

Esnoga Bet Emunah

6970 Axis St. SE
Lacey, WA 98513
United States of America
© 2018

<http://www.betemunah.org/>

E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.
Paris TN 38242
United States of America
© 2018

<http://torahfocus.com/>

E-Mail: waltoakley@charter.net

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Adar 23, 5778 – March 09/10, 2018	Third Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

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

See: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

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

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora 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 Leah bat Sarah & beloved mother
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Shlomoh ben Abraham
His Excellency Adon Ya'aqob ben David
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics. If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to benhaggai@GMail.com with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

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

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

We pray for Her Excellency Giberet Sarai bat Sarah who is having some housing difficulties. May she and her beloved husband be guided by Ha-Shem's mighty hand, most blessed be He, concerning either the purchase of a new home or renting a new one closer to her husband's work-place.

We also pray for a problem with a property of H.E. Giberet Leah whose neighbor is spreading Lashon Hara to anyone who approaches to buy it, and resulting in buyers going back on their intention to purchase the property. This is very important to H.E. Giberet Leah. Let us pray for HaShem's mighty and just intervention in this matter, and that this property be sold speedily soon, and let us say, amen ve amen!

We pray for His Excellency Adon Jonah Lindemann (age 18), and His Excellency Adon Bart Lindemann. Jr. (age 20). [the sons of His Excellency Adon Barth Lindemann] who have recently been diagnosed with Asperger's disease (a "spectrum disorder"). Their father asks that we pray that he can find for his two young sons the appropriate and good professional assistance that they urgently need. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Their Excellencies Adon Bart Lindemann Jr. & Adon Jonah Lindemann, May the Holy One, Blessed is He, be filled with compassion for them to restore their health, to heal them, to strengthen them, and to revivify them. And may He send them speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

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

Blessings Before Torah Study

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

Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your

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

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

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

May Ha-Shem bless you and keep watch over you; - Amen!
May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!
May Ha-Shem bestow favour on you and grant you peace. – Amen!

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

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

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

=====

Shabbat "Parah Adumah" – "A red heifer"

Shabbat	Torah Reading:	Weekday Torah Reading:
פָּרַח אֲדָמָה		Saturday Afternoon
"Parah Adumah"	Reader 1 – B'Midbar 19:1-3	Reader 1 – B'Midbar 19:1-3
"A red heifer"	Reader 2 – B'Midbar 19:4-6	Reader 2 – B'Midbar 19:4-6
"Una vaca bermeja"	Reader 3 – B'Midbar 19:7-10	Reader 3 – B'Midbar 19:7-10
B'midbar (Numbers) 19:1 – 20:13 B'Midbar (Num.) 28:9-15	Reader 4 – B'Midbar 19:11-16	
Ashlamatah: Ezekiel 36:16-38	Reader 5 – B'Midbar 19:17-22	Monday & Thursday Mornings
	Reader 6 – B'Midbar 20:1-6	Reader 1 – B'Midbar 19:1-3
Psalm 110:1-7	Reader 7 – B'Midbar 20:7-13	Reader 2 – B'Midbar 19:4-6
	Maftir – B'Midbar 20:7-13	Reader 3 – B'Midbar 19:7-10
N.C.: Bereans (Hebrews) 8:1 – 9:14	Ezekiel 36:16-38	

Contents of the Torah Seder

- The Red Heifer – Numbers 19:1-10
- The Specific Purpose of the Water for Purification – Numbers 19:11-13
- Mode of Purification – Numbers 19:14-22
- Death of Miriam – Numbers 20:1
- Striking the Rock – Numbers 20:2-13
- Rosh Chodesh – Numbers 28:9-15

Rashi & Targum Pseudo Jonathan for: B'midbar (Num.) 19:1 – 20:13

RASHI	TARGUM PSEUDO-JONATHAN
1 ¶ Adonai spoke to Moshe and Aharon, saying.	1 AND the Lord spoke with Mosheh and Aharon, saying:
2 This is the statute of the Torah which Adonai commanded, saying; speak to B'ne Yisrael that they will take to you a red, perfect cow without a blemish, upon which no yoke was laid.	2 This is the decree, the publication of the law which the Lord has commanded, saying; Speak to the sons of Israel, that they bring to you from the separation of the fold a red heifer , two years old, in which there is neither spot nor white hair, on which no male has come, nor the burden of any work been imposed, neither hurt by the thong, nor grieved by the goad or prick, nor collar (band) or any like yoke.
3 Give it to Eleazar the kohen; he will take it outside the camp, and someone will slaughter it in his presence.	3 And you will give her unto Elazar, the chief of the priests, who will lead her alone without the camp, and set round about her a railing (border) of the branches of fig trees; and another priest will slay her with the two signs before him, after the manner of other animals, and examine her by the eighteen kinds of divisions.
4 Eleazar the kohen will take some of its blood with his finger and sprinkle it directly facing the Tent of Meeting, some of its blood seven times.	4 And Elazar, in his priestly dress, will take of her blood with the finger of his right hand, without (first) containing it in a vessel, and will sprinkle the border of fig branches, and (afterwards) from the midst of a vessel on one side towards the tabernacle of ordinance, with one dipping, seven times (will he sprinkle).
5 Someone will burn the cow in his presence; its skin, flesh, blood, with its waste (that are in its intestines) will be burned.	5 And they will bring her out from the midst of the railing and another priest, while Elazar looks on, will burn the heifer, her skin, flesh, and blood, with her dung will he burn.
6 The kohen will take a piece of cedar wood, hyssop, and crimson wool, and throw them into the burning of the cow.	6 And another priest will take a piece of cedar wood and hyssop, and (wool) whose colour has been changed to scarlet, and throw them into the midst of the burning of the heifer; and he will enlarge the burning, that the ashes may be increased.

RASHI	TARGUM PSEUDO-JONATHAN
	[JERUSALEM. And throw into the midst of the ashes of the burning heifer.]
7 Then the kohen will wash his garments and bathe his body in water, and afterwards he may enter the camp; [however,] the kohen will be impure until the evening.	7 And the priest who slew the heifer will wash his dress in forty satas of water, and afterwards he may go into the camp; but the priest before his ablution will be unclean until the evening
8 Also, the one who burns it must wash his garments and bathe his body in water; he will remain unclean until the evening.	8 And the priest who was employed in the burning will wash his dress in forty satas of water, and his flesh in forty satas, and before his ablution will be unclean until the evening
9 A ritually clean person will gather the cow's ashes and place [it] outside the camp in a clean place; it will remain a keepsake for the community of B'ne Yisrael for sprinkling water for purification.	9 And a man, a priest who is clean, will gather up the ashes of the heifer in an earthenware receptacle, its opening covered round about with clay; and will divide the ashes into three portions, of which one will be placed within the wall (of Jerusalem), another in the Mount of Olives, and the third portion be in the custody of the Levites; and it will be for the congregation of Israel, for the Water of Sprinkling: it is the heifer (immolated) for the remission of sins.
10 The one who gathers the cow's ashes will wash his garments, and remain unclean until the evening; it will be for B'ne Yisrael and for the proselyte who lives among them an eternal statute.	10 And the priest who gathered up the ashes of the heifer will wash his clothes, and before his ablution be unclean till the evening. And this will be for the cleansing of the children of Israel, a statute forever.
11 ¶ One who touches the corpse of any [human] soul will become unclean for seven days.	11 Whoever touches the body of a dead man, or of a child of some months old, either his body or his blood, will be unclean seven days.
12 He will cleanse himself with it on the third day and on the seventh day, so that he may become clean; if he does not have himself cleansed on the third day and on the seventh day, he will not become clean.	12 He will sprinkle himself with this water of the ashes on the third day, and on the seventh day he will be clean. But if he sprinkle not himself on the third day, his uncleanness will remain upon him, and he will not be clean on the seventh day.
13 Whoever touches a corpse of a [human] soul, who died and does not have himself cleansed defiles the Mishkan of Adonai (if he enters it), that soul will be cut off from Yisrael; because the sprinkling water was not sprinkled on him, he will be impure his impurity remains.	13 Whoever has touched the body of a dead man, or of a child nine months old, either the body or the blood, and will not sprinkle himself, he has defiled the tabernacle of the Lord, and that man will be cut off from Israel; forasmuch as the water of sprinkling is not sprinkled upon him, he is unclean, his uncleanness is yet on him, until he will sprinkle himself; yet may he sprinkle and make ablution on the seventh evening.
14 This is the law [regarding] a person who dies in a tent; anyone who enters the tent and everything that is in the tent will be unclean for seven days.	14 This is the indication of the law concerning a man when he has died under the outspread tent everyone who enters into the tent by the way of the door, but not from its side, when its door is open, (or when one has opened its door,) and whatever is in the tent, its floor, stone, wood, and vessels, will be unclean seven days.
15 Any open utensil that has no cover fastened to it, will	15 And every earthen vessel which has no covering

RASHI	TARGUM PSEUDO-JONATHAN
be unclean.	fastened upon its mouth, which would have kept it separate from the uncleanness, is defiled by the uncleanness of the air which touches its mouth, and its interior, and not the outside of it (only). [JERUSALEM. And every open vessel which has no covering of stone upon it will be unclean.]
16 Anyone who touches, in an open field, one slain by the sword, a corpse, human bone, or grave, will be unclean for seven days.	16 And whoever will touch not one who has died in his mother's womb, but who has been slain with the sword on the face of the field, or the sword with which he was slain, or the dead man himself, or a bone of his, or the hair, or the bone of a living man which has been separated from him, or a grave, or a shroud, or the bier, will be unclean seven days.
17 They will take for the unclean person of the ashes from the burnt purification-offering and he will place upon them living [spring] water in a vessel.	17 And for him who is unclean, they will take of the ashes of the burnt sin offering, and put spring water upon them in an earthen vessel.
18 He will take hyssop and dip it into the water; [this is done by] a ritually clean person, he will sprinkle it on the tent, on all the utensils and people that were there, and on anyone who touched the bone, murder victim, corpse, or grave.	18 And let a man, a priest, who is clean, take three branches of hyssop bound together, and dip (them) in the water at the time of receiving the uncleanness, and sprinkle the tent and all its vessels, and the men who are in it, or upon him who has touched the bone of a living man that has been severed from him, and has fallen, or him who has been slain with the sword, or has died by the plague, or a grave, or a wrapper, or a bier.
19 The ritually clean person will sprinkle upon the unclean person on the third day and on the seventh day; he will purify him on the seventh day when he must wash his garments and bathe in water, and then he becomes clean in the evening.	19 And the priest who is clean will sprinkle upon the unclean man on the, third day, and on the seventh day, and will make him clean on the seventh day; and he will sprinkle his clothes, and wash himself with water, and at eventide be clean.
20 A person who became ritually unclean [and enters the Sanctuary] without purifying himself, that soul will be cut off from the community; for he defiled the Sanctuary of Adonai, the sprinkling water was not sprinkled upon him, he remains unclean.	20 But the unclean man who will not be sprinkled, that man will be cut off from among the congregation, because he has defiled the sanctuary of the Lord; the water of sprinkling has not been sprinkled upon him, he is unclean.
21 This will be the statute for all times; one who sprinkles the sprinkling waters will wash his garments, and one who touches the sprinkling waters will remain unclean until the evening.	21 And it will be unto you an everlasting statute. The priest, also, who sprinkles the water of sprinkling will sprinkle his clothes, and he who touches the water of sprinkling will be unclean until evening.
22 Anything which the unclean person touches, will become unclean; and anyone touching him will be ritually unclean until the evening.	22 And whatever the unclean person has touched, though he carry it not, will be unclean; and the clean man who touches him will be unclean till evening.
1 ¶ The entire community of B'ne Yisrael came to the wilderness of Tzin, in the first month. The people settled in Kodesh, and Miriam died and was buried there.	1 And the whole congregation of the children of Israel came to the desert of Zin on the tenth day of the month Nisan. And Miriam died there, and was buried there.
2 There was no water for the community, and they	2 And as on account of the innocence of Miriam a well

RASHI	TARGUM PSEUDO-JONATHAN
assembled against Moshe and Aharon.	had been given, so when she died the well was hidden, and the congregation had no water. And they gathered against Mosheh and Aharon,
3 The people quarreled with Moshe and said, "Would that we had died by our brothers' death before Adonai.	3 and the people contended with Mosheh, and said, Would that we had died when our brethren died before the Lord!
4 Why did you bring the congregation of Adonai into this wilderness for us and our livestock to die there?	4 And why have you brought the congregation of the Lord into this desert, that we and our cattle may die here?
5 Why did you take us out of Egypt and bring us to this terrible place? It is not a place of seed, figs, grapes, or pomegranates; and there is no water to drink"!	5 And why did you make us come up out of Mizraim, to bring us to this evil place, a place which is not fit for sowing, or for planting fig trees, or vines, or pomegranates, and where there is no water to drink?
6 Moshe and Aharon moved away from the assembly to the entrance of the Tent of Meeting, and fell on their faces; the glory of Adonai appeared to them.	6 And Mosheh and Aharon went from the face of the murmuring congregation to the door of the tabernacle of ordinance, and bowed upon their faces, and the Glory of the Lord's Shekinah was revealed to them.
7 Adonai spoke to Moshe, saying.	7 And the Lord spoke with Mosheh, saying:
8 "Take the staff and assemble the community, you and Aharon your brother, and speak to the rock in their presence that it may give forth its water; you will then bring forth for them water from the rock, and give drink [to] the community and their livestock."	8 Take the rod of the miracles, and gather the congregation, you, and Aharon your brother, and both of you adjure the rock, by the Great and manifested Name, while they look on, and it will give forth its waters: but if it refuse to bring forth, smite it once with the rod that is in your hand, and you will bring out water for them from the rock, that the congregation and their cattle may drink.
9 Moshe took the staff from before Adonai, as He instructed him.	9 And Mosheh took the rod of the miracles from before the Lord, as he had commanded him.
10 Moshe and Aharon assembled the community before the rock; [Moshe] said to them, "Listen, you rebels! Can we extract water from this rock for you"?	10 And Mosheh and Aharon gathered the congregation together before the rock. And Mosheh said to them, Hear now, rebels: is it possible for us to bring forth water for you from this rock?
11 And Moshe raised his hand and struck the rock with his staff twice; water rushed out abundantly, and the community and their livestock drank.	11 And Mosheh lifted up [JERUSALEM. And Mosheh lifted up] his hand, and with his rod struck the rock two times: at the first time it dropped blood; but at the second time there came forth a multitude of waters. And the congregation and their cattle drank.
12 Adonai said to Moshe and Aharon, "Because you did not believe in Me to sanctify Me in the presence of B'ne Yisrael; therefore, you will not bring this congregation into the land that I have given them."	12 But the Lord spoke to Mosheh and Aharon with the oath, Because you have not believed in My Word, to sanctify Me in the sight of the children of Israel, therefore you will not bring this congregation into the land that I will give them.
13 They are the waters of dispute where B'ne Yisrael contended with Adonai, and He was sanctified through them.	13 These are the Waters of Contention, where the sons of Israel contended before the Lord on account of the well that had been hidden; and He was sanctified in them, in Mosheh and Aharon, when (the waters) were given to them.

Rashi & Targum Pseudo Jonathan for: B'Midbar (Num.) 28:9-15

RASHI	TARGUM PSEUDO JONATHAN
9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	9. but on the day of Shabbat two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.
10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation.	10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.	11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram,	12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai.	13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD.
14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year.	14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation.	15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.

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. Kal 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 ehad:** 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-yoṣe bo mi-maḳom aher:** Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi's Commentary for: B'Midbar (Num.) 19:1 – 20:13

2 This is the statute of the Torah Because Satan and the nations of the world taunt Israel, saying, "What is this commandment, and what purpose does it have?" Therefore, the Torah uses the term "statute." I have decreed it; You have no right to challenge it.-[Yoma 67b]

and have them take for you It will always be called on your name; 'the cow which Moses prepared in the desert.'-[Mid. Tanchuma Chukath 8, see Etz Yosef]

perfectly red Heb. **אֲדָמָה תְּמִימָה**, **lit., red, perfect. It shall be perfect in redness, so that two black hairs disqualify it.**-[Sifrei Chukath 5]

3 Eleazar The mitzvah was performed by the deputy [to the kohen gadol].-[Sifrei Chukath 8]

outside the camp Outside all three camps.-[Yoma 68a]

and slaughter it in his presence A non-kohen slaughters it while Eleazar watches.-[Yoma 42a]

4 toward the front of the Tent of Meeting [In later generations, when this rite will be performed outside the Temple in Jerusalem,] he is to stand to the east of Jerusalem and to direct his gaze toward the entrance to the Temple while sprinkling the blood.-[Sifrei Chukath 14]

7 enter the camp The camp of the Divine Presence, because no ritually unclean person is banished from two camps, except one who experienced a flow, one who experienced a seminal emission, or one afflicted with tzara'ath. [Hence, he is admitted to the one camp from which he was banished.]-[Pes. 67a]

and the kohen shall be unclean until evening Transpose it [the verse] and explain it [thus]: He shall be unclean until evening, and then he may enter the camp.

9 and place them outside the camp He divided it into three parts; one was put on the Mount of Olives, one was divided among all the watches, and one who put on the rampart surrounding the Temple area. The one given to the watches was outside the courtyard, allowing access to it for the inhabitants of outlying cities, whoever needed to purify himself. The one on the Mount of Olives was for the kohanim gedolim to sanctify themselves from it for use with other [red] cows. The one put on the rampart was kept as a keepsake by Scriptural ruling, as it says, "It shall be as a keepsake for the congregation of Israel.-[Sifrei Chukath 30, Parah 3:11 Tosefta Parah 3:8]

for sprinkling water Heb. לְמִי נִדְּהָ, water used for sprinkling, as in, “they cast (נִדְּדוּ) a stone at me” (Lam. 3:53); “to cast down (לִידוֹת) the horns of the nations” (Zech. 2:4); an expression denoting throwing.

for purification - תְּטָאָת, an expression of cleansing (תְּטַוֵּי) , according to its simple meaning, but according to its halachoth, Scripture calls it תְּטָאָת, “sin-offering,” to tell us that it is like holy objects, and using it for personal benefit is forbidden.-[Sifrei Chukath 34]

12 He shall cleanse himself with it With these ashes. - [Sifrei Chukath 39]

13 corpse of a human soul Which type of corpse? That of a human soul, to exclude an animal, that its uncleanness does not require sprinkling. Another explanation: “Of a human soul” refers to a quarter [of a log] of blood [necessary for maintaining life] -[Chul. 72a]

he has defiled the Mishkan of the Lord If he enters the courtyard even after [ritual] immersion, without having been sprinkled on both the third and seventh days.-[Sifrei Chukath 45]

his uncleanness remains Although he [ritually] immersed himself. -[Sifrei Chukath 45]

14 anyone entering the tent while the corpse is inside.

15 any open vessel Scripture refers to an earthenware vessel, whose exterior does not accept contamination, only its interior. Thus, if the seal around its top is not securely fastened, it becomes contaminated. But if there is a securely fastened seal, it remains clean. - [Sifrei Chukath 50, Chul. 25a]

fastened Heb. פִּתְּיֵל, an expression meaning “fastened” in Hebrew. Similarly, “[With] divine bonds נִפְתַּלְתִּי, I have been joined, with my sister” (Gen. 30:8).

16 in an open field The Sages expounded [on this phrase] to include the top and side of a coffin (Sifrei Chukath 56, Chul. 72a). But the simple meaning is that in an open field, where there is no tent, a corpse contaminates through contact.

19 and he shall cleanse him This consummates his cleansing.

20 If a person becomes unclean... If “Sanctuary” is stated [here], why need it say “Mishkan ...” [in verse 13]? The answer is that if it would say “Mishkan,” I would say that the person is punished with excision only if he enters the Mishkan in a state of uncleanness because the Mishkan was anointed with the anointing oil, but if he enters the Temple in a state of uncleanness, he would not be punished since the Temple was not anointed with the anointing oil. If it would say, “Sanctuary,” denoting the Temple, I would say that only for entering the Temple in a state of uncleanness, would he be punished by excision because its sanctity is permanent, but for entering the Mishkan in a state of uncleanness, he would not be punished because its sanctity was temporary. Therefore, it was necessary to mention both,... as it is stated in [Tractate] Shevuoth [16b].

21 and the one who sprinkles the sprinkling waters Our Rabbis said that the one who sprinkles is actually ritually clean, but this teaches us that the one who carries the purifying waters becomes defiled with a stringent uncleanness, for even the clothes he is wearing are contaminated, unlike the one who merely touches [the sprinkling waters]. Scripture uses the expression מְנִיחָה, “the one who sprinkles” to teach that the waters do not contaminate until there is an amount of water adequate for sprinkling.-[Yoma 14a]

and the one who touches... shall be unclean but he is not required to wash his clothes.

22 Whatever the unclean one touches i.e., this unclean one who was defiled by a corpse [touches], “becomes unclean.”

and anyone touching him, that is, the one defiled by a corpse-

shall be unclean until evening From here we derive that a corpse is the supreme source of contamination, whereas one touching it is a primary source of contamination, who can in turn defile another person [through contact]. This is the explanation [of this passage] according to its literal meaning and the laws associated with it.

I have transcribed a homiletic interpretation from the commentary of R. Moshe HaDarshan [the preacher], which is as follows:

[2] **and have them take for you** From their own [possessions]; just as they removed their own golden earrings for the [golden] calf, so shall they bring this [cow] from their own [possessions] in atonement.-[Midrash Aggadah]

a red cow This can be compared to the son of a maidservant who soiled the king's palace. They said, “Let his mother come and clean up the mess.” Similarly, let the cow come and atone for the calf.-[Midrash Aggadah and Tanchuma Chukath 8]

red Alluding to [the verse], **“if they [your sins] prove to be as red as crimson dye”** (Isa. 1:18), for sin is described as [being] ‘red.’ -[Midrash Aggadah]

perfectly An allusion to the Israelites, **who were perfect, but became blemished.** Let this come and atone for them so that they regain their perfection.-[See Midrash Aggadah.]

and upon which no yoke was laid **Just as they cast off from themselves the yoke of Heaven.**-[Midrash Aggadah]

[3] **to Eleazar the kohen** -just as they assembled against Aaron, who was a kohen, to make the calf, but because Aaron made the calf, this service was not performed through him, for the prosecution cannot serve as the defense.-[Midrash Aggadah]

[5] **The cow shall then be burned** just as the calf was burned. -[Midrash Aggadah]

a piece of cedar wood, hyssop, and of crimson wool **These three types [of objects] correspond to the three thousand men who fell because of the [sin of the golden] calf.** The cedar is the highest of all trees, and the hyssop is the lowest of them all. This symbolizes that the one of high standing who acts haughtily and sins should lower himself like a hyssop and a worm [for the תולעת means ‘worm’ as well as ‘crimson.’ See Rashi on Isa. 1:18], and he will then gain atonement. -[Midrash Aggadah]

[9] **a keepsake** Just as the transgression of the calf is preserved throughout the generations for retribution, **for there is no reckoning [punishment] which does include a reckoning for the calf, as it says, “But on the day I make an accounting [of sins upon them], I will bring their sin to account...”** (Exod. 32:34). Just as the calf defiled all those who were involved in it, so does the cow render unclean all those involved with it. And just as they were cleansed through its ashes, as it says, “[he] scattered [the ashes of the burned calf] upon the surface of the water” (ibid. 20), so [with the cow], “They shall take for that unclean person from the ashes of the burnt purification offering...” (verse 17). -[Midrash Aggadah]

Chapter 20

1 The entire congregation The complete congregation, for the ones destined to die in the desert had already died and these were assigned for life.- [Midrash Tanchuma Chukath 14]

Miriam died there **Why is the passage relating Miriam's death juxtaposed with the passage of the Red Cow? To teach you that just as sacrifices bring atonement, so the death of the righteous secure atonement.-[M.K. 28a].**

Miriam died there She too died through a kiss [from God's mouth rather than by the angel of death]. Why does it not say "by God's mouth" [as it does with Moses]? Because it is not respectful to speak of the Most High in this way (M.K. 28a). Concerning Aaron it does say "by God's mouth" in [the portion beginning] "These are the Journeys" (33:38).

2 had no water **From here [we learn that] all forty years they had the well in Miriam's merit.-[Ta'anith 9a]**

3 If only we had died We wish that we had died.-[Onkelos]

with the death of our brothers With the death of our brothers from plague. This teaches us that death from thirst is more dreadful than it [death by plague].

with the death Heb. בְּגִוַע אֶחָיו. This is a noun, like בְּמִיתַת אֶחָיו, with our brothers' death [that is, in the way they died]. But it is incorrect to explain it as meaning, 'when our brothers died' for in that case, Scripture would have punctuated it בְּגִוַע.

8 and their livestock **From here we learn that the Holy One, blessed is He, has regard for the property of Israel.-[Midrash Tanchuma Chukath 9, Lev. Rabbah 10:9, Num. Rabbah 19:9]**

10 assembled This is one of the places where we find that a small area held a large number [of people].-[Midrash Tanchuma Chukath 9, Lev. Rabbah 10:9, Num. Rabbah 19:9]

Shall we draw water... from this rock? Since they did not recognize it, for the rock had gone and settled among the other rocks when the well departed. The Israelites said to them, "What difference is it to you from which rock you draw water for us?" Therefore, he said to them, הַמִּוֹרִים, **obstinate ones; in Greek, 'fools,' those who teach (מוֹרִים) their teachers.** [He said,] "Can we draw water from this rock regarding which we were not commanded?"-[Midrash Tanchuma Chukath 9, Num. Rabbah 19:9]

11 twice **Because the first time he drew out only a few drops, since God had not commanded him to strike it, but, "you shall speak to the rock." However, they spoke to a different rock, and nothing came out. They said, "Perhaps we ought to strike it first," as it says, "and strike the rock" (Exod. 17:6). They came upon that very rock and struck it.-[Midrash Tanchuma Chukath 9, Num. Rabbah 19:9]**

12 Since you did not have faith [faithful obedience] in Me Scripture reveals that if it were not for this sin alone, they would have entered the Land, so that it should not be said of them, "The sin of Moses and Aaron was like the sin of the generation of the desert against whom it was decreed that they should not enter [the Land]." But was not [the question asked by Moses] "If sheep and cattle were slaughtered for them..." (11:22) [a] more grievous [sin] than this? However, there he [Moses] said it in private, so Scripture spares him [and refrains from punishing him]. Here, on the other hand, it was said in the presence of all Israel, so Scripture does not spare him because of the sanctification of the Name.-[Tanchuma Chukath 10, Num. Rabbah 19:10]

to sanctify Me For had you spoken to the rock and it had given forth [water], I would have been sanctified in the

eyes of the congregation. They would have said, "If this rock, which neither speaks nor hears, and does not require sustenance, fulfills the word of the Omnipresent, how much more should we! -[Midrash Aggadah]

therefore, you shall not bring Heb. לָקַח, by an oath, as in, "Therefore (וְלָקַח) , I have sworn to the house of Eli" (I Sam. 3:14) [Tanchuma Va'era 2]. He hurried to take an oath so that they should not engage in lengthy prayer concerning it [i.e. to repeal the decree].

13 These are the waters of dispute These are the ones mentioned elsewhere. Pharaoh's astrologers saw these [when they foresaw that] the savior of Israel would be smitten through water, and that is why they decreed: "Every son who is born you shall cast into the Nile.-[Sanh. 101b] and He was sanctified through them For Moses and Aaron died because of them. When God judges His holy ones, He is feared and sanctified by mankind. Similarly, it says, "You are awesome, O God, because of Your holy ones" (Ps. 68:36). And likewise it says, "I am sanctified by those close to Me" (Lev. 10:3) -[Zev. 115b].

Pesiqta deRab Kahana Midrashic Homilies for Shabbat Parah Adumah

Pisqa Four

[Now the Lord said to Moses and to Aaron, "This is the statute of the Torah which the Lord has commanded: Tell the people of Israel to bring you] a red heifer [without defect, in which there is no blemish, and upon which a yoke has never come...And a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place; and they shall be kept for the congregation of the people of Israel for the water for impurity, for the removal of sin. And he who gathers the ashes of the heifer shall wash his clothes and be unclean until evening...He who touches the dead body of any person shall be unclean seven days; he shall cleanse himself with the water on the third day and on the seventh day and so be clean; but if he does not cleanse himself on the third day and on the seventh day he will not become clean. Whoever touches a dead person...and does not cleanse himself defiles the tabernacle of the Lord, and that person shall be cut off from Israel, because the water for impurity was not thrown upon him, he will be unclean; his uncleanness is still on him' (Num. 19:1-13, pass.).

IV:1

Who can bring forth something clean out of something unclean? Is it not the One? (Job 14:4) [that is, the One God]: for examples [of bringing the clean out of the unclean]: Abraham from Terah, Hezekiah from Ahaz, Mordecai from Shimei, Israel from the nations, the world to come from this world. Who has done so? Who has commanded so? Who has decreed so? Is it not the One, is it not the Unique One of the world?

There we have learned: If a white spot the size of a bean [is on a person's flesh], he is unclean. But if it flowered throughout the person's body, he is clean [M. Neg. 8:2]. Who has done so? Who has commanded so? Who has decreed so? Is it not the One, is it not the Unique One of the world?

There we have learned: **In the case of a woman whose fetus has died In her womb, If the midwife stuck in her hand and touched it, the midwife is unclean with an uncleanness that lasts for seven days [by reason of touching the corpse], while the woman remains in a state of cleanness until the offspring comes forth** [M. Hul. 4:3]. While the corpse is in the "house," [that is, the womb, the woman's body], it is clean, but when it comes forth there from, lo, it is unclean. Who has done so? Who has commanded so? Who has decreed so? Is it not the

One, is it not the Unique One of the world?

And we have learned there: **All those who are engaged in the work of preparing the ashes of the red cow from beginning to end impart uncleanness to clothing** [M. Par. 4:4], while the cow itself effects purification. [Supply:] Who has done so? Who has commanded so? Who has decreed so? Is it not the One, is it not the Unique One of the world?

Said the Holy One, blessed be He, "An ordinance have I ordained, a decree have I made, and you have no right to transgress my decrees: Now the Lord said to Moses and to Aaron, *This is the stature of the Torah which the Lord has commanded: [Tell the people of Israel to bring you a red heifer without defect, in which there is no blemish, and upon which a yoke has never come... And a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place; and they shall be kept for the congregation of the people of Israel for the water for impurity, for the removal of sin. And he who gathers the ashes of the heifer shall wash his clothes and be unclean until evening...He who touches the dead body of any person shall be unclean seven days; he shall cleanse himself with the water on the third day and on the seventh day and so be clean; but if he does not cleanse himself on the third day and on the seventh day he will not become clean. Whoever touches a dead person.. and does not cleanse himself defiles the tabernacle of the Lord, and that person shall be cut off from Israel, because the water for impurity was not thrown upon him, he shall be unclean; his uncleanness is still on him]* (Num. 19:1-13, pass.).

IV:II

R. Tanhum b. R. Hanilai opened discourse by citing the following verse of Scripture: "*The sayings of the Lord are pure sayings*" (Ps. 12:7). The sayings of the Lord are sayings, but the sayings of mortals are not. Under ordinary circumstances, when a mortal king comes into a town and the townsfolk laud him, if their praise pleases him, he says to them: 'Tomorrow I am going to build public baths and bathhouses for you, tomorrow I am going to bring a water pipe for fresh water for you.' Then he goes to sleep and does not wake up in the morning. So where is he and where are his sayings? But the Holy One, blessed be He, is not like that. Rather: *The Lord God is truth* (Jer. 10:10). What is the meaning of *truth*? Said R. Abin, It means that *he is the living God and eternal king* (Jer. 10:10).

The sayings of the Lord are pure (Ps. 12:7): R. Yudan in the name of R. Isaac, R. Berekhiah in the name of R. Eleazar, R. Jacob of Kefar Hanin in the name of R. Joshua b. Levi: We find that Scripture rearranged two or three words as a circumlocution in the Torah so as not to bring an unseemly word out of God's mouth. That is in line with the following verse of Scripture: *Of every clean beast you will take for yourself seven, male and female, and from every beast that is not clean* (Gen. 7:2). 'And from every unclean beast' is not what is written here, but rather, *Of every beast that is not clean, two, male and female* (Gen. 7:2). Said R. Yudan b. R. Manasseh, Even when Scripture came to introduce the marks of unclean beasts, Scripture commenced only with the marks of clean beasts, as in the following cases: 'The camel, because it does not part the hoof' is not what is written here, but rather, *Because it chews the cud but does not...* (Lev. 11:4). 'The rock badger, because it does not part the hoof' is not what is written here, but rather, *Because it chews the cud but does not...* (Lev. 11:5). 'The hare, because it does not part the hoof,' is not what is written here, but rather *Because it chews the cud but does not...* (Lev. 11:6). 'The pig, because it does not chew the cud' is not what is written here, but rather, *Because it chews the cud but does not...* (Lev. 11:7)."

R. Yose of Malehayya and R. Joshua of Sikhnin in the name of R. Levi: Children in David's time, before they had tasted the taste of sin [reaching sexual maturity] were able to expound the Torah in forty-nine different ways to reach a decision on uncleanness and in forty-nine different ways to reach a decision on cleanness. And David prayed for them: *You O Lord protect them* (Ps. 122:7). Preserve their learning in their heart. *Protect them forever from this generation* (Ps. 12:7). From the generation that deserves destruction.

And after all this praise [for their achievements, and David's prayer for them], that generation of disciples went out to war and fell. It was because there were renegades among them. That is in line with what David says, *My soul is in the midst of lions, I lie down among them that are aflame, sons of men whose teeth are spears and arrows, their tongues sharp swords* (Ps. 57:4). *My soul is in the midst of lions* refers to Abner and Amasa, who were lions in the Torah. *I lie down among them that are aflame* refers to Doeg and Ahitophel, who were burning up with gossip. *Sons of men whose teeth are spears and arrows* refers to the men of Keilah: *Will the men of Keilah hand me over* (1 Sam. 32:11). *Their tongues are sharp swords* refers to the Ziphites: *When the Ziphites came and said to Saul, Does David not hide himself with us* (1 Sam. 23:19). At that moment said David, "Now what is the presence of God doing in the world? *Be exalted, O God, above the heavens* (Ps. 57:5). Remove your Presence from their midst! But the generation of Ahab, even though it was made up of idolaters, because there were no renegades among them, would go out to war and won.

That is in line with what Obadiah said to Elijah: *Has it not been told my lord what I did when Jezebel killed the prophets of the Lord, how I hid a hundred men of the Lord's prophets by fifties in a cave and fed them with bread and water?* (1 Kgs. 18:13). If bread, why water? this teaches that it was harder to bring water than bread. Elijah announced on Mount Carmel, saying, *And I alone remain as a prophet to the Lord* (1 Kings. 18:23). Now the entire people knew full well [that there are other prophets who had survived] but they did not reveal it to the king.

Said R. Samuel bar Nahman, They said to the snake, 'On what account are you commonly found among fences?' He said to them, 'Because I broke down the fence of the world [causing man to sin]. 'On what account do you go along with your tongue on the ground?' He said to them, 'Because my tongue made it happen to me.' They said to him, 'Now what pleasure do you have from it all? A lion tramples but also devours the prey, a wolf tears but also devours, while you bite and kill but do not devour what you kill.' He said to them, '*Does the snake bite without a charm*' (Eccl. 10:11)? 'Is it possible that I do anything that was not commanded to me from on high?' 'And on what account do you bite a single limb, while all the limbs feel it?' He said to them, 'Now are you saying that to me? Speak to the slanderer, who says something here and kills his victim in Rome, says something in Rome and kills his victim at the other end of the world.'

And why is the slanderer called "the third party"? Because he kills three: the one who speaks slander, the one who receives it, and the one about whom it is said. But in the time of Saul, slander killed four: Doeg, who said it, Saul, who received it, Abimelech, about whom it was said, and Abner. And why was Abner killed? R. Joshua b. Levi said, Because he made a joke out of the shedding of the blood of young men. That is in line with this verse of Scripture: *And Abner said to Joab, let the young men get up and play before us* (1 Sam. 2:14). R. Simeon b. Laqish said, Because he put his name before David's name. That is in line with this verse of Scripture: *And Abner sent messengers to David right away, saying, Whose is the land* (1 Sam. 3:12). He wrote, 'From Abner to David.'

Rabbis say, It was because he did not wait for Saul to become reconciled with David. That is in line with the following verse of Scripture: *Moreover, my father, see, yes, see the skirt of your robe in my hand* (1 Sam. 24:112). Abner said to him, 'What do you want of this man's boasting! The cloth was caught in a thorn-bush.' When they came within the barricade, he said to him, 'Will you not answer, Abner' (1 Sam. 26:14). And there are those who say, It was because he had had the power to protest against Saul in regard to Nob, the city of priests, and he did not do so.

R. Hanan bar Pazzi interpreted the cited verse [*The sayings of the Lord are pure sayings* (Ps. 12:7)] to apply to the pericope of the Red Cow, which contains seven times seven [references to matters of purification, thus:] seven times is the red cow mentioned, seven times the burning, seven times the sprinkling, seven times the laundering of garments, seven times the matter of uncleanness, seven times the matter of cleanness, seven times the matter of priests. And if someone should say to you that in fact they are lacking [in not mentioning the priests seven

times,] say to him, "Moses and Aaron count." *Now the Lord said to Moses and to Aaron, 'This is the statute of the law which the Lord has commanded (Num. 19:1-13, pass.).*

IV:III

R. Isaac opened discourse by citing this verse: *All this have I proved in wisdom; I say, Would I could get wisdom, yet it is far from me (Eccl. 7:29).* It is written, *God gave Solomon wisdom and understanding in large measure...even as the sand that is on the seashore (1 Kgs. 5:9).*" R. Levi and rabbis: Rabbis say, He gave him as much wisdom as all the rest of Israel had put together. Said R. Levi, Just as the sand serves as the fence for the sea, so wisdom served as the fence for Solomon. A proverb says, If you have acquired knowledge, what do you lack, if you lack knowledge, what do you have? Such a one is a city that is breached and without a wall, *Like a city broken down and without a wall, so is he whose spirit is without restraint (Prov. 25:28).*

It is written, *Solomon's wisdom excelled the wisdom of all the children of the east (1 Kgs. 5:10).* What constituted the wisdom of the children of the east? For they were well informed about the stars and clever at (Braude & Kapstein, p. 65:] ornithomancy.

Said Rabban Simeon b. Gamaliel, 'On three counts I admire the children of the east: because they do not put a kiss on the mouth but on the hand, because they do not bite at a piece of bread but cut it with a knife, because they take counsel only in a broad place [where none can overhear], as it is said concerning our father, Jacob, *And Jacob sent and called Rachel and Leah to the field, to his flock (Gen. 3 1:4),* a broad place.

Solomon's wisdom excelled all the wisdom of Egypt (1 Kgs. 5:10): What constituted the wisdom of Egypt? You find that when Solomon planned to build the house of the sanctuary, he sent to Pharaoh Neccho, saying to him, "Send me craftsmen, for a salary. For I am planning to build the house of the sanctuary." What did he do? He gathered all the astrologers of his court, who looked into the matter and picked out those men who were going to die in that year, and those he sent to him [collecting their wage for work not in fact carried out]. And when they came to Solomon, he looked into the matter through the Holy Spirit, realizing that they were going to die in that year, and he gave them shrouds and sent them back to him. He sent and wrote to him, saying to him, "Did you not have enough shrouds in Egypt to bury your dead? Here are they, here are their shrouds."

He was wiser than all man (1 Kgs. 5:11): [Since the verse uses for man the word Adam, we conclude that] this refers to the first Man. And what constituted the wisdom of the first Man? You find that when the Holy One, blessed be He, planned to create the first Man, he took counsel with the ministering angels, saying to them, "Shall we make man" (Gen. 1:26). They said to him, Lord of the ages, *what is man that you remember him, and the son of man that you think of him (Ps. 8:5).* He said to them, This man whom I am planning to create in my world has wisdom greater than yours. What did he do? He collected all the domesticated beasts and the wild beasts and fowl and brought them before them and said to them, What are the names of these? But they did not know. When he created the first Man, he collected all the domesticated beasts and the wild beasts and fowl and brought them to him and said to him, What are the names of these? He said, This one it is proper to call, 'horse,' and that one it is proper to call, 'lion,' and that one it is proper to call, 'camel,' and that one it is proper to call, 'ox,' and that one it is proper to call, 'eagle,' and that one it is proper to call, 'ass.' That is in line with this verse: *And Man assigned names to all domesticated beasts and wild beasts and fowl (Gen. 2:20).* He said to him, And as to you, what is your name? He said to Him, 'Man.' He said to him, 'Why?' He said to Him, 'Because I have been created from the earth [adam, adamah, respectively].' He said to him: And what is "My name? He said to Him, 'The Lord,' R. He said to him, 'Why?' He said to Him, 'For you are the Lord over all those things that you have created.'

Said R. Aha, Said the Holy One, blessed be He, *I am the Lord, that is My name (Is. 42:8).* That is the name that the first Man gave to Me, that is the name for which I stipulated to Myself, that is the name for which I stipulated with

the ministering angels.

[Solomon was wiser than] Ethan the Ezrahite (and Heman and Calcol and Darda the sons of Mahol) (1 Kgs. 5:11): *Ethan* is the same as our father, Abraham, as it is written, *A maskil of Ethan the Ezrahite* (Ps. 89:1). *Heman* [trustworthy] is the same as Moses, *Not so is my servant Moses, he is trusted in all My house* (Num. 12:7). *Calcol* [the provider] is the same as Joseph, *And Joseph provided for his father* (Gen. 47:12). The Egyptians said, Is it not so that this slave has become king over us merely because of his wisdom? What did they do? They took seventy slips and wrote on them words in seventy languages and threw them before him, and he would read each one in its original language. And not only so, but he also spoke Hebrew, which they could not understand. That is in line with this verse of Scripture: *A testimony of Joseph, that is his name, when he went forth to rule Egypt. I understand what is written* (Ps. 81:6). *Darda* is the same as the generation of the wilderness. Why does he call that generation *Darda*? Because they were all filled with knowledge (deah). *The sons of Mahol*: these are the Israelites, sons whom the Presence of God forgave on account of the sin of the making of the calf.

He uttered three thousand proverbs, [and his songs numbered a thousand and five. He discoursed of trees, from the cedar of Lebanon down to the marjoram that grows out of the wall, of beasts and birds, of reptiles and fishes. Men of all races came to listen to the wisdom of Solomon, and from all the kings of the earth who had heard of his wisdom he received gifts] (1 Kgs. 4:32-34): Said R. Samuel bar Nahman, "We have reviewed the whole of Scripture and have found that Solomon prophesied only about eight hundred verses, and yet you say, He uttered three thousand proverbs? This teaches that each and every verse of Scripture that he prophesied contains two or three reasons, in line with this verse: *As an earring of gold and also as an ornament of gold, so is the wise reprover* (Prov. 25:12). And rabbis say, "There were three thousand parables for each verse, a thousand and five reasons for each parable. What is written is not, 'And the song of Solomon,' but rather, 'And its application' [yielding a thousand and five reasons behind each of the parables].

[He uttered three thousand proverbs, and his songs numbered a thousand and five.] He discoursed on trees, [from the cedar of Lebanon down to the marjoram that grows out of the wall, of beasts and birds, of reptiles and fishes. Men of all races came to listen to the wisdom of Solomon, and from all the kings of the earth who had heard of his wisdom he received gifts] (1 Kgs. 4:32-34): Is it possible for a person to speak on trees [from the cedar of Lebanon down to the marjoram that grows out of the wall]? [The point is that he derived lessons from trees, for example,] Solomon said, "On what account is one afflicted with the skin-disease [described at Leviticus 13-14] purified by the use of a branch from the highest of the high and the lowest of the low [that is, cedar and hyssop, respectively]? It is to indicate that just as this man has raised himself up like a cedar and so has been smitten by the cedar [with the skin-ailment] and now has humbled himself like the hyssop, let him be healed by the hyssop.

... of beasts and birds, of reptiles and fishes: Now is it possible for a person to speak on domesticated beasts and fowl? Said Solomon, "On what account is a beast permitted [for Israelite use] only if it is properly slaughtered as to two indicators of fitness [both the windpipe and the gullet having to be properly cut], while, in the case of fowl, only a single such indicator is required [either the windpipe or the gullet has to be properly cut]? But as to the domesticated beast, it was created from dry land, while in the case of the fowl, one verse of Scripture indicates that it was from dry land, and another, from the sea. One verse of Scripture indicates that it was from dry land: *And the Lord God created from the earth all beasts of the field* (Gen. 2:19). Another verse of Scripture indicates that it was from the sea: *And God said, Let the waters swarm* (Gen. 1:20).

Bar Qappara says, "Fowl were created from sea mud." R. Abun in the name of Samuel of Cappodocia: "Nonetheless, the feet of the chicken are like [Braude and Kapstein, p. 69:] the scale-covered skin of fish [and so fowl are considered fish-like].

... of reptiles and fishes: Now is it possible for a person to speak on reptiles and fishes? Said Solomon, "On what

account is it the rule that as to the eight creeping things that are listed in the Torah, one who hunts them and does injury to them is liable [to compensate the owner for his loss], but as to all other abominated things and creeping things, one who does injury to them is exempt from liability? Because the former have valuable hides.

... *and fishes*: Now is it possible for a person to speak on fishes? Said Solomon, Why is it the rule that domesticated cattle, wild beasts, and fowl, all have to be subjected to a proper act of slaughter, while fish do not have to be properly slaughtered [but may be eaten even if they expire on their own]?" [This question is answered in the pericope that follows.]

Jacob of Kefar Naborayya gave a ruling in Tyre that fish require an act of proper slaughter. R. Haggai heard and sent and had him brought before him. He said to him, Where did you learn this rule? He said to him, From that which is written: And God said, *Let the waters swarm with living things, the wild beast and fowl* (Gen. 1:20). Just as fowl requires an act of slaughter, so fish should be subjected to slaughter. He said, Bend over, to receive your beating [for presenting an improper ruling]. He said to him, Is someone who has given a teaching of the Torah going to be flogged? He said to him, The verse of the Torah is inappropriate. [You did not give a valid ruling.] He said to him, And which one is appropriate? He said to him, This verse of Scripture: *Shall the flocks and the herds be slaughtered for them? Or shall all the fish of the sea be gathered for them?* (Num. 11:22). What is written is not, 'Shall all the fish of the sea be slaughtered for them,' but, *shall all the fish of the sea be gathered for them?* He said to him, Administer your strokes, for it is an appropriate flogging.

Jacob of Kefar Naborayya gave a ruling in Tyre that the son of a gentile woman may be circumcised on the Sabbath [as though he were an Israelite, on account of whom one sets aside the prohibitions of the Sabbath in order to effect the circumcision]. R. Haggai heard and sent and had him brought before him. He said to him, Where did you learn this rule? He said to him, From that which is written: *They declared their pedigrees after their families, by their fathers' household [so the child of a Jewish man and a gentile woman is valid as an Israelite, since he is given the status of the father, not the mother]* (Num. 1:18). And it is written, *On the eighth day will every male be circumcised* (Gen. 17:12). He said, Bend over, to receive your beating [for presenting an improper ruling]. He said to him, Is someone who has given a teaching of the Torah going to be flogged? He said to him, The verse of the Torah is inappropriate. [You did not give a valid ruling.] He said to him, And which one is appropriate? He said, First bend over, then listen. He said to him, If a gentile should come to you and say to you, 'I want to be made into a Jew, on condition that I be circumcised on the Sabbath day or on the Day of Atonement,' will they profane those days on his account? He said to him, No, they do not profane those days on his account, but only on account of the son of an Israelite. He said to him, And what verse of Scripture applies? *Now therefore let us make a covenant with our God to put away all the wives and such as are born of them according to the counsel of the Lord* (Ezra 10:3) [so the children are in the status of the mother, therefore gentile]. He said to him, Are you going to administer a flogging to me because of what is taught [not in the Torah but in a book in the category of mere] tradition? He said to him, It is written in that same passage, *And it is treated like the Torah* (Ezra 10:3). He said to him, In accord with which [passage of] the Torah? He said to him, It is in line with this teaching of R. Yohanan in the name of R. Simeon b. Yohai: *Neither shall you make marriages with them, your daughter you shall not give to his son* (Deut. 7:3). Why so? *For he will turn away your son from following Me* (Deut. 7:4). 'Your son' born of a Israelite woman is called your son, but 'your son' born of a gentile woman is not called your son. He said to him, Administer your strokes, for it is an appropriate flogging.

Said Solomon, "I have fully grasped all of these other matters, but as to the passage about the Red Cow, when I came to it, I investigated it and studied it, but I say, 'Would I could get wisdom,' yet it is far from me (Eccl. 7:29)."

IV:IV

Who is wise enough for all this? Who knows the meaning of anything? Wisdom lights up a man's face, [and the

strength of his face is changed] (Eccl. 8:1): *Who is wise enough for all this*: this refers to the Holy One, blessed be He, concerning whom it is written: *The Lord by wisdom founded the earth, by understanding he established the heavens* (Prov. 3:19). *Who knows the meaning of anything*: for he explained the meaning of the Torah to Israel.

Wisdom lights up a man's face: Said R. Yudan, Great is the power of the prophets, who compare the likeness of the Almighty above to the likeness of man. [For example:] *And I heard the voice of a man between the banks of Ulai* (Dan. 8:16). Said R. Judah b. R. Simon, [To prove that point] there are still better verses of Scripture than that one: *And upon the likeness of the throne was the likeness of the appearance of a man* (Ez. 1:26). *And the strength of his face is changed* (Eccl. 8:1), for it is changed on account of Israel from that of the attribute of strict justice to that of the attribute of mercy.

Another comment on the verse: *Who is wise enough for all this? [Who knows the meaning of anything? Wisdom lights up a man's face, and the strength of his face is changed]* (Eccl. 8:1): *Who is wise enough for all this*: this speaks of the first Man. For it is written, *You seal most accurate, full of wisdom and perfect in beauty* (Ez. 28:12). *And who knows the meaning of anything*: for he explained the names of every creature: *And Man assigned names* (Gen. 2:20). *Wisdom lights up a man's face*: R. Levi in the name of R. Simeon b. Menassia: The round part of the first Man's head outshone the orb of the sun. And do not find that fact surprising, for in ordinary practice a person makes for himself two salvers, one for himself and one for a member of his household. Which of the two is the finer? Is it not his own? So the first Man was created for the service of the Holy One, blessed be He, while the orb of the sun was created only for the service of the created world. Is it not an argument a fortiori that the round part of the first Man's head outshone the orb of the sun. And the countenance of his face all the more so!

R. Levi in the name of R. Hamah bar Hanina: Thirteen marriage canopies did the Holy One, blessed be He, weave for him in the Garden of Eden. That is in line with this verse of Scripture: *You were in Eden, the Garden of God, every kind of precious stone was your covering: the carnelian, the topaz, and the emerald, the beryl, the onyx, and the jasper, the sapphire, the carbuncle, and the smaragd, and gold* (Ez. 28:13). R. Simeon b. Laqish says, There were eleven. Rabbis say, There were ten. But there is no dispute among them. One who maintains that there were thirteen treats each precious stone, every kind, and was your covering to encompass three more. The one who maintains that there were eleven counts the phrase, every kind of precious stone, to indicate there was one more. And the one who counts ten treats every precious stone as a general clause.

Now despite all of this glory: *For you are dust and to dust you return* (Gen. 3:19). ... *and the strength of his face is changed*: When he said to him, *The woman whom you gave me...* (Gen. 3:12), then the Holy One, blessed be He, changed his face and drove him out of the Garden of Eden. For it is written, *You change his face and send him away* (Job 14:20). And Scripture states, *The Lord God sent him away from the Garden of Eden* (Gen. 3:23).

Another comment on the verse: *Who is wise enough for all this? [Who knows the meaning of anything? Wisdom lights up a man's face, and the strength of his face is changed]* (Eccl. 8:1): *Who is wise enough for all this*: this speaks of Israel, concerning whom it is written, *Surely this great nation is a wise and understanding people* (Deut. 4:6). *And who knows the meaning of anything*: for they know how to explain the Torah in forty-nine ways to reach a ruling for uncleanness, and in forty-nine ways to reach a conclusion in favor of cleanness. *Wisdom lights up a man's face*: R. Zakkai of Sheab in the name of R. Samuel bar Nahman, You find that, when the Israelites stood at Mount Sinai and said, *All which the Lord has spoken we shall do and hear* (Ex. 24:7), he imparted to them part of the splendor of the Presence of God above. That is in line with this verse of Scripture: *And your renown went forth among the nations for your beauty, for it was perfect, through My splendor which I placed on you* (Ez. 16:14). But when they made the statement to that thing: *This is your god, O Israel* (Ex. 32:4,) they turned into the enemies of the Holy One, blessed be He. That is in line with this verse of Scripture: ... *and the strength of his face is changed*. The letters for the word *changed* may be read *hated*. Then the Holy One, blessed be He, changed [his plans] for them: *Therefore like man you will die, and like one of the princes you will fall* (Ps. 82:7).

Another comment on the verse: *Who is wise enough for all this? [Who knows the meaning of anything? Wisdom lights up a man's face, And the strength of his face is changed]* (Eccl. 8:1): **Who is wise enough for all this: this speaks of a disciple of sages. And who knows the meaning of anything: when he knows how to explain the Mishnah-passage that is his. Wisdom lights up a man's face: when he receives a question and answers it properly. ... and the strength of his face is changed: when he receives a question and cannot answer it correctly.**

Rabbi was in session and teaching, How do we know that one cannot effect a valid exchange of one beast for another in the case of a firstling [so that if one says, 'This beast is in the place of that beast,' the first beast, of which he made the statement, is unaffected and does not enter the status of the firstling]? Bar Pedaiah's face lit up. [Rabbi said,] This one knows the sense of that which I am here in session and teaching.

A gentile saw that the face of R. Judah bar Ilai was shining and said, As to this man, one of the following three rules applies to him: Either he is lending at usurious interest, or he's raising pigs, or he has drunk wine. R. Judah bar Ilai heard the statement and said, May that man's wind burst, for none of those categories applies to me. I assuredly do not lend at usurious interest, for it is written, *You shall not lend interest to your brother, interest of money, interest of food, interest of anything that is lent on interest* (Deut. 23:20). I certainly do not raise pigs, for it is forbidden for any Israelite to raise pigs, for we have learned in the Mishnah: **An Israelite may not raise pigs anywhere** (M. Baba Qamma 7:7). And I do not drink wine, for merely on account of the four cups of wine which I drink on the night of Passover, I have to hold my head from Passover to Pentecost. (R. Mana has to hold his head on that same account from Passover to Tabernacles.) He said to him, Then why is your face glowing? He said to him, It is the Torah that illuminates me. For it is written, *Wisdom lights up a man's face*.

R. Abbahu went to Caesarea and he came from there with his face glowing. His disciples saw him. They went and told R. Yohanan, Lo, R. Abbahu has found a treasure. He said to them, Why so? They said to him, Because his face is glowing. He said to them, Perhaps he has learned a new teaching of the Torah. He went to him. He said to him, What new teaching of the Torah have you learned? He said to him, An ancient passage of the Tosefta has been stated. He recited in his regard: *Wisdom lights up a man's face*.

Another comment on the verse: *Who is wise enough for all this? [Who knows the meaning of anything? Wisdom lights up a man's face, And the strength of his face is changed]* (Eccl. 8:1): *Who is wise enough for all this: this speaks of Moses, concerning whom it is written, A wise man scales the city of the mighty [and brings down the strength [that is, the Torah] wherein it trusts]* (Prov. 21:22). And *who knows the meaning of anything: for he explained the Torah to Israel. Wisdom lights up a man's face: R. Mani of Sheab, R. Joshua of Sikhnin in the name of R. Levi: Concerning each item that the Holy One, blessed be He, discussed with Moses, He told him about how it becomes unclean and how it may be made clean. When He reached the passage, Speak to the priests* (Lev. 21:1), he said to Him, 'Lord of the ages, If a priest should become unclean, how will he be made clean?' But He did not reply to him. At that moment our lord Moses's face grew dark, in line with this verse: *and the strength of his face is changed*. But when he reached the passage concerning the red cow, the Holy One, blessed be He, said to him, 'Moses, as to that statement that I made to you, *Speak to the priests* (Lev. 21:1), on which occasion you said to Me, 'Lord of the ages, If a priest should become unclean, how will he be made clean?' and I gave you no answer — this is the means by which he will be made clean: *For such uncleanness they shall take some of the ash from the burnt mass of the sin offering and add fresh water to it in a utensil* (Num. 19:17). And what then is that answer [that God gave to Moses]? *That is the ordinance of the Torah* (Num. 19:2).

IV:V

Moses and Aaron among his priests, and Samuel among those who call on his name, [called to the Lord and he answered. He spoke to them in a pillar of cloud; they followed his teaching and kept the statute that he gave

them] (Ps. 99:6-7): R. Yudan in the name of R. Joseph bar Judah, R. Berekhiah in the name of R. Joshua b. Qorhah: During all those forty years that the Israelites spent in the wilderness, Moses did not refrain from serving in the high priesthood. That is in line with this verse of Scripture: *Moses and Aaron among his priests, and Samuel among those who call on his name*. R. Berekhiah in the name of R. Simeon derived the same fact from this verse: *And the sons of Amram, Aaron and Moses, and Aaron was separated, that he should be sanctified as most holy* (1 Chr. 23:13). What follows immediately afterward? *And Moses, man of God. But his sons were assigned to the tribe of Levi* (1 Chr. 23:14).

Said R. Eleazar bar Joseph, It is quite clear to us that in the wilderness Moses served in the white garments. Said R. Tanhum bar Yudan, and it has been taught on Tannaite authority, All the seven days of dedication [of the tabernacle] Moses served in the high priesthood, and the Presence of God did not come to rest on his account. When Aaron came and served in the high priesthood, however, the Presence of God came to rest on his account. That is in line with this verse: *For on this day the Lord has appeared to you* (Lev. 9:4)."

... *called to the Lord and he answered*: this one called and was answered, and that one called and was answered. *He spoke to them in a pillar of cloud*: We find in the case of Moses that he spoke with Him in a cloud, for it is written, *And the Lord came down in a cloud and stood* (Ex. 34:5). *And the Lord came down in a cloud and spoke* (Num. 11:25). In the case of Aaron He spoke with him in a pillar of cloud: *And the Lord came down in a pillar of cloud and stood at the tent of meeting and called Aaron* (Num. 12:5). But in the case of Samuel, we have found no such case. And where have we heard of such an instance? *And they answered them and said, he is, behold he is before you* (1 Sam. 9:12). R. Yudan in the name of R. Man bar Jacob: The women said to them, 'Do you not see the cloud that is affixed above his courtyard? This is only the cloud, concerning which it is written, *And so it was when the cloud was upon the tabernacle* (Num. 9:20).

... *they followed his teaching and kept the statute that he gave them*: We have heard in the case of Moses that the Torah was written in his name: *Remember the Torah of Moses, my servant* (Malachi 3:22). And we have heard the same in the case of Samuel, that a book was written for him, as it is written, *And he wrote in a book and laid it before the Lord* (1 Sam. 10:25). But in the case of Aaron, we have found no such matter. This teaches that a particular passage was given to him, that it not depart from him or his sons or his sons' sons forever for all generations, and what is that? It is the passage beginning: *This is the statute of the Torah* (Num. 19:2).

IV:VI

R. Joshua of Sikhnin in the name of R. Levi: **There are four matters concerning which the impulse to do evil brings doubts, and in the case of all of them, the word statute occurs.** These are they: the rules governing the prohibition of marrying a brother's wife, the prohibition of mixed species, the rule governing the goat that is sent forth [on the Day of Atonement] and the rule governing the red cow. As to the matter of the brother's wife: *You will not uncover the nakedness of your brother's wife* (Lev. 18:16). But it is also written, *Her levir will have sexual relations [and take her as his wife]* (Deut. 25:5). When the brother is alive, she is forbidden, but when he dies without children, she is permitted to him, and in that case the word statute occurs: **You will guard my statutes and my judgments, which one will do and live** (Lev. 18:5). As to the matter of mixed species: *You will not wear mixed species [wool and linen together]* (Deut. 22:11), but the case of a woolen cloak bearing linen show-fringes is one in which it is permitted to do just that. And in that case too the word statute occurs: **You will keep my statutes** (Lev. 19:19). As to the matter of the goat that is sent away: *The one who sends the goat to Azazel shall wash his clothes* (Lev. 16:26). The goat itself effects atonement for others [yet imparts uncleanness]. And in that regard, the word statute occurs: **And you shall have this rule as an eternal statute** (Lev. 16:29). And as to the red cow: there we have learned in the Mishnah, **All those who are occupied with the work of burning the red cow from beginning to end impart uncleanness to clothing.** The cow's ashes themselves effect purification for the unclean [and yet those who burn the cow are unclean]. And the word statute occurs in context: **This is the statute**

of the Torah (Num. 19:23)."

IV: VII

... *Tell the people of Israel to bring you a red heifer [without defect, in which there is no blemish, and upon which a yoke has never come]:* Lulianus bar Tiberias in the name of R. Isaac: "[Braude & Kapstein, p. 79, citing E. E. Urbach:] You initiate the rite.

R. Azariah said in the name of R. Isaac, and R. Yose bar Hanina: Said to him the Holy One, blessed be He, Moses, to you I am revealing the duties of burning the red cow, but to others they will stand as a statute [lacking all explanation]. For R. Huna said, *At the set time which I appoint, I will judge with equity* (Ps. 75:2). *And it shall come to pass in that day that there shall be not light but heavy clouds and thick ones* (Zech. 14:6). The word for *thick ones* is written so as to be read [Braude and Kapstein, p. 79:], *perspicuous* thus matters which are hidden from you in this world are destined to be as clear as crystal to you. That is in line with this verse of Scripture: *I will bring the blind in a way that they have not known. I will make darkness light before them...These things I have done* (Is. 42:16). What is written is not, 'These things I shall do,' but, *These things I have done, and I shall not abandon them* (Is. 42:16). I have already done them for Rabbi Aqiba and his colleagues [explaining to him secrets of the Torah]. For R. Aha said, Matters which were not revealed to Moses at Sinai were revealed to R. Aqiba and his colleagues. *And his eye sees every precious thing* (Job 28:10) — this is R. Aqiba.

[...*Tell the people of Israel to bring you a red heifer:*] Said R. Yose bar Hanina, [In saying, *bring you,*] he gave an indication that all the red cows will ultimately be null, but yours will endure. R. Aha in the name of R. Yose bar Haninah: When Moses went up to the highest heaven, he heard the voice of the Holy One, blessed be He, in session and engaged in teaching the passage of the red cow, saying a law in the name of the authority who laid it down: **R. Eliezer says, A heifer whose neck is broken is to be a year old and a red cow, two years old** [M. Par. 1:1]. Moses said before the Holy One, blessed be He, 'Lord of the ages, All beings above and below are in your dominion, and yet you go into session and teach a law in the name of the authority who laid it down!' Said to him the Holy One, blessed be He, 'Moses, a righteous/generous man is destined to arise in my world and destined to open discourse with the passage on the red cow: **R. Eliezer says, A heifer whose neck is broken is to be a year old and a red cow, two years old** [M. Par. 1:1].' He said before Him, 'Lord of the ages, may it please You that such a one come from my loins.' He said to him, 'By your life, he will come from your loins.' That is in line with this verse of Scripture: *And the name of one of them was Eliezer* (Ex. 18:4). And the name of that distinguished figure was Eliezer.

There we have learned in the Mishnah: **Abba Saul says, As to the ramp for the cow [to be brought to the altar,] the high priests made it out of their own funds. One of them would not bring out the red cow that he was going to prepare on the ramp belonging to his fellow. But he would destroy the old one and go and build a new one out of his own resources** [M. Sheq. 4:2]. R. Aha in the name of R. Hanina: He would spend more than sixty talents of gold. And lo, it has been taught on Tannaite authority: **Simeon the Righteous/Generous prepared two red cows, and it was not on the ramp that he brought out the first of the two that he brought out the second** [cf. M. Sheq. 4:3]. Can you say of that righteous/generous man that he was so wasteful? R. Abun in the name of R. Eleazar: It was on account of the meticulous rules applying to the red cow [that he did so].

A gentile asked Rabban Yohanan ben Zakkai, saying to him, These rites that you carry out look like witchcraft. You bring a cow and slaughter it, burn it, crush the remains, take the dust, and if one of you contracts corpse uncleanness, you sprinkle on him two or three times and say to him, 'You are clean.' He said to him, Has a wandering spirit never entered you? He said to him, No. He said to him, And have you ever seen someone into whom a wandering spirit entered? He said to him, Yes. He said to him, And what do you do? He said to him, People bring roots and smoke them under him and sprinkle water on the spirit and it flees. He said to him, And

should your ears not hear what your mouth speaks? So this spirit is the spirit of uncleanness, as it is written, *I will cause prophets as well as the spirit of uncleanness to flee from the land* (Zech. 13:2). After the man had gone his way, his disciples said to him, My lord, this one you have pushed off with a mere reed. To us what will you reply? He said to them, **By your lives! It is not the corpse that imparts uncleanness nor the water that effects cleanness. But it is a decree of the Holy One, blessed be He. Said the Holy One, blessed be He, A statute have I enacted, a decree have I made, and you are not at liberty to transgress my decree:** *This is the statute of the Torah* (Num. 19:1).

IV:VIII

On what account are the animals used for all other offerings to be males, while, in this case, the animal is a female? B. Said R. Aibu, The matter may be compared to the case of a slave girl's son who took a crap in the royal palace. Said the king, Let his mother come and wipe up the shit that her nursling made. So said the Holy One, blessed be He, **Let the red cow come and effect atonement for the sin of making the golden calf.**

IV:IX

a heifer: this refers to Egypt: *Egypt is a very fair heifer* (Jer. 46:20). ... *red*: this refers to Babylonia: *You are the head of gold* (Dan. 2:38). ... *without defect*: this refers to Media. Said R. Hiyya bar Abba, The kings of Media were without fault. The sole complaint that the Holy One, blessed be He, has against them is idolatry, which, in any case, they inherited from their ancestors. *in which there is no blemish*: this refers to Greece. When Alexander of Macedonia saw Simeon the Righteous/Generous, he stood on his feet and said, "Blessed be the God of Simeon the Righteous/Generous." His courtiers said to him, Are you standing up before a Jew? He said to them, When I go into battle, I see his face and conquer. ... *and upon which a yoke has never come*: this refers to the wicked Edom, which did not accept upon itself the yoke of the Holy One, blessed be He. And it was not sufficient for Edom that it did not accept upon itself the yoke, but it also blasphemed and cursed and said, *Whom do I have in heaven* (Ps. 73:25).

You shall give it to Eleazar the priest, [and it shall be taken outside the camp and slaughtered to the east of it. Eleazar the priest shall take some of the blood on his finger and sprinkle it seven times toward the front of the Tent of the Presence. The cow shall be burnt in his sight, skin, flesh and blood, together with the offal. The priest shall then take cedar- wood, marjoram, and scarlet thread and throw them into the heart of the fire in which the cow is burning] (Num. 19:3-6). *Eleazar*: [the name means] "God, who is a priest, helps." ... *and it shall be taken outside the camp*: for [God] is going to push [Edom's] priest outside of the pale [of his encampment]. ... *and slaughtered to the east of it*: *For the Lord has a sacrifice in Bosrah* [place of refuge of the prince of Edom (Braude and Kapstein, p. 83, n.110)] *and a great slaughter in the land of Edom* (Is. 34:6). Said R. Berekhiah, The slaughter of a great one will take place in the land of Edom. ... *The cow shall be burnt in his sight: The fourth beast...was handed over to be burned with fire* (Dan. 7:11). ... *skin, flesh and blood, together with the offal*: [Edom, together with] its dukes, its hyparchs, and its generals. *Your wealth, your staple wares, your imports, your sailors and your helmsmen, your caulkers, your merchants, and your warriors, all your ship's company, all who were with you were flung into the sea on the day of your disaster; at the cries of your helmsmen the troubled waters tossed* (Ez. 27:27-28): Said R. Samuel bar R. Isaac, *All your ship's company* encompasses even those who had been of my company and had gone and joined your company — even they were flung into the sea *on the day of your disaster*.

IV:X

Another matter: ...*a heifer*: this refers to Israel: *For like a stubborn heifer Israel was stubborn* (Hos. 4:16). ...*red*: this refers to Israel: *were redder than rubies* (Lam. 4:7). ... *without defect*: this refers to Israel: *My dove, my perfect one, is unique* (Song 6:9). ... *in which there is no blemish*: this refers to Israel: *You were all fair, my*

love, and there was no blemish in you (Song 4:7). ... and upon which a yoke has never come: this refers to Israel in the generation of Jeremiah, which did not accept the yoke of the Holy One, blessed be He. You shall give it to Eleazar the priest: this refers to Jeremiah, one of the priests of Anathoth (Jer. 1:1). and it shall be taken outside the camp: Nebuchadnezzar ... carried the people away to Babylonia (Ezra 5:12). ... and slaughtered to the east of it: And the sons of Zedekiah he slaughtered before him (2 Kgs. 25:7). The cow shall be burnt in his sight: He burned the house of the Lord and the house of the king (2 Kgs. 25:9). ... skin, flesh and blood, together with the offal: And all of the houses of Jerusalem, and the entire great house, he burned with fire (2 Kgs. 25:9). Why is it called the great house? This is the study-house of Rabban Yohanan ben Zakkai, in which the greatness of the Holy One, blessed be He, was expounded. ... shall take [some of the blood on his finger and sprinkle it seven times toward the front of the Tent of the Presence]: this refers to Nebuchadnezzar, the evil man. cedar-wood, marjoram, and scarlet thread [and throw them into the heart of the fire in which the cow is burning] (Num. 19:3-6): this refers to Hananiah, Mishael, and Azariah. and throw them into the heart of the fire in which the cow is burning: The flame of fire slew those men (Dan. 3:22). (Then a man who is clean) shall collect (the ashes of the cow) (Num. 19:9): this refers to the Holy One, blessed be He: He will lift up a standard to the nations and collect the scattered ones of Israel (Is. 11:12). (Then) a man who is clean shall collect (the ashes of the cow and deposit them outside the camp in a clean place) (Num. 19:9): this refers to the Holy One, blessed be He, for it is written, The Lord is a man of war (Ex. 15:3). (Then a man) who is clean (shall collect (the ashes of the cow and deposit them outside the camp in a clean place) (Num. 19:9): this refers to the Holy One, blessed be He, as it is written, You who have eyes too pure to look at evil (Hab. 1:13). ... the ashes of the cow: this refers to Israel's exiles. ... and deposit them outside the camp in a clean place: this refers to Jerusalem, which is clean. They shall be reserved for use by the community of Israel in the water of ritual purification; for the cow is a sin-offering (Num. 19:9): this is because, in this age, decisions of uncleanness and rites of purification rest upon the instructions of the priest, but in the age to come, the Holy One, blessed be He, is destined to effect Israel's purification, as it is written, I shall sprinkle on you water that purifies (Ez. 36:25).

Ketubim: Targum Tehillim (Psalms) 110

Rashi	TARGUM
1. Of David a psalm. The Word of the Lord to my master; "Wait for My right hand, until I make your enemies a footstool at your feet."	1. Composed by David, a psalm. The LORD said in his decree to make me lord of all Israel, but he said to me, "Wait still for Saul of the tribe of Benjamin to die, for one reign must not encroach on another; and afterwards I will make your enemies a prop for your feet." Another Targum: The LORD spoke by his decree to give me the dominion in exchange for sitting in study of Torah. "Wait at my right hand until I make your enemies a prop for your feet." Another Targum: The LORD said in his decree to appoint me ruler over Israel, but the LORD said to me, "Wait for Saul of the tribe of Benjamin to pass away from the world; and afterwards you will inherit the kingship, and I will make your enemies a prop for your feet."
2. The staff of your might the Lord will send from Zion; rule in the midst of your enemies.	2. The LORD will send from Zion the rod of your strength, and you will rule in the midst of your enemies.
3. Your people will volunteer on the day of your host, because of the beauty of holiness when you fell from	3. Your people are those of the house of Israel who devote themselves to the Torah; you will be helped in

Rashi	TARGUM
the womb; for you, your youth is like dew.	the day of your making battle with them; in the glories of holiness the mercies of God will hasten to you like the descent of dew; your offspring dwell securely.
4. The Lord swore and will not repent; you are a priest forever because of the speech of Malchizedek.	4. The LORD has sworn and will not turn aside, that you are appointed leader in the age to come, because of the merit that you were a righteous/generous king.
5. The Lord, on your right hand, has crushed kings on the day of His wrath	5. The presence of the LORD is at your right hand; He struck down kings on the day of His anger.
6. He will execute justice upon the nations [into] a heap of corpses; He crushed the head on a great land.	6. He was appointed you judge over the Gentiles; the earth is full of the bodies of the slain wicked/lawless; he smote the heads of kings on the earth, very many.
7. From the stream on the way he would drink; therefore, he raised his head.	7. He will receive instruction from the mouth of the prophet on the way; because of this, he will lift up his head.

Rashi's Commentary to Psalm 110

1 The word of the Lord to my master Our Rabbis interpreted it as referring to Abraham our father, and I will explain it according to their words (Mid. Ps. 110:1): The word of the Lord to Abraham, whom the world called "my master," as it is written (Gen. 23:6): "Hearken to us, my master."

"Wait for My right hand" Wait for My salvation and hope for the Lord. [The root] **ישיבה** means only waiting, as Scripture states (Deut. 1:46): "And you stayed (**וַיִּשְׁבוּ**) in Kadesh for many days."

for My right hand For the salvation of My right hand.

until I make your enemies Amraphel and his allies.

2 The staff of [This is] an expression of support, as (above 105:16): "every staff of bread."

The staff of your might the Lord will send from Zion When you return from the war and your men are weary and in pursuit, the Lord will send you Malchizedek, king of Salem, to bring out bread and wine (Gen. 14:14).

rule in the war.

in the midst of your enemies safely.

3 Your people will volunteer on the day of your host When you gather an army to pursue them, your people and your friends will volunteer to go out with you, as we find (Gen. 14: 14): "and he armed his trained men, those born in his house," and no more; and Aner, Eshkol, and Mamre volunteered by themselves to go out to his aid.

because of the beauty of holiness when you fell from the womb And this will be to you in the merit of the beauty of holiness that was in you from your mother's womb, for he recognized his Creator at the age of three.

when you fell from the womb Heb. **מִשְׁקֵר**, when you fell from the womb, like (Beizah 35b): "We may let fruit down through a skylight on a festival."

for you, your youth is like dew For you will be considered your youth, the ways of uprightness with which you conducted yourself in your youth will be for you as pleasantness, like this dew, which is pleasant and comforting.

4 The Lord swore and will not repent Since Abraham was afraid lest he be punished for the troops that he had killed, it was said to him (Gen. 15:1): "Fear not, Abraham, etc."

and will not repent over the good that He spoke about you.

you are a priest forever because of the speech of Malchizedek From you will emerge the priesthood and the kingship that your children will inherit from Shem your progenitor, the priesthood and the kingship, which were given to him. מְלִכִּי-צֶדֶק, דְּבָרַתִּי. The "yud" is superfluous, like (Lam. 1:1): "the city that was once so populous (רַבְתִּי)." Because of the speech of Malchizedek, because of the command of Malchizedek. You are a priest, Heb. כֹּהֵן. The word כֹּהֵן bears the connotation of priesthood and rulership, as (II Sam. 8:18): "and David's sons were chief officers."

5 The Lord Who was on your right hand in battle.

has crushed kings on the day of His wrath The four kings. He...

6 will execute justice upon the nations [into] a heap of corpses This is the tidings of the 'covenant between the parts,' [in] which was stated to him concerning Egypt (Gen. 15:14): "But also that nation whom they will serve do I judge."

a heap of corpses Heb. אִמּוֹן, a heap of corpses. אִמּוֹן is an expression of gathering, as (Jer. 12:6): "have called a gang (אִמּוֹן) after you"; (Isa. 31:4), "although a band (אִמּוֹן) of shepherds gather against him." Now where did He execute justice, making them a heap of corpses? (Exod. 14:30), "the Egyptians dead on the seashore."

He crushed the head on a great land This resembles the prophecy of Habakkuk (3:12): "You have crushed the head of the house of the wicked." [This refers to] the head of Pharaoh, who was the head and the prince of a land greater and more esteemed than all the lands, as is said (above 102:20): "a ruler of peoples [sent] and loosed his bonds," for all the nations were under the rule of Egypt.

7 From the stream on the way he would drink, etc. From the Nile River, on the way of its course, his land would drink, and it was not in need of rain water. Therefore, he would raise his head and boast (Ezek. 29:3): "My river is my own, and I made myself."

In another manner, this psalm can be explained regarding David.

[1] The word of the Lord about my master Concerning my master, Saul, when I was pursued by him.

about my master Heb. לְאֹדֹנִי, about my master, as (Exod. 14: 3): "Then Pharaoh will say concerning the children of (לְבָנֵי) Israel"; (Gen. 26:7), "The people of the place asked him about his wife (אִשְׁתִּי)."

"Wait for My right hand" Stay and wait for My salvation.

[2] The staff of your might the Lord will send from Zion The exceptional good deeds in your hand. Another explanation: You will yet reign in Zion, and there a staff of might will be sent to you, and then you will rule in the midst of your enemies.

[3] **Your people will volunteer on the day of your host** The people of Israel will volunteer to your aid on the day that you form an army, as it is delineated in (I) Chronicles (12:21); that they were joining him from every tribe: "When he went to Ziklag, there deserted to him of Manasseh, etc."; (ibid. verse 8): "And from the Gadites there separated themselves to David, etc."

because of the beauty of holiness when you fell from the womb Because of the beauty of holiness that was in you from your youth.

your youth is like dew A good youth and a good period of maturity that you had will be to you like dew, which is pleasant and sweet, and will produce fruit for you to make you prosper.

[4] **The Lord has sworn, etc.** that the kingdom will be yours forever.

You are a priest forever And which of the priesthoods? A priesthood that is above the priesthood of Malchizedek, and that is the kingdom, which is above the high priesthood in thirty steps.

above the charge of Malchizedek above the priesthood (Some mss. read: above the charge) of Malchizedek, who was a priest to the Most High God. Now if you challenge that he too was a king, [we answer that] the kingdom over the nations was not an esteemed kingdom when compared to Israel.

[5] **The Lord** will always be on your right hand to save you, Who...

crushed kings on the day of His wrath Those who fought with Abraham and with Joshua and with Barak.

[6] **He will execute justice upon the nations [into] a heap of corpses** And further, in the days of Hezekiah your son, He will execute justice upon the armies of Sennacherib [making them] a heap of dead corpses, and He will crush Sennacherib, who is the head of Nineveh and Assyria, which is a great land, who...

[7] **From the stream on the way** he was drinking, for he boasted that his armies drank from the waters of the Jordan, as it is said (Isa. 37:25): "I dug and drank water, and I dry up, etc."

therefore, he raised his head He praised himself and boasted of his greatness.

=====

Ashlamatah: Ezekiel 36:16-38

Rashi	Targum
16. ¶ And the word of the Lord came to me, saying:	16. The word of <i>prophecy from before</i> the LORD was with me, saying:
17. "Son of man! The house of Israel, as long as they lived on their own land, they defiled it by their way and by their misdeeds, like the uncleanness of a woman in the period of her separation was their way before Me.	17. "Son of Adam, the House of Israel, dwelling on their land, defiled it with their ways and their deeds; like the uncleanness of a menstruous woman was their way before Me.
18. Wherefore I poured My wrath upon them for the blood that they had shed in the land, because they had defiled it with their idols.	18. So I poured out My wrath upon them, for the <i>innocent</i> blood which they had shed upon the land, and for <i>the worship of</i> their idols with which they had defiled it.

Rashi	Targum
19. And I scattered them among the nations, and they were dispersed through the countries. According to their way and their misdeeds did I judge them.	19. I <i>exiled</i> them among the Gentiles and scattered them through the countries; in accordance with their <i>evil</i> ways and their <i>corrupt</i> deeds I <i>exacted payment from them.</i> "
20. And they entered the nations where they came, and they profaned My Holy Name, inasmuch as it was said of them, 'These are the people of the Lord, and they have come out of His land.'	20. And they came in among the Gentiles to which they <i>had been exiled.</i> because they profaned My holy name, in that men said of them, ' <i>If these are the people of the LORD. how is it then that they have been exiled from the land which is the abode of His Shekinah?</i> '
21. But I had pity on My Holy Name, which the house of Israel had profaned among the nations to which they had come. {P}	21. But I had consideration for My holy name, which the House of Israel had profaned among the Gentiles to which they <i>had been exiled.</i>
22. Therefore, say to the house of Israel; So says the Lord God: Not for your sake do I do this, O house of Israel, but for My Holy Name, which you have profaned among the nations to which they have come.	22. Therefore say to the House of Israel, Thus says the LORD God: It is not for your sake that I am acting,. O House of Israel, but for My holy name, which you have profaned among the Gentiles to which you <i>had been exiled.</i>
23. And I will sanctify My great Name, which was profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the Lord-is the declaration of the Lord God-when I will be sanctified through you before their eyes.	23. I will sanctify My great name, which has been profaned among the Gentiles, which you have caused to be profaned among them, and the Gentiles will know that I am the LORD, says the LORD God, when I will be sanctified through you before their eyes.
24. For I will take you from among the nations and gather you from all the countries, and I will bring you to your land.	24. For I will <i>draw you near</i> from among the Gentiles, and I will gather you in from all the countries, and I will bring you into your own land.
25. And I will sprinkle clean water upon you, and you will be clean; from all your impurities and from all your abominations will I cleanse you.	25. And I will <i>forgive your sins, as though you had been purified</i> by the waters of sprinkling and <i>by the ashes of the heifer sin-offering</i>, and you will be cleansed of all your defilements, and from all your idols I will cleanse you.
26. And I will give you a new heart, and a new spirit will I put within you, and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.	26. And I will give you a <i>faithful</i> heart, and I will put <i>a faithful spirit deep</i> inside you; and I will <i>demolish the wicked heart, which is as hard as stone</i>, from your flesh; and I will give you a heart <i>that is faithful before Me, to do My will.</i>
27. And I will put My spirit within you and bring it about that you will walk in My statutes and you will keep My ordinances and do [them].	27. And My <i>holy</i> spirit will I put <i>deep</i> inside you and I will act so that you will walk in My statutes and keep My Laws and observe them.
28. Then will you dwell in the land that I gave your fathers, and you will be a people to Me, and I will be to you as a God.	28. You will dwell in the land which I gave to your fathers, and you will be a people before Me, and I will be your God.
29. And I will save you from all your uncleannesses, and I will call to the corn and will multiply it, and I will not decree famine again over you.	29. And I will redeem you from all your defilements, and I will bless the grain and make it abundant, and I will not impose famine upon you.
30. And I will multiply the fruit of the tree and the produce of the field, so that you shall no more have to	30. I will make abundant the fruit of the tree and the harvest of the field, so that you will no longer bear

Rashi	Targum
accept the shame of famine among the nations.	among the Gentiles the disgrace of famine.
31. And you shall remember your evil ways and your deeds that were not good, and you will loathe yourselves in your own eyes on account of your sins and on account of your abominations.	31. Then you will remember your evil ways, and your improper deeds and you will have regrets; and you will be aware of your sins and your abominations.
32. Not for your sake do I do it, says the Lord God, may it be known to you; be ashamed and confounded for your ways, O house of Israel. {S}	32. Let it be known to you that it is not for your sake that I act, says the LORD God; be ashamed and humbled because of your ways, O House of Israel.
33. So says the Lord God: On the day that I will have cleansed you from all your iniquities, and I will resettle the cities, and the ruins shall be built up.	33. Thus says the LORD God: "On the say that I cleanse you from all your sins, I will cause the cities to be inhabited, and the ruins will be rebuilt.
34. And the desolate land shall be worked, instead of its lying desolate in the sight of all that pass by.	34. And the land that was desolate will be tilled instead of being the desolation that it had been in the eyes of every passerby.
35. And they shall say, 'This land that was desolate has become like the Garden of Eden, and the cities that were destroyed and desolate and pulled down have become settled as fortified [cities].'	35. And they will say: 'This land <i>of Israel</i> . that was desolate, has <i>returned</i> to be like the garden of Eden; and the cities that were ruined and desolate and shattered are now powerful, inhabited cities.'
36. And the nations that are left round about you shall know that I, the Lord, have built up the ruined places and have planted the desolate ones; I, the Lord, have spoken, and I will perform [it]. {S}	36. And the Gentiles that are left all around you will know that I the LORD, have rebuilt the places that were shattered, and have made the desolate places live again; I, the LORD, have <i>decreed it by My Memra</i> , and I will fulfill it."
37. So says the Lord God: I will yet for this be inquired of by the house of Israel to do for them; I will multiply them-the men-like a flock of sheep.	37. Thus says the LORD God: "Also this I will let the House of Israel request of <i>My Memra</i> to do for them: I will make them numerous with people, and <i>prosperous with cattle</i> .
38. Like the flocks appointed for the holy offerings, like the flocks of Jerusalem on its festivals, so will these cities now laid waste be filled with flocks of men, and they shall know that I am the Lord."	38. Like the <i>holy people</i>, like the <i>people who are cleansed and come to Jerusalem at the time of the Passover festivals</i>, so the cities of <i>the land of Israel</i> which were ruined will be filled with people, the <i>people of the House of Israel</i>, and they will know that I am the LORD.

Rashi's Commentary on Ezekiel 36:16-38

17 Son of man! The house of Israel, as long as they lived, etc., like the uncleanness of a woman in the period of her separation Scripture likened them to a woman in the period of her separation, whose husband looks forward to when she will become clean, and longs to return to her.

20 And they entered [Heb. וַיָּבֹאוּ, lit. and he entered.] Since he says, "the house of Israel" at the beginning of the segment, He refers to them in the singular throughout the segment. According to Midrash Aggadah: the Holy One, blessed be He, came with them in exile and bent His ear [to hear] what the captors were saying. "Behold these are God's people, and He had no power to save them." In Midrash Lamentations Rabbah (Proem 15).

and they profaned My Holy Name They lowered My honor. And what is the profanation? In that their enemies said of them, "These are the people of the Lord, and they have come out of His land, and He had no power to save His people and His land."

22 Not for your sake, etc. is the salvation that I shall save you [by].

23 And I will sanctify My...Name Now what is the sanctification? "I will take you from among the nations."

25 clean water I will grant you atonement and remove your uncleanness by sprinkling purification water, which removes [even the highest degree of defilement,] the defilement caused by a corpse.

26 a new heart An inclination that has been renewed for the better.

31 and you will loathe yourselves in your own eyes [Heb. וַיִּקְטְבוּם,] demonir in Old French, to melt. You will melt in yourselves, from your shame over the evil recompense that you repaid Me whereas I recompense you with good.

34 And the desolate land The land that was desolate until now will be tilled and sown.

35 has become like the Garden of Eden [Heb. הַגֵּן,] has now been transformed into being like the Garden of Eden.

and the cities that were destroyed these many days, have now become settled as fortified cities.

37 I will...be inquired of by the house of Israel I will be persuaded by them with their prayer when they entreat Me concerning this.

I will multiply them the men like sheep, they will be so many.

38 Like the flocks appointed for the holy offerings which come to Jerusalem at the times of the Passover sacrifices. **Another explanation follows the Targum: I will multiply you with men, and I will cause them to prosper with cattle; i.e., their iniquities will not be remembered against them.**

Special Ashlamatah: I Samuel 20:18, 42

18. And Jonathan said to him (David), Tomorrow is the new moon, and you will be expected, for your seat will be empty.

42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.

Verbal Tallies

By:

H.Em. Rabbi Dr. Hillel ben David &
H.H. Giberet Dr. Elisheba bat Sarah

Hebrew:

Hebrew	English	Torah Seder Num. 19:1-20:13	Psalms Psa 110:1-7	Ashlamatah Eze. 36:16-38
אָדָם	person, man	Num. 19:11		Ezek. 36:17
אֲדֹנָי	lord		Ps. 110:1	Ezek. 36:22
אָמַר	saying	Num. 19:1		Ezek. 36:16
אָרֶץ	land, earth	Num. 20:12	Ps. 110:6	Ezek. 36:18
אֲשֶׁר	which, whom	Num. 19:2		Ezek. 36:18
בּוֹא	come, came	Num. 19:7		Ezek. 36:20
בֵּן	son	Num. 19:2		Ezek. 36:17
בָּשָׂר	flesh	Num. 19:5		Ezek. 36:26
גּוֹי	nations		Ps. 110:6	Ezek. 36:19
דָּבַר	spoke, spoken	Num. 19:1		Ezek. 36:36
דָּם	blood	Num. 19:4		Ezek. 36:18
דֶּרֶךְ	ways, wayside		Ps. 110:7	Ezek. 36:17
זֶה	this	Num. 19:2		Ezek. 36:37
טָהוֹר	clean	Num. 19:9		Ezek. 36:25
טָהַר	clean, cleanse	Num. 19:12		Ezek. 36:25
טָמֵא	unclean, defiled	Num. 19:7		Ezek. 36:17
יְהוָה	LORD	Num. 19:1	Ps. 110:1	Ezek. 36:16
יוֹם	days	Num. 19:11	Ps. 110:3	Ezek. 36:33
יָשַׁב	living, sit, stayed	Num. 20:1	Ps. 110:1	Ezek. 36:17
יִשְׂרָאֵל	Israel	Num. 19:2		Ezek. 36:17
כֹּהֵן	priest	Num. 19:3	Ps. 110:4	
כָּל	any, all	Num. 19:11		Ezek. 36:24
כֵּן	therefore	Num. 20:12	Ps. 110:7	Ezek. 36:22
לָקַח	take, bring	Num. 19:2		Ezek. 36:24
מוֹעֵד	meeting, appointed	Num. 19:4		Ezek. 36:38
מִטָּה	rod, scepter	Num. 20:8	Ps. 110:2	
מַיִם	water	Num. 19:7		Ezek. 36:25
נֹאֵם	says, declares		Ps. 110:1	Ezek. 36:23
נִדָּה	impurity	Num. 19:9		Ezek. 36:17
נָתַן	give, put	Num. 19:3		Ezek. 36:26

Hebrew	English	Torah Seder Num. 19:1-20:13	Psalms Psa 110:1-7	Ashlamatah Eze. 36:16-38
עד	until	Num. 19:7	Ps. 110:1	
עוד	still, again	Num. 19:13		Ezek. 36:30
עולם	perpetual, forever	Num. 19:10	Ps. 110:4	
עין	sight	Num. 19:5		Ezek. 36:23
על	according, against	Num. 20:2	Ps. 110:4	
עץ	wood, tree	Num. 19:6		Ezek. 36:30
פנה	presence, before	Num. 19:3		Ezek. 36:17
קדש	vindicate, holiness	Num. 20:12		Ezek. 36:23
קדש	holy		Ps. 110:3	Ezek. 36:20
קרב	midst, within		Ps. 110:2	Ezek. 36:26
רם	lifted	Num. 20:11	Ps. 110:7	
שדה	field	Num. 19:16		Ezek. 36:30
שם	where, there	Num. 19:18		Ezek. 36:20
שתה	drink	Num. 20:5	Ps. 110:7	
תוך	midst	Num. 19:6		Ezek. 36:23
זרק	sprinkled	Num. 19:13		Ezek. 36:25
טמאה	incleanness	Num. 19:13	Ezek. 36:17	
עם	people	Num. 20:1	Ps. 110:3	Ezek. 36:20
רב	abundantly, broad	Num. 20:11	Ps. 110:6	
רע	wretched, evil	Num. 20:5		Ezek. 36:31

Greek:

Greek	English	Torah Seder Num. 19:1-20:13	Psalms Psa 110:1-7	Ashlamatah Eze. 36:16-38	NC Heb. 8:1-9:14
ἀγαθός	good			Eze 36:31	Heb 9:11
ἀγιάζω	sanctifies, sanctify	Num 20:12		Eze 36:23	Heb 9:13
ἅγιον	holy, holies	Num 19:20	Psa 110:3	Eze 36:20	Heb 8:2
ἀδελφός	brother	Num 20:3			Heb 8:11
αἷμα	blood	Num 19:4		Eze 36:18	Heb 9:7
αἰώνιος	eternal	Num 19:10			Heb 9:12
ἁμαρτία	sin			Eze 36:19	Heb 8:12
ἄμωμος	unblemished	Num 19:2			Heb 9:14
ἄνθρωπος	man	Num 19:9		Eze 36:17	Heb 8:2
ἀνομία	lawless deeds			Eze 36:31	Heb 8:12
γῆ	earth, land	Num 20:12	Psa 110:6	Eze 36:17	Heb 8:4
γινώσκω	know			Eze 36:23	Heb 8:11

Greek	English	Torah Seder Num. 19:1-20:13	Psalms Psa 110:1-7	Ashlamatah Eze. 36:16-38	NC Heb. 8:1-9:14
δάμαλις	heifer	Num 19:2			Heb 9:13
δεξιός	right		Psa 110:1		Heb 8:1
δίδωμι	imputing, put, give	Num 19:3		Eze 36:26	Heb 8:10
δικαίωμα	ordinances			Eze 36:27	Heb 9:1
δόξα	glory	Num 20:6			Heb 9:5
εἰσέρχομαι	enter	Num 19:7		Eze 36:20	Heb 9:12
ἔρχομαι	come, came	Num 20:1			Heb 8:8
ζάω	living	Num 19:17			Heb 9:14
ζητέω	sought			Eze 36:37	Heb 8:7
ἡμέρα	day	Num 19:11	Psa 110:3	Eze 36:33	Heb 8:8
θεός	GOD			Eze 36:28	Heb 8:10
ἱερεύς	priest	Num 19:3	Psa 110:4		Heb 8:4
καθαρίζω	cleanse			Eze 36:25	Heb 9:14
καθίζω	sat			Eze 36:35	Heb 8:1
καινός	new			Eze 36:26	Heb 8:8
καρδία	heart			Eze 36:26	Heb 8:10
κατά	according to		Psa 110:4	Eze 36:17	Heb 8:4
κύριος	LORD	Num 19:1	Psa 110:1	Eze 36:16	Heb 8:2
λαός	people	Num 20:1		Eze 36:20	Heb 8:10
μέγας	great			Eze 36:23	Heb 8:11
μετά	after				Heb 8:10
μιμνήσκομαι	remember			Eze 36:31	Heb 8:12
νεκρός	dead	Num 19:16			Heb 9:14
νόμος	law	Num 19:2			Heb 8:4
ὁδός	way		Psa 110:7	Eze 36:17	Heb 9:8
οἶκος	house	Num 19:18		Eze 36:17	Heb 8:8
ὀράω	appeared	Num 20:6			Heb 9:28
ὅσος	as much as	Num 19:2		Eze 36:36	Heb 8:6
παραγίνομαι	come	Num 20:5			Heb 9:11
πᾶς	every, all, any	Num 19:11		Eze 36:24	Heb 8:3
πατήρ	father			Eze 36:28	Heb 8:9
πνεῦμα	spirit			Eze 36:26	Heb 9:8
ποιέω	made			Eze 36:22	Heb 8:5
πρῶτος	first	Num 20:1			Heb 8:7
ράβδος	rod	Num 20:8	Psa 110:2		Heb 9:4
σάρξ	flesh			Eze 36:26	Heb 9:10

Greek	English	Torah Seder Num. 19:1-20:13	Psalms Psa 110:1-7	Ashlamatah Eze. 36:16-38	NC Heb. 8:1-9:14
σκηνή	tent	Num 19:4			Heb 8:2
τόπος	place	Num 19:9			Heb 8:7
χείρ	hand	Num 20:11			Heb 8:9

Shabbat Parah Adumah Hebrews (Bereans) 8:1-9:14

Translation and Commentary by:
H. Em. Rabbi Dr. Eliyahu ben Abraham &
Hakham Dr. Yosef ben Haggai

BESB	GREEK TEXT
1 ¶ <i>But the principle point being said: we have a Chief Priest [after the order of Melchizedek. cf. Ps 110:4] who is seated (cf. Ps 110:1) in (on) the right of the Throne of the Majesty [El-Gadol] in the heavens;</i>	Hebrews 8:1 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις τοιοῦτον ἔχομεν ἀρχιερέα ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς
2 <i>a minister of the holy (place - Maqom) and of the true tabernacle, which the LORD builds, (fastens - builds together) not man.</i>	² τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς ἣν ἔπηξεν ὁ κύριος καὶ οὐκ ἄνθρωπος
3 ¶ <i>For every Chief Priest is ordained to (offer) offerings and gifts. Therefore, (it is) requisite for this one (our Chief Priest) to have something which he may offer.</i>	³ πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ
4 <i>On the other hand, if he was on (in) the land, [Eretz Yisrael] he would not even be a priest, (there) being priests [making] offerings gifts according to the Torah.</i>	⁴ εἰ μὲν γὰρ ἦν ἐπὶ γῆς οὐδ' ἂν ἦν ἱερεὺς ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα·
5 <i>Who exhibit and shadow (pattern – Heb. tavnit) the performance of the sacred services of heavenly things, even as Moshe was Divinely instructed, (when) preparing to build the Mishkan, “And see that you make them after their pattern, which you were shown in the mount.” (Exo 25:40)</i>	⁵ οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων καθὼς κεχηρμάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνὴν Ὅρα γὰρ φησὶν ποιήσης πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·
6 <i>But now he (our Chief Priest) brought forth a liturgy (service) of excellence, in as much as he is the reconciliation (mediator) of a strengthening [of the] covenant, upon which stronger promises are enacted.</i>	⁶ νυνὶ δὲ διαφορωτέρας τέτευχεν λειτουργίας ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται
7 ¶ <i>For if the first [Adam] had been sinless there would not have been opportunity requiring the second [last Adam cf. 1 Cor. 15: 45].</i>	⁷ Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος οὐκ ἂν δευτέρας ἐζητεῖτο τόπος
8 <i>Finding fault in them, [the generation of the first Temple] He is saying (Jer. 31:31-34) “Behold, the days come, says The LORD, that I will cut a refreshed</i>	⁸ μεμφόμενος γὰρ αὐτοῖς λέγει Ἰδοὺ ἡμέραι ἔρχονται λέγει κύριος καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν

BESB	GREEK TEXT
<i>covenant with the house of Israel and with the house of Judah,</i>	
9 (32) not according to the covenant that I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt (which covenant of Mine they broke, although I was a husband to them, says the LORD).	⁹ οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου κάγω ἡμέλησα αὐτῶν λέγει κύριος·
10 (33) But this shall be the covenant that I will cut with the house of Israel: After those days, declares The LORD, I will put My Law in their inward parts, and I will write it on their hearts; and I will be their God, and they will be My people.	¹⁰ ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας λέγει κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς καὶ ἔσομαι αὐτοῖς εἰς θεὸν καὶ αὐτοὶ ἔσονται μοι εἰς λαόν·
11 For they shall all know Me, from the least of them even to the greatest of them, declares the LORD.	¹¹ καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων Γνώθι τὸν κύριον ὅτι πάντες εἰδήσουσίν με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν
12 For I will forgive their iniquity, and I will remember their sins no more."	¹² ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν, οὐ μὴ μνησθῶ ἔτι
13 In the saying renew He made the first [mode of giving the Law and service] old (temporally older). And the old [mode] (temporally older) (is) being completed and near disappearance.	¹³ ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ
9:1 ¶ Therefore, the first Mishkan had ordinances of Divine service, yet the holy place was of this world.	Hebrews 9:1 εἶχέν μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα λατρείας τό τε ἅγιον κοσμικόν
2 The first (court of the) Mishkan was carefully prepared in which both the Menorah and the table with the bread of His presence, being called holy;	² σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν ἣ ἦ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων ἣτις λέγεται Ἅγια·
3 And beyond the second veil (the Paroket) was a Mishkan called the Holy of Holies.	³ μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων
4 Having a golden censer (on Yom HaKipurim) and the Ark of the Covenant covered entirely with gold, in which was a golden urn of manna and the rod of Aaron which budded and the lukot (tablets) of the covenant.	⁴ χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ ἐν ἣ στάμνος χρυσοῦ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης
5 And above it the Keruvim of kevod (Cherubim of glory) overshadowing the mercy-seat of which we are not able to speak of in-depth.	⁵ ὑπεράνω δὲ αὐτῆς χερουβιμ δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος
6 ¶ Now all of these things were carefully constructed, (and) the priests continually go into the first Mishkan (outer court) performing Divine services.	⁶ Τούτων δὲ οὕτως κατεσκευασμένων εἰς μὲν τὴν πρώτην σκηνὴν διαπαντός εἰσίσαισι οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες
7 But into the second (part –the Holy of Holies) the Chief Priest alone entered once a year only with blood, which he offers for himself and for the people's unintentional sins.	⁷ εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς οὐ χωρὶς αἵματος ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων

BESB	GREEK TEXT
8 Thus declaring by the Ruach HaKodesh that the way to the holy courts was not visible while the first Mishkan was standing.	⁸ τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσις
9 Which was an allegory (Remez) of the present time, when sacrifices and gifts (korbanot) could not bring the conscience to mature service,	⁹ ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα καθ' ὃν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα
10 being only food and drink with various immersions, and natural ordinances until the acts of restitution (and reformation) were imposed.	¹⁰ μόνον ἐπὶ βρώμασι καὶ πόμασι καὶ διαφόροις βαπτισμοῖς καὶ δικαιώμασι σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα
11 ¶ But Messiah came, as a High Priest of beneficence, the magistrate of a tabernacle (Mishkan) not made by hands but of [a renewed] creation;	¹¹ Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν διὰ τῆς μεζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως
12 and not through the blood of goats and calves but by his own life [of righteousness/generosity] (he) entered once into the holy courts acquiring eternal ransom.	¹² οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὐράμενος
13 For if the blood of bulls and goats, and ashes of a heifer sprinkling those having been defiled, sanctifies to the purity of the flesh,	¹³ εἰ γὰρ τὸ αἶμα ταύρων καὶ τράγων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα
14 How much more the life of Messiah (who through the eternal Spirit offered himself unblemished to God), will purify your conscience from dead works, to serve (the) living God!	¹⁴ πόσω μᾶλλον τὸ αἶμα τοῦ Χριστοῦ ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ καθαριεῖ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι

Commentary

Beresheet 15: 1 After these incidents, the word of the Lord came to Abram in a vision, saying, "Fear not, Abram; I am your Shield; your reward is exceedingly great."² And Abram said, "O Lord God, what will You give me, since I am going childless, and the steward of my household is Eliezer of Damascus?"³ And Abram said, "Behold, You have given me no seed, and behold, one of my household will inherit me."^[1]

Beresheet 15:9 And He said to him, "**Take for Me** three heifers and three goats and three rams, and a turtle dove and a young bird."¹⁰ **And he took for Him** all these, and he divided them in the middle, and he placed each part opposite its mate, but he did not divide the birds.

Shemot 13:1 The Lord spoke to Moses, saying² "**Sanctify to Me every first-born**, every one that opens the womb among the children of Israel among man and among animals; it is Mine."

All first things, whether in point of time or of power, **are the property of God**, and most **especially all the first-born**; since the whole of that race which is imperishable will justly be apportioned to the immortal God; and if there is anything, in short, which opens the womb, whether of man which **here means speech and reason**, or of **beast which signifies the outward sense and the body**; for that which opens the womb of all these things, whether of the mind, so as to enable it to comprehend the things appreciable only by

the intellect, or of the speech so as to enable it to exercise the energies of voice, or of the external senses, so as to qualify them to receive the impressions which are made upon them by their appropriate subjects, or of the body to fit it for its appropriate stationary conditions or motions, is the invisible, spermatic, technical, and divine Word, which shall most properly be dedicated to the Father. ^[2]

Who (what) is the first-born?

We begin with this interrogatory remark for the sake of delving into the depths of an allegorical explanation of Hebrews (Bereans) 8:1-9:14 in relation to Shabbat Parah Adumah.

***Bereans 8:1** ¶ But the principle point being said: we have a **Chief Priest** [after the order of Melchizedek. cf. Ps 110:4] who is seated (cf. Ps 110:1) in (on) the right of the Throne of the Majesty [El-Gadol] in the heavens;*

Hakham Shaul directed his opening words towards understanding the allegorical implications of Messiah in relation to the Priesthood. We should also understand that the basic relationship of this pericope fits the fast of Yom Kippur. We shall plumb these depths of these allegorical words to the best of our ability. The reader should please forgive me where I fail, as this is our first attempt at a Remez and allegorical commentary.

The Greek text, as well as the Hebrew reveals a most interesting connection, which is superficially obscured from view.

(ἀρχιερέα) is a compound word in the Greek language used to describe the “Chief Priest.” The fundamental word ἀρχή (arche) implies beginning and point of origin and rank. The Greek word ιερέα (ierea) means Priest, which is equal to the Hebrew word כֹּהֵן (kohen). Consequently, we can allegorically read ἀρχιερέα as “First Priest.”

Furthermore, the opening phrase is an allegorical play on words relating to the “first” and the “first-born.” Perhaps we should reword the opening phrase of our pericope to read more accurately all the allegorical nuances.

***Bereans 8:1** ¶ But the **first or most important** point being said: we have a **First Priest** (Priest of the first-born) [after the (Priestly) order of Melchizedek [cf. Ps 110:4] (the Priesthood of the first-born) who's Yeshivah (cf. Ps 110:1) is in (on) the **right** (side of preeminence or the first or the side of Chokma) of the Throne of the Majesty [El-Gadol - the Highest or preeminent] in the heavens; (the highest or first work of G-d.)*

Hakham Shaul opens then with this allegorical play on words, which directly relates to our subject material. Now we should read, “We have the First Priest [after the order of Melchizedek].” Or, perhaps we should understand the text to mean, the Priest of the First (born) which is the Priesthood of Melchizedek.

Take for Me 3 heifers! The Hebrew attributes three words or phrases to the Levitical Kohen Gadol. We will also see that the word three is important to our lesson.

1. Kohen Gadol – B'midbar 35:25
2. Kohen Rosh – 2 Melakhim 25:18
3. Kohen Nasi – B'midbar 3:32

These three phrases have varied significance and importance, which we do not wish to discuss here. However, the Priesthood of the “first-born” (Melchizedek) is not related to any of the three phrases above. The Priesthood of Melchizedek is the “Kohen El Elyon” [cf. Beresheet 14:18] or the Priest of the “G-d Most High.” This Priest

exercises the Priesthood of the “energies of the voice” or **the invisible, spermatic, technical, and divine Word**, which passing through the outer senses seeks to penetrate the inner recesses of the heart.

Anything first-born is vested with reference to G-d. Here I state **anything** in the literal sense of the word. Anything first, first-born or preeminent in order is vested with the doctrine of G-d. Hakham Shaul has quoted Shemot (Exodus) 25:40 in our present pericope. This quotation screams loudly that the pericope is allegory and that an allegorical hermeneutic system is used in interpreting it.

Bereans 8:5 Who exhibit and shadow (pattern – Heb. tavnit) the performance of the sacred services of heavenly things, even as Moshe was Divinely instructed, (when) preparing to build the Mishkan, “And see that you make them after their pattern, (pattern – Heb. tavnit) which you were shown in the mount.” (Exo 25:40)

The Hebrew word תבנית *tabniyth* {tab-neeth} means a prototypical pattern from which all subsequent items in its genius must be understood. Consequently, the Mishkan is built after the prototypical pattern of the Heavenly plan. The Heavenly plan is the first-born mirrored in the earthly type.

“The beginning is in the end and the end is in the beginning,”

Perhaps I should reword my title here to say, “The first is in the end and the end is in the first.” The seed of a thing is in the fruit it produces. The **“invisible, spermatic, technical, and divine Word,”** must be cultivated to produce fruit. Teaching does not antedate learning. However, learning is in teaching. Adam’s task was tilling the ground.^[3] The allegorical implications here become very profound. The ground is the seedbed of nature. Nature is the first-born of G-d. Nature was created and established before Adam, therefore, even in the sciences, when its practitioners are true and honest they find in nature that G-d is revealed. The imprint of G-d permeates nature. Therefore, Adam (man) is to till the first-born, for in the first-born is the beginning, middle and end of a thing. Only in the tilling of the first-born will we find Chokma (wisdom).

Beresheet 1:1. In the beginning of God's creation of the heavens and the earth.

Yochanan 1:1 In the beginning was the Torah, and the Torah was with God, and the Torah was God.^[4]

Kohelet (Ecclesiastes) 1:9. What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun.

Judaism or the Jewish Man must be understood differently from all other men and religions. The Jewish soul’s relationship to G-d is a relationship of man, Torah and G-d. The Jewish soul never faces G-d alone. When we stand before G-d, we always do so with the Torah. Therefore, the Torah serves as a Mediator and Judge for the conduct of the Jewish soul.^[5] The Jewish soul can NEVER be divorced from the Torah of G-d! The Torah of G-d is the fabric of Adam’s (man’s) being. Consequently, the Torah is a part of Jewish DNA. As a result, Yisrael is invested with two firsts. They themselves are the first-born of G-d. In addition, G-d invested them with the **“invisible, spermatic, technical, and divine Word,”** which is the Torah, and which is also the first-born of G-d. The investiture of the **“invisible, spermatic, technical, and divine Word,”** which is the Torah within every Jewish soul makes the Jewish man G-d’s first-born.

Hakham Shaul’s juxtaposition of words is a play on the idea of the “first.” His juxtaposition of words demonstrates that the “First Priest” was the “First-born.” As the “First Priest,” the “First-born” is the beginning and the end of the Priesthood. Consequently, the Jewish soul is the Priest of the world (to the nations). Just as nature is a first-born so is the Torah. Therefore, man’s duty is to till the Torah a first-born of G-d.

"Sanctify to Me every first-born and the Number 3"

B'midbar 3:12. *As for Me I have **taken** the Levites from among (the middle of) the children of Israel in place of all first-borns among the children of Israel who have opened the womb, and the Levites will be Mine.*

The substitution of the Levite for the first-born means that the Levite is in some allegorical way vested with the character of the first-born. Therefore, when we till the Levitical Priesthood we will find a Doctrine of G-d.

The Levitical Priesthood is a Priesthood of 3's as it is written...

D'varim 16:16 *Three times in the year, every one of your males will appear before the Lord, your God, in the **place (Makom) He will choose:** on the Festival of Matzoth and on the Festival of Weeks, and on the Festival of Sukkoth, and he will not appear before the Lord empty-handed.^[6]*

Targum B'Midbar 19:2 *This is the decree, the publication of the Law which the LORD has commanded, saying; Speak to the sons of Israel, that **they bring to you** from the **separation** of the fold a red heifer, **two years old**, in which there is neither spot nor white hair, on which no male has come, nor the burden of any work been imposed, neither hurt by the thong, nor grieved by the goad or prick, nor collar (band) or any like yoke.*

The "perfectly red" cow was two complete years old. She is now in her "third" year of life. Her allegory is that of a soul which is adapted to easily receiving the government of G-d, the instruction and administration thereof.

Mishle 22:20 *Have I not written to you **thirds** with counsels and knowledge,²¹ to make known to you the certainty of the true words, to respond with words of truth to those who send you?*

The courts in which the Priests ministered were three. There are three classes of Priests, Levites, Kohanim and the Kohen Gadol.

Three is a perfect number. It is a number of completions. It has a Beginning, middle and end. The Priesthood is a Priesthood of the number 3. It has a beginning, middle and end. Hakham Shaul will play on this number in his pericope when he plays with the number of courts. The outer, the inner (middle) and the innermost (end) or Holy of Holies. The Mishkan is a tent of 3's When we look at the Mishkan, it is hard to tell which is the beginning and which is the end. When G-d tells Moshe to construct the Mishkan he begins with the Holy of Holies and proceeds outward. However, when the Priest begins his service he begins on the outside and proceeds to the inside or the Holy of Holies.

The Proverb, allegory here is written in thirds. This passage is a fascinating passage. Most translations render the passage to say...

Pro 22:20 *Have I not written to you **excellent things** Of counsels and knowledge,*

Note that many translations of Hebrews 8:6 read...

Heb 8:6 *But now He has obtained a more **excellent ministry**, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.*

The “**more excellent ministry**” is a ministry of excellence and diversity. Diversity implies variations of a minimum of three. The Greek **διάφορος** *diaphoros* means, “to carry through to the end.” This is a play on the allegorical dimensions of time, which, are the beginning middle and end or the past, present and future.^[7] Consequently, my translation of Hakham Shaul’s thoughts reflects this idea.

Bereans 8:6 But now he (our Chief Priest) brought forth a liturgy (service) of excellence, in as much as he is the reconciliation (mediator) of a strengthening [of the] covenant, upon which stronger promises are enacted.

Therefore, G-d has taken for Himself the Levitical Priesthood, which is the middle of the Priestly processes not the result or the goal.

D'varim 16:16 Three times in the year, every one of your males will appear before the LORD, your God, in the place He will choose: on the Festival of Matzoth and on the Festival of Weeks, and on the Festival of Sukkoth, and he will not appear before the LORD empty-handed.

The third Pilgrimage Festival is the final festival. It is the seventh of seven festivals. Both three and seven are numbers of completion. The conclusion of the seventh festival is the eighth day or Shemini Atzeret.

B'Midbar 19:12 He will cleanse himself with it on the third day and on the seventh day, so that he may become clean; if he does not have himself cleansed on the third day and on the seventh day, he will not become clean.

The Levitical Priesthood was never intended to be the final or eternal Priesthood. I would surmise from the present materials and Pericope of Hakham Shaul’s allegory that G-d is demonstrating that the Priesthood returned to the first-born. I would further reiterate that this is a stronger and better Priesthood. The reason for this strength and superior Priesthood is that it is a close-knit relational structure. The family unit would better serve the needs of the individual. It would be far more personal and specific.

Take for Me / Take for You

Beresheet 15:9 And He said to him, "Take for Me three heifers and three goats and three rams, and a turtle dove and a young bird."

Translations differ with regard to the number three and the “three years old.” The argument is whether a three-year-old (cow) should be called a heifer or a cow. Both the passage cited here and our Torah Seder contains the same idea.

G-d tells Abraham; **Take for me** three goats or a goat of three whole, complete years and **take for me** three rams or a ram of three whole, complete years. The ram represents the contemptuous nature. When the contemptuous nature (yester hara) is sacrificed, controlled and brought to maturity it serves to discern between right, wrong and good order.

G-d continues by telling Abraham; **Take for me** a turtledove (young bird) and a pigeon or a dove.

Shemot 1:15 Now the king of Egypt spoke to the Hebrew midwives, one who was named Shifrah, (Young bird) and the second, who was named Puah (red).

The turtledove is Divine wisdom or hokhma and the dove or pigeon is human wisdom.

Shiphrah, being interpreted, means "a little bird," and Puah means "red." Now it is the especial property of divine wisdom, like a bird, to be always soaring on high; but it is the characteristic of human wisdom to study modesty and temperance, so as to blush at all objects which are worthy to cause a blush; ^[8]

Beresheet 15:10 *And he took for Himself all these, and he divided them in the middle, and he placed each part opposite its mate, but he did not divide the birds.*

Abraham **took for himself** all the things that G-d had commended.

B'Midbar 19:2 *This is the statute of the Torah, which the LORD commanded, saying, Speak to the children of Israel and have them take for you a perfectly red unblemished cow, upon which no yoke was laid.*

One for me and one for you and one for me. This statute (B'Midbar 19:2) reads differently than the "Brit Bein HaBetarim" (Covenant between the pieces) in that it says, take for **YOU**. Here G-d commands that the B'ne Yisrael are to take for you meaning **Moshe**, a perfectly red cow.

Why does it say, "Take for you" (Moshe)? Moshe was the mediator of the covenant. However, Moshe and Messiah are allegory of men of virtue. Their imitation of G-d causes them to be recipients of pure Chokhma. Therefore, when G-d says, "take for you" the man who follows that command imitates the virtue of G-d and receives Divine Chokhma.

The Mediator, Man in the Middle

Beresheet 15:10 *And he took for Him all these, and he divided them in the middle, and he placed each part opposite its mate, but he did not divide the birds.*

The division of the animals is allegorical of discernment or the ability to discern between two thoughts.

Bereans 8:6 *But now he (our Chief Priest) brought forth a liturgy (service) of excellence, in as much as he is the reconciliation (mediator) of a strengthening [of the] covenant, upon which stronger promises are enacted.*

As a mediator mediates between two parties, the Mediator is the third party reconciling or rejoining those two parties. Messiah as Mediator reconciles the lost ability of the First-Born to function as a Priest. This Priesthood of the First-born is the "stronger Priesthood" ministering a "stronger service." The stronger service no longer focuses on the sacrifice of an animal in the literal sense. It rather, focuses on the sacrifice of the human animal, which is the yetser hara. The "sacrifices" in general, are referred to as "Korbanot." The Hebrew word "Korban" means to "bring near." Can we bring the yetser hara near to G-d? Yes! Again, we have the idea of three in the concept of balancing between the two inclinations in man. This harmonizing of the nature of man is bringing man to maturity by the mediator of the **invisible, spermatic, technical, and divine Word,** which is the Torah.

As a Tree grows

Beresheet 2:9 *And the Lord God caused to sprout from the ground every tree pleasant to see and good to eat, and the Tree of Life in the midst of the garden, and the Tree of Knowledge of good and evil.*

⁹וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֹחַמַד לְמַרְאֵה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הָעֵץ וְעֵץ הַדַּעַת טוֹב וְרָע:

Our text here speaks of a tree of knowledge of good and evil. However, when we read this text from a more allegorical level, we see something that relates to the development of the nature of man and a revelation of the true Priesthood of the first-born.

Beresheet 2:9 And the Lord God caused to sprout from the ground every tree pleasant to see and good to eat, and the Tree of Life in the midst of the garden, and the Tree of marriage between good and evil.

The Hebrew phrase **אֵת הַקֵּוֹם** means the marriage. As it is written...

Beresheet 4:1 Now the man knew (yada) ^[9] his wife Eve, and she conceived and bore Cain, and she said, "I have acquired a man with the Lord."

The result of Adam eating of the tree of evil married to good is confusion or the inability to discern between two lines of thought. While the natural state of man is that of confusion, G-d will not allow man to remain in that state. He has given man the first-born the means by which to solve this problem. The first-born is that which is most properly dedicated to the Father (G-d). The Torah of all things is one of the preeminent first-born of G-d. Therefore, man achieves discernment between good and evil by means of the mechanism of the **invisible, spermatic, technical, and divine Word,** which is the Torah. However, man is always in need of an explanation of the Torah. Therefore, we need a "mediator" or a Teacher. As a Teacher of the Torah, the teacher is a first-born because the first-born is that which is most properly dedicated to the Father (G-d) and His Torah. The preeminent teacher of the Torah is the Messiah. On the other hand, perhaps we could say allegorically that the first-born is the preeminent teacher of the Torah.

***Bereans 9:11 ¶ But Messiah came, as a High Priest of beneficence, the magistrate of a tabernacle (Mishkan) not made by hands but of [a renewed] creation;
12 and not through the blood of goats and calves but by his own life [of righteousness] (he) entered once into the holy courts acquiring eternal ransom.
13 For if the blood of bulls and goats, and ashes of a heifer sprinkling those having been defiled, sanctifies to the purity of the flesh,
14 How much more the life of Messiah (who through the eternal Spirit offered himself unblemished to God), will purify your conscience from dead works, to serve (the) living God!***

Again, we need to reword our translation slightly to more readily explain the allegorical nuances of the text. "But, Messiah came, as a First Priest (Priest of the first-born) of beneficence... returning things to their natural state." If Messiah did not restore the natural order by means of the blood of bulls, goats and heifers' then how did he accomplish this task?

Bereans 8:3 ¶ For every Chief Priest is ordained to (offer) offerings and gifts. Therefore, (it is) requisite for this one (our Chief Priest) to have something which he may offer.

"Therefore, (it is) requisite for this one (our Priest of the First-born) to have something which he may offer." What did Messiah offer that was of more value than the blood of bulls and goats? The answer...

Bereans 9:12 and not through the blood of goats and calves but by his own life [of righteousness/ generosity] (he) entered once into the holy courts acquiring eternal ransom.

His own life [of righteousness/generosity] he acquired an eternal restoration of the priesthood of the first-born. Here we see that G-d intended to perfect the Priesthood by returning the Priesthood back to its beginning

or back to the first-born. Perhaps we should explain that a life of righteousness/generosity is a life of Torah observance. And, that a life of Torah observance is a life of teaching Torah. Teaching Torah is "tilling" Torah as Adam was supposed to do.

The Esnoga and the First-born

Bereans 8:6 But now he (our Chief Priest) brought forth a liturgy (service) of excellence, in as much as he is the reconciliation (mediator) of a strengthening [of the] covenant, upon which stronger promises are enacted.

Throughout this commentary, I have played on the number three. The number three is important to the thoughts of the ministry of restoration that Messiah brings again to life. He **brought forth a liturgy (service) of excellence** in that he restored to the local community that which they needed and rightfully deserved. Every community needs a Torah Scholar or one who tills the Torah. Every community needs an Adam or a first-born.

The Local Esnoga

Scholars like to debate the origins of the Synagogue. However, they tend to fail to think about the everyday life of the Jew in Eretz Yisrael. Most Scholars relegate the institution of the Synagogue to the Exile of the Jewish nation in Babylon. The problem here is that they fail to realize that the Torah was infused into the soul of the Jew from the foundation of the earth (Har Sinai). While Yehoshua conducted the taking of Eretz Yisrael, we must realize that the local communities must have gathered in some way to review study and teach the Torah to succeeding generations. The Torah was not held in some sort of vacuum. It is true that the Mishkan resided in Shiloh. (also an allegorical play on words) It is also true that it took a more permanent form while it resided in Shiloh. However, we must again reiterate that the communities were not without Torah, Torah scholars and a Bet Din (court of justice).

It is more than common knowledge that the minimum number for a Bet Din is three. It is also true that there are seven Festivals. Each of these items has an allegorical parallel. The number three has been discussed above. The number seven is equally a complete number or number of completion as is the number ten. Larger communities required a larger Bet Din and a larger governing body. The model described in Hakham Shaul's letter to the Ephesians demonstrates this point. ^[10]

I would here surmise that Hakham Shaul gives an allegorical teaching telling us that Messiah saw that the center for worship should be the home and one of its prime altars the dining room table rather than focusing on a specific location. This is not to say that Yerushalayim is of no import. The Scripture says "in the place (Makom) which I will choose."^[11]

Abot 3:3 R. Simeon says, "Three who ate at a single table and did not talk about teachings of Torah while at that table are as though they ate from *dead sacrifices* (Ps. 106:28), "as it is said, *For all tables are full of vomit and filthiness [if they are] without God* (Ps. 106:28). "But three who ate at a single table and did talk about teachings of Torah while at that table are as if they ate at the table of the Omnipresent, blessed is He, "as it is said, *And He said to me, This is the table that is before the LORD* (Ez. 41:22)."

3:6 R. Halafta of Kefar Hananiah says, "Among ten who **sit and work hard on Torah** the Presence comes to rest, "as it is said, *God stands in the congregation of God* (Ps. 82:1). "And how do we know that the same is so even of five? *For it is said, And he has founded his group upon the earth* (Am. 9:6). "And how do we know that this is so even of three? Since it is said, *And he judges among the judges* (Ps. 82:1). "And how do we know that this is so even of two? Because it is said, *Then they that feared the LORD spoke*

with one another, and the LORD hearkened and heard (Mal. 3:16). "And how do we know that this is so even of one? Since it is said, In every place where I record my name I will come to you and I will bless you (Ex. 20:24)."

So, where is the place (Makom) that the LORD chooses? The place (Makom) that the LORD chooses is the place where His Torah is being "tilled."

It should also be concluded that Messiah predicted the destruction of the Temple. Furthermore, Hakham Shaul saw these events taking place as he penned the words through his Scribe Hillel (Dr. Lukas).

How did Yeshua and Hakham Shaul know that Nazarean Judaism would survive? The answer, which we have alluded to throughout is the reinstatement of the Priesthood of the First-born. This ministry is stronger and more reliable than any other ministry type. In fact, this type of ministry seems to be more in line with the Torah than many other models. How can this be? This is because the Torah when taught on a communal level strengthens the community. The Shema mandates that we teach our children. Herein lays the responsibility of the father and the first-born.

I have played on the connecting point of "Take for me" throughout this commentary. So, what does this phrase really teach us? I have found that the phrase "Take for me" is interconnected and has its priorities on what G-d wants for Himself. Therefore, we ask what G-d wants for Himself. In short, I believe G-d wants what He wanted when Adam failed.

Bereans 8:7 ¶ For if the first [Adam] had been sinless there would not have been opportunity requiring the second [last Adam cf. 1 Cor. 15: 45].

G-d wanted to transmit His Divine virtue from the Heavens^[12] to the earth. Each time the phrase "Take for Me" or "Sanctify to Me" occurs we find that G-d is trying to transmit His Divine virtue to the earth through a special agent. Our pericope in the Epistle to the Bereans demonstrates this point clearly. However, I think that we have most often missed the point. We wait for some special agent vested with the Divine virtue or power to bring about a special set of events that will "PURIFY" us from our world of contamination. Again, I think we have missed the point. Why was Messiah sent? Messiah's impact on history was to reinstate and reinvest each one of us with the spirit of Messiah. The reinstatement of the Priesthood of the First-born brings us to a renewed level of expectance and service. The Levitical Priesthood made it nice to have a Priestly class of people who were responsible for our spiritual well-being. The reinstatement of the Priesthood of the First-born now makes the Priesthood a more personal thing. Now, rather than look to a special class we are responsible on a much more personal level.

When Yisrael entered the Promised Land, they fought two battles that tell us what we need to know about the corporate continuity. The first battle at Yericho taught corporate unity. The second battle at Ai taught corporate responsibility.

Qayin's question

Beresheet 4:9 And the Lord said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?"

How can G-d ask Qayin this question? The answer lays in the fact that Qayin is the first-born and consequently the Priest of the family. It is readily evident that Qayin did not want this responsibility. I realize that the Rabbinic sources teach a message far more in-depth as to what occurred behind the scenes. My point here is that the

Priesthood of the First-born **IS** responsible for his brother! Likewise, I would say that we are responsible for one another.

The Mishkan

I have said that the idea of “**Take for Me**” means that G-d wants to transmit His Divine virtue to the earth through a special agent. The Tabernacle and subsequent Temples were allegorical in nature. Furthermore, they were agents of the LORD in a matter of speaking. If we do not realize this and plumb their depth from this perspective, we might have to endure the process all over again. (G-d forbid!) What is the allegorical message of the Mishkan? The Mishkan and ALL the sacred objects and rituals, including the ritual of the Red Cow, teach us that we are to imitate wisdom. Or, in other words SEEK WISDOM! The construction of the Mishkan is very interesting.

Bereans 9:1 ¶ Therefore, the first Mishkan had ordinances of Divine service, yet the holy place was of this world.

The Divine service was conducted in an earthly place. This allegory is picturesque of the Nazarean Jew following the Divine Services while living in a house of flesh. On the other hand, we might say that the occupation of the Nazarean Jew is to make himself a Mishkan of “living stones.”

Bereans 9:9 Which was an allegory (Remez) of the present time, when sacrifices and gifts (korbanot) could not bring the conscience to mature service,

13 For if the blood of bulls and goats, and ashes of a heifer sprinkling those having been defiled, sanctifies to the purity of the flesh,

Bereans 9:14 How much more the life of Messiah (who through the eternal Spirit offered himself unblemished to God), will purify your conscience from dead works, to serve (the) living God!

Here the scholars tumble over their selves trying to explain this allegory. The conscience is the Divine voice speaking to man’s soul, Baruch HaShem! “I do not want to kill it; I want to cultivate it.” This is genuine maturity or this is the maturity of the conscience. Hakham Shaul discusses this thought in the following verse:

Bereans 5:14 But solid food is for mature men, for those whose senses (and) mental faculties are trained by practice to distinguish (and) discern between what is honorably good (and) righteous/generous and what is evil (and) contrary either to Divine Law. ^[13]

The Mishkan was permeated with “korbanot.” How are we to understand the korbanot? When G-d tells Moshe to have the B’ne Yisrael bring their “T’rumah”, ^[14] they were to bring their “first-fruits.” Understanding the allegorical implications of bringing these types of offerings to G-d is vital to the understanding of a mature man. What man would bring a blemished offering to G-d? Therefore, we are taught through the offerings and services how to conduct ourselves before G-d and what kind of service to provide for Him. The Mishkan and the subsequent Temples were schoolmasters training us in the service of the heart.

Bereans 8:1 ¶ But the first or most important point being said: we have a First Priest (Priest of the first-born) [after the (Priestly) order of Melchizedek [cf. Ps 110:4] (the Priesthood of the first-born) who’s Yeshivah (cf. Ps 110:1) is in (on) the right (side of preeminence or the first or the side of Chokma) of the Throne of the Majesty [El-Gadol - the Highest or preeminent] in the heavens; (the highest or first work of G-d.)

As can be seen and logically deduced, the Mishkan and the subsequent Temples are an allegorical Yeshivah of Messiah to teach and train us in the appropriate manners of conduct as Nazarean Jews.

On A Different Tack

Dr. Richard H. Schwartz^[15] in the Jewish Virtual Library answers some "**Frequently Asked Questions About Animal Sacrifices and the Messianic Period.**" Here, for brevity's sake I reproduce his answers to two questions posed on this topic:

1. **If God wanted us to have vegetarian diets and not harm animals, why were the Biblical sacrificial services established?**

During the time of Moses, it was the general practice among all nations to worship by means of sacrifice. There were many associated idolatrous practices. The great Jewish philosopher Maimonides stated that God did not command the Israelites to give up and discontinue all these manners of service because "to obey such a commandment would have been contrary to the nature of man, who generally cleaves to that to which he is used," For this reason, God allowed Jews to make sacrifices, but "He transferred to His service that which had served as a worship of created beings and of things imaginary and unreal." All elements of idolatry were removed. Maimonides concluded:

By this divine plan it was effected that the traces of idolatry were blotted out, and the truly great principle of our Faith, the Existence and Unity of God, was firmly established; this result was thus obtained without deterring or confusing the minds of the people by the abolition of the service to which they were accustomed and which alone was familiar to them.

The Jewish philosopher Abarbanel reinforced Maimonides' argument. He cited a Midrash that indicated that the Jews had become accustomed to sacrifices in Egypt. To wean them from these idolatrous practices, God tolerated the sacrifices but commanded that they be offered in one central sanctuary:

Thereupon the Holy One, blessed be He, said "Let them at all times offer their sacrifices before Me in the Tabernacle, and they will be weaned from idolatry, and thus be saved." (Rabbi J. H. Hertz, The Pentateuch and Haftorahs, p. 562)

Rabbi J. H. Hertz, the late chief rabbi of England, stated that if Moses had not instituted sacrifices, which were admitted by all to have been the universal expression of religious homage, his mission would have failed and Judaism would have disappeared. With the destruction of the Temple, the rabbis state that prayer and good deeds took the place of sacrifice.

Rashi indicated that God did not want the Israelites to bring sacrifices; it was their choice. He bases this on the haphtorah (portion from the Prophets) read on the Sabbath when the book of Leviticus which discusses sacrifices is read:

I have not burdened thee with a meal-offering, Nor wearied thee with frankincense. (Isaiah 43:23)

Biblical commentator David Kimchi (1160-1235) also stated that the sacrifices were voluntary. He ascertained this from the words of Jeremiah:

For I spoke not unto your fathers, nor commanded them on the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing I commanded them, saying, "Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you. (Jeremiah 7:22-23)

David Kimchi, notes that nowhere in the Ten Commandments is there any reference to sacrifice, and even when sacrifices are first mentioned (Lev. 1:2) the expression used is "when any man of you brings an offering," the first Hebrew word "ki" being literally "if", implying that it was a voluntary act.

Many Jewish scholars such as Rabbi Kook believe that animal sacrifices will not be reinstated in messianic times, even with the reestablishment of the Temple. They believe that at that time human conduct will have advanced to such high standards that there will no longer be need for animal sacrifices to atone for sins. Only non-animal sacrifices (grains, for example) to express gratitude to God would remain. There is a Midrash (rabbinic teaching based on Jewish values and tradition) that states: "In the Messianic era, all offerings will cease except the thanksgiving offering, which will continue forever. This seems consistent with the belief of Rabbi Kook and others, based on the prophecy of Isaiah (11:6-9), that people and animals will be vegetarian in that time, and **"none will hurt nor destroy in all My Holy mountain."**

Sacrifices, especially animal sacrifices, were not the primary concern of God. As a matter of fact, they could be an abomination to Him if not carried out together with deeds of loving kindness and justice. Consider these words of the prophets, the spokesmen of God:

What I want is mercy, not sacrifice. (Hos. 6:6)

To what purpose is the multitude of your sacrifices unto Me?" sayeth the Lord. "I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs or of he-goats...bring no more vain oblations.... Your new moon and your appointed feasts my soul hateth;...and when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. (Isa. 1:11-16)

I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though you offer me burnt-offerings and your meal offerings, I will not accept them neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy song; and let Me not hear the melody of thy psalteries. But let justice well up as waters, and righteousness as a mighty stream. (Amos 5:21-4)

Deeds of compassion and kindness toward all creation are of greater significance to God than sacrifices: "To do charity and justice is more acceptable to the Lord than sacrifice" (Prov. 21: 3).

Perhaps a different type of sacrifice is required of us today. When Rabbi Shesheth kept a fast for Yom Kippur, he used to conclude with these words:

Sovereign of the Universe, You know full well that in the time of the Temple when a man sinned he used to bring a sacrifice, and though all that was offered of it was fat and blood, atonement was made for him. Now I have kept a fast and my fat and blood have diminished. May it be Your will to account my fat and blood which have been diminished as if I have offered them before You on the altar, and do You favour me. (Berachot 17a)

2. **When the Temple in Jerusalem is rebuilt, won't the sacrificial services be restored and won't people have to eat meat?**

As indicated previously, Rav Kook and others believe that in the Messianic epoch, human conduct will have improved to such a degree that animal sacrifices will not be necessary to atone for sins.

There will only be non-animal sacrifices to express thanks to God.

As also indicated, based on the prophecy of Isaiah (11:6-9), Rav Kook and others believe that the Messianic period will be vegetarian.

Whilst not all Jewish Rabbis agree with the above position of Maimonides, Abarbanel, David Kimchi, Rabbi Kook and Rabbi J. H. Hertz, nevertheless this position is held firm by quite a number of present-day prestigious Rabbinic authorities, which are unfortunately not the in the majority. Having noted this, we may ask, what position does Hakham Shaul take in the portion for this Shabbat of Parah Adumah?

To answer this question, Hakham Shaul (Paul) refers us to the prophecy of Jer. 31:31-34-

.31 Behold, the days come, says The LORD, that I will cut a refreshed covenant with the house of Israel and with the house of Judah,

32. not according to the covenant that I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt (which covenant of Mine they broke, although I was a husband to them, says the LORD).

33. But this shall be the covenant that I will cut with the house of Israel: After those days, declares The LORD, I will put My Law in their inward parts, and I will write it on their hearts; and I will be their God, and they shall be My people. For they shall all know Me, from the least of them even to the greatest of them, declares the LORD. For I will forgive their iniquity, and I will remember their sins no more."

Which is similar to our Ashlamatah in Ezekiel 36:24-28

24. For I will draw you near from among the Gentiles, and I will gather you in from all the countries, and I will bring you into your own land.

25. **And I will forgive your sins, as though you had been purified by the waters of sprinkling and by the ashes of the heifer sin-offering, and you will be cleansed of all your defilements, and from all your idols I will cleanse you.**

26. **And I will give you a faithful heart, and I will put a faithful spirit deep inside you; and I will demolish the wicked heart, which is as hard as stone, from your flesh; and I will give you a heart that is faithful before Me, to do My will.**

27. **And My holy spirit will I put deep inside you and I will act so that you will walk in My statutes and keep My Laws and observe them.**

28. You will dwell in the land which I gave to your fathers, and you will be a people before Me, and I will be your God.

Now, Hakham Shaul in Bereans 8:13 reasons:

13 In the saying renew He made the first [mode of giving the Law and service] old (temporally older). And the old [mode] (temporally older) (is) being completed and near disappearance.

Notice that the first mode of giving of the Law was in tablets of stone and orally, but in the second mode of giving of the Law it consists of a combination of a miraculous Divine intervention whereby G-d places the Written and Oral Laws in the hearts (read: minds) of all Israel, as well as placing an earnest and intense mental and spiritual desire to learn the Written and Oral Toral and put the Commandments into practice. There is no change is the Law per se, the change is in the mode of giving it, and in the intense desire to learn and practice placed on the hearts and minds of the people of Israel.

There is also a change in the service of G-d, whereby in the previous administration we had animal sacrifices and in the new administration we have the service of the heart, mind, lips, and great deeds of loving-kindness. It is to this aspect of the administration of God's Law that Hakham Shaul refers to in his words: **"the old [mode] (temporally older) (is) being completed and near disappearance."**^[16]

Here, it is interesting to note as well, that Hakham Shaul says that the Torah service by means of animal sacrifices **"(is) being completed and near disappearance."** This means that at the time when Hakham Shaul wrote this Epistle by the hands of his scribe Dr. Hillel (i.e. Dr. Luke), the Temple was still functioning, but by prophetic revelation **"near completion and disappearance."** This event of completion and disappearance happened in 70 C.E. when the Temple was destroyed completely by the Roman Legions.

It is in Yavneh, under the leadership of R. Yochanan bar Yochai that the crisis in Judaism is confronted and Judaism is reformed to cope with a new administration of the Torah via the service of the heart, mind, lips, and great deeds of loving-kindness. This reformation of Judaism at Yavneh is hinted by Hakham Shaul in Bereans 9:8, where he states: **"until the acts of restitution (and reformation) were imposed."** In these words, Hakham Shaul also hints and alludes to a "full restitution" of the Priesthood of the First-Born (aka Priesthood of Melchizedek) which was suspended because of the sin of the golden calf. Once that sin was fully forgiven, a reformation of Judaism took place at Yavneh under the direction of Yochanan bar Yochai and "full restitution" of the priesthood of the first-born was effected.

And in relation to the cleansing of the waters of ashes of the red heifer, the topic for this Shabbat, this too means that in this new administration of the Law, cleansing is affected by a renewed vigour in the service of the heart, mind, lips, great deeds of loving-kindness, and in the observance of the Commandments with full intent and nobility.

What is important here to underline is that neither the Law has changed nor has the covenant been abrogated, for as Hakham Shaul clearly states in Bereans 8:6: **"But now he (our Chief Priest) brought forth a liturgy (service) of excellence, in as much as he is the reconciliation (mediator) of a strengthening [of the] covenant, upon which stronger promises are enacted.** Neither the Law nor the Covenant has been abolished as the ignorant teach, but rather a strengthening of the Law and the Covenant has taken place, via the new administration of service – i.e. the service of the heart, mind, lips, great deeds of loving-kindness, and in the observance of the Commandments.

Connections to Torah readings

Torah Seder

The obvious connection with the Torah Seder is the mention of the Red Cow in both materials. B'Midbar 19:2 and Bereans 9:13

Tehillim

Tehillim speaks of the David and allegory for Messiah (Son of David) sitting on the right hand of G-d until G-d makes His enemies his footstool. This matches our opening verse in Bereans where Messiah our First Priest sits at the right hand of G-d.

Ashlamatah

The Ashlamatah speaks of the sprinkling of water (the ashes of the Red Cow) which purifies. (Yechezkel 36:25). However, our pericope mentions the renewal of the covenant reciting Yermiyahu 31:31-34. Yechezkel also mentions the renewal of the covenant by association mentioning the new heart of flesh (Yechezkel 36:26).

=====

Questions for Reflection

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

=====

Blessing After Torah Study

**Barúch Atáh Adonai, Elohénu Meléché HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!**

“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”

=====

Next Shabbat: Shabbat HaChodesh The Holy New Moon for the Month of Nisan (The Month when Jewish Kings are Enthroned)

Shabbat	Torah Reading:	Weekday Torah Reading:
שַׁבָּת		Saturday Afternoon
“HaChodesh”	Reader 1 – Shemot 11:1-3	Reader 1 – B’Midbar 19:1-3
“The New Moon”	Reader 2 – Shemot 11:4-10	Reader 2 – B’Midbar 19:4-6
“El novilunio”	Reader 3 – Shemot 12:1-5	Reader 3 – B’Midbar 19:7-10
Shemot (Exodus) 11:1 – 12:28 B’Midbar (Num.) 28:9-15	Reader 4 – Shemot 12:6-10	
Ashlamatah: Ezekiel 45:18 - 46:15	Reader 5 – Shemot 12:11-13	Monday and Thursday Mornings
Ashlamatah: Isaiah 66:1, 23	Reader 6 – Shemot 12:14-17	Reader 1 – B’Midbar 19:1-3
Proverbs 7:1-27	Reader 7 – Shemot 12:18-20	Reader 2 – B’Midbar 19:4-6
	Maftir – B’Midbar 28:9-15	Reader 3 – B’Midbar 19:7-10
N.C.: Col. 2:16-23; 1 Cor. 5:6-8	Ezekiel 45:18 - 46:15 & Isaiah 66:1, 23	

Note: With the beginning of the month of Adar, and with the reading of Shabbat "Shekalim" & Shabbat "Zakhor", at this time we launch our collection for the work of HaShem, most blessed be He. The entire collection will be devoted to finance this work and resources needed, before we sit at our tables to celebrate Pesach. Your donations are much appreciated and should be sent via PayPal to: ravybh@bigpond.com . Many thanks for your generosity!

Coming Festival:

Pesach - Passover

Friday Evening the 30th of March – Saturday Evening 7th of April, 2018

For further information see:

<http://www.betemunah.org/chametz.html> ; <http://www.betemunah.org/passover.html> ;
<http://www.betemunah.org/redemption.html> ; <http://www.betemunah.org/haggada.html>



Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham