|  |  |  |
| --- | --- | --- |
| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2014**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2014**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Heshvan 22, 5775 – Nov 14/15, 2014** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Amarillo, TX, U.S.**Fri. Nov 14 2014 – Candles at 5:24 PMSat. Nov 15 2014 – Habdalah 6:21 PM | **Austin & Conroe, TX, U.S.**Fri. Nov 14 2014 – Candles at 5:17 PMSat. Nov 15 2014 – Habdalah 6:12 PM | **Brisbane, Australia**Fri. Nov 14 2014 – Candles at 5:58 PMSat. Nov 15 2014 – Habdalah 6:54 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Nov 14 2014 – Candles at 5:18 PMSat. Nov 15 2014 – Habdalah 6:15 PM | **Everett, WA. U.S.**Fri. Nov 14 2014 – Candles at 4:15 PMSat. Nov 15 2014 – Habdalah 5:21 PM | **Manila & Cebu, Philippines**Fri. Nov 14 2014 – Candles at 5:06 PMSat. Nov 15 2014 – Habdalah 5:58 PM |
| **Miami, FL, U.S.**Fri. Nov 14 2014 – Candles at 5:14 PMSat. Nov 15 2014 – Habdalah 6:08 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Nov 14 2014 – Candles at 4:27 PMSat. Nov 15 2014 – Habdalah 5:25 PM | **Olympia, WA, U.S.**Fri. Nov 14 2014 – Candles at 4:20 PMSat. Nov 15 2014 – Habdalah 5:25 PM |
| **San Antonio, TX, U.S.**Fri. Nov 14 2014 – Candles at 5:21 PMSat. Nov 15 2014 – Habdalah 6:16 PM | **Sheboygan & Manitowoc, WI, US**Fri. Nov 14 2014 – Candles at 4:08 PMSat. Nov 15 2014 – Habdalah 5:11 PM | **Singapore, Singapore** Fri. Nov 14 2014 – Candles at 6:33 PMSat. Nov 15 2014 – Habdalah 7:23 PM |
| **St. Louis, MO, U.S.**Fri. Nov 14 2014 – Candles at 4:31 PMSat. Nov 15 2014 – Habdalah 5:30 PM | **Tacoma, WA, U.S.**Fri. Nov 14 2014 – Candles at 4:17 PMSat. Nov 15 2014 – Habdalah 5:23 PM |  |
|  |  |  |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Yoel ben Abraham and beloved wife HE Giberet Rivka bat Dorit

His Excellency Adon Tsuriel ben Abraham and beloved wife HE Giberet Gibora bat Sarah

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Ze’ev ben Abraham and beloved wife HE Giberet Hadassah bat Sarah

Her Excellency Giberet Whitney Mathison

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’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** **benhaggai@GMail.com** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**This Torah Seder is dedicated to a righteous/generous man, H.E. Adon Barth Lindemann on occasion of his belated birthday which was Cheshvan the 6th. We are very sorry for being late, nevertheless we want to wish him and loved ones a happy and most wonderful Yom Huledet Sameach, with good health and a very long life copiously prospering in all of his endeavors, amen ve amen! For his great loving-kindness and faithfulness to this work we will always be eternally grateful!**

**We also want to dedicate this Torah Seder to the daughter of His Excellency Adon Gabriel ben Abraham & Giberet Elisheba bat Sarah, who has pneumonia. We pray G-d’s healing power be upon her with a full and speedy restoration to full health physically, spiritually and mentally, and we all say amen ve amen!**

**Shabbat “Pin’chas” – “Phinehas”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| פִּינְחָס |  | **Saturday Afternoon** |
| **“Pin’chas”** | Reader 1 – B’Midbar 25:10-15 | Reader 1 – B’Midbar 26:19-22 |
| **“Phinehas”** | Reader 2 – B’Midbar 25:16-18 | Reader 2 – B’Midbar 26:23-25 |
| **“Finees”** | Reader 3 – B’Midbar 26:1-4 | Reader 3 – B’Midbar 26:19-25 |
| B’Midbar (Num.) 25:10 - 26:18 | Reader 4 – B’Midbar 26:5-7 |  |
| Ashlamatah: Malachi 2:5-7 + 3:1-6, 10 | Reader 5 – B’Midbar 26:8-11 | **Monday &****Thursday Mornings** |
| Psalm 105:7-15 | Reader 6 – B’Midbar 26:12-14 | Reader 1 – B’Midbar 26:19-22 |
|  | Reader 7 – B’Midbar 26:15-18 | Reader 2 – B’Midbar 26:23-25 |
|  |  Maftir: B’Midbar 26:15-18 | Reader 3 – B’Midbar 26:19-25 |
| N.C.: Mk 12:35-37a; Lk 20:41-44;Rm 5:17-21 |  - Malachi 2:5-7 + 3:1-6, 10 |   |

**Blessings Before Torah Study**

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

**Please Ha-Shem, our G-d, 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 desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our G-d, 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 doing 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: Honouring 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!**

**Contents of the Torah Seder**

* Phinehas’ reward – Numbers 25:10-15
* War declared against the Midianites – Numbers 25:16-18
* The Second Census – Numbers 25:19 – 26:3
* Census taken from all the tribes with the exception of Levi (Part I) – Numbers 26:5-18

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 14: Numbers – II – Final Wonderings**

By: Rabbi Yitzchaq Magriso

Published by: Moznaim Publishing Corp. (New York, 1983)

Vol. 14 – “Numbers – II – Final Wonderings,” pp. pp. 223-246.

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) ‎25:10 – 26:18‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 10. The Lord spoke to Moses, saying:  | 10. AND the LORD spoke with Mosheh, saying:  |
| 11. Phinehas the son of Eleazar the son of Aaron the kohen has turned My anger away from the children of Israel by his zealously avenging Me among them, so that I did not destroy the children of Israel because of My zeal. | 11. Phinehas the zealous, the son of Elazar bar Aharon, the priest, has turned away mine anger from the children of Israel, in that, when zealous with My zeal, he has slain the sinners who were among them; and for his sake I have not destroyed the children of Israel in My indignation. |
| 12. Therefore, say, **"I hereby give him My covenant of peace.** | 12. Swearing by My Name, I say to him, Behold, I decree to him My covenant of peace, **and will make him an angel of the covenant**, that he may ever live, to announce the Redemption at the end of the days. |
| 13. It shall be for him and for his descendants after him [as] **an eternal covenant of kehunah, because he was zealous for his God and atoned for the children of Israel."** | 13. And because they defamed him, saying, Is he not the son of Phuti, the Midianite? behold, I will make him to possess the high priesthood; and because he took the lance with his arm, and struck the Midianitess in her body, and prayed with his mouth for the people of the house of Israel, **the priests will be held worthy of the three gifts of the shoulder, the cheek-bone, and the inwards; and it will be to him, and to his sons after him, an everlasting covenant of consecration, because he was zealous for the LORD, and propitiated for the children of Israel.** |
| 14. The name of the Israelite man who was killed, who was slain with the Midianite woman was Zimri the son of Salu, the chieftain of the Simeonite paternal house. | 14. Now the name of the man of Israel who was slain with the Midianitha was Zimri bar Salu, a chief of the house of his fathers of the tribe of Shimeon. |
| 15. And the name of the Midianite woman who was slain was Cozbi the daughter of Zur, a national leader of a paternal house in Midian. | 15. And the name of the Midianite woman who was killed was Kosbi, daughter of Zur, who was called Shelonae, a daughter of Balak, the prince of the people of Moab, whose dwelling-place was in Midian. |
| 16. The Lord spoke to Moses saying: | 16. And the LORD spoke with Mosheh, saying: |
| 17. Distress the Midianites, and you shall smite them. | 17. Trouble the Midianites and slay them, |
| 18. For they distress you with their plots which they contrived against you in the incident of Peor and in the incident of Cozbi their sister, the daughter of the Midianite chieftain, who was slain on the day of the plague [that had come] because of Peor. | 18. because they troubled you by their deceitful counsels when they beguiled you in the matter of Peor, and of Kosbi their sister, daughter of the prince of Midian, who was slain in the day of the plague for the matter of Peor. |
|  | 19. And it came to pass after the plague, that the compassions of the heavens were turned to avenge ‎His people with judgment.‎ |
|  |  |
| 1. It was after the plague, that the Lord spoke to Moses and to Eleazar the son of Aaron the kohen, saying:  | 1. And the LORD spoke to Mosheh and Elazar bar Aharon the priest, saying:  |
| 2. Take a census of all the congregation of the children of Israel from twenty years old and upwards, following their fathers' houses, all that are fit to go out to war in Israel. | 2. Take the sum of the account of the whole congregation of the Bene Israel, from twenty years old and upward, according to the house of their fathers, of every one who goes forth with the host in Israel. |
| 3. Moses and Eleazar the kohen spoke with them in the plains of Moab by the Jordan at Jericho, saying: | 3. And Mosheh and Elazar the priest spoke with the leaders, and commanded that they should number them in the plain of Moab, by the Jordan (over against) Jericho, saying |
| 4. "From the age of twenty and upward, as the Lord commanded Moses and the children of Israel who had come out of Egypt." | 4. (You are to number them) from a son of twenty years and upward, as the LORD commanded Mosheh and the sons of Israel when they came out of the land of Mizraim. |
| 5. Reuben, Israel's firstborn: The descendants of Reuben were: the family of the Hanochites from Hanoch; the family of the Paluites from Palu, | 5. Reuben, the first-born of Israel: the sons of Reuben, Hanok, the family of Hanok; of Phallu, the family of Phallu; |
| 6. the family of the Hezronites from Hezron, and the family of the Carmites from Carmi. | 6. of Hezron, the family of Hezron; of Karmi, the family of Karmi. |
| 7. These were the families of the Reubenites, and they numbered forty three thousand, seven hundred and thirty. | 7. These are the families of Reuben, and their numbers were forty-three thousand seven hundred and thirty. And the sons of Phallu Eliab; |
| 8. The sons of Palu were Eliab. | 8. - |
| 9. The sons of Eliab were Nemuel, Dathan and Abiram they are Dathan and Abiram, the chosen of the congregation who incited against Moses and Aaron in the assembly of Korah, when they incited against the Lord. | 9. the sons of Eliab, Nemuel, and Dathan, and Abiram. The same were Dathan and Abiram who brought together the congregation that gathered and made the division against Mosheh and Aharon in the congregation of Korach, when they gathered together and made division against the LORD, |
| 10. And the earth opened its mouth and swallowed them and Korah, when that assembly died, and when fire destroyed two hundred and fifty men, and they became a sign. | 10. and the earth opened her mouth and swallowed them and Korach, when the congregation of the wicked died, when the fire devoured the two hundred and fifty men, and they were made an example. |
| 11. Korah's sons, however, did not die. | 11. But the sons of Korach were not in the counsel of their father, but followed the doctrine of Mosheh the prophet; and therefore they died not by the plague, nor were smitten by the fire, nor engulfed in the yawning of the earth. |
| 12. The descendants of Simeon according to their families: the family of the Nemuelites from Nemuel, the family of the Jaminites from Jamin, the family of the Jachinites from Jachin, | 12. The Bene Shimeon, Nemuel, Jamin, Jakin, Zerach, |
| 13. the family of the Zerahites from Zerah, the family of the Shaulites from Shaul. | 13. \_\_\_ Shaul, with their families, |
| 14. These were the families of the Simeonites twenty two thousand and two hundred. | 14. \_\_\_ twenty-two thousand two hundred. |
| 15. The descendants of Gad according to their families: the family of the Zefonites from Zefon, the family of the Haggites from Haggi, the family of the Shunites from Shuni, | 15. Of Gad, the families of Zephon, Haggi, Suni, |
| 16. the family of the Oznites from Ozni, the family of the Erites from Eri, | 16. Ozni, Heri, \_ |
| 17. the family of the Arodites from Arod, the family of the Arelites from Areli. | 17. Arod, \_ Areli, |
| 18. These were families of Gad according to those of them counted, forty thousand and five hundred.  | 18. \_ forty thousand five hundred. |
|  |  |

**Rashi Commentary for: ‎** **B’Midbar (Num.) 25:10 – 26:18**

**11 Phinehas the son of Eleazar the son of Aaron the kohen** Since the tribes were disparaging him, saying, Have you seen the son of Puti, whose mother’s father [Jethro] fattened (פִּטֵּם) calves for idols (See Rashi, Exod. 6:25), and who killed a chieftain of an Israelite tribe? For this reason, Scripture traces his pedigree to Aaron.-[Sanh. 82b, Num. Rabbah 21:3, Mid. Tanchuma Pinchas 2]

**by his zealously avenging Me** Heb. בְּקַנְאוֹ אֶת־קִנְאָתִי , by his avenging My vengeance, by his releasing the wrath that I should have released. The term קִנְאָה always denotes someone motivated to take vengeance for some matter, in old French, enprenemant.

**12 My covenant of peace That it should be a covenant of peace for him. Just as a man owes gratitude and favor to someone who did him a favor, so here God expressed to him His feelings of peace.**

**13 It shall be** This covenant of Mine [mentioned in the previous verse] shall be for him.

**an eternal covenant of kehunah** Although the kehunah had already been given to Aaron’s descendants, it had been given only to Aaron and his sons who were anointed with him, and to their children whom they would beget after their anointment. Phinehas, however, who was born before that and had never been anointed, had not been included in the kehunah until now. And so, we learn in [Tractate] Zevachim [101b], “Phinehas was not made a kohen until he killed Zimri.”

**for his God** Heb. לֵאלֹהָיו , for the sake of his God, as in (11:29),"Are you zealous for my sake (לִי) ?" and (Zech. 8:2),"I am zealous for Zion (לְצִיּוֹן) "-for the sake of Zion.

**14 The name of the Israelite man** In the place it [Scripture] traces the lineage of the righteous man for praise, it traces the lineage of the wicked man for shame.-[Mid. Tanchuma Pinchas 2, Num. Rabbah 21:3]

**the chieftain of the Simeonite paternal house** Of one of the five paternal houses belonging to the tribe of Simeon. Another interpretation: To proclaim the praise of Phinehas, for although he [Zimri] was a chieftain, he [Phinehas] did not refrain from acting zealously against a profanation of the Divine Name. This is why Scripture tells us the name of the one who was slain.-[Mid. Aggadah]

**15 The name of the slain... woman...** To inform you of the hatred of the Midianites [toward Israel], for they submitted a princess to prostitution to entice Israel into sin.-[Mid. Tanchuma Pinchas 2, Num. Rabbah 21:3]

**a national leader** One of the five Midianite kings: “Evi, Rekem, Zur...” (31:8). He was the most prominent of them all, as it says, “a national leader.” But because he degraded himself by abandoning his daughter, he is listed only as the third [king].-[Mid. Tanchuma Pinchas 2]

**a paternal house** There were five paternal houses in Midian: Ephah, Epher, Hanoch, Abida, and Elda’ah (Gen. 25:4). This was the king of one of them.

**17 Distress** Heb. צָרוֹר , like זָכוֹר , ‘remember,’ (Exod. 20:8), and שָׁמוֹר , ‘keep’ (Deut. 5:12); a term describing a continual action [as if to say,] You must [constantly] show hostility toward them.

**18 For they distress you... in the incident of Cozbi** By submitting their daughters for prostitution so as to entice you to stray after Peor. He did not order the destruction of Moab for the sake of Ruth, who was destined to issue from them, as is stated in [Tractate] Bava Kamma [38b].

**Chapter 26**

**1 It was after the plague** This can be compared to a shepherd whose flock was intruded by wolves who killed some of them [his sheep]. He counted them to know how many were left. Another interpretation: When they left Egypt and were entrusted to Moses, they were delivered to him with a number. Now that he was close to death and would soon have to return his flock, he returns them with a number.-[Mid. Tanchuma Pinchas 4, Num. Rabbah 21:7]

**2 following their fathers’ houses** Their lineage followed their father’s tribe, not their mother’s.-[B.B. 109b]

**3 Moses and Eleazar the kohen spoke with them** They spoke with them concerning this, namely that the Omnipresent had commanded to count them.

**saying** They said to them, “You must be counted.”

**4 From the age of twenty and upward, as the Lord commanded...** that they be counted from the age of twenty and upwards, as it says, “Everyone who goes through the counting, [from the age of twenty and upward]” (Exod. 30:14).

**5 the family of the Hanochites** Heb. מִשְׁפַּחַת הַחֲנֽכִי . Since the nations were denigrating them and saying, "How can they trace their lineage by their tribes? Do they think that the Egyptians did not exploit their mothers? If they mastered their bodies, all the more so [did they exercise authority over] their wives. Therefore, the Holy One, blessed is he, appended His Name to them, the [letter] ‘hey’ to one side and the ‘yud’ to the other side, as if to say, “I bear witness for them, that these are the sons of their fathers.” This is stated explicitly by David, “the tribes of God, (יָהּ) testimony to Israel” (Ps. 122: 4)—this Name (יָהּ) testifies for them regarding their tribes. For this reason, in each of them Scripture writes, הַחֲנֽכִי , הַפַּלֻּאֵי [the Hanochites, the Paluites in which each name begins with a ‘hey’ and ends with a 'yud’] (Song Rabbah 4:12; Pesikta d’Rav Kahana p.82b, 93a), but in the case of Jimnah יִמְנָה , it is unnecessary for it to say [for the family of the Jimnites,] מִשְׁפַּחַת הַיִּמְנִי [only מִשְׁפַּחַת הַיִּמְנָה ], since the Divine Name is already affixed to it—the ‘yud’ at the beginning and the ‘hey’ at the end.- [Mid. Aggadah]

**9 who incited** Israel against Moses and Aaron.

**when they incited** The people against the Lord.

**incited** Heb. הִצּוּ . They enticed Israel to quarrel with Moses, a causative term.

**10 and they became a sign A sign and a reminder, “so that no outsider, who is not of the seed of Aaron, shall approach” (above 17:5) to dispute the kehunah any more.**

**11 Korah’s sons, however, did not die** They were originally involved in the conspiracy, but during the dispute they contemplated repentance; therefore, an elevated area was set apart for them in Gehinnom, and they stayed there.-[Sanh. 110b]

**13 from Zerah** This was Zohar [see Exod. 6:15], a name derived from the word צֽהַר , which means shining [a synonym of זֶרַח , Zerah]. However, the family of Ohad [mentioned in Exodus] died out, as did five from the tribe of Benjamin. For he came to Egypt with ten sons, but only five are listed here. So it was with Ezbon of the tribe of Gad, so [altogether] seven families [no longer existed]. I found [the reason for this] in the Talmud Yerushalmi [Sotah 1:1]. When Aaron died, the clouds of glory withdrew, and the Canaanites came to fight against Israel. They [the Israelites] set their hearts on returning to Egypt, and they went back eight stages of their journey [compare 21:4], from Mount Hor to Moserah, as it says, “The children of Israel journeyed from the wells of Bene Yaakan to Moserah; there Aaron died” (Deut. 10:6). Now did he not die at Mount Hor? And [furthermore,] going back from Moserah to Mount Hor there are eight stages in the journey! However, they turned back, and the Levites pursued them to bring them back, killing seven of their families. The Levites lost four families [in the battle]: the families of the Shimeites and the Uzzielites, and of the three sons of Izhar, only the family of the Korahites is mentioned. I do not know [the identity of] the fourth one. R. Tanchuma expounds that they [the seven Israelite families] fell in the plague in connection with Balaam [see 25:9] (Mid. Tanchuma Pinchas 5), but [this cannot be, for] according to the number missing from the tribe of Simeon in this census compared with the first census [which took place] in the Sinai desert, it would appear that all twenty-four thousand who fell [in the plague] were from the tribe of Simeon. -[Mid. Tanchuma Vayechi 10]

**16 from Ozni** I believe that this was the family of Ezbon (see Gen. 46:16), but I do not know why his family was not called after him.

**Ketubim: Psalm 105:7-15**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Give thanks to the Lord, call out in His name; make His deeds known among the peoples. | 1. Sing praise in the presence of the LORD, call on His name; tell of His deeds among the Gentiles.  |
| 2. Sing to Him, play music to Him, speak of all His wonders. | 2. Sing praise in His presence, make music in His presence; speak of all His wonders. |
| 3. Boast of His holy name; may the heart of those who seek the Lord rejoice. | 3. Sing praise in His holy name; may the heart of those who seek instruction from the presence of the LORD be glad. |
| 4. Search for the Lord and His might; seek His presence constantly. | 4. Seek the teaching of the LORD, and His Torah; welcome His face continually. |
| 5. Remember His wonders, which He performed, His miracles and the judgments of His mouth. | 5. Call to mind the wonders that he has done; his miracles, and the judgments of his mouth. |
| 6. The seed of Abraham His servant, the children of Jacob, His chosen ones. | 6. O seed of Abraham His servant, O sons of Jacob, His chosen ones. |
| 7. He is the Lord our God; throughout all the earth are His judgments. | 7. He is the LORD our God; His judgments are extended over all the earth.  |
| 8. He remembered His covenant forever, the word He had commanded to the thousandth generation, | 8. He remembered His covenant forever; He commanded a word for a thousand generations. |
| 9. Which He had made with Abraham, and His oath to Isaac, | 9. That which He made with Abraham, and His covenant with Isaac. |
| 10. And He set it up to Jacob as a statute, to Israel as an everlasting covenant, | 10. And He established it for Jacob as a decree, for Israel as a perpetual covenant. |
| 11. Saying, "To you I shall give the land of Canaan, the portion of your heritage." | 11. Saying, "To you I will give the land of Canaan as the lot of your inheritance." |
| 12. **When they were but a few men in number. Yea, very few, and sojourners in it,**  | 12. **When you were a people few in number, like little ones, and dwelling in it.**  |
| 13. And when they went about from nation to nation, from one kingdom to another people, | 13. And they went from people to people, from one kingdom to another people. |
| 14. **He suffered no man to do them wrong, yea, for their sake He reproved kings:** | 14. **He did not allow anyone to oppress them, and He rebuked kings on their account.** |
| 15. **“Touch not Mine anointed ones, and do My prophets no harm.”** | 15. **“Do not come near My anointed ones (Messiah’s), and do no harm to My prophets.** |
|  |  |

**Rashi’s Commentary to Psalm 105:7-15**

 **8** **the word He had commanded to the thousandth generation** The Torah, which He commanded to make known in the world after a thousand generations, but He saw that the world could not exist without Torah, so he skipped 974 generations of them. It may also be interpreted according to its simple meaning: He remembered for Israel His covenant, which He commanded and promised to keep for them for a thousand generations, as the matter of (Deut. 7:9): “Who keeps the covenant and the kindness for those who love Him and who keep His commandments, to a thousand generations.”

**11** **Saying, “To you I shall give, etc.”** That is the covenant that He made for them.

**13 And they walked from nation to nation** Abraham sojourned in the land of the Philistines, in Egypt, and in the land of Canaan, and so Isaac, and so Jacobthey all were exiled from one strange place to another strange place.

**14 and He reproved kings on their account (Gen. 12:17)**: “And the Lord plagued Pharaoh”; (ibid. 20:18), “For the Lord had closed up every womb of the house of Abimelech.”

**15 My anointed ones** **My great ones. Every [expression of] anointing is an expression of rulership and greatness.**

**Meditation from the Psalms**

**Psalms ‎‎105:7-15**

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

For continuity I am going to redo the opening remarks from the first part of our psalm.

This psalm was composed on the day King David brought the Holy Ark from its temporary quarters in the home of Oved Edom to the holy city of Jerusalem, where it was installed with great ceremony and honor. The full details of the event are described in I Chronicles, chapter 16. Verses 8-22 of that chapter closely parallel the first fifteen verses of this psalm, while verses 23-33 of that chapter are an almost exact repetition of psalm 96.

Verse 7 there reads: On that day David determined the foremost activity to be the offering of thanks to HaShem, under the direction of Assaf and his brothers. Rashi explains that Assaf would recite one verse of praise at a time, which would then be repeated by his fellow Levites.

In this composition, the Psalmist emphasizes that the Jews who escorted the Holy Ark are the seed of Abraham, His servant. Abraham’s greatest accomplishment was that he traveled from place to place teaching and publicizing the Name of the One G-d. The Holy Ark of the Law also represents G-d’s Name. Thus when David carried the Ark from place to place to the accompaniment of thanksgiving to the Almighty, he resembled his illustrious forebear, Avraham.[[1]](#footnote-1)

Radak and Malbim[[2]](#footnote-2) explain that the Levites sang psalm 105 each morning and psalm 96 each evening while the Holy Ark was housed in a temporary tent in Jerusalem. When Solomon built the Temple and the Ark was placed in its permanent abode, a perpetual order of songs was established. These were the Songs of the Day which were related to the respective days of the week and to each special festival.[[3]](#footnote-3)

David was inspired by *Israel*, both the nation and the land, as we can see from our verbal tally.[[4]](#footnote-4) I am taking my inspiration from the pesukim that speak of *Israel* and their *inheritance*:

***Tehillim (Psalms) 105:10****And He established it unto Jacob for a statute, to Israel for an everlasting covenant;* ***11****Saying[[5]](#footnote-5): ‘Unto you will I give the land of Canaan, the lot of your inheritance.’*

This study will examine “what” Jews inherit as a result of being the people who covenanted with HaShem. In this study we shall see that the Jews will inherit three major things: The land of Israel,[[6]](#footnote-6) the Torah, and the Gentiles.

**The Land as an Inheritance**

Lets start by examining what Paul says about our inheritance:

***Galatians 3:15-18*** *Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. The promises were spoken to Abraham and to his seed. The Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Mashiach. What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.*

Paul emphasizes that our inheritance is related to the promise G-d made to Abraham. So, we need to examine “what” was promised to Abraham:

***Genesis 12:7*** *And HaShem appeared unto Abram, and said, Unto your seed will I give this land: and there built he an altar unto HaShem, who appeared unto him.*

From the above passage, we can see that what was promised to Abraham was **LAND.** So, in our Galatians passage we can see that what Jews inherit is the land promised to Abraham. The land promised was ***greater Israel*.**

The writer to the Bereans (Hebrews) reiterates that *the land* is what was promised as an inheritance to Abraham and to the rest of HaShem’s people:

***Bereans (Hebrews) 11:8-16*** *By faithful obedience Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. By faithful obedience he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God. By faithful obedience Abraham, even though he was past age--and Sarah herself was barren--was enabled to become a father because he considered him faithful who had made the promise. And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore. All these people were still living by faithful obedience when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country--a heavenly one. Therefore God is not ashamed to be called their God, for He has prepared a city for them.*

Paul does not stop with Galatians. He emphasizes our inheritance in:

***Ephesians 1:11-16*** *In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, In order that we, who were the first to hope in Mashiach*[[7]](#footnote-7)*, might be for the praise of his glory. And you also were included in Mashiach when you heard the word of truth, the Mesorah of your salvation. Having faithfully obeyed, you were marked in him with a seal, the promised Spirit of Holiness, Who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession--to the praise of His glory. For this reason, ever since I heard about your faithful obedience in the Master Yeshua and your love for all the Tsadiqim, I have not stopped giving thanks for you, remembering you in my prayers.*

Here, Paul indicates that the purpose of the sending of the Ruach HaQodesh (Holy Spirit) is to guarantee that we will receive our portion of the land. Those who join the covenant are those that will inherit the land. This is the primary purpose of the Holy Spirit.

***Ephesians 5:1-7*** *Be imitators of God, therefore, as dearly loved children And live a life of love, just as Mashiach loved us and gave himself up for us as a fragrant offering and sacrifice to God. But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God’s holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure: No immoral, impure or greedy person--such a man is an idolater--has any inheritance in the kingdom of Mashiach and of God. Let no one deceive you with empty words, for because of such things God’s wrath comes on those who are disobedient. Therefore do not be partners with them.*

Now Paul is emphasizing that our inheritance in the land of Israel is also an inheritance in the kingdom of Mashiach.[[8]](#footnote-8) This brings home a very serious implication: The kingdom of Mashiach is on Earth! His kingdom is not in Heaven.

***Colossians 1:1-12*** *Paul, an apostle of Mashiach Yeshua by the will of God, and Timothy our brother, To the holy and faithful brothers in Mashiach at Colosse: Grace and peace to you from God our Father. We always thank God, the Father of our Master Yeshua Mashiach, when we pray for you, Because we have heard of your faithful obedience in Mashiach Yeshua and of the love you have for all the Tsadiqim -- The faithful obedience and love that spring from the hope that is stored up for you in heaven and that you have already heard about in the word of truth, the Mesorah that has come to you. All over the world this Mesorah is bearing fruit and growing, just as it has been doing among you since the day you heard it and understood God’s grace in all its truth. You learned it from Epaphras, our dear fellow servant, who is a faithful minister of Mashiach on our behalf, and who also told us of your love in the Spirit. For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of His will (i.e. the Written and Oral Torah) through all spiritual wisdom and understanding. And we pray this in order that you may live a life worthy of the Master and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, Being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the Tsadiqim in the kingdom of light.*

***Colossians 3:23-24*** *Whatever you do, work at it with all your heart, as working for the Master, not for men, Since you know that you will receive an inheritance from the LORD as a reward. It is the Master Mashiach you are serving.*

***Hebrews 9:11-15*** *When Mashiach came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by means of his own life, having obtained eternal redemption. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the life of Mashiach, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! For this reason Mashiach is the mediator of a renewed covenant, that those who are called may receive the promised eternal inheritance--now that he has died as a ransom to set them free from the sins committed under the first covenant.*

Our inheritance in the land is eternal.

***I Peter 1:1-5*** *Peter, an apostle of Yeshua Mashiach, To God’s elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, Who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Yeshua Mashiach and sprinkling by his life: Grace and peace be yours in abundance. Praise be to the God and Father of our Master Yeshua Mashiach! In his great mercy he has given us new birth into a living hope through the resurrection of Yeshua HaMashiach from the dead, And into an inheritance that can never perish, spoil or fade--kept in the heavens for you, Who through faithful obedience are shielded by God’s power until the coming of the salvation that is ready to be revealed in the last time.*

In the above passage we learn that this Promised Land is currently stored in the heavens for us.

***Acts 20:32*** *“Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified.*

***Acts 13:16-19*** *Standing up, Hakham Shaul motioned with his hand and said: “Men of Israel and you Gentiles who worship God, listen to me! The God of the people of Israel chose our fathers; he made the people prosper during their stay in Egypt, with mighty power he led them out of that country, He endured their conduct for about forty years in the desert, He overthrew seven nations in Canaan and gave their land to His people as their inheritance.*

***Acts 6:15 - 7:5*** *All who were sitting in the Sanhedrin looked intently at Stephen, and they saw that his face was like the face of an angel. Then the high priest asked him, “Are these charges true?” To this he replied: “Brothers and fathers, listen to me! The God of glory appeared to our father Abraham while he was still in Mesopotamia, before he lived in Haran. ‘Leave your country and your people,’ God said, ‘and go to the land I will show you.’ “So he left the land of the Chaldeans and settled in Haran. After the death of his father, God sent him to this land where you are now living. He gave him no inheritance here, not even a foot of ground. But God promised him that he and his descendants after him would possess the land, even though at that time Abraham had no child.*

***Matthew 25:31-34*** *“When the Son of Man (i.e. the Prophet) comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. “Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.*

We will receive our inheritance when the Son of Man comes in his glory.

***Zechariah 8:7-13*** *This is what HaShem Almighty says: “I will save my people from the countries of the east and the west. I will bring them back to live in Jerusalem; they will be my people, and I will be faithful and righteous to them as their God.” This is what HaShem Almighty says: “You who now hear these words spoken by the prophets who were there when the foundation was laid for the house of HaShem Almighty, let your hands be strong so that the temple may be built. Before that time there were no wages for man or beast. No one could go about his business safely because of his enemy, for I had turned every man against his neighbor. But now I will not deal with the remnant of this people as I did in the past,” declares HaShem Almighty. “The seed will grow well, the vine will yield its fruit, the ground will produce its crops, and the heavens will drop their dew. I will give all these things as an inheritance to the remnant of this people. As you have been an object of cursing among the nations, O Judah and Israel, so will I save you, and you will be a blessing. Do not be afraid, but let your hands be strong.”*

If you look at the above passage, you will notice that all of the things promised, as an inheritance, are related to our *promised land*!

***Obadiah 1:15-21*** *“The day of HaShem is near for all nations. As you have done, it will be done to you; your deeds will return upon your own head. Just as you drank on my holy hill, so all the nations will drink continually; they will drink and drink and be as if they had never been. But on Mount Zion will be deliverance; it will be holy, and the house of Jacob will possess its inheritance. The house of Jacob will be a fire and the house of Joseph a flame; the house of Esau will be stubble, and they will set it on fire and consume it. There will be no survivors from the house of Esau.” HaShem has spoken. People from the Negev will occupy the mountains of Esau, and people from the foothills will possess the land of the Philistines. They will occupy the fields of Ephraim and Samaria, and Benjamin will possess Gilead. This company of Israelite exiles who are in Canaan will possess [the land] as far as Zarephath; the exiles from Jerusalem who are in Sepharad will possess the towns of the Negev. Deliverers will go up on Mount Zion to govern the mountains of Esau. And the kingdom will be HaShem’s.*

***Daniel 12:9-13*** *He replied, “Go your way, Daniel, because the words are closed up and sealed until the time of the end. Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand. “From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days. Blessed is the one who waits for and reaches the end of the 1,335 days. “As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance.”*

This next passage details the specifics of the location of each tribe’s inheritance:

***Ezekiel 48:1-29*** *“These are the tribes, listed by name: At the northern frontier, Dan will have one portion; it will follow the Hethlon road to Lebo Hamath; Hazar Enan and the northern border of Damascus next to Hamath will be part of its border from the east side to the west side. “Asher will have one portion; it will border the territory of Dan from east to west. “Naphtali will have one portion; it will border the territory of Asher from east to west. “Manasseh will have one portion; it will border the territory of Naphtali from east to west. “Ephraim will have one portion; it will border the territory of Manasseh from east to west. “Reuben will have one portion; it will border the territory of Ephraim from east to west. “Judah will have one portion; it will border the territory of Reuben from east to west. “Bordering the territory of Judah from east to west will be the portion you are to present as a special gift. It will be 25,000 cubits wide, and its length from east to west will equal one of the tribal portions; the sanctuary will be in the center of it. “The special portion you are to offer to HaShem will be 25,000 cubits long and 10,000 cubits wide. This will be the sacred portion for the priests. It will be 25,000 cubits long on the north side, 10,000 cubits wide on the west side, 10,000 cubits wide on the east side and 25,000 cubits long on the south side. In the center of it will be the sanctuary of HaShem. This will be for the consecrated priests, the Zadokites, who were faithful in serving me and did not go astray as the Levites did when the Israelites went astray. It will be a special gift to them from the sacred portion of the land, a most holy portion, bordering the territory of the Levites. “Alongside the territory of the priests, the Levites will have an allotment 25,000 cubits long and 10,000 cubits wide. Its total length will be 25,000 cubits and its width 10,000 cubits. They must not sell or exchange any of it. This is the best of the land and must not pass into other hands, because it is holy to HaShem. “The remaining area, 5,000 cubits wide and 25,000 cubits long, will be for the common use of the city, for houses and for pastureland. The city will be in the center of it And will have these measurements: the north side 4,500 cubits, the south side 4,500 cubits, the east side 4,500 cubits, and the west side 4,500 cubits. The pastureland for the city will be 250 cubits on the north, 250 cubits on the south, 250 cubits on the east, and 250 cubits on the west. What remains of the area, bordering on the sacred portion and running the length of it, will be 10,000 cubits on the east side and 10,000 cubits on the west side. Its produce will supply food for the workers of the city. The workers from the city who farm it will come from all the tribes of Israel. The entire portion will be a square, 25,000 cubits on each side. As a special gift you will set aside the sacred portion, along with the property of the city. “What remains on both sides of the area formed by the sacred portion and the city property will belong to the prince. It will extend eastward from the 25,000 cubits of the sacred portion to the eastern border, and westward from the 25,000 cubits to the western border. Both these areas running the length of the tribal portions will belong to the prince, and the sacred portion with the temple sanctuary will be in the center of them. So the property of the Levites and the property of the city will lie in the center of the area that belongs to the prince. The area belonging to the prince will lie between the border of Judah and the border of Benjamin. “As for the rest of the tribes: Benjamin will have one portion; it will extend from the east side to the west side. “Simeon will have one portion; it will border the territory of Benjamin from east to west. “Issachar will have one portion; it will border the territory of Simeon from east to west. “Zebulun will have one portion; it will border the territory of Issachar from east to west. “Gad will have one portion; it will border the territory of Zebulun from east to west. “The southern boundary of Gad will run south from Tamar to the waters of Meribah Kadesh, then along the Wadi [of Egypt] to the Great Sea. “This is the land you are to allot as an inheritance to the tribes of Israel, and these will be their portions,” declares the Sovereign HaShem.*

This next passage emphasizes that the inheritance in the land is NOT limited to just native born Israelites, but also to the righteous aliens:

***Ezekiel 47:13-23*** *This is what the Sovereign HaShem says: “These are the boundaries by which you are to divide the land for an inheritance among the twelve tribes of Israel, with two portions for Joseph. You are to divide it equally among them. Because I swore with uplifted hand to give it to your forefathers, this land will become your inheritance. “This is to be the boundary of the land: “On the north side it will run from the Great Sea by the Hethlon road past Lebo Hamath to Zedad, Berothah and Sibraim (which lies on the border between Damascus and Hamath), as far as Hazer Hatticon, which is on the border of Hauran. The boundary will extend from the sea to Hazar Enan, along the northern border of Damascus, with the border of Hamath to the north. This will be the north boundary. “On the east side the boundary will run between Hauran and Damascus, along the Jordan between Gilead and the land of Israel, to the eastern sea and as far as Tamar. This will be the east boundary. “On the south side it will run from Tamar as far as the waters of Meribah Kadesh, then along the Wadi [of Egypt] to the Great Sea. This will be the south boundary. “On the west side, the Great Sea will be the boundary to a point opposite Lebo Hamath. This will be the west boundary. “You are to distribute this land among yourselves according to the tribes of Israel. You are to allot it as an inheritance for yourselves and for the aliens who have settled among you and who have children. You are to consider them as native-born Israelites; along with you they are to be allotted an inheritance among the tribes of Israel. In whatever tribe the alien settles, there you are to give him his inheritance,” declares the Sovereign HaShem.*

***Ezekiel 45:1-2*** *“‘When you allot the land as an inheritance, you are to present to HaShem a portion of the land as a sacred district, 25,000 cubits long and 20,000 cubits wide; the entire area will be holy. Of this, a section 500 cubits square is to be for the sanctuary, with 50 cubits around it for open land.*

***Ezekiel 36:7-12*** *Therefore this is what the Sovereign HaShem says: I swear with uplifted hand that the nations around you will also suffer scorn. “‘But you, O mountains of Israel, will produce branches and fruit for my people Israel, for they will soon come home. I am concerned for you and will look on you with favor; you will be plowed and sown, And I will multiply the number of people upon you, even the whole house of Israel. The towns will be inhabited and the ruins rebuilt. I will increase the number of men and animals upon you, and they will be fruitful and become numerous. I will settle people on you as in the past and will make you prosper more than before. Then you will know that I am HaShem. I will cause people, my people Israel, to walk upon you. They will possess you, and you will be their inheritance; you will never again deprive them of their children.*

***Ezekiel 35:14-15*** *This is what the Sovereign HaShem says: While the whole earth rejoices, I will make you desolate. Because you rejoiced when the inheritance of the house of Israel became desolate, that is how I will treat you. You will be desolate, O Mount Seir, you and all of Edom. Then they will know that I am HaShem.’”*

The Land of Israel is not just a place that people live in. It is the “Sanctuary of HaShem”, as the Ramban writes. The Torah writes about it: “Cain left the presence of HaShem”,[[9]](#footnote-9) “Yonah rose to flee to Tarshish from the presence of HaShem’”.[[10]](#footnote-10) Therefore, the Ramban writes: “It is impossible to comment any more on the subject of the land, but if you are worthy of understanding the first [mention in the Torah of] “land,” you will understand a great and hidden secret, and you will understand what our rabbis meant that the Temple above corresponds to the temple below.” His intention is that the pasuk: “In the beginning of G-d’s creating the Heavens and the land”[[11]](#footnote-11) should be interpreted that HaShem first created the land above and only then did he create the parallel land below.

This is what the Torah means when it states in the Parsha: “This is the land that will fall to you as an inheritance”.[[12]](#footnote-12) Chazal[[13]](#footnote-13) ask: “Can the land fall?”

The Sefat Emet explains Chazal’s answer, that so long as the Canaanites were in the Land of Israel, the necessary vessels to contain the land above were not yet formed. However, when the Bne Israel enter the land, the land above drops and connects with the land below, thus creating compatibility between Heaven and earth.

The war over the Land of Israel is not about territories and other national rights. This is a global war over HaShem’s Throne in the world. “For the Hand is on the Throne (kes) of G-d”,[[14]](#footnote-14) HaShem’s name is incomplete and His Throne is incomplete. Therefore, the war in the end will focus on Jerusalem because: “At that time people will call Jerusalem ‘the Throne (kise) of HaShem’”[[15]](#footnote-15) and the nations wish to prevent this. Otherwise, it is impossible to understand this great interest of all the nations in such a small place.

However, we are sure of: “Not one of Your words is turned back to its origin unfulfilled”,[[16]](#footnote-16) and, “May our eyes behold your return to Zion in compassion”.[[17]](#footnote-17)

**The Gentiles as an Inheritance**

The land was given to the Jews for an inheritance. However, there is more to this story then meets the eye. It seems there is an additional inheritance:

***Tehillim (Psalms) 2:7-9*** *I will declare the decree: HaShem hath said unto me, you are my son; this day have I begotten you. 8 Ask of me, and I will give you the Gentiles for your inheritance, and the uttermost parts of the earth for your possession. 9 You will break them with a rod of iron; you will dash them in pieces like a potter’s vessel.*

Thus we see that the Gentiles were given to Israel as an inheritance. The sons of Qorach also confirmed that the Gentiles were the inheritance of the Jews.

***Tehillim (Psalms) 47:2*** *For HaShem most high is terrible; He is a great King over all the earth. 3 He will subdue the people under us, and the Gentiles under our feet. 4 He will choose our inheritance for us, the excellency of Jacob whom he loved. Selah.*

Finally we see that the Gentile inheritance was given by HaShem in the Torah:

***Vayikra (Leviticus) 25:44-46*** *Both your bondmen, and your bondmaids, which you will have, will be of the Gentiles that are round about you; of them will you buy bondmen and bondmaids. 45 Moreover of the children of the strangers that do sojourn among you, of them will you buy, and of their families that are with you, which they begat in your land: and they will be your possession. 46 And you will take them as an inheritance for your children after you, to inherit them for a possession; they will be your bondmen for ever: but over your brethren the children of Israel, you will not rule one over another with rigor.*

In the next pasuk we see that those Gentiles who do not enter the covenant as Jews, or do not enter a covenant as Noachides, these Gentiles will become the servants of the Jews. Elsewhere[[18]](#footnote-18) the Torah teaches us that the Gentiles will become the inheritance of the Jews.

***Yeshayahu (Isaiah) 13:19 - 14:2*** *Babylon, the jewel of kingdoms, the glory of the Babylonians’ pride, will be overthrown by G-d like Sodom and Gomorrah. She will never be inhabited or lived in through all generations; no Arab will pitch his tent there, no shepherd will rest his flocks there. But desert creatures will lie there, jackals will fill her houses; there the owls will dwell, and there the wild goats will leap about. Hyenas will howl in her strongholds, jackals in her luxurious palaces. Her time is at hand, and her days will not be prolonged. HaShem will have compassion on Jacob; once again he will choose Israel and will settle them in their own land. Aliens will join them and unite with the house of Jacob. Nations will take them and bring them to their own place. And the house of Israel will possess the Gentiles as menservants and maidservants in HaShem’s land. They will make captives of their captors and rule over their oppressors.*

**HaShem Is the Portion of Mine Inheritance**

King David also tells us that HaShem is the portion of his inheritance. Since David is the king of the body called Israel, then we know that HaShem is the portion of our inheritance:

***Tehillim (Psalms) 16:5*** *HaShem is the portion of mine inheritance and of my cup: You maintain my lot.*

Now we know that the Children of Israel have three things called *inheritance*: The land of Israel, the Gentiles, and HaShem. These are the inheritance of the Jews.

**Torah Is Our Inheritance**

Finally, we come to what may be the most important inheritance of the Jews. Its importance is due to its provision of life:

***Devarim (Deuteronomy) 33:4*** *Moses commanded us Torah, even the inheritance of the congregation of Jacob.*

Just because my father had the Torah does not mean that I will have the Torah. Sometimes a person only has the Torah as a ‘morasha’. This means that if a person sweats over Torah and makes the effort to understand Torah and puts in the hours required to master Torah, then Torah actually becomes his. But there is no guarantee. Torah is not a no-strings-attached inheritance (yerusha). Without the sweat and the hours, Torah will only be something that the person can potentially pass on to the next generation (morasha).

The land, as an inheritance, has a similar work requirement. Even though the land was given as an inheritance to the Children of Israel who left Egypt, only a small percentage of that generation actually received their inheritance. Further, that inheritance is useless unless one puts in a great deal of effort to improve it.

We have a similar requirement with the Gentiles. Those Gentiles which are turning to HaShem will be our inheritance only when we put the time to teach them Torah. Without Torah, there will be no inheritance among the Gentiles.

As His Eminence has said on many occasions: ***There ain’t no free lunches*.**

**Ashlamatah: Mal. 2:5-7 + 3:1-6,10‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. And now, to you is this commandment, O priests.  | 1. "And now this commandment is for you, O priests. |
| 2. If you do not heed, and if you do not take it to heart to give honor to My Name, says the Lord of Hosts, I will send the curse upon you, and I will curse your blessings. Indeed I have [already] cursed it, for you do not take it to heart. | 2. If you do not hearken, and if you do not lay my fear upon (your) heart so as to give honor to my name, says the LORD of hosts, then I will send the curse among you and I will curse your blessings; and I will indeed curse them, for you are not laying my fearl upon (your) heart. |
| 3. Behold! I rebuke the seed because of you, and I will scatter dung upon your face- the dung of your festive sacrifices, and it shall take you to itself. | 3. Behold, I am about to rebuke your increase from the land, and I will reveal the shame of your sins upon your faces, and I will put an end to the glory of your festivals, and your share will be withheld from it. |
| 4. And you shall know that I have sent you this commandment, that My covenant be with Levi, says the Lord of Hosts. | 4. And you will know that I have sent this commandment to you that My covenant which was with Levi may hold, says the LORD of hosts. |
| 5. My covenant was with him, life and peace, and I gave them to him [with] fear; and he feared Me, and because of My Name, he was over-awed. | 5. My covenant was with him (for) life and peace, and I gave him the perfect teaching of My law and he feared from before Me and feared from before My name. |
| 6. True teaching was in his mouth, and injustice was not found on his lips. In peace and equity he went with Me, and he brought back many from iniquity. | 6. True instruction was in his mouth and deceit was not found on his lips; in peace and in uprightness did he walk before Me, and he turned many back from sin. |
| 7. For a priest's lips shall guard knowledge, and teaching should be sought from his mouth, for he is a messenger of the Lord of Hosts. | 7. For the lips of a priest should keep knowledge, and men seek instruction from his mouth; for he serves before the LORD of hosts. |
| 8. But you have turned aside from the way. You caused many to stumble in the Torah. You corrupted the covenant of the Levites, said the Lord of Hosts. | 8. But you have strayed from the way; you have caused many to stumble by (your) instruction; you have corrupted the covenant which was with Levi, says the LORD of hosts. |
| 9. And now I, too, have made you contemptible and low to the entire people according to how you do not keep My ways and [how] you show favoritism in the Torah. **{P}** | 9. And moreover, I have made you despised and enfeebled before all the people, inasmuch as you do not follow paths that are good before Me but show partiality in (your) instruction.” |
|  |  |
| 1. **Behold I send My angel, and he will clear a way before Me. And suddenly, the Lord Whom you seek will come to His Temple. And behold! The angel of the covenant, whom you desire, is coming, says the Lord of Hosts.**  | 1. **"Behold, I am about to send my messenger and he shall prepare the way before me, and suddenly the Lord whom you seek shall enter his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts**.  |
| 2. Now who can abide the day of his coming, and who will stand when he appears, for it is like fire that refines and like fullers' soap. | 2. But who may endure the day of his coming and who will stand when he is revealed? For his anger dissolves like fire and (is) like soap which is used for cleansing, |
| 3. **And he shall sit refining and purifying silver**, and he shall purify the children of Levi. And he shall purge them as gold and as silver, and they shall be offering up an offering to the Lord with righteousness. | 3. **And he will be revealed to test and to purify as a man who tests and purifies silver**; and he will purify the sons of Levi and will refine them like gold and silver, and they will be presenting an offering in righteousness/ generosity before the LORD.  |
| 4. And then the offerings of Judah and Jerusalem shall be pleasant to the Lord, as in the days of old and former years. | 4. And the offering of the people Judah and the inhabitants of Jerusalem will be accepted before the LORD as in the days of old and as in former years.  |
| 5. And I will approach you for judgment, and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely; and also against those who withhold the wages of the day laborers, of the widow and fatherless, and those who pervert [the rights of] the stranger, [and those who] fear Me not, says the Lord of Hosts. | 5. 5. And I will reveal myself against you to exercise Judgment, and My Memra will be for a swift witness among you, against the sorcerers and adulterers, and against those who swear falsely and those who oppress the hireling in his wages, the widow and the orphan, and who pervert the judgement of the stranger, and have not feared from before Me, says the LORD of hosts. |
| 6. For I, the Lord, have not changed; and you, the sons of Jacob, have not reached the end. | 6. For I the Lord have not changed my covenant which is from of old; but you, o house of Israel, you think that if a man dies in this world his judgment has ceased."  |
| 7. From the days of your fathers you have departed from My laws and have not kept [them]. "Return to Me, and I will return to you," said the Lord of Hosts, but you said, "**With what have we to return?**" | 7. From the days of your fathers you have wandered from My statutes and have not observed (them). Return to My service and I will return by My Memra to do good for you, says the LORD of hosts. And if you say, '**How will we return?**'--  |
| 8. Will a man rob God? Yet you rob Me, and you say, **"With what have we robbed You?"-With tithes and with the terumah-levy.** | 8. will a man provoke before a judge? But you are provoking before Me. And if you say, **‘How have we provoked before you?’ - in tithes and offerings**."  |
| 9. You are cursed with a curse, **but you rob Me**, the whole nation! | 9. You are cursed with a curse, **and you are provoking before Me,** the whole nation of you. |
| 10. **Bring the whole of the tithes into the treasury so that there may be nourishment in My House, and test Me now therewith, says the Lord of Hosts, [to see] if I will not open for you the sluices of heaven and pour down for you blessing until there be no room to suffice for it.** | 10. **Bring the whole tithe to the storehouse and there will be provision for those who serve in my Sanctuary; and make trial now before Me in this, says the LORD of hosts, to see whether I will not open to you the windows of heaven and send down blessings to you, until you say, ‘Enough!’**  |
| 11. And I will rebuke the devourer for your sake, and he will not destroy the fruits of your land; neither shall your vine cast its fruit before its time in the field, says the Lord of Hosts. | 11. And I will rebuke the destroyer for you and it will not destroy the fruit of your ground; nor will the vine in the field fail to bear fruit for you, says the LORD of hosts. |
| 12. And then all the nations shall praise you, for you shall be a desirable land, says the Lord of Hosts. **{P}** | 12. And all the Gentiles will praise you, for you will be dwelling in the land of the house of My Shekinah and will be fulfilling My will in it, says the LORD of hosts. |
|  |  |

**Rashi’s Commentary to Mal. 2:5-7+3:1-6,10‎**

**Chapter 2**

1 **to you, etc.,** O priests I charge you with this commandment, that you shall not sacrifice these on My altar.

**2 and I will curse** And I will curse your blessings; how I should bless the grain, the wine, and the oil for you.

**Indeed I have [already] cursed it** Indeed, it is unnecessary to have the matter depend on the condition upon which I made it depend: if they do not obey. For I know that you will not obey. Therefore, I have already cursed it - from now.

**3 and I will scatter dung** of the animals of your festive sacrifices; that is to say, you will not receive reward from Me, but [you will receive a curse] for harm and shame. And I will rebuke the seed of the field because of you. and it shall take you to itself The dung of your sacrificial animals will take you to itself to [make you] cheap and despised, as it is.

**4 that My covenant be with Levi** for I wish that you will exist with Me with the covenant that I formed for the tribe of Levi.

**5 life and peace As it was said to Phinehas (Num. 25:12): “My covenant of peace”; and it was promised to him and to his seed after him, thus indicating that his seed will be alive.**

**and I gave them to him** that he accept them with fear, and so he did, and he feared Me.

**he was over-awed** an expression of חִתַּת , fear; he was afraid.

**6 In peace and equity he went with Me** Aaron, Eleazar, and Phinehas and so in the episode of the calf, they brought back all their tribe from iniquity, as it is said (Ex. 32:26), “all the children of Levi gathered to him.”

**7 For a priest’s lips** It is incumbent upon them to guard knowledge. Why? Because...

**teaching should be sought from his mouth** This matter has already (Deut. 33:10) been delivered to them. “They shall teach Your judgments to Jacob.”

**for he is a messenger** **the agent of the Holy One, blessed be He; like the ministering angels, to serve Him and to enter into His compartment. [I.e., into the place where God’s presence is manifest.]**

**Chapter 3**

**1 Behold I send My messenger** to put the wicked away.

**and he will clear a way** of the wicked.

**the Lord Whom you seek** The God of justice.

**and the angel of the covenant** who avenges the revenge of the covenant.

**2 Now who can abide** This is synonymous with; וּמִי יָכִיל

**and who will stand** Will be able to stand.

**and like fullers’ soap** Like soap used by the fullers, which removes the entire stain. So will he remove all the wickedness.

**and like soap** It is an herb which removes stains, erbe savonijere in Old French, probably soapwort. The word בּֽרִית signifies a thing that cleans and purifies, as in (Ps. 73:1), “to the pure of heart.”

**3 And he shall sit refining** He will free himself from all his affairs to be like a refiner, who refines and purifies silver.

**6 For I, the Lord, have not changed** Although I keep back My anger for a long time, My mind has not changed from the way it was originally, to love evil and to hate good.

**and you, the sons of Jacob** Although you die in your evil, and I have not requited the wicked in their lifetime

**you have not reached the end** You are not finished from before Me, for I have left over the souls to be requited in Gehinnom. And so did Jonathan render. And you of the House of Jacob, who think that whoever dies in this world, his verdict has already ended, that is to say, you think that My verdict has been nullified, that he will no longer be punished. Our Sages (Sotah 9a), however, explained it: לֹא שָׁנִיתִי - I did not strike a nation and repeat a blow to it; but as for you, I have kept you up after much punishment, and My arrows are ended, but you are not ended.

**8 Will a man rob** Our Sages explained this as an expression of robbery, and it is an Aramaism.

**With tithes and with the terumah levy** The tithes and the terumah - levy that you steal from the priests and the Levites is tantamount to robbing Me.

**9 You are cursed with a curse** because of this iniquity, for which I send a curse into the work of your hands; but nevertheless, you rob Me.

**10 so that there may be nourishment in My House** There shall be food accessible for My servants.

**11 And I will rebuke the devourer for your sake** The finishing locusts and the shearing locusts, which devour the grain of your field and your vines.

**12 a desirable land** A land that I desire.

**Verbal Tallies**

**By: Hem Rabbi Dr. Hillel ben David**

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

**Bamidbar (Numbers) 25:10 -26:18**

**Tehillim (Psalms) 105:7-15**

**Malachi 2:5-7 + 3:1-6, 10**

**Mk 12:35-37a, Lk 20:41-44, Rm 5:17-21**

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

LORD - יהוה, Strong’s number 03068.

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

Israel - ישראל, Strong’s number 03478.

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

LORD - יהוה, Strong’s number 03068.

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

Son / Children - בן, Strong’s number 01121.

Priest - כהן, Strong’s number 03548.

Turned / Away - שוב, Strong’s number 07725.

Consumed - כלה, Strong’s number 03615.

**Bamidbar (Numbers) 25:10** And the **LORD <03068>** spake unto Moses, **saying <0559> (8800)**,

11 Phinehas, the **son <01121>** of Eleazar, the **son <01121>** of Aaron the **priest <03548>**, hath **turned <07725>** my wrath **away <07725> (8689)** from the **children <01121>** of **Israel <03478>**, while he was zealous for my sake among them, that I **consumed <03615> (8765)** not the **children <01121>** of **Israel <03478>** in my jealousy.

**Tehillim (Psalms) 105:7** He is the **LORD <03068>** our God: his judgments are in all the earth

**Tehillim (Psalms) 105:10** And confirmed the same unto Jacob for a law, and to **Israel <03478>** for an everlasting covenant:

**Tehillim (Psalms) 105:11** **Saying <0559> (8800)**, Unto thee will I give the land of Canaan, the lot of your inheritance:

**Malachi 2:6** The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many **away <07725> (8689)** from iniquity.

**Malachi 2:7** For the **priest’s <03548>** lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the **LORD <03068>** of hosts.

**Malachi 3:1** Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, **saith <0559> (8804)** the **LORD <03068>** of hosts.

**Malachi 3:3** And he shall sit as a refiner and purifier of silver: and he shall purify the **sons <01121>** of Levi, and purge them as gold and silver, that they may offer unto the **LORD <03068>** an offering in righteousness.

**Malachi 3:6** For I am the **LORD <03068>**, I change not; therefore ye **sons <01121>** of Jacob <03290> are not **consumed <03615> (8804)**.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****\*Num 25:10 -26:18** | **Psalms****Psa 105:7-15** | **Ashlamatah****Mal 2:5-7 + 3:1-6, 10** |
| --- | --- | --- | --- | --- |
| ~yhil{a/  | GOD | Num. 25:13 | Ps. 105:7 |  |
| @l,a, | thousand | Num. 26:7Num. 26:14Num. 26:18 | Ps. 105:8 |  |
| rm;a' | saying | Num. 25:10Num. 25:12Num. 25:16Num. 26:1Num. 26:3 | Ps. 105:11 | Mal. 3:1Mal. 3:5Mal. 3:10 |
| #r,a, | land, earth, ground | Num. 26:4Num. 26:10 | Ps. 105:7Ps. 105:11 |  |
|  vae | fire | Num. 26:10 |  | Mal. 3:2 |
| rv,a] | which, who, because | Num. 25:13Num. 25:14Num. 25:18Num. 26:9 | Ps. 105:9 | Mal. 3:1 |
|  tyIB; | household | Num. 25:14Num. 25:15Num. 26:2 |  | Mal. 3:10 |
| !Be | son | Num. 25:11Num. 25:13Num. 25:14Num. 26:1Num. 26:2Num. 26:4Num. 26:5Num. 26:8Num. 26:9Num. 26:11Num. 26:12Num. 26:15Num. 26:18 |  | Mal. 3:3Mal. 3:6 |
|  tyrIB. | covenant | Num. 25:12Num. 25:13 | Ps. 105:8Ps. 105:10 | Mal. 2:5Mal. 3:1 |
|  rb'D'  | because | Num. 25:18 | Ps. 105:8 |  |
| %l;h'  | wander |  | Ps. 105:13 | Mal. 2:6 |
|  hNEhi | behold | Num. 25:12 |  | Mal. 3:1 |
| hwhy | LORD | Num. 25:10Num. 25:16Num. 26:1Num. 26:4Num. 26:9 | Ps. 105:7 | Mal. 2:7Mal. 3:1Mal. 3:3Mal. 3:4Mal. 3:5Mal. 3:6Mal. 3:10 |
|  ~Ay | day | Num. 25:18 |  | Mal. 3:2Mal. 3:4 |
| bqo[]y" | Jacob |  | Ps. 105:10 | Mal. 3:6 |
| *laer'f.yI* | Israel | Num. 25:11Num. 25:13Num. 25:14Num. 26:2Num. 26:4Num. 26:5 | Ps. 105:10 |  |
| !heKo | priest | Num. 25:11Num. 26:1Num. 26:3 |  | Mal. 2:7 |
| lKo | all, entire, whole every | Num. 26:2 | Ps. 105:7 | Mal. 3:10 |
| hl'K' | destroy | Num. 25:11 |  | Mal. 3:6 |
| jP'v.mi | judgments |  | Ps. 105:7 | Mal. 3:5 |
| !t;n" | give, given | Num. 25:12 | Ps. 105:11 | Mal. 2:5 |
|  ~l'A[ | perpetual, forever | Num. 25:13 | Ps. 105:8Ps. 105:10 | Mal. 3:4 |
| l[;  | because | Num. 25:18Num. 26:9 | Ps. 105:14 |  |
| dm;[' | confirmed, stand |  | Ps. 105:10 | Mal. 3:2 |
| qv;[' | oppress |  | Ps. 105:14 | Mal. 3:5 |
| hP, | mouth | Num. 26:10 |  | Mal. 2:6Mal. 2:7 |
| ab'c' | war | Num. 26:2 |  | Mal. 2:7Mal. 3:1Mal. 3:5Mal. 3:10 |
| hw"c'  | commanded | Num. 26:4 | Ps. 105:8 |  |
| bWv | turn, return | Num. 25:11 |  | Mal. 2:6 |
| ~Alv'  | peace | Num. 25:12 |  | Mal. 2:5Mal. 2:6 |
|  ~ve | name | Num. 25:14Num. 25:15Mal. 2:5 |  | Mal. 2:5 |
| hn"v'  | years | Num. 26:2Num. 26:4 |  | Mal. 3:4 |
| xt;P'  | opened | Num. 26:10 |  | Mal. 3:10 |

**Greek:**

| **Greek** | **English** | **Torah Seder****\*Num 25:10 -26:18** | **Psalms****Psa 105:7-15** | **Ashlamatah****Mal 2:5-7 +** **3:1-6, 10** | **Peshat****Mk/Jude/Pet****Mk 12:35-37a** | **Remes 1****Luke****Lk 20:41-44** | **Remes 2****Acts/Romans****Rm 5:17-21** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **αἰώνιος** | eternal | Num. 25:13 |  |  |  |  | Rom. 5:21 |
| **ἄνθρωπος** | man, men | Num 25:14  | Psa 105:14 Psa 105:15  |  |  |  | Rom. 5:18Rom. 5:19 |
| **δεξιός** | right |  |  |  | Mk. 12:36 | Lk. 20:42 |  |
| **δικαιοσύνη** | Righteousness/Generosity |  |  | Mal 3:3  |  |  | Rom. 5:17Rom. 5:21 |
| **ἐχθρός** | enemies |  |  |  | Mk. 12:36 | Lk. 20:43 |  |
| **ζωή** | life |  |  | Mal 2:5  |  |  | Rom. 5:17Rom. 5:18Rom. 5:21 |
| **θάνατος** | death | Num 26:10 |  |  |  |  | Rom. 5:17Rom. 5:21 |
| **Ἰησοῦς** | Jesus |  |  |  | Mk. 12:35 |  | Rom. 5:17Rom. 5:21 |
| **κάθημαι** | sit down |  |  |  | Mk. 12:36 | Lk. 20:42 |  |
| **κύριος** | LORD | Num. 25:10Num. 25:16Num. 26:1Num. 26:4Num. 26:9 | Ps. 105:7 | Mal. 2:7Mal. 3:1Mal. 3:3Mal. 3:4Mal. 3:5Mal. 3:6Mal. 3:10 | Mk. 12:36Mk. 12:37 | Lk. 20:42Lk. 20:44 | Rom. 5:21 |
| **λαμβάνω** | receive, take |  |  | Mal 2:3  |  |  | Rom. 5:17 |
| **λέγω** | says | Num. 25:10Num. 25:12Num. 25:16Num. 26:1Num. 26:3 | Ps. 105:11 | Mal. 3:1Mal. 3:5Mal. 3:10 | Mk. 12:35Mk. 12:36Mk. 12:37 | Lk. 20:41Lk. 20:42 |  |
| **νόμος** | nomos |  |  | Mal 2:6 Mal 2:7  |  |  | Rom. 5:20 |
| **πᾶς** | all, every, whole, entire | Num. 26:2 | Ps. 105:7 | Mal. 3:10 |  |  | Rom. 5:18 |
| **πολύς / πολλός** | many, much, large |  |  | Mal 2:6  | Mk. 12:37 |  | Rom. 5:17Rom. 5:19 |
| **πούς** | foot, feet |  |  |  | Mk. 12:36 | Lk. 20:43 |  |
| **τίθημι** | set, put |  |  |  | Mk. 12:36 | Lk. 20:43 |  |
| **υἱός** | son | Num. 25:11Num. 25:13Num. 25:14Num. 26:1Num. 26:2Num. 26:4Num. 26:5Num. 26:8Num. 26:9Num. 26:11Num. 26:12Num. 26:15Num. 26:18 |  | Mal. 3:3Mal. 3:6 | Mk. 12:35Mk. 12:37 | Lk. 20:41Lk. 20:44 |  |
| **Χριστός** | anointed one |  | Psa 105:15  |  | Mk. 12:35 | Lk. 20:41 | Rom. 5:17Rom. 5:21 |
| **** | David |  |  |  | Mk. 12:35Mk. 12:36Mk. 12:37 | Lk. 20:41Lk. 20:42Lk. 20:44 |  |

**Nazarean Talmud**

**Sidra of “B’Midbar” (Num.) “25:10 - 26:18**

**“Pin’chas” “Phinehas”**

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

**H. Em. Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **¶ But he said to them, "How can they say that the Messiah is David's son? For David himself says in the Book of Psalms, “This is the word of the LORD to my master: Sit at My right hand, until I make your enemies your footstool.”** (MT-Psa. 110:1; LXX-Psa. 109:1)**"' David thus calls him master, so how is he his son?"** | **And** while **Yeshua was teaching in the Bet HaMikdash** (Temple), **he responded** to [Ye’lammedenu] (May our teacher teach us – concerning the Messenger of the covenant**) by saying, How do the Soferim say that Messiah is the son of David? For David himself said by the Ruach HaKodesh** (spirit of prophecy), **“This is the word of the LORD to my master: Sit at My right hand, until I make your enemies your footstool."** (MT-Psa. 110:1; LXX-Psa. 109:1) **Then David calls himself “master”** (i.e. Messiah) because the LORD said to him sit at My right hand. |

|  |
| --- |
| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **For if by the transgression of the one** (Adam HaRishon)**, death reigned through the one** (Adam HaRishon)**, how much the more those who receive the abundance of loving-kindness and of the gift of justice** through the Torah **will reign in life through the One, Yeshua HaMashiach.** **¶ So then as through** the **one transgression resulted in condemnation to all men, even so through one act of righteous/generosity[[19]](#footnote-19) resulted in justification of life to all men. For as through the one man's disobedience the many** (Gentiles) **were made sinners, even so through the obedience of the One** (Yeshua HaMashiach) **the many** (Gentiles) **will come to justice. The** (Written) **Torah came alongside the** Oral Torah **so that the knowledge of what transgression is would increase; but where knowledge of sin increased, loving-kindness abounded even more, so that, as sin reigned in death, even so loving-kindness would reign in justice** leading **to life in the** Y’mot **HaMashiach through Yeshua our master.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 25:10 – 26.18 | Ps 105:7-15 | Malachi 2:5-7 + 3:1-6, 10 | Mk 12:35-37 | Lk 20:41-44 | Rm 5:17-21 |

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

The opening remarks of the pericope demanded some sort of explanatory translation due to the textual anomalies. These anomalies may be for a number of reasons, such as tampering with the text etc. Many so-called scholars would like to make verse 34 of our previous pericope some sort of end to ANY further questions made by Soferim, Tz’dukim and P’rushim. The Peshat explanation to verse 34 is that no one asked him (Yeshua) any further questions AT THAT TIME. This leads us to the present pericope, where someone undoubtedly presents some sort of question to Yeshua.

The Theological Dictionary of the New Testament and Greek-English lexicon of the New Testament and other early Christian literature (BDAG) have presented definitions of the Greek word ἀποκρίνομαι *apokrinomai* that suggest that Yeshua responded or replied to a query. Because the previous pericope was initiated by a session of teaching using the Socratic Method, we have deduced that the Hebrew concept of “Yelammedenu Rabbenu (May our master teach us)” was the most appropriate translation. The insight presented in understanding that we have a Yelammedenu sermon bridges the gap to the missing material, offering an explanation to the identity of the “Messenger of the Covenant.”

**The Messenger**

This week’s Torah Seder, Psalm and Ashlamatah build on the “covenant of peace” that HaShem made with Pin’chas.[[20]](#footnote-20) In this week’s Targum of B’Midbar, the author notes the connection between Pin’chas and the “messenger of the covenant.”

B’Midbar 25:12 Swearing by My Name, I say to him, Behold, I decree to him My covenant of peace, **and will make him an angel of the covenant**, that he may ever live, to announce the Redemption at the end of the days.[[21]](#footnote-21)

The Ashlamatah of Malachi repeatedly mentions the “messenger.”[[22]](#footnote-22) The Targum reports that Pin’chas is the “messenger of the covenant” with a special message. That message is “to announce the **redemption at the end of the days**.”

Prayerfully we should not have to elaborate on the understanding that the idea of an “angel” (Heb. Malak) is that of a “Messenger.” This is true of both Hebrew and Greek.

Therefore, the connection made to the Torah Seder, the Ashlamatah’s “messenger” and the Yelammedenu is accurate, solid and faithful to the understanding of our Sages.

While Rashi fails to make this connection, His Eminence Rabbi Yitzchaq Magriso, like the Targum notices the connection of the “messenger of the covenant” in our Torah Seder. Consequently, between the Targum and His Eminence Yitzchaq Magiriso we have a solid connection between Pin’chas and the “messenger of the covenant.”[[23]](#footnote-23) His Eminence Yitzchaq Magiriso connects Pin’chas with Eliyahu haNavi.

**Will the Real Sofer please Stand**

***How do the Soferim say that Messiah is the son of David?***

We first draw attention to the Socratic method of teaching illuminated by the text. This we have already mentioned briefly in the last pericope, so we will not try to elaborate here in any detail. What is of interest, is that Yeshua begins his teaching with interrogation. “How do the soferim say that Messiah is the son of David?” Hakham Tsefet builds on the materials of last week’s pericope by his reference to the idea of hermeneutic. We might reword our translation a bit to reflect the hermeneutic of the soferim. How is it that the soferim have hermeneutically deduced that Messiah is the Son of David (Mashiach ben David)? This demonstrates that Yeshua was…

1. Familiar with Rabbinic exegesis and hermeneutic
2. Yeshua used Scribal hermeneutics to determine teaching subjects and materials
3. Yeshua’s teaching style is mirrored in the Mishnaic interrogative[[24]](#footnote-24)
4. Yeshua’s teachings followed the Triennial Torah reading cycle
5. Yeshua, through hermeneutic applications understood and taught the Messianic role

To bridge the gap between last week’s soferim and the soferim of the present pericope we need to look at a statement made by Marie Sabin. Marie Sabin notes that Yeshua acted as a sofer himself.

By interweaving these three parts, Mark shows Jesus speaking as a scribe himself, that is, as a teacher of Scripture. Mark shows Jesus using a method typical of Jewish Scripture scholars and Wisdom teachers of the first century. The effect of this interweaving is to suggest that love of God implies love of neighbour and that both together are what constitute true worship.[[25]](#footnote-25)

Again, this comment is based on last week’s pericope. Nevertheless, this comment has applicable information for our present discussion. Yeshua followed these “scribal hermeneutics” consistent with the hermeneutics of Hillel. Why is it important to know that Yeshua followed the hermeneutics of the School of Hillel? Before we can accurately decode the message of Yeshua, we must be able to understand his exegetical method of hermeneutic.

Sabin also notes that Yeshua is intent on presenting questions.[[26]](#footnote-26) This Mishnaic system engages the student rather than using the homily method of teachings. The Greek term συζητούντων *suzetounton* used for “drash” in last week’s pericope is redundantly used by Hakham Tsefet. Hakham Tsefet and his sofer Mordechai use this nomenclature six times[[27]](#footnote-27) throughout Mordechai’s Mesorah. The only other writer in the Nazarean Codicil to use the Greek συζητούντων *suzetounton* is Hakham Shaul who uses this nomenclature four times in 1st and 2nd Luqas[[28]](#footnote-28).

Mordechai 9:10 – “And they kept (guarded and held) his saying to themselves, and they discussed (*drash*) with one another what the rising from the dead would mean. 11 And they inquired (*drash*) of Him, saying, Why do the scribes (*most likely the “scribes of the Prushim*)[[29]](#footnote-29) say it is necessary for Eliyahu come first?”

This demonstrates that Yeshua is not simply “teaching” his talmidim. Yeshua was making his talmidim “stand.”[[30]](#footnote-30) The sofer of last week’s pericope proved to be a Hakham form the School of Hillel. The soferim of the previous Pericope (Mordechai 9:10ff) may well be soferim from the Hillelite school as well. This week’s soferim are most likely also from the same school. One further bit of logic would indicate that the soferim spoken about by Yeshua were from the School of Hillel in that his teachings, hermeneutics and ministry all aligned themselves with the School of Hillel. It would therefore, be most reasonable to note that Yeshua would cite the soferim of the School he attended unless he was making a polemic.

**How do the Soferim say that Messiah is the son of David?**

The Soferim from the School of Hillel have concluded that Messiah is the Son of David or “Ben David.” Here Yeshua refers to Mashiach ben David rather than Mashiach ben Yosef. The concept of “Mashiach ben Yosef” in and of itself is an indicator that Mashiach ben David would come later.

B’resheet 30:24 And she called his name Joseph;﻿[[31]](#footnote-31)g and said, The LORD shall add to me another son.

By implication, the title “Mashiach ben Yoseph” means that another Messiah will come, or we might say that another aspect of Messiah would be added in the future. This additional aspect of Messiah was labelled “Mashiach ben David.” Here we do not want to mislead the reader. The concept of Messiah is “partially” developed out of the Davidic prototype. We use “partially” here because the first mention of Messiah according to rabbinic thought is Beresheet 1:2. Christian scholars note that B’resheet 3:15 is a mention of Messiah. Subsequently, the Messianic concept is a collage of images from the Tanakh.

Marie Sabin notes that Yeshua juxtaposes Psalm 110 against 2 Samuel 7:12b—14, 16[[32]](#footnote-32)

2Sa 7:12b—14, 16 I will set up your seed after you, who will come out of your bowels. And I will make his kingdom sure. 13 He will build a house for My name, and I will establish the throne of his kingdom forever. 14 I will be his Father, and he will be My son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the sons of men.

16 And your house and your kingdom will be made sure forever before you. Your throne will be established forever.

The question presented by Yeshua needs to be restated for clarity. How is David able to say that he would be the progenitor of the Messiah? In addition, how are the soferim able to deduce that Messiah would be the son of David?

David makes this deduction by the Ruach HaKodesh (spirit of prophecy). The Soferim of the School of Hillel are able to deduce hermeneutically from the above-cited Psalm that HaShem was speaking to David prophetically of the Davidic Messiah. The 2nd Samuel passage is only one of a number of passages that could be cited to substantiate that the Messiah would be the son of David.

**Sit at my Right Hand**

The Hebrew word “*y’shv*” means, “to sit.” However, this is only an elementary definition of the word. The Hebrew word “Yeshiva” also means, “to sit.” Its uses developed into the idea of study, which in turn became the academy and court sessions. It is noteworthy to examine the similarity between the “sitting” of the Judges in the Sanhedrin and the “sittings” of the Hakhamim in the Yeshivot or academies. Their office (the Sanhedrin) is educational as well as judicial.

Rashi translated the opening words of this Psalm “wait at my right hand.” The rationale behind Rashi’s translation is that of waiting for HaShem to resolve difficulties for David who was already anointed King of Yisrael while Shaul (Saul) was still the acting king. Rashi’s translation indicates static waiting and patience. The difficulty with this is that the verb “*y’shv*” is active. This creates a question. How does one “sit” actively? Because the Hebrew word “Yeshiva” also means, “to sit” we can logically understand that HaShem is telling David, who is already anointed (Mashiach) King that he needs to study and prepare for the day when he will ascend the throne. Exactly when, where and how David fell in love with the Torah is unknown. Likewise, when, where and how David attended Yeshiva is unknown. Nonetheless, Psalm 119 makes it evident that David had an overwhelming love for knowledge of the Torah.

Psalm 122:1 A Song of Ascents, of David. I was glad when they said to me, "Let us go to the house of the LORD."

David possessed an overwhelming desire to be in the “House of the LORD.” Contextually we must understand that David is not referring to the Mishkan or subsequent Temple. How can we make such a deduction?

Psalm 122:2 Our feet are standing **Within your gates, O Jerusalem**, 3 Jerusalem, that is built as a city that is compact together; 4 To which the tribes go up, even the tribes of the LORD-- An ordinance for Israel-- To give thanks to the name of the LORD. 5 For their thrones were set (*y’shv*) for judgment, the thrones of the house of David.

David never saw the physical Temple stand in Yerushalayim. Therefore, David had to have something else in mind. Here we would venture that David loved to go to the Esnoga[[33]](#footnote-33) to study Torah. David’s waiting was not static “waiting” for G-d to make his enemies his footstool. David’s “waiting” was “siting,” dynamic – i.e., active study of Torah preparing himself to be King of Yisrael.

We can cite a Targum to Psalm 110 that sheds light on this thought.

The LORD *spoke by his decree* ***to give me the dominion in exchange for sitting in study of Torah****. "Wait* at my right hand until I make your enemies a prop for your feet." ANOTHER TARGUM: The LORD *said in His decree to appoint me ruler over Israel, but the LORD said to me, "Wait for Saul of the tribe of Benjamin to pass away from the world; and afterwards you will inherit the kingship, and* I will make your enemies a prop for your feet."

What did David study while he was in Yeshiva? Perhaps the question is better stated by asking it a bit differently. What would a soon to be King of Yisrael study in Yeshiva? David would most likely have been interested in the halakhot and midrash, which applied to Kings and kingly rule over Yisrael. His deep love for Torah demonstrated that he wanted to be the best King he could be. Consequently, David proved to be the best King Yisrael ever knew. This earned David the title “Messiah” (anointed King).

**Commentary to Hakham Shaul’s School of Remes**

**Textual Analysis:**

Here we will make note of the fact that the whole argument posited by Hakham Shaul is a Kal-va-Homer of Remes application of the first rule of Hillel - "Argumentum a minori ad majus" or "a majori ad minus;" corresponding to the scholastic proof of a fortiori.

In the Jewish frame of mind these statements can make no sense unless we are speaking in terms of the Torah. Therefore, the great “gift” is the “gift of the Torah.”

**The** (Written) **Torah came alongside** (παρεισέρχομαι – *pareiserchomai*) **the** Oral Torah **so that the knowledge of what transgression is would increase;**

παρεισέρχομαι – *pareiserchomai* means to come alongside. Παρεισέρχεσθαι is of great significance to Hakham Shaul. In Rom. 5:20 he says of the Law (written Torah) that it plays a chief role in the plan of G-d﻿ but has “entered in alongside.” The question is “alongside of what? The obvious answer is the Oral Torah the “Nomos” of the Cosmos.

**Adamic Ancestry: Somewhere in Eden**

Hakham Shaul shows that sin entered the cosmos through the negative act of “**the one**” Adam HaRishon. Through the One Yeshua HaMashiach, the revelation of halakhic life was displayed. This display of “halakhic life” opened the path to the experience of G-d’s loving-kindness for all men, (the many) i.e. the Gentiles.

The initial narrative about Adam HaRishon unlocks the key to understanding the life of Messiah as told and depicted through the Nazarean Rabbanim.

In the works of G-d during the creation week, G-d had prepared the place for the Garden that was in “Eden” (delight). The Ramban shows that the Garden was planted *mikedem* “previously” i.e. before Adam HaRishon.[[34]](#footnote-34) Therefore, the two initial involvements Adam was to experience were the environs of Eden (delight) and Shabbat.

We do not need to rehearse the narrative to understand that these experiences were pre-empted by Adam’s failure to keep the halakhic conditions of G-d’s covenant. There are commentaries that can be offered at length concerning the “sin of Adam.” We will only show that his disobedience either willingly or unintentionally caused his expulsion from the Edenic environ of the Garden. We will also note that “Eden” is not the Garden but that the Garden is **in** “Eden” a place of “delight.” Furthermore, the source of “delight” came from “Eden” (delight). Here we also surmise that Eden as a source of “delight” for the immediate experience of Shabbat that Adam HaRishon was to experience means “perfect serenity.” Adam was to experience “perfect serenity” within the “perfect environs” as the initial experience of his life. We must see that Shabbat in Eden, a place of “perfect serenity” involving several circumstances and requiring specific obedience.

With the sin (fall) of Adam HaRishon the hope of experiencing the “delight” and “serenity” of Eden and Shabbat was seemingly gone. Hakham Shaul seems to posit another idea. Namely, that Shabbat and Eden are still in the realm of possible experiences.

**Sages, Eden and Shabbat**

Did the Sages believe that the experience of Eden and Shabbat was lost to humanity? Or, did they have another view?

Firstly, we must state, as we often do that the opening passages (chapters) of B’resheet are non-literal. They are in prophetic language and must be interpreted at a Remes level as a minimum.[[35]](#footnote-35) Therefore, the Rabbanim knew that “Eden” was a situation that designated specific attitudes and actions. Eden as a place of perfect serenity, as a condition is realized by a specific circumstance. Eden is therefore, more closely related to a mental experience of serenity than to a specific place, although the idea of a specific “place” is not excluded.

Superficially, we would then be lead to believe that Edenic Shabbat is not again attainable. It was lost with Adam HaRishon and will not be experienced again until the Y’mot HaMashiach.

However, if one were to posit this problem to a Hakham, one might see a frown turn to a smile. So what is the Hakham smiling about?

The Hakhamim know that not all is lost. This seems evident from the writings of the Nazarean Hakhamim and the Rabbanim of blessed memory.

Looking at the scenario depicted in Sefer B’resheet the Hakhamim noted some specifics concerning “Eden” and Shabbat. Firstly, they both were experienced at the eve of twilight as the Sabbath approached. Therefore, the seventh day was to be a day of “serenity” and “delight.” Thus, the Rabbinic mind determined to solve the problem with ingenious halakhic mechanics. Through specific halakhic conditions, Edenic Shabbat could be experienced. The Rabbanim determined to create the same environ through halakhic settings. Furthermore, as we have noted above “Eden” is mentioned and seen as a “place” (maqom). Therefore, the Rabbanim set out to re-invent Edenic Shabbat per se. Firstly, an atmosphere of “delight” perfect serenity must be created halakhically. Secondly, a “place” must be localized[[36]](#footnote-36) where that serenity can be experienced, i.e. the Esnoga/and Home.

What we may fail to understand is that the Rabbanim did exactly what we have posited. They established specific halakhah that would wall out those things that would hinder our experience of “delight” on Shabbat. Secondly, the atmosphere was localized to the Esnoga and home where that environment could be controlled and practiced. Their genius restored “paradise lost.”

Now it behooves the reader to begin a serious study of the tractates Shabbat and Erubin, paying close attention to the rulings of Hillel, as this was the school of our master.

**Reigning with Messiah:**

Interestingly, Hakham Shaul does not imagine a “paradise lost” in our present pericope. He posits a “paradise restored.” We read how Hakham Tsefet solved this problem last week.

Mordechai (Mk.)**א And now it happened in those days,[[37]](#footnote-37) Yeshua came from the** city of **Branches**[[38]](#footnote-38) **of the Galil and was immersed by Yochanan in the Yarden. And immediately coming out of the water[[39]](#footnote-39) he saw the heavens torn apart and the spirit** (ruach - breath) **descending on him like a dove. And a** daughter of a **voice** (bat kol) **came from the heavens** saying, **“You are my son, the beloved; with you I have delight[[40]](#footnote-40).”**

What is Hakham Tsefet trying to say? What is he trying to restore? “Reigning” with the Master is not running around with swords and spears playing “G.I. Joe.” Reigning with the Master requires profound involvement in the tikun of “delight.” Yeshua personified or was an incarnate “Eden,” so much so that he even caused G-d to experience “delight,” Eden. However, we will miss the whole point if we do not stop to realize that this is because Yeshua was the personification of the Mesorah (Oral Torah). Yeshua conveyed a simple yet complex set of rules for his Talmidim to follow. “Eden” can be experienced as a realized environ through localized halakhah and abodah.

What were Hakham Tsefet and Hakham Shaul trying to do by presenting their version of the Oral Torah, i.e. Halakhah? Again, we will miss the whole point if we do not stop to realize that Yeshua was the personification of the Mesorah (Oral Torah). What we are saying is that Hakham Tsefet and Hakham Shaul followed the halakhah of the Master and recreated the halakhic atmosphere required to experience Eden, his delight. In the same way that the Rabbanim saw that, the Edenic atmosphere of Shabbat could be recreated halakhically; the Nazarean Rabbanim developed a Mesorah that would reproduce the Messianic presence they experienced daily with Yeshua. The “gospels” (Mesoroth) see Yeshua as the cosmic Torah personified and incarnate. Therefore, they extended the opportunity to become Torah incarnate to all who would study their Mesoroth. Each or their Mesorah’s gives a different vantage point for viewing the personification of the Torah. Yeshua taught his talmidim how to experience and model Eden – i.e, perfect serenity. Yes, the Y’mot HaMashiach are coming and we will realize these things on a grand scale. However, we can realize them on a localized scale within our realm of influence to a great measure.

Adam was placed in the Garden to “cultivate and keep” the Garden. To be much more definitive the Torah actually says that G-d placed Adam in the Garden to serve and guard (shomer) hence the idea of “Shomer Shabbat.” The Nazarean Rabbanim, like the Sages recreated the environment of Messiah through their exemplified halakhah and Mesoroth. Therefore, by following the halakhah, at least on a localized level we can experience the joy of Torah that Yeshua’s talmidim experienced. As we experience the four rivers of Eden’s Garden, we experience differing facets of the Torah and of the Master.

 Hakham Shaul addresses the knowledge of sin in this pericope. In other words, Hakham Shaul shows us what things hinder our experience of serenity and Edenic peace. Through removal of these obstacles, we can re-invent or re-experience the fellowship with G-d that He intended. When the knowledge of sin increased the experience of chesed increased. This is because we came to the place that we could live free of sin’s grasp. We must gain an awareness that sin creates a specific environment so that it can live and thrive in that condition. Hakham Shaul and Hakham Tsefet, like the Mishnah show that acts of Tsedeqah generate an atmosphere of righteous/generosity.

**m. Aboth 4:2** Ben Azzai says, “Run after the most minor religious duty as after the most important, and flee from transgression. “For doing one religious duty draws in its wake doing yet another, and doing one transgression draws in its wake doing yet another. “For the reward of doing a religious duty is a religious duty, and the reward of doing a transgression is a transgression.”[[41]](#footnote-41)

Rabbi Ben Azzai posits exactly what Hakham Shaul is saying. We can create an atmosphere of localized Edenic serenity through practicing Jewish Halakhah. In the previous pericope we saw the importance of reciting the Shema. This week’s pericope clings to that halakhah through the principle of contiguity. The repetitive phrase “one” shows us that Hakham Shaul is trying to emphasize his point.

How is it that we will experience the wonder of Messiah, if not through the word of the talmidim in whom he found great delight?

**Some Questions to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. In your opinion what is the intent of Hakham Tsefet’s pericope by the hand of his scribe Mordechai (Mark) for this Shabbat?
3. What was the sin of Zimri, the man that took the Midianite woman into his tent, that merited the death penalty?
4. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
5. What part of the Torah Seder fired the heart and the imagination of the prophet this week?
6. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
7. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming week?

**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:**

**Shabbat “B’ne Yehudah” – “The sons of Judah” &**

**Shabbat Mevar’chim HaChodesh Kislev**

**(Proclamation of the New Moon of the month of Kislev)**

**Saturday Evening 22nd of November – Sunday 23rd of November 2014**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בְּנֵי יְהוּדָה** |  | **Saturday Afternoon** |
| **“B’ne Yehudah”** | Reader 1 – B’Midbar 26:19-22 | Reader 1 – B’Midbar 26:52-56 |
| **“The sons of Judah”** | Reader 2 – B’Midbar 26:23-27 | Reader 2 – B’Midbar 26:57-59 |
| **“**Los hijos de Judá**”** | Reader 3 – B’Midbar 26:28-34 | Reader 3 – B’Midbar 26:60-65 |
| B’Midbar (Num.) 26:19-51B’Midbar (Num.) 28:9-15 | Reader 4 – B’Midbar 26:35-37 |  |
| Ashlamatah: Joshua 14:6-15Special: I Samuel 20:18,42 | Reader 5 – B’Midbar 26:38-41 | **Monday &****Thursday Mornings** |
|  | Reader 6 – B’Midbar 26:42-47 | Reader 1 – B’Midbar 26:52-56 |
| Psalm 105:16-22 | Reader 7 – B’Midbar 26:48-51 | Reader 2 – B’Midbar 26:57-59 |
|  |  Maftir: B’Midbar 28:9-15 | Reader 3 – B’Midbar 26:60-65 |
| N.C.: Mk 12:37b-40; Lk 20:45-47;Rm 6:1-11 |  - Joshua 14:6-15 - I Samuel 20:18,42 |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Ibn Ezra [↑](#footnote-ref-1)
2. In the name of Seder Olam Rabbah. [↑](#footnote-ref-2)
3. 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-3)
4. Israel - ישראל, Strong’s number 03478. [↑](#footnote-ref-4)
5. Verbal tally with the Torah: Saying / Saith - אמר, Strong’s number 0559. [↑](#footnote-ref-5)
6. Our verbal tally with the Torah is: *Israel* - ישראל, Strong’s number 03478. [↑](#footnote-ref-6)
7. The Nazarean Codicil is using ‘Mashiach’, without further qualification, to apply to Mashiach *ben Joseph*, which is not the normal Jewish way. The normal Jewish way, today, is that when we refer to ‘Mashiach’ without qualification always applies to Mashiach *ben David* only. [↑](#footnote-ref-7)
8. I am using Mashiach without further qualification, to apply to Mashiach ben Joseph, which is not the normal Jewish way. The normal Jewish way is to that a ‘Mashiach’ without qualification always applies to Mashiach ben David only. See Rambam’s *Hilchot Melachim*. [↑](#footnote-ref-8)
9. Beresheet (Genesis) 4:16 [↑](#footnote-ref-9)
10. Yonah (Jonah) 1:3 [↑](#footnote-ref-10)
11. Beresheet (Genesis) 1:1 [↑](#footnote-ref-11)
12. Bamidbar (Numbers) 34:2 [↑](#footnote-ref-12)
13. **Chazal** or Ḥazal (Hebrew: חז"ל‎) is an acronym for the Hebrew "**Ḥ**akhameinu **Z**ikhronam **L**iv'rakha" (**ל**ברכה **ז**כרונם **ח**כמינו, "Our Sages, may their memory be blessed"), is a general term that refers to all Jewish sages of The Mishna, Tosefta and Talmud eras, essentially from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE. [↑](#footnote-ref-13)
14. Shemot (Exodus) 17:16 [↑](#footnote-ref-14)
15. Yirmiyahu (Jeremiah) 3:17 [↑](#footnote-ref-15)
16. Ashlamata blessings [↑](#footnote-ref-16)
17. Shemone Esrei prayer [↑](#footnote-ref-17)
18. Tehillim (Psalms) 2:8, 78:55. [↑](#footnote-ref-18)
19. While this may be hard for many to understand, Hakham Shaul is positing that acts of righteous/generosity have salvific value. This does not need to be the result of Yeshua HaMashiach. Acts of righteous/generosity brought the message of the Mesorah to the family of Cornelius in 2 Luqas (Acts) chapter 10. [↑](#footnote-ref-19)
20. Cf. B’Midbar 25:12 —Mal2:5 [↑](#footnote-ref-20)
21. Targum Pseudo Jonathan (B’Midbar 25:12) [↑](#footnote-ref-21)
22. Cf. 2:7; 3:1 [↑](#footnote-ref-22)
23. Magiriso, Rabbi Yitzchak, The Torah Anthology: Vol. 14 - First Journeys (Me'am Lo'ez Series), p. 226 [↑](#footnote-ref-23)
24. m. Ber.1:1 From what time may they recite the ﻿Shema﻿ in the evening? m. Ber. 1:2 From what time do they recite the ﻿Shema﻿ in the morning? [↑](#footnote-ref-24)
25. Sabin, Marie Noonan, The Gospel According to Mark, Liturgical Press 2006 p.110 [↑](#footnote-ref-25)
26. Ibid. p 112 [↑](#footnote-ref-26)
27. Cf. Mark 1:27, 11; 9:10, 14, 16; 12:28 [↑](#footnote-ref-27)
28. Cf. Luke 22:23, 24:15; Acts 6:9; 9:29 [↑](#footnote-ref-28)
29. Some versions read ὅτι λέγουσιν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς [↑](#footnote-ref-29)
30. Cf. m. Abot 1:1 [↑](#footnote-ref-30)
31. g Joseph: that is, Adding [↑](#footnote-ref-31)
32. Sabin, Marie Noonan, The Gospel According to Mark, Liturgical Press 2006 p.111 [↑](#footnote-ref-32)
33. Synagogue [↑](#footnote-ref-33)
34. *Ramban Nachmanides: Commentary on the Torah*. [S.l.]: Shilo Pub. House. vol.1 p. 68 [↑](#footnote-ref-34)
35. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*. Moznaim Publishing Corporation, 1989. pp. 156-57

See also **Hos 12:10 -** I have also spoken to the prophets, And I gave numerous visions, And through the prophets I gave parables (**דָּמָה** *damah* - similes). [↑](#footnote-ref-35)
36. Here we have taken the liberty of using the phraseology of Prof. Jacob Neusner. Neusner, Jacob. *Recovering Judaism: The Universal Dimension of Jewish Religion*. Minneapolis, MN: Fortress Press, 2001. pp. 33ff. Neusner, Jacob. *Making God’s Word Work a Guide to the Mishnah*. New York: Continuum, 2004. pp. 118ff. Neusner, Jacob. *Judaism’s Story of Creation: Scripture, Halakhah, Aggadah*. Leiden ; Boston: Brill Academic Pub, 2000. pp. 21ff [↑](#footnote-ref-36)
37. What days? **John 1:1** ¶ “**In the beginning**” In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through Him, and Apart From Him, nothing came into being that has come into being. 4 In Him was life, and the life was the Light of men. 5 The Light shines in the darkness, and the darkness did not 1comprehend it. [↑](#footnote-ref-37)
38. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-38)
39. When reviewing B’resheet we not that the “spirit of Elohim hovered over the waters disturbing them. The “Spirit of Elohim” according to the Rabbanim is Messiah. The “heavens torn apart” is synonymous with the separating of waters, light and firmaments etc. [↑](#footnote-ref-39)
40. A verbal tally with Gan Eden (i.e. Garden of Delight), implying that Yeshua would be the key to enter PaRDeS (Paradise). [↑](#footnote-ref-40)
41. Neusner, J. (1988). *The Mishnah : A new translation*. New Haven, CT: Yale University Press. p. 682 [↑](#footnote-ref-41)