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| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2015**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2015**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Tebet 12, 5775 – Jan 02/03, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| --- | --- | --- |
| **Amarillo, TX, U.S.**Fri. Jan 02 2015 – Candles at 5:29 PMSat. Jan 03 2015 – Habdalah 6:29 PM | **Austin & Conroe, TX, U.S.**Fri. Jan 02 2015 – Candles at 5:24 PMSat. Jan 03 2015 – Habdalah 6:22 PM | **Brisbane, Australia**Fri. Jan 02 2015 – Candles at 6:29 PMSat. Jan 03 2015 – Habdalah 7:26 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Jan 02 2015 – Candles at 5:23 PMSat. Jan 03 2015 – Habdalah 6:23 PM | **Everett, WA. U.S.**Fri. Jan 02 2015 – Candles at 4:10 PMSat. Jan 03 2015 – Habdalah 5:22 PM | **Manila & Cebu, Philippines**Fri. Jan 02 2015 – Candles at 5:20 PMSat. Jan 03 2015 – Habdalah 6:13 PM |
| **Miami, FL, U.S.**Fri. Jan 02 2015 – Candles at 5:24 PMSat. Jan 03 2015 – Habdalah 6:20 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Jan 02 2015 – Candles at 4:31 PMSat. Jan 03 2015 – Habdalah 5:32 PM | **Olympia, WA, U.S.**Fri. Jan 02 2015 – Candles at 4:16 PMSat. Jan 03 2015 – Habdalah 5:26 PM |
| **San Antonio, TX, U.S.**Fri. Jan 02 2015 – Candles at 5:29 PMSat. Jan 03 2015 – Habdalah 6:26 PM | **Sheboygan & Manitowoc, WI, US**Fri. Jan 02 2015 – Candles at 4:07 PMSat. Jan 03 2015 – Habdalah 5:14 PM | **Singapore, Singapore** Fri. Jan 02 2015 – Candles at 6:52 PMSat. Jan 03 2015 – Habdalah 7:44 PM |
| **St. Louis, MO, U.S.**Fri. Jan 02 2015 – Candles at 4:33 PMSat. Jan 03 2015 – Habdalah 5:36 PM | **Tacoma, WA, U.S.**Fri. Jan 02 2015 – Candles at 4:13 PMSat. Jan 03 2015 – Habdalah 5:24 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

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

His Excellency Adon Ze’ev ben Abraham and beloved wife HE Giberet Hadassah bat Sarah

Her Excellency Giberet Whitney Mathison

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’s richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!**

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** **benhaggai@GMail.com** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Barukh Dayan Emet**

**With sadness we announce the passing away of His Excellency Adon Eli Kuala (Enoch ben Noach) of San Diego, California. For his beloved wife Her Excellency Giberet Vivian Kuala (Vardit bat Noach), his children and many friends, we pray at this time of mourning that the hand of the Creator, most blessed be He, be near to all of you to console you, and strengthen you, together with all the mourners of Israel, amen ve amen!**

**Shabbat “Sa, Et Rosh Mal’qoach” – “Take the sum [of] the prey”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שָׂא, אֵת רֹאשׁ מַלְקוֹחַ** |  |  |
| **“Sa, Et Rosh Mal’qoach”** | Reader 1 – B’Midbar 31:25-27 | Reader 1 – B’Midbar 32:1-4 |
| **“Take the sum [of] the prey”** | Reader 2 – B’Midbar 31:28-31 | Reader 2 – B’Midbar 32:5-8 |
| **“Toma la cuenta de la presa”** | Reader 3 – B’Midbar 31:32-35 | Reader 3 – B’Midbar 32:9-12 |
| B’Midbar (Num.) 31:25-54 | Reader 4 – B’Midbar 31:36-41 |  |
| Ashlamatah: Isaiah 49:24 – 50:7  | Reader 5 – B’Midbar 31:42-46 |  |
|  | Reader 6 – B’Midbar 31:47-50 | Reader 1 – B’Midbar 32:1-4 |
| Psalm 106:6-12 | Reader 7 – B’Midbar 31:51-54 | Reader 2 – B’Midbar 32:5-8 |
|  |  Maftir: B’Midbar 31:51-54 | Reader 3 – B’Midbar 32:9-12 |
| N.C.: Mordechai 13:14-20; Lk 21:20-24; Rom. 7:14-20 |  - Isaiah 49:24 – 50:7 |   |

**Blessings Before Torah Study**

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

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

**Blessed are You, Ha-Shem our G-d, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you, and grant you peace. – Amen!**

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

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

**Contents of the Torah Seder**

* Apportion of the Spoil – Numbers 31:25-54

**Reading Assignment:**

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

By: Rabbi Yitzchaq Magriso

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

Vol. 14 – “Numbers – II – Final Wonderings,” pp. pp. 360-366.

**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 & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) ‎‎31:25-54**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 25. The Lord spoke to Moses, saying,  | 25. And the LORD spoke with Mosheh saying:  |
| 26. "**Take a count of the plunder of the captive** people and animals, you, together with Eleazar the kohen and the paternal leaders of the community. | 26. **Take the sum of the prey** of the captives, both of man and beast, and take their amount, thou and Elazar the priest, and the chiefs of the fathers of the congregation; |
| 27. And you shall divide the plunder equally between the warriors who went out to battle and the entire congregation. | 27. and divide the spoil between the men of war who took the spoil in the conflict of battle, having gone forth with the host, and between all the congregation; |
| 28. And you shall levy a tax for the Lord from the soldiers who went out to battle: one soul out of every five hundred, from the people, from the cattle, from the donkeys, and from the sheep. | 28. and separate that which is to be given up to the Name of the LORD by the men of war who went forth with the host: one woman out of five hundred; so, likewise, of oxen, asses, and sheep. |
| 29. You shall take from their half and give it to Eleazar the kohen as a gift to the Lord. | 29. From their half, the portion of the men of war, will you take them, and give to Elazar the priest, as a separation unto the Name of the LORD; |
| 30. From the half belonging to the children of Israel you shall take one part out of fifty of the people, of the cattle, of the donkeys, of the sheep, and of all animals, and you shall give them to the Levites, the guardians of the Mishkan of the Lord." | 30. but of the half (falling to) the children of Israel you will take one out of fifty of the women, and of the oxen, the asses, and of all the cattle, and give them to the Levites who keep charge of the LORD's tabernacle; |
| 31. Moses and Eleazar the kohen did as the Lord had commanded Moses. | 31. and Mosheh and Elazar the priest did as the LORD commanded Mosheh. |
| 32. The plunder, which was in addition to the spoils that the army had spoiled, consisted of six hundred and seventy five thousand sheep. | 32. And the amount of the prey, the rest of the spoil which had been taken by the people who went forth in the host,-the number of the sheep was six hundred and seventy-five thousand; |
| 33. Seventy two thousand cattle. | 33. oxen, seventy-two thousand; |
| 34. Sixty one thousand donkeys. | 34. asses, sixty-one thousand; persons, |
| 35. As for the people, of the women who had no experience of intimate relations with a man, all souls were thirty two thousand. | 35. the women who had not known man, all the persons thirty-two thousand. |
| 36. The half that was the portion of those who went out to battle: the number of sheep was three hundred and thirty seven thousand, five hundred. | 36. And the half of the portion for the men who had gone to the war, the number of the sheep was three hundred and thirty-seven thousand five hundred; |
| 37. The tax to the Lord from the sheep was six hundred and seventy five. | 37. and the amount of that brought up for the Name of the LORD was of sheep six hundred and seventy-five; |
| 38. Thirty six thousand cattle, of which the tax to the Lord was seventy two. | 38. oxen thirty-six thousand, those for the Name of the LORD seventy-two; |
| 39. Thirty thousand and five hundred donkeys, of which the tax to the Lord was sixty one. | 39. asses thirty thousand five hundred, for the Name of the LORD sixty-one; persons sixteen thousand, for the Name of the LORD \_ |
| 40. Sixteen thousand people, of which the tax to the Lord was thirty two people. | 40. \_ thirty-two. |
| 41. Moses gave the tax which was a gift to the Lord, to Eleazar the kohen, as the Lord had commanded Moses. | 41. And Mosheh gave the number separated to the Name of the LORD unto Elazar the priest, as the LORD commanded Mosheh. |
| 42. And from the half allotted to the children of Israel, which Moses had divided from the men who had gone into the army. | 42. And the half part for the children of Israel which Mosheh divided from the men's who went forth to the war, |
| 43. The community's half [consisted of] three hundred and thirty seven thousand, five hundred sheep. | 43. the amount was three hundred and thirty-seven thousand five hundred sheep, |
| 44. Thirty six thousand cattle. | 44. thirty-six thousand oxen,  |
| 45. Thirty thousand five hundred donkeys. | 45. thirty thousand five hundred asses, |
| 46. And sixteen thousand people. | 46. and sixteen thousand women. |
| 47. Moses took one part out of fifty from the half of the children of Israel, the people and the animals, and gave them to the Levites, the guardians of the Lord's sanctuary.  | 47. And Mosheh took from the half part for the children of Israel of that which had been captured, one out of fifty, whether of man or beast, and gave it to the Levites who kept charge of the tabernacle of the LORD, as the LORD commanded Mosheh. |
| 48. The officers appointed over the army's thousands, the commanders of thousands and the commanders of hundreds, approached Moses. | 48. And the officers who had been appointed over the thousands of the host, the captains of thousands and of hundreds, drew near to Mosheh, |
| 49. They said to Moses, "Your servants counted the soldiers who were in our charge, and not one man was missing from us. | 49. and they said to Mosheh, Your servants have taken the account of the men of war who have been with us, and not any of them are wanting. |
| 50. We therefore wish to bring an offering for the Lord. Any man who found a gold article, be it an anklet, a bracelet, a ring, an earring, or a body ornament, to atone for our souls before the Lord. | 50. And we have brought a gift unto the Name of the LORD, forasmuch as the LORD has delivered the Midianites into our hands, and we have been able to subdue their land and their cities. And we entered into their chambers, and there saw their daughters, fair, tender, and delicate; and every man who found on them jewels of gold, loosened the coronets from their heads, the earrings from their ears, the necklaces from their necks, the bracelets from their arms, the rings from their fingers, and the brooches from their bosoms;-but in all this we abstained from lifting our eyes upon themselves, or gazing on one of them, lest we should sin with any one of them, and die the death which the wicked die in the world to come. **And may this be had in memorial for us in the day of the great judgment, to make propitiation for our souls before the Lord**. |
| 51. Moses and Eleazar the kohen took all the gold articles from them. | 51. And Mosheh and Elazar the priest took the gold from them, every article fabricated; |
| 52. The total of the gift of gold which they dedicated to the Lord [amounted to] sixteen thousand, seven hundred and fifty shekels; this was from the commanders of the thousands and the commanders of the hundreds. | 52. and the sum of all the gold of the separation which they had separated unto the Name of the LORD was sixteen thousand seven hundred and fifty shekels, from the captains of thousands and of hundreds. |
| 53. The soldiers had seized spoils for themselves. | 53. For the men of the host had taken spoil, every man for himself. |
| 54. Moses and Eleazar the kohen took the gold from the commanders of the thousands and hundreds and brought it to the Tent of Meeting, as a remembrance for the children of Israel before the Lord. | 54. And Mosheh and Elazar the priest took the gold from the captains of thousands and of hundreds, and brought it into the tabernacle of ordinance, **a good memorial of the sons of Israel before the LORD**. |
|  |  |

**Rashi’s Commentary on: B’midbar (Numbers) ‎‎31:25-54**

**26 Take a count** of Heb. שָָׂא אֶת־ראשׁ , take the tally.

**27 Divide the plunder equally between the warriors…** Half for these and half for those.

**32 The plunder which was in addition to the spoil…** Because they were not commanded to levy a tax from the movable objects, but only from the [living] plunder, Scripture expresses it in this way: The plunder which was included in the allocation and in the tax—which remained over after the spoils of the movable property were plundered by the soldiers for themselves, and were therefore not included in the allocation—[was as follows:] the number of sheep etc.

**42 And from the half allotted to the children of Israel, which Moses had divided** on behalf of the community, for he took it for them from the men who had gone out to war.

**43 The community’s half** [consisted of] such and such.

**47 Moses took etc.**

**48 The officers** Heb. הַפְּקֻדִים , those appointed.

49 **not...missing** Heb. ולֹא־נִפְקַד , there is not one missing. The Targum [Onkelos] renders לָא שְׁגָא which in Aramaic also means ‘missing,’ as in “I would suffer its loss (אֲחַטֶּנָּה) ” (Gen. 31:39) which the Targum renders, “what was missing (שַׁגְיָא) from the count.” Similarly, “for your seat will be vacant (יִפָּקֵד) ” (I Sam. 20:18)—the place where you sit will be missing, the one who usually sits there. Similarly, וַיִפָּקֵד מְקוֹם דָּוד “David’s place was vacant” (ibid. 25); his place was missing, and no one was sitting there.

**50 anklet** Heb. אֶצְעָדָה , bangles for the foot.

**bracelet** Heb. וְצָמִיד , [bangles] for the hand.

**earring** Heb. עָגִיל , earrings.

**body ornament** Heb. וְכוּמָז , a form for the female genitalia, to atone for their sinful thoughts concerning the Midianite women.-[Shab. 64a]

**Ketubim: Psalm 106:6-12**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Hallelujah. Give thanks to the Lord for He is good, for His kindness is forever. | 1. Hallelujah! Give thanks in the presence of the LORD, for He is good, for His goodness is forever.  |
| 2. Who can narrate the mighty deeds of the Lord? [Who] can make heard all His praise? | 2. Who is able to utter the might of the LORD? Who is allowed to proclaim all His praises? |
| 3. Fortunate are those who keep justice, who perform righteousness at all times. | 3. Happy are they who observe judgment, those who do righteousness/generosity at every time. |
| 4. Remember me, O Lord, when You favor Your people; be mindful of me with Your salvation. | 4. Remember me, O LORD, with good will toward Your people; call me to mind with Your redemption (Hebrew: **פָּקְדֵנִי, בִּישׁוּעָתֶךָ** – **Paq’deni BiShuatekha** – lit. “appoint me to Your Yeshua (salvation)”. |
| 5. To see the goodness of Your chosen ones, to rejoice with the joy of Your nation, to boast with Your inheritance. | 5. To look on the plenty of Your chosen ones; to rejoice in the joy of Your people; to join in praise with Your inheritance. |
| 6. We sinned with our forefathers; we committed iniquity and wickedness. | 6. We have sinned, along with our fathers; we have committed iniquity, acted wickedly.  |
| 7. Our forefathers in Egypt did not understand Your wonders; they did not remember Your manifold deeds of kindness, and they were rebellious by the sea, by the Sea of Reeds. | 7. Our fathers in Egypt paid no heed to Your wonders; they did not call to mind Your great goodness; and they rebelled against Your word by the sea, at the sea of Reeds. |
| 8. And He saved them for His name's sake, to make known His might. | 8. And He redeemed them for His name's sake, to make known His might. |
| 9. And He rebuked the Sea of Reeds, and it dried up, and He led them in the depths as [in] a desert. | 9. And He rebuked the sea of Reeds, and it dried up; and He conducted them through the deeps, as in the wilderness. |
| 10. He saved them from the hand of the enemy, and He redeemed them from the hand of the foe. | 10. And He redeemed them from the power of the foe; and He redeemed them from the power of the enemies. |
| 11. And the water covered their adversaries; not one of them survived. | 11. And the waters covered their oppressors; not one of them was left. |
| 12. And they believed His words; they sang His praise. | 12. And they believed in the name of His word; they sang His praise. |

**Rashi’s Commentary for: Psalm 106:6-12**

**7 and they were rebellious by the sea** They had little faith; they said, “Just as we ascend from here, from this side, the Egyptians also are ascending from another side, and they will come after us,” until the Holy One, blessed be He, hinted to the sea, and it vomited them out onto the dry land. Then (Exod. 15:30) “Israel saw the Egyptians dead on the seashore.” Therefore (ibid. verse 31) “they believed in the Lord,” but in the beginning, they did not believe. I found this.

**9 and He led them in the depths in the desert** The Sea of Reeds was in the desert, for it is written (Exod. 14:13): “the desert has closed upon them, etc.”; (Exod. 3: 18): “three days’ journey in the desert.”

**Meditation from the Psalms**

**Psalms ‎‎106:6-12**

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

For continuity I am repeating my intro from last week.

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

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

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

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

In this section of our psalm we find David[[4]](#footnote-4) indicating that we and our fathers have sinned.

***Tehillim (Psalms) 106:6****We have sinned with our fathers,[[5]](#footnote-5) we have done iniquitously, we have dealt wickedly.*

When we examine the sins of our forefathers, we need to remember that HaShem always deals with us **midda keneged midda**, measure for measure. This means that we can understand the sin by examining the punishment. This principle always applies.

In this study I would like to examine some of the greatest men of the Tanach[[6]](#footnote-6) and their short comings. We need to be careful **not** to impose our notions on the text, but, rather to examine the scripture to determine what HaShem says.

We can not say that the apparent sin is the actual sin. We cannot do this because sin has so corrupted us that we no longer have the exalted spiritual level of our forefathers. This corruption causes us to apply our lifestyle to them, when they should not be applied.

I am presenting the traditional Jewish views of these events. I am not trying to minimize any sin. I am merely trying to present what is taught by Torah. Let’s start by examining the sin of Aharon the High Priest.

Aharon and the Sin of the Golden Calf

Did Aharon participate in the sin of the golden calf? If he sinned, why was he made High Priest? If he sinned, why wasn’t he killed along with the rest of the 3000 idolaters?

***Shemot (Exodus) 32:25-29*** *And when Moses saw that the people [were] naked; (for Aharon had made them naked unto [their] shame among their enemies :) Then Moses stood in the gate of the camp, and said, Who [is] on HaShem’s side? [let him come] unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith HaShem God of Israel, Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves today to HaShem, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.*

The fact that Aharon “never” received punishment and in fact received the reward of the High Priesthood may indicate that he did not sin. Again, it is important to look at the results of an incident in order to determine what, if any, the sin was. Let us begin by looking at the story of the golden calf:

***Shemot (Exodus) 32:1-2*** *And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aharon, and said unto him, Up, make us gods, which shall go before us; for [as for] this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aharon said unto them, Break off the golden earrings, which [are] in the ears of your wives, of your sons, and of your daughters, and bring [them] unto me.*

Notice in Exodus 32:1 that the people gathered themselves onto Aharon. Why did they gather unto Aharon? Why not gather into some of the other tribal leaders? The Torah tells us the answer:

***Shemot (Exodus) 24:13-14*** *And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aharon and Hur [are] with you: if any man have any matters to do, let him come unto them.*

Moses leaves clear instructions: Aharon and Hur are in charge. If you have any matters to be dealt with, they will handle it. So, why don’t the people gather unto Aharon and Hur? Why do they gather only unto Aharon? The Midrash tells us:

***Midrash Rabbah - Exodus XLI:7*** *AND WHEN THE PEOPLE SAW THAT MOSES DELAYED (BOSHESH) TO COME DOWN FROM THE MOUNT. etc.[[7]](#footnote-7) What does BOSHESH mean? That six hours [of the day] had come[[8]](#footnote-8) (bau shesh) and he had not yet descended, whereas Moses had promised them, ‘After the expiration of forty days I will bring you the Torah’; and now that six hours had elapsed[[9]](#footnote-9) and Moses had not yet come down, the people immediately GATHERED THEMSELVES TOGETHER UNTO AHARON. The Sages said: Satan then found his opportunity; for Moses appeared suspended between heaven and earth[[10]](#footnote-10) and they pointed at him the finger, saying, FOR AS FOR THIS MOSES,[[11]](#footnote-11) etc. Hur arose and rebuked them: ‘Ye brainless fools![[12]](#footnote-12) Have you forgotten the miracles God performed for you?’ Whereupon they rose against him and slew him. They then came to Aharon, as it says, AND THE PEOPLE GATHERED THEMSELVES TOGETHER UNTO AHARON, and said to him: We will do to you what we have done to this man.’ When Aharon saw the state of affairs, he was afraid, for it says, And Aharon was afraid, and he built an altar (Mitzbeach) before it.[[13]](#footnote-13)*

So, the people first gathered themselves unto Hur and then after he denounced them for their wickedness, he was slain. Thus, when the people gather themselves unto Aharon he decided to comply with their wishes rather than be slain and to cause the people to sin further.

A Diversion

Before we look at Aharon’s involvement with the golden calf, let us look at Hur. Who was Hur? What was his sin that he should die? Did he receive a reward for sanctifying the name of HaShem? The Torah reveals some fascinating details:

***1 Divrei HaYamim (Chronicles) 2:50*** *These were the sons of Caleb the son of Hur, the firstborn of Ephrata; Shobal the father of Kirjath-jearim, …*

Now we know that Hur is Caleb’s son, but who was his mother? The Midrash gives us some great insight:

***Midrash Rabbah - Exodus I:17*** *AND IT CAME TO PASS, BECAUSE THE MIDWIVES FEARED GOD, THAT HE BUILT THEM HOUSES.[[14]](#footnote-14) Rab and Levi discussed this. One says: It means that they established priestly and Levitical families; and the other, that they were founders of a royal family.[[15]](#footnote-15) Priestly and Levitical families-from Moses and Aharon; a royal family from Miriam, because David descended from Miriam, as it is written: And Caleb the son of Hezron begot Azubah his wife-and of Jerioth-and these were her sons: Jasher, and Shobab and Ardon.[[16]](#footnote-16) ‘****Azubah’ is Miriam****[[17]](#footnote-17); and why was she so called? Because all had forsaken her.[[18]](#footnote-18) He begot’? But she was his wife! This is to teach you, said R. Johanan, that if one marries a woman for the sake of heaven,[[19]](#footnote-19) he is regarded as if he had given birth to her. ‘Jerioth’-because her face was like the curtains of (yeri’oth) the tabernacle.[[20]](#footnote-20) And these are her sons’-do not pronounce it banehah (her sons) but bonehah (her builders).[[21]](#footnote-21) ‘Yasher’ is Caleb, because he rectified (yashir) his ways. Shobab,’ because he disciplined (shibbeb) himself. ‘Ardon,’ because he chastised (ridah) his soul. ‘And Azubah died’-to teach us that she was ill and was treated as if already dead, Caleb too forsaking her. ‘****And Caleb took unto him Ephrath,’ this is Miriam****.[[22]](#footnote-22) And why was she called Ephrath? Because Israel were fruitful (paru) and increased, thanks to her. What is meant by ‘and he took unto him’?[[23]](#footnote-23) When she was healed, he treated her as though he were now marrying her, placing her in the litter,[[24]](#footnote-24) on account of his great joy in her. Similarly, you will find in another place that Miriam is called by two names on account of the incident that happened to her. Thus it says: And Ashur the father of Tekoa had two wives, Nelah and Naarah.[[25]](#footnote-25) ‘Ashur’ is Caleb, because ‘Ashur’ was the son of Hezron.[[26]](#footnote-26) Why was he called Ashur? Because he made his face black (hishhiru)*

Thus we know that Hur is the son of Caleb and Miriam, the sister of Moses.

So, Why does Hur have to die? What was his sin that he should be punished **midda kneged midda**, measure for measure? The answer is found in the Midrash:

***Midrash Rabbah - Exodus XLI:7*** *… Hur arose and rebuked them: ‘Ye brainless fools![[27]](#footnote-27) Have you forgotten the miracles God performed for you?’*

Hur’s sin was a railing rebuke against HaShem’s chosen people. His words were addressed to everyone, though only 3000 of the mixed multitude actually participated in the sin. For his Lashon HaRa, evil speech, against the Jewish people, Hur was given a death sentence by the heavenly court.

At the same time, Hur gave his life for the sake of Heaven:

***Midrash Rabbah - Exodus XLVIII:3*** *Another explanation of SEE, THE LORD HATH CALLED BY NAME BEZALEL, THE SON OF URI, THE SON OF HUR, OF THE TRIBE OF JUDAH. Why is Hur mentioned here? Because when Israel were about to serve idols, he jeopardized his life on God’s behalf and would not allow them to do so, with the result that they slew him. Whereupon the Holy One, blessed be He, said: ‘I assure thee that I will repay thee for this.’ It is like the case of a king whose legions rebelled against him, whereupon his field- marshal rose and fought with them, saying, ‘What! You dare rebel against the king?’ In the end they slew him, and the king thereupon said: ‘ If he had given me money, would not I have had to repay him? Then how much more is this the case now that he has given his very life on my behalf? How can I reward him? Surely, by ordaining that all his male offspring shall become generals and officers?’ Similarly, when Israel made the Calf,* ***Hur gave his life for the glory of God; whereupon God assured him: ‘By thy life, I shall give all thy children that will descend from thee a great name in the world,****’ as it says, SEE, THE LORD HATH CALLED BY NAME BETZALEL, etc. AND HE HATH FILLED HIM WITH THE SPIRIT OF GOD, etc.1 Not him alone, but God endowed with wisdom, understanding, and knowledge all those who engaged in the construction of the Tabernacle, as it says, And all the wise men, that wrought all the work of the sanctuary.[[28]](#footnote-28) Not only to the men [who engaged in this work], but even to the cattle and beast, for it says, In whom (bahemah) the Lord hath put wisdom and understanding:[[29]](#footnote-29) this is written behemah[[30]](#footnote-30), and it implies that wisdom was given to man and beast, but Bezalel alone was selected for special mention. This is why it says, SEE, THE LORD HATH CALLED BY NAME BETZALEL.*

Hur’s reward for giving glory to HaShem was that his grandson[[31]](#footnote-31) should merit to build the furniture in the Mishkan, the Tabernacle in the wilderness.[[32]](#footnote-32)

Let us now return to Aharon. Let us see how the Midrash depicts Aharon’s reaction to the death of Hur:

***Midrash Rabbah - Leviticus X:3****. R. Berekiah, in the name of R. Abba b. Kahana, expounded the verse as referring to Aharon. When the Israelites were about to commit that act,1 they went first to Hur, and said to him: ‘Arise, make us a god.’ As he did not hearken to them, they rose against him and slew him. This is [indicated by] what is written, Also in thy assemblies[[33]](#footnote-33) is found the blood of the souls of the innocent poor, which refers to the blood of Hur. Did I not find them breaking in?[[34]](#footnote-34) Yea [I punished them] for all these (Jer. II, 34), for having said: These be thy gods, O Israel. Afterwards they went to Aharon, and said to him: Up, make us a god. As soon as Aharon heard of it [i.e. Hur’s death] he became frightened, as it is said, And Aharon was affrighted when he considered the slaughtering,[[35]](#footnote-35) [meaning], ‘ he was frightened when he saw the slaughtered man before him.’ Aharon said [to himself]: What shall I do? They have already killed Hur who was a prophet; if they kill also me whom am a priest, there will instantly be fulfilled against them the verse saying, Should priest and prophet be slain in the sanctuary of the Lord (Lam. II, 20), Israel will immediately be liable to exile.*

So, a frightened, concerned Aharon must act quickly to prevent the people from committing an even graver sin. And, his actions must be convincing enough that the people will not kill him. We know that Aharon does not want to engage or encourage idolatry, so what is he doing building a golden calf? The Midrash explains:

***Midrash Rabbah - Exodus XLI:7 …*** *Another explanation of AND HE BUILT AN ALTAR. They were desirous of building an altar with him, but he would not allow them, saying: ‘Allow me to build it by myself, for it is not befitting the respect due to the altar that another should build it.’ Aharon’s intention in this was to* ***delay*** *matters; he said to himself: ‘By the time I build it all by myself Moses will come down.’*

The Midrash, here, indicates that Aharon was attempting to delay the people from performing an act of idolatry. The key word here is **“delay”.** Aharon knew that Moses was not overdue. Aharon knew that the people had counted Moses’ first partial day, as the first day. They therefore expected Moses to return at sundown, thirty-nine days later. Aharon knew that Moses would return at the time he left, exactly forty days later. So, it is sundown on the thirty-ninth day when the people demand a calf. Aharon decides to try a delaying tactic that will delay the idolatry until the afternoon of the following day, when Moses will return.

The Torah confirms this in Shemot (Exodus) 32:2, where Aharon said unto them break off the golden earrings which are in the ears of your wives, of your sons, and of your daughters. When Aharon asked them to take the earrings from their wives ears, and from their sons ears, and from their daughter’s ears he knew it would take the men, for only the men were involved in this act of idolatry, longer to accomplish this task because these earrings were more likely to be prized, that is why they were in their loved ones’ ears in the first place. When the people acted more quickly then he expected, Aharon decided to try another delaying tactic:

***Shemot (Exodus) 32:3-4*** *And all the people brake off the golden earrings which [were] in their ears, and brought [them] unto Aharon. And he received [them] at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These [be] thy gods, O Israel, which brought thee up out of the land of Egypt.*

Here we see Aharon engraving the calf. Instead of making a mold and casting the golden calf, Aharon gets out a hammer and a chisel and begins carving the calf from a solid hunk of gold. This action should have delayed the people a great bit. Unfortunately, the forces of evil did not want a delay:

***Shemot (Exodus) 32:24*** *And I said unto them, Whosoever hath any gold, let them break [it] off. So they gave [it] me: then I cast it into the fire, and there came out this calf.*

Aharon throws the gold into the fire and out jumps a calf! Aharon has failed. He had desperately tried to prevent the people from sinning, but, his tactics failed and the people committed a grave sin.

If Aharon sinned by participating in idolatry, he should have been killed along with the other idolaters:

***Shemot (Exodus) 32:25-28*** *And when Moses saw that the people [were] naked; (for Aharon had made them naked unto [their] shame among their enemies:) Then Moses stood in the gate of the camp, and said, Who [is] on HaShem’s side? [let him come] unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith HaShem God of Israel, Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.*

But Aharon is not slain, on the contrary, he is given an exalted position before HaShem:

***Midrash Rabbah - Leviticus X:3 …*** *Another interpretation: ‘And Aharon saw this,’ etc. What did he see? He saw [the situation thus]: If they build it the sin will attach to them; better that the sin should attach to me and not to Israel. R. Abba b. Judan said in the name of Rabba: This may be compared to the case of a king’s son who became very overbearing and took a sword to cut his father. Said the son’s tutor to him: ‘Do not trouble yourself, leave it to me and I shall cut him.’ The king glanced at the tutor, and said to him: ‘ I know what your intention was, namely [that you thought it] better that the sin should attach to you rather than to my son. As you live, you shall not leave my palace, and that which remains over from my table you shall eat, twenty-four perquisites will you receive.’ So [too with Aharon], ‘ You shall not leave my palace ‘ [is paralleled by], He shall not go out of the sanctuary;[[36]](#footnote-36) ‘And that which remains over from my table you shall eat’ [is paralleled by], That which is left of the meal-offering shall be Aharon’s and his sons’; ‘ Twenty-four perquisites you will receive ‘ [is represented by] the twenty-four gifts of the priesthood[[37]](#footnote-37) assigned to Aharon and his sons. The Holy One, blessed be He, said to Aharon: ‘“Thou hast loved righteousness, and hated wickedness,” Thou hast loved to keep My children guiltless, and hast hated letting them be condemned as guilty, “Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.”‘ He said to him: ‘As thou livest, out of the whole of the tribe of Levi, none is chosen for the High Priesthood but thee.’ [Thus Scripture says], TAKE AHARON AND HIS SONS WITH HIM.*

Aharon was a mighty man of HaShem. Because of his exalted position, he was judged very severely for what small wrong he did in the incident of the golden calf. **The Midrash infers that for a very minor infraction, he was subjected to the sorrow of the death of his two sons**:

***Midrash Rabbah - Leviticus X:4 …*** *Another interpretation: ‘ Wilt thou forbear from delivering them that are being taken unto death, and them that are ready to be slain,’ refers to Aharon’s sons, since they were always side by side with death[[38]](#footnote-38). R. Hanan said: It is written, And he took it from their hand, and fashioned it with a graving tool, and made it a molten calf.[[39]](#footnote-39) Let the ‘taking’ spoken of here[[40]](#footnote-40) constitute atonement for the ‘taking’ spoken of in the other instance.[[41]](#footnote-41) Two [of Aharon’s sons] died and two remained alive.[[42]](#footnote-42) [With reference to the latter, God said]: TAKE AHARON AND HIS SONS, etc.[[43]](#footnote-43)*

So, how many people participated in the sin of the golden calf? We can get a hint by how many were killed because of it:

***Shemot (Exodus) 32:25-31*** *And when Moses saw that the people [were] naked; (for Aharon had made them naked unto [their] shame among their enemies:) Then Moses stood in the gate of the camp, and said, Who [is] on HaShem’s side? [let him come] unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith HaShem God of Israel, Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves today to HaShem, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto HaShem; peradventure I shall make an atonement for your sin. And Moses returned unto HaShem, and said, Oh, this people have sinned a great sin, and have made them gods of gold.*

So three thousand folks directly participated in the sin of the golden calf, and died that day. The Sages understand that the three thousand were part of the mixed multitude, and not the Sons of Israel. Notice that Aharon did NOT die. Also notice that all the rest of the people also sinned in the incident, yet they did not directly participate. The Bne Israel, while possibly in the majority, did not stop the mixed multitude from sinning. For this, they are held guilty of sin.

**Yehudah and Tamar**

In the evening meeting between Ruth and Boaz,[[44]](#footnote-44) the story alludes to two similar situations, Lot’s daughters,[[45]](#footnote-45) and Tamar, Yehuda’s daughter-in-law.[[46]](#footnote-46) The three situations have common features, most notably, that there are women who have little prospect of having further children who take actions to insure their own offspring. Additionally, each of the cases has the death of two husbands.

Most folks see the encounter between Tamar and Yehudah, in Genesis 38, as a sin of immorality. Torah, on the other hand, sees this encounter as a very great mitzva. It is a mitzva because Tamar was a childless widow that her dead husband’s family was commanded to correct. The family was required to raise up seed for the deceased on his land. When Yehudah failed to give his son, Shelah, to fulfill this mitzva, Tamar enticed Yehudah himself to fulfill it. The Midrash records that HaShem sent an angel to “force” Yehudah, against his will, to turn in to Tamar’s tent. The angel asked Yehudah, “If you fail to turn to Tamar; from where will the Mashiach come?” So, **Yehuda’s sin in not giving his son Shelah, the first in line for this mitzva**, was corrected when Boaz gave way to Ploni Almoni, for the same mitzva, because he was first in line. This tikkun, this rectification, required enormous strength.

**Lot and His Eldest Daughter**

In the same way, many folks see the encounter between Lot and his eldest daughter, in Bresheet (Genesis) 19:30-38, as incest. The Torah, however, records this encounter as a GREAT mitzva. The eldest daughter truly believed that the only way to fulfill the mitzva of filling the earth,[[47]](#footnote-47) was through her father. So, as repulsive as the act was, she endured it in order to sanctify the name of HaShem. So great was the effort that she was rewarded with this offspring to become a part of the Messianic line. For this reason the Midrash states:

***Bresheet Rabbah 41:4*** *“R. Yitzhak says: I have found David my servant - where did I find him? In Sodom”*

The sin of the eldest daughter was not incest. **Her sin was in not consulting Lot so that He could bring his wisdom to bear on this situation**. This sin had its tikkun, its rectification, on the threshing floor, when Ruth deferred to Boaz to tell her what to do. She did this even though it resulted in great disappointment and a potential loss of Boaz.

The Usurper = Yaaqob vs. Esav

In Bresheet chapter 27 Torah relates the giving of the blessing of the firstborn to Yaaqob. Many people, who read the Torah casually, believe that Yaaqob stole the blessing from his brother Esav. Nothing could be further from the truth! In order to understand that Yaaqob merely received what HaShem had promised his mother, it is necessary that we go back in time to the place where the Torah relates the selling of the rights of the firstborn. Esav sold his birthright to Yaaqob, including the right for the blessing:

***Bresheet (Genesis) 25:29*** *And Yaaqob sod pottage: and Esav came from the field, and he was faint: 30 And Esav said to Yaaqob, Feed me, I pray thee, with that same red; for I am faint: therefore was his name called Edom. 31 And Yaaqob said, Sell me this day thy birthright. 32 And Esav said, Behold, I am at the point to die: and what profit shall this birthright do to me? 33 And Yaaqob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Yaaqob. 34 Then Yaaqob gave Esav bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esav despised his birthright.*

So Yaaqob was only trying to get something which actually belonged to him. Viewed this way, it was in fact Esav who was trying to steal the blessing.

How does a tzaddik’s blessing work? It is a prophecy that informs the recipient that a certain future awaits him. Since that is the case, it would make no sense for Yitzchak to say to Esav:

***Bresheet (Genesis) 27:35*** *“Your brother came with cleverness and took your blessing.”*

Either Yitzchak prophesied about Yaaqob or about Esav; there is no way Yaaqob could have “stolen” a prophecy about Esav! A prophet is never blind!

R’ Levi ben Gershon z”l[[48]](#footnote-48) explains: There is an element of prophecy at work when a tzaddik gives a blessing. Specifically, a tzaddik cannot give a person any blessing the tzaddik chooses; rather, he gives a blessing that is appropriate for the recipient. This is stated explicitly in the episode of Yaaqob and his grandsons, Menashe and Ephraim,[[49]](#footnote-49) when Yaaqob explained why he had put his right hand on the younger son: “I know, my son, I know; he [the older son, Menashe] also will become a people, and he too will become great; yet his younger brother shall become greater than he.” Yaaqob said, “Do not be upset, for I only gave each brother the blessing that was appropriate to him”. This is why Yitzchak could not undo Yaaqob’s blessing.

It is also worth noting that Torah law says that we may NOT keep any stolen item, including a blessing. Thus if Yaaqob did not gain the blessing rightfully and by prophesy, then there was no blessing at all. How do we know that the blessing was obtained rightfully? Because at the point that Yitzchak realized that he had blessed Yaaqob, he did NOT take the blessing back and curse Yaaqob for deceiving a blind old man. Instead, AFTER Yitzchak realized what had happened, he said:

***Bresheet (Genesis) 27:33*** *And Yitzchak trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him?* ***yea, and he shall be blessed.***

Thus we see that **after** Yitzchak was fully cognizant of what had transpired, he confirmed the blessing rather than deny the blessing. The Midrash goes on to confirm the understanding:

***Midrash Rabbah - Genesis LXVII:1****. AND YITZCHAK TREMBLED VERY EXCEEDINGLY (XXVII, 33). It is written, The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be set up on high.[[50]](#footnote-50) The fear which Ruth caused Boaz, as it is written, The man was affrighted and turned himself (Ruth III, 8), ‘bringeth a snare’: for in strict justice he might have cursed her, save that, ‘But whoso putteth his trust in the Lord shall be set up on high ‘; He [God] prompted him and he blessed her, as it says, Blessed be thou of the Lord, my daughter, etc. (ib. 10). Again, the trembling that Yaaqob caused Yitzchak, as it says, AND YITZCHAK TREMBLED VERY EXCEEDINGLY. ‘ bringeth a snare, for in strict justice he might have cursed him, save that, ‘But whoso putteth his trust in the Lord shall be set up on high’; He [God] prompted him, so that he blessed him, as it says, YEA, AND HE SHALL BE BLESSED (XXVII, 33).*

***Midrash Rabbah - Genesis LXVII:2*** *R. Levi said: Our father Yitzchak felt misgivings, thinking, ‘Perhaps I did not act rightly in making him the firstborn who is not so’; but when he [Esav] said: He took away my birthright (ib. 36), he exclaimed: ‘Rightly did I bless him’. R. Eleazar said: The validity of a document is established by its signatories; thus, lest you say, Had not Yaaqob deceived his father he would not have received the blessings, Scripture adds, YEA, AND HE SHALL BE BLESSED.*

Please try to understand that I am not trying to whitewash sin. I am trying to present the clear teaching of Torah. The sins of our forefathers were different than most assume, never the less, for people of their exalted spiritual status, their culpability was great. What David said about our fathers was true, even though they did not always have the sins that we ascribe to them.

***Tehillim (Psalms) 106:6****We have sinned with our fathers,[[51]](#footnote-51) we have done iniquitously, we have dealt wickedly.*

As wicked as the generation of the wilderness was, they were still spiritual giants compared to those who stand today. Our Torah portion recounts the blessings that HaShem bestowed on this generation, despite their shortcomings

**Ashlamatah: Yeshayahu (Isaiah) 49:24 – 50:7**

| **Rashi** | **Targum** |
| --- | --- |
| 24. Shall **prey** be taken from a mighty warrior, or shall the **captives** of the righteous escape?" **{S}** | 24. Is it possible that **booty** can be taken from the mighty, or that which virtuous men **capture** be rescued? |
| 25. For so said the Lord, "Even the **captives** of a mighty warrior can be taken and the prey of a tyrant shall escape, and with your contender will I contend, and your **sons** I will save. | 25. Surely, thus says the LORD: "Even that which mighty men **capture** I will restore, and that which strong men take away I will rescue, for I will avenge your retribution and save your **sons.**  |
| 26. And those who taunt you - I will feed **their flesh**, and as with sweet wine they shall become drunk [from] their blood; and all flesh shall know that I am the Lord Who saves you, and your Redeemer, the Mighty One of Jacob. **{S}** | 26. I will make **the flesh** of those who are your oppressors food for every bird of the heavens, and just as they are drunk from sweet wine, so shall beasts of the field be drunk from their blood. Then all the sons of flesh will know that I am the LORD your Savior, and your Redeemer, the Strong One of Jacob." |
|  |  |
| 1. So said the Lord, "Where is your mother's bill of divorce that I sent her away? Or, who is it of My creditors to whom I **sold** you? Behold for your iniquities you were sold, and for your transgressions your mother was sent away.  | 1. Thus says the LORD: "Where is the bill of divorce which I gave your congrega­tion, that it is rejected? Or who had a debt against Me, to whom I have **sold** you? Behold, for your sins you were sold, and for your apostasies your congregation was rejected.  |
| 2. Why have I come and there is no man? [Why] have I called and no one answers? Is My hand too short to redeem, or do I have no strength to save? Behold, with My rebuke I dry up the sea, I make rivers into a desert; their fish become foul because there is no water and die because of thirst. | 2. Why, when I sent My prophets, did they not repent? When they prophe­sied, did they not listen? Is My might shrunk, that it cannot redeem? Or is there before Me no power to deliver? Behold, by My rebuke I will dry up the sea, I will make rivers a desert; their fish will stink for lack of water, and die of thirst. |
| 3. I clothe the heavens with darkness, and I make sackcloth their raiment. **{P}** | 3. I will cover the heavens as with darkness, and make as sackcloth their covering." |
| 4. **The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings.** | 4. **The LORD God has given me the tongue of those who teach, to make [me] know [how] to teach with wisdom the righteous/generous who faint for the words of His law. Therefore morning by morning He rises early to send His prophets so perhaps the sinners’ ears might be opened and they might listen to teaching.** |
| 5. **The Lord God opened my ear, and I did not rebel; I did not turn away backwards.** | 5. **The LORD God has sent me to prophesy, and I was not rebellious, I turned not backward.** |
| 6. **I gave my back to smiters and my cheeks to them that plucked off the hair; I did not hide my face from embarrassments and spitting.** | 6. **I gave my back to smiters, and my cheeks to them that pluck out the beard; I hid not my face from shame and spitting.** |
| 7. **But the Lord God helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed.** | 7. **For the LORD God helps me; therefore I have not been confounded; therefore I have set my face strong like rock, and I know that I shall not be put to shame;** |
| 8. He Who vindicates me is near, whoever wishes to quarrel with me-let us stand together; whoever is my contender shall approach me. | 8. my innocence is near. Who will go to judgment with me? Let us stand up together. Who is my enemy? Let him come near to me. |
| 9. **Behold, the Lord God shall help he that will condemn me, behold all of them shall wear out like a garment, a moth shall consume them.{S}** | 9. **Behold, the LORD God helps me; who will declare me a sinner? Behold, all of them are like the garment that wears out, that the moth eats.** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 49:24 – 50:7**

**24** **Shall prey be taken from a mighty warrior** **You think that it is impossible to take from Esau those captured from Jacob the righteous one.**

**25** **and with your contender** Heb. יְרִיבֵךְ. And with your contender I will contend.

**26** **And those who taunt you I will feed** their flesh to the beasts of the field. The word מוֹנַיִךְ is an expression akin to (Lev. 25:14) “You shall not taunt (אַל תּוֹנוּ).” This denotes taunting with words, those who anger you with their revilings.

**and as with sweet wine** Heb. וְכֶעָסִיס. The sweetness of wine.

**they shall become drunk [from] their blood** So shall those accustomed to drink blood become drunk from their blood. Now who are they? These are the fowl of the heavens. So did Jonathan render this.

**Chapter 50**

**2** **Why have I come** to draw near to you, and none of you turns to Me?

**3** **I clothe the heavens** **The host of the heavens, the princes of the heathens (nations [Mss. and K’li Paz]), when I come to mete out retribution upon the nations.**

**4** **gave me a tongue for teaching** **Isaiah was saying, The Lord sent me and gave me a tongue fit to teach, in order to know to establish a time for the faint and thirsty to hear the words of the Holy One, blessed be He.**

**to establish times** **Heb. לָעוּת. Menahem classified it in the group of (Ps. 119: 126) “It is time (עֵת) to do for the Lord.” To establish times for them.**

**He awakens my ear** **He awakens my ear with His Holy Spirit.**

**to hear according to the teachings** **According to the custom of the teachings, the truth and that which is proper.**

**5** **opened my ear** and let me hear (supra 6:8), “Whom shall I send?” I sent Amos, and they called him ‘pesilus.’ I sent Micah, etc., as is stated in Pesikta of ‘Nachamu nachamu.’

**and I did not rebel** **going on His mission, neither did I turn away backwards, but I said, “Here I am; send me” (ibid.).**

**6** **I gave my back to smiters** **He said to me, Isaiah, My children are obstinate; My children are bothersome. [You may go] on the condition that you do not become angry with them. I said to Him, On that condition.**

**7** **But the Lord God helps me** **if they rise up against me.**

**Verbal Tallies**

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

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

**B’midbar (Numbers) 31:25-54**

**Tehillim (Psalms) 106:6-12**

**Yeshayahu (Isaiah) 49:24 – 50:7**

**Mk 13:14-20, Lk 21:20-24, Rm 7:14-20**

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

Father - אב, Strong’s number 01.

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

LORD - יהוה, Strong’s number 03068.

Spake / Saith / Saying - אמר, Strong’s number 0559.

Prey - מלקוח, Strong’s number 04455.

Taken / Captive - שבי, Strong’s number 07628.

**Bamidbar (Numbers) 31:25** And the **LORD <03068>** **spoke <0559> (8799)** unto Moses, **saying <0559> (8800)**, 26 Take the sum of the **prey <04455>** that was **taken <07628>**, both of man and of beast, you, and Eleazar the priest, and the chief **fathers <01>** of the congregation:

**Tehillim (Psalms) 106:6** We have sinned with our **fathers <01>**, we have committed iniquity, we have done wickedly.

**Yeshayahu (Isaiah) 49:24** Will the **prey <04455>** be taken from the mighty, or the lawful **captive <07628>** delivered?

**Yeshayahu (Isaiah) 49:25** But thus **says <0559> (8804)** the **LORD <03068>**, Even the captives of the mighty will be taken away, and the prey of the terrible will be delivered: for I will contend with him that contends with you, and I will save your children.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Num 31:25-54** | **Psalms****Psa 106:6-12** | **Ashlamatah****Is 49:24 – 50:7** |
| --- | --- | --- | --- | --- |
| ba' | father | Num. 31:26 | Ps. 106:6Ps. 106:7 |  |
| dx'a, | one | Num. 31:28Num. 31:30Num. 31:34Num. 31:39Num. 31:47 | Ps. 106:11 |  |
| vyai | man, men | Num. 31:28Num. 31:42Num. 31:49Num. 31:50Num. 31:53 |  | Isa. 50:2 |
|  rm;a' | spoke | Num. 31:25Num. 31:49 |  | Isa. 49:25Isa. 50:1 |
|  rv,a] | which, who | Num. 31:32Num. 31:35Num. 31:42Num. 31:48Num. 31:49Num. 31:50Num. 31:52 |  | Isa. 50:1 |
| aAB | brought, come, go | Num. 31:54 |  | Isa. 50:2 |
| !Be | son | Num. 31:30Num. 31:42Num. 31:47Num. 31:54 |  | Isa. 49:25 |
|  la;G" | redeemed |  | Ps. 106:10 | Isa. 49:26 |
|  rb'D' | words |  | Ps. 106:12 | Isa. 50:4 |
| dy" | charge, hand | Num. 31:49 | Ps. 106:10 | Isa. 50:2 |
|  [d'y" | known, know | Num. 31:35 | Ps. 106:8 | Isa. 49:26Isa. 50:4Isa. 50:7 |
| hwhy | LORD | Num. 31:25Num. 31:28Num. 31:29Num. 31:30Num. 31:31Num. 31:37Num. 31:38Num. 31:39Num. 31:40Num. 31:41Num. 31:47Num. 31:50Num. 31:52Num. 31:54 |  | Isa. 49:25Isa. 49:26Isa. 50:1Isa. 50:4Isa. 50:5Isa. 50:7 |
| ~y" | sea |  | Ps. 106:7Ps. 106:9 | Isa. 50:2 |
| [v;y"  | save, deliver |  | Ps. 106:8Ps. 106:10 | Isa. 49:25Isa. 49:26 |
| lKo | all, every, whole, entire | Num. 31:27Num. 31:30Num. 31:35Num. 31:51Num. 31:52 |  | Isa. 49:26 |
| aol | no, not | Num. 31:49 |  | Isa. 50:5 |
| xq;l' | take, took | Num. 31:29Num. 31:30Num. 31:47Num. 31:51Num. 31:54 |  | Isa. 49:24Isa. 49:25 |
|  ~yIm; | waters |  | Ps. 106:11 | Isa. 50:2 |
| !mi | both | Num. 31:47 |  | Isa. 50:2 |
| hr'm' | rebelled |  | Ps. 106:7 | Isa. 50:5 |
| !t;n"  | give, given | Num. 31:29Num. 31:30Num. 31:41Num. 31:47 |  | Isa. 50:4Isa. 50:6 |
| ~ynIP'  | before, face | Num. 31:50Num. 31:54 |  | Isa. 50:6Isa. 50:7 |
| rB'd>mi | wilderness |  | Ps. 106:9 | Isa. 50:2 |
| x;Aql.m; | booty | Num. 31:26Num. 31:27Num. 31:32 |  | Isa. 49:24Isa. 49:25 |
| ybiv. | captured | Num. 31:26 |  | Isa. 49:24Isa. 49:25 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Num 31:25-54** | **Psalms****Ps 106:6-12** | **Ashlamatah****Is 49:24 – 50:7** | **Peshat****Mk/Jude/Pet****Mk 13:14-20** | **Remes 1****Luke****Lk 21:20-24** | **Remes 2****Acts/Romans****Rm 7:14-20** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἁμαρτία | sins |  |  | Isa 50:1  |  |  | Rom. 7:14Rom. 7:17Rom. 7:20 |
| ἄνθρωπος | man, men | Num. 31:28Num. 31:42Num. 31:49Num. 31:50Num. 31:53 |  | Isa. 50:2 |  |  |  |
| γαστήρ | womb |  |  |  | Mk. 13:17 | Lk. 21:23 |  |
| γινώσκω | know, known | Num. 31:35 | Ps. 106:8 | Isa. 49:26Isa. 50:4Isa. 50:7 |  | Lk. 21:20 | Rom. 7:15 |
| δεῖ | necessary |  |  | Is 50:4  | Mk. 13:14 |  |  |
| εἷς | one | Num. 31:28Num. 31:30Num. 31:34Num. 31:39Num. 31:47 | Ps. 106:11 |  |  |  |  |
| ἐρήμωσις | desolation |  |  |  | Mk. 13:14 | Lk. 21:20 |  |
| ἡμέρα | days |  |  |  | Mk. 13:17Mk. 13:19Mk. 13:20 | Lk. 21:22Lk. 21:23 |  |
| θεός | GOD | Num 31:41  |  |  | Mk. 13:19 |  |  |
| θηλάζω | nursed |  |  |  | Mk. 13:17 | Lk. 21:23 |  |
| Ἰουδαῖος | Judea |  |  |  | Mk. 13:14 | Lk. 21:21 |  |
| κύριος | LORD | Num. 31:25Num. 31:28Num. 31:29Num. 31:30Num. 31:31Num. 31:37Num. 31:38Num. 31:39Num. 31:40Num. 31:41Num. 31:47Num. 31:50Num. 31:52Num. 31:54 |  | Isa. 49:25Isa. 49:26Isa. 50:1Isa. 50:4Isa. 50:5Isa. 50:7 | Mk. 13:20 |  |  |
| μισέω | hate, detests |  | Psa 106:10  |  |  |  | Rom. 7:15 |
| ὁράω | see, appear |  |  |  | Mk. 13:14 | Lk. 21:20 |  |
| ὄρος | mountain, mount |  |  |  | Mk. 13:14 | Lk. 21:21 |  |
| ὅς / ἥ / ὅ | which, who | Num. 31:32Num. 31:35Num. 31:42Num. 31:48Num. 31:49Num. 31:50Num. 31:52 |  | Isa. 50:1 | Mk. 13:15Mk. 13:16Mk. 13:19Mk. 13:20 |  | Rom. 7:15 |
| οὐαί | woe |  |  |  | Mk. 13:17 | Lk. 21:23 |  |
| πᾶς | whole, all, entire, every | Num. 31:27Num. 31:30Num. 31:35Num. 31:51Num. 31:52 |  | Isa. 49:26 | Mk. 13:20 | Lk. 21:22Lk. 21:24 |  |
| πιπράσκω  | sold |  |  | Isa 50:1  |  |  | Rom. 7:14 |
| πράσσω | did, make | Num 31:31 |  |  |  |  | Rom. 7:15Rom. 7:16Rom. 7:19Rom. 7:20 |
| πράσσω | act |  |  | Isa 50:1  |  |  | Rom. 7:15Rom. 7:19 |
| σάρξ | flesh |  |  | Is 49:26  | Mk. 13:20 |  | Rom. 7:18 |
| σώζω | deliver |  | Psa 106:8 Psa 106:10 | Isa 49:24Isa 49:25  | Mk. 13:20 |  |  |
| υἱός | son | Num. 31:30Num. 31:42Num. 31:47Num. 31:54 |  | Isa. 49:25 |  |  |  |
| φεύγω | flee |  |  |  | Mk. 13:14 | Lk. 21:21 |  |

**Nazarean Talmud**

**Sidra of B’Midbar (Num.) 31:25 — 54**

**“Sa, Et Rosh Mal’qoach” “Take the sum [of] the prey”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **“But when you see Yerushalayim surrounded by armies, then** you **know that its desolation has come near. Then those in Yehudah must flee to the mountains, and those inside it must depart, and those in the fields must not enter into it, because these are days of vengeance, so that all the things that are written can be fulfilled. Woe to those who are pregnant and to those who are nursing their babies in those days! For there will be great distress on the Land and wrath against this people, and they will fall by the edge of the sword, and will be led captive into all the nations, and Yerushalayim will be trampled down by the Gentiles until the times of the Gentiles are fulfilled.** |

|  |
| --- |
| **¶ But when you see the desolation of sacrilege standing where it is illegal** (contrary to the Torah)**, let the reader understand,[[52]](#footnote-52) then those in Judea escape to the mountains.**[[53]](#footnote-53) **Then the one on the housetop should not go down into the house to remove anything from his house; And the** (one) **in the field should not turn back to remove his clothing. Woe to those expecting a child, and those nursing** (infants) **in those days! Petition** (G-d) **that this does not occur during the winter rains. For in those days** (there will) **be** violent **persecution** (and anguish) **such as has not been from the beginning of creation, which G-d created until now and** (will) **not be again. If the LORD had not cut** (short) **those days, no flesh[[54]](#footnote-54) would survive; only for the elect** (the Jews) **which He** (the LORD) **has chosen, has He cut** (short) **those days**.  |

 |
| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **For we know that the Torah is a spiritual entity, but I am made of flesh[[55]](#footnote-55)** like my ancestors **I was sold[[56]](#footnote-56) into slavery. I am** (thoroughly) **working for what I want to** (habitually) **practice** (halakhic observance **א**) **but I do not know** (intimately practice) **sin that I hate. However, I say if I agree with the Torah** (law) **which** it is **good** (beneficial)**, I will not want to do** what sin desires me to do. **Now I work diligently to not be the house of sin any longer. For I know that I house the good** (the Torah) a**nd it is alive in me, but my flesh is not** (always) **willing to do good** (i.e. follow the Torah thoroughly) **For** it is **the good that I want** to do and **I do not want to do evil, this is my committed practice. But if what I do lives in me, I no longer** am **the one who wants to live to sin that I do not want to do.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 31:25-54 | Ps 106:6-12 | Is 49:24 – 50:7 | Mord. 13:14-20 | 1 Luq 21:20-24 | Romans 7:14-20 |

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

**THE DIVINE PRESENCE AND THE RUACH HAKODESH**

**11. But, whenever you are brought to (trial), do not worry beforehand what you should say; answer honestly in that time according to the divine presence (breathing out of my mesorah – i.e., the oral torah), and not with your own answer.**

Last week’s pericope gave instruction on how to answer in the Gentile courts of law. This week Hakham Shaul picks up on what Hakham Tsefet has taught with regard to being filled with the spirit and the “spirituality” of the Torah

The vocabulary reveals the author. **προμεριμνάω** *promerimnao* is the invention of Hakham Tsefet. Mann suggests Markan invention,[[57]](#footnote-57) which is all the same. Here we have noted his comment because in the past we have purported Hakham Shaul to have been a talmid of Hakham Tsefet.[[58]](#footnote-58) This is important because the phrase **προμεριμνάω** – *promerimnao* is Hakham Tsefet’s invention. The word does not appear in the LXX nor does it appear in other classic sources. ONLY Hakham Shaul follows this example of inventing Greek compound words to convey his Hebrew thoughts.[[59]](#footnote-59) We purport that he has learned this technique from Hakham Tsefet and the Sofer, Silvanus (Luke) given to Hakham Shaul by Hakham Tsefet.

The Theological Dictionary of the New Testament describes the Greek word for abomination, βδέλυγμα *bdelugma* derived from the stem βδελυρ, in the following way.

The constructions deriving from the stem **βδελυρ**— are not found in the Bible because the Bible is not concerned to emphasize the abhorrent nature of things but to describe in a plastic and anthropomorphic expression the attitude and judgment of God in relation to things, which He hates. Fundamental to the concept **βδέλυγμα, βδελύττεσθαι** in the LXX is the fact that God has a contrary mind and rejects; this is the guiding rule for the people Israel. In the legal parts of the Bible the reference may be to things, which are cultically (aesthetically) “unclean,” “repugnant” or “abhorrent,” and especially to certain pagan things which are particularly abominable to the God of the OT. Thus idols themselves may be called **βδελύγματα**. This usage is found in the writing prophets (Ἰερ. 13:27; 39:35; 51:22; Ez. 5:9, 11; 6:9 etc.), but in them there is an extension, which makes **βδέλυγμα** parallel to ἀνομία (Jer. 4:1; Ez. 11:18; 20:30: Am. 6:8; ψ 5:7; 13:1; 52:1; 118:163; Job 15:16). In the Wisdom literature this development leads to the point where the opposition to paganism disappears and the word simply denotes God’s hostility to evil (Prv. 8:7; 11:1, 20; 12:22; 15:8 f., 26; 20:17; 21:27).

Therefore, anything in a place of holiness that does not belong there is an abomination. While the intended events of Mordechai 13:14 have NOT taken place, we understand that the edifice standing over the “Eben shitiach”[[60]](#footnote-60) is an abomination. Likewise, the Church that was originally built over that spot was also an abomination. The reason that the present edifice does NOT qualify as the ***DESOLATION OF SACRILEGE*** is that there is no Temple or edifice of G-d in that place at present. Gentile authority presently occupies the whole of the Temple mount. While this is a complex issue, we must understand that anything there beside an edifice of G-d is an abomination.

An abomination of sacrilege equal in status would be for someone to bring a ham and cheese sandwich into a Synagogue. Or, I might say that it would be an abomination of sacrilege for a Jew to eat a ham and cheese sandwich under normal circumstances.

**Days Cut Short**

Here we must first begin with a preemptory statement. The things alluded to in these passages **took place as a rehearsal[[61]](#footnote-61)** when the Temple was destroyed in 70 C.E. Just as all the Festivals (Moedim – Divine Appointments) reoccur each year at the appointed time, and are rehearsals for future events, the Great Tribulation will occur in the future right on schedule. In other words, the Festivals are a rehearsal of the eventual Festival we will keep with the Master, so is the Great Tribulation, which will be the birth of a new Era. Furthermore, as we stated last week, the birth pangs are the birthing of the new era, and must take place for it to begin.

C. Mann notes that the language, and the inclusion of the description of creation chaos is to demonstrate the magnitude of the calamity that will occur when these event occur. He further understands the language to be eschatological.[[62]](#footnote-62)

The construction of Mordechai is always climatic. In the previous pericope, we saw only the “prominent” sing of birth pangs. In this conclusory statement, we see the violence of beginnings and birth. Birth is such a violent event that it jeopardizes two lives at the same time. Consequently, Hakham Tsefet notes the extreme measure of the violence, which will accompany the Great Tribulation, nevertheless though what happens to the Gentiles will have an effect on the Jewish people, G-d most blessed be He declares in the Ashlamatah – “and your (Jewish) **sons** I will save” (Is. 49:25)

**THE ELECT**

**Only for the elect (the jews) which he (the lord) has chosen**

The language of this final verse in our pericope is very impressive and loaded with content. The phrase **ἐκλεκτοὺς οὓς ἐξελέξατο** *eklektous ous exelexato* is profound.

Out of the endless stream of Adam HaRishon’s seed, G-d selected and chose the Jews for Himself. Both Greek words *eklektous* and *exelexato* are better understood when the lexical information is detailed. Both words are profound without their dissection. However when they are dissected they reveal their true meaning.

Both words are given the Greek prefix **εκ - εξ (**ek ex). This Greek prefix **εκ - εξ** (ek ex) is defined as follows by the Strong’s Concordance.

**G1537 ε κ - ε ξ** (ek ex)

Etymology: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote);

Therefore, we understand the prefix εκ εξ (ek ex) to determine the point of origin which an even took place. The latter part of the first word ἐκλεκτοὺς *eklektous,* when its etymological root is traced is the Greek word “*logos*”.

**G3004 λέγω** (legō)

properly, to "lay" forth, i.e. (figuratively) relate (in words (usually of systematic or set discourse; whereas G2036 and G5346 generally refer to an individual expression or speech respectively; while G4483 is properly to break silence merely, and G2980 means an extended or random harangue); - by implication, to mean;

The fascinating point is that both words follow the exact same etymological root. Hence, we must explain the selection and choosing of the Jews from the vocabulary at present. This is not to say that the Hebrew or Aramaic would not reveal these points.

At what point of history did G-d speak to or give “discourse” to the Jews? At what point in history did G-d choose by “discourse and conversation” the Jewish people? We do not need to circumvent P’shat for an answer. At Har Sinai G-d spoke to the Bne Yisrael. There, at Har Sinai G-d selected and chose His “Elect,” through the discourse of Matan HaTorah.[[63]](#footnote-63) Midrashic maxims further explain the details. However, we cannot deal with Midrashic content at present. Hakham Shaul suggests that these events took place “before the foundation of the earth (Land).”[[64]](#footnote-64) If we translate “Land” rather than “earth” it is quite obvious that the foundation refers to the events at Har Sinai which gave the Israelites a passport to the “Land”.

Ezra Gould notes that the language of our two verses is an event that already existed in “Divine decree.”[[65]](#footnote-65) The beauty of the passage notes a bimodal aspect of the selection and election. That aspect looks to the “beginning of creation” where G-d was able to see that He would create the world and “sow light for the righteous” (i.e. the elect).[[66]](#footnote-66) The other aspect of this verse looks at Har Sinai where G-d, through “Divine decree” established Yisrael as His Elect and Chosen special treasure.[[67]](#footnote-67)

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

**Textual Analysis**

We do not intend to give an elaborate explanation to the re-ordering of the text at hand. Our Greek students will well understand that the word order in Greek is subject to examination and an orderly translation. Hakham Shaul’s words are easily re-ordered to make his thoughts the antithesis of what he is truly saying.

Hakham Shaul builds his allegory off B’Midbar 31:28 and the juxtaposition of the cattle, a clean animal and the donkey, an unclean animal. This will become more evident in the commentary below.

**Vocabulary**

We have included several Greek words for the sake of clarity. This will allow us to better understand what Hakham Shaul is saying.

**πνευματικός** pneumatikós Spiritual

**πνευματικόν** pneumatikón Spirituals

**Σάρκινος** Sarkinos Body or flesh

**χάρις** Charis chesed

**χαρισμάτων** charismaton Spiritual segments (chesed - pl)

**ψυχῆς δυνάμεις** Pscuhes dunamis virtuous (reasoning) power of the soul

**διαίρεσις** diaíresis apportionments, segments, orders

**Let's talk about Sex**

The text of our pericope shows the diametric function of seeming opposites. However, what we should see in this discussion is that there is a unity of opposites. The Torah is often represented in terms of Din, strict judgment. The "Spirit" represents the Shekinah or the Divine Presence of HaShem.[[68]](#footnote-68)**Πνευματικός** is an ideal blending of the Torah, din and the spiritual, Chesed, which brings a process of tikun. In the past, there has been a great deal of sexual repression in religious circles. These seeming opposites when united bring endless potential. The thought of "sexual activity" is minimally discussed in most of Christendom.

"The sexual act, in which man and woman unite, is also seen and interpreted in terms of mingling and combining of Din and Chesed—hence the crucial importance of sexuality in Biblical thought as one of the central symbols of tikun, of repairing the world through the unification of opposites.

On a Remes level, the unificcation of opposites makes up the allegory of Hakham Shaul's opposites. Hakham Shaul begins by using the first person plural "we." This is because the letter of Romans is trying to bring the Gentiles into faithful obedience to the Torah.[[69]](#footnote-69) **Πνευματικός** here represents the Jewish soul which is comprised of the Torah. **Σάρκινος** - **the "flesh" or "fleshly" represents the Gentiles**. The implications here are staggering. Yosef had to enter into Egypt for the redemption of his people to be realized. Therefore, the war waged in Hakham Shaul's present pericope depicts the struggle of redemption played out between the Jewish people and the Gentile nations. All the Jewish soul, ("**πνευματικός**")cares about is Torah observance, study and devotion to G-d. **Σάρκινος** represents the Gentile soul which is preoccupied with the ways of the world, earth. Hakham Shaul is showing that the Torah is spiritual and defines true spirituality. However, the redemptive plan does not only address the “spiritual” world. There must be a redeeming of the earth as well. Out of necessity, the Edenic origins of humanity are to be restored.

The first sentence of our pericope represents the war that the Jewish people have faced throughout the centuries. The phrase "I am sold into slavery" is an obvious allegorical reference to the Egyptian bondage. The practice of referring to the Exodus is very common throughout Jewish liturgy. However, Egypt,[[70]](#footnote-70) “the body” as Philo defines it, must not be the dominate character of the Jewish, Gentile relationship. Hakham Shaul's use of the slavery motif here shows that the Jewish people are the masters of Torah. Interestingly Philo[[71]](#footnote-71) uses Egypt as an allegory for the body.[[72]](#footnote-72) What we should derive from this allegory is that the “Spirit” (Torah) is the B’ne Yisrael and the “body” is the Gentile nations. If the spirit does not enter, the body neither can fulfill their predestined purpose.

The marital bliss of sexual union can teach us more about G-d and our place in the cosmos, than a plethora of sermons taught from the pulpits of the so-called pietists. There has been many attempts to "spiritualize" intimate relationships; one need not adopt the Moravian idea of sex in the "closet" with the least amount of intimacy or arousal. The Kabbalistic view is by far the most balanced approach. The marital couple sees sexual activity as a holy act, and a means of progressively becoming one body and soul. However, this is never to diminish the pleasure, love and passion that they share. Unfortunately, the imbalanced view of the "pietistic" worldview has wreaked havoc on many marriages and our understanding of deep spiritual truths that can be unlocked by this mystical union.

**the rabbis did not believe that the body entrapped the soul, nor that it was a primary source of evil or sin. Legitimate worldly and physical pleasures, such as food and sex, were intended by God to be enjoyed rather than withheld.**

As a result, [the rabbis] strongly condemned… ascetic[ism]…. While [they] recognized essential constraints to earthly pleasures, "**any assumption of further limits on the part of human beings was an act of both pride and ingratitude**"[[73]](#footnote-73)

In light of this information, Hakham Shaul's present pericope MUST be read within its proper context. There are proper restraints for physical appetites. However, an undue restriction on bodily appetites turns out to be the opposite of what G-d expects and desires.

Rabbinic law thus spelled out legal as well as practical obligations to one's body regarding diet, exercise, sexual relations, hygiene, and sleep. Throughout the ages, Rabbis also attempted to illuminate the link between ethical and psychological behavior in the cultivation of mental health. The tractate of the Mishnah comprising Pirkei Abot (Sayings of the Fathers) focused upon those behaviors and values that fostered a balanced life….

This includes sexual intercourse and marital **delight**, the return to Eden.

 **Filled with the Spirit:**

**Rm. 7:14 For we know that the Torah is a spiritual entity…**

Hakham Shaul posits the view of uniting what might appear as "opposites" in the present pericope. He, like every soul wrestles with his Yetser HaRa. As such, we see that he teaches us that the true path to "spirituality" (**πνευματικός**) is through Torah study and practice. The Torah is "spiritual," (**πνευματικός**) therefore, if we wish to be "spiritual," or filled with the "Spirit" (Ruach HaKodesh) we must be filled with the Torah. Here we assert that if one is filled with the "spirit" he is filled with the Torah. Or, if one is full of the Torah he is full of the "spirit." The path to true spirituality is through Torah study and practice.

The "Ruach HaKodesh" relates to the "Spiritual Breath" or the "Torah" that G-d has "Breathed." Because the Torah is "spiritual" (breathed) i.e. from the spiritual realm, the only way to experience true spirituality is through the Spirit-Breathed Torah.

**Rom 7:12 So then, the Torah is holy, and the commandments** (Mitzvoth) **are holy…**

The soul of the Jewish people is spiritual, comprised of the Torah. Therefore, we must deduce that the soul of the Jewish people is "Torah!" If we are to be "spiritual”, we must be filled with the Torah. If we are to be "spirit filled" we must be filled with the Torah. Consequently being filled with the "spirit" is to be filled with the Torah. Being filled with the Torah is what qualifies one as being "filled with the spirit," the breath of G-d. Note how Yermiyahu (Jeremiah) speaks of being filled with the Torah (spirit).[[74]](#footnote-74)

This thought is paralleled is the prophetic writings of **Yechezkel** (Ezekiel). He declares the promise of G-d that the Jewish soul will be filled with the Ruach[[75]](#footnote-75) and that G-d will put His Ruach within the “inwards parts.”

This "new spirit" is directly related to the Torah in that Yechezkel speaks of the "ordinances" (chuqot) and statutes (mishpatim) of the Torah.

Note that Hakham Shaul takes up the same theme in his Igeret to the Corinthians.

**2Co 3:3** **Forasmuch as you are manifestly declared to be the Igeret HaMashiach** (the Letter of Messiah) **proclaimed by us, written not with ink, but with the Spirit of the living God; not on tables of stone, but in fleshy tables of the heart**.

The Torah fills the "inner parts" (heart) of the Jewish soul. Herein we then say that they are filled with the "Spirit of G-d" or the "Spirit of Holiness." The Torah is "holy" and to be filled with the Torah is therefore being "spirit filled" or filled with the "Holy Spirit."

To better understand the present pericope we need to know that **G-d labels the souls of the Jewish people “chesed.”[[76]](#footnote-76)** The Hebrew word chesed is a parallel to the Greek word "**χάρις,**" which is usually translated in the Nazarean Codicil as "grace." Generally, we do not use the word "grace" preferring the Hebrew word chesed because of the negativity of the idea of "grace" throughout. **Χάρις** - refers to those who have received Divine favor, i.e. the chosen or elect. (Cf. Romans 9:4, Ephesians 1:1-3) Hakham Shaul opens the twelfth chapter of his Igeret to the Corinthians with the phrase, "I do not want you to be ignorant of the "spirituals" (**πνευματικόν**) or "spiritual matters." Lest we are found ignorant, **πνευματικόν does not** mean "spiritual gifts!" Now Hakham Shaul has already defined **πνευματικός** for us in our pericope of Romans. **Πνευματικός** is the Torah, specifically the Oral Torah as we have seen above. In His Igeret to the Corinthians Hakham Shaul does not want the Gentiles to be "ignorant of the **πνευματικόν,**" "**spirituals"** or the Toroth.

Chesed, "**χάρις**" is a substance of the Jewish soul. **Πνευματικός** is the matter poured into that soul to produce the end result of being "spiritual" or true spirituality. Yet the word, Hakham Shaul uses in his Igeret to the Corinthians is **χαρισμάτων** (**χάρισμα**), which describe **πνευματικόν.** Here Hakham Shaul describes the **πνευματικόν** as "**χαρισμάτων.**" Therefore, we must take note that the two terms are interrelated, intermingled and intertwined. As such Hakham Shaul describes **πνευματικόν** and **χαρισμάτων** as being **διαίρεσις,** segmented. The souls of the Jewish people are intertwined with **πνευματικόν** and **χαρισμάτων,** Torah and chesed. The **διαίρεσις,** segmented **πνευματικόν** and **χαρισμάτων** can be none other than the "Orders" of the Oral Torah. In his Igeret to the Corinthians, the segmented parts of the Torah are also related to the different workings of the Ecclesiological structure of the Esnoga.

What we find striking is that this allegory shows the systematic structure of the cosmos. By use of allegorical equivalencies, we can put together a more or less systematic elucidation of the Torah as a whole, and not just of individual segmented episodes. The Oral Torah shows us "order" immediately.

**Out of the Chaos comes Order**

An overview of the written Torah revels what seems to be a chaotic disorganized history of events. Furthermore, the 613 mitzvoth do not seem to be in any specific organized order. It is generally known throughout that the Torah is not in chronological order. While many struggle with the notion, this is actually a Midrashic hermeneutic rule. [[77]](#footnote-77)

 Nature reveals a very structured and orderly creation. The Cosmos functions within a controlled, structured chaos. This is not evident from what we read in the Written Torah. This is because G-d is revealing the **"Resheet,"** things of chief importance. The Written Torah does not purport to give a perfectly ordered account of creation and or the cosmos.

This is in agreement with the thought that Hakham Shaul sees in the order of the Cosmos throughout his writings. G-d created the cosmos as an ordered chaos. While the "Written Torah" seems to bear the greater amount of chaos, the Oral Torah is a structured well-ordered Torah - Cosmos. The lack of systematic structure of the Written Torah is resolved and corrected in the Ordered (segments of the) Oral Torah.

Interestingly Philo notices the same disorder in the Written Torah and tries through allegorical interpretation to establish the same structured account of the Torah that we find in the Oral Torah.[[78]](#footnote-78)

Philo follows his own allegorical order in reciting Biblical history. Each of the Biblical characters has a specific allegorical genre that he fits into. Once the genre for that character is established, Philo sets about describing events in an orderly allegorical way. This is of great import for understanding how Hakham Shaul orders his writings. The reservoir of the details of Messiah’s life is not put in some "specifically historic" order. Therefore, scholars have a great deal of trouble in trying to find the "Historical Jesus." As long as they take the view that the Nazarean Codicil is written in chronological order and ignore Rabbinic hermeneutics they will only be able to look at a pseudo-messiah.

This said, Hakham Shaul has offered a systematic approach for Gentiles "turning to G-d" in this Igeret to the Romans. Having passed through the "waters of conversion" the gentile now needs to immerse himself in the Ruach HaKodesh, orally breathed Torah. The previous pericope where Hakham Shaul gives his "first person allegory" shows that the Bar Mitzvoth now yields itself to in-depth immersion in the Oral Torah.

**Some Questions to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
3. What part of the Torah Seder fired the heart and the imagination of the prophet this week?
4. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
5. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming 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 “UMiq’neh Rav” – “And cattle many”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וּמִקְנֶה רַב** |  |  |
| **“UMiq’neh Rav”** | Reader 1 – B’Midbar 32:1-4 | Reader 1 – B’Midbar 33:1-3 |
| **“And cattle many”** | Reader 2 – B’Midbar 32:5-15 | Reader 2 – B’Midbar 33:4-6 |
| **“Y muchísimo ganado”** | Reader 3 – B’Midbar 32:16-19 | Reader 3 – B’Midbar 33:7-9 |
| B’Midbar (Num.) 32:1-42 | Reader 4 – B’Midbar 32:20-24 |  |
| Ashlamatah: Josh. 22:8-12,21-24, 26-27, 29  | Reader 5 – B’Midbar 32:25-27 |  |
|  | Reader 6 – B’Midbar 32:28-32 | Reader 1 – B’Midbar 33:1-3 |
| Psalm 106:13-18 | Reader 7 – B’Midbar 32:33-42 | Reader 2 – B’Midbar 33:4-6 |
|  |  Maftir: B’Midbar 32:40-42 | Reader 3 – B’Midbar 33:7-9 |
| N.C.: Mordechai 13:21-23; Lk 17:22-37; Rom. 7:21-25 |  - Josh. 22:8-12, 21-24,  26-27, 29 |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Radak [↑](#footnote-ref-1)
2. Sforno [↑](#footnote-ref-2)
3. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-3)
4. David is ascribed as the author of Psalms chapter 106. [↑](#footnote-ref-4)
5. Father - אב, is our verbal tally with our Torah portion. It is Strong’s number 01. [↑](#footnote-ref-5)
6. Tanach is an acronym for: Torah, Neviim, and Ketuvim. These are the Hebrew words for the Law, Prophets, and the Writings. These books compose what some people call the *Old Testament*. [↑](#footnote-ref-6)
7. Shemot (Exodus) 32:1 [↑](#footnote-ref-7)
8. Six hours is midday, the day being counted from dawn to sunset. Six hours of the fortieth day had arrived, and Moses had still not returned. [↑](#footnote-ref-8)
9. After midday of the fortieth day. [↑](#footnote-ref-9)
10. This was an optical illusion engineered by Satan. [↑](#footnote-ref-10)
11. The word zeh (this) indicates that they were pointing to Moses; cf. supra, 15:28. [↑](#footnote-ref-11)
12. Lit. ‘Ye whose heads have been cut off from the neck ‘. [↑](#footnote-ref-12)
13. Shemot (Exodus) 32:5. [↑](#footnote-ref-13)
14. Shemot (Exodus) 1:21. [↑](#footnote-ref-14)
15. HOUSES being understood in that sense. [↑](#footnote-ref-15)
16. I Divrei HaYamim (Chronicles) 2:18 [↑](#footnote-ref-16)
17. Y.T.: the Rabbis must have had a tradition to this effect. [↑](#footnote-ref-17)
18. Because she had been an ailing woman (Rashi on Sota 11b). [↑](#footnote-ref-18)
19. For no ulterior motive except that of giving birth to godly children. Since Caleb was attracted by her two brothers Moses and Aharon, he merited to have descendants of the same rank. According to the Talmud, children often resemble the maternal uncle. [↑](#footnote-ref-19)
20. Beautifully colored. [↑](#footnote-ref-20)
21. They built up a royal family for her. [↑](#footnote-ref-21)
22. On the present interpretation Azubah and Ephrath are identical. [↑](#footnote-ref-22)
23. Since they are identical, how could he marry her, seeing that she was already married to him? [↑](#footnote-ref-23)
24. I.e. arranging a wedding-procession for her; Sota 12a. [↑](#footnote-ref-24)
25. I Divrei HaYamim (Chronicles) 6:5 [↑](#footnote-ref-25)
26. V. ib. II, 24: And after that Hezron was dead in Caleb-ephrath, then Abiah, Hezron's wife, bore him Ashur the father of Tekoa. This verse is interpreted infra, XL, 4, as meaning that after Hezron was dead Caleb married Ephrath, who is identified with Miriam. Thus Caleb and Ashur married Miriam, and since she could not marry two brothers, Caleb and Ashur must have been one. [↑](#footnote-ref-26)
27. Lit. ‘Ye whose heads have been cut off from the neck ‘. [↑](#footnote-ref-27)
28. Shemot (Exodus) 36:4. [↑](#footnote-ref-28)
29. Shemot (Exodus) 36:1. [↑](#footnote-ref-29)
30. A play on the word behemah ‘in whom’, which is read as if it were behemah 'cattle'. [↑](#footnote-ref-30)
31. Betzalel was thirteen years old when given the task. [↑](#footnote-ref-31)
32. Shemot (Exodus) 35:30 [↑](#footnote-ref-32)
33. A Midrashic rendering of a Hebrew word meaning wing, corner, hem of garment (E.V. ’skirts'). In Rabbinic Hebrew the root is used for ' gather ‘, ' assemble ‘. The allusion here is evidently to Exodus 32:1, And the people gathered themselves together unto Aharon. [↑](#footnote-ref-33)
34. E.V.: ’Thou didst not find them breaking in’. In connection with the Golden Calf the Israelites were like the thief breaking in (the same word is used as in Exodus 22:1) since they did it in the absence of Moses. [↑](#footnote-ref-34)
35. This is a Midrashic rendering which presupposes reading wa-yar (and he saw) as if vocalized wa-yira’ (‘ and he feared ‘), and taking the noun Mizbeach (altar, lit. ‘a slaughtering place’) as ‘the slaughtering’ (abstract noun) or as ' the slaughtered one ‘.Shemot (Exodus) 32:5 [↑](#footnote-ref-35)
36. Vayikra (Leviticus) 21:12 [↑](#footnote-ref-36)
37. Enumerated in B.K. 110b. [↑](#footnote-ref-37)
38. I.e. near to death in view of the penalties to which they were liable in the event of transgressing the priestly regulations. The death of Nadab and Abihu (Leviticus 10) is an instance of the priests’ proximity to death. [↑](#footnote-ref-38)
39. Shemot (Exodus) 32:4 [↑](#footnote-ref-39)
40. Vayikra (Leviticus) 8:2. Tanchuma refers to Bamidbar (Numbers) 17:11 f. [↑](#footnote-ref-40)
41. Sc. the Golden Calf: alternatively Nadab and Abihu. [↑](#footnote-ref-41)
42. The atonement and forgiveness were thus incomplete.--The immediate cause of their death was the taking of strange fire into the Sanctuary. [↑](#footnote-ref-42)
43. In Warsaw ed. TAKE, etc., is omitted here and commences the next section. [↑](#footnote-ref-43)
44. Ruth chapter 3 [↑](#footnote-ref-44)
45. Bresheet (Genesis) 19:31ff [↑](#footnote-ref-45)
46. Bresheet (Genesis) chapter 38. [↑](#footnote-ref-46)
47. Bresheet (Genesis) :28. [↑](#footnote-ref-47)
48. Ralbag; 1288-1344 [↑](#footnote-ref-48)
49. Bresheet (Genesis) 48:19 [↑](#footnote-ref-49)
50. Mishlei (Proverbs) 29:25 [↑](#footnote-ref-50)
51. Father - אב, is our verbal tally with our Torah portion. It is Strong’s number 01. [↑](#footnote-ref-51)
52. This is one of the various texts in the writings of Hakham Tsefet by the hand of his scribe Mordechai that shows clearly that this body of literature was to be red in public on a weekly basis. [↑](#footnote-ref-52)
53. This Peshat reference has allegorical implications. Allegorically speaking the mountain refers to the Governments of the Nations. Therefore, we could read this verse to say: “when the Government of the Jewish people collapses, you will need to flee into the nations.” This fits our allegorical pericope well. [↑](#footnote-ref-53)
54. Cf. Ashlamatah – Isaiah 49:26 [↑](#footnote-ref-54)
55. Cf. Ashlamatah – Isaiah 49:26 [↑](#footnote-ref-55)
56. Cf. Ashlamatah – Isaiah 50:1 [↑](#footnote-ref-56)
57. Mann, C. (1986). *Mark, A New Translation with Introduction and Commentary (The Anchor Bible)*. New York: Bantam Doubleday Dell Publishing Group Inc. pp. 518 [↑](#footnote-ref-57)
58. See [Silvanus the Scribe of Peter and Paul](http://torahfocus.com/2010/09/06/silvanus-the-scribe-of-peter-and-paul/). Exactly how long he was his talmid remains a matter of conjecture. Hakham Shaul says (in Remes) that he spent fifteen days with Tsefet. (Gal. 1:18) Here we realize that the word “fifteen” is Remes, a hint to something deeper. It is not the scope of this commentary to venture into Remes. [↑](#footnote-ref-58)
59. Here I would further note that Hakham Shaul follows this practice as the author of Luke. For arguments that Hakham Shaul was the author of Luke see, Wyman & Sons, 1884 [↑](#footnote-ref-59)
60. Even shitiach – foundation stone [↑](#footnote-ref-60)
61. Our comments should not be understood to say that there was an idol or any pagan deity set up in the Temple courtyards. This happened before with Antiochus IV. However, the courts o the Temple complex was breached and the Roman hoards, invading sanctified areas destroyed the sanctuary of G-d. Therefore, in rehearsal, the scene as is as it is seen today. [↑](#footnote-ref-61)
62. Mann, C. (1986). Mark, *A New Translation with Introduction and Commentary (The Anchor Bible)*. New York: Bantam Doubleday Dell Publishing Group Inc. p. 524 [↑](#footnote-ref-62)
63. Giving the Torah [↑](#footnote-ref-63)
64. Cf. Eph. 1:4 [↑](#footnote-ref-64)
65. Gould, E. P. (1922). *A Critical and Exegetical Commentary on the Gospel according to St. Mark. .* New York: C. Scribner's sons. p. 248 [↑](#footnote-ref-65)
66. Cf. Ps. 97:11 [↑](#footnote-ref-66)
67. Cf. Ex. 19:5 [↑](#footnote-ref-67)
68. We have used "HaShem" here to refer to the side of Mercy or Loving-kindness" [↑](#footnote-ref-68)
69. **Rm. 1:5 Through him, I have received chesed[1] and an Igeret Reshut[2] to bring** Messiah’s **authority[3]** **over all the Gentiles** turning to God**, and** bringing them **into faithful obedience[4]** (Talmudizing them in the Torah), **among whom you also are the called[5]** (given a vocation**) of Yeshua HaMashiach.**

[1] **Chesed:** It is G-d’s loving-kindness, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah.

[2] **Igeret Reshut:** “**Letter of Permission**.” The Bet Din of Yeshua’s three pillars, Hakham Tsefet, Hakham Ya’aqob and Hakham Yochanan, would have issued this Igeret Reshut. This would have been very important to the Jewish Synagogues of the first century. Furthermore, we can see that Hakham Shaul must have followed this practice in all of his interactions with Jewish Synagogues. In the second Igeret to Corinthians Hakham Shaul asks if he needs an Igeret Reshut. Cf. 2 Co 3:1. Hakham Shaul’s Igeret Reshut is his letter of acceptance as a Chaber among the “Apostles.” His office is subjected to the Three Pillars rather than the Bat Kol. We find **b. B.M. 59b** as a precedent for understanding that a Bat Kol does not usurp the authority of the Bet Din. In this case, the Bet Din are the chief Nazarean Hakhamim.

[3] **Name:** **ὄνομα** – *onoma,* (name) meaning authority

[4] **Faithful Obedience:** ὑπακοὴν πίστεως – *upakonen pisteos*, faithful obedience.” πίστις – *pistis* is paralleled to the Hebrew word אמנה אמוּנה – *emunah*, meaning faithfulness, faithful obedience.

Faithful Obedience to G-d

Acceptance of the Mesorah (Orally breathed and written Torah)

Acceptance and obedience to the authority of the Nazarean Hakhamim

[5] **Called:** to be **B'ne Elohim** – our vocation, like Messiah is **to become** B'ne Elohim (Ben Elohim) Sons of G-d. This also teaches us that Hakham Shaul was telling the Roman Congregations and Congregations in Diaspora that it was their duty to “Talmudize the Gentiles” as a joint effort. [↑](#footnote-ref-69)
70. Leg. 2.77. The ‘bodily mass’ in this passage, as in many others, is symbolized by Egypt. p.164 [↑](#footnote-ref-70)
71. Leg. 2.77. The ‘bodily mass’ in this passage, as in many others, is symbolized by Egypt. p.164 [↑](#footnote-ref-71)
72. Egyptians are depicted in Philo as a degenerate nation, given to the worst vices, not the least of which is the worship of animals. Kamesar, Adam, ed. *The Cambridge Companion to Philo*. Cambridge ; New York: Cambridge University Press, 2009. p. 116 [↑](#footnote-ref-72)
73. Elliot N. Dorff, *Caring and Curing: Health and Medicine in the Western Religious Traditions*, p. 9 [↑](#footnote-ref-73)
74. **Jer 31:33 But this will the covenant that I will make with the house of Israel; After those days, says the Lord, I will put** (give) **my Torah in their inward parts, and write it on their hearts; and will be their God, and they will be my people.** [↑](#footnote-ref-74)
75. Eze 36:26 - 27 “**Moreover, I will give you a renewed heart and put a renewed spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances."** [↑](#footnote-ref-75)
76. Berg, Philip S. *The Essential Zohar: The Source of Kabbalistic Wisdom*. Vol. 21. 22 vols. New York: Three Rivers Press, 2004. p. 295 [↑](#footnote-ref-76)
77. *Mukdam umeuchar shebeparshiyot:* Later and earlier occurrences within one section. Lopes Cardozo, Nathan T. *The Written and Oral Torah: A Comprehensive Introduction*. Northvale, N.J: Jason Aronson Inc, 1997. p. 187 [↑](#footnote-ref-77)
78. Kamesar, Adam, ed. *The Cambridge Companion to Philo*. Cambridge; New York: Cambridge University Press, 2009. pp. 85-6 [↑](#footnote-ref-78)