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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**](mailto: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**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Sivan 09, 5774 – June 06/07, 2014** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. June 6 2014 – Candles at 8:41 PM  Sat. June 7 2014 – Habdalah 9:44 PM | **Austin & Conroe, TX, U.S.**  Fri. June 6 2014 – Candles at 8:12 PM  Sat. June 7 2014 – Habdalah 9:12 PM | **Brisbane, Australia**  Fri. June 6 2014 – Candles at 4:43 PM  Sat. June 7 2014 – Habdalah 5:38 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. June 6 2014 – Candles at 8:35 PM  Sat. June 7 2014 – Habdalah 9:37 PM | **Everett, WA. U.S.**  Fri. June 6 2014 – Candles at 8:46 PM  Sat. June 7 2014 – Habdalah 10:07 PM | **Manila & Cebu, Philippines**  Fri. June 6 2014 – Candles at 6:05 PM  Sat. June 7 2014 – Habdalah 6:58 PM |
| **Miami, FL, U.S.**  Fri. June 6 2014 – Candles at 7:52 PM  Sat. June 7 2014 – Habdalah 8:49 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. June 6 2014 – Candles at 7:53 PM  Sat. June 7 2014 – Habdalah 8:58 PM | **Olympia, WA, U.S.**  Fri. June 6 2014 – Candles at 8:45 PM  Sat. June 7 2014 – Habdalah 10:03 PM |
| **San Antonio, TX, U.S.**  Fri. June 6 2014 – Candles at 8:13 PM  Sat. June 7 2014 – Habdalah 9:12 PM | **Sheboygan & Manitowoc, WI, US**  Fri. June 6 2014 – Candles at 8:11 PM  Sat. June 7 2014 – Habdalah 9:24 PM | **Singapore, Singapore**  Fri. June 6 2014 – Candles at 6:51 PM  Sat. June 7 2014 – Habdalah 7:42 PM |
| **St. Louis, MO, U.S.**  Fri. June 6 2014 – Candles at 8:04 PM  Sat. June 7 2014 – Habdalah 9:10 PM | **Tacoma, WA, U.S.**  Fri. June 6 2014 – Candles at 8:44 PM  Sat. June 7 2014 – Habdalah 10:03 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 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

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Yoel ben Abraham

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 Michael Murray and beloved wife HE Giberet Leah Murray

His Excellency Adon Elisha ben Abraham

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

His Excellency Adon Michael Harston

Her Excellency Giberet Whitney Mathison

Her Excellency Giberet Rivqa bat Sarah

**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**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat “Ish Al-Dig’lo” – Sabbath: “Every (royal) man by his own standard”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אִישׁ עַל-דִּגְלוֹ** |  |  |
| **“Ish Al-Dig’lo”** | Reader 1 – B’Midbar 2:1-4 | Reader 1 – B’Midbar 3:1-4 |
| **“Every (royal) man by his own standard”** | Reader 2 – B’Midbar 2:5-9 | Reader 2 – B’Midbar 3:5-7 |
| **“Cada hombre (real) junto a su bandera”** | Reader 3 – B’Midbar 2:10-13 | Reader 3 – B’Midbar 3:8-10 |
| B’Midbar (Numbers) 2:1-34 | Reader 4 – B’Midbar 2:14-17 |  |
| Ashlamatah: Isaiah 55:13 – 56:8 | Reader 5 – B’Midbar 2:18-24 | **Monday &**  **Thursday Mornings** |
|  | Reader 6 – B’Midbar 2:25-31 | Reader 1 – B’Midbar 3:1-4 |
| Psalm 91:1-16 | Reader 7 – B’Midbar 2:32-34 | Reader 2 – B’Midbar 3:5-7 |
| Abot: 3:19 | Maftir: B’midbar 2:32-34 | Reader 3 – B’Midbar 3:8-10 |
| N.C.: Mark 9:49-50; Lk 14:34-35;  Romans 1:8-17 | - Isaiah 55:13 – 56:8 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

1. Every (royal) man by his own standard – Numbers 2:1-2
2. The Camps and Tribal Chiefs – Numbers 2:3-31
3. Results of the Census – Numbers 2:32-34

**Reading Assignment:**

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

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

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

Vol. 13 – “First Journeys,” pp. 26-46

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Numbers) 2:1-34**

| **Rashi** | **Targum** |
| --- | --- |
| 1. God spoke to Moses and Aaron saying: | 1. And the LORD spoke with Mosheh and with Aharon, saying: |
| 2. The children of Israel shall encamp each man by his division with the flag staffs of their fathers' house; some distance from the Tent of Meeting they shall encamp. | 2. Every man of the Bene Israel will encamp by his standard, **by the ensign which is signified upon the standards of their fathers' house** over against the tabernacle of ordinance will they encamp round about. |
| 3. Those camping in front, to the east, were the legions under the division of the camp of Judah. The prince of the children of Judah was Nahshon the son of Amminadab. | 3. The length of the camp of Israel will be twelve miles, and its breadth twelve miles. And they who encamp eastward to the sunrise will be of the standard of the camp of Yehudah by their hosts, spreading over four miles. **And his standard will be of silk, of three colors, corresponding with (those of) the precious stones which are in the breastplate,--sardius, topaz, and carbuncle;** and upon it will be expressed and set forth the names of the three tribes of Yehudah, Issakar, and Zebulon; and in the midst will be written : Arise, O LORD, and let Your enemies be scattered, and Your adversaries be driven away before You; and upon it will be set forth the figure of a young lion. And the Rabbi of the Bene Yehudah will be Nachshon bar Amminadab. |
| 4. His legion numbered seventy four thousand, six hundred. | 4. And the sum of the hosts of that tribe was seventy-four thousand six hundred. |
| 5. Camping next to him, the tribe of Issachar; the prince of the children of Issachar was Nethanel the son of Zu'ar. | 5. And they who encamp next by him will be the tribe of Issakar, and the Rabbi appointed over the host of the Bene Issakar, Nathaniel bar Zuar: |
| 6. His legion numbered fifty four thousand, four hundred. | 6. and the sum of the host of the tribe fifty-four thousand four hundred. |
| 7. [Then] the tribe of Zebulun, and the prince of the children of Zebulun was Eliab the son of Helon. | 7. The tribe of Zebulon,--the Rabbi, Eliab bar Chelon; |
| 8. His legion numbered fifty seven thousand, four hundred. | 8. the number, fifty-seven thousand four hundred. |
| 9. The total sum for the legions of Judah's camp was one hundred and eighty six thousand, four hundred; these shall journey first. | 9. All the numbered ones of the camp of Yehudah, one hundred and eighty-six thousand four hundred, by their hosts; they will go forward in front. |
| 10. The legions under the division of the camp of Reuben were to the south. The prince of the children of Reuben was Elitzur the son of Shedeur. | 10. (By) the standard of the camp of Reuben they, will encamp southward by their hosts, spreading over four miles. **And his standard will be of silk, of three colours, corresponding with (those of) the precious stones that are in the breastplate, azmorad, sapphire, and adamant:** on it will be expressed and set forth the names of the three tribes of Reuben, Shimeon, Gad; and in the midst of it be written, Hear, Israel, the LORD our God is One; and upon it will be set forth the figure of a stag. Some would have thought there should have been upon it the figure of a young ox; but Mosheh the prophet altered it, that the sin of the calf might not be remembered against them. And the Rabbi set over the host of the tribe Reuben was Elizur bar Shedeur. |
| 11. His legion numbered forty six thousand, five hundred. | 11. And his host and the numbered of his tribe \_\_\_ |
| 12. Camping next to him, the tribe of Simeon. The prince of the children of Simeon was Shelumiel the son of Zurishaddai. | 12. \_\_\_ |
| 13. His legion numbered fifty nine thousand, three hundred. | 13. were fifty-nine thousand three hundred. |
| 14. [Then] the tribe of Gad. The prince of the children of Gad was Eliasaph the son of Re'uel. | 14. The tribe of Gad: the Rabbi set over the host of the tribe of the Bene Gad was Eljasaph bar Dehuel. |
| 15. His legion numbered forty five thousand, six hundred and fifty. | 15. And his host and the number of his tribe, forty-five thousand six hundred. |
| 16. The total sum for the legions of Reuben's camp was one hundred and fifty thousand, four hundred and fifty; they shall be the second to set out. | 16. All the sum of the numbered ones of the camp of Reuben, one hundred and fifty one thousand four hundred and fifty by their hosts; and they went forward secondly, |
| 17. Then the Tent of Meeting shall set out, [with] the Levite camp, in the center of the other camps. Just as they camp, so shall they travel, each man in his place, by their divisions. | 17. But the tabernacle will go with the host of the Levites, in the midst of their host; and their camp spreads over four miles, in the midst are they to be: as they encamp, so will they go, every man going in his appointed place, by their standard. |
| 18. The legions under the division of the camp of Ephraim were to the west. The prince of the children of Ephraim was Elishama'the son of 'Amihud. | 18. The camp of Ephraim by the standard of their hosts will pitch on the west; their camp spreads over four miles; and **their standard is of silk of three colors, corresponding with the precious stones in the breastplate, ligure, agate, and amethyst;** and upon it expressed and set forth the names of the three tribes, Ephraim, Menasheh and Benjamin, having written in the midst, And the Cloud of the LORD was over them, in the going forward of the host; and upon it was set forth the figure of a young man. And the Rabbi set over the tribe of Ephraim, Elishama bar Ammihud; |
| 19. His legion numbered forty thousand, five hundred. | 19. and the sum of his host, forty thousand five hundred. |
| 20. Next to him, the tribe of Manasseh. The prince of the children of Manasseh was Gamliel the son of Pedahzur. | 20. And next to him were the tribe of Menasheh: the Rabbi, Gamliel bar Pedashur; |
| 21. His legion numbered thirty two thousand, two hundred. | 21. their number, thirty-two thousand two hundred. |
| 22. [Then] the tribe of Benjamin. The prince of the children of Benjamin was Abidan the son of Gid'oni. | 22. Of the tribe of Benjamin the Rabbi was Abidan bar Gideoni, |
| 23. His legion numbered thirty five thousand, four hundred. | 23. and the number of his host thirty-five thousand four hundred. |
| 24. The total sum for the legions under the division of the camp of Ephraim was one hundred and eight thousand, one hundred; they shall be the third to set out. | 24. The Sum of the camp of Ephraim was one hundred and eight thousand one hundred; and they went forward thirdly. |
| 25. The legions under the division of the camp of Dan were to the north. The prince of the children of Dan was Ahi'ezer the son of Ammishaddai. | 25. The standard of the camp of Dan will be to the north with their hosts; and the space of their camp will spread over four miles. **His standard will be of silk of three colors, corresponding with the stones in the breastplate, chrysolite, beryl, and jasper**; in it will be expressed and set forth the names of the three tribes, Dan, Naphtali, and Asher; and upon it will be expressed: And in his encampment will he say, Return, O LORD, and dwell in Your glory in the midst of the myriads of Israel; and upon it will also be set forth the figure of a basilisk serpent. (Gen. xlix. 17.) The Rabbi set over the hosts of Dan was Achiezer bar Aminishaddai, |
| 26. His legion numbered sixty two thousand, seven hundred. | 26. and the number of his tribe sixty-two thousand seven hundred. |
| 27. Camping next to him was the tribe of Asher. The prince of the children of Asher was Pag'iel the son of 'Ocran. | 27. They who encamp next to him will be the tribe of Asher; the Rabbi was Paghiel bar Achran, |
| 28. His legion numbered forty one thousand, five hundred. | 28. and the numbers forty-one thousand five hundred. |
| 29. [Then] the tribe of Naphtali. The prince of the children of Naphtali was Ahira' the son of 'Enan. | 29. Of the tribe Naphtali, the Rabbi, Achira bar Enan; |
| 30. His legion numbered fifty three thousand, four hundred. | 30. and the numbers, fifty-three thousand four hundred. |
| 31. The total sum for the legions under the division of the camp of Dan was one hundred and fifty seven thousand, six hundred; they shall be the last to set out. | 31. The sum of the hosts of Dan was one hundred and fifty-seven thousand six hundred: and these went forward last with their ensigns. |
| 32. These are the numbers of the Israelites according to their fathers' houses. The total number of legions of the camps was six hundred and three thousand, five hundred and fifty. | 32. This is the amount of the numbers of the Bene Israel, according to the house of their fathers; all the sums of the camps by their hosts were six hundred and three thousand five hundred and fifty. |
| 33. **However, the Levites were not counted with the rest of the Israelites, as the Lord commanded Moses.** | 33. **But the Levites were not numbered among the sons of Israel, as the LORD commanded Mosheh.** |
| 34. The Israelites did all that the Lord had commanded Moses; they encamped by their divisions, and so did they journey each man with his family, according to his father's house. | 34. And the sons of Israel did according to all that the LORD commanded Mosheh; so did they encamp by their standards, and so went they forward, every man with his family by the house of his fathers. |
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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 (Numbers) 2:1-34**

**2** **with the flag staffs** Heb. בְאֹתֹת. Every division shall have its own flag staff, with a colored flag hanging on it; the color of one being different from the color of any other. The color of each one was like the hue of its stone, set in the *choshen* [worn by the *Kohen Gadol*], and in this way, everyone could recognize his division. Another explanation:

**With the** *signs* **of his fathers’ house** According to the sign their father Jacob gave them when they carried him out of Egypt, as it says, “His sons did for him just as he had commanded them” (Gen. 50:12), [which was that] Judah, Issachar, and Zebulun should bear him [his body] from the east, Reuben, Simeon, and Gad from the south etc. as it states in the [*Midrash*] *Tanchuma* on this section.-[*Rashi*]

**some distance** At a distance of a mil, as it is stated in Joshua (3:4), “However, there shall be some distance between you and it; about two thousand cubits.” [The reason for this distance, which is the distance permitted to travel on a Sabbath day, was] so that they would be able to come [to the *Mishkan*] on the Sabbath, [for] Moses, Aaron and his sons, and the Levites were encamped close to it.

**3** **in front** The front side, which is called קֶדֶם, and which is this? The east side. The west is called the rear side [of the world].-[*Rashi*]

**9** **these shall journey first** When the cloud was seen departing, the *kohanim* would sound the trumpets, and the camp of Judah would set off first. And when they traveled, they journeyed forward retaining the same positions in which they camped: the Levites and the wagons in the center, the division of Judah to the east, that of Reuben to the south, that of Ephraim to the west, and that of Dan to the north.

**17** **Then the Tent of Meeting shall set out** After these two divisions.

**just as they camp, so shall they travel** As I explained, they journeyed as they camped; each division marching on its designated side.

**in his place** Heb. עַל־יָדוֹ, lit., on his hand. On his place. The term יָד does not depart from its usual meaning; the direction of his side is called עַל־יָדוֹ, that which is by his hand, closest to him and within reach of his hand; *en son aise* in Old French. [According to Greenberg, *on his place* , i.e., the place *adjacent* to him. According to Gukevitski, *at his ease* (i.e., within easy reach). According to Berliner, *on his side*.]

**20** **Next to him** Heb. וְעָלָיו, as the *Targum* [*Onkelos*] renders it: "and those closest to him."

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

**Ḳal wa-ḥomer:** Identical with the first rule of Hillel.

**Gezerah shawah:** Identical with the second rule of Hillel.

**Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**Kelal u-Peraṭ:** The general and the particular.

**u-Peraṭ u-kelal:** The particular and the general.

**Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.

**The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.

**The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

**The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

**The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

**The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

**Deduction from the context.**

**When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. These rules are found also on the morning prayers of any Jewish Orthodox Siddur together with a brief explanation for each one of them.\

**Ramban’s Commentary for:** **B’Midbar (Numbers) 2:1-34**

**2. EVERY MAN WILL ENCAMP BY HIS OWN STANDARD, WITH THE SIGNS OF THEIR FATHER’S HOUSE.** “Each standard was to have a coloured cloth hanging on it, the colour of one being unlike the colour of another.[[1]](#footnote-1) The colour of each standard corresponded to that of the stone fixed in the breastplate [of the High Priest, on which the name of that tribe was engraved], and by this method everyone would recognize his standard.” This is Rashi’s language. But Rabbi Abraham ibn Ezra commented: “There were signs on each of the [four main] standards. Thus the ancient Sages said that on Reuben’s standard there was a figure of a man decorated with mandrakes,[[2]](#footnote-2) and on Judah’s standard there was the form of a lion, to which Jacob had compared him,[[3]](#footnote-3) and on Ephraim’s standard was the figure of an ox, based upon [the expression that Moses used in speaking of that tribe], ***the firstborn of his ox*** [[4]](#footnote-4)and on Dan’s standard was the figure of an eagle.[[5]](#footnote-5) Thus [the four signs on the four main standards] were similar to the four figures that the prophet Ezekiel saw [in the Divine Charriot].[[6]](#footnote-6) The Tent of Meeting was in the exact center, with the camps of the Levites surrounding it in the midst of the camps [of the other tribes], as is mentioned in Sefer Yetzirah:[[7]](#footnote-7) “And the Holy Temple is placed exactly in the middle.”

Now the directions [in which the standards were to be set up] begin with the east, like the movement of the sun [in its daily course], and afterwards the south, and then the west and finally the north. They put the [main] standard of Judah in the east because he was the first to start journeying as he was the prince,[[8]](#footnote-8) just as G-d commanded, ***Judah will go up[[9]](#footnote-9) first,***[[10]](#footnote-10) and Reuben was [set next to him] in the south to honour him as the firstborn. Thus these two neighbouring standards consisted of [the children of] Leah [i.e., Judah, Issachar, Zebulun, Reuben Shimon] together with the firstborn of her maidservant who was born upon her [Leah’s] knees [i.e., Gad the son of Zilpah.]. And there was one [main] standard for the children of Rachel [Ephraim, Menasheh, and Benjamin] in the west, and the standard of the [other] children of the maidservants [Dan, Asher, and Naphtali] was last, in the north.

I have furthermore seen in the Midrash [the following text]:[[11]](#footnote-11) ‘‘And just as the Holy One, blessed be He, created four directions in the universe, so He surrounded His Throne with four ‘living creatures,’ [[12]](#footnote-12) and high above them all is the Throne of Glory. The Holy One, blessed be He, told Moses to arrange the standards in a manner corresponding to these directions. Thus He said to him: In the east, whence comes light to the world, will Judah the sovereign pitch his camp, and next to him will be the tribe of Issachar, who studies the Torah,[[13]](#footnote-13) and next to him the tribe of Zebulun, who is wealthy, just as it is written, ***Zebulun will dwell at the shore of the sea***,[[14]](#footnote-14) and it is also said [of Zebulun], ***for they shall suck the abundance of the sea***.[[15]](#footnote-15) They were to be the first to journey, just as it is said, ***And their king is passed on before them, and the Eternal at the head of them***.[[16]](#footnote-16) From the south come the dews and the rains [which bring] blessing for the world, therefore shall Reuben pitch on that side, for he is the master of repentance,[[17]](#footnote-17) which is a good quality, and the mercies of the Holy One, blessed be He, come to the world when people repent [of their evil ways]. Next to Reuben is Gad, who has the quality of heroism.[[18]](#footnote-18) Thus there were [in the south] Reuben with repentance, Gad with heroism, and in between them Shimon in order to atone [for his having caused anguish to his father Jacob].[[19]](#footnote-19) ***And they will set forth second***,[[20]](#footnote-20) because repentance is second to Torah [for by studying Torah one is coming to repent of evil ways]. In the west are the storehouses of snow, and the storehouses of hail, cold, and heat, and corresponding to them were [the tribes of] Ephraim, Menasheh and Benjamin, and the Divine Presence is always in the west within the border of Benjamin, as it is said, ***Of Benjamin he [Moses] said: The beloved of the Eternal will dwell in safety by Him***.[[21]](#footnote-21) ***And they shall set forth third***,[[22]](#footnote-22) for heroism is fitting to Torah and repentance, in order that a person may grow strong in Torah and overcome his [bad] inclinations. From the north comes darkness to the world, and corresponding to it was the tribe of Dan. For what reason? It is because the tribe of Dan darkened the world through the idols which Jeroboam made, as it is said, ***and the one idol he put in Dan***.[[23]](#footnote-23) Next to him was the tribe of Asher, to illuminate the darkness, as it is said [of Asher], ***and he shall dip his foot in oil***,[[24]](#footnote-24) and next to him was the tribe of Naphtali who is full of blessings.[[25]](#footnote-25) ***They will set forth hindmost***,[[26]](#footnote-26) for whoever worships idols ***goes backward and not forward***.[[27]](#footnote-27)

There [in Bamidbar Rabbah][[28]](#footnote-28) the Rabbis also interpret [the division of the tribes of Israel according to four standards as] corresponding to the four groups of angels [surrounding the celestial Throne]. The Midrash also explains there that [the division of the tribes was not arbitrary but] it was all in wisdom, [showing] honour and greatness to Israel, and that therefore Scripture mentions everything in detail.

**4. AND HIS HOST, AND THOSE THAT WERE NUMBERED OF THEM.** The meaning thereof, as well as of ***all that were numbered of the camp of Judah***,[[29]](#footnote-29) and so also all [such verses in this chapter], is that these are the words of G-d to Moses, connected with [the opening statement], ***And the Eternal spoke unto Moses and unto Aaron***,[[30]](#footnote-30) since they did not count them now a second time. This is also the sense of the verse, ***These are they that were numbered of the children of Israel***,[[31]](#footnote-31) because He stated [in that same verse] ***all that were numbered of the camps according to their hosts*** [which indicates that He is referring to a census which had previously taken place, and not to a new census]. He mentioned all this in order to tell us that from the day of the census [which was on the first of Iyar][[32]](#footnote-32) until the camps were established [according to the four standards] ***and they so pitched by the standards, and so they set forward***,[[33]](#footnote-33) [which was on the twentieth of Iyar],[[34]](#footnote-34) not one man was missing. This was miraculous, in that not one person of this great multitude died [in the period of twenty days].

The change in the name of the father of the prince of the children of Gad [who is called Deuel above in 1:14, and here in Verse 14 is referred to as Reuel], is because it is customary in the Sacred Language to change names of the same meaning, such as Zerah[[35]](#footnote-35) [one of the sons of Shimon], and Zohar[[36]](#footnote-36) [referring to the same son of Shimon, both names meaning “brightness”], of the expression as tzachar’ (white) wool.[[37]](#footnote-37) Now [the father of the prince of the children of Gad] was called “Deuel” [of the root ***dei’ah***, “knowledge”] because he “knew” G-d, [and he was also called] “Reuel” [of the root ***ra’ayon***, “thoughts,” or ***re’uth***, “longing” “striving”] because “he set all the thoughts of his heart on G-d,” similar to the expression in these verses: ***How weighty also are rei’echa'*** (Your thoughts) ***unto me, O G-d***;[[38]](#footnote-38) ***You understand*** ***l’rei’i*** (my thought) ***afar off***.[[39]](#footnote-39) Since people used to call that person by two names [e.g. Deuel and Reuel], therefore the Torah mentioned both of them.

**Ketubim: Tehillim (Psalms) 91:1-16**

| **Rashi** | **Targum** |
| --- | --- |
| 1. He who dwells in the covert of the Most High will lodge in the shadow of the Almighty. | 1. He who makes his presence abide in secret is the Most High; he will lodge in the shadow of the clouds of the glory of Shaddai. |
| 2. I shall say of the Lord [that He is] my shelter and my fortress, my God in Whom I trust. | 2. David said: "I will say to the LORD, O my confidence and my strong fortress; my God, I will trust in His word." |
| 3. For He will save you from the snare that traps from the devastating pestilence. | 3. For He will deliver you, Solomon my son, from the snare and the obstacle, from death and confusion. |
| 4. With His wing He will cover you, and under His wings you will take refuge; His truth is an encompassing shield. | 4. With the shelter of His presence He will shelter you, and you will be confident under the shelter of His glory; His faithfulness is a shield and buckler. |
| 5. You will not fear the fright of night, the arrow that flies by day; | 5. Be not afraid of the terror of demons who walk at night, of the arrow of the angel of death that he looses during the day; |
| 6. Pestilence that prowls in darkness, destruction that ravages at noon. | 6. Of the death that walks in darkness, of the band of demons that attacks at noon. |
| 7. A thousand will be stationed at your side, and ten thousand at your right hand; but it will not approach you. | 7. You will invoke the holy name; a thousand will fall at your left side, and ten thousand at your right; they will not come near you to do harm. |
| 8. You will but gaze with your eyes, and you will see the annihilation of the wicked. | 8. Only with your eyes you will watch, and you will see the wicked as they are destroyed. |
| 9. For you [said], "The Lord is my refuge"; the Most High you made your dwelling. | 9. Solomon answered and said: "For you are my confidence, O LORD; in the highest dwelling place You have placed the house of Your presence." |
| 10. No harm will befall you, nor will a plague draw near to your tent. | 10. The Master of the world responded and thus he said: "No harm will happen to you; and no plague or demon will come near to your tents." |
| 11. For He will command His angels on your behalf to guard you in all your ways. | 11. For He will command His angels concerning you to guard you in all your ways. |
| 12. On [their] hands they will bear you, lest your foot stumble on a stone. | 12. They will lift you up by their strength, **lest you stumble on the evil impulse, which is likened to the stones at your feet.** |
| 13. On a young lion and a cobra you will tread; you will trample the young lion and the serpent. | 13. You will trample on the lions' whelp and the adder; you will tread down the lion and the viper. |
| 14. For he yearns for Me, and I shall rescue him; I shall fortify him because he knows My name. | 14. Because he has taken pleasure in My word, and I will deliver him; I will exalt him because he knows My name. |
| 15. He will call Me and I shall answer him; I am with him in distress; I shall rescue him and I shall honor him. | 15. He will pray in My presence and I will answer him; I am with him in distress, I will save him and glorify him. |
| 16. With length of days I shall satiate him, and I shall show him My salvation. | 16. I will satisfy him with length of days; I will show him My redemption. |
|  |  |

**Rashi’s Commentary for: Psalms 91:1-16**

**1** **He who dwells in the covert of the Most High** He who takes shelter in the covert of the wings of the Shechinahhe will lodge in His shadow, for the Holy One, blessed be He, protects him. Moses, our teacher, hereby persuades people to take shelter in the wings of the Shechinah.

**the Almighty** Heb. שדי, an expression of strength. “He who dwells in the covert of the Most High” is like (Song 2:3): “in His shadow I desired and sat.”

**2** **I shall say of the Lord [that He is] my shelter and my fortress** and all will learn from me. Now why do I say this?

**3** **For He will save you from the snare that traps, etc.** To everyone he says, “He who dwells in the covert of the Most High.”

**4** **With His wing He will cover...you will take refuge** You will be covered.

**an encompassing shield** Heb. צנה וסחרה. This is a shield that encompasses a man closely on his four sides. וסֹחֵרָה is an expression of סְחוֹר סְחוֹר, around.

**5** **You will not fear** if you trust in Him.

**the arrow that flies by day** the demon that flies like an arrow.

**6** **Pestilence, etc., destruction** These are names of demons; one destroys at night, and one destroys at noon.

**ravages** Heb. יָשוּד, [equivalent to] יְשוֹדֵד.

**7** **A thousand will be stationed at your side** Heb. יפל, an expression of encamping, as (Gen. 25: 18): “before the face of all his brothers did he settle (נפל).”

**at your side** At your left a thousand demons will be stationed, and they will not approach you to harm [you].

**8** **and...the annihilation** Heb. ושלמת, complete destruction. And why?

**9** **For you** You said, “The Lord is my refuge.” This is an elliptical verse.

**the Most High you made your dwelling** You made the Holy One, blessed be He, the seat of your trust.

**10** **No...will befall** Heb. לא תאנה, will not happen. Similarly, (Exod. 21:13): “and God allowed it to happen (אנה) to his hand.”

**12** **lest...stumble** Heb. תגף, lest it [your foot] stumble, and so every expression of נְגִפָה, acupir, azoper, to hit, strike against.

**Meditation from the Psalms**

**Psalms ‎‎91:1-16**

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

Psalm 91[[40]](#footnote-40) is the second psalm composed by Moshe.[[41]](#footnote-41) He dedicated this composition to the tribe of Levi. This tribe in particular can be described as dwelling[[42]](#footnote-42) in the shadow of the Almighty, for the Levites spent their days in the insulated and sacred environment of the Temple courtyard.[[43]](#footnote-43)

According to the Midrash, Moshe composed this work on the day he completed construction of the משכן, Tabernacle, and these verses describe Moshe himself, who entered the Divine clouds and was enveloped in the shadow of the Almighty.

At that moment, a great question arose: how could a Tabernacle with walls and curtains contain the Presence of the Almighty? The Master of the universe Himself explained, “The entire world cannot contain My glory, yet when I wish, I can concentrate My entire essence into one small spot. Indeed, I am Most High, yet I sit in a [limited, constricted] refuge — in the shadow of the Tabernacle constructed by Bezalel”.

Throughout this composition, the Psalmist describes the devout man of faith who lives with G-d in his heart and who never leaves G-d’s shadow. Such a man is the true hero of Jewish life to whom G-d pledges,[[44]](#footnote-44) **I will satisfy him with long life and show him My salvation.[[45]](#footnote-45)**

Psalm 91, written by Moshe, hints to the festival of Shavuot which we have just completed. What better way to describe the experience at the foot of Mt. Sinai then:

***Tehillim (Psalms) 91:1-4****O you that* ***dwell in the covert of the Most High, and abides in the shadow of the Almighty****;* ***2****I will say of HaShem, who is my refuge and my fortress, my God, in whom I trust,* ***3****That He will deliver you from the snare of the fowler, and from the noisome pestilence.* ***4****He will cover you with His pinions, and under His wings will you take refuge; His truth is a shield and a buckler.*

Given this connection, I would like to examine one aspect of this festival which is rarely visited.

In this study I would like to examine the relationship of the physical to the spiritual. I would like to address the question: Why did HaShem give us physical bodies with various physiological responses?

In Gan Eden, HaShem gave physicality to Adam. With this physicality he was supposed to tend the garden. What does it mean ‘to tend the garden’?

We find throughout the Torah that HaShem expected men to physically ‘do’ things. Whether it was Adam tending the garden or Moshe ‘speaking’ to the rock, men were expected to perform physical acts in their service of HaShem. In general, *Tikkun Olam* (תיקוןעולם) demands that we ‘do’ something to rebuild or correct the world. These are the 248 positive commandments. It is the performing of these mitzvot that will correct the world and restore it to the state it was in, before the sin of Adam. The negative commandments have the effect of causing a blemish in the world. However, our mission is *not* to ‘not blemish’ the world. We are *not* here to preserve the status quo. We are here for a purpose! We have a job to do! We were *not* put here to sit back and do nothing. We are supposed to ‘do’ something. It is our job to repair the world.

Thus we see that HaShem expects men to act physically. In fact, the Torah never records any spiritual act independent of a physical act. This has some rather profound implications.

Consider the events of Sinai. Chazal, our Sages, have said that the Children of Israel entered into a covenant with HaShem at mount Sinai. As preparation for the ‘signing’ of the covenant, Chazal teach that the Children of Israel did three *physical* things as required by HaShem.

***K'rithoth 9a*** *Rabbi says: ‘As you’ means as your forefathers: As your forefathers entered into the covenant only by circumcision, immersion and the sprinkling of the blood,[[46]](#footnote-46) so will they enter the Covenant only by circumcision, immersion and the sprinkling of the blood.*

**1. They were ALL circumcised.**

***Shemot (Exodus) 12:43*** *And HaShem said unto Moshe and Aaron, This is the ordinance of the passover: There will no stranger eat thereof: 44 But every man’s servant that is bought for money, when you have circumcised him, then will he eat thereof. 45 A foreigner and an hired servant will not eat thereof. 46 In one house will it be eaten; you will not carry forth ought of the flesh abroad out of the house; neither will you break a bone thereof. 47 All the congregation of Israel will keep it. 48 And when a stranger will sojourn with you, and will keep the passover to HaShem, let all his males be circumcised, and then let him come near and keep it; and he will be as one that is born in the land: for no uncircumcised person will eat thereof. 49 One law will be to him that is homeborn, and unto the stranger that sojourns among you. 50 Thus did all the children of Israel; as HaShem commanded Moshe and Aaron, so did they.*

**2. They were all immersed in the mikveh (baptized):**

***Shemot (Exodus) 19:9*** *And HaShem said unto Moshe, Lo, I come unto you in a thick cloud, that the people may hear when I speak with you, and believe you forever. And Moshe told the words of the people unto HaShem. 10 And HaShem said unto Moshe, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, 11 And be ready against the third day: for the third day HaShem will come down on in the sight of all the people upon mount Sinai.*

If from “Go to the people, and have them sanctify today and tomorrow, and wash their clothes”, if immersion is needed where washing clothes is not needed (such as a man Tamei[[47]](#footnote-47) from a seminal emission), all the more so where clothes must be washed! Rejection: Perhaps they washed their clothes just for cleanliness! Answer: “Moshe took the blood and threw it on the people”[[48]](#footnote-48)), and we know, every throwing of blood requires immersion first!

***K'rithoth 9a*** *The Master said: ‘As your forefathers entered into the Covenant only etc.’. It is right concerning circumcision, for it is written, For all the people that came out were circumcised,[[49]](#footnote-49) alternatively. And when I passed by thee, and saw thee wallowing in thy blood, I said unto thee: In thy blood, live, etc.;[[50]](#footnote-50) as to the sprinkling of the blood, it is mentioned in the text, And he sent the young men of the children of Israel [who offered burnt-offerings and sacrificed peace offerings];**[[51]](#footnote-51) but whence do we know the immersion? — It is written, And Moshe took the blood, and sprinkled it on the people,[[52]](#footnote-52) and there can be no sprinkling without immersion.[[53]](#footnote-53)*

**3. They all swore to keep the commands of the Torah**:

***Shemot (Exodus) 24:7*** *And he took the book of the covenant, and read in the audience of the people: and they said, All that HaShem has said will we do, and be obedient.*

Thus we see that entrance into the covenant is, as Chazal teach, that one must be circumcised, one must be immersed in the mikveh, and one must solemnly swear before the Bet Din (Jewish court) that they will obey the Torah.

Let us look a little deeper at the first requirement that one must be circumcised. HaShem elaborates that no non-Jew (Gentiles) can partake of the Passover except he be physically circumcised:

***Shemot (Exodus) 12:43*** *And HaShem said unto Moshe and Aaron, This is the ordinance of the passover: There will no stranger eat thereof: 44 But every man’s servant that is bought for money, when you have circumcised him, then will he eat thereof.*

This has some rather profound implications for Christians who are “messianics”. These Christians claim to be “returning to their Jewish roots” by taking on Jewish trappings whilst maintaining Christian theology, for the most part. These Christians see themselves as able to celebrate the Passover without being circumcised. Now, the above verse shows that Gentile messianics or Christians can have a seder as long as they do NOT eat the Passover lamb! Since the destruction of the Temple, the Passover lamb has had a substitute: The Afikomen, the matza taken after the meal. Shemot (Exodus) 12:43-44 shows that non-Jews may *NOT* partake of the Afikomen which is a substitute for the Passover lamb. Let me restate this: Christians and messianics who have not been circumcised according to Torah law may NOT eat the Afikomen and they may NOT eat the Passover lamb!

This poses a few difficulties for the Christians and messianics because they see the Passover lamb, and by substitution the Afikomen, as representing Christ (Mashiach):

***I Corinthians 5:7*** *Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*

This poses a conundrum for the Christian and the messianic: **They see themselves as a part of Mashiach whilst at the same time being forbidden from partaking *in the Mashiach* at the Passover seder.**

Since Christians and messianics have largely ignored the Torah, and are without good Jewish teachers, they blindly go on violating Torah by eating the Afikomen as though they have a right to do so. Nothing could be further from the truth!

Torah, and Chazal, teach that any Gentile, whether he be a Christian, a messianic, or some other stranger, MUST be circumcised, according to Jewish law, to partake of the Passover lamb and the Afikomen. Anyone who partakes without circumcision has disobeyed the explicit command of HaShem.

Christians and messianics typically try to get around this Torah requirement by claiming that they have “circumcised hearts”:

***Yeremyahu (Jeremiah) 4:3*** *For thus says HaShem to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. 4 Circumcise yourselves to HaShem, and take away the foreskins of your heart, you men of Judah and inhabitants of Jerusalem: lest My fury come forth like fire, and burn that none can quench it, because of the evil of your doings.*

Those Gentiles, whether they are Christians, messianics, or whatever, who say they have circumcised their hearts have failed to note that the circumcision of the heart applies only to Jews and NOT to Gentiles. It is also worth noting that circumcision of the heart is an act of HaShem that will only happen to Jews who obey the commands of the covenant given at Mt. Sinai:

***Devarim (Deuteronomy) 30:1*** *And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither HaShem thy God hath driven thee, 2 And shalt return unto HaShem thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; 3 That then HaShem thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither HaShem thy God hath scattered thee. 4 If any of thine be driven out unto the outmost parts of heaven, from thence will HaShem thy God gather thee, and from thence will he fetch thee: 5 And HaShem thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. 6 And HaShem thy God will circumcise thine heart, and the heart of thy seed, to love HaShem thy God with all thine heart, and with all thy soul, that thou mayest live. 7 And HaShem thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. 8 And thou shalt return and obey the voice of HaShem, and do all his commandments which I command thee this day.*

Thus we understand that circumcision of the heart is a spiritual act that follows physical circumcision coupled with faithful obedience to the commands of Torah. There can be no “circumcision of the heart”, a spiritual act, without physical circumcision. It is not one or the other, *it is both*! One must be physically circumcised, then the circumcision of the heart will be performed by HaShem on those who are faithful to His Torah.

This principle will be found throughout the Torah:

**We manipulate the spiritual by acting on the physical.**

To illustrate this concept, let me ask: How do I move a spiritual soul from point A to point B? The answer is that I physically move the physical body and then I have successfully moved the spiritual soul. I must manipulate the physical to have an effect on the spiritual.

**A Covenant People**

At Sinai, HaShem entered into a covenant with His People, the Israelites and converts who came out of Egypt. The Jews are therefore the covenant people as we see in Shemot 19:

***Shemot (Exodus) 19:1*** *In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. 3 And Moshe went up unto God, and HaShem called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. 7 And Moshe came and called for the elders of the people, and laid before their faces all these words which HaShem commanded him. 8 And all the people answered together, and said, All that HaShem hath spoken we will do. And Moshe returned the words of the people unto HaShem.*

In order to be a part of this covenant, the Bene Israel had to be circumcised, they had to immerse, and they had to agree to obey all the words of the Torah. Now, this covenant that the Bene Israel entered was a covenant of betrothal, of marriage:

***Hosea 2:14-20*** *“Therefore I am now going to allure her; I will lead her into the desert (at Sinai) and speak tenderly to her. There I will give her back her vineyards, and will make the Valley of Achor a door of hope. There she will sing as in the days of her youth, as in the day she came up out of Egypt. “In that day,” declares HaShem, “you will call me ‘my husband’; you will no longer call me ‘my master.’ I will remove the names of the Baals from her lips; no longer will their names be invoked. In that day I will make a covenant for them with the beasts of the field and the birds of the air and the creatures that move along the ground. Bow and sword and battle I will abolish from the land, so that all may lie down in safety. I will betroth you to me forever; I will betroth you in righteousness and justice, in love and compassion. I will betroth you in faithfulness, and you will acknowledge HaShem.*

***Yeremyahu (Jeremiah) 31:31-34*** *“The time is coming,” declares HaShem, “when I will make a renewed covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband (betrothed) to them,” declares HaShem. “This is the covenant I will make with the house of Israel after that time,” declares HaShem. “I will put my Torah in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know HaShem,’ because they will all know me, from the least of them to the greatest,” declares HaShem. “For I will forgive their wickedness and will remember their sins no more.’*

In many Sephardic congregations, prior to the **Torah** reading, on the first day of Shavuot, a *Ketubah le-Shavuot* (marriage certificate for Hag Shavuot) is read, as a symbolic **betrothal** of HaShem and His people Israel. There are various versions of such piyutim, nearly all similar in terminology to the traditional tenaim (premarital document specifying the conditions agreed upon between the two parties) or the Ketubah (certificate the bridegroom presents to the bride at the wedding ceremony). These are hymns based on the verses in Hosea 2:14-20 Jeremiah 31:31-34.

*The sixth day of the week (Friday), the sixth of Sivan, the day appointed by the Lord for the revelation of the Torah to His beloved people. ... The Invisible One came forth from Sinai, shone from Seir and appeared from Mount Paran unto all the kings of the earth, in the year 2448 since the creation of the world, the era by which we are accustomed to reckon in this land whose foundations were upheld by God, as it is written: “For he founded it upon the seas and established it upon the waters.” (Psalms 24:2).*

*The bridegroom (God), Ruler of Rulers, Prince of princes, Distinguished among the select, Whose mouth is pleasing and all of Whom is delightful, said unto the pious, lovely and virtuous maiden (the House of Israel) who won His favor above all women, who is as beautiful as the moon, radiant as the sun, awesome as bannered hosts: Many days wilt thou be Mine and I will be thy Redeemer. Behold, I have sent thee golden precepts through the lawgiver Jekuthiel (Moshe). Be thou My mate according to the law of Moshe and Israel, and I will honor, support, and maintain thee and be thy shelter and refuge in everlasting mercy. And I will set aside for thee, in lieu of thy virginal faithfulness, the life-giving Torah by which thou and thy children will live in health and tranquility. This bride (Israel) consented and became His spouse. Thus an eternal covenant, binding them forever, was established between them. The Bridegroom then agreed to add to the above all future expositions of Scripture, including Sifra, Sifre, Aggadah, and Tosefta. He established the primacy of the 248 positive commandments which are incumbent upon all...and added to them the 365 negative commandments. The dowry that this bride brought from the house of her father consists of an understanding heart that understands, ears that hearken, and eyes that see. Thus the sum total of the contract and the dowry, with the addition of the positive and negative commandments, amounts to the following: Now all has been heard; here is the conclusion of the matter: “Revere God and keep his commandments, for this is the whole [duty] of man.” (Ecclesiastes 12:13). The Bridegroom, desiring to confer privileges upon His people Israel and to transmit these valuable assets to them, took upon Himself the responsibility of this marriage contract, to be paid from the best portions of His property...*

*All these conditions are valid and established forever and ever. The Bridegroom has given His oath to carry them out in favor of His people and to enable those that love Him to inherit substance. Thus the Lord has given His oath. The Bridegroom has followed the legal formality of symbolic delivery of this document, which is bigger than the earth and broader than the seas. Everything, then, is firm, clear, and established...*

*I invoke heaven and earth as reliable witnesses.*

*May the Bridegroom rejoice with the bride whom He has taken as His lot and may the bride rejoice with the Husband of her youth while uttering words of praise.[[54]](#footnote-54)*

Thus we see that HaShem entered into a covenant of marriage with the Bnei Israel at Sinai. This has some very profound implications for Christians and messianics who claim to be a part of the bride.

To be the bride one must have entered into the marriage covenant by circumcision, immersion, and by agreeing, before the Bet Din, to obey the Torah. If one did not do these three physical things, then one does not enter the marriage covenant! This we can see in our own physical world where marriage involves getting a marriage license and a blood test. It involves a wedding with much preparation, and finally it involves swearing before witnesses that you will fulfill your marital responsibilities. If this is true in our law, how much more so must it be true in HaShem’s law?

Now, if one has ‘signed’ the covenant at Sinai, he receives commands that are SIGNS of that covenant. These are special commands that indicate our special status as the betrothed of HaShem. These signs are:

***Shemot (Exodus) 31:13-17*** *Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am HaShem that doth sanctify you. 14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the seventh is the sabbath of rest, holy to HaShem: whosoever doeth any work in the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. 17 It is a sign between me and the children of Israel for ever: for in six days HaShem made heaven and earth, and on the seventh day he rested, and was refreshed.*

**Shabbat, Sabbath, is the first ‘sign’ of the covenant** between Israel and HaShem. The Christian and the messianic may NOT keep the Sabbath! They must convert and become a part of Israel before they may enjoy the sign of the marriage covenant. If they keep the Shabbat without formally, and physically, entering the covenant as Israel did, then they are adulterers who are worthy of death. One who partakes of the marriage privileges without signing the covenant is an adulterer.

***Sanhedrin 58b*** *Resh Lakish also said: A heathen who keeps a day of rest, deserves death, for it is written, And a day and a night they shall not rest,[[55]](#footnote-55) and a master has said: Their prohibition is their death sentence.[[56]](#footnote-56) Rabina said: Even if he rested on a Monday. Now why is this not included in the seven Noachian laws? — Only negative injunctions are enumerated, not positive ones.[[57]](#footnote-57)*

The next ‘sign‘ of the covenant is:

***Devarim (Deuteronomy) 6:4*** *Hear, O Israel: HaShem our God is one HaShem: 5 And thou shalt love HaShem thy God with all thine heart, and with all thy soul, and with all thy might. 6 And these words, which I command thee this day, shall be in thine heart: 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. 9 And thou shalt write them upon the posts of thy house, and on thy gates.*

**Tefillin are the second sign of the covenant**.

The next ‘sign’ of the covenant is:

***Bereshit (Genesis) 17:9*** *And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. 10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. 11 And ye shall circumcise the flesh of your foreskin; and it shall be a sign of the covenant betwixt me and you.*

**Mila, circumcision, is the third sign of the covenant.**

Thus we can see that three things are reserved to the members of the covenant:

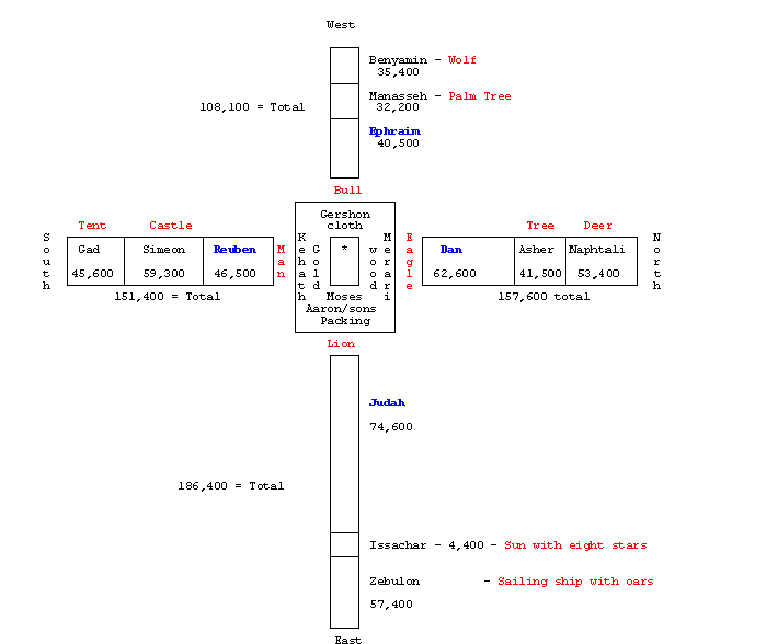
1. Shabbat (Sabbath)
2. Tefillin
3. Mila (circumcision)

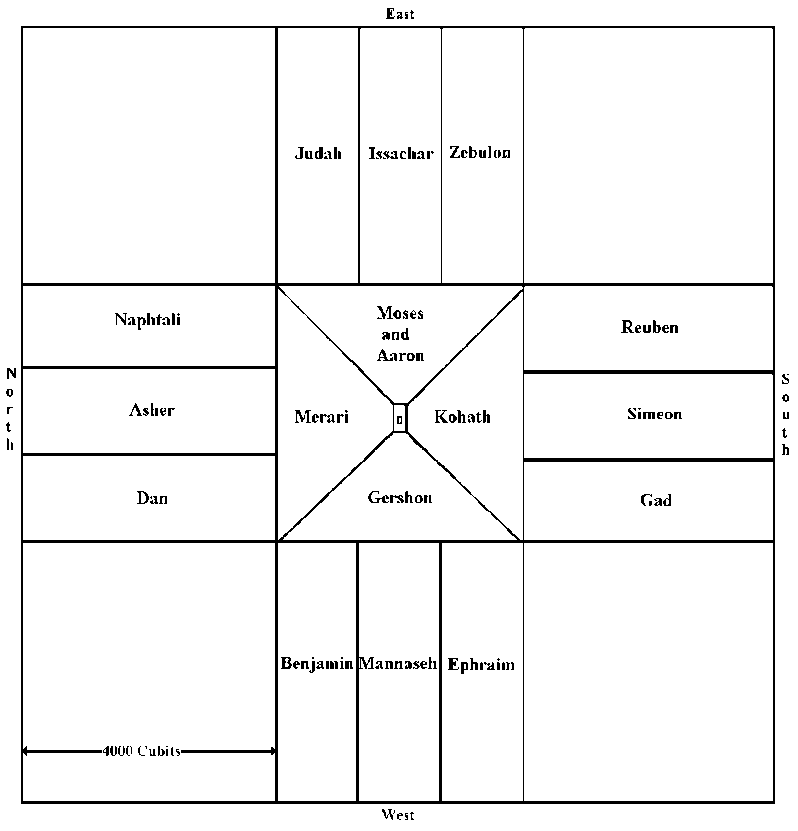
There is no *spiritual* way to enter the covenant. To enter the marriage covenant with HaShem, man must **do** these three *physical* things:

1. Mila (circumcision)
2. Immersion in a mikveh
3. Front the Bet Din (Jewish court) and sware to obey the Torah.

One can NOT say that he is part of the covenant without *physically* entering the covenant in the same way that the Bnei Israel entered this marriage covenant. They entered physically, even as all Gentiles must enter physically.

Speaking of physicality, our Torah portion speaks of the camping order of the tribes as they camped in front of Mt. Sinai. Here are two opinions of what the camping order looked like:





**Ashlamatah: Yeshayahu (Isaiah) 55:13 – 56:8**

| **Rashi** | **Targum** |
| --- | --- |
| 6. **Seek the Lord when He is found, call Him when He is near.** | 6. **Seek the fear of the LORD while you live, beseech before Him while you live.** |
| 7. The wicked shall give up his way, and the man of iniquity his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon. | 7. Let the wicked forsake his wicked way and man who robs his conceptions: let him return to the service of the LORD, that He may have mercy upon him, and to the fear of our God, for He will abundantly pardon. 55.8 |
| 8. "For My thoughts are not your thoughts, neither are your ways My ways," says the Lord. | 8. For not as my thoughts are your thoughts, neither are your ways correct as the ways of my goodness, says the LORD. |
| 9. **"As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts.** | 9. **For just as the heavens, which are higher than the earth, so are the ways of my goodness more correct than your ways, and my thoughts prove (to be) better planned than your thoughts.** |
| 10. For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater, | 10. For as the rain and the snow, which come down from the heavens, and it is not possible for them that they should return thither, but water the earth, increasing it and making it sprout, giving seeds, enough for the sower and bread, enough for the eater, |
| 11. **so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it.** | 11. **So the word of my goodness that goes forth before Me; it is not possible that it will return before Me empty, but accomplishes that which I please and prospers in the thing for which I sent it.** |
| 12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands. | 12. For you will go out in joy from among the Gentiles, and be led in peace to your land, the mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches. |
| 13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." **{P}** | 13. Instead of the wicked will the righteous/generous be established', and instead of the sinners will those who fear sin be established', and it will be before the LORD for a name, for an everlasting sign which will not cease.’’ **{P}** |
|  |  |
| 1. ¶ So says the Lord, "Keep justice and practice righteousness, for My salvation is near to come, and My benevolence to be revealed." | 1. ¶ Thus says the LORD: “Keep judgment and do righteousness/generosity, for My salvation is near to come, and my virtue to be revealed. |
| 2. **Fortunate is the man who will do this and the person who will hold fast to it, he who keeps the Sabbath from profaning it and guards his hand from doing any evil.** **{S}** | 2. Blessed is the man who will do this, and a son of man who will hold it fast, who keep the Sabbath from profaning it, and will keep his hands from doing any evil.” **{S}** |
| 3. Now let not the foreigner who joined the Lord, say, "The Lord will surely separate me from His people," and let not the eunuch say, "Behold, I am a dry tree." **{P}** | 3. Let not a son of Gentiles who has been added to the people of the LORD say, “The LORD will surely separate me from His people”; and let not the eunuch say, “Behold, I am like a dry tree.” **{P}** |
| 4. ¶ **For so says the Lord to the eunuchs who will keep My Sabbaths and will choose what I desire and hold fast to My covenant,** | 4. ¶ **For thus says the LORD: “To the eunuchs who keep the days of the Sabbaths that are Mine, who are pleased with the things I wish and hold fast My covenants,** |
| 5. **"I will give them in My house and in My walls a place and a name, better than sons and daughters; an everlasting name I will give him, which will not be discontinued.** **{S}** | 5. **I will give them in My sanctuary and within the land of My Shekhinah’s house a place and a name better than sons and daughters; I will give them an everlasting name which will not cease.** **{S}** |
| 6. And the foreigners who join with the Lord to serve Him and to love the name of the Lord, to be His servants, everyone who observes the Sabbath from profaning it and who holds fast to My covenant. | 6. And the sons of the Gentiles who have been added to the people of the LORD, to minister to Him, to love the name of the LORD, and to be his servants, everyone who will keep the Sabbath from profaning it, and hold fast to My covenants— |
| 7. I will bring them to My holy mount, and I will cause them to rejoice in My house of prayer, their burnt offerings and their sacrifices shall be acceptable upon My altar, **for My house shall be called a house of prayer for all peoples.** | 7. these I will bring to the holy mountain, and make them joyful in My house of prayer; their burnt offerings and their holy sacrifices will even go up for [My] pleasure on My altar; **for My sanctuary will be a house of prayer for all the peoples.** |
| 8. So says the Lord God, Who gathers in the dispersed of Israel, I will yet gather others to him, together with his gathered ones | 8. Thus says the LORD God who is about to gather the outcasts of Israel, I will yet bring near their exiles, to gather them.” |
| 9. All the beasts of the field, come to devour all the beasts in the forest. **{P}** | 9. All the kings of the peoples who were gathered to distress you, Jerusalem, will be cast in your midst; they will be food for the beasts of the field—every beast of the forest will eat to satiety from them. **{P}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 55:13 – 56:8**

**6** **when He is found** Before the verdict is promulgated, when He still says to you, “Seek Me.”

**8** **For My thoughts are not your thoughts** Mine and yours are not the same; therefore, I say to you, “The wicked shall give up his way,” and adopt My way...

**“and a man of iniquity his thoughts”** and adopt My thoughts, to do what is good in My eyes. And the Midrash Aggadah (Tanhuma Buber, Vayeshev 11 explains:)

**For My thoughts are not, etc.** My laws are not like the laws of man [lit. flesh and blood]. As for you, whoever confesses in judgment is found guilty, but, as for Me, whoever confesses and gives up his evil way, is granted clemency (Proverbs 28:13).

**9** **As the heavens are higher, etc.** That is to say that there is a distinction and a difference, advantages and superiority in My ways more than your ways and in My thoughts more than your thoughts, as the heavens are higher than the earth; you are intent upon rebelling against Me, whereas I am intent upon bringing you back.

**10** **For, just as the rain and the snow fall** and do not return empty, but do good for you.

**11** **so shall be My word that emanates from My mouth** to inform you through the prophets, will not return empty, but will do good to you if you heed them.

**12** **For with joy** shall you go forth from the exile.

**the mountains and the hills shall burst into song before you** for they will give you their fruit and their plants, and their inhabitants shall derive benefit. ([Some editions read:] And their inhabitants shall sing.)

**13** **Instead of the briar, etc.** **Our Rabbis expounded [Targum Jonathan]: Instead of the wicked, righteous people shall arise.**

**briar...and...nettle** **They are species of thorns; i.e., to say that the wicked will be destroyed and the righteous/generous will take their rule.**

**Chapter 56**

**2** **who will do this** who observes the Sabbath, etc.

**3** **“The Lord will surely separate me from His people,”** Why should I become converted? Will not the Holy One, blessed be He, separate me from His people when He pays their reward.

**Let not the eunnuch say** Why should I better my ways and my deeds? I am like a withered tree, for lack of remembrance.

**4** **and hold fast** Heb. וּמַחֲזִיקִים, and hold fast.

**7** **for all peoples** **Not only for Israel, but also for the proselytes (converts).**

**8** **I will yet gather** **of the heathens ([Mss. and K’li Paz:] of the nations) who will convert and join them.**

(**together with his gathered ones** **In addition to the gathered ones of Israel.)**

**9** **All the beasts of the field** **All the proselytes of the heathens ([Mss. and K’li Paz:] All the nations) come and draw near to Me, and you shall devour all the beasts in the forest, the mighty of the heathens ([Mss. and K’li Paz:] the mighty of the nations) who hardened their heart and refrained from converting.**

**the beasts of the field** **[The beast of the field is not as strong as the beast of the forest.] The beast of the field is weaker and of weaker strength than the beast of the forest. Since he stated, “I will yet gather others to him,” he stated this verse.**

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:19**

**By: Rabbi Yitschaq (ben Mosheh) Magriso**

**Beloved is Israel, since they are called God's children. It was greater love that it was made known to them that they are called God's children. It is thus written, "You are the children of God your Lord" *(Deuteronomy 14:1).***

Rabbi Akiva then teaches us that Israel has yet another advantage over the other nations of the world. Israel is the subject of a special love on the part of God, and they are thus called "God's Children." At the very beginning of our nationhood, God thus announced, "Israel is My child, My first-born" (Exodus 4:22). God's love to Israel is the same as that of a parent toward his child. Conversely, we have a duty to serve God, just as a child serves its parent.

As an additional sign of His love, God let it be known to the entire world that the people of Israel are His children. Seeing all the miracles that God performs for the Israelites, every hour and every moment, the nations cannot help but admit that they enjoy a special relationship, with God. Moreover, from the flow on his face, a Jew may be identified as a child of God.

The Roman governor, Tinneus Rufus (טורנוקרופום) once said to Rabbi Akiva, "If your God loves the poor so much that he demands that you help them, why does He not support them Himself? Why does he make them beg for charity?

"It is understandable that the world cannot exist without poor people. If everyone were wealthy, there would be no one to till the soil, plat seed, and do all the work that is necessary for civilization. But still, God could give the poor what they need to live, so that they would not have to beg."

Rabbi Akiva replied, "God did this to save us from damnation. Because of the merit of the charity that a person gives, he escapes the punishments of purgatory."

"Quite the contrary," replied the Roman. "You deserve to be punished precisely because you give charity. Imagine if a king is angry with his slave and orders that he be sent to prison and given nothing to eat or drink. If a person then proceeds to give this slave food and drink, he will obviously be subject to the king's wrath.

"Now God calls you slaves, as your Law states, For to Me are the children of Israel slaves' (Leviticus 25:55). The poor are thus like slaves with whom God is angry, ordering that they not be given food or drink. When you give the poor food and drink, it is like violating the King's order. For this you deserve to be punished."

Rabbi Akiva replied, "You are mistaken. God does not consider us His slaves, but His children. He thus wrote in His Torah, 'You are the children of God your Lord' (Deuteronomy 14:1). God considers us to be His children.

"Now imagine that a king became angry with his son, and ordered him to be placed in prison without food or water. Imagine that a person came along and gave the son food and drink. Will the king then be angry at that person? You can be sure that the king would give him a fine gift for showing pity on his son and giving him food and drink. It is as if he had had pity on the king himself.

"It is true that the king may have been angry with his son, and may have ordered him not to be given food or water. But this was only a threat. Obviously, the king does not want his son to die of starvation."

"It is obvious that your God refers to you as His children," said the Roman. "I know that your Law states, 'You are children to God your Lord. But there is also another passage where He refers to you as His slaves. Obviously, it all depends on how you behave. When you are good, you are considered God's children, but when you are bad, you are considered His slaves.

"Now you are in a state of exile (galuth) and subjugation as a result of your sins. Therefore you are considered slaves. If you now give charity, you will be punished rather than rewarded. It is like giving food to a slave whom the king wanted to starve."

"You may be correct," replied Rabbi Akiva, "that we are not behaving properly now and are considered slaves. But still, God has ordered us to give charity. God Himself told us that what He now desires of us is ‘To give generously of your bread to the hungry, and to bring the oppressive poor into your house' (Isaiah 58:7).

"God is telling us to share our bread with the poor and, at the same time, to bring the 'oppressive poor’ into our homes. The expression, 'oppressive poor' here denotes the king's soldiers who are quartered in our homes and fed by us. God is telling us that even when we must quarter the king's soldiers against our will and we are in exile, we must share our bread with the poor and give charity.

"Even when we misbehave and sin, God still considers us to be His children. The only reason He calls us His slaves is to remind us that we are like slaves, purchased by a master to serve him. God similarly gained ownership of us when He saved us from Egypt. We must therefore serve Him and do His will, just as a slave must serve his master."

**Correlations**

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

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

**B’Midbar (Numbers) 2:1-34**

**Yeshayahu (Isaiah) 55:13 – 56:8**

**Tehillim (Psalms) 91**

**Mk 9:49-50, Lk 14:34-35, Rm 1:8-17**

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

LORD - יהוה, Strong’s number 03068.

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

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

Israel - ישראל, Strong’s number 03478.

Ensign / Sign - אות, Strong’s number 0226.

House - בית, Strong’s number 01004.

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

LORD - יהוה, Strong’s number 03068.

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

Tabernacle / Dwelling - אהל, Strong’s number 0168.

**Bamidbar (Numbers) 2:1** And the **LORD <03068>** spake unto Moses and unto Aaron, **saying <0559> (8800)**, 2 Every man of the **children <01121>** of **Israel <03478>** shall pitch by his own standard, with the **ensign <0226>** of their father’s **house <01004>**: far off about the **tabernacle <0168>** of the congregation shall they pitch.

**Yeshayahu (Isaiah) 55:13** Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the **LORD <03068>** for a name, for an everlasting **sign <0226>** that shall not be cut off.

**Yeshayahu (Isaiah) 56:1** Thus **saith <0559> (8804)** the **LORD <03068>**, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

**Yeshayahu (Isaiah) 56:2** Blessed is the man that doeth this, and the **son <01121>** of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

**Yeshayahu (Isaiah) 56:5** Even unto them will I give in mine **house <01004>** and within my walls a place and a name better than of **sons <01121>** and of daughters: I will give them an everlasting name, that shall not be cut off.

**Yeshayahu (Isaiah) 56:8** The Lord GOD which gathereth the outcasts of **Israel <03478>** saith, Yet will I gather others to him, beside those that are gathered unto him.

**Tehillim (Psalms) 91:2** I will **say <0559> (8799)** of the **LORD <03068>**, He is my refuge and my fortress: my God; in him will I trust.

**Tehillim (Psalms) 91:10** There shall no evil befall thee, neither shall any plague come nigh thy **dwelling <0168>**.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Num 2:1-34** | **Psalms**  **Psa 91:1-16** | **Ashlamatah**  **Is 55:13 – 56:8** |
| --- | --- | --- | --- | --- |
| **lh,ao** | tent | Num. 2:2 Num. 2:17 | Ps. 91:10 |  |
| **tAa** | banner, sign | Num. 2:2 |  | Isa. 55:13 |
| **@l,a,** | numbered men | Num. 2:4 Num. 2:6 Num. 2:8 Num. 2:9 Num. 2:11 Num. 2:13 Num. 2:15 Num. 2:16 Num. 2:19 Num. 2:21 Num. 2:23 Num. 2:24 Num. 2:26 Num. 2:28 Num. 2:30 Num. 2:31 Num. 2:32 | Ps. 91:7 |  |
| **rm;a'** | saying, said | Num. 2:1 | Ps. 91:2 | Isa. 56:1 Isa. 56:3 Isa. 56:4 |
| **tyIB;** | household, house | Num. 2:2 Num. 2:32 Num. 2:34 |  | Isa. 56:5 Isa. 56:7 |
| **!Be** | sons | Num. 2:2 Num. 2:3 Num. 2:5 Num. 2:7 Num. 2:10 Num. 2:12 Num. 2:14 Num. 2:18 Num. 2:20 Num. 2:22 Num. 2:25 Num. 2:27 Num. 2:29 Num. 2:32 Num. 2:33 Num. 2:34 |  | Isa. 56:2 Isa. 56:3 Isa. 56:5 Isa. 56:6 |
| **dy"** | in his place, hand | Num. 2:17 |  | Isa. 56:2 Isa. 56:5 |
| **hwhy** | LORD | Num. 2:1 Num. 2:33 Num. 2:34 | Ps. 91:2 Ps. 91:9 | Isa. 55:5 Isa. 55:6 Isa. 55:7 Isa. 55:8 Isa. 55:13 Isa. 56:1 Isa. 56:3 Isa. 56:4 Isa. 56:6 Isa. 56:8 |
| **h['Wvy>** | salvation |  | Ps. 91:16 | Isa. 56:1 |
| **laer'f.yI** | Israel | Num. 2:2 Num. 2:32 Num. 2:33 Num. 2:34 |  | Isa. 55:5 Isa. 56:8 |
| **lKo** | total, all, every, whole | Num. 2:9 Num. 2:16 Num. 2:24 Num. 2:31 Num. 2:32 Num. 2:34 | Ps. 91:11 | Isa. 55:12 Isa. 56:2 Isa. 56:6 Isa. 56:7 |
| **!mi** | distance, than | Num. 2:2 |  | Isa. 55:9 Isa. 56:5 |
| **hw"c'** | commanded, command | Num. 2:33 Num. 2:34 | Ps. 91:11 | Isa. 55:4 |
| **ar'q'** | call |  | Ps. 91:15 | Isa. 55:5 Isa. 55:6 Isa. 56:7 |
| **~ve** | name |  | Ps. 91:14 | Isa. 55:13 Isa. 56:5 Isa. 56:6 |
| **rm;v'** | guard |  | Ps. 91:11 | Isa. 56:1 Isa. 56:2 Isa. 56:4 Isa. 56:6 |
| **tx;T;** | under, beneath |  | Ps. 91:4 | Isa. 55:13 |
| **hf'['** | did, do | Num. 2:34 |  | Isa. 55:11 Isa. 56:1 Isa. 56:2 |

**Greek:**

| **Greek** | **Enlish** | **Torah Seder**  **Num 2:1-34** | **Psalms**  **Psa 91:1-** | **Ashlamatah**  **Is 55:13 – 56:8** | **Peshat**  **Mk/Jude/Pet**  **Mk 9:49-50** | **Remes 1**  **Luke**  **Lk 14:34-35** | **Remes 2**  **Acts/Romans**  **Rm 1:8-17** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἅλας** | salt |  |  |  | Mk. 9:50 | Lk. 14:34 |  |
| **ἀλλήλων** | one another |  |  |  | Mk. 9:50 |  | Rom. 1:12 |
| **ἀποκαλύπτω** | uncovered |  |  | Isa 56:1 |  |  | Rom. 1:17 |
| **ἀρτύω** | seasoned, salty |  |  |  | Mk. 9:50 | Lk. 14:34 |  |
| **δικαιοσύνη** | righteousness |  |  | Isa 56:1 |  |  | Rom. 1:17 |
| **δύναμις** | force, power | Num 2:3  Num 2:4  Num 2:6  Num 2:8  Num 2:9  Num 2:10  Num 2:11  Num 2:13  Num 2:15  Num 2:16  Num 2:18  Num 2:19  Num 2:21  Num 2:23  Num 2:24  Num 2:25  Num 2:26  Num 2:28  Num 2:30  Num 2:32 |  |  |  |  | Rom. 1:16 |
| **ἔθνος** | nation |  |  | Isa 56:7 |  |  | Rom. 1:12 Rom. 1:15 |
| **θέλω / ἐθέλω** | want |  |  | Isa 56:4 |  |  | Rom. 1:13 |
| **θεός** | GOD |  | Psa 91:1  Psa 91:2 |  |  |  | Rom. 1:8 Rom. 1:9 Rom. 1:10 Rom. 1:16 Rom. 1:17 |
| **λέγω** | say | Num 2:1 |  | Isa 56:1 Isa 56:3 Isa 56:4 |  |  |  |
| **ὁράω** | appear, see |  | Psa 91:8 |  |  |  | Rom. 1:11 |
| **πᾶς** | every, all, whole entire | Num. 2:9 Num. 2:16 Num. 2:24 Num. 2:31 Num. 2:32 Num. 2:34 | Ps. 91:11 | Isa. 55:12 Isa. 56:2 Isa. 56:6 Isa. 56:7 |  |  | Rom. 1:8 Rom. 1:16 |
| **ποιέω** | did, do, make | Num. 2:34 |  | Isa. 55:11 Isa. 56:1 Isa. 56:2 |  |  | Rom. 1:9 |
| **προσευχή** | prayer |  |  | Isa 56:7 |  |  | Rom. 1:10 |
| **πρῶτος** | first | Num 2:3  Num 2:9 |  |  |  |  | Rom. 1:8 Rom. 1:16 |
| **υἱός** | son | Num. 2:2 Num. 2:3 Num. 2:5 Num. 2:7 Num. 2:10 Num. 2:12 Num. 2:14 Num. 2:18 Num. 2:20 Num. 2:22 Num. 2:25 Num. 2:27 Num. 2:29 Num. 2:32 Num. 2:33 Num. 2:34 |  | Isa. 56:2 Isa. 56:3 Isa. 56:5 Isa. 56:6 |  |  | Rom. 1:9 |

**Nazarean Talmud**

**Sidrah of B’midbar (Numbers) 2:1 – 34**

**“Ish Al-Dig’lo” “Every (royal) man by his own standard”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| **“Now salt** is **beneficial, but if salt becomes tasteless, what will make it salty? It is not usable for the soil or the manure pile; they throw it out. The one who has ears to hear, let him hear!”** | **Every fire will purify, and every sacrifice is purified with salt, Salt is beneficial, but if the salt becomes insipid by what** means **will you have seasoning in yourself with salt and bring peace with one another?** |

|  |
| --- |
| **School of Hakham Shaul Remes**  **Romans**  **Mishnah א:א** |
| **¶ First, I thank[[58]](#footnote-58) my[[59]](#footnote-59) God on the merit[[60]](#footnote-60) of Yeshua HaMashiach for you all, that your faithful obedience[[61]](#footnote-61) is proclaimed throughout the whole Congregation[[62]](#footnote-62)** of Messiah. **For God, whom I worship[[63]](#footnote-63) in my Neshamah**[[64]](#footnote-64) (ruach – inner man)[[65]](#footnote-65) **in the** proclamation of the**Mesorah of His son,[[66]](#footnote-66) is my witness[[67]](#footnote-67)** as to**how unceasingly I make mention of you**, **every time I pray, making request** to **God, that in His good determination,** **will at last make it possible for me to have a prosperous journey** in coming **to** **visit[[68]](#footnote-68) you. For I long to see you, in order to share a spiritual blessing with you, to strengthen you. And this is so that we will be mutually comforted together[[69]](#footnote-69) in our faithful obedience. But I want you to know,[[70]](#footnote-70) brothers that I determined to come to you many times, and was detained even until now; that I might make converts[[71]](#footnote-71)** (fruit/harvest) **among you also, even as** I have **among other Gentiles. I am a servant to both Hellenists and to Spaniards,[[72]](#footnote-72) both to the wise and to the foolish**. 15 **So I am eager to Tamudize you[[73]](#footnote-73) in the Mesorah who are in Rome.**  ¶ **For I am not ashamed of the** Master’s **Mesorah, for it is the virtuous power of God for bringing redemption to everyone who is faithfully obedient, to the Mesorah** being proclaimed **Chiefly by[[74]](#footnote-74) the Jewish** Hakhamim[[75]](#footnote-75) **and also by the Jewish** Hakhamim of the **Hellenists** (in Diaspora)**. For by it the righteous/generosity of God[[76]](#footnote-76) is revealed from faithful obedience to faithful obedience,as it is written, "The righteous/generous will live by his faithful obedience."[[77]](#footnote-77)** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 2:1-34 | Ps 91 | Is 55:13 – 56:8 | Mk 9:49-50 | 1 Luqas 14:34-35 | Rom 1:8-17 |

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

**Middot 1:1 In three places do the priests keep watch in the sanctuary: in the chamber of Abtinas, in the chamber of the flame, and in the chamber of the hearth.**

**Tamid 1:1** **In three places do the priests keep watch in the sanctuary: in the chamber of Abtinas, in the chamber of the flame, and in the chamber of the hearth. And the Levites** keep watch **in twenty-one places** (I Chron. 26:17–18). **Five at the five gates of the Temple mount, four at the four corners on the inside** of the Temple wall. **Five at the five gates of the inner courtyard, four at the four corners on the outside** the wall of **the courtyard; and one at the office of the offering** M. 1:6**, and one at the office of the veil, and one behind the Mercy Seat** outside of the western wall of the holy of holies, M. 5:1.

The mystery of how Hakham Tsefet, through his amanuensis Mordechai – (Mark) was able to connect fire with salt and the present Torah Seder “**Ish Al-Dig’lo**” is through his understanding of how the B’ne Yisrael camped around the Mishkan (Tabernacle). What emerges from these two Mishnayoth cited above is the fact that the Kohanim (Priests) stood guard throughout the Temple complex. A study of the overall structure of the Temple will reveal that the Priests actually surrounded the Temple much like the pattern demonstrated in our present Torah Seder. Here we can see that Hakham Tsefet was aware of the Temple structure and design. He would have clearly understood how these chambers were oriented within the Temple’s architecture. Reading the entire tractates mentioned above would well orient the reader with an over design of the Temple (Middot and Tamid).

We first make mention of the fact that there are “chambers” (*lishkat* - *לשכות*) located in various places in the Temple. We also note that the Kohanim are stationed as guards in various points of the Temple. The location of the chambers and guard posts is one of great complexity. We have tried to locate these chambers by pouring over many drawings of the Temple for numerous hours. Some seeming discrepancies exist between Mishnaic sources and their Gemarah. Likewise, the Mishnah and Josephus often seem to disagree. Many times, there is no discrepancy at all. It is only a matter of understanding the complexity of the Temple complex. Unfortunately, we do not even qualify as a novice in this field of study. Nevertheless, we would like to call your attention to one more Mishnah that we believe will be helpful in answering our question and putting all the pieces of our puzzle together.

**Middot 5:3 Six chambers were in the courtyard, three in the north and three in the south. Those in the north: the chamber in charge of salt, the Parwah chamber, the chamber for rinsing. The chamber in charge of salt: there did they put salt on the offering. The Parvah chamber: there did they salt the hides of Holy Things, and on its roof was the room for immersion for the high priest on the Day of Atonement. The office for rinsing: for there did they rinse the innards of the Holy Things, and from there did a passageway go up to the roof of the Parvah chamber.**

**Fire and Salt**

Fire and salt are two essential elements in the cultic worship of the Temple. Hakham Shaul sees Hakham Tsefet’s insinuation of the Temple courts and speaks of his “worship” before G-d. Looking at the Mishkan (Tabernacle) there would have been many things that would have “sparked” Hakham Tsefet’s imagination and brought the union of salt and fire together. A pillar ascended from the Mishkan visible to everyone as a symbol of the Divine Presence. Interestingly, Hirsch connects the banner of the Tribes with “high Palms.”[[78]](#footnote-78) These phrases are connected in Hebrew and Aramaic. As we have stated in the many times that we have discussed the Hakhamim at Har Sinai, fire is often a picture of wisdom, the Hakhamim and the Torah. Scholars who speak of fire also frequently speak of “air.”[[79]](#footnote-79) The wisdom of the Sages is moved by “air,” their breath.

**Salt**

Salt is analogous of the soul, which is also equated with the air or “breath.” The “soul” (Nefesh/Neshamah) is the preservation of the body. The body without the soul is dead.[[80]](#footnote-80) Therefore, the bodies continued existence depends on the soul. This is easy to see in the words of the Master. “Salt is beneficial,” as long as it remains pure. If the soul were to lose its purity, it would render itself and the body useless. “Worthless salt” is salt that is an admixture of salt and gypsum. Herein Yeshua gives an analogy of inappropriate mixtures. Hakham Shaul in dealing with the Gentiles in Rome understands there is no such thing as a mixture of Jew and Gentile. We learned this lesson in 2 Luqas (Acts) 15.

**2 Luqas (Acts) 15:10 – 12 Hakham Tsefet continued saying “So now why are you putting God to the test** by **placing on the neck of the talmidim** (**not on the Gentiles**) **a yoke[[81]](#footnote-81) that neither our fathers nor we have strength to bear? But we who have become faithfully obedient** **will have admittance into the Olam HaBa[[82]](#footnote-82) through the chesed** (mercy) of the **Master Yeshua, and they will find admittance into the Olam HaBa in the same way as we did,**” **And the whole congregation became silent and listened to BarNechamah and Hakham Shaul describing the marvel of the Gentiles taking up** (putting to practice) **the signs of God.**

Hakham Tsefet’s “yoke” is the yoke between the Gentile and the Jew. For the sake of determining the nature of the “unbearable Yoke” we must look into the Torah that gives us the answer.

**D’varim (Deut). 22:10 “You will not plow with an ox and a donkey together.”**

Hakham Tesfet’s Remes speech perfectly explains the apparent problem dealt with by Yeshua’s Talmidim. The Mishneh Torah (Yad Hazakah) elaborates on the halakhah of plowing with two animals as presented in D’barim (Deut) 22:10.

**Kilyaim Chapter 9 Halacha 7** Anyone who performs labor with two species of animals or wild beasts together **when one of them is kosher and the other is not kosher is liable for lashes in all places**, as [Deuteronomy 22:10] states: "Do not plow with an ox (a Kosher Animal) and a donkey (a non-Kosher animal) together. "Whether one plows, seeds, has them pull a wagon, or a stone, or led them together even with his voice [alone], he is liable for lashes. This is derived from the term "together." If, however, one [merely] yokes them [to a wagon], he is exempt unless he pulls them or leads them.

The unbearable yoke is a Jew being yoked with a Gentile and forced to “till in the same Torah.” This is an impossible situation. However, Christian scholars have been trying to plow the Torah like a Donkey for nearly two millennia. We have established in earlier materials that the Torah is elucidated “**by the Jew first!**”

**Rom. 1:16** **For I am not ashamed of the Mesorah** (of the Master), **for it is the virtuous power of God bringing redemption to everyone who is faithfully obedient,** (to the Mesorah) **Chiefly by the Jewish** Hakhamim[[83]](#footnote-83) **and also by the Jewish** Hakhamim of the **Hellenists** (in Diaspora).[[84]](#footnote-84)

Therefore, it is impossible/unbearable for the Jewish Hakhamim and Talmidim of the Master to till in the Torah with a Donkey, i.e. Christian Scholar!

**Romans 3:1** **Then what advantage does the Jew have? Or what is the benefit of circumcision? Great in every respect. First of all, they were entrusted with the oracles of God** (Mesorah).

Hakham Shaul shows that those who are “yoked” with the “unbelieving” Gentiles are “yoked” to those who will not faithfully obey the Torah therefore, lacking righteous/generosity, i.e. the Nefesh Yehudi.

**Fire – Torah**

It is clearly understood that the Torah is often pictured as “fire.” What is the purpose of the “fire”?

**D’barim (De.) 33:2** And he said: The Lord came from Sinai, and rose from Seir unto them; He shined forth from mount Paran, and He came from the myriads holy, at His right hand was a **fiery Torah** (law) unto them.

The Master shows us that every fire purifies. The analogy of fire and Torah is one of splendid beauty. When we begin our existence in this present world, we are given a Neshamah of purity. Our single occupation is to return the Neshamah to G-d in the same state of purity in which it was received. How can we guarantee that soul’s purity?

**Psa 19:7 The Torah of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple.**

**Commentary to Hakham Shaul’s School of Remes[[85]](#footnote-85)**

|  |  |
| --- | --- |
| The Merit of Messiah  The Worship of G-d  Making request to G-d  The Master’s Mesorah | Harvesting Fruit, making Converts  The Power of the Mesorah  By the Jewish Hakhamim first  Righteous generosity |

**Fruit, literal or Allegory**

B’resheet **Let the earth increase** **the fruit-tree making fruit after its kind, whose seed is in itself upon the earth. And it was so. And the earth produced the fruit tree making fruit after its kind. And the Lord saw that it was good.** 2:9 …**the** fruit **tree of life** was **also in the midst of the garden, and the tree of the knowledge of good and evil.**

**Opi 1:42-43 PHE But in the first creation of the universe… God produced the whole race of trees out of the earth in full perfection, having their fruit not incomplete but in a state of entire ripeness** (the Jewish people)**, to be ready for the immediate and undelayed use and enjoyment of the animals** (The Gentiles) **which were about immediately to be born. Accordingly, he** (God) **commanded the earth to produce these things. And, the earth, as though it had for a long time been pregnant and travailing,[[86]](#footnote-86) produced every sort of seed, and every sort of tree, and also of fruit, in unspeakable abundance. And not only were these produced fruits to be food for living animals, but enough also to serve as a preparation for the continuous production of similar fruits hereafter. The covering substances consisting of seed, in which are the principles of all plants undistinguishable and invisible, but destined hereafter to become manifest and visible in the periodical maturity of the fruit.**

**But I want you to know,[[87]](#footnote-87) brothers that I determined to come to you many times, and was detained even until now; that I might make converts[[88]](#footnote-88)** (fruit/harvest) **among you also, even as** I have **among other Gentiles.**

The bracketed and highlighted “fruit/harvest above shows that Hakham Shaul wants to “harvest” Gentiles among the Roman congregations. Of course, this makes Hakham Shaul sound like a farmer and not a **Sh'liach** – **(apostle - emissary) “plenipotentiary agent**.” Obviously, the literal sense of the word “harvest” is not Hakham Shaul’s intention. Therefore, we must see **fruit picking** and **harvest** as an allegory.

Among several of the commentaries on the present pericope is the idea that Hakham Shaul wishes to make converts among the Roman congregations as he has elsewhere. While the Christian scholars have a “new religion” in mind, we can see that they are right with regard to conversion. Their failure to see that the Romans were turning to G-d and the Jewish way of life in connection with the Master is reprehensible. Hakham Shaul’s harvest is among the Roman Congregations is part of the Cosmic Redemption and covenantal renewal that the Sages and Prophets of antiquity were looking for. Suffice it to say, that the Nazarean Hakhamim and their talmidim saw cosmic redemption as an obligation. The narrative of 2Luqas (Acts) shows that Yeshua’s talmidim wasted no time in embracing the Master’s cultural mandate.[[89]](#footnote-89) In the previous pericope Hakham Shaul has shown that his mission as a Courtier of the Master is to “Talmudize the Gentiles,” bringing them under the authority of Messiah. The obligation to “Talmudize the Gentiles” emerges as a cosmic occupation. Hakham Shaul and the **Sh’liachim** saw their vocation as tikun olam. The primary means of satisfying this vocation is to create a Jewish community and identity, throughout the Gentile world, i.e. Diaspora. They were sent to harvest the souls of their exiled brethren.

The Mesorah, Oral Torah establishes the norms for the social order for the entire Jewish community. The social order of the Oral Torah has one basic pursuit. We know that it ultimately revolves around one basic principle, namely the assembling of a Perfected Community fit to exist in an eternal state of intimacy with God. For the Gentiles to become a part of this “Perfected Community” they must fully accept the organic teachings of the Hakhamim. The nexus in the halakhah of the Hakhamim means that halakhot are not independent entities. Each halakhah is interdependent on other halakhot. Furthermore, the nexus of the halakhot is dependent upon community. If the elemental and chief mitzvah is “I *am* the Lord your God, who brought you out of the land of Egypt, out of the house of bondage;” how can we say that we do not want to follow the rules of a society, which places G-d first? Man must come to terms with his creation by G-d and His purpose in doing so.

When the Highest Wisdom (G-d) considered everything needed to rectify the human race and make it into the Perfected Community discussed above, it saw that this goal would be furthered if some people could benefit others and help them attain a place in the Community. [[90]](#footnote-90)

Lloyd Gaston describes the Gentiles in relation to this plan as “the Gentile Predicament”[[91]](#footnote-91) of the end times, and summed up by the Rabbis in one of two ways. Either the Gentiles will be destroyed or they will find redemption by being incorporated into Judaism.[[92]](#footnote-92) Consequently, we see the path of “redemption” for the gentile is to embrace Jewish authority and to join the Jewish community or be cast aside as Luzzatto has taught above.[[93]](#footnote-93)

Jewish survival and meaning depend on our being a community organized around values and committed to tikun olam, i.e. “Talmudizing the Gentiles.” Whatever its sources, tikun olam is central to Judaism, and to our Nazarean community.

Nazarean Communities should be built around, the **mitzvoth**, **tzedakah** and **Redifat tzedek** (pursuing justice). The Sages teach us that the highest form of **tzedakah** is in teaching someone to be self-sustaining. Abot 1:1 and the “making a talmid to stand” is also the way we should approach “Talmudizing the Gentiles.” This in turn, brings us to another point made by Hakham Shaul.

**By the Jew First**

**And the earth produced the fruit tree making fruit after its kind. And the LORD saw that it was good**

**For I am not ashamed of the** Master’s **Mesorah, for it is the virtuous power of God for strengthening everyone who is faithfully obedient,** being proclaimed **by[[94]](#footnote-94) the Jew first and also by the Hellenistic Jews.**

Making a Gentile talmid “stand” means first teaching him Torah (all of the Torah, written and Oral) specifically the Oral Torah. As we will see, Hakham Shaul loves the idea of “halakhah.” The best was for a Gentile to understand the Torah is to join a Jewish Community. In other words, if you are going to become Jewish you must live “Jewish” within a” Jewish community.” This, of course, means taking the appropriate steps towards integrating yourself into a Jewish community. In this way the Gentile soul, is brought under the wings of the Shekinah. Being “under the wings of the Shekinah” means acceptance of the Torah. More specifically it means being under the authority of the Hakhamim. This then corresponds to Hakham Shaul saying that the Gentile is to be brought under the authority of Messiah. What is the authority of Messiah?

**In order that I may reap some harvest** (fruit) **among you**

Hakham Shaul says, “I have **Igeret Reshut[[95]](#footnote-95) to bring** Messiah’s **authority[[96]](#footnote-96)** **over all the Gentiles** turning to God**, and** bringing them **into faithful obedience[[97]](#footnote-97)** (Talmudizing them in the Torah).”[[98]](#footnote-98) Talmudizing Gentiles is then the occupation of the Jewish Hakhamim. Being “under the authority of the Master,” means being under the authority of his agents, the **Sh’liachim/Hakhamim**. Therefore, the Master’s Mesorah is by the Jew (Hakham) first! Interestingly, the only path back to Gan Eden and Tikun Olam is through halakhot. Those who do not understand the Torah and the Oral Halakhot will fail to see the delight of subordinating themselves to the Hakhamim. To them this sounds like bondage. However, those souls who believe that being under authority and the return to Eden cannot be discussed in the same sentence, fail to understand B’resheet.

B’resheet 2:15 Then the LORD God took the man and put him into the Garden of Eden to SERVE (cultivate) it and GUARD (Shomer - keep) it.

Implicit in the text is an “Order of Service” that was to be “observed (guarded) by Adam and Chavah (Eve). This is aligned with Hakham Shaul’s statement, **For God, whom I worship[[99]](#footnote-99) in my Neshamah is my witness.** Therefore, return to Gan Eden will mandate our understanding our participating in an “Ordered Service.” Where will we find these instructions and the order of service? The community of Gan Eden (the perfected community) will guard (shomer) the ways (halakhot) of the community as captured in the maxim “Shomer Shabbat.

**A New Vision of Eden**

Tikun olam as Hakham Shaul would demonstrate is the ability to pick fruit. One must look at the fruit before he picks that fruit from its source. The allegory is that of the seed and the fruit. The seed inside is covered with the fruit which we see and taste. However, were it not for the seed the fruit would not exist. Hakham Shaul might be said to be a fruit inspector. From his inspections, he was able to determine the source of the Seed. The **Sh’liach** knew the difference in the fruit and how to determine the seed at the core of the fruit. Understanding the Biblical law that a tree can only produce fruit after its own kind Hakham Shaul was able to harvest a number of Jewish souls that only produce after their own kind.

**Now a river flowed out of Eden to water the garden;[[100]](#footnote-100) Then he showed me a river of the living water, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve** *kinds of* **fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.[[101]](#footnote-101) And there was evening and there was morning, Yom Echad** (a day of perfected unity, i.e. Shavuot).[[102]](#footnote-102)

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat “VeEleh Tol’dot Aharon” – Sabbath: “And these are the generations of Aaron”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאֵלֶּה תּוֹלְדֹת אַהֲרֹן** |  |  |
| **“VeEleh Tol’dot Aharon”** | Reader 1 – B’Midbar 3:1-4 | Reader 1 – B’Midbar 3:40-43 |
| **“And these are the generations of Aaron”** | Reader 2 – B’Midbar 3:5-10 | Reader 2 – B’Midbar 3:44-47 |
| **“Y éstas son las generaciones de Aarón”** | Reader 3 – B’Midbar 3:11-13 | Reader 3 – B’Midbar 3:48-51 |
| B’Midbar (Numbers) 3:1-39 | Reader 4 – B’Midbar 3:14-20 |  |
| Ashlamatah: Isaiah 45:19 – 46:2. 13 | Reader 5 – B’Midbar 3:21-26 | **Monday &**  **Thursday Mornings** |
|  | Reader 6 – B’Midbar 3:27-32 | Reader 1 – B’Midbar 3:40-43 |
| Psalm 92:1-8 | Reader 7 – B’Midbar 3:32-39 | Reader 2 – B’Midbar 3:44-47 |
| Abot: 3:20 | Maftir: B’midbar 3:36-39 | Reader 3 – B’Midbar 3:48-51 |
| N.C.: Mark 10:1-9; Lk 16:18;  Romans 1:18-23 | - Isaiah 45:19 – 46:2. 13 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. There were thus twelve standards, one for each tribe (Maskil l’David in his commentary on Rashi). These twelve standards are not to be confused with the four main standards, around each of which three tribes rallied. [↑](#footnote-ref-1)
2. See Genesis 30:14. [↑](#footnote-ref-2)
3. Ibid., 49:9. [↑](#footnote-ref-3)
4. Deuteronomy 33:17. [↑](#footnote-ref-4)
5. This was because of the expression**, *as an eagles stirs up his nest***(ibid., 32:11), and of Dan it is written that ***he was the rearward of all the camps***(further 10:25), who stirred the attention of all the camps to any lurking dangers (Tziyoni). [↑](#footnote-ref-5)
6. **Ezekiel Chapter 1. *As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle* (ibid., Verse 10).** [↑](#footnote-ref-6)
7. I have not found it in our editions of the Sefer Yetzirah (Book of Creation). [↑](#footnote-ref-7)
8. I Chronicles 28:4. [↑](#footnote-ref-8)
9. Judges 1:2. [↑](#footnote-ref-9)
10. Ibid., 20:18. [↑](#footnote-ref-10)
11. B’Midbar Rabbah 2:9. [↑](#footnote-ref-11)
12. See note 5. [↑](#footnote-ref-12)
13. “For it is said, ***And of the children of Issachar, men that had understanding of the times*** (I Chronicles 12:32), and Torah is called ‘light,’ ***For the commandment is a lamp, and the Torah is light*** (Proverbs 6:23)” (Bamidbar Rabbah 2.9) —Thus, just as the royal House of David is referred to by Scripture in terms of light — as it is said, ***that David My servant may have ‘a lamp' always before Me in Jerusalem*** (I Kings 11:36) — so also is Issachar, student of the Torah which is called light. The position of these two tribes is therefore rightfully in the east whence comes light to the world. And as for Zebulun (see further in text). [↑](#footnote-ref-13)
14. Genesis 49:13. [↑](#footnote-ref-14)
15. Deuteronomy 33:19. And riches are also referred to as “light” (Midrash Rabbah ibid.). Thus the three tribes that pitched on the east—Judah (sovereignty), Isaachar (knowledge), and Zebulun (wealth)—all represented aspects of “light” which originates in the east. [↑](#footnote-ref-15)
16. Micah 2:13. [↑](#footnote-ref-16)
17. See Sotah 7b and Rashi ibid., that Judah’s repentance in admitting his guilt in the case of Tamar (Genesis 38:26) was motivated by Reuben’s prior repentance in the case of Bilhah (ibid., 35:22). Reuben was also first of the brothers who tried to save Joseph in order to return him to his father (ibid., 37:22). According to a Midrash, G-d then said: “ ‘You [Reuben] were first in making an effort to bring back a beloved son to his father. By your life! A descendant of yours will be the first [of the prophets] to bring back Israel to their Father in heaven.’ And who was that? Hosea the son of Beeri, as it is written, ***When the Eternal spoke at first with Hosea*** (Hosea 1:2) [and it was that prophet who proclaimed: ***Return, O Israel, unto the Eternal your G-d, for you have stumbled in your iniquity*** (ibid. 14:2)] (Yalkut Shimoni, at the beginning of the Book of Hosea). That Hosea was of the tribe of Reuben is indicated in I Chronicles 5:6, where his father Beerah is counted among the descendants of Reuben. Beeri and Beerah, according to the Rabbis, refer to the same person. [↑](#footnote-ref-17)
18. Genesis 49:19. In our Bamidbar Rabbah: **“master of the troop,”** as stated in Genesis ibid. [↑](#footnote-ref-18)
19. Ibid., Verses 5-7, and in Chapter 34:30. [↑](#footnote-ref-19)
20. Verse 16 here. [↑](#footnote-ref-20)
21. Deuteronomy 33:12. This is an allusion to the fact that the Sanctuary proper, in which the Divine Presence resided, was in Benjamin’s territory. The eastern part of the Temple was in the territory of Judah. These three tribes of Ephraim, Menasheh and Benjamin, to whom G-d grants might (see Psalms 80: 3) are thus the most able to resist the destructive aspects of the natural elements (Eitz Yoseph on Bamidbar

    Rabbah). [↑](#footnote-ref-21)
22. Verse 24 here. [↑](#footnote-ref-22)
23. I Kings 12:29. [↑](#footnote-ref-23)
24. Deuteronomy 33.24. [↑](#footnote-ref-24)
25. As it is said of that tribe, ***O Naphtali, satisfied with favor, and full with the blessing of the Eternal*** {ibid., Verse 23) [↑](#footnote-ref-25)
26. Verse 31 here. [↑](#footnote-ref-26)
27. Jeremiah 7:24. [↑](#footnote-ref-27)
28. Bamidbar Rabbah 2:9. [↑](#footnote-ref-28)
29. Further, Verse 9. [↑](#footnote-ref-29)
30. Verse 1. [↑](#footnote-ref-30)
31. Further, Verse 32. [↑](#footnote-ref-31)
32. Above, 1:1. [↑](#footnote-ref-32)
33. Further, Verse 34. [↑](#footnote-ref-33)
34. *Ibid.,* 10:11, and see Taanith 29a [‘on that day they turned aside” and hence they became subject again to death]. [↑](#footnote-ref-34)
35. I Chronicles 4:24. [↑](#footnote-ref-35)
36. Genesis 46:10. [↑](#footnote-ref-36)
37. Ezekiel 27:18. [↑](#footnote-ref-37)
38. Psalms 139:17. [↑](#footnote-ref-38)
39. Ibid., Verse 2. [↑](#footnote-ref-39)
40. This psalm is recited as part of the Shabbat Shacharit service, Arbit on motzae Shabbat, and at other special times. [↑](#footnote-ref-40)
41. Our sages teach that this psalm was composed by Moses when he dwelled in "the secret place of the Most High," after having entered "into the midst of the thick cloud" – Shemot (Exodus) 24:18. This "thick cloud" is the "secret place of the Most High"; as it says, "Thick clouds are a hidden place for Him" - Iyov (Job) 22:14. The present psalm is called "the song against evil spirits". Moshe would recite it upon going up to the mountain, for he was afraid of harmful agents. – Meam Loez [↑](#footnote-ref-41)
42. This is the verbal tally with our Torah portion: *Tabernacle* / *Dwelling* - אהל, Strong’s number 0168. [↑](#footnote-ref-42)
43. Radak [↑](#footnote-ref-43)
44. v. 16 [↑](#footnote-ref-44)
45. 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-45)
46. I.e., the offering of sacrifices, cf. Shemot (Exodus) 24:5ff. [↑](#footnote-ref-46)
47. unclean [↑](#footnote-ref-47)
48. Shemot ([Exodus](file:///C:\Users\Haggai\AppData\Local\Temp\exodus.html)) 24:8 [↑](#footnote-ref-48)
49. Yehoshua (Joshua) 5:5 [↑](#footnote-ref-49)
50. Yehezechel (Ezekiel) 16:6. According to the supposition of the Zohar to Vayokra (Leviticus) 22:27 this passage refers to the blood of circumcision. [↑](#footnote-ref-50)
51. Shemot (Exodus) 24:5 [↑](#footnote-ref-51)
52. Ibid.51 v.8 [↑](#footnote-ref-52)
53. The parallel text in Yeb. 46b reads: ‘and there is a tradition that there is no sprinkling . . .’ [↑](#footnote-ref-53)
54. By Israel Najara; Translated by Solomon Feffer [↑](#footnote-ref-54)
55. Beresheet (Genesis) 8:22. ‘They’ is here made to apply to men, and ‘shall not’ is taken to mean ‘may not’. [↑](#footnote-ref-55)
56. Eisenstein, J. E., V. p. 623. suggests that this may have been directed against the Christian Jews, who disregarded the Mosaic law yet observed the Sabbath, and quotes Maimonides who advances the following reason: ‘The principle is, one is not permitted to make innovations in religion or to create new commandments. He has the privilege to become a true proselyte by accepting the whole law.’ (Yad. Melakim, X, 9.) He also points out that ‘Deserves death’ expresses strong indignation, and is not to be taken literally; [cf. the recurring phrase. ‘He who transgresses the words of the Sages deserves death.’ Ber. 6b.] [↑](#footnote-ref-56)
57. The seven Noachian laws deal with things which a heathen must abstain from doing. But when we say that a heathen must not observe a day of rest, we bid him to do a positive action, viz., work. [↑](#footnote-ref-57)
58. **Thanks:** The Greek word **εὐχαριστέω “**Eucharist” is of special interest to us because this word for "thanksgiving" is the same word that the same word used for the “Eucharistic” communion. It is important to notice that there is no possible connection to what Hakham Shaul is saying here, and the communal “Eucharist” of Christianity. [↑](#footnote-ref-58)
59. **My G-d:** Hakham Shaul says I thank "**My G-d**" because his audience is Gentile. Therefore can see the distinction between “us” and “them” or “me” and “you.” [↑](#footnote-ref-59)
60. **Zechut Aboth:** on the merit of Yeshua HaMashiach, Hakham Shaul “thanks” G-d “through” or on the merit of Yeshua just as we do when we pray the Amidah. [↑](#footnote-ref-60)
61. **Faithful Obedience:** **i.e. that is the continual and intentional practice of the mitzvoth.** The faithful obedience, level of service to HaShem must have been very commendable for Hakham Shaul to say to them that their service is known throughout the entire Congregation of the Master. [↑](#footnote-ref-61)
62. **Congregation:** We have translated the Greek word “**κόσμος” –** *kosmos,* as congregation. Here we must bear in mind that we are presenting an allegorical translation and commentary to the Igeret of Romans.

    **Lexical Data: κόσμος**, The "Cosmos" is a "well ordered" (Seder) **TDNT** 1. “That which is **well assembled** or constructed from individual constituents.” [↑](#footnote-ref-62)
63. **Worship: λατρεύω** – *latreuo,*  עָבַד - *ebed*, can refer to worship. “It is not enough to say that **λατρεύειν** has religious significance.” “it has sacral significance. **λατρεύειν** means more precisely to serve or worship culturally.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol 4 p 60

    The service of worship can very easily mean that Hakham Shaul mentions the Roman Congregation in the regular prayer service. The idea of “cultic service” need not mean any type of animal sacrifice in the Temple. Cultic service simple would be taken to mean the regular services at the Synagogue. Contra Cranfield and other Christian scholars the idea of worship in no way undermines that validity of Jewish Synagogue worship. Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p.76 [↑](#footnote-ref-63)
64. **My Spirit:** This portion of the pericope may be rendered “G-d whom I serve in breathing out the Mesorah.”

    **Lexical Data:** **πνεῦμα** – *pneuma,*  רוח – ruach, have a great deal of possibilities. The contextual interpretation should be as we have translated it, Neshamah, the inner man. For an in depth understanding of the possible meaning of **πνεῦμα** – *pneuma,*  רוח – ruach, see TDNT 6:332 ff. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Vol. 6 p. 333). Grand Rapids, MI: Eerdmans. and TWOT 2131 Harris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. (1999, c1980). *Theological Wordbook of the Old Testament* Chicago: Moody Press. [↑](#footnote-ref-64)
65. Louw, J. P., & Nida, E. A. (1996, c1989). *Greek-English lexicon of the New Testament : Based on semantic domains.* New York: United Bible societies. “**πνεῦμα**” 26.9 [↑](#footnote-ref-65)
66. **His Son:** Here the reference is certainly to Yeshua as Messiah. However, the Term “Son” can also refer to the Kings of Yisrael, the Prophets of Yisrael and to the B’ne Yisrael by and large. [↑](#footnote-ref-66)
67. **Witness:** Here the allegorical interpretation can be understood to mean, that I call the Heavens (G-d) to witness… Isa 1:2 Listen, O heavens, and hear, O earth; For the LORD speaks, "Sons I have reared and brought up, But they have revolted against Me. Deu 31:28 Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and call the heavens and the earth to witness against them. [↑](#footnote-ref-67)
68. **Visit:** WE must use the temporal idea of a limited “visit.” This is because Hakham Shaul intends to “visit” the Romans on his way to Spain. [↑](#footnote-ref-68)
69. **Comforted together:** Here the allegorical and possible lexical interpretation, is for Hakham Shaul to be able to “pray together” with the Roman congregations. [↑](#footnote-ref-69)
70. **Grammar:** This phrase in Greek a double negative. Hakham Shaul does not want them to be ignorant or without Da’at “intimate knowledge.” [↑](#footnote-ref-70)
71. καρπός is no doubt used here as in Phil 1:22 to denote the return to be hoped for from apostolic labors, whether new converts gained or the strengthening of the faith and obedience of those already believing. . Cranfield, C. E. B. (2004). *A critical and exegetical commentary on the Epistle to the Romans* . London; New York: T&T Clark International. p.82

    Cottrell and others see fruit or harvest as “coverts” who are turning to “Christianity. This idea of becoming “converts” is correct. However, these converts are the conversions of Gentiles to Orthodox Nazarean Judaism rather than “Christianity.” Cottrell, J. (1996-c1998). *Romans : Volume 1*. College Press NIV commentary Joplin, Mo.: College Press Pub. Co. Ro 1:13. [↑](#footnote-ref-71)
72. Both pairs denote the whole of Gentile humanity, but they represent different groupings of the same totality. Cranfield, C. E. B. (2004). *A critical and exegetical commentary on the Epistle to the Romans* . London; New York: T&T Clark International. p.83 [↑](#footnote-ref-72)
73. I am eager to Talmudize you who are in Rome. [↑](#footnote-ref-73)
74. Instrumental Dative calls for the translation “by” rather than “to.” See Moulton, James H, Wilbert F Howard, and Nigel Turner. *A Grammar of New Testament Greek*. Vol. III. Edinburgh: Clark, 1929. p 240 [↑](#footnote-ref-74)
75. The inference is simply stated. The Mesorah MUST be passed down – transmitted from Jewish Hakhamim to talmidim. This includes the “Gentiles” who would teach Torah/Mesorah. They MUST be first taught by a Jewish Hakham! [↑](#footnote-ref-75)
76. See “Abraham and the Righteousness of God” Gaston, Lloyd. *Paul and the Torah*. Vancouver: University of British Columbia Press, 1987. pp. 45-63 [↑](#footnote-ref-76)
77. Cf. Hab. 2:4 [↑](#footnote-ref-77)
78. *The Hirsch Chumash: The Five Books of Torah*. Vol. 4. 5 vols. Jerusalem : New York: Feldheim ; Judaica Press, 2000. p. 17 [↑](#footnote-ref-78)
79. Wolfson, Harry Austryn. *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam, Volume 1: Structure and Growth of Philosophical Systems from Plato to Spinoza*. 4 Revised edition. Harvard University Press, 1962. p.114 [↑](#footnote-ref-79)
80. Ya’aqob (Jam.) 2:26 [↑](#footnote-ref-80)
81. **m. Berakhot 2:2** “Why does [the passage of] Shema precede [that of] And it shall come to pass [if you keep my commandments]? “So that one may first **accept upon himself the yoke of the kingdom of heaven and afterwards may accept the yoke of the commandments**. “[Why does] And it shall come to pass [precede] And G-d said? “For And it shall come to pass is recited by both day and night. “[But] And G-d said is recited only by day.”

    **m. Abot 3:5** R. Nehunya b. Haqqaneh says, “From whoever accepts upon himself the yoke of Torah do they remove the yoke of the state and the yoke of hard labor. “And upon whoever removes from himself the yoke of the Torah (yoke of the Kingdom i.e. recital of the Shema D’barim 6:4f.) do they lay the yoke of the state and the yoke of hard labor.”

    **m. Shabbat 1:4** These are some of the laws which they stated in the upper room of Hananiah b. Hezekiah b. Gurion when they went up to visit him. They took a vote, and the House of Shammai outnumbered the House of Hillel. And eighteen rules (of Shammai concerning Gentile conversion) did they decree on that very day. **﻿**

    **b. Shabbath 17a** And on that day Hillel sat submissive before Shammai, like one of the disciples, and it was as grievous to Israel as the day when the [golden] calf was made. Now, Shammai and Hillel enacted [this measure], but they would not accept it from them; but their disciples came and enacted it, and it was accepted from them.

    We can also associate the “Yoke of the Kingdom” with the Yoke of the (Master) Mesorah. (Mt 11:29-30)

    **Kilyaim Chapter 9 Halacha 7** Anyone who performs labor with two species of animals or wild beasts together when one of them is kosher and the other is not kosher is liable for lashes in all places, as [Deuteronomy 22:10] states: "Do not plow with an ox and a donkey together. "Whether one plows, seeds, has them pull a wagon, or a stone, or led them together even with his voice [alone], he is liable for lashes. This is derived from the term "together." If, however, one [merely] yokes them [to a wagon], he is exempt unless he pulls them or leads them. [↑](#footnote-ref-81)
82. **b. Baba Mestia 2:11** [If he has to choose between seeking] what he has lost and what his father has lost, his own takes precedence. . . . what he has lost and what his master has lost, his own takes precedence. . . . what his father has lost and what his master has lost, that of his master takes precedence. For his father brought him into this world. **But his master, who taught him wisdom, will bring him into the life of the world to come**. But if his father is a sage, that of his father takes precedence. [If] his father and his master were carrying heavy burdens, he removes that of his master, and afterward removes that of his father. [If] his father and his master were taken captive, he ransoms his master, and afterward he ransoms his father. But if his father is a sage, he ransoms his father, and afterward he ransoms his master. [↑](#footnote-ref-82)
83. The inference is simply stated. The Mesorah MUST be passed down – transmitted from Jewish Hakhamim to talmidim. This includes the “Gentiles” who would teach Torah/Mesorah. They MUST be first taught by a Jewish Hakham! [↑](#footnote-ref-83)
84. The sense of the verse means, in modern terms that the MESORAH will be carried chiefly by the Orthodox Nazarean Jews, and also by the Reform and Conservative Jews. [↑](#footnote-ref-84)
85. **Caution to our readers this is a Remes commentary not a Peshat, therefore it must be read with a nonliteral mindset!** [↑](#footnote-ref-85)
86. Cf. Rom 8:22 [↑](#footnote-ref-86)
87. **Grammar:** This phrase in Greek a double negative. Hakham Shaul does not want them to be ignorant or without Da’at “intimate knowledge.” [↑](#footnote-ref-87)
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89. Cf. Mt 28: 19-20; Mk. 16:15 [↑](#footnote-ref-89)
90. Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. New York: Soncino, 2003. p. 99 [↑](#footnote-ref-90)
91. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 [↑](#footnote-ref-91)
92. Ibid p. 27 [↑](#footnote-ref-92)
93. Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) Nrw York, New York: Feldheim Publishers. pp. 95-7 [↑](#footnote-ref-93)
94. Instrumental Dative calls for the translation “by” rather than “to.” See Moulton, James H, Wilbert F Howard, and Nigel Turner. *A Grammar of New Testament Greek*. Vol. III. Edinburgh: Clark, 1929. p 240 [↑](#footnote-ref-94)
95. **Igeret Reshut:** “**Letter of Permission**.” The Bet Din of Yeshua’s three pillars, Hakham Tsefet, Hakham Ya’aqob and Hakham Yochanan, would have issued this Igeret Reshut. This would have been very important to the Jewish Synagogues of the first century. Furthermore, we can see that Hakham Shaul must have followed this practice in all of his interactions with Jewish Synagogues. In the second Igeret to Corinthians Hakham Shaul asks if he needs an Igeret Reshut. Cf. 2 Co 3:1. Hakham Shaul’s Igeret Reshut is his letter of acceptance as a Chaber among the “Apostles.” His office is subjected to the Three Pillars rather than the Bat Kol. We find **b. B.M. 59b** as a precedent for understanding that a Bat Kol does not usurp the authority of the Bet Din. In this case, the Bet Din are the chief Nazarean Hakhamim. [↑](#footnote-ref-95)
96. **Name:** **ὄνομα** – *onoma,* (name) meaning authority [↑](#footnote-ref-96)
97. **Faithful Obedience:** ὑπακοὴν πίστεως – *upakonen pisteos*, faithful obedience.” πίστις – *pistis* is paralleled to the Hebrew word אמנה אמוּנה – *emunah*, meaning faithfulness, faithful obedience.

    Faithful Obedience to G-d

    Acceptance of the Mesorah (Orally breathed and written Torah)

    Acceptance and obedience to the authority of the Nazarean Hakhamim [↑](#footnote-ref-97)
98. Cf. Romans 1:5 [↑](#footnote-ref-98)
99. **Worship: λατρεύω** – *latreuo,*  עָבַד - *ebed*, can refer to worship. “It is not enough to say that **λατρεύειν** has religious significance.” “it has sacral significance. **λατρεύειν** means more precisely to serve or worship culturally.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol 4 p 60

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100. Cf. Gen 2:10 [↑](#footnote-ref-100)
101. Cf. Rev 22:1-2 [↑](#footnote-ref-101)
102. Cf. Gen 1:5 [↑](#footnote-ref-102)