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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Iyar 27, 5778 – May 11/12, 2018** | **Third Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.**

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

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

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His Excellency Adon Ya’aqob ben David

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

**Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to**[**benhaggai@GMail.com**](mailto:benhaggai@GMail.com)**with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!**

We pray for H.E. Giberet Leah bat Sarah and her mother, for safety and blessings in a small trip they are undertaking, amen ve amen!

We also pray about a litigation case in which HE Adon Ya’aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya’aqob, amen ve amen!

We pray for the wife of Adon John Batchelor who is recovering from cancer. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Mrs. Batchelor and send her a complete and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be recovery so willed, and we will say, Amen ve Amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who is suffering from bouts of loss of equilibrium. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We also pray for a problem with a property of H.E. Giberet Leah whose neighbor is spreading Lashon Hara to anyone who approaches to buy, resulting in buyers going back on their intention to purchase the property. This is very important to H.E. Giberet Leah. Let us pray for HaShem’s mighty and just intervention in this matter, and that this property be sold speedily soon, and let us say, amen ve amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

**Friday Evening May 11, 2018**

**Evening: Counting of the Omer Day 42**

**Evening Counting of the Omer Day 42**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 42 | Parnas 3/Moreh | Iyar 27 | 6:5-8 | Truth united with Humility |

**Ephesians 6:5-8 Bondservants,[[1]](#footnote-1) follow the direction of your masters[[2]](#footnote-2) according to the flesh, with reverential awe** (fear and trembling), **in purity of motive** (singleness of your heart), **as if it** (your service) **were to Messiah;not with the intent of making false impressions, as men-pleasers, but as the bondservants of Messiah, doing the will of God from the true understanding** (motive – neshamah), **with good will doing service as to the Lord and not to menknowing that the Lord rewards midda kneged midda** (measure for measure)**, whether he is a bondservant or a freeman.**

**Blessings Before Torah Study**

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

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

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

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

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

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

**May Ha-Shem bestow favour 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: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Shabbat: “LaEleh, Techaleq” – Sabbath: “To these will be divided”**

**& Shabbat Mevar’chim HaChodesh Sivan**

**(Sabbath of the Proclamation of the New Moon for the Month of Sivan)**

**Monday Evening May the 14th – Tuesday Evening May the 15th, 2018)**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **לָאֵלֶּה, תֵּחָלֵק** |  | **Saturday Afternoon** |
| **“****LaEleh, Techaleq”** | Reader 1 – B’Midbar 26:52-56 | Reader 1 – B’Midbar 27:15-17 |
| **“****To these will be divided”** | Reader 2 – B’Midbar 26:57-59 | Reader 2 – B’Midbar 27:18-20 |
| **“A éstos se repartirá”** | Reader 3 – B’Midbar 26:60-62 | Reader 3 – B’Midbar 27:21-23 |
| B’Midbar (Num.) 26:52 – 27:14  B’Midbar (Num.) 28:9-15 | Reader 4 – B’Midbar 26:63-65 |  |
| Ashlamatah: Is 57:13-19 + 58:12-14 | Reader 5 – B’Midbar 27:1-5 | **Monday and Thursday Mornings** |
| Special: 1 Sam. 20:18,42 | Reader 6 – B’Midbar 27:6-11 | Reader 1 – B’Midbar 27:15-17 |
| Psalms: 105:7-11 | Reader 7 – B’Midbar 27:12-14 | Reader 2 – B’Midbar 27:18-20 |
|  | Maftir – B’Midbar 27:12-14 | Reader 3 – B’Midbar 27:21-23 |
| Mk 11:27-33: Luke 20:1-8;  Rm 12:9-21; | Is 57:13-19 + 58:12-14  1 Sam. 20:18,42 |  |

**Summary of the Torah Seder**

* Concerning the Division of the Land – Numbers 26:52-56
* Census of the Levites – Numbers 26:57-62
* The Daughters of Zelophehad – Numbers 27:1-11
* Moses sees the land – Numbers 27:12-14

**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. 246-285.

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers)**‎**26:52 – 27:14**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 52. The Lord spoke to Moses, saying: | 52. And the LORD spoke with Mosheh, saying: |
| 52. You shall apportion **the Land** among **these as an inheritance**, in accordance with the number of names. | 53. **Unto these** tribes will **the land** **be divided** by **inheritances** according to their names. |
| 54. To the large [tribe] you shall give a larger inheritance and to a smaller tribe you shall give a smaller inheritance, each person shall be given an inheritance according to his number. | 54. To that tribe whose people are many you will make their inheritance large, and to the tribe whose people are few you will give a smaller inheritance; to each his heritage will be given according to the number of his names. |
| 55. Only through lot shall the Land be apportioned; they shall inherit it according to the names of their fathers' tribes. | 55. Yet the land will be divided by lots; according to the names of their fathers tribes they will inherit. |
| 56. The inheritance shall be apportioned between the numerous and the few, according to lot. | 56. Their heritage will be divided by lots, whether great or small. |
| 57. These were the numbers of the Levites according to their families: the family of the Gershonites from Gershon, the family of the Kohathites from Kohath, the family of the Merarites from Merari. | 57. But these are the names of the Levites after their families, the families of Gershon, Kehath, Merari. |
| 58. These were the family of the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. | 58. These are the families of the Levites: the family of Lebni, Hebron, Maheli, Mushi, Korach. And Kehath begat Amram; |
| 59. The name of Amram's wife was Jochebed the daughter of Levi, whom [her mother] had borne to Levi in Egypt. She bore to Amram, Aaron, Moses, and their sister Miriam. | 59. and the name of Amram's wife was Jokebed, a daughter of Levi, who was born to Levi when they had come into Mizraim, within the walls; and she bare to Amram Aharon, and Moshe, and Miriam their sister. |
| 60. Born to Aaron were Nadab, Abihu, Eleazar and Ithamar. | 60. And to Aharon were born Nadab and Abihu, Elazar and Ithamar. |
| 61. Nadab and Abihu died when they offered up an unauthorized fire before the Lord. | 61. But Nadab and Abihu died when they offered the strange fire from the hearth-pots before the LORD. |
| 62. And those counted of them were twenty three thousand, every male aged one month and upward, for they were not counted among the children of Israel, since no inheritance was given them among the children of Israel. | 62. And the number of them (the Levites) was twenty-three thousand, every male from a month old, and upward; for they were not reckoned among the children of Israel, as no possession was given them among the sons of Israel. |
| 63. This was the census of Moses and Eleazar the kohen, who counted the children of Israel in the plains of Moab, by the Jordan at Jericho. | 63. These are the numbers when Mosheh and Elazar the priest numbered the sons of Israel in the plains of Moab, by Jordan, (over against) Jericho. |
| 64. Among these there was no man who had been [included] in the census of Moses and Aaron when they counted the children of Israel in the Sinai desert. | 64. And among them was not a man of the numbers when Mosheh and Aharon the priest took the sum of the children of Israel in the wilderness of Sinai, |
| 65. For the Lord had said to them, "They shall surely die in the desert," and no one was left of them but Caleb the son of Jephunneh and Joshua the son of Nun. | 65. because the LORD had said that dying they should die in the wilderness; and none of them remained except Kaleb bar Jephunneh, and Jehoshua bar Nun. |
|  |  |
| 1. The daughters of Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph, came forward, and his daughters' names were Mahlah, Noah, Hoglah, Milcah, and Tirzah. | 1. And the daughters of Zelophehad bar Hepher, bar Gilead, bar Makir, bar Menasheh, of the family of Menasheh bar Joseph, when they heard that the land was to be divided to the males, came to the Bet Din, trusting in the compassions of the LORD of the world. And these are the names of the daughters, Mahelah, Nohah, Hogela, Milchah, and Thirzah. |
| 2. They stood before Moses and before Eleazar the kohen and before the chieftains and the entire congregation at the entrance to the Tent of Meeting, saying, | 2. And they stood before Mosheh, after that they had stood before Elazar the priest, the princes, and all the congregation, at the door of the tabernacle of ordinance, saying: |
| 3. "Our father died in the desert, but he was not in the assembly that banded together against the Lord in Korah's assembly, **but he died for his own sin**, and he had no sons. | 3. Our father died in the wilderness, but he was not among the congregation who murmured and gathered to rebel against the LORD in the congregation of Korach, **but died for his own sin**; nor made he others to sin; but he had no male children. |
| 4. Why should our father's name be eliminated from his family because he had no son? Give us a portion along with our father's brothers." | 4. Why should the name of our father be taken away from among his family because he had not a male child? If we are not reckoned as a son, and our mother claim (or observe) the Jebam, our mother will take the portion of our father and of our father's brother. But if we be reckoned as a son, give us an inheritance among our father's brethren. |
| 5. So Moses brought their case before the Lord. | 5. This is one of the four cases of judgment brought before Mosheh the prophet, and which he resolved in the manner above said. Of them some were judgments, etc. And Mosheh brought their cause before the LORD. |
| 6. The Lord spoke to Moses, saying: | 6. And the LORD spoke with Mosheh, saying: |
| 7. Zelophehad's daughters speak justly. You shall certainly give them a portion of inheritance along with their father's brothers, and you shall transfer their father's inheritance to them. | 7. The daughters of Zelophehad have fitly spoken: this has been written before Me: but they are worthy that it be said of them, Give them possession and inheritance among the brethren of their father, and make over their father's possession unto them. |
| 8. Speak to the children of Israel saying: If a man dies and has no son, you shall transfer his inheritance to his daughter. | 8. And when a son of Israel will speak, and say, A man has died without having a male child, then you will make over his inheritance to his daughter: |
| 9. If he has no daughter, you shall give over his inheritance to his brothers. | 9. if he have no daughter, you will give his possession to his brothers: |
| 10. If he has no brothers, you shall give over his inheritance to his father's brothers. | 10. if he have no brothers, you will give his possession to the brethren of his father: |
| 11. If his father has no brothers, you shall give over his inheritance to the kinsman closest to him in his family, who shall inherit it. This shall remain a decreed statute, as the Lord commanded Moses. | 11. but if his father had no brothers, then you will give his possession to his kinsman who is nearest to him of his father's family to inherit. And this will be the publication of a decree of judgment to the children of Israel, as the LORD has commanded Mosheh. |
| 12. The Lord said to Moses, "Go up to this mount Abarim and look at the land that I have given to the children of Israel. | 12. And the LORD said to Mosheh, Go up to this mount, of Abaraee, and survey the land which I have given to the children of Israel. |
| 13. And when you have seen it, you too will be gathered to your people, just as Aaron your brother was gathered. | 13. And you will see it, but you yourself will be gathered to your people, as Aharon your brother has been gathered: |
| 14. Because you disobeyed My command in the desert of Zin when the congregation quarreled, [when you were] to sanctify Me through the water before their eyes; these were the waters of dispute at Kadesh, in the desert of Zin. | 14. because you were disobedient against My Word in the desert of Zin, in the congregation at the Waters of Strife, to sanctify Me at the waters in their sight: these are the Waters of Strife in the desert of Zin. |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎** **B’Midbar (Num.) 26:52 – 27:14**

**53 You shall apportion the Land among these** And not to those below age twenty, although they reached the age of twenty before the allocation of the Land—**for the conquest took seven years, and the allocation took seven [years]**—no one other than these six hundred and one thousand took a portion in the Land, and if one of them had six sons, they received only their father’s portion. -[Sifrei Pinchas 2, B.B. 117a]

**54 To the large you shall give a large inheritance**To the tribe with a large population you shall allocate a larger portion. Although the portions were unequal—since the portions were divided according to the size of the tribes—they were decided by lot, and the lot was determined by the Divine Spirit, as it is stated explicitly in [Tractate Bava Bathra [117b]: Eleazar the kohen was clad with the Urim and Thummim, and he said while inspired with the Divine Spirit, “If such-and-such a tribe is drawn, then such-and-such a territory will be allocated to it.” The tribes were inscribed on twelve slips, and the twelve territories on [another] twelve slips. They mixed them in a box and the chieftain [of a tribe] placed his hand inside and drew out two slips. In his hand came a slip bearing the name of his tribe and a slip [inscribed] with the territory designated for it. The lot itself cried out, saying, “I am the lot drawn for such-and-such a territory for such-and-such a tribe” as it says, “according to lot” (verse 56) **[lit. by the mouth of the lot]** (Mid. Tanchuma Pinchas 6). Since some areas were superior to others, the Land was not divided [solely] according to measurements, but it was assessed; an inferior piece of land sufficient to sow a kor was equivalent to a superior piece sufficient to sow a seah [a thirtieth of a kor]; it all depended on the value [of the soil].-[Sifrei Pinchas 7]

**55 according to the names of their fathers’ tribes** This refers to those who came out of Egypt. Scripture treats this inheritance differently from all other inheritances [mentioned] in the Torah. For in the case of all other inheritances, the living inherit the dead, whereas here, the dead inherit the living. How is this? Two brothers who came out of Egypt who had sons that entered the Land—one had one [son] and the other had three. The one received one portion, and the three received three, as it says, “You shall apportion the Land among these” (verse 53). The inheritance [of these four] reverts to their grandfather [who left Egypt] and they divided everything equally. This is the meaning of what is stated, “they shall inherit it according to the names of their fathers’ tribes.” For after the sons received it, it was divided up according to the fathers who had left Egypt, whereas had they apportioned it originally according to the number who came out of Egypt, these four would not have received four but only two portions. Now, however, they received four portions.-[B.B. 117a]

**Only through lot** Heb. אַךְ-בְּגוֹרָל [The word אַךְ ] excludes Joshua and Caleb [from this method of allocation]. And so it says, “They gave Hebron to Caleb as Moses had spoken” (Jud. 1:20), and it further says, “According to the word of the Lord, they gave him the city he had requested” (Josh. 19:50). - [Sifrei Pinchas 6]

**of their fathers’ tribes**Excluding proselytes and [gentile] slaves.-[Sifrei Pinchas 7]

**56 According to lot**Heb. עַל-פִּי הַגּוֹרָל , lit. **by the mouth of the lot**. The lot spoke out, as I explained above (verse 54). This tells us that it was divided by the Divine Spirit. (This is why it says, “in accordance with the Lord’s word” [Josh. 19:50].)

58 **These were the families of Levi** Missing here are the family of the Shimeites, the family of the Uzzielites, and part of the family of the Izharites (Exod. 6:17, 18).

59 **Whom [her mother] had borne to Levi in Egypt**Her birth took place in Egypt, but not her conception (Sotah 12a, B.B. 120a, 123b). She gave birth to her as they entered the walls, and she completed the number of seventy, for if you count them individually you will find only sixty-nine (see Gen. 46:8-27). -[Gen. Rabbah 94:9 , Num. Rabbah 13:20]

**62 they were not counted among the children of Israel** who were counted from the age of twenty and upward. For what reason?…

**since no inheritance was given them** And those who were counted from the age of twenty were recipients of an inheritance, as it says, “each person shall be given an inheritance” (verse 54).

**64 Among these there was no man...**But the women were not included in the decree [enacted in the aftermath] of the spies, for they cherished the Land. The men said, “Let us appoint a leader and return to Egypt!” (14:4), whereas the women said, “Give us a portion” (27:4). This is why the passage of Zelophehad’s daughters follows here.-[Mid. Tanchuma Pinchas 7]

**Chapter 27**

**1 of the families of Manasseh the son of Joseph**Why is this said? Has it not already said, “the son of Manasseh"? But to inform you that Joseph cherished the Land, as it says, "and you shall bring up my bones... ” (Exod. 13:19), and his daughters cherished the Land, as it says, “Give us a portion” (verse 4) (Sifrei Pinchas 10), [hence they were of Joseph’s family in spirit], and to teach you that they [who are mentioned in the verse] were all righteous, for anyone whose deeds and whose father’s deeds are not clearly described, but Scripture specifies one of them to trace his genealogy for praise, he is a righteous man the son of a righteous man, but if it traces his genealogy for shame, as for example, “Ishmael the son of Nethaniah the son of Elishama came” (II Kings 25:25), it is known that all those mentioned with him were wicked people.-[Sifrei Pinchas 9]

**Mahlah, Noah...** Later (36:11) it says, “Mahlah, Tirzah... were” [in a different order]. This teaches us that they were all equal—one to the other; therefore, Scripture changes the order.-[Sifrei Pinchas 11]

**2 before Moses and before Eleazar** This [statement that they stood before Eleazar] informs us that they stood before them only in the fortieth year, after Aaron’s death.-[Sifrei Pinchas 12]

**before Moses** And afterwards, "before Eleazar"? Is it possible that if Moses did not know [the law] and Eleazar did know? But transpose the verse and expound it [as if it were written, “before Eleazar and before Moses”]. These are the words of R. Yoshiyah. Abba Chanan said in the name of R. Eleazar: They were sitting in the study hall and they stood before all of them.-[Sifrei Pinchas 12, B.B. 119b]

**3 but he was not...** Since they were going to say that “**he died for his own sin**,” they had to say that it was not for the sin of those who grumbled, and [that he was] not in Korah’s company who incited [the people] against the Holy One, blessed is He, but **he died for his own sin alone**, and **he did not cause others to sin with him** (B.B. 18b, Sifrei Pinchas 13). **R. Akiva says, He was the wood gatherer [see 15:32],** and R. Shimon says: He was among those who ascended [the mountain] defiantly [see 14:44].- [Shab. 96b]

**4 Why should our father’s name be eliminated** We are instead of a son, and if females are not considered offspring, let our mother be taken in levirate marriage by her brother-in-law.-[Sifrei Pinchas 13]

**because he had no son** But if he had a son, they would have made no claim at all. **This teaches us that they were intelligent women**.-[Sifrei Pinchas 15, Sifrei Pinchas 13]

**5 So Moses brought their case**The law eluded him, and here he was punished for crowning himself [with authority] by saying, “and the case that is too difficult for you, bring to me” (Deut. 1:17) (Mid. Tanchuma Pinchas 8). Another interpretation: This passage ought to have been written through Moses, but Zelophehad’s daughters were meritorious, so it was written through them.-[Sanh. 8a]

**7 Zelophehad’s daughters speak justly**As the Targum [Onkelos] יָאוּת , rightly. [As if God said,] This is the way this passage is inscribed before Me on high (Sifrei Pinchas 18). It teaches us that their eye perceived what Moses’ eye did not. -[see Mid. Tanchuma Pinchas 8]

**Zelophehad’s daughters speak justly**Their claim is just. Fortunate is the person with whose word the Holy One, blessed is He, concurs. -[Sifrei Pinchas 18]

**You shall certainly give** [The double expression נָתֽן תִּתֵּן  denotes] two portions: the portion of their father, who was among those who came out of Egypt, and the portion which he shared with his brothers in the property of [his father] Hepher.- [Sifrei Pinchas 19, B.B. 116b, 118b].

**and you shall transfer** Heb. וְהַעֲבַרְתָּ , an expression denoting “anger” (עֶבְרָה) [for God is angry] when one does not leave a son to inherit him (B.B. 116a). Another interpretation: Since a daughter transfers an inheritance from one tribe to another, when her son or husband inherit from her, since [the prohibition of] “you shall not transfer an inheritance” (36:7) was directed only at that generation. The same [reason] applies to [the wording of the command] “you shall transfer the inheritance to his daughter” (verse 8). In the case of all of them it says, “you shall give over” but in the case of a daughter, it says, “you shall transfer.” -[Sifrei Pinchas 21]

**11 to the kinsman closest to him in his family** Only [kin from] the father’s side is considered “family.”-[Sifrei Pinchas 22, B.B. 109b]

**12 Go up to this mount Abarim Why is this [passage] juxtaposed here [with the previous passage]? When the Holy One, blessed is He, said, “You shall certainly give them...” (verse 7), he [Moses] said, “The Omnipresent commanded me to allocate the inheritance! Perhaps the decree has been annulled, and I will enter the Land?”** The Holy One, blessed is He, said to him, “My decree remains as it was” (Mid. Tanchuma Pinchas 9). Another interpretation: Since Moses had entered the territories of the descendants of Gad and the descendants of Reuben, he rejoiced, saying, “It seems that the vow [made] regarding me has been annulled.” This can be compared to a king who decreed that his son could not enter the portals of his palace. He [the king] entered the gate, with him [the son] following; the courtyard, with him following; the foyer with him following. When he was about to enter the inner chamber, he said to him, “My son, from here on, it is forbidden for you to enter.”-[Sifrei Pinchas 23]

**13 just as Aaron your brother was gathered**From here [we see] that Moses yearned for a death like Aaron’s (Sifrei Pinchas 23). Another interpretation: You are no better than he (Mid. Tanchuma Pinchas 9); “because you did not sanctify...” Deut. 2:51). But if you had sanctified Me, your time to depart from the world would not yet have arrived. On each occasion that their death is mentioned, their sin is mentioned, for a decree had been pronounced against the generation of the desert, that they should die in the desert on account of their sin that they did not believe. Moses therefore requested that his sin be mentioned, so that it should not be said that he was one of those who rebelled. This is analogous to two women who were flogged by the court, one for immoral behavior [adultery] and the other for eating unripe produce of the sabbatical year [a lighter offense].... Here too, wherever their death is mentioned, their sin is mentioned, to tell you that they had no [sin] other than this [sin] alone. -[Sifrei Pinchas 23, Yoma 86b]

**14 These were the waters of dispute at Kadesh**These [waters] alone; they [Moses and Aaron] had no other sin to their name (Sifrei Pinchas 23). Another interpretation: Those [waters] which instigated the rebellion [of the Israelites] at Marah were the same as those which caused the rebellion at the Red Sea [in Rephidim (Levush, Divrei David)], and those same ones provoked the rebellion in the desert of Zin. -[Source unknown]

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

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| --- | --- |
| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| 9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two‑tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
| . |  |

**Ketubim: Psalm 105:7-12**

| **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.** |
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**Rashi’s Commentary to Psalm 105:7-12**

**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.

**Meditation from the Psalms**

**Psalms ‎‎105:7-12**

**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.[[3]](#footnote-3)

Radak and Malbim[[4]](#footnote-4) 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.[[5]](#footnote-5)

David was inspired by Israel, the land, as we can see from our verbal tally.[[6]](#footnote-6) 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[[7]](#footnote-7): ‘Unto thee 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, the Torah, and the Gentiles.

Let’s 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 he made to Abraham, not to Israel’s faithfulness. So, we need to examine “what” was promised to Abraham:

***Genesis 12:7*** *And HaShem appeared unto Abram, and said, Unto thy seed will I give this land: and there builded 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*, AKA Canaan.

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*[[8]](#footnote-8)*, might be for the praise of his glory. And you also were included in Mashiach when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, 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 faith in the Lord Yeshua and your love for all the saints, I have not stopped giving thanks for you, remembering you in my prayers.*

Here, Paul indicates that the purpose of the sending of the 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.[[9]](#footnote-9) 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 Lord Yeshua Mashiach, when we pray for you, Because we have heard of your faith in Mashiach Yeshua and of the love you have for all the saints-- The faith 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 gospel That has come to you. All over the world this gospel 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 through all spiritual wisdom and understanding. And we pray this in order that you may live a life worthy of the Lord 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 saints in the kingdom of light.*

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

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 blood: Grace and peace be yours in abundance. Praise be to the God and Father of our Lord Yeshua Mashiach! In his great mercy he has given us new birth into a living hope through the resurrection of Yeshua Mashiach from the dead, And into an inheritance that can never perish, spoil or fade--kept in heaven for you, Who through faith 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 heaven 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, Paul 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.*

***Matthew 25:31-34*** *“When the Son of Man 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.*

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.*

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”,[[10]](#footnote-10) “Yonah rose to flee to Tarshish from the presence of HaShem’”.[[11]](#footnote-11) 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”[[12]](#footnote-12) 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: “This is the land that shall fall to you as an inheritance”.[[13]](#footnote-13) Chazal[[14]](#footnote-14) ask: “Can the land fall?”

The Sefat Emet[[15]](#footnote-15) 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”,[[16]](#footnote-16) 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 (kisei) of HaShem’”[[17]](#footnote-17) 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”,[[18]](#footnote-18) and, “May our eyes behold your return to Zion in compassion”.[[19]](#footnote-19)

**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, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; thou shalt 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 shall subdue the people under us, and the nations under our feet. 4 He shall 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 thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. 45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. 46 And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.*

In the next pasuk we see that those Gentiles who do not enter the covenant as Jews, or do not enter a covenant as Noachide, these Gentiles will become the servants of the Jews. Elsewhere[[20]](#footnote-20) 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 nations 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: thou maintainest 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 - inheritance’. 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: Yeshayahu (Isaiah) 57:13-19 + 58:12-14**

| **Rashi** | **Targum** |
| --- | --- |
| 3. And you, draw near hither, children of sorcery; children who commit adultery, and played the whore. | 3. But you, draw near hither, people of the generation whose deeds are evil, whose plant was from a holy plant, and they are adulterers and harlots. |
| 4. On whom will you [rely to] enjoy yourselves; against whom do you open your mouth wide; against whom do you stick out your tongue? Are you not children of transgression, seed of falsehood? | 4. Of whom are you making sport? And before whom will you open your mouth and continue speaking great things? Are you not children of a rebel. the offspring of deceit, |
| 5. You who inflame yourselves among the terebinths, under every green tree, who slaughter the children in the valleys, under the clefts of the rocks. | 5. you who serve idols under every green tree and sacrifice children in the valleys, under the clefts of the rocks? |
| 6. Of the smooth [stones] of the valley is your portion; they, they are your lot; to them too you have poured out libations, offered up sacrifices; in the face of these shall I relent? | 6. Among the smooth rock of the valley is your portion; even there they are your lot; to them you have poured out drink offerings, you have brought offerings. Will my Memra repent for these things? |
| 7. On a high and lofty mountain you placed your couch; there too you went to slaughter sacrifices. | 7. Upon a high and lofty mountain you have set the place of your camping, and thither you went up to offer sacrifice. |
| 8. And behind the door and the doorpost you have directed your thoughts, for while with Me, you uncovered [us] and went up, you widened your couch and made for yourself [a covenant] with them; you loved their couch, you chose a place. | 8. Behind the door and the doorpost you have set the symbol of your idols; you resembled a woman who was beloved by her husband and strayed after strangers, you have made wide the place of your camping; and you have made a covenant for yourself with them, you have loved the place of their bedroom, you have chosen a place. |
| 9. And you brought a gift to the king with oil, and you increased your perfumes; and you sent your ambassadors far off, and you humbled them to the grave. | 9. **When you performed the Law for yourself, you prospered in the kingdom**, and when you multiplied for yourself deeds, your armies were many; you sent your messengers far off, and humbled the strong ones of the peoples to Sheol. |
| 10. **With the length of your way you became wearied; you did not say, "Despair." The power of your hand you found; therefore, you were not stricken ill.** | 10. **In the length of your ways you promised to repent; you increased many possessions, and so you did not hope to repent.** |
| 11. And whom did you dread and fear, that you failed, and you did not remember Me; you did not lay [Me] to your heart. Indeed, I am silent and from everlasting, but you do not fear Me. | 11. Whom did you dread and before whom fear, so that you continued to speak lies, and did not remember My service, did not lay My fear upon your heart? Have I not given you respite for a long time, that if you repented -and before Me you did not repent? |
| 12. I tell your righteousness and your deeds, and they shall not avail you. | 12. I have told you that good deeds are virtues for you, but you increased for yourself evil deeds which will not profit you. |
| 13. When you cry out, let your collections save you; wind shall carry all of them off, a breath shall take them, but he who trusts in Me shall **inherit the land** **and shall inherit My holy mount.** | 13. Cry out, if now the deeds of your deceit with which you were laboring from your childhood will deliver you! The wind will carry them all off, they will be for nothing. But he who trusts in My Memra will **possess the land**, **and will inherit My holy mountain.** |
| 14. And he shall say, "Pave, pave, clear the way; remove the obstacles from the way of My people." **{S}** | 14. And he will say, “Teach, and exhort, turn the heart of the people to a correct way, remove the obstruction of the wicked from the way of the congregation of My people.” |
| 15. For so said the High and Exalted One, Who dwells to eternity, and His name is Holy, "With the lofty and the holy ones I dwell, and with the crushed and humble in spirit, to revive the spirit of the humble and to revive the heart of the crushed. | 15. For thus says the high and lofty One who dwells in the heavens, whose name is Holy; in the height He dwells, and His Shekhinah is holy. He promises to deliver the broken in heart and the humble of spirit, to establish the spirit of the humble, and to help the heart of the broken. |
| 16. For I will not contend forever, neither will I be wroth to eternity, when a spirit from before Me humbles itself, and souls [which] I have made. | 16. "For I will not so avenge forever, nor will My anger always be (so); for I am about to restore the spirits of the dead, and the breathing beings I have made. |
| 17. **For the iniquity of his thievery** I became wroth, and I smote him, I hid Myself and became wroth, for he went rebelliously in the way of his heart. | 17. **Because of the sins of their mammon**, **which they robbed,** my anger was upon them, I smote them, removed My Shekhinah from them and cast them out; I scattered their exiles because they went astray after the fantasy of their heart. |
| 18. I saw his ways and I will heal him, and I will lead him and requite with consolations him and his mourners. | 18. The way of their repentance is disclosed before Me, and I will forgive them; I will have compassion on them and requite them with consolations, and those who mourn them. |
| 19. [I] create the speech of the lips; peace, peace to the far and to the near," says the Lord, "and I will heal him." | 19. The one who creates speech of lips in the mouth of every man says. Peace will be done for the righteous/ generous, who have kept My Law from the beginning, and peace will be done for the penitent, who have repented to My Law recently, says the LORD; and I will forgive them. |
| 20. But the wicked are like the turbulent sea, for it cannot rest, and its waters cast up mud and dirt. | 20. But the wicked are like the tossing sea which seeks to rest and it cannot, and its waters disturb mire and dirt. |
| 21. "There is no peace," says my God, "for the wicked."  **{P}** | 21. There is no peace, says my God, for the wicked." |
|  |  |
| 1. Call with a [full] throat, do not spare, like a shofar raise your voice, and relate to My people their transgression, and to the house of Jacob their sins. | 1. "Prophet. call with your throat, spare not, lift up your voice like the sound of the trumpet; declare to My people their apostasies, to the house of Jacob their sins. |
| 2. Yet they seek Me daily and they wish to know My ways, like a nation that performed righteousness and did not forsake the ordinance of its God: they ask Me ordinances of righteousness; they desire nearness to God. | 2. Yet before Me they seek teaching daily, as if they wished to know ways which are correct before Me, as if they were a people that did virtue and were not forsaken from the judgment of their God; they ask before Me a true judgment, as if they wished to draw near to the fear of the LORD. |
| 3. "Why have we fasted, and You did not see; we have afflicted our soul and You do not know?" Behold, on the day of your fast you pursue business, and [from] all your debtors you exact [payment]. | 3. They say, ‘Why have we fasted, as is disclosed before You? Why have we afflicted ourselves, as is known before You?’ Prophet, say to them: Behold, in the day of your fasts you seek your own pleasures, and bring near all your stumblings. |
| 4. Behold, for quarrel and strife you fast, and to strike with a fist of wickedness. Do not fast like this day, to make your voice heard on high. | 4. Behold, you fast only for quarrel and for contention and to hit with the wicked fist. You will not fast with fasts like these to make their voice to be heard on high. |
| 5. Will such be the fast I will choose, a day of man's afflicting his soul? Is it to bend his head like a fishhook and spread out sackcloth and ashes? Will you call this a fast and an acceptable day to the Lord? | 5. Is this it, the fast that I take pleasure in, a day for a man to afflict himself? Is it to bow down his head like a rush that is bowed down, and to lodge upon sackcloth and ashes? Do you call this a fast, and a day that is a pleasure before the LORD? |
| 6. Is this not the fast I will choose? To undo the fetters of wickedness, to untie the bands of perverseness, and to let out the oppressed free, and all perverseness you shall eliminate. | 6. Is not this it, the fast that I take pleasure in: disperse a wicked congrega­tion, undo bands, writings of perverted judgment, let those who were robbed depart free, and remove every perverted judgment? |
| 7. **Is it not to share your bread with the hungry, and moaning poor you shall bring home; when you see a naked one, you shall clothe him, and from your flesh you shall not hide.** | 7. **Will you not nurture from your bread the hungry, and bring needy outcasts into the midst of your house; when you will see the naked, cover him, and not suppress your eye from a relative of your flesh**? |
| 8. **Then your light shall break forth as the dawn, and your healing shall quickly sprout, and your righteousness shall go before you; the glory of the Lord shall gather you in.** | 8. **Then will your light be revealed as the dawn, and the healing of your stroke go up speedily; your virtues will go before you, in glory before the LORD you will be gathered.** |
| 9. Then you shall call and the Lord shall answer, you shall cry and He shall say, "Here I am," **if you remove perverseness from your midst, putting forth the finger and speaking wickedness.** | 9. Then you will pray, and the LORD will accept your prayer; you will beseech before Him and He will carry out your request. **If you take away from your midst perversion of judgment, pointing with the finger and speaking sayings of oppres­sion**, |
| 10. **And you draw out your soul to the hungry, and an afflicted soul you sate,** then your light shall shine in the darkness, and your darkness shall be like noon. | 10. **if your soul is kindled before the hungry and satisfies the soul of the afflicted**, then will your light arise in the darkness and your gloom will be as the noonday. |
| 11. And the Lord shall always lead you, and He shall satisfy your soul in drought, and strengthen your bones; and you shall be like a well-watered garden and like a spring of water whose water does not fail. | 11. And the LORD will lead you continually, and satisfy your soul in the years of drought, and your body will live in everlasting life; and your soul will be full of pleasures like a channeled garden which is watered, like a spring of water, whose waters cease not. |
| 12. And [those coming] from you shall build ancient ruins, foundations of generations you shall erect, **and you shall be called the repairer of the breaches, restorer of the paths, to dwell in.** | 12. And they will build from you ancient ruins; you will raise up the foundations of many generations; **they will call you the one who establishes the correct way, the restorer of the wicked to the Law.** |
| 13. **If you restrain your foot because of the Sabbath, from performing your affairs on My holy day, and you call the Sabbath a delight, the holy of the Lord honored, and you honor it by not doing your wonted ways, by not pursuing your affairs and speaking words.** | 13. **If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and celebrate the Sabbath with delights, honouring the holy day of the LORD; if you give honour before it, not going your own way, or supplying your own pleasure, or talking sayings of oppression**; |
| 14. **Then, you shall delight with the Lord, and I will cause you to ride on the high places of the land, and I will give you to eat the heritage of Jacob your father, for the mouth of the Lord has spoken.**  **{P}** | 14. **then you will take delight before the LORD, and He will make you dwell upon the strongholds of the earth; He will feed you with the fruits of the heritage of Jacob your father, for by the Memra of the LORD it is so decreed.**” |
|  |  |

**Rashi’s Commentary on: Isaiah (Yeshayahu) 57:13-19 + 58:12-14**

**13** **When you cry out, let your collections save you** Let the collection of your idols and your graven images [and those who deny the Torah] that you collected, rise and save you when you cry out from your distress. Indeed, wind will carry all of them off, and they will not rise, neither will they be able to save.

**14** **And he shall say, “Pave, pave”** So will the prophet say in My name to My people, “Pave, pave a paved highway, clear away the evil inclination from your ways.”

**remove the obstacle**Remove the stones upon which your feet stumble; they are wicked thoughts.

**15** **“With the lofty and the holy ones”** I dwell, and thence I am with the crushed and the humble in spirit, upon whom I lower My Presence.

**humble...crushed** Suffering from poverty and illnesses.

**16** **For I will not contend forever** If I bring afflictions upon a person, My contention with him is not for a long time, neither is My anger forever.

**when a spirit from before Me humbles itself**Heb. יַעֲטוֹף. When the spirit of man, which is from before Me, humbles itself, confesses and humbles itself because of its betrayal. Comp. (Lam. 2:19) “humbled (הָעֲטוּפִים) with hunger,” “when the small child and the suckling are humbled (בֵּעָטֵף).” And the souls which I made.

**when a spirit from before Me** Heb. כִּי. This instance of the word כִּי is used as an expression of “when.” Comp. (infra 58:7) “When you see (כִּי תִרְאֶה) ”; (Deut. 26:1) “When you come  (כִּי תָבוֹא).” That is to say, when his spirit is humbled, and he is humbled, I terminate My quarrel and My anger from upon him.

**17** **For the iniquity of his thievery** Heb. בִּצְעוֹ, his thievery.

**I became wroth** at the beginning and I smote him, always hiding My face from his distress and I was wroth for he went rebelliously in the way of his heart. Transpose the verse and explain it thus: For the iniquity of his thievery and the fact that he went rebelliously in the way of his heart, I became wroth and smote him.

**18** **I saw his ways** when he humbled himself before Me, when troubles befell him.

**and I will heal him, and I will lead him** Heb. וְאַנְחֵהוּ. I will lead him in the way of healing. Alternatively, וְאַנְחֵהוּ is an expression of rest and tranquility.

**him and his mourners** to those who are troubled over him.

**19** **[I] create the speech of the lips** I create for him a new manner of speech. In contrast to the trouble that befell him, and everyone was degrading him, they will call, “Peace, peace.”

**to the far and to the near** Both are equal; he who aged and was accustomed to My Torah and My worship from his youth, and he who drew near now, just recently to repent of his evil way. Said the Lord, “I will heal him of his malady and of his sins.”

**Chapter 58**

**12** **restorer of the paths, to dwell in** Heb. מְשׁוֹבֵב. Jonathan renders: restorer of the wicked to the Torah. מְשׁוֹבֵב is like מֵשִׁיב, restores to dwell, to the Torah, which insures the settlement of the world.

**14** **the heritage of Jacob your father** An inheritance without boundaries, as it is said (Gen. 28: 14): “And you shall spread to the west and to the east, etc.” Not like Abraham, about whom it is stated (ibid. 13:15): “The land that you see...” And Jacob indeed kept the Sabbath, as it is said (ibid. 33:18): “And he encamped before the city,” i.e., he established the Sabbath limits at twilight. So did Rabbi Samson explain it.

**Special Ashlamatah: I Sam. 20:18, 42**

18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.

42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.

**Verbal Tallies**

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

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

**Bamidbar (Numbers) 26:52 – 27:14**

**Tehillim (Psalms) 105:7-11**

**Yeshayahu (Isaiah) 57:13-19 + 58:12-14**

**Mk 11:27-33, Lk 20:1-8, Rm 12:9-21**

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

LORD - יהוה, Strong’s number 03068.

Land / Earth - ארץ, Strong’s number 0776.

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

Inheritance / Heritage - נחלה, Strong’s number 05159.

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

LORD - יהוה, Strong’s number 03068.

Spake / Speaking / Spoken - דבר, Strong’s number 01696.

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

Land / Earth - ארץ, Strong’s number 0776.

Inheritance / Heritage - נחלה, Strong’s number 05159.

Name - שם, Strong’s number 08034.

**Bamidbar (Numbers) 26:52** And the **LORD <03068>** **spake <01696> (8762)** unto Moses, **saying <0559> (8800)**, 53 Unto these the **land <0776>** shall be divided for an **inheritance <05159>** according to the number of **names <08034>**. 54 To many thou shalt give the more **inheritance <05159>**, and to few thou shalt give the less **inheritance <05159>**: to every one shall his **inheritance <05159>** be given according to those that were numbered of him.

**Tehillim (Psalms) 105:7** He is the **LORD <03068>** our God: his judgments are in all the **earth <0776>**.

**Tehillim (Psalms) 105:11** **Saying <0559> (8800)**, Unto thee will I give the **land <0776>** of Canaan, the lot of your **inheritance <05159>**:

**Yeshayahu (Isaiah) 57:13** When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the **land <0776>**, and shall inherit my holy mountain;

**Yeshayahu (Isaiah) 57:15** For thus **saith <0559> (8804)** the high and lofty One that inhabiteth eternity, whose **name <08034>** is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

**Yeshayahu (Isaiah) 58:13** If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the **LORD <03068>**, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor **speaking <01696> (8763)** thine own words:

**Yeshayahu (Isaiah) 58:14** Then shalt thou delight thyself in the **LORD <03068>**; and I will cause thee to ride upon the high places of the **earth <0776>**, and feed thee with the **heritage <05159>** of Jacob thy father: for the mouth of the **LORD <03068>** hath **spoken <01696> (8765)** it.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Num. 26:52 – 27:14** | **Psalms**  **105:7-11** | **Ashlamatah**  **Is 57:13-19 + 58:12-14** |
| --- | --- | --- | --- | --- |
| **ba'** | father | Num. 26:55 Num. 27:3 Num. 27:4 Num. 27:7 Num. 27:10 Num. 27:11 |  | Isa. 58:14 |
| **@l,a,** | thousand | Num. 26:62 | Ps. 105:8 |  |
| **rm;a'** | saying | Num. 26:52 Num. 26:65 Num. 27:2 Num. 27:6 Num. 27:8 Num. 27:12 | Ps. 105:11 | Isa. 57:14 Isa. 57:15 Isa. 57:19 |
| **#r,a,** | land, earth, ground, country | Num. 26:53 Num. 26:55 Num. 27:12 | Ps. 105:7 Ps. 105:11 | Isa. 57:13 Isa. 58:14 |
| **rBeDI** | spoke, speak, say | Num. 26:52 Num. 27:7 Num. 27:8 |  | Isa. 58:13 Isa. 58:14 |
| **rb'D'** | word |  | Ps. 105:8 | Isa. 58:13 |
| **rAD** | generations |  | Ps. 105:8 | Isa. 58:12 |
| **rh;** | mount, mountain | Num. 27:12 |  | Isa. 57:13 |
| **hw"hoy>** | LORD | Num. 26:52 Num. 26:61 Num. 26:65 Num. 27:3 Num. 27:5 Num. 27:6 Num. 27:11 Num. 27:12 Ps. 105:7 Isa. 57:19 Isa. 58:13 Isa. 58:14 | Ps. 105:7 | Isa. 57:19 Isa. 58:13 Isa. 58:14 |
| **bqo[]y:** | Jacob |  | Ps. 105:10 | Isa. 58:14 |
| **vr;y"** | possess | Num. 27:11 |  | Isa. 57:13 |
| **laer'f.yI** | Israel | Num. 26:62 Num. 26:63 Num. 26:64 Num. 27:8 Num. 27:11 Num. 27:12 | Ps. 105:10 |  |
| **jP'v.mi** | case,judgment | Num. 27:5 Num. 27:11 | Ps. 105:7 |  |
| **lx;n"** | inherit | Num. 26:55 |  | Isa. 57:13 |
| **hl'x]n:** | inheritance | Num. 26:53 Num. 26:54 Num. 26:56 Num. 26:62 Num. 27:7 Num. 27:8 Num. 27:9 Num. 27:10 Num. 27:11 | Ps. 105:11 | Isa. 58:14 |
| **!t;n"** | give, given, gave | Num. 26:54 Num. 26:62 Num. 27:4 Num. 27:7 Num. 27:9 Num. 27:10 Num. 27:11 Num. 27:12 | Ps. 105:11 |  |
| **~l'A[** | forever, eternal |  | Ps. 105:8 Ps. 105:10 | Isa. 57:16 Isa. 58:12 |
| **~[;** | people | Num. 27:13 |  | Isa. 57:14 |
| **dm;['** | stood, stand | Num. 27:2 | Ps. 105:10 |  |
| **hP,** | according, my command, mouth | Num. 26:54 Num. 26:56 Num. 27:14 |  | Isa. 58:14 |
| **~ynIP'** | before, face | Num. 26:61 Num. 27:2 Num. 27:5 |  | Isa. 57:16 |
| **hWc** | commanded | Num. 27:11 | Ps. 105:8 |  |
| **bArq'** | closest, near | Num. 27:11 |  | Isa. 57:19 |
| **ha'r'** | see, saw | Num. 27:12 Num. 27:13 |  | Isa. 57:18 |
| **~ve** | names | Num. 26:53 Num. 26:55 Num. 26:59 Num. 27:1 Num. 27:4 |  | Isa. 57:15 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Num. 26:52 – 27:14** | **Psalms**  **105:7-11** | **Ashlamatah**  **Is 57:13-19 + 58:12-14** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 11:27-33** | **Tosefta of**  **Luke**  **Lk 20:1-8** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Rm 12:9-21** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἅγιον** | holy |  |  | Isa 57:15 Isa 58:13 |  |  | Rom 12:13 |
| **ἄνθρωπος** | man, men | Num 26:64  Num 27:8 |  |  | Mk. 11:30 Mk. 11:32 | Lk. 20:4 Lk. 20:6 | Rom. 12:17 Rom. 12:18 |
| **ἀποκρίνομαι** | answering, answered |  |  |  | Mk. 11:29 Mk. 11:30 Mk. 11:33 | Lk. 20:3 Lk. 20:7 |  |
| **ἀρχιερεύς** | priests |  |  |  | Mk. 11:27 | Lk. 20:1 |  |
| **βάπτισμα** | baptism |  |  |  | Mk. 11:30 | Lk. 20:4 |  |
| **γραμματεύς** | scribes |  |  |  | Mk. 11:27 | Lk. 20:1 |  |
| **δίδωμι** | gave, given, gave | Num. 26:54 Num. 26:62 Num. 27:4 Num. 27:7 Num. 27:9 Num. 27:10 Num. 27:11 Num. 27:12 | Ps. 105:11 | Isa 57:15 Isa 57:18  Isa 58:10 | Mk. 11:28 | Lk. 20:2 | Rom. 12:19 |
| **εἴδω** | behold, see, beheld, saw | Num 27:12 |  |  | Mk. 11:33 | Lk. 20:7 |  |
| **εἷς** | one | Num 26:65 |  |  | Mk. 11:29 | Lk. 20:3 |  |
| **ἐξουσία** | authority |  |  |  | Mk. 11:28 Mk. 11:29 Mk. 11:33 | Lk. 20:2 Lk. 20:8 |  |
| **ἔπω** | spoke, speak, say | Num. 26:52 Num. 27:7 Num. 27:8 |  | Isa. 58:13 Isa. 58:14 | Mk. 11:29 Mk. 11:31 Mk. 11:32 | Lk. 20:2 Lk. 20:3 Lk. 20:5 Lk. 20:6 Lk. 20:8 |  |
| **ἐρέω** | say |  |  | Isa 57:14 | Mk. 11:29 Mk. 11:31 | Lk. 20:5 |  |
| **ἡμέρα** | day |  |  |  | Matt. 22:23 | Lk. 20:1 |  |
| **θλίψις** | afflictions |  |  | Isa 57:13 |  |  | Rom. 12:12 |
| **ἱερός** | temple |  |  |  | Mar 11:27 | Luk 20:1 |  |
| **κύριος** | LORD | Num. 26:52 Num. 26:61 Num. 26:65 Num. 27:3 Num. 27:5 Num. 27:6 Num. 27:11 Num. 27:12 Ps. 105:7 Isa. 57:19 Isa. 58:13 Isa. 58:14 | Ps. 105:7 | Isa. 57:19 Isa. 58:13 Isa. 58:14 |  |  | Rom. 12:11 Rom. 12:19 |
| **λαός** | people | Num. 27:13 |  | Isa. 57:14 | Mk. 11:32 | Lk. 20:1 Lk. 20:6 |  |
| **λέγω** | saying | Num. 26:52 Num. 26:65 Num. 27:2 Num. 27:6 Num. 27:8 Num. 27:12 | Ps. 105:11 | Isa. 57:14 Isa. 57:15 Isa. 57:19 | Mk. 11:28 Mk. 11:31 Mk. 11:33 | Lk. 20:2 Lk. 20:5 Lk. 20:8 | Rom. 12:19 |
| **λόγος** | word |  | Psa 105:8 |  | Mk. 11:29 | Lk. 20:3 |  |
| **ὄνομα** | names | Num. 26:53 Num. 26:55 Num. 26:59 Num. 27:1 Num. 27:4 |  | Isa. 57:15 |  |  |  |
| **οὐρανός** | heavens |  |  |  | Matt. 22:30 Mk. 11:30 Mk. 11:31 | Lk. 20:4 Lk. 20:5 |  |
| **πιστεύω** | trust |  |  |  | Mk. 11:31 | Lk. 20:5 |  |
| **πνεῦμα** | spirit |  |  | Isa 57:16 |  |  | Rom. 12:11 |
| **ποιέω** | do, did, done, make |  |  | Isa 57:16  Isa 58:13 | Mk. 11:28 Mk. 11:29 Mk. 11:33 | Lk. 20:2 Lk. 20:8 | Rom. 12:20 |
| **πρεσβύτερος** | elders |  |  |  | Mk. 11:27 | Lk. 20:1 |  |
| **προφήτης** | prophets |  |  |  | Mk. 11:32 | Lk. 20:6 |  |
| **πῦρ** | fire | Num 26:61 |  |  |  |  | Rom. 12:20 |
| **ὑψηλός** | highest |  |  | Isa 57:15 |  |  | Rom. 12:16 |

**Abarbanel On**

**Pirqe Abot**

**Pereq 1, Mishnah 5**

**Yosi hen Yochanan of Jerusalem said: Let your house be open wide and let the poor be members of your household. Do not talk too much with the woman. This refers to a man's own wife, how much more so with somebody else's. On the basis of this [state­ment) the sages said: Any man who talks a great deal with women causes evil to himself and neglects the study of Torah. In the end he will inherit hell.**

In this rnishnah. Yosi hen Yochanan addresses himself to the third part of the trilogy propounded by Shimon ha-Zaddik - kindness. Abarbanel comments on the concept of an open house for the poor. An open house also implies loaning utensils and money without interest and any other gesture that brings comfort to one's fellow man. However, the main thrust of Yosi hen Yochanan's dictum is that the less fortunate person should not be made to come hat-in-hand, ashamed, humbled and de­pressed. He must be made to feel a member of the household who has every right to expect assistance. As Abarbanel points out, no man feels ashamed to eat at the table of his parents.

Abarbanel also quotes Rambam who explains Yosi's motto, "Let the poor be members of your household," to mean that if one has a choice of buying a pagan slave or engaging a poor Jewish servant, be should choose the latter because he **will** be bestowing upon the servant a certain measure of dignity since the servant will be giving something in return for the protection he receives.

What disturbs Abarbanel about this *mishnah* is the immediate prox­imity of the social relationship between a man and a woman to the affairs of charity. At first glance they seem to be totally unconnected. Therefore, he offers a lesson in the psychology of sex. If one must keep the doors of his heart open to everyone, there is a good chance that women, who are in dire straits, will also turn to him. In delving into a poor woman's condition in order to understand how he can help her, the benefactor may be prone to think in terms of taking advantage of the poor woman. This, in turn, may lead to liberties that he would otherwise not permit himself.

If this is so, why does the *mishnah* go so far as to warn us against excessive conversation even with one's own wife? If his conversation with her leads to other things, it is perfectly legitimate, since she is his own wife! Here the interpretation is that the *mishnah* merely wishes to say that idle and empty conversation and wasting time even with one's own wife is a crime against life and its time cycle. Surely, one can find much more important things to read, study or do than to permit time to go by without any constructive activity.

What is surprising is the effort that Abarbanel puts into that section of the mishnan which discourages a man from wasting his precious time in consorting with the opposite sex with no beneficial purpose at all. He is quite blunt in stressing a man's vulnerability in wasting time with his own wife where, basically, there is no transgression but only the temptation to think in terms of physical pleasure. All the more reason to avoid small-talk with strange women that can lead to immo­rality and licentiousness.

However, Abarbanel does give us some clue for his concern regarding indiscriminate social contact between men and women. He begins his interpretation by referring us to the revelation at Mt. Sinai where God instructed Moshe that the Children of Israel were not to have any contact with their wives for the three days prior to the revelation. In order to attain the heights of sanctity they had to separate from their wives.

He really embellishes his line of reasoning when he addresses him­self to a passage in Proverbs (6:30-35) where the wisest of all men cries out, "A thief is not held in contempt for stealing to appease his hunger; yet if caught he must pay sevenfold; he must give up all he owns. He who commits adultery is devoid of sense; only one who would destroy himself does such a thing. His reproach will never be expunged. The fury of the husband will be passionate; he will show no pity on his day of vengeance ... "

Abarbanel is disturbed at the juxtaposition of two sins: adultery and theft. What was Solomon attempting to teach here? Abarbanel replies: Logically, the drive to commit adultery is less prudent than that of theft. When an impoverished person steals in order to satisfy his hunger, society will not criticize him too severely. After all. justified or unjustified, something drove him to steal. Furthermore, a thief harms the victim, but he at least benefits from the theft himself. Finally, society and justice have devised a method of atonement: he can repay what he stole and the chances are that he willbe forgiven.

In contrast, the sexually promiscuous person is heartless and brings disgrace upon himself which cannot and will not be excused by society. Furthermore, he cannot find his penance in repaying the debt because the husband of the defiled woman willseek only death as his revenge.

As we noted, Abarbanel is insistent in his comments on that part of the mishnan which teaches the vulnerability and danger of casual relationship with women because he finds these exhortations incon­gruous to the first part of the mishnan which reflects on the values of charity.

Abarbanel continues with another interpretation: A woman by na­ture pursues her security with more ardor than a man. She is always fearful that she will be left alone, unprotected and destitute. Thus, there is a certain measure of resentment in her when charitable organi­zations approach her husband for contributions. She is apprehensive that any monetary assistance by her husband will eventually affect her own security. Hence, according to this interpretation of Abarbanel, Yosi ben Yochanan is cautioning a man not to consult with his wife when it comes to giving charity. If he does, she will deter him from performing this *mitzvah.* Furthermore, if a man constantly consults his wife, she will come to rule him and he will find himself neglecting Torah and *mitzvot,* which in turn will lead to his being condemned to hell.

To bolster his thesis, he cites three incidents in the Torah. Adam was driven out of the Garden of Eden because he followed his wife's advice. Secondly, Moshe, at an early age in his life, separated from his wife so as to ensconce himself in a purely ascetical and contemplative life. Finally, he quotes the midrash in which King Solomon bewails the fact that Moshe was intuitive enough not to be deterred by women, while he, Solomon, spent all of his days in the presence of females and did not reach the great heights that Moshe achieved.

**Miscellaneous Interpretations**

**Rashbatz,** as an introductory gesture, examines the word YERUSHALEM ,,,. The word is written in the singular form, *Yerushalem,* but Jews pronounce it *Yerushalayim,* the plural form. This is based on the Talmud (Ta'anit 5a) which describes God as saying "I will not present Myself to the *Yerushalayim* of Heaven until I present Myself to the *Yerushalayim* on earth." Hence, there are two Jerusalems and we refer to each one in the plural form, *Yerushalayim.*

He then takes up the statement in the *mishnah,* "Let your house be open wide" and makes the following comment: In the previous *mishnah* Yosi ben Yoezer stressed the values of circulating around men of scholarship and wisdom. Along comes Yosi ben Yohanan in this *mishnah* and reasons that in addition to Torah there must also be charity for the poor. To augment his position, Rashbatz cites the Talmud (Rosh ha-Shanah 18a) which relates that the *amora,* Rabbah, who was the outstanding scholar of his time, died at the age of 40; his contemporary, Abbaye, who was also a great Talmudic luminary, lived 60 years because in addition to his erudition he was active in philanthropic affairs.

Rabbenu Yonah: How wide must a house be open to be considered an ideal venue for the poor. He calls our attention to the fact that in rabbinic literature there is only one home that was lauded by the sages: the home of Abraham whose tent was open on all four directions so that wayfarers would have no difficulty in finding the entrance. According to Rabbenu Yonah, this is the kind of home that Yosi ben Yochanan was referring to.

On the sensitive subject of speaking with a woman, Rabbenu Yonah is logically persuasive when he argues that this is an area of social contacts where a man is not only vulnerable to his natural prurient propensities, but spending unneces­sary time chatting with a woman is tantamount to looking for trouble. Perhaps, he does not realize it immediately, but the moment a man spends unnecessary time with any woman he is likely to fall into an inescapable trap. His mind becomes locked into his lust and that is the beginning of the end.

**Me'iri:** While Rashbatz and practically every other commentator subscribes to the dictum of Yosi ben Yochanan that one should avoid unnecessary talk with *any* woman, Me'iri is more pragmatic and explains that this required restraint does not apply to the necessary communication between husband and wife concerning the running of the household and other matters.

**Midrash Shemuel:** From a casual study of this *mishnah* one may assume that the variety of dicta proposed by Yosi ben Yochanan are totally unrelated and alien to each other. What do a wide-open home, supporting the poor and chatting with a woman have in common? To unravel this puzzle he lays down several premises. "Let your home be wide open" is not an admonition but a promise of reward. That is, if you will attend to the needs of the poor, your home will be an open venue for happiness and joy. It does not suffice to casually feed the poor in your home; it must be done with enthusiasm and fervor. Furthermore, there is some­thing like a revolving destiny. You may be wealthy today and impoverished tomorrow; you may feed the poor and your grandchildren may have to be fed by others. Be kind to the poor today so that others may be kind to those who will follow you who will be in need.

Another premise: When you do open your door wide to those who wish to enter, do not be selective and discriminatory. Open your home to both rich and poor alike. Under those circumstances, the impoverished will not hesitate to enter your home and be cared for, but will assume that since everyone in the community knows that this home is open for rich and poor, there is no disgrace or embarrassment involved in coming there.

This is in direct opposition to the view of Rabbi Mattityahu ha-Yitzhari who speculates that a person's charitable interests should be dominated by the needs of the poor and not the rich. By giving the rich and the poor equal accommoda­tions one is wasting money on the rich that could be used for the poor.

In his effort to establish an open home where he can take care of the hapless, a man may run into difficulties with the attitude of his wife. Midrash Shemuel agrees with Abarbanel and several other commentators that due to her anxieties over her own security, a woman is usually not apt to welcome strangers to her home and cause her family expenses that she fears she may need for herself. It is in this light, according to Abarbanel, that Yosi ben Yochanan counsels us not to talk too much to the mistress of the house, but rather to do what is right and proper.

Midrash Shemuel embellishes this line of reasoning when he cites Scrip­tures (Genesis 18:6) where we find Abraham instructing Sarah to hurry and prepare three measures of coarse flour and fine flour to feed the three strangers who suddenly appeared at their doorway. Midrash Shemuel alerts us to the fact that Abraham first used the term coarse flour, which Sarah could tolerate, and then, after appeasing her, he called for fine flour.

Midrash Shemuel also takes a psycho-religious approach to the subject of keeping an open house to strangers. According to him, there are seemingly justifiable grounds for one to refrain from putting a welcome mat out to all those who wish to enter. In the first place, a man needs his privacy. He wants to spend every available moment with his wife and children. Entertaining guests will deny him this basic privilege and pleasure. Secondly, he is not keen on strange men fantasizing over his wife. Midrash Shemuel is quite decisive in his opinion that although these attitudes are commendable, the virtue of having a welcome sign over the door of his home overrides any other consideration.

**Rashi:** There is a practical aspect to the axiom, "Do not engage in too much conversation with women - even your own wife." Rashi asks us to envision a situation where a man gets himself into an altercation with another. He comes home and tells his wife about the incident. She, in tum, anxious to defend her husband, gets herself into a similar altercation with the other man's wife. All this because he spoke too much.

**Nazarean Talmud**

**Sidra of B’midbar (Numbers) 26:52 – 27:14**

**“LaEleh, Techaleq” “To these will be divided”**

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

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

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| **School of Hakham Shaul’s Tosefta**  **Luqas (Lk) 20.1-8** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)11.27-33** |
| **And now it happened that on one of the days while he was teaching the people in the temple courts and proclaiming the Mesorah, the chief priests** (of the Sadducees Heb. Tz'dukim) **and the soferim** (scribes of the Sadducees - Heb. Tz'dukim) **approached together with the Zeqenim** (elders of the Sadducees - Heb. Tz'dukim) **and said, saying to him, “Tell us, by what authority you are doing these things, or who is the one who gave you this authority?” And he answered and said to them, “I also will ask you a question, and you tell me: The immersion** (Heb. Mikveh) **of Yochanan —was it from heaven or from men? And they discussed this with one another, saying, “If we say ‘From heaven,’ he will say, ‘Why did you not believe him?’ But if we say, ‘From men,’ all the people will stone us to death, because they are convinced that Yochanan was a Nabi** (prophet)**.” And they replied that they did not know where it was from. And Yeshua said to them, “Neither will I tell you by what authority I am doing these things.”** | ¶ **And they** (Yeshua and his talmidim), **came again into Yerushalayim** (Jerusalem)**. And as he** (Yeshua) **was walking around the Temple, the chief priests** (of the Sadducees Heb. Tz'dukim) **and the soferim** (scribes of the Sadducees - Heb. Tz'dukim) **and the Zeqenim** (elders of the Sadducees - Heb. Tz'dukim) **came to him, and** (they) **said to him** (Yeshua), “**By** (in) **what authority do you do these things? And who gave you the authority to do these things?” And Yeshua responded and said to them: I will ask of you one question, answer me, and I will tell you by what authority I do these things. The immersion** (Heb. Mikveh) **of Yochanan, was it from** (the) **Heavens** [God], **or from men? Answer Me. And they considered within themselves, saying, if we shall say, from** (the) **Heavens, he will say, why then did you not believe him? But if we shall say, from men, they feared the people, for all held Yochanan to be a Nabi** (prophet) **indeed. And they answered and said to Yeshua, we do not know. And Yeshua answering, said to them, neither do I tell you by what authority I do these things.** |

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| **School of Hakham Shaul’s Remes**  **Romans: 12.9-21** |
| **Let love be without hypocrisy (genuine). You will hate what is evil by clinging[[21]](#footnote-21) to what (those who are) is good.[[22]](#footnote-22) Be affectionate to your brethren and love one another esteeming others more highly (preferring ) and honoring one another. Be diligent and do not be lagging; be enthusiastic in spirit; be working for the LORD.[[23]](#footnote-23) Be delighted (rejoicing) in your expectations.[[24]](#footnote-24) Bear your afflictions bravely. Be persistent in prayer. Be contributing to the needs of the Tsaddikim (holy ones); practice hospitality.[[25]](#footnote-25)**  **¶ Invoke blessing[[26]](#footnote-26) on your persecutors, blessings, not curses.[[27]](#footnote-27) Rejoice with those who rejoice[[28]](#footnote-28) and weep with those who weep. And however you esteem yourselves do also toward your brethren. Do not be high-minded[[29]](#footnote-29) (prideful), but go out to those who are downcast,[[30]](#footnote-30) and do not be wise in your opinions of yourselves. Repay no person evil for evil but be preoccupied with doing acts of Tsedeqah (doing good) before all people. And make peace with every person according to the virtuous (reasoning) power of the soul that is within you. Do not avenge yourselves, beloved, but give place to rage, for it is written: "Do not say, ‘I will repay evil’; Wait for the LORD, and He will save you" (D’barim 32:35). And as it is written "If your enemy is hungry, give him food to eat; And if he is thirsty, give him water to drink; For you will heap burning coals on his head, And the LORD will reward you" (Mishle 25:21-22) Do not be overcome by evil, but overcome evil by good.** |

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

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| --- | --- | --- | --- | --- | --- |
| **Num 26:52 – 27:14** | **Ps 105:7-11** | **Is 57.13-19 - 58.12-14** | **Mk.11:27-33** | **1 Luqas 20:1-8** | **Rom. 4:1-8** |

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

**Defunct and Illegitimate Priests**

During the time of Yeshua, the Priesthood was either by purchase or determined by the Roman officials. We have a considerable amount of information showing that the priesthood was primarily Sadduccean.

The Talmud does not specifically identify all the high priests as Sadducees, nor can this be inferred from the disparaging remarks about the high priestly oligarchy.[[31]](#footnote-31)

However, from a series of passages one can conclude without hesitation that Sadduceism was predominant in the high priestly circles. From this viewpoint, special significance attaches to the tradition that it was the practice to have the high priest take an oath that on the Day of Atonement he would not burn the incense outside the Holy of Holies as was the wont of the Sadducean and Boethusian high priests. The reason for the oath was that a certain high priest followed the Sadducean practice and met a tragic end as a result. Another high priest is mentioned in connection with the burning of the red heifer. The Sadducees, in contrast to the Pharisee, insisted that the ritual must be performed only after sunset.[[32]](#footnote-32) The Tosefta mentions an instance in which a Sadducean high priest, having waited for sunset after the ritual purification, came to burn the red heifer and met with opposition on the part of Rabbi Johann ben Zakkai.[[33]](#footnote-33) There is ground for the assumption that the high priest in question belonged to the house of Phiabi.[[34]](#footnote-34) If the conjecture is correct, we would have another example of the affiliation of a high priestly family—that of the house of Phiabi with the Sadducees.[[35]](#footnote-35)

While the Talmud does not directly record that the high priestly offices were predominately Sadducean we can derive this information from a plethora of passages in the Nazarean Codicil. Therefore, we notice that the confrontation between Yeshua and the high priests along with their elders as being the Sadducees.

The high priests continued to enjoy outstanding prestige and official recognition. But the constant change in the office of high priest, and the quarrels and plots within the oligarchy served to undermine respect which the people normally had for their priestly leaders. In addition, the people began to look on the leaders of the Pharisees as the spiritual authorities. And here it was the house of Hillel which guided the Pharisaic movement. For a century, the sages of this family were widely regarded as the leaders of the nation.[[36]](#footnote-36)

We place Yeshua in unity with the House of Hillel in education, practice, doctrine and authority. Therefore, Yeshua could not help but appear conflicting to the Sadducees priesthood and pseudo-authority. Hillel’s authority stemmed from his Davidic ancestry, as did Yeshua.[[37]](#footnote-37) Those persons of Davidic ancestry must have caused the Sadducees some alarm given the livelihood of the Messianic hope during the first century. Hillel is reported to have died sometime between 10-20 C.E.[[38]](#footnote-38) Yitzhak Bauxbaum places his death in or about 10 C.E.[[39]](#footnote-39) His son, Shimon ben Hillel and grandson, Gamaliel ben Shimon[[40]](#footnote-40) are reported to have been Nasi (Prince) of the Sanhedrin during the first century.[[41]](#footnote-41) Consequently, we would surmise that either Shimon ben Hillel or Gamaliel ben Shimon functioned as Nasi of the Sanhedrin during the life of Yeshua. Furthermore, the House of Hillel, in both direct ancestry and those who were of the School of Hillel (his talmidim) were all Pharisees and therefore in direct opposition to the Sadducees.[[42]](#footnote-42) As heads of the Sanhedrin, we can be certain that the House of Hillel had more than one occasion to be in conflict with and or confront the Sadducees authority. Rabban Gamaliel is said to have married the daughter of Nethanel, the priest.[[43]](#footnote-43) While this bears further research, we would assume, given the context that this was the daughter of a legitimate priest rather than one of the Sadducean sect. Rabban Gamaliel is represented in 2 Luqas (Acts) as opposing the Sadducees who were suppressing and abusing Yeshua’s talmidim.[[44]](#footnote-44) This being the case we again see the cause for the nervous attitude of the Sadducees. The descendent of David marrying into the Levitical priesthood would have sent distressing signals to the Sadducees.

**Jwr 2:164-166** 164 But the Sadducees are those who compose the second order, and take away fate entirely, and suppose that God is not concerned in our doing or not doing what is evil; and they say, that to act what is good, or what is evil, 165 is at men's own choice, and that the one or the other belongs so to everyone, that they may act as they please. They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades.  166 Moreover, the Pharisees are friendly to one another, and are for the exercise of concord, and regard for the public; but the behavior of the Sadducees one toward another is in some degree wild; **and their conduct with those who are of their own party is as barbarous as if they were strangers to them**. And this is what I had to say concerning the philosophic sects among the Jews.

We note here that in the confrontation between Yeshua and the Sadducees in our present pericope the barbarous character of the Sadducees that is readily seen. Reading the words of Josephus causes us to see that the Sadducees were not a united sect. If the Sadducees acted barbarous to one another, we can postulate that they did not act with any degree of civility towards the Pharisees or any other religious party.

**Real Authority**

Following Pharisaic thought, we would surmise that all authority is always delegated. This allows for the sovereignty of G-d and man’s subordination to Him as Ascendant. Yeshua understood authority perfectly. However, the Sadducees had a skewed view of authority. As noted above we see the barbarous mentality of the Sadducees. They recognize the fact that their authority was being challenged. However, because the Sadducees were epicurean in their worldview they were not be able to understand Yeshua’s actions. Nor were they concerned with the welfare of the Temple, which was a principle occupation of the genuine priesthood. Yeshua has conducted himself as the agent of G-d. Therefore, we find Yeshua’s actions to be similar to the acts of the Prophets such as Eliyahu who contested the prophets of Baal.[[45]](#footnote-45) While the Prophet Eliyahu contested the prophets of Baal on Mt. Carmel, we can see a similarity of action between Yeshua and Eliyahu. As such, the Sadducees must have understood his actions to be more than the typical Pharisaic opposition and contention. The Mishnah tractate Yoma clearly teaches us that the Sadducean authority was feigned. When the whole of the Temple is considered, we find the Sadducean authority not only feigned but also minimal. Yoma attests to the Pharisaic influence and authority in the Temple albeit nominal. The other witness of Sadducean sub-Roman authority sat on the Temple platform in view of all the patrons of the Temple complex, which was the Fortress Antonia. The Fortress Antonia rising from the bedrock of the northwestern corner of the Temple mount stood some fifty cubits above the platform base as a reminder that the Sadducaic authority was not their own. It was here in this Fortress that the Roman Governors stayed when they were in Jerusalem.[[46]](#footnote-46) This was usually during the Festivals to insure political stability on the Temple Mount. The presence of the Roman Governor was an attestation to the fact that the Temple mount was a highly volatile local and not strictly governed by the Sadducees. The Priestly garments were housed in the Antonia Fortress as a measure of Roman control.[[47]](#footnote-47) Again, making the Sadducees subordinate to Roman overlords.

As we repeatedly stated all authority is delegated. The place and position of authority would therefore depend on the source of delegation. If authority is deputized by G-d, its authority is genuine and of the heavens (i.e. G-d). If authority is not subjected to G-d, it is not genuine. The Sadducean priesthood functioned like the authentic Priesthood. However, they did not guard and protect the Temple as this Torah Seder commands. The authentic priesthood operated with Divine approbation. However, that authority was temporal. Yeshua provided reconciliation and atonement for the firstborn. Yeshua’s actions might be viewed as a precursor to two things.

Firstly, to the coming system of G-d’s governance through Bate Din which would circumvent the Temple. Secondly, the restoration of the priesthood of the firstborn, which would be secured by Yeshua’s future activities.

Therefore, we surmise that the true message of our Torah Seder and Nazarean Codicil is that of delegated power. Interestingly there are those who wish to have the power and office of authority, yet they will not submit to the authority of their Masters (i.e. Hakhamim). Authority is always authority within the framework of being under authority. This dilemma runs rampant in the circles that believe Yeshua to be the Messiah. We say this excluding Christianity as a whole. The so-called “Messianic” movement is just a new version of replacement theology. Their antinomian tactics would seem to prove to Christians and those who watch their antics that nothing good can come of seeing Yeshua as an Orthodox Jewish Rabbi. Furthermore, the ranks are likes with Google Rabbis and Jews. Again, these so-called Rabbis and Jews sow more discord than unity. These Google Rabbis and Jews know more than their Hakhamim and take a haughty attitude that is again antinomian. How so? When they are taught the strictures of a congregation, they refuse to accept the authority of their mentors. Full of distrust they turn to Google repeatedly for their answers. True authority can never be apprehended without trust and submission.

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

**Shof’tim VeShot’rim**

Hakham Shaul speaks of “clinging” to what is “good” (beneficial). The use of “**κολλάομαι”** means to unite oneself with, associate with, join; stick to (**of dust**); hold on to (Ro 12.9). Almost all Lexicons use the idea of “clinging to” or being bound to “good,” i.e. that which is beneficial. However, we find that idea of clinging to something as “dust” inspirational. Our “inspiration” is based on the following Mishnah, as we have learned …

m. Aboth 1:4 Jose ben Jo'ezer of Çeredah said, Let your house be a meeting-house for the Hakhamim; and **powder yourself in the dust** (avaq) **of their feet**; and drink their words with thirstiness.

We know that the sixth (positive) commandment is that of “cleaving” (clinging) to G-d based on D’barim 10: 20. The Rambam notes that this means that we are to cleave (cling) to the Hakhamim and their talmidim.[[48]](#footnote-48) Now because we are reading words that have allegorical meanings we should understand that dust is very significant in the Scriptures. The Primordial Nachash (serpent) was cursed to “eat the dust” while crawling on its belly. The creature who had walked upright in humanoid form is now a slithering creature forced to eat the dust of the earth.

“Dust” in Scripture can have several meanings. But, we will minimize our thoughts for the sake of time.

**Mt. 10:14** “**But whoever does not receive you** (your Torah teaching), **neither listens to your words** (Mesorah - oral explanations of the written Torah as taught by the Master), **when you go out from the** (their) **house or from the village, shake the dust from your feet.”**

The Midrashic meaning of Hakham Matityahu are interpreted to mean that we are not to accept the legal rulings of those who refuse to accept the Torah as the true standard for all “law.” Do we accept the “cultural holiness” of a secular system? Heaven forbid. Those who walk in the mandates of the Torah live by a higher standard. Therefore we “shake off the dust” of their antinomian conduct and standards.

Again, the use of “dust” is non-literal in this Midrashic text. However, we find the “dust” of these passages related to the “feet.” Therefore, “dust” must have an association with “halakhah.” In the case of the Nachash (serpent) he can no longer “walk” in an upright fashion. Now he must slither unable to rise to the place of having proper conduct. Again, shaking off the dust bespeaks refusal to walk in a fashion like those who will not accept the Torah and the Mesorah. Thus, the serpent, refusing to accept the standard of the Oral Torah in Gan Eden is relegated to slithering in the dust of those who can walk in the steps of the Torah. In other words, the dust of our righteous/generous conduct is constantly thrown in his face.

The Mishnah above has a plethora of possible meanings. We will summarize by saying that the idea is that of “clinging” or cleaving to the Sage. The allegory shows that one should be so close to his teacher that if they were walking the talmid would be covered by the dust of his mentor.

**People should say of a talmid, “Happy is his teacher (Hakham) who taught him wisdom.”**

True guidelines exist for teachers and students in the Gentile world. These boundaries are better defined within Judaism.

Talmud Torah 5:1 Just as a person is obligated to honor and be in awe of his father, similarly, he is obligated to honor and be in awe of his teacher more than his father. Because his father brings him into this world but his teacher - who taught him wisdom - brings him to Olam HaBa (the World to Come).[[49]](#footnote-49)

The conflict would seem to be that we honor the Sage more than our father. This is not the true point at hand. We must also note that there is a “similarity” in what is honorable. When the child is in the home, the father is his guide. But, when the student has exited the home for the Bet Midrash his new “father” is his mentor and Sage who now is given preference over the father. The analogy should be easily understood, in that we submitted ourselves to our fathers in love and honor. Similarly, we must, in the same way honor our Mentors who open for us the gates of Eden allowing us to enter the Olam HaBa on their merit. Is this blind acceptance of everything a Mentor says? Heaven forbid! What Teacher would want such a talmid. The occupation of the Talmid is to wrestle, (“avaq” - dust which also comes from the root "to wrestle") with the teachings of our Mentor until we have a personal resolve on how to “walk” in his dust (avaq). We also note that the relationship between the teacher and student is like that of a father and son. A father may give his son instruction (Torah) telling him not to play in the street for example. Of course, the father knows the dangers that his son cannot envision. The Teacher as the guardian of the soul knows the consequences of activities that blatantly defy the Torah. Some of the actions leave irreparable marks on the soul.

The Hakham understands these words with great alacrity. He understands that a father lives with his son on a daily basis, teaching and instructing his son in Torah and halakhot. Likewise, he knows what the student lacks as far as his Torah education. The Mentor guides the talmid in the things he understands and teaches him deeper meanings once he has mastered his practical Torah.

It is through the words of our teachers that we begin to have true awe and fear of G-d in the sense of true love. Likewise, through their words we find a true sense of awe for the Torah and the Oral Torah. The Hakham instructs his talmidim in the deepest worship of G-d through Talmud Torah. As the Sages have taught us that, the highest form of worshiping G-d is through Torah study. The Rambam teaches us that the sanctity of the Bet Midrash is higher than that of the Synagogue.[[50]](#footnote-50)

How are these words in any way related to the present pericope of Mordechai (Mark)? We see the Roman cohort of 600 men who taunt and agonize the Master with disrespect and disdain. Hakham Shaul shows is through a plethora of ideal how we are to treat our teachers and one another. There can be no discord in the Bet Midrash. In similar fashion Hakham Shaul has connected with the theme of the Torah Seder through his lauding those who cling to “good” that, which is beneficial such as the Shof’tim VeShot’rim (Judges and Officers).[[51]](#footnote-51)

The essential role of the Hakham can hardly be under estimated. And while we cannot deny the truth that each of us has a “Mal'ach Shomer" (Guardian Angel) per se, the Hakham is a “guardian angel” of sorts. The word for angel in many languages simply means “messenger.” And, we note that the Hebrew word “Shomer” means guarding, but it also means guarding ourselves against falling into sinful practices. Therefore, we find the Hakham to be a guardian angel of sorts. However, the Hakham is not interested in running about giving orders. He is more interested in making his talmidim stand as Hakhamim in their own right.

**Rev 4:1** **After these things I saw, and behold, a door opened in the Heavens, and a voice** (Heb. kol) **which I heard like a Shofar speaking with me saying, “Come up here, and I will show you whatever is granted to happen after these things.”**

**Rev 22:17 “And the Ruach** (Mesorah - spirit) **and The Kallah** (Bride – the Hakhamim) **are saying, 'Come', and let him who hears,** (Heb. Shema) **say, “Come”, and let him who thirsts** (after the words of the Hakhamim) **come and take the water of life without charge.”**

The message of these combined words is a sacred call to all Torah observant to press towards the goal of becoming a Torah Scholar.

Amen V’Amen!

**Questions for Understanding and Reflection**

1. **From all the readings for this week, which verse or verses touched your heart and fired your imagination?**
2. **In your opinion what is the prophetic statement for this week?**

**Blessing After Torah Study**

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

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

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

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

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

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

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

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

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

**Saturday Evening May 12, 2018**

**Evening: Counting of the Omer Day 43**

**Evening Counting of the Omer Day 43**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 43 | Moreh/Masoret | Iyar 28 | 6:9 | Humility united with Chesed |

**Ephesians 6:9 And masters, do the same things to them[[52]](#footnote-52) the** (bondservants)**,[[53]](#footnote-53) setting aside any coercion** (threats)**, knowing[[54]](#footnote-54) that your Master also is in the heavens.[[55]](#footnote-55) There is no partiality[[56]](#footnote-56) with him.**

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

**Sunday Evening May 13, 2018**

**Evening: Counting of the Omer Day 44**

**Evening Counting of the Omer Day 44**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 44 | Moreh/Chazan | Iyar 29 | 6:10-12 | Humility united with Reverential Awe |

**Ephesians 6:10-12 Finally,[[57]](#footnote-57) my brothers, be clothed[[58]](#footnote-58)** (strong)[[59]](#footnote-59) **in the Lord and in the strength[[60]](#footnote-60) of His might.[[61]](#footnote-61) Put on[[62]](#footnote-62) the whole armor of G-d[[63]](#footnote-63) so that you may be able to stand against the deceits[[64]](#footnote-64)** (methods) **of the adversary.[[65]](#footnote-65) For we do not wrestle[[66]](#footnote-66) against flesh and blood,[[67]](#footnote-67) but[[68]](#footnote-68) against principalities,[[69]](#footnote-69) against authorities,[[70]](#footnote-70) against the rulers of the cosmos,[[71]](#footnote-71)** ruling **the present age of darkness,[[72]](#footnote-72) against spiritual wickedness among the heavenly spheres.[[73]](#footnote-73)**

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

**Monday Evening May 14, 2018**

**Evening: Counting of the Omer Day 45**

**Evening Counting of the Omer Day 45**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 45 | Moreh/Darshan | Sivan 01 | 6:13-15 | Humility united with Compassion |

**Ephesians 6:13-15 Therefore,[[74]](#footnote-74) take upon yourselves[[75]](#footnote-75) the whole armor of G-d,[[76]](#footnote-76) that you may be able to withstand in the evil day,[[77]](#footnote-77) and having done all, to stand. Therefore stand, being equipped with the knowledge** (Da’at) **truth,[[78]](#footnote-78) being clothed about with a breastplate of righteousness/generosity[[79]](#footnote-79) and your walk[[80]](#footnote-80) ordered[[81]](#footnote-81) by the restorative[[82]](#footnote-82) Mesorah. In all circumstances, take upon yourselves the shield of faithful obedience**, **with which you will be able to extinguish all the flaming darts of the Yetser HaRa (evil inclination).**

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

**Tuesday Evening May 15, 2018**

**Evening: Counting of the Omer Day 46**

**Evening Counting of the Omer Day 46**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 46 | Moreh/Parnas 1 | Sivan 02 | 6:17-18 | Humility united with Confidence |

**Ephesians 6:17-18 And take the head-covering[[83]](#footnote-83) of atonement,[[84]](#footnote-84) and the circumcision knife[[85]](#footnote-85) of the Oral Torah,[[86]](#footnote-86) which is the Torah of G-d,[[87]](#footnote-87) praying always the prayer** (i.e. Amidah) **and supplication in accordance to the Siddur,[[88]](#footnote-88) and guarding this very thing with all reverence[[89]](#footnote-89) and supplication for all Tsadiqim.[[90]](#footnote-90)**

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

**Wednesday Evening May 16, 2018**

**Evening: Counting of the Omer Day 47**

**Evening Counting of the Omer Day 47**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 47 | Moreh/Parnas 2 | Sivan 3 | 6:19-20 | Humility united with Sincerity |

**Ephesians 6:19-20 And pray for me, that words may be given to me,[[91]](#footnote-91) that I may open my mouth[[92]](#footnote-92) and speak freely[[93]](#footnote-93) to make known the mystery[[94]](#footnote-94)** (So’od) **of the Mesorah,[[95]](#footnote-95) for which I am an imprisoned ambassador; so that in it I may speak freely, as I ought to speak.[[96]](#footnote-96)**

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

**Next Sabbath:**

**Shabbat: “Yifqod Adonai” – Sabbath: “Let appoint the LORD”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יִפְקֹד יהוה** |  | **Saturday Afternoon** |
| **“****Yifqod Adonai”** | Reader 1 – B’Midbar 27:15-17 | Reader 1 – B’Midbar 27:26-28 |
| **“****Let appoint the LORD”** | Reader 2 – B’Midbar 27:18-23 | Reader 2 – B’Midbar 27:29-31 |
| **“Ponga el SEÑOR”** | Reader 3 – B’Midbar 28:1-4 | Reader 3 – B’Midbar 27:26-31 |
| B’Midbar (Num.) 27:15 – 28:25 | Reader 4 – B’Midbar 28:5-9 |  |
| Ashlamatah: Josh 13:7-14 + 14:4-5 | Reader 5 – B’Midbar 28:10-15 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’Midbar 28:16-18 | Reader 1 – B’Midbar 27:26-28 |
| Psalms: 105: 12-22 | Reader 7 – B’Midbar 28:19-22 | Reader 2 – B’Midbar 27:29-31 |
|  | Maftir – B’Midbar 28:23-25 | Reader 3 – B’Midbar 27:26-31 |
| Mk 12:1-12: Luke 20:9-19;  Rm 13:1-10; | Josh 13:7-14 + 14:4-5 |  |

**Coming Holiday:**

**Chag Shabuot – Festival of Weeks (Pentecost)**

**Sivan 06, 5778 – Saturday Evening 19th of May – Monday Evening 21st of May 2018**

**For further info see:** [**http://www.betemunah.org/shavuot.html**](http://www.betemunah.org/shavuot.html) **&** [**http://www.betemunah.org/freedom.html**](http://www.betemunah.org/freedom.html)



**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

1. The bondservant is in the house of his kinsman redeemer – Goel. In a measure, the Goel is his redeemer. Therefore, Hakham Shaul shows that the appropriate response for the bondservant is true humility. The bond-servant has been reduced to the place of humility by the “Hand of G-d” per se. Therefore, the bondservant should look to his master as a means of finding his identity. Hakham Shaul shows that the service should be honest and genuine and not for the sake of praise etc. [↑](#footnote-ref-1)
2. The use of **κύριος** – *kurios* here shows us that the “master” is not a god-like master. He is a responsible model for the bondservant. The bondservant looks to the “master” as a mentor on how to conduct life within the Jewish Theocracy. It is the role of the Parnasin (Pastors) joined to the Moreh (Teacher) to demonstrate living models of the Jewish way of life. The role of the “master” is not “lordship.” The role of the master is responsibility for “Pastoring and teaching” the servants. The servant benefits by being in the household of the master as a living environment of Jewish halakhah. Interestingly, these two officers, the 3rd Parnas and the Moreh (Pastor and Teacher) represent the Mesorah – Oral Torah as it applies to everyday life. [↑](#footnote-ref-2)
3. Ibn Ezra [↑](#footnote-ref-3)
4. In the name of Seder Olam Rabbah. [↑](#footnote-ref-4)
5. 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-5)
6. Inheritance / Heritage - נחלה, Strong’s number 05159. [↑](#footnote-ref-6)
7. Verbal tally with the Torah: Saying / Saith - אמר, Strong’s number 0559. [↑](#footnote-ref-7)
8. 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-8)
9. 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-9)
10. Bereshit (Genesis) 4:16 [↑](#footnote-ref-10)
11. Yonah (Jonah) 1:3 [↑](#footnote-ref-11)
12. Bereshit (Genesis) 1:1 [↑](#footnote-ref-12)
13. Bamidbar (Numbers) 34:2 [↑](#footnote-ref-13)
14. **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-14)
15. Yehudah Aryeh Leib Alter (15 April 1847 – 11 January 1905), also known by the title of his main work, Sefat Emet שפת אמת, was a Hasidic rabbi who succeeded his grandfather, Rabbi Yitzchak Meir Alter, as the Av beit din (head of the rabbinical court) and Rav of Góra Kalwaria, Poland (known in Yiddish as the town of Ger). [↑](#footnote-ref-15)
16. Shemot (Exodus) 17:16 [↑](#footnote-ref-16)
17. Yirmiyahu (Jeremiah) 3:17 [↑](#footnote-ref-17)
18. Ashlamata blessings [↑](#footnote-ref-18)
19. Shemone Esrei prayer [↑](#footnote-ref-19)
20. Tehillim (Psalms) 2:8, 78:55. [↑](#footnote-ref-20)
21. Be united with, **clinging** to the Sages. And or being in close connection with the Torah Scholars. **3566 κολλάομαι** unite oneself with, associate with, join; stick to (**of dust**); hold on to (Ro 12.9); m. Aboth 1:4 Jose ben Jo'ezer of Çeredah said, Let your house be a meeting-house for the Hakhamim; and powder yourself in the dust of their feet; and drink their words with thirstiness. **b. Sanhedrin 110a** "Anyone who challenges the authority of his teacher is considered as if he challenges the authority of God, as it says: (Bamidbar [Numbers] 26:9) [↑](#footnote-ref-21)
22. Connection to Psalm 122:9. Those who do right, i.e. leaders and teachers who teach us how to walk in the Torah. Louw-Nida (57.110) the generous - Tsaddiq. Also, LN 88.8 **one who does good deeds**, i.e. Tsaddiq. [↑](#footnote-ref-22)
23. Some manuscripts have **τῷ καιρῷ** (the time, or the opportunity), Thus, we would read the passage to mean we take the opportunity to be working diligently. [↑](#footnote-ref-23)
24. Biblical hope has no contemporary parallel. Biblical hope (**ἐλπίς** *elpis*) means to know a thing will happen in the truest sense of “knowing” (Da’at). (looking forward to in confident expectation). Thus, we can read the passage to mean “be delighted knowing (intimately) that your expectations will be fulfilled.” [↑](#footnote-ref-24)
25. Some versions will read, “love the converts/strangers.” [↑](#footnote-ref-25)
26. Thayer’s - #**2259 εὐλογέω 2.** *to invoke blessings*: **τινα**, upon one, Matt. 5:44 Rec.; Luke 6:28; Rom. 12:14; absolutely,

    The idea of “invoking blessings” shows authority or a place of authority. [↑](#footnote-ref-26)
27. **κατήραμαι**; (1) middle, as stating that a supernatural power will cause harm to someone or something.Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4*: *Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library. Grand Rapids, Mich.: Baker Books. p. 221 [↑](#footnote-ref-27)
28. Denoting mutual good feeling and unanimity of sentiment; not, of course this does not mean agreement in opinion on all subjects. [↑](#footnote-ref-28)
29. Believing that you are mentally aloof [↑](#footnote-ref-29)
30. Those who have true humility of the soul [↑](#footnote-ref-30)
31. T. Menahoth 13:21; T.B. Pesahim 57a; T.B. Yoma 9a; T.B. Kerithoth 28 [↑](#footnote-ref-31)
32. M. Para 3:8 [↑](#footnote-ref-32)
33. T. Parah 3:8 [↑](#footnote-ref-33)
34. Cf. Jerimias, p.229 n. 30. *On Rabbi Yochanan ben Zakkai as a militant Pharisee in the struggle against the Sadducees*. See also E. Rivkin, in HUCA 1969-1970, pp. 221-2 [↑](#footnote-ref-34)
35. M. Stern, The Jewish people in the first century: Historical geography, political history, social, cultural and religious life and institutions. Volume 2 p. 611 [↑](#footnote-ref-35)
36. Ibid p. 616 [↑](#footnote-ref-36)
37. Cf. T.B Sanhedrin 5a, Matthew 1: 1 [↑](#footnote-ref-37)
38. Yitzhak Bauxbaum, The Life and Teachings of Hillel, Jason Aaronson Inc 1973 p.9, n.1 p.303 [↑](#footnote-ref-38)
39. Ibid pp. 44-45 [↑](#footnote-ref-39)
40. Rabban Gamaliel of Acts chapter 5, see also M. Gittin 4:2-3; M. R.H. 2:5; T. Sanhedrin 2:6; M. Sotah 9:15. [↑](#footnote-ref-40)
41. T.B. Shabbat 15a [↑](#footnote-ref-41)
42. Yitzhak Bauxbaum, The Life and Teachings of Hillel, Jason Aaronson Inc 1973 p.46 [↑](#footnote-ref-42)
43. Cf. T. Kippurim (Yoma), 1:6 M. Stern, The Jewish people in the first century: Historical geography, political history, social, cultural and religious life and institutions. Volume 2 p. 618 [↑](#footnote-ref-43)
44. Cf. Acts 5:17ff. [↑](#footnote-ref-44)
45. Cf. 1 Kings 18:19ff [↑](#footnote-ref-45)
46. Pierre Benoit, The Archaeological Reconstruction of the Antonia Fortress, page 87, in Jerusalem Revealed (edited by Yigael Yadin), (1976) [↑](#footnote-ref-46)
47. Josephus, Antiquities of the Jews 18:90-94 [↑](#footnote-ref-47)
48. Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. Vol. 1. 2 vols. New York: Soncino, 2003. p.9 [↑](#footnote-ref-48)
49. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Talmud Torah: The Laws [Which Are] for the Study of the Torah*. Moznaim Publishing Corporation, 1989. p. 226 [↑](#footnote-ref-49)
50. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Talmud Torah: The Laws [Which Are] for the Study of the Torah*. Moznaim Publishing Corporation, 1989. p. 228 [↑](#footnote-ref-50)
51. See Rashi above D’barim 16:18 [↑](#footnote-ref-51)
52. “Do the same things to them” requires the master to respect with reverential awe the bondservants he is to mentor. Furthermore, we can see that the master is called upon to demonstrate integrity, dedication to G-d and goodwill. These qualities are to be expressed towards the bondservant as if the master had the Master in his household as a bondservant. [↑](#footnote-ref-52)
53. The bondservant is in the house of the Goel for the sake of leaning from a master the things the servant needs in order to live a life pleasing to G-d. This system only works when both the bondservant and the master conduct themselves in a manner according to the Oral Torah. [↑](#footnote-ref-53)
54. To have intimate knowledge that the Master above is watching all his talmidim below. [↑](#footnote-ref-54)
55. **Midda kneged midda** (measure for measure)**,** also applies here where the master must be patient with the bondservant. While threats may seem like the correct approach, these attempts to control by coercion never work. The key thought here is also that the masters are being watched by the master. [↑](#footnote-ref-55)
56. We must realize that in Messiah, and in G-d there is no partiality. Therefore, masters should not think that because they are the “master” over bondservants that they are the “favoured” of G-d. [↑](#footnote-ref-56)
57. Hakham Shaul has followed the structure of Shemot and the directions of the Mishkan’s (Tabernacle) construction. G-d’s instruction begins in the Kodesh Kodeshim (Holy of Holies) and “finally” moves to the outer courtyards. The beginning of Ephesians starts with the closest proximity to the “heavenlies” and progresses to the way things are “walked out” (halakhah) in everyday life. These lessons are addressed by the Moreh and the corresponding officers. Interestingly enough, the translation allegorically suggests that garments of the Jewish men i.e.; tallits and T’fillin. With a possible reference to the tallit as a “little Mishkan” (tent) we see that connection that Hakham Shaul is trying to make. [↑](#footnote-ref-57)
58. **Eνδυναμόω** – *endunamoo* is paralleled by the Hebrew **לָבֵשׁ** (*lābēš*) to be clothed or dressed. Therefore, we have opted to translate the sentence, as it would have appeared in its Mishnaic Hebrew original. Likewise, we note that the allegory suggests the apparel of Jewish men, i.e. tallits and T’fillin. Being wrapped in the tallit and T’fillin is a symbol of G-d’s power and might. [↑](#footnote-ref-58)
59. See note above. **ἐνδυναμόω** – *endunamou* could be translated “be empowered.” If we follow this translation, we need to extend the thought to capture the true nuance of the word, by saying “be empowered with virtuous power.” It would appear that Hakham Shaul is using the power of allegory to teach us that there is virtuous power associated with the way we dress. Be “dressed” is the L-rd carrying the connotations that being dressed in the tallit and the T’filln. [↑](#footnote-ref-59)
60. **κράτος** – *kratos* is the power of dominion. **Κράτος** as a word associated with power seems be in concert with two other words, **ἀρχή** – *arche,* meaning the chief or principle power, **ἐξουσία** – *exousia,* meaning authority. The difficulty with these Greek words is that they do not directly translate into Hebrew. [↑](#footnote-ref-60)
61. Based on contextual hermeneutics **ἰσχύς** – *ischus* seems to be associated with the power of “warfare” and “Adonai Tzabot.” What stands out in this concept and the context of the present pericope is that it is the L-rd that is associated with “Adonai Tzabot.” In other words we would seem to expect the title Elohim (G-d) rather than the L-rd because Elohim is associated with justice. Even here, where we have the Moreh working in concert with the Chazan, who represents justice we do not have the title Elohim used. Therefore, we determine that Hakham Shaul is demonstrating the true diffusion and balance of power. The Moreh in this case balances the Chazan’s justice into the more merciful aspect of the office and officer. What is also evident in Hakham Shaul’s presentation of the officers of the Esnoga (congregation) is that each officer labour is to produce the opposite of his character. As we face the tree of Messiah’s lights, we see the right side as given to chesed and the left side as justice. However, when we look down on these powers from the heavens we see that the right side is given to justice and the left side demonstrates chesed. Consequently, we understand that the heavenly perspective of these officers shows their maturity and connection to the upper realms of their office. “Adonai Tzabot” is the compassionate power that is an affront to the negativity. Through the power of “Adonai Tzabot” warfare is waged and the resultant force is compassion which defeats the despotic negative power. [↑](#footnote-ref-61)
62. **Eνδύω** – *enduo,* meaning “to draw on” like **ἐνδυναμόω** – *endunamoo* is rooted in Hebrew **לָבֵשׁ** (*lābēš*) to be clothed or dressed. The meaning or allusion is to draw down the power that is above. In each case, with exception to the officers in the middle column, “draw” down the power from above incorporates the balanced power of the right or left side. Those sefirot in the middle column, which we see as “balanced” draw their balance from the power above. **Eνδύω** – *enduo,* to sink into (clothing) further shows that the officer’s power is derived from above. [↑](#footnote-ref-62)
63. **The Armour of G-d** – Scholars generally look at the Roman soldier as a model for the “**Armour of G-d**.” **This absolute nonsense!** How can we look at a Roman soldier as “G-d?” This approach is Hellenistic paganism. Isa 59, below shows the “Armour of G-d.”

    **Isa. 59:14-19** Justice is turned back, and righteousness stands far away; For truth has stumbled in the street, And uprightness cannot enter. Yes, truth is lacking; And he who turns aside from evil makes himself a prey. Now the LORD saw, And it was displeasing in His sight that there was no justice. And He saw that there was no man, And was astonished that there was no one to intercede; Then **His own arm brought salvation** to Him, And His **righteousness upheld** Him. He **put on righteousness like a breastplate**, And a **helmet of salvation** on His head; And He **put on garments of vengeance for clothing** And **wrapped Himself with zeal as a mantle** (tallit). According to *their* deeds, so He will repay, Wrath to His adversaries, recompense to His enemies; To the coastlands He will make recompense. So they will fear the name of the LORD from the west And His glory from the rising of the sun, For He will come like a rushing stream Which the wind (Ruach) – breath or sprit of the LORD drives.

    The Davidic Midrash of Psalm 7 shows the anger of G-d focused on the wicked.

    **Ps. 7:11-13** God judges the righteous/generous, and God is angry *with the wicked* every day. If he does not repent, He (God) will whet his **sword**; He has bent His bow, and made it ready. He has also prepared for him the instruments of death; He ordains his arrows against the persecutors.

    **Ps. 91:4** He (God) will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a **shield and buckler**. [↑](#footnote-ref-63)
64. The English vocabulary does not have a comparable word to describe Greek μεθοδείαςfrom μεθοδεία – *methodeia,* which is founded in the Hebrew word **רָגַל** – *ragal,* meaning “to go about as a calumniator.” [↑](#footnote-ref-64)
65. The meaning of the Greek **διάβολος** – *diabolos,* does not mean “Satan” in the Christian sense. The better explanation is those spirits that are most commonly involved in the sense of complaint and especially calumniation. The reference here to “spirits” is that of the shedim (demons) rather than the “devil” of Christian myth. We should note that by use of “*shade* – demon,” Hakham Shaul is NOT referring to the Yetser HaRa. The Yetser HaRa is the natural G-d given balance needed for human survival. The reference to “*shedim* – demons” teaches us that the person, who believes that the body is the purpose for living, will be bound by a *shade* – demon to live in that manner. We state that the Torah Scholar is never controlled or possessed by the *shedim* – demons. Throughout the Nazarean Codicil we see that different persons are under the control and influence of shedim, “demon possessed.” Therefore, we see the graciousness and generosity of the Master as a healing agent for those bound by the shedim – demons giving them uncompelled and free movement of the will. If the Master gives uncompelled and free movement of the will, we can logically deduce (through Severah) that shedim compel, bind and dominate the will or soul of a person. On a deeper level Gaston says… Early Judaism held that **God ruled over Israel directly**, **his rule over the Gentile nations was indirect and impersonal, through an agent something like a Persian satrap, if one will**. The most common way of imagining these agents is in terms of the “**angels of the nations**.” A more Hellenistic way of putting the matter is to say that God’s rule, especially over nature, is administered by the “elements of the world,” that is, earth, water, air, and fire, or by the gods, especially the national gods. All of these are to be found in Paul along with much more general language concerning “the powers.” If in principle, the rule of the angels or elements or gods was intended to be benevolent, for most people of this period it was experienced as oppressive. None of this is stated explicitly by Hakham Shaul, but the basic pattern must be presupposed as part of the first century world-view. Cf. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 (Bolding and underlining are my emphasis) [↑](#footnote-ref-65)
66. The allegory and metaphor is that of armed conflict between two parties. Philo aptly illustrates this “wrestling match.” Alleg. Interp. III 190 -191 But, nevertheless, though pleasure appears to trip up and to deceive the good man, it will in reality be tripped up itself by that experienced wrestler, Jacob; and that, too, not in the wrestling of the body, but in that struggle which the soul carries on against the dispositions which are antagonistic to it, and which attack it through the agency of the passions and vices; and it will not let go the heel of its antagonist, passion, before it surrenders, and confesses that it has been twice tripped up and defeated, both in the matter of the birthright, and also in that of the blessing. For “rightly,” says Esau, “is his name called Jacob, for now has he supplanted me for the second time; the first time he took away my birthright, and now he has taken away my blessing” (Gen 27:36). But the bad man thinks the things of the body the more important, while the good man assigns the preference to the things of the soul, which are in truth and reality the more important and the first, not, indeed, in point of time, but in power and dignity, as is a ruler in a city. But the mistress of the concrete being is the soul. Philo, o. A., & Yonge, C. D. (1996, c1993). The works of Philo: Complete and unabridged. Peabody: Hendrickson. p 72. What Hakham Shaul has clearly pointed to is in agreement with Philo. Ya’aqob wrestled until dawn, and has earned the title “wrestler.” Therefore, the B’ne Yisrael are “Sons” of the wrestler who are also engaged in this wrestling match. [↑](#footnote-ref-66)
67. Not “wrestling against flesh and blood” shows that humanity is locked in a war of virtue. This virtue is taught and modelled by the Seven men of the Esnoga. [↑](#footnote-ref-67)
68. Greek ἀλλὰ (but) is adversative showing struggle. [↑](#footnote-ref-68)
69. Three specific “powers” are referenced in this pericope, **ἀρχή** – *arche,* principalities, **ἐξουσία** – *exousia,* authorities and **κοσμοκράτωρ** – *kosmokrator* cosmic rulers. This specific trio is not mentioned anywhere else together as Hakham Shaul has in this verse in the Nazarean Codicil. However, **ἀρχή** – *arche,* is frequently mentioned with **ἐξουσία** – *exousia,* authorities. **Aρχάς** from **ἀρχή** – *arche* in terms of person or personality, **ἀρχή** – *arche* refers the “leader, pioneer or originator” or that which is principle in rank. With reference to the “Seven Officers,” this is Chesed. Here we are only making analogy, and reference to positional status, not a word for word translation. On the higher plane we can see that this is, a reference to the interaction between the Chief Hakham endowed with Chochmah and the Will of Messiah. Philo in his discussion on the Allegory of Creation uses **ἀρχή** – *arche* as a reference to the “origin of creation.” Cf. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p.8. In this way the seminal Will of Messiah, Chochmah received by the Hakham and Chesed stimulate the Esnoga forward and upward. Both the Chief of the Bet Din and the Principle officer of the Esnoga connect the Esnoga with the formative power of the Torah and its wisdom. The Torah/Oral is the infrastructure of the whole universe. Therefore, **ἀρχή** – *arche* is the basis of the structured universe. The Chief Hakham gives formative wisdom, which aligns the Bet Din with the decisive infrastructure of the universe through the Oral Torah. In similar manner, the Chief officer/Chesed injects the wisdom of the Bet Din into the Seven Officers and the Congregation of the Esnoga. This injection establishes a structured atmosphere, i.e. Oral Torah for the Esnoga. **Eξουσίας** from **ἐξουσία** – *exousia,* authorities. **Eξουσία** – *exousia,* is the power of judicial decision and deliberation, the power and rule of government i.e. the Bet Din. **Eξουσία** – *exousia,* also denotes the power of freedom, the unlimited possibility of action. While **ἀρχή** – *arche,* is related to the “Will of Messiah,” **ἐξουσία** – *exousia,* represents the office of the Chief Hakham that connects with that infinite source. In 1 Corinthians Hakham Shaul uses **ἐξουσία** – *exousia,* as the “symbol of **authority**” over the woman’s head. In this sense **ἐξουσία** – *exousia,* shows the infinity of masculine potential. (1 Co. 11:10 Therefore the woman ought to have *a symbol of* **authority** on her head,). **Eξουσία** – *exousia,* possesses authority, jurisdiction, is a symbol of authority, ruler, in control has power, has supernatural power and wisdom and the right to judge. **Kοσμοκράτωρ** – *kosmokrator,* the rulers of the heavenly spheres. In the negative sense, the rulers of the heavenly spheres are as our present case has it, **rulers of the cosmos,** ruling **the present age of darkness** showing that the Gentile is under the influence of the heavenly spheres. [↑](#footnote-ref-69)
70. **Eξουσία** – *exousia* from **ἔξεστι** – *exesti* the freedom to act. The negative connotations of **ἐξουσία** – *exousia* show a licence for action, meaning that we may have given licence for negative authority in our lives. [↑](#footnote-ref-70)
71. Hakham Shaul’s inclusion and phrase “we” shows that as he brings the Mesorah to the Gentiles that he, along with the Gentiles coming to conversion must contend with the heavenly spheres. These “spheres” are not necessarily the negative forces of the fallen angels. The difficulty with bringing the Gentile to the Torah is that the Spheres are “legalistic.” The Spheres govern the world by strict justice. As such, Hakham Shaul has a great problem in bringing Gentiles into the Esnoga as converts because of the demand by the Spheres for strict justice. Furthermore, his war of contention in bringing the Gentile to Torah observance is contended by the angelic rivalry and rage. See below [↑](#footnote-ref-71)
72. The “present age” of darkness is omitted in some sources. While there may be justifiable cause to omit the seeming insertion, the phrase bears positive illumination on the text. In the present age, we live in a state that may be equated to darkness when compared to the “age to come,” Olam HaBa (the eternal, infinite coming age). [↑](#footnote-ref-72)
73. These “Spheres” are discussed by Hakham Yehudah (Jude) in 1:13, **They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.** In view of our understanding of the angelic rivalry (those opposed to creation of humanity because they will have Chesed – acts of righteousness and at the same time have a measure of wickedness in their lives) and the angelic rage which is focused on the B’ne Yisrael as the recipients of the Torah Oral/Written. [↑](#footnote-ref-73)
74. The previous day of the Omer recounted the cosmic opposites to the Seven Men of the Esnoga. The present day of the Omer teaches how to withstand those forces and to look at the Seven Men of the Esnoga as though they were clothed with the virtues of G-d. [↑](#footnote-ref-74)
75. “Be clothed” with the virtues of G-d [↑](#footnote-ref-75)
76. Please refer to Iyar 29, the 44th day of the Omer. [↑](#footnote-ref-76)
77. This phrase is synonymous with the phrase “evil age” used in the previous pericope, i.e. Iyar 29, the 44th day of the Omer. [↑](#footnote-ref-77)
78. This translation is consistent with a true Remes translation. [↑](#footnote-ref-78)
79. Here we see that Hakham Shaul is teaching us that the “Breastplate of Righteousness/Generosity” belongs to the Priesthood of the Firstborn, i.e. those of the Master/Messiah’s house [↑](#footnote-ref-79)
80. Allegorically “feet” here is a reference to hakahah. [↑](#footnote-ref-80)
81. **Eτοιμασία** – *hetoimasia,* prepared, ordered, ability, resolution or ready. Meaning that the feel (allegorically speaking) are prepared to keep the restorative Mesorah. כּוּן – *kûn*  A primitive root; properly to **be erect** (**that is, stand perpendicular – upright**);. hence (causatively) to set up, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (appoint, render sure, proper or prosperous): - certain (-ty), confirm, direct, **faithfulness**, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, **order**, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-) stablish, stand, tarry, X very deed. [↑](#footnote-ref-81)
82. **εἰρήνη** – *eirene* of the possibly Hebrew synonyms there are two distinct possibilities. The first referring to halakhah, (H1980) and the second being Shalom (H7965) meaning wholeness, restoration etc. [↑](#footnote-ref-82)
83. **περικεφαλαία** – *perikephalaia* head-covering, generally translated “helmet” is only used twice in the Nazarean Codicil. It is used once here in Ephesians and once in 1 Thes 5:8 [↑](#footnote-ref-83)
84. The head covered with a **קוֹבַע**, (*koba*) which is NOT a “helmet.” It can be referred to as a head-covering of “salvation.” 1 Thes 5:8 refers to this as a “helmet,” literally a head-covering of the “hope of salvation.” Therefore, we have translated “head-covering of atonement.” Because **קוֹבַע**, (*koba*) as used in the Tanakh is a turban (cf. TWOT 1993) or head-covering we cannot translate as a “helmet.” While the terminology is allegoric, we do not accept the image of a Roman soldier as a means of perceiving G-d! However the parallel between Ephesians and Yesha’yahu 59:17 stands as a positive image of G-d as the Captain of the hosts. From this phraseology, we see that Jewish men of the first century wore a “*kippah*.” The *kippah* in the first century reflected the return of the priestly office to the “First-born.” There is no “salvation” (atonement) apart from the gift of G-d, i.e. the Torah. The English Standard Version of Ephesians 2:8-10 says that “salvation” (being made whole) is a “gift of G-d” and not of “works,” therefore, we need some clarity as to what “works” are being discussed. The proper way to understand the phrase “works” in the present context is, as we have translated the phrase “**human attempts to please God**.” If we accept that, no human works **devoid of the Torah can please G-d** we have a perfect understanding of Hakham Shaul’s intention. In other words, when we hermeneutically understand these words aright, we understand that we must join G-d’s gift of the Torah with the idea of “being made whole” (salvation). Works that men contrive or imagine apart from the Torah can NEVER produce “salvation,” bring a man to “spiritual wholeness” or bring us into connection with G-d. Strong’s G4982, “save,” “make whole,” “heal,” “**be whole,**” and translated miscellaneously three times. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. G4982 [↑](#footnote-ref-84)
85. **Romans 13:3-4 For the Rulers** of the Synagogue **are not a terror to good works** (acts of righteousness/generosity)**, but to those who do evil. Do you want to** (be) **irreverent to the authority** (of the Bet Din)**? Do what is beneficial, and you will have praise from the same. For he, the Chazan is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he** (the Chazan) **does not bear the circumcision knife (μάχαιρα – Machaira) in vain; for he is God's minister** (Deputy of the Bet Din)**, avenger to *execute* wrath on him who practices evil.** Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαιραν holds the idea of some sort of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-85)
86. Πνεῦμα – *pneuma* is a reference to the “Word of G-d” i.e. the Orally Breathed Torah. [↑](#footnote-ref-86)
87. We are often in the habit of saying the Oral Torah and the Written Torah. This verse reflects that same use in the first century. [↑](#footnote-ref-87)
88. While there is nothing wrong with making request for personal needs, the Jewish people pray collectively. Just as the master taught his talmidim to pray collectively, so are we to pray. “Our Father.” Therefore, all prayers when being offered, even for personal needs should be prayed in the collective. [↑](#footnote-ref-88)
89. TDNT 3.619 [↑](#footnote-ref-89)
90. As noted above we see that “supplication” is not personal or independent of the whole body of Messiah, i.e. the Jewish people. [↑](#footnote-ref-90)
91. Hakham Shaul now makes a personal request. [↑](#footnote-ref-91)
92. **פִי בְּפִתְחִי –** we have an overwhelming similarity between the words of Hakham Shaul and Patach Eliyahu. These words sublimely incorporate the ideas (of Adam Kadmon) which is the key thought behind Patach Eliyahu. The Hebrew word for "opened" used is "*patach*", which implies a bilateral “opening:” *Patach* is an opening to elevate one’s self through the incredible expanses on the heavens that lie beyond the confines of this telluric sphere, **to stand** in the presence of the Holy One blessed be He. It is also an “Opening” to bring the heavenly light of *Ein Sof* down into our dark and unconscious world by revealing the exalted teachings of the Supernal Heavenly Torah. Elijah opened the "*faucets*" of the spiritual dimension to bring down Torah that had never been revealed before. (Rabbi Avraham Galanti, commentary on Introduction to the Zohar 1:1). Hakham Shaul would have been consciously aware of this idea. Therefore, the So’od meaning of *patach* Eliyahu must have been known in the first century. We are not suggesting that “Patach Eliyahu” as we read in our Siddur is exactly what was known, However, there must have been some similitude of this thought/prayer in the first century. [↑](#footnote-ref-92)
93. Hakham Shaul is speaking boldly (speaking freely) is juxtaposed with being imprisoned. [↑](#footnote-ref-93)
94. See Nisan 30 day 15 of the Omer [↑](#footnote-ref-94)
95. The allegorical “meaning of the secret of the Mesorah is “Messiah” (Adam Kadmon) the goal of the Oral Torah. We should also note that Hakham Shaul has been in the process of systematically revealing the “Secret (So’od) of Messiah (the Mesorah) through his quasi-mystical letter of “Ephesians.” We can also say that the allegorical meaning of the “mystery of the Mesorah” refers to the Seven Men of the Congregation who are the congregation’s attachment to the higher realms. Chesed [Loving-kindness], the Masoret. Gevurah [Might, severity], the Chazzan. Tiferet [Harmony], the Darshan. Netzach [Victory] the 1st Parnas and Hod [Glory] the 2nd Parnas. Yesod [Foundation, bonding], the 3rd Parnas, the sign of the Holy Covenant [the circumcision]. Malchut [Kingship], the Moreh. In Patach Eliyahu these seven characteristics are detailed as the “body” of Adam Kadmon” the archetypical man i.e. Messiah. [↑](#footnote-ref-95)
96. Speaking “freely as I ought to speak” carries the connotation of finding a receptive ear. However, this is not just someone who will listen. This refers to someone who wants to learn and has the capacity for learning the deeper meanings of the Oral Torah/Mesorah. [↑](#footnote-ref-96)