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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** |
| **Tammuz 14, 5774 – July 11/12, 2014** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. July 11 2014 – Candles at 8:46 PM  Sat. July 12 2014 – Habdalah 9:48 PM | **Austin & Conroe, TX, U.S.**  Fri. July 11 2014 – Candles at 8:18 PM  Sat. July 12 2014 – Habdalah 9:16 PM | **Brisbane, Australia**  Fri. July 11 2014 – Candles at 4:50 PM  Sat. July 12 2014 – Habdalah 5:46 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. July 11 2014 – Candles at 8:40 PM  Sat. July 12 2014 – Habdalah 9:41 PM | **Everett, WA. U.S.**  Fri. July 11 2014 – Candles at 8:50 PM  Sat. July 12 2014 – Habdalah 10:08 PM | **Manila & Cebu, Philippines**  Fri. July 11 2014 – Candles at 6:12 PM  Sat. July 12 2014 – Habdalah 7:04 PM |
| **Miami, FL, U.S.**  Fri. July 11 2014 – Candles at 7:58 PM  Sat. July 12 2014 – Habdalah 8:54 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. July 11 2014 – Candles at 7:58 PM  Sat. July 12 2014 – Habdalah 9:01 PM | **Olympia, WA, U.S.**  Fri. July 11 2014 – Candles at 8:48 PM  Sat. July 12 2014 – Habdalah 10:04 PM |
| **San Antonio, TX, U.S.**  Fri. July 11 2014 – Candles at 8:19 PM  Sat. July 12 2014 – Habdalah 9:16 PM | **Sheboygan & Manitowoc, WI, US**  Fri. July 11 2014 – Candles at 8:15 PM  Sat. July 12 2014 – Habdalah 9:26 PM | **Singapore, Singapore**  Fri. July 11 2014 – Candles at 6:58 PM  Sat. July 12 2014 – Habdalah 7:49 PM |
| **St. Louis, MO, U.S.**  Fri. July 11 2014 – Candles at 8:09 PM  Sat. July 12 2014 – Habdalah 9:13 PM | **Tacoma, WA, U.S.**  Fri. July 11 2014 – Candles at 8:47 PM  Sat. July 12 2014 – Habdalah 10:04 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

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

His Excellency Adon 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

**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!**

We dedicate this Torah Commentary to Her Honor HaRabbanit Zahavah bat Sarah on occasion of her birthday. We take this opportunity to wish her a very happy Yom Huledet Sameach! May the Eternal grant her good health, and a long life with many opportunities to perform great deeds of loving-kindness, amen ve amen!

**Shabbat “Ish Ish Ki Tishté Ishtó” – “[**When**] any man’s wife goes astray”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אִישׁ אִישׁ כִּי-תִשְׂטֶה אִשְׁתּוֹ** |  |  |
| **“Ish Ish Ki Tishte Ishto”** | Reader 1 – B’Midbar 5:11-16 | Reader 1 – B’Midbar 6:22-24 |
| **“[**When**] any man’s wife goes astray”** | Reader 2 – B’Midbar 5:17-22 | Reader 2 – B’Midbar 6:24-27 |
| **“[**Si**] la esposa de alguno se descarriare”** | Reader 3 – B’Midbar 5:23-28 | Reader 3 – B’Midbar 6:22-27 |
| B’Midbar (Num.) 5:11 – 6:21 | Reader 4 – B’Midbar 5:29-31 |  |
| Ashlamatah:  Hosea 4:14 – 5:2 + 6:1-2 | Reader 5 – B’Midbar 6:1-8 | **Monday &**  **Thursday Mornings** |
|  | Reader 6 – B’Midbar 6:9-12 | Reader 1 – B’Midbar 6:22-24 |
| Psalm 94:1-23 | Reader 7 – B’Midbar 6:13-21 | Reader 2 – B’Midbar 6:24-27 |
|  | Maftir – B’Midbar 6:19-21 | Reader 3 – B’Midbar 6:22-27 |
| N.C.: Mk 10:17-22; Lk 18:18-23;  Rm 1:26-27 | ‎Hosea 4:14 – 5:2 + 6:1-2 |  |

**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**

* The Ordeal of Jealousy – Numbers 5:11-18
* The Oath of Purgation – Numbers 5:19-22
* Continuation of the Ordeal of Jealousy – Numbers 5:23-31
* The Law of the Nazirite – Numbers 6:1-8
* Involuntary Defilement ofr the Nairite – Numbers 6:9-12
* Rites to be Performed at the Completion of the Vow – Numbers 6:13-21

**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. 115-137

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 5:11 – 6:21**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 11. The Lord spoke to Moses, saying: | 11. And the LORD spoke with Mosheh, saying: |
| 12. Speak to the children of Israel and say to them: Should any man's wife go astray and deal treacherously with him, | 12. Speak with the sons of Israel, and say to them: If the wife of any man go astray and commit wrongness against him, |
| 13. and a man lie with her carnally, but it was hidden from her husband's eyes, but she was secluded [with the suspected adulterer] and there was no witness against her, and she was not seized. | 13. and another man lie with her, and it be hidden from her husband's eyes, and be concealed, and she be contaminated: or, if the testimony be not clear which is witnessed against her, and she be not convicted; |
| 14. But a spirit of jealousy had come upon him and he became jealous of his wife, and she was defiled, or, a spirit of jealousy had come upon him and he was jealous of his wife, and she was not defiled. | 14. or, if the spirit of jealousy come upon him, and he be jealous of his wife, that she has been defiled, or the spirit of jealousy come upon him, and he be jealous of his wife, though she has not been defiled; |
| 15. Then the man shall bring his wife to the kohen and bring her offering for her, one tenth of an ephah of barley flour. He shall neither pour oil over it nor put frankincense on it, for it is a meal offering of jealousies, a meal offering of remembrance, recalling iniquity. | 15. and though that man may have not brought separation or tithe, there is constraint upon him to bring his wife unto the priest. Now, because she may have brought delicacies to the adulterer, she ought to bring an appointed oblation of her own, a tenth of three sata of barley flour, that being the food of beasts: he will not pour oil, nor put frankincense thereon; for it is a mincha (on account) of jealousy, a mincha of a memorial which calls guilt to mind. |
| 16. The kohen shall bring her forth and present her before the Lord. | 16. And the priest will bring her near, and cause her to stand before the LORD. |
| 17. The kohen shall take holy water in an earthen vessel, and some earth from the Mishkan floor, the kohen shall take and put it into the water. | 17. And the priest will take holy water from the laver with an ewer, and pour it into an earthen vessel; because she may have brought the adulterer sweet wine to drink in precious vases; and he will take of the dust that is upon the ground of the tabernacle, - because the end of all flesh is dust, - and put it into the water. |
| 18. Then the kohen shall stand the woman up before the Lord and expose the [hair on the] head of the woman; he shall place into her hands the remembrance meal offering, which is a meal offering of jealousies, while the bitter curse bearing waters are in the kohen's hand. | 18. And the priest will cause the woman to stand before the LORD, and bind a cord over her loins and upon her breast,- because she should have bound her loins with a girdle; and he will uncover the woman's head, because she had tied a fillet upon her hair. And he will put the mincha of memorial, the mincha of jealousy, into her hand; while in the hand of the priest will be the bitter water of the trial. |
| 19. The kohen shall then place her under oath, and say to the woman, "If no man has lain with you and you have not gone astray to become defiled [to another] in place of your husband, then [you will] be absolved through these bitter waters which cause the curse. | 19. And the priest will adjure her by the adjuration of the Great and Glorious Name, and will say to the woman: If you have not turned aside, to defile yourself by acting against the right of your husband, be you unhurt by these bitter waters of trial. |
| 20. But as for you, if you have gone astray [to another] instead of your husband and have become defiled, and another man besides your husband has lain with you..." | 20. But if you have turned aside against the right of your husband, and are defiled in having shared the bed with a man against your husband's right:- |
| 21. The kohen shall now adjure the woman with the oath of the curse, and the kohen shall say to the woman, "May the Lord make you for a curse and an oath among your people, when the Lord causes your thigh to rupture and your belly to swell. | 21. Then will the priest adjure the woman by the oath of malediction, and say to the woman, - The LORD make you a curse and an execration among the children of your people, in causing your thigh to corrupt, and your belly to swell; |
| 22. For these curse bearing waters shall enter your innards, causing the belly to swell and the thigh to rupture," and the woman shall say, "Amen, amen." | 22. and may these waters of trial enter into your bowels, to cause your belly to swell, and your thigh to corrupt. And the woman will answer and say: Amen, if I was polluted when betrothed; Amen, if I have been polluted since my marriage. |
| 23. Then the kohen shall write these curses on a scroll and erase it in the bitter water. | 23. And the priest will write these maledictions upon a parchment, and wash it out with the water of trial, |
| 24. He shall then give the bitter, curse bearing waters to the woman to drink, and the curse bearing waters shall enter her to become bitter. | 24. and cause the woman to drink the bitter trial water: the trial water of malediction will be received by her. |
| 25. The kohen shall take the meal offering of jealousies from the woman's hand, wave the meal offering before the Lord, and bring it to the altar. | 25. But the priest will (first) take from the woman's hand the mincha of jealousy, and uplift the mincha before the LORD, and lay it on the side of the altar. |
| 26. The kohen shall scoop out from the meal offering its reminder and burn it upon the altar, and then he shall give the woman the water to drink. | 26. And the priest will take a handful of the portion for its memorial, and burn it at the altar; and after that the woman will drink the water. |
| 27. He shall make her drink the water, and it shall be that, if she had been defiled and was unfaithful to her husband, the curse bearing waters shall enter her to become bitter, and her belly will swell, and her thigh will rupture. The woman will be a curse among her people. | 27. And when he has caused her to drink the water, it will be that if she has been defiled by adultery, and has acted with wrongness against her husband, those proving waters will enter into her with a curse, and her belly will swell, and her thigh become corrupt, and the woman will be an execration among the children of her people. The adulterer as well will be detected by these waters of probation, in whatever place he may be. |
| 28. But if the woman had not become defiled and she is clean, she shall be exempted and bear seed. | 28. But if the woman has not been defiled by adultery, but is innocent, they will enter without harm, and her brightness will shine forth, and she will find affection before her husband, and become the mother of a son. |
| 29. This is the law of jealousies when a woman goes astray to someone other than her husband and is defiled, | 29. This is the declaration of the Law of jealousy, when a woman has fallen away from the right of her husband, and become defiled by adultery; |
| 30. or if a spirit of jealousy comes over a man, and he is jealous of his wife, and he presents the woman before the Lord, and the kohen shall do to her all of this law, | 30. or when the spirit of jealousy comes upon a man, that he be so jealous of his wife as to make her stand before the LORD, then will the priest perform all this Law. |
| 31. the man shall be absolved of iniquity, and the woman shall bear her iniquity. | 31. But if the man be innocent of transgressions, then let that woman bear her iniquity. |
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| 1. The Lord spoke to Moses saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to the children of Israel, and you shall say to them: A man or woman who sets himself apart by making a nazirite vow to abstain for the sake of the Lord. | 2. Speak with the children of Israel, and say to them: When a man or, woman, seeing her who had gone astray in her corruption, will (resolve to) become abstinent from wine, or for any other cause will make the vow of a Nazir in separating one's- self unto the Name of the LORD, |
| 3. He shall abstain from new wine and aged wine; he shall not drink [even] vinegar made from new wine or aged wine, nor shall he drink anything in which grapes have been steeped, and he shall eat neither fresh grapes nor dried ones. | 3. he will abstain from wine, new and old, he will drink neither vinegar of old wine or new; neither may he drink liquor in which grapes have been crushed, nor eat of grapes either fresh or dried. |
| 4. For the entire duration of his abstinence, he shall not eat any product of the grape vine, from seeds to skins. | 4. All the days of his vow he will not eat of the tree which makes wine, from the husks of grapes even to the kernels within them. |
| 5. All the days of his vow of abstinence, no razor shall pass over his head; until the completion of the term that he abstains for the sake of the Lord, it shall be sacred, and he shall allow the growth of the hair of his head to grow wild. | 5. All the days of his nazir-vow the razor will not pass upon his head until the time when the days of his separation to the Name of the LORD be fulfilled; he will be consecrate, letting the hair of his head grow. |
| 6. All the days that he abstains for The Lord, he shall not come into contact with the dead. | 6. All the days of his separation to the Name of the LORD he will not go in where there is a dead man. |
| 7. To his father, to his mother, to his brother, or to his sister, he shall not defile himself if they die, for the crown of his God is upon his head. | 7. For his father, or his mother, his brother, or his sister, he will not make himself unclean through their decease; for the crown of Elohim is upon his head; |
| 8. For the entire duration of his abstinence, he is holy to the Lord. | 8. all the days in which he is a Nazir he will be sacred before the LORD. |
| 9. If someone in his presence dies unexpectedly or suddenly, and causes the nazirite head to become defiled, he shall shave off [the hair of] his head on the day of his purification; on the seventh day, he shall shave it off. | 9. But if a person die near him suddenly, and he unawares defile the head of his vow, let him shave his head on the day of his purification; on the seventh day let him shave it. |
| 10. And on the eighth day, he shall bring two turtledoves or two young pigeons to the kohen, at the entrance to the Tent of Meeting. | 10. And on the eighth day let him bring two turtle doves, or two young pigeons, unto the priest at the door of the tabernacle of ordinance. |
| 11. The kohen shall prepare one for a sin offering and one for a burnt offering and atone on his behalf for sinning by coming into contact with the dead, and he shall sanctify his head on that day. | 11. And the priest will make one a sin offering, and one a burnt offering, and atone for him on account of that in which he has sinned, in defiling himself by the dead: and he will consecrate his head on that day. |
| 12. He shall consecrate to the Lord the period of his abstinence and bring a lamb in its first year as a guilt offering; the previous days shall be canceled because his naziriteship has been defiled. | 12. And let him dedicate before the LORD the days of his nazirate (afresh), and bring a lamb of the year for a trespass offering; but the former days will have been in vain, because he had defiled his nazirate. |
| 13. This is the law of the nazirite: On the day his period of naziriteship is completed, he shall present himself at the entrance to the Tent of Meeting. | 13. And this is the Law of the Nazir on the day when his separation days are fulfilled: Let him present himself at the door of the tabernacle of ordinance, |
| 14. He shall bring his offering to the Lord: one unblemished lamb in its first year as a burnt offering, one unblemished ewe lamb in its first year as a sin offering, and one unblemished ram as a peace offering, | 14. and bring his oblation before the LORD, one lamb of the year unblemished for a burnt offering, and one ewe Iamb of the year unblemished for a sin offering, and one ram unblemished for the consecrated oblation; |
| 15. and a basket of unleavened cakes; loaves of fine flour mixed with oil, and unleavened wafers anointed with oil, with their meal offerings and their libations. | 15. and a basket of unleavened cakes of flour with olive oil, and unleavened wafers anointed with olive oil, their minchas and libations. |
| 16. The kohen shall present it before the Lord, and perform the service of his sin offering and his burnt offering. | 16. And the priest will offer before the LORD, and perform the sin offering, and the burnt sacrifice; |
| 17. He shall make the ram as a peace offering to the Lord, along with the basket of unleavened cakes, and the kohen shall perform the service of its meal offering with its libation. | 17. and make the ram a consecrated victim (peace offering) before the LORD, with the basket of unleavened; and the priest will make its mincha and its libation. |
| 18. The nazirite shall shave the head of his naziriteship at the entrance to the Tent of Meeting, and he shall take the hair of the head of his naziriteship and place it upon the fire which is under the peace offering. | 18. And the Nazir will shave his consecrated head, without, after the offering of the holy oblations at the door of the tabernacle of ordinance, and take the hair of his consecrated head, and lay it on the fire that is under the cauldron of the peace offering. |
| 19. The kohen shall then take the cooked foreleg of the ram, one unleavened loaf from the basket and one unleavened wafer, place [them] in the hands of the nazirite after he has shaven off his nazirite [head]. | 19. And the priest will take the shoulder that is boiled, entire from the ram, and one unleavened cake from the basket, and one unleavened wafer, and put upon the hands of the Nazirite, after he has shaved his head of the consecration. |
| 20. The kohen shall wave them as a waving before the Lord; it is consecrated to the kohen, along with the breast of the waving and the thigh of the uplifting. After this, the nazirite may drink wine. | 20. And the priest will uplift them for an elevation. It is sacred; it belongs to the priest, with the breast of the elevation, and the separated shoulder. And after that the Nazirite may drink wine. |
| 21. This is the law of a nazirite who makes a vow: his offering to the Lord for his naziriteship is in addition to what is within his means. According to the vow that he vows, so shall he do, in addition to the law of his naziriteship. | 21. This is the declaration of the Law of the Nazir who will have vowed his oblation before the LORD for his separation, besides what may come into his hand according to the rule (or measure) of his vow, to bring that which he had vowed; so will he do according to the law of his nazirate. |
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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) 5:11 – 6:21**

**12** **Should any man’s wife go astray** What is written above [i.e., before] this subject? “Everyone’s holy things belong to him.” If you withhold the gifts of the *kohanim*, then—by your life!—you will have to come to him to bring him an unfaithful wife. -[*Ber.* 63a]

**any man** Heb. אִישׁ אִישׁ, lit. a man, a man. [The double expression] teaches that she has been doubly unfaithful—against [the Lord, who is known as] the Man (אִישׁ) of War on high (Exod. 15: 3), and against her husband (אִישָׁהּ), lit., “her man”] below [in this world].

**Should any man’s wife go astray** Heb. תִשְׂטֶה. Our Sages teach (*Tanchuma Naso* 5): Adulterers do not commit adultery unless a spirit of folly (שְׁטוּת) enters them, as it is written [here], “should go astray” [תִשְׂטֶה, can also mean to become a שׁוֹטֶה, i.e., to become “foolish”], and it is written, “One who commits adultery with a woman is devoid of sense” (Prov. 6:32) (*Tanchuma Naso* 5). The simple meaning of the verse is: “Should [any man’s wife] goes astray.” She deviates from modest ways, thus arousing his suspicion, as in [the verse], “turn away [שְׂטֵה] from it and pass” (Prov. 4:15), [and] “Let your heart not veer off [יֵשְׂטְ] into her ways” (Prov. 7:25).

**and deal treacherously with him** What is her treachery?

**13** **A man lie with her** This excludes a minor and a non-human [such as an animal].-[*Sotah* 26b]

**with her carnally** *Her* intercourse disqualifies her, but her sister’s intercourse [with the husband] does not disqualify her [to her husband] (*Yevamoth* 95a), as in the account of two sisters who resembled each other. -[*Tanchuma Naso* 6] [See *Levush*, *Nachalath Ya’akov*]

**but it was hidden from her husband’s eyes** This excludes a blind man (*Sotah* 27a, *Sifrei Naso* 1:40, *Tanchuma* 7). It follows that, if he saw [the adulterous act] and ignored it, the water [prescribed further in the section] will not test her.-[*Sifrei Naso* 1:40]

**but she was secluded** the amount [of time] it takes for one who is secluded [with a man] to be defiled by intercourse. -[*Sifrei Naso* 1:41, *Sotah* 2b, 4a]

**and there is no witness against her** But if there is even one witness against her who claims that she has been defiled, she does not drink [the water].-[*Sifrei Naso* 1:41, *Sotah* 2b]

**and there is no witness against her** to the defilement, but there were witnesses to the seclusion.-[*Sotah* 2b]

**seized** Heb. נִתְפָּשָׂה, raped, as in “seized her (וּתְפָשָׂהּ) and lay with her” (Deut. 22:28). -[*Sifrei Naso* 1:42]

**14** **had come upon him** before the seclusion. -[*Sotah* 3a]

**a spirit of jealousy... and he became jealous** Our Sages explain (*Sotah* 3a) as an expression of warning: he warned her, “Do not seclude yourself with such-and-such a man.” -[*Sotah* 5b]

**and she was defiled, or, a spirit... had come on him** That is to say, he warned her, but she disregarded his warning, and it is not known whether she was defiled or not.

**15** **flour** [Ordinary flour,] that it should not be of fine flour. -[*Sifrei Naso* 1:48]

**barley** But not wheat; [since] she acted like an animal, her offering is [composed of] animal feed. -[*Sotah* 15b, *Sifrei Naso* 1:48]

**He shall not pour oil over it** so that her offering should not be beautiful (*Sotah* 15a), for oil is called "light"—but she acted in darkness. -[*Tanchuma Naso* 3]

**nor put frankincense on it** For the matriarchs are [symbolically] known as frankincense, as it says, “to the hill of frankincense” (Songs, 4:6), yet she [the accused woman] deviated from their ways. -[*Tanchuma Naso* 3]

**for it is a meal offering of jealousies** Heb. כִּי־מִנְחַת קְנָאֹת הוּא [The word הוּא, *it is*, means] this flour; [the word for flour,] קֶמַח, is masculine in gender.

**a meal offering of jealousies** It arouses against her two jealousies [i.e., expressions of wrath]: the wrath of the Omnipresent and the wrath of her husband. -[*Sifrei Naso* 1:50]

**17** **holy water** which had been sanctified in the washstand. Because the washstand was made from the copper of the “mirrors of the women who had gathered” (Exod. 38:8) [at the entrance to the Tent of Meeting; see *Rashi* on that verse], whereas this one had abandoned their ways. They had intercourse *with their husbands* in Egypt “beneath the apple tree” (Song 8:5), whereas this one, who had corrupted herself with another [man]—let her be examined through it [the washstand]. - [*Midrash Aggadah*]

**in an earthen vessel** She gave the adulterer to drink choice wine in valuable goblets; therefore, let her drink bitter water in a worthless clay vessel.-[*Sotah* 9a]

**18** **Then the kohen shall set, etc.** Has it not already been said, “and present her before the Lord” (verse 16) ? However, they would move her around from place to place to tire her out so that she should become agitated and confess.-[*Sotah* 8a]

**and expose** He unravels the plaits of her hair to humiliate her. From here [we derive] that a bared head is considered a disgrace for the daughters of Israel.-[*Keth.* 72a]

**before the Lord** At the Nicanor Gate, the eastern gate of the [Temple] courtyard (*Sotah* 7a) the route by which everyone enters.

**he shall place into her hands** In order to weary her, [in the hope] that she will become agitated and confess, and the Explicit Name will not be erased in the water. -[*Sotah* 14a]

**the bitter** [They were called bitter] because of their effects, for they will prove bitter for her.-[*Sifrei Naso* 1:47]

**curse-bearing** [I.e.,] which eliminates her from the world; it is an expression like [the phrase] “a pricking (מַמְאִיר)briar” (Ezek. 28:24). But it is impossible to render it as “accursed water,” because it was holy, and Scripture does not write אֲרוּרִים, but מְאָרְרִים, [meaning] “which cause others to be cursed.” *Onkelos* too does not translate it as לִיטַיָא, “cursed,” but מְלַטְטַיָּא, “that cause a curse,” [i. e.,] which reveal a curse on the body of this [woman].

**19** **Place her under oath** What is the oath? "If no man has lain with you... [you will] be absolved (הִנָּקִי), but if he has lain [with you], may you suffocate (חֲנָקִי) ! From the negative, you imply the affirmative, but we are duty-bound to commence capital cases by presuming innocence. [Therefore, we do not commence with the affirmative, but only imply it from the negative.] -[*Kid.* 62a]

**20** **But if you have gone astray** - כִּי שָׂטִית. [The word] כִּי is used in the sense of “if.”

**21** **with the oath of the curse** The oath which contains a curse.

**May the Lord make you for a curse, etc.** so that everyone shall use your name in cursing [such as], “May it befall you as it befell so-and-so.”

**and an oath** so that everyone will swear by you [such as], “If [I am] not [speaking the truth], may it happen to me as it happened to so-and-so.” Similarly, it says, “And you shall leave your name for an oath for My elect” (Isa. 65:15). [It is customary for] the righteous [to] swear by the calamities that befall the wicked. The same applies to blessings [as it says]: “shall be blessed with you” (Gen. 12:3); “With you, Israel will bless, saying” (Gen. 48: 20). -[*Sifrei Naso* 1:73]

**your thigh** In the curse, the thigh precedes the belly, because she began the sin with it [the thigh].-[*Sotah* 8b]

**swell** Heb. צָבָה. As *Targum* [*Onkelos*] renders: נְפִיחָא, *swollen*.

**22** **causing the belly to swell** Heb. לַצְבּוֹת בֶּטֶן, like לְהַצְבּוֹת בֶּטֶן, “to cause the belly to swell.” This is the function of the *pathach* with which the “lamed” is vocalized; similarly, “to to lead them םָ) (לַנְחֹת on the way” (Exod. 13:21) and “to show you (לַרְאֹתְכֶם) the way in which to go” (Deut. 1:33). Similarly, [Scripture says in this verse] לַנְפִּל יָרֵךְ [which is equivalent to]: לְהַנְפִּל יָרֵךְ, “to cause the thigh to rupture,” for the water distends the belly and ruptures the thigh.

**causing the belly to swell and the thigh to rupture** [This refers to] the belly and thigh of the adulterer, or perhaps only those of the adulteress? [However,] when Scripture says “causes your thigh to rupture and your belly to swell” (verse 21), those of the adulteress are stated [thus here it must refer to the adulterer].-[*Sotah* 28a and *Sifrei Naso* 1:65]

**Amen, amen** An acceptance of the oath: “amen” for the curse, “ amen” for the oath, “amen” whether from this man [whom her husband suspects], “amen” whether from another man, “amen” that I did not go astray while betrothed or married, while awaiting levirate marriage from my brother-in-law or after having married him.- [*Sifrei Naso* 1:66, *Sotah* 18a, b].

**24** **He shall then give... the woman to drink** This is not the sequence in which it was done, for first he [the *kohen*] would offer up her meal-offering. But Scripture informs you that when he makes her drink, it [the water] becomes bitter within her. Since it mentions [only] “belly” and “thigh,” how do I know that the rest of the body [is also affected]? [Because] Scripture states, "shall enter her"—[that is,] into all of her [body]. If so, why does Scripture [explicitly] mention “belly” and "thigh"? Since the transgression began through them, therefore the punishment begins with them. -[*Sotah* 19a, b, according to Rabbi Simeon]

**to become bitter** They will be harmful and bitter for her.

**25** **wave** He moves it to and fro, up and down (*Sifrei Naso* 1:71). She, too, waves with him, for her hand is above the *kohen’s* hand.-[*Sotah* 19a]

**and bring it** This refers to placing it at the south-west corner of the altar, before קְמִיצָה, “scooping up a handful,” as is the case with other meal- offerings. -[*Sotah* 14b]

**26** **its reminder** This is the handful, for through bringing it up in smoke, the meal-offering comes to the Most High as a memorial.-[*Sifrei* 1:72]

**27** **He shall make her drink the water** [The repetition of this statement is meant] to include that if she says, “I refuse to drink” after the scroll [in which God’s name is written] has been erased [by the water], they pour it into her, making her drink it against her will, unless [she admits and] says, “I have been defiled.”-[*Sotah* 19b]

**her belly will swell** Although in reference to the curse, the thigh is mentioned first, the water tests [the body] only in the order it enters it [which is first the belly and then the thigh]. -[*Sotah* 9b]

**The woman will be a curse** As I explained (verse 21), everyone will curse by her [name].-[*Sifrei Naso* 1:73]

**among her people** There is a difference between a person who is disgraced in a place where he is known and a person who is disgraced in a place where he is unknown.-[*Sifrei Naso* 1:64]

**28** **But if the woman had not become defiled** During this seclusion,

**and she is clean** regarding any other place,

**she shall be exempted** from [the dire effects of] the curse-bearing water, and moreover, she “shall bear seed.” If she used to have painful births, she will now have easy births; if she used to give birth to dark-skinned babies, she will now give birth to fair ones.-[*Sotah* 26a]

**30** **Or if a man** [The meaning here is] as in [the phrase]: “Or if it be known” (Exod. 21:36), that is to say, if he was a jealous man, then on account of this “he will present the woman [before the Lord].”

**31** **The man shall be absolved of iniquity** If the water tested her, he should not become distressed and say, “I am responsible for her death.” [Rather,] he is exempt of any punishment (*Midrash Aggadah*, *Num. Rabbah* 9:43). Another interpretation: Once he has made her drink, she becomes permitted to him, and he is free of any sin, for a woman under suspicion is forbidden to her husband. -[*Num. Rabbah* 9:43]

**Chapter 6**

**2** **who sets himself apart** Heb. כִּי יַפְלִא, sets himself apart. Why is the section dealing with the nazirite juxtaposed to the section of the adulterous woman? To tell us that whoever sees an adulteress in her disgrace should vow to abstain from wine, for it leads to adultery.-[*Sotah* 2a]

**a nazirite vow** Heb. נָזִיר [The term] נְזִירָה everywhere [in Scripture] means only separation; here too [the nazirite] separates himself from wine. -[*Sifrei Naso* 1:87]

**to abstain for the sake of the Lord** To separate himself from wine for the sake of Heaven.-[*Ned.* 9b, *Sifrei Naso* 1:84]

**3** **from new wine and aged wine** Heb. מִיַיִּן וְשֵׁכָר. As *Targum* [*Onkelos*] renders: “From new wine and aged wine,” for when wine has been aged, it intoxicates מְשַׁכֵּר.

**anything in which grapes have been steeped** Heb. מִשְׁרַת עֲנָבִים. [The word מִשְׁרַת is] an expression denoting steeping in water, or any other liquid. In the language of the Mishnah, there are many [such examples]: We may not steep (אֵין שׁוֹרִין) ink or dye [in water on the eve of Sabbath] (*Shab.* 17b); a nazirite who steeped (שֶׁשָּׁרָה) his bread in wine (*Nazir* 34b).

**4** **seeds** Heb. חַרְצַנִּים. They are the kernels. -[*Sifrei Naso* 1:93] **skins** Heb. זָג, the outer shells, for the seeds are inside, like the clapper in a bell (זוּג).

**5** **it shall be sacred** [That is,] his hair; he must let the growth of the hair of his head flourish.

**growth** Heb. פֶּרַע. [The word] is vowelized with a small “pattach” [known as “segol”] because it is [a construct state and] attached to the phrase “the hair of his head.” [The meaning is:] A growth of hair, and the word פֶּרַע means to allow the hair to grow [wild]. Similarly [we find], “He shall not allow his head to grow freely (לֹא יִפְרָע) ” (Lev. 21:10). Any growth [of hair] less than thirty days is not considered פֶּרַע.

**8** **For the entire duration of his abstinence, he is holy** This [refers to] the sanctification of the body, against contamination by [contact with] the dead.

**9** **unexpectedly** Heb. בְּפֶתַע. This is an unavoidable occurrence.

**suddenly** This refers to an unintentional [defilement] (*Sifrei Naso* 1:110). Some say that [the words] פֶּתַע פִּתְאֹם are a single phrase [denoting one idea, namely], “a sudden incident.” [Perhaps *Rashi* is alluding to *Onkelos* or to *Menachem* (*Machbereth Menachem* p.147). See *Leket Bahir*].

**If someone in his presence dies** In the tent in which he is located. -[*Midrash Lekach Tov*]

**on the day of his purification** On the day he is to be sprinkled, or perhaps only on the eighth day, when he becomes completely clean? [Therefore] Scripture states, “on the seventh day.” But if on the seventh, I might think that [his head must be shaved] even if he was not sprinkled. So Scripture [also] states, “on the day of his purification.” - [*Sifrei Naso* 1:113]

**10** **And on the eighth day he shall bring two turtledoves** This [is meant] to exclude the seventh [day], or perhaps it is meant to exclude only the ninth [day]? It [Scripture] designates a time for the sacrifices and it designates a time for those offering them. Just as it validates the eighth [day] and from the eighth [day] onwards for sacrifices, so those who offer the sacrifices may do so on the eighth [day] and from the eighth [day] onwards. -[*Sifrei Naso* 1:116]

**11** **for sinning by coming into contact with the dead** Heb. מֵאֲשֶׁר חָטָא עַל־הַנֶּפֶשׁ, lit., for sinning concerning the body, meaning that he did not take precautions against becoming defiled by the dead. Rabbi Eleazar Hakappar says: He afflicted himself [by abstaining] from wine, [thus, he sinned against his own body].-[*Nazir* 19a, *B.K.* 91b, *Ta’anith* 11a, *Sifrei Naso* 1:18, and other places]

**and he shall sanctify his head** By beginning again the count of his naziriteship. -[*Sifrei Naso* 1: 119]

**12** **He shall consecrate to the Lord the period of his abstinence** He shall start counting his naziriteship again from the beginning.-[*Sifrei Naso* 1:119]

**The previous days shall be canceled** They shall not count.-[*Targum Onkelos*]

**13** **he shall present himself** Heb. יָבִיא אֹתוֹ, lit., “he shall bring him,” i.e., he shall bring himself. This [word אֹתוֹ “himself”] is one of the three [cases of the word] אֶת which Rabbi Ishmael expounded in this way [as being reflexive]. Similarly, “thereby bringing upon themselves (אוֹתָם) to bear iniquity and guilt” (Lev. 22:16) -[" אוֹתָם " meaning] themselves. Similarly, “He buried him (אֹתוֹ) in the ravine” (Deut. 34:6) he [Moses] buried himself.-[*Sifrei Naso* 1:124]

**15** **with their meal-offerings and libations** Of the burnt offerings and peace offerings [but not of the sin-offering]. Since they were included in the general rule [requiring libations] but were then singled out to be the subject of a new case, namely, that they required bread, [Scripture] returns them to the general rule [by stating that] they require libations, as is the universal law for all burnt offerings and peace offerings. -[See *Sifrei Naso* 1:127]

**unleavened loaves and unleavened wafers** Ten of each kind.-[*Men.* 77b; *Rambam*, *Mishnah Comm*., *Men.* 7:2; *Mishneh Torah*, *Neziruth* 8:1, *Kesef Mishneh*]

**17** **a peace offering to the Lord, along with the basket of unleavened cakes** He slaughters the [ram of] the peace offering with the intention of sanctifying the bread.-[*Men.* 46b]

**Its meal offering with its libation** [I.e.,] the ram’s.

**18** **The nazirite shall shave...at the entrance to the Tent of Meeting** I might think that he should shave in the courtyard, but this would be degrading [for the courtyard]. Rather, “the nazirite shall shave” after the peace offering has been slaughtered, regarding which it is written, “and slaughter it at the entrance to the Tent of Meeting” (Lev. 3:2). -[*Nazir* 45a, *Sifrei Naso* 1:128]

**which is under the peace offering** [I.e.,] under the pot in which he cooks it. For the nazirite’s peace offering was cooked in the courtyard, since the *kohen* had to take the foreleg after it had been cooked and wave it before the Lord.

**19** **the cooked foreleg** After it has been cooked.

**20** **it is consecrated to the kohen** The loaf, the wafer, and the foreleg are donations for the *kohen*.

**along with the breast of the waving, etc.** Besides the breast and thigh due him from all peace offerings, this foreleg is added to the nazirite peace offerings. [This is] because the nazirite peace offerings were included in the general rule, but were then singled out to determine something new—setting apart the foreleg. [Thus,] it was necessary to return them to the general rule so that they are subject to [the gifts of] the breast and the thigh as well.-[*Sifrei Naso* 1:134]

**21** **in addition to that which is within his means** [For example,] if he said, “I am hereby a nazirite on the condition that I shall shave [my hair] with one hundred burnt offerings and with one hundred peace offerings” -

**the laws of his naziriteship** According to the vow that he vows, so shall he do.

**Added to the law of his naziriteship** Heb. תּוֹרַת נִזְרוֹ means he may add to the law his naziriteshipt but not omit anything. If he said, “I am hereby a nazirite five times over on condition that I shave with [only] these three animals,” I do not apply to him [the rule], “According to the vow that he vows, so shall he do.”-[*Sifrei Naso* 1:137]

**Ketubim: Tehillim (Psalms) 94:1-23**

| **Rashi** | **Targum** |
| --- | --- |
| 1. O God of vengeance, O Lord; O God show vengeance. | 1. The God who takes vengeance is the LORD; the God who takes vengeance has appeared. |
| 2. Exalt Yourself, O Judge of the earth, render to the haughty their recompense. | 2. Lift yourself up, O judge of the earth; requite evil to the proud. |
| 3. How long will the wicked, O Lord, how long will the wicked rejoice? | 3. How long will the wicked, O LORD, how long will the wicked dwell in tranquility? |
| 4. They spout forth, they speak falsely; all workers of violence boast. | 4. They will gush and speak blasphemy; all the workers of deceit utter disgraceful words. |
| 5. Your people, O Lord, they crush, and Your inheritance they afflict. | 5. They will crush Your people, O LORD, and impoverish Your inheritance. |
| 6. They slay the widow and the stranger, and they murder the orphans. | 6. They will kill the widow and proselyte, and they will murder orphans. |
| 7. They say, "Yah will not see, nor will the God of Jacob understand." | 7. And they said, "Yah will not see, and the God of Jacob will not comprehend it." |
| 8. Understand, [you] most boorish of the people, and [you] fools, when will you gain intelligence? | 8. Consider, you who are fools among the people; and you unwise, when will you gain insight? |
| 9. Will He Who implants the ear not hear or will He Who forms the eye not see? | 9. Could it be that the ear was planted, and hears no instruction? Or could it be that He created the eye, and it has not looked at the Torah? |
| 10. Will He Who chastises nations not reprove? [He is] the One Who teaches man knowledge. | 10. Could it be that He gave the Torah to His people, and when they sin, they are not rebuked? Did not the LORD teach knowledge to the first Adam? |
| 11. The Lord knows man's thoughts that they are vanity. | 11. The thoughts of the sons of men are known in the presence of the LORD, for they are nothingness. |
| 12. Fortunate is the man whom You, Yah, chastise, and from Your Torah You teach him. | 12. It is well for the man whom You rebuke, O Yah; and You will instruct him out of your Torah. |
| 13. To grant him peace from days of evil, while a pit is a dug for the wicked. | 13. To give him quietness from the days of evil until the pit is created for the wicked. |
| 14. For the Lord will not forsake His people, nor will He desert His inheritance. | 14. For the LORD will not abandon His people, nor will He forsake His inheritance. |
| 15. For until righteousness will judgment return, and after it all those upright in heart. | 15. For justice will return to righteousness/generosity, and after it all the upright of heart will be redeemed. |
| 16. Who will rise up for me against evildoers; who will stand up for me against workers of violence? | 16. Who will arise for me to do battle with evildoers? Who will stand up for me to dispute with workers of deceit? |
| 17. Had not the Lord been my help, in an instant my soul would rest silent. | 17. If the LORD were not my helper, my soul would almost have dwelt in silence. |
| 18. If I said, "My foot has slipped," Your kindness, O Lord, supported me. | 18. If I said, "My foot is slipping," Your goodness, O LORD, will aid me. |
| 19. With my many thoughts within me, Your consolations cheered me. | 19. In the many thoughts within me, your comforts will delight my soul. |
| 20. Will the throne of evil join You, which forms iniquity for a statute? | 20. Could it be that the throne of deceit will be allied with You? Or could the creature of toil stand against the covenant? |
| 21. They gather upon the soul of the righteous and condemn innocent blood. | 21. Evil things will gather against the soul of the righteous/generous man; and they will condemn innocent blood to the judgment of death. |
| 22. But the Lord was my fortress, and my God the rock of my refuge. | 22. But the LORD will be a helper for me; and my God is the strength of my confidence. |
| 23. And He returned upon them their violence, and for their evil, may He cut them off; may the Lord our God cut them off. | 23. And He has turned their lies against them, and He will destroy them in their evil; the LORD our God will destroy them. |
|  |  |

**Rashi’s Commentary for: Psalms 94:1-23**

**1** **show** Heb. הופיע, show and reveal to us Your vengeance.

**4** **boast** Heb. יתאמרו. They praise themselves, as (Deut. 26:17f.): “you praised (האמרת),” and “praised you (האמירך).”

**8** **Understand, [you] most boorish of the people** the most foolish peoples in the world.

**9** **Will He Who implants the ear** Is it possible that the Holy One, blessed be He, Who implanted the ear, should not hear the cry of His people and their affliction?

**10** **will He...not reprove** and chastise you for that?

**11** **The Lord knows** your thoughts, that you are thinking to be haughty with the crown of the kingdom, and you should know that they [your thoughts] are vanity.

**12** **Fortunate is the man** Fortunate are the righteous who are afflicted under Your hands, provided that they engage in Torah and mitzvoth.

**13** **To grant him peace from days of evil** For the chastisements cause him to have peace from the days of the judgment of Gehinnom.

**while** he sees that a pit is dug for the wicked man.

**15** **For until righteousness will judgment return** [i.e., the judgment of] their chastisements [will persist] until they become righteous because of them. And after the judgment, all those upright in heart will gather, for they will receive their reward.

**16** **Who will rise up for me** Whose merit will stand up for us among these evildoers?

**17** **Who will rise up for me** Whose merit will stand up for us among these evildoers?

**20** **Will the throne of evil join You** Will it be able to compare to You?

**for a statute** for the sake of a statue, to be for them as the statute of their worship.

**21** **They gather** Troops gather upon a Jewish soul to kill [him].

**and condemn** Heb. ירשיעו. They condemn in judgment to kill him.

**23** **their violence** Heb. אונם, their violence, as (Job 21:19): “Should God lay away his violence (אונו) for his sons?”

**Meditation from the Psalms**

**Psalms ‎‎94:1-23**

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

This is the fifth of the eleven psalms composed by Moses. He dedicated it to the tribe of Gad from which Elijah the prophet is descended.[[1]](#footnote-1) The tribe of Gad was renowned for its military prowess and its ability to punish the attacking enemy as we read in Ya’aqob's blessing: Gad will recruit a regiment and it will retreat in its tracks.[[2]](#footnote-2) And, of Gad, [Moses] said: He dwells like a lion, and tears off the arm [of the enemy] with the crown of the head.[[3]](#footnote-3) Similarly, Elijah will herald the advent of the Messianic era, when God will appear as *the God of vengeance*, who will punish the proud and cruel nations.[[4]](#footnote-4)

The Talmud[[5]](#footnote-5) designates this psalm as the *Song of the Day* for the fourth day of the week, on which G-d created the sun and the moon. In the future, the G-d of vengeance will punish the idolaters who worshiped these celestial bodies. Moses composed this psalm as a prayer to bring that day of Messianic redemption and retribution closer.[[6]](#footnote-6)

Since Tammuz 17 is just three days from now. The events that cause Jews to fast on Tammuz are certainly worthy of HaShem’s vengeance. Let us spend a bit of time examining this first fast of the years, the fast of the fourth month.

שבעה עשר בתמוז - Shiva Asar B'Tammuz(Fast of the 17th of Tammuz) is a Rabbinic fast day that occurs on Tammuz 17. The 17th of Tammuz is a day-fast commemorating the many tragedies that have befallen the Jewish people on this day. This day is celebrated by the fast, special prayers, and the beginning of the Three Weeks.[[7]](#footnote-7)

Shiva Asar B'Tammuz begins a three week national period of semi-mourning which culminates with the ninth of Av (Tisha B’Av). It is a period where many tragedies have historically occurred.

This period of tragedies is an ongoing process designed to bring us to repentance for our sins. The destruction of the two Temples was a gradual process and could have been stopped at any point if we would simply return to the ways of HaShem. The way of HaShem is to bring punishment in stages in order for us to perceive our wicked ways and return to Him.

As we return, in the spiral of time, to the energies of this time, we must observe the unfolding drama and use it as a wakeup call in order that this year, *at this time*, we may see the fulfillment of this prophecy:

***Zechariah 8:18-19*** *Again the word of the HaShem Almighty came to me. This is what the HaShem Almighty says: "The fasts of the fourth, fifth, seventh and tenth months will become joyful and glad occasions and happy festivals for Judah. Therefore love truth and peace."*

Thus the Prophet teaches us that when we repent and turn from our wayward ways, then this time of mourning will be turned into a time of joy.

When we reach the critical month of "Tammuz", we must remember just what was it, that precipitated our downfall. Teshuva, repentance, can be effected even at the last minute of adversity. We can turn the tide, **now** is a propitious time for teshuva.

**Why do we fast on Tammuz 17?**

The Talmud explains that we fast because of the five tragedies that befell the nation of Israel on this day:

***Ta'anith 26b*** *… ON THE SEVENTEENTH OF TAMMUZ THE TABLES [OF THE LAW] WERE SHATTERED, THE DAILY OFFERING WAS DISCONTINUED, A BREACH WAS MADE IN THE CITY AND APOSTOMOS1 BURNED THE SCROLL OF THE LAW AND PLACED AN IDOL IN THE TEMPLE.*

The five tragedies mentioned in the Gemara are:

1. The "Luchot", the tablets upon which the Ten Commandments were engraved, were broken by Moshe;

2. The Korban Tamid, the continual daily sacrifice, was discontinued;

3. The wall around the city of Jerusalem was breached;

4. Apostamus burnt the Torah scroll;

5. An idolatrous image was placed in the Beit HaMikdash, the Holy Temple.

The Talmud tells us the source of our knowledge that these things happened on this day:

***Ta'anith 28b*** *FIVE MISFORTUNES BEFELL OUR FATHERS ON THE SEVENTEENTH OF TAMMUZ etc. Whence is it known that the Tables [of the Law] were shattered [on the seventeenth of Tammuz]? For it has been taught: On the sixth of the month [of Sivan] the Ten Commandments were given to Israel; R. Jose says: On the seventh of the month. He who says that they were given on the sixth takes the view that on the sixth they were given and on the seventh Moshe ascended the mount. And he who says that they were given on the seventh holds that they were given on the seventh and on the seventh Moshe ascended the mount. For it is written, And the seventh day he called unto Moshe, and it is further written, And Moshe entered into the midst of the cloud, and went up into the mount; and Moshe was in the mount forty days and forty nights. The [remaining] twenty-four days of Sivan and the sixteen days of Tammuz make altogether forty. On the seventeenth of Tammuz he came down [from the mountain] and shattered the Tables, as it is written, And it came to pass as soon as he came nigh unto the camp, that he saw the calf . . . and he cast the tables out of his hands, and broke them beneath the mount.*

*[THE DAILY OFFERING] WAS DISCONTINUED. This is a tradition.*

*A BREACH WAS MADE IN THE CITY. Did this then happen on the seventeenth? Is it not written, In the fourth month, in the ninth day of the month, the famine was sore in the city etc., and in the following verse it is written, Then a breach was made in the city etc.! — Raba said: This is no contradiction. The one refers to the First Temple and the other to the Second Temple. For it has been taught: In the First Temple the breach was made in the city on the ninth of Tammuz, but in the Second Temple on the seventeenth of Tammuz.*

*APOSTOMOS BURNED THE SCROLL OF THE LAW. This is a tradition.*

*AND PLACED AN IDOL IN THE TEMPLE. Whence do we know this? — For it is written, And from the time that the continual burnt-offering shall be taken away and the detestable thing that causeth appalment set up. Was there then only one detestable thing? Is it not written, And upon the wing of detestable things shall be that which causeth appalment? — Raba replied: There were two [idols] and one fell upon the other and broke its hand and upon it was found inscribed You desired to destroy the Temple, but I have handed over your hand to Him.*

Now that we have introduced the five significant events of Tammuz 17, let us examine them in greater detail and see if we can understand why these five are so significant.

**The breaking of the "Luchot"**

We know that the tablets of stone, the luchot, were broken on this day by simple mathematics. Moshe went up Mount Sinai, on the seventh of Sivan, the day after HaShem spoke the "ten commandments":

***Exodus 24:16*** *And the glory of HaShem settled on Mount Sinai. For six days the cloud covered the mountain, and on the seventh day HaShem called to Moshe from within the cloud.*

We also know that Moshe was up on the mountain for forty days and forty nights:

***Exodus 24:18*** *Then Moshe entered the cloud as he went on up the mountain. And he stayed on the mountain forty days and forty nights.*

Sivan had thirty days that year, so we have 24 days of Sivan plus the first 16 days of Tammuz. Moshe, therefore, came down from the mountain on Tammuz 17. When Moshe came down, he broke the two stone tablets:

***Exodus 32:19*** *When Moshe approached the camp and saw the calf and the dancing, his anger burned and he threw the tablets out of his hands, breaking them to pieces at the foot of the mountain.*

The Talmud confirms this understanding:

***Yoma 4b*** *In what do R. Jose the Galilean and R. Akiba differ? — In the controversy of these Tannaim. For we have been taught: On the sixth day of the month was the Torah given to Israel. R. Jose says on the seventh. He who says that the Torah was given on the sixth day holds that on the sixth it was given and on the seventh Moshe ascended the mountain; he who holds that the Torah was given on the seventh assumes that on the seventh both the Torah was given and Moshe ascended, as it is written, And He called unto Moshe on the seventh day. Now R. Jose the Galilean is of the same opinion as the first Tanna, who held that the Torah was given on the sixth of the month, therefore this happened after the giving of the Ten Commandments: ‘The glory of the Lord abode on mount Sinai and the cloud covered him six days’ ‘him’ meaning Moshe- ‘And He called unto Moshe on the seventh day’ to receive the remainder of the Torah. For if the thought should come to you that ‘And the glory of the Lord abode’ from the New Moon [of Sivan], so that ‘And the cloud covered him’ referred to the mountain, and ‘The Lord called unto Moshe on the seventh day’ to receive the Ten Commandments, surely they had received the Torah on the sixth day already and also the cloud had departed on the sixth day! — R. Akiba, however, held with R. Jose that the Torah was given to Israel on the seventh. Quite in accord with R. Akiba's teaching is the statement that the Tablets were broken on the seventeenth of Tammuz, for the twenty-four days of Sivan and the sixteen of Tammuz make up the forty days he was on the mountain, and on the seventeenth of Tammuz he went down and came to break the Tablets. But according to R. Jose the Galilean who holds that there were six days of the separation in addition to forty days [spent] on the mountain, the Tablets could not have been broken before the twenty-third of Tammuz? — R. Jose the Galilean will answer you: The six days of the separation are included in the forty days on the mountain.*

**The discontinuance of the Korban Tamid**

The next tragedy the Talmud discusses is the discontinuation of the Tamid offering. The Talmud tells us that we know this happened on this day because we have a tradition from our forefathers that this is so. Rashi explains that the reason why the sacrifice was no longer brought was because the government at the time forbade it.

The Talmud provides some insight into why the *korban tamid* (the morning and evening offering) was stopped:

***Baba Kama 82b*** *IT IS NOT RIGHT TO BREED PIGS IN ANY PLACE WHATEVER. Our Rabbis taught: When the members of the Hasmonean house were contending with one another, Hyrcanus was within and Aristobulus without [the city wall]. [Those who were within] used to let down to the other party every day a basket of denarii, and [in return] cattle were sent up for the regular sacrifices. There was, however, an old man [among the besiegers] who had some knowledge in Grecian Wisdom and who said to them: ‘So long as the other party [are allowed to] continue to perform the service of the sacrifices they will not be delivered into your hands.’ On the next day when the basket of denarii was let down, a swine was sent up. When the swine reached the centre of the wall it stuck its claws into the wall, and Eretz Yisrael quaked over a distance of four hundred parasangs by four hundred parasangs. It was proclaimed on that occasion: Cursed be the man who would breed swine and cursed be the man who would teach his son Grecian Wisdom.*

From this day until the end of the siege, the daily offering was not brought.

**Breaching of the wall around Jerusalem**

The Talmud then discusses the tragedy of the wall of Jerusalem being breached, the event which led to the over-running of Jerusalem by our oppressors and the eventual destruction of the Temples. The Talmud notes that there is an inconsistency between Ta'anith 26b and the verse in Yirmeyahu 52:6, which implies that the wall was breached on the ninth of Tammuz, not the seventeenth as the Talmud says.

***Jeremiah 52:6-7*** *By the ninth day of the fourth month the famine in the city had become so severe that there was no food for the people to eat. Then the city wall was broken through, and the whole army fled. They left the city at night through the gate between the two walls near the king's garden, though the Babylonians were surrounding the city. They fled toward the Arabah,*

The Talmud resolves this inconsistency by explaining that the verse in Yirmeyahu is referring to the time of the first Temple, while our Mishna is referring to the time of the second Temple. If that is the case, why do we fast only on the 17th of Tammuz, and not on the ninth as well?

The Talmud Yerushalmi, the Jerusalem Talmud, explains that in reality, the breach of the walls occurred on the 17th during both eras. However, in the time of the first Temple, because of the stress and upheaval of the time, the people became confused and miscalculated the days in the calendar. Therefore, they thought the breach occurred on the ninth. Yirmeyahu, when recording the event, wrote it down according to the erroneous calculation of the people, which was the prevalent belief as to the date of occurrence. The Tur[[8]](#footnote-8) writes that the breaches did occur on different dates. However, because having two fasts in such close proximity would be a burden on the community, only one fast day was established. The fast day was established on the day the wall was breached at the time of the second Temple because the tragedy was greater regarding its impact on us: the exile that began at that time is the exile we currently live in.

**Apostamus-the-Wicked burned a Sefer Torah**

The burning of the Torah by Apostamus is recorded in the Talmud as an event that happened on the seventeenth of Tammuz. We learn that this was a tradition from our forefathers. The Talmud does not tell us who Apostamus was, or what the significance of the Torah scroll was.

Some sources claim that Apostamus was a Roman general and that this event occurred just prior to the Bar Kochba revolt. Other sources claim that Apostamus was a general of Antiochus and that this event occurred ca. 168 BCE.

This story is recorded in the Talmud Yerushalmi[[9]](#footnote-9), that Apostamus burned the Torah at the crossroads of Lod, while our Hakhamim[[10]](#footnote-10) say it was at the crossroads of Tarlusa.

Josephus[[11]](#footnote-11) gives us some insight into this period:

*Now before this their first mourning was over, another mischief befell them also; for some of those that raised the foregoing tumult, when they were traveling along the public road, about a hundred furlongs from the city, robbed Stephanus, a servant of Caesar, as he was journeying, and plundered him of all that he had with him; which things when Cureanus heard of, he sent soldiers immediately, and ordered them to plunder the neighboring villages, and to bring the most eminent persons among them in bonds to him. Now as this devastation was making, one of the soldiers seized the laws of Moses (Torah scroll) that lay in one of those villages, and brought them out before the eyes of all present, and tore them to pieces; and this was done with reproachful language, and much scurrility; which things when the Jews heard of, they ran together, and that in great numbers, and came down to Cesarea, where Cumanus then was, and besought him that he would avenge, not themselves, but God himself, whose laws had been affronted; for that they could not bear to live any longer, if the laws of their forefathers must be affronted after this manner. Accordingly Cumanus, out of fear lest the multitude should go into a sedition, and by the advice of his friends also, took care that the soldier who had offered the affront to the laws should be beheaded, and thereby put a stop to the sedition which was ready to be kindled a second time.*

The *Tiferet Israel* offers two possible explanations as to the significance of the scroll. One is that this scroll was the one written by Ezra HaSofer, Ezra the Scribe. The text was the most authoritative, and all other Torah scrolls that were written were checked against this one for accuracy and errors. Another understanding is that he burnt every Torah scroll he could find. No matter the explanation, the intent behind Apostamus' actions remain the same: To eradicate Torah from the nation of Israel.

**The Placing of an Idol in the Sanctuary**

The Talmud tells that the event found in Daniel 12:11 occurred on the 17th of Tammuz:

***Daniel 12:11*** *"From the time that the daily* (tamid) *sacrifice is abolished and the abomination that causes desolation* (an idolatrous image) *is set up, there will be 1,290 days.*

***Arachin 11b*** *Come and hear: R. Jose said, Good things are brought about on a good [auspicious] day, and evil ones on a bad one. It is said, The day on which the first Temple was destroyed was the ninth of Ab, and it was at the going out of the Sabbath, and at the end of the seventh [Sabbatical] year. The [priestly] guard was that of Jehojarib, the priests and Levites were standing on their platform singing the song. What song was it? And He hath brought upon them their iniquity, and will cut them off in their evil. They had no time to complete [the psalm with] ‘The Lord our God will cut them off’, before the enemies came and overwhelmed them. The same happened the second time [the second Sanctuary's destruction]. Now what need was there for song? Would you say that it was on account of the [daily] burnt-offering? But that could not be, for on the seventeenth of Tammuz the continual sacrifice had been abolished. Hence it was on account of a freewill burnt-offering! But how could you think so? Why should an obligatory-offering have been impossible and a freewill-offering available? — That is no difficulty: A young ox may accidentally have come to them!*

As the verse says that "*on the day the Tamid offering ceased to be brought, an idolatrous image was placed in the Temple*." Although the Talmud here does not mention who placed the idol in the Temple, the Talmud Yerushalmi mentions that there is debate as to who did it. Some say that Apostamus placed the idol in the Temple as well as burning the Torah scroll. Others say it was placed by Menashe, an evil Jewish king, in the time of the first Temple.

**The fast**

Shiva Asar B'Tammuz is a fast day. The fast begins approximately an hour before sunrise and continuing until about an hour after sunset (some say at dusk). The primary purpose of the fast is to awaken our hearts to teshuva, to repentance. We must spend the day recalling our transgressions and the transgressions of our forefathers. We must spend the day concentrating on these manners and not seeking our own pleasure. The Torah tells us what to do if we are to avoid the tragedies of our forefathers:

***Leviticus 26:40-42*** *"'But if they will confess their sins and the sins of their fathers--their treachery against me and their hostility toward me, Which made me hostile toward them so that I sent them into the land of their enemies--then when their uncircumcised hearts are humbled and they pay for their sin, I will remember my covenant with Jacob and my covenant with Isaac and my covenant with Abraham, and I will remember the land.*

**The essential purpose of a fast day is to motivate us to repent. Fasting is the means to the end, not the end itself!**

**Measure for measure**

Is it possible to show that the events of Tammuz 17 were a punishment that was "measure for measure"? Do these events also show a measure-for-measure relationship to the Second Temple?

1. The "Luchot," the tablets upon which the Ten Commandments were engraved, were broken by Moshe;

2. The Korban Tamid, the continual daily sacrifice, was discontinued;

3. The walls of Jerusalem were breached during the Roman siege of the city (in 70 CE);

4. The Greek ruler Apostamus publicly burned the Torah scroll;

5. Menashe, a king of Judea in the First Temple period, erected an idolatrous image on the Temple grounds.[[12]](#footnote-12)

Let us examine the original sin of Tammuz the 17th. The Children of Israel were confused by what they considered Moshe's tardiness in coming down from Mount Sinai at the end of the prescribed forty day period. They assumed that Moshe had died. They decided to create a golden calf to take his place:

***Shemot (Exodus) 32:1*** *"Get up and make a god for us, for we do not know what happened to this man Moshe who took us out of Egypt".*

Later, they declared this golden calf to be their new god. They worshipped the golden calf and sacrificed to it:

***Shemot (Exodus) 32:4-6*** *And he received [them] at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These [be] thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw [it], he built an altar before it; and Aaron made proclamation, and said, Tomorrow [is] a feast to HaShem. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.*

While still encamped before Mount Sinai, they rejected HaShem Who had taken them out of the land of Egypt, led them through the desert, and given them the Torah! As it says:

***Tehillim (Psalms) 106:20*** *"They exchanged their Glory* (=HaShem) *for an image of a grass-eating ox."*

When Moshe observed the worship of the golden calf, he threw the Tablets from his hands and shattered them:

***Shemot (Exodus) 32:19*** *And the tables [were] the work of G-d, and the writing [was] the writing of G-d, graven upon the tables.*

With this in mind, we can understand how the punishments of Tammuz 17, midda kneged midda, measure for measure, through the ages correspond to the original sin of that day. The most obvious one of the four punishments listed, is that of Menashe's placement of an idol in the Temple. Menashe's placement of the idol in the Temple symbolized making the worship of his image a replacement for that of HaShem in His Holy Temple. This was a *just* punishment for the Children of Israel, who had done the same with the worship of the Golden Calf before Mount Sinai, centuries earlier.

The daily Tamid sacrifice personified the service of HaShem in the Temple. When this was discontinued, the situation paralleled the discontinuation of the worship of HaShem by the Jews who worshipped the Golden Calf at Mount Sinai.

The burning of the Torah by Apostamus paralleled the sin of the Golden Calf in a different way. When Moshe saw that his people had committed such a terrible sin he shattered the Tablets, as has been mentioned. As a punishment for bringing about the destruction of HaShem's Tablets of the law, the Jews of a future era had HaShem's Torah burned before them by a blasphemous ruler.

The breach in the walls of Jerusalem may also be shown to parallel the original sin of Tammuz 17. The Gemara[[13]](#footnote-13) tells us that the righteous people and Torah scholars of the generation provide protection to all members of the community, just as a city wall does. For this reason, the Talmud says that scholars do not have to contribute to the expense of building defensive ramparts around their home towns, their Torah study is their share in the city's defense. As the Gemara expounds on a verse from Shir HaShirim:

***Shir HaShirim (Song of Songs) 8:10*** *"I am a wall, and my breasts are like towers" .*

***Bava Batra 7b*** *R. Judah the Prince levied the impost for the wall on the Rabbis. Said Resh Lakish: The Rabbis do not require the protection [of a wall], as it is written, If I should count them, they are more In number than the sand. Who are these that are counted? Shall I say the righteous, and that they are more in number than the sand? Seeing that of the whole of Israel it is written that they shall be like the sand on the sea shore, how can the righteous alone be more than the sand? — What the verse means, however, is I shall count the deeds of the righteous and they will be more in number than the sand. If then the sand which is the lesser quantity protects [the land] against the sea, how much more must the deeds of the righteous, which are a larger quantity, protect them? When Resh Lakish came before R. Johanan, the latter said to him: Why did you not derive the lesson from this verse, I am a wall and my breasts are like towers, where ‘I am a wall’ refers to the Torah ‘ and ‘my breasts are like towers’ to the students of the Torah? — Resh Lakish, however, adopts the exposition [of this verse] given [also] by Raba, viz. that ‘I am a wall’ refers to the community of Israel, and ‘my breasts are like towers’, to synagogues and houses of study.*

"I am a wall" - this refers to the Torah, which affords protection to its people. "My breasts are like towers" - this refers to Torah scholars.

The Children of Israel, when they rejected the leadership of Moshe and chose a Golden Calf to lead them instead, were showing disdain for the ultimate scholar of the Torah. Also, their sin caused the shattering of the Tablets of the Torah themselves. Since Torah scholars are compared to city walls, a fitting punishment for their sin was that the Jews of Jerusalem in a future generation had their protective wall breached on the anniversary of the original sinful deed.

Our Torah portion speaks of adultery which, as we explained a few weeks ago, alludes to idolatry. One who has intimacy with another man’s wife (adultery) is the same as a man who has intimacy with an idol. Both deny their obligations incurred when they entered the marriage (Sinai) covenant. This concordes with tammuz 17th’s connection with Idolatry and the major theme of our psalm;

***Tehillim (Psalms) 94:20****Shall the seat of wickedness have fellowship with Thee, which frameth mischief by statute?*

Our Ashlamata, from Hoshea, speaks well of the sins that led to the tragedies of Tammuz 17. The final 2 pesukim, Hoshea 6:1-2, speak of the results of our ultimate teshuva from those horrible sins:

***Hoshea (Hosea) 6:1****'Come, and let us return unto HaShem; for He has torn, and He will heal us, He has smitten, and He will bind us up.* ***2****After two days will He revive us, on the third day He will raise us up, that we may live in His presence.*

**Ashlamatah: Hosea 4:14 – 5:2 + 6:1-2**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Hear the word of the Lord, O children of Israel; for the Lord has a controversy with the inhabitants of the land; for there is neither truth nor loving-kindness nor knowledge of God in the land. | 1. ¶ Hear the word of the LORD, O people of Israel, for there is a case before the LORD against the inhabitants of the land. For there are none who act honestly and none who do good deeds and none who walk in the fear of the LORD in the land. |
| 2. There is swearing and lying and killing and stealing and committing adultery; they break all bounds, and blood touches blood. | 2. They swear, they lie, they slay people, and they steal; and committing adultery, they beget children by the wives of their companions; and they add transgression to transgression. |
| 3. Therefore shall the land mourn, and all that dwell therein shall be cut off, along with the beasts of the field, and the fowl of the heavens; also the fish of the sea shall be diminished. | 3. Therefore the land will be laid waste, and everything that dwells in it will be made desolate, the wild beasts, and the birds of the sky; and even the fish of the sea will be diminished, because of their sins. |
| 4. **Surely let no man strive, and let no man reprove; for your people are like them who strive with the priest.** | 4. **For they say, “The scribe will not teach, and the prophet will not admonish.” So your people argue with their teachers.** |
| 5. Therefore you shall stumble in the daytime, and the prophet that is with you shall also stumble with you in the night, and I will silence your mother. | 5. And you will stumble by day, and also the false prophets that are with you will stumble as at night, and I will put your congregations to shame. |
| 6. **My people were silenced for lack of knowledge; because you have rejected knowledge, I will also reject you from being a priest to me; seeing that you have forgotten the Torah of your God, I, too, will forget your children.** | 6. **My people have become stupid for lack of knowledge. Because you have set aside the knowledge of the fear of Me, I will reject you from ministering before Me. And because you have forgotten the Law of your God, I will also your children.** |
| 7. The more they have increased, the more they have sinned against Me; I will (therefore) exchange their honor for shame. | 7. The more I increased their income, the more they sinned before Me. They have changed their glory to dishonor. |
| 8. They feed on the sin offerings of My people, and set their heart on their iniquity. | 8. The priests have committed desecration by eating the sin-offerings of My people, so as to add sins to their own guilt. |
| 9. And it shall be like people, like priest; and I will punish them for their ways, and requite them for their deeds. | 9. Now just as they made the layman like the priest to desecrate my holy sacrifices, so I will profane their glory and make what is precious contemptible, so that I may punish them according to their wicked ways and repay them according to their perverted deeds. |
| 10. For they shall eat, and not be satisfied; they shall commit harlotry and shall not increase; because they have forsaken God to take heed [of His ways]. | 10. They will eat and not be satisfied; they will take wives and not beget because they have forsaken the worship of the LORD and not kept it. |
| 11. Harlotry and [old] wine and new wine take away the heart. | 11. Lechery and wine and intoxicating drink draw and lead their heart astray. |
| 12. My people takes counsel of his piece of wood, and his rod declares to him. For the spirit of harlotry has caused them to err, and they have gone astray lewdly from under their God. | 12. My people enquires of its wooden images, thinking its rods interpret for it. For the spirit of error has misled them, and they have gone astray from the worship of their God. |
| 13. They sacrifice upon the mountaintops and burn incense upon the hills, under oaks and styraxes and elms, because its shadow is good; therefore your daughters commit harlotry, and your daughters-in-law commit adultery. | 13. On the tops of the mountains they sacrifice, and on the hills they offer incense—under the oak, the poplar and the terebinth, for their shade is extensive. Therefore, your daughters whom you have from the daughters of the nations fornicate, and your daughters-in-law from the nations, whom you have taken commit adultery. |
| 14. I will not punish your daughters when they commit harlotry, nor your daughters-in-law when they commit adultery; for they themselves join with harlots, and they sacrifice with the prostitutes; therefore the people that does not understand shall be knocked about. | 14. I will not punish your daughters for fornicating nor your daughters-in-law for committing adultery; for they keep company with harlots, and they eat and drink with prostitutes; and the people of the generation which has not reflected on the Law are they not abandoned? |
| 15. Though you, O Israel, play the harlot, let not Judah also become guilty; and do not come to Gilgal, nor go up to Beth-aven, nor swear, 'As the LORD lives.' | 15. If you, O house Israel, go astray, do not let the house of Judah become guilty; and do not enter Gilgal or go up to Bethel, and do not swear falsely, “As the LORD lives.” |
| 16. For Israel has rebelled like a rebellious cow; now shall the LORD feed them as a lamb in a broad [pasture] area. | 16. For like an ox which has become fat and kicks, so has Israel rebelled because of much wealth. Now the LORD will lead them like a lamb in the valley. |
| 17. Ephraim is joined to idols; let him alone. | 17. The house of Israel is addicted to idolatry; they have abandoned my worship. |
| 18. Their drinking bouts have become strange; they have led them to harlotry; her rulers love to invite disgrace [upon them]. | 18. Their rulers have multiplied their banquets by oppression, therefore they have gone astray and turned away after lechery. Their lords have loved to be given shame. |
| 19. The wind has bound her up in its wings, and they shall be ashamed of their altars. **{P}** | 19. The deeds of their lords are not good just as it is impossible to gather wind in the fold of a garment. Now I will bring upon them the enemy, and they will have shame from their idolatrous altars. **{P}** |
|  |  |
| 1. ¶ Hear this, O priests; and hearken, O house of Israel; and give ear, O house of the king; for yours is the judgment, because you have been a snare on Mizpah, and a net spread upon Tabor. | 1. ¶ Hear this, O priests, listen, O house of Israel, and give ear, O house of the king. Is it not your responsibility to know judgement? But you have been a snare to your teachers, like a net spread over a high mountain. |
| 2. The extent of their straying they have deepened, and I [will bring] chastisement to all of them. | 2. And they sacrifice to idols frequently, but I will inflict punishment on them all. |
| 3. I knew Ephraim, and Israel was not hidden from Me, for now you have committed harlotry, O Ephraim; Israel was defiled. | 3. Before me the deeds of the house of Ephraim are revealed, and those of the house of Israel are not hidden from Me; for now the people of the house of Ephraim have gone astray, the people of the house of Israel have defiled themselves. |
| 4. They do not abandon their deeds to return to their God, for a spirit of harlotries is within them, and they do not know the LORD. | 4. Their deeds do not allow them to return to the worship of their God, for the spirit of error has led them astray, and they have not sought instruction from the LORD. |
| 5. And the pride of Israel shall be humbled before them, and Israel and Ephraim shall stumble over their iniquity, [and] Judah too shall stumble with them. | 5. And the glory of Israel will be humbled and they will see. And the people of the house of Israel and the people of the house of Ephraim will stumble in their guilt. The people of the house of Judah too will stumble with them. |
| 6. With their flocks and with their cattle, they shall go to seek the LORD, but they shall not find [Him]; He has withdrawn from them. | 6. They will go with their sheep and cattle to seek instruction from the LORD, but they will not find it. He will remove his Shekinah from them. |
| 7. They betrayed the LORD for they begot strange children; now a month shall consume them with their fields. **{S}** | 7. They have dealt faithlessly with the Memra of the LORD, for they have brought up children of the daughters of the nations. Now I will bring against them nations, month by month, who will plunder the produce of their land. **{S}** |
| 8. Sound a shofar in Gibeah, a trumpet in Ramah; shout [in] Beth-aven, "After you, Benjamin!" | 8. O prophets! Raise your voices like a horn; prophesy that murderous nations will come against them because they made Saul of Gibeah king over them. Cry aloud as though you sound the trumpet; say that kings and their armies will come against them, because they did not listen to the words of Samuel, the prophet from Ramah. Announce to them the alarms of the warriors because they acted faithlessly with My Memra, and they turned backwards from My worship and did not worship before Me in the Sanctuary which is in the land of the tribe of Benjamin. |
| 9. Ephraim shall be bewildered on the day of contention; among the tribes of Israel I made known the true [doctrine]. | 9. The people of the house of Ephraim will be desolate on the day of retribution for sins. But among the tribes of Israel I have made known the Law. |
| 10. The princes of Judah were like those who remove the landmark; upon them will I pour My wrath like water. | 10. The princes of Judah were like those who alter boundaries. On them I will pour out My wrath like water. |
| 11. Ephraim is plundered, broken by judgment, because he desired and followed a command. | 11. The people of the house of Ephraim are oppressed, crushed by their judgments, because their judges have turned to go astray after the money of falsehood. |
| 12. And I am like a moth to Ephraim and like decay to the house of Judah. | 12. My Memra is like a moth to the people of the house of Ephraim and like decay to the people of the house of Judah. |
| 13. And Ephraim saw his ailment, and Judah his pain, and Ephraim went to Assyria, and he sent to the king of Yarev, but he will not be able to heal you, and he will not remove the pain from you. | 13. When Ephraim saw his sickness, and Judah his pain, the people of the house of Ephraim went to Assyria, they sent envoys to the king that he might take vengeance for them. O prophet, say to them, “He is not able to cure you, nor can He relieve you of pain. |
| 14. For I am like a young lion to Ephraim and like a lion's whelp to the house of Judah; I, yea I, will tear and I will go away; I will carry off and no one will rescue. | 14. For My Memrah is like a lion to the people of the house of Ephraim and like a young lion to the people o/'the house of Judah; I, by my Memra, will kill and take away.2\* I will raise up my might24 and none shall rescue. 15. |
| 15. I will go away and return to My place until they admit their guilt and seek My face; in their straits they will seek Me. | 15. 1 will remove My Shekinah, 1 will return to My holy abode in heaven, until they realize that they are guilty, and petition Me. When they are in distress they will seek My fear. |
|  |  |
| 1. **Come and let us return to the LORD, for He has torn and He shall heal us; He smites, and He will bind us up.** | 1. **They will say, “Come let us return to the worship of the LORD: for He who struck us will heal us; He who brought destruction upon us will relieve us.** |
| 2. **He will revive us from the two days, on the third day He will set us up, and we will live before Him.** | 2. **He will give us life in the days of consolations that will come; on the day of the resurrection of the dead He will raise us up and we will live before Him.** |
| 3. And let us know, let us strive to know the LORD: like the dawn whose going forth is sure, and He will come to us like rain, like the latter rain which satisfies the earth. | 3. And we will learn and strive to know the fear of the LORD. Like the light of the morning which shoots forth when it comes out, so He will bring blessings to us like strong rain, and like the latter rain that saturates the earth. |
| 4. What shall I do for you, Ephraim? What shall I do for you, Judah? For your loving-kindness is like a morning cloud and like the dew that passes away early. | 4. In the face of true judgement what can I do for you, O house of Ephraim, what can I do for you, O house of Judah, when your goodness is like morning cloud(s), and like dew which vanishes quickly. |
| 5. Because I have hewed by the prophets, I have put them to death because of the words of My mouth; now will your verdicts come out to the light? | 5. Because I warned them through the mission of My prophets and they did not repent, I have brought killers against them, for they transgressed the Memra of My will. And My judgement will go forth as the light. |
| 6. **For I desire loving-kindness, and not sacrifices, and knowledge of God more than burnt offerings.** | 6. **For those who do acts of kindness are more desirable before Me than he that sacrifices, and those who carry out the Law of the LORD more than those that offer up burnt offerings.** |
| 7. But they, like Adam, transgressed the covenant; there they betrayed Me. | 7. But they, like the former generations have transgressed My covenant. In the good land which I gave them to carry out My will there they have been false to My Memra. |
| 8. Gilead is a city of workers of them that work iniquity, who lurk to shed blood. | 8. Gilead is a city of oppressors. They shed innocent blood with cunning. |
| 9. And as a man gathers fish, so do bands; a gang of priests murder on the way in one group, for they devised a plot. | 9. They and their priests unite in the same path, killing people with one accord. For they have carried out the counsel of sinners. |
| 10. In the house of Israel I have seen a horrible thing: there, harlotry [is found] in Ephraim; Israel has become defiled. | 10. In the house of Israel I have seen a horrible thing: they have changed the covenant which was made with them that they should not worship idols. They have gone astray again after the calves in Bethel. There the house of Ephraim have gone astray, the house of Israel have been defiled. |
| 11. Judah, too, there is a harvest appointed to you, when I will return the backsliding of My people. **{P}** | 11. The people of the house of Judah also have begun to  increase their guilt, and also to them will come an end when 1 bring back the exiles of My people. **{P}** |
|  |  |

**Rashi’s Commentary on Hosea 4:14 – 5:2 + 6:1-2**

**14** **I will not punish your daughters** anymore, to test them with the ‘bitter waters’ should they commit adultery. Why? Because their husbands join with harlots; for once the man is not free of sin, the waters do not test his wife. [based on Sifrei Num. 5:82 and Sotah 47a]

**join** Heb. יִפָרֵדוּ. Jonathan translates מִסְתַייעָן from סִיעָה, ‘a company,’ that is, they join with them (the harlots) in drinking wine. Now Menahem [Machbereth Menahem p. 145] connects it with עָבְשוּ פְרוּדוֹת “the wine barrels decay” (of Joel 1:17) where they (פְרוּדוֹת) are wine barrels.

**the people that does not understand shall be knocked about** Because you do not set your heart to comprehend, therefore you shall be knocked about, struck with (divine) visitation: יִלָּבֵט is an expression of road weariness and toilsome burden, ‘délaser’ in old French.

**15** **Though you, O Israel, play the harlot** the sons of Judah ought not learn their (sic) way. An alternate explanation is: Though you, O Israel, play the harlot, let not Judah become guilty. Though Israel is as a harlot, the sons of Judah are not guilty thereof, and I shall [therefore] not hold them accountable, as it is written above (1:17): “But I will have compassion upon the house of Judah.”

**and do not come** you sons of Judah to Gilgal. (Judah shall be blameless) provided the sons of Judah do not come to Gilgal where the ten tribes worship [idols], as it is stated: “All their wickedness is in Gilgal” (Hosea 9:15); “[Come] to Gilgal and multiply transgression” (Amos 4: 4).

**nor go up to Beth-aven** This is Bethel (which is called by the pejorative, Beth-aven, house of iniquity), for Jeroboam set up the calves there.

**nor swear** with them (the Israelite kingdom) “as the Lord lives,” “for if they say, ‘As the Lord lives,’ they, nevertheless, swear falsely” (Jer. 5:2). When they swore falsely, they would mention the name of Heaven, but when they swore truthfully, they would swear in the name of the Baalim.

**16** **like a rebellious cow** Like a fattened ox which kicks, so has Israel strayed due to an abundance of food and drink.

**now shall the Lord feed them** a limited feeding, as a lamb who feeds in a wide [sparsely vegetated] area, rather than as a fattened ox which is stuffed with barley and vetch.

**17** **Ephraim is joined to idols** [he] is joined to idols and cannot divest himself of them. Hence you, the prophet, ‘let him alone,’ and do not prophesy for the purpose of rebuking him since it will not avail.

**18** **Their drinking bouts have become strange** Their drinking bouts have become estranged from Me. סָר is an expression of ‘foreign.’ Comp. (Jer. 2:21) “a degenerate wild vine נָכְרִיָּה) (סוּרֵי הַגֶּפֶן,” i.e., removed from its place and changed to another. סָבְאָם Their wine feast that was with the harlots.

**love to invite disgrace** Heb. הֵבוּ. They invited disgrace for themselves. הֵבוּ is an expression of preparation. Comp. (Gen. 11:4) “Get ready (הָבָה) and let us build,” “Get ready (הָבָה)and let us descend,” (Ex. 10:1) “Get ready (הָבָה) and let us deal wisely.”

**her rulers** Heb. מָגִנֶּיהָ, her shields, her princes and her kings.

**19** **The wind has bound her up in its wings** The wind has attached itself to its wings, like a bird, which the wind does not permit to alight until it bears it off into the distance. So will the enemies come upon them and drive them into exile.

**and they shall be ashamed of their altars** Heb. מִזְבְּחוֹתָם, of the altars of their deities (lit. their abominations), to which they do not turn. Now, just as חֵטְא, sin, can be stated in the feminine as חֲטָאָה, so can one say, instead of זֶבח, זִבְחָה, which denotes the places where they would sacrifice. And so did Jonathan render: of the altars of their abominations. Addendum according to Abarbanel: I found a Midrash Tanhuma, where it is an expression of tying, like a man who threatens a person who provokes him, “[I swear] by your life that I will tie it to you at your end.” So does this verse threaten Israel: “My zeal and My fury are tied up to avenge Myself at the end, and they will be ashamed of their deeds.”

**Chapter 5**

**1** **for yours is the judgment** The judgment of torments is upon you, O house of the king, for you have been a snare at Mizpah and a net on Tabor. On these two mountains they stationed sentries so that Israel would not make the pilgrimage to the Temple.

**2** **The extent of their straying they have deepened** The extent of their straying they have deepened. I said that anyone who does not go up to Jerusalem on the Pilgrimage festivals transgresses a positive commandment, and they decreed that anyone who does go up to Jerusalem shall be put to death. Hence, they went deeper than I. I.e., they were more stringent than I (Sanhedrin 102a). The word שַחֲטָה, translated as ‘extent’ is an expression similar to זָהָב שָׁחוּט, “malleable gold” (I Kings 10:16) stretched and spun. Jonathan, however, renders it as an expression of slaughtering sacrifices to idols.

**and I [will bring] chastisement to all of them** Lit. And I too will chastise them with torments, I will prepare chastisement for all of them.

**Chapter 6**

**1** **Come and let us return** They will say, “Come and let us return etc.”

**He smites, and He will bind us up** Heb. יַךְ. It is a present tense. He smites us, and He will bind us up.

**2** **He will revive us from the two days** He will strengthen us from the two retributions which have passed over us from the two sanctuaries that were destroyed.

**on the third day** With the construction of the third Temple, He will set us up.

**from the two days** From the two times that have passed over us.

**on the third day** In the third time.

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:22**

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

**Rabbi Eleazar ben Azariah said: If there is no Torah, there is no worldly path (ethics); if there is no worldly path (ethics), there is no Torah. If there is no wisdom, there is no reverence; if there is no reverence, there is no wisdom. If there is no knowledge, there is no understanding; if there is no understanding, there is no knowledge. If there is no bread, there is no Torah; if there is no Torah, there is no bread.**

The master informs us about things that are related to each other and which cannot exist without one another.

He thus says, "If there is no Torah, there is no worldly path" (derekh erets). If a person is not versed in the Torah, then he cannot be truly honest. He does not know what is right and what is wrong, and he cannot guide himself accordingly.

Conversely, "If there is no worldly path, there is no Torah." If a person is educated in Torah, and knows what is right and wrong, but in spite of this, he is not scrupulously honest, then because of his sin of desecrating God's name (chillul HaShem), he forgets his learning. People say, "Look at this person! He is learned in Torah, but look at the way he deals in business! He would have been better off if he had never studied Torah! Look at his bad deeds and dishonesty in business."

According to some commentaries, when the master here speaks of the "worldly path" (derekh eretz) he is not speaking of business dealings, but of ethics and propriety.

If a person had intelligence (da’at), he can have good personal traits (middot) and therefore can behave with propriety. Still, he cannot be fully ethical, since the ethics that one learns from the Torah are not the same as the ethics derived from logic (da’at) alone.

Also, "If there is no worldly path, there is no Torah" means that if a person does not behave morally on his own, then he cannot attain true knowledge of the Torah. Morality (derekh erets) is the gateway to the Torah. However, it is only through studying the Torah that a person can come to understand true morality, as defined by the Torah.

We can also say that in this statement the master is alluding (remez) to the great sin of wasting time (bittul). He thus says, "If there is no Torah, there is no worldly path." If people lose their desire to study Torah, there is no "worldly order."

The "worldly order" (derekh eretz) denotes the means through which Providence governs the affairs of the earth. It is the basis through which the sky sends down dew and rain, and the earth produces its fruit. Because of the sin of neglecting Torah study (bittul Torah), God may stop the coming of the rains, so that the earth will no longer produce its fruits.

The master furthermore says, "If there is no worldly order, then there is no Torah." If you see that the "worldly order" no longer exists, that the rain no longer falls and the earth no longer produces fruit, then you can be sure there is no Torah. The study of the Torah (Talmud Torah) is as important as all the other commandments of the Torah combined, and therefore when Torah study is neglected, it is as if the entire Torah was done away with.

The master furthermore said … “If there is no wisdom, there is no reverence." The wisdom of the Torah and the fear of God are tied together, and one cannot exist without the other. Meat cannot be preserved without salt. If meat is not salted, it begins to deteriorate and decay. The same is true of reverence (yir'ah) without wisdom. Even though a person may be God-fearing (yerei shamayim) and comport himself with reverence, in the absence of Torah, his reverence has no lasting effect.

Conversely, if a person is not God-fearing, even though he has Torah knowledge, he will forget his wisdom. He has no fear of God, which is the salt necessary to preserve the wisdom of the Torah.

The master also says, "If there is no knowledge, there is no understanding." "Knowledge" (da’at) is the faculty through which a person is able to distinguish (mavchin) between good and bad, and select the good and discard the bad. "Understanding" (binah) is the faculty of "understanding one thing from another" (mevin davar mi-tokh davar) It is the ability to understand one concept so as to be able to derive other concepts from it.

The master teaches us that these two concepts are close bound together, and that one without the other is meaningless. If a person does not have the knowledge to distinguish the right opinion from the wrong one, what benefit does he have if he has understanding and can derive one concept from another? Since he cannot distinguish the good from the bad, he is likely to choose the bad and discard the good.

Conversely, if one has the knowledge to distinguish the good from the bad, but has no understanding to derive one concept from another, of what benefit is his knowledge? He does not know how to derive anything from his own mind; his knowledge remains sterile.

In general, knowledge and understanding are bound together, and one without the other is meaningless.

The master continues, "If there is no bread, then there is no Torah." If a person does not have food with which to sustain himself, then he cannot study the Torah. How can a person involve himself in the Torah if he has nothing to eat?

Conversely, *"*if there is no Torah, there is no bread.״ If a person has no knowledge of Torah, it would be better if he did not have any flour and starved to death. Man was created to study the Torah, and without it his existence has no meaning whatsoever.

Some commentaries say that the master is speaking of two types of food. There is physical food (mazon gashmi) which sustains the body in this world, and spiritual food (mazon ruchi) which sustains the soul (neshamah) in the World to Come.

First the master says, ״If there is no flour, then there is no Torah.״ If a person has no food to eat in this world, then he cannot devote himself to the Torah.

Conversely, ״If there is no Torah, then there is no flour.״ Here the master is speaking of the spiritual food of the next world. If a person does not study the Torah in this world, or at least support Torah scholars (talmideichakhamim) from his own pocket so that they can study Torah, then his soul has no spiritual food in the next world.

God thus said, ״Behold, My servants will eat, but you will be hungry״ (Isaiah 65:13). God is saying to the wicked, ״You did not study the Torah yourselves, and you did not help support Torah scholars from your pockets. Behold, here are My servants who studied the Torah, or helped support Torah scholars. They will eat and nourish themselves in the World to Come through the spiritual food they have accumulated. But you neither studied the Torah yourselves nor did you support others who studied the Torah. Therefore, you will remain desolate and hungry.

**Correlations**

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

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

**Bamidbar (Numbers) 5:11 – 6:21**

**Hoshea 4:14 – 5:2 + 6:1-2**

**Tehillim (Psalms) 94**

**Mk 10:17-22, Lk 18:18-23, Rm 1:26-27,**

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

LORD - יהוה, Strong’s number 03068.

Israel - ישראל, Strong’s number 03478.

Spirit / Wind - רוח, Strong’s number 07307.

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

LORD - יהוה, Strong’s number 03068.

Speak - דבר, Strong’s number 01696.

Eye - עין, Strong’s number 05869.

**Bamidbar (Numbers)** And the **LORD <03068>** spake unto Moses, **saying <0559> (8800)**, 12 **Speak <01696> (8761)** unto the children of **Israel <03478>**, and **say <0559> (8804)** unto them, If any man’s wife go aside, and commit a trespass against him, 13 And a man lie with her carnally, and it be hid from the **eyes <05869>** of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner; 14 And the **spirit <07307>** of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the **spirit <07307>** of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

**Hoshea 4:15** Though thou, **Israel <03478>**, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Bethaven, nor swear, The **LORD <03068>** liveth.

**Hoshea 4:19** The **wind <07307>** hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

**Tehillim (Psalms) 94:1** O **LORD <03068>** God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

**Tehillim (Psalms) 94:4** How long shall they utter and **speak <01696> (8762)** hard things? and all the workers of iniquity **boast <0559> (8691)** themselves?

**Tehillim (Psalms) 94:9** He that planted the ear, shall he not hear? he that formed the **eye <05869>**, shall he not see?

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Num 5:11 – 6:21** | **Psalms**  **Psa 94:1-23** | **Ashlamatah**  **Hos 4:14 – 5:2 + 6:1-2** |
| --- | --- | --- | --- | --- |
| **rx;a;+** | afterward | Num. 5:26 Num. 6:19 Num. 6:20 | Ps. 94:15 |  |
| **~yhil{a/** | GOD | Num. 6:7 | Ps. 94:7 Ps. 94:22 Ps. 94:23 |  |
| **~ai** | if | Num. 5:19 Num. 5:27 Num. 5:28 | Ps. 94:18 | Hos. 4:15 |
| **rm;a'** | saying, said | Num. 5:11 Num. 5:12 Num. 5:19 Num. 5:21 Num. 5:22 Num. 6:1 Num. 6:2 | Ps. 94:4 Ps. 94:7 Ps. 94:18 |  |
| **rv,a]** | when, which | Num. 5:29 Num. 5:30 Num. 6:5 Num. 6:11 Num. 6:18 Num. 6:21 | Ps. 94:12 |  |
| **aAB** | go, come | Num. 5:15 Num. 5:22 Num. 5:24 Num. 5:27 Num. 6:6 Num. 6:10 Num. 6:12 Num. 6:13 |  | Hos. 4:15 |
| **!yBi** | pay heed |  | Ps. 94:7 Ps. 94:8 | Hos. 4:14 |
| **tB;** | daughter | Num. 6:14 |  | Hos. 4:14 |
| **rb;D'** | spoke, speak say | Num. 5:11 Num. 5:12 Num. 6:1 Num. 6:2 | Ps. 94:4 |  |
| **hy"h'** | come | Num. 5:27 | Ps. 94:17 Ps. 94:22 | Hos. 5:1 |
| **xb;z<** | sacrifice | Num. 6:17 Num. 6:18 |  | Hos. 4:19 |
| **hz<** | this | Num. 5:29 Num. 5:30 Num. 6:13 Num. 6:21 |  | Hos. 5:1 |
| **rb;x'** | allied |  | Ps. 94:20 | Hos. 4:17 |
| **hwhy** | LORD | Num. 5:11 Num. 5:16 Num. 5:18 Num. 5:21 Num. 5:25 Num. 5:30 Num. 6:1 Num. 6:2 Num. 6:5 Num. 6:6 Num. 6:8 Num. 6:12 Num. 6:14 Num. 6:16 Num. 6:17 Num. 6:20 Num. 6:21 | Ps. 94:1 Ps. 94:3 Ps. 94:5 Ps. 94:11 Ps. 94:14 Ps. 94:17 Ps. 94:18 Ps. 94:22 Ps. 94:23 | Hos. 4:15 Hos. 4:16 Hos. 6:1 |
| **~Ay** | day | Num. 6:4 Num. 6:5 Num. 6:6 Num. 6:8 Num. 6:9 Num. 6:10 Num. 6:11 Num. 6:12 Num. 6:13 | Ps. 94:13 | Hos. 6:2 |
| **laer'f.yI** | Israel | Num. 5:12 Num. 6:2 |  | Hos. 4:15 Hos. 4:16 Hos. 5:1 |
| **fb,K,** | lamb | Num. 6:12 Num. 6:14 |  | Hos. 4:16 |
| **!heKo** | priest | Num. 5:15 Num. 5:16 Num. 5:17 Num. 5:18 Num. 5:19 Num. 5:21 Num. 5:23 Num. 5:25 Num. 5:26 Num. 5:30 Num. 6:10 Num. 6:11 Num. 6:16 Num. 6:17 Num. 6:19 Num. 6:20 |  | Hos. 5:1 |
| **yKi** | if | Num. 5:12 Num. 5:20 Num. 6:2 Num. 6:7 Num. 6:9 Num. 6:12 Hos. 4:14 Hos. 4:16 |  | Hos. 4:14 Hos. 4:16 |
| **lKo** | all, entire, whole | Num. 5:30 Num. 6:3 Num. 6:4 Num. 6:5 Num. 6:6 Num. 6:8 | Ps. 94:4 Ps. 94:15 | Hos. 5:2 |
| **aol** | no, nor, neither | Num. 5:15 Num. 5:19 Num. 6:3 Num. 6:5 | Ps. 94:7 Ps. 94:14 | Hos. 4:14 |
| **!mi** | some, any | Num. 5:17 Num. 6:4 Num. 6:11 Num. 6:21 |  | Hos. 4:19 Hos. 6:2 |
| **jP'v.mi** | judgment |  | Ps. 94:15 | Hos. 5:1 |
| **vp,n<** | person | Num. 6:6 Num. 6:11 | Ps. 94:17 Ps. 94:19 Ps. 94:21 |  |
| **af'n"** | bear, rise | Num. 5:31 | Ps. 94:2 |  |
| **d[;** | until | Num. 6:5 | Ps. 94:3 Ps. 94:13 |  |
| **!yI[;** | eyes | Num. 5:13 | Ps. 94:9 |  |
| **l[;** | on, upon above | Num. 5:14 Num. 5:30 Num. 6:5 Num. 6:9 Num. 6:11 Num. 6:17 Num. 6:20 Num. 6:21 | Ps. 94:21 |  |
| **~ynIP'** | before, face | Num. 5:16 Num. 5:18 Num. 5:25 Num. 5:30 Num. 6:16 Num. 6:20 |  | Hos. 6:2 |
| **~Wq** | stand, rise |  | Ps. 94:16 | Hos. 6:2 |
| **br,q,** | among, amid | Num. 5:27 | Ps. 94:19 |  |
| **x;Wr** | spirit | Num. 5:14 Num. 5:30 |  | Hos. 4:19 |
| **[b;v'** | swear, oath | Num. 5:19 Num. 5:21 |  | Hos. 4:15 |
| **bWv** | render, return, will again |  | Ps. 94:2 Ps. 94:15 Ps. 94:23 | Hos. 6:1 |
| **[m;v'** | hear, heard |  | Ps. 94:9 | Hos. 5:1 |
| **hr'AT** | law | Num. 5:29 Num. 5:30 Num. 6:13 Num. 6:21 | Ps. 94:12 |  |
| **~[;** | people | Num. 5:21 Num. 5:27 | Ps. 94:5 Ps. 94:8 Ps. 94:14 | Hos. 4:14 |

**Greek:**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder**  **Num 5:11 – 6:21** | **Psalms**  **Ps 94:1-** | **Ashlamatah**  **Hos 4:14 – 5:2 + 6:1-2** | **Peshat**  **Mk/Jude/Pet**  **Mk 10:17-22** | **Remes 1**  **Luke**  **Lk 18:18-23** | **Remes 2**  **Acts/Rom**  **Rm 1:26-27** |
| **ἀγαθός** | good |  |  |  | Mk. 10:17 Mk. 10:18 | Lk. 18:18 Lk. 18:19 |  |
| **ἀγαπάω** | love |  |  | Hos 4:18 | Mk. 10:21 |  |  |
| **αἰώνιος** | eternal |  |  |  | Mk. 10:17 | Lk. 18:18 |  |
| **ἀκολουθέω** | follow |  |  |  | Mk. 10:21 | Lk. 18:22 |  |
| **ἀκούω** | hear, heard |  | Ps. 94:9 | Hos. 5:1 |  | Lk. 18:22 Lk. 18:23 |  |
| **ἀτιμία** | degrading, dishonor |  |  | Hos 4:18 |  |  | Rom. 1:26 |
| **δεῦρο** | come |  |  |  | Mk. 10:21 | Lk. 18:22 |  |
| **διδάσκαλος** | teacher |  |  |  | Mk. 10:17 Mk. 10:20 | Lk. 18:18 |  |
| **δίδωμι** | given | Num 5:18  Num 5:20  Num 5:21 |  |  | Mk. 10:21 |  |  |
| **εἷς** | one | Num 6:11  Num 6:14  Num 6:19 |  |  | Mk. 10:17 Mk. 10:18 Mk. 10:21 | Lk. 18:19 Lk. 18:22 |  |
| **ἐντολή** | commandments |  |  |  | Mk. 10:19 | Lk. 18:20 |  |
| **ἐπερωτάω** | asked |  |  |  | Mk. 10:17 | Lk. 18:18 |  |
| **ζωή** | life |  |  |  | Mk. 10:17 | Lk. 18:18 |  |
| **θεός** | GOD | Num. 6:7 | Ps. 94:7 Ps. 94:22 Ps. 94:23 |  | Mk. 10:18 | Lk. 18:19 | Rom. 1:26 |
| **θησαυρός** | treasures |  |  |  | Mk. 10:21 | Lk. 18:22 |  |
| **VIhsou/j** | Jesus |  |  |  | Mk. 10:18 Mk. 10:21 | Lk. 18:19 Lk. 18:22 |  |
| **κατεργάζομαι** | manufactured | Num 6:3 |  |  |  |  | Rom. 1:27 |
| **κλέπτω** | stolen |  |  |  | Mk. 10:19 | Lk. 18:20 |  |
| **κληρονομέω** | heir, inherit |  |  |  | Mk. 10:17 | Lk. 18:18 |  |
| **λέγω** | saying | Num. 5:11 Num. 5:12 Num. 5:19 Num. 5:21 Num. 5:22 Num. 6:1 Num. 6:2 | Ps. 94:4 Ps. 94:7 Ps. 94:18 | Hos 6:1 | Mk. 10:18 Mk. 10:21 | Lk. 18:18 Lk. 18:19 Lk. 18:21 Lk. 18:22 |  |
| **μήτηρ** | mother |  |  |  | Mk. 10:19 | Lk. 18:20 |  |
| **μοιχεύω** | adultery |  |  | Hos 4:14 | Mk. 10:19 | Lk. 18:20 |  |
| **neo,thj** | youth |  |  |  | Mk. 10:20 | Lk. 18:21 |  |
| **οὐρανός** | heaven |  |  |  | Mk. 10:21 | Lk. 18:22 |  |
| **πᾶς** | every all, whole, entire | Num. 5:30 Num. 6:3 Num. 6:4 Num. 6:5 Num. 6:6 Num. 6:8 | Ps. 94:4 Ps. 94:15 | Hos. 5:2 | Mk. 10:20 | Lk. 18:21 Lk. 18:22 |  |
| **πατήρ** | father | Num 6:7 |  |  | Mk. 10:19 | Lk. 18:20 |  |
| **ποιέω** | made | Num 5:30 Num 6:16  Num 6:17 |  |  | Mk. 10:17 | Lk. 18:18 |  |
| **πτωχός** | poor |  |  |  | Mk. 10:21 | Lk. 18:22 |  |
| **πωλέω** | sold, sell |  |  |  | Mk. 10:21 | Lk. 18:22 |  |
| **τιμάω** | esteem |  |  |  | Mk. 10:19 | Lk. 18:20 |  |
| **φονεύω** | murdered |  | Psa 94:6 |  | Mk. 10:19 | Lk. 18:20 |  |
| **φυλάσσω** | guard |  |  |  | Mk. 10:20 | Lk. 18:21 |  |
| **ψευδομαρτυρέω** | falsely |  |  |  | Mk. 10:19 | Lk. 18:20 |  |
| **oida** | know |  |  |  | Mk. 10:19 | Lk. 18:20 |  |

**Nazarean Talmud**

**Sidra of B’midbar (Numbers) 5:11 – 6:21**

**“Ish Ish Ki Tishte Ishto” “**[When] **any man’s wife goes astray”**

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

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

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| **Hakham Shaul School of Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **Hakham Tsefet School of Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| **And a certain authority asked him, saying, “Good Teacher,** by **doing what will I enter the Olam HaBa?” And Yeshua said to him, “Why do you call me good? No one** is **good except the one God. You know the commandments: ‘Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and mother.’ ” And he said, “All these I have observed from my youth.” And** when he **heard** this**, Yeshua said to him, “You still lack one thing: Sell all your surplus possessions, and distribute** the proceeds **to the poor—and you will have treasure in heaven—and come, follow me.” But** when he **heard these** things **he became very sad, because he was extremely wealthy.** | **And** as **he set out on the way** (Heb. Derek)**, one ran up** to him **and honored him asking him, "Good Rabbi** Hakham**, what must I do so that I will merit life in the Olam Ha-Ba?" Yeshua answered, You should not be calling me good, God alone[[14]](#footnote-14) is good** and I am not G-d**. You know the mitzvot, "Honor your father and your mother; that your days may be long upon the land which the LORD your God gives you. You will not murder. You will not commit adultery. You will not steal. You will not bear false witness against your neighbor. You will not covet your neighbor’s house, you will not covet your neighbor’s wife, nor his manservant, nor his maidservant,[[15]](#footnote-15) nor his ox, nor his ass, nor any thing that is your neighbor’s."[[16]](#footnote-16) And he answered Him, Hakham, I have kept,** guarded carefully Heb. שמר – Shomer **these from my youth. And Yeshua looked at him, being pleased with him said to him, you are missing one thing; sell all the** surplus **that you own and give it to the poor, then you will have a treasury in the heavens,** then **come and walk as I walk accepting your responsibility. However, these words saddened him, and he departed in grief for he possessed a great deal of property.** |

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| **Hakham Shaul School of Remes**  **Romans**  **Mishnah א:א** |
| **It was for this reason; God gave them over to their corrupt passions. For their women exchanged the natural[[17]](#footnote-17) relations[[18]](#footnote-18) for those contrary to nature,[[19]](#footnote-19) and likewise also the males, abandoning the natural relations with the female, were inflamed in their desire toward one another, males with males committing the shameless deed,[[20]](#footnote-20) and receiving in themselves the penalty that was necessary for their error.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Numbers 5:11 – 6:21 | Ps 94 | Hos 4:14 – 5:2 + 6:1-2 | Mordecai 10:17-22 | 1 Luqas 18:18-23 | Romans 1:26-27 |

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

As we will see, Hakham Tsefet and Hakham Shaul are in perfect harmony with the Torah Seder.

We must keep in mind that Hakham Tsefet through his amanuensis Mordechai (Mark’s) text is Peshat. Many scholars completely abuse this textual narrative of Mordechai. Their inclusion of thoughts from other accounts only serves to confuse and clutter the real points Hakham Tsefet is trying to make. Let us follow the Peshat through the narrative and allow it to speak for itself.

We see Yeshua and his talmidim leaving the house where they have been staying for a period. As they leave someone, who remains unidentified runs up to Yeshua with a provocative question.

Hakham Tsefet through his amanuensis Mordechai (Mark) looks at the “one who runs to Yeshua” very simply. We have no real qualifying data from Mordechai. Mordechai simply concludes that he “owned much property.” Hakham Tsefet’s narrative does NOT say that he is a RICH YOUNG RULER! The text as we will see simply concluded that he owned much property. Furthermore, we have no identity. Therefore, we cannot draw any specific conclusions as to his identity. Other sources may “hint” to his identity, as they should. Likewise, we have no indication as to the age of the individual. Therefore, we cannot ascertain age to determine if he was young or old. To bring other accounts of this story into Peshat is to reverse the hermeneutic process, which is impossible.

Looking at the narrative, we can draw some of this person’s characteristics.

1. He understands that appropriate way to address a Hakham.
2. His is educated in the protocols on how to conduct himself in the presence of Wisdom
3. He is concerned about his spirituality and wants to partake in the Olam HaBa.
4. He is most likely of Pharisaic persuasion (he believes in the afterlife and is approaching Yeshua, a Pharisee)

The individual honored Yeshua. We noted that he is acquainted with the appropriate protocols of wisdom. He addresses Yeshua as “Good Rabbi” [*Hakham*]. Another possibility to this translation is “Kind Rabbi” or Rabbi of Chesed, i.e. merciful Rabbi. Scholars point out that this is uncommon in Jewish literature.[[21]](#footnote-21) We must deduce that it was used in some measure since it is used here. Yeshua does not rebuke the individual for his speech. Yeshua uses this opportunity to launch his discussion on relevant issues related to the question. Nevertheless, the individual seems to refer to goodness and kindness in his address.

**One G-d!**

Our translation in English is a bit ambiguous. The Greek phrase (text) “οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός” can be translated “no one is good except the ONE God.” εἷς ὁ θεός literally means “the One God.” Therefore, the thought that we derive from this is multifaceted.

1. Only the One God is merciful and compassionate.
2. There is ONLY ONE God!
3. There are not two Gods!
4. There are not three Gods!

**D’barim** (De) 6:4 **"Hear, O Israel! The LORD is our God, the LORD is one!”**

The text mandates the above translation. Yeshua’s words “no one is good except the ONE God” mandate our understanding that he is NOT equating himself with G-d in any way. How it is that Scholars muddle these words to fit their own meaning is beyond our understanding. Peshat DEMANDS our understanding that Yeshua does not claim Deity for himself here.

The Greek word μὴ (*me*) is an expression, which establishes contrast. The established contrast is between Yeshua and the ONE G-d! Yeshua shows and says that he is not G-d. As we will see below he is G-d’s agent, but not “G-d.”

The Mitzvoth cited by Yeshua are understood as a “pars pro toto.” Yeshua is not singling out a few of his favorite mitzvoth. However, we can now see that Yeshua first refers to the Shema and the Unity of G-d and then proceeds with his list of other mitzvoth. What we find of interest is the fact that Hakham Tsefet cites the mitzvoth that directly connect with the present Torah Seder.

**Shomer**

ἐφυλαξάμην – *ephulaxamen* from φυλάσσω – *phulasso* is parallel to the Hebrew word Shomer. I find it so very interesting that **שׁמר** shomer is first found in the language of Gan Eden.

**וַיִּקַּ֛ח יְהוָ֥ה אֱלֹהִ֖ים אֶת־הָֽאָדָ֑ם וַיַּנִּחֵ֣הוּ בְגַן־עֵ֔דֶן לְעָבְדָ֖הּ וּלְשָׁמְרָֽהּ׃**

B’resheet (Gen) 2:1515 And LORD G-d took the man and put him into the garden of Eden to work it **and keep it.**

Adam was placed in the Garden to serve and "to exercise great care over." We noticed two things here.

1. Adam is to exercise great care in protection of Gan Eden

2. Shomer then means to take great care over

**Abot 2:2** Rabban Gamaliel, son of R. Judah the Patriarch, says, “Fitting is learning in Torah along with a craft, for the labor put into the two of them makes one forget sin. “And all learning of Torah which is not joined with labor is destined to be null and cause sin. “And all who work with the community— let them work with them for the sake of Heaven. “For the merit of their fathers strengthens them, and their [fathers’] righteousness stands forever. “And as for you, I credit you with a great reward, as if you had done [all of the work required by the community on your own merit alone].”

The Sages saw **it befitting men to labor to earn his living and study Torah** and maintain **balance** between the both of them. The two occupations go hand in hand. Gan Eden is a picture of the Olam HaBa. Consequently, the vocabulary of the text is like a weaver’s rug, woven in and out of its varied nuances. Of course, we can read the book of Mark in a matter of minutes due to its overwhelming simplicity. **One cannot be an active part of a community without having a balance between these two matters.**

We derive something here that is interesting, building on last week’s thoughts and comments, the individual is beyond “bar mitzvah” age. The individual not only has been “Shomer Shabbat,” he has been so since his “Bar Mitzvah.” Again, we note his overwhelming concern for his spirituality. His spirituality is carefully guarded and he wishes to know if he is in any way lacking anything that would make him a true Tsaddiq. The Master presents a challenge to us all in saying, **come and walk as I walk accepting your responsibility!**

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

**Immorality and Idolatry**

When we take into account the genius of the Nazarean Hakhamim, we are often astounded at their mental enormity. Hakham Shaul makes an allegorical connection to the Torah Seder’s discussion of the Sotah. In Midrashic terms sexual immorality (adultery) conceived of as “idolatry.” Hakham Shaul directly connects idolatry with sexual immorality and covetousness in his Igeret to the Colossians.[[22]](#footnote-22) In one sense, the link between sexual immorality and idolatry could not be more concrete when speaking of Rome. Pagan temples were often the venue for illicit sexual activities. In the Roman world, religious prostitution was commonly practiced by the cults of the ancient Near Eastern fertility religions, and it was a problem for the B’ne Yisrael from the moment they entered into Eretz Yisrael. However, Hakham Shaul’s allegory deals with things greater than pagan temple activities. In fact, the Peshat readings of this pericope have only a vague connection to the true meaning of the pericope. Hakham Shaul is adamant about spiritual fidelity in conjunction with the Torah Seder and the allegorical text before us. In a matter of speaking, we can see Hakham Shaul’s “Rabbinic fence.” What is evident in the literality of the text is that within the context of an honorable marriage there is no association with the present charges brought against Roman Gentile world. The so-called “works of the flesh” in Hakham Shaul’s Igeret to the Galatians[[23]](#footnote-23) all relate to idolatry. In his Igeret to the Ephesians Hakham Shaul calls the covetous person an idolater.

**Eph 5:5 For you** already **know this, that no fornicator, or unclean person, or greedy one who is an idolater**, **has any inheritance in the Kingdom/Governance of Messiah and of God** (through the Hakhamim and Bate Din as opposed to human kings)**.[[24]](#footnote-24)**

Hakham Shaul’s comments in the present pericope show that spiritual fidelity within the marriage will overcome all of the mentioned obstacles. The punishment for spiritual infidelity is found in the readings we had just a few weeks ago.

**Romans 1:21 Because[[25]](#footnote-25)** although they **knew[[26]](#footnote-26) God, they did not[[27]](#footnote-27) honor[[28]](#footnote-28)** Him **as God[[29]](#footnote-29) or give** Him **thanks, but they became vain[[30]](#footnote-30)** (futile) **in their reasoning,[[31]](#footnote-31) and their unteachable[[32]](#footnote-32) minds** (hearts[[33]](#footnote-33)) **were darkened.**

However, we must understand that the narrative Hakham Shaul is presenting has little to do with the apparent immorality that would be discussed in a Midrashic setting. So, what is it that Hakham Shaul is saying allegorically?

**Marriage and restrained power**

The missing part of the equation in our Remes teachings this week is an honorable marriage. In a manner of speaking, we can see that Hakham Shaul is teaching us the result of an unstable marital bed. Furthermore, we cannot use the present pericope to point at every citizen of Rome saying that they are sexually immoral. Therefore, we need to look at the text from an allegorical perspective if we wish to understand Hakham Shaul’s thoughts.

**1 Corinthians 7:3** **The husband must fulfill his duty to his wife, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband** does; **and likewise the husband does not have authority over his own body, but the wife** does.

The allegorical implications of this passage are beyond the scope of our discussion. However, we can make a simple note that a man’s priority is seeing to the (sexual) needs of his wife. And, the reverse is equally true. The wife must render due benevolence to her husband. In other words, the husband has no ability to gratify himself, and for the wife the same is true. The beauty of a wonderful marriage is that both partners are doing everything within their power to gratify their partner’s needs. Therefore, we can see that marriage is a picture of restrained power. The husband restrains his personal desire by giving to his wife and the wife restrains herself in giving to her husband. In this analogy, we can begin to see what Hakham Shaul is speaking of in his allegory of Romans 1:26-27.

**Contrary to Nature**

As we have discussed on a number of occasions, G-d has invested in the earth specific powers and abilities.[[34]](#footnote-34) However, the present pericope extends beyond the abilities of the earth. By “nature,” Hakham Shaul is pointing to everything in the cosmos that bears influence on humankind. By mentally reflecting on the spheres in the heavens, we can see how things are to function on the mundane plane. Contradiction of nature therefore has application that is more mundane.

A part of “Patach Eliyahu” reads, “Anyone who causes these Ten Sefirot to diverge from one another is regarded as if he had caused a divergence within You.” By understanding the “Hint” (Remes) of the ten sefirot, we understand how the power/authority of G-d is apportioned within the realm of an Esnoga. Disruption of order within the Esnoga is tantamount to causing the divergence within the realm of the Divine. The model of the ten sefirot is an example of balanced power evenly distributed. Now we can dissect Hakham Shaul’s words.

**“For their women exchanged the natural relations for those contrary to nature” and likewise the males, abandoning the natural relations with the female, were inflamed in their desire toward one another, males with males committing the shameless deed.**

Perhaps we can change the translation slightly so that we can better see what Hakham Shaul is saying.

Chesed cannot reside only with Chesed, and G’vurah cannot only reside with G’vurah. When any authority becomes despotic, the potential for evil is always present and resultant. Yeshua and his talmidim never dispatched talmidim with the same disposition. In other words, the Master always dispatched his talmidim with their equal opposite for the sake of balance and equity. Therefore, the allegory of male with male and female with female is disastrous.

**Targum Onkelos D’barim** (Deut) **33:2** **And he said: The LORD was revealed from Sinai, and the brightness of His glory appeared to us from Seir. He was revealed in His power upon the mountain of Pharan, and with Him were ten thousand Tsadiqim** (Hakhamim)**; He gave us, written with His own right hand** (hand of authority)**, the Law from the midst of the fire.**

Governance of the cosmos is under the authority of G-d’s right hand. The intermediaries of G-d’s right hand are none other than the Hakhamim and their talmidim.

The conclusion Hakham Shaul wants us to draw is…

1. The Esnoga and its officers must bring a balance to the congregation
2. The Roman Gentiles turning towards G-d were no longer under the authority of other intermediaries and spheres. In joining the Nazareans, they were now under the direct authority of G-d through His agent Messiah.
3. To seek benefaction and blessing through any other agent is idolatry.

May we found always living balanced lives, amen ve amen!

**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!”**

**Coming Fast:**

**Fast of Tammuz**

**Tammuz 17, 5774**

**July 15, 2014**

**For further information see:**

[**http://www.betemunah.org/mourning.html**](http://www.betemunah.org/mourning.html) **&**

[**http://www.betemunah.org/tamuz17.html**](http://www.betemunah.org/tamuz17.html)

**Next Shabbat:**

**Shabbat “Dibre Yirmeyahu” – “The words of Jeremiah”**

**First of Three Sabbaths of Penitence**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **דִּבְרֵי יִרְמְיָהוּ** |  |  |
| **“Dibre Yirmeyahu”** | Reader 1 – B’Midbar 6:22 – 7:11 | Reader 1 – B’Midbar 7:48-50 |
| **“The words of Jeremiah”** | Reader 2 – B’Midbar 7:12-17 | Reader 2 – B’Midbar 7:51-53 |
| **“Las palabras de Jeremías”** | Reader 3 – B’Midbar 7:18-23 | Reader 3 – B’Midbar 7:48-53 |
| B’Midbar (Num.) 6:22 – 7:47 | Reader 4 – B’Midbar 7:24-29 |  |
| Ashlamatah: I Kings 8:54-63 | Reader 5 – B’Midbar 7:30-35 | **Monday &**  **Thursday Mornings** |
| Special: Jer. 1:1 – 2:3 | Reader 6 – B’Midbar 7:36-41 | Reader 1 – B’Midbar 7:48-50 |
| Psalm 95:1-11 | Reader 7 – B’Midbar 7:42-47 | Reader 2 – B’Midbar 7:51-53 |
|  | Maftir – B’Midbar 7:45-47 | Reader 3 – B’Midbar 7:48-53 |
| N.C.: Mk 10:23-31; Lk 18:24-30;  Rm 1:28-32 | ‎ Jeremiah 1:1 – 2:3 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. According to some sources. See Bereshit Rabbah 71:12 and Midrash Shocher Tov Psalm 90. [↑](#footnote-ref-1)
2. Beresheet (Genesis) 49:19. [↑](#footnote-ref-2)
3. Devarim (Deuteronomy0 33:20 [↑](#footnote-ref-3)
4. See Radak 91:1 [↑](#footnote-ref-4)
5. Rosh Hashanah 31a [↑](#footnote-ref-5)
6. Radak - 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-6)
7. The annual period of mourning over the destruction of the First and Second Temples [↑](#footnote-ref-7)
8. Shulchan Aruch Orech Chayim 549 [↑](#footnote-ref-8)
9. Ta’anith 4:5 [↑](#footnote-ref-9)
10. Hakhamim is the title given to Sefardi Rabbis. [↑](#footnote-ref-10)
11. Book XX chapter 5 of Antiquities [↑](#footnote-ref-11)
12. II Kings 21:7. Mishna, Ta’anith 4:6 [↑](#footnote-ref-12)
13. Bava Batra 7b [↑](#footnote-ref-13)
14. Note the translation in Luqas (Lk). This is a word play alluding to the Shema. [↑](#footnote-ref-14)
15. Here we should notice the thematic tally to our Torah Seder. [↑](#footnote-ref-15)
16. Cf. Shemot 20:12-14. The citations of these few mitzvoth are “pars pro toto,” meaning this man had kept “all” of the mitzvoth from his youth. [↑](#footnote-ref-16)
17. **φυσικός** – *phusikos* the natural “physical” use of the body. [↑](#footnote-ref-17)
18. Hakham Shaul shows here that the Gentiles had adequate knowledge for discerning natural sexual intercourse. [↑](#footnote-ref-18)
19. Contrary to the natural order of marital relationships between husband and wife [↑](#footnote-ref-19)
20. Hakham Shaul clearly means ‘in accordance with the intention of the Creator’ and ‘contrary to the intention of the Creator, respectively. [↑](#footnote-ref-20)
21. Vincent Taylor, The Gospel according to Mark, The Greek Text with Introduction Notes, and Indexes, MacMillan & Co, 1955 p.425 [↑](#footnote-ref-21)
22. Cf. Col. 3:5 [↑](#footnote-ref-22)
23. Cf. Galatians 5:16-21 [↑](#footnote-ref-23)
24. The mention of the “Governance relates to the ten men of the congregation and our theme for Hakham Shaul’s Letter to the Ephesians. The “Governance of Messiah is an expression of the Governance of G-d,” through the Hakhamim and Bate Din as opposed to human kings.

    The balance of ministry is clear at this point. The 1st Parnas wants to war with every adversary. Where there is union between these two Pastors, they scrutinize their battles carefully. While the 1st Pastor is like the moon in his waxing and waning the 2nd Pastor is consistent and constantly devoted. [↑](#footnote-ref-24)
25. **Διότι** – *dioti* = “because” on account of; a marker of cause or reason. [↑](#footnote-ref-25)
26. Generally associated with “Da’at,” here is in the negative showing an absence of “Da’at.” In other words, the pagan view of G-d is distorted and devoid of true “Da’at.” The “wisdom” of pagan humanity can never “know” G-d. Their “wisdom” is not Biblical, Jewish Hokhmah. Failure to find true wisdom is due to the absence of the Mesorah among the Gentiles. **Eph 1:17** **the Father of dignity grant you** the **power to comprehend through the Oral Torah, and His** agents **Chochmah, Binah and Da’at.** The wisdom of the world, philosophical or otherwise cannot “know” G-d. In other words, the world (kosmos – pagan earthly system) cannot even achieve the level of “Da’at.” herein is the blinding “veil” which covers the minds of the unfaithful. cf. 2 Cor. 4: 3ff once the Mesorah is shined on the soul of the “Gentile” the true nature of that soul shines forth. If the resident soul is that of the Nefesh Yehudi that Neshamah will embrace the Torah, Oral and Written. [↑](#footnote-ref-26)
27. Because they knew, they did not conduct themselves accordingly.

    **Γνόντες**, the aorist participle is used since their experience of God has necessarily always gone before their failure to recognize its true significance and act accordingly. Canfield, 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. 116 [↑](#footnote-ref-27)
28. Praise, glorify, honor and magnify. **Δoxázō** also means to “believe in.” Therefore, we have the connotation of pagans and Gentiles not believing in G-d. They had enough knowledge of G-d to know to give Him due benevolence, however, they failed/refused to do so. The phrase implies giving thanks for G-d’s actions towards man, i.e. His loving-kindness, “good.” Cf. Luzzatto, Moshe Hayyim. *Derekh Hashem / the Way of God / by Moshe Chaim Luzzatto ; Translated and Annotated by Aryeh Kaplan; Emended by Gershon Robinson.* Jerusalem; New York: Feldheim Publishers, 1998. pp. 37-41 [↑](#footnote-ref-28)
29. The article **τὸν θεὸν** implies the “true G-d.” Shedd, William G. T. *Commentary on Romans*. Wipf and Stock Publishers, 1999. p. 22 fn. #4 [↑](#footnote-ref-29)
30. Cf. D’barim (Deut) 32:21; Yermi’yahu (Jer.) 2:5 [↑](#footnote-ref-30)
31. **Διαλογίζομαι** implies that they have no ability to conceive of G-d. This means that the “Da’at” intimate knowledge they would possess is not available to them. In the Nazarean Codicil **διαλογισμός** – *dialogismos* is only used in the negative sense for evil thoughts or anxious reflection. G. Schrenk TDNT 2:96 [↑](#footnote-ref-31)
32. What we translated here as “unteachable” bears stronger language in Hebrew. The words “stupid,” “wicked” and “fallen.” **ἀσύνετος** takes on the connotation of being without or in opposition to the wisdom of the teacher (Hakham). As such, we note that Hakham Shaulk refers here to those who have an unteachable spirit. [↑](#footnote-ref-32)
33. The “heart” is the center of “inner life.” Morris, Leon. *The Epistle to the Romans*. Reprint edition. Grand Rapids, Mich.; Leicester, England: Wm. B. Eerdmans Publishing Co., 2012. p. 85 [↑](#footnote-ref-33)
34. Cf. B’resheet (Gen.) 1:11 [↑](#footnote-ref-34)