|  |  |  |
| --- | --- | --- |
| **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)**

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tammuz 07, 5774 – July 04/05, 2014** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Amarillo, TX, U.S.**Fri. July 04 2014 – Candles at 8:48 PMSat. July 05 2014 – Habdalah 9:50 PM | **Austin & Conroe, TX, U.S.**Fri. July 04 2014 – Candles at 8:19 PMSat. July 05 2014 – Habdalah 9:18 PM | **Brisbane, Australia**Fri. July 04 2014 – Candles at 4:47 PMSat. July 05 2014 – Habdalah 5:53 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. July 04 2014 – Candles at 8:41 PMSat. July 05 2014 – Habdalah 9:43 PM | **Everett, WA. U.S.**Fri. July 04 2014 – Candles at 8:53 PMSat. July 05 2014 – Habdalah 10:13 PM | **Manila & Cebu, Philippines**Fri. July 04 2014 – Candles at 6:11 PMSat. July 05 2014 – Habdalah 7:04 PM |
| **Miami, FL, U.S.**Fri. July 04 2014 – Candles at 7:58 PMSat. July 05 2014 – Habdalah 8:55 PM | **Murray, KY, & Paris, TN. U.S.**Fri. July 04 2014 – Candles at 8:00 PMSat. July 05 2014 – Habdalah 9:04 PM | **Olympia, WA, U.S.**Fri. July 04 2014 – Candles at 8:52 PMSat. July 05 2014 – Habdalah 10:09 PM |
| **San Antonio, TX, U.S.**Fri. July 04 2014 – Candles at 8:20 PMSat. July 05 2014 – Habdalah 9:18 PM | **Sheboygan & Manitowoc, WI, US**Fri. July 04 2014 – Candles at 8:18 PMSat. July 05 2014 – Habdalah 9:30 PM | **Singapore, Singapore** Fri. July 04 2014 – Candles at 6:57 PMSat. July 05 2014 – Habdalah 7:48 PM |
| **St. Louis, MO, U.S.**Fri. July 04 2014 – Candles at 8:11 PMSat. July 05 2014 – Habdalah 9:16 PM | **Tacoma, WA, U.S.**Fri. July 04 2014 – Candles at 8:51 PMSat. July 05 2014 – Habdalah 10:09 PM |  |
|  |  |  |

**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!**

**Barukh Dayan Emet!**

**We join in the mourning of our three young boys His Excellency Adon Eyal Yifrach aged 19, His Excellency Adon Gil-Ad Shaer aged 16, and His Excellency Adon Naftali Frenkel aged 16. We pray that G-d, most blessed be He grant a special consolation to their parents, relatives and friends as we all grieve for such a great loss, amen ve amen!**

**Shabbat “Al Tak’ritu” – “Do not cut off”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אַל-תַּכְרִיתוּ** |  |  |
| **“Al Tak’ritu”** | Reader 1 – B’Midbar 4:17-20 | Reader 1 – B’Midbar 5:11-13 |
| **“Do not cut off”** | Reader 2 – B’Midbar 4:21-23 | Reader 2 – B’Midbar 5:14-16 |
| **“No cortaréis”** | Reader 3 – B’Midbar 4:24-28 | Reader 3 – B’Midbar 5:11-16 |
| B’Midbar (Num.) 4:17 - 5:10 | Reader 4 – B’Midbar 4:29-37 |  |
| Ashlamatah: Zephaniah 3:7-15, 20 | Reader 5 – B’Midbar 4:38-49 | **Monday &** **Thursday Mornings** |
|  | Reader 6 – B’Midbar 5:1-4 | Reader 1 – B’Midbar 5:11-13 |
| Psalm 93:1-5 | Reader 7 – B’Midbar 5:5-10 | Reader 2 – B’Midbar 5:14-16 |
|  |  Maftir – B’Midbar 5:8-10 | Reader 3 – B’Midbar 5:11-16 |
| N.C.: Mk 10:13-16; Lk 18:15-17;Rm 1:24-25 |  Zephaniah 3:7-15, 20 |   |

**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 Kohathites and Their Duties – Numbers 4:17-20
* The Gershonites and Merarites Their Counting and Duties – Numbers 4:21-33
* Totals of the Levitical Census – Numbers 4:34-49
* Removal of Unclean Persons from the Camp – Numbers 5:1-4
* Restitution for Wrongs – Numbers 5:5-10

**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. 66-114

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 4:17 - 5:10**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 17. The Lord spoke to Moses and Aaron saying:  | 17. And the LORD spoke with Mosheh, saying: |
| 18. Do not cause the tribe of the families of Kohath to be cut off from among the Levies. | 18. You will not give occasion for the tribe of the family of Kehath to perish among the Levites. |
| 19. Do this for them, so they should live and not die, when they approach the Holy of Holies. Aaron and his sons shall first come and appoint each man individually to his task and his load. | 19. But this appointment make you for them, that they may live the life of the just, and die not by the flaming fire; they will turn away their eyes from the Most Holy Place at the time they approach thither. Aharon and his sons will enter, and appoint them man by man to his service and his burden.JERUSALEM: And the Levites will not go in to gaze when the priests cover the vessels of the holy house, lest they die. |
| 20. They shall not come in to see when the holy [vessels] are being wrapped up, lest they die. | 20. But they will not go in to gaze, when the priests go in to cover the vessels of the sanctuary, that they die not by the flaming fire. |
| 21. The Lord spoke to Moses saying: | 21. AND the LORD spoke with Mosheh, saying: |
| 22. Take a census of the sons of Gershon, of them too, following their fathers' houses, according to their families. | 22. Take the account of the Bene Gershon also, \_\_\_ |
| 23. From the age of thirty years and upward, until the age of fifty years you shall count them, all who come to join the legion, to perform service in the Tent of Meeting. | 23. from thirty years to fifty years, of all who come by bands to do the work of the tabernacle of ordinance. |
| 24. This is the service of the Gershonite families to serve and to carry. | 24. And this is the service of the family of Gershon, to serve and to carry. |
| 25. They shall carry the curtains of the Mishkan and the Tent of Meeting, its covering and the tachash skin covering overlaid upon it, and the screen for the entrance to the Tent of Meeting. | 25. They will carry the curtains of the tabernacle, the tabernacle of ordinance, its covering, and the hyacinth covering which is upon it above; and the hanging of the gate of the tabernacle of ordinance;  |
| 26. The hangings of the courtyard, the screen at the entrance of the gate of the courtyard which is around the Mishkan and the altar, their ropes, all the work involved, and everything that is made for them, and thus shall they serve. | 26. and the curtains of the court, and the hanging for the gate of the court which is by the tabernacle round about, and their cords and all the vessels of their service, and all that is delivered to them to serve with. |
| 27. All the service of the sons of Gershon shall be by the instruction of Aaron and his sons, regarding all their burden and all their service. You shall designate their entire burden as their charge. | 27. Upon the word of Aharon and his sons will be all the service of the Bene Gershon, for all their burdens and service, and of their whole work will you ordain the charge upon them. |
| 28. This is the service of the families of the sons of Gershon in the Tent of Meeting, and their charge, which was under the supervision of Ithamar, the son of Aaron the kohen. | 28. This is the ministry of the family of the Bene Gershon, in the tabernacle of ordinance; and the care of them will be in the hand of Ithamar bar Aharon the priest. |
| 29. [As for] the sons of Merari, you shall count them by their families, according to their fathers' houses. | 29. The sons of Merari will you number, \_\_\_  |
| 30. From the age of thirty years and upward until the age of fifty years, you shall count them, all who come to the legion, to perform service in the Tent of Meeting. | 30. from thirty years to fifty years, everyone who comes with the band to minister in the work of the tabernacle of ordinance. |
| 31. This is the charge of their burden for all their service in the Tent of Meeting: the planks of the Mishkan, its bars, its pillars, and its sockets. | 31. And this will be the charge of the burdens of all their service in the tabernacle of ordinance, the boards of the tabernacle, its bars, pillars, and bases; |
| 32. The pillars of the surrounding courtyard, their sockets, their pegs, and their ropes, all their implements for all the work involved. You shall designate by name the implements charged to them for their burden. | 32. the pillars of the court also round about, their pins and their cords, with all the instruments of their whole service, and all those of the charge of their burdens, you will number by their names. |
| 33. This is the service of the families of the sons of Merari for all their service in the Tent of Meeting, which was under the supervision of Ithamar the son of Aaron the kohen. | 33. This is the work of the family of Merari, according to all their service in the tabernacle of ordinance, under the hand of Ithamar bar Aharon the priest. |
| 34. Moses, Aaron, and the chieftains of the congregation counted the sons of the Kohathites, according to their families and their fathers' houses. | 34. And Mosheh and Aharon numbered the sons of Kehath by their families, and by the house of their fathers, |
| 35. From the age of thirty years and upward, until the age of fifty years, all who come to the legion, for service in the Tent of Meeting. | 35. from thirty years to fifty years; everyone who came with the band to serve in the tabernacle of ordinance; |
| 36. Their tally, according to their families: two thousand, seven hundred and fifty. | 36. and the sums of them were two thousand seven hundred and fifty. |
| 37. These are the numbers of the Kohathite families, all who served in the Tent of Meeting, who were counted by Moses and Aaron as directed by the Lord to Moses. | 37. These are the numbers of the family of Kehath, of all who ministered in the tabernacle of ordinance; whom Mosheh and Aharon numbered upon the mouth of the Word of the LORD by Mosheh. |
| 38. The tally of the sons of Gershon, according to their families and their fathers' houses. | 38. The numbers of the Bene Gershon, after the families of their father's house |
| 39. From the age of thirty years and upward, until the age of fifty years, all who come to the legion, for service in the Tent of Meeting. | 39. from thirty years to fifty years, everyone who came with the band to serve in the tabernacle of ordinance; |
| 40. Their total, according to their families and their fathers' houses: two thousand, six hundred and thirty. | 40. the sums of them were two thousand six hundred and thirty. |
| 41. These are the numbers of the families of the sons of Gershon, all who served in the Tent of Meeting, whom Moses and Aaron counted as directed by the Lord. | 41. These are the numbers of the Bene Gershon, of all who ministered in the tabernacle of ordinance, whom Mosheh and Aharon numbered upon the mouth of the Word of the LORD by Mosheh.  |
| 42. The tally of the families of the sons of Merari, according to their families and their fathers' houses. | 42. And the numbers of the Bene Merari, by the families of their father's house, |
| 43. From the age of thirty years and upward, until the age of fifty years, all who all who come to the legion, for work in the Tent of Meeting. | 43. from thirty to fifty years, everyone who came with the band to the service of the tabernacle of ordinance, |
| 44. Their tally, according to their families: three thousand two hundred. | 44. were three thousand two hundred. |
| 45. These are the numbers of the families of the sons of Merari, whom Moses and Aaron counted as directed by the Lord to Moses. | 45. These are the numbers of the Bene Merari, whom Mosheh and Aharon numbered upon the mouth of the Word of the LORD by Mosheh.  |
| 46. All the numbers whom by Moses, Aaron, and the chieftains of Israel counted the Levites according to their families and their fathers' houses, | 46. The whole sum of the Levites whom Mosheh and Aharon and the princes of Israel numbered, |
| 47. from the age of thirty years and upward until the age of fifty years, who are fit to perform the service for the service and the work of carrying, in the Tent of Meeting. | 47. from thirty to fifty years, all coming by bands to fulfil the charge and service of the porterage of the tabernacle of ordinance, |
| 48. Their tally: eight thousand, five hundred and eighty. | 48. was eight thousand five hundred and eighty. |
| 49. As directed by the Lord, they were appointed by Moses, each man to his service and his burden; they were counted as the Lord had commanded Moses. | 49. By the mouth of the Word of the LORD were they numbered by Mosheh, every man according to his service and burden; and the numbering of them was as the LORD commanded Mosheh. |
|  |  |
| 1. The Lord spoke to Moses saying:  | 1. And the LORD spoke with Mosheh, saying:  |
| 2. Command the children of Israel to banish from the camp all those afflicted with tzara'ath or with a male discharge, and all those unclean through [contact with] the dead. | 2. Command the sons of Israel to send away from the camp everyone who is leprous, or who has an issue, or is unclean by having defiled himself (by touching) the dead. |
| 3. Both male and female you shall banish; you shall send them outside the camp, and they not defile their camps, in which I dwell among them. | 3. From a male to a female you will send them away, and separate them without the camp, that they may not defile their tents; for the Shekinah of My Holiness dwells among you. |
| 4. The children of Israel did so: they sent them outside the camp; as the Lord had spoken to Moses, so did the children of Israel do. | 4. And the sons of Israel did so, and sent them away from the camp; as the LORD had commanded Mosheh, so did the sons of Israel. |
| 5. The Lord then spoke to Moses saying: | 5. And the LORD spoke with Mosheh, saying: |
| 6. Tell the children of Israel: When a man or woman commits any of the sins against man to act treacherously against God, and that person is [found] guilty, | 6. Say to the children of Israel: A man or a woman who commits any human sin, in acting perversely before the LORD, and has become guilty; |
| 7. they shall confess the sin they committed, and make restitution for the principal amount of his guilt, add its fifth to it, and give it to the one against whom he was guilty. | 7. they will make confession of their sins which they have committed. If he has extorted money from his neighbour, he will restore (the amount of) his sin in the principal thereof, and add to it a fifth of its value, and give (both) principal and fifth to him against whom he has sinned. |
| 8. But if the man has no kinsman to whom to make restitution, the debt which is restored to the Lord, [is to be given] to the kohen. [This is] besides the atonement ram through which expiation is made for him. | 8. And if the man (has died and) has no kinsman to whom the debt may be rendered, the debt to be restored (will he render) before the LORD; he will give it to the priest, besides the ram for his atonement, by which atonement is to be made for him. |
| 9. Every offering of all the children of Israel's holy things which is brought to the kohen, shall be his. | 9. And every separation of all consecrated things of the children of Israel which they bring to the priest will be his. |
| 10. Everyone's holy things shall belong to him; whatever a man gives to the kohen shall be his. | 10. The consecrated tithe, also, of any man will be his, that his substance may not fail; whatever a man gives unto the priest will be his. |
|  |  |

**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) 4:17 - 5:10**

**18** **Do not cause... to be cut off** Do not cause them to die.

**20** **They shall not come in to see when the holy [vessels] are being wrapped up** In their covering, as I explained above in this section: They shall spread such and such a cloth over it, and cover it with such and such a cover. The wrapping up of it [mentioned here] is identical with the covering [mentioned above].

**22** **Take a census of the sons of Gershon, of them too** As I commanded you with regards to the children of Kohath, to see how many there are who have reached the category of [those fit for] service.

**25** **the curtains of the Mishkan** The ten lower ones.

**and the Tent of Meeting** The curtains of goat hair made as a tent over it.

**its covering** The ram skins dyed red.

**the screen for the entrance** The screen on the east side.

**26** **which are around the Mishkan** That is to say, the hangings and the screen of the courtyard, which shelter and protect the *Mishkan* and the copper altar all around.

**and everything that is made for them** As the *Targum* [understands it]: everything that is given over to them, that is, to the sons of Gershon.

**27** **by the instruction of Aaron and his sons** Which of the sons was appointed over them? [The answer is:] “under the supervision of Ithamar the son of Aaron the priest” (verse 28).

**32** **pegs and ropes** of the pillars, since the pegs and ropes of the hangings were included in the burden assigned to the sons of Gershon. There were pegs and ropes for the bottom of the curtains and the hangings so that the wind should not lift them up, and there were pegs and ropes for the pillars all around, from which to hang the hangings from their upper edge with poles and rods, as was taught in [the *Baraitha*] *Melecheth HaMishkan*.-[ch. 5]

**47** **to perform the service for the service** This refers to the music with cymbals and harps, which is a service for another service [the sacrifices].

**and the work of carrying** As it [the phrase] means literally.

**49** **They were counted as the Lord had commanded Moses** Those that were counted were as commanded, from the age of thirty years until the age of fifty years.

**2** **Command the children of Israel** This section was said on the day the Mishkan was erected, and eight sections were said on that day, as it is stated in Tractate *Gittin*, in the chapter entitled: *HaNizakin* (60a, b).

**to banish from the camp** At the time of their encampment, there were three camps: within the hangings [of the courtyard of the *Mishkan*] was the camp of the *Shechinah*. The encampment of the Levites surrounding it—as described in the portion of *Bamidbar Sinai* (1: 50)—was the Levite Camp; from there until the edge of the camp of the divisions, on all four sides, was the Israelite camp. Anyone afflicted with *tzara’ath* was expelled from all [three] of them. One with a discharge was allowed into the Israelite camp, but banned from the [other] two. And one defiled by a dead body was permitted even into the Levite [camp], and is banished only from the [camp] of the *Shechinah*. Our Sages derived all this from the verses [as appears] in Tractate *Pesachim* (67a, b).

**who are unclean through [contact with] the dead** - *Targum* [*Onkelos* renders:] דִמְסָאָב לִטְמֵי נַפְשָׁא דֶאֱנָשָׁא I believe that it [the word טְמֵי] is Aramaic for human bones. There are many such examples in *Gen. Rabbah* (78:1; see 10:3, 28:3), such as: “Hadrian, שְׁחִיק טַמְיָא,” [meaning] may his bones be ground [to dust]. [Since only one reference reads שְׁחִיק טַמְיָא, while the others שְׁחִיק עֲצָמוֹת, I believe that Rashi means that there are many places in *Gen. Rabbah* where these two expressions, both referring to Hadrian, are interchangeable.]

**6** **to act treacherously against God** [Scripture] repeats the section [dealing with] a thief who swears falsely, which is stated in *parshath Vayikra*: “... and acts treacherously against God by falsely denying to his fellow...” (Lev. 5:21). It is repeated here because two new matters are introduced. The first is that it is written: “they shall confess,” which teaches us that he [the thief] is not required to pay a fifth and [bring] a guilt [offering] when incriminated by two witnesses, until he admits to the deed himself, and the second [matter] is that what is stolen from a proselyte must be given to the *kohanim*. -[*Sifrei Naso* 1:13]

**7** **for the principal amount of his guilt** This is the principal amount on which he has sworn [falsely].-[*B.K.* 110a]

**to the one against whom he was guilty** The one to whom he is liable.-[*Keth.* 19a] [I.e., if the payee owes this amount to a third party, the thief must pay the third party.]

**8** **But if the man has no kinsman** For the claimant who made him swear has died, and has left no heirs. **to whom to make restitution** when this one decided to confess his sin. Our Sages say: Is there any man in Israel who has no kinsman—either a son, a daughter, a brother, or some other relative from his father’s family—all the way back to our father Jacob? Rather, this is [referring to] a proselyte who died, leaving no heirs.-[*Sifrei Naso* 1:23, *B.K.* 109a, *Sanh.* 68b] [since a proselyte is judged as a newborn, without relationship to those born prior to his conversion.]

**the debt which is restored** Heb. הָאָשָׁם הַמּוּשָׁב. The ["debt" (הָאָשָׁם) refers to the] principal and ["which is restored" (הַמּוּשָׁב) refers to] the fifth.-[*B.K.* 110a]

**to the Lord,[is to be given] to the kohen** God assumes ownership and gives it over to the *kohen* [on duty] in that watch.-[*B.K.* 109b]

**besides the atonement ram** mentioned in [*parshath*] *Vayikra* (Lev. 5:25), which he is required to bring.

**9** **Every offering** Heb. תְּרוּמָה. Rabbi Ishmael said: Is the *terumah* brought to the *kohen* ? Does he not go around the granaries seeking it? So what does the clause “brought to the *kohen* ” mean? These are the first fruits, of which it is stated, “you shall bring to the House of the Lord, your God” (Exod. 23:19), but I do not know what to do with them. Therefore, Scripture states: “to the *kohen*, [it] shall be his.” Scripture teaches us regarding the first fruits, that they are to be given to the *kohen*.-[*Sifrei Naso* 1:30].

**10** **A man’s holy things belong to him** Since the *kohen*’s and the Levite’s gifts are [explicitly] stated, one might think that they can come and appropriate them forcefully. Therefore, Scripture states: “Everyone’s holy things belong to him,” which informs us that their benefit [to give them to whichever *kohen* it pleases him] belongs to the owner. They [the Sages] deduced many other expository explanations from it [this clause] in the *Sifrei* (*Naso* 1:31-34). An Aggadic interpretation: “Everyone’s holy things belong to him” [means,] if one withholds his tithes and does not give them [to the *kohen* or Levite], those tithes shall be his, for eventually his field will produce only a tenth of its usual yield.-[See *Midrash Tanchuma*, *R’eh* 10, *Pesikta d’Rav Kahana* p. 96a, *Tos. Ta’anith* 9a. See also *Tanchuma Buber*, vol. 1, p. 126, §5, fn. 6. Apparently, *Rashi* and the Tosafists had a variant reading of one of these midrashim, which attributes this idea to our verse.]

**whatever a man gives to the kohen** The gifts to which he is entitled.

**shall be his** [He shall have] much wealth.-[*Ber. 63a]*

**Ketubim: Tehillim (Psalms) 93:1-5**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The Lord has reigned; He has attired Himself with majesty; yea the Lord has attired Himself, He has girded Himself with might. The world also is established that it cannot be moved.  | 1. The LORD is king, He has put on greatness; the LORD has put on strength and girded Himself; also He made strong the world, so that it will not be shaken.  |
| 2. Your throne is established of old; You are from everlasting. | 2. Your throne is established from the beginning; from eternity You are God. |
| 3. The rivers have raised, O Lord, the rivers have raised their voice; the rivers have raised their depths. | 3. The rivers lift up, O LORD, the rivers lift up their voice in song; the rivers will receive a reward for their praise. |
| 4. More than the voices of great waters and more than the mightiest breakers of the sea, is the Lord mighty on high. | 4. The LORD is more to be praised in the highest heavens than the sound of many waters, the praiseworthy waters, the breakers of the great sea! |
| 5. Your testimonies are very faithful to Your house, the dwelling of holiness, O Lord, to the length of days. | 5. Your testimonies are very true, beautiful and holy for Your sanctuary, O LORD, for length of days. |
|  |  |

**Rashi’s Commentary for: Psalms 93:1-5**

**1** **The Lord has reigned** They will say in the future.

**The world also is established** When He reigns, the earth will rejoice.

**3** **The rivers have raised, O Lord** This is an expression of a cry and a plaint: Woe, O Lord, behold! Your enemies, who flood like rivers, have raised their voice and roar, and the lowness of the depths of their locks they will raise and lift on high constantly to be haughty against You. Every expression of דכא is an expression of depth and lowness.

**4** **More than the voices of great waters, etc.** I know that more than the voices of great waters, which roar over us, and more than the mightiest breakers of this sea, You are mighty, O Lord, and Your hand is powerful over them.

**5** **Your testimonies** which Your prophets prophesied and promised concerning Your house, which is the dwelling of holiness.

**are very faithful to Your house** and to the length of days He looks forward to them, and although it has been a long time, they are very faithful to God.

**dwelling** Heb. נאוה, like (83:13): “the dwellings נְאוֹת of God,” an expression of נָוֶה. You should know [that this is so] because no instance of נָאוָה has a pronounced “aleph,” for they are an expression of נוֹי beauty, but this one has an “aleph” which is pronounced.

**Meditation from the Psalms**

**Psalms ‎‎93:1-5**

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

Rashi explains that this psalm is dedicated to the Messianic era when all men will again recognize G-d’s majesty.

This psalm is a direct continuation of Psalm 92, which concluded with the prediction that in the Messianic era men will declare that HaShem is just; My Rock in Whom there is no wrong.[[1]](#footnote-1) At that time men will recognize that HaShem [alone] reigns over all of creation and that He alone, ‘will have donned grandeur’.[[2]](#footnote-2)

Unlike the arrogant gentile monarchs such as Pharaoh of Egypt Nebuchadnezzar of Babylon, and Sennacherib of Assyria, who considered themselves to be gods and who brazenly defied the Almighty, Messiah will be a monarch noted for his humility.[[3]](#footnote-3)

This psalm is the Song of the Day for the sixth day of the week[[4]](#footnote-4) because on that day G-d completed His work and donned [the] grandeur of His creation.[[5]](#footnote-5)

Indeed, comments Rav Yaaqob Emden, this psalm describes G-d as robing Himself in grandeur like one dressing in His Sabbath finery. Thus this work was designated as the Song of Friday when the footsteps of Sabbath begin to be heard.

On the sixth day Adam was created. G-d blew a breath of life into his nostrils and invested him with a Divine soul. When Adam stood and scrutinized G-d’s amazing creation, he realized how awesome and wonderful it was. As he sang G-d’s praises, Adam truly looked Divine, because he was a reflection of G-d’s image. The creatures of the earth were filled with awe, for they imagined that Adam was their creator. When they gathered to bow to him in submission, however, Adam was incredulous, “Why do you bow to me?” he asked: “Let us go together to pay homage to HaShem, Who truly reigns. Let us robe the Creator in majesty.” Then Adam led all the creatures in this song, HaShem ... reigned, He ... donned majesty.[[6]](#footnote-6)

In his commentary**,[[7]](#footnote-7)** *Radak* cites the view of *Midrash Shocher Tov* that Moses, the author of this psalm, dedicated this psalm to the tribe of Benjamin, which dwelled in the shelter of HaShem, the King of the world. The Beit HaMikdash, The House of the Holy[[8]](#footnote-8) One - the Holy Temple, was built on the territory of Benjamin, in fulfillment of Moses' farewell blessing to this tribe:

***Devarim (Deuteronomy) 33:12*** *[And] of Benyamin he said, The beloved* (yadid - ידיד) *of HaShem shall dwell in safety by him; [and HaShem] shall cover him all the day long, and he shall dwell between his shoulders.*

[Benjamin is admirably suited to project the grandeur of HaShem as depicted in this psalm, for Benjamin never compromised his posture of Jewish pride in the face of our enemies. When the Patriarch Yaaqob encountered Esau, he and his eleven sons prostrated themselves before this wicked man in order to appease him**.[[9]](#footnote-9)** Benjamin, who was yet unborn, was never subjected to such humiliation. Therefore, the Holy Temple, the*majestic pride* of Israel,[[10]](#footnote-10)was built in Benjamin's territory.

I would like to examine Benyamin a bit more closely to gain some understanding of this psalm.

Benyamin was named by his mother, Rachel:

**Ben Oni**, “Son of Sorrows”.

But, Yaaqob named him:

**Ben Yamin**, “Son of My Right Hand”, or

“Son of Power”.

Benyamin is from the right side only. In fact when Moshe[[11]](#footnote-11) blesses him, he calls him *The beloved of HaShem*, as we can see from Devarim 33:12.

The word “beloved” comes from the Hebrew word “yadid - ידיד”, which is spelled yod dalet yod dalet. Yod dalet (yad - יד) is the way we spell “hand” in Hebrew. So, “yadid” can mean *hand hand*. Since everyone has two hands, this obviously has a different meaning. Chazal say that it means he has two *right* hands.

Why was the blessing to Benyamin given after Levi's but before Yoseph's? Since Levi's blessing was to serve in the Temple it was fitting subsequently to bless the tribe which would have the Temple in its portion, Benyamin. The tribe of Yoseph would also have the Shekinah, the Divine Presence, residing in its portion. However, this was temporary, as Shiloh (a place within the borders of Yoseph) housed only the Tabernacle and not the Temple itself.[[12]](#footnote-12) Why did the tribe of Benyamin merit to have the Shekinah and the Holy Temple reside in its portion of the land? Benyamin had three unique qualifications:

1. He was the only member of Yaaqob's family who did not bow to Esau (he was not born yet):

***Beresheet (Genesis) 33:1-7*** *And Yaaqob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Yoseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, who [are] those with thee? And he said, the children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Yoseph near and Rachel, and they bowed themselves.*

1. In addition, Benyamin was the only one of the brothers who was actually born in the land of Israel:

***Beresheet (Genesis) 35:16-19*** *And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labor. And it came to pass, when she was in hard labor, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benyamin. And Rachel died, and was buried in the way to Ephrath, which [is] Beth-lehem.*

1. As well, he was the only brother who did not participate in the fiasco that sent Yoseph to Egypt[[13]](#footnote-13). Since Benyamin had these special merits, it was fitting for him to merit the place that manifested the Divine Presence[[14]](#footnote-14).

The names *Benoni* and *Benyamin* allude to Mashiach:

***Yochanan (John) 16:19-22*** *Now Yeshua knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be* ***sorrowful****, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*

***Matityahu (Matthew) 26:64*** *Yeshua saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting* ***on the right hand*** *of power, and coming in the clouds of heaven.*

Benyamin and Yoseph are bound together by blood and love. They were both the sons of Yaaqob and Rachel. They were both loved in a special way, by there father because of his love for Rachel.

Benyamin is also linked to his brothers who make up the twelve tribes of Israel. All the brothers, with the exception of Benyamin, were born within a span of seven years; Reuben being the first and Yoseph the last. After the family arrived in the land of Israel, Benyamin was born.

Throughout the scriptures, the tribes are sorted in different orders to emphasize a particular attribute. For example, the order of the tribes in their first appearance in Bereshit (Genesis), is in birth order. Their first appearance in Shemot (Exodus), is in the order they camped around the Mishkan (Tabernacle). There is also an order according to how they marched in the wilderness, as we learned three weeks ago.

To understand these orders you will need to examine the lives (life stories) of each of Yaaqob’s twelve sons. For this study, we will focus on the life story of Binyamin.

Binyamin was the last son born to Yaaqob, and the last son born to Rachel. So, according to the birth order, Binyamin would be associated with the last month of the year, the month of Adar.

According to Chazal (the Sages of the Talmud), Benyamin was sinless:

***Shabbath 55b*** *An objection is raised: Four died through the serpent's machinations,[[15]](#footnote-15) viz.,* ***Benyamin the son of Yaaqob****, Amram the father of Moses, Jesse the father of David, and Caleb the son of David. Now, all are known by tradition, save Jesse the father of David, in whose case the Writ gives an explicit intimation. For it is written, And Absalom set Amasa over the host instead of Joab. Now Amasa was the son of a man whose name was Ithra the Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.[[16]](#footnote-16) Now, was she the daughter of Nahash? Surely she was the daughter of Jesse, for it is written, and their sisters were Zeruiah and Abigail?[[17]](#footnote-17) Hence it must mean, the daughter of one who died through the machinations of the nahash [serpent].[[18]](#footnote-18) Who is [the author of this]? Shall we say, the Tanna [who taught] about the ministering angels? — Surely there were Moses and Aaron too! Hence it must surely be R. Simeon b. Eleazar, which proves that there is death without sin and suffering without iniquity. Thus the refutation of R. Ammi is [indeed] a refutation.*

The Talmud relates that only 'Four died through the serpent's machinations’ (and not on account of their own sins):

**Benyamin** son of Yaaqob,

Amram father of Moses,

Jesse father of David and

Caleb son of David'.

Benyamin was the most perfect and sinless of Yaaqob's sons. The sinlessness of Benyamin links him to Mashiach who also was sinless:

***2 Corinthians 5:20-21*** *Now then we are ambassadors for Mashiach, as though God did beseech [you] by us: we pray [you] in Mashiach's stead, be reconciled to God. For he has made him [to be] sin for us,* ***who knew no sin****; that we might be made the righteousness/generosity of God in him.*

The one who comes at the end (birth order) has to have absolute perfection.

**Purim**

Purim is celebrated in Adar and points plainly at Binyamin. Mordecai, a major participant in the story, was a Benjamite:

***Esther 2:5*** *[Now] in Shushan the palace there was a certain Jew, whose name [was] Mordecai, the son of Jair, the son of Shimei, the son of Kish,* ***a Benjamite****;*

Haman, the enemy of the Jews in the book of Esther, was the descendant of an Amalekite (Agag) who was supposed to be slain by a Benjamite. His name was King Saul:

***1 Shmuel (Samuel) 9:21*** *And Saul answered and said, [Am] not I a Benjamite, of the smallest of the tribes of Israel? And my family the least of all the families of the tribe of Benyamin? wherefore then speakest thou so to me?*

***1 Shmuel (Samuel) 15:7-8*** *And Saul smote the Amalekites from Havilah [until] thou comest to Shur, that [is] over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.*

Mordechai, in Megillat Esther, refused to bow down (he was from the tribe of Benyamin). In fact, he always stood.

In Shoftim, we learn that the Benjamite *King* is supposed to destroy Amalek:

***Shoftim (Judges) 5:14*** *Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.*

Notice the pattern: King Saul comes to destroy Amalek and fails. He is replaced with King David. In the future, I expect to see the same pattern: **A Benjamite king comes first to destroy Amalek, Then Mashiach ben David comes to reign**. Look for the pattern! It is also worth noting that our Ashlamata alludes to the Benjamite king and his task of removing the wicked from the world,[[19]](#footnote-19) in:

***Zephaniah 7:15*** *HaShem has taken away thy judgments, He has cast out your enemy; The King of Israel, even HaShem, is in the midst of you; you will not fear evil any more.*

**Yoseph and Benyamin**

Throughout the scriptures, Yoseph and Benyamin are intimately linked. They were the only children of Yaaqob and Rachel:

***Beresheet (Genesis) 35:24*** *The sons of Rachel; Yoseph, and Benyamin:*

Rachel died on 11th Cheshvan, at the age of 36, while giving birth to **Benyamin**. She was buried in Ephrath / Bethlehem because Yaaqob foresaw that the Babylonian exiles were destined to pass that spot and pray; at that time Rachel would beg mercy for them:

***Yeremyahu (Jeremiah) 31:14-16*** *"A loud voice is heard, Rachel weeping for her children and refusing to be comforted...they will return from their enemy's land...within their own borders.".*

Yoseph and Benyamin were the only children of the only woman who was ever called *Yaaqob’s wife*:

***Beresheet (Genesis) 46:19*** *The sons of Rachel Yaaqob's wife; Yoseph, and Benyamin.*

***Midrash Rabbah - Bereshit (Genesis) LXXIII:2*** *He hath remembered His mercy and His faithfulness toward the house of Israel; all the ends of the earth have seen the salvation of our God (ib. 98:3). ’ He hath remembered His mercy’ alludes to Abraham, as it says, Mercy to Abraham (Micah 7:20); 'And His faithfulness,’ to Yaaqob, as it says, Thou wilt show faithfulness to Yaaqob (ib.); ’ Toward the house of Israel’ means Israel the patriarch’. Who was the ’house’ of our ancestor Yaaqob? Surely Rachel! For in connection with all the others it is written, And the children of Leah: the firstborn of Yaaqob was Reuben... and the children of Zilpah Leah's maid were Gad and Asher... and the children of Bilhah Rachel's maid were Dan and Naphtali (Gen. 35:23-6). But in the case of Rachel it is written, the sons of Rachel, Yaaqob's wife[[20]](#footnote-20): Yoseph and Benyamin (ib. 46:19).*

When Yoseph was born, Rachel, his mother, prophesied that *another* son would be added to this one:

***Beresheet (Genesis) 30:24*** *And she called his name Yoseph; and said, HaShem shall add to me another son.*

Chazal says that this son who is added to Yoseph, will be Benyamin:

***Midrash Rabbah - Bereshit (Genesis) LXI:4*** *Bar Kappara said: The addition granted by the Holy One, blessed be He, exceeds the principal. Cain was the principal, yet since Abel is recorded as an addition,[[21]](#footnote-21) he was born together with two twin sisters.[[22]](#footnote-22) Yoseph was the principal, yet since Benyamin is recorded as an addition,[[23]](#footnote-23) he begot ten sons, as it is written, And the sons of Benyamin: Bela, and Becher and Ashbel, Gera, etc. (ib. 46:21).*

Yoseph and Benyamin stood together on Mount Gerizim, the mount of blessing:

***Devarim (Deuteronomy) 27:12*** *These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Yoseph, and Benyamin:*

Yoseph’s and Benyamin’s inheritance in the land of Israel were together:

***Yehoshua (Joshua) 18:11*** *And the lot of the tribe of the children of Benyamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Yoseph.*

Ezekiel puts Yoseph’s and Benyamin’s gates to the city of Jerusalem together:

***Yehezekel (Ezekiel) 48:32*** *And at the east side four thousand and five hundred: and three gates; and one gate of Yoseph, one gate of Benyamin, one gate of Dan.*

**And so it goes; nearly every time that Benyamin is mentioned, Yoseph is closely connected.**

After the “death” of Yoseph, Yaaqob treated Benyamin like his only son:

***Beresheet (Genesis) 42:4*** *But Benyamin, Yoseph's brother, Yaaqob sent not with his brethren; for he said, Lest peradventure mischief befall him.*

***Beresheet (Genesis) 42:36*** *And Yaaqob their father said unto them, Me have ye bereaved [of my children]: Yoseph [is] not, and Simeon [is] not, and ye will take Benyamin [away]: all these things are against me.*

The Midrash tells us that Benyamin is the only one of Yaaqob’s son’s who is not associated with the selling of Yoseph:

***Midrash Rabbah - Bereshit (Genesis) XCIX:1*** *When Solomon came to build the Temple, the tribes ran and contended with one another, one saying, ‘Let it be built in my territory,’ while the other said, ‘Let it be built in my territory. ‘Said the Holy One, blessed be He, to them: ‘Ye tribes, why look ye askance (terazdun)? Ye are all tribes, ye are all righteous. Yet ye are gabnunim.’ What does gabnunim mean? Ganabim (thieves); ye were all associated in the selling of Yoseph. But since Benyamin was not associated in the selling of Yoseph, [his is] ‘The mountain which God has desired for his abode’. And thus you find that four hundred and eighty years previously the sons of Korach prophesied that it would be within Benyamin's portion, as it says, My soul yearneth, yea, even pineth for thc courts of the Lord.[[24]](#footnote-24) And thus it says, Lo, we heard of it as being in Ephrath; we found it in the field of the wood.[[25]](#footnote-25) R. Judah said: The Temple was built in Judah's territory, for it is written, The Ephrathite of Beth-lehem in Judah.[[26]](#footnote-26) R. Simeon said: It is in the territory of the son of the woman who died in Ephrath. And who died in Ephrath? Rachel. You might then think that it is in the portion of Yoseph, seeing that he too was her son: therefore it states, ‘We found it in the field of the forest,’ which implies: In the portion of him who was likened to the beast of the forest. And who was so likened? Benyamin, as it is written, BENYAMIN IS A WOLF THAT RAVENETH.*

We can see from the above Midrash that the Temple was built in the land that was allocated to Binyamin. The Temple was the point where heaven and earth kiss. The Temple is like the neck of the body; it connects the higher world (head) to the lower world (the body). It is the place where HaShem meets with man. This alludes to the fact that Benyamin is where heaven and earth *kiss*.

When the land of Israel was divided among the tribes, the territories of Judah and Binyamin ended up converging by the location of the altar in the future altar. As a result, the south-eastern portion of the altar was in the territory of Yehudah, and the north-western part of the Temple was in the land of Binyamin. However, it was only around these two sides that a base of about two feet wide wrapped around the altar, called the Yesod (foundation – the place of the brit mila), a merit that Binyamin earned because of his intense desire to be a host to the Divine Presence.

As an aside, it is insightful to remember the reunion between Yoseph and Binyamin in Mitzrayim (Egypt), and that it, too, was related to the Temple:

One of the most important events in clarifying the role of Binyamin is his appearance with his brothers before Yoseph in Egypt.[[27]](#footnote-27) Following the discovery of the cup in Binyamin's sack, Yoseph wishes to take Binyamin as a slave, but Yehuda, in the wake of the guarantee that he had given his father regarding Binyamin,[[28]](#footnote-28) beseeches him: "Now, therefore, I pray you, let your servant remain instead of the lad a slave to my lord; and let the lad go up with his brothers".[[29]](#footnote-29) This surety of Yehuda for Binyamin is the surety referred to in the *midrash*,[[30]](#footnote-30) and by virtue of it the Temple was built in the portions of Yehuda and Binyamin.[[31]](#footnote-31) In any event, Binyamin's arrival and the discussion between Yoseph and Yehuda led, in the end, to the reunification of the family.

Here, Binyamin plays no active role, and the discussion is conducted between Yoseph and Yehuda. This situation perfectly matches the location of Binyamin's territory in *Eretz* *Israel*, a territory that joins together the two most important forces in the nation: Yoseph (Efrayim) to the north and Yehuda to the south.[[32]](#footnote-32)

After forgiving his brothers, Yoseph was overcome with emotion and "he fell upon his brother **Benyamin's neck** and wept, and Benyamin wept upon his neck".[[33]](#footnote-33) This scene doesn't make sense given the background provided by Chazal. The Midrash says that Yoseph identified himself to Benyamin. After the brothers brought Benyamin to Egypt, Yoseph took him aside, showed him an astrological map of Egypt, and asked him to use his divine inspiration to locate his long-lost brother Yoseph. Benyamin successively identified the district, the city, and the building in which they were sitting. When shown a map of the palace, he indicated the room they were in, and said "my brother is beside me." This puts everything in a new light! If Yoseph had already revealed himself to Benyamin, why did this emotional scene take place when Yoseph identified himself to the rest of his brothers? Rashi explains that Yoseph was weeping "for the two Temples that were to be in Benyamin's portion [of the land of Israel] and were destined ultimately to be destroyed," while Benyamin was weeping over "the Mishkan [Tabernacle (predecessor of the Temple in Jerusalem)] of Shiloh destined to be in Yoseph's portion, which also ended in destruction." This seems like a non-sequitur. Why did the brothers' reunion elicit this response from Yoseph and Benyamin? Chazal tell us that the destruction of the Beit HaMikdash was divine punishment for the baseless hatred that existed among the Jews at that time.

The Midrash also says that Yoseph and Binyamin were equal:

***Midrash Rabbah - Bamidbar (Numbers) XIV:8*** *ON THE NINTH DAY ABIDAN THE SON OF GIDEONI, PRINCE OF THE CHILDREN OF BENYAMIN (7:60). Why did Benyamin present his offering after the sons of Yoseph? Because, just as the Shechinah resided in the territory of the former at Shiloh, so it dwelled in the territory of Benyamin in the Temple at Jerusalem. Another exposition: It was in reference to what Scripture says, Before Ephraim and Benyamin and Manasseh, stir up thy might, and come to save us (Ps. 80:3).*[[34]](#footnote-34) *HIS OFFERING WAS ONE SILVER DISH (KA’ ARATH) (7:61). Read not KA'ARATH but ’ikkereth (chief). It symbolized Rachel who was the main pillar of the house; she being Yaaqob's chief wife; for it says, The sons of Rachel, Yaaqob's wife[[35]](#footnote-35): Yoseph and Benyamin (Gen. 46:19) and it says, Rachel died unto me (ib. 48:7).*[[36]](#footnote-36) *ONE SILVER. It was a result of her prayer that Benyamin was born, for it says, And she called his name Yoseph, saying: The Lord add to me another son (ib. 30:24), and it is to her that the text applies,’ The tongue of the righteous is as choice silver’ (Prov. 10:20)--righteous man or righteous woman. THE WEIGHT THEREOF WAS A HUNDRED AND THIRTY SHEKELS (7:61). Benyamin was born when Yaaqob was a hundred years old,-it was for this reason that he was called by the name of Benyamin (ben yamin), namely, because was born when his father was a hundred years old-and he himself was thirty years of age* ***when he went down to Egypt****. This gives you a total of a hundred and thirty. ONE SILVER BASIN (MIZRAK) (7: 6}). A mizrak is the same thing as a gabia’ (goblet) and the MIZRAK here alludes to Yoseph who tested the righteousness of his brothers in regard to Benyamin by means of the goblet. When Yoseph saw that Judah risked his life for Benyamin he realized the righteousness of his brothers and made himself known to them. Moreover, because Yoseph drank wine (yayin) in a goblet and the numerical value of yayin is seventy, the weight of the basin was for that reason SEVENTY SHEKELS, AFTER THE SHEKEL OF THE SANCTUARY (ib.). BOTH OF THEM FULL. BOTH OF THEM, Yoseph and Benyamin, were equal, for the Tabernacle was erected in the territory of Yoseph at Shiloh and the Temple in the territory of Benyamin at Jerusalem.*

Benyamin had to go *down to Egypt* because he was the *only son* of his father.[[37]](#footnote-37) Does this sound familiar?

***Matityahu (Matthew) 2:13*** *And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying,* ***Out of Egypt have I called my son.***

With this background, one can see how Benyamin, with the Temple in his territory, is the subject of our psalm as we can see from its final verse:

***Tehillim (Psalms) 93:5****Your testimonies are very sure, holiness becomes Your house, HaShem, for evermore.*

**Ashlamatah: Zephaniah 3:7-15, 20**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Woe to her who is filthy and polluted-the dove-like city.  | 1. ¶ Woe to her who rushes on and is delivered, the city which multiplies provocations. |
| 2. She did not obey, she did not accept reproof. She did not trust in the Lord. She did not draw near to her God. | 2. She has not listened to the voice of His servants the prophets nor has she received instruction, she has not trusted in the Memra of the LORD, nor drawn near to the service of her God. |
| 3. Her princes in her midst are roaring lions; her judges, wolves of the evening. They did not leave over the bones for morning. | 3. Her princes in her midst are like roaring lions, her judges are evening wolves; they do not wait for the morning.  |
| 4. Her prophets are unstable, treacherous people. Her priests have profaned the sanctuary; they have removed the Torah. | 4. The false prophets who are in her midst are evil, deceitful men; her priests desecrate what is holy; they do violence to the Law. |
| 5. The Lord is just in her midst; He commits no injustice. Every morning He brings His judgment to light. It does not fail. But the one who commits injustice knows no shame. | 5. The LORD, the righteous/generous One, has promised to make His Shekinah dwell within her; He cannot act deceitfully. Behold as the morning light which increases in strength, so His judgment goes out forever and is not held back; but the wicked do not know shame. |
| 6. I have cut off nations; their towers have become desolate. I have destroyed their streets so that no one passes by. Their cities have become waste so that there is no man-so that there is no inhabitant. | 6. I have destroyed nations; their fortresses are laid waste; I have left their streets desolate so that there is non that passes by; their cities have been laid waste, without people, without inhabitants. |
| 7. I said, "Surely you will fear Me, you will accept reproof, **and her dwelling shall not be cut off**, all that I ordained upon her." **But they arose early and corrupted all their deeds.** | 7. I said, “Surely you will fear from before Me, you will accept instruction, **and their dwelling will not cease** from the land of the house of My Shekinah; all the blessings which I promised to them I will bring to them.” **Then were they quick to make all their works corrupt.** |
| 8. Therefore, wait for Me, says the Lord, for the day that I will rise up to meet [with you]. For it is My judgment to assemble nations, to gather kingdoms, to pour out My fury upon them; yea, all the kindling of My wrath, for with the fire of My jealousy all the earth shall be consumed. | 8. “Therefore wait for My Memra,” says the LORD, for the day of My appearing to give judgement; for My decision is to gather nations, to bring kingdoms near, in order to pour out My wrath upon them, even all the force of My anger; for all the wicked of the earth will perish in the fire of retribution. |
| 9. **For then I will convert the peoples to a pure language that all of them call in the name of the Lord, to worship Him of one accord.** | 9. **For then I will bring again upon the nations one chosen language, so that they may all pray in the name of the LORD, that they may serve before Him with one accord.** |
| 10. From the other side of the rivers of Cush, My supplicants, the community of My scattered ones - they shall bring Me an offering. | 10. From beyond the rivers of India the exiles of My people who were exiled will return in mercy, and they will bring them as offerings. |
| 11. On that day you shall not be ashamed of all your deeds [with] which you rebelled against Me, for then I will remove from your midst those who rejoice in your pride, and you shall no longer continue to be haughty on My holy mount. | 11. At that time you will not be ashamed of all your evil works with which you have rebelled against My Memra, for then I will banish from your midst the mighty ones in whom you glory, and you will no longer vaunt yourself in My holy mountain. |
| 12. And I will leave over in your midst a humble and poor people, and they shall take shelter in the name of the Lord. | 12. But I will leave in your midst a people lowly and suffering humiliation and they will trust in the name of the LORD. |
| 13. The remnant of Israel shall neither commit injustice nor speak lies; neither shall deceitful speech be found in their mouth, for they shall graze and lie down, with no one to cause them to shudder. **{P}** | 13. The remnant of Israel will not act deceitfully and will not speak lies. Nor will a deceitful tongue be found in their mouth, for they will maintain themselves and will settle down and there will be none to make them afraid. **{P}** |
| 14. ¶ Sing, O daughter of Zion! Shout, O Israel! Rejoice and jubilate wholeheartedly, O daughter of Jerusalem! | 14. ¶ Give praise, O congregation of Zion, shout for joy, O Israel; rejoice and exult with all your heart, O congregation of Jerusalem. |
| 15. The Lord has removed your afflictions; He has cast out your enemy. The King of Israel, the Lord, is in your midst - you shall no longer fear evil. **{P}** | 15. The LORD has banished the deceitful judges from your midst; He has removed your enemies; the King of Israel, the LORD has promised to make His Shekinah dwell in your midst; no longer be afraid of evil. **{P}** |
| 16. ¶ On that day it shall be said to Jerusalem, "Have no fear! O Zion, let your hands not be slack. | 16. ¶ At that time it will be said to Jerusalem, “Do not be afraid, O Zion; do not let your hands be slack.” |
| 17. The Lord your God is in your midst - a Mighty One Who will save. He will rejoice over you with joy. He will be silent in His love. He will jubilate over you with song." | 17. The LORD your God has promised to make His Shekinah dwell in your midst; the mighty deliverer will rejoice over you with joy, He will subdue your sins by His love, He will exult over you with exultation.  |
| 18. **Those who are removed from the appointed season I have destroyed.** They were of you - it was a burden of shame upon her. | 18. **“Those who were delaying among you the times of your festivals I have removed from your midst.** Woe to them for they were taking up their arms against you and were reviling you. |
| 19. Behold, I wreak destruction upon all those who afflict you at that time. And I will save the one who limps, and I will gather the stray one, and I will make them a praise and a name throughout all the land where they suffered shame. | 19. Behold, at that time I will make a full end of all those who enslave you, and I will deliver those who are exiled and will bring near those who are scattered and will set them for glory and for renown in all the land where they were in shame. |
| 20. At that time I will bring them, and at [that] time I will gather you, for I will make you a name and a praise among all the peoples of the earth when I restore your captivities before your eyes, said the Lord. **{P}** | 20. At that time I will bring you in, and at that time I will gather you, for I will make you for renown and for glory among all the nations of the earth when I bring back your exiles before your eyes;” says the LORD. **{P}** |
|  |  |

**Rashi’s Commentary on Zephaniah 3:7-15, 20**

**1** **Woe to her who is filthy and polluted** Until now, Zephaniah was speaking of Ninveh, but now he refers to Jerusalem: Woe to her who is destined to be plundered and sullied like dung. It will be polluted with the filth of its iniquity.

**filthy** as in (Lev. 1:16) “its crop”; and (Nahum 3:6) “And I will make you like dung.”

**the dove like city** Like a silly dove, without a heart.

**3** **wolves of the evening** who hasten to devour their prey at night.

**They did not leave over the bones for morning** They did not leave over even the bones to gnaw in the morning.

**4** **they removed the Torah** They did not teach it to those who inquired of them.

**5** **The Lord is just** He caused His Shechinah to rest in their midst; therefore, He cannot look upon their evil deeds. He is just, and there is no injustice before Him.

**He brings His judgment to light** He judges a true judgment to its absolute truth.

**But the one who commits injustice knows no shame** But the unjust judges do not take it to heart, to be ashamed because of the Righteous One Who dwells among them.

**6** **I have cut off nations** I brought retribution upon the nations so that you should see and fear as He concludes, “I said, ‘Surely you will fear Me.’”

**7** **I said, “Surely you will fear Me... and her dwelling shall not be cut off”** Her dwellings shall not be destroyed.

**all that I ordained upon her** And all the good that I ordained to bring upon her shall not be cut off from her.

**8** **That I will rise up to meet** When I will rise to meet with you.

**10** **From the other side of the rivers of Cush** **They will bring Me an offering.**

**My supplicants** those who pray to me.

**the community of My scattered ones** The gatherings of My scattered ones, whom I scattered.

**11** **you shall not be ashamed of all your deeds** Because you have already suffered, and your iniquity has been expiated.

**12** **a humble and poor people** A humble people that submits to humiliation.

**15** **your afflictions** justice in French.

**17** **A Mighty One will save** He is a Mighty One, Who will save [Israel] from the enemy.

**He will be silent in His love** **He will conceal your transgressions with His love. So did *Jonathan* render: He will cover your sins with His love.**

**18** **Those who are removed from the appointed season** **I destroyed those removed from My appointed seasons, those who did not keep the Sabbaths and the festivals.**

**I have destroyed** lit., I gathered in.

**they were of you** They were of your people.

**it was a burden of shame upon her** That guilt was a burden of shame to you.

**Those who are removed** an expression of taking out, as in (Prov. 25:4) “Take away the dross from the silver"; and (II Sam. 20:13) “When he was removed from the highway." The only radical letter is the “gimel."

**19** **Behold, I wreak destruction** *Jonathan* rendered: Behold I wreak destruction. It may also be interpreted as an expression of crushing, as in (Mal. 3:21): “And you shall crush the wicked.”

**throughout all the land where they suffered shame** Every place where they were for their shame, there I will make them to be a praise and a name.

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:22**

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

**He used to say: Everything is given with an obligation, and a net is spread on all the living. The store is open, the merchant extends credit, the ledger is open, and the hand writes. All who wish to borrow can come and borrow.**

**The collectors make their rounds constantly, every day, and take payment from the person with his knowledge and without his knowledge. They have that upon which to rely, and the legal procedure is correct. Everything is prepared for the feast.**

Rabbi Akiva also said that everything is given as a loan, with an obligation for repayment. When a person does good deeds, God holds them in trust.

Moreover, the soul is the guarantee for all the parts of the body. If the parts of one's body follow the path of righteousness/generosity and keep the commandments and do good deeds, the soul benefits. After it leaves the body, it returns to the holy place from which it came, under the Throne of Glory. There it enjoys a clear vision of the Divine Presence.

However, if the parts of the body (***evarim***) do not follow the path of righteousness/generosity and commit sins, then the soul bears the brunt of it, being judged in purgatory for the sins committed by the limbs.

***A net is spread over all the living.*** When a bird or fish enters a snare, it cannot escape. The same is true of mortal man, who cannot escape death and the great Day of Judgment.

The store is open, and the merchant extends credit. This world is a store, selling wine with the door open. Everyone who wishes to enter a bar and drink may do so, with no one to stop him. The same is true of this world, which is open for all who wish to enjoy its vices and contaminate themselves with sin. The door is open, and no Divine force will hold them back. The only thing to restrain them is their own free will. Anything they wish to take from the store they can.

The Storekeeper (God) extends people all the credit they want for the items they take. The credit does not consist of a cash allowance, but of His patience (***erekh apayim***) which He extends to the wicked. He gives them a long rope, providing them with ample opportunity to repent.

But still, the storekeeper's ledger is open, and the hand keeps writing. A continuous record is kept of all that one takes on credit and enjoys in this world. There is not a thing that a person does in this world, good or evil, that is not recorded in the ledger.

The storekeeper's bill collectors (***gaba'im***) keep a constant tab on his accounts, and collect payment for outstanding bills, whether the customer wants them to or not. The "bill collectors" are the suffering and troubles (yesurim) that God directs at the person, so as to make him pay the “debt” for the sins that he has committed.

When troubles befall a person, he may receive them with love, declaring that he deserves to suffer because of his “debt.” But forgotten sins are also paid with suffering.

There are times when suffering comes to a person, and he has forgotten his sins, so he thinks that his suffering is unjust (***she-lo ka-din***). But the truth is that there is a reason for the suffering, and the sentence is just. Suffering never comes to a person without reason; even when a person scratches his finger, there is ample reason for it.

Any suffering that a person experiences was sent by Providence because of some wrong that he has committed.

And after Providence has exacted repayment for all a person's sins, in this world or the next, making no concessions whatever, all is prepared for the Feast (***seudah***), of the World to Come (***Olam HaBah***). Everyone will participate in this "Feast" with the exception of the sinners mentioned in the introductory reading.

**Correlations**

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

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

**B’Midbar (Numbers) 4:17 – 5:10**

**Zephania 3:7-15, 20**

**Tehillim (Psalms) 93**

**Mk 10:13-16, Lk 18:15-17, Rm 1:24-25**

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

LORD - יהוה, Strong’s number 03068.

Spoke / Speak - דבר, Strong’s number 01696.

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

Cut off - כרת, Strong’s number 03772.

Unto the most / Holy / Holiness - קדש, Strong’s number 06944.

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

LORD - יהוה, Strong’s number 03068.

Unto the most / Holy / Holiness - קדש, Strong’s number 06944.

**Bamidbar (Numbers) 4:17** And the **LORD <03068>** **spake <01696> (8762)** unto Moses and unto Aaron, **saying <0559> (8800)**, 18 Cut you not off <03772> (8686) the tribe of the families of the Kohathites from among the Levites: 19 But thus do unto them, that they may live, and not die, when they approach **unto the most <06944>** **holy things <06944>**: Aaron and his sons will go in, and appoint them every one to his service and to his burden:

**Zephania 3:7** I **said <0559> (8804)**, Surely you will fear me, you will receive instruction; so their dwelling should not be **cut off <03772> (8735)**, howsoever I punished them: but they rose early, and corrupted all their doings.

**Zephania 3:8** Therefore wait you upon Me, says the **LORD <03068>**, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth will be devoured with the fire of My jealousy.

**Zephania 3:11** In that day will you not be ashamed for all your doings, wherein you have transgressed against Me: for then I will take away out of the midst of you them that rejoice in your pride, and you will no more be haughty because of My **holy <06944>** mountain.

**Zephania 3:13** The remnant of Israel will not do iniquity, nor **speak <01696> (8762)** lies; neither will a deceitful tongue be found in their mouth: for they will feed and lie down, and none will make them afraid.

**Tehillim (Psalms) 93:1** The **LORD <03068>** reigns, he is clothed with majesty; the **LORD <03068>** is clothed with strength, wherewith he has girded himself: the world also is established, that it cannot be moved.

**Tehillim (Psalms) 93:5** Your testimonies are very sure: **holiness <06944>** becomes Your house, O **LORD <03068>**, forever.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Num 4:17 – 5:10** | **Psalms****Psa 93: 1-5** | **Ashlamatah****Zeph 3:7-15, 20** |
| --- | --- | --- | --- | --- |
| **!yIa;** | has, no one | Num. 5:8 |  | Zeph. 3:13 |
| **rm;a'** | saying ,said | Num. 4:17Num. 4:21Num. 5:1Num. 5:5 |  | Zeph. 3:7Zeph. 3:20 |
| **rv,a]** | which, who | Num. 4:26Num. 4:37Num. 4:41Num. 4:45Num. 4:46Num. 4:49Num. 5:3Num. 5:7Num. 5:8Num. 5:9Num. 5:10 |  | Zeph. 3:11 |
|  **aAB** | go, come | Num. 4:19Num. 4:20Num. 4:23Num. 4:30Num. 4:35Num. 4:39Num. 4:43Num. 4:47 |  | Zeph. 3:20 |
| **tyIB;** | households, house | Num. 4:22Num. 4:29Num. 4:34Num. 4:38Num. 4:40Num. 4:42Num. 4:46 | Ps. 93:5 |  |
| **rb;D'** | spoke, speak | Num. 4:17Num. 4:21Num. 5:1Num. 5:4Num. 5:5Num. 5:6 |  | Zeph. 3:13 |
| **hwhy** | LORD | Num. 4:17Num. 4:21Num. 4:37Num. 4:41Num. 4:45Num. 4:49Num. 5:1Num. 5:4Num. 5:5Num. 5:6Num. 5:8 | Ps. 93:1Ps. 93:3Ps. 93:4Ps. 93:5 | Zeph. 3:8Zeph. 3:9Zeph. 3:12Zeph. 3:15Zeph. 3:20 |
| **~Ay** | day, forevermore |  | Ps. 93:5 | Zeph. 3:8Zeph. 3:11 |
| **@s;y"** | add | Num. 5:7 |  | Zeph. 3:11 |
| **laer'f.yI** | Israel | Num. 4:46Num. 5:2Num. 5:4Num. 5:6Num. 5:9 |  | Zeph. 3:13Zeph. 3:14Zeph. 3:15 |
|  **yKi** | when | Num. 5:6 |  | Zeph. 3:8Zeph. 3:20 |
| **lKo**  | all, whole, entire | Num. 4:23Num. 4:26Num. 4:27Num. 4:30Num. 4:31Num. 4:32Num. 4:33Num. 4:35Num. 4:37Num. 4:39Num. 4:41Num. 4:43Num. 4:46Num. 4:47Num. 5:2Num. 5:6Num. 5:9 |  | Zeph. 3:7Zeph. 3:8Zeph. 3:9Zeph. 3:11Zeph. 3:14Zeph. 3:20 |
|  **!Ke**  | so, thus | Num. 5:4 |  | Zeph. 3:8 |
| **tr'K'**  | cut | Num. 4:18 |  | Zeph. 3:7 |
| **!mi** | any | Num. 5:3Num. 5:4Num. 5:6Num. 5:8 | Ps. 93:4 | Zeph. 3:11 |
| **rh'n"** | floods |  | Ps. 93:3 | Zeph. 3:10 |
| **af'n"** | take, carry, floods | Num. 4:22Num. 4:25 | Ps. 93:3 |  |
| **Ps. 93:3** | give, given | Num. 5:7Num. 5:10 |  | Zeph. 3:20 |
| **db;['** | to do | Num. 4:23Num. 4:24Num. 4:26Num. 4:30Num. 4:37Num. 4:41Num. 4:47 |  | Zeph. 3:9 |
| **l[;**  | according to, concerning | Num. 4:37Num. 4:41Num. 4:45Num. 4:49Zeph. 3:7 |  | Zeph. 3:7 |
| **hP,** | command, mouth | Num. 4:27Num. 4:37Num. 4:41Num. 4:45Num. 4:49 |  | Zeph. 3:13 |
| **dq;P'**  | number | Num. 4:23Num. 4:27Num. 4:29Num. 4:30Num. 4:32Num. 4:34Num. 4:36Num. 4:37Num. 4:38Num. 4:40Num. 4:41Num. 4:42Num. 4:44Num. 4:45Num. 4:46Num. 4:48Num. 4:49 |  | Zeph. 3:7 |
| **vd,qo** | most holy | Num. 4:19Num. 4:20Num. 5:9Num. 5:10 | Ps. 93:5 | Zeph. 3:11 |
| **bWv** | make, turn, return | Num. 5:7Num. 5:8 |  | Zeph. 3:20 |
| **~ve** | name | Num. 4:32 |  | Zeph. 3:9Zeph. 3:12Zeph. 3:20 |
| **hf'['** | do, did, make | Num. 4:19Num. 4:26Num. 5:4Num. 5:6Num. 5:7 |  | Zeph. 3:13 |

**Greek:**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder****Num 4:17 – 5:10** | **Psalms****Ps 93:1-5** | **Ashlamatah****Zeph 3:7-15, 20** | **Peshat****Mk/Jude/Pet****Mk 10:13-16** | **Remes 1****Luke****Lk 18:15-17** | **Remes 2****Acts/Romans****Rm 1:24-25** |
| **αἰώ** | eon |  | Psa 93:2  |  |  |  | Rom. 1:25 |
| **ἀμήν** | amen, truly |  |  |  | Mk. 10:15 | Lk. 18:17 | Rom. 1:25 |
| **avfi,hmi**  | alone |  |  |  | Mk. 10:14 | Lk. 18:16 |  |
| **βασιλεία** | kingdom |  |  |  | Mk. 10:14Mk. 10:15 | Lk. 18:16Lk. 18:17 |  |
| **δέχομαι** | take, receive |  |  | Zep 3:7  | Mk. 10:15 | Lk. 18:17 |  |
| **εἰσέρχομαι** | enter | Num 4:20  |  |  | Mk. 10:15 | Lk. 18:17 |  |
| **ἐπιτιμάω** | rebuked |  |  |  | Mk. 10:13 | Lk. 18:15 |  |
| **ἔρχομαι** | coming |  |  |  | Mk. 10:14 | Lk. 18:16 |  |
| **θεός** | GOD |  |  |  | Mk. 10:14Mk. 10:15 | Lk. 18:16Lk. 18:17 | Rom. 1:24Rom. 1:25 |
| **VIhsou/j** | Jesus |  |  |  | Mk. 10:14 | Lk. 18:16 |  |
| **καρδία** | heart |  |  | Zep 3:14 |  |  | Rom. 1:24 |
| **κωλύω** | hinder |  |  |  | Mk. 10:14 | Lk. 18:16 |  |
| **λέγω** | saying | Num. 4:17Num. 4:21Num. 5:1Num. 5:5 |  | Zeph. 3:7Zeph. 3:20 | Mk. 10:14Mk. 10:15 | Lk. 18:16Lk. 18:17 |  |
| **μαθητής** | disciples |  |  |  | Mk. 10:13 | Lk. 18:15 |  |
| **ὁράω** | appear, see |  |  | Zep 3:15  | Mk. 10:14 | Lk. 18:15 |  |
| **παιδίον** | children |  |  |  | Mk. 10:13Mk. 10:14Mk. 10:15 | Lk. 18:16Lk. 18:17 |  |
| **προσφέρω** | brought, offer | Num 5:9  |  |  | Mk. 10:13 | Lk. 18:15 |  |
| **χείρ** | hand | Num 4:28 Num 4:33 Num 4:37 Num 4:41 Num 4:45 Num 4:49 |  | Zep 3:15 | Mk. 10:16 |  |  |

**Nazarean Talmud**

**Sidrot of B’midbar (Numbers) 4:17 – 5:10**

**“Al Tak’ritu” “Do not cut off”**

**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** |
| **Now they were bringing even** their **babies to him so that he could touch them.[[38]](#footnote-38) But** when his **talmidim saw** it**, they reproved[[39]](#footnote-39) them. But Yeshua called them** (his talmidim) **to himself, saying, “Allow the children[[40]](#footnote-40) to come to me, and do not forbid them, for to such belongs the kingdom/government of God. Truly I say to you, whoever does not welcome the kingdom/ government of God like a young child will never enter into it.”** | **And** they **brought to him young** (Bar Mitzvah) **boys that he might influence them,** kindle a desire to learn Torah and Halakha, **but** Yeshua’s **talmidim reproved who was brought. But Yeshua seeing** what they were doing**became indignant, and he said permit the young boys to come to me, and do not prevent** them from coming to me**for the kingdom/government/sovereignty of God is like this. Amen v’amen, I say to you unless you receive the kingdom/government/sovereignty of God as** these **young** bar mitzvah **boys** you **will not enter into** the kingdom/government/sovereignty of God. **And he embracing them and placing his hands on them blessed** them***.*** *May God make you like Efrayim and Menashe and watch over you. May Adonai shine His countenance for you and be gracious to you. May Adonai be forbearing towards you and give you peace. (Number 6:23-24).* |

|  |
| --- |
| **School of Hakham Shaul’s Remes****Romans****Mishnah א:א** |
| **Therefore[[41]](#footnote-41) God[[42]](#footnote-42) gave[[43]](#footnote-43) them over to the immoral cravings of their minds[[44]](#footnote-44)** (hearts)**,** that **their bodies[[45]](#footnote-45) would become reprehensible[[46]](#footnote-46) among themselves, who exchanged the truth of God with** (for) **a lie, and worshiped and served[[47]](#footnote-47) the creature** (i.e. the Golden calf)**[[48]](#footnote-48) rather than the Creator, who is blessed for eternity.[[49]](#footnote-49) Amen.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num. 4:17 – 5:10 | Ps 93 | Zeph. 3:7-15, 20 | Mordechai 10:13-16 | 1 Luqas 18:15-17 | Romans 1:24-25 |

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

Hakham Tsefet takes his cue from the thoughts concerning the Kohanim being “cut off.”

Rashi interprets the Hebrew text literally to mean death rather than just “cut off.” The implications of the text could have meant do not separate the Kohathites from the tribe of Levi. Nevertheless, Rashi saw that being “**cut off**” was death. By implication the Talmidim of Yeshua were choosing who would live and die among the young boys. Regardless of the literal intent the spiritual livelihood of these bar mitzvah age boys was being judged by Yeshua’s Talmidim.

The verb used in Numbers 5:2 is **שָׁלַח** shalach, which means to send. In this case, the leper is “**sent**” from the camp. Being outside the “camp” meant being outside the environment of G-d or outside the environment of holiness, “cut off.” Each of the camps of Yisrael contained a certain level of holiness. These “levels” increased as you moved towards the center of the camp. Rashi’s comments to verse 18 of B’Midbar 4 shed light on the spiritual implications of what the Talmidim were doing. Those who are outside the camp community are “cut off” and in a state of spiritual death much like sleep.

Simple logic says the way of Torah is the way of life. The way without the Torah is death. Those who do not have the Torah do not have life. They are like walking zombies. They exist most likely for the sake of the righteous/ generous. They do not realize that they are dead. To deny someone a life of Torah is to put them to death. The view we have of those who are “sent away” in the Torah is replete with cases where those “sent out” laboriously try to re-enter the camp and regain their status of Holiness. To be separate from the presence of G-d is death. We need not discuss varied forms of punishment in the afterlife. To be alienated in any minute way from Torah is death.

The Talmidim wanted to “**send away**” the Am HaAretz or those who they believed that were not suitable to interrelate with Yeshua. Perhaps they saw him as a man of such significance that they did not want him to mingle with the commoner and uneducated. On the other hand, they may have found some prodigy and been intimidated. The text indicates that the primary reason that the fathers brought their sons to Yeshua was to influence them to achieve the heights he had achieved. The Talmidim seem to be censuring them because they may not have had the desire to study Torah as Yeshua did. You might have heard the plea of the fathers for their sons in the background as they urged the Talmidim to allow the Master to say a blessing over the boys. Those who needed Yeshua’s impartation and blessing were “**sent away**” by censure. It seems plausible that Yeshua had been teaching his talmidim the Torah from the same reading schedule we are presently reading. If this was the case, the talmidim would have understood the idea of holiness and separation.

Here we are forced to wonder, how many of these bar mitzvah age boys later became talmidim of Hakham Tsefet or possibly of Hakham Shaul.

Yeshua became indignant because they chose the stricter position rather than the lenient one as indicated by Numbers 5:2-4 and Zephaniah 3:17.

The words of Zephaniah are reminiscent of Yeshua hovering over these boys, crowding them into his arms (under his tallit) to say a blessing over them. The imagery of the Esnoga is also found in the Tosefta tractate Arakhin 2.2

**t. Arakhin 2:2** They did not say [the songs! with harp and lyre, but only a capella [M. Ar. 2:6D]. R. Eliezer b. Jacob says, "The tormenters of the Levites were the sons of the nobility of Jerusalem. They were in the women's courtyard. **Their heads popped up between the feet of the Levites,** "so as to add spice to the music [M. Ar. 2:6E—G]. "As it is said, And Jeshua with his sons and his kinsmen and Kadmiel and his sons, the sons of Judah, together took the oversight of the workmen in the house of God, along with the sons of Henadad and the Levites, their sons and kinsmen (Ezra 3:9)."

Yeshua’s compassion and demure matched that of Hillel. He would cite a blessing over as many bar mitzvah boys as he could for the sake of the Kingdom/Governance of G-d through the Bate Din and Hakhamim.

**Bava Metzia 2:1** [If he has to choose between seeking] what he has lost and what his father has lost, his own takes precedence. . . . what he has lost and what his master has lost, his own takes precedence. . . . what his father has lost and what his master has lost, that of his master takes precedence. For his father brought him into this world. **But his master, who taught him wisdom, will bring him into the life of the world to come.** But if his father is a sage, that of his father takes precedence. [If] his father and his master were carrying heavy burdens, he removes that of his master, and afterward removes that of his father. [If] his father and his master were taken captive, he ransoms his master, and afterward he ransoms his father. But if his father is a sage, he ransoms his father, and afterward he ransoms his master.

How could these young boys be denied the influence that Yeshua would have on their life? When we study the passage of Acts Act 5:34-39 we realize that Yeshua’s effect was more far reaching than one could imagine. This set of verses suggests that the P’rushim (that associated with the School of Hillel) were very pro Yeshua.

While we are certain that the fathers who followed Yeshua to the house where he was staying wanted their boys to receive a blessing by Yeshua, we would also opine that the boys themselves also wanted this blessing. It is common for a boy of this age to have a propensity towards hero worship. Therefore, these boys would certainly have earnestly wanted this blessing.

**Commentary to Hakham Shaul’s Tosefta**

The first major religious event in the life of a newborn boy is his Brit Milah. Although at eight days of age a child is simply a passive participant, Brit Milah is one of the most defining mitzvot in Judaism, dating back to Abraham Abinu some 3,800 years ago! The physical circumcision, the only mark that Jewish religious practice makes on the body, is a life-long sign of Jewish covenant. Brit Milah represents the reality that each individual is created incomplete and thus needs to perfect his character and actions throughout his life. Our point and the connection made between the opening words “cut off” offer us a great deal of insight into the following Mishnah.

**m. Sanhedrin 10:1** All Israelites have a share in the world to come,[[50]](#footnote-50)

The circumcised (Jewish people) cannot enter into the fires of Gehenna.[[51]](#footnote-51) Furthermore, the flesh of circumcision is seen as an offering before G-d. Herein we see that Hakham Shaul wants to show that all the B’ne Yisrael will be redeemed.[[52]](#footnote-52) The sign of circumcision relates to an awareness that the Nefesh Yehudi is resident within this human vessel. And, just as Abraham was circumcised altering his destiny, the Brit Milah establishes the destiny of the resident soul. Each of our pericopes shows that vitality of Torah observance and its relation to the survival of the Jewish people in these coming weeks. We dare not lower our guard in these perilous times ahead!

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

**A Golden Calf?**

The contiguity of Hakham Shaul’s Igeret to Romans of our last pericope announced Rosh Chodesh Tammuz. The comments of page twenty-five of our last Torah Seder teach us that the sin of the golden calf occurred in the month of Tammuz. Hakham Shaul cited Psalm 106:20 (LXX 105) as a direct reference to the sin of the golden calf. Hakham Shaul will now show the facts that lead to the denigration of the idolatrous mind. Hakham Shaul has taught us that the consequence of idolatry and rejection of Torah principles results in a darkened thinking process and thoughts. The darkening of the mind and the consequence of idolatry is immoral cravings and lewdness. Hakham Shaul’s present pericope shows that we are headed into Tammuz and into a time of spiritual darkness for the Jewish people.

Hakham Shaul also takes his cue from the opening of our Torah Seder. “Do not cause the tribe of the families of Kohath to be cut off from among the Levites.”[[53]](#footnote-53) Rashi comments saying that in the present case **אַל־תַּכְרִיתוּ** interprets as “do not cause them to die.” In Hakham Shaul’s Igeret to the Romans the vile characters of Jannes and Jambres are to be “cut off.” Furthermore, we suggest that the exchange of the “truth for a lie” means that they (Jannes and Jambres) have taught a form of replacement theology per se. The name **Ἰάννης** – *Iannes* (Jannes) in Greek means “he vexed,” and **Ἰαμβρῆς** – *Iambres* (Jambres) means “foamy healer, soothsayer, mystic, i.e. madness.” Therefore, replacement theology is a form of abodah zarah (idolatry).

A summary from last week’s pericope shows that Jannes and Jambres “opposed”[[54]](#footnote-54) Moshe in the following ways.

1. They opposed the birth of Moshe. (Targum Pseudo Yonatan Shemot 1:15)
2. They opposed Aaron’s priesthood, i.e. the Priesthood of the First born. (Targum Pseudo Yonatan Shemot 7:11)
3. They opposed the reception of the Torah (Shemot 32:4ff)

Interestingly, all of these “oppositions” are inner-related. It was the right of the Firstborn of the B’ne Yisrael to minister Torah to the rest of the fledgling nation. However, the sin of the golden calf brought about a parenthetical period where the Kohanic line bore the yoke of the Priestly duties. However, before we denigrate the Firstborn too much we must better understand their motive. The Firstborn Priests accepted the punishment for the B’ne Yisrael to provide them with atonement and forgiveness. However, we must NEVER come to believe that the Priests of the Firstborn ever stopped teaching and elucidating the Torah. In acquiescing their role as “Priests,” they accepted a more personal role of Torah education. Herein they became Torah-teachers and judges teaching the B’ne Yisrael the mitzvoth and halakhot. Because the Kohanim were to officiate at the Mishkan they became instead Torah-teachers and judges over the B’ne Yisrael. Therefore, the plan of Jannes and Jambres failed because the “Priesthood” in a manner of speaking increased double.

Moshe’s birth was a turning point in the history of the Jewish people. Nevertheless, we must look at his birth from an allegorical perspective. The “Birth of Moshe” is actually the birth of receiving the gift of the Torah from the heavens. Herein the interconnectedness of the three oppositions also relates to the Firstborn.

**Ephesians 4:8 – 14 Therefore, He** (God) **says, "When he** (Moshe Rabbenu) **ascended[[55]](#footnote-55) up on high,[[56]](#footnote-56) he led captivity captive and gave gifts to men You have received gifts among men, yes, among the rebellious also, that the Lord God might tabernacle** – **Shakan there**." (Ps. 68:18)

**And truly** he (Moshe/Messiah) **gave some to be[[57]](#footnote-57) Masoretim[[58]](#footnote-58)** (catechists/evangelists), **and some to be Chazanim** (Cantors – Apostles of the congregation**), and some to be prophets** (Darshanim/Magidim),[[59]](#footnote-59) **and some to be pastors** (Parnasim), **and some to be** [school] **teachers/translators**)[[60]](#footnote-60) - (Moreh/Meturgeman)**,for the perfecting** (making stand)[[61]](#footnote-61) **of the saints/Tsadiqim[[62]](#footnote-62), for the work of the ministry, for the building up of the congregation of Messiah.And this until we arrive all into the unanimity of faithful obedience and of the intimate knowledge** (Da’at) **of the son of G-d,[[63]](#footnote-63) to a royal man/woman of complete maturity,[[64]](#footnote-64) to the measure of the stature of the fullness[[65]](#footnote-65) of Messiah** (of becoming in complete unity with Messiah)**;so that we no longer may be infants, tossed to and fro and carried about by every wind[[66]](#footnote-66)** (fashion) **of teaching, in the dishonesty of men, in cunning craftiness, leading to the scheming of deception.[[67]](#footnote-67)**

The correct understanding of these verses is that they were originally applied to Moshe Rabbenu. In other words, Moshe Rabbenu ascended up on high, i.e. Har Sinai and received the gift of the seven offices of the Esnoga. The “Firstborn of the B’ne Yisrael chiefly occupied these offices, otherwise, why would they need redemption i.e. Pidyon HaBen? In restoring (returning) the firstborn to the family, the family was given a Torah Scholar in the place of a Priest. Again, the evil works of Jannes and Jambres failed most miserably once again.

The third opposition, the sin of the Golden calf was a direct affront to the Firstborn. However, this affront brings about an elevation rather than a denigration. How so? The firstborn assume the identity of spiritual guides who no longer associated themselves with the sacrificial cult of the altar. Their graduation would eventually cause the B’ne Yisrael to follow suit. Should we digress to the place of the sacrificial cult? In some Rabbinic opinions, were we to digress in such a manner might be tantamount to reviving again the sin of the golden calf.

**Questions for Understanding and Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Coming Fast:**

**Fast of Tammuz**

**Tammuz 17, 5774**

**July 15, 2014**

**For further information see:**

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

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

**Next Shabbat:**

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

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



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Tehillim 9Psalms) 92:16 [↑](#footnote-ref-1)
2. Our Torah portion concerns the counting of the Levites and their service towards the Mishkan which was the grandeur of HaShem. [↑](#footnote-ref-2)
3. Radak [↑](#footnote-ref-3)
4. Rosh Hashanah 31a [↑](#footnote-ref-4)
5. Avot D’ Rabbi Nattan 1:8 [↑](#footnote-ref-5)
6. Pirkei D’ Rabbi Eliezer 11 [↑](#footnote-ref-6)
7. To Tehillim (Psalms) 91:1. [↑](#footnote-ref-7)
8. This word forms our verbal tally with the Torah - Unto the most / Holy / Holiness - קדש, Strong’s number 06944. [↑](#footnote-ref-8)
9. Bereshit (Genesis) 33:6-7 [↑](#footnote-ref-9)
10. See *Rashi* to Leviticus26:19 [↑](#footnote-ref-10)
11. Moses [↑](#footnote-ref-11)
12. Rashi [↑](#footnote-ref-12)
13. see Beresheet [Genesis] 38 [↑](#footnote-ref-13)
14. Torah Temimah [↑](#footnote-ref-14)
15. I.e., because the serpent caused Adam and Eve to sin, but not on account of their own sin. — This is not to be confused with the doctrine of original sin, which is rejected by Judaism, v. B.B., Sonc. ed., p. 86, n. 11. [↑](#footnote-ref-15)
16. II Sam. XVII, 25 [↑](#footnote-ref-16)
17. I Chron. II, 16. ‘Their sisters’ refers to the sons of Jesse; v. preceding verse. [↑](#footnote-ref-17)
18. It may be observed that the Talmud calls this an explicit intimation. [↑](#footnote-ref-18)
19. Amalek alludes to all of the wicked because when he is removed then there will be no more wickedness. [↑](#footnote-ref-19)
20. She alone is so designated. [↑](#footnote-ref-20)
21. Cur. edd.: as it says, And she bore an additional son (E.V. ' and again she bore’), his brother Abel (Gen. IV, 2), [↑](#footnote-ref-21)
22. Supra, XXII, 2 [↑](#footnote-ref-22)
23. V. Gen. XXX, 24: The Lord add to me another son. [↑](#footnote-ref-23)
24. Tehillim (Psalms) 84:3 [↑](#footnote-ref-24)
25. Tehillim (Psalms) 132:6 [↑](#footnote-ref-25)
26. I Shmuel (Samuel) 17:12 [↑](#footnote-ref-26)
27. Yoseph's objective is clear: to clarify whether the brothers had mended their ways regarding their attitude to Rachel's second son. It was for this purpose, among other things, that Yosef's cup was put in Benyamin's sack. [↑](#footnote-ref-27)
28. *Beresheet* 43:9, "I will be surety for him; of my hand shall you require him" [↑](#footnote-ref-28)
29. ibid. 44:33 [↑](#footnote-ref-29)
30. *Yalkut Shimoni*I *Shmuel*126 [↑](#footnote-ref-30)
31. The continuation of this surety finds expression in Binyamin's siding with Yehuda when the kingdom is split, as opposed to the other option of joining with the descendants of Rachel, Efrayim and Menashe. [↑](#footnote-ref-31)
32. he Maharal of Prague, in his *Gevurot Ha-Shem*, explains that the *Shekhina*rested in the last tribe "because all last things involve completion, and therefore it was proper that the *Shekhina*should rest in the portion of the tribe which completes the tribes… For the *Mikdash*stood at the end of the tribal territory of Binyamin and at the beginning of that of Yehuda, and the end was connected to the beginning, for the beginning of the tribes is Yehuda, who is first in all places, and Binyamin is the last. And every completion is at the end, and therefore that is where the *Shekhina*was*.*" [↑](#footnote-ref-32)
33. Beresheet (Genesis) 45:14 [↑](#footnote-ref-33)
34. Thus Benjamin is coupled with these, in Israel's salvation. [↑](#footnote-ref-34)
35. None of the other wives are so described. [↑](#footnote-ref-35)
36. The expression signifies that the death was apparently his peculiar loss. [↑](#footnote-ref-36)
37. At this point Yaaqob believes Yoseph has been torn apart by wild beasts and is dead. [↑](#footnote-ref-37)
38. Here we should realize the obvious in understanding that Yeshua the Master was participating in the “Brit Milah” of these “babies.” [↑](#footnote-ref-38)
39. **ἐπιτιμάω –** *epitimao* is translated in both, Modechai (Mark) and Luqas (Luke) as reprove. However, **ἐπιτιμάω –** *epitimao* contains the sense of selection those who they would allow to see the Master. [↑](#footnote-ref-39)
40. **παιδίον** – *paidion* here may have the implication of “Bar Mitzvah” boys, but the gender is neutral implying that he allowed boys and girls to come and be influenced by his teachings. [↑](#footnote-ref-40)
41. The response of G-d is against the wicked men (Jannes and Jambres) who vehemently opposed the truth, i.e. Torah. [↑](#footnote-ref-41)
42. Note that no intermediary or intercessor could intervene. This is the action of G-d upon the deserving wicked. What is evident contra Dodd is the “judgment of G-d” as a judicial act. Dodd, C. H. *The Epistle of Paul to the Romans*. 7th Edition. London : Hodder & Stoughton, 1940. p. 55. However, we must refer to the opening pericope of our present Igeret (Letter) to the Romans. Romans 1:1 “Hakham Shaul, a **courtier** of Yeshua HaMashiach, called to be a Sh’liach, set apart by the Mesorah **of God.**” Hakham Shaul’s language is judicial. Therefore, we must read certain phrase as if we were in a judicial setting. Regardless the act is deliberate and a reaction to the conduct of the wicked. [↑](#footnote-ref-42)
43. According to Dodd **παραδίδωμι** – *paradidomi* the disastrous progress of evil in society is presented as a natural process of cause and effect, and not as the direct act of God. Dodd, C. H. *The Epistle of Paul to the Romans*. 7th Edition. London : Hodder & Stoughton, 1940. p.55 However, we must assert that this “cause and effect” is middah kneged middah” and in turn the “judgment of G-d. Yet we must also concede to understand that actively judges the wicked. [↑](#footnote-ref-43)
44. Hakham Shaul shows that the mindset of these men who resemble Jannes and Jambres in character is very corrupt. *Because men are such fools and that is why God has given them over to the filthy things their hearts desire. And they do shameful things with each other.* [↑](#footnote-ref-44)
45. Hakham Shaul outlines idolatry in perfect clarity. However, the idolatry that he is outlining is not the idolatry that the B’ne Yisrael has ever succumbed too. The present “idolatry” is in every sense true idolatry; however, the circumstances mentioned by Hakham Shaul are “pagan idolatry” rather than what Yisrael has experienced. As such, pagan idolatry results in the deprivation of the human body created after the “image” of G-d. Furthermore, the deprivation of the “body” becomes communal and therefore, obliteration of societal ethics and mores. [↑](#footnote-ref-45)
46. They do shameful things with each other. [↑](#footnote-ref-46)
47. Abodah Zarah [↑](#footnote-ref-47)
48. As noted above this is an exact statement for understanding the true nature of idolatry. Humanity that follows the creation rather than the Creator is a civilization of idolatry. [↑](#footnote-ref-48)
49. The contrast of G-d’s wrath is given in terms of **Creator, who is blessed for eternity,** meaning there is no end to His blessings. [↑](#footnote-ref-49)
50. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 604 [↑](#footnote-ref-50)
51. Cf. Zohar 1:93a [↑](#footnote-ref-51)
52. Cf. Rm. 11:26 [↑](#footnote-ref-52)
53. B’Midbar 4:18 [↑](#footnote-ref-53)
54. 2 Tim 3:8 [↑](#footnote-ref-54)
55. This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle. [↑](#footnote-ref-55)
56. Ascension “on high” here is in reference to Yeshua must be allegorical at minimum. The “ascension” of Yeshua is after his resurrection. While some theologians will suggest that these “gifts” were “poured out” at Shavuot/Pentecost with the so-called “outpouring of the Holy Spirit” we cannot agree with this line of thought. We will not argue at length the truth that the “Holy Spirit” is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave “gifts to men” like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation. [↑](#footnote-ref-56)
57. What has been deemed the “Five-fold Ministry” by Christian theologians is an Ecclesiology that has existed in the Jewish Esnoga (Synagogue) for millennia. This Ecclesiology is a structured order of seven men. There are three Parnasim (pastors) that occupy the office. [↑](#footnote-ref-57)
58. Within Rabbinic Judaism as it developed in Talmudic and post-Talmudic times, the concept of tradition took on an added significance, reflected in the general term ***masoret***, a word based on the biblical Hebrew root *˓SR*, meaning to bind or imprison. This root yields the biblical Hebrew term ***masoret*,** found at Ezek. 20:37, which refers to the “bond of the covenant”﻿ into which God promises to return the rebellious people of Israel. This sense of the term tradition, as a bond or fetter that assures correct practice of the law, appears as well in Rabbinic sources. Aqiba in particular, calls tradition a “fence around the Torah” (M. Ab. 3:13), reflecting the frequent implementation of restrictive measures that assure compliance with the actual word of the Torah. Tradition, in this interpretation, protects people from violating the Torah. The Septuagint for this verse reads, “I will let you go in by number.” RSV here translates the Greek rather than the Hebrew. On this term, see Francis Brown, et al., *A Hebrew and English Lexicon of the Old Testament* (Oxford, reprint, 1974), p. 64, s.v., *msrt*. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1462 [↑](#footnote-ref-58)
59. The standard medieval Hebrew term for this genre is ***derashah***; the most common term for the one who delivers the sermon is ***darshan***; the verb “to preach” is ***li-derosh***. All three words are linked with the biblical root meaning, “to seek, demand, investigate.” The same root provides the word *midrash*, used in Rabbinic literature to indicate a mode of study focusing on careful interpretation of a biblical verse, the interpretation itself, and the literary work containing a collection of such interpretations. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The Encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1320 [↑](#footnote-ref-59)
60. cf. 1 Corinthians 12:10 [↑](#footnote-ref-60)
61. **καταρτισμός** – *katartismos* being able to meet the demands of the ministry within the Esnoga. This also refers to order. Therefore, the “perfecting of the Saints” means to bring social order to the Congregation. The root **ἄρτιος** is used in mathematics as the basic principle in numbers and partly one of the ten basic principles. [↑](#footnote-ref-61)
62. cf. Abot 1:1 [↑](#footnote-ref-62)
63. Heb. ben Elohim – the judge, i.e. Messiah [↑](#footnote-ref-63)
64. **τέλειος** – *teleios,* **Goal** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated… “(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes.” This verse, correctly translated… (Rom. 10:4) **For Messiah is the GOAL (τέλειος – *teleios*) of the Torah for righteousness/generosity to everyone who is faithfully obedient**. Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah! [↑](#footnote-ref-64)
65. **πλήρωμα** – *pleroma* full of Messiah. Or we might here say that we must be full of Messiah’s Mesorah. [↑](#footnote-ref-65)
66. While the Greek word **πνεῦμα** – *pneuma* carries the connotations of the Hebrew word **רוּח, πνεῦμα –** *pneuma* does not perfectly match **רוּח.** Therefore, Hakham Shaul uses **ἄνεμος** – *anemos.* This is partly because the Remes analogy that he is positing is that of a ship being tossed by wind and wave. [↑](#footnote-ref-66)
67. The power of the Ten (3+7) men is given for the building up of the Congregation. The individual officers each have their place and purpose. Therefore, the collegiate officers in unity protect the Congregation against deception. This unified group of officers has protected the Jewish people for millennia against many types of deception. [↑](#footnote-ref-67)