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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** | **Second Year of the Triennial Reading Cycle** |
| **Tammuz 23, 5781 – July 2/3, 2021** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

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

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

**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 favor on you and grant you peace. – Amen!**

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when performing 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!**

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

Manifest yourself in the splendor of Your boldness before the eyes of all inhabitants of Your world and may everyone endowed with a soul affirm that the Lord, God of Israel, is King and his dominion is absolute. Amen forevermore.

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach…**He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

**Special Requests from Hi Eminence Hakham Dr. Yosef ben Haggai:**

He Who blessed our holy matriarchs, Sarah, Rebecca, Rachel and Leah, Miriam the Prophetess. Abigail, and Esther daughter of Abigail – may He bless the sick mother of three children HE Giberet Hannah bat Sarah (the much loved niece of HH Giberet Giborah bat Sarah) and send her a complete recovery in all her organs and all her blood vessels. Please HaShem, heal her now. Please HaShem, heal her now. Please HaShem, heal her now among the other sick people of Your people Israel. And so may it be His will, and we all will say with one voice: AMEN ve AMEN

**Shabbat: “****BaYom HaSh’vi’i” – “On the seventh day”**

**Shabbat Shim’u - 2nd Penitential Sabbath**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בַּיּוֹם, הַשְּׁבִיעִי** |  | **Saturday Afternoon** |
| **“****BaYom HaSh’vi’i”** | Reader 1 – B’Midbar 7:48-53 | Reader 1 – B’midbar 27:15-17 |
| **“****On the seventh day”** | Reader 2 – B’Midbar 7:54-59 | Reader 2 – B’midbar 27:18-20 |
| **“El séptimo día”** | Reader 3 – B’Midbar 7:60-65 | Reader 3 – B’midbar 27:21-23 |
| B’midbar (Numbers) 7:48-89 | Reader 4 – B’Midbar 7:66-71 |  |
| Special Ashlamatah: Jer 2:4-28 + 4:1-2 | Reader 5 – B’Midbar 7:72-77 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – B’Midbar 7:78-83 | Reader 1 – B’midbar 27:15-17 |
| Psalms 96:1-13 | Reader 7 – B’Midbar 7:84-89 | Reader 2 – B’midbar 27:18-20 |
| N.C. 2 Pet 3:8-10; Lk 17:20-21  Col 1:1-14 | Maftir – B’Midbar 7:87-89 | Reader 3 – B’midbar 27:21-23 |

**Contents of the Torah Seder**

* **Offering of Elishama ben Ammihud Prince of Bene Ephrayim – Numbers 7:48-53**
* **Offering of Gamaliel ben Pedahzur Prince of Bene Manasseh – Numbers 7:54-59**
* **Offering of Abidan ben Gideoni Prince of Bene Benjamin – Numbers 7:60-65**
* **Offering of Ahiezer ben Ammishaddai Prince of Bene Dan – Numbers 7:66-71**
* **Offering of Pagiel ben Ochran Prince of Bene Asher – Numbers 7:72-77**
* **Offering of Ahira ben Enan Prince of Bene Naphtali – Numbers 7:78-83**
* **Dedication Offering of the altar by the 12 Princes of Israel – Numbers 7:84-89**

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 7:48-89**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 48. **On the seventh day**, the chieftain was of the sons of **Ephraim**, Elishama the son of Ammihud. | 48. **on the seventh**, Elishama bar Ammihud, prince of the Bene **Ephraim**; |
| 49. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 49. - |
| 50. One spoon [weighing] ten gold [shekels] filled with incense. | 50. - |
| 51. One young bull, one ram and one lamb in its first year for a burnt offering. | 51. - |
| 52. One young he goat for a sin offering. | 52. - |
| 53. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Elishama the son of Ammihud; | 53. - |
| 54. On the eighth day, the chieftain was of the sons of Manasseh, Gamliel the son of Pedazhur. | 54. on the eighth, Gamaliel bar Pedazur, prince of Menasheh; |
| 55. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 55. - |
| 56. One spoon [weighing] ten gold [shekels] filled with incense. | 56. - |
| 57. One young bull, one ram and one lamb in its first year for a burnt offering. | 57. - |
| 58. One young he goat for a sin offering. | 58. - |
| 59. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Gamliel the son of Pedazhur. | 59. - |
| 60. On the ninth day, the chieftain was of the sons of Benjamin, Abidan the son of Gideoni. | 60. on the ninth, Abidan bar Gideoni, prince of Benjamin; |
| 61. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 61. - |
| 62. One spoon [weighing] ten gold [shekels] filled with incense. | 62. - |
| 63. One young bull, one ram and one lamb in its first year for a burnt offering. | 63. - |
| 64. One young he goat for a sin offering. | 64. - |
| 65. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Abidan the son of Gideoni. | 65. - |
| 66. On the tenth day, the chieftain was of the sons of Dan, Ahiezer the son of Ammishaddai. | 66. on the tenth, Achiezer bar Amishaddai, prince of the Bene Dan; |
| 67. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 67. - |
| 68. One spoon [weighing] ten gold [shekels] filled with incense. | 68. - |
| 69. One young bull, one ram and one lamb in its first year for a burnt offering. | 69. - |
| 70. One young he goat for a sin offering. | 70. - |
| 71. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Ahiezer the son of Ammishaddai. | 71. - |
| 72. On the eleventh day, the chieftain was of the sons of Asher, Pag'iel the son of Ochran. | 72. on the eleventh, Pagiel bar Achran, prince of Asher; |
| 73. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 73. - |
| 74. One spoon [weighing] ten gold [shekels] filled with incense. | 74. - |
| 75. One young bull, one ram and one lamb in its first year for a burnt offering. | 75. - |
| 76. One young he goat for a sin offering. | 76. - |
| 77. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Pag'iel the son of Ochran. | 77. - |
| 78. On the twelfth day, the chieftain was of the sons of Naphtali, Ahira the son of Enan. | 78. and on the twelfth day, Achira bar Enan, prince of the Bene Naphtali, offered. |
| 79. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 79. - |
| 80. One spoon [weighing] ten gold [shekels] filled with incense. | 80. - |
| 81. One young bull, one ram and one lamb in its first year for a burnt offering. | 81. - |
| 82. One young he goat for a sin offering. | 82. - |
| 83. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Ahira the son of Enan. | 83. - |
| 84. This was the dedication offering of the altar presented by the chieftains on the day it was anointed; there were twelve silver bowls, twelve silver basins and twelve gold spoons. | 84. This is the oblation at the anointing of the altar, on the day that they anointed it, from the riches of the princes of Israel: twelve silver bowls, answering to the twelve tribes; twelve silver vases, answering to the twelve princes of the Bene Israel; twelve golden pans, answering to the twelve signs (mazalia – of the Zodiac). |
| 85. The weight of each silver bowl was one hundred and thirty [shekels], and that of each basin was seventy [shekels]; all the silver of the vessels weighed in total two thousand four hundred [shekels] according to the holy shekel. | 85. One hundred and thirty shekels was the weight of each silver bowl, answering to the years of Jokebed when she bare Mosheh; and seventy shekels was the weight of each vase, answering to the seventy elders of the great Sanhedrin: all the silver vessels, two thousand four hundred shekels, in shekels of the sanctuary. |
| 86. Twelve gold spoons filled with incense; each spoon weighing ten [shekels] according to the holy shekel; all the gold spoons totaled one hundred and twenty shekels. | 86. The golden pans were twelve, answering to the princes of Israel, full of good sweet incense; the weight of ten shekels was the weight of each pan, answering to the Ten Words; all the gold of the pans, one hundred and and twenty (shekels), answering to the years lived by Mosheh the prophet. |
| 87. The total of the cattle for the burnt offerings was twelve bulls, twelve rams, and twelve lambs in their first year with their meal offerings. And [there were] twelve young he goats for sin offerings. | 87. All the bullocks for the burnt offering, twelve, a bullock for a prince of the house of the fathers; twelve rams, because the twelve princes of Ishmael would perish; twelve lambs of the year, because the twelve princes of Persia would perish; **and their minchas, that famine might be removed from the world**; and twelve kids of the goats for the sin offering, to atone for the sins of the twelve tribes. |
| 88. The total of cattle for the peace offerings was twenty four oxen, sixty rams, sixty he goats, and sixty lambs in their first year. This was the dedication offering for the altar, after it was anointed. | 88. And all the oxen for consecrated victims, twenty-four, answering to the twenty-four orders (of the priests); the rams, sixty, answering, to the sixty years which Izhak had lived when he begat Jakob; the goats, sixty, answering to the sixty letters in the benediction of the priests; lambs of the year, sixty, to atone for the sixty myriads of Israel. This was the dedication of the altar by anointment on the day that they anointed it. |
| 89. When Moses would come into the Tent of Meeting to speak with Him, he would hear the voice speaking to him from the two cherubim above the covering which was over the Ark of Testimony, and He spoke to him. | 89. And when Mosheh entered into the tabernacle of ordinance to speak with Him, he heard the voice of the Spirit who spoke with him descending from the heaven of heavens upon the Mercy Seat which was upon the Ark of the Testimony between the two Cherubim, **and from thence was the Oracle {Word; Dibbera} speaking with him.** |

**Reading Assignment:**

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

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

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

Vol. 13 – “First Journeys,” pp. 197-215

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: B’Midbar (Numbers) 7:48-89**

**84 on the day it was anointed** On the day it was anointed, he brought the offering. So what is the meaning of “after it was anointed” (verse 88)? That it was first anointed and then he brought an offering, or [perhaps] “after it was anointed” means: after some time later [i. e., a while after it was anointed], and “on the day it was anointed” [does not mean that it was offered on the day it was anointed, but it] comes only to tell us that it was anointed by day? [However,] when Scripture says, “on the day they were anointed” (Lev. 7:36), we have already learned that it was anointed by day. So what does “on the day it was anointed” [here] teach us? That on the day it was anointed, he brought the offering.-[Sifrei Naso 1:159].

**twelve silver bowls** [The total is recorded here to show that] these were the very same ones that were donated, and no disqualifying factor happened to them. -[Sifrei Naso 1:160].

**85 [The weight of] each silver bowl was one hundred and thirty [shekels]** What does this teach us? Since Scripture says [in the account of the donation of each chieftain]: “weighing one hundred and thirty shekels,” but it does not specify which type of shekel, therefore, [Scripture] repeats it here, and includes them all: “all the silver of the vessels... according to the holy shekel.” -[Sifrei Naso 1:160].

**all the silver of the vessels** This teaches you that all the vessels of the sanctuary were of precise weight; whether weighed individually or collectively, there was neither more nor less [than the specified amount].- [Sifrei Naso 1:160]

**86 Twelve gold spoons** Why is this said? For it says [in the account of the donation of each chieftain]: “One spoon [weighing] ten gold [shekels].” [Does this mean that] it was made of gold and it weighed ten silver shekels? Or [does it mean] that it was a silver spoon weighing ten gold shekels—for the weight of the gold shekels is not the same as the weight of silver ones? Therefore, Scripture tells us: "Gold spoons"—they were [made] of gold.-[Sifrei Naso 1:161]

**89 When Moses would enter** [When there are] two contradictory verses, the third one comes and reconciles them. One verse says, “the Lord spoke to him from the Tent of Meeting” (Lev. 1:1), and that implies outside the curtain, whereas another verse says, “and speak to you from above the ark cover” (Exod. 25:22) [which is beyond the curtain]. This [verse] comes and reconciles them: Moses came into the Tent of Meeting, and there he would hear the voice [of God] coming from [between the cherubim,] above the ark cover. -[Sifrei Naso 1:162]

**from between the two cherubim** The voice emanated from heaven to [the area] between the two cherubim, and from there it went out to the Tent of Meeting.-[Sifrei Naso 1:162]

**speaking to him** Heb. מִדַּבֵּר . [The word מִדַּבֵּר ] is similar to מִתְדַּבֵּר [the reflexive form, literally,] “speaking to itself.” It is out of reverence for the Most High to express it in this way. [The voice] would speak to itself, and Moses would listen to it.

**and He spoke to Him** [Thus] excluding Aaron from the [Divine] statements.

**He would hear the voice** I might think it was in an undertone. Therefore, Scripture teaches us: "the voice"—the very voice which spoke with him at [Mount] Sinai, [which was loud and clear]. But when it [the voice] reached the entrance, it stopped and did not proceed outside the tent.

**Tehillim - Psalm 96:1-13**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Sing to the Lord a new song, sing to the Lord, all the earth. | 1. Sing in the presence of the LORD a new psalm; sing praise, angels of the height, sing praise in the presence of the LORD, all righteous/generous of the earth. |
| 2. Sing to the Lord, bless His name, announce His salvation from day to day. | 2. Sing praise in the presence of the LORD, bless His name; proclaim his redemption from day to day. |
| 3. Tell of His glory among the nations, among all peoples His wonders. | 3. Tell of his glory among the Gentiles, of His wonders among all the peoples. |
| 4. For the Lord is great and very much praised; He is feared over all divine powers. | 4. For great is the LORD and greatly to be praised; and He is more to be feared than any god. |
| 5. For all the gods of the peoples are nought, but the Lord made the heavens. | 5. For all the things feared by the Gentiles are idols; but the LORD made the heavens. |
| 6. [They ascribe] beauty and majesty before Him; might and glory in His sanctuary. | 6. Praise and splendor are in His presence; strength and praise are in His sanctuary. |
| 7. Ascribe to the Lord, [you] families of peoples, ascribe to the Lord glory and might. | 7. Make music in the presence of the LORD, O races of peoples; ascribe glory and strength in the presence of the LORD. |
| 8. Ascribe to the Lord the glory due His name; carry an offering and come to His courtyards. | 8. Ascribe glory in the presence of the LORD and exalt His name; carry and bring an offering and enter His presence in his courts. |
| 9. Prostrate yourselves to the Lord in the majestic sanctuary; quake before Him, all the earth. | 9. Bow down before Him in the splendor of holiness; tremble in His presence, all inhabitants of the earth. |
| 10. Say among the nations, "The Lord has reigned." Also, the inhabited world will be established so that it will not falter; He will judge peoples with equity. | 10. Say among the Gentiles, "The LORD reigns"; also, the world is made firm that it will not totter; He will judge the peoples uprightly. |
| 11. The heavens will rejoice, and the earth will exult; the sea and the fullness thereof will roar. | 11. The forces of heaven will rejoice and the righteous/ generous of the earth will exult; the sea will shout and all its fullness. |
| 12. The field and all that is therein will jubilate; then all the forest trees will sing praises. | 12. The field and everything in it will pour forth praise; then all the trees of the forest will sing. |
| 13. Before the Lord, for He has come, for He has come to judge the earth; He will judge the inhabited world justly and the peoples with His faith. | 13. In the presence of the LORD, for He comes, for He comes to judge the earth; He will judge the world with righteousness/generosity and the peoples with his faithfulness. |

**Rashi’s Commentary for: Psalm 96:1-13**

**1** **a new song** This song deals with the future, as is proven by the final verse, “for He has come to judge the earth.” Any reference to a “new song” deals with the future.

**7** **Ascribe to the Lord, families of peoples** And what shall you ascribe to Him? Ascribe to the Lord glory and might.

**10** **“The Lord has reigned”** This song will be [sung] in the future.

**He will judge peoples with equity** **Those whom he will turn into a clear tongue (Zeph. 3:9)**.

**with equity** with merits.

**11** **the sea... will roar** to raise its voice in praise.

**12** **all the forest trees** All the rulers of the nations.

**Meditation from the Psalms**

**Psalms ‎‎96:1-13**

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

This is the seventh psalm which Moses composed. Midrash Shocher Tov[[1]](#footnote-1) quotes Rabbi Yehoshua ben Levi, who said: “I know to whom Moses dedicated the first six psalms because I heard it from my teachers. However, beyond that I received no tradition”.

Ibn Yachya[[2]](#footnote-2) attempts to identify the tribes to whom the remaining five psalms, in this series of eleven, were dedicated. He explains that this psalm was dedicated to Zevulun, who rejoiced when he went out to earn a livelihood so that he could support his brother Issachar, who studied Torah.[[3]](#footnote-3) Therefore, Zevulun would constantly sing to HaShema new song, thanking Him for the Divine blessing which resulted in his wealth.

Later, David adapted this psalm to his own circumstances. Radak comments that David recited it, together with psalm 105, when he brought up the Holy Ark from the house of Oved Edom.[[4]](#footnote-4) Thus, this composition contains a deeper symbolism. The Ark had been held captive in Philistine exile and David sang joyously upon the occasion of its redemption. Similarly, when Israel is finally released from exile, the Jews will join the Messiah and exult: Sing to HaShema new song, sing to HaShem**,** everyone on earth.

This psalm appears, with minor variations, in I Chronicles 16**:**23-33**,** where it is attributed to Assaf and his brothers. David appointed them to lead the thanksgiving to G-d on the day when David placed the Holy Ark in a tent before the presence of Hashem.[[5]](#footnote-5) Our Torah portion[[6]](#footnote-6) is also read during Chanukah when the Maccabees cleansed the Temple of the impure altar, restored the sanctity to the Temple,[[7]](#footnote-7) and rekindled the menorah. Thus, this psalm seems fitting for the tikkunim[[8]](#footnote-8) that took place.

There are several major elements of this psalm that coalesce in the sefer of Jonah. As this psalm was dedicated to Zevulun, so Jonah was from the tribe of Zebulun.[[9]](#footnote-9) As this psalm was fitting for the redemption of the ark, from the Philistines, so did Jonah secure the redemption of the Ninevites and the men on his ship.[[10]](#footnote-10) Let’s take a deeper look at a side of Jonah that is not normally explored.

One of the highlights of the Yom Kippur liturgy is the reading of the Book of Jonah,[[11]](#footnote-11) a small book which contains a world of philosophy. The major message of the Book of Jonah is likewise the major message of Yom Kippur,[[12]](#footnote-12) so that the proper understanding of the former will most certainly illuminate the latter. It is worth noting that we never hear the *content* of Jonah’s[[13]](#footnote-13) call to the Ninevites to repent,[[14]](#footnote-14) only the fact of that call, and their reaction. Further the name of the Book is “Jonah”, not “Nineveh”. This teaches us that Jonah is the central focus, not Nineveh! We are, therefore, perplexed when we do not see Jonah’s teshuva either. He never repents! This suggests that his words are not as important as his actions. This book will require a very thoughtful approach if we are to discern its true lessons.

What is Jonah’s[[15]](#footnote-15) background?[[16]](#footnote-16)

Jonah starts off with a crucial identification:

***Yonah (Jonah) 1:1*** *Now the word of HaShem came unto Jonah the son of Amittai, saying:*

Our sages tell that Yonah[[17]](#footnote-17) son of Amittai[[18]](#footnote-18) was the son of the widow from Tzorphath[[19]](#footnote-19) with whom Elijah the prophet stayed during the years of famine,[[20]](#footnote-20) and that it was this boy that Elijah revived.[[21]](#footnote-21)

***Melachim alef (I Kings) 17:17-24*** *And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.* ***18*** *And she said unto Elijah: ‘What have I to do with thee, O thou man of God? art thou come unto me to bring my sin to remembrance, and to slay my son?’* ***19*** *And he said unto her: ‘Give me thy son.’ And he took him out of her bosom, and carried him up into the upper chamber, where he abode, and laid him upon his own bed.* ***20*** *And he cried unto the HaShem, and said: HaShem my God, hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son?’* ***21*** *And he stretched himself upon the child three times, and cried unto the HaShem, and said: HaShem my God, I pray thee, let this child’s soul come back into him.’* ***22*** *And the HaShem hearkened unto the voice of Elijah; and the soul of the child came back into him, and he revived.* ***23*** *And Elijah took the child, and brought him down out of the upper chamber into the house, and delivered him unto his mother; and Elijah said: ‘See, thy son liveth.’* ***24*** *And the woman said to Elijah: ‘Now I know that thou art a man of God, and that the word of the HaShem in thy mouth is truth* (emet).*’*

The Sages[[22]](#footnote-22) identify this boy as Jonah. Our Sages[[23]](#footnote-23) further teach that Jonah’s mother was from the tribe of Asher, and his **father from Zevulun**.[[24]](#footnote-24)

*Amittai[[25]](#footnote-25)* is derived from the Hebrew word: ‘emet’, meaning truth. From this we understand that Jonah is a man of truth. Truth, as Jonah understands it, demands that evil never be overlooked; evil must be punished. Jonah is the “son of truth”, a man of unbending commitment to the truth. Keep this in mind because it plays a pivotal role later on.

Jonah was a prophet from Gath-hepher[[26]](#footnote-26) in the Kingdom of Israel, then under the rule of Yeroboam II. Gath-hepher is a city of the northern tribe of Zebulun, as the text says:

***Yehoshua (Joshua) 19:10-13******10*** *And the third lot came up for the children of Zebulun according to their families; and the border of their inheritance was unto Sarid.* ***11*** *And their border went up westward, even to Maralah, and reached to Dabbesheth; and it reached to the brook that is before Jokneam.* ***12*** *And it turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor; and it went out to Dobrath, and went up to Japhia.* ***13*** *And from thence it passed along eastward to* ***Gath-hepher****, to Ethkazin; and it went out at Rimmon-methoar unto Neah.*

The tribe of Zebulun is described in Jacob’s prophetic last words to his children as maritime merchants involved in the shipping trade: ‘Zevulun shall dwell at the shore of the sea: and he shall be a haven for ships’ (Gen. 49:13). If this is so, then we can assume that Jonah, being a Zebulunite, was quite comfortable on ships. The Talmud says that his father was from the tribe of Zebulun and his mother was from the tribe of Asher.[[27]](#footnote-27)

*Why did this mariner flee from HaShem by going out to sea?* The Midrash says:

***Pirke D’Rebbi Eliezer 33*** *I will escape from His presence to a place where His glory is not declared. (If) I ascend above the heavens, it is said, “Above the heavens is his glory”.*[[28]](#footnote-28) *(If) above the earth, (it is said), “The whole earth is full of his glory”;*[[29]](#footnote-29) *behold, I will escape to the sea, to a place where His glory is not proclaimed.*

Note also that as a member of the ten northern tribes, Jonah’s descendants are going to be taken into captivity by Assyria, whose capital is Nineveh! Clearly Jonah has some skin in this game.

The personality of Jonah is filled with ironies. He is called the boy;[[30]](#footnote-30) one of the prophets’ disciples; the young man;[[31]](#footnote-31) the prophet’s attendant;[[32]](#footnote-32) this lunatic; that man; His servant; and the prophet, who was from Gat-Chefer. He is ben-Amittai, the prophet of uncompromising truth, foreshadowed in his mother’s proclamation: “…the word of Hashem in your mouth is truth (EMET).”

**What was Jonah fleeing from?**

In v.2, Jonah is commanded to go to Nineveh,[[33]](#footnote-33) but he attempts to flee “*from the presence of HaShem*”. And, just in case we didn’t get it the first time, we see at the end of v.2 that the reason he was going to Tarshish was to escape “*from the presence of HaShem*”. Why is a PROPHET[[34]](#footnote-34) attempting to flee from the presence of HaShem when he knows **very** well that that is not possible? Further, what powerful emotion is driving him? Why did the prophet find a mission to Nineveh so objectionable? These are crucial questions to understand because they build the picture that will explain this entire book. To approach an answer to some of these questions, let’s look at the next section and see the depth of emotion that Jonah exhibits.

**The Suicidal Prophet**

The rest of chapter one tells us that there was a storm[[35]](#footnote-35) that begins to tear at the ship, Jonah demonstrates his despair and dissatisfaction with the entire enterprise of HaShem’s call; indeed, with the very essence of life. He *goes down* and sleeps.[[36]](#footnote-36) While everyone[[37]](#footnote-37) else is calling out to their gods, Jonah doesn’t even bother to pray. He is disgusted and just descends into the bowels of the ship – to sleep! Once awoken, he does *not* call out to HaShem for salvation, because he is tired of the whole process of sin, forgiveness, sin, forgiveness, ad infinitum and ad nauseum. If there is no penalty for sin, then there is no truth to HaShem and His word. This is not something that the son of truth can abide. Without truth, life is not worth living.

When he is awoken, Jonah tells the sailors that his own death would be the *only* survivable option. It is notable, in v.12, that Jonah comes up with this solution as his *first* option. Normally, a man will seek many other options before he calls for his own death. Why doesn’t Jonah look at other options? Why doesn’t Jonah simply repent and agree to go to Nineveh? It seems clear that Jonah wanted to die. In other words, Jonah was so upset about his mission in Nineveh that he wanted to die. We will see that this suicidal attitude a couple more times in this small book.

Once in the belly of the fish, Jonah is silent for three days. At that point, instead of praying to be saved, he offers a psalm of thanksgiving to HaShem for having saved him, confident that “yet I will look again toward Your holy temple”. What is going on?

In chapter two, Jonah prays and HaShem causes the fish to vomit him out.[[38]](#footnote-38) However, a careful reading of this chapter will show a complete lack of teshuva. Jonah never speaks out his sin, nor does he repent of his desire to avoid going to Nineveh.[[39]](#footnote-39) Jonah is an extremely reluctant prophet.

Let’s examine Jonah’s prayer and compare it to Rambam’s famous formulation of “proper Teshuva”:[[40]](#footnote-40)

What is Teshuva? That the sinner should abandon his sin and remove it from his thoughts and commit to never again behave thusly, as it says: “The wicked shall leave his path”. Similarly, he should regret his past, as it says: “For after I had returned away, I repented”. And He Who knows all secrets should [be able to] testify regarding him that he will never again return to this sin, as it says: “nor shall we say any more to the work of our hands. [You are our gods]”.

It was “imperfect” teshuva that Jonah rejected, both for himself and also from the Ninevites.[[41]](#footnote-41) It was the teshuva where someone profoundly and deeply regrets his behavior, if only because of the sorry state he is in as a result, and commits to never again transgress; only to find himself a day, a week, a month, or even several years later repeating his earlier sinful behavior. This was the “imperfect” teshuva, a teshuva reflective of the pulsating beat of life, the pendulum to and fro of all of creation, which Jonah, the son of truth, could not abide.

The key to understanding Jonah’s prayer lies in the juxtaposition of v.9 and v.10:

*9: Those who pay regard to lying vanities forsake their loyalty.*

*10: But I will sacrifice to You with the voice of thanksgiving; I will pay that which I have vowed. Salvation belongs to HaShem.*

As opposed to the sailors who “pay regard to lying vanities” and then “forsake their loyalty” (i.e. do not fulfill their commitments), I pay regard only to You and “will pay that which I have vowed”.

This, in a nutshell, is Jonah’s argument with HaShem: Why do You pay heed to those who make promises which they ignore and who’s faith is only crisis-deep?

We now understand Jonah’s “prayer” inside the fish.[[42]](#footnote-42) Jonah maintains his position, that only a true penitent, one whose commitment reaches to the core of his being, is worthy of HaShem’s favor. Jonah is one like that, and he protests HaShem’s kindness to the sailors, already witnessed, and His plan to show similar kindness to the Ninevites.

In chapter three, the people of Nineveh, including their king, are frightened into a quick and dramatic plan of action. Public fasting, sackcloth, and ashes, and even a change in behavior, are called for in order to avert the great disaster. Just like the sailors, however, there is no introspection, no sense that the community is seriously off-course and has fallen far from HaShem’s graces; the motivation is purely survival. This is exactly what Jonah feared, not that HaShem would ignore this ignoble teshuva, but that he would accept it. And accept it He did!

*Why did HaShem accept their teshuva?*

In v.3:10, the verse indicates that HaShem forgave them because they actually repaired the breach of their society and changed their behavior. They suddenly had the potential to become something significantly better that what they were. However, the final verse of the book, and the entire argument leading up to it, states that HaShem forgave them due to His compassion for them as His beloved creatures, no more and no less.

We find this odd behavior of including the animals[[43]](#footnote-43) in the fast, which, judging from the Ninevites motivations is actually easy to understand. They were not fasting to search deep and wide, to find the dark side of their hearts and to search out ways of returning to HaShem. That sort of task can only be undertaken by a person of intelligence and sensitivity. This teshuva was simply one of physical survival, one which is equally shared by the lettered and unlettered, the old and the young, and even the animals.

In chapter four, Jonah complains to HaShem, about the teshuva of the Ninevites, using wording that is very similar to a repeated refrain of Yom Kippur:

***Yonah (Jonah) 4:2*** *And he prayed unto HaShem, and said: ‘I pray Thee, O HaShem, was not this my saying, when I was yet in mine own country? Therefore, I fled beforehand unto Tarshish; for I knew that Thou art a gracious God, and compassionate, long-suffering, and abundant in mercy, and repentest Thee of the evil.*

Compare what Jonah said to what we actually say on Yom Kippur:

***Shemot (Exodus) 34:6-7*** *HaShem, HaShem, God, merciful and gracious, long suffering, and abundant in goodness and truth, Keeping mercy for thousands.*

Jonah, the son of Truth, left “Truth” out of his equation. His claim is that HaShem is, indeed, violating the attribute of truth by allowing this imperfect teshuva to be accepted. Jonah tells HaShem that He is not truthful: There is no penalty given to the wicked. They get forgiven just like the righteous.

At this point, HaShem has already tried teaching Jonah that He has other attributes that take precedence over truth, namely compassion. Jonah disobeyed HaShem and deserved death, yet HaShem preserved him in the fish. Jonah did NOT get the point. So, HaShem is going to repeat the lesson in a new way.

Nevertheless, Jonah sees it as though HaShem has pardoned, or will pardon, Adolf Hitler (yimach shemo[[44]](#footnote-44)). He cannot abide in that kind of world. He wanted the attribute of truth, to bring justice. This is why he repeatedly wants to die. This is why Jonah replaced the midda of truth with the midda ‘changing Your mind’.

*How does HaShem teach Jonah about Divine compassion?*

In spite of the fact that Jonah was already shaded by his Succah,[[45]](#footnote-45) HaShem made a Kikayon[[46]](#footnote-46) grow up over him, giving him shade. Why was Jonah so happy about his plant?[[47]](#footnote-47) How did it “save him from his distress”?

This gourd was a manifestation of HaShem’s compassion. Jonah deserved to be punished because of his disobedience, nevertheless, HaShem showered him with compassion.

It seems that HaShem was teaching Jonah about the beauty of creation, and how that beauty is built upon the fluctuating rhythms of life. This morning, you are shaded by a Kikayon and it gives you great pleasure, even though it wasn’t here yesterday and may not be here tomorrow. Impermanence is not a shortcoming among HaShem’s creatures, it’s part of their essential definition.

In order to reinforce this point, HaShem appoints a worm to destroy the tree, and then appoints a hot wind to torture Jonah. At this point, Jonah got the point. He now understood the value of compassion in giving folks another chance, even if it meant delaying truth.

The final argument is now ready: And HaShem said to Jonah: Do you do well to be so angry for the plant? And he said: I do well to be so angry, even to death. Then HaShem said, you had concern for the plant, for which you did not labor, nor did you make it grow; which came up in a night, and perished in a night; And should I not spare Nineveh, that great city, where there are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left hand; and also much cattle?

*Who are these people who do not know their right from their left? Why are the cattle mentioned? And didn’t HaShem forgive the Ninevites because they had changed their ways? Why is Divine compassion necessary in such a case?*

HaShem’s final statement to Jonah is the powerful message of this Sefer. HaShem loves His creatures, in spite of their failings - perhaps even because of them. The teshuva, which is sincere, even if driven by the most base threat and even if it doesn’t have “staying power”, is still acceptable to HaShem and allows the Divine compassion to nurture and bring salvation to His children, even those who cannot discern between their right hand and their left hand i.e., people whose teshuva is like that of a child.

We now understand the significance of this story to the afternoon of Yom HaKippurim. For over a week (at least), we have been standing before the Heavenly Throne, making commitments to leave our past behind and embrace a nobler future. We have come close to the end of the road, it is a few hours away from the closing of the gates, and a great fear overcomes us. Will we be able to live up to any of this? Will tomorrow be a repeat of yesterday, or, worse yet, of a few weeks ago? We tremble with the knowledge that we cannot give a full guarantee, that we are human, that we fail. And then we hear the story of Jonah, of a prophet who pronounced those fears as doctrine - and who was soundly defeated by Divine compassion.

**Compassion**

The Hebrew word for womb is *rechem* – רֶחֶם. The three letters of רֶחֶם also form the root of the Hebrew word Rachamim - רַחֲמִים, which is normally translated as *compassion*. This teaches us that the womb is the *source* of compassion.

What does a womb do? The womb takes a zygote[[48]](#footnote-48) and determines whether the zygote is viable: Does it have the *potential* to succeed? If it has that potential, then the womb shelters and nourishes the zygote. If it does not have the potential to succeed, then the zygote is expelled by the womb. Thus, we understand that Rachamim – רַחֲמִים – compassion, is the potential for success. If one does teshuva – repentance, then one has the potential to succeed, and compassion will nourish and shelter that potential.

This understanding leads to another interesting idea: Rosh HaShana[[49]](#footnote-49) is the day of man’s conception. Ten days later that zygote is implanted in the womb, on Yom HaKippurim, the day of compassion. If we repent, then we have potential. If we have potential, then HaShem gives us compassion, on Yom HaKippurim. This is why we read the book of Jonah on Yom HaKippurim. This book is all about compassion.

If we look at the siddur for the additions to our prayers during the ten days between Rosh HaShana and Yom Kippur,[[50]](#footnote-50) we will see that they all focus on life. Further, we pray that we will be written in the book of life, not because we deserve it, but because that is HaShem’s desire. His womb, His compassion, is all about life and it’s potential.

Another dimension of the prophecy of Jonah is brought out in the Holy Zohar.[[51]](#footnote-51)

In the words of the Zohar: These verses allude to the whole of man’s life from his emergence into the world until the resurrection of the dead. Jonah’s going down into the boat is man’s soul entering the body to live in this world. Man goes in this world like a boat in the great sea that seems likely to be wrecked. When man sins in this world and thinks he will flee from his Master without taking account of the world to come, HaShem sends a great storm-wind - the decree of harsh justice - and demands justice from this man, striking the boat and causing illness. Even on his sickbed, his soul is still not stirred to repent; Jonah goes down into the depths of the boat and slumbers.

Who is the captain of the boat that wakes him up? This is the *good inclination*, who tells him, “Now is not the time to sleep, they are taking you to judgment over all that you have done in this world: repent!” “What is your work? From where do you come? Which is your land? From which people are you”.[[52]](#footnote-52) “What works have you done in this world, confess to HaShem about it! Think where you come from, a putrid drop, and don’t be arrogant before Him! Remember that you were created from the very earth! Ask yourself if you are still protected by the merits of the founding fathers of your people!” When a person is about to die, his defending angels try to save him, the sailors try to row back to the land, but the storm-wind is too strong and can only be assuaged when man is taken down into his grave. Throwing Jonah into the sea corresponds to burial in the grave. The belly of the fish is hell, as it says, “From the belly of hell I cried out”.[[53]](#footnote-53)

The three days and nights Jonah was in the belly of the fish corresponds to the first three days in the grave, when his innards burst onto his face and they say, “Take what you put inside yourself: you ate and drank all your days and did not give to the poor. You made all your days like festivals, while the poor went hungry and did not eat with you”.

The judgment continues for thirty days with the soul and body being judged together. Afterwards the soul ascends and the body rots in the ground, until the time when HaShem will revive the dead. “He has swallowed up death forever”[[54]](#footnote-54), “And HaShem spoke to the fish, and it vomited Jonah out onto the dry land”.[[55]](#footnote-55) And in this fish, there are remedies for the whole world.

*Why did Jonah run away?*

Hopefully by now we realize that he ran away from HaShem because he could not abide HaShem’s seeming disregard of the truth in favor of compassion.

*Why was he swallowed by the fish, repentance was clearly not the issue? (His repentance was clearly insincere because he quickly repeated his behavior.)*

Jonah was swallowed by the fish in order to teach him that there are times when HaShem exercises the attribute of Compassion while seemingly disregarding the attribute of truth. Unfortunately, Jonah was grateful but he did not ‘get’ the lesson. He still did not understand.

*What was the overall message of the book given the ‘hanging’ ending?*

*The ending is deeper than just Jonah is hot? Jonah wanted to die… This does not make sense! No sane person would want to die just because he was hot.*

Since Jonah did not get a chance to speak his mind at the end of this Sefer, we must understand that he finally absorbed the message. Why? Because it is obvious that HaShem tried at least twice to convey the message. If Jonah had not yet absorbed this message, HaShem would try at least three times to get His message across. Further, the Midrash indicates that Jonah did understand HaShem’s message at the end of the Sefer.[[56]](#footnote-56)

The footnotes in Pirke De Rebbe Eliezer, chapter 10,[[57]](#footnote-57) have the following note:

*A very interesting point is suggested by a passage in Origen, contra Celsum, vii. 57, according to which Jonah was considered to be the Messiah in place of Jesus. Our book ascribes certain Messianic functions to Jonah in connection with the Leviathan and the Day of Israel’s salvation. Perhaps he is a type of the “Messiah ben Joseph” who is to overcome the Anti-Christ or Satan (i.e., the Leviathan). The New Testament connects the story of Jonah with its Messiah; see Matt. 12:39-41 and ibid. 16:4; cf. Luke 11:29-32. The “Fish” as a Christian Messianic emblem may be associated with the Jonah legends.*

Now, contemplate how this summary of sefer Jonah, the Zevulunite, relates to our Psalm. The topics of salvation and its application to the nations, and to the glory of HaShem.

**Tehillim (Psalms) 96:10** Say among the nations: 'The LORD reigneth.' The world also is established that it cannot be moved; He will judge the peoples with equity.

**Special Ashlamatah: Jeremiah 2:4-28 + 4:1-2‎ ‎**

| **Rashi** | **Targum** |
| --- | --- |
| 4. Hearken to the word of the Lord, O house of Jacob, and all the families of the house of Israel. | 4. *Listen to* the word of the LORD, O house of Jacob, and every *descendant* of the house of Israel. |
| 5. So says the Lord: What wrong did your forefathers find in Me, that they distanced themselves from Me, and they went after futility and themselves became futile? | 5. Thus says the LORD: “What did your fathers find in *My Memra* that *was false* that they removed themselves from *the fear of* Me, and went *astray* after the *idols* and became worthless? |
| 6. And they did not say, "Where is the Lord, Who brought us up from the land of Egypt, Who led us in the desert, in a land of plains and pits, in a land of waste and darkness, in a land where no man had passed and where no man had dwelt. | 6. And they did not say: *‘Let us/ear from before* the LORD, who brought us up from the land of Egypt, who led us in the wilderness, in a land *level* and waste, in a land desolate, and of the shadow of death;in the land in which no man passes by, and no man dwells there. |
| 7. And I brought you to a forest land to eat of its produce and its goodness, and you came and contaminated My land, and made My heritage an abomination. | 7. And I brought you into the land of *Israel which was planted like* Carmel, to eat its fruit and its goodness; but you *went up* and defiled *the* land *of the house of My Shekhinah* and you made My inheritance into *the worship of idols.* |
| 8. **The priests did not say, "Where is the Lord?" And those who hold onto the Torah did not know Me and the rulers rebelled against Me, and the prophets prophesied by Baal and followed what does not avail**. | 8. **The priests did not say: *‘Let us fear before* the LORD’; nor did the *teachers* of the Law *study to* know *the fear of Me.* But *the king* rebelled against *My Memra,* and the prophets *of falsehood* prophesied *in the name of the idols,* and went after what would not profit *them****.* |
| 9. Therefore, I will still contend with you, says the Lord, and with your children's children will I contend. | 9. Therefore I am going *to exact punishment from* you, says the LORD, and from the children of your sons *whom I am going to punish if they act according to your deeds.* |
| 10. For pass over [to] the isles of the Kittites and see, and send to Kedar and consider diligently, and see whether there was any such thing, | 10. For cross over to the coastlands of the Kittim and see; and send to the province of the Arabs and ‎observe carefully; and see the nations who go into exile from district to district and from province ‎to province transporting their idols and carrying them with them. And in the place where they ‎settle, they spread their tents, and set up their idols and worship them. Where now is a nation and ‎language which has acted like you, O house of Israel? ‎ |
| 11. Whether a nation exchanged a god although they are not gods. Yet My nation exchanged their glory for what does not avail. | 11. *Behold, the* Gentiles *have not forsaken the service of the idols,* and they are *idols in which there is* no profit. But my people *have forsaken My service, for the sake of which I bring glory upon them, and they have gone after what* will not profit *them.* |
| 12. Oh heavens, be astonished about this, and storm, become very desolate, says the Lord. | 12. *Mourn,* O heavens, because of this, *because of the land of Israel, which is to be* wasted, *and because of the Sanctuary, which is to be* made desolate, *and because My people have done evil deeds* to excess, says the LORD. |
| 13. **For My people have committed two evils; they have forsaken Me, the spring of living waters, to dig for themselves cisterns, broken cisterns that do not hold water.** | 13. **For My people have committed two evils: they have forsaken *My service, for the sake of which I bring goodness upon them* *like* a fountain of water *which does not cease; and they have strayed after the idols which* are *like* broken pits for them, which cannot *guarantee* water.** |
| 14. Is Israel a slave? Is he a home- born slave? Why has he become a prey? | 14. Was Israel *like* a slave? Is he the son of a slave? Why is he *handed over* to plunderers? |
| 15. Young lions roar over him: they have raised their voice, and they have made his land a desolation; his cities were burnt without an inhabitant. | 15. *Kings will shout* against him: they will *lift up* their voice and make his land a desolation; his cities will be *desolate* without inhabitant. |
| 16. Also the children of Noph and Tahpanhes will break your crown. | 16. Moreover the children of Memphis and Tahpanhes *will kill your mighty men and plunder your herds.* |
| 17. Is not this caused to you by your forsaking the Lord your God at the time He leads you by the way? | 17. Will not this *punishment be* exacted from you *because* you have forsaken *the worship of* the LORD your God, *who showed you* the way *which was right -but you did not walk in it?* |
| 18. And now, what have you to do in the way of Egypt to drink the water of the Shihor and what have you to do in the way of Assyria to drink the water of the river? | 18. And now what profit was it for you *to associate with Pharaoh the king of* Egypt *to cast your males into* the river? And what profit was it for you *to make a covenant with* the Assyrians (that they should) *banish you yonder beyond the Euphrates?* |
| 19. Your evil will chastise you, and your backslidings will reprove you, and you shall know and see that your forsaking the Lord your God is evil and bitter, and fear of Me was not upon you, says the Lord God of Hosts. | 19. *I have brought sufferings upon you. but you have not refrained from* your wickedness; *and because you have not returned to the Law punishment will be exacted from you.* And know and see that *I will bring* evil and bitterness *upon you,* O *Jerusalem, because* you have forsaken *the worship of* the LORD your God, and have not *set My fear before your eyes,* says the LORD God of Hosts. |
| 20. For of old I broke your yoke, I tore open your yoke-bands, and you said, "I will not transgress," but on every lofty hill and under every leafy tree, you recline as a harlot. | 20. For from of old I have broken the yoke *of the Gentiles from your neck.* I have severed your chains; and you said, *'We* will not *again transgress against Your Memra.’* But on *every* exalted height and under every *leafy* tree you *worship the idols.* |
| 21. Yet I planted you a noble vine stock, throughout of right seed; now how have you turned yourself into a degenerate wild vine to Me? | 21. And I myself *established28* you *before me like the plant of the choice'"* vine." All of *you were doers of* the truthr'" and how then are you changed *before* me *in your corrupted works? You have* turned aside *from my worship:" you have been like* a vine *in which there* is *no profit.* 22. |
| 22. For if you wash with natron and use much soap, your iniquity is stained before Me, says the Lord God. | 22. Even if you *think to be* cleansed *of your sins*, *just as they cleanse* (things) with natron and make white with soap, *behold. like the mark of a bloodstain which* is *unclean,* so are your sins *many* before Me, says the *LORD-God.* |
| 23. How do you say, "I have not been defiled; I have not gone after the Baalim"? See your way in the valley, know what you have done, [like] a swift young she- camel, clinging to her ways. | 23. How do you say: ‘I am not defiled, I have not walked after the *idols of the nations?’ Lift up your eyes upon* your ways *and* see; *when you were dwelling in* the valley *in front of Beth Pe'or,* know what you did; *you were like* a swift young camel who corrupts her ways. |
| 24. A wild donkey accustomed to the desert, that snuffs up the wind in her desire, her tendency like the sea creatures, who can hinder her? All who seek her will not weary; in her month they will find her. | 24. *Like* a wild ass *who dwells* in the wilderness, *walking* in the pleasure of her soul, drinking the wind *like a wild ass, thus the assembly of Israel has rebelled and strayed from the Law, and does not wish* *to return. Say to her, O* *prophet.* ‘All those who seek *My Law* will not *be forgotten: in its time* they will find it.’ |
| 25. Withhold your foot from going barefoot and your throat from thirst; but you said, "I despair. No, for I love strangers, and I will follow them." | 25. Restrain your foot from *associating with the Gentiles,* and your *mouth* from *worshipping the idols.* But you said: *‘I have turned away from Your worship.* No; because I have loved *to associate with the Gentiles,* so will I follow *the worship of their idols.’* |
| 26. As the shame of a thief when he is found out, so have the house of Israel been ashamed; they, their kings, their princes, their priests, and their prophets. | 26. Like the shame of *a man who* is *considered trust­worthy and* is found *to be* a thief, so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their prophets *of falsehood.* |
| 27. They say to the wood, “You are my father,” and to the stone, “You bore us,” for they turned to Me their nape and not their face, and at the time of their misfortune they say, "Arise and save us." | 27. saying to *an image* of wood; ‘You are *our* father’; and *saying* to *something which* is *made of* stone: ‘You *created us.’* For they have turned their back on *My worship,* and *have* not *set the fear of Me before their* faces. But *when* misfortune *comes upon them. they renounce their idols. confessing before Me and* saying: *'Have mercy on us* and redeem us'. |
| 28. Now where are your gods that you have made for yourself; let them get up if they will save you at the time of your misfortune, for as many as your cities were your gods, O Judea. | 28. But where are your deities which you made for yourselves? Let them arise, if they can, to redeem you in the time of your misfortune; for the number of your towns is the same as the number of your deities, O men of the house of Judah. |
|  |  |
| 1. If you return, O Israel, says the Lord, to Me, you shall return, and if you remove your detestable things from My Presence, you shall not wander. | 1. "If you return, O Israel, to *My worship,* says the LORD, *your repentance will be received before your decree* is *sealed;* and if you remove your abominations from before Me, then you will not *be exiled.* |
| 2. And you will swear, "As the Lord lives," in truth and in justice and in righteousness/generosity, nations will bless themselves with Him and boast about Him. | 2. Andif you swear *in My Name,* The LORD is *He who* Exists, in truth, in justice, and in righteousness/ generosity, then will the Gentiles be blessed through *Israel* and will glorify themselves through Him.” |

**Rashi’s Commentary for: Yirm’yahu (Jeremiah) 2:4-28 + 4:1-2**

**6 And they did not say,** Where is the Lord that we should follow other gods?

**plains** Heb. ערבה (planure in O.F.), related to pianoro in Old Italian, meaning ‘a plateau.’

**and pits** Heb. ושוחה (enfosses in O.F.), pitted.

**waste** Heb. ציה (degat in French).

**and darkness** Heb. וצלמות . An expression of darkness.

**7 to a forest land**To the land of Israel which is planted like כרמל , meaning: planted like a forest.

**8 and those who hold onto the Torah** The Sanhedrin.

**and the rulers** the kings.

**prophesied by Baal** In the name of Baal.

**9 Therefore, I will still contend** Before I bring misfortune upon you, I will still contend with you through My prophets, although I have already contended with you many days.

**10 the isles of the Kittites**To the isles of the Kittites. איי is (isles in French).

**and send to Kedar** And send to Kedar to see their custom.

**and consider diligently** And put your heart to it to consider the matter diligently.

**whether**Heb. הן , like אם , if. Whether either of those nations exchanged its god although they are no gods, yet My nation exchanged their glory, with which they were honored. The Kittites and the Kedarites were tent dwellers and cattle herders, who would travel, go, and wander from pasture to pasture and from desert to desert, and they carry their gods with them to the place where they encamp. But I carried you until I established you, yet you forsook Me. This is how Jonathan paraphrased it. Our Sages said however: The Kittites worshipped water and the Kedarites worshipped fire. And although they know that water quenches fire, they did not forsake their god.

**11 for what does not avail** For an idol that does not avail.

**12 O heavens, be astonished** Heb. שמו , an expression of astonishment, like השתוממוּ . It is the imperative form, with the same vowel points as (I Sam. 14:9): “If they say thus to us, “Wait (דּמּוּ) .” and storm Heb.ושערו , an expression of סער , a storm.

**become very desolate**As though you are becoming desolate because of the Temple that is destined to be destroyed.

**13 two evils** **Had they exchanged their Deity [lit. their fear] for one His equal, it would be one evil, and now that they have forsaken Me, that I am a spring of living waters, to follow idols, which are like cisterns of stored up water, and they are broken and cracked, and their water is absorbed in their cracks, these are two evils.**

**to dig** Heb. לחצב , lit. to hew.

**that do not hold** (Tendront in O.F.) their water, for the water will make their edge and their walls muddy, and they cave in.

**14 Is he a home born slave?** The son of a maidservant.

**15 roar** roar, a present tense.

**young lions** Symbolic of kings.

**were burnt** were burnt with fire.

**16 Also the children of Noph and Tahpanhes** They are the Egyptians upon whom you trust for aid.

**will break your crown**They will break your skull. ירעוּך is an expression of breaking (רציצה) , as we translate ורצוץ , “and crushed” (Deut. 28:33), וּרעיע .

**17 Is not this caused to you** Is not this misfortune and this retribution caused to you by the guilt and the iniquity that you have forsaken the Lord your God?

at the time He leads you by the way For He would teach you the good and the straight way.

**18 what have you to do in the way of Egypt** Why do you leave Me and trust in Egypt?

**to drink the water of the Shihor** For they drowned your male children in the Nile. Shihor is the Nile, as it is said: “From the Shihor which is before Egypt,” in the Book of Joshua (13:3).

**and what have you to do to rebel against Me** so that you should be exiled to the way of Assyria, to the other side of the Euphrates River?

**19 Your evil will chastise you** Eventually, your evil will bring suffering upon you.

**and your backslidings,** Heb. ומשבותיך , an expression related to “backsliding children (שובבים) ” (infra 3:22).

**will reprove you** Heb. תוכחך , an expression of reproof.

**and the fear of Me was not** **My fear was not in your heart that you should fear Me.**

**20 I broke your yoke** To the wooden yoke an expression of breaking applies, and to the yoke-bands which are of leather an expression of tearing open applies.

**yoke-bands** [ מוסרותיך are the] ropes used to shackle the yoke [to the animal].

**and you said, “I will not transgress.”** your words.

**but on every lofty hill** But you did not keep your promise, for on every lofty hill you recline (צעה) . This is an expression of a bed and a sheet (מצע) . [The word] כי serves as an expression of ‘but.’

**21 I planted you a noble vine stock**Heb. שורק is the branches of a good vine, that is to say the children of pious and righteous fathers. **Its midrashic interpretation is: I planted you שורק . I added for you to the seven commandments of the children of Noah, six hundred and six, as is the numerical value of שורק .**

**degenerate** Heb. סוּרי (Destoultours in O.F).

**wild vine**that grows in the forests.

**22 with natron** A type of earth with which garments are cleansed and rubbed.

**soap** Heb. בּֽרִית , cleanliness. Comp. “And pure (וּבַר) of heart” (Ps. 24:4). Some explain בּֽרִית as savon in French, soap.

**your iniquity is stained**Jon. renders: Like the mark of a stain that is unclean, so have your sins increased before Me. כתם is tka in O.F.

**your iniquity** This is said concerning the iniquity of the ‘Golden Calf,’ which remains in existence forever, as it is stated: “And on the day of My visitation, I will visit upon them their sin” (Exodus 32:34). **All visitations that come upon Israel have part of the iniquity of the Golden Calf in them.**

**23 See your way in the valley** See what you have done opposite Beth-Peor, and until now you adhere to that way like a swift she camel clinging to her ways.

**young she-camel**Heb. בכרה , a young female camel, **that loves to wander.** “The young camels (בכרי) of Midian” (Isa. 60:6) is translated “and they are young camels,” as we find in Sanhedrin 52a: There are many old camels laden with the skins of young camels (הוגני) .

**clinging**Adhering to the ways of her youth, an expression similar to: “it would have clung (מסריך סריך) ” (Chullin 51a). This may be associated with “a shoe thong (שרוך נעל) ” (Gen. 14:23). She binds the ways of her youth in her heart.

**24 A wild donkey** (salvatico in O.F.) wild, and some interpret it as poulain in O.F., a foal.

**accustomed to the desert** Accustomed to be in the deserts, s**o she loves to wander.**

**that snuffs up the wind**She opens her mouth and snuffs up the wind, and he always returns to his place.

**her tendency like the sea creatures, who can hinder her?** That trait of the sea creatures that she has, for also the sea creature snuffs up the wind, as it is said: “They snuff up the wind like sea creatures” (infra 14:6). Who can hinder her from that trait? So it is with you who can return you from your evil way?

**her tendency like a sea creature** Son dagronemant in O.F.,

**dragon nature**. Jonathan rendered it in this manner, כערודה . Another explanation: It is an expression of wailing, comp. “moaning and wailing”

**all who seek her will not weary** For they will weary needlessly, for they will be unable to overtake her. What will her end be? In her month, they will find her. There is one month in the year that she sleeps for the whole month, and then she is captured. You, too, - **one month (viz. Ab) was already prepared for you from the days of the spies, when your forefathers established** it as a time of vain weeping, therein, you will be captured. (תּאניה ואניה) (Lam. 2:5). Another explanation: (sa contree in French,) her country, comp. Taanath Shiloh (Josh. 16:6).

**25 Withhold your foot from going barefoot** This your habit, like the wild donkey that loves to wander. My prophets say to you, “Withhold your foot from idolatry lest you go barefoot into exile and withhold your throat from dying of thirst.”

**but you said** concerning the words of the prophets.

**I despair It is of no concern.** I despair of your words. נואש is (nonkalajjr in O. F.) nonchalair in modern French.

**26 when he is found out**At the beginning, when he is found to be a thief, and he was presumed to be faithful. In this manner, Jonathan rendered it.

**27 and at the time of their misfortune they say** i. e., they say to Me, “Arise and save us.” Jonathan, too, translates in this manner: And at the time that misfortune befalls them, they deny their idols and confess before Me, and say. “Have mercy upon us and save us.”

**28 as many as your cities were your gods** In every city was another god.

**Chapter 4**

**1 If you return,** O Israel with this repentance, to Me, you will return to your original glory and greatness.

**and if you remove your detestable things from My Presence** Then you shall not wander to go out in exile.

**2 And you will swear, “As the Lord lives,” in truth** When you swear by My name, you will swear in truth, not as now, that it is written concerning you, “And if they say, ‘As the Lord lives,’ surely they swear falsely” (5:2).

**nations will bless themselves with him** **If you do so, then nations will bless themselves with Israel. Every non-Jew will say to his son, “You shall be like So-and-so the Jew.”**

**boast** Heb. יתהללו , they will recite your praise. Another explanation of is יתהללו : Whoever is able to cleave to Israel will boast about the matter (porvanter in French).

**Abarbanel On**

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

**Pereq 1, Mishnah 11**

**Hillel and Shammai received [the tradition] from them. Hillel said: Be of the disciples of Aaron [who] loved peace and pursued peace, [who] loved all human beings and drew them near to Torah.**

**He used to say: If a name becomes great, a name is lost; if a man does not increase his knowledge, he decreases it; if a man does not study, he deserves to die; and he who exploits the crown [of Torah] shall pass [away].**

**He [also] used to say: If I am not for myself, who will be for me, but if I am [only] for myself, what am I? And if not now, when?**

In his meticulous manner, Abarbanel begins his commentary on this *Mishnah* by setting the historical record straight. Hillel did not start out with Shammai as his co-leader. A certain Menahem was the first associate of Hillel. When Menahem died at an early age in their associ­ation, Shammai, who was next in line, stepped up to join Hillel and remained his partner for the rest of his life.

When Hillel admonishes us to do everything possible to draw the masses to the Torah, he is really offering a third alternative to the ideas proposed in earlier *Mishnayot.* Previously, one sage had taught that one must be dedicated to justice, whereas another had cautioned us to avoid serving in an office of authority and to engage in manual labor. Hillel rejected both these ways and taught that the only true path to follow is the study of Torah.

Abarbanel then proceeds to define the meaning, significance, and purpose of peace. It is commonly thought, he says, that peace comes about when opponents reach agreement. The cessation of battle sig­nals the presence of peace. In Abarbanel's opinion, however, this is not sufficient. Such peace is superficial and can quickly be negated. Peace, according to Abrabanel, has a positive dimension. It means unity and solidarity and an unqualified meeting of the minds. That is why one of God's names is Shalom-Peace, because God binds all peoples together and establishes for them an organized pattern of life.

He undercuts the significance of the Rambam's exposition of this *Mishnah.* The Rambam assumes that Hillel is endeavoring to teach us three things: Firstly, that Aaron strove persuade people not to litigate and showed exceptional talent in his drive toward this goal. Aaron was not seeking any particular end result; his motivation was that peace is the only decent and honorable state of affairs in society. When the state of peace had been achieved, Aaron would then proceed to draw the former antagonists close to Torah. Secondly, Hillel was out to teach that when one is engaged in the sacred task of Torah study, he should not feel smug and arrogant about it, but should drive himself to more and more study. Finally, Hillel meant to teach us in this *Mishnah* that if you are not stirred and motivated within yourself - "If I am not for myself, who will be for me?" - who will be sufficiently interested in you to motivate you.

It is interesting to note that Rambam goes out of his way to clarify Aaron's strategy and peace tactics. When he was informed of the grave transgressions of a certain person, Aaron would make it his business to befriend and cultivate that individual. He would entreat him to return to the good life. Aaron's battle plan was as follows: The sinner would say to himself, "Aaron recognized in me a sinner and yet he graciously and sympathetically approached me with positive and friendly com­passion. If Aaron really knew to what degree I have actually sinned, he would have nothing to do with me. Yet, Aaron did show understand­ing." In this frame of mind, the transgressor would be inclined to repent and go the way of the righteous.

Abarbanel, however, is not prepared to accept Rambam's elementary and simplistic interpretation of the *Mishnah.* He finds in it no legiti­mate connection between Hillel's three dicta - and Abarbanel always rejects loose interpretations.

Abarbanel begins his own interpretation with an analysis of Aaron's mission in life. Aaron's top priority in dealing with two adversaries was to bring them to a state of complete agreement and solidarity. To attain this, he started with peace overtures. Eventually, this first step would lead to an integrated peace.

Why was Aaron so obsessed with the search for peace among men?

Because he knew that peace leads to a happy and well contented society; its absence leads to disaster. Abarbanel cites no less than 11 *bon mots* from the Bible and rabbinic sources which stress the signifi­cance and importance of peace. Among them is the Priestly Blessing (Numbers 6:24-26) in which the last and most expressive and promis­ing benediction is, "And give you peace." Another one is the rabbinic aphorism: "The name of God is Peace."

Abarbanel comes to grips with this *Mishnah* in the following man­ner: Firstly, he finds flaws, contradictions, and incongruities. To begin with, Hillel emphasizes that the effort to be close to Torah is of extreme importance; Aaron contrived the most subtle ways to draw people to Torah. Then, Hillel contradicts himself and says that he who seeks a greater reputation as a Torah scholar loses his reputation. This implies that a man must not allow himself to be ruled by a passionate drive to gain a high profile through Torah. Immediately after that, Hillel admo­nishes the Torah student to increase his knowledge and says that he who does not study and does not make some original contribution is compared to a eunuch who does not make any contribution to the demography of his community and is to be equated with an inanimate object - i.e., deserves death. Furthermore, Hillel cautions the one who has learned a great deal of Torah not to use the Torah knowledge he has acquired as a crown to lord it over others.

To cap it all, Hillel then declares, "If I am only for myself, what am I? And if not now, when?" In other words, Abarbanel finds fault be­cause Hillel, in some of his dicta encourages the Jew to immerse himself in Torah, while in others he discourages and minimizes the value of learning Torah.

Abarbanel goes straight for the jugular. There are people who, it is true, devote the major part of their lives to the study of Torah, but their study is tainted by ulterior motives. Either the fascination of stature or the influence of prominence entices them to dedicate themselves to the· lofty calling of Torah study. Therefore, says Abarbanel, Hillel con­cludes his instructions with the words "If I am not for myself ... " i.e., if I do not seek to improve myself spiritually, which should be the sole purpose of my Torah study, "who will be for me?" - who will interest himself sufficiently to do it for me? If the only reason for my pursuit of Torah is to gain social or economic benefit, then my efforts will be in vain. Furthermore, if my motive is to attain a greater reputation, I will, indeed, forfeit this reputation.

On the other hand, when one philosophizes, "But if I am for myself [only]" - I must think only of elevating myself spiritually and morally - then "how great I am!" i.e., to what exalted heights I can reach. According to this interpretation, the word - ~MAH” in this context means "how much" or "how great" (as in “How different is this night!”). "And if not now" - if I do not take advantage of every available moment in my life in this world to advance, develop and progress, "when" - when will I be able to save my soul?

**Miscellaneous Interpretations**

***Hillel and Shammai***

**Rabbenu Yonah:** It was with studied purpose that Hillel exhorted us to be of the disciples of Aaron, loving peace and pursuing peace. If one loves peace, how­ever, will he not, by definition, also pursue peace? The answer that he gives is a resounding No! There are those who would really like to see a peaceful society, but will not lend a hand in creating and maintaining it. There are others who are active in peace efforts for some ulterior motive, but do not harbor too much affection for peace in the deep recesses of their hearts. Hence, the admonition of Hillel, “Love peace and pursue peace.”

What did Hillel mean by the statement, "Love your fellow-man and draw them close to the Torah"? Practically all the commentators, including Rabbenu Yo­nah, illustrate this dictum by relating several incidents in the life of Aaron, the high priest, whom we are advised to emulate. Aaron met an ignominious sinner on the street and stopped to chat with him as if he were his bosom friend. The transgressor was stunned. The next day when he was about to commit another sin, he said to himself, "How can I do this. If my friend, the high priest, knew what I am about to do he would be ashamed of me." He thereupon led a life of repentance.

Another incident: A man told his wife that he would have no truck with her unless she spats in the eye of the high priest. When Aaron heard about this, he approached the wife and said, I have a soreness in my eye and only human saliva can cure it. Will you please spit into my eye and help me.”? Those are the efforts that Aaron, the high priest, made for the benefit of the peace in society.

**Midrash Shemuel:** No one will admit that he is a quarrelsome and uncooperative person. Even if one has the reputation of being belligerent, he will deny it most vehemently when challenged. Ask anyone whether he is a peace-loving person and he will assure you that he is. (This is in the sense of the Talmudic maxim "One can see the faults of another but not one's own.") On this Hillel asks of us to be, at least, like the disciples of Aaron in his pursuit of peace. Not like Aaron, that is impossible. To be a *disciple* of Aaron is desirable.

In concluding his commentary on this Mishnah, Midrash Shemuel makes a psychologically significant point. How does one reach the pinnacle of spiritual excellence needed *to* emulate Aaron, the high priest? The answer is that a man cannot just say, “I will go out and make peace between two hostile people." Firstly, he must be armed with an abundance of love within himself, and only then can he sally forth on his mission to establish peace, among others.

**Rashbatz** begins his comments by pointing out that originally Hillel served on the Sanhedrin with Menahem. They both received the tradition from Shemayah and Avtalyon. However, when Menahem left the Academy to enter the service of the king, Shammai was elected to succeed him as Hillel's colleague.

Rashbatz also makes an interesting observation: Speaking about High Priest Aaron and his efforts to bring peace into domestic relations, Rashbatz stresses its importance by quoting the Torah (Numbers 20:29) where we are told, "And when all the congregation saw that Aaron was departed, they wept for Aaron 30 days, even *all* the house of Israel." However, when Moshe died, all the Torah says is, "And the Children of Israel wept for Moshe in the plains of Moab 30 days" (Deuteronomy 34:8).

***He used to say ...***

**Rashi:** It is a known fact that a person's life is shortened when he has ambitions to spread his name. We have already noted that Joseph died before his brothers, although he was one of the youngest, because he had grandiose ideas of great­ness. Moreover, Scriptures also hint (Proverbs 16:18), "Before the downfall, goes pride."

**Rabbenu Yonah:** The higher a man climbs to fame without justification and the more one puts up a facade of unqualified superiority, his downfall will be commensurate with the false image that he tried to present.

Turning to Hillel's maxim in the Mishnah, “He who does not increase his knowledge, decreases it," Rabbenu Yonah sees in this a warning against anyone proudly believing that he has already learned everything there is to know about the Torah, and that further study is a waste of time. Playing on the word Yaseif which is commonly translated as, "will decrease," Rabbenu Yonah interprets it as "gathered." In other words, an intellectual who refuses to develop his intellect further, should be *gathered unto* his forefathers. In the psychology of the Jew, remaining stagnant and unproductive is intolerable. A Jew must always be on the move, never static.

Commenting on another of Hillel's dicta, “If a man does not study, he deserves to die," Rabbenu Yonah claims that it implies that one who never studied Torah at all does not deserve to continue living. In the animal kingdom man stands on !he highest rung only because of his intellect. Remove that asset and he descends to the lower rung. But since this is not what God ordained for man, he does not deserve life.

**Finally, Rabbenu Yonah** joins with practically every other commentator in postulating that Hillel's statement, "He who exploits the crown for his own use, shall pass," implies that no one has the right to employ Torah learning for his own wanton needs.

**Mldrasb Sbemuel** sees a direct link between this statement of Hillel and the previous one, in which Hillel urges the Jew to emulate Aaron, the high priest, and his passionate love for peace. In the first place, one who loves peace and seeks peace will find that his reputation will continue long after his demise. This is what Hillel meant by, "He who spreads his name." This is substantiated by what we have already noted previously concerning the death of Aaron. All the Children of Israel, even the women and children, wept. These tender-hearted people would not forget the kindness, amiability and sympathy that characterized Aaron's life.

Midrash Shemuel continues: “a name is lost” conveys the message that the generation in which Aaron lived, by his death, lost its singular image. This is what is meant by: "The loss of a Tzaddik (pious one), is the loss of his generation."

Also, “He who does not study” is interpreted to mean that one who does not learn from the lifestyle of Aaron should be punished with death. All this is based on the premise that there is a direct link between the virtues of Aaron in the previous dictum with the ardent counsel of this.

Another interpretation by Midrash Shemuel: Hillel wishes to impress upon us that the Jew must have two major interests in life. He must be enthusiastic about performing the *mitzvot (commandments),* and he must be committed to the study of Torah. With reference to the performance of *mitzvot,* Hillel is quite decisive that he who does not increasingly fulfil the *mitzvot* should be punished by *karet* (divine punishment). Relative to the study of Torah, he states that a man deserves the death penalty if he fails to study Torah. Facing reality, however, there are those who meet the two requirements adequately, but with an ulterior motive: to seek personal gain and to lord it over others. That type of a person should also be excised from the world.

Other commentaries, says Midrash Shernuel, take the following line of reason­ing, "He who seeks to embellish his name and spread his fame" in notorious ways, will soon discover that not only will he fail in his ambition, but even the little reputation that he enjoys will also be lost.

Finally, there is a version that is based on the last word of this Mishnah, *Halaf.* This is usually translated "will pass [away]." We can also allow ourselves the license to interpret it as "bartering" *(halifin).* In other words, if one should wear the toga of the scholar only partially for a specific purpose, he is bartering, in the sense that what he gains in this world he loses in the World to Come.

***He [also} used to say …***

**Rashl:** If I do not interest myself in the performance of *mitzvot* (commandments)*,* who will worry for me. Even if I am actively engaged in the performance of *mitzvot,* what am I? In other words, as many mitzvot as I do, it is insignificant in comparison to what is truly expected of me. If not now, before I pass on, when will I have the opportunity to prepare myself when I face my Maker. He who toils before the Sabbath will have what to eat on the Sabbath.

**Rashbatz** offers two interpretations: Firstly, if I do not take myself to task and chastise myself, no one else will do it for me. Secondly, not everyone enjoys the opportunity of Torah study and achieving the joy of the World to Come. In Jewish thinking there is a ploy which everyone can use to secure a place in the World to Come. There are scholars and there are laymen. When the scholars, who are not engaged in employment, are supported by the laymen who are engaged in industry, they both have an equal footing when appearing before the Heavenly Court. Thus, if I do not concern myself with my hope for the World to Come by supporting scholars, who will help me attain my goal.

**Rabbenu Yonah** interprets our Mishnah in exactly the same vein as Rashbatz except that besides the rhetoric he offers a delightful allegory, A king once gave two laborers a field on condition that they give him a return 30 measures of wheat. The poor workers toiled, but could only produce *5* measures. The king confronted them, "We agreed on 30 measures." Their reply was, "We tried our utmost, but we soon discovered that the soil was of poor quality and there was no hope for a better harvest," So it is with God and the Children of Israel, The Jew addresses himself to God and says, "You yourself said that the imagination of man's heart is evil from his youth. This is a poor field to develop a love for mitzvot (commandments). Caught in the vise of the evil inclination, it is exceedingly difficult to think of good deeds" (based on Genesis 8:21), Hence, even if "I am for me, what am I?" This infers that the Jew recognizes his shortcomings and is determined to improve himself, nonetheless.

**Midrash Shemuel:** There is a pronounced difference between one who overcomes his evil inclination when he is young, vigorous, strong, and inflamed with passions and the person who has reached his dotage and is unaffected and unassailed by evil inclinations. Playing on the word Le-Atzmi, which usually means "for myself," Midrash Shemuel sees it as being derived from *otzem,* which means “strength." The message is that if a man cannot subdue his evil inclination when he is strong and virile, but only when he is old and feeble, his accomplishment is without merit, When he is young, people will applaud him; when he is old, they will say that it was because of his age - he was no longer physically capable of sinning.

A further interpretation: A person should never boast about his family success and material wealth. No one holds his destiny in his hands; no one knows what the morrow brings. The wheel turns - one day you are up and the next day, down, It is in that light that Hillel is quite firm in his declaration: "If I have no say over my own body - today I am alive and tomorrow I am dead - who am I to have a say over my possessions." Moreover, if I presume to be young and only remotely concerned about dying, this is a delusion. Even young men can, and do, die. And so, if life is so unpredictable and indecisive, I had better start worship­ping God the moment I come to my senses rather than wait till old age. Since there may not be an old age.

**Nazarean Talmud**

**Sidra of B’Midbar (Lev.) 7:48-89**

**“BaYom HaSh’vi’i” “On the Seventh day”**

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

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

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| **Hakham Shaul’s School of Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **Hakham Tsefet’s School of Peshat**  **2 Tsefet (2 Pet)**  Mishnah **א:א** |
| **Now** when he **was asked by the P’rushim** (Pharisees) **when the kingdom/governance, sovereignty of God** through the Hakhamim and Bate Din **would come, he answered them and said, “**the **Kingdom/governance, sovereignty of God** through the Hakhamim and Bate Din **does not come with visible signs, nor will they say, ‘Behold, here** it is**!’ or ‘There!’ For behold, the Kingdom/governance of God is** already **in your midst.”** | **But beloved, do not let this one** truth **be hidden from you, that with the LORD one day is like a thousand years, and a thousand years like one day.[[58]](#footnote-58) The LORD is not slow concerning His promise, as some count slowness. However,** He **is patient toward you, not wishing for any to perish but for all to come to repentance. Nevertheless, the day of the LORD will come like a thief, in which the heavenly bodies[[59]](#footnote-59) will perish[[60]](#footnote-60) with a roar[[61]](#footnote-61)** (mighty rushing wind)the elements **will be dissolved[[62]](#footnote-62) with intense heat, and the works done on earth[[63]](#footnote-63) will be burned up and everything will be exposed.** |

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

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| **B’midbar 7:48-89** | **Ps 96:1-13** | Jeremiah 2:4-28 + 4:1-2 | **2 Tsefet 3:8-10** | **1 Luqas 17-20-21** | **Col 1:1-14** |

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

**Hakham Tsefet: Chronology or Honor?**

The Torah Seder begins with a temporal statement. Hakham Tsefet’s genius also begins with a temporal statement. The mention of the Yobel excites Hakham Tsefet bringing him to the citation of Tehillim (Psalm) 90:4.

**Psa 90:4** **For a thousand years in Your sight Are like yesterday when it passes by, Or** *as***a watch in the night.**

It is our usual practice to translate citations from the Tanakh directly. In the present case, Hakham Tsefet’s citation is a paraphrase of sorts. Hermeneutically he shows that the G-d views time differently than we do. Our telluric perspective is not the perspective of the cosmos or G-d.

Neyrey shows that Hakham Tsefet’s responsa is in defense of the Master and how we are to view his παρουσία – *parousia* (return or arrival).[[64]](#footnote-64) G-d’s patience is an expression of His chesed, loving-kindness for His creatures. This is the continued theme of G-d’s providence. Hakham Tsefet reassures us that regardless of the apparent delay in G-d’s justice, it will come right on schedule.

We find two aspects of Hakham Tsefet’s temporal statement worth addressing.

Firstly, we must address the idea of one thousand years. While the expression “a thousand years” in Peshat means a literal “thousand years,” the temporal statement is not a definitive one thousand years. In other words, Hakham Tsefet, like the Psalmist is NOT referring to a literal one thousand years. Hakham Tsefet has laid down a Mishnaic principle of hermeneutic. Having borrowed or lifted a piece of text from the Tanakh, Hakham Tsefet uses it to posit his thesis that a “thousand years” is an indeterminate period. We have discussed this in some detail in other places. Suffice it to say, that the number, “one thousand” for contemporary readers does not mean what it meant to the readers of the first century. Hakham Tsefet uses the numerical value to say something like a “million years.” However, the idea of one million dollars today does not have the same connotations it had just a few decades ago. Therefore, even though Hakham Tsefet uses the number “one thousand” we view it as an indeterminate temporal statement. This brings us to understanding that Hakham Tsefet could have said a “million years” instead of “one thousand years. The statement although “Peshat” refers to an indeterminate period of time.

**The Day of One Thousand Years**

The second approach to Hakham Tsefet’s use of the phrase, “**one day is like a thousand years, and a thousand years like one day”** is by way of analogy. We can unravel the analogous statement by asking the question, what day is like a thousand years and how is a thousand years like one day? Therefore, there is “one day” that is like a picture of “one thousand years,” and a “one thousand” year period that is like / represents “one day.” The obvious analogy is the contrast between Shabbat and the Y’mot HaMashiach. Coming on the heels of Vayikra 23, we understand that Shabbat is the prototypical festival. Likewise, all the festival are rehearsals of future events in the Y’mot HaMashiach (Days of Messiah – i.e. “one thousand years.”) This being the case the Y’mot HaMashiach are like Shabbat and Shabbat is a rehearsal for the Y’mot HaMashiach.

Further. The text does not say **“For a thousand years in Your sight** **Are identical as yesterday when it passes by,”** but rather: **“Are like yesterday**.” **“Like”** does not mean **“identical as.”**

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| ***Hakham Shaul’s School of Remes***  Igeret to the Colossians  **TS\_NC-116 – Tammuz 23, 5781 – July 03, 2021**  ***Commentary to Hakham Shaul’s School of Remes***  Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham |
| 1 **Hakham Shaul, an Sh'liach of Yeshua HaMashiach by the** desire, delight **of God, and Timotheus our brother,**    **Sh'liach: Sh'liach** – **(apostle - emissary) “plenipotentiary agent”** The **legal institution** of the שְׁלוּחִים is old. It may be proved from the time after the Exile (2 Ch. 17:7-9), but is probably older still. Yet it is only around the 1st century that it takes distinctive shape. What characterizes the שְׁלוּחִים of all periods is their commissioning with distinctive tasks which take them greater or lesser distances away from the residence of the one who gives them. Thus the point of the designation שְׁלוּחִים is neither description of the fact of sending nor indication of the task involved but simply assertion of the **form of sending**, i.e., **of authorization**. Fundamentally, therefore, it matters little whether the task is to proclaim religious truths (2Ch. 17:7 ff.) or to conduct financial business (T. Kid., 4, 2). The “agent” is sent to conduct business on behalf of his master. In this Tosefta the master, sent his agent to betroth in “such and such a place.” However, the agent found her (the woman to be betrothed) in “another place” The halakhic ruling is that she is betrothed. (see *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol. 1, Page 414)    **Sh'liach:** The term is legal rather than religious, and if the שָׁלִיחַ has religious significance this is not because he is a שָׁלִיחַ but because as such he is entrusted with a religious task. In other words, we simply have a consistent application of the sense of שָׁלִיחַ (ἀποστέλλειν) irrespective of certain theological contexts in which it is given a particular flavor by the situation. The Rabbis traced back the institution to the Torah (**b**. **Ned**., **72b; ﻿But we find in the whole Torah that a man's agent is as himself!**) The agent is often “divine” or human. The terms מַלְאָךְ and שָׁלַח are frequently conjoined in numerous instances. As such, many שָׁלִיחַ are considered מַלְאָכִים being human rather than “divine.”    **Yeshua HaMashiach:** Transliterated to Jesus Christ albeit The title Jesus Christ does not fully convey the true Jewishness of his character. Thus, the best translation is Yeshua (Salvation) HaMashiach (the Mashiach/Messiah). Furthering the notion gives us the concept of "salvation in and through the work of Mashiach.    **by the will:** רצה - By the desire of G-d. The key to רצה in the Hebrew context is that means to G-d's delight.  צבי — *tzvi*, “desirable,” is derived from the root צב, which means “standing.” Something desirable remains perpetually in one’s thoughts as though it is constantly “standing” in front of him. *Tzvi* connotes a continuous (perhaps obsessive) “desire” or “yearning” that persists over an extended stretch of time, rather than a fleeting “want” that is more short-lived.    רָצוֹן — *ratzon*, “will/want,” is related to “running” (*ratz*) because one “runs” with greater determination and resolve to do something that one wants to do. Similarly, the word *tzvi*, “desire/want,” was borrowed to refer to deer because they are known to run quickly. Alternatively, one might argue that because a deer is so swift it escapes capture, allowing it the freedom to run towards its goals. Accordingly, a deer may be called *tzvi* on account of its being free to follow its heart’s “wants” and “desires.”    Thus, as an explanation for the will of G-d we see that the "will of G-d" is what G-d wants or desires. This thoughts takes on deep thoughts when we look at it from an Allegorical perspective. It has its place in the highest levels of desire and G-d's will.      **Τιμόθεος *Timótheos*:** *Timothéou*. Timotheus or Timothy, meaning honoring God; a Talmid of Hakham Shaul. Timothy according to some sources was born 17 BCE. Timothy had Jewish ancestry on his mother's side. When Hakham Shaul met Timothy and learned of his ancestry he immediately had him circumcised which through the "laws of return" made him fully Jewish. Timothy although his father was not Jewish had a primary Jewish education through his mother and grandmother Eunice and Louis, Mother and Grandmother.    **II Luqas — Acts 16-3 And he** (Hakham Shaul) **came also to Derbe and to Lystra. And behold, a certain talmid was there named Timothy, the son of a Jewish woman** (Eunice)[1] who was **faithfully obedient** to the Mesorah of Messiah, **but his father was a Greek.[2]** Timothy **had** received **a good testimony among the** Jewish **brethren in Lystra and Iconium.** Therefore, **Hakham Shaul wanted him to go with him, so he took** him and **circumcised him for the sake of becoming fully Jewish because, for everyone knew that his father was Greek** (a Gentile)  [1] Cf. 2 Tim. 1:5  [2] The text offers no more information than Timothy’s father being Greek – in Hebrew indicating that Timothy’s father was a Gentile. We are not told that he is a Hellenistic Jew or believer in Messiah. The Etheridge Translation of the NT Peshitta (1849) labels him as an “Aramean” as does NT Peshitta done by Janet Magiera. The Remes text “hint” is not about his father being a Greek or Armean - but rather that he was a Gentile. However, the problem that Timothy’s “Greek” (Gentile) father was public knowledge suggests that they knew he was not circumcised. The allegoric interpretation is juxtaposing the halakhic problem of inter-racial/religious marriages. The Jewess being married to a Gentile leaves Timothy in a predicament because he is not circumcised and therefore not in full covenantal relationship with G-d. Hakham Shaul offers in this Remes text the halakhic solution. According to some sources, he (Timothy) is considered “an apostate Jew.” If this is true, Hakham Shaul solves the issue with circumcision, which is again full conversion to Judaism. Cf. Peterson, D. G. (2009). *The Acts of the Apostles.* Grand Rapids, MI: William B. Eerdmans Publishing Company. p. 450. Barrett believes that “Timothy’s father was most likely dead, that Timothy’s father is (ὑπῆρχεν probably implies that he was now dead; had he been alive the verb would have been ὑπάρχει.” Barrett, C. K. (1994). *The Acts of the Apostles* (International Critical Commentary ed., Vol. 2). London: T&T Clark Ltd p. 761-62. Consequently, the circumcision question is solidified in the present pericope, showing us that circumcision is necessary for Gentiles to become Jewish and be fully a covenantal member of the Master’s family. The text suggests that Timothy is “partially Jewish,” however, as we have stated in the past there is no such thing as a “partial conversion” or “semi-Jew.” Therefore, Timothy must be formally converted to Judaism.    **2 Timothy 1:5 When I remember the sincerity of your faithfulness that you have**, **which was first apparent in your grandmother Lois**, **and** handed down **to your mother Eunice**; **and I am persuaded that it is in you also.**    Timothy as a Sofer — scribe, or an **Amanuensis** – is a person employed to write or type what another dictates or to copy what has been written by another, and also refers to a person who signs a document on behalf of another under their authority. |
| 2 **To the Tsadiqim and faithful brethren in Mashiach which are at Colosse: Chesed to you, and shalom, from God our Father and the Master Yeshua HaMashiach.**    **Tsaddiq:** What is it that makes a man a “Tsaddiq”?  Luke 1:6 And now it happened in the days of Herod, king of Y’hudah, that there was a Kohen (priest) named Z’kharyah, of the (priestly) division of Aviyah. (Cf. 1Chr 24:7-18) And he had a wife from the daughters of Aaron, and her name was Elisheba. And they were both Tsadiqim before God, walking blamelessly (sinless) in all the mitzvoth (commandments) and statutes[d] of the LORD.    Here Luke the amanuensis of Hakham Shaul gives us an opening understanding of what it means to be a Tsaddiq before G-d. In its simplest form Hakham Shaul shows us the guideline to follow.    Firstly, “walking blamelessly (sinless) in all the mitzvoth” means that they had no questions about what it meant to be Jewish. They followed all the mitzvot with rigor and acceptance. For Z’kharyah there was also all the mitzvoth for the Kohanim that he must follow. Secondly, they followed all the “statutes” of the LORD which is a reference to the “judgments” and decisions made by the Bate Din (Bet Din pl.). This means they understood the halakhah of the Sages and they obeyed them without question or hesitation.    Following this example, we can see what it took to be a Tsaddiq in the first century. Thus, we conclude that Hakham Ya’aqob as a Tsaddiq accepted the mitzvoth, and the Halakhic decisions of the Bate Din. His belief that his brother Yeshua was Messiah did not in any way hinder or impede halakhic practice. He believed in keeping “all of the Torah” (2:10). Furthermore, he saw the Torah as a means of being “free.” We might as free from what? Hakham Shaul answers this question in his Igeret to the Romans.    Seven categories of "Saints." This must undoubtedly connect with the characteristics of the "Seven men."    Following this example, we can see what it took to be a Tsaddiq in the first century. Thus, we conclude that Hakham Ya’aqob (the Apostle James) as a Tsaddiq accepted the mitzvoth, and the Halakhic decisions of the Bate Din. His belief that his brother Yeshua was Messiah did not in any way hinder or impede halakhic practice. He believed in keeping “all of the Torah” (2:10). Furthermore, he saw the Torah as a means of being “free.” We might as free from what? Hakham Shaul (Apostle Paul the Sage) - answers this question in his Igeret to the Romans.    Thus, the activities of the Tsaddiq relate to a person who incessantly "walks in the ruach" or walks by the guidance of the ruach. Here "ruach" is associated with the Divine Presence. Thus the Tsaddiq walks incessantly in the Divine Presence. He will not do anything that would cause the Divine Presence to depart. And any mission requested by the Divine Presence will not be refused.    All activities related to the Tsaddiq produce the fruits of the ruach which is true spirituality, drawing us closer and closer to G-d, i.e. the Divine Presence. Therefore the footsteps of the Tsaddiq is titled "walking in the spirit."      **Colosse:** (Κολοσσαι, Kolossai). A city of Phrygia on the Lycus River.    **COLOSSIANS, LETTER TO THE** A letter attributed to the Hakham Shaul and addressed to the faithful at the city of Colossae, in Asia Minor (modern-day Turkey). Colossians is one of four so-called Prison Letters, along with Ephesians, Philippians, and Philemon. Colossians is associated closely with Ephesians (due to overlapping content and structure) and Philemon (because Col 4:9 refers to Onesimus, Philemon’s slave).  Kuo, J. C. (2016). Colossians, Letter to the. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, … W. Widder (Eds.), The Lexham Bible Dictionary. Bellingham, WA: Lexham Press.    **Chesed** (Hebrew: חֶסֶד, also Romanized ḥesed) is a **Hebrew** word meaning lovingkindness. In its positive sense, the word is used of kindness or love between people, of **piety of people towards God** as well as of **love or mercy of God towards humanity**. ... **Chesed** is also one of the ten characteristics on the Tree of Life. Chesed -חֶ֫סֶד —loyalty; joint obligation; faithfulness, goodness, graciousness; godly action: Es 2:9; גְּדוּלָּה— greatness; great deeds: Es 6:3; חלק —be or make smooth, slippery; flatter: Prov 7:5; טוֹב —good; merry, pleasant, desirable; in order, usable; efficient; friendly, kind; morally good: Pr 18:22; חָלָק—smooth; insinuating; smoothness, falsehood; slippery: Eze 12:24    **Eight levels of Chesed**     1. Without true desire, grudgingly 2. Giving less than one should 3. Giving only when asked 4. Gives without being asked 5. Gives indirectly 6. Gives knowing who it is that has the need 7. Giving aware 8. Giving before the need develops.     **Shalom:** Peace, Without war and among the congregation harmony, peace of mind, tranquility. The phrase Grace, mercy and peace translated to Hebrew is חֶסֶד וְרַחֲמִים וְשָׁלוֹם    Meaning to live in the wholeness, tranquility, safety, welfare, health and completeness of G-d.   |  |  | | --- | --- | | שָׁלֹם | שָׁלוֹם | | 1. Complete | 1. Complete | | 2. Whole | 2. Welfare | | 3. Sound | 3. Health - well being | | 4. Uninjured | 4. Prosperity | | 5. Safe | 5. Friendship | | 6. Free from debt | Peace with G-d | | 7. Paid for services | 7. Peace from war | | 8. Rewarded for good |  | | 9. Compensated for trespass |  |     **Our Father:** the P'rushim held the belief in G-d as the Father in Heavens  Herford, R. Travers. *The Pharisees*. Beacon Press, 1962. p. 142, 151-152 |
| 3 **We give thanks to God, the Father of our Master Yeshua HaMashiach**, **as we are in continuous prayer for you,**    εὐχαριστέω *eucharistéō*; contracted *eucharistṓ*, from this word Christians theologians suggested and established that the "Lords Supper" was somethingother than a Passover meal held on the early night of the Festival for the sake of, for the sin for the sake of Heaven. This was to be a tikun for the sins of the firstborn sons of Yisrael. This tikun happens at the immersion of Yeshua by Yochanan.    Mat. 3:13 Then Yeshua came from Gallil to the Yordan to Yochanan to be immersed by him. 14 But Yochanan protested strenuously, having in mind to prevent him, saying, It is I who have need to be immersed by You, and do you come to me? 15 But Yeshua replied to him, Permit it just now; for this is the fitting way for [both of] us to fulfill all righteousness [that is, to perform completely whatever is right]. Then he permitted Him.    Here we see the transference of office and authority to Yeshua. Yochanan is a legitimate Kohen not the elected Roman official. He holds the authority of the office and transfers it back to the firstborn, i.e. Yeshua |
| 4 **for we have heard of your faithfulness in Yeshua HaMashiach** how you lean on him with absolute confidence in his authority, wisdom, and goodness, **and of the unselfish love you have for all the Tsadiqim** the true people of God; |
| 5 **because of the** confident **hope** of experiencing that **which is reserved and waiting for you in the realms of the Divine. You previously heard** of this hope **in the message of truth, the Mesorah** of the Master.    **reserved and waiting for you:** Thus the idea of reward is postponed until sometime in the future. Here Hakham Shaul follows classical Judaism in rewards postponement.    **realms of the Divine:** The Greek test refers to this as the "Heavens, or heavenlies" There are many ways to describe the realm of the Divine which may also be called the "spiritual realm." There are variations of manifestations of the upper worlds. We can look at the "Tree of Life" which is described as 10 upward dimensions or worlds. Even when describing the tree there are other variations and views used to describe this real. The numbers expand and contract to reveal various needs and manifestations of purpose. In So'odic terms we see a mention of 4 worlds, Azilut (emanations, Beriah (creations), Yitzeriah (formations), and Asiyyah (making). However these worlds demonstrate a realm of life not death or reward. Thus, we have to have a deeper understanding of the future to better understand the true meaning of Hakham Shaul here. The future "World" of the Realm of dimension (days) of Mashiach is not technically a world where we will be rewarded per se. It is also very hard to describe this world/time frame. It will be Sabbatical in its primary nature. However, it will also be a realm of "spiritual" development which is not specifically a Sabbatical norm. How this will come about is hard to explain because it will be many levels above what we know and experience at present.    The phase we will experience after the Y'mot HaMashiach (Days of Mashiach) is the Olam HaBa. The descriptions for this realm, time or timeless is a spiritual way which we cannot understand. This realm is also known for its beginning stages as the worlds of reward. Some of the Sages refer to the Olam HaBa as Gan Eden (the Garden of Eden). However, there are differing versions of this realm. The Book of B'resheet speaks of Eden as the place where a river flows into a Garden. This "garden" is Gan Eden. Eventually there is an assentation to Eden the place of "eternal Delight." It is also referred to *as le-atid lavo* the future to come or that which is coming in the future. There is no definitive length of time attributed to this real or dimension. In reference to the "Y'mot HaMashiach" we have suggested that the so called "millennium" is to endure for a Thousand years. It would appear that this is more allegory that literal (Peshat). The use of the word "thousand" would then appear as an indeterminate length of time. Today we might say a million years or to be further indeterminate in present time a billion years. While this is primarily conjecture on our part we can see that in all reality we do not understand either the length of time nor all the characteristics of that period/dimension. This further confounds the notion of the Olam HaBa being eternal. The Sages have mentioned over two thousand times the phrase "Olam HaBa. Thus, we cannot determine the true length or nature off the coming phases of existence. |
| 6 **Which is to come**(ing) **to you, as in the construction of the whole world as it bearings fruit and grows** — **even among yourselves, from the day you heard and understood the lovingkindness of God in this truth**,    **Which is to come to you:** Again we can see that reward and punishment are reserved for the future. Her the language of the text seems to indicate the Olam HaBa, i.e. that which is coming. We will also have a part in the Y'mot HaMashiach. This will not specifically be a reward. However, it will seem as if it is a reward because we will be able to refine our lives into true spirituality. Spiritual meaning those things and practices that bring us closer to G-d.    Rabbi Aryeh Kaplan states…  One of the foundations of Jewish faith is the belief that God ultimately rewards good and punishes evil. The Torah thus states, "All His ways are just; He is a faithful God, never unfair; righteous and moral is He" (Deut. 32:4).    However, since the present world (*Olam HaZeh*) must serve as an environment of challenge and accomplishment, and therefore contain evil, it could not serve as the place of reward. God therefore created another dimension, the World to Come (*Olam Haba*), far removed from this world in essence, and completely good, as the place of reward. The present world is thus essentially a corridor or place of preparation in which man earns his reward, while the World to Come is the place of ultimate reward.    **as in the construction of the whole world as it bearings fruit and grows:** This means that the construction of the Olam HaZeh (this present world) was created in a pattern which pictures our life practice of growing and producing fruit which brings us closer to G-d. This must also be associated with the concept of saying a blessing over food before partaking in it. When G-d is blessed for bringing bread forth from the earth the bread is infused with His Divine Presence. This process draws us closer to G-d and permeates food with the Divine Presence and or brings us closer to G-d. See "walking in the spirit" below. (v. 8) Thus, we have an allegorical play on words in Hakham Shaul's mind. Some scholars see Hakham using an "Echo of Scripture" in his recalling of B'resheet 1:28 where G-d tells Adam and Ḥavah to be fruitful and multiply. Hakham Shaul's allegory related to fruitfulness in the progress of training and teaching disciples (talmidim) to think for themselves and to mature into Torah Scholars. Thus, the imagery of natural pro-creation serves to illuminate the process of spiritual growth and development. This process further gives illumination to the present world (Olam HaZeh) and the goal that G-d has in mind. This process is captured perfectly by the Ramchal Rabbi Moshe Luzzatto.    **The eventual goal of the human species:** Yet this preparation hinges upon two poles; the first being personal and the second, communal. The personal is the matter of the acquisition of his perfection through his actions. And the communal is that the human species as a whole prepares itself for life in the world to come. And the explanation of this matter is that the human species is created with a good impulse and an evil impulse, so it is not impossible for parts of it to be good and parts of it to be bad. However the end of the process must be that the evil ones will be cast aside, and that the good ones be gathered and made into **one Perfected Community** (the people of G-d). For the true good that is attained in the world to come is destined for this group.  Luzzatto, Moshe Hayyim. *Derekh Hashem / = the Way of God / by Moshe Chaim Luzzatto; Translated and Annotated by Aryeh Kaplan; Emended by Gershon Robinson.* Jerusalem; New York: Feldheim Publishers, 1998. p.95    However, in following the "fruitful," "fruit-bearing" or "bearing fruit" is an allegory we should also see every phase of development from birth to maturation. These stages are progressions that the disciple passes through on his way to perfection. Consequently the allegory of bearing fruit is related to the Mesorah. G-d has planted it as a seed and it is growing and bearing fruit, i.e. multiplying as its students study and teach it.    For "Echoes in Scripture" and the vocabulary of the Nazarean Codicil and LXX see Hays, Richard B. *Echoes of Scripture in the Letters of Paul*. Yale University Press, 1993. pp.48-56    **from the day you heard and understood the lovingkindness of God in this truth:** As noted above we can evidence this world and reward. However it takes great determination, faithfulness and perseverance.    Again Rabbi Aryeh Kaplan responds…  Although the main reward for good is not in this world, God does give some compensation here in order to encourage the righteous by showing them that good is rewarded. The Psalmist prayed for such encouragement when he said, "Show me a sign of favor so that my enemies will realize [that You are still with me] and be ashamed" (Psalms 86:17). Similarly, God punishes the wicked in this world as a warning to themselves as well as to others who would be tempted to follow after them.  *"The Handbook of Jewish Thought" (Vol. 2), Maznaim Publishing* |
| 7 **You learned it from Epaphras, our beloved fellow courtier, who is a faithful in the office of G'dolah in Mashiach on our behalf**    **fellow courtier:** In Philippians we saw the term yoke-fellow. (See below) Places in the Nazarean codicil we see that the talmidim were split into groups of two. This procedure and practice follows Mishnah Aboth where the proto-Rabbis of that time were also split into parties of two. This practice was for the sake of knowing balance in the heralding of the Mesorah. This lesson teaches us that the Mesorah cannot be compromised by holding only a single view. The Ten Men of the Esnoga (Synagogue) shown in three columns shows that balance is the key to successfully heralding the Mesorah. No lesson in the Torah community can be fully learned, understood and taught by only one side of the Ten offices. Here the phrase "fellow courtier" shows us that Epaphras was a member of the Nazarean Beit Din and perfectly suited for an occupation as a Hakham among Gentile converts. Most likely holding the office as the President of the Synagogue and the ministry of "Chesed." Chesed and a great deal of patience would have been required to hold this type of office among Gentiles. Epaphras may not have been the official office of G'dolah but served in this capacity to the Gentile members of the Congregation.    Timeline  Description automatically generated    Image created by H. Em Rabbi Dr Yosef ben Haggai    **Yokefellow: G4801**. From [from G4862 and the base of G2201] συζευγνύμι suzeúgnumi; fut. *suzeúxō*, aor. *sunézeuxa*, from *sún* (4862), together, and ***zeúgot*** (***2201***), **yoke, pair**. To yoke together as animals (Sept.: Ezek. 1:11). Figuratively to join together, unite, trans. as husband and wife (Matt. 19:6; Mark 10:9). Thus, being "yoked" together can be both literal and allegorical. Yet, it id=s first of all allegorical.    Close look at the root **zeúgot** bears in mind the Mishnaic "**Zugot** (הַזּוּגוֹת) given to the leading teachers of the Torah and Oral Torah in the time preceding the Tannaim. The period of the Zugot begins with Jose b. Joezer and ends with **Hillel**. The name "Zugot" (comp. Latin "duumviri") was given to these teachers because, according to the tradition in Ḥagigah, two of them always stood at the same time at the head of the Sanhedrin, one as president ("nasi") and the other as vice-president or father of the court ("ab bet din"; see Sanhedrin). There were five pairs of these teachers: (1) Jose b. Joezer and Jose b. Johanan, who flourished at the time of the Maccabean wars of independence; (2) Joshua b. Peraḥyah and Nittai of Arbela, at the time of John Hyrcanus; (3) Judah b. Ṭabbai and Simeon b. Sheṭaḥ, at the time of Alexander Jannæus and Queen Salome; (4) Shemaiah and Abtalion, at the time of Hyrcanus II.; (5) **Hillel and Shammai**, at the time of King Herod."  See https://www.jewishencyclopedia.com/articles/15293-zugot    **Faithful in the office of G'dolah:** While the Greek used is διάκονος *diakonos* usually a "Deacon" in this situation it would appear that Epaphras was a Talmid (Deacon) of Hakham Shaul his service in Colosse was that of the head or President of the Synagogue. Or perhaps more readily associated the idea of governing the Gentiles in that Esnoga.    **the office of G’dolah:** The office and ministry of the Head/President of the Esnoga/Synagogue    **1 Tim. 3.1-7[1]**  **This is a faithful *and* trustworthy advice: if any man** stretches forward **seeks** (ing) **the office of G’dolah** (G’dolah / Chessed – bishop, superintendent, president of the Synagogue), **he desires a most noble work** office.    The greatest office **G’dolah** / Chessed – **President of the Synagogue** (Esnoga), (Greatness/Mercy) – Royal Blue, Virtue: Ahavah (love), Ministry: Masoret, *Oikodomeo*, [Catechist/Evangelist].    **53.93 ἀρχισυνάγωγος**, **ου** *m*: one who is the head of and who directs the affairs of a V 1, p 544 synagogue —‘**president of a synagogue, leader of a synagogue**.’ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς ‘the president of the synagogue was angry that Jesus had healed (the woman) on a Sabbath’ Lk 13:14.  **35.40 ἐπισκοπήc**, ῆς f: (derivative of ἐπισκοπέωa ‘to take care of,’ 35.39) the position of one who has responsibility for the care of someone—‘**position of responsibility**, **position of oversight**.’ τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος ‘may someone else take his position of responsibility for the care of (the congregation)’ Ac 1:20. Though in some contexts **ἐπισκοπή** has been regarded traditionally as a position of authority, in reality the focus is upon the responsibility for **caring for others**, and in the context of Ac 1:20 the reference is clearly to the responsibility for caring for the congregation (see 53.69).  **53.69 ἐπισκοπή**b, **ῆς** *f*: a religious role involving both service and leadership—‘office, V 1, p 541 position, ministry as church leader.’ τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος ‘let someone else take his office’ Ac 1:20; εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ ‘if a man is eager to fulfill a ministry as a church leader, he desires an excellent work’ 1 Tm 3:1. See discussion at 53.71. For a more probable interpretation of ἐπισκοπή in Ac 1:20, see 35.40.  **53.70 ἐπισκοπέω**: to have responsibility for the care of someone, implying a somewhat official responsibility within a congregation—‘to minister unto, to be responsible, to care for.’ ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς ‘be shepherds of the flock of God committed to you, being responsible for the care of such and not as a matter of obligation’ 1 Pe 5:2. It is possible, however, that ἐπισκοπέω in 1 Pe 5:2 is not to be understood as designating some official responsibility but merely as a role of helping and serving (see 35.39.  Louw, J. P., & Nida, E. A. (1996). Greek-English lexicon of the New Testament: based on semantic domains (electronic ed. of the 2nd edition., Vol. 1, p. 462). New York: United Bible Societies.    1 Tim 3:1-7 Now the officer **G’dolah must be blameless *and* beyond reproach, the husband of one wife, temperate** self-controlled, **sensible, well-ordered, hospitable, able to teach,**    **3 not a drunkard**, **not a contentious *nor*** quick-tempered *and* hot-headed, **but gentle, not quarrelsome, not avaricious**, **free from the love of money** not greedy for wealth and its inherent power—financially stable.    **quick-tempered *and* hot-headed:** Cf. 1 Tim 3.1-7 Amplified Bible Copyright © 2015 by The Lockman Foundation, La Habra, CA 90631. All rights reserved.    **4 *He*** *must* **manage his own household well, having well-behaved children with obedience and all dignity** guiding them in respectful and well-behavior    **guiding them in respectful and well-behavior:** Cf. 1 Tim 3.1-7 Amplified Bible Copyright © 2015 by The Lockman Foundation, La Habra, CA 90631. All rights reserved.    5**But if someone does not know how to rule his own house, how can he care for a congregation of God?**    6 *He can***not be a new convert**, **so that he will not behave in conceited he must be appointment to this high office lest being puffed up he may fall into the adversary's judgment** with arrogance and pride.    **7 And he must have a good reputation *and* be well thought of by those outside *the* congregation, so that he will not be discredited and fall into the snare of the adversary.**    **The Office and Officer G’dolah / Chesed**    **Ephesians 1:1-23**  **Evening: Counting of the Omer Day 1 -7**  **Then read the following:**     |  |  | | --- | --- | | Day of the Omer: | 1 | | Ministry: | Masoret G’dolah | | Date: | Nisan 16 | | Attributes: | Masoret G’dolah / Chesed, (Greatness/Mercy) | | Colour: | Royal Blue | | Virtue: | Ahavah (love) | | Ministry: | Masoret [Catechist/Embody Mesorah] |     The most important NT term for servant is Gk. *diákonos*, which in ancient Greek sources denotes an emissary and spokesperson of another. Paul provides the earliest and most ample evidence of this meaning in early Christianity. He describes himself and Apollos as *diákonos* (“emissary”), conveying that they both belong to a deity, are entrusted with the deity’s message, have the commission to announce it, and so have a right to be heard and believed (1 Cor. 3:5; cf. 2 Cor. 3:6; 6:4). With *diákonos*, Paul expresses his specific entitlement as an authoritative spokesman and ambassador of God. Paul, in turn, has his own emissaries among the churches, such as Phoebe (Rom. 16:1-2), Timothy (1 Thess. 3:2), and perhaps Onesimus (Phlm. 13). According to the Synoptic Gospels, this understanding of early Christian ministry as ambassadorship comes from Jesus: “whoever wishes to become great among you must be your servant … for the Son of Man came not to be served but to serve” (Mark 10:43-45 par.; cf. Luke 22:26-27). The meaning is in areas of message, agency, and attendance, as an emissary of heaven (the other possibility, “serving tables,” is unparalleled in other Christian sources and unprecedented in non-Christian sources and so is unlikely here). Related concepts of the servant as an assistant of a higher authority include hypērétēs (most often in John) and therápōn (Heb. 3:5, of Moses).  NT New Testament Gk. Greek Freedman, D. N., Myers, A. C., & Beck, A. B. (2000). Eerdmans dictionary of the Bible (1189). Grand Rapids, Mich.: W.B. Eerdmans. |
| 8 He **also declared to us your love for the Ruach HaTorah.**    **The Ruach HaTorah:** The breathing of the Torah by the "Voices" heard on Har Sinai and creation.    **B'resheet Rabbah 8:7**  **The Tsadiqim were said to be with G-d at creation,** 7. R. Joshua of Siknin said in R. Levi's name: **He took counsel with the souls of the Tsadiqim**, as it is written, These were the makers [E.V. ‘potters ‘], and those that dwelt among plantations and **hedges**; there they dwelt with the king in his work (I Chron. IV, 23). ‘These were the makers’: they are so termed on account of the verse, Then the Lord formed [made] man, etc. (Gen. II, 7); ‘And those that dwelt among plantations’ corresponds to And the Lord God planted a garden eastward (ib. 8); ‘And **hedges**’ corresponds to I have placed the sand for the bound of the sea (Jer. V, 22); ‘There they dwelt with the king in his work’: with the supreme King of Kings, the Holy One, blessed be He, sat the souls of the Tsadiqim with whom He took counsel before creating the world.    1 Kings 7:17 There were lattices of checker work with wreaths of chain work for the capitals on the tops of the pillars, a lattice for the one capital and a lattice for the other capital.    **S'hemot** — **(Ex.) 19:16 So it came about on the third day, when it was morning, that there were thunder** (the voices of the Hakhamim) **and lightning flashes** (the Hakhamim in their *Merkabot* - Chariots running back and forth to elucidate the Torah) **and a thick cloud upon the mountain** (governance [kingdom] of God [through the Hakhamim and Bate Din as opposed to human kings]) **and a very loud voice of the shofar** (Tiferet - Darshan or Magid [Prophet])**,[1] so that all the people who were in the camp (world) trembled.**    R. Judah applied the verse[2] to the students of the Torah (Hakhamim). LOCKS BLACK LIKE A RAVEN: **these are the Hakhamim;** they look repulsive and black in this world, but in the time to come, **The appearance of them will be like torches, they [will] run to and fro like the lightnings (Nah. II, 5).[3]**  **[2] Song of Solomon 5:11**  **[3] Midrash Rabbah - The Song of Songs V:14**    **The Ruach HaTorah:** is therefore the breathings of the Sages extending all the way back to the giving of the Torah. Some would go even further to the breathings of G-d to Adam upon His creation. Yet Ephesians seems also to show that there was a breathing to us by G-d prior to our entry in to the Olam HaZeh. This is also a reference to the Office of the Maggid, Tiferet - and Prophet of the Congregation. This office, officer and characteristic transmits the Ruach HaTorah to the Congregation.    **N:** Just because we read, hear and study the Torah does not mean we are being fed by it or truly receiving (Kibal) it. For this reason one must seek out an able teacher, mentor who is able to impart the Torah and its secrets. We only receive Torah when we receive a portion of the Teacher with his words.    **"Walking in the spirit/Ruach"** what does it really mean to "walk in the spirit"? Here we have not capitalized the word spirit because it is NOT a reference to the Christian concept of the "Holy Spirit" or the "Holy Ghost." Actions of spirituality," walking in the spirit" (ruach) are those actions and activities that are followed intentionally for the sake of growing closer to G-d and or allowing G-d to be Himself through us. **Regardless, "walking in the ruach" is the intentional practice of following those things which draw us closer to G-d.** Many of these practices have been captured by our forefathers and been handed down through the ages in instructional teachings like Perkei Aboth. However, Perkei Aboth is not the sum of their teachings. Our forefathers read, followed and guarded Torah observance and recorded their practices, habits, traditions and customs. These "practices" are the Ruach HaTorah spirit/breathings of the Torah from the forefathers.    The Tsaddiq: What then is a Tsaddiq? A Tsaddiq is a person who only "walks in the ruach" per se. Thus, a Tsaddiq does not resist the invitations of the ruach (Divine Presence) at any time. And every action is fruitful as a constant invitation to the Ruach HaKodesh (Divine Presence). |
| 9 **From the day we heard this we have not cease to pray for you, and to desire that you might be filled with the knowledge** (Da'at) **of his will with all wisdom** (Hokhmah) **and spiritual understanding** (Binah);    ChaBaD - (C)Hokhmah, Binah and Da'at    **Yeshayahu 11:2** - and the Ruach of the Lord will rest upon him, the ruach of Hokhmah (wisdom) and Binah (understanding), the spirit of counsel and might, the ruach of Da'at (knowledge) and of the fear of the Lord;    Thus, G-d transmits His Mesorah (traditions about, from G-d) through the agent of Mashiach. We also see a reference and introduction to the Royal Mashiach. Mashiach is endued with the qualities of the highest realms of Wisdom, thus Hokhmah, Bina and Da'at Wisdom, Understanding and knowledge. However following the prophecies of Yeshayahu he also possesses the "seven" endowments of the ruach HaKodesh. See above… In studying the endowments of Melek Shelomo (King Solomon - 1 Kings 3:5-28) one can see the prototypical pattern set for Mashiach in wisdom in judgment. Few really see Mashiach as a Judge. Yes there is an idea that he will be a judge. Nevertheless, when we look at him in the Nazarean Codicil we see a Royal Mashiach of sorts judging as a Tsaddiq a man full of wisdom and chesed (compassion) yet he is a judge who judges rightly. There is no blind forgiveness without repentance. The wicked will be eliminated.    Mashiach is empowered by…  1. Hokhmah (wisdom)  2. Bina (understanding  3. Da'at (knowledge)  a. also associated with the fear of G-d as it is with Hokhmah.(Mishlei — Proverbs 2:5)  b. also related to the faithfulness to G-d (Hosea 4:1, 6:6)  c. Da'at of G-d is related to the endowment of the ruach (Yeshayahu — Isaiah 11:9)  4. The Ruach  a. The Breathings of the forefathers  b. The breathings of G-d, which includes the "written Torah," and the Orally breathed Torah which is the foundation and animation of the cosmos - the fabric of all existence.    **Wisdom of His will:** This is not only "wisdom" (Hokhmah) but the ability to see the wisdom of G-d's will in our lives.    **spiritual understanding:** Understanding the forces that bring us closer to Him (G-d). And how to progress spiritually. By use of spiritual the context is to bring us closer to G-d. This is more than prayers and reading Torah lessons. Mashiach as the Royal Mashiach judges by the "empowering" of the ruach. Thus, we can associate the ruach as the breathings of the forefathers and as the breathings of G-d, i.e. the word of G-d.    **Da'at** - having an intimate close personal relationship with G-d. see above…    See God's Empowering Presence Gordon Fee p. 642—43, also For "Echoes in Scripture" and the vocabulary of the Nazarean Codicil and LXX see Hays, Richard B. *Echoes of Scripture in the Letters of Paul*. Yale University Press, 1993. pp.61-78 |
| 10 **to conduct,** walk **a lifestyle worthy of the Master, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God.**    **Conduct**, walk a **lifestyle:** Hakham Shaul repeatedly uses the phrase "walk." Hebrew הָלַךְ *halak* Greek περιπατέω *peripatéō*  meaning "walk." However, the Hebrew word "*halak*" established the understanding of walking according to the stems of the forefathers. Halakhah is determined by the Jewish body by and large as a way of observing the *Mitzvot* (commandments) of the Torah. This system becomes a multi-leveled way of approach. *Halakhah* is an answer as to how to keep the righteous requirements of the Torah, i.e. G-d's word. Firstly, this system is in no way legalistic. However, it can become legalistic if pursued without the proper education. Secondly, Halakhah is not a way to salvation in normal conventual terms. Halakhah is a way of walking for those who have turned to G-d. Thirdly, Halakhah often has safeguards (fences) which keep us from falling into forbidden actions. Fourthly, Halakhah and the *Mitzvoth* are a way of drawing close, closer to G-d through obedience to His desires, i.e. Mitzvoth. Fifthly, Halakhah is an attempt to explain how to appropriately "walk" as a Jewish person. Each Esnoga, Synagogue has its own "*minhag*" tradition as to how to conduct (walk) out halakhah. These *minhagim* (traditions pl.) vary from Congregation to congregation. Frequently, these halakhot (traditions pl. walkings) can often become extensive and burdensome. Therefore, each congregation and Jewish person must find his way and path (way to walk out *mitzvoth* and *halakhot*). This does NOT allow the Jewish person an opportunity to disregard established Halakhah, *minhag* and authorative interpretative decisions. The greatest number of *Halakhic* decisions by Torah Scholars, Hakhamim and Rabbis are responses to questions, hypothetical of otherwise as to how one solves various problems in relation to proper conduct. It is not the practice of the Bate Din (Houses of Judgment) to establish impossible stringency with their understanding of the Torah. Furthermore, the Bate Din function semi-independently from the Congregation. If the Bate Din establish a halakhah that the Congregation feels they cannot fully obey as a congregation, they follow congregational "*minhag*" (tradition). This is NOT an invitation by the Congregation to reject all the decisions of the Bate Din. It is the decision of the Congregation to bridge the gap between decisions and practical application. This definition is NOT a tool for disobedience nor is it a way to disregard the Sages, Hakhamim, Rabbis and Bate Din. These decisions and practices are designed to bring the Jewish soul closer to G-d. Thus, being spiritual will incorporate these decisions, halakhot and *minhagim* as a means of being "spiritual" and drawing closer to G-d through proper observance.    **every good work:** Good works are those things which are good deeds done from the core, heart of the Jewish soul. The Hebrew expression and term is Tzedakah, acts of charity and lovingkindness. Also, a love for G-d that returns a loving acceptance of the teachings of the Sages, forefathers and Torah scholars.    **increasing in the knowledge of God:** The increase of "knowledge" is and expression rooted in the Hebrew word "Da'at" in this case meaning intimate association and union with G-d. Here we interject the Mesorah of G-d (Not the Mesorah of Mashiach, but closely associated). The Masorah of G-d is the "Knowledge of G-d." This statement goes well beyond the idea of knowing that G-d exists in a mundane, superficial way. The language intimates that those who "know" G-d are those who have an intimate relationship with Him. The one who "knows G-d" in this way is referred to as a Tsaddiq. Yehoshua bore this title in that he was filled with the Ruach Hokhmah (spirit of wisdom). The "ruach Hokhmah" is not a free gift per se. It must be earned through study, prayer, devotion, piety etc. Being "filled" is not an endowment in the sense of pouring something into a vessel all at once. The vessel is filled slowly and continuously. The state of being "filled" is the state of constant progress and intimate incessant interaction with the Divine Presence. To be "filled" induces definitive conduct, walk, i.e. "worthy of the Master." Thus, the conduct of the Masters people are those who hold to a higher standard. Therefore, the knowledge of G-d relates to true spirituality, being intimately close to G-d.    Thus, the Prophecy of Yeshayahu comes to mind… 11: 8 The nursing child will play over the hole of the cobra, and the weaned child will put his hand on the adder's den. 9 They will not hurt or destroy in all my holy mountain; for the earth will be full of the knowledge of the LORD as the waters cover the sea. These passages show the rectification of what was lost from the beginning. This relates to the fall of the light-bearer and the sin of Adam. Hakham Shaul shows here the path of redemption, given to those who "know G-d" and their authority to enter the Olam HaBa, the ever coming world.    **Spirit of G-d, Holy Spirit, Ruach HaKodesh, Ruach Elohim**  That part of G-d referred to as the Divine Presence which draws us closer to G-d. This also intimates the "Holiness of G-d" or the "holy" nature of G-d. The "Holiness of G-d" relates to the nature of G-d drawing all things to Himself and setting things aside for His exclusive use or purpose. On the part of those human beings considered to be set apart for G-d use, purpose and plan there must first be aware of the purpose and will of G-d. This "awareness" may only be in part, nevertheless the person has an awareness of how to conduct his service to G-d. |
| 11 **and strengthened with all** virtuous **power, according to his glorious might, for all patient endurance with, joyfulness.**    **strengthened:** δυναμόω *dunamóō* to be strengthened, grow strong morally. With the statement below, "virtuous power" we can see the idea as an exclamation point per se. "Be powerful with power."    virtuous **power:** *δύναμις dúnamis; Dunamis,* Here we refer to the Greek word δύναμις *dúnamis*; in the LXX it is translated as Sept. for חַיִל, נְבוּרָה, עֹז כּחַ, צָבָא (an army, a host); *strength, ability, power*. We make this translation based on Mk 5:29-30 where “virtue” goes out of Yeshua with the woman with the issue of blood. See KJV Mk 5:30 Also note how this connects to the next phrase in our pericope. *Dunamis* is a power that is often equaited with miraclous healings and deliverance.    **glorious might:** The combination of phrases in this verse relates to the excellency of Mashiach's power, ability and force. Here the phrase should read the beauty of his cosmic power or the weight of his cosmic power. Thus, it further relates to the weight of the cosmic plan of G-d.  κράτος *krátos*; gen. krátous, neut. noun. Strength or might, more especially manifested power, dominion. More closely related to *ischús* (2479), strength, than *dúnamis* (1411), power. Denotes the presence and significance of force or strength rather than its exercise.  Zodhiates, S. (2000). The complete word study dictionary: New Testament (electronic ed.). Chattanooga, TN: AMG Publishers.    **patient endurance :** teaches us that this is not a quick fix lesson. All the work of the kingdom is a work requiring patience and endurance, stamina to complete the plan of G-d as taught by Mashiach.    **Joyfulness:** Joyfulness is distinct form happiness. Happiness is based on "happenings." Joy is a state of mind knowing that G-d is in control and all is going according to the Divine plan. G-d knows what is best and we can rest in Him. |
| 12 **giving thanks to the Father, who has qualified us to share in the inheritance of and in the light of the Tsadiqim.**    **qualified us to share in the inheritance of and in the light Tsadiqim:** The inheritance here is a reference to the Olam HaBa, the final habitation of the Tsadiqim. It is also a reference to the Ohr HaGanuz.    **In the light of the Tsadiqim:**  אוֹר הַגָּנוּז **- Ohr HaGanuz** – **Primordial Light,** Light is association with G-d and the conversion. Reception of the Nefesh Yehudi (Jewish soul) transforms the new man into light. Ps. 97:11 ***Light is sown like seed for the righteous/generous, and gladness for the upright in heart***. This light is the Ohr HaGanuz (Primordial Light) which resides within each individual connected with G-d and recipient of the Nefesh Yehudi (Jewish Soul). Light is also an indication of the Shekinah’s presence. The Torah is the repository for the Ohr HaGanuz, the Primordial Light. Therefore, those who receive the Torah oral and written receive the Primordial Light. The goal of receiving the Torah is to become the light i.e. the Torah. When the B’ne Yisrael traveled through the wilderness, the “Light” manifest as either a pillar of fire or a cloud. Darkness also represents the relationship to the intermediary powers that govern the universe as G-d’s agents. Those angels, which represent the true structure of the universe represent light. They are often called mazelot (constellations) or stars. Those “fallen stars” are those stars, which did not keep their specifically designated place and position.    **Yehudah 1:6 Now the heavenly messengers that did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station) **are kept** under guard **in everlasting chains in** deepest **darkness for the great day of judgment.**    1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire. Cf. 1Thes 5:4-11; Rom 13:11-14    Ohr HaGanuz can also be called "Concealed Light. Concealed Light – cannot be seen, without boundary or end    What is the Ohr HaGanuz, and why is it called this? The answer to this question is the subject of much Kabbalah, but the truth is, part of the answer is in Rashi on the fourth verse of the Torah:    G-d saw that the light was good, and G-d separated between the light and the darkness. (B'resheet - Gen. 1:4)    He saw that the wicked were unworthy of using it, and therefore set it apart for the righteous in the Future Time i.e. the Olam HaBa. |
| 13 **Who has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son**:    Kingdom of Darkness can refer to being captive in Mitzrayim: Shemot — Exo. 20: 1 And God spoke all these words, saying,‎ 2 I am the Lord your God, who have brought you out of the land of Mitżrayim, out of the house of bondage.‎ 3 You shalt have no other gods but Me.‎ Koren Publishers (5722 [1962])    However, here the language is allegorical referring to the **Sitra Achra** — Aramaic סטרא אחרא the other side i.e. impure forces.    **the kingdom of his beloved Son:** The kingdom is a kingdom of Tsadiqim filled with the Ohr HaGanuz as noted above. This also relates to B'resheet Gen 1:2 where we see that Mashiach is the new light bearer restoring the fall of the first light bearer. This does not make Mashiach "second" in creation. Mashiach we the firstborn of G-d's creation. His occupation is the tikun and restoration of all things.    **II Luqas — Acts 3:21 And behold, he** Mashiach **must remain in the heavens until the restoration of all things,** |
| 14 **In whom we have redemption through his life's work, even the forgiveness of sins:**    **In**: 1722. ἐν *en*; prep. governing the dat. In, on, at, by any place or thing, with the **primary idea of rest**. As compared with *eis* (1519), into or unto, and *ek* (1537), out of or from, it stands between the two; *eis* implies motion into, and *ek* motion out of, while *en*, in, means **remaining in place**.  Zodhiates, S. (2000). The complete word study dictionary: New Testament (electronic ed.). Chattanooga, TN: AMG Publishers.    **In whom we have redemption:** Agent of and source of redemption, making restoration and reparation of the whole human experience. These things are summed up in our …   1. Pre-existence, prior to being inserted into a human body 2. Life in Olam HaZeh, our life and existence in this present world, age 3. Y'mot HaMashiach, our place an position in the Days of Mashiach 4. Olam HaBa (eternal) the rewards we will receive in the World to come     **through his life's work:** Therefore, we can see from this pericope that Mashiach is the source of   1. Redemption 2. Restoration - tikun 3. Maker of all human experience    1. Pre-existence    2. Life in the Olam HaZeh    3. Life in the Olam HaBa |

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat: “HaChodesh Av”**

**Sabbath: “New Moon of Av”**

**Shabbat Chazon - 3rd Penitential Sabbath**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וּבְרָאשֵׁי חָדְשֵׁיכֶם** |  | **Saturday Afternoon** |
| **“Shabbat Rosh Chodesh”** | Reader 1 – B’midbar 27:15-17 | Reader 1 – B’Midbar 11:16-22 |
| **“Sabbath of the New Moon”** | Reader 2 – B’midbar 27:18-20 | Reader 2 – B’Midbar 11:23-25 |
| **“Sábado del Novilunio”** | Reader 3 – B’midbar 27:21-23 | Reader 3 – B’Midbar 11:26-29 |
| B’Midbar (Num.) 27:15 – 28:25 | Reader 4 – B’midbar 28:1-9 | **Monday & Thursday Mornings** |
| Ashlamatah: Isaiah 66:1-24 | Reader 5 – B’midbar 28:10-14 | Reader 1 – B’Midbar 11:16-22 |
| Special: Isaiah 1:1-27 | Reader 6 – B’midbar 28:15-18 | Reader 2 – B’Midbar 11:23-25 |
| Proverbs 7:1-27 | Reader 7 – B’midbar 28:19-25 | Reader 3 – B’Midbar 11:26-29 |
| N.C.: Col. 2:16-23 | Maftir : B’midbar 28:23-25 |  |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

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1. Midrash Tehillim (Hebrew: מדרש תהלים) or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his Halakot (1b), and by Rashi in his commentary on I Sam. xvii. 49, and on many other passages. This midrash is called also “Agadat Tehillim” (Rashi on Devarim 33:7 and many other passages), or “Haggadat Tehillim” (Aruk, s.v. סער, and in six other passages). From the 12th century it was called also Shocher Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Prov. 11:27. [↑](#footnote-ref-1)
2. Gedaliah (Eanes/Ben Yohanan) ibn Yahya ben Joseph (c. 1526 – c. 1587). His chief work was the Sefer Shalshelet ha-Ḳabbalah, called also Sefer Yaḥya, on which he labored for more than forty years. [↑](#footnote-ref-2)
3. See Devarim (Deuteronomy) 33:18 [↑](#footnote-ref-3)
4. See II Shmuel (Samuel), chapter 6 [↑](#footnote-ref-4)
5. See Meiri [↑](#footnote-ref-5)
6. Bamidbar (Numbers) 7:48-89 [↑](#footnote-ref-6)
7. Our verbal tally: Sanctuary / Holiness - קדש, Strong’s number 06944. [↑](#footnote-ref-7)
8. Tikkunim = corrections [↑](#footnote-ref-8)
9. Our Ashlamata also speaks of the tribe of Zevulun. [↑](#footnote-ref-9)
10. According to the Midrash (Pirkei D’Rebbi Eliezer, Ch. 10) representatives of each of the \*70\* nations of the world were on board Yonah’s ship, all of whom left their idols behind and turned to the ways of Hashem after their experience with Jonah. [↑](#footnote-ref-10)
11. His prophecy was given to him on Succoth, when we bring Korbanot to atone for the gentiles, and his mission was indeed to save a gentile nation from annihilation. [↑](#footnote-ref-11)
12. The Book of Yonah is the only Biblical story that takes place entirely outside of the Land of Israel, with non-Jews playing all the supporting roles. [↑](#footnote-ref-12)
13. A Prophet in the days of Jeroboam II; son of Amittai of Gath-hepher. He is a historical personage; for, according to II Kings 14:25, he predicted in HaShem’s name the extent to which Jeroboam II would restore the boundaries of the Northern Kingdom, “from the entering of Hamath unto the sea of the plain.” The wording of the passage may also imply that Jonah’s prophecy was uttered even before Jeroboam II., perhaps in the time of Jehoahaz (thus Klostermann to II Kings 13:4). In any case Jonah is one of the prophets who advised the house of Jehu, and it is not unlikely that with him the series of prophets that began with Elijah came to a close.  [↑](#footnote-ref-13)
14. This son, Jonah, that Eliyahu brought back to life and was, in fact, supposed to be Mashiach ben Yosef - see Pirkei D’Rebbi Eliezer 33, Tosafot Bava Metzia 114a-b s.v. Mahu. Just as Yeshua called people to repent, so also did Jonah. [↑](#footnote-ref-14)
15. He received his prophetic appointment from Elisha, under whose orders he anointed Jehu (II Kings ix; Kimchi, *ad loc.*; and Ẓemaḥ David).  [↑](#footnote-ref-15)
16. The Vilna Gaon taught (in Kol HaTor 2:32) that Yonah ben Amittai manifested the mission of Mashiach ben Yosef during his lifetime. [↑](#footnote-ref-16)
17. Meaning *dove*. [↑](#footnote-ref-17)
18. See also Melachim Bet (II Kings) 14:23-27 [↑](#footnote-ref-18)
19. Pirke D’Rebbi Eliezer Ch. 33. According to the midrash (Shocher Tov 26:7) Yonah was the son of the widow in Tzarfat, who had died and had Eliyahu HaNavi bring him back to life (see Kings I, chapter 17). This intimate spiritual connection between Yonah and Eliyahu marked the beginning of Yonah’s reception of the spiritual potential to manifest Mashiach ben Yosef in his lifetime; for Eliyahu HaNavi was, and is, among those most connected to the qualities of Mashiach ben Yosef (see Shaar HaGilgulim (הקדמה לב’) and Kol HaTor 2:71). Elisha, who succeeded Eliyahu and continued his spiritual mission, was a contemporary and teacher of Yonah, who continued, as a result, to be privy to the reception of the spiritual the qualities of Mashiach ben Yosef, from Elisha, who had received them from Eliyahu. This is also the significance of the midrash which says that Elisha “anointed” Yonah (Mishnas R’ Eliezer 8) which expressed that Elisha “anointed” him as “Mashiach ben Yosef” (“Mashiach” literally meaning: “anointed”). [↑](#footnote-ref-19)
20. Melachim aleph (I Kings) 17:8ff [↑](#footnote-ref-20)
21. Ibid. 20 vv 17-24; Midrash Shohar Tov 26 [↑](#footnote-ref-21)
22. Pirke D’Rebbi Eliezer, 33 [↑](#footnote-ref-22)
23. Yalkut Shimoni; Yerushalmi Succah 5:1. It is for this reason that Yonah’s first impulse, upon fleeing the word of HaShem, was to board a ship. The tribe of Zevulun were primarily traders, who spent much time sailing to distant parts of the world in order to sell their wares (Rashi Devarim 33:18). It would therefore be natural for Yonah to feel safe and at ease when voyaging upon a boat. [↑](#footnote-ref-23)
24. Tribal affiliation is from the paternal side. This means that Jonah was also from the tribe of Zevulun. [↑](#footnote-ref-24)
25. אמתי = “One whose words always come true”. *Amittai* Literally: “my truth”. [↑](#footnote-ref-25)
26. Melachim bet (2 Kings) 14:25 (Gat-Chefer). [↑](#footnote-ref-26)
27. Tanchuma Tzav: 14, Pirkei de-Rabbi Eliezer, Chapter 10, Jerusalem 1852, 24a. [↑](#footnote-ref-27)
28. Tehillim (Psalms) 113:4 [↑](#footnote-ref-28)
29. Yeshayahu (Isaiah) 6:3 [↑](#footnote-ref-29)
30. Melachim alef (I Kings) 17:22. [↑](#footnote-ref-30)
31. Melachim bet (II Kings) 9:4. [↑](#footnote-ref-31)
32. Melachim bet (II kings) 9:1. [↑](#footnote-ref-32)
33. Nineveh, the city to which Jonah was sent, was a very important city in ancient Assyria. Nineveh was Israel’s enemy and Jonah really wanted HaShem to destroy them [↑](#footnote-ref-33)
34. We recognize that a prophet is a man of great spiritual, emotional, and intellectual stature (see, inter alia, Rambam’s Guide For The Perplexed II: 32-34) [↑](#footnote-ref-34)
35. The storm which overtook Jonah is quoted as one of three most noteworthy storms - Ecclesiastes Rabbah 1:6. [↑](#footnote-ref-35)
36. Sleep is 1/60th of death - Berachot 57b. [↑](#footnote-ref-36)
37. Pirke D’Rebbi Eliezer chapter 10 say: Rabbi Hananiah says, PEOPLE FROM ALL THE SEVENTY NATIONS WERE PRESENT IN THAT BOAT, each one with his idols in his hand (cf. 1:5). [I.e. the story of Jonah has universal application.] They prostrated to their idols, saying, “Let each one call in the name of his gods and the god that answers us and saves us from this trouble is God”. Jonah was asleep until the captain of the boat came and aroused him. When Jonah told him he was a Hebrew, the captain said, “We have heard that the God of the Hebrews is great. Rise and call to your God: perhaps He will have pity on us and perform miracles for us as He did for you at the Red Sea “. Jonah said, “I will not deny that this trouble has come upon you because of me. Throw me into the sea and it will become calm”. Rabbi Shimon says: The sailors did not want to throw Jonah into the sea, but after throwing all their baggage into the sea and trying in vain to row back to the shore, they took Jonah and lowered him up to his ankles into the water. The sea started becoming calmer, but when they hoisted him up again it started to rage again. They lowered him in up to his belly and it became calm; they pulled him up and it raged again. They lowered him down to his neck and it became calm, but when they pulled him up again it continued raging, until they threw him in completely - and the sea became calm. [↑](#footnote-ref-37)
38. The whole concept of “Gilgul”, “Re-incarnation”, really is essentially connected to the quality of Mashiach ben Yosef: Just as the soul returns to rectify the damage it caused and fulfill HaShem’s will, which it failed to do in its first life; so too, Mashiach ben Yosef comes in response to Adam’s initial sin, to attempt to subsequently rectify the world of that damage that occurred in man’s first “life” or “state”, by Adam HaRishon. – Vilna Gaon based on the Zohar 1:71b. [↑](#footnote-ref-38)
39. Nineveh was the largest city in the world for some fifty years. The ideogram means "house or place of fish," and was perhaps due to popular etymology (comp. Aramaic "nuna," denoting "fish"). - Jewish Encyclopedia: Nineveh. (I suspect that Jonah, the fish man, had some far reaching effects on this great city.) [↑](#footnote-ref-39)
40. Mishneh Torah Teshuva 2:2 [↑](#footnote-ref-40)
41. The Vilna Gaon teaches (Kol HaTor 2:75) that one of the missions of Mashiach ben Yosef is to be a: “מוכיח לתשובה”, that is, to give rebuke and spur the masses to repent. This furthers the goal of tikkun olam by having people remove themselves from tumah and sin and return to serving HaShem and doing good in the world; eventually to the extent that the rectification can be done for the sin of Adam and Chava, in Gan Eden. [↑](#footnote-ref-41)
42. Matityahu (Matthew) 12:40 For as Jonah was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth. [↑](#footnote-ref-42)
43. See 3:7 [↑](#footnote-ref-43)
44. The Hebrew phrase ***yimakh shemo*** ימח שמו "May his name be obliterated" is a curse placed after the name of particular enemies of the Jewish people. A variant is *yimakh shemo ve zikhro* ימח שמו וזכרו "Obliterate his name and his memory." *Yimakh shemo* is one of the strongest curses in the Hebrew language. [↑](#footnote-ref-44)
45. A Succah is the three-sided shelter we live in during the Feast of Tabernacles. [↑](#footnote-ref-45)
46. Castor-oil plant? [↑](#footnote-ref-46)
47. The gourd of Jonah was enormous. Before its appearance Jonah was tortured by the heat and by insects of all kinds, his clothes having been burned by the heat of the belly of the fish; he was tortured again after the worm had caused the gourd to wither. This brought Jonah to pray that G-d should be a merciful ruler, not a strict judge - Pirke Rabbi Eliezer 10; Yalkut. 551. [↑](#footnote-ref-47)
48. A **zygote** (from Greek ζυγωτός *zygōtos* ”joined” or “yoked”, from ζυγοῦν *zygoun* ”to join” or “to yoke”), is the initial cell formed when two gamete cells (a sperm and an egg for example) are joined by means of sexual reproduction. In multicellular organisms, it is the earliest developmental stage of the embryo.  [↑](#footnote-ref-48)
49. Rosh HaShana is the new year for counting years that is also known as “Judgment Day”. [↑](#footnote-ref-49)
50. The Day of Atonement [↑](#footnote-ref-50)
51. Vayakhel 199a ff [↑](#footnote-ref-51)
52. Yonah (Jonah) 1:8 [↑](#footnote-ref-52)
53. Yonah (Jonah) 2:3 [↑](#footnote-ref-53)
54. Yeshayahu (Isaiah) 25:8 [↑](#footnote-ref-54)
55. Yonah (Jonah) 2:11 [↑](#footnote-ref-55)
56. Bibliography: Pirke De Rabbi Eliezer, (The Chapters of Rabbi Eliezer The Great) According to The Text of The Manuscript Belonging to Abraham Epstein Of Vienna, Translated and annotated with introduction and indices by Gerald Friedlander, 1916 [↑](#footnote-ref-56)
57. Pg. 73 [↑](#footnote-ref-57)
58. Psa 90:4 For a thousand years in Your sight Are like yesterday when it passes by, Or *as* a watch in the night. [↑](#footnote-ref-58)
59. Strong’s G4747 **1c** the heavenly bodies, either as parts of the heavens or (as others think) because in them the elements of man, life and destiny were supposed to reside. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-59)
60. TDNT 2:681 “to pass away” in the sense of “to come to an end,” “to perish.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.). Grand Rapids, MI: Eerdmans [↑](#footnote-ref-60)
61. **ῥοιζηδόν -** *rhoizēdón*; refers to the noise of something that is moving through the air at great speed such as a rushing of air. The coming of the Lord is compared to the coming of a *thief*, which is unexpected or sudden. This suddenness generates noise that would unbearable to hear. This would seem to relate to the sound of creation when the Ruach Elohim agitated the waters in great violence. The Greek word *hroizēdon*, which is considered to be onomatopoeic, that is, a word that sounds like the thing it names. In this case, *hroizēdon* is used of hissing, crackling, and rushing sounds, sounds that are made by a snake, a fire, or an arrow. [↑](#footnote-ref-61)
62. This Greek word (**λύω** – *luo*) makes an unusual verbal connection to Hakham Shaul’s being in chains. [↑](#footnote-ref-62)
63. These **ἔργον** – *ergon* “works” are the works of the “flesh” per se. They are the activities done as acts of self-indulgence etc. [↑](#footnote-ref-63)
64. Neyrey, Jerome H. *2 Peter, Jude: A New Translation with Introduction and Commentary*. New York: Doubleday, 1993. p. 236 [↑](#footnote-ref-64)