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

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Kislev 21, 5775 – Dec 12/13, 2014** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Dec 12 2014 – Candles at 5:18 PMSat. Dec 13 2014 – Habdalah 6:18 PM | **Austin & Conroe, TX, U.S.**Fri. Dec 12 2014 – Candles at 5:13 PMSat. Dec 13 2014 – Habdalah 6:11 PM | **Brisbane, Australia**Fri. Dec 12 2014 – Candles at 6:19 PMSat. Dec 13 2014 – Habdalah 7:17 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Dec 12 2014 – Candles at 5:12 PMSat. Dec 13 2014 – Habdalah 6:12 PM | **Everett, WA. U.S.**Fri. Dec 12 2014 – Candles at 3:58 PMSat. Dec 13 2014 – Habdalah 5:09 PM | **Manila & Cebu, Philippines**Fri. Dec 12 2014 – Candles at 5:10 PMSat. Dec 13 2014 – Habdalah 6:03 PM |
| **Miami, FL, U.S.**Fri. Dec 12 2014 – Candles at 5:13 PMSat. Dec 13 2014 – Habdalah 6:09 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Dec 12 2014 – Candles at 4:20 PMSat. Dec 13 2014 – Habdalah 5:21 PM | **Olympia, WA, U.S.**Fri. Dec 12 2014 – Candles at 4:04 PMSat. Dec 13 2014 – Habdalah 5:14 PM |
| **San Antonio, TX, U.S.**Fri. Dec 12 2014 – Candles at 5:18 PMSat. Dec 13 2014 – Habdalah 6:15 PM | **Sheboygan & Manitowoc, WI, US**Fri. Dec 12 2014 – Candles at 3:56 PMSat. Dec 13 2014 – Habdalah 5:02 PM | **Singapore, Singapore** Fri. Dec 12 2014 – Candles at 6:42 PMSat. Dec 13 2014 – Habdalah 7:34 PM |
| **St. Louis, MO, U.S.**Fri. Dec 12 2014 – Candles at 4:22 PMSat. Dec 13 2014 – Habdalah 5:24 PM | **Tacoma, WA, U.S.**Fri. Dec 12 2014 – Candles at 4:02 PMSat. Dec 13 2014 – Habdalah 5:12 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

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

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

Her Excellency Giberet Whitney Mathison

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

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

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

**Shabbat “UB’Yom HaBikurim” – “And in the day of first-fruits”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וּבְיוֹם הַבִּכּוּרִים** |  | **Saturday Afternoon** |
| **“UB’Yom HaBikurim”** | Reader 1 – B’Midbar 28:26-31 | Reader 1 – B’Midbar 30:2-5 |
| **“And in the day of first-fruits”** | Reader 2 – B’Midbar 29:1-6 | Reader 2 – B’Midbar 30:6-9 |
| **“Y en el día de las primicias”** | Reader 3 – B’Midbar 29:7-11 | Reader 3 – B’Midbar 30:2-9 |
| B’Midbar (Num.)  28:26 – 30:1 | Reader 4 – B’Midbar 29:12-16 |  |
| Ashlamatah: Malachi 3:4, 13-18, 22-24 | Reader 5 – B’Midbar 29:17-25 | **Monday &****Thursday Mornings** |
|  | Reader 6 – B’Midbar 29:26-34 | Reader 1 – B’Midbar 30:2-5 |
| Psalm 105:39-45 | Reader 7 – B’Midbar 29:35-30:1 | Reader 2 – B’Midbar 30:6-9 |
|  |  Maftir: B’Midbar 29:38-30:1 | Reader 3 – B’Midbar 30:2-9 |
| N.C.: Mk 13:3-8; Lk 21:7-11;Rm 7:1-6 |  - Malachi 3:4, 13-18, 22-24 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: 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!**

**Contents of the Torah Seder**

* Offerings of the Feast of Weeks – Numbers 28:26-31
* New Year and Day of Atonement Offerings – Numbers 29:1-11
* Offerings for the Feast of Tabernacles – Numbers 29:12-38
* Offerings in the Appointed Seasons – Numbers 29:39 – 30:1

**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. 285-303.

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) ‎‎28:26 – 30:1**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 26. **On the day of the first fruits**, when you offer up a new meal **offering** to the Lord, on your festival of Weeks; it shall be a holy convocation for you, and you shall not perform any mundane work. | 26. Likewise **on the day of your firstlings**, when you **offer** the gift from the new produce before the LORD in your ingatherings, after the seven weeks are completed, you will have a holy convocation, no servile work will you do;  |
| 27. You shall offer up a burnt offering with a spirit of satisfaction to the Lord: two young bulls, one ram, and seven lambs in the first year. | 27. but offer a burnt sacrifice to be received with favour before the LORD, two young bullocks, one ram, seven lambs of the year; |
| 28. Their meal offerings [shall be] fine flour mixed with oil; three tenths for each bull and two tenths for the ram. | 28. also their mincha of wheaten flour mingled with olive oil, three tenths for each bullock, two tenths for the ram, |
| 29. One tenth for each lamb, for all seven lambs. | 29. a tenth to a lamb; so for the seven lambs |
| 30. One young male goat to atone for you. | 30. one kid of the goats to make an atonement for you; |
| 31. You shall offer this up besides the continual burnt offering and its meal offering they shall be unblemished for you, as well as their libations. | 31. beside the perpetual burnt offering you will make these; they will be unblemished, with their libation of wine. |
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| 1. And in the seventh month, on the first day, there shall be a holy convocation for you; you shall not perform any mundane work. It shall be a day of shofar sounding for you.  | 1. And in the seventh month, the month of Tishri, on the first of the month you will have a holy convocation, you may not do any servile work; it will be to you a day for the sounding of the trumpet, that by the voice of your trumpets you may disturb HaSatan who comes to accuse you. |
| 2. You shall offer up a burnt offering for a spirit of satisfaction to the Lord: one young bull, one ram, and seven lambs in the first year, [all] unblemished. | 2. And you will make a burnt sacrifice to be received with favour before the LORD; one young bullock, one ram, lambs of the year seven, unblemished; |
| 3. And their meal offering [shall be] fine flour mixed with oil, three tenths for the bull and two tenths for the ram. | 3. and their mincha of wheaten flour mingled with olive oil, three tenths for the bullock, two tenths for the ram, |
| 4. And one tenth for each lamb, for the seven lambs. | 4. and one tenth for each of the seven lambs; |
| 5. And one young male goat as a sin offering, to atone for you. | 5. and one kid of the goats for a sin offering to make an atonement for you; |
| 6. [This is] besides the burnt offering of the new month and its meal offering, and the continual burnt offering and its meal offering, and their libations as prescribed for them, as a spirit of satisfaction, a fire offering to the Lord. | 6. besides the sacrifice for the beginning of the month and its mincha, and the perpetual sacrifice and its mincha; and their libations according to the order of their appointments, an oblation to be received with favour before the LORD. |
| 7. And on the tenth day of this seventh month, there shall be a holy convocation for you, and you shall afflict your souls. You shall not perform any work. | 7. And on the tenth of the seventh month, the month of Tishri, you will have a holy convocation, and chasten your souls (by abstaining) from food and drink, the bath, friction, sandals, and the marriage bed; and you will do no servile labour, |
| 8. You shall offer up a burnt offering to the Lord, [for] a spirit of satisfaction: one young bull, one ram, and seven lambs in the first year; they shall [all] be unblemished. | 8. but offer a sacrifice before the LORD to be received with favour; one young bullock, one ram, lambs of the year seven, unblemished, will you have; |
| 9. And their meal offering [shall be] fine flour mixed with oil, three tenths for the bull and two tenths for the ram. | 9. and their mincha of wheat flour mingled with olive oil, three tenths for the bullock, two tenths for one ram, |
| 10. One tenth for each lamb, for the seven lambs. | 10. a singIe tenth for a lamb, so for the seven lambs |
| 11. A young male goat for a sin offering, besides the atonement sin offering and the continual burnt offering, its meal offering and their libations. | 11. one kid of the goats for a sin offering; beside the sin offering of the expiations, (Lev. xvi.,) and the perpetual sacrifice and their minchas, and the wine of their libations. |
| 12. An on the fifteenth day of the seventh month, there shall be a holy convocation for you; you shall not perform any mundane work, and you shall celebrate a festival to the Lord for seven days. | 12. And on the fifth day of the seventh month you will have a holy convocation, no servile work will you do; but will celebrate the Feast of Tabernacles before the LORD seven days, |
| 13. You shall offer up a burnt offering, a fire offering for a spirit of satisfaction to the Lord: thirteen young bulls, two rams, fourteen lambs in the first year; they shall [all] be unblemished. | 13. and offer a sacrifice, an oblation to be received with favour before the LORD: thirteen young bullocks proceeding daily and diminishing their number, (in all) seventy for the seventy nations, and offering them by thirteen orders; two rams, which you will offer by two orders; lambs of the year fourteen, unblemished, to be offered by eight orders, offering six of them, by two and two, and two of them one by one, they will be perfect. |
| 14. And their meal offering [shall be] fine flour mixed with oil; three tenths for each bull for the thirteen bulls, two tenths for each ram for the two rams. | 14. Their mincha also of wheat flour, with olive oil, three tenths for each bullock of the thirteen, two tenths for each ram, |
| 15. And one tenth for each lamb, for the fourteen lambs. | 15. a single tenth for each of the fourteen lambs, |
| 16. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering, and its libation. | 16. and one kid of the goats for a sin offering, which will be offered by one order, beside the perpetual sacrifice, the wheat flour for the mincha, and the wine of the libation. |
| 17. And on the second day, twelve young bulls, two rams, and fourteen lambs in the first year, [all] unblemished. | 17. On the second day of the Feast of Tabernacles you will offer twelve young bullocks, by twelve orders; two rams, by two orders; fourteen lambs of the year unblemished by nine orders, five of them will offer two by two, and four of them one by one. |
| 18. And their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed. | 18. And their mincha of wheat flour, and the wine of their libation which will be offered with the bullocks, rams, and lambs, by their number according to the order of their appointment; |
| 19. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering, and their libations. | 19. and one ram by one order, a sin offering, beside the perpetual sacrifice, and the wheat flour of their minchas, and their libations of wine. |
| 20. And on the third day, eleven bulls, two rams, and fourteen lambs in the first year, [all] unblemished. | 20. On the third day of the Feast of Tabernacles you will offer twelve bullocks by twelve orders; two rams by two orders, fourteen unblemished lambs of the year, by ten orders; four of them will offer two and two, and six of them one by one; |
| 21. And their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed. | 21. and their mincha of wheat flour, and their libations of wine, you will offer with the bullocks, rams, and lambs, by the number in their appointed order; |
| 22. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering and its libation. | 22. and one kid of the goats for a sin offering by one order; beside the perpetual sacrifice the wheat flour for the mincha, and its libation of wine. |
| 23. And on the fourth day, ten bulls, two rams, and fourteen lambs in the first year, [all] unblemished. | 23. On the fourth day of the Feast of Tabernacles, ten young bullocks by ten orders; two rams by two orders; fourteen unblemished lambs of the year by twelve orders; three of them shall be offered at two times, and eight of them singly; |
| 24. Their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed. | 24. their mincha of wheaten flour, and their libations of wine, which you will offer with the the bullocks, rams, and lambs by their number, after their appointed order, |
| 25. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering and its libation. | 25. and one kid for a sin offering, by one order; beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine. |
| 26. And on the fifth day nine bulls, two rams, and fourteen lambs in the first year, [all] unblemished. | 26. On the fifth day of the Feast of Tabernacles, nine young bullocks by nine orders; two rams by two orders lambs of the year fourteen, perfect by twelve orders two of them in a pair, twelve singly; |
| 27. And their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed. | 27. and the wheat flour for their mincha, and the libation wine for the bullocks, the rams, and lambs by their number after the order of their appointment; |
| 28. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering, and its libation. | 28. and one kid for a sin offering by one order; beside the perpetual sacrifice and the wheat flour for the mincha, and the wine of its libation. |
| 29. And on the sixth day, eight bulls, two rams, and fourteen lambs in the first year, [all] unblemished. | 29. On the sixth day of the Feast of Tabernacles, eight young bullocks by eight orders; two rams by two orders; fourteen unblemished lambs of the year by thirteen orders; a pair of them together, and twelve of them singly. |
| 30. And their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed. | 30. Their mincha of wheat flour, and their libation of wine you will offer with the bullocks, rams, and lambs, by their number in the order appointed; |
| 31. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering, and its libations. | 31. and one kid for a sin offering by one order, besides the perpetual sacrifice, the wheat flour for the mincha, the wine of its libation, and a vase of water to be outpoured on the day of the Feast of Tabernacles in grateful acknowledgment (for a good memorial) of the showers of rain. |
| 32. And on the seventh day, seven bulls, two rams and fourteen lambs in the first year, [all] unblemished. | 32. On the seventh day of the Feast of Tabernacles you will offer seven bullocks by seven orders; two rams by two orders; fourteen unblemished lambs of the year by fourteen orders: the number of all these lambs ninety-eight, to make atonement against the ninety-eight male dictions. |
| 33. And their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed for them. | 33. And their mincha of wheat flour and libations of wine you will offer with the bullocks, rains, and lambs, by their number, |
| 34. One young male goat for a sin offering, besides the continual burnt offering, its meal offering, and its libation. | 34. according to the order appointed one kid by one order, beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine. |
| 35. The eighth day shall be a time of restriction for you; you shall not perform any mundane work. | 35. And on the eighth day you will gather together joyfully from your tabernacles, in your houses, a gladsome company, a festal day, and a holy convocation will you have, no servile work will you do |
| 36. You shall offer up a burnt offering, a fire offering for a spirit of satisfaction to the Lord: one bull, one ram, and seven lambs in the first year, [all] unblemished. | 36. but offer a sacrifice an oblation to be received with favour before the LORD; light oblations; one bullock before the one God, one ram for the one people, lambs of the year unblemished, seven, for the joy of the seven days. |
| 37. Their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed. | 37. Their mincha of wheat flour, and their libations of wine which you will offer with the bullocks, rams, and Iambs, by their number, after the order of their appointment; |
| 38. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering and its libation. | 38. and one kid for a sin offering, beside the perpetual sacrifice, the flour for its mincha, and the wine for its libation. |
| 39. These you shall offer up for the Lord on your festivals, besides your vows and voluntary offerings, for your burnt offerings, for your meal offerings, for your libations, and for your peace offerings. | 39. These you will offer before the LORD in the time of your festivals, beside your vows which you vow at the festival, and which you will bring on the day of the feast, with your free-will oblation for your burnt sacrifice, your mincha, libations, and consecrated victims. |
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| 1. Moses spoke to the children of Israel in accordance with all that the Lord had commanded Moses.  | 1. And Mosheh spoke to the sons of Israel, according to all that the LORD had commanded Mosheh. |
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**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.) 28:26 – 30:1**

**26 On the day of the first fruits** The festival of Weeks [Shavuoth] is called the first fruits of the wheat harvest, because of the two loaves, which were the first of the wheat offerings to be brought from the new [crop].-[Men. 84b]

**31 they shall be unblemished for you, as well as their libations** Even the libations shall be unblemished. Our Rabbis learned from here that wine that has turned moldy is unfit for libations. - [Men. 87a]

**Chapter 29**

**6 [This is] besides the burnt offering of the new month** The additional offerings of the beginning of the month, which is on the first day of the new year.

**11 besides the atonement sin-offering** The goat offered up [i.e., whose blood is sprinkled] in the inner chamber mentioned in [the portion of] Acharei Moth (Lev. 16:9, 15), as that too is a sin-offering.

**and the continual burnt offering** Besides the regular burnt offering, you shall offer these burnt offerings.

**and their libations** This refers to the additional offerings which are stated, and to the [phrase] “you shall offer up” [which is not written, but implied]; this denotes a command: Besides the continual burnt offering and its meal-offering, you shall offer up these and their libations. The same applies every time “their libations” is mentioned in connection with all the festivals, except for [when mentioned in connection] with the festival [of 'Succoth’] offerings, for all [the expressions] “and its libation,” "and their libations," “and its libations” in [connection with] them refer to the continual sacrifice. Nor are they expressions denoting commands, since the libations of the additional offerings are written separately for each day.

**18 And their meal-offerings** and their libations, for the bulls The seventy bulls of the [’Succoth’] festival corresponded to the seventy nations, which progressively decrease in number, symbolizing their [the nations’] destruction [Midrash Aggadah]. At the time of the Temple, they [the sacrifices] shielded them from adversity [Mid. Tehillim 109:4, Rashi on Sukkah 55b; Rashi on Ps. 109:5; Mid. Tadshei ch. 11; Pesikta d’Rav Kahana pp. 193b, 194a; Mid. Song Rabbah 4:2, Mid. Tanchuma Pinchas 16].

**and for the lambs** corresponding to Israel, who are called ‘a scattered lamb’ (Jer. 50:17). Their number remains constant, and it totals ninety-eight, to counter the ninety-eight curses related in ‘Mishneh Torah’ [the Book of Deuteronomy] (28:15-68) (Mid. Aggadah). On the second day it says, וְנִסְכֵּיהֶם , “and their libations” relating to the two daily continual offerings. The language [of Scripture] varies only for expository purposes, following our Sages, of blessed memory, who said: On the second day, וְנִסְכֵּיהֶם , “and their libations”; on the sixth day, וּנְסָכֶיהָ “and its libations”; on the seventh day כְּמִשְׁפָּטָם “as prescribed for them” [instead of כַּמִּשְׁפָּט , “as prescribed”]. [The additional letters in these three words are] ‘mem’ ’yud’ ‘mem’ which form [the word] מַיִם , ‘water.’ This suggests that the [ceremony of] water libation during the festival [of 'Succoth’] is of Torah origin.-[Sifrei Pinchas 54, Ta’anith 2b]

**35 A time of restriction for you** - עֲצֶרֶת , restricted from working (Chagigah 18a). Another interpretation: Restrain yourselves from leaving. This teaches that they were required to remain [in Jerusalem] overnight (Sifrei Pinchas 55). This [word עֲצֶרֶת ] is expounded in the Aggadah: (Sukkah 55b) [as follows]: For throughout the days of the festival they brought offerings symbolizing the seventy nations, and when they came to leave, the Omnipresent said to them, “Please make Me a small feast, so that I can have some pleasure from you [alone].”

**36 one bull, one ram** These correspond to Israel. [God said,] “Remain with Me a little longer.” It expresses [His] affection [for Israel]. It is like children taking leave of their father, who says to them, “It is difficult for me to part with you; stay one more day.” It is analogous to a king who made a banquet, etc. [and on the last day, his closest friend makes a small banquet for the king] as is stated in Tractate Sukkah [55b]. In the Midrash of R. Tanchuma (Pinchas 16) [it says]: The Torah teaches common courtesy. Someone who has a guest, [and wants him to feel at home,] on the first day, he should serve him fattened poultry, on the following day he should serve him fish, on the following day beef, on the following day pulses, and on the following day vegetables, progressively diminishing, as in the case of the festival bulls.

**39 These you shall offer up for the Lord on your festivals** A matter fixed as an obligation.

**besides your vows** If you wish to pledge offerings during a festival, it is considered a mitzvah [virtuous deed] for you [to fulfill your vows during the festival] (Sifrei Pinchas 56). Alternatively, vows or voluntary offerings which you have pledged throughout the year should be brought on the festival, lest one find it difficult to return to Jerusalem to offer up his vows, with the result that he will transgress the prohibition of “you shall not delay [in paying your vows and pledges]” (Deut. 23:22).

**Chapter 30**

**1 Moses spoke to the children of Israel** [This verse is written] to make a pause; [these are] the words of R. Ishmael. Since up to this point the words of the Omnipresent [were stated], and the [following] chapter dealing with vows begins with the words of Moses, it was necessary to make a break first and say that Moses repeated this chapter [of offerings] to Israel, for if not so, it would imply that he did not tell this to them, but began his address with the chapter discussing vows.-[Sifrei Pinchas 57]

**Ketubim: Psalm 105:39-45**

| **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 few in number, hardly dwelling in it. | 12. When you were a people few in number, like little ones, and dwelling in it. |
| 13. And they walked from nation to nation, from one kingdom to another people. | 13. And they went from people to people, from one kingdom to another people. |
| 14. He let no man oppress them, and He reproved kings on their account. | 14. He did not allow anyone to oppress them, and He rebuked kings on their account. |
| 15. "Do not touch My anointed ones, and do not harm My prophets." | 15. Do not come near My anointed ones, and do no harm to My prophets. |
| 16. He called a famine upon the land; He broke every staff of bread. | 16. And He proclaimed a famine against the land; He broke every support of food. |
| 17. He sent a man before them; Joseph was sold as a slave. | 17. He sent a wise man before them; Joseph was sold as a slave. |
| 18. They afflicted his foot with fetters; his soul was placed in irons. | 18. They afflicted his feet with chains; a collar of iron went on his soul. |
| 19. Until His word came, the saying of the Lord purified him. | 19. Until the time when His word came true; the word of the LORD purified him. |
| 20. A king sent and released him, a ruler of peoples [sent] and loosed his bonds. | 20. He sent a king and freed him; a ruler of peoples, and he set him free. |
| 21. He made him the master of his household and the ruler over all his possessions. | 21. He made him master of his house, and ruler of all his property. |
| 22. To bind up his princes with his soul, and he made his elders wise. | 22. To bind his princes to, as it were, his soul; and he grew wiser than his elders. |
| 23. Israel came to Egypt, and Jacob sojourned in the land of Ham. | 23. And Israel came to Egypt, and Jacob dwelt in the land of Ham. |
| 24. And He made His people very fruitful, and He made it stronger than its adversaries. | 24. And He made His people very numerous, and made it stronger than its oppressors. |
| 25. He turned their heart to hate His people, to plot against His servants. | 25. Their heart was changed to hate His people, to plot evil things against His servants. |
| 26. He sent Moses His servant, [and] Aaron whom He chose. | 26. He sent Moses His servant, Aaron, with whom He was pleased. |
| 27. They placed upon them the words of His signs and His miracles in the land of Ham. | 27. They set among them the decrees of His signs, and wonders in the land of Ham. |
| 28. He sent darkness and it darkened, and they did not disobey His word. | 28. He sent darkness and darkened them, and they did not rebel against His word. |
| 29. He turned their water into blood, and it killed their fish. | 29. He turned their water into blood, and killed all their fish. |
| 30. Their land swarmed with frogs in the rooms of their monarchs. | 30. Their land crawled with frogs in the chambers of their kings. |
| 31. He commanded and a mixture of noxious beasts came, lice throughout all their boundary. | 31. He spoke, and brought swarms, vermin in all their territory. |
| 32. He made their rains into hail, flaming fire in their land. | 32. He gave their rain as hail, blazing fire in their land. |
| 33. And it struck their vines and their fig trees, and it broke the trees of their boundary. | 33. And He smote their vines and their figs, and smashed the trees of their territory. |
| 34. He spoke and locusts came, and nibbling locusts without number. | 34. He spoke, and brought locusts, and grasshoppers without number. |
| 35. And they consumed all grass in their land, and they consumed the produce of their soil. | 35. And they obliterated all the grass in their land, and consumed the fruits of their land. |
| 36. And He smote every firstborn in their land, the first of all their strength. | 36. And He smote every firstborn in Egypt, the beginning of all their strength. |
| 37. And He took them out with silver and gold, and there was no pauper among their tribes. | 37. And He brought them out with silver and with gold, and they did not quarrel with the Egyptians about the weight. |
| 38. Egypt rejoiced with their departure for their fear had fallen upon them. | 38. The Egyptians rejoiced when they left, for fear of them had fallen upon them. |
| 39. He spread out a cloud for shelter, and fire to illuminate the night. | 39. He spread out the clouds like a curtain, and fire to give light at night. |
| 40. They asked, and He brought quails, and the bread of heaven sated them. | 40. They asked for flesh and He brought quail; and He will satisfy them with the bread of heaven. |
| 41. He opened a rock and water flowed; in the deserts ran rivers. | 41. He opened the rock and water flowed; it went into the dry places like a river. |
| 42. For He remembered His **holy** word with Abraham His servant. | 42. For He remembered His **holy** utterance with Abraham His servant. |
| 43. And He took out His people with joy, His chosen ones with joyful singing. | 43. And He brought out his people in joy, His chosen ones with praise. |
| 44. And He gave them lands of nations, and they inherited the toil of kingdoms. | 44. And He gave to them the lands of the Gentiles; and they will inherit the labor of the peoples. |
| 45. **In order that they keep His statutes and observe His laws.** Hallelujah. | 45. **In order that they might keep His ordinances, and observe His Torah.** Hallelujah! |
|  |  |

**Rashi’s Commentary to Psalm 105:39-45**

**40** **They asked, and He brought quails** Israel asked for meat, and the Holy One, blessed be He, brought them quails.

**41** **in the deserts ran rivers** Rivers flowed from the well in an arid land.

**42** **For He remembered** The Holy One, blessed be He, [remembered] His holy word, which was with Abraham His servant, which He promised him (Gen. 15:14, 17): “and afterwards they will go out with many possessions...and a fourth generation will return here.”

**Meditation from the Psalms**

**Psalms ‎‎105:39-45**

**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[[1]](#footnote-1) 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.[[2]](#footnote-2)

Radak and Malbim[[3]](#footnote-3) 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.[[4]](#footnote-4)

I would like to explore an interesting idea provoked by the opening pasuk of our psalm portion:

***Tehillim (Psalms) 105:39*** *He spread a cloud for a screen; and* ***fire*** *to give light in the night.*

Our sages have a general rule: In order to ascertain a word’s importance one must retreat to its first appearance in the Torah and examine it in its original context. The context of the first use of a word in the Torah gives us the word’s essential meaning. The first use of aish - אש, the Hebrew word in the Torah for *fire* is in:

***Beresheet (Genesis) 15:17*** *And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a* ***burning***(aish - אש) *lamp that passed between those pieces. 18 In the same day HaShem made a covenant with Abram, saying, Unto your seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.*

This first use of the Hebrew word for fire (aish אש) teaches us that its essence is related to HaShem, who used the fire to communicate His presence and His desire to make a unilateral covenant with Avraham. The Torah indicates that, not only does fire represent HaShem, but that in some way HaShem is fire:

***Devarim (Deuteronomy) 4:24*** *For HaShem your God is a consuming fire, even a jealous God.*

***Bereans (Hebrews) 12:29*** *For our God is a consuming fire.*

Our Psalm portion alludes to the pillar of cloud and the pillar of fire that guided the Bne Israel during the exodus. Rashi’s interpretation, of this pillar, is based on the assumption that there are two distinct pillars: one of a cloud[[5]](#footnote-5) the other of fire. Let us propose for a moment, without presenting all the arguments in favor of this view, that the text is speaking not of two separate pillars, but rather of **one single pillar of fire and cloud together**, fire on the inside and a cloud on the outside. The cloud is what is seen by day, and the fire is what they see at night. This idea is brought to clarity in a pasuk which comes immediately after the Bne Israel crossed the Yam Suf:

***Shemot (Exodus) 14:24*** *And it came to pass in the morning watch, that HaShem looked forth upon the host of the Egyptians through the pillar[[6]](#footnote-6) of FIRE and of CLOUD, and discomfited the host of the Egyptians.*

This merging of cloud and fire can also be seen in:

***Shemot (Exodus) 40:33-37*** *When Moses had finished the work, the CLOUD covered the tent of meeting and the presence of the Lord filled the Tabernacle. Moses could not enter the Tent of meeting, because the CLOUD had settled upon it and the presence of HaShem filled the Tabernacle. ...For over the Tabernacle, a CLOUD of HaShem rested by day, and FIRE would appear in it at night, in the view of all the house of Israel...*

The pillar of fire and cloud is one and the same. The pillar was perceived as being both fire and cloud simultaneously. With this idea in mind, try to imagine what happened at Mt. Sinai on that fateful day:

***Shemot (Exodus) 24:15-18*** *When Moses had ascended the mountain, the CLOUD covered the mountain. The presence of HaShem abode on Mount Sinai and the CLOUD hid it for six days. On the seventh day He called to Moses from the midst of the CLOUD. Now the presence of HaShem appeared in the sight of the Israelites as a consuming FIRE on the top of the mountain”.*

This same imagery is seen even earlier in the days of Avraham at the covenant between the parts:

***Beresheet (Genesis) 15:17*** *And it came to pass, that, when the sun went down, and there was thick darkness, behold a smoking furnace (CLOUD), and a flaming (FIRE) torch that passed between these pieces.* ***18*** *In that day HaShem made a covenant with Abram, saying: ‘Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates;*

Do these symbols take us back to Beresheet with the primal elements of (light) fire and dark? Is the cloud reminiscent of the primordial “mist that rose from the earth and watered the face of the ground”?[[7]](#footnote-7)

There is, then, a continuum that runs from the revelation of the Shechinahat the exodus from Egypt through the revelation at Mount Sinai to the building of the Mishkan, a continuum that gives expression to the deep inner connection between the various events, the exodus from Egypt, which testified to all that HaShem chose the people of Israel in order to rest His Shechinahamong them; the revelation at Mount Sinai, in which HaShem revealed Himself to the entire nation; and the dedication of the Mishkan, at which time the Shechinah moved from Mount Sinai to the Mishkan in order to continue among the people of Israel and in permanent fashion the revelation that had begun at Sinai. As we shall see shortly, this revelation of HaShem in fire will continue into the Beit HaMikdash, the Temple.

Attention should also be paid to the following parallel:

In Shemot 13:

a. HaShem went before them

b. By day – in a pillar of cloud, to show them the way

c. and at night – in a pillar of fire, to make light for them.

In Shemot 40:

a. And the cloud covered the *Ohel Mo’ed*,[[8]](#footnote-8) and God’s glory filled the Mishkan

b. For HaShem’s cloud was upon the mishkan – by day

c. and fire was in it by night.

Thus we learn that in the same way that HaShem was revealed when Bne Israel left Egypt, so He was revealed to them on Mount Sinai. And in the very same way He was revealed in the Ohel Moed. And just as in the two latter cases His glory was manifest as fire within a cloud, so it was in the first case. Thus, there are not two separate pillars, but rather only one. By day it is perceived as a cloud; by night it looks like fire. And thus the final verse of Sefer Shemot ends:

***Shemot (Exodus) 40:38****For the cloud of HaShem was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.*

Fire from heaven that consumes the offering on the altar is a recurring act in the Tanach. It is first displayed in the days of the Judges when Gideon sought the presence of HaShem and requested Divine communication.

***Shoftim (Judges) 6:17-24*** *Gideon replied, “If now I have found favor in your eyes, give me a sign that it is really you talking to me. Please do not go away until I come back and bring my offering and set it before you.” And HaShem said, “I will wait until you return.” Gideon went in, prepared a young goat, and from an ephah of flour he made bread without yeast. Putting the meat in a basket and its broth in a pot, he brought them out and offered them to him under the oak. The angel of God said to him, “Take the meat and the unleavened bread, place them on this rock, and pour out the broth.” And Gideon did so. With the tip of the staff that was in his hand, the angel of HaShem touched the meat and the unleavened bread. Fire flared from the rock, consuming the meat and the bread. And the angel of HaShem disappeared. When Gideon realized that it was the angel of HaShem, he exclaimed, “Ah, Sovereign HaShem! I have seen the angel of HaShem face to face!” But HaShem said to him, “Peace! Do not be afraid. You are not going to die.” So Gideon built an altar to HaShem there and called it HaShem is Peace. To this day it stands in Ophrah of the Abiezrites.*

When Elijah confronted the priests of Baal, he requested that HaShem manifest His presence and communicate this presence to those who were seeking strange gods. HaShem answered Elijah with fire from heaven:

***I Melachim (Kings) 18:36-39*** *At the time of sacrifice, the prophet Elijah stepped forward and prayed: “HaShem, God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. Answer me, HaShem, answer me, so these people will know that you, HaShem, are God, and that you are turning their hearts back again.” Then the fire of HaShem fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench. When all the people saw this, they fell prostrate and cried, “HaShem--he is God! HaShem--he is God!”*

When Moshe finished erecting the Mishkan, fire came from heaven and consumed the offering, and lit the fire of the altar:

***Vayikra (Leviticus) 9:23-24*** *And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of HaShem appeared unto all the people. 24 And there came a fire out from before HaShem, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.*

***Midrash Rabbah - Genesis III:9*** *R. Samuel b. Ammi said: From the beginning of the world’s creation the Holy One, blessed be He, longed to enter into partnership with the mortals. For what will you: if it is a matter of time reckoning, it should say either one, two, three, or first, second, third, but surely not, one, second, third! When did the Holy One, blessed be He, repay them? At the erection of the Tabernacle, as it says, And he that presented his offering the first day,[[9]](#footnote-9) meaning, the first of the world’s creation, for God said, ‘ It is as though on that day I created My world.’ That day took ten crowns: it was the first of the creation, first in respect of kings, the princes, the priesthood, and the Shechinah, (as it says, And let them make Me a sanctuary, that I may dwell among them;[[10]](#footnote-10) it was first in respect of blessing, sacrificial service, the prohibition of high places, killing at the north [side of the Altar], and the descending of fire, as it is said, And there came forth fire from before the Lord.[[11]](#footnote-11)*

On the site where King Solomon would build David’s Temple, fire from heaven was manifested even before the Temple was built.

***I Divrei HaYamim (Chronicles) 21:22-27*** *David said to him, “Let me have the site of your threshing floor so I can build an altar to HaShem, that the plague on the people may be stopped. Sell it to me at the full price.” Araunah said to David, “Take it! Let my lord the king do whatever pleases him. Look, I will give the oxen for the burnt offerings, the threshing sledges for the wood, and the wheat for the grain offering. I will give all this.” But King David replied to Araunah, “No, I insist on paying the full price. I will not take for HaShem what is yours, or sacrifice a burnt offering that costs me nothing.” So David paid Araunah six hundred shekels of gold for the site. David built an altar to HaShem there and sacrificed burnt offerings and fellowship offerings. He called on HaShem, and HaShem answered him with fire from heaven on the altar of burnt offering. Then HaShem spoke to the angel, and he put his sword back into its sheath.*

When King Solomon finished constructing King David’s Temple, HaShem demonstrated His presence and pleasure by consuming the offering with fire from heaven.

***II Divrei HaYamim (Chronicles) 7:1-3*** *When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of HaShem filled the temple. The priests could not enter the temple of HaShem because the glory of HaShem filled it. When all the Israelites saw the fire coming down and the glory of HaShem above the temple, they knelt on the pavement with their faces to the ground, and they worshipped and gave thanks to HaShem, saying, “He is good; his love endures forever.”*

There is an important component in the story of King Solomon, the fire from heaven, and Shemini Atzeret.[[12]](#footnote-12) When the people saw that the gates were open, and the fire came down from heaven to consume, the first time, everything which was placed on he altar, they were filled with an extreme Simcha, joy, and they bowed, and prostrated on the floor of the Holy Temple, and sang, **for the first time ever** in the Tanach, **the Hallel of** **David[[13]](#footnote-13)** “Ki Leolam Chasdo”.[[14]](#footnote-14) Then they stood up, and the music instruments which David had made were playing, and they sang again the Hallel of David “Ki Leolam Chasdo*”.* This time not prostrating but standing. And here we encounter a new type of the Hallel. It is not said after a miracle of saving from the hands of the enemies, not as a Hallel which accompanies a mitzva, not as a song for the holiday, but as a thanksgiving song. For the general goodness of all the good which HaShem has done to Israel and to David. Moreover, that type of the Hallel was said while prostrated, and then while standing.Hence, the only Hallel which is equal to the Song of the day, where they prostrated themselves on the floor of the holy Temple, was on Shemini Atzeret.

So Shemini Atzeret is the *birthday* of the Fire from heaven on the altar, which burned, without interruption, for four hundred years.

This fire from heaven was also evident during the time of the Maccabees. After they cleansed the Temple, rebuilt the altar, and kindled the menorah, HaShem again communicated His presence and His pleasure with fire from heaven. In the book of Maccabees we read as follows:

***II Maccabees 2:1*** *“And now that our hearts desire to celebrate the day of the rededication of the altar ... you shall celebrate it, like the day upon which Nehemiah found the holy fire when he returned to build the Temple ... For when our fathers were exiled, the holy Kohanim secretly took the fire and hid it ... and it came to pass after many days that the king sent Nehemiah to Jerusalem ... they could not find the fire, and found only freezing water instead ... and it happened that when they offered God’s sacrifice, he commanded them to sprinkle some of the water on the wood and on the sacrifice which was upon the altar, and they did so. When they had finished, and the sun shone upon the earth and the clouds were scattered, behold a heavenly fire ignited the sacrifice, and the entire nation surrounding it was astonished, and the Kohanim and all the nation fell upon their faces ... and the Kohanim sang praise and thanks to God.”*

With Chanukah only four days away, I find it comforting that HaShem reminds us that He made Himself known even at this dark period of time.

In all of the above cases, the significance of the miracle is that it bears testimony to the fact that the Shechinah dwells amongst Israel. The necessity of the sign comes about as a result of the nature of the Divine Presence in general.

The final place where we see fire from heaven is in the destruction of the wicked at the battle of Har Megiddo.

***Revelation 20:7-9*** *And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*

Our psalm portion speaks in a very mundane way about fire. It says the fire is to give light in the night.

***Tehillim (Psalms) 105:39*** *He spread a cloud for a screen; and* ***fire*** *to give light in the night.*

This light is not ordinary light. Like the lights of Chanukah, this light is very special. This light can shine through the darkness that overwhelms us in this long dark exile. This light is extraordinary!

Clearly this is no ordinary fire. This is a fire that speaks of guidance, of protection, and of the immediate presence of HaShem. The various mitzvot of our Torah portion are also meant to provide guidance, protection, and convey the immediate presence of HaShem. Let us look up and see the mitzvot with the same eyes that inspired David when he wrote our psalm.

**Ashlamatah: Malachi 3:4, 13-18, 22-24**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Behold I send My angel, and he will clear a way before Me. And suddenly, the Lord Whom you seek will come to His Temple. And behold! The angel of the covenant, whom you desire, is coming, says the Lord of Hosts. | 1. "Behold, I am about to send My messenger and he will prepare the way before Me, and suddenly the LORD whom you seek will enter His temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. |
| 2. **Now who can abide the day of his coming, and who will stand when he appears, for it is like fire that refines and like fullers' soap.** | 2. **But who may endure the day of his coming and who will stand when he is revealed? For his anger dissolves like fire and (is) like soap which is used for cleansing,** |
| 3. And he shall sit refining and purifying silver, and he shall purify the children of Levi. And he shall purge them as gold and as silver, and they shall be offering up an offering to the Lord with righteousness. | 3. And he will be revealed to test and to purify as a man who tests and purifies silver; and he shall purify the sons of Levi and shall refine them like gold and silver, and they shall be presenting an offering in righteousness before the Lord. |
| 4. And then **the offerings** of Judah and Jerusalem shall be pleasant to the Lord, as in the days of old and former years. | 4. And **the offering** of the people of Judah and the inhabitants of Jerusalem will be accepted before the LORD as in the days of old and as in former years. |
| 5. And I will approach you for judgment, and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely; and also against those who withhold the wages of the day laborers, of the widow and fatherless, and those who pervert [the rights of] the stranger, [and those who] fear Me not, says the Lord of Hosts. | 5. And I will reveal Myself against you to exercise judgment, and My Memra will be for a swift witness among you, against the sorcerers and adulterers, and against those who swear falsely and those who oppress the hireling in his wages, the widow and the orphan, and who pervert the judgment of the stranger, and have not feared from before Me, says the LORD of hosts. |
| 6. For I, the Lord, have not changed; and you, the sons of Jacob, have not reached the end. | 6. For I the LORD have not changed My covenant which is from old, but you, O house of Israel, you think that if a man dies in this world his judgment has ceased. |
| 7. From the days of your fathers you have departed from My laws and have not kept [them]. "Return to Me, and I will return to you," said the Lord of Hosts, but you said, "With what have we to return?" | 7. From the days of your fathers you have wandered from My statutes and have not observed (them). Return to My service and I will return by My Memra to do good for you, says the LORD of hosts. And if you say, ‘How will we return?’ |
| 8. **Will a man rob God? Yet you rob Me, and you say, "With what have we robbed You?"-With tithes and with the terumah-levy**. | 8. **Will a man provoke before a judge? But you are provoking before Me. And if you say, ‘How have we provoked before You?’ - in tithes and offerings**.  |
| 9. **You are cursed with a curse, but you rob Me, the whole nation!** | 9. **You are cursed with a curse, and you are provoking before Me, the whole nation of you.** |
| 10. **Bring the whole of the tithes into the treasury so that there may be nourishment in My House, and test Me now therewith, says the Lord of Hosts, [to see] if I will not open for you the sluices of heaven and pour down for you blessing until there be no room to suffice for it.** | 10. **Bring the whole tithe to the storehouse and there will be provision for those who serve in My Sanctuary, and make trial now before Me in this, says the LORD of hosts, to see whether I will not open to you the windows of heaven and send down blessing to you, until you say. ‘Enough!**’ |
| 11. And I will rebuke the devourer for your sake, and he will not destroy the fruits of your land; neither shall your vine cast its fruit before its time in the field, says the Lord of Hosts. | 11. And I will rebuke the destroyer for you and it will not destroy the fruit of your ground; nor will the vine in the field fail to bear fruit for you, says the LORD of hosts. |
| 12. And then all the Gentiles shall praise you, for you shall be a desirable land, says the Lord of Hosts. **{P}** | 12. And all the Gentiles will praise you, for you will be dwelling in the land of the house of My Shekinah and will be fulfilling My will in it, says the LORD of hosts. |
| 13. "Still harder did your words strike Me," says the Lord, but you say, "What have we spoken against You?" | 13. Your words have been strong before Me, says the LORD. And you say, ‘How have we multiplied words before You?’ |
| 14. You have said, "It is futile to serve God, and what profit do we get for keeping His charge and for going about in anxious worry because of the Lord of Hosts? " | 14. You have said, He who serves before the LORD is not benefited, and what gain do we earn for ourselves because we have kept the charge of His Memra and because we have walked in lowliness of spirit before the LORD of hosts? |
| 15. And now we praise the bold transgressors. Yea, those who work wickedness are built up. Yea, they tempt God, and they have, nevertheless, escaped. | 15. And now we praise the wicked, yes, evil-doers are established, and, moreover, they make trial before the LORD and are delivered. |
| 16. Then the God-fearing men spoke to one another, and the Lord hearkened and heard it. And a book of remembrance was written before Him for those who feared the Lord and for those who valued His name highly. | 16. Then those who feared the LORD spoke each with his companion, and the LORD hearkened and it was revealed before Him and was written in the book of records before Him, for those who feared the LORD and for those who thought to honor His name. |
| 17. And they shall be Mine, says the Lord of Hosts, for that day when I make a treasure. And I will have compassion on them as a man has compassion on his son who serves him. | 17. And they will be before Me, says the LORD of hosts, on the day when I will make up (My) special possession, and I will have mercy upon them just as a man has mercy upon his son who has served him. |
| 18. And you shall return and discern between the righteous/generous and the wicked, between him who serves God and him who has not served Him. **{P}** | 18. And you will again distinguish between the righteous/generous and the wicked, between those who have served before the LORD and those who have not served before Him. |
| 19. For lo, the sun comes, glowing like a furnace, and all the audacious sinners and all the perpetrators of wickedness will be stubble. And the sun that comes shall burn them up so that it will leave them neither root nor branch, says the Lord of Hosts.  | 19. For behold, the day has come, burning like an oven, and all the wicked and all the evil-doers will be weak as stubble, and the day that is coming will consume them, says the LORD of hosts, so that it will leave them neither son nor grandson. |
| 20. And the sun of mercy shall rise with healing in its wings for you who fear My Name. Then will you go forth and be fat as fatted calves. | 20. But for you who fear My name the sun of righteousness/generosity will arise with healing in his wings, and you will go out and sport like calves from the stall. |
| 21. And you shall crush the wicked, for they will be as ash under the soles of your feet on the day that I will prepare, says the Lord of Hosts. | 21. And you will trample upon the wicked, for they will be ashes under the sole of your feet on the day when I act, says the LORD of hosts. |
| 22. **Keep in remembrance the teaching of Moses, My servant-the laws and ordinances which I commanded him in Horeb for all Israel.** | 22. **Remember the Law of Moses My servant, which I commanded him on Horeb for all Israel, to teach them statutes and ordinances**.  |
| 23. Lo, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord, | 23. Behold, I am sending to you Elijah the prophet before the coming of the great and terrible day which will come from the LORD. |
| 24. that he may turn the heart of the fathers back through the children, and the heart of the children back through their fathers-lest I come and smite the earth with utter destruction. **{P}** | 24. And he will turn the heart of the fathers upon the children and the heart of the children upon their fathers, lest I should reveal Myself and find the whole land in its sins, and utterly wipe it out.” |
|  |  |

**Rashi’s Commentary on: Malachi 3:4, 13-18, 22-24**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**14** **“It is futile to serve God”** We worship Him for nothing, for we will receive no reward.

**in anxious worry** with low spirits.

**15** **And now we praise the bold transgressors, etc.** We worshipped Him and kept His charge, but now we see that the wicked are prospering - to the extent that we praise them for the wicked deeds.

**Yea, they tempt God,** saying, “Let us see what He will be able to do to us.”

**and they have, nevertheless, escaped** harm, and they have not stumbled.

**16** **Then the God-fearing men spoke, etc.** I retort upon your words then, when the wicked commit evil and the good go about in anxious worry because of Me. The God-fearing men spoke to one another not to adopt their evil deeds; and, as for Me, **their words are not forgotten to Me.** **And although I do not hasten to visit retribution, I have hearkened and heard, and I have commanded that a book of remembrance be written for them. Their words shall be preserved for Me.**

**17** **for that day when I make a treasure** **that I have stored and put away, with which to pay My reward. There I will show you what the difference is between a righteous man and a wicked man.**

**a treasure** a treasure; estouj, estui in Old French.

**19** **For lo, the sun comes** This instance of יוֹם is an expression of sun, for so did the Sages state that there will be no Gehinnom in the future, but the Holy One, blessed be He, will take the sun out of its case; the wicked will be punished thereby and the righteous will be healed thereby. That is the meaning of what is stated (verse 20): “And the sun of mercy shall rise for you who fear My Name, etc.”

**neither root nor branch** Neither son nor grandson

**20** **and be fat** an expression of fat, as in (Jer. 50: 11), “as you become fat, like a threshing heifer.”

**as fatted calves** [the calves] that enter the team to be fattened; kopla, cople in Old French: animals tied together.

**21** **And you shall crush** and you shall press. This is an expression of pressing, similar to (Ezek. 23:8) “they pressed their virgin breasts.”

**that he may turn the heart of the fathers back** to the Holy One, blessed be He.

**through the children** lit., on. He will say to the children affectionately and appeasingly, “Go and speak to your fathers to adopt the ways of the Omnipresent.” So we explain, “and the heart of the children through their fathers.” This I heard in the name of Rabbi Menahem, but our Sages expounded upon it in tractate Eduyot (8:7), that he will come to make peace in the world.

**Verbal Tallies**

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

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

**B’Midbar (Numbers) 28:26 – 30:1**

**Tehillim (Psalms) 105:39-45**

**Malachi 3:4, 13-18, 22-24,**

**Mk 13:3-8, Lk 21:7-11, Rm 7:1-6**

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

Holy - קדש, Strong’s number 06944.

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

Day - יום, Strong’s number 03117.

Offering - מנחה, Strong’s number 04503.

LORD - יהוה, Strong’s number 03068.

Work / Do - עשה, Strong’s number 06213.

**Bamidbar (Numbers) 28:26** Also in the **day <03117>** of the firstfruits, when ye bring a new meat **offering <04503>** unto the **LORD <03068>**, after your weeks be out, ye shall have an **holy <06944>** convocation; ye shall **do <06213> (8799)** no servile work:

**Tehillim (Psalms) 105:42** For he remembered his **holy <06944>** promise, and Abraham his servant.

**Malachi 3:4** Then shall the **offering <04503>** of Judah and Jerusalem be pleasant unto the **LORD <03068>**, as in the **days <03117>** of old, and as in former years.

**Malachi 3:15** And now we call the proud happy; yea, they that **work <06213> (8802)** wickedness are set up; yea, they that tempt God are even delivered.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Num 28:26 – 30:1** | **Psalms****Psa 105:39-45** | **Ashlamatah****Mal 3:4, 13-18, 22-24** |
| --- | --- | --- | --- | --- |
| **rm;a'** | spoke, speak | Num. 29:40Num. 30:1 |  | Mal. 3:13Mal. 3:14Mal. 3:17 |
| **#r,a,** | land, earth, ground |  | Ps. 105:44 | Mal. 4:6 |
| **rv,a]**  | which, who | Num. 30:1 |  | Mal. 3:18Mal. 4:4 |
| **aAB** | brought, come, go |  | Ps. 105:40 | Mal. 4:5Mal. 4:6 |
| **!Be**  | young, son | Num. 28:27Num. 29:2Num. 29:8Num. 29:13Num. 29:17Num. 29:20Num. 29:23Num. 29:26Num. 29:29Num. 29:32Num. 29:36Num. 29:40Num. 30:1 |  | Mal. 3:17Mal. 4:6 |
| **rb;D'**  | spoke, speak | Num. 30:1 |  | Mal. 3:13Mal. 3:16 |
| **rb'D'** | word | Num. 30:1 | Ps. 105:42 | Mal. 3:13 |
| **%l;h'** | ran |  | Ps. 105:41 | Mal. 3:14 |
| **hwhy** | LORD | Num. 28:26Num. 28:27Num. 29:2Num. 29:6Num. 29:8Num. 29:12Num. 29:13Num. 29:36Num. 29:39Num. 29:40Num. 30:1 |  | Mal. 3:4Mal. 3:13Mal. 3:14Mal. 3:16Mal. 3:17Mal. 4:5 |
| **~Ay**  | day | Num. 28:26Num. 29:1Num. 29:12Num. 29:17Num. 29:20Num. 29:23Num. 29:26Num. 29:29Num. 29:32Num. 29:35 |  | Mal. 3:4Mal. 3:17Mal. 4:5 |
| **!mi** | besides | Num. 28:31Num. 29:6Num. 29:11Num. 29:16Num. 29:19Num. 29:22Num. 29:25Num. 29:28Num. 29:31Num. 29:34Num. 29:38Num. 29:39 |  | Mal. 3:14 |
| **hx'n>mi** | grain offering | Num. 28:26Num. 28:28Num. 28:31Num. 29:3Num. 29:6Num. 29:9Num. 29:11Num. 29:14Num. 29:16Num. 29:18Num. 29:19Num. 29:21Num. 29:22Num. 29:24Num. 29:25Num. 29:27Num. 29:28Num. 29:30Num. 29:31Num. 29:33Num. 29:34Num. 29:37Num. 29:38Num. 29:39 |  | Mal. 3:4 |
| **vd,qo** | holy | Num. 28:26Num. 29:1Num. 29:7Num. 29:12 | Ps. 105:42 |  |
| **rm;v'** | keep |  | Ps. 105:45 | Mal. 3:14 |
| **hn"v'** | year | Num. 28:27Num. 29:2Num. 29:8Num. 29:13Num. 29:17Num. 29:20Num. 29:23Num. 29:26Num. 29:29Num. 29:32Num. 29:36 |  | Mal. 3:4 |
| **hf'['** | do, did, make | Num. 28:26Num. 28:31Num. 29:1Num. 29:2Num. 29:7Num. 29:12Num. 29:35Num. 29:39Mal. 3:15Mal. 3:17 |  | Mal. 3:15Mal. 3:17 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Num 28:26 – 30:1** | **Psalms****Psa 105:39-45** | **Ashlamatah****Mal 3:4, 13-18, 22-24** | **Peshat****Mk/Jude/Pet****Mk 13:3-8** | **Remes 1****Luke****Lk 21:7-11** | **Remes 2****Acts/Romans****Rm 7:1-6** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀκούω** | herad, hear |  |  |  | Mk. 13:7 | Lk. 21:9 |  |
| **ἁμαρτία** | sins | Num 28:30 Num 29:5 Num 29:11 Num 29:16 Num 29:19 Num 29:22 Num 29:25 Num 29:28 Num 29:31 Num 29:34  |  |  |  |  | Rom. 7:5 |
| **ἄνθρωπος** | man, men |  |  | Mal 3:17Mal 4:6 |  |  | Rom. 7:1 |
| **βασιλεία** | kingdom |  |  |  | Mk. 13:8 | Lk. 21:10 |  |
| **βλέπω** | look, see |  |  |  | Mk. 13:5 | Lk. 21:8 |  |
| **γίνομαι** | place |  |  |  | Mk. 13:7 | Lk. 21:7Lk. 21:9 | Rom. 7:3Rom. 7:4 |
| **δεῖ** | must |  |  |  | Mk. 13:7 | Lk. 21:9 |  |
| **δουλεύω** | slave |  |  | Mal 3:14Mal 3:17 Mal 3:18 |  |  | Rom. 7:6 |
| **ἐγείρω** | raise up, rose |  |  |  | Mk. 13:8 | Lk. 21:10 | Rom. 7:4 |
| **ἔθνος** | nations |  | Psa 105:44  |  | Mk. 13:8 | Lk. 21:10 |  |
| **ἐπερωτάω** | asked |  |  |  | Mk. 13:3 | Lk. 21:7 |  |
| **ἔρχομαι** | come, came |  | Ps. 105:40 | Mal. 4:5Mal. 4:6 | Mk. 13:6 | Lk. 21:8 |  |
| **θεός** | GOD |  |  | Mal 3:14 Mal 3:15 Mal 3:18  |  |  | Rom. 7:4 |
| **κατά** | against, According to | Num 29:6Num 29:11Num 29:18 Num 29:21 Num 29:24 Num 29:27Num 29:30 Num 29:33Num 29:37 Num 29:40 |  | Mal 3:13  | Mk. 13:3Mk. 13:8 | Lk. 21:11 |  |
| **κύριος** | LORD | Num. 28:26Num. 28:27Num. 29:2Num. 29:6Num. 29:8Num. 29:12Num. 29:13Num. 29:36Num. 29:39Num. 29:40Num. 30:1 |  | Mal. 3:4Mal. 3:13Mal. 3:14Mal. 3:16Mal. 3:17Mal. 4:5 |  |  |  |
| **λαλέω** | spoke | Num 29:40 Num 30:1  |  |  |  |  | Rom. 7:1 |
| **λέγω** | saying | Num. 29:40Num. 30:1 |  | Mal. 3:13Mal. 3:14Mal. 3:17 | Mk. 13:4Mk. 13:5Mk. 13:6 | Lk. 21:7Lk. 21:8Lk. 21:10 |  |
| **λιμός** | famines |  |  |  | Mk. 13:8 | Lk. 21:11 |  |
| **μέγας** | great |  |  | Mal 4:5 |  | Lk. 21:11 |  |
| **μέλλω** | going |  |  |  | Mk. 13:4 | Lk. 21:7 |  |
| **νόμος** | law |  | Psa 105:45 | Mal 4:4 |  |  | Rom. 7:1Rom. 7:2Rom. 7:3Rom. 7:4Rom. 7:5Rom. 7:6 |
| **ὄνομα** | name |  |  | Mal 3:16 | Mk. 13:6 | Lk. 21:8 |  |
| **ὁράω** | see, appear |  |  | Mal 3:18  |  |  |  |
| **οὐρανός** | heavens |  | Psa 105:40  |  |  | Lk. 21:11 |  |
| **πᾶς** | all, whole, every, entire | Num 28:26Num 29:1Num 29:7Num 29:12Num 29:35Num 29:40 |  | Mal 4:4 | Mk. 13:4 |  |  |
| **πλανάω** | misleads |  |  |  | Mk. 13:5Mk. 13:6 | Lk. 21:8 |  |
| **πόλεμος** | war |  |  |  | Mk. 13:7 | Lk. 21:9 |  |
| **πολύς / πολλός** | many, much |  |  | Mal 3:14 | Mk. 13:6 | Lk. 21:8 |  |
| **πορεύομαι** | go, went |  | Psa 105:41  | Mal 3:14 |  | Lk. 21:8 |  |
| **πρῶτος** | first | Num 29:13  |  |  |  | Lk. 21:9 |  |
| **σεισμός** | earthquake |  |  |  | Mk. 13:8 | Lk. 21:11 |  |
| **σημεῖον** | sign, mark |  |  |  | Mk. 13:4 | Lk. 21:7Lk. 21:11 |  |
| **τέλος** | end |  |  |  | Mk. 13:7 | Lk. 21:9 |  |
| **τίς** | one |  |  | Mal 3:13Mal 3:14  | Mk. 13:5 |  |  |
| **τόπος** | place |  |  |  | Mk. 13:8 | Lk. 21:11 |  |
| **υἱός** | son | Num. 28:27Num. 29:2Num. 29:8Num. 29:13Num. 29:17Num. 29:20Num. 29:23Num. 29:26Num. 29:29Num. 29:32Num. 29:36Num. 29:40Num. 30:1 |  | Mal. 3:17Mal. 4:6 |  |  |  |

**Nazarean Talmud**

**Sidra of “B’Midbar” (Num.) “28:26 — 30:1”**

**“UB’Yom HaBikurim” “And in the day of first-fruits”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta****Luqas (LK)****Mishnah א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** **Mishnah א:א** |
| **And they asked him, saying, “Hakham, when therefore will these** things **happen, and what** will be **the sign** [pass word] **when these** things **are about to take place?” And he said, watch** **out** (with discernment) **that you are not deceived! For** [the] **many will come in claiming my authority, saying, ‘I am** he**,’ and ‘The time is near!’ Do not follow after them! And when you hear about wars and confusion, do not be terrified, for these** things **must happen first, but the end** [goal]will **not** be **immediate.” Then he said to them, “nation will rise up against nation and kingdom against kingdom. There will be great earthquakes and famines and plagues in** various **places. There will be terrible sights and great signs in the heavens.** | **As he** (Yeshua) **was sitting on the Har Zeytim** (Mount of Olives) a**cross from the Bet HaMikdash, Tsefet and Ya’aqob and Yochanan and Adam bar Yona were questioning him privately** (personally conversing with Yeshua), "(Will you) **tell us, when these things will happen, and what will the sign** [password] **be when all these things are going to be accomplished?"** And **Yeshua answering them said, "See** (watch with discernment) **that no one misleads you.” "**[The] **Many will come** claiming to have **my authority, saying, 'I am he!' and mislead** the **many** [i.e., the Gentiles]**.” "When you hear of wars and reports of anarchy, do not be troubled** (cry out); **these things must take place; but the end** (goal) **is yet to come.” "For nation will rise up against nation, and empire against empire; there will be earthquakes in places; there will be famines. These things are simply prominent birth pangs.”** |

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| --- |
| **School of Hakham Shaul’s Remes****Romans****Mishnah א:א** |
| **Allegorical Reading!****Or do you not know, brothers, for I am speaking to those who** [are] **intimately conversant with the Oral Torah,[[15]](#footnote-15) that the Torah is** [a] **person’s master for as long** as **he lives? For** example **the married woman is bound by a marital contract**[[16]](#footnote-16)(cf. Seder Nashim[[17]](#footnote-17)) **to** her **husband while he lives, but if her husband dies, she is released from that marital contract. However, if she has intimate relations with another man** while **her husband is living, she will be called an adulteress. But if her husband dies, she is released from that marital contract, so that she is not an adulteress** if she **has intimate relations with another man.****So then, my brothers, you also were brought to** **death,** allegorically speaking,however **through** [faithfulobedience to the] **the Mesorah** [and incorporation into the] **body of the Messiah, you** like the allegorical woman **belong to another** (i.e. Messiah)**, who was raised from the dead, in order that we may bear first-fruits for God. For when we lived according to our human nature, sinful desires were working through the principle** (law) of sin and death **in our members, to bear fruit for death. But now we have been released from the principle** (law) of sin and death**,** because we **have died** to that **by which we were bound, so that we may** [now] **serve in renewed understanding** [of the] **Written Torah[[18]](#footnote-18) by** [means of] **the Oral Torah.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 28:26 – 30:1 | Ps 105:39-45 | Mal 3:4, 13-18, 22-24 | Mordechai 13:3-8 | 1 Luqas 21:7-11 | Rom 7:1-6 |

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

**"**The **many** (i.e., the Gentiles) **will come** claiming to have **my authority, saying, 'I am he!' and mislead many.”**

**Fear for Sale**

One of the greatest travesties of our age is how many great fears have been spread through the communities of Messiah. Furthermore, the secular media sells fear with every commercial watched on the Television. The greater travesty is to sell fear in fictional accounts of fabricated myths about supermen without capes. These fictional novels are designed to “scare the hell” out of their readers. Why? So they will flock to the local church where the local Pastor can cash in by selling fire insurance. Amazingly, these lies have sparked a new Exodus from the churches.

One question that remains to be asked is why we do not hear the Jewish people fabricating such myths when they could be making big profits from other’s fear?

The minds of the fearful need to be eased with the truth of the Torah and eased into dynamic Torah observance.

**Birth Pains?**

What should become evident in this collection of writings in our Nazarean Talmud is that Hakham Shaul takes his cue from Hakham Tsefet’s **“Birth pains.”** And in this way the Gemerah can be built upon the solid rock of the Mishnah, for the end (goal) of the Mishnah is the Remes of the Gemarah.

**The Head of the Nazarean Movement**

Gal 2:8—9 **Hakham Ya’aqob and Hakham Tsefet and Hakham Yochanan, those who are considered to be pillars, gave to me and to Bar-Nabba the right hand of fellowship that we** should work **among the Gentiles and they among the circumcision.**

Hakham Shaul refers to Hakhamim Ya’akov, Tsefet and Yochanan as the pillars of the Nazarean Community. For those who feel that this is a hierarchical order, we will establish the who’s who through Hakham Tsefet’s name. We would also reiterate one other point before we launch into our exposition of Hakham Tsefet’s name. The Greek word order of a text is ALWAYS subject to scrutiny. The Greek word order always requires some hermeneutic and logic, whether for poetic beauty or for emphasis. Therefore, we should not be alarmed by an apparent order of names.

Hakham Tsefet is called by three titles. Shimon, Peter and Cephas. When we look at the Peshitta, Hakham Tsefet is NEVER called Cephas. We will not, at present, deal with the arguments concerning the possibility of the two names referring to two individuals. However, we will rest on the fact that the Peshitta never calls Hakham Tsefet “Cephas” as evidence of the singularity of person. And, it is not the focus of this document to argue these points. My question is what does the name Tsefet mean, and how does this relate to his being the head of the Nazarean Movement.

Yeshua makes the following statement about Hakham Tsefet.

Joh 1:42 And he brought him to Yeshua. And Yeshua looked at him and said, "You are Shimon, bar Yona. You will be called Tsefet."[[19]](#footnote-19)

Hakham Tsefet must have been “Shimon,” but Yeshua says that he would be called Peter (Tsefet). Why does Yeshua call Shimon “Tsefet”? And, why is the name not found in scripture for any other individual? While the name “Tsefet” does not appear as a proper name, it does appear in the Tanakh.

2Ch 3:15 Also he made before the house two pillars of thirty and five cubits high, **and the** **chapiter** that *was* on the top of each of them *was* five cubits.[[20]](#footnote-20)

We will include the Hebrew text of the cited passage for clarification.

15 וַיַּ֜עַשׂ לִפְנֵ֤י הַבַּ֙יִת֙ עַמּוּדִ֣ים שְׁנַ֔יִם אַמּ֕וֹת שְׁלֹשִׁ֥ים וְחָמֵ֖שׁ אֹ֑רֶךְ **וְהַצֶּ֥פֶת** אֲשֶׁר־עַל־רֹאשׁ֖וֹ אַמּ֥וֹת חָמֵֽשׁ׃ ס

The transliteration of the highlighted text reads v’ha’tzephet. The phrase v’ha’tsefet would read “and the chapiter.” The word chapiter is translated “tsefet” which is not the pillar itself. The “tsefet” is the cap or head of the pillar. Therefore, Hakham Tsefet is not only seen as a “pillar,” Hakham Tsefet is the cap or head of the pillar. The “tsefet” is the upper portion of the pillar, which supports the edifice. Consequently, Hakham Tsefet is not only the “pillar” of the Nazarean Community; he is the primary support for the whole community.

Tsefet is also the name of a Biblical and modern city in Eretz Yisrael.

Jud. 1:17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited **Tz’fat,** and utterly destroyed it. And the name of the city was called Hormah.

**Tz’fat** is so titled because it is one of the highest “mountains” within Eretz Yisrael. Please note that we said “within” Eretz Yisrael. We are perfectly aware that Mount Hermon is higher than Tz’fat.

Interestingly, it is this city of Tz’fat that many So’odic revelations have taken place, and to this day Tz’fat is the So’odic capital of the land of Israel.

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

We must first realize that Hakham Shaul is presenting his pericope in **Remes (allegory).** This being said we must read the ENTIRE pericope from an allegorical (non-literal) perspective. The “woman” in the pericope is only “allegorical,” i.e. non-literal! Likewise, the man Hakham Shaul speaks of is also “allegorical.” The “law” of the first part of the pericope is NOT the Torah! The allegory Hakham Shaul uses is a marital contract between a man and his wife, NOT the Torah!

Hakham Shaul uses the “woman” who has the potential for “adultery” to show that spiritual adultery is an allegory for idolatry or apostasy.

The death he speaks of in Messiah relates to the primary passages of our Torah Seder and its discussion on “Yom HaBikurim.” Therefore, the death and immersion he speaks of is related to the death experienced by the B’ne Yisrael when they passed through the Yom Suf (Sea of Reeds). The B’ne Yisrael “died” to Pharo and the Egyptian tyranny and came alive to the Torah. Therefore, they were freed from the “law (principle) of sin and death” allegorically speaking.

Therefore, one should use great caution and wisdom when reading this pericope and Hakham Shaul’s writings!

**Textual Analysis:**

We have discussed at length the tools, which help us determine context and meaning in a particular pericope. This pericope has an unusual anomaly that can be hard to solve. We will begin by calling attention to the contents of the Torah Seder. The opening of the Torah Seder this week’s speaks of “first-fruits” Shavuot, Ch. 28:26-31.[[21]](#footnote-21) Therefore, we expect to see some sign or evidence in the Igeret to the Romans. Hakham Shaul uses **καρποφορέω** – *karpophoreo* to describe “bearing fruit” for G-d. This has caused the verbal tally for this the week to miss its connection of Romans to our Torah Seder. Herein we find the demand for understanding Greek and Hebrew.

When we turn to the verbal tally one does not see, **καρποφορέω** – *karpophoreo.* Nor does it see **καρπός** –*karpos*, the root to **καρποφορέω** – *karpophoreo.* This brings us to the hermeneutic principles we have discussed in the past that we have titled “cross-linguistic” hermeneutics. Out of ten possibilities found in the Septuagint (LXX) the amazing choice of “Bikkurim,” which is the second (Hebrew) word of our Torah Seder is used to translate **καρποφορέω** – *karpophoreo*. This amazing coincidence[[22]](#footnote-22) unlocks the key to understanding what Hakham Shaul is trying to say this week.

**The Allegorical woman**

If we are astute, we will realize that the woman of our pericope is strictly hypothetical (allegorical). There is no “real” woman and no real husband. The whole pericope is an allegorical statement to bring clarity to the present Torah Seder and Ashlamatah. Or, we might say that Hakham Shaul is presenting Messiah’s view on this specific Torah Seder through generalities. The Hermeneutic of “**Heqesh”** depends on a similarity of subject matter. Likewise, the generalities of Hakham Shaul are clarified by the specifics of the Torah Seder. This pericope bridges several Remes hermeneutic laws. Therefore, the theme of **First-fruits (Bikkurim)** dominates our pericope.

Consequently, we question why Hakham Shaul uses a woman to illustrate the truth of his pericope?

If we understand the festivals aright, we know that each festival gives a particular view of G-d, Torah and Yisrael’s relationship to both. The theme of Shavuot has from antiquity, equated the B’ne Yisrael with the “Bride of G-d.” Bringing us near to “death through immersion” resurrects us and commits us contractually and covenantally to G-d. Being made the “Bride” (kallah) therefore, further demands excellence of character through understanding “knowing intimately” the Oral Torah.

The Hebrew word “Kallah” is so loaded with allegorical meaning that we could not possibly cover every thought that must be running through Hakham Shaul’s head. Nevertheless, we will see in the coming pericopes just how great a part the “Kallah of G-d” plays into the redemptive plan.

The function and purpose of the Yeshibot and the talmudic Hakhamim is **in making Talmidim stand.** This is the exact opposite of the fear mongering tactics mentioned above. The high caliber of the Nazarean writings shows the stature of their author’s education. Finding the Nazarean Codicil as the prototypical format for the Oral Torah is awe-inspiring. As the vanguard for the Jewish mind of the first century, we understand that the Nazarean Hakhamim established archetypal Yeshibot. The ruling classes during the First Century were those who attended the advanced Yeshibot called Kallah. In antiquity and to this day, the B’ne Yisrael is viewed as the “Bride of G-d.” However, the Hebrew term “Kallah” carried other relative connotations. The term “Kallah” often used to refer to either academic instruction or an academic institution.[[23]](#footnote-23) These institutions were held in apparent sessions.[[24]](#footnote-24) Degrees of “Kallah” students existed. The “Kallah” were those who had excelled in their studies and obtained a high level of Torah and Halakhic education. These talmidim were in line to become Hakhamim or a part of a Bet Din. They often served, as Paqidim to the “Bench” of three Hakhamim. The “B’ne Kallah” were less educated and most likely on a subordinate level. Yeshua’s talmidim certainly qualified as “Kallah,” the “Bride of Messiah.” Their minds were wide-awake, engaged in the highest forms of Jewish Halakhic study dialectics and reasoning! Therefore, the phrase “bride of Messiah” refers to the elite of the Nazarean Talmidim.

Suffice it to say that Hakham Shaul is emphasizing Torah Observance and study, which is equated with spiritual fidelity and faithful obedience to G-d!

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Coming Festival: Chanukah**

**Kislev 25 – Tebet 2 (Evening Dec 16 – Evening Dec 24, 2014)**

**For further information see:**

[**http://www.betemunah.org/lapin.html**](http://www.betemunah.org/lapin.html)**;** [**http://www.betemunah.org/connection.html**](http://www.betemunah.org/connection.html)**;** [**http://www.betemunah.org/chanukah.html**](http://www.betemunah.org/chanukah.html)**; &** [**http://www.betemunah.org/lights.html**](http://www.betemunah.org/lights.html)

**Next Shabbat:**

**Shabbat “Chanukah - L’Haqim Et-HaMishkan” –**

**“Chanukah - of Setting up the Tabernacle”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **לְהָקִים אֶת-הַמִּשְׁכָּן** |  | **Saturday Afternoon** |
| **“L’Haqim Et-HaMishkan”** | Reader 1 – B’Midbar 7:1-11 | Reader 1 – B’Midbar 30:2-5 |
| **“of Setting up the Tabernacle”** | Reader 2 – B’Midbar 7:12-23 | Reader 2 – B’Midbar 30:6-9 |
| **“de levantar el tabernáculo”** | Reader 3 – B’Midbar 7:24-29 | Reader 3 – B’Midbar 30:2-9 |
| B’Midbar (Num.)  7:1-59B’Midbar (Num.)  28:9-15 | Reader 4 – B’Midbar 7:30-35 |  |
| Ashlamatah: Zechariah 2:14 – 4:7 | Reader 5 – B’Midbar 7:36-41 | **Monday &****Thursday Mornings** |
|  | Reader 6 – B’Midbar 7:42-47 | Reader 1 – B’Midbar 30:2-5 |
| Psalm 30:1-13 | Reader 7 – B’Midbar 7:48-59 | Reader 2 – B’Midbar 30:6-9 |
|  |  Maftir: B’Midbar 28:9-15 | Reader 3 – B’Midbar 30:2-9 |
| N.C.: 2 John: 1-13 |  - Zechariah 2:14 – 4:7 |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. This is our verbal tally between the Torah and the Psalm: Holy - קדש, Strong’s number 06944. [↑](#footnote-ref-1)
2. Ibn Ezra [↑](#footnote-ref-2)
3. In the name of Seder Olam Rabbah. [↑](#footnote-ref-3)
4. 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-4)
5. “A PILLAR OF CLOUD: Because HaShem’s presence is never fully revealed.” [↑](#footnote-ref-5)
6. The pillar can only be divine.  A whirlwind can form a temporary pillar of cloud, a bonfire can make a pillar of flame and sparks, and an erupting volcano can do both, but a continuously moving pillar of cloud and fire is a miracle. [↑](#footnote-ref-6)
7. Beresheet (Genesis) 2:6 [↑](#footnote-ref-7)
8. The Ohel Moed is normally translated as the tent of meeting. Literally, however, in means the tent of appointment. This includes the concept of both a particular time as well as a particular place. [↑](#footnote-ref-8)
9. Bamidbar (Numbers) 7:12 [↑](#footnote-ref-9)
10. Shemot (Exodus) 25:8 [↑](#footnote-ref-10)
11. Vayikra (Leviticus) 9:24 [↑](#footnote-ref-11)
12. Ta’anith 28b R. Johanan said in the name of R. Simeon ben Jehozadok: “Eighteen times during the year an individual may recite the whole Hallel, and they are: On the eight days of the Feast of Tabernacles (Shemini Atzeret is the eighth day of Succoth), on the eight days of the Feast of Dedication (Chanukah), on the first day of the Passover, and on the day of Pentecost. While in exile, however, one may recite it twenty-one times during the year, namely: On the nine days of the festival of Tabernacles, on the eight days of Chanukah, on the first two days of Passover, and on the two days of Pentecost.” [↑](#footnote-ref-12)
13. Full Hallel or הלל שלם, Hallel Shalem in Hebrew is the complete Hallel consisting of all six Psalms (113-118) of the Hallel, in their entirety. Hallel is the name given in the Talmud and in rabbinical writings to Tehillim (Psalms) 113 to 118, considered as a single composition, which they undoubtedly are. They are more distinctively known as the “Hallel of Egypt”, as distinguished from Tehillim (Psalms) 136, the “Great Hallel”, and from Tehillim (Psalms) 146-148. (In a Baraita apparently designated as a kind of Hallel: Shabbat 118b) [↑](#footnote-ref-13)
14. Ki Leolam Chasdo = For His mercy endures forever. [↑](#footnote-ref-14)
15. Note that the details are acquainted with the laws of marital relationships that are beyond the scope of the written Torah. Some versions have these words in brackets. [↑](#footnote-ref-15)
16. Note that the woman is “bound” by “Law” but no specific “law” is cited. This therefore, makes the subject of the Oral Law by and large, and other laws relevant to our discussion. Therefore, we look at the “supposed law,” and understand this “law” to be the marital contract between a man and woman. [↑](#footnote-ref-16)
17. **Nashim (Women) (נשים)** Yevamot Ketubot Nedarim Sotah Gittin Kiddushin [↑](#footnote-ref-17)
18. The Written Torah is referred to as the “Old” law. We have translated the thought of the Oral Torah being connected to the Written Torah rather than calling either the “Old Law.” However, we should not find any negativity in the Torah being referred to as “old” Old does not mean set aside. It clearly relates to the Oral Torah as a foundation for our awareness of G-d/ Mal 3:4 "Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.” [↑](#footnote-ref-18)
19. Magiera, J. M. (2006). *Aramaic Peshitta New Testament Translation.* Light Of The Word Ministry. [↑](#footnote-ref-19)
20. KJV [↑](#footnote-ref-20)
21. b. Men. 84b [↑](#footnote-ref-21)
22. Geometrically speaking, a “coincidence” is not something that happens at random, but rather two line travelling in differing directions, so that at some time the lines will “coincide” at a point of intersection. Coincidence in Scrpture should always be understood from this geometric perspective. [↑](#footnote-ref-22)
23. Ibid p.155 [↑](#footnote-ref-23)
24. ﻿Berakhot 6b I also run. R. Zera says: The merit of attending a lecture lies in the running. Abaye says: The merit of attending the Kallah sessions. [↑](#footnote-ref-24)