8799)** them: that thou mayest use <01961> (8804) them for the calling <04744> of the assembly <05712>, and for the journeying <04550> of the camps <04264>. 3 And when they shall **blow <08628> (8804)** with them <02004>, all the assembly <05712> shall assemble <03259> (8738) themselves to thee at the door <06607> of the tabernacle <0168> of the congregation <04150>.

**Yeshayahu (Isaiah) 27:13** And it shall come to pass in that day <03117>, that the great <01419> trumpet <07782> shall be **blown <08628> (8735)**, and they shall come <0935> (8804) which were ready to perish <06> (8802) in the land <0776> of Assyria <0804>, and the outcasts <05080> (8737) in the land <0776> of Egypt <04714>, and shall worship <07812> (8694) the **LORD <03068>** in the holy <06944> mount <02022> at Jerusalem <03389>.

**Yeshayahu (Isaiah) 28:16** Therefore thus **saith <0559> (8804)** the Lord <0136> GOD <03069>, Behold, I lay <03245> (8765) in Zion <06726> for a foundation a stone <068>, a tried <0976> stone <068>, a precious <03368> corner <06438> stone, a sure <03245> (8716) foundation <04143>: he that believeth <0539> (8688) shall not make haste <02363> (8686).

**Tehillim (Psalms) 98:1** « A Psalm <04210>. » O sing <07891> (8798) unto the **LORD <03068>** a new <02319> song <07892>; for he hath **done <06213> (8804)** marvellous things <06381> (8737): his right hand <03225>, and his holy <06944> arm <02220>, hath gotten him the victory <03467> (8689).

**Tehillim (Psalms) 98:6** With **trumpets <02689>** and sound <06963> of cornet <07782> make a joyful noise <07321> (8685) before <06440> the LORD <03068>, the King <04428>.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Num. 10:1 – 11:15** | **Psalms**  **98:1-9** | **Ashlamatah**  **Is 27:13 – 28:8, 16** |
| --- | --- | --- | --- | --- |
|  |  |  |  |  |
| **hL,ae** | was, but they | Num. 10:28 |  | Isa. 28:7 |
| **~yhil{a/** | God | Num. 10:9 Num. 10:10 | Ps. 98:3 |  |
| **!m;a'** | guardian, whoever believes | Num. 11:12 |  | Isa. 28:16 |
| **rm;a'** | saying | Num. 10:1 Num. 10:29 Num. 10:30 Num. 10:31 Num. 10:35 Num. 10:36 Num. 11:4 Num. 11:11 Num. 11:12 Num. 11:13 |  | Isa. 28:16 |
| **~yIr;p.a,** | Ephraim | Num. 10:22 |  | Isa. 28:1 Isa. 28:3 |
| **#r,a,** | land, earth | Num. 10:9 Num. 10:30 | Ps. 98:3 Ps. 98:4 Ps. 98:9 | Isa. 27:13 Isa. 28:2 |
| **aAB** | go, come | Num. 10:9 Num. 10:21 | Ps. 98:9 | Isa. 27:13 |
| **rh;** | mountain | Num. 10:33 | Ps. 98:8 | Isa. 27:13 |
| **rk;z"** | remember | Num. 10:9 Num. 11:5 | Ps. 98:3 |  |
| **hr'c.Acx]** | trumpets | Num. 10:2 Num. 10:8 Num. 10:9 Num. 10:10 | Ps. 98:6 |  |
| **dy"** | hand | Num. 10:13 |  | Isa. 28:2 |
| **[dy** | know | Num. 10:31 | Ps. 98:2 |  |
| **hw"hoy>** | LORD | Num. 10:1 Num. 10:9 Num. 10:10 Num. 10:13 Num. 10:29 Num. 10:32 Num. 10:33 Num. 10:34 Num. 10:35 Num. 10:36 Num. 11:1 Num. 11:2 Num. 11:3 Num. 11:10 Num. 11:11 | Ps. 98:1 Ps. 98:2 Ps. 98:4 Ps. 98:5 Ps. 98:6 Ps. 98:9 | Isa. 27:13 Isa. 28:5 |
| **~Ay** | day | Num. 10:10 Num. 10:33 |  | Isa. 27:13 Isa. 28:5 |
| **bv;y"** | dwell |  | Ps. 98:7 | Isa. 28:6 |
| **[v;y"** | saved | Num. 10:9 | Ps. 98:1 |  |
| **laer'f.yI** | Israel | Num. 10:4 Num. 10:12 Num. 10:28 Num. 10:29 Num. 10:36 Num. 11:4 | Ps. 98:3 |  |
| **!heKo** | priests | Num. 10:8 |  | Isa. 28:7 |
| **@K;** | hands |  | Ps. 98:8 | Isa. 28:4 |
| **hm'x'l.mi** | war | Num. 10:9 |  | Isa. 28:6 |
| **~yIr;c.mi** | Egypt | Num. 11:5 |  | Isa. 27:13 |
| **~Aqm'** | place | Num. 10:29 Num. 11:3 |  | Isa. 28:8 |
| **!yI[;** | eyes | Num. 10:31 Num. 11:6 Num. 11:7 Num. 11:10 Num. 11:11 Num. 11:15 | Ps. 98:2 |  |
| **~[;** | people | Num. 11:1 Num. 11:2 Num. 11:8 Num. 11:10 Num. 11:11 Num. 11:12 Num. 11:13 Num. 11:14 | Ps. 98:9 | Isa. 28:5 |
| **hf'['** | make, made, do, did, done | Num. 10:2 Num. 11:8 Num. 11:15 | Ps. 98:1 |  |
| **~ynIP'** | before, face | Num. 10:9 Num. 10:10 Num. 10:33 Num. 10:35 | Ps. 98:6 Ps. 98:9 |  |
| **ab'c'** | armies | Num. 10:14 Num. 10:15 Num. 10:16 Num. 10:18 Num. 10:19 Num. 10:20 Num. 10:22 Num. 10:23 Num. 10:24 Num. 10:25 Num. 10:26 Num. 10:27 Num. 10:28 |  | Isa. 28:5 |
| **vd,qo** | holy |  | Ps. 98:1 | Isa. 27:13 |
| **ha'r'** | see, saw | Num. 11:15 | Ps. 98:3 | Isa. 28:4 |
| **varo** | heads | Num. 10:4 Num. 10:10 |  | Isa. 28:1 Isa. 28:4 |
| **[;Wr** | sound the advance, alarm, shout | Num. 10:7 Num. 10:9 | Ps. 98:4 Ps. 98:6 |  |
| **bWv** | return, turn | Num. 10:36 Num. 11:4 |  | Isa. 28:6 |
| **rp'Av** | horn |  | Ps. 98:6 | Isa. 27:13 |
| **!m,v,** | oil | Num. 11:8 |  | Isa. 28:1 Isa. 28:4 |
| **[q;T'** | blow, sound, blast | Num. 10:3 Num. 10:4 Num. 10:5 Num. 10:6 Num. 10:7 Num. 10:8 Num. 10:10 |  | Isa. 27:13 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Num. 10:1 – 11:15** | **Psalms**  **98:1-9** | **Ashlamatah**  **Is 27:13-**  **28:8, 16** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **2 Pet 3:17-18** | **Tosefta of**  **Luke**  **Lk 18:9-14** |
| --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| **ἀναβαίνω** | ascend | Num 10:11 |  |  |  | Lk. 18:10 |
| **δόξα** | glory |  |  | Isa 28:4 Isa 28:5 | 2 Pet. 3:18 |  |
| **δύο** | two | Num 10:2 |  |  |  | Lk. 18:10 |
| **εἷς** | one | Num 10:4 |  |  |  | Lk. 18:10 |
| **ἐκπίπτω** | falllen |  |  | Isa 28:1 Isa 28:4 | 2 Pet. 3:17 |  |
| **ἔπω** | said | Num 10:29  Num 10:30  Num 10:31  Num 10:35  Num 10:36  Num 11:4  Num 11:11 |  |  |  | Lk. 18:9 |
| **ἡμέρα** | day | Num. 10:10 Num. 10:33 |  | Isa. 27:13 Isa. 28:5 | 2 Pet. 3:18 |  |
| **θεός** | God | Num. 10:9 Num. 10:10 | Ps. 98:3 |  |  | Lk. 18:11 Lk. 18:13 |
| **ἵστημι** | stopped, set up | Num 10:12  Num 10:21 |  |  |  | Lk. 18:11 Lk. 18:13 |
| **καταβαίνω** | came down | Num 11:9 |  |  |  | Lk. 18:14 |
| **κύριος** | LORD | Num. 10:1 Num. 10:9 Num. 10:10 Num. 10:13 Num. 10:29 Num. 10:32 Num. 10:33 Num. 10:34 Num. 10:35 Num. 10:36 Num. 11:1 Num. 11:2 Num. 11:3 Num. 11:10 Num. 11:11 | Ps. 98:1 Ps. 98:2 Ps. 98:4 Ps. 98:5 Ps. 98:6 Ps. 98:9 | Isa. 27:13 Isa. 28:5 | 2 Pet. 3:18 |  |
| **λέγω** | saying | Num. 10:1 Num. 10:29 Num. 10:30 Num. 10:31 Num. 10:35 Num. 10:36 Num. 11:4 Num. 11:11 Num. 11:12 Num. 11:13 |  | Isa. 28:16 |  | Lk. 18:13 Lk. 18:14 |
| **οἶκος** | house |  | Psa 98:3 |  |  | Lk. 18:14 |
| **ὀφθαλμός** | eyes | Num. 10:31 Num. 11:6 Num. 11:7 Num. 11:10 Num. 11:11 Num. 11:15 |  |  |  | Lk. 18:13 |
| **χάριν** | favor | Num 11:11 Num 11:15 |  |  | 2Pe 3:18 |  |

**Nazarean Talmud**

**Sidrot of B’midbar (Numbers) 10:1 – 11:15**

**“A’aseh L’kha Sh’tei Chatsots’rot” “Make yourself two trumpets”**

**By: H. Em Rabbi Dr. Adon Eliyahu ben Abraham**

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **Hakham Tsefet’s School of Peshat**  **2 Tsefet (2 Pet)**  Mishnah **א:א** |
| **¶ And he also told this parable to some who were obedient only to themselves** thinking **that they were righteous/generous, and looked down on everyone else: “Two men went up to the temple to pray, one Bet Shammai and the other a tax collector. The** one **from Bet Shammai stood** and **prayed these** things **with reference to himself: ‘God, I give thanks to you that I am not like other people—swindlers, unrighteous/stingy** people**, adulterers, or even like this tax collector! I fast twice a week; I give a tenth of all that I get.’ But the tax collector, standing far away, did not want even to raise his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, a sinner!’ I tell you, this man went down to his house justified rather than that one! For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”** | **Consequently, beloved be forewarned to keep guard in order not to** (*fall* *into*) **lawless deceit**42F**[[43]](#footnote-43)** (opposite of truth - truth less) **withdrawing from your own ordination**43F**[[44]](#footnote-44)** (Heb. סמךְ)44F[[45]](#footnote-45) **But increasing in generosity and intimate knowledge of our Master and redeemer Yeshua HaMashiach. To him (**be**) honor**45F**[[46]](#footnote-46) now and unto that day which is eternal**46F**[[47]](#footnote-47)** (eternity - hidden),47F**[[48]](#footnote-48) amen!** |

**Nazarean Codicil to be read in conjunction with the following Torah Seder**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **B’midbar 10:1 – 11:15** | **Ps Is 27:13 – 28:8, 16** | **Is 27:13 – 28:8, 16** | **2 Tsefet 3:17-18** | **Lk. 18:9-14** | **Col 2:1-15** |

**Commentary to Hakham Tsefet’s School of Peshat**

**The Hidden Day?**

The concluding phrase of Hakham Tsefet’s pericope has been interpreted and translated in several different ways. Some translations suggest that he is speaking of a “Hidden Day.” Others suggest that the “day” is an “eternal day.” We have translated it as “**unto that day which is eternal** (eternity - hidden).” This translation fits the context of the continuing argument Hakham Tsefet has been making over the past few pericopes.

We have seen that the “thousand years” that is like a day refers to Shabbat. Thus, Shabbat has been modeled as the prototype for all festival days. Therefore, even the Festivals “Days” are a picture of that thousand-year period we refer to as Y’mot HaMashiach – the Days of Messiah. Interestingly Hakham Tsefet refers to the thousand-year period as a “day.” Of course, this is a cryptic way of saying that the thousand-years is not actually a thousand years in the literal sense of the word.

As such, if Hakham Tsefet is saying that the “day” in the present pericope is a “hidden day” we would be somewhat perplexed. However, there is a “day” that would fit this translation and interpretation. Rosh HaShanah is the day that no one knows when it will begin per se. However, ἡμέραν αἰῶνος48F[[49]](#footnote-49) translates as a very long time, a very long day, eternity. Perhaps the simplest way to translate the phrase “ἡμέραν αἰῶνος” is a very long day or an eternal day. I a precious pericope Hakham Tsefet refers to τοῦ θεοῦ ἡμέρας the “Day of G-d” and, as we have briefly discussed above the day that is like a thousand years, or even the day that is a thousand years long.

It would appear that Hakham Tsefet is speaking about the Y’mot HaMashiach, the Days of Messiah. Perhaps, we could say that this period will be a string of eternal days. Therefore, the day that is as a thousand years, the **day which is eternal** (eternity - hidden) and the day which will initiate these events or stings of days is τοῦ θεοῦ ἡμέρας the “Day of G-d.”

The context of this pericope as well as the past two deals with the Days of Messiah. But Hakham Tsefet is trying to tell us that the “Thousand years is only a figure of speech. Thus, the thousand years is like an eternal Shabbat. Or an eternal Festival Day. But the things that we should see is that Hakham Tsefet is using different figures to try to explain that the period of Y’mot HaMashiach is an indefinite period impossible to capture in Peshat vocabulary. But we can learn the following things about that period from this Igeret (letter - Epistle) …

* The “Thousand Years” will be like a Shabbat or Festival Day
* It will be an indefinite period,
* It will be eternal, **that day which is eternal** (eternity - hidden),
* It will most likely begin with τοῦ θεοῦ ἡμέρας the “Day of G-d” which will be a day of judgment

Rev 3:12 He who overcomes (is victorious), I will make him a pillar (Hakham – Sage) in the sanctuary of My God; he will never be put out of it *or* go out of it, and I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which is coming down from My God out of heaven, and my own new authority. [Isa. 62:2; Ezek. 48:35.]

Rev. 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

These two verses tell us of a time when the Kingdom/Governance of G-d through the Bate Din as opposed to human kings has been handed over to HaShem. Messiah will have conquered the entire creation and will hand over the “Kingdom” to HaShem. We will have ruled and reigned with Messiah bring all things into subjection to the eternal plan of G-d. At that time, the eternal day or the day of eternity will become the Olam HaBa the coming day of eternity. This process is a process of marrying the temporal earth, making is a new earth to the eternal dimension of the “ever coming” world.

We understand that these words cannot fully explain differing parts of events that will take place such as the great Judgment and the resurrection. Nevertheless, as we begin to enter the day of eternity, we will most undoubtedly have experienced all those events. Yet the final point waits to be made. What we will have experienced is the process of transforming ourselves into an authentic spiritual being trough the countless days of Torah Study. We will be the Kallah (Bride) of Messiah.

Do we Jews wait for a special time when Messiah will arise and catch us away into the realms of the supernal? YES! But we call it Shabbat not “the rapture” yet we are in fact “raptured”49F[[50]](#footnote-50) as we receive (Kibal) the Neshama Yetera, the Sabbath Bride in the Garden, (Gan Eden) the timeless dimension of Shabbat. The reception of Shabbat enraptures the soul, and we are carried away into the spiritual confines of indescribable Sabbath joy. With the reception of this joy these men all hurry home to greet their bride (the Sabbath Kallah), reciting Eshet Hayil and entering into the rapturous garden of family and then marital intimacy.

***Boi Kallah!***

***P’ne Shabbat N’kabb’lah!***

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our GOD, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless,**

**and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one GOD, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat: “Esfah-Li” – “Gather unto Me”**

**& 2nd Sabbath of Nachamu (Consolation)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֶסְפָה-לִּי** |  | **Saturday Afternoon** |
| **“****Esfah-Li”** | Reader 1 – B’Midbar 11:16-22 | Reader 1 – B’Midbar 13:1-4 |
| **“****Gather unto Me”** | Reader 2 – B’Midbar 11:23-25 | Reader 2 – B’Midbar 13:5-10 |
| **“Júntame”** | Reader 3 – B’Midbar 11:26-29 | Reader 3 – B’Midbar 13:11-16 |
| B’midbar (Numbers) 11:16-12:16 | Reader 4 – B’Midbar 11:30-35 |  |
| Ashlamatah: Yoel 2:16-24, 27 | Reader 5 – B’Midbar 12:1-3 | **Monday & Thursday**  **Mornings** |
| Special: Is. 49:14 – 51:3 | Reader 6 – B’Midbar 12:4-13 | Reader 1 – B’Midbar 13:1-4 |
| Psalms 99:1-9 & 100:1-5 | Reader 7 – B’Midbar 12:14-16 | Reader 2 – B’Midbar 13:5-10 |
|  | Maftir – B’Midbar 12:14-16 | Reader 3 – B’Midbar 13:11-16 |
| N.C.: Mk 9:41-48; Lk 17:1-3a | Yoel 2:16-24, 27 |  |

**P1467#yIS1**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

Please e-mail any comments to [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

1. Shemot Rabbah23:5 [↑](#footnote-ref-1)
2. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-2)
3. Yeshua - ישוע (salvation) is name of Mashiach ben Yosef of the Nazarean Codicil. We can understand that this name was appropriate for the one who brought salvation to the Gentiles. [↑](#footnote-ref-3)
4. Shemot (Exodus) 15:6 *Thy right hand, HaShem, glorious in power, Thy right hand, HaShem, dasheth in pieces the enemy.* [↑](#footnote-ref-4)
5. Shemot (Exodus) 6:6 *Wherefore say unto the children of Israel: I am HaShem, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm* (זְרוֹעַ)*, and with great judgments;* [↑](#footnote-ref-5)
6. Jerusalem Talmud, Berachot 2:4; Eicha Rabbah 1:51 [↑](#footnote-ref-6)
7. i.e. the day on which his spiritual source is endowed with additional power. [↑](#footnote-ref-7)
8. In the Yerushalmi Berachot 5a the reading is: ‘in the royal capital of Bethlehem’. [↑](#footnote-ref-8)
9. Eicha Rabbah 1:51 [↑](#footnote-ref-9)
10. The Temples, both the first and second, were destroyed on Tisha b’Ab. [↑](#footnote-ref-10)
11. That He would be born on Tisha b’Ab [↑](#footnote-ref-11)
12. One of the names for HaShem is HaMakom, The Place. [↑](#footnote-ref-12)
13. Gemara Yerushalmi in Nazir [↑](#footnote-ref-13)
14. 1 Corinthians 12:27 [↑](#footnote-ref-14)
15. Revelations 21:9 [↑](#footnote-ref-15)
16. See Rashi’s commentary on II Melakhim (Kings) 11:2, drawing a parallel between the Kodesh Kodashim and a bedroom. [↑](#footnote-ref-16)
17. *Zechariah 10:4* [↑](#footnote-ref-17)
18. Bereshit (Genesis) 36:32 f [↑](#footnote-ref-18)
19. Tehillim (Psalms) 118:22 [↑](#footnote-ref-19)
20. Yeshayahu (Isaiah) 28:20 [↑](#footnote-ref-20)
21. Tehillim (Psalms) 33:7 [↑](#footnote-ref-21)
22. Tehillim (Psalms) 14:36 [↑](#footnote-ref-22)
23. Melachim Alef (I Kings) 14:26 [↑](#footnote-ref-23)
24. Ezra 5:12 [↑](#footnote-ref-24)
25. Ezra 14:41 [↑](#footnote-ref-25)
26. Ezra loc. cit. [↑](#footnote-ref-26)
27. Ezra 14:42 [↑](#footnote-ref-27)
28. Yeshayahu (Isaiah) 28:16 [↑](#footnote-ref-28)
29. Bamidbar (Numbers) 23:9 [↑](#footnote-ref-29)
30. Yeshayahu (Isaiah) 51:1 [↑](#footnote-ref-30)
31. Bereshit (Genesis) 49:24 [↑](#footnote-ref-31)
32. Tehillim (Psalms) 118:22 [↑](#footnote-ref-32)
33. Yeshayahu (Isaiah) 30:14 [↑](#footnote-ref-33)
34. Daniel 9:45 [↑](#footnote-ref-34)
35. Tehillim (Psalms) 50:2 [↑](#footnote-ref-35)
36. Shemot (Exodus) 15:1-21 [↑](#footnote-ref-36)
37. Bamidbar (Numbers): 21:17-20 [↑](#footnote-ref-37)
38. Deuteronomy Chapter 32 [↑](#footnote-ref-38)
39. Yehoshua (Joshua) 10:12 [↑](#footnote-ref-39)
40. Shoftim (Judges) Chapter 5 [↑](#footnote-ref-40)
41. Shmuel bet (II Samuel) Chapter 22 and Tehillim (Psalms) 18 [↑](#footnote-ref-41)
42. Tehillim (Psalms) 30 [↑](#footnote-ref-42)
43. [VGNT] **πλάνη** [pg 516] has apparently the act. sense of “deceit” in BGU IV. 12086 (B.C. 27–6) “by means of which (*sc.* a writing-tablet) you are acquainting me with the deceit of Kalatytis.” Cf. *Kaibel* 3513 where the editor understands the word as denoting the craft and stratagem, which hunters use against wild beasts. See further *s.v.* πλανάω. In the NT πλάνη is generally, if not always, used in the pass. sense of “error”: cf. Armitage Robinson *ad* Eph 414. [↑](#footnote-ref-43)
44. TDNT 7:655 [↑](#footnote-ref-44)
45. Cf. E. Lohse, *Die Ordination im Spätjudt. u. im NT* (1951), 28-66 [↑](#footnote-ref-45)
46. The most common Hebrew word for “glory” (kbd) was originally a commercial term which referred to a pair of scales and meant “to be heavy.” That which was heavy was valuable or had intrinsic worth. Often the concept of brightness was added to express God’s majesty (cf. Exod. 19:16–18; 24:17; Isa. 60:12). He alone is worthy and honorable.

    Utley, R. J. D. (2001). Vol. Volume 2: The Gospel According to Peter: Mark and I & II Peter. Study Guide Commentary Series (304). Marshall, Texas: Bible Lessons International. p. 304 [↑](#footnote-ref-46)
47. “that day which is eternity” Zerwick, M., & Grosvenor, M. (1974). *A grammatical analysis of the Greek New Testament*. Originally published under title: Analysis philologica Novi Testamenti Graeci; translated, revised, and adapted by Mary Grosvenor in collaboration with the author. Rome: Biblical Institute Press. p. 725 [↑](#footnote-ref-47)
48. TWOT (1631a)

    (1631a) עוֹלָם (±ôl¹m) forever, ever, everlasting, evermore, perpetual, old, ancient, world, etc. (RSV Similar in general, but substitutes "always" for "in the world" in Psa 73:12 and "eternity" for "world" in Eccl 3:11.) Probably derived from ±¹lam I, "**to hide**," thus pointing to what is **hidden in the distant future** or **in the distant past**. The Ugaritic cognate is ±lm, "eternity."

    1629.0 עָלַם (±¹lam) I, be hidden, concealed, secret**.**

    H5956 עלם ‛âlam

    BDB Definition:

    1) to conceal, hide, be hidden, be concealed, be secret

    1a) (Qal) secret (participle)

    1b) (Niphal)

    1b1) to be concealed

    1b2) concealed, dissembler (participle)

    1c) (Hiphil) to conceal, hide

    1d) (Hithpael) to hide oneself

    Same as TWOT 1629 (see above) [↑](#footnote-ref-48)
49. αἰῶνος, ὁ—1. very long time, eternity [↑](#footnote-ref-49)
50. Here we intimate that the idea of the “rapture” may have been a gross perversion of Kabbalat Shabbat. [↑](#footnote-ref-50)