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

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tammuz 21, 5774 – July 18/19, 2014** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. July 18 2014 – Candles at 8:43 PMSat. July 19 2014 – Habdalah 9:44 PM | **Austin & Conroe, TX, U.S.**Fri. July 18 2014 – Candles at 8:15 PMSat. July 19 2014 – Habdalah 9:13 PM | **Brisbane, Australia**Fri. July 18 2014 – Candles at 4:54 PMSat. July 19 2014 – Habdalah 5:49 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. July 18 2014 – Candles at 8:37 PMSat. July 19 2014 – Habdalah 9:37 PM | **Everett, WA. U.S.**Fri. July 18 2014 – Candles at 8:44 PMSat. July 19 2014 – Habdalah 10:00 PM | **Manila & Cebu, Philippines**Fri. July 18 2014 – Candles at 6:11 PMSat. July 19 2014 – Habdalah 7:03 PM |
| **Miami, FL, U.S.**Fri. July 18 2014 – Candles at 7:56 PMSat. July 19 2014 – Habdalah 8:51 PM | **Murray, KY, & Paris, TN. U.S.**Fri. July 18 2014 – Candles at 7:55 PMSat. July 19 2014 – Habdalah 8:57 PM | **Olympia, WA, U.S.**Fri. July 18 2014 – Candles at 8:43 PMSat. July 19 2014 – Habdalah 9:57 PM |
| **San Antonio, TX, U.S.**Fri. July 18 2014 – Candles at 8:16 PMSat. July 19 2014 – Habdalah 9:14 PM | **Sheboygan & Manitowoc, WI, US**Fri. July 18 2014 – Candles at 8:11 PMSat. July 19 2014 – Habdalah 9:20 PM | **Singapore, Singapore** Fri. July 18 2014 – Candles at 6:58 PMSat. July 19 2014 – Habdalah 7:49 PM |
| **St. Louis, MO, U.S.**Fri. July 18 2014 – Candles at 8:05 PMSat. July 19 2014 – Habdalah 9:09 PM | **Tacoma, WA, U.S.**Fri. July 18 2014 – Candles at 8:42 PMSat. July 19 2014 – Habdalah 9:57 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** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**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 |   |

**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 Priestly Blessing – Numbers 6:22-27
* The Freewill Spontaneous Gifts for the Service of G-d by the 12

Princes of Israel – Numbers 7:1-3

* Moses gives the offerings to the Levites as needed and commanded

by G-d – Numbers 7:4-9

* The princes offered – Numbers 7:10-11
* The offering of Nahshon ben Amminadab Prince of the Tribe of

Judah – Numbers 7:12-17

* The Offering of Nethanel ben Zuar Prince of the Tribe of Issachar

Numbers 7:18-23

* The offering of Eliab ben Helon Prince of the Tribe of Zebulun

Numbers 7:24-29

* The offering of Elizur ben Shede’ur Prince of the Tribe of Reuben

Numbers 7:30-35

* The offering of Shelumiel ben Zurishaddai Prince of the Tribe of

Simeon – Numbers 7:36-41

* The offering of Eliasaph ben Deu’el Prince of the Tribe of Gad –

Numbers 7:42-47

**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. 137-196

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 6:22 – 7:47**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 22. The Lord spoke to Moses saying: | 22. And the LORD spoke with Mosheh, saying:  |
| 23. Speak to Aaron and his sons, saying: This is how you shall bless the children of Israel, saying to them: | 23. Speak with Aharon and his sons, saying: Thus will you bless the children of Israel, while spreading forth the hands from the high place; in this tongue. |
| 24. "May the Lord bless you and watch over you. | 24. The LORD bless you and keep you. The LORD make His face to shine upon you, and be gracious unto you. The LORD lift up His countenance upon you, and grant you peace. The LORD bless you in all your business, and keep you from demons of the night, and things that cause terror, and from demons of the noon and of the morning, and from malignant spirits and phantoms. |
| 25. May the Lord cause His countenance to shine to you and favor you. | 25. The LORD make His face to shine upon you, when occupied in the Law, and reveal to you its secrets, and be merciful unto you. |
| 26. May the Lord raise His countenance toward you and grant you peace." | 26. The LORD lift up His countenance upon you in your prayer, and grant you peace in your end. |
| 27. They shall bestow My Name upon the children of Israel, so that I will bless them. | 27. And they will bestow the benediction of My Name upon the children of Israel, and I, by My Word, will bless them. |
|  |  |
| 1. And it was that on the day that Moses finished erecting the Mishkan, he anointed it, sanctified it, and all its vessels, and the altar and all its vessels. | 1. And it was on the day which begins the month of Nisan, when Mosheh had finished to uprear the tabernacle, he took it not in pieces again, but anointed and consecrated it and all its vessels, the altar and all the vessels thereof, and he anointed them and hallowed them;  |
| 2. **The chieftains of Israel, the heads of their fathers' houses, presented [their offerings]. They were the leaders of the tribes. They were the ones who were present during the counting,** | 2. **then the leaders of Israel, who were the chiefs of the house of their fathers, brought their offerings. These were they who had been appointed in Mizraim chiefs over the numbered,** |
| 3. **They brought their offering before the Lord: six covered wagons and twelve oxen, a wagon for each two chieftains, and an ox for each one; they presented them in front of the Mishkan.** | 3. **and they brought their offering before the LORD; six wagons covered and fitted up, and twelve oxen; one wagon for two princes and one ox for each. But Mosheh was not willing to receive them, and they brought them before the tabernacle.** |
| 4. The Lord spoke to Moses, saying: | 4. And the LORD spoke with Mosheh, saying: |
| 5. Take [it] from them, and let them be used in the service of the Tent of Meeting. You shall give them to the Levites, in accordance with each man's work. | 5. Take them, and let them be used for the need of the appointed (work), and let the oxen and the wagons be for the work of the service of the tabernacle of ordinance, and give them to the Levites, to each according to the measure of his work. |
| 6. So Moses took the wagons and the cattle and gave them to the Levites. | 6. And Mosheh took the wagons and the oxen, and gave them to the Levites. |
| 7. He gave two wagons and four oxen to the sons of Gershon, according to their work. | 7. Two wagons and four oxen he gave to the sons of Gershon, according to the amount of their service, |
| 8. And he gave four wagons and eight oxen to the sons of Merari, according to their work under the direction of Ithamar the son of Aaron the priest. | 8. and four wagons and eight oxen gave be to the sons of Merari, according to the measure of their service, by the hand of Ithamar bar Aharon the priest. |
| 9. But to the sons of Kohath he did not give, for incumbent upon them was the work involving the holy [objects], which they were to carry on their shoulders. | 9. But to the sons of Kehath he gave neither wagons nor oxen, because on them was laid the service of the sanctuary, to be carried on their shoulders. |
| 10. The chieftains brought [offerings for] the dedication of the altar on the day it was anointed; the chieftains presented their offerings in front of the altar. | 10. And the princes offered at the dedication of the altar by anointing, on the day that he anointed it did the princes present their oblations before the altar. |
| 11. The Lord said to Moses: One chieftain each day, one chieftain each day, shall present his offering for the dedication of the altar. | 11. And the LORD said unto Mosheh, Let the princes offer each, one prince on one day, their oblations at the dedication of the altar by anointing. |
| 12. The one who brought his offering on the first day was Nahshon the son of Amminadab of the tribe of Judah. | 12. He who on the first day presented his oblation was Nachshon bar Amminadab, prince of the house of the fathers of the tribe Jehudah: |
| 13. And his offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 13. and his oblation which he offered was one silver bowl, thickly embossed, (or, crusted,) in weight one hundred and thirty shekels, in shekels of the sanctuary; one silver vase, slightly embossed, of seventy shekels, in shekels of the sanctuary; both of these vessels he brought filled with flour of the separation, sprinkled with olive oil for a mincha; |
| 14. One spoon [weighing] ten gold [shekels], filled with incense. | 14. one pan (censer) weighing ten silver shekels, but it was itself of good gold; and he brought it full of good sweet incense of the separation; |
| 15. One young bull, one ram and one lamb in its first year for a burnt offering. | 15. one young bullock of three years, one ram of two years, and one lamb of the year. These three did the chief of the tribe Jehudah bring for a burnt offering; |
| 16. One young he goat for a sin offering. | 16. one kid of the goats he brought for a sin offering; |
| 17. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Nahshon the son of Amminadab. | 17. and for consecrated victims, two oxen, five rams, five goats, lambs of the year five: this is the order of the oblation which Nachshon bar Amminadab offered of his wealth. |
| 18. On the second day, Nethanel the son of Zu'ar, the chieftain of Issachar brought [his offering]. | 18. On the second day, Nethanel bar Zuar, chief of the house of the fathers of the tribe Issakar, brought his oblation. |
| 19. He brought his offering of one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 19. He brought his oblation after Jehudah by commandment of the Holy: one silver dish thickly embossed, one hundred and thirty shekels, &c., as the first. |
| 20. One spoon [weighing] ten gold [shekels] filled with incense. | 20. \_\_ |
| 21. One young bull, one ram and one lamb in its first year for a burnt offering. | 21. \_\_ |
| 22. One young he goat for a sin offering. | 22. \_\_ |
| 23. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Nethanel the son of Zu'ar. | 23. \_\_ |
| 24. On the third day, the chieftain was of the sons of Zebulun, Eliab the son of Helon. | 24. On the third day, Eliab bar Helon, prince of the Bene Zebulon, offered. |
| 25. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.  | 25. \_\_ |
| 26. One spoon [weighing] ten gold [shekels] filled with incense. | 26. \_\_ |
| 27. One young bull, one ram and one lamb in its first year for a burnt offering. | 27. \_\_ |
| 28. One young he goat for a sin offering. | 28. \_\_ |
| 29. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Eliab the son of Helon. | 29. \_\_ |
| 30. On the fourth day, the chieftain was of the sons of Reuben, Elitzur the son of Shedeur. | 30. On the fourth, Elizur bar Shedeur, prince of the Bene Reuben; |
| 31. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 31. \_\_ |
| 32. One spoon [weighing] ten gold [shekels] filled with incense. | 32. \_\_ |
| 33. One young bull, one ram and one lamb in its first year for a burnt offering. | 33. \_\_ |
| 34. One young he goat for a sin offering. | 34. \_\_ |
| 35. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Elitzur the son of Shedeur. | 35. \_\_ |
| 36. On the fifth day, the chieftain was of the sons of Simeon, Shelumiel the son of Zurishaddai. | 36. on the fifth, Shelumiel bar Zurishaddai, prince of Shimeon; |
| 37. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 37. \_\_ |
| 38. One spoon [weighing] ten gold [shekels] filled with incense. | 38. \_\_ |
| 39. One young bull, one ram and one lamb in its first year for a burnt offering. | 39. \_\_ |
| 40. One young he goat for a sin offering. | 40. \_\_ |
| 41. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Shelumiel the son of Zurishaddai. | 41. \_\_ |
| 42. On the sixth day, the chieftain was of the sons of Gad, Eliasaph the son of De'uel. | 42. on the sixth, Eliasaph bar Dehuel, prince of the Bene Gad; |
| 43. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 43. \_\_ |
| 44. One spoon [weighing] ten gold [shekels] filled with incense. | 44. \_\_ |
| 45. One young bull, one ram and one lamb in its first year for a burnt offering. | 45. \_\_ |
| 46. One young he goat for a sin offering. | 46. \_\_ |
| 47. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Eliasaph the son of De'uel. | 47. \_\_ |
|  |  |

**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) 6:22 – 7:47**

**23** **saying to them** Heb. אָמוֹר. [The infinitive] as in זָכוֹר, “remembering” (Exod. 20:8), and שָׁמוֹר, “keeping” (Deut. 5:12); in French, *disant*.

**saying to them** So that they can all hear-[*Sifrei Naso* 1: 143]

**saying** The word אָמוֹר is written in its full form [i.e., with a “vav”], indicating that they should not bless them hastily or in a hurried manner, but with concentration and with wholeheartedness. -[*Midrash Tanchuma Naso* 10]

**24** **May [the Lord] bless you** that your possessions shall be blessed. - [*Midrash Tanchuma Naso* 10, *Sifrei Naso* 1:144]

**and watch over you** that no thieves shall attack you and steal your money. For when one gives his servant a gift, he cannot protect it from all other people, so if robbers come and take it from him, what benefit has he [the servant] from this gift? As for the Holy One, blessed be He, however, He is the One who [both] gives and protects (*Midrash Tanchuma Naso* 10). There are many expository interpretations in the *Sifrei*.

**25** **May the Lord cause His countenance to shine to you** May He show you a pleasant, radiant countenance. -[*Midrash Tanchuma Naso* 10, *Sifrei Naso* 1:144]

**and favor you** May He grant you favor -[*Sifrei Naso* 1:144]

**26** **May the Lord raise His countenance toward you** by suppressing His wrath. -[*Sifrei Naso* 1: 144,]

**27** **They shall bestow My Name** They shall bless them with the Explicit Name. -[*Sifrei Naso* 1: 144, *Num. Rabbah* 11:4, 8]

**so that I will bless them** [I.e.,] the Israelites, and endorse the [blessing of the] *kohanim*. Another interpretation: "I will bless them"—that is, the *kohanim*. -[*Chul.* 49a]

**Chapter 7**

**1** **And it was that on the day that Moses finished Heb.** כַּלּוֹת. The text כַּלּוֹת on the day the *Mishkan* was erected, the Israelites were like a bride (כַּלּוֹת) entering the nuptial canopy.- [*Tanchuma Naso* 20, 26, *Pesikta Rabbathi* 5:5, *Pesikta d’Rav Kahana* p. 6a, and other sources] [According to *Tanchuma*, the *derash* is based on the spelling כַּלַּת, which differs from the spelling in all extant *sifrei Torah.* Some believe that the *derash* is based on the vowelization כַּלוֹת, instead כְּלוֹת, which would clearly mean “finishing.” Heidenheim believes that the choice of the word כַּלוֹת, the root of which is ambiguous, indicates the intention of the Torah to include both meanings: *finishing* and *nuptials*. See fn. 104, to *Pesikta d’Rav Kahana*.

**Moses finished** Bezalel, Oholiab, and all the wise-hearted [men] assembled the *Mishkan*, yet Scripture credits Moses with it, because he utterly devoted himself to it, overseeing that the design of each article conformed with what he was shown on the mount [Sinai], to instruct the craftsmen, and he did not err in any design. Similarly, we find with David, that since he devoted himself to the building of the Temple, as it says, “O Lord, remember for David all his affliction, that he swore to the Lord...” (Ps. 132:1-2), therefore, it [the Temple] was called by his name, as it says, “See your House, David” (I Kings 12: 16). -[See *Midrash Tanchuma Naso* 21]

**[On the day] that Moses finished erecting** It does not say: “On the day he erected.” This teaches us that throughout the seven days of investitures, Moses erected it and dismantled it, but on that day he erected it but did not dismantle it. Therefore, it says, "Moses finished erecting"—that day marked the end of his erecting [the *Mishkan*]. It was the New Moon of Nissan. On the second [day], the red cow was burned; on the third [day], they sprinkled the first sprinkling (See below ch. 19); and on the seventh [day], they [the Levites] were shaved (see below 5:7). -[*Sifrei* 1:145]

**2** **They were the leaders of the tribes** They were the officers [appointed] over them in Egypt, and they were beaten on account of them, as it says, “The officers of the children of Israel were beaten” (Exod. 5:14). [*Rashi* interprets הַמַּטֹּת as “the sticks.” Hence, נְשִׂיאֵי הַמַּטֹּת means “the chieftains who were beaten with sticks.”] -[*Sifrei* 1:145]

**who were present during the counting** They stood with Moses and Aaron when they counted the Israelites, as it says, “With you [Moses and Aaron] there shall be [a man from each tribe]” (Num. 1:4).

**3** **six covered wagons** The word צָב can denote only “covered.” Similarly, “In covered wagons (בַּצַּבִּים) and on mules” (Isa. 66:20). Covered wagons are called צַבִּים. [Some expound the word צָבin the sense of הַצְבִי יִשְׂרָאֵל, “O beauty of Israel” (II Sam. 1:19), (meaning) that they were elegant.] - [*Sifrei Naso* 1:148, *Num. Rabbah* 12:17. See *Maharzav.*]

**they presented them in front of the Mishkan** for Moses did not accept them from their hands until he was instructed to do so by the Omnipresent. Rabbi Nathan says: Why did the chieftains see fit to be the first to contribute here, whereas concerning the work of the *Mishkan*, they were not the first to contribute [but the last]? However, the chieftains said as follows, “Let the people contribute what they can, and then we will complement whatever is missing.” When they saw that the people had supplied everything—as it says, “And the work was sufficient for them” (Exod. 36:7)—they said, “What is left for us to do now?” So they brought the *shoham* stones and the filling [stones] for the *ephod* and the *choshen*. Therefore, [in order to make amends,] here they were first to contribute.-[*Sifrei Naso* 1: 150]

**7** **according to their work** Because the burden of the sons of Gershon was lighter than that of [the sons of] Merari, who carried the planks, the pillars, and the sockets.

**9** **for incumbent upon them was the work involving the holy [objects]** [I.e.,] the burden of the holy objects [such as] the ark and the table, etc. [was incumbent upon them]. Therefore “they were to carry on their shoulders” [and not in wagons].

**10** **The chieftains brought [offerings for] the dedication of the altar** After they had contributed the wagons and the oxen for carrying the *Mishkan*, they were inspired to contribute offerings for the altar to dedicate it.

**the chieftains presented their offerings in front of the altar** For Moses did not accept it from their hands until instructed to do so by the Almighty.-[*Sifrei Naso* 1:152]

**11** **shall present his offering for the dedication of the altar** But Moses still did not know how they should bring [the offerings], whether in the order of their births [namely, the order in which Jacob’s sons were born] or according to the order in which they traveled—until he was instructed by the Holy One, blessed is He, that they should bring the offerings according to the order in which they traveled, each one in his day.-[*Sifrei Naso* 1:152]

**12** **on the first day** That day acquired ten crowns; it was the first day of Creation, the first day of the [offerings of the] chieftains, etc., as it is stated in *Seder Olam*.

**of the tribe of Judah** Scripture traces his kinship to his tribe, but not that he solicited [the offering] from his tribe and then offered it up. Or perhaps it says, “of the tribe of Judah” to teach that he indeed solicited [the offering] from his tribe and then brought [it]? Scripture therefore states, “This was the offering of Nahshon the son of Amminadab” (verse 17), [to teach us that] he brought from his own [resources].-[*Sifrei Naso* 1:153, 157]

**13** **both filled with fine flour** for a voluntary meal offering.-[*Sifrei Naso* 1:155]

**14** **ten gold [shekels]** Heb. עֲשָָׂרָה זָהָב. As *Targum* [*Onkelos*] renders: it contained the weight of ten [shekels of] gold according to the holy shekel.

**filled with incense** We never find incense brought by an individual or on the outer [i.e., copper] altar except in this case; this was a temporary order.- [*Men.* 50a]

**15** **One young bull** The choice of the herd.-[*Sifrei Naso* 1:146]

**16** **One young he-goat for a sin-offering** to atone for [uncleanness caused by] a grave in the depths [i.e., an unknown grave which may lie in the earth over which people unknowingly pass, rendering them unclean],which is a [case of] uncertain contamination. -[*Sifrei Naso* 1:156]

**18** **Nethanel the son of Zu’ar... brought...**

**19** **He brought his offering** Why is the word הִקְרִב, “brought [his offering],” used in connection with the tribe of Issachar, but is not used in connection with any of the [other] tribes? Because [the tribe of] Reuben came and complained, “Is it not enough that my brother Judah has preceded me? Let me [at least] offer up after him.” Moses said to him, “I was told by the Almighty that they should offer up in the order in which they travel, according to their divisions.” This is why it says: הִקְרִב אֶת־קָרְבָּנוֹ, [in which the word הִקְרִב is] missing a “yud,” [thus] giving it the meaning of הַקְרִב, in the imperative—for he was commanded by the Almighty, “Bring the offering!” (*Sifrei Naso* 1: 158) What is the meaning of הִקְרִב... הִקְרִב, twice? For because of two reasons he [Issachar] merited to be the second of the tribes to offer their sacrifices: One, because they were [well] versed in the Torah, as it says, “And of the sons of Issachar, those who had understanding of the times” (I Chron. 12:32). Another, because they advised the chieftains to contribute these offerings (*Sifrei*). In the writings of Rabbi Moses *Hadarshan* ["the preacher"], I found [the following]: Rabbi Phinehas the son of Yair says [that] Nethaniel the son of Zu’ar gave them this idea.

**one silver bowl** Heb. קַעֲרַתכֶּסֶף. The numerical value of [the two words] in *gematria* amounts to nine hundred and thirty, corresponding to the years of Adam, the first man (Gen. 5:5). ק = 100 ע = 70 ר = 200 ת=400 כ = 20 ס = 60 פ = 80 - = 930

**weighing one hundred and thirty shekels** Alluding to the fact that when he [Adam] began to raise a family to maintain the existence of the world, he was one hundred and thirty years old, as it says, “Adam lived one hundred and thirty years, and he begot...” (Gen. 5:3).

**one silver sprinkling basin** Heb. מִזְרָק אֶחָד כֶּסֶף. The *gematria* of these[three words] is five hundred and twenty- מ = 40 ז = 7 ר = 200 ק = 100 א = 1 ח = 8 ד = 4 כ = 20 ס = 60 פ = 80 - =520 alluding to Noah, who began raising a family at the age of five hundred, and alluding to the twenty years before his children were born in which the decree of the [Great] Flood was enacted, as I explained [to be the meaning of the verse], “His days shall be one hundred and twenty years” (Gen. 6:3). This is why it says מִזְרָק אֶחָד כֶּסֶף rather than מִזְרָק כֶּסֶף אֶחָד, as it says in the case of the [silver] bowl [i.e., קַעֲרַתכֶּסֶף אַַחַת], to tell us that even the letters of [the word] אֶחָדare included in the calculation.

**seventy shekels** Corresponding to the seventy nations who emanated from his [Noah’s] sons.

**20** **One spoon** Corresponding to the Torah, which was given by the hand of the Holy One, blessed is He. [כַּף also means “hand.”]

**ten gold [shekels]** Corresponding to the Ten Commandments.

**filled with incense** - קְטֹרֶת. The *gematria* of קְטֹרֶת [i.e., 613] corresponds to the six hundred and thirteen commandments—provided that you convert the “chaph” into a “daleth” in accordance with the cipher known as, ק“ד ר”ג ש“ב ת” א[in which the first and last letters of the alphabet are interchangeable, the second and the second-to-last letters, etc. Thus, ד = 4 ט = 9 ר =200 ת = 400 totalling 613].

**21** **One young bull** Corresponding to Abraham, of whom it says, “He took a young bull” (Gen. 18:7).

**one ram** Corresponding to Isaac [of whom it says,] “and took the ram [and offered it up as a burnt offering instead of his son]...” (Gen. 22:13).

**one lamb** Corresponding to Jacob, [about whom it says,] “Jacob separated the lambs” (Gen. 30:40).

**22** **One young he-goat** to atone for the sale of Joseph, about which it says, “and they slaughtered a kid” (Gen. 37:31).

**23** **And for the peace-offering: two oxen** Corresponding to Moses and Aaron, who established peace between Israel and their Father in heaven.

**Rams...he-goats...lambs** Three types, corresponding to *kohanim*, Levites, and Israelites, and corresponding to the Torah, the Prophets, and the Holy Writings. The three fives [in this verse] correspond to the five books of the Pentateuch, to the five commandments inscribed on the first tablet, and the five commandments inscribed on the second one. Until this point, [my comments were] in the name of Rabbi Moses *Hadarshan* [the preacher].

**24** **On the third day, the chieftain...** On the third day, the chieftain who brought the offering was from the sons of Zebulun, and so with all of them. However, regarding Nethanel, about whom it states, הִקְרִיב נְתַנְאֵל, “Nethanel... brought,” it is appropriate to follow it with the phrase “the chieftain of Issachar” [unlike the other instances, where the verse refers to the chieftain as “the chieftain of the sons of so-and-so,” followed by his name], since his name and what he had offered has already been mentioned. Concerning the others, where it does not say: הִקְרִיב, “he offered,” the appropriate wording is this, "the chieftain was of the sons of so-and-so"—that day, the chieftain who brought his offering was from such-and-such a tribe. [Why the word הִקְרִיב is written only in reference to Nethanel is discussed above on verses 18 and 19.]

**Ketubim: Tehillim (Psalms) 95:1-11**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Come, let us sing praises to the Lord; let us shout to the rock of our salvation. | 1. Come, let us sing praise before the LORD, let us shout aloud before the Mighty One of our redemption.  |
| 2. Let us greet His presence with thanksgiving; let us shout to Him with songs. | 2. Let us come before His face with thanksgiving, with hymns let us shout aloud before Him. |
| 3. For the Lord is a great God and a great King over all divine powers. | 3. For the LORD is the great God, and the great King over every god (judge). |
| 4. In Whose hand are the depths of the earth, and the heights of the mountains are His. | 4. From Whose hand the depths of the earth are suspended, and the strongholds of the mountain height are His. |
| 5. For the sea is His, He made it, and His hands formed the dry land. | 5. His is the sea, and He made it; and His hands created the dry land. |
| 6. Come, let us prostrate ourselves and bow; let us kneel before the Lord, our Maker. | 6. Come, let us bow down and prostrate ourselves; let us kneel in the presence of the LORD who makes us. |
| 7. **For He is our God, and we are the people of His pasture and the flocks of His hand, today, if you hearken to my voice.** | 7. **For He is our God and we are His people and the flock of His hand's pasturing; today, if you accept his word.** |
| 8. **Do not harden your heart as [in] Meribah, as [on] the day of Massah in the desert.** | 8. **Do not harden your heart as in the dispute, as on the day you tested God in the wilderness.** |
| 9. **When your ancestors tested Me; they tried Me, even though they had seen My work.** | 9. **For your fathers tempted Me, they tried Me; yet they saw My works.** |
| 10. Forty years I quarreled with a generation, and I said, "They are a people of erring hearts and they did not know My ways." | 10. Forty years I rejected the generation of the wilderness, and I said, "They are a people with error in their heart, and they do not know My ways." |
| 11. For which reason I swore in My wrath, that they would not enter My resting place. | 11. For I swore in the harshness of My wrath, "They will not enter the repose of My sanctuary." |
|  |  |

**Rashi’s Commentary for: Psalms 95:1-11**

**4** **and the heights** An expression of height, like a bird that flies [up high].

**6** **let us kneel** Heb. נברכה, an expression of (Gen. 24:11): “He made the camels kneel (ויברך).”

**7** **today** In this world.

**9** **tested Me** for nothing.

**even though they had seen My work** in Egypt.

**10** **Forty years** I quarreled with them and contended with them. [אקוט is] an expression of (Job 10:1): “My soul quarrels (נקטה) with my life.” I strove with them for forty years to kill them in the desert, because I said, “They are of erring heart.”

**11** **My resting place** [In]to the land of Israel and Jerusalem, which I called “resting place,” as it says (below 132:14): “This is my resting place forever.”

**Meditation from the Psalms**

**Psalms ‎‎95:1-11**

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

This is the sixth of the eleven psalms which Moshe composed. He dedicated it to the tribe of Issachar,[[1]](#footnote-1) a family of scholars who were constantly immersed in the joyous song of Torah.[[2]](#footnote-2)

This psalm is composed of two parts. The first seven verses are the Psalmist's call to his people: Come with alacrity to sing to G-d, praise Him, to thank Him, to acknowledge Him as the sole Creator and Guiding Force, of the universe in general and of Israel in particular. True, in our present state of exile and subjugation we seem to be forsaken, but this situation is only temporary, it can change today! if we but heed His call.[[3]](#footnote-3)

The second section is in the form of a direct exhortation from G-d to Israel, in which He recalls the disastrous results of our ancestor’s sins in the Wilderness and urges us not to emulate that course.

Only the joyous song of Torah study can lift Israel out of present wilderness of exile. Surely Israel will be redeemed when every Jew turns to his brother and declares: "Let us strive for spiritual excellence and ecstasy and sing joyously to HaShem!"

On the eve of the Sabbath, the holiest of days, when Israel is granted a glimmer of the future world of spiritual bliss, it is customary to welcome the Sabbath with the welcoming service that begins with this psalm and its call:[[4]](#footnote-4) Come! Let us sing to HaShem.[[5]](#footnote-5)

Our Psalm speaks of our ancestor’s sins in the wilderness in an interesting pasuk that I would like to examine in greater detail:

***Tehillim (Psalms) 95:8****Harden not your heart, as at Meribah, as in the day of Massah in the wilderness;*

In the listing of the wilderness stops, in Bamidbar 33, Meribah and Massah are not mentioned. They are mentioned elsewhere and our Sages have taught that these were other names for Rephidim or for Kadesh. Let’s examine these two places with their events and then sort out the difference between these two places which were separated by forty years, but had such a close connection that they are linked together.

***Bamidbar (Numbers) 33:14*** *They left the powerful city - wild place* (Alush[[6]](#footnote-6)) *and camped at the railing or Weakness place* (lax in Torah study) (**Rephidim** **camp #10**)*, where there was no water for the people to drink.[[7]](#footnote-7)*

There is an alternate opinion that Meribah was at the Kadesh camp:

**Bamidbar (Numbers) 33:36** They left the giant’s backbone - rooster’s crow or city (Ezion Geber[[8]](#footnote-8)) and camped at the Sanctuary (**Kadesh** **camp #32**), in the Desert of the crag - to prick - (Zin). The Targum calls this location *Kedem*.[[9]](#footnote-9)

**1.** Spring of judgment[[10]](#footnote-10)

**2.** Waters of Meribah (strife)[[11]](#footnote-11)

**3.** Miriam died here[[12]](#footnote-12)

**4.** They arrived on Nisan 1, 2484

***Targum Pseudo Jonathan for Bamidbar (Numbers) 33:****36. thence to the wilderness of Zin; at the Iron Mount, which is Rekem;*

Several events occurred at this stop, including:

1. There was no water to drink.[[13]](#footnote-13)
2. Moshe[[14]](#footnote-14) strikes the rock at Horeb and water came out.[[15]](#footnote-15)
3. “Why was it called Shittim?” He said, “Shittim was its actual name.” Rebbi Yehoshua said, “[It was called this] because they were involved in something senseless (shtus).”[[16]](#footnote-16)
4. This place was called **Massah** and **Meribah** because the people quarreled[[17]](#footnote-17) and tested[[18]](#footnote-18) HaShem.[[19]](#footnote-19)
5. The Amalekites attacked the Israelites here.[[20]](#footnote-20) One interesting point as to why Amalek without provocation attacks the nation of Israel in their way to freedom is that given by the name where this incident took place - “Rephidim.” **The name “Rephidim” indicates that the Israelites had become lax “RAFAH” in their faith** (they became weak (*reefu*) in Torah.”)**.[[21]](#footnote-21)** As a result of this shortcoming Amalek was able to attack. The Israelites were RAFAH (Lax) in the Torah. That is, they did not ask for Torah just as they asked for bread and water. Since the entire point of the Exodus was that they would receive the Torah, their first complaint should have been, “Why is it taking so long before HaShem gives us His Torah?” But we see that no such complaint was ever made.

Now let’s examine some of the pesukim (verses) where these two places are mentioned.

***Shemot (Exodus) 17:1-8****And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their stages, according to the commandment of HaShem, and encamped in Rephidim; and there was no water for the people to drink.* ***2****Wherefore the people strove with Moshe, and said: 'Give us water that we may drink.' And Moshe said unto them: 'Why strive ye with me? wherefore do ye try HaShem?'* ***3****And the people thirsted there for water; and the people murmured against Moshe, and said: 'Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst?'* ***4****And Moshe cried unto HaShem, saying: 'What shall I do unto this people? they are almost ready to stone me.'* ***5****And HaShem said unto Moshe: 'Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go.* ***6****Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.' And Moshe did so in the sight of the elders of Israel.* ***7****And the name of the place was called Massah, and Meribah, because of the striving of the children of Israel, and because they tried HaShem, saying: 'Is HaShem among us, or not?'****8****Then came Amalek, and fought with Israel in Rephidim.*

Shemot 17 gives us a rather detailed account of the lack of water and Moshe’s error in striking the rock, followed by Amalek’s attack.

***Bamidbar (Numbers) 20:1-13*** *And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there.* ***2****And there was no water for the congregation; and they assembled themselves together against Moshe and against Aaron.* ***3****And the people strove with Moshe, and spoke, saying: 'Would that we had perished when our brethren perished before HaShem!* ***4****And why have ye brought the assembly of HaShem into this wilderness, to die there, we and our cattle?* ***5****And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.'* ***6****And Moshe and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces; and the glory of HaShem appeared unto them.* ***7****And HaShem spoke unto Moshe, saying:* ***8****'Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink.'* ***9****And Moshe took the rod from before HaShem, as He commanded him.* ***10****And Moshe and Aaron gathered the assembly together before the rock, and he said unto them: 'Hear now, ye rebels; are we to bring you forth water out of this rock?'* ***11****And Moshe lifted up his hand, and smote the rock with his rod twice; and water came forth abundantly, and the congregation drank, and their cattle.* ***12****And HaShem said unto Moshe and Aaron: 'Because ye believed not in Me, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.'* ***13****These are the waters of Meribah, where the children of Israel strove with HaShem, and He was sanctified in them.*

Bamidbar 20 adds considerable detail about the attitude of the Bne Israel as they contended with HaShem and with Moshe. Note that the name of HaShem, of the attribute of lovingkindness, is used repeatedly in this passage. The name ‘Elohim’, representing the attribute of judgment, is not used. This suggests that HaShem is showing us His kindness *at the very hour* that we are contending that He is not taking care of us!

***Devarim (Deuteronomy) 33:8*** *And of Levi he said: Thy Thummim and Thy Urim be with Thy holy one, whom Thou didst prove at Massah, with whom Thou didst strive at the waters of Meribah;*

Devarim 33 indicates that there was strife and contention which caused Rephidim to acquire two new names; Massah and Meribah.

***Tehillim (Psalms) 81:8*** *Thou didst call in trouble, and I rescued thee; I answered thee in the secret place of thunder; I proved thee at the waters of Meribah. Selah* ***9****Hear, O My people, and I will admonish thee: O Israel, if thou wouldest hearken unto Me!*

Tehillim chapter 81 is the psalm we traditionally recite on Rosh HaShanah, ‘Judgment Day’. This suggests that when we test HaShem it is a sin which deserves the judgment of The King.

***Tehillim (Psalms) 106:32****They angered Him also at the waters of Meribah, and it went ill with Moshe because of them;* ***33****For they embittered his spirit, and he spoke rashly with his lips.*

Tehillim chapter 106 teaches us that the people’s actions at Meribah were reflected in their leader’s judgment. Their sin was the catalyst to prevent Moshe from entering the Promised Land.

Meribah will also play a significant role in the future as the southern border of Israel as we can see form Ezekiel’s prophecy:

***Yehezechel (Ezekiel) 48:28****And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of* ***Meribath-kadesh****, to the Brook, unto the Great Sea.*

There is a clear connection between the story of the Waters of Meribah, a saga that took place in Kadesh in the wilderness of Zin, and the events of Massah and Meribah recounted in  Exodus 17, that transpired at Rephidim in the wilderness of Zin.   In both narratives the people demand water; Moshe turns to HaShem, who instructs him to draw water for the people from a rock.  The central differences between the two stories are as follows: at Massah and Meribah HaShem instructed Moshe to strike the rock, whereas at the Waters of Meribah He instructed him to speak to the rock; at Massah and Meribah Moshe did what HaShem commanded, whereas at the Waters of Meribah, instead of speaking, he acted in diametrical opposition to HaShem’s command and struck the rock twice. The Yalkut Shimoni lends us the following insight:

It says, “Order the rock”, in Bamidbar 20:8, it does not say “strike”, rather, “order”.   He said to him:   When a lad is young, his Rabbi strikes him to teach him, but once he grows up, he reproves him with words.   Thus, the Holy One, blessed be He, said to Moshe:  When this rock was young, you struck it, “Strike the rock”,[[22]](#footnote-22) but now “order the rock”; teach it one lesson and it will give out water.

The homilist compares the rock to a youngster.  When the lad is still young, the Rabbi uses his rod to teach him a lesson, but as the lad matures, the Rabbi must set aside the staff and proceed to educate through words.[[23]](#footnote-23) So, too, at Rephidim, mentioned in Exodus, Moshe was supposed to strike the rock, whereas at Kadesh, the story recounted in Numbers, he was to speak to it.

It seems that the midrash saw a further metaphor in the rock itself.  The rock symbolizes the people of Israel.   At Rephidim, during the first year after the exodus from Egypt, the people were like a young lad.  By the time of the episode at Kadesh, forty years later, the people had matured. Indeed there is substantiation in Scripture for interpreting the homily this way.  The people’s demand at Rephidim is viewed by Moshe and HaShem as a test that HaShem put to the people.  Moshe asks the people:  “Why do you quarrel with me?  Why do you try HaShem?”;[[24]](#footnote-24) and the place is called Massah and Meribah,[[25]](#footnote-25) “because the Israelites quarreled and because they tried HaShem, saying, ‘Is HaShem present among us or not?’”.[[26]](#footnote-26)  The Sages also note the people’s spiritual weakness in this episode:  “Why the name ‘Rephidim’? Rabbi Joshua says: They were lax[[27]](#footnote-27) about the Torah”.[[28]](#footnote-28) When such is the spiritual condition of the people, they must be treated like a small child and therefore Moshe is commanded to strike the rock.

In contrast, at Kadesh the Torah does not view the people’s request as a sign of their lack of faith or their desire to try HaShem.  They indeed had a quarrel with HaShem there, but they did not attempt to try Him:  “Those are the Waters of Meribah [“Quarrel”] – meaning that the Israelites quarreled with HaShem – through which He affirmed His sanctity”.[[29]](#footnote-29)  The Sages understood this and interpreted the verse, “The Israelites arrived in a body at the wilderness of Zin” (Num. 20:1):   “‘As a body’ – upright and willing”.[[30]](#footnote-30)  In this HaShem saw mature behavior, and in accordance with this condition of the people He instructed Moshe to speak to the rock, not to strike it.   Even though Moshe was not supposed to strike the rock, he was commanded to take his staff, and thus HaShem underscores the people’s transition from infancy to maturity, as if to say:   In the past you were young and in need of the rod; but now that you have matured, it is no longer necessary.

Having explained the homily, it remains to be asked about Moshe, Why did he not speak to the rock, but rather went so far even as to strike it twice? Was he not aware of the process of maturing that the people had undergone all those years in the desert? We would suggest that, unlike HaShem who sees all, Moshe continued to absorb the people’s bitter complaints daily and therefore found it difficult to perceive the change that had taken place. Finding himself in the same situation he had experienced forty years earlier, not only did he fail to perceive the maturing of the people, from his point of view he even saw somewhat of a regression, insofar as nothing had changed in their behavior over such a long span of time.   This situation frustrated him, and he took out his frustration by uttering harsh words, “Listen, you rebels”,[[31]](#footnote-31) hitting the rock not once but twice.

HaShem viewed Moshe’ inability to perceive the process of maturing that the people had undergone as a sign of the failure of his leadership and therefore His reaction was to say:  “Because you did not trust Me enough to affirm My sanctity in the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them”.[[32]](#footnote-32)

As we study the places listed in Bamidbar chapter 33, we shall see that this was not only the journey of **that** generation, but the journey of the **last** generation as well. These are the stages of our redemption! Rabbenu Bachya explains that during the final redemption many Jews will go out in the desert and pass through these places, and HaShem will sustain them and direct them as He did for the Israelites in the desert. The double mentioning of “their starting points”, in Shemot 33:1-2, is an allusion to the two Exoduses, first from the Egyptian exile, and then the final exile.

The whole trip the Bne of Israel take from Mitzrayim (Egypt) to the Promised Land is understood spiritually as a metaphor for the journey that we all take from leaving the straits of the birth canal, to the many years of our life that we spend trying to do the right thing (traveling in the desert and messing up for forty years), to the moment of our own death (The Promised Land).

Each Jew’s life may be analyzed in terms of these forty-two journeys of Bne Israel from Egypt to Israel. In other words, it is possible to identify each person’s journey through life with the forty-two stages of the journey described in Bamidbar chapter 33.

***Bamidbar (Numbers) 33:1-2*** *“These are the journeys of Bne Israel who went forth from the land of Egypt according to their legions under the hand of Moshe and Aharon. Moshe wrote motza’aihem / their goings- forth le’masai’hem / according to their journeys . . . and these are masai’hem / their journeys le’motza’aihem / according to their goings-forth.”*

R’ Shlomo Halberstam z”l[[33]](#footnote-33) asks: What is added by “their goings-forth”? The main focus of the parasha appears to be on Bne Israel’s journeys! Also, what is added by mentioning that Bne Israel went forth from Egypt? Surely we already know this! Finally, why is the order of the words reversed, first “their goings-forth according to their journeys” and then “their journeys according to their goings-forth”?

Our parasha alludes to all of the major exiles that Bne Israel were destined to undergo in their history: The initial letters of “Eleh masei Bne Israel” - “These are the journeys of Bne Israel” allude to the four exiles of the Jewish people: alef-Edom (Rome - our current exile); mem-Madai (Persia); bet-Bavel (Babylon); and yud-Yavan (Greece). But the verse also alludes to our redemption.

R’ Halberstam taught that the word “their goings-forth” alludes to the future “goings-forth” of Bne Israel, i.e., our future redemptions. The placement of “their journeys” before “according to their goings-forth” alludes to the fact that our constant travels in exile hasten the eventual “going-forth”. And, lest one lose faith in the redemption because of our suffering, Moshe mentioned that Bne Israel already went forth from Egypt. Surely, then, we will be redeemed again.[[34]](#footnote-34)

**And these are their journeys according to their starting places (Num.33:2)** The Hebrew word for starting places or departures (motza’eihem) comes from the same root as *descendants*, alluding to the future redemption and the ingathering of the exiles that will occur in the Messianic era. At that time, all forty-two journeys made by the Children of Israel in the desert will be duplicated by the Jewish people as they make their way back to the Land of Israel.[[35]](#footnote-35)

The forty-two journeys, therefore, relate to forty-two states of leaving Mitzrayim (personal or national restrictions and confinements), before we reach the true and ultimate freedom of Jericho, the Messianic redemption.

**These stages are not only a record of the past, but also an allusion to the future exiles and the ultimate redemption through Mashiach.**

Hopefully we now have some perspective of our psalm and of this place called *Massah* and *Meribah*. The lessons to be learned form Massah and Meribah is to trust HaShem completely, and to avoid even the appearance of a test. Our Torah portion speaks of the Aaronic benediction where we trust HaShem to bless[[36]](#footnote-36) us through the Priestly leadership – a clear reference to Moshe’s Priestly leadership. Our Torah portion goes on to speak of the offerings given by the tribal leadership for the service of the Mishkan. This was another opportunity for Moshe to Trust HaShem in the face of an unexpected offering. We also read this portion at Chanukah, a time when the Levites were leaders in a fight against a monumental foe bent on severing our relationship to time and to holiness (kadesh). Kadesh as a place where Moshe was to sanctify HaShem before the Bne Israel. Moshe was unable to sanctify HaShem because of anger.

In the end, we must return to Kadesh and we avoid contention so that Moshe’s succesor, the Mashiach, will be able to Sanctify HaShem before us. Have we learned the lesson? Have we absorbed the trust that HaShem expects of us? The miracle of Chanukah was the last light of the miraculous that was to sustain us through more than two millenia of the current exile. Have we used that light to see in the darkness? To see though our present circumstances and still percieve HaShem and His hand?

It is no coincidence that the annual Parashat Masei, Bamidbar chapter 33, coincides every year with the three weeks of mourning (for the Temple) between Tammuz 17 and Av 9, for **these are the Torah portions of exile**. As we have entered this time period, it is no wonder that our Psalmist wants us to keep these events in mind.

Rabbenu Bachya tells us that “All the predictions of our prophets concerning the redemption of the future clearly indicate that this redemption will largely reflect earlier redemptions. The more we know about the redemption from Egypt, etc., the better we can picture how the redemption of the future will develop”.

**Special Ashlamatah: Jeremiah 1:1 – 2:3**

| **Rashi** | **Targum** |
| --- | --- |
| 1. **¶** The words of Jeremiah son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin. | 1. ¶ The words of the prophecy of Jeremiah the son of Hilqiah, one of the leaders of the course of the priests, of the temple officers who were in Jerusalem: the man who received his inheritance in Anathoth in the land of the tribe of Benjamin, |
| 2. To whom the word of the Lord came in the days of Josiah son of Amon, king of Judah, in the thirteenth year of his reign. | 2. **with whom was the word of prophecy** from before the LORD in the days of Josiah the son of Amon, the king of the tribe of the house of Judah, in the thirteenth year of his reign. |
| 3. And he was in the days of Jehoiakim son of Josiah, king of Judah, until the end of eleven years of Zedekiah son of Josiah, king of Judah, **until the exile of Jerusalem in the fifth month.** **{P}** | 3. And it continued in the days of Jehoiakim, the son of Josiah, the king of the tribe of the house of Judah, until the eleventh year of his brother Zedekiah, the son of Josiah, the king of the tribe of the house of Judah, was completed; **until Nebu­chadnezzar the king of Babylon came and besieged Jerusalem for three years and took the people who were in it into exile, in the fifth month**. |
| 4. And the word of the Lord came to me, saying: | 4. And the word of prophecy from before the LORD was with me, saying: |
| 5. When I had not yet formed you in the womb, I knew you, and when you had not yet emerged from the womb, I had appointed you; a prophet to the nations I made you. | 5. "Before I created you from the womb I established you, and before you came into the world I appointed you; I designated you as a prophet who should make the nations drink a cup of cursing,” |
| 6. And I said, "Alas, O Lord God! Behold, **I know not to speak for I am a youth.** **{S}** | 6. But I said: “Receive my petition, O LORD God. **See, I do not know how to prophesy. because I am a youth;** and from my beginning I have been prophesying trouble and exile about this people.” **{S}** |
| 7. And the Lord said to me; Say not, "I am a youth," **for wherever I send you, you shall go,** and whatever I command you, you shall speak. | 7. And the LORD said to me: “Do not say, ‘I am a youth’; **for you will go to every place I send you**, and all that I command you, you will prophesy. |
| 8. Fear them not, for I am with you to save you, says the Lord. | 8. Do not be afraid from before them, for My Memra will be at your assistance to deliver you, says the LORD.” |
| 9. And the Lord stretched out His hand and reached my mouth, and the Lord said to me; Behold, I have placed My words in your mouth. | 9. And the LORD sent the words of his prophecy. and set them in order in my mouth; and the LORD said to me; “Behold. I have put the words of My prophecy in your mouth. |
| 10. Behold, I have appointed you over the nations and over the kingdoms, to uproot and to crush, and to destroy and to demolish, to build and to plant. **{P}** | 10. See that I have appointed you today over the nations and over the kingdoms - to uproot and to tear down, and to destroy and to break up; and over the house of Israel - to build and to establish.” **{P}** |
| 11. And the word of the Lord came to me, saying: What do you see, Jeremiah? And I said, "I see a rod of an almond tree." | 11. ¶ And the word of prophecy from before the LORD was with me, saying: “What do you see, Jeremiah?” And I said: “I see a king hastening to do evil.” |
| 12. And the Lord said to me; You have seen well, for I hasten My word to accomplish it. **{S}** | 12. Then the LORD said to me: “You have seen well; for I am hastening concerning My Word, to do it.” **{S}** |
| 13. And the word of the Lord came to me a second time, saying: What do you see? And I said, "I see a bubbling pot, whose foam is toward the north." | 13. And the word of prophecy from before the LORD was with me a second time, saying: “What do you see?” And 1 said: “I see a king who seethes like a cauldron. and the arrangement of his troops who are advancing and coming from the direc­tion of the north.” |
| 14. And the Lord said to me; **From the north the misfortune will break forth upon all the inhabitants of the land.** | 14. And the LORD said to me: **“From the north evil will begin to come upon all the inhabitants of the land.** |
| 15. For, behold I am summoning all the families of the kingdoms of the north, says the Lord, and they will come and place, each one his throne at the entrance of the gates of Jerusalem and against all its walls around and against all the cities of Judah. | 15. For behold, I am summoning all the descendants of the kingdom of the north, says the LORD; and they will come and each set up his throne in front of the gates of Jerusalem, and against all her walls round about, and against all the cities of the house of Judah. |
| 16. And I will utter My judgments against them concerning all their evil, that they left Me and offered up burnt-offerings to other gods and they prostrated themselves to the work of their hands. | 16. And I will utter the punishment army judgment on them concerning all their wickedness; for they have forsaken my worship and have offered up incense to the idols of the nations and have become enslaved to the works of their hands.  |
| 17. And you shall gird your loins and arise and speak to them all that I command you; be not dismayed by them, lest I break you before them. | 17. But you, strengthen your loins and stand up and prophesy to them all that I command you: do not hold back from reproving them, lest I should break you before them. |
| 18. And I, behold I have made you today into a fortified city and into an iron pillar, and into copper walls against the entire land, against the kings of Judah, against its princes, against its priests, and against the people of the land. | 18. And behold, I have made you today as strong as a fortified city, and like a pillar of iron, and like a bronze wall, so that you may give a cup of cursing to drink to all the inhabitants of the land. to the kings of the house of Judah, to her princes, to her priests, and to the people of the land. |
| 19. And they shall fight against you but they shall not prevail against you, for I am with you says the Lord, to save you. **{P}** | 19. And they will dispute and fight before you so as to destroy the words of your prophecy; but they will not prevail over you, because My Memra will be at your assistance to deliver you, says the LORD." **{P}** |
|  |  |
| 1. ¶ And the word of the Lord came to me, saying: | 1. ¶ And a word of prophecy from before the LORD was with me, saying: |
| 2. Go and call out in the ears of Jerusalem, saying: so said the Lord: I remember to you the loving-kindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown. | 2. “Go, and prophesy before the people who are in Jerusalem, saying: Thus says the LORD. I remember in your favor the good things of the days of old, the love of your fathers who believed in My Memra and followed My two messengers. Moses and Aaron, in the wilderness for forty years without provisions in a land not sown. |
| 3. **Israel is holy to the Lord, the first of His grain; all who eat him shall be guilty, evil shall befall them, says the Lord.** **{P}** | 3. **The house of Israel are holy before the LORD - in respect of those who plunder them - like fruits of heave-offering of harvest of which whoever eats is guilty of death; and like firstlings of harvest, the sheaf of the heave-offering, of which everyone who eats, before the priests the sons of Aaron offer it as a sacrifice upon the altar is guilty. {P}** |
|  |  |

**Rashi’s Commentary on Yirm’yahu (Jeremiah) 1:1 – 2:3‎**

**Chapter 1**

**1** **The words of Jeremiah son of Hilkiah** Let the son of the corrupt woman, whose deeds are proper Jeremiah was descended from Rahab the harlotand let him reprove the son of the righteous woman whose deeds are corrupt these are Israel who corrupted their deeds who are descended from legitimate seed.

**2** **To whom the word of the Lord came** Upon whom the Shechinah commenced to rest at that time.

**3** **And he was in the days of Jehoiakim** And he was a prophet all the remaining days of Josiah, the days of his son Jehoiakim, and the days of his son Zedekiah, until the end of the eleventh yearthat is the yearuntil the exile of Jerusalem in the fifth month.

**5** **When I had not yet formed you in the womb, etc.** Since the days of the first man. The Holy One, blessed be He, showed Adam each generation and its prophets.

**I...formed you** Heb. אצרך, an expression of צורה, a form.

**I knew you** connois toi in O.F. Comp. (Exodus 6:3), “I was not known (נודעתּי) to them.”

**I appointed you** I appointed you for this.

**a prophet to the nations** To Israel, who behave like the nations. In this manner it is expounded in Sifrei on the verse: “A prophet from your midst, etc.” (Deut. 18:15), will set up for you and not for those who deny the Torah. How then do I fulfill “A prophet to the nations I made you”? To the children of Israel who deport themselves with the customs of the nations. It can further be interpreted: “A prophet for the nations,” like “About the nations,” to give them to drink the cup of poison, to prophesy retribution upon them, as it is said: “Take this cup of the wine of wrath from My hand, you shall give all the nations to drink of it” (infra 25:15). Another explanation of “When you had not yet emerged from the womb I appointed you” is: Concerning you I said to Moses: “I will set up a prophet...like you” (Deut. 18:18). This one reproved them, and this one reproved them. This one prophesied for forty years and this one prophesied for forty years.

**6** **Alas** This is an expression of wailing (konpljjnt in 0.F.).

**for I am a youth** I am not worthy to reprove them. Moses reproved them shortly before his death, when he was already esteemed in their eyes through the many miracles that he had performed for them. He had taken them out of Egypt, split the Reed Sea for them, brought down the manna, caused the quails to fly, given them the Torah, brought up the well. I come to reprove them at the beginning of my mission.

**7** **wherever I send you** to the heathens.

**and whatever I command you** to Israel, you shall speak.

**9** **And the Lord stretched forth His hand** Every sending mentioned concerning a hand is an expression of stretching forth. Another explanation is like the Targum: And the Lord sent the words of His prophecy.

**10** **I have appointed you** I have appointed you over the heathens.

**to uproot and to crush** (depayser in French, to uproot) and over Israel to build and to plant if they heed. So did Jonathan paraphrase it.

**11** **a rod of an almond tree** (amendleer in O.F.) Jonathan, however, renders: A King who hastens to do evil.

**12** **You have seen well** This almond tree hastens to blossom before all other trees. I, too, hasten to perform My word. And the Midrash Aggadah (Ecc. Rabbah 12:8) explains: An almond tree takes twenty-one days from its blossoming until it is completely ripe, as the number of days between the seventeenth of Tammuz, when the city was broken into, until the ninth of Ab, when the Temple was burnt.

**13** **a bubbling pot** [lit. blown up,] seething (boillant in French).

**whose foam** [lit. and its face,] its seething (et ses ondes in O.F.) [and its waves].

**14** **From the north the misfortune will break forth** Babylon is on the north of Eretz Israel.

**16** **And I will utter My judgments against them** I will debate with them, with Judah and Jerusalem.

**17** **And you shall gird your loins** This is an expression of quickening like a man of valor.

**18** **against the Kings of Judah** lit. to the Kings of Judah.

**19** **And they shall fight against you** They shall quarrel and fight against you to refute the words of your prophecy.

**Chapter 2**

**2** **I remember to you** Were you to return to Me, I would desire to have mercy on you for I remember the loving kindness of your youth and the love of the nuptials of your wedding canopy, when I brought you into the wedding canopy, and this (כלולתיך) is an expression of bringing in. Your nuptials (Noces in O.F.). Now what was the loving kindness of your youth? Your following My messengers, Moses and Aaron, from an inhabited land to the desert without provisions for the way since you believed in Me.

**3** **Israel is holy** like terumah.

**the first of His grain** Like the first of the harvest before the Omer, which it is forbidden to eat, and whoever eats it is liable, so will all those who eat him be guilty. So did Jonathan render it.

**Ordinary Ashlamatah:** **I Kings 8:54-63**

| **Rashi** | **Targum** |
| --- | --- |
| 54. ¶ And it was, as Solomon finished praying all this prayer and supplication to the Lord, that he arose from before the altar of the Lord, from kneeling on his knees with his hands spread out toward heaven. | 54. ¶ And when Solomon finished praying before the LORD all this prayer and petition, he arose from before the altar of the LORD, from where he was bowed upon his knees and his hands were stretched out prayer toward the heavens.  |
| 55. And he stood, and blessed the entire congregation of Israel (with) a loud voice, saying, | 55. And he arose and blessed all the assembly of Israel in a loud voice, saying: |
| 56. "Blessed (be) the Lord, Who has given rest to His people Israel, according to all that He spoke; there has not failed one word of all his good word, that He spoke through Moses His servant. | 56. “Blessed be the LORD Who has given rest to His people Israel according to everything that He spoke. There has not failed one word from all His good that He spoke by the hand of Moses His servant. |
| 57. May the Lord our God be with us, as He was with our forefathers; let Him not leave us, nor forsake us. | 57. May the Memra of the LORD our God be at our aid as it was at the aid of our fathers! May it not forsake us, and may it not reject us, |
| 58. That He may incline our hearts to Him, to go in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our forefathers. | 58. to direct our hearts to fear Him, to walk in all the ways that are good before Him and to keep His commandments and His statutes and His judgments that He commanded our fathers. |
| 59. And may these words of mine, with which I have made supplication before the Lord, be close to the Lord our God, day and night, that He sustain the cause of His servant and the cause of His people Israel, each day's need granted on its day. | 59. And may these words of mine that I have asked from before the LORD be received before the LORD our God day and night, to carry out the judgment of his servant and the humiliation of His people Israel, as needed day by day, |
| 60. **So that all the peoples of the earth may know that the Lord is God: there is none else.** | 60. **in order that all the peoples of the earth may know that the LORD is God; there is no other.** |
| 61. Let your heart, [therefore], be whole with the Lord our God, to follow His statutes and to keep His precepts as of this day. | 61. And may your heart be peaceful in the fear of the LORD our God to walk in His statutes and to keep His commandments according to this day.” |
| 62. And the King and all Israel with him slaughtered sacrifices before the Lord. | 62. And the king and all Israel with him were sacrificing the sacrifice of holy things before the LORD. |
| 63. And Solomon slaughtered the peace- offerings that he slaughtered to the Lord, twenty-two thousand oxen, and one hundred and twenty thousand sheep. [With this] the King and all the children of Israel inaugurated the Temple of the Lord. | 63. And Solomon sacrificed the sacrifice of holy things that he sacrificed before the LORD — 22,000 oxen and 120,000 sheep, and the king and all the sons of Israel dedicated the house of the sanctuary of the LORD. |
| 64. On that day the King consecrated the middle of the court that was before the Temple of the Lord, for there he offered the burnt-offerings (and) the meal-offerings and the fat of the peace-offerings, for the copper altar that was before the Lord was too small to contain the burnt-offerings (and) the meal- offerings and the fat of the peace-offerings. | 64. On that day the king consecrated the middle of the court that was before the house of the sanctuary99 of the Lord, for there he made the holocaust and the cereal offering and the fat pieces of the offering of holy things,100 for the altar of bronze that was before the Lord was too small to hold the holocaust and the cereal offering and the fat pieces of the offering of holy things. |
| 65. **Now Solomon observed the Feast at that time and all Israel with him, a great assemblage from the entrance of Hamath to the brook of Egypt, before the Lord our God, seven days and seven days, [totaling] fourteen days.** | 65. **And Solomon made in that time a festival, and all Israel with him, a great assembly, from the entrance of Hamath unto the brook of Egypt, before the LORD our God, seven days the dedication of the house and seven days the festival — fourteen days.** |
| 66. On the eighth day he dismissed the people, and they blessed the King and went to their homes, rejoicing and delighted of heart for all the goodness that the Lord had wrought for David His servant and for Israel His people. | 66. On the eighth day he sent the people away, and they blessed the king, and they went to their cities while rejoicing, and their heart was over all the good that the LORD had done to David His servant and to Israel His people. |
|  |  |
| 1. And it was when Solomon had finished building the Temple of the Lord and the King's palace and all Solomon's desire that he wished to make. **{P}** | 1. And when Solomon finished building the house of the sanctuary of the LORD and the house of the King and all the desire of Solomon that he wished to do, **{P}** |
|  |  |

**Rashi’s Commentary on I Kings 8:54-63**

**56** **According to all that he spoke** And where did he speak this? [As it is written], “And He shall give you rest from all your enemies [round about]” (Deuteronomy 12:10).

**59** **that He sustain the cause of His servant and the cause of His people Israel** to avenge their humiliation from their adversaries.

**64** **The same day the king consecrated the middle of the courtyard** These words are to be taken literally. This is Rabbi Yehudah’s view. [Solomon] hallowed the pavement of the court with the sanctity of the altar, in order to offer sacrifices on the pavement.

**For the copper altar** [i.e., the stone altar] that Solomon constructed in lieu of the copper altar [of Moses].

**was too small to contain the burnt offerings and the meal offerings** for they brought very many. Rabbi Jose said to him, Is it not already written (Kings 1:3), “One thousand burnt offerings Solomon offered on that altar which Moses had made,” and when one computes the number of cubits and the number of burnt offerings, [he will find that] this one of stones was larger than Moses’, for on Moses’ altar the place of the ‘maarachah,’ the place usually used for the sacrifice, was but one cubit by one cubit, whereas on this one the place of its ‘maarachah’ was twenty-four cubits by twenty-four cubits. Hence Solomon’s was 576 times as large as that of Moses. If so, what is the meaning of “the king consecrated the middle of the court?” It means that he set the stone altar into it, fastened to the floor.

**was too small to contain** [According to Rabbi Jose] he is referring to that of Moses, like one who says to his friend, ‘So-and-so is a dwarf,’ meaning that he is disqualified to perform the sacrificial service.

**65** **from the entrance to Hamath** which is in the north of Eretz Israel.

**to the Brook of Egypt** which is opposite it in the south, as is delineated in the section entitled אֵלֶה מַסְעֵי (Num. 34:5-8).

**seven days** of the inauguration

**and seven days** of Succoth. It is found that they ate and drank on Yom Kippur.

**66** **for David His servant** to make known that He had forgiven him his sins, as we find in Moed Katan (9a): When Solomon wished [to bring] the Ark into the Holy of Holies, the gates clung to one another.

**and for Israel His people** that He forgave them the sin of Yom Kippur, and a Bath- Kol [heavenly voice] emanated and declared: All of you are prepared for the life of the World to Come.

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:24**

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

**He used to say: Everyone whose wisdom is greater than his deeds, what is he like? [He is like] a tree which has many branches and few roots. The wind comes, uproots it and turns it on its face. It is thus written, “He shall be like a lonely juniper in the desert, and he shall not see whfen good comes. He shall dwell in the driest places of the desert, an uninhabited place of salt" *(Jeremiah 17:6).***

**But everyone whose deeds are greater than his wisdom, what is he like? [He is like] a tree which has few branches and many roots. Even if all the winds in the world come and blow upon it, they cannot move it from its place. It is thus written, “He shall be as a tree planted by the water, spreading its roots along a canal. It is not affected when the heat comes, and it leaves remain green. In the year of drought it is not concerned, and it does not stop yielding fruit" *(Jeremiah 17:8).***

We have noted earlier in this chapter that when a person's deeds exceed his wisdom, his study of Torah is for the sake of heaven, to know and carry out the commandments as ordained by God. If one carries out more obligations than he has learned about, the Mishnah states that “his wisdom is preserved" (1:12).

But when a person's wisdom exceeds his deeds, he does not carry out what he learns, he is studying Torah merely to be able to show off his knowledge. Either he wants people to praise him and honor him for his knowledge, or he desires financial gain. Regarding such a person, the master said, "his wisdom is not preserved."

Here, the master gives us a parallel (***mashal***) to each of these cases. A person in this world is like a tree, planted in the ground. The roots are its strength, it draws sustenance through them. The same is true of a person, since all his strength and spiritual sustenance (***shefa***) is drawn through the roots.

There is, however, an important difference between a person and a tree. A tree grows with its branches upward, and its roots downward, going beneath the ground, from which it derives nourishment. A person, on the other hand, has his roots in heaven, and from there he draws all his spiritual sustenance and nourishment. The root (***shoresh***) of his soul *(****neshamah***) is on high. Thus, when he keeps the commandments and does good deeds, he causes spiritual nourishment to come to all the parts of his body (***evarim***) and all his nerves (***giddim***).

God thus gave us 248 positive commandments, corresponding to the 248 parts of the body, so that each time a person keeps a commandment, it brings spiritual nourishment and sustenance to the corresponding part of the body. Similarly, there are 365 negative commandments, corresponding to the 365 nerves. Each time one keeps one of these negative commandments, it provides him with spiritual sustenance for that nerve.

Thus, the commandments are for the body what water is for a tree, irrigating it and giving it strength. Just as water nourishes a tree from below, the commandments nourish the body from on high.

The master now speaks about a person whose wisdom exceeds his deeds, and who does not study for the sake of heaven. He only studies for the sake of display (***yohara***), to gain public prestige, status, or money, and thus, he does not practice what he studies. He is said to be like a tree which has many branches, corresponding to his wisdom, but scanty roots, corresponding to his few good deeds. When a strong wind blows on such a tree, it uproots it and throws it on the ground.

Regarding such a person, it is written, ***״Cursed is the person who trusts in man. . . He will be like a lonely juniper in the desert, and he shall not see when good comes. He shall dwell in the driest places of the desert, an uninhabited place of salt"*** (Jeremiah 17:5,6). This verse is speaking of the person who has lost his faith (***havtachah***) in God, and trusts only in flesh and blood (***basar ve-dam***). It therefore begins by saying, "Cursed is the person who trusts in man … .

The same is true of the person whose Torah study is not for the sake of heaven, but rather to receive gain from people. He no longer has faith in God, but places all his faith in people, from whom his livelihood (***parnasah***) is to come. He studies Torah so that people will be impressed with his knowledge, but he does not practice what he studies.

Regarding such a person, the verse says that he will be like a lone tree planted in a level field, containing no mountains to abate the strength of the wind. It does not have any trees by its sides to break the force of the wind. Therefore, when a strong wind comes, it will surely uproot the tree from its place and throw it flat on its face.

The same is true of the person who does not study for the sake of heaven. God will rapidly throw him down from his greatness (***gedulah***) and will degrade him in the eyes of the public. He will be uprooted in this world, and will inherit purgatory (***gehinom***).

The opposite is true of a person whose deeds exceed his wisdom. He studies for the sake of heaven, to know the responsibilities that God has commanded him, so that he will be able to carry them out correctly. He thus carries out more than he has studied.

Such a person resembles a tree whose branches, representing his wisdom, are few. On the other hand, his roots, which are his good deeds, are many. Since such a tree has many strong roots, it need not fear anything. Even if all the winds in the world should blast it, they cannot budge it from its place.

Regarding such a person it is written, ***"Happy is the person who trusts in God, and God will be his trust. He will be like a tree planted by the water, spreading its roots along a canal. It is not affected when heat comes, and its leaves remain green. In the year of drought it is not concerned, and it does not stop yielding fruit"*** (Jeremiah 17:7, 8).

This verse is speaking of the person who has faith in God, beginning with the words, ***"Happy is the man who trusts in God."*** The same is true of the person who studies the Torah in order to keep it. The more he learns, the more he practices acts of piety (***chasiduth***). He is not ashamed when wicked people make fun of him, nor does he trust in people.

Such a person wants to do what is good in the eyes of God, even though it may not seem favorable in the eyes of people. When he sees someone doing something wrong, he tells him point blank that what he is doing is a sin. He corrects others, not worrying that he may incur their disfavor, and they may cause him harm. He trust fully in God, and he is unconcerned about what people will say.

The verse says that such a person will be like a tree planted along the water, spreading its roots into the river. Its leaves remain verdant because the river constantly supplies it with water. For this reason, too, it is not disturbed by heat or drought, so it never stops producing fruit.

The same is true of the person whose trust is directed toward God. His blessings and riches will last forever, and God will never bring him to a state where he needs anything from people. When troubles strike the world, he will have no cause to fear, since they will in no way affect him. Since his study of Torah is for the sake of heaven, and he keeps all that God commanded, he will inherit the World to Come.

**Correlations**

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

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

**Bamidbar (Numbers) 6:22 – 7:47**

**Tehillim (Psalms) 95**

**I Melachim (Kings) 8:54-63**

**Mk 10:23-31, Lk 18:24-30, Rm 1:28-32**

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

LORD - יהוה, Strong’s number 03068.

Saying / Said - , Strong’s number 0559.

Bless / Blessed / Kneel - ברך, Strong’s number 01288.

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

LORD - יהוה, Strong’s number 03068.

Spake / Speak / Promised - דבר, Strong’s number 01696.

Moses - משה, Strong’s number 04872.

Saying / Said - , Strong’s number 0559.

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

Bless / Blessed / Kneel - ברך, Strong’s number 01288.

Israel - ישראל, Strong’s number 03478.

**Bamidbar (Numbers) 6:22** And the **LORD <03068>** **spake <01696> (8762)** unto **Moses <04872>**, **saying <0559> (8800)**,

23 **Speak <01696> (8761)** unto Aaron and unto his **sons <01121>**, **saying <0559> (8800)**, On this wise ye shall **bless <01288> (8762)** the **children <01121>** of **Israel <03478>**, **saying <0559> (8800)** unto them,

**Tehillim (Psalms) 95:1** O come, let us sing unto the **LORD <03068>**: let us make a joyful noise to the rock of our salvation.

**Tehillim (Psalms) 95:6** O come, let us worship and bow down: let us **kneel <01288> (8799)** before the **LORD <03068>** our maker.

**Tehillim (Psalms) 95:10** Forty years long was I grieved with this generation, and **said <0559> (8799)**, It is a people that do err in their heart,

**I Melachim (Kings) 8:54** And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the **LORD <03068>**, he arose from before the altar of the **LORD <03068>**, from kneeling on his knees with his hands spread up to heaven.

**I Melachim (Kings) 8:55** And he stood, and **blessed <01288> (8762)** all the congregation of **Israel <03478>** with a loud voice, **saying <0559> (8800)**,

**I Melachim (Kings) 8:56** Blessed be the **LORD <03068>**, that hath given rest unto his people **Israel <03478>**, according to all that he **promised <01696> (8765)**: there hath not failed one word of all his good promise, which he promised by the hand of **Moses <04872>** his servant.

**I Melachim (Kings) 8:63** And Solomon offered a sacrifice of peace offerings, which he offered unto the **LORD <03068>**, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the **children <01121>** of **Israel <03478>** dedicated the house of the **LORD <03068>**.

**Hebrew:**

| Hebrew | English | Torah SederNum 6:22 – 7:47 | PsalmsPsa 95:1-11 | AshlamatahI Kings 8:54-63 |
| --- | --- | --- | --- | --- |
|  |  |  |  |  |
| ba' | fathers | Num. 7:2 | Ps. 95:9 | 1 Ki. 8:571 Ki. 8:58 |
| dx'a, | one | Num. 7:3Num. 7:11Num. 7:13Num. 7:14Num. 7:15Num. 7:16Num. 7:19Num. 7:20Num. 7:21Num. 7:22Num. 7:25Num. 7:26Num. 7:27Num. 7:28Num. 7:31Num. 7:32Num. 7:33Num. 7:34Num. 7:37Num. 7:38Num. 7:39Num. 7:40Num. 7:43Num. 7:44Num. 7:45Num. 7:46 |  | 1 Ki. 8:56 |
| ~yhil{a/ | GOD |  | Ps. 95:3Ps. 95:7 | 1 Ki. 8:571 Ki. 8:591 Ki. 8:601 Ki. 8:61 |
| rm;a' | saying | Num. 6:22Num. 6:23Num. 7:4Num. 7:11 | Ps. 95:10 | 1 Ki. 8:55 |
| #r,a, | earth, land |  | Ps. 95:4 | 1 Ki. 8:60 |
| rv,a] | who, which |  | Ps. 95:4Ps. 95:9Ps. 95:11 | 1 Ki. 8:561 Ki. 8:581 Ki. 8:59 |
| aAB | brought, come | Num. 7:3 | Ps. 95:6Ps. 95:11 |  |
| tyIB; | households, house | Num. 7:2 |  | 1 Ki. 8:63 |
|  !Be  | sons | Num. 6:23Num. 6:27Num. 7:7Num. 7:8Num. 7:9Num. 7:12Num. 7:15Num. 7:17Num. 7:18Num. 7:21Num. 7:23Num. 7:24Num. 7:27Num. 7:29Num. 7:30Num. 7:33Num. 7:35Num. 7:36Num. 7:39Num. 7:41Num. 7:42Num. 7:45Num. 7:47 |  | 1 Ki. 8:63 |
| rq'B' | oxen | Num. 7:3Num. 7:6Num. 7:7Num. 7:8Num. 7:15Num. 7:17Num. 7:21Num. 7:23Num. 7:29Num. 7:33Num. 7:35Num. 7:39Num. 7:41Num. 7:45Num. 7:47 |  | 1 Ki. 8:63 |
| %r'B'  | kneel | Num. 6:23Num. 6:24Num. 6:27 | Ps. 95:6 | 1 Ki. 8:551 Ki. 8:56 |
|  lAdG"  | loud, great |  | Ps. 95:3 | 1 Ki. 8:55 |
|  rb;D' | promised, speak | Num. 6:22Num. 6:23 |  | 1 Ki. 8:56 |
| %r,D,  | ways |  | Ps. 95:10 | 1 Ki. 8:58 |
| %l;h'  | walk |  | Ps. 95:1 | 1 Ki. 8:581 Ki. 8:61 |
| xb;z<  | sacrifice | Num. 7:17Num. 7:23Num. 7:29Num. 7:35Num. 7:41Num. 7:47 |  | 1 Ki. 8:621 Ki. 8:63 |
| hz< | this | Num. 7:17Num. 7:23Num. 7:29Num. 7:35Num. 7:41Num. 7:47 |  | 1 Ki. 8:541 Ki. 8:61 |
| dy"  | direction, hand. Through | Num. 7:8 | Ps. 95:4Ps. 95:5Ps. 95:7 | 1 Ki. 8:56 |
| [d'y" | know, known |  | Ps. 95:10 | 1 Ki. 8:60 |
| hwhy | LORD | Num. 6:22Num. 6:24Num. 6:25Num. 6:26Num. 7:3Num. 7:4Num. 7:11 | Ps. 95:1Ps. 95:3Ps. 95:6 | 1 Ki. 8:541 Ki. 8:561 Ki. 8:571 Ki. 8:591 Ki. 8:601 Ki. 8:611 Ki. 8:621 Ki. 8:63 |
| ~Ay | day | Num. 7:1Num. 7:10Num. 7:11Num. 7:12Num. 7:18Num. 7:24Num. 7:30Num. 7:36Num. 7:42 | Ps. 95:7Ps. 95:8 | 1 Ki. 8:591 Ki. 8:61 |
| laer'f.yI | Israel | Num. 6:23Num. 6:27Num. 7:2 |  | 1 Ki. 8:551 Ki. 8:561 Ki. 8:591 Ki. 8:621 Ki. 8:63 |
| lKo  | all, every, whole, entire | Num. 7:1 | Ps. 95:3 | 1 Ki. 8:541 Ki. 8:551 Ki. 8:561 Ki. 8:581 Ki. 8:601 Ki. 8:621 Ki. 8:63 |
| hl'K' | finished | Num. 7:1 |  | 1 Ki. 8:54 |
| @K;  | pan, with his hands | Num. 7:14Num. 7:20Num. 7:26Num. 7:32Num. 7:38Num. 7:44 |  | 1 Ki. 8:54 |
| [r'K' | kneeling, bow down |  | Ps. 95:6 | 1 Ki. 8:54 |
| bb'le | heart |  | Ps. 95:8Ps. 95:10 | 1 Ki. 8:581 Ki. 8:61 |
| ha'me  | hundred | Num. 7:13Num. 7:19Num. 7:25Num. 7:31Num. 7:37Num. 7:43 |  | 1 Ki. 8:63 |
| x;Bez>mi  | altar | Num. 7:1Num. 7:10Num. 7:11 |  | 1 Ki. 8:54 |
| %l,m,  | king |  | Ps. 95:3 | 1 Ki. 8:621 Ki. 8:63 |
|  hx'Wnm.  | rest |  | Ps. 95:11 | 1 Ki. 8:56 |
| hv,m | Moses | Num. 6:22Num. 7:1Num. 7:4Num. 7:6Num. 7:11 |  | Ki. 8:56 |
| !t;n" | give | Num. 7:5Num. 7:6Num. 7:7Num. 7:8Num. 7:9 |  | 1 Ki. 8:56 |
| l[; | over, upon | Num. 7:2Num. 7:9 | Ps. 95:3 |  |
| ~ynIP'  | countanence, face, before | Num. 6:25Num. 6:26Num. 7:3Num. 7:10 | Ps. 95:2 | 1 Ki. 8:541 Ki. 8:591 Ki. 8:62 |
| !aoc | sheep |  | Ps. 95:7 | 1 Ki. 8:63 |
| lAq | voice |  | Ps. 95:7 | 1 Ki. 8:55 |
| ~Wq | setting up | Num. 7:1 |  | 1 Ki. 8:54 |
| ~l,v,  | peace offerings | Num. 7:17Num. 7:23Num. 7:29Num. 7:35Num. 7:41Num. 7:47 |  | 1 Ki. 8:63 |
| rm;v' | keep | Num. 6:24 |  | 1 Ki. 8:581 Ki. 8:61 |
| hn"v' | year | Num. 7:15Num. 7:17Num. 7:21Num. 7:23Num. 7:27Num. 7:29Num. 7:33Num. 7:35Num. 7:39Num. 7:41Num. 7:45Num. 7:47 | Ps. 95:10 |  |
| ~yIn"v. | twelve | Num. 7:3Num. 7:7Num. 7:13Num. 7:17Num. 7:19Num. 7:23Num. 7:25Num. 7:29Num. 7:31Num. 7:35Num. 7:37Num. 7:41Num. 7:43Num. 7:47 |  | 1 Ki. 8:63 |
|  !n"x'  | gracious | Num. 6:25 |  | 1 Ki. 8:59 |
| ~[; | people |  | Ps. 95:7Ps. 95:10 | 1 Ki. 8:561 Ki. 8:591 Ki. 8:60 |
| hf'[' | maintain, make |  | Ps. 95:5Ps. 95:6 | 1 Ki. 8:59 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Num 6:22 – 7:47** | **Psalms****Psa 95:1-11** | **Ashlamatah****I Kings 8:54-63** | **Peshat****Mk/Jude/Pet****Mk 10:23-31** | **Remes 1****Luke****Lk 18:24-30** | **Remes 2****Acts/Romans****Rm 1:28-32** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **avdelfo,j**  | brother |  |  |  | Mk. 10:29Mk. 10:30 | Lk. 18:29 |  |
| **avdu,natoj**  | impossible |  |  |  | Mk. 10:27 | Lk. 18:27 |  |
| **aivw,n** | age, eon |  |  |  | Mk. 10:30 | Lk. 18:30 |  |
| **aivw,nioj** | eternal |  |  |  | Mk. 10:30 | Lk. 18:30 |  |
| **avkolouqe,w**  | follow |  |  |  | Mk. 10:28 | Lk. 18:28 |  |
| **avkou,w**  | hear, heard |  | Psa 95:7  |  |  | Lk. 18:26 |  |
| **avmh,n** | truly, amen |  |  |  | Mk. 10:29 | Lk. 18:29 |  |
| **a;nqrwpoj**  | people, man |  |  |  | Mk. 10:27 | Lk. 18:27 |  |
| **avfi,hmi**  | left |  |  |  | Mk. 10:28Mk. 10:29 | Lk. 18:28Lk. 18:29 |  |
| **basilei,a**  | kingdom |  |  |  | Mk. 10:23Mk. 10:24Mk. 10:25 | Lk. 18:24Lk. 18:25Lk. 18:29 |  |
| **goneu,j**  | parent |  |  |  |  | Lk. 18:29 | Rom. 1:30 |
| **δικαίωμα** | action, judgment |  |  | 1Ki 8:581Ki 8:59  |  |  | Rom. 1:32 |
| **du,namai**  | can, possible |  |  |  | Mk. 10:26 | Lk. 18:26 |  |
| **dunato,j** | possible |  |  |  | Mk. 10:27 | Lk. 18:27 |  |
| **dusko,lwj**  | hard |  |  |  | Mk. 10:23 | Lk. 18:24 |  |
| **dw,deka**  | twelve | Num. 7:3Num. 7:7Num. 7:13Num. 7:17Num. 7:19Num. 7:23Num. 7:25Num. 7:29Num. 7:31Num. 7:35Num. 7:37Num. 7:41Num. 7:43Num. 7:47 |  |  |  |  |  |
| **eivse,rcomai** | enter |  | Psa 95:11 |  | Mk. 10:23Mk. 10:24Mk. 10:25 | Lk. 18:25 |  |
| **e;rcomai** | to come |  |  |  | Mk. 10:30 | Lk. 18:30 |  |
| **e;cw** | acknowledge, have | Num 7:9  |  |  |  |  | Rom. 1:28 |
| **zwh,** | life |  |  |  | Mk. 10:30 | Lk. 18:30 |  |
| **qeo,j** | GOD |  | Ps. 95:3Ps. 95:7 | 1 Ki. 8:571 Ki. 8:591 Ki. 8:601 Ki. 8:61 | Mk. 10:23Mk. 10:24Mk. 10:25Mk. 10:27 | Lk. 18:24Lk. 18:25Lk. 18:27Lk. 18:29 | Rom. 1:28Rom. 1:32 |
| **ivdou,** | behold, look |  |  |  | Mk. 10:28 | Lk. 18:28 |  |
| **VIhsou/j**  | Jesus |  |  |  | Mk. 10:23Mk. 10:24Mk. 10:27Mk. 10:29 | Lk. 18:24 |  |
| **kairo,j**  | age, time |  |  |  | Mk. 10:30 | Lk. 18:30 |  |
| **ka,mhloj** | camel |  |  |  | Mk. 10:25 | Lk. 18:25 |  |
| **le,gw** | said | Num 6:22Num 6:23 Num 7:4  |  | 1Ki 8:55 | Mk. 10:23Mk. 10:24Mk. 10:26Mk. 10:27Mk. 10:28Mk. 10:29 | Lk. 18:24Lk. 18:26Lk. 18:27Lk. 18:28Lk. 18:29 |  |
| **lo,goj** | words |  |  | 1Ki 8:561Ki 8:59  | Mk. 10:24 |  |  |
| **oivki,a** | houses |  |  |  | Mk. 10:29Mk. 10:30 | Lk. 18:29 |  |
| **ouvdei,j**  | no one, none |  |  |  | Mk. 10:29 | Lk. 18:29 |  |
| **pa/j** | all, whole, entire | Num. 7:1 | Ps. 95:3 | 1 Ki. 8:541 Ki. 8:551 Ki. 8:561 Ki. 8:581 Ki. 8:601 Ki. 8:621 Ki. 8:63 | Mk. 10:27Mk. 10:28 |  | Rom. 1:29 |
| **path,r** | father |  | Ps. 95:9 | 1 Ki. 8:571 Ki. 8:58 | Mk. 10:29 |  |  |
| **Pe,troj**  | Peter |  |  |  | Mk. 10:28 | Lk. 18:28 |  |
| **plou,sioj**  | rich man |  |  |  | Mk. 10:25 | Lk. 18:25 |  |
| **poie,w**  | make, do |  | Ps. 95:5Ps. 95:6 | 1 Ki. 8:59 |  |  | Rom. 1:28Rom. 1:32 |
| **prw/toj**  | first | Num 7:12 |  |  | Mk. 10:31 |  |  |
| **pw/j** | how |  |  |  | Mk. 10:23Mk. 10:24 | Lk. 18:24 |  |
| **sw|,zw** | saved |  |  |  | Mk. 10:26 | Lk. 18:26 |  |
| **te,knon**  | child, children |  |  |  | Mk. 10:24Mk. 10:29Mk. 10:30 | Lk. 18:29 |  |
| **ti,j** | who, which, what |  |  |  | Mk. 10:26 | Lk. 18:26 |  |
| **ui`o,j** | son | Num. 6:23Num. 6:27Num. 7:7Num. 7:8Num. 7:9Num. 7:12Num. 7:15Num. 7:17Num. 7:18Num. 7:21Num. 7:23Num. 7:24Num. 7:27Num. 7:29Num. 7:30Num. 7:33Num. 7:35Num. 7:36Num. 7:39Num. 7:41Num. 7:42Num. 7:45Num. 7:47 |  | 1 Ki. 8:63 |  |  |  |
| **χρῆμα** | wealthy |  |  |  | Mk. 10:23 | Lk. 18:24 |  |

**Nazarean Talmud**

**Sidra of B’midbar (Numbers) 6:22 – 7:47**

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

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s****Tosefta Luqas (Lk)** Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **And Yeshua took notice of him** and **said, “How difficult it is for those who possess wealth to enter into the kingdom/governance of God through the Bate Din and Hakhamim! For it is easier** for **a camel to go through the eye of a needle than** for **a rich person to enter into the kingdom/governance of God. So those who heard** this **said, “And who can be enter the Olam HaBa?” But he said, “**What is **impossible with men is possible with God.” And** Hakham **Tsefet said, “Behold, we have left all that is ours** and **followed you.” And he said to them, “Amen ve amen I say to you that there is no one who has left house or wife or brothers or parents or children on account of the kingdom/governance of God, who will not receive many times more in this time and in the Olam HaBa, eternal life.”** | **And Yeshua, looking around, said** to **His Talmidim, “How troublesome it will be for those who have,** keep on clinging to their **wealth to enter** (accept) **the Government** (kingdom) **of God!” The Talmidim were astonished at his words. But Yeshua responded again and said to them, “My Sons, how troublesome it is for those who are mislead by wealth to enter** (accept) **the Government** (kingdom) **of God!” “It is easier for a camel to pass through the eye of a needle than for a man of wealth to enter** (accept) **the Government** (kingdom) **of God.” They were even more astonished and said to him, “Then who can merit the Olam HaBa** (age to come**)?” But Yeshua looked at them, and said, “this is beyond man’s possibilities, but possible with God; for all possibilities exist in God.”** Hakham **Tsefet was the first to say to him, “Behold, we have left everything and cling** (walk and live as you walk and live) **to You.” Yeshua said, “Amen ve amen I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for my sake and for the sake of the Mesorah, that he will receive a hundred times as much now in the present age.** They will receive **houses and brothers and sisters and mothers and children and farms, who follow** the Mesorah **zealously; and in the Olam Haba** (age to come) **life unending. “But many who are first** (or, chiefs) **will be last, and the last, first** (or chiefs)*.*” |

|  |
| --- |
| **School of Hakham Shaul’s Remes****Romans****Mishnah א:א** |
| **And just as they did not see fit to recognize God, God gave them over to a debased[[37]](#footnote-37) mind,[[38]](#footnote-38) to do the things that are not proper, being filled[[39]](#footnote-39) with all unrighteousness,[[40]](#footnote-40) wickedness, greediness,[[41]](#footnote-41) malice,[[42]](#footnote-42) full[[43]](#footnote-43) of envy,[[44]](#footnote-44) murder, strife,[[45]](#footnote-45) deceit, malevolence.[[46]](#footnote-46) They are gossipers,[[47]](#footnote-47) slanderers,[[48]](#footnote-48) haters of God,[[49]](#footnote-49) insolent,[[50]](#footnote-50) arrogant, boasters, contrivers of evil, disobedient to parents,[[51]](#footnote-51) senseless, unfaithful, heartless, unmerciful, who, although they know the requirements** (of the Law) **of God, that those who do such things are worthy of death,[[52]](#footnote-52) not only do they do the same things, but also they approve of those who do them.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 6:22 – 7:47 | Ps 95 | I Kings 8:54-63 | Mordecai 10:23-31 | 1 Luqas 18:24-30 | Romans 1:28-32 |

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

**B’Midbar 7:2 They** (the chiefs of the B’ne Yisrael) **brought their offering before the LORD:**

The question at hand is why Yeshua relates the governance of G-d through the Bate Din and Hakhamim with money or wealth. Money and its possession is always a problem and difficulty to speak about. Few people realize that they are only the stewards of G-d’s money. If we see that money that passes through our hands as G-d’s we should have no problem being His treasurer. We will dispense it freely to those who need it because it is not our money. On the other hand, when we view money as a personal possession we have a change of thought. We want to hold on to it because it is “ours.” Furthermore, we do not want someone, even if it is G-d, to tell us how to dispense that money.

Yeshua had an opportunity to tell the “man of property” something exciting and truly awesome. The news Yeshua gave him would have submitted him to the Government of G-d and the Bate Din. This would have meant that the man would have had to do something with the money other than count it. The opportunity to be a part of the Government of G-d was his. Yet, “Yeshua looking around” found that he, the household steward was gone. These sorts of people will ALWAYS abandon true Torah Teachers, settling for those who love to grandstand and bloat their chests before gullible people.

χρήματα – *chremata,* “having riches” is something some uses[[53]](#footnote-53), not something one possess or owns. Consequently, we have the idea that G-d grants wealth for charitable distribution. Herein is the test and burden of wealth.

Scholars have no real understanding of how “tithe” and wealth were distributed in the time of Yeshua. Taylor seems to think that Judaism as a whole sought wealth because those who amassed wealth were favored by G-d.[[54]](#footnote-54) This mentality well suits the Christian prosperity message of contemporary times, but it does not relate to the times of Messiah. Taylor echoes Barkley.[[55]](#footnote-55) While there were those men of the first century, who held this opinion it was not the norm, unlike today where a “Prosperity Gospel” has all but destroyed innocent souls. Will someone please help this poor soul! Barkley nor Taylor ever read of men like Hillel and others who saw Torah as the mainstay of life.[[56]](#footnote-56) Hillel himself might have taught these same words that Yeshua taught as an abbreviation to the Amidah.[[57]](#footnote-57)

Mat 6:11 Give us **this day** our daily bread;

The petition is not for wealth but **daily** sustenance. The mindset of the pious was not money and how to earn masses of it. The mindset of the Tsaddiq was on the study of the Torah. Like the prayer of Yeshua, which is also found in Talmudic sources[[58]](#footnote-58) we note that the Rabbis were concerned with G-d’s daily provision not great wealth.

**Acceptance of G-d’s Government**

The Greek text carries the connotations of those who are hard to please. Δυσκόλως - *duskolos* (hard) contains the idea of harassment as well as trouble. Those who hold to wealth find the Government of G-d troublesome. Why is this? The real problem is like the “man of property” they believe that they gained their prosperity by their own means. They also consider the money theirs. In all of this, they forget the true origin of wealth.

Deu 8:17-18 **and so that you might not say in your heart, my power and the might of my hand has gotten me this wealth. But you will remember LORD your G-d, for it is He who gives you power to get wealth, so that He may confirm His covenant which He has sworn to your fathers, as it is today.**

The Tsadiqim continue in the economy of G-d. The practice of G-dly distribution of wealth should follow the guidelines of Scripture and Wisdom of the Hakhamim.

Money is troublesome to those who are misled! It is NOT a problem to the Tsaddiq. In the times economical down-turn, the only source that men can look to is G-d and the Tsadiqim. Men have tried to strengthen, boost and stimulate the economy to no avail. The Tsadiqim continue in practice of charity and faithfulness. How and why can do this? This is because of two things

1. They trust in the economy of G-d rather than personal wealth

2. They see all blessings as though they originated from G-d

In short, money cannot buy souls. Nor can money pay one’s way into the Olam HaBa. This does not imply that one has to give away so much that he cannot survive. However, the Government of G-d and the economy thereof must be our priority.

**Camels and Cadillacs, Something is not kosher**

Why does Yeshua make a connection to the Camel and the “eye of the needle?”

The Hebrew word for camel is associated with wealth. Thus the owner of a Camel in antiquity was equal to owning a Cadillac today. The analogy of the Camel and the “rich man” is a hyperbole. Yet we can draw certain truths from this hyperbole. The camel has positive qualities for the semi-nomad in the regions of the ancient near east. However, the camel is not kosher. Therefore, we might say that there is something wrong with those who hoard money, failing to consider the needs of the less fortunate. Yet this is not a plea to give up everything one owns and live like as an indigent pauper.

Yeshua points out the fact that there is a reward beyond financial gain. Those who find the Torah find life. Those who fall in love with the Torah have embraced their eternal reward. Furthermore, to fall in love with the Torah is to find one’s place in the eternal scheme of G-d’s eternal plan. When one is cable of seeing himself in the Torah, he (or she) has mastered Wisdom.

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

**Hakham Shaul’s Prophetic structure/nature**

The pericopes that form the latter part of the first chapter of Romans show Hakham Shaul’s keen awareness of Prophecy and prophetic structure. Roetzel[[59]](#footnote-59) notes that prophetic speech followed the following pattern.

1. Summons to hear, for example: “Now hear the word of the Lord”
2. Accusation: “You say do not prophecy” etc,
3. Message formula: “Therefore”
4. Announcement: “You will be” etc.

The present section of Romans 1:18-32 fits the same basic formula.

1. Introduction: “The wrath of G-d is revealed”
2. Offense: “You did not honor G-d”
3. Punishment: “G-d gave them up”
4. Hortatory conclusion: “Man is under the universal authority of the Torah”

Roetzel[[60]](#footnote-60) shows that Hakham Shaul consistently uses this prophetic style in much of his polemical work. What we find interesting in the present conclusion of those prophetic statements is that Hakham Shaul shows humankind to be under the authority of a Universal Torah. Furthermore, we can see that the opening pericope fits well the mission of the Nazarean Hakham. “Hakham Shaul a courtier of G-d’s Mesorah.”[[61]](#footnote-61)

**Universal Torah**

G-d’s election of the B’ne Yisrael is covenantal. As we have seen, Hakham Shaul and the Mishnah both agree that all of the B’ne Yisrael merit the Olam HaBa.[[62]](#footnote-62) Just as the Mishnah and Gemara list the offenses against those, who do not merit the Olam HaBa, Hakham Shaul makes a bulleted list of sins as a fitting example of those who do not merit the ever-coming world.

|  |  |  |
| --- | --- | --- |
| * **debased mind**
* **unrighteousness**
* **wickedness**
* **greediness**
* **malice**
* **full[[63]](#footnote-63) of envy**
* **murder**
* **arrogant**
 | * **strife**
* **deceit**
* **malevolence**
* **gossipers**
* **slanderers**
* **haters of God**
* **insolent**
* **boasters**
 | * **contrivers of evil**
* **disobedient to parents**
* **senseless**
* **unfaithful**
* **heartless**
* **unmerciful**
 |

Each of the items on this list can be defined a form of idolatry and *anomia* (lawlessness). In a manner of speaking, the list is a general list that points to those who “deserve death.” In this vein, it is better to deﬁne sin in the way Torah does, i.e. in relationship to God’s Law and His moral character. Yochanan tells us “sin is lawlessness” - 1 Yochanan (John) 3:4. When Hakham Shaul seeks to demonstrate the universal sinfulness of humankind, he appeals to the Torah, whether the written law given to the Jewish people (Rom. 2:17–29) or the **unwritten law** (Universal Torah) that operates in the consciences of Gentiles who, by their behavior, “show that what the Law requires is written on their hearts” (Rom. 2:15). In each case, their sinfulness is demonstrated by their lack of conformity to the Torah of God.

We should note that this deﬁnition emphasizes the negativity of sin. We recognize from experience that sin is detrimental to our Neshamah (soul), that it brings pain and destructive consequences to us and to others affected by it. But, to deﬁne sin as failure to conform to the Torah of God, is to say that sin is more than simply painful and destructive—it is also wrong in the deepest sense of the word. In a universe of structured Nomos (Torah – Law) created by God, sin should not exist. Sin is directly opposite to all that is good as is defined in the character of God. Sin is contrary to the Oral Torah, structured Nomos.

It is an elementary thought to understand that G-d created the cosmos through the Oral Torah. The opening chapter of B’resheet readily proves this true. We have shown in the past that Adam and Havah experienced a daily Oral Torah lesson. The Logos/Dabar/Memra (voice) of G-d communed with them daily.[[64]](#footnote-64) If sin, is a violation and rebellion against the Law of G-d, Adam must have been exposed to the Oral Torah before his sin. Therefore, Adam’s sin was simply sin by choice because the Torah existed as the structure of the cosmos. The Torah is often viewed as a living entity. In this vein, it is referred to as the Ruach HaKodesh, the “breathing of the Holy One” blessed be He.

**Bereans (Heb.) 4:12 For the Living[[65]](#footnote-65) Torah** (is) **full of Divine Power** (given for the sake of a Divine task) **and sharper than any double-edged sword, and penetrating to the point of discerning the Nefesh** (basic human life) **and ruach** (the higher attributes of the human Neshamah)**,** like **the** difference between **the joints and marrow, and with the ability to judge the thoughts and intentions of the heart.**

Hakham Shaul is aware of these points when he shows us that the above-mentioned sins are deserving of death. These sins deserving death are sins that separate the Neshamah from the Divine Presence. Therefore, it is the Oral Torah, which more accurately defines sin. Because the Torah is the cosmos, we can now understand how Hakham Shaul shows that the Gentiles are guilty by the Oral Torah. The reasoning behind the judgment “deserving of death” is because this lifestyle is alien to the Oral Torah. The Torah will wage war against everything that is *anomos* (lawless).

The enumerated sins all fit into the category opposing Social Order. The Torah written and Oral set limits and boundaries for Social structure. The boundaries and limits demand a localized community. The Sages of blessed memory took the Written Torah in conjunction with the Oral Torah and formed a social order i.e. Judaism.[[66]](#footnote-66) The “Judaism” of the Tannaim is the Judaism that has survived to this present day. Hakham Shaul and the Nazarean Hakhamim in conjunction with the Tannaim salvaged Nazarean Judaism from destruction.

Today no Christian theologian would deny that Christianity began and took root in Jewish soil. But this consensus begins to become questionable, at least among many of my Protestant colleagues, if I add but one word and say without qualification that Christianity grew entirely out of Jewish soil. By arguing that early Christianity is completely a child of Judaism I am going against that view...[[67]](#footnote-67)

Not only were the Nazareans from “Jewish soil,” contrary to Hengel’s thoughts, Nazarean Judaism was synchronistically Orthodox. Hakham Shaul’s Igeretim show the path to cosmic tikun. As we will see when we read the next chapter of his Igeret to the Romans, Hakham Shaul believes that the Torah is universal. This is in fact the Oral Torah, i.e. the Mesorah. But “**they know the requirements** (of the Law) **of God”** but reject it, therefore they have earned the wrath of G-d. However, the “wrath of G-d” is the reprisal for disobedience to the Oral Torah. This reprisal is found in the form of middah kneged middah. Hakham Shaul’s present list shows that the cosmos is fused with cause and effect. The result of “knowing” (Da’at) the universal Torah and refusal to obey it is tantamount to blasphemy. Therefore, it seems evident that Hakham Shaul is appealing to the truth of the Torah’s universalistic nature, i.e. the Oral Torah. Like the Sages of blessed memory, Hakham Shaul notes the patterns[[68]](#footnote-68) of destruction within the Roman culture. He makes a call to arms telling us of all the things we must be guarding in these weeks.

We should learn from this pericope that those who regard the Torah with its due respect merit the Olam HaBa. However, the Torah as Hakham Shaul noted in his Igeret to the Bereans (Hebrews) is dynamic and alive. The cosmos can be said to breathe the Oral Torah as it is expounded in all the Bate Midrash. Each breath of a Hakham brings the Y’mot HaMashiach and Olam HaBa ever closer. Through the words of the Hakhamim we will once again merit to see Gan Eden (the Garden of Delight).

**Questions for Understanding and Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat “Shim’u D’var Adonai” – “Hear the word of the LORD”**

**Second of Three Sabbaths of Penitence**

**&**

**Shabbat Mevar’chim HaChodesh Ab**

**(Sabbath of the Proclamation of the New Moon of Ab)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שִׁמְעוּ דְבַר יי** |  | **Saturday Afternoon** |
| **“Shim’u D’var Adonai”** | Reader 1 – B’Midbar 7:48-53 | Reader 1 – B’Midbar 8:1-4 |
| **“Hear the word of the LORD”** | Reader 2 – B’Midbar 7:54-59 | Reader 2 – B’Midbar 8:5-7 |
| **“Oíd la palabra del SEÑOR”** | Reader 3 – B’Midbar 7:60-65 | Reader 3 – B’Midbar 8:8-10 |
| B’Midbar (Num.) 7:48-89B’Midbar (Num.) 28:9-15 | Reader 4 – B’Midbar 7:66-71 |  |
| Ashlamatah: Judges 5:14-22, 31 | Reader 5 – B’Midbar 7:72-77 | **Monday &** **Thursday Mornings** |
| Special: Jer. 2:4 – 2:28; 4:1, 2I Samuel 20:18,42 | Reader 6 – B’Midbar 7:78-83 | Reader 1 – B’Midbar 8:1-4 |
| Psalm 96:1-13 | Reader 7 – B’Midbar 7:84-89 | Reader 2 – B’Midbar 8:5-7 |
|  |  Maftir – B’Midbar 7:87-89 | Reader 3 – B’Midbar 8:8-10 |
| N.C.: Mk 10:32-34; Lk 31-34;Rm 2:1-11 |  Jer. 2:4 – 2:28; 4:1, 2 I Samuel 20:18,42 |   |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Moshe blesses (our verbal tally with the Torah portion) each tribe according to their own special qualities. To the tribes of Zebulun and Issachar, he said: "Rejoice Zebulun when you go out and Issachar in your tents". Rashi quotes from the Midrash that these two tribes had a special partnership. The tribe of Zebulun engaged in commerce and supported the tribe of Issachar in their Torah studies. Moses therefore blessed the tribe of Zebulun that they should be happy to go out and do business. For in this way they had an equal share in the Torah study of the tribe of Issachar who were able to dwell in their tents of study. Obviously, this is not a black or white situation. For every individual, it is different how much time he will need to spend on his worldly occupation and how much time he will be able to dedicate toward his Torah studies. There are many factors that play a role in a person's division of time between Torah study and work, and it is impossible to provide a general rule. However, there is one rule that applies to everyone. As it says (Pirkei Avos 1:15): "Make your Torah study fixed." Whether a person can dedicate a lot of time or only a little, the approach to the study of Torah should be that Torah study is my primary occupation in life, whereas my worldly occupation is only a means to make a living. With such an approach, a person will always seek to maximize his Torah study and minimize his involvement in business affairs. And in this way, he will be able to acquire as much Torah as he can study. [↑](#footnote-ref-1)
2. See Radak on 91:1. [↑](#footnote-ref-2)
3. Tehillim 95:7 [↑](#footnote-ref-3)
4. 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-4)
5. Every week, on the eve of the Sabbath, the Jew abandons his pursuit of and preoccupation with the material world and envelops himself in the spirit of the Sabbath. The Sages of Talmudic times would don their finest clothing and get up with the approach of the Sabbath, saying, "Let us go out to greet the Sabbath queen" (Shabbat119a). This custom was broadened by the holy Kabbalist masters of sixteenth century Safed who would literally walk out to the fields to greet the incoming Sabbath. The custom of reciting the six mizmorim(Psalms chapters 95-99 and 29), which is now known universally as Kabbalat Shabbat. [↑](#footnote-ref-5)
6. Ibid. [↑](#footnote-ref-6)
7. ***There is no water except Torah***. Babba Kamma 82a [↑](#footnote-ref-7)
8. from: Smith’s Dictionary of the Bible by William Smith. [↑](#footnote-ref-8)
9. Targum Pseudo Jonathan for Bamidbar (Numbers) ) 21:1 [↑](#footnote-ref-9)
10. Beresheet (Genesis) 14:7 [↑](#footnote-ref-10)
11. Bamidbar (Numbers) 20:12-14, 20:24, Bamidbar (Numbers) 27:14, and Devarim (Deuteronomy) 32:51 [↑](#footnote-ref-11)
12. Bamidbar (Numbers) 20:1 [↑](#footnote-ref-12)
13. Shemot (Exodus) 17:1 [↑](#footnote-ref-13)
14. The Egyptians saw that Israel's saviour would be punished through water; so Pharaoh arose and decreed, Every son that is born ye shall cast into the river. After they had thrown Moshe [into the water], they said: ‘We do not see that sign any longer’; they thereupon rescinded their decree. But they knew not that he was to be punished through the water of Meribah. - Sotah 12b [↑](#footnote-ref-14)
15. Shemot (Exodus) 17:6 [↑](#footnote-ref-15)
16. Bechorot 5b [↑](#footnote-ref-16)
17. "waters of contention" [↑](#footnote-ref-17)
18. Our Hakhamim maintain the actual test at Massah was that the Israelites, in effect, said to G-d: If You give us water, we will follow You. If not, we are free to leave You. - Midrash Rabbah - Exodus 26:2 [↑](#footnote-ref-18)
19. Shemot (Exodus) 17:7, Devarim (Deuteronomy) 33:8, Tehillim (Psalms) 81:8, Tehillim (Psalms) 95:8, Tehillim (Psalms) 106:32. [↑](#footnote-ref-19)
20. Shemot (Exodus) 17:8 [↑](#footnote-ref-20)
21. Bechorot 5b [↑](#footnote-ref-21)
22. Shemot (Exodus) 17:6 [↑](#footnote-ref-22)
23. Rabbi Neriah Guttel dealt extensively with the question of hitting as a means of educating in his article, “‘*Hosekh Shivto Soneh B’no’?   Ha-Ka’at Yeladim:   Bein Halakhah le-Halakhah le-Ma’aseh – le-Darkah shel Mediniyut Hinukhit-Hilkhatit*,” in ***Sedeh Hemed***, 43(2000), pp. 110-139.  The article was republished in ***Shanah be-Shanah*** (2002), pp. 169-190. [↑](#footnote-ref-23)
24. Shemot (Exodus) 17:2 [↑](#footnote-ref-24)
25. “Trial and Quarrel” [↑](#footnote-ref-25)
26. Shemot (Exodus) 17:7 [↑](#footnote-ref-26)
27. Hebrew r*aphu yedeihem*, a play on Rephidim,means ‘they were incapable’ [↑](#footnote-ref-27)
28. The next event after Massah and Meribah is the war on Amalek.   When Moshe tells about this war in Deuteronomy he notes the lowly spiritual condition of the people at the time:  “when you were famished and weary, and not fearing G-d” (Deut.25:18).  This is the interpretation given in the *Mekhilta de-Rabbi Ishmael*, *Be-Shalah*, Tractate *Amalek*, ch. 1, Horowitz-Rabin edition, p.176:   “‘Not fearing G-d’ – this applies to the Israelites, who did not have the commandments.”   Others [including the New JPS Translation of the Bible] interpret this phrase as applying to Amalek, for example, in *Sifre* *Numbers* 88, Horowitz edition, p.87. - Sanhedrin 106a [↑](#footnote-ref-28)
29. Bamidbar (Numbers) 20:13 [↑](#footnote-ref-29)
30. Yalkut Shimoni, loc. sit. [↑](#footnote-ref-30)
31. Bamidbar (Numbers) 20:10 [↑](#footnote-ref-31)
32. Bamidbar (Numbers) 20:12 [↑](#footnote-ref-32)
33. the “Bobover Rebbe” [↑](#footnote-ref-33)
34. Likkutei Kerem Shlomo Vol. I [↑](#footnote-ref-34)
35. Abarbanel [↑](#footnote-ref-35)
36. Our verbal tally with the Torah portion; Bless / Blessed / Kneel - ברך, Strong’s number 01288. [↑](#footnote-ref-36)
37. A mind that has been put to trial, judgment and declared unfit or unworthy [↑](#footnote-ref-37)
38. That which is the equal of the Hebrew word “Ra” meaning vain, empty and “wicked” [↑](#footnote-ref-38)
39. Here the idea is that of a vessel filled with something to the point that it cannot receive anything more. [↑](#footnote-ref-39)
40. Lawlessness [↑](#footnote-ref-40)
41. Some scholars believe that idolatry is associated with “greed.” [↑](#footnote-ref-41)
42. generally translated as “maliciousness,” “evil” and “wickedness [↑](#footnote-ref-42)
43. Constantly engaged in envy [↑](#footnote-ref-43)
44. The state of being filled with a jealousy of what others possess. Desiring others to lose their place and possessions [↑](#footnote-ref-44)
45. Variance, contention, strife, wrangling etc. [↑](#footnote-ref-45)
46. The quality or state of wickedness, baseness, depravity, wickedness, vice [↑](#footnote-ref-46)
47. **ψιθυριστής** – *psithuristes* contains the idea of whispering in someone’s ear “psssit” [↑](#footnote-ref-47)
48. Those who speak evil when not in the presence of those they are slandering [↑](#footnote-ref-48)
49. Hateful to God, exceptionally impious and wicked [↑](#footnote-ref-49)
50. Those who are filled with self-importance and pride [↑](#footnote-ref-50)
51. Speaking of those who have the an anarchist spirit or attitude [↑](#footnote-ref-51)
52. Hakham Shaul is not speaking of simple death. Here he intimates that the soul’s of these individuals should be destroyed, or brought to the state of non-existence i.e. cast into the prison of Dumah. [↑](#footnote-ref-52)
53. Vincent Taylor, The Gospel according to Mark, The Greek Text with Introduction Notes, and Indexes, MacMillan & Co, 1955 p. 431 [↑](#footnote-ref-53)
54. Ibid [↑](#footnote-ref-54)
55. Vincent Taylor, The Gospel according to Mark, The Greek Text with Introduction Notes, and Indexes, MacMillan & Co, 1955 p.424-431 [↑](#footnote-ref-55)
56. **b.** ﻿**Ber. 17a** A favourite saying of Rab was: [The future world is not like this world.] In the future world there is no eating nor drinking nor propagation nor business nor jealousy nor hatred nor competition, but the righteous sit with their crowns on their heads feasting on the brightness of the divine presence, as it says, And they beheld God, and did eat and drink. (﻿Ex. XXIV, 11 . These words are interpreted to mean that the vision of God seen by the young men was like food and drink to them.) [↑](#footnote-ref-56)
57. **Berakot 4:3** R. Gamaliel says, “Each day a man should pray the Eighteen [Benedictions].” R. Joshua says, “[Each day one should pray] an abstract of the Eighteen.” R. Aqiba says, “If one’s prayer is fluent he prays the [full] Eighteen [Benedictions]. “But if not [he should pray] an abstract of the Eighteen.” [↑](#footnote-ref-57)
58. **b. Ber. 16b** Rab on concluding his prayer added the following: May it be Thy will, O Lord our God, to grant us long life, a life of peace, a life of good, a life of blessing, a life of sustenance, a life of bodily vigour, (strength of bones) a life in which there is fear of sin, a life free from shame and confusion, a life of riches and honour, a life in which we may be filled with the love of Torah and the fear of heaven, a life in which Thou shalt fulfil all the desires of our heart for good! (﻿This prayer is now said on the Sabbath on which the New Moon is announced.) [↑](#footnote-ref-58)
59. Roetzel, Calvin. “*The Judgment Form in Paul’s Letters*.” Journal of Biblical Literature 88, no. 3 (September 1969): p. 305. [↑](#footnote-ref-59)
60. Ibid pp. 305-312 [↑](#footnote-ref-60)
61. Cf. Romans 1:1 [↑](#footnote-ref-61)
62. Cf. m. San 10:1, Rm. 11:26 [↑](#footnote-ref-62)
63. Constantly engaged in envy [↑](#footnote-ref-63)
64. Cf. Iyar 23, 5773, B’resheet (Genesis) 3:8 [↑](#footnote-ref-64)
65. Having vital power in itself and exerting the same upon the soul. [↑](#footnote-ref-65)
66. Neusner, Jacob. *Recovering Judaism: The Universal Dimension of Jewish Religion*. Minneapolis, MN: Fortress Press, 2001. p. 63 [↑](#footnote-ref-66)
67. Hengel, Martin. *Conflicts and Challenges in Early Christianity*. Edited by Donald Alfred Hagner and C. K. Barrett. Harrisburg, Pa: Trinity Press International, 1999. pp. 1-2 [↑](#footnote-ref-67)
68. Neusner, Jacob. *Recovering Judaism: The Universal Dimension of Jewish Religion*. Minneapolis, MN: Fortress Press, 2001. p. 64 [↑](#footnote-ref-68)