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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Tammuz 17, 5778 – June 29/30, 2018** | **Third Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.**

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

**This Commentary comes out weekly and on the festivals thanks to the great generosity of:**

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

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His Excellency Adon Ya’aqob ben David

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD’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!**

**Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!**

We pray foe HH Paqid Adon Tsuriel ben Abraham and His be;pved HH Giberet Giborah bat Sarah for a good and pleasant trip, travelling mercies, and safe return back home, amen ve amen!

We pray that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

We also pray about a litigation case in which HE Adon Ya’aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya’aqob, amen ve amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who is suffering from bouts of loss of equilibrium. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**Blessings Before Torah Study**

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

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

**Blessed are You, Ha-Shem our GOD, 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 favour on you and grant you peace. – Amen!**

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

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

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

**Shabbat: “Eleh Mas’ei” – Sabbath: “These are the stages”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֵלֶּה מַסְעֵי** |   | **Saturday Afternoon** |
| **“****Eleh Mas’ei”** | Reader 1 – B’Midbar 33:1-4 | Reader 1 – B’Midbar 34:1-3 |
| **“****These are the stages”** | Reader 2 – B’Midbar 33:5-9 | Reader 2 – B’Midbar 34:4-6 |
| **“Estas son las estancias”** | Reader 3 – B’Midbar 33:10-39 | Reader 3 – B’Midbar 34:7-10 |
| B’Midbar (Num.) 33:1-56 | Reader 4 – B’Midbar 33:40-44 |   |
| Ashlamatah: Is. 11:16 – 12:6 + 14:1-2 | Reader 5 – B’Midbar 33:45-49 |  **Monday and Thursday Mornings** |
|  | Reader 6 – B’Midbar 33:50-53 | Reader 1 – B’Midbar 34:1-3 |
| Psalms: 106:28-33 | Reader 7 – B’Midbar 33:54-56 | Reader 2 – B’Midbar 34:4-6 |
|   |     Maftir – B’Midbar 33:54-56 | Reader 3 – B’Midbar 34:7-10 |
| Mk 12:41-44: Luke 21:1-4;Rm 15:25-33 |  Is. 11:16 – 12:6 + 14:1-2 |   |

**Contents of the Torah Seder**

* Israel is G-d’s child upon whom He bestows compassion – Numbers 33:1-4
* Stages of the Jouney from Rameses in Egypt to Sinai – Numbers 33;5-15
* From Kibroth-HaTaavah to Kadesh – Numbers 33:16-36
* March in the Fortieth Year to the Borders of Moab – Numbers 33:37-49
* Commands with Regards to the Settlement in Canaan – Numbers 33:50-56

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 14: Numbers – II – Final Wonderings**

By: Rabbi Yitzchaq Magriso

Published by: Moznaim Publishing Corp. (New York, 1983)

Vol. 14 – “Numbers – II – Final Wonderings,” pp. pp. 389-408.

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers)**‎‎**33:1-56**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. **These are the journeys** of the children of Israel who left the land of Egypt in their legions, under the charge of Moses and Aaron. | 1. **These are the journeys** of the Bene Yisrael who came out from Mizraim by their hosts, after the miracles had been wrought for them by the hand of Mosheh and Aharon. |
| 2. Moses recorded their starting points for their journeys according to the word of the Lord, and these were their journeys with their starting points. | 2. And Mosheh recorded their outgoings by their journeys by the Word of the Lord; and these are their journeys by their goings forth. |
| 3. They journeyed from Rameses in the first month, on the fifteenth day of the first month; on the day following the Passover sacrifice, the children of Israel left triumphantly before the eyes of all the Egyptians. | 3. They departed from Pelusin in the mouth of Nisan, on the fifteenth day of the month; after they had eaten the sacrifice of the Pascha did the children of Israel go forth, with triumphant head, in sight of all the Mizraee. |
| 4. And the Egyptians were busy burying because the Lord had struck down their firstborn and had wrought vengeance against their deities. | 4. And the Mizraee buried those whom the Lord had killed among them, even all the first-born; and upon their idols did the Word of the Lord do judgments; their molten idols were dissolved, their idols of stone were mutilated, their idols of earthenware broken in pieces, their wooden idols turned to ashes, and their cattle gods were slain with death. |
| 5. The children of Israel journeyed from Rameses and camped in Succoth. | 5. And the sons of Israel went forth from Pelusin, and encamped in Sukkoth, a place where they were protected by seven glorious clouds. |
| 6. They journeyed from Succoth and camped in Etham, at the edge of the desert. | 6. And they removed from Sukkoth, and encamped in Etham, on the side of the wilderness. |
| 7. They journeyed from Etham and camped in Pi hahiroth, which faces Baal zephon. | 7. They removed from Etham, and returned unto Pumey Hiratha, which lie in front of the idol of Zephon, and encamped before Migdol. |
| 8. They journeyed from Penei hahiroth and crossed in the midst of the sea to the desert. They walked for three days in the desert of Etham and camped in Marah. | 8. And from the caravansaries of Hiratha they removed, and passed through the midst of the sea, and went upon the shore of the sea, collecting onyx stones and pearls. Afterwards they proceeded three days' journey in the wilderness of Etham, and encamped in Marah. |
| 9. They journeyed from Marah and arrived in Elim, and in Elim there were twelve springs of water and seventy palm trees, and they camped there. | 9. And they removed from Marah, and came to Elim; in Elim were twelve fountains of water for the twelve tribes, and seventy palm trees, answering to the seventy sages; and they encamped there by the waters. |
| 10. They journeyed from Elim and camped by the Red Sea. | 10. And they removed from Elim, and camped on the banks of the Sea of Suph; |
| 11. They journeyed from the Red Sea and camped in the desert of Sin. | 11. and they removed from the banks of the sea, and encamped in the wilderness of Sin; |
| 12. They journeyed from the desert of Sin and camped in Dophkah. | 12. thence to Dopheka |
| 13. They journeyed from Dophkah and camped in Alush. | 13. Kerak Takiph (the strong tower), |
| 14. They journeyed from Alush and camped in Rephidim, but there there was no water for the people to drink. | 14. Rephidim, **where, because their hands were (raphin) neglectful of the words of the Law, there was no water for the people to drink;** |
| 15. They journeyed from Rephidim and camped in the Sinai desert. | 15. \_\_ |
| 16. They journeyed from the Sinai desert and camped in Kivroth hataavah. | 16. thence to the Graves of those who desired flesh; |
| 17. They journeyed from Kivroth hataavah and camped in Hazeroth | 17. thence to Hazeroth, where Miriam the prophetess was struck, with leprosy; |
| 18. They journeyed from Hazeroth and camped in Rithmah. | 18. thence to Rithema, the place of many juniper trees; |
| 19. They journeyed from Rithmah and camped in Rimmon perez. | 19. thence to Rumana, whose fruit is hard; |
| 20. They journeyed from Rimmon perez and camped in Libnah. | 20. thence to Libnah, whose borders are built of bricks (Iibnetha); |
| 21. They journeyed from Libnah and camped in Rissah. | 21. thence to Beth Rissa; |
| 22. They journeyed from Rissah and camped in Kehelathah. | 22. thence to Kehelath, **where Korach and his companions banded together against Mosheh and Aharon;** |
| 23. They journeyed from Kehelathah and camped in Mount Shepher. | 23. thence to the mountain whose fruit is good; |
| 24. They journeyed from Mount Shepher and camped in Haradah. | 24. thence to Harada, where they were confounded by the evil plague; |
| 25. They journeyed from Haradah and camped in Makheloth. | 25. thence to Makheloth, the place of congregation; |
| 26. They journeyed from Makheloth and camped in Tahath. | 26. thence to the lower Makheloth; |
| 27. They journeyed from Tahath and camped in Tarah. | 27. thence to Tharach, |
| 28. They journeyed from Tarah and camped in Mithkah. | 28. and Muka, whose waters were sweet; |
| 29. They journeyed from Mithkah and camped in Hashmonah. | 29. thence to Hasmona; |
| 30. They journeyed from Hashmonah and camped in Moseroth. | 30. thence to Meredotha, **the place of rebellion (or chastisement);** |
| 31. They journeyed from Moseroth and camped in Benei jaakan. | 31. thence to Bere-Haktha, |
| 32. They journeyed from Benei jaakan and camped in Hor hagidgad. | 32. Gudgad, at the Rocks, |
| 33. They journeyed from Hor hagidgad and camped in Jotbathah. | 33. Jotebath, a good and quiet place; |
| 34. They journeyed from Jotbathah and camped in Abronah. | 34. thence to the Fords; |
| 35. They journeyed from Abronah and camped in Etzion geber. | 35. thence to Tarnegolla, the tower of the cock; |
| 36. They journeyed from Ezion geber and camped in the desert of Zin, which is Kadesh. | 36. thence to the wilderness of Zin; at the Iron Mount, which is Rekem; |
| 37. They journeyed from Kadesh and camped at Mount Hor, at the edge of the land of Edom | 37. thence to Mount Umano, on the borders of the Land of Edom. |
| 38. Aaron the kohen ascended Mount Hor at the Lord's bidding and died there, **on the first day of the fifth month in the fortieth year**of the children of Israel's exodus from Egypt. | 38. And Aharon the priest went up to Mount Umano by the Word of the Lord, and died there, **in the fortieth year from the going out of the children of Israel from Mizraim, in the fifth month, on the first of the month.** |
| 39. Aaron was one hundred and twenty three years old when he died at Mount Hor. | 39. And Aharon was one hundred and twenty-three years old when he died on Mount Umano. |
| 40. The Canaanite king of Arad, who dwelt in the south, in the land of Canaan, heard that the children of Israel had arrived. | 40. And Amalek the wicked, who was combined with the Kenaanites, and reigned in Arad,-the house of his abode was in the land of the south,-heard that the sons of Israel were coming to wage war against them, and utterly to destroy their cities. |
| 41. They journeyed from Mount Hor and camped in Zalmonah. | 41. And they removed from Mount Umano, and encamped in Zalmona, a place of thorns, and narrow (or squalid), in the land of the Edomaee; and there the soul of the people was distressed on account of the way; |
| 42. They journeyed from Zalmonah and camped in Punon. | 42. thence to Punon, where the Lord sent burning serpents among them, and their cry went up to heaven. |
| 43. They journeyed from Punon and camped in Oboth. | 43. And they removed to Oboth; |
| 44. They journeyed from Oboth and camped at the ruins of Abarim, on the Moabite boundary. | 44. thence to the passage of the Fords, on the border of the Moabaee; |
| 45. They journeyed from the ruins and camped in Dibon gad. | 45. thence to Dibon, the place of fortune; |
| 46. They journeyed from Dibon gad and camped in Almon diblathaimah. | 46. thence to Almon Diblathaimah, where the well was hidden from them, because they had forsaken the words of the Law, which are as delicious as figs (diblatha); |
| 47. They journeyed from Almon diblathaimah and camped in the mountains of Abarim, in front of Nebo. | 47. thence to the Mount Ibraee, in front of the place of the burial of Mosheh; |
| 48. They journeyed from the mountains of Abarim and camped in the plains of Moab by the Jordan at Jericho. | 48. thence they removed and encamped in the fields of Moab, by Jordan, near Jericho; |
| 49. They camped along the Jordan from Beth jeshimoth to Abel shittim, in the plains of Moab. | 49. and they encamped by the Jordan, from Bethjeshimon unto the plain of Sillan in the fields of Moab. |
| 50. The Lord spoke to Moses in the plains of Moab by the Jordan at Jericho, saying: | 50. And the LORD spoke with Mosheh, in the fields of Moab, at the Jordan, by Jericho, saying: |
| 51. Speak to the children of Israel and say to them: When you cross the Jordan into the land of Canaan, | 51. Speak with the sons of Israel, and say to them: When you have passed over the Jordan into the land of Kenaan, |
| 52. you shall drive out all the inhabitants of the land from before you, destroy all their temples, destroy their molten idols, and demolish their high places. | 52. you will drive out all the inhabitants of the country from before you, and lay waste all the houses of their worship, destroy all their molten images, and overthrow all their high places. |
| 53. You shall clear out the Land and settle in it, for I have given you the Land to occupy it. | 53. And you will drive out the inhabitants of the land, and dwell therein, for I have given you the land to possess it. |
| 54. You shall give the Land as an inheritance to your families by lot; to the large, you shall give a larger inheritance and to the small you shall give a smaller inheritance; wherever the lot falls shall be his; according to the tribes of your fathers, you shall inherit. | 54. And you shall inherit the land by lots, according to your families; to the tribe whose people are many you will enlarge, and to the tribe whose people are few, you will diminish. According to the place where one's lot falls, there will his place be; you will inherit by the tribes of your fathers. |
| 55. **But if you do not drive out the inhabitants of the Land from before you, then those whom you leave over will be as spikes in your eyes and thorns in your sides, and they will harass you in the land in which you settle.** | 55. **But if you will not drive out the inhabitants of the land from before you, it will be that the residue whom you have spared looking at you with an evil eye will surround you as shields (terisin) on your sides, and afflict you in the land wherein you dwell;** |
| 56. **And it will be that what I had intended to do to them, I will do to you.** | 56. **and it shall be that as I had thought to do to them I will do to you.** |
|   |   |

**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Rashi’s Commentary for: ‎** **B’Midbar (Num.)**‎**33:1-56**‎‎

**1 These are the journeys** Why were these journeys recorded? To inform us of the kind deeds of the Omnipresent, for although He issued a decree to move them around [from place to place] and make them wander in the desert, you should not say that they were moving about and wandering from station to station for all forty years, and they had no rest, because there are only forty-two stages. Deduct fourteen of them, for they all took place in the first year, before the decree, from when they journeyed from Rameses until they arrived in Rithmah, from where the spies were sent, as it says, “Then the people journeyed from Hazeroth [and camped in the desert of Paran].” (12:16); “Send out for yourself men...” (13:2), and here it says, “They journeyed from Hazeroth and camped at Rithmah,” teaching us that it [Rithmah] was in the desert of Paran. Subtract a further eight stages which took place after Aaron’s death—from Mount Hor to the plains of Moab—during the fortieth year, and you will find that throughout the thirty-eight years they made only twenty journeys. I found this in the commentary of R. Moshe (Hadarshan) [the preacher] (Mid. Aggadah). R. Tanchuma expounds it in another way. It is analogous to a king whose son became sick, so he took him to a far away place to have him healed. On the way back, the father began citing all the stages of their journey, saying to him, “This is where we sat, here we were cold, here you had a headache etc.” -[Mid. Tanchuma Massei 3, Num. Rabbah 23:3]

**4 And the Egyptians were busy burying** occupied with their mourning.

**18 Rithmah** Heb. רִתְמָה , so named because of the slander of the spies, for it says, “What can He give you, and what can He add to you, you deceitful tongue? Sharpened arrows of a mighty man, with coals of brooms רְתָמִים ” (Ps. 120:3-4). -[Mid. Aggadah]

**38 at the Lord’s bidding** [lit., by the mouth of the Lord.] This teaches us that he died by the [Divine] kiss.-[B.B. 17a]

**40 The Canaanite...heard** To teach you that it was the news of Aaron’s death that he heard, for the clouds of glory had withdrawn, and he thought that permission had been granted to wage war against Israel. This is why it [Scripture] repeats it [here].-[R.H. 3a]

**44 the ruins of Abarim** Heb. עִיּי הָעֲבָרִים , an expression denoting waste and ruins, as “into a heap (לְעִי) in the field” (Micah 1:6); “they have turned Jerusalem into heaps (לְעִיִּים) ” (Ps. 79:1).

**49 from Beth-jeshimoth to Abel-shittim** This teaches you that the extent of Israel’s camp was twelve mil [a mil equaling approximately 3500 ft.] for Rabbah bar bar Channah said, “I myself saw that place [and it is three parasangs (12 mil) square].”-[Eruvin 55b]

**Abel-shittim** The plain of Shittim was called Abel.

**51 When you cross the Jordan...you shall drive out...**Were not they previously forewarned about this a number of times? However, Moses said to them, “When you cross over the Jordan on dry land, you shall cross on this condition, for if not, water will come and inundate you.” And so we find that Joshua said the same to them while they were still in the Jordan.-[Sotah 34a]

**52 You shall drive out**Heb. וְהוֹרַשְׁתֶּם , you shall drive them out.

**their temples** Heb. מַשְׂכִּיּֽתָם , as the Targum [Onkelos] renders, סִגְדַּתְהוֹן , their houses of worship, so called because they would cover (מַסְכְּכִין) the ground with a marble floor, on which they would prostrate themselves with outstretched hands and legs, as it is written, "And in your land you shall not place a pavement stone on which to prostrate yourselves (אֶבֶן מַשְׂכִּית) in your land on which to prostrate yourselves" (Lev. 26:1).

**their molten [idols]**Heb. מַסֵּכֽתָם , as the Targum renders, מַתְּכַתְהוֹן , their molten [idols].

**53 And you shall clear out the Land**You shall vacate it of its inhabitants, and then you shall “settle in it.” Only then will you be able to survive there, but if you do not do this, you will be unable to survive there.

**54 wherever [the lot] falls** Heb. אֶל אֲשֶׁר־יָצָא לוֹ שָׁמָּה , to...that the lot falls. This is an elliptical verse [and its meaning is:] The place to which the lot falls for him, shall be his.

**according to the tribes of your fathers** According to the number of those who left Egypt (B.B. 117a). Another interpretation: with twelve territories, like the number of tribes.

**55 those whom you leave over** They will be a source of misfortune for you.

**as spikes in your eye**s Heb. לְשִׂכִּים , pins that will gouge out your eyes. The Targum [Onkelos renders], יְתֵדוֹת (Exod. 38:20), pins or spikes [as] סִכַּיָּא -

**and thorns** Heb. וְלִצְנִינִם . The commentators interpret this in the sense of a hedge of thorns which will surround you, fencing you in and confining you so that none can leave or enter. -

**and they will harass you** Heb. וְצָרְרוּ , as the Targum [Onkelos] renders [ וִיעִיקוּן , and they will harass you, cause you distress].

**For further information and study on the 42 encampments of the Israelites in the wilderness see:**[**http://www.betemunah.org/stages.html**](http://www.betemunah.org/stages.html)

**Ketubim: Psalm 106:28-33**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Hallelujah. Give thanks to the Lord for He is good, for His kindness is forever. | 1. Hallelujah! Give thanks in the presence of the LORD, for He is good, for His goodness is forever. |
| 2. Who can narrate the mighty deeds of the Lord? [Who] can make heard all His praise? | 2. Who is able to utter the might of the LORD? Who is allowed to proclaim all His praises? |
| 3. Fortunate are those who keep justice, who perform righteousness at all times. | 3. Happy are they who observe judgment, those who do righteousness/generosity at every time. |
| 4. Remember me, O Lord, when You favor Your people; be mindful of me with Your salvation. | 4. Remember me, O LORD, with good will toward Your people; call me to mind with Your redemption (Hebrew: **פָּקְדֵנִי, בִּישׁוּעָתֶךָ** – **Paq’deni BiShuatekha** – lit. “appoint me to Your Yeshua (salvation)”. |
| 5. To see the goodness of Your chosen ones, to rejoice with the joy of Your nation, to boast with Your inheritance. | 5. To look on the plenty of Your chosen ones; to rejoice in the joy of Your people; to join in praise with Your inheritance. |
| 6. We sinned with our forefathers; we committed iniquity and wickedness. | 6. We have sinned, along with our fathers; we have committed iniquity, acted wickedly. |
| 7. Our forefathers in Egypt did not understand Your wonders; they did not remember Your manifold deeds of kindness, and they were rebellious by the sea, by the Sea of Reeds. | 7. Our fathers in Egypt paid no heed to Your wonders; they did not call to mind Your great goodness; and they rebelled against Your word by the sea, at the sea of Reeds. |
| 8. And He saved them for His name's sake, to make known His might. | 8. And He redeemed them for His name's sake, to make known His might. |
| 9. And He rebuked the Sea of Reeds, and it dried up, and He led them in the depths as [in] a desert. | 9. And He rebuked the sea of Reeds, and it dried up; and He conducted them through the deeps, as in the wilderness. |
| 10. He saved them from the hand of the enemy, and He redeemed them from the hand of the foe. | 10. And He redeemed them from the power of the foe; and He redeemed them from the power of the enemies. |
| 11. And the water covered their adversaries; not one of them survived. | 11. And the waters covered their oppressors; not one of them was left. |
| 12. And they believed His words; they sang His praise. | 12. And they believed in the name of His word; they sang His praise. |
| 13. Quickly, they forgot His deeds; they did not await His counsel. | 13. They quickly forgot His deeds; they did not wait for His counsel. |
| 14. They craved a lust in the desert, and they tried God in the wasteland. | 14. And they made a request and tested God in the place of desolation. |
| 15. He gave them their request, but He sent emaciation into their soul. | 15. And He gave them their request, and sent leanness into their souls. |
| 16. They angered Moses in the camp, Aaron, the holy man of the Lord. | 16. And they were jealous of Moses in the camp, of Aaron, the holy one of the LORD. |
| 17. The earth opened up and swallowed Dathan and covered the congregation of Abiram. | 17. The earth opened up and swallowed Dathan, and covered the company of Abiram. |
| 18. And fire burned in their congregation; a flame burned the wicked. | 18. And fire burned in their company; flame will kindle the wicked. |
| 19. They made a calf in Horeb and prostrated themselves to a molten image. | 19. They made a calf in Horeb, and bowed down to something of metal. |
| 20. They exchanged their glory for the likeness of an ox eating grass. | 20. And they exchanged the glory of their master for the likeness of a bull that eats grass and befouls itself. |
| 21. They forgot God, their Savior, Who wrought great deeds in Egypt. | 21. They forgot God their redeemer who had done mighty works in Egypt. |
| 22. Wonders in the land of Ham, awesome deeds by the Sea of Reeds. | 22. Wonders in the land of Ham, awesome things by the sea of Reeds. |
| 23. He intended to destroy them [and would have] were it not that Moses, His chosen one, stood before Him in the breech to return His wrath from destroying. | 23. And He commanded by His word to destroy them, had it not been for Moses His chosen one, who stood and grew mighty in prayer in His presence to turn aside His wrath from obliteration. |
| 24. They rejected the desirable land; they did not believe His word. | 24. And their soul was repelled by the desirable land; they did not believe His word. |
| 25. They complained in their tents; they did not hearken to the voice of the Lord. | 25. And they complained in their tents; they did not accept the word of the LORD. |
| 26. He raised His hand to them to cast them down in the desert, | 26. And He lifted His hand in an oath because of them, to throw them down slain in the wilderness. |
| 27. And to cast their seed among the nations and to scatter them in the lands. | 27. And to exile their seed among the peoples, and to scatter them among the lands. |
| 28. They became attached to Baal Pe'or and ate sacrifices of the dead. | 28. And they attached themselves to the idol of Peor, and they ate the sacrifices of the dead. |
| 29. They provoked [God] with their deeds, and a plague broke out among them. | 29. And they caused anger in His presence by their deeds, and a plague attacked them. |
| 30. Phinehas stood up and executed justice, and the plague was stopped. | 30. And Phinehas rose and prayed, and the plague was restrained. |
| 31. It was accounted for him as a merit, for generation to generation to eternity. | 31. And it was accounted to him for merit for all generations forever. |
| 32. They provoked [God] by the waters of Meribah, and Moses suffered because of them. | 32. And they caused anger by the waters of Dispute, and it grieved Moses because of them. |
| 33. For they rebelled against His spirit, and He uttered with His lips. | 33. For they rebelled against His holy spirit, and He had explained it clearly with His lips. |
|   |   |

**Rashi’s Commentary for: Psalm 106:28-33**

**27** **And to cast their seed among the nations** From that time, the destruction of the Temple was decreed upon them, for on the night of the ninth of Ab they went, and the Holy One, blessed be He, said, “They wept for nothing, and I shall establish for them weeping for generations.”

**33** **For they rebelled** Moses and Aaron.

**against His spirit** with (Num. 20:10) “Hear now, you rebels!”

**and He uttered with His lips** an oath (Num. 20:12): “Therefore you shall not bring this community, etc.”

**Meditation from the Psalms**

**Psalms ‎‎106:28-33**

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

For continuity I am repeating my intro from the first part of our psalm.

The preceding composition, Psalms 105, described the extensive wonders with which God mercifully redeemed our forefathers from Egypt. This psalm resumes the narrative and relates how God miraculously sustained the Jews as they wandered in the wilderness for forty years. Then HaShem led the Israelites into the land of Canaan and empowered them to conquer their adversaries despite overwhelming odds. Throughout these great historic periods, HaShem repeatedly performed so many wonders that the Psalmist exclaims (verse 2), who can express the mighty acts of HaShem**?** Who can declare all of His praise?[[1]](#footnote-1)

However, even while God was displaying unprecedented kindness to Israel, the Israelites were negligent in their duties toward God, and they failed to appreciate His wonders. Indeed, they defied God’s representative, Moshe, and rebelled against his commands. This defiance initiated the spiritual and moral decline which eventually led to the Jew’s exile from the Holy Land.[[2]](#footnote-2)

The Psalmist completes his description of Israel’s infidelity and exile with a prayer for redemption (verse 47),Save us HaShem**,** our God, and gather us from among the peoples, to thank Your Holy Name and to glory in Your praise!

*This psalm concludes the fourth*Book of Tehillim *with the declaration,*blessed is HaShem, the God of Israel, from This World to the World to Come, and let the entire nation say, “Amen!” Praise God![[3]](#footnote-3)

This portion of our psalm contains some interesting words in a context that is unusual. Consider:

***Tehillim (Psalms) 106:30-31*** *And Pinchas arose and executed judgment, and the plague was halted. It was ascribed to him as Tzedaka (righteous/generous)[[4]](#footnote-4) for all generations forever.[[5]](#footnote-5)*

Now, let’s put this in the context the Torah gives us:

***Bamidbar (Numbers) 25:11*** *Pinchas, the son of Eleazar, the son of Aaron the priest, has turned my anger away from the people of Israel, while he was zealous for my sake among them, that I consumed not the people of Israel in my jealousy.*

Let's take a closer look at the above verse from Tehillim: *And Pinchas[[6]](#footnote-6) arose and executed judgment* (וַיְפַלֵּל). The Hebrew root for executing judgment is פלל. The word *tefilah*, prayer,[[7]](#footnote-7) stems from the same root. The Midrash teaches that when Pinchas arose, he arose in order to pray.

***Midrash Rabbah - Genesis LXVIII:9*** *R. Joshua b. Levi said: Our patriarchs instituted the three [daily] services. Abraham instituted morning prayer, for it says, And Abraham got up early in the morning to the place where he had stood before the Lord:[[8]](#footnote-8) now standing refers to prayer, as it says, Then stood up Phinehas, and prayed.[[9]](#footnote-9)*

The Midrash understands this verse to mean that Pinchas prayed and his prayers were effective to remove the plague from the Jewish People. It would seem from the words of the Midrash that the prayer of Pinchas was not incidental. Rather, his prayer was critical for the survival of the Jewish People. Because of his prayer and his act, Pinchas stopped the plague when it had only killed 24,000 people. If he had not acted, who knows how many more would have died.

What is the relationship between prayer and judgment, and why is Pinchas' act described in these terms? To understand the answer, we will need a bit of background. Consider that the root - פלל,[[10]](#footnote-10) *to judge*, also means to *differentiate*, to *clarify*, to *decide*.

Prayer is called tefilah because it is the soul's yearning to separate the chaff from the fruit, to define what truly matters, and to separate that from the trivialities of life that often masquerade as essential.[[11]](#footnote-11) Prayer is judging yourself and changing who you are.

Ostensibly, what Pinchas did by killing Zimri and Kozbi[[12]](#footnote-12) was an act of judgment. He needed to set aside his natural inclination towards peace and civility, and, for HaShem's sake, commit a most brutal and unmerciful act.

By attributing his lineage to Aaron,[[13]](#footnote-13) the Torah dispels any claim that Pinchas was brutal and a man of vengeance. Pinchas was not brutal. He was a grandson of Aaron, who so loved peace and harmony that he couldn't bear to see two Jews fighting. In killing the sinners, Pinchas was not revealing his violent and untamed nature, but rather committing an act of pe'lila (פלל), of separating what he might *like to do* from what *must be done* and acting on that knowledge.

Our Psalm uses the term va-ye'falel (from the root פלל), *and he executed judgment*.[[14]](#footnote-14) Like tefilah, where we separate truth from fancy, Pinchas had to remove himself from his own gentle nature in order to perform an act of brutality and vengeance.

***Sanhedrin 81b*** *At that moment Moses forgot the halachah [concerning intimacy with a heathen woman], and all the people burst into tears; hence it is written, and they were weeping before the door of the tabernacle of the congregation. And it is also written, And Pinchas, the son of Eleazar, the son of Aaron the priest, saw it. Now, what did he see? — Rab said: He saw what was happening and remembered the halachah, and said to him, ‘O great-uncle! did you not teach us this on thy descent from Mount Sinai: He who cohabits with a heathen woman is punished by zealots?’ He replied. ‘He who reads the letter, let him be the agent [to carry out its instructions]’. Samuel said: He saw that ‘There is no wisdom nor understanding nor counsel against the Lord’:[[15]](#footnote-15) whenever the Divine Name is being profaned, honor must not be paid to one's teacher.[[16]](#footnote-16) R. Isaac said in R. Eleazar's name: He saw the angel wreaking destruction amongst the people. And he rose up out of the midst of the congregation, and took a spear in his hand;[[17]](#footnote-17) hence one may not enter the house of learning with weapons.*

The Gemara states that Pinchas took Zimri and Kozbi and slammed them down on the ground, declaring, “because of these two sinners the Jewish People should lose twenty-four thousand people?!’ Although the Gemara states that Pinchas was litigating with his Creator, he was clearly praying that HaShem stop the plague.[[18]](#footnote-18)

Tzedaka plays a similar role. Man, by nature tends to hoard that which he has earned. “What's mine is mine and what's yours is yours.” He is attached to his possessions, and it does not come naturally to simply give them away, receiving nothing in exchange. The mitzva of tzedaka commands us to remove ourselves from our personal attachment to our money and possessions and separate a portion for those less fortunate than us. Perhaps it is for this reason that the verse declares, “It was ascribed to him as righteousness/generosity”, for in removing himself from his peace-loving nature, Pinchas was doing tzedaka.

Why does scripture describe Pinchas' vengeful act as one of “tzedaka”, usually translated as righteous, generous, or charity? What does the act of Pinchas have to do with tzedaka?

Pinchas through his zealousness removed the plague from the Bne Israel, thus committing an act of Tzedaka whereby life prevailed and death was excluded. As Shlomo said:

***Mishlei (Proverbs) 10:2*** *Tzedaka saves from death.*

Pinchas, by his tzedaka, reaped kindness from HaShem, as the Prophet said:

***Hoshea (Hosea) 10:12*** *Sow charity for yourself and you will reap according to kindness.*

The Tzedaka of Pinchas raises an interesting question: Why didn’t Moshe deal with Zimri and Kozbi?

As Moshe was in the time of Pinchas’ tzedaka, so also are leaders in every generation. In our generation, there are things about which the leaders of the generation are silent, and yet this does not always prove that nothing need be done, and that calculation and scholarly reasoning must be used to slip one’s way out of it. If one sees that he can do something, *he must do it*.

The fact that those greater than him say nothing may be similar to the fact that Pinchas was granted the opportunity to slay Zimri in order to become a Priest. This was his portion that he was destined to refine, and only by doing so could he attain personal perfection. Just as everyone is designated his own portion of material wealth, and no one can encroach upon someone else’s livelihood, so is it, and all the more, in the spiritual realm, for everyone has his share in Torah.[[19]](#footnote-19)

The leader of the tribe of Shimon, Zimri, committed the public sin of taking a Midianite woman, Kozbi, into his tent and having relations with her. This terrible, public rebellion against HaShem caused a plague to spread among the Jewish people. Pinchas was the only one to remember the law taught by Moses that “If one has relations with a gentile woman, zealots may attack him”.[[20]](#footnote-20) Even Moshe himself forgot this law. When Pinchas slew Zimri and Kozbi, the plague ceased. HaShem then rewarded him by granting him and all his descendants the status of Priesthood.[[21]](#footnote-21) Rashi, on Bamidbar 25:6, says that the reason Moshe forgot the law was “so that Pinchas would come and take that which was fit for him”, i.e. the reward of priestly status.

So, if one observes a community leader doing nothing about a certain issue, one should not necessarily conclude that this proves that no action is necessary, or that that leader is at fault for his inaction. Regardless of whether the leader is at fault, the one who sees clearly that a certain task needs to be done for the benefit of the community, and sees that he is able to carry it out, should know that this is his personal duty, and that the reason that he noticed this problem and that he is in a position to fix it, is that in so doing he will reach his personal tikkun, the rectification of his neshama, his soul.

Pinchas was not the leader amongst the Jewish people; Moses, Elazar, and the elders occupied the positions of authority. Yet when the need arose, Pinchas did not wait for the leaders' guidance, but seized the initiative himself.

The main task of the Levites is to learn Torah and to teach Torah. Pinchas was “teaching” that the proper way to act was to be zealous for the sake of HaShem.

Wow!

The reward promised to Pinchas is spread over two verses and appears to consist of two parts.

***Bamidbar (Numbers) 25:10-13*** *And HaShem spake unto Moses, saying, 11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. 12 Wherefore say, Behold, I give unto him my covenant of peace:*

*13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.*

In the first verse, HaShem grants him “My covenant of peace”.

Then, in the second verse, Pinchas receives the “covenant of eternal priesthood”.

The second of these promises is relatively clear. As Rashi explains[[22]](#footnote-22) if not for Pinchas' heroism, neither he nor his descendants would have earned the status of Priesthood, despite his being the grandson of the first High Priest, Aharon, and the son of the current High Priest, Elazar. The status of Priesthood was granted only to Aharon and his four sons, and to their descendants born after the initial anointing of Aharon and his sons. Since Pinchas had been born to Elazar prior to his having been anointed Priest, Pinchas did not earn the Priesthood. He earned this privilege only through his zealous defense of HaShem's honor as exhibited through his killing of Zimri and Kozbi.

The first part of his reward, however, seems unclear. What does HaShem mean by “My covenant of peace”?

Targum Yonatan Ben Uziel[[23]](#footnote-23) adopts a Midrashic interpretation of this verse, claiming that “My covenant of peace” means that Pinchas will live forever so that he will ultimately announce the final redemption. Targum Yonatan here refers to the famous comment of Chazal[[24]](#footnote-24) identifying the prophet Eliyahu as Pinchas. According to tradition, as mentioned in the final verses of Sefer Malachi, Eliyahu will come before “the great, awesome day of HaShem” to announce the arrival of the long-awaited redemption. The Targum Yonatan claims that it is to this that “My covenant of peace” refers.

This approach appears in “Peshat” form in the commentary of Sforno[[25]](#footnote-25) to this verse. He claims that the “covenant of peace” refers simply to long life. Pinchas lived during the story of “pilegesh be-giv’a”[[26]](#footnote-26) told in Sefer Shoftim,[[27]](#footnote-27) which occurred at least after the death of Yehoshua and his contemporaries, many decades after the incident recorded in Sefer Bamidbar. Undoubtedly, then, Pinchas enjoyed a particularly long life,[[28]](#footnote-28) all the more so, Sforno adds, if we accept the tradition that Eliyahu was Pinchas.

But how does the term “covenant of peace” mean longevity? The Sforno briefly explains, “Because demise occurs only as a result of the contrast between opposites”. The Sforno likely refers to the explanation presented at greater length later, by the Malbim. The human body operates only through the harmonious cooperation between its various different components. Death results from the disunity of the body's organs and systems, when they lose the ability to communicate and interact with one another. For this reason, then, HaShem refers to long life as “the covenant of peace”, referring to a state of peace of harmony among the various parts of the body.

Upon reflection, it appears that there is no personality in the Jewish world that is both as admired and as mysterious as Elijah the Prophet. Just as his appearance on the Biblical scene was abrupt and sudden, with no background provided, so too his disappearance was mysterious and unnatural.

For the sake of comparison, let us consider the greatest prophet of all generations, Moshe Rabbeinu. The Torah takes the trouble to detail his birth to Amram and Yocheved, of the tribe of Levi, and also describes his death at Mount Nebo, “by the word of HaShem”.[[29]](#footnote-29)

With Eliyahu HaNavi, though, the situation is quite different. Let us first read what the Tanach says about his first, sudden appearance, when he speaks to King Ahab of Israel:

***I Melachim (Kings) 17:1*** *Eliyahu the Tishbite, from among the residents of the Gilad, said to Ahab: By G-d... there will be no rain or dew these years, unless I say so.*

The Tanach gives us no prior word as to who Eliyahu was or what were his qualifications to be Prophet. We meet him here for the first time, learning that it is he who holds the keys to the rain and dew that are to fall, or not, on the Land of Israel. And in fact, the rain did fall only when he gave the word.

And how is Eliyahu's departure from this world described? Just as mysteriously:

***II Melachim (Kings) 2:11*** *They [Eliyahu and his student Elisha] were walking and talking, and behold a chariot of fire and horses of fire separated between the two, and Eliyahu ascended to the Heavens in a storm.*

The mystery surrounding Eliyahu was so great that the Sages of Israel could not even agree on his exact identity. The Midrash[[30]](#footnote-30) tells us: *One time, our teachers disagreed on this point: Some said that Eliyahu HaNavi was descended from the Tribe of Gad; others said he was from Binyamin. Eliyahu himself then stood before them and said: “Our teachers, why are you arguing about me? I am from the descendants of Rachel's sons* *[Joseph and Binyamin]”*.

This famous notion, in the Midrash, that Pinchas is Eliyahu,[[31]](#footnote-31) the hero of the story of Baal Peor who, in our psalm and in Parashat Pinchas,[[32]](#footnote-32) receives a special reward for his zealotry, according to some opinions, is the same man known later as the prophet Eliyahu. Pirkei De-Rabbi Eliezer[[33]](#footnote-33) and Yalkut Shimoni[[34]](#footnote-34) describe in fuller detail the conversation between HaShem and Eliyahu at Mount Chorev[[35]](#footnote-35) after the prophet's famous, victorious “showdown” against the idolatrous prophets at Mount Carmel. As recorded in the Tanach,[[36]](#footnote-36) Eliyahu tells HaShem, “I have acted zealously for HaShem, the God of hosts, for the Israelites have forsaken Your covenant…”. The Midrash relates HaShem's critical response to Eliyahu: “You always act zealously! You were zealous at Shittim…” This zealotry at Shittim is a clear reference to the incident of Baal Peor, which occurred at Shittim,[[37]](#footnote-37) where Pinchas killed Zimri and Kozbi. Clearly, then, according to these Midrashim, Pinchas and Eliyahu are the same person.

Another interesting source relevant to this discussion is the Targum Yonatan Ben Uziel to Exodus (Shemot) 4:13. Moshe Rabbenu, in his insistent refusal to accept the task of going to Pharaoh to demand Bne Israel's release from bondage, pleads with HaShem, “Send whomever you will send”. Targum Yonatan explains this to mean, “Send the one whom you will eventually send”, meaning, send Pinchas, the one whom you will send in the end of days. Like the passage from Targum Yonatan in Parashat Pinchas, this refers to Eliyahu's mission[[38]](#footnote-38) to herald the coming of the final redemption.[[39]](#footnote-39) Clearly, then, Targum Yonatan identifies Pinchas, Moshe's great-nephew, as the prophet Eliyahu. Targum Yonatan makes this point even more explicitly a bit later in Sefer Shemot,[[40]](#footnote-40) where he writes that Amram, Moshe's father, lived to see his great-grandson, Pinchas, “he is Eliyahu, the high priest, who in the future will be sent to the Israelite exile, in the end of days”.

The Yalkut Shimoni in Parashat Balak[[41]](#footnote-41) likewise mentions explicitly that Pinchas is Eliyahu. It records HaShem telling Pinchas, “You brought peace between Me and My children, in the future, as well, you are the one who will bring peace between Me and My children”. The Midrash proceeds by citing the verse from the end of Sefer Malachi that indicates that Eliyahu will come to lead Bne Israel towards teshuva in anticipation of the final Day of Judgment.

This identification of Eliyahu as Pinchas may have a basis in the Talmud, as well. The Gemara[[42]](#footnote-42) tells the story of Rabba Bar Avuha, who once met Eliyahu in a graveyard. The rabbi asked him, “Are you not a Priest”? He wondered why Eliyahu was permitted in the cemetery if he was a Priest, given the prohibition against Priests contracting tumah.[[43]](#footnote-43) Eliyahu replied that the graves were those of Gentiles, and according to Rabbi Shimon Bar Yochai, the remains of Gentiles render tumah only upon direct contact; their graves, however, do not generate tumah. In any event, it emerges from this Gemara that Eliyahu was a Priest, which would obviously accommodate the theory that he was Pinchas. Indeed, Rashi, in his commentary to this Gemara, writes that the Gemara works under this very assumption.

Rabbi Mandelbaum draws further Talmudic evidence from a brief passage in Masechet Taanit.[[44]](#footnote-44) The mishnayot towards the beginning of the second chapter of that Masechet describe the prayer service conducted during public fast days. One prayer, which has been incorporated into our Selichot service, as well, goes through the Tanach[[45]](#footnote-45) and cites examples of where HaShem answered the prayers of our ancestors. In this appeal to HaShem, we ask that He answer us the way He answered them. The Gemara notes a chronological inconsistency in this prayer, that we mention HaShem's favorable response to the prophet Yonah before we speak of His having answered the prayers of David and Shlomo. Why would we discuss Yonah before we mention David and Shlomo, whom lived many years earlier? Leaving aside the Gemara's response to this question, the Gemara, oddly enough, does not ask why this prayer mentions HaShem's answer to Eliyahu's prayer before it talks of David and Shlomo, despite the fact that Eliyahu, too, lived a good deal later than David and Shlomo! Rabbi Mandelbaum suggests that perhaps the Gemara assumed that Eliyahu was Pinchas, who indeed lived before David and Shlomo.

Finally, consider the following pasuk:

***Malachi 3:23-24*** *Behold, I am sending you Elijah the Prophet ahead of the arrival of the awesome day of Divine Judgment. And he will return the heart of fathers to their sons, and the heart of sons to their fathers.*

The Bne Israel angered Moshe at Meribah, according to our psalm, and he failed to sanctify HaShem. Pinchas, on the other hand, brought peace to an angry out of control nation and brought them near HaShem. He stopped the plague and brought the people to their senses. He brought peace between men and HaShem, which was the hallmark of Aharon, and indeed the priesthood. It is fitting that we see Pinchas as Eliyahu who will turn the hearts of the people and bring peace.

**Ashlamatah: Is. 11:16 – 12:6 + 14:1-2**

| **Rashi** | **Targum** |
| --- | --- |
| 10. **And it shall come to pass on that day, that the root of Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor.** | 10. **And it will come to pass in that time that to the son of the son of Jesse who is about to stand as an ensign to the peoples, to him will kingdoms be obedient, and his resting place will be glorious** |
| 11. And it shall come to pass that on that day, the Lord shall continue to apply His hand a second time to acquire the rest of His people, that will remain from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Sumeria and from Hamath and from the islands of the sea. | 11. And it will come to pass in that time that the LORD will extend His might yet a second time to deliver the remnant of His people which is left, from Assyria, and from Egypt and from Pathros, and from India, and from Elarn, and from Babylon, and from Hamath, and from the islands of the sea. |
| 12. **And He shall raise a banner to the nations, and He shall gather the lost of Israel, and the scattered ones of Judah He shall gather from the four corners of the earth**. | 12. **And He will raise an ensign for the peoples, and will assemble the outcasts of Israel, and bring near the exile of Judah from the four winds of the earth**. |
| 13. And the envy of Ephraim shall cease, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, nor shall Judah vex Ephraim. | 13. And jealousy will pass from those of the house of Ephraim, and those who distress those of the house of Judah will be destroyed. Those of the house of Ephraim will not be jealous of those of the house of Judah, and those of the house of Judah will not distress those of the house of Ephraim. |
| 14. And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them. | 14. And they will ally themselves, shoulder to shoulder, to strike the Philistines who are in the west, together they will plunder the sons of the east. They will put forth their hand against Edom and Moab, and the sons of Ammon will be obedient to them. |
| 15. And the Lord shall dry up the tongue of the Egyptian Sea, and He shall lift His hand over the river with the strength of His wind, and He shall beat it into seven streams, and He shall lead [the exiles] with shoes. | 15. And the LORD will dry up the tongue of the sea of Egypt, and will lift up the stroke of His might against the Euphrates by his prophets' command, and strike it into seven streams, and they will walk in it with sandals. |
| 16. And there shall be a highway for the remnant of His people who remain from Assyria, as there was for Israel on the day they went up from the land of Egypt. | 16. And there will be a highway for the remnant of His people which is left from the Assyrian, as there was for Israel in the day they came up from the land of Egypt. |
|   |   |
| 1. And you shall say on that day, "I will thank You, O Lord, for You were wroth with me; may Your wrath turn away and may You comfort me. | 1. And you will say at that time: "I will give thanks before you, O LORD, since I sinned before You Your anger was upon me; now Your anger will turn from me, and You will have compassion on me. |
| 2. Here is the God of my salvation, I shall trust and not fear; for the strength and praise of the Eternal the Lord was my salvation." | 2. Behold, in the Memra of the God of my salvation I trust, and will not be shaken; for the Awesome One, the LORD, is my strength and my song; He has spoken by His Memra, and he has becorne for me a saviour." |
| 3. **And you shall draw water with joy from the fountains of the salvation.** | 3. **And you will accept a new teaching with joy from the chosen ones of righteousness/generosity.** |
| 4. And you shall say on that day, "Thank the Lord, call in His Name, publicize His deeds among the peoples; keep it in remembrance, for His Name is exalted. | 4. And you will say at that time: "Give thanks before and LORD, pray in His name, make known His deeds among the peoples, proclaim that His name is strong. |
| 5. Sing to the Lord for He has performed mighty deeds; this is known throughout the land. | 5. Sing praises before the LORD, for He does prodigies; this is disclosed in all the earth. |
| 6. Shout and praise, O dwellers of Zion, for great in your midst is the Holy One of Israel. **{S}** | 6. Shout, and sing, O congregation of Zion, for the Great One has promised to rest His Shekhinah in your midst, the Holy One of Israel." |
|   |   |
| 1. For the Lord shall have mercy on Jacob and again choose Israel, and He shall place them on their soil, **and the strangers shall accompany them and join the House of Jacob.** | 1. For the LORD will have compassion on the house of Jacob and will again be pleased with Israel, and will make them dwell in their own land, **and proselytes will be added to them and will rely on the house of Israel.** |
| 2. And peoples shall take them and bring them to their place, and the House of Israel shall inherit them on the soil of the Lord, for slaves and maidservants, and they shall be captors to their captors and rule over those who dominate over them. **{S}** | 2. And peoples will lead them and bring them to their place, and the house of Israel will possess them in the land of the Shekhinah of the LORD as male and female slaves; and they will be captors of their captors and they will subjugate those who enslaved them. |
|   |   |

**Rashi’s Commentary on Isaiah 11:16 -12:6+14:1-2‎‎**

**10** **as a banner for peoples** that peoples should raise a banner to gather to him.

**11** **a second time** Just as he acquired them from Egypt, when their redemption was absolute, without subjugation, but the redemption preceding the building of the Second Temple is not counted, since they were subjugated to Cyrus.

**and from the islands of the sea** the islands of the Kittim, the Romans, the descendants of Esau.

**12** **And he shall raise a banner** Perka, perche in O.F. [i.e., the verse is literally referring to the pole upon which the banner is attached.] And it shall be for a sign to gather to him and to bring the exiles of Israel to Him as a present.

**13** **Ephraim shall not envy Judah** The Messiah, the son of David, and the Messiah, the son of Joseph, shall not envy each other.

**14** **And they shall fly of one accord against the Philistines in the west** Heb. בְכָתֵף. Israel will fly and run of one accord against the Philistines who are in the west of Eretz Israel and conquer their land. [כָּתֵף, lit. a shoulder, is used in this case to denote unity. The word שֶׁכֶם, also lit. a shoulder, is used in a similar sense.] Comp. (Hoshea 6:9) “They murder on the way in unison (שֶׁכְמָה) ”; (Zeph. 3:9) “One accord (שְׁכֶם אֶחָד).” And so did Jonathan render it: And they shall join in one accord to smite the Philistines who are in the west.

**and the children of Ammon shall obey them**As the Targum states: Will hearken to them. They will accept their commandments over them.

**15** **And...shall dry up** [lit. shall cut off] to dry it, so that the exiles of Israel will pass through it from Egypt.

**over the river** The Euphrates River, for the exiles from Assyria to cross.

**with the strength of His wind** Heb. בַּעְיָם. This is hapax legomenon in Scripture, and according to the context it can be interpreted as “with the strength of His wind.”

**into seven streams** into seven segments, for the aforementioned seven exiles: from Assyria and from Egypt, etc. Those from the islands of the sea are not from that side.

**and He shall lead** the exiles within it.

**with shoes** on dry land.

**16** **And there shall be a highway** in the midst of the water for the remnant of His people.

**Chapter 12**

**1** **And you shall say** when you see the nations being sentenced to disgrace and abhorrence.

**I will thank You, O Lord, for you were wroth with me** and You exiled me, and my exile atoned for me, and now, amends have been made for my iniquity. May Your wrath turn away and may You comfort me. Jonathan renders: I will confess before You, O Lord, that I sinned before You, and, therefore, You were wroth with me, and were it not for Your mercy, I would not be worthy to have Your wrath turn away and comfort me, and behold, Your wrath has turned away from me.

**2** **for the strength and the praise of the Eternal the Lord** The strength and the praise of the Holy One, blessed be He, that was my salvation. We cannot, however, explain עָזִּי, like עֻזִּי, my strength, for we do not find in Scripture עָזִּי vowelized with a short ‘kamatz,’ but with a ‘shuruk,’ reading עֻזִּי, with the exception of three places where it is accompanied by וְזִמְרָת. Also, וְזִמְרָת cannot be explained like וְזִמְרָתִי, my praise, but we are forced to say that וְזִמְרָת is connected to the word following it. Therefore, I say that the ‘yud’ of עָזִּי is merely like the ‘yud’ of (Deut. 33: 16) שׁוֹכְנִי סְנֶה, “He Who dwells in the thornbush.”

**the Eternal the Lord** Until now His Name was divided, and with the downfall of Amalek, it became whole, and so Scripture states (Exodus 17: 16): “For the hand is on the throne of the Eternal (כֵּס יָהּ),” implying that the throne is incomplete and the Name is incomplete until the Lord wages war against Amalek.

**was my salvation.** Heb. וַיְהִי לִי לִישׁוּעָה, like הָיָה לִי לִישׁוּעָה, was to me for a salvation, and it is customary for Scripture to speak in this manner. Comp. (Exodus 9:21) “And he who did not heed the word of the Lord, left (וַיַּעֲזֹב) his slaves and his cattle”; also, in II Chronicles (10:17): “And the children of Israel who dwelt in the cities of Judah, Rehoboam reigned (וַיִּמְלֹךְ) over them.” It should say, מָלַךְ עֲלֵיהֶם.

**3** **And you shall draw water** You shall receive a new teaching [from Targum].

**from the fountains of the salvation** For their heart will be dilated through the salvation that came to them, and secrets of the Torah that have been forgotten during the exile, because of the troubles, will be revealed to them.

**4** **His deeds** Heb. עֲלִילוֹתָיו, similar to מַעֲלָלָיו.

**keep it in remembrance** to praise [His Name,] for it is exalted.

**Chapter 14**

**1** **For the Lord shall have mercy on Jacob** to keep for them the promise of their redemption from Babylonia.

**and again choose Israel** in the future, He shall redeem them with a complete redemption.

**and join** And they shall be added on. Comp. (I Sam. 2:36) “Take me now into... (סָפְחֵנִי) ” and also (ibid. 27:19) “From cleaving to the Lord’s heritage (מֵהִסְתַּפֵּחַ).”

**2** **shall inherit** they shall inherit from them, and similarly, “and you shall hold onto them as an inheritance” (Lev. 25:46).

**and rule** Heb. וְרָדוּ, an expression of ruling and dominating, as (Lev. 25:46): “You shall not rule over him (תִרְדֶה).”

**Verbal Tallies**

**By: HEm Rabbi Dr. Hillel ben David**

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

**B’midbar (Numbers) 33:1-56**

**Tehillim (Psalms) 106:28-33**

**Yeshayahu (Isaiah) 11:16 – 12:6 + 14:1-2**

**Mk 12:41-44, Lk 21:1-4, Rm 15:25-33**

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

Moses - משה, Strong’s number 04872.

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

Israel - ישראל, Strong’s number 03478.

Land - ארץ, Strong’s number 0776.

Egypt - מצרים, Strong’s number 04714.

**B’midbar (Numbers) 33:1** These are the journeys of the children of **Israel <03478>**, which went forth out of the **land <0776>** of **Egypt <04714>** with their armies under the hand of **Moses <04872>** and Aaron.

**Tehillim (Psalms) 106:32** They angered him also at the waters of strife, so that it went ill with **Moses <04872>** for their sakes:

**Yeshayahu (Isaiah) 11:16** And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to **Israel <03478>** in the day that he came up out of the **land <0776>** of **Egypt <04714>**.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Num. 33:1-56** | **Psalms****106:28-33** | **Ashlamatah****Is 11:16 – 12:6 + 14:1-2** |
| --- | --- | --- | --- | --- |
| **rm;a'** | saying | Num. 33:50Num. 33:51 |  | Isa. 12:1Isa. 12:4 |
| **#r,a,** | land, earth, ground, country | Num. 33:1Num. 33:37Num. 33:38Num. 33:40Num. 33:51Num. 33:52Num. 33:53Num. 33:54Num. 33:55 |  | Isa. 11:16Isa. 12:5 |
| **aAB** | came, come, go | Num. 33:9Num. 33:40 |  | Isa. 14:2 |
| **hw"hoy>** | LORD | Num. 33:2Num. 33:4Num. 33:38Num. 33:50 |  | Isa. 12:1Isa. 12:2Isa. 12:4Isa. 12:5Isa. 14:1Isa. 14:2 |
| **~Ay**  | day | Num. 33:3Num. 33:8 |  | Isa. 11:16Isa. 12:1Isa. 12:4 |
| **bv;y"** | dwelt, dwell | Num. 33:40Num. 33:52Num. 33:53Num. 33:55 |  | Isa. 12:6 |
| **laer'f.yI** | Israel | Num. 33:1Num. 33:3Num. 33:5Num. 33:38Num. 33:40Num. 33:51 |  | Isa. 11:16Isa. 12:6Isa. 14:1Isa. 14:2 |
| **tAm'** | died | Num. 33:38 | Ps. 106:28 |  |
|  **~yIm;** | water | Num. 33:9Num. 33:14 | Ps. 106:32 | Isa. 12:3 |
| **~yIr;c.mi** | Egypt | Num. 33:1Num. 33:3Num. 33:4Num. 33:38 |  | Isa. 11:16 |
| **Åhvm** | Moses | Num. 33:1Num. 33:2Num. 33:50 | Ps. 106:32 |  |
| **lx;n"** | divide, possess | Num. 33:54 |  | Isa. 14:2 |
| **hl'['** | went up, came up | Num. 33:38 |  | Isa. 11:16 |
| **~[;** | people | Num. 33:14 |  | Isa. 11:16Isa. 12:4Isa. 14:2 |
| **hf'['** | executed, do, done | Num. 33:4Num. 33:56 |  | Isa. 12:5 |
|  **bWv** | turn back, return | Num. 33:7 |  | Isa. 12:1 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading****Num. 33:1-56** | **Psalms****106:28-33** | **Ashlamatah****Is 11:16 – 12:6 + 14:1-2** | **Peshat****Mishnah of Mark,****1-2 Peter, & Jude****Mk 12:41-44** | **Tosefta of****Luke****Lk 21:1-4** | **Remes/Gemara of****Acts/Romans****and James****Rm 15:25-33** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἅγιον** | holy ones |  |  | Isa 12:6  |  |  | Rom15:25 Rom15:26 Rom15:31 |
| **ἀμήν** | amen |  |  |  | Mk. 12:43 |  | Rom. 15:33 |
| **βάλλω** | put, threw in |  |  |  | Mk. 12:41Mk. 12:42Mk. 12:43Mk. 12:44 | Lk. 21:1Lk. 21:2Lk. 21:3Lk. 21:4 |  |
| **βίος** | livelihood |  |  |  | Mk. 12:44 | Lk. 21:4 |  |
| **γαζοφυλάκιον** | treasury |  |  |  | Mk. 12:41Mk. 12:43 | Lk. 21:1 |  |
| **δύο** | two |  |  |  | Mk. 12:42 | Lk. 21:2 |  |
| **ἔθνος** | nations |  |  | Isa 12:4 Isa 14:2 |  |  | Rom. 15:27 |
| **εἴδω** | beheld, behold, see |  |  |  |  | Lk. 21:1Lk. 21:2 | Rom. 15:29 |
| **εἰρήνη** | peace |  |  |  |  |  | Rom. 15:33 |
| **εἷς** | one | Num 33:38  |  |  | Mar 12:42 |  |  |
| **ἐξέρχομαι** | come forth, came forth  | Num 33:1 Num 33:3 Num 33:54  |  | Isa 11:16 |  |  |  |
| **ἔρχομαι** | came, come, go | Num. 33:9Num. 33:40 |  | Isa. 14:2 | Mk. 12:42 |  | Rom. 15:29Rom. 15:32 |
| **θεός** | God, gods | Num 33:4 |  | Isa 12:2  |  | Lk. 21:4 | Rom. 15:30Rom. 15:32Rom. 15:33 |
| **κύριος** | LORD | Num. 33:2Num. 33:4Num. 33:38Num. 33:50 |  | Isa. 12:1Isa. 12:2Isa. 12:4Isa. 12:5Isa. 14:1Isa. 14:2 |  |  | Rom. 15:30 |
| **λαλέω** | spoke, speak | Num 31:25 Num 33:50 Num 33:51  |  |  |  |  |  |
| **λέγω** | saying | Num 33:50   |  |  | Mk. 12:43 | Lk. 21:3 |  |
| **λεπτόν** | mites |  |  |  | Mk. 12:42 | Lk. 21:2 |  |
| **περισσεύω** | abundance |  |  |  | Mk. 12:44 | Lk. 21:4 |  |
| **πνεῦμα** | wind |  | Psa 106:33  |  |  |  | Rom. 15:30 |
| **πλούσιος** | rich |  |  |  | Mk. 12:41 | Lk. 21:1 |  |
| **ποιέω** | executed, do, done | Num. 33:4Num. 33:56 |  | Isa. 12:5 |  |  | Rom. 15:26 |
| **πορεύομαι** | went | Num 33:8 |  |  |  |  | Rom. 15:25 |
| **πτωχός** | poor |  |  |  | Mk. 12:42Mk. 12:43 | Lk. 21:3 | Rom. 15:26 |
| **χήρα** | widow |  |  |  | Mk. 12:42Mk. 12:43 | Lk. 21:2Lk. 21:3 |  |

**Abarbanel On**

**Pirqe Abot** – **Chapters of the Fathers**

**Pereq 1, Mishnah 12**

**Shammai said: Make your Torah study permanent; say little and do much; and receive all men in a friendly fashion.**

Hillel, in the previous Mishnah, was most emphatic that the Jew's life must be devoted exclusively to the study of Torah; Shammai, his contemporary and colleague in the leadership of the nation, rejects that approach and propounds that although Torah study is important, it is secondary to action. Study is an empty gesture unless it is applied in action. According to Abarbanel, this is the reason why Shammai went out of his way to use the verb "to do" – “O’oseh” - when referring to Torah study and did not use the verb “Limud” - to study. The inference is that the performance of the *mitzvot* (commandments)should occupy the attention of the Jew more than study, notwithstanding the latter's importance. This is also the thrust of "Say little [i.e., minimize contemplation] and do much [devote your main efforts to the performance of the *mitzvot]."* Abar­banel interprets "do much" as referring to the *mitzvot* (commandments)between man and God and "receive all men in friendly fashion" as referring to the *mitzvot* between man and his fellow.

Abarbanel offers a second interpretation: Hillel rejects both autho­rity and manual labor as the required way of life and ruled that the study of Torah takes preference. Shammai disagreed and offered a third option. Not everyone is sufficiently talented and intellectually endowed to be able to sit and study Torah continually in all its forms. Those who are not so qualified should devote a part of the day to Torah study and the major part to labor for their sustenance. Shammai is counselling that this type of individual should designate a time for Torah but - "do much!" However, does a short study period each day have any value for such a person? Abarbanel is optimistic and encou­raging when he opines that even with diminished Torah study the student will get a feeling of how to deal with ethics and morals in his economic pursuits in the market place. He will learn that it is prudent to deal with all men cheerfully.

At the conclusion of his exposition of this Mishnah, Abarbanel casu­ally mentions an explanation of other commentators. He does not specify who these are, but it can be safely assumed that he was referring to Rambam. To illustrate the insight of what is meant by, "Say little but do much" and its opposite, Rambam turns to two incidents in the Torah.

**Abraham approached Efron and sought to buy a plot of ground from him in order to bury his wife, Sarah. Efron speaks, "The field I give you and the cave therein." Abraham detects a note of insincerity and an­swers, "I will give you the price of the field." Whereupon, Abraham gave Efron 400 shekels of silver which the latter mentioned in the conversation. Efron merely *said* that he did not want the money - "What are 400 shekels between me and you?" - but when it came to deed he was quick to accept it (Genesis 23:8-17).**

**The ways of a righteous person are defined by integrity, honesty and discipline. Once again we look to Abraham on the occasion when he saw three men approaching his tent. He addressed them, "I will fetch a *morsel of bread* and satisfy your hearts." When Abraham went into action he prepared for his guests a tender calf - a lavish meal. This is the perspective of a man who says little and does a lot; this, according to Rambam, is the Jewish way of doing things.**

**Miscellaneous Interpretations**

**Rashi:** What is the meaning of the word **"permanent"** in our *Mishnah?* It implies **a constant addiction to the study of Torah.** Since, we are urged to occupy ourselves with the Torah day and night, it is illogical to say that “permanent"means to designate fixed times during the day for study.

**Rashbatz** disagrees with Rashi because the latter's interpretation is not realistic. A person has many more interests in life that have to be attended *to.* To ask himto dedicate all of his time to Torah study is simply impractical and unattainable. Rashbatz suggests that what Shammai meant by **"permanent"** is that **one should designate an uninterrupted period for Torah study each day.**

Another interpretation by Rashbatz: "Make your Torah study permanent" infers that one must have a fixed code of morals. You cannot maintain a double standard of morality, one for me and another for you. Righteousness must be scrupulously principled.

**Rabbenu Yonah** cites a thought by the rabbis which is a different version than that of our *Mishnah:***"He who makes his Torah study his major interest and his daily needs are of minor importance ... this man will be accorded a major place in Gan Eden. The opposite is also true"** *(Avot de-Rabbi Natan* 28:9).

Referring to Shammai's counsel, "Receive all men in a friendly fashion," Rabbenu Yonah is curt but to the point: **A person cannot expect society to like him unless he is willing to overlook and accept the faults of others and defer to their individual and singular ways of life.**

**Rabbi Moshe Alshakar:** To be kind, sympathetic and available to one who asks questions of you, does not infer that if he is not an *adam* (a polite person) that you must indulge him.

**Midrash Shemuel** claims that Shammai in our *Mishnah* had in mind what a later *Mishnah* teaches. In Chapter II, *Mishnah* 12 we are taught that when you pray do not make your prayer a fixed form, which Midrash Shemuel interprets to mean, "Do not be fixed in your calculations that your prayers will certainly be accepted in Heaven." So it is with the study of Torah. Do not anticipate with unquestioned certitude that your Torah study will get you all the divine beneficence that you desire.

Addressing himself to the second preachment of Shammai, "Say little and do **much,"** Midrash Shemuel proposes that there are two ways of being charitable. There is the one who makes a vow to donate and then because of his commitment, cannot renege. Another Person will donate to charity merely out of the generosity of his heart without vows. Thus, what Shammai meant to say was, **"Say little" - Do not make vows to do charitable acts - and do much, without any compelling force.**

On the third pronouncement of Shammai, "Receive all men in a friendly fashion," Midrash Shemuel makes the following impressive observation: **Not everyone is blessed with the means to be charitable, but everyone can show a smiling face to his fellow-man, A pat on the back can sometimes be more appreciated than financial assistance.**

**Nazarean Talmud**

**Sidra of “B’Midbar” (Num.) “33.1-56**

**“Eleh Mas’ei” “These are the stages”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta****Luqas (LK)** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** |
| **And he looked up** and **saw the wealthy putting their gifts into the contribution box, and he saw a certain poor widow putting in there two small copper coins. And he said, “Truly I say to you that this poor widow put in more than all** of them**. For these all put** gifts **into the offering out of their abundance, but this** woman **out of her poverty put in all the means of subsistence that she had.”** | **¶ And he** (Yeshua) **sat down before the treasury, and** (Yeshua) **watched the congregation putting coins into the treasury. And many wealthy ones put in large amounts. And one poor widow came** and **put in two small coins, an insignificant amount. And he called his talmidim near, and he said to them, Amen ve amen I say to you that this poor widow has put in more than all the others depositing money into the treasury. For everyone else put in out of their excess, but she in her poverty put in everything she had to live on.** |

|  |
| --- |
| **School of Hakham Shaul’s Remes****Romans** |
| **Presently I am traveling to Yerushalayim to willingly serve[[46]](#footnote-46) the Tsadiqim there. Those at Macedonia and Achaia, having a sense of community, thought it good to do something for the righteous/generous** (Tsadiqim) **Eb’yónim**[[47]](#footnote-47) **at Yerushalayim. For they** those at Macedonia and Achaia[[48]](#footnote-48) **were happy to reach out to them. They are actually their debtors, for if the Gentiles shared from their spiritual resources, the Gentiles also should share of their natural resources as wilful service to them** (the righteous/generous (Tsadiqim) **Eb’yónim**) of the Jewish people. **And therefore, my coming** to you **was impeded. But now having no place in these regions and because I have been wishing to come your way for many years,** I expect to do so **when I go to Sefarad** (Spain/Iberia). **For I hope that** while passing through your region on my **journey, to see you and from you to be sent on, first having enjoyed you for a short while.****Therefore, after I fulfil this** obligation **and certify to them the delivery of the gift from the Gentiles** (of Macedonia and Achaia), **I will set out to Sefarad** (Spain/Iberia) **by way of your** region. **I know when I come to you it will be with the full blessing of Messiah. So I appeal to you through our Master Yeshua HaMashiach, and by the love for his Mesorah** (Oral Breathing of the Torah), **join me in prayers on my behalf to God, that I might be guarded from the non-believing[[49]](#footnote-49) Tz’dukim** (Sadducees) **in Judaea, and that my wilful service in Yerushalayim[[50]](#footnote-50) might be acceptable to the Tsadiqim, and that I may come to you joyfully by God's will, and might be refreshed in your** fellowship. |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 33.1-33 | Ps 106:28-33 | Is 11:16- 12.6 + 14.1-2 | Mk 12:41-44 | Lk 21:1-4 | Rm 15.25-33 |

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

Due to a typographical error we read the final part of Mordechai (Mark) in its proper place. Here we wish to insert a temporal note. Today we are on the threshold of the time that many Jewish people have suffered and died at the hands of merciless Gentiles, Tammuz 17th. The ordering of the Peshat text (Mark) with this Remes (allegorical text of Romans) in the present case build on a single theme if we look hard enough to see it.

**My Two Cents**

Yeshua positions himself to observe the Temple treasury. He watches the givers with some sincere scrutiny. Yeshua noticed the “Wealthy” who placed monies in the treasury as well as one “poor widow.” The rich give out of their excess or abundance while the poor widow gives everything she has. In effect, the rich only maintain a static union with G-d.

Here we return to the idea of static versus dynamic power and connection. The connection to G-d made by the rich giving out of excess is static. This person is unable to make a positive connection to G-d by this manner of giving. However, the poor widow giving from her personal sustenance is dynamically connecting herself to G-d. The dynamic connection of the widow is a partnership with G-d in building and repairing the world. Regardless of whether the widow put her money in the Temple treasury or giving it to one of the Soferim, the widow understood how to build the Governance of G-d on a personal level.

**The Collective vs the One**

When the B’ne Yisrael came to Yericho they learned a lesson of collective unity. The entire congregation moved and acted as one unit. The second battle that the B’ne Yisrael faced when they entered the Promised Land was at Ai. Here the lesson was dramatically different. The lesson of Ai was that of collective responsibility. ONE man’s sin affected the entire nation. In the Torah Seder of Pin’chas we saw how one man brought a plague on the B’ne Yisrael. Likewise, Ezra forces the B’ne Yisrael to divorce their foreign wives. The select number who married foreign wives was very few. Therefore, we have a principle of accountability. Our pericope demonstrates how a single group affects the fate of the entire congregation of Yisrael. However, the single poor widow affects tikun for the entire congregation. When the righteous/generous cease to exist and effect tikun on the world, trouble will soon follow. We would surmise that the two cents offered by the poor widow offset the extortions of the Soferim (scribes) of the Tz’dukim (Sadducees).

Thus, we have the model for Jewish life found in a woman who gave even in her poverty. In the present case there was a need for her to give as she did. It should be clear that giving up “everything” is not the norm. And, why she gave this way is beyond the scope of this commentary. However, we can suggest that Yeshua uses a hyperbole to show the attitude that Jewish people should have. That is, rather than giving for the sake of being seen and aggrandized we should give with the attitude that our giving is so important that we must give everything we own for the sake of G-d’s plan. Again, this is not the norm, but there are times when such is the case. While Yeshua uses hyperbole here we can see that the message is one of the heart. The message is clear, it teaches us how much we should love our fellow Jewish people.

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

**Real and Normal Gentiles, Gentiles in their right mind**

In the world of G-d’s order how are the Jewish people to be treated by the Gentiles?

**Gen 5:﻿18**﻿ When Jared had lived 162 years, he begot Enoch. ﻿19﻿After the birth of Enoch, Jared lived 800 years and begot sons and daughters. ﻿20﻿All the days of Jared came to 962 years; then he died. ﻿21﻿When Enoch had lived 65 years, he begot Methuselah. ﻿22﻿After the birth of Methuselah, Enoch walked with God 300 years; and he begot sons and daughters. ﻿23﻿All the days of Enoch came to 365 years. ﻿24﻿ Enoch walked with God; then he was no more, for God took him.[[51]](#footnote-51)

**Those at Macedonia and Achaia, having a sense of community…**

Here I note that Abraham was the model for every Gentile. We find Philo’s word regarding Abraham’s character and the character of specific men of the early Tanakh[[52]](#footnote-52) worth mention and imitation.

**ABR 1:6** for these first men, without ever having been followers or pupils of any one, and without ever having been taught by preceptors what they ought to do or say, but having embraced a line of conduct consistent with nature from attending to their own natural impulses, and from being prompted by an innate virtue, and looking upon nature herself to be, what in fact she is, the most ancient and duly established of laws, did in reality spend their whole lives in making laws, never of deliberate purpose doing anything open to reproach, and for their accidental errors propitiating God, and appeasing him by prayers and supplications, so as to procure for themselves the enjoyment of an entire life of virtue and prosperity, both in respect of their deliberate actions, and those which proceeded from no voluntary purpose.[[53]](#footnote-53)

These men, Chanoch (Enoch), Noach (Noah) and Abraham logically deduced the appropriate way without teacher or mentor.[[54]](#footnote-54) How much more should we who have excellent Hakhamim (Wise Men/Torah Scholars) conduct ourselves? They embraced “laws” which they saw as the foundation of “nature.” Again, we point to the fact that creation is built on the fabric of the Torah – nomos. Chanoch (Enoch), Noach (Noah) and Abraham logically discerned the laws of the Torah – nomos as the appropriate path. By their observance of these laws, they established a law themselves leaving man without any excuse.[[55]](#footnote-55)

Philo’s demonstrates that Chanoch’s (Enoch’s) character is that of a **“gracious”** man. He changed the worse for the better, accepting Divine superintendence. His **“transportation”** demonstrates the allegory of the transformation of character. Herein we see that men like Chanoch (Enoch) traded the worse for Divine superintendence.[[56]](#footnote-56) The name Chanoch (Enoch) means dedicated or “to initiate” and “to teach.”[[57]](#footnote-57)

﻿**Gen 5:23-24** ﻿All the days of Enoch came to 365 years. ﻿ Enoch walked with God; then he was no more, for God took him.[[58]](#footnote-58)

The number 365 is directly related to the 365 negative or prohibitive commandments. From this, we may deduce allegorically that Chanoch (Enoch) did not break any of the 365 prohibitive mitzvot (commandments). The disappearance of Chanoch (Enoch) is allegory for repentance. Here “repentance” means that Chanoch (Enoch) “returned to G-d.” Chanoch (Enoch) traded the character of guilt for the character of repentance and renewal. Consequently, the “old man” disappeared and was no longer discernible “just as if it had never existed.”[[59]](#footnote-59) Chanoch (Enoch) has transformed himself from a man of ignorance to a man of wisdom – i.e. a Hakham. Herein the disciple vanishes and the Hakham (wise man) appears. Allegorically, talmidim (disciples) of Hakhamim fostered by these men of wisdom have a new genealogy.

Our Torah portion speaks of “the Journeys of the Jewish people through the wilderness.” Men of folly transformed into men of wisdom are those men who have found Torah study and its application the meaningful life of true blessing. The of desire “prosperity” as men of the worldly system know and pursue, is vanity. Hakhamim understand that the apprehension of Torah is of greater value than personal possessions and regal power. Mastery of the Torah makes men into Men of Nobility – “Royal Anashim.” The men of nobility demonstrate that men who lack the refinement of the Torah are not men at all. It is for this reason that the Sages, blessed be their memory do not include the Gentiles in the Olam HaBa (age to come). **When the Gentile, through pursuit of Torah, accepts the nobility of Torah, he comes to life.[[60]](#footnote-60)** Or, as Yeshua illustrated to Nicodemus, when the gentile receives the soul from the heavens, **he is “born anew” – from above.[[61]](#footnote-61)** Hakham Shaul refers to these men as “new creatures.”[[62]](#footnote-62) In interpreting, the nomenclature of Christian clerics who often quote as cliché, “receive the Holy Spirit.” This nomenclature obscures the identity of the “spirit of holiness.” **Reception of the soul/spirit from above i.e. the Heavens enables the Gentile to become “new creatures.”** Noach (Noah) becomes a model of such men. His genealogy is not stated in terms of his ancestors.

**﻿Gen 6:9** ﻿This is the genealogy of Noah. –Noah was a righteous man; he was perfect in generations; Noah walked with (close to) God.

While the Sages, of blessed memory teach us that Noach (Noah) was not righteous/generous in the same measure as Abraham, we must realize that there is great virtue in being the most righteous/generous man of his generation. For any man to be labeled the most righteous/generous man in his generation is worthy of the title “perfect in his generation.” Converts to Judaism receive a new genealogy being addressed as “ben Abraham.” Their former genealogy is no longer of consequence. However, their nobility is like that of Abraham who did not follow the multitudes or his ancestors and chose Divine Superintendence. For the Gentile to submit to the Halakhah of the “Kingdom” (governance) of G-d **through Hakhamim and Bate Din** as one world under “One G-d” is his path to “salvation.” Yeshua’s occupation is that of bringing the Gentile close to G-d. This happens when the Gentile has made a “Korban”[[63]](#footnote-63) of his previous life and, like Abraham accepted Divine Superintendence.

**Consequently, Gentiles drawing on the spiritual resources of Jewish Hakhamim have an obligation to share their natural resources with them out of a sense of debt and gratitude.** By doing so, they prepare themselves for reception of spiritual resources and blessings. Furthermore, we see the appropriate structure of the new community. The Jewish people share their Torah education with the Gentiles, teaching them to become men of Nobility – “Royal Anashim.”

**Peroration**

Far be it for me to have any inkling of understanding concerning the deepest affairs of G-d. Yet, it seems that G-d has been silently working through the ages of history to bring about the final goal of the Y’mot HaMashiach (Days of Messiah) and the eventual resurrection of the dead as it culminates in the Olam HaBa (the ever-coming age). **Once again, the Gentile is beginning to embrace the Torah.** We need to take this opportunity to bring the Gentile under Divine Superintendence. This is the true intention of the Sages of blessed memory when they have said…

**b. Berachot 34b For Shemuel said:** "There will be no difference between the current age and the Messianic era except the emancipation from our subjugation to the gentile kingdoms."[[64]](#footnote-64)

In light of the temporal scope of Tammuz 17th through the 9th of Av – “between the straights” we can see the error of our ways. When the gentiles have no guidance from the Jewish people they are bound to work towards our destruction.

Amen v’amen

**Questions for Understanding and Reflection**

1. **From all the readings for this week, which verse or verses touched your heart and fired your imagination?**
2. **In your opinion what is the prophetic statement for this week?**

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath:**

**Shabbat: “Zot Ha-Arets” – Sabbath: “This is the land”**

**&**

**Shabbat Mevar’chim HaChodesh Ab –**

**Sabbath of the proclamation of the New Moon of Ab**

**(Thursday Evening July 12 – Friday Evening July 13)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **זֹאת הָאָרֶץ** |   | **Saturday Afternoon** |
| **“****Zot Ha-Arets”** | Reader 1 – B’Midbar 34:1-12 | Reader 1 – B’Midbar 35:9-11 |
| **“****This is the land”** | Reader 2 – B’Midbar 34:13-15 | Reader 2 – B’Midbar 35:12-14 |
| **“”** | Reader 3 – B’Midbar 34:16-18 | Reader 3 – B’Midbar 35:15-18 |
| B’Midbar (Num.) 34:1 – 35:8B’Midbar (Num.) 28:9-15 | Reader 4 – B’Midbar 34:19-24 |   |
| Ashlamatah: Ezek 45:1-8, 14-15 | Reader 5 – B’Midbar 34:25-29 |  **Monday and Thursday Mornings** |
| Special: 1 Sam 20:18 & 42 | Reader 6 – B’Midbar 35:1-3 | Reader 1 – B’Midbar 35:9-11 |
| Psalms: 106: 34-39 | Reader 7 – B’Midbar 35:4-8 | Reader 2 – B’Midbar 35:12-14 |
|   |       Maftir: B’Midbar 35:6-8 | Reader 3 – B’Midbar 35:15-18 |
| Mk 13:1-2: Luke 21:5-6;Rm 16:1-20 |  1 Sam 20:18 & 42 Ezek 45:1-8, 14-15 |   |

**Coming Fast: Fast of the 17th of Tammuz**

**Saturday Evening June 30 – Sunday Evening July the 1st 2018**

**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)



**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

**Note:**

**There will be no class via the Internet on Sunday morning July the 1st** as we will be praying and fasting at the Esnoga for the 17th of Tammuz!

**May it go well over the fast!**

1. Radak [↑](#footnote-ref-1)
2. Sforno [↑](#footnote-ref-2)
3. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-3)
4. The wording of this pasuk begs us to compare it to a later pasuk: *Romans 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.* [↑](#footnote-ref-4)
5. This incident took place in Shittim. The Bne Israel’s camp spanned between Shittim and Beth Yeshimoth, this was camp #42. [↑](#footnote-ref-5)
6. ***Shemot (Exodus) 6:25*** *Elazar, Aharon’s son married one of the daughters of Putiel, and she gave birth to Pinchas.* [↑](#footnote-ref-6)
7. The Hebrew verb ‘to pray’ is a reflexive verb. Reflexive verbs describe actions that we do to ourselves. [↑](#footnote-ref-7)
8. Bereshit (Genesis) 19:27. [↑](#footnote-ref-8)
9. Tehillim (Psalms) 106:30. [↑](#footnote-ref-9)
10. Root פלל, which signifies judgment, as well as ‘prayer’. [↑](#footnote-ref-10)
11. Siddur Avodat Ha-lev [↑](#footnote-ref-11)
12. ***Bamidbar (Numbers) 25:7-8*** *When Pinchas, the son of Elazar, the son of Aharon the Priest, saw it, he rose up from amongst the congregation, and took a spear in his hand. He followed the Israelite into the tent and speared the Israelite man and the woman through their lower bodies. The pestilence stopped from the Children of Israel. The number of those who died from the plague was 24,000.* [↑](#footnote-ref-12)
13. In Bamidbar (Numbers) 25:7. [↑](#footnote-ref-13)
14. Midrash Rabbah - Numbers 20:25 [↑](#footnote-ref-14)
15. Mishlei (Proverbs) 21:30 [↑](#footnote-ref-15)
16. I.e., seeing the profanation of the Divine Name, he did not wait for Moshe’s ruling. [↑](#footnote-ref-16)
17. Bamidbar (Numbers 25:7. [↑](#footnote-ref-17)
18. ***Bamidbar (Numbers) 25:10-13*** *G-d told Moshe, “Pinchas, the son of Elazar, the son of Aharon the Priest, stopped My anger towards the Children of Israel because he was zealous on My behalf, which prevented Me from destroying them because of jealousy. Therefore, I give him My covenant of peace. The covenant of the priesthood will be his and his descendants forever, because he was zealous for his G- d, and atoned for the Children of Israel.* [↑](#footnote-ref-18)
19. Likutei Sichot, Vol. 2, pp. [342](http://otzar770.com/library/display_page.asp?nPageNumber=342&ilSC=40&nBookId=46&cPartLetter=B)-[343](http://otzar770.com/library/display_page.asp?nPageNumber=343&ilSC=40&nBookId=46&cPartLetter=B) [↑](#footnote-ref-19)
20. Sanhedrin 81b [↑](#footnote-ref-20)
21. **Zevachim 101b** Pinchas was not made a Priest until he killed Zimri*.* [↑](#footnote-ref-21)
22. Based on the Gemara in Masechet Zevachim (101b). [↑](#footnote-ref-22)
23. Targum Jonathan (Hebrew: תרגום יונתן בן עוזיאל‬), otherwise referred to as Targum Yonasan/Yonatan, is the official eastern (Babylonian) targum to the Nevi’im. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel, a pupil of Hillel, a doctor of the Law at Jerusalem in the time of King Herod. Its overall style is very similar to that of Targum Onkelos, though at times it seems to be a looser paraphrase. Although Targum Jonathan was composed in antiquity (probably in the 2nd Century CE) it is now known only from medieval manuscripts, which contain many textual variants. [↑](#footnote-ref-23)
24. Pirke De-Rabbi Eliezer 47. [↑](#footnote-ref-24)
25. Ovadia ben Jacob Sforno (Obadja Sforno, Hebrew: עובדיה ספורנו) was an Italian rabbi, Biblical commentator, philosopher and physician. He was born at Cesena about 1475 and died at Bologna in 1550. [↑](#footnote-ref-25)
26. “pilegesh be-giv’a” = The Concubine of Gibeah. A concubine from Bethlehem who was married to Levite man fled back to her father’s house. After winning her back, the Levite man journeyed home together with his servant and stayed in the town of Gibeah with a visiting Ephraimite. A rabble of local Benjamites surrounded the house and demanded that the owner surrender the Levite man so they could sodomise him. The Levite man thrust his concubine at the baying crowd who repeatedly raped her. By morning she had collapsed and died from her ordeal. [↑](#footnote-ref-26)
27. see Shoftim (Judges) 20:28 [↑](#footnote-ref-27)
28. The Midrash Rabba (Bereshit 60:3) states: Was not Pinchas the High Priest around to ‘overturn’ the vow (of Shoftim 11:30-31)? Yes, but Pinchas said: “He needs me; why should I go to him?!” And Yiftach, too, said: “I am the Commander-General in Israel; why should I go to Pinchas?!” And between the two of them, the girl was lost. This is why Pinchas was punished, and his Holy Spirit and gift of prophecy was taken from him. As the verse in 1 Chronicles 9:20 states: ’HaShem *had been*with him.’ [↑](#footnote-ref-28)
29. Devarim (Deuteronomy) 34:5 [↑](#footnote-ref-29)
30. Bereshit Rabbah 71 [↑](#footnote-ref-30)
31. Eliyahu HaNavi = Elijah the Prophet. The Midrash in Bereshit Rabbah 71:9 cites a debate among Chazal as to whether Eliyahu came from the tribe of Gad, or from the tribe of Binyamin. The Midrash then records that once, as the sages discussed the matter, Eliyahu personally appeared and resolved the issue, identifying himself as a descendant of Rachel, presumably confirming the theory that he is a Benjamite. Interestingly, later in Bereshit Rabbah 99:11, the Midrash appears to assume that Eliyahu belonged to the tribe of Gad. In any event, according to both these views, Eliyahu could not have been Pinchas, who was a Priest – from the tribe of Levi. [↑](#footnote-ref-31)
32. Bamidbar (Numbers) 25:10-30:1 [↑](#footnote-ref-32)
33. Pirke De-Rabbi Eliezer 28 *God turned the name of Pinchas to be like that of Eliyahu of the Gil’ad*. [↑](#footnote-ref-33)
34. In several places including *Pinchas 771*. Pinchas is Eliyahu. HaShem said to Pinchas: You have placed peace between Israel and Myself in this world, and so in the future, you will also be the one to place peace between Myself and My children, as is written: Behold, I am sending you Elijah the Prophet… And he will return the heart of fathers to their sons… (Malachi 3:23-24) [↑](#footnote-ref-34)
35. Mount Chorev = Sinai. [↑](#footnote-ref-35)
36. 1 Melachim (Kings) 19:10 [↑](#footnote-ref-36)
37. Bamidbar (Numbers) 25:1 [↑](#footnote-ref-37)
38. Consider the connection between these two: ***Bamidbar (Numbers) 25:11*** *Pinchas ben Elazar ben Aharon the Priest reversed My anger from upon the Children of Israel when he acted* ***zealously*** *for My sake among them.* And: ***1 Melachim (Kings) 19:14*** *What are you doing here, Eliyahu? And Eliyahu answered, I was very* ***zealous*** *for G-d, the Lord of Hosts, because Israel has left Your covenant.* [↑](#footnote-ref-38)
39. See final verses of Sefer Malachi. [↑](#footnote-ref-39)
40. Shemot (Exodus) 6:18 [↑](#footnote-ref-40)
41. Yalkut Shimoni in Parashat Balak 771 [↑](#footnote-ref-41)
42. Bava Metzia 114a-b [↑](#footnote-ref-42)
43. Tumah = uncleanness. [↑](#footnote-ref-43)
44. Masechet Taanit is a tractate in the Mishna that concerns ‘fasting’. [↑](#footnote-ref-44)
45. Tanach is an acronym for Torah, Neviim, and Ketuvim (the Law, the Prophets, and the Writings). [↑](#footnote-ref-45)
46. Accordingly in this sacred entertainment there is, as I have said, no slave, but free men minister to the guests, performing the offices of servants, not under compulsion, nor in obedience to any imperious commands, but of their own voluntary free will, with all eagerness and promptitude anticipating all orders, (72) for they are not any chance free men who are appointed to perform these duties, but young men who are selected from their order with all possible care on account of their excellence, acting as virtuous and wellborn youths ought to act who are eager to attain to the perfection of virtue, and who, like legitimate sons, with affectionate rivalry minister to their fathers and mothers, thinking their common parents more closely connected with them than those who are related by blood,

Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (704). Peabody: Hendrickson. [↑](#footnote-ref-46)
47. For a better understanding of the Eb’yonim see His Eminence’s commentary [Kislev 21, 5772](http://torahfocus.com/2011/12/18/keslev-21-5772/) see also, Cf. Wikipedia – “Ebionites, or Ebionaioi, (Greek: Ἐβιωναῖοι) (derived from Hebrew אביונים ebyonim, meaning "the poor" or "poor ones"), is a Christian patristic term referring to a Jewish Nazarean sect or sects that existed during the first centuries of the Christian Era. They regarded Yeshua as the Messiah and insisted on the necessity of following Jewish religious Law and rites.” - <http://en.wikipedia.org/wiki/Ebionites> [↑](#footnote-ref-47)
48. **Romans** – the allegory of Romans can be connected to the speech of Isa 55:12 where the “mountains” governments of the Gentiles go forth in Joy (of the Torah). [↑](#footnote-ref-48)
49. Verbal match to the Mishnah of Mordechai. [↑](#footnote-ref-49)
50. **Romans** connects to the Psalm 140:9 and other places, asking not to grant the desires of the wicked, Hakham Shaul enlists the prayers of the Roman congregation for a successful journey to Jerusalem… [↑](#footnote-ref-50)
51. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 5:18). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-51)
52. Ta – Torah, Na – Nevaim (the Prophets), Kh – Ketuvim (the writings) [↑](#footnote-ref-52)
53. Philo. (1993). *The Works of Philo Complete and Unabridged* (New Updated ed.). (C. Yonge, Trans.) Hendrickson Publishers Inc. p. 411 [↑](#footnote-ref-53)
54. It is most logical to suggest that these men arrived at the truth through simple logic. Once they had arrived at the “truth”, it seems most logical that they sought out the teachers who had received the mesorah from Adam. [↑](#footnote-ref-54)
55. Cf. Rom 2:14 –15 [↑](#footnote-ref-55)
56. It has been suggested and become all but Church dogma that Miriam - Mary Magdalene was a prostitute. There is no validity to this claim. These rumors are unsubstantiated. [↑](#footnote-ref-56)
57. Feyerabend, D. K. (n.d.). *Langenscheidt Pocket Hebrew Dictionary to Old Testament.* Munich, Germany: Langenscheidt. p. 108-9 [↑](#footnote-ref-57)
58. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 5:24). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-58)
59. Philo. (1993). *The Works of Philo Complete and Unabridged* (New Updated ed.). (C. Yonge, Trans.) Hendrickson Publishers Inc. p 412 [↑](#footnote-ref-59)
60. Cf. Pro 4:22 [↑](#footnote-ref-60)
61. Jones, V. (1983). *Will the Real Jesus Please Stand,.* Institute of Judaic-Christian Research. p. 7-51 [↑](#footnote-ref-61)
62. Cf. 2Cor 5:17 [↑](#footnote-ref-62)
63. The Hebrew word means to “bring near” or “come near.” [↑](#footnote-ref-63)
64. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1Berakhot). Peabody, MA: Hendrickson Publishers. p 232 [↑](#footnote-ref-64)