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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Iyar 06, 5778 – April 20/21, 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!

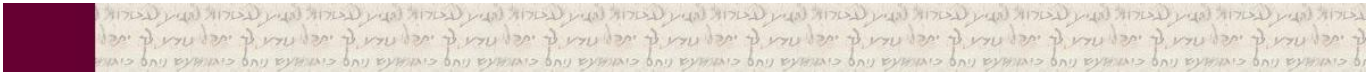
Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!

We pray for the wife of Adon John Batchelor who is ill with cancer. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Mrs. Batchelor and send her a complete 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 recovery so willed, and we will say, Amen ve Amen!

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

We 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, 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 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!

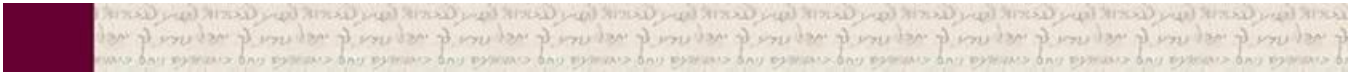


Wednesday Evening April 18, 2018 Evening: Counting of the Omer Day 18

Evening: Counting of the Omer Day 18
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
18	Darshan/Parnas 1	Iyar 3	3:20-21	Compassion united with Confidence

Ephesians 3:20-21 Now to Him (G-d) who by his virtuous power can do inexhaustibly more than we can ask¹ or think, according to the virtuous power working² within us, to Him (G-d) be glory³ in the Congregation and in Yeshua HaMashiach throughout every generation, forever and ever. Amen.



Thursday Evening April 19, 2018 Evening: Counting of the Omer Day 19

Evening Counting of the Omer Day 19
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
19	Darshan/Parnas 2	Iyar 4	4:1-3	Compassion united with Sincerity

I therefore, the prisoner in the Master (Yeshua HaMashiach), admonish⁴ you that you walk⁵ in a manner worthy of the vocation⁶ to which you are called, with all humility⁷ and gentleness, with patience, forbearing one another in loving-compassion,⁸ striving to keep unity knowing⁹ the bond of shalom (unity – peace).

¹ The virtuous power goes beyond imagination and cravings.

² Again, we have the compound of potential power realized within us.

³ The reference to the Officer “Darshan” is mentioned here again in the Greek word δόξα – *doxa*.

⁴ παρακαλέω – *parakaleo* is paralleled in the Hebrew word “נחם” which means comfort/strengthen. This gives us a possible connection to the Seven weeks of Nahamu. Hoehner suggests, based on Carl J. Bjerkelund’s work that this is an “Apostolic admonition.” Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. pp. 499-500. It is worthy to note that regardless whether this is an “Apostolic admonition” or not Hakham Shaul is directing his “authority” towards the Ephesian community and Congregation. Therefore, the “admonition” carries “Apostolic” (a Hakham’s) weight. We should here note the change of vocabulary. Hakham Shaul (Paul) begins to call the “Body of Messiah” into corporate unity. The language of Darshan in concert with Sincerity shows “legal” application. Here we do not need to be hung up on “legalism.” This is not the point. Our intention here is to see application of the Halakhic system of the Esnoga (Synagogue). Thielman notes the shift from theology to ethics, “from what God has graciously accomplished for His people to how they should live as a result.” Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. This shift is especially important when we realize that we are about to approach Har Sinai.

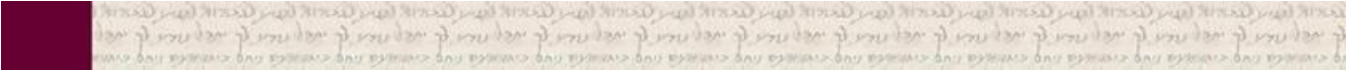
⁵ περιπατέω – *peripateo* calling for a change in conduct. Therefore, περιπατέω – *peripateo* calls to mind contrast. In the past you were Gentiles which walked (had the conduct of a Gentile) according to the order of the cosmos, worldly system. Now that you have accepted Judaism you are expected to change your conduct and walk as the Jewish people do.

⁶ The deep sense of κλήσις – *klesis* comes from καλέω – *kaleo* to be named or “called” a parallel of Hebrew קָרָא. That which, G-d names “calls” is suited for its purpose or duty. The “calling” is that of having been a Gentile estranged from G-d and His covenants of Promise to being conjoined with the Jewish people through conversion. This is the “challenge” that Hakham Shaul is placing before his audience. cf. Nisan 26 above.

⁷ Humility is the attribute of deeming others more important. Here we also see protocols of showing other respect and honor.

⁸ Here Hakham Shaul is forwarding the true heart of the Jewish people. The Gentiles coming to G-d embraced Judaism because it was a civil, organized and structured. In other words, the Roman populace saw Judaism as being a positive model to emulate. However, they needed to leave behind any dissenting paganism, which they may have retained. While the Gentile is called to Torah Observance he is not called to “legalism.” Hakham Shaul is addressing this issue here at this present juncture by conjoining the Compassion of the Darshan with the 2nd Pastoral officer (Parnas 2) and his attribute of sincerity.

⁹ Πνεῦμα – *pneuma* - a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting. The English language uses the idea of “spirit” in very much the same way. We may hear someone say, “that’s the spirit.” This does not refer to ANY “spirit.” It refers to a mindset, knowing you “can” etc. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the*



Friday Evening April 20, 2018 Evening: Counting of the Omer Day 20

Yom HaZikharon – Day of Remembrance

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
20	Darshan/Parnas 3	Iyar 5	4:4-6	Compassion united with Truth/Honesty

There is one¹⁰ body¹¹ and one soul (spirit),¹² even as you are called¹³ in one hope¹⁴ of your calling, one Master,¹⁵ one assurance,¹⁶ one (initial)¹⁷ immersion, one G-d¹⁸ and Father of all, who is above all and through¹⁹ all and in you all.

canonical books, and every occurrence of each word in regular order. (electronic ed.) (G4151). Ontario: Woodside Bible Fellowship.

¹⁰ An abrupt change in language occurs at this juncture in our reading. This tells us that we are addressing a new officer, i.e. Parnas #3 (the 3rd Pastor. The 3rd Pastor is feminine, associated with the Messianic attribute of Yesod. Furthermore, we now see seven uses of the Greek words for “one.” These seven “ones” can be related to the allegorical mention of the seven officers of the Esnoga (Synagogue). These seven “ones” call for unity in the Congregation of Messiah. The order is reversed and changed horizontally. This would mean that Hakham Shaul is taking an Apostolic (Hakham’s) view of the congregation looking down on it from above, or from the heavenlies (heavens). **ἐπουράνιος** compound **επι** and **ουράνιος** point of origin being “from the heavens” the spiritual environs of the ethereal world. (see v4 below) Therefore, “from the heavens” means that the decisions (halakhic judgments which from the Bench of three are the judgments which are “binding on earth” because they have been made in the spiritual world. The view of the letter is from the heavens or “heavenlies.”

¹¹ **σῶμα** – *soma* is the natural body of any human being. However, here we have an allegorical use of **σῶμα** – *soma* relating it to the “body of Messiah.”

¹² Entries for **πνεῦμα** – *pneuma* in any lexicon are so plentiful that it is often hard to determine the true meaning of the word. There are 123 pages discussing **πνεῦμα** – *pneuma* in the *Theological dictionary of the New Testament*. (cf. 6:332) Here we differ from the traditional view that the “Spirit” refers to the “Holy Spirit.” The context is easily noticed when we are stripped of the traditional theological garb. The body’s counterpart of animation is the “spirit” breath of G-d. The use of **πνεῦμα** – *pneuma* is frequently a synonym for the **ψηγη**soul of man. Therefore, we translate **πνεῦμα** – *pneuma* in the truest sense of the word as “spirit” with no reference to the “Holy Spirit” as a “member of the G-dhead.” We must further assert that Judaism never has and never will have an idea of a “trinity.”

¹³ **καλέω** – *kaleo* the verb “called” and the noun **κλήσις** – *klesis* in the present pericope must be understood from the Hebrew **קָרָא**, which have the idea of being summoned. However, the truest sense of the word **καλέω** – *kaleo* / **קָרָא** is the idea of being made aware of G-d’s presence. The word **קָרָא** also carries the connotation of being summoned. Here two possible meanings conjoin in one concept. To be “called” is to be made aware of G-d’s presence and then to be summoned into His presence. This “call” can only be experienced when one accepts the yoke of the Kingdom/Governance of G-d through the Bate Din and the Hakhamim as opposed to human Kings/Presidents. Those who reject the Kingdom/Governance of G-d can never be invited into His presence or into His community. Ramban. (2008). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated*, (Vol. Sefer Vayikra). Artscroll Series, Mesorah Publications Ltd. p. 10

¹⁴ **ἐλπίς** – *elpis* is NOT “hope” in the western sense of the word. **ἐλπίς** – *elpis* (hope) finds its parallel in two Hebrew words. The first being **נֶאֱמָר** which means “trust” with a sense of security, confidence and safety. The second Hebrew word is most likely the word Hakham Shaul would have used. **הִקָּרָא** meaning eager expectation. **הִקָּרָא** is also associated with the “miqveh” making a play on words in Hebrew when we read in the next verse of being **βάπτισμα** – *baptisma*, which means, “immersed.”

¹⁵ We consistently translate **κύριος** – *kurios* contextually. In those contexts where the writer refers to Yeshua as **κύριος** – *kurios*, he is not referring to deity. **κύριος** – *kurios* is a honorary title of respect. For those who must argue the point we suggest a thorough study of the word **κύριος** – *kurios* where it will be noted that **κύριος** – *kurios* is used of men, angels slave owners etc. Contextually we reverence Yeshua HaMashiach as our “Master” just as Yeshua’s talmidim did.

¹⁶ **πίστις** – *pistis*, is used nearly 490 times in the Nazarean Codicil. In those 490 times **πίστις** – *pistis*, refers to two major

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!

thoughts surrounding the word. The first is "fidelity" i.e. faithfulness or as we generally translate πίστις – *pistis*, "faithful obedience." The other major use of πίστις – *pistis*, is that of assurance. Because we are constrained by the hermeneutic of context, we must translate πίστις – *pistis*, as "assurance." However, assurance only comes on the heels of "faithful obedience."

¹⁷ By "initial", we mean that when the Gentile converts to Judaism he is "immersed" as a token of his new life. However, when the Gentile has become Jewish all the laws of ritual purity become applicable whereupon he is subject to many immersions. Thielman interprets this βάπτισμα – *baptisma*, as an indication of the process of conversion. "It is perhaps best to think of One Baptism as a shorthand expression for the whole conversion, summarized by reference to the visible ritual." Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 259 Here we find a reference to conversion to Judaism, not conversion to "Christianity!"

¹⁸ It is easy enough to recognize the Shema in this single short phrase. This actually debunks the Trinitarian thesis in two words.

¹⁹ The four-fold phrase Father, in, through and above reiterates G-d's omnipresence. However, we see in this passage the understanding that G-d's agenda is being worked in all of creation.

Shabbat: "VaYar Balaq" – Sabbath: "And Balaq saw"

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיַּרְא בָּלָק		Saturday Afternoon
"VaYar Balaq"	Reader 1 – B'Midbar 22:2-7	Reader 1 – B'Midbar 23:10-12
"And Balaq saw"	Reader 2 – B'Midbar 22:8-12	Reader 2 – B'Midbar 23:13-15
"Y vió Balaq"	Reader 3 – B'Midbar 22:13-20	Reader 3 – B'Midbar 23:16-19
B'Midbar (Num.) 22:2 – 23:9	Reader 4 – B'Midbar 22:21-26	
Micah 7:16-20 +Nahum 1:7, 2:1-3	Reader 5 – B'Midbar 22:27-35	Monday and Thursday Mornings
	Reader 6 – B'Midbar 22:26-38	Reader 1 – B'Midbar 23:10-12
Psalms: 104:1-12	Reader 7 – B'Midbar 22:39 – 23:9	Reader 2 – B'Midbar 23:13-15
	Maftir – B'Midbar 23:7-9	Reader 3 – B'Midbar 23:16-19
Mk 10:46-52; Luke 18:35-43; + 19:1-10; Rm 11:11-16	Micah 7:16-20 + Nahum 1:7, 2:1-3	

Summary of the Torah Seder

- Balak King of Moab – Numbers 22:2-4
- The first deputation to Balaam – Numbers 22:5-14
- A second deputation to Balaam – Numbers 22:15-20
- The journey – Numbers 22:21-35
- Arrival and reception – Numbers 22:36-40
- Preparation for the Great Incantation – 22:41 – 23:6
- Balaam's first prophecy 23:7-9

Reading Assignment:

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

By: Rabbi Yitzchaq Magriso

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

Vol. 14 – "Numbers – II – Final Wonderings," pp. 265-285.

Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 22:2 – 23:9

Rashi	Targum
2. Balak the son of Zippor saw all that Israel had done to the Amorites.	2. AND Balak bar Zippor saw what Israel had done to the Amoraee.
3. Moab became terrified of the people, for they were numerous, and Moab became disgusted because of the children of Israel.	3. And the Moabae feared before the people greatly because they were many, and they were distressed in their life before the sons of Israel.
4. Moab said to the elders of Midian, "Now this assembly will eat up everything around us, as the ox	4. And they said to the elders of the Midianee, for the people had been one and the kingdom one unto that

Rashi	Targum
eats up the greens of the field. Balak the son of Zippor was king of Moab at that time.	day: Now will this congregation consume all that is about them, as the ox eats up the grass of the field. And Balak bar Zippor, a Midianite, was the king of Moab at that time; without (a Midianite) being such at another time; for so was the tradition among them, to have kings from this people and from that, by turns.
5. He sent messengers to Balaam the son of Beor, to Pethor, which is by the river of the land of his people, to call for him, saying, "A people has come out of Egypt, and behold, they have covered the "eye" of the land, and they are stationed opposite me.	5. And he sent unto Laban the Aramite, who was Bileam, (so called because he it was) who sought (Biluva) to swallow up (Amma) the people of the house of Israel: the son of Beor, who was insane from the vastness of his knowledge; and would not spare Israel, the descendants of his sons and daughters: and the house of his habitation in Padan was at Pethor, a name signifying an interpreter of dreams. It was built in Aram upon the Phrat, in a land where the children of the people worshipped and adored him. (To him did Balak send) to call him, saying: Behold, a people has come out of Mizraim, and, lo, they cover the face of the earth, and are encamped over against me.
6. So now, please come and curse this people for me, for they are too powerful for me. Perhaps I will be able to wage war against them and drive them out of the land, for I know that whomever you bless is blessed and whomever you curse is cursed."	6. But now, I entreat, come, curse this people for me, for they are stronger than I, if I may but be able to meet them, though smaller than they, and drive them from the land. For I know that he whom you do bless is blessed, and he whom you do curse is cursed.
7. So the elders of Moab and the elders of Midian went, with magic charms in their hands, and they came to Balaam and conveyed Balak's message to him.	7. And the elders of Moab and of Midian went, with the price of divinations sealed up in their hands, and came to Bileam, and told him the words of Balak.
8. He said to them, "Lodge here for the night, and I will give you an answer when the Lord speaks to me." So the Moabite nobles stayed with Balaam.	8. And he said to them, Abide here tonight, and I will return you word as the LORD will speak with me. And the princes of Moab stayed with Bileam.
9. God came to Balaam and said, "Who are these men with you?"	9. And the Word from before the LORD came to Bileam, and He said, What men are these who are now lodging with you?
10. Balaam said to God, "Balak the son of Zippor the king of Moab has sent [them] to me, [saying]:	10. And Bileam said before the LORD, Balak bar Zippor, king of the Moabae, has sent messengers to me, saying:
11. "Behold the people coming out of Egypt, a nation, has covered the 'eye' of the earth. Come and curse them for me, perhaps I will be able to fight against them and drive them out."	11. Behold, a people has come out of Mizraim, and cover the face of the land: now therefore, come, curse them for me, so that I may be able to fight and drive them away.
12. God said to Balaam, "You shall not go with them! You shall not curse the people because they are blessed."	12. And the LORD said unto Bileam, you will not go with them, nor curse the people, for they are blessed of Me from the day of their fathers.
13. When Balaam arose in the morning, he said to Balak's nobles, "Return to your country, for the Lord has refused to let me go with you."	13. And Bileam rose up early, and said to the princes of Moab, Go unto your country, for it is not pleasing before the LORD to permit me to journey with you.
14. Moab's nobles arose and came to Balak and said, "Balaam refuses to come with us."	14. And the princes of Moab arose and came to Balak, and said, Bileam has refused to come with us.

Rashi	Targum
15. So Balak continued to send dignitaries, more and higher in rank than these.	15. But Balak added to send (other) princes more, and nobler than they;
16. They came to Balaam and said to him, "So said Balak the son of Zippor, 'Please do not hesitate to come to me.	16. and they came to Bileam, and said to him: Thus says Balak bar Zippor, Let not anything hinder you from coming to me;
17. For I will honor you greatly and do whatever you tell me to do. So please come and curse this people for me."	17. for honouring I will honour you greatly, and whatever you ask me I will do. Come therefore now, and curse this people for me.
18. Balaam answered and said to Balak's servants, "Even if Balak gives me a house full of silver and gold, I cannot do anything small or great that would transgress the word of the Lord, my God.	18. And Bileam answered the servants of Balak, and said, If Balak would give me out of his treasury a house full of silver and gold, I have no power to transgress the decree of the Word of the LORD my God, to fabricate a word either small or great.
19. Now, you too, please remain here overnight, and I will know what the Lord will continue to speak with me."	19. But I entreat you to remain here this night also, that I may know what the Word of the LORD may yet speak with me.
20. God came to Balaam at night and said to him, "If these men have come to call for you, arise and go with them, but the word I speak to you-that you shall do."	20. And the Word came from before the LORD unto Bileam in the night, and said to him, If these men come to call you, arise, go with them; only, the Word that I will speak with you, that will you do.
21. In the morning Balaam arose, saddled his she-donkey and went with the Moabite dignitaries.	21. And Bileam, arose in the morning, and saddled his ass, and went with the princes of Moab.
22. God's wrath flared because he was going, and an angel of the Lord stationed himself on the road to thwart him, and he was riding on his she-donkey, and his two servants were with him.	22. But the anger of the LORD was provoked, because he would go (that he might) curse them; and the angel of the LORD stood in the way to be an adversary to him. But he sat upon his ass, and his two young men, Jannes and Jambres, were with him.
23. The she-donkey saw the angel of the Lord stationed on the road with his sword drawn in his hand; so the she-donkey turned aside from the road and went into a field. Balaam beat the she-donkey to get it back onto the road.	23. And the ass discerned the angel of the LORD standing in the way with a drawn sword in his hand, and the ass turned aside out of the road, to go into the field. And Bileam smote the ass to make her return unto the way.
24. The angel of the Lord stood in a path of the vineyards, with a fence on this side and a fence on that side.	24. And the angel of the LORD stood in a narrow path that was in the midst between vineyards, in the place where Jacob and Laban raised the mound, the pillar on this side and the observatory on that side, which they raised, that neither should pass that limit to do evil (to the other).
25. The she-donkey saw the angel of the Lord, and she was pressed against the wall. She pressed Balaam's leg against the wall, and he beat her again.	25. And the ass discerned the angel of the LORD, and thrust herself against the hedge, and bruised Bileam's foot by the hedge, and he smote her again; for the angel was invisible to him.
26. The angel of the Lord continued going ahead, and he stood in a narrow place, where there was no room to turn right or left.	26. And the angel of the LORD yet passed on, and stood in a distant place, where there was no way to turn either to the right or left.
27. The she-donkey saw the angel of the Lord, and it crouched down under Balaam. Balaam's anger flared, and he beat the she-donkey with a stick.	27. And the ass saw the angel of the LORD, and fell under Bileam; and Bileam's wrath was strong, so that he smote the ass with his staff.

Rashi	Targum
28. The Lord opened the mouth of the she-donkey, and she said to Balaam, "What have I done to you that you have struck me these three times?"	28. Ten things were created after the world had been founded at the coming in of the Sabbath between the suns, - the manna, the well, the rod of Mosheh, the diamond, the rainbow, the cloud of glory, the mouth of the earth, the writing of the tables of the covenant, the demons, and the speaking ass. And in that hour the Word of the LORD opened her mouth, and fitted her to speak: and she said to Bileam. What have I done to you, that you have smitten me these three times?
29. Balaam said to the she-donkey, "For you have humiliated me; if I had a sword in my hand, I would kill you right now."	29. And Bileam said to the ass, Because you have been false to me; if there was now but a sword in my hand, I would kill you.
30. The she-donkey said to Balaam, "Am I not your she-donkey on which you have ridden since you first started until now? Have I been accustomed to do this to you?" He said, "No."	30. And the ass said to Bileam, Woe to you, Bileam, you wanting-in-mind when me, an unclean beast, who am to die in this world, and not to enter the world to come, you are not able to curse; how much less (can you harm) the children of Abraham, Izhak, and Jakob, on account of whom the world has been created, but whom you are going to curse! So have you deceived these people, and have said, This is not my ass, she is a loan in, my hand, and my horses remain in the pasture. But am I not your ass upon whom you have ridden from your youth unto this day? And have I been used to do thus with you? And he said, No.
31. The Lord opened Balaam's eyes, and he saw the angel of the Lord standing in the road, with a sword drawn in his hand. He bowed and prostrated himself on his face.	31. And the LORD unveiled the eyes of Bileam, and he beheld the angel of the LORD standing in the way, his sword unsheathed in his hand; and he bowed, and worshipped on his face.
32. The angel of the Lord said to him, "Why have you beaten your she-donkey these three times? Behold, I have come out to thwart you, for the one embarking on the journey has hastened against me.	32. And the angel of the LORD said to him, why have you smitten your ass these three times? Behold, I have come out to withstand you; and the ass, fearing, saw, and turned from the way. It is known before me that you seek to go to curse the people, a thing that is not pleasing to me.
33. When the she-donkey saw me, it turned aside these three times. Had she not turned aside before me, now also I would also have killed you and spared her [the she-donkey]."	33. But the ass discerned me, and turned away from me these three times: had she not turned from me, surely now I should have slain you, and spared her alive.
34. Balaam said to the angel of the Lord, "I have sinned, for I did not know that you were standing on the road before me. Now, if it displeases you, I will return."	34. And Bileam said to the angel of the LORD, I have sinned, because I knew not that you were standing against me in the way. But now, if it displease you, I will go back.
35. The angel of the Lord said to Balaam, "Go with these men, but the word I will speak to you-that you shall speak." So Balaam went with Balak's dignitaries.	35. But the angel of the LORD said to Bileam, Go with these men; but the word that I will tell you that you will speak. And Bileam went with the princes of Balak.
36. Balak heard that Balaam was coming; so he went out toward him to the city of Moab which is on the border of Arnon-at the extreme edge of the border.	36. And Balak heard that Bileam was coming, and came out to meet him at a city of Moab on the border of Arnon, which is on the side of the frontier.

Rashi	Targum
37. Balak said to Balaam, "Did I not send to you to call for you? Why did you not come to me? Am I indeed incapable of honoring you?"	37. And Balak said to Bileam, Did I not send to call you? Why did you not come to me? Did you not indeed say that I could not do you honour?
38. Balaam said to Balak, "Behold I have come to you, do I have any power to say anything? The word God puts into my mouth-that I will speak."	38. And Bileam said to Balak, Behold, I have come to you; yet now am I able to say anything to you? But the word that the LORD will ordain for my mouth, that I must speak.
39. Balaam went with Balak, and they arrived at Kiryath Huzoth [a city of streets].	39. And Bileam went with Balak, and they came to a city surrounded with walls, to the streets of the great city, the city of Sihon, which is Berosha.
40. Balak slaughtered cattle and sheep and sent [some] to Balaam and to the dignitaries with him.	40. And Balak slew oxen and sheep, and sent to Bileam and the princes, and those who were with them.
41. And in the morning Balak took Balaam and led him up to Bamoth Baal, and from there he saw part of the people.	41. And at the time of the morning Balak took Bileam, and brought him up to the high place of the idol Peor; saw from thence the camp of Dan, which went at the rear of the people; and they were discovered under the Cloud of Glory.
1. Balaam said to Balak, "Build me seven altars here, and prepare for me seven bulls and seven rams."	1. And Bileam, as he looked upon them, knew that strange worship was among them, and rejoiced in his heart; and he said to Balak, Build here seven altars, and prepare me here seven bullocks and seven rams.
2. Balak did as Balaam had requested, and Balak and Balaam offered up a bull and a ram on [each] altar.	2. And Balak did as Bileam had said, and Balak and Bileam offered a bullock and a ram upon an altar.
3. Balaam said to Balak, "Stand beside your burnt offering, and I will go. Perhaps the Lord will happen to appear to me, and He will show me something that I can tell you," and he went alone.	3. And Bileam said to Balak, Stand by thy burnt offering, and I will go, if peradventure the Word of the LORD may come to meet me; and the word that will be discovered to me, that I will declare to you. And he went, bending as a serpent.
4. God chanced upon Balaam, and he said to Him, "I have set up the seven altars, and I have offered up a bull and a ram on [each] altar."	4. And the Word from before the LORD met with Bileam, who said before Him, The seven altars I have set in order, and have offered a bullock and a ram upon every altar.
5. The Lord placed something into Balaam's mouth, and He said, "Return to Balak and say as follows."	5. And the LORD put a word in Bileam's mouth, and said, Return to Balak, and thus speak.
6. When he returned, Balak was standing next to his burnt offering, he and all the Moabite dignitaries.	6. And he returned to him, and, behold, he was standing by his burnt-offering, he and all the nobles of Moab.
7. He took up his parable and said, "Balak the king of Moab has brought me from Aram, from the mountains of the east [saying], 'Come, curse Jacob for me and come invoke wrath against Israel.'	7. And he took up the parable of his prophecy, and said: From Aram on Euphrates has Balak king of the Moabae brought me; from the mountains of the east come, curse for me the house of Jakob; come, for me make Israel small.
8. How can I curse whom God has not cursed, and how can I invoke wrath if the Lord has not been angered?	8. How will I curse, (while) the Word of the LORD blesses them? And whom will I diminish, when the Word of the LORD increases them?
9. For from their beginning, I see them as mountain peaks, and I behold them as hills; it is a nation that	9. For, said Bileam the wicked, I look on this people who are led on for the sake of their righteous fathers,

Rashi	Targum
will dwell alone, and will not be reckoned among the nations.	who are like the mountains, and of their mothers, who are like the hills: behold, this people alone are to possess the world, because they are not led by the laws of the gentiles.

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 eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
- 4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
- 5. Kelal u-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.
- 6. Ka-yoze bo mi-maḥom aher:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi Commentary for: B'Midbar (Num.) 22:2 – 23:9

2 Balak... saw all that Israel had done to the Amorites He said, "These two kings whom we relied on could not resist them; we certainly cannot." Consequently, "Moab became terrified."-[Mid. Tanchuma Balak 2, Num. Rabbah 20:2]

3 [Moab] became terrified [Heb. יָרָא] a term denoting dread, as in, "Fear (גִּירָה) for yourselves" (Job 19:29). - [Machbereth Menachem p. 59, third def.]

Moab became disgusted They became disgusted with their own lives, as in "I am disgusted (קִצְּרִיתִי) with my life" (Gen. 27:46). This is an abbreviated verse.

4 to the elders of Midian But did they not always hate each other, as it says, "who defeated Midian in the field of Moab" (Gen. 36:35), when Midian came against Moab in battle? However, because of their mutual fear of Israel they made peace with each other. And what did Moab see to take counsel with Midian? Since they saw that Israel was supernaturally victorious [in their battles], they said, "The leader of these [people] was raised in Midian. Let us ask them what his character is." They told them, "His strength is solely in his mouth." They said, "We too will come against them with a man whose strength is in his mouth."-[Mid. Tanchuma Balak 3, Num. Rabbah 20:4]

as the ox eats up Whatever the ox has eaten up no longer contains blessing [because the ox uproots the plants it eats (Da'ath Zekenim)].-[Mid. Tanchuma Balak 3, Num. Rabbah 20:4]

at that time He was not entitled to the monarchy. He was one of the Midianite nobles [according to some: of the nobles of Sihon (Josh. 13:21)], and when Sihon died, they appointed him over them on a temporary basis.-[Mid. Tanchuma Balak 4, Num. Rabbah 20:4]

5 to Pethor Heb. פֶּתוֹר, like this money changer, to whom everyone rushes coins, so did all the kings rush their letters to him [asking him for advice]. [In Aramaic, פֶּתוֹרָא means table, denoting the counter over which currency transactions take place. This is synonymous with the Hebrew שֻׁלְחָן, table. Thus, a money changer is שֻׁלְחָנִי]. According to the simple meaning of the verse, it [Pethor] is a place-name.-[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

the land of his people [i.e.,] Balak's [people]. He came from there. This one [Balaam] prophesied, telling him, "You are destined to rule." If you ask, "Why did God bestow His Shechinah on a wicked gentile?" [The answer is] so the nations should not have an excuse to say, "Had we had prophets we would have repented." So He assigned them prophets, but they breached the [morally] accepted barrier, for at first they had refrained from immorality, but he [Balaam] advised them to offer themselves freely for prostitution.-[Mid. Tanchuma Balak 1, Num. Rabbah 20:1]

to call for him This invitation was for him, [i.e.,] for his benefit, for he promised him a large sum of money. -[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

A people has come out of Egypt And should you ask, "How does it harm you?"

"behold, they have covered the 'eye' of the land" Sihon and Og, who were our guardians—they attacked them and killed them. -[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

and they are stationed opposite me Heb. מִמְּלִי. It [the word מִמְּלִי] is spelled defectively [lacking a 'vav']; they are close by, ready to cut me down, as in "for I will cut them down (אֶמְלִים) " (Ps. 118:10). -[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

6 Perhaps I will be able to wage war against them Heb. נִבְּהָ. I with my nation will wage war against them [hence the first person plural form of נִבְּהָ]. Another interpretation: It [נִבְּהָ] is a mishnaic term, as in, "he deducts (מִנְּבָה) from the price for him" (B.M. 105b) [so the meaning here is,] to diminish them somewhat.-[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

for I know through the war of Sihon [against Moab] you helped him defeat Moab. -[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

7 with magic charms in their hands All types of charms, so he could not say, "I don't have my tools with me." Another interpretation: The elders of Midian took this omen (קֶסֶם) with them, saying, "If he comes with us this time, there is something to him, but if he pushes us off, he is useless." Thus, when he said to them, "Lodge here for the night" (verse 8), they said, "He is hopeless"; so they left him and went away, as it says, "The Moabite nobles stayed with Balaam" (ibid.), but the Midianite elders left.-[Mid. Tanchuma Balak 5, Num. Rabbah 20:8]

8 Lodge here for the night The Divine Spirit rested on him only at night, and the same applied to all gentile prophets. So it was with Laban, [God came to him] in a dream at night, as it says, "God came to Laban the Aramite in a dream at night" (Gen. 31:24), like a man going to his concubine in secret.-[Mid. Lev. Rabbah 1:13]

when the Lord speaks to me If He advises me to go with people like you, I will go with you. But perhaps it is beneath His dignity to allow me to go with anyone but higher ranking nobles than you.

stayed Heb. וַיִּשְׁבַּד, a term denoting remaining. -[Onkelos]

9 Who are these men with you It came to delude him. [Rashi means: "the ways of the Lord are straight, and the righteous shall walk in them, and the rebellious shall stumble on them" (Hosea 14:10). By asking, "Who are these men with you," God meant to enter into a conversation with him, as Rashi states in the section Bereishith (3:9) on the word, "Where are you?" But it came to Balaam to delude him, for he erred.] He [Balaam] said, "Sometimes, not everything is revealed before Him, for He is not always omniscient. I will find a time when I am able to curse, and He will not realize it."-[Mid. Tanchuma Balak 5, Num. Rabbah 20:9]

10 Balak the son of Zippor Although I am not important in Your eyes, I am considered important in the eyes of the kings.-[Mid. Tanchuma Balak 5, Num. Rabbah 20:9]

11 curse it Heb. קָבַלְהִי. [This expression used by Balaam] is stronger than אָרְהִי לִי [used by Balak in verse 6], for it specifies and details [the curse]-[Mid. Tanchuma Balak 5, Num. Rabbah 20:9]

and drive it out of the world. Balak said only, "and I will drive him out of the land" (verse 6). [His intention was:] I want only to get them away from me, but Balaam hated them more than did Balak.-[Mid. Tanchuma Balak 5, Num. Rabbah 20:9]

12 You shall not go with them He said to Him, "If so, I will curse them in my place." He replied to him, "You shall not curse the people." He said, "If so, I will bless them." He replied, "They do not need your blessing, 'for they are blessed.' " As the saying goes, "We say to the wasp (Other editions: the bee), 'Neither your honey, nor your sting.' "-[Mid. Tanchuma Balak 6, Num. Rabbah 20:10]

13 to go with you Only with greater nobles than you. This shows us that he was conceited and unwilling to reveal that he was under the control of the Omnipresent except in an arrogant manner. Therefore, "But Balak sent... again..." (verse 15) -[Mid. Tanchuma Balak 6, Balak Num. Rabbah 20:10]

17 For I will honor you greatly I will give you more than you have ever received in the past.-[Mid. Tanchuma Balak 6, Num. Rabbah 20:10]

18 a house full of silver and gold This shows us that he was greedy and coveted other people's money. He said, "He ought to give me all his silver and gold, since he has to hire many armies, and even then, it is questionable whether he will be victorious or not, whereas I will certainly succeed."-[Mid. Tanchuma Balak; Num. Rabbah 20:10]

I cannot... transgress He unwillingly admitted that he was under the control of others. Here he prophesied that he could not annul the blessings with which the patriarchs had been blessed by the mouth of the Divine Presence.-[Mid. Tanchuma Balak 6, Num. Rabbah 20: 10]

19 you too His mouth tripped him up [into telling them the truth]: You too, will end up leaving disappointed like the first group.-[Mid. Tanchuma Balak 6, Num. Rabbah 20:10]

what [the Lord] will continue He will not change his mind from a blessing to a curse, but if only He does not continue to bless [them]! Here he prophesied that He [God] would add to their blessings through him.-[See Mid. Tanchuma Balak 6, Num. Rabbah 20:10]

20 If these men have come to call for you If the calling is for you, and you expect payment for it, arise and go with them.

but In spite of yourself, “the word I speak to you—that you shall do.” Nevertheless, “Balaam went.” He said, Perhaps I can persuade Him and He will consent [to my cursing them].

21 saddled his she-donkey From here [we learn] that hate causes a disregard for the standard [of dignified conduct], for he saddled it himself. The Holy One, blessed is He, said, “Wicked one, their father Abraham has already preceded you, as it says, 'Abraham arose in the morning and saddled his donkey'” (Gen. 22:3). -[Mid. Tanchuma Balak 8, Num. Rabbah 20:12]

with the Moabite dignitaries His intent was the same as theirs.-[Mid. Tanchuma Balak 8, Num. Rabbah 20:12]

22 because he was going He saw that this was considered evil by the Omnipresent, yet he longed to go.

to thwart him It was an angel of mercy [as the Name yod hei vav hei denotes the attribute of mercy], and he wanted to prevent him from sinning, for should he sin, he would perish.-[Mid. Tanchuma Balak 8, Num. Rabbah 20:13]

and his two servants were with him From here we learn that a distinguished person who embarks on a journey should take two people with him to attend him, and then they can attend each other [so that when one is occupied, the other takes his place].-[Mid. Tanchuma Balak 8, Num. Rabbah 20:13]

23 The she-donkey saw But he [Balaam] did not see, for God permitted a beast to perceive more than a man. Since he [man] possesses intelligence, he would become insane if he saw demons.

with his sword drawn in his hand He said, "This wicked man has forsaken the tools of his own art, for the weapon of the heathen nations is the sword, and he is coming against them with [the power of] his mouth, which is their specialty. I too, will take hold of his (art) and accost him with his own art." This indeed was his fate [as it says], “and Balaam the son of Beor they slew with the sword” (31:8). -[Mid. Tanchuma Balak 8, Num. Rabbah 20:13]

24 in a path Heb. בַּמְשָׁעוּל, as the Targum [Onkelos] renders, בַּנְּשָׁבִיל, in a path. Similarly, “if the dust of Samaria will suffice for the soles (לְנִשְׁעָלִים) ” (I Kings 20:10) —the dust that sticks to the soles of the feet while walking. Similarly, “Who measured the waters with his step (יָבֵשׁ עִלָּיו) ?” (Isa. 40:12) —with his feet and with his step [as one measures by pacing].

with a fence on either side Heb. גְּדֵר. Unless specified otherwise, גְּדֵר refers to one made of stone.

25 She was pressed - וַתִּלְחַץ. [The ‘ niphal ’ form denotes] she herself.

She pressed - וַתִּלְחַץ. [The ‘kal’ form denotes that she pressed] something else, namely, Balaam’s leg.

26 The angel of the Lord continued going ahead He continued further ahead of him, [that is,] to be before him in another spot, as in, “he [Jacob] went ahead (עָבַר) of them” (Gen. 33:3). The Midrash Aggadah in Tanchuma (8) [asks]: What made him stop in three places? For he [the angel] showed him [Balaam] symbols alluding to the patriarchs.

28 these three times He hinted to him, You seek to uproot a nation which celebrates three festivals (שְׁלֹשׁ רְגָלִים) in

a year?-[Mid. Tanchuma Balak 9, Num. Rabbah 20:14]

29 you have humiliated Heb. הִתְעַלְלָתָּ. As the Targum [Onkelos] renders it, a term denoting shame and disgrace.

If I had a sword in my hand This matter made him greatly contemptible in the eyes of the dignitaries. This man was going to kill an entire nation with his mouth, yet for this she-donkey he needed weapons!-[Mid. Tanchuma Balak 9, Num. Rabbah 20:14]

30 Have I become accustomed Heb. הֲהִסְכַּנְתִּי הִסְכַּנְתִּי. As the Targum [Onkelos] renders [lit., have I learned to do this?]. Similarly, "Does man learn (יִסְכֵּן) for God?" (Job 22:2). Our Rabbis, however, expounded this verse in the Talmud: They [the Moabite dignitaries] said to him, "Why aren't you riding on a horse?" He [Balaam] said to them, "I sent it out to pasture." [Immediately, the she-donkey retorted, "Am I not your she-donkey?" He said to her, "Just for bearing burdens." She retorted, "on which you have ridden." He said to her, "Only on occasion." She retorted, "since you first started until now, and not only that but I provide you with riding by day, and with intimacy at night, (interpreting Heb. הִסְכַּנְתִּי הִסְכַּנְתִּי "I heated you up,") as is stated in Tractate Avodah Zarah [4b].

32 for the traveler has hastened against me Heb. יָרַט. Our Rabbis, the Sages of the Mishnah, expounded this word (יָרַט) as an acronym [of the words] יָרְאָה רָאָתָה נָטְתָה, "She feared, she saw, she turned aside" (Shab. 125a), because the course you took is contrary to me, that is to say, you [made this journey] to make me vengeful and provoke me. According to the literal meaning [it means הֶרַד], "because the journey was hurried against me." The term יָרַט is cognate with רָטַט, rapid movement, [meaning,] for I saw that the one embarking on the journey [Balaam] has hastened and hurried on his way, in order to anger me and provoke me. The verse is elliptical [as it should read בְּעַל הַדֶּרֶךְ, the one embarking on the journey]. Similar is וַיִּתְכַּל דָּוִד "David longed" (II Sam. 13:39), which means וַיִּתְכַּל נַפְשׁ דָּוִד, "David's soul longed," [as is apparent from the feminine prefix of the verb וַיִּתְכַּל. Another interpretation: [The term] יָרַט denotes desire. Similar is, "through the wicked He placates me (וַיִּרְטֵנִי)" (Job 16:11); He appeases me and comforts me through the wicked, who do nothing but provoke me. [Hence, the verse is rendered: the one who embarked on the journey desired to provoke me.] -[Machbereth Menachem p. 163]

33 Had she not turned Heb. לֹא יָאוּלַי, like לֹא יִלְוֶא 'if not.' Sometimes יִאוּלַי is used in the sense of לֹא יָאוּלַי.

I would also have killed you Heb. גַּם אֶתְּכָה הֲרִגְתִּי, I would have killed you also. This is a transposed verse, like גַּם הֲרִגְתִּי אֶתְּךָ, I would also have killed you, meaning to say: Not only would the delay have befallen you through me but even [your] death.

and spared her But now, since she spoke and rebuked you, and you could not withstand her rebuke, as it is written, "He said, No," therefore, I have killed her, so that [people] should not say, "This is the one that silenced Balaam with her rebuke, and he could not respond," for the Omnipresent shows regard for human dignity. Similarly, "you shall kill the woman and the animal [through which the sin was committed]" (Lev. 20:16), and, "you shall kill the animal" (ibid. 20:15) -[Mid. Tanchuma Balak 9, Num. Rabbah 20:14]

34 for I did not know This too is a [mark of] disgrace for him, but he was forced to concede, for [earlier] he had boasted that he was aware of the thoughts of the Most High, but now his mouth professed, "I did not know."-[Mid. Tanchuma Balak 9]

if it displeases you, I will return This reply was a challenge against the Omnipresent. He [Balaam] said to him, "He [God] Himself commanded me to go, yet you, an angel, annul His words. This is His custom: He says one thing and an angel retracts it. He said to Abraham, "Take now your son" (Gen. 22:2), and through an angel He annulled His words. I, too; if it displeases you, I will have to return."-[Mid. Tanchuma Balak 10, Num. Rabbah 20:15]

35 Go with these men A man is led along the path he wishes to follow.-[Mak. 10b]

(Go with the men For your portion is with them, and you are destined to perish from the world.- [Mak. 10b])

but Against your will, “the word I will speak [to you—that you shall speak.”

with Balak’s dignitaries He was glad to curse them as much as they were.-[Mid. Tanchuma Balak 10, Num. Rabbah 20:15]

36 Balak heard He sent messengers ahead to inform him.-[Mid. Tanchuma Balak 10, Num. Rabbah 20:16]

to the city of Moab Its capital, its most important city, as if to say, “Look what these [people] are trying to uproot!”-[Mid. Tanchuma Balak 10, Num. Rabbah 15]

37 Am I indeed incapable of honoring you? He prophesied that in the end he would leave him in disgrace.-[Mid. Tanchuma Balak 10, Num. Rabbah 20:16]

39 Kiryath Huzoth A city full of markets, with men, women and children in its streets, as if to say, See, and have pity, so that all these people are not annihilated.-[Mid. Tanchuma Balak 11, Num. Rabbah 20:17]

40 cattle and sheep A small number, only one bull and one sheep.-[Mid. Tanchuma Balak 11, Num. Rabbah 20:17]

41 Bamoth Baal As the Targum [Onkelos] understands it: “to the heights of his deity,” [Baal being] the name of a deity.

Chapter 23

3 Perhaps the Lord will happen to appear to me He is not accustomed to speak to me by day.

and he went alone Heb. שָׁפָי, as the Targum [Onkelos] renders: “alone.” The term denotes ease and quietness, that he was accompanied by nothing but silence.

4 [God] chanced upon Heb. וַיִּקְרַח, an expression denoting [a] casual [meeting or occurrence], and it denotes something shameful, an expression [used for] the uncleanness caused by seminal emission וַיִּקְרַח, as if to say, [God appeared to him] with reluctance and with contempt. He would never have appeared to him by day, but He wanted to show His love for Israel.-[Gen. Rabbah 52:5]

the seven altars “I prepared seven altars” is not written here, but “the seven altars.” He said to Him, “Their patriarchs built seven altars before You, and I have prepared [seven] corresponding to them all.” Abraham built four—“There he built an altar to the Lord Who appeared to him” (Gen. 12:7); “Abraham moved from there to the mountain... [and built an altar there]” (ibid. 8); “Abraham pitched his tent [and built an altar there]” (ibid. 13: 18), and one on Mount Moriah (ibid. 22:9). Isaac built one—“He built an altar there” (ibid. 26:25), and Jacob built two—one in Shechem (ibid. 33:20) and one in Beth El (ibid. 35:7). —[See Mid. Tanchuma Balak 11, Tzav 1, Num. Rabbah 20:18]

and I offered up a bull and a ram on [each] altar whereas Abraham offered up only a ram. —[See Mid. Tanchuma Balak 11, Tzav 1, Num. Rabbah 20:18]

7 Come, curse Jacob for me and come invoke wrath against Israel He told him to curse them with [their] two names, for perhaps one of them was not [their] distinctive [one].

8 How can I curse whom God has not cursed Even when they deserved to be cursed, they were not cursed, [namely,] when their father [Jacob] recalled their iniquity, [by saying,] “for in their wrath they killed a man” (Gen. 49:6), he cursed only their wrath, as it says, “Cursed be their wrath” (ibid. 7). When their father [Jacob] came in deceit to his father [Isaac], he deserved to be cursed. But what does it say there? “He, too, shall be blessed” (ibid. 27:33). Regarding those who blessed, it says, “These shall stand to bless the people” (Deut. 27:12). However, regarding those who cursed, it does not say, “These shall stand to curse the people” but, “These shall stand for the curse” (ibid. 13), for He [God] did not want to mention the word ‘curse’ in reference to them [the people].- [Mid. Tanchuma Balak 12, Num. Rabbah 20:19]

If the Lord has not been angered I myself am powerless, except that I can determine the precise moment when God becomes angry, and He has not become angry all these days since I have come to you. This is the meaning of the statement, "O my people, remember now what he [Balak king of Moab] planned... and what Balaam... answered him... may you recognize the righteous deeds of the Lord" (Mic. 6:5). -[Ber. 7a, Sanh.. 105b, A.Z. 4b]

9 For from its beginning, I see them as mountain peaks I look at their origins and the beginning of their roots, and I see them established and powerful, like these mountains and hills, because of their patriarchs and matriarchs.- [Mid. Tanchuma Balak 12, Num. Rabbah 20:19]

It is a nation that will dwell alone This is [the legacy] their forefathers gained for them—to dwell alone, as the Targum [Onkelos] renders it [it is a nation that is alone destined to inherit the world].

and will not be reckoned among the nations As Targum [Onkelos] paraphrases, they will not perish along with the other nations, for it says, “for I shall make an end of all the nations...” (Jer. 30:11); they will not be reckoned with the rest. Another interpretation: When they rejoice, no other nation rejoices with them, as it says, “God alone will guide them [to future happiness]” (Deut. 32:12). And when the nations prosper, they will receive a share with each one of them, but it will not be deducted from their account, and this is the meaning of, “and will not be reckoned among the nations.”-[Mid. Tanchuma Balak 12, Num. Rabbah 20:19]

Ketubim: Psalm 104:1-12

Rashi	Targum
1. My soul, bless the Lord. My God, You are very great, You are attired with majesty and beauty.	1. Bless, O my soul, the name of the LORD. O LORD my God, You are greatly exalted; You have put on praise and splendor.
2. [You] enwrap Yourself with light like a garment; [You] extend the heavens like a curtain.	2. Who wraps Himself in light like a sheet, who stretches out the heavens like a curtain.
3. Who roofs His upper chambers with water; Who makes clouds His chariot, which goes on the wings of the wind.	3. Who covers His chambers with water like a building with beams; who placed His chariot, as it were, upon swift clouds; who goes on the wings of an eagle.
4. He makes winds His messengers, burning fire His ministers.	4. Who made his messengers as swift as wind; his servants, as strong as burning fire.
5. He founded the earth on its foundations that it not falter to eternity.	5. Who lays the foundation of the earth upon its base, so that it will not shake for ages upon ages.
6. You covered the deep as [with] a garment; the	6. You have covered over the abyss as with a garment;

Rashi	Targum
waters stand on the mountains.	and the waters split on the mountains, and endure.
7. From Your rebuke they fled; from the sound of Your thunder they hastened away.	7. At Your rebuke, they will flee, flowing down; at the sound of Your shout, they will be frightened, pouring themselves out.
8. They ascended mountains, they descended into valleys to this place, which You had founded for them.	8. They will go up from the abyss to the mountains, and descend to the valleys, to this place that You founded for them.
9. You set a boundary that they should not cross, that they should not return to cover the earth.	9. You have placed a boundary for the waves of the sea that they will not cross, lest they return to cover the earth.
10. He sends the springs into the streams; they go between the mountains.	10. Who releases springs into rivers; they flow between the mountains.
11. They water every beast of the field; the wild donkeys quench their thirst.	11. They water all the wild animals; the asses will break their thirst.
12. Beside them the fowl of the heavens dwell; from between the branches they let out their voices.	12. The birds of heaven will settle on them; they will give out a sound of singing from among the branches.

Rashi's Commentary to Psalm 104:1-12

2 [You] enwrap Yourself with light in the sky like a garment.

4 He makes winds His messengers lit. He makes His messengers winds. He makes the wind His messengers.

6 You covered the deep as [with] a garment This is similar to what is said elsewhere (Job 38:9): "When I made the cloud its raiment, etc."

the deep That is the sea.

the waters stand on the mountains The waters of the ocean are higher than the whole world. They stand on the mountains, and so Scripture states (Amos 5:8, 9:6): "He who calls the water of the sea and pours it upon the face of the earth." Pouring denotes only [pouring] from above downward.

7 From Your rebuke they fled When You said (Gen. 1:9): "Let the waters gather." And from that voice they hastened away and gathered in the place that You founded for them.

9 You set a boundary for them, viz. the sand that is around its shore.

12 Beside them the fowl of the heavens dwell Beside the springs.

from between the branches Heb. עפאים, the branches of the trees, and so (Dan. 4:11): "its branches were (עפיה) beautiful."

Meditation from the Psalms
Psalms 104:1-12
By: H. Em. Rabbi Dr. Hillel ben David

This psalm is a continuation of the preceding one and echoes its refrain, Bless HaShem, O my soul! Here, David recounts the wonders of the six days of Creation and describes the splendor of the primeval light, the heaven and earth, the grass, the fish of the sea, the beasts of the field, and, finally, the crowning glory of Creation - man himself.²⁰

The Midrash²¹ says: In the Torah, Moses related many events without elaboration. They remained obscure until David came and explained them, as he did here by expanding upon the theme of Creation and illuminating its mysteries.

Radak observes that every artist is motivated to produce works of art because he seeks personal acclaim and glory. However, when G-d fashioned the world, His sole concern was man's welfare. Mere flesh and blood cannot grasp the profound motives of G-d, much less appreciate them. Only the soul can comprehend the altruism and selfless love of its Creator. Thus, the Psalmist calls upon his own spirit, Bless HaShem, O my soul! For none but the soul could compose this blessing.

This psalm is the שיר של יום, Song of the Day, for Rosh Chodesh, the first day of the new month. The Tur²² explains that the Psalmist alludes to the new month in verse 19, He made the moon for festivals.²³ The Zohar²⁴ says that the souls of the righteous people in Paradise recite this psalm every Rosh Chodesh.²⁵

Let's explore the wonder of creation that our psalmist is describing. The first chapter of Bereshit (Genesis) is a highly structured text. It is a poem with patterns and exceptions. Both are ongoing and planned. The writer of this story carefully uses both the patterns and the breaks in those patterns to communicate the story's messages. This exercise will help us decode some of these patterns and exceptions.

By studying the following chart, you will learn something about the way the Torah is written. If you print out the color-coded chart you will see the patterns more clearly. Observe the following color code:

COLOR CODE	MEANING
RED	Each time G-d creates something by "saying".
YELLOW	Each time G-d saw that things were good or very good.
PURPLE	Each time the thing which G-d creates comes into being.
LIGHT BLUE	Each time G-d calls something by name.
GREEN	Each evening and morning.
BLACK	Each time G-d blesses.
BLUE	Each of the six days of creation.

As you begin studying, see what patterns you can find.

- A. Red begins most days.
- B. Purple usually follows red.
- C. Days end with green.

²⁰ Ibn Ezra

²¹ Shemot Rabbah 15:22

²² Orach Chaim 423

²³ see footnote there

²⁴ Midrash HaNe'elam, Parshat Vaera

²⁵ see Taamei HaMinhagim

D. The 3rd and 6th days both have two acts of creation.

E. **Yellow** - **green** - **blue** is a common pattern.

Creation statistics

In accordance with the importance of the number **seven** generally, and in connection to the story of Creation in particular, this number recurs over and over again in the structure of the passage:

There are 7 days of Creation.

7 times 'G-d (*Elohim*) saw'. (ELOHIM ET HA'OR)- First time G-d is described as *seeing*. In the creation story *G-d saw* is repeated seven times.

There are 7 appearances of the word "light" on the first and fourth days of creation when the two different light sources were created.²⁶

35 (7 times 5) times we find the word: *G-d* (אלוהים).²⁷

7 times we find the word: *On the Earth* (בארץ).

21 times we find the Hebrew word normally translated as: *Earth or land* (ארץ).

7 times we find the Hebrew word for: *heavens* (שמים) or *sky* (excluding "heavenly sky").

7 times we find the Hebrew word for: *Good* (טוב).

7 times we find the Hebrew phrase: *Waters* (מים) (beneath the heavens). There are 7 appearances of water on the second and third days of creation.

7 times we find the Hebrew word for: *flying, fly, birds*.

7 times we find the Hebrew word for: *crawls, walks, land animals*.

14 times we find the Hebrew word for: *day* (יום), *days* (ימים).

The verb עשה (to do, make) is used seven times in the Creation of the world: "G-d made (*va-ya'as* - וַיַּעַשׂ) the firmament" (*Bereshit* 1:7); "And G-d made (*va-ya'as*) the two lights" (1:16), etc.

The opening pasuk of Genesis contains seven words, the second fourteen, and the three concluding pesukim 35 words. The complete text is 469 (7×67) words.

²⁶ On the first day He created the primeval light. On the fourth day he created the sun, moon, and stars which give light.

²⁷ Elohim is derived from the word "el," that means "strength," or "force." An Elohim is a "Master of Forces."

BARA

In the beginning God created the ארצה and the earth. And the earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.

ONE DAY A SECOND DAY A THIRD DAY A FOURTH DAY A FIFTH DAY THE SIXTH DAY THE SEVENTH DAY

Then God said, "Let there be light", and it was light.

Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters."

Then God said, "Let the waters below the ארצה be gathered into one place, and let the dry land appear."

Then God said, "Let there be lights in the expanse of the ארצה to separate the day from the night, and let them be for signs, and for seasons, and for days and years; and let them be for lights in the expanse of the ארצה to give light on the earth.", and it was so.

Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the ארצה."

Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind", and it was so.

And there was light.

And God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse, and it was so.

and it was so.

And God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; the stars also. And God placed them in the expanse of the ארצה to give light on the earth, and to govern the day and the night, and to separate the light from the darkness.

And God created the great sea monsters, and every living creature that moves, with which the waters swarmed after their kind; and every winged bird after its kind.

And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind;

And God saw that the light was good;

And God saw that the light was good.

and God saw that it was good.

and God saw that it was good.

and God saw that it was good.

and God saw that it was good.

and God separated the light from the darkness. And God called the light day, and the darkness He called night.

And God called the expanse ארצה.

And God called the dry land earth, and the gathering of the waters He called seas;

And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on heearth."

And God blessed them, and let them rule over the fish of the sea and over the birds of the ארצה and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

And God saw all that He had made, and behold, it was very good.

Thus the ארצה and the earth were completed, and all their hosts. And by the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done.

And there was evening and there was morning.

And there was evening and there was morning.

and God saw that it was good.

And there was evening and there was morning.

And there was evening and there was morning.

And there was evening and there was morning.

one day.

a second day.

a fourth day.

a fifth day.

a fifth day.

Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. This is the account of the ארצה and the earth when they were created, in the day that the Lord God made earth and heaven.

Creation statistics:

7 days of Creation.

7 times God (Elochim) "saw". (ELOHIM ET HA'OR) is found -

First time God is described as "seeing".

In the creation story "God saw" is repeated seven times.

Sefer Yetzera explains that these seven repetitions

parallel the seven double letters (letters which can be pronounced hard or soft) and the seven days of the week.

This first mention of Saw (and fourth mention of ELOHIM)

is therefore the root of the first double letter, which is Bet

(and/or Vet). It is according to Luria, the path between

Chachma and Chesed.

35 times God (Elochim) is found.

7 times "On the Earth (Hebrew only)" is found.

21 times "Earth, earth, or land" are found

7 times "heaven(s), sky (excluding "heavenly sky")" are found.

7 times "Goat" is found

7 times "Water(s) (beneath the heavens)" are found.

7 times "flying, fly, or birds" are found.

7 times "crawl, walk, and animals" are found.

14 times "day or days" are found.

Look at the way most of the days of creation are described:

What two squares come at the beginning of each day?

What two squares come at the end of each day?

What day does not fit the pattern?

Which days have two **red** squares?

Which three days have the usual format naming (numbering) the day changed?

How many **yellow** squares are there?

Which days have two **yellow** squares?

How many **red** squares are there?

How many **black** squares are there?

Which days have **red** squares?

Which days have **black** squares?

What other patterns do you see?

From the things you've found so far; what days seem like they might be paired?

Let's use what was created on each of the days (**red** squares) to look at the pattern of this story:

What does G-d create on the first day?	What does G-d create on the fourth day?
What two things does G-d create the second day?	What two kinds of life does G-d create on the fifth day?
What two things does G-d make on the third day?	What two kinds of life are created on the sixth day?
	Is anything created on the seventh day?

What is the connection between what was created on the first three days and what was created on the next three days?

How does the distribution of **black** and **red** squares (names and blessings) relate to this?

In all of the Torah, it is never written that HaShem made the earth in 6 days. The exact phrasing in Hebrew is:

כי ששת ימים עשה ה' את השמים ואת הארץ

To translate literally:

For six days G-d created the heavens and the earth.

Inserting the preposition “in” is definitely the easy way to read this. However, the necessary letter ך is simply not there. One of the implications is that the purpose of creation is the 6 “days”, or 6000 years.

The first day of creation, which saw the creation of light, corresponds to the first millennium of history, the millennium of Adam, the light of the world, when the world was still saturated with knowledge of its Creator and was sustained by the indiscriminate benevolence of G-d. The second day, on which the Creator distinguished between the spiritual and the physical elements of His creation, yielded a second millennium of judgment and discrimination, as reflected in the Flood which wiped out a corrupt humanity and spared only the righteous Noah and his family. The third day, on which the land emerged from the sea and sprouted forth greenery and fruit-bearing trees, encapsulates the third millennium, in which Abraham began teaching the truth of the One G-d and the Torah was given on Mount Sinai. The fourth day, on which G-d created the sun and the moon, the two great luminaries: the greater luminary... and the lesser luminary, corresponds to the fourth millennium, during which the First Temple and the Second Temple in Jerusalem served as the Divine abode from which light emanated to the entire world. The fifth day, the day of fish, birds and reptiles, represents the lawless and predatory Dark Ages of the fifth millennium. The sixth day, whose early hours saw the creation of the beasts of the land, followed by the creation of man, is our millennium, a millennium marked by strong, forceful empires, whose beastly rule will be followed by the emergence of Mashiach, the perfect man who brings to realization the divine purpose in creation and ushers in the seventh millennium, the World to Come, a time of perfect peace and tranquility.²⁸

The account of the construction of the Tabernacle in Vayakhel-Pekudei is built around the number seven. The word “heart” appears seven times in Exodus 35:5-29, as Moses specifies the materials to be used in the construction, and seven times again in 35:34-36: 8, the description of how the craftsmen Betzalel and Oholiav were to carry out the work. The word *terumah*, “contribution” appears seven times in this section. In chapter 39, describing the making of the priestly vestments, the phrase “as G-d commanded Moses” occurs seven times. It occurs again seven times in chapter 40.

A remarkable parallel is being drawn between G-d’s creation of the universe and the Israelites’ creation of the Mishkan (Sanctuary).²⁹ We now understand what the Sanctuary represented. It was a micro-cosmos, a universe in miniature, constructed with the same precision and “wisdom” as the universe itself, a place of order as against the formlessness of the wilderness and the ever-threatening chaos of the human heart. The Sanctuary was a visible reminder of G-d’s presence within the camp, itself a metaphor for G-d’s presence within the universe as a whole.

Just as the process of building the Mishkan, the Tabernacle, corresponds to man’s role in the first chapter of Bereshit, so the description of the Divine service in the Mishkan parallels man’s role in the second chapter of Bereshit. There are several points of similarity between the *Mishkan* and *Gan Eden*, and thus between those serving in the *Mishkan* and those living in *Gan Eden*:

1. In Gan Eden, Adam is entrusted with the obligation “to tend it and to keep it”. These are also the roles of the Priests and the Levites in the Mishkan: “They shall keep all the vessels of the Tent of Meeting... to perform the service of the Mishkan”.³⁰

²⁸ Nachmanides

²⁹ I will use Mishkan, Temple, Mikdash, and Sanctuary, interchangeably, to speak to the place where HaShem will cause His Name to dwell.

³⁰ Bamidbar (Numbers) 3:8; see also 8:26; 18:4

2. G-d's appearance in the Garden is described with the words,³¹ "They heard the sound of the Lord G-d going about in the Garden". Concerning the Mishkan, we read in Vayikra 26:11-12: "I shall make My dwelling place in their midst... and I shall go about in their midst and I shall be their G-d".
3. Keruvim³² were placed at the entrance to Gan Eden in order "to guard the path of the Tree of Life". In the Mikdash, two Keruvim were placed upon the Ark, which held the Tablets of Testimony, the essence of Torah, "a tree of life for those who grasp it".
4. G-d clothed Adam and Chava in Gan Eden: "And the Lord G-d made coats of skin for Adam and for his wife, and He clothed them".³³ Correspondingly, Moshe performs a similar action during the Days of Inauguration: "And you shall make coats for the sons of Aharon... and you shall clothe Aharon your brother and his sons with them".³⁴

This, then, is the other aspect of building the Mishkan. The first aspect viewed the essence of the Mishkan as the actual doing, the action itself, paralleling G-d's action in creating the world, while the other aspect focuses on the result – the resting of the Divine Presence within the Mishkan, which is a return to the idyllic world of the Garden of Eden, the world from which Adam was banished.

Thus, we learn that the building of the Mishkan was a tikkun for Adam's sin in the Garden of Eden. The Exodus from Egypt created, as it were, Am Israel. The building of the Mishkan facilitated a return to a state in which G-d goes about amongst Bne Israel.

Eventually, Bne Israel are destined to sink into the depths of sin, to be expelled once again, this time from the Gan Eden that is Eretz Israel. At the same time, the Divine Presence leaves the Sanctuary, the miniature Gan Eden: "He has stripped His dwelling like a garden and has destroyed His meeting place".³⁵ However, the Divine Presence is destined to return to Israel, and the waters of Gan Eden will once again proceed from the Sanctuary:

***Yehezchel (Ezekiel) 47:12** And by the river, on its bank on this side and on that, there shall grow every tree for food; its leaves will not wither, nor will its fruit fail. It shall bring forth new fruit every month, for it is from the Sanctuary that its waters emerge.*

It was taught: The following seven things were created before the world: The Torah, repentance, the Garden of Eden, Gehinnom, the Throne of Glory, the Temple and the name of the Mashiach ... The Temple, as it is written: "A glorious throne exalted from the beginning is the place of our sanctuary".³⁶

Six things preceded the creation of the world. Some were created, some arose in thought to be created: The Torah and the Throne of Glory were created... The patriarchs, Israel, the Temple, and the name of the Mashiach arose in thought to be created... The Temple, from where? As it is stated: "A glorious throne exalted from the beginning is the place of our sanctuary".³⁷

Rav Chizkiya sat before Rav Elazar. He said to him: How many lights were created before the world was created? He said to him: Seven, as follows: the light of Torah, the light of Gehinnom, the light of the Garden of

³¹ Bereshit (Genesis) 3:8

³² Cherubim, as it is transliterated in most Tanachs.

³³ Bereshit (Genesis) 3:21

³⁴ Shemot (Exodus) 28:40-41

³⁵ Eicha (Lamentations) 2:6

³⁶ Yirmiyahu (Jeremiah) 17:12, Pesachim 54a

³⁷ Yirmiyahu (Jeremiah) 17:12, Bereshit Rabba 1, 4

Eden, the light of the Throne of Glory, the light of the Temple, the light of repentance, and the light of the Mashiach.³⁸

When Chazal say that something preceded the creation of the world, they mean that it stands at the very foundation of the world and that it is connected to the purpose and objective of the world. This is similar to the thought that precedes action; essentially, these things represent the idea of the world. Indeed, all the items mentioned in the Gemara in Pesachim: Torah, repentance, the Garden of Eden, Gehinnom, the Throne of Glory, and the Temple, involve a clear and felt Divine presence. This is certainly true of the Temple, which represents the presence of God in the material world.³⁹

Another aspect of the connection between the creation of the world and the Mikdash is the idea that the Mishkan and the Mikdash are the goal of creation, and it was only with their construction that creation was completed.

Another explanation: "So was ended all the work",⁴⁰ it does not say here "the work", but rather "all the work", the work of the six days of creation. "From all His work that God had created and formed",⁴¹ it does not say here "and formed", but rather "to form", there is still another work. When King Solomon came and built the Temple, the Holy One, blessed be He, said: Now the work of heaven and earth is complete, "So was ended all the work". Therefore, he was called Shlomo, for the Holy One, blessed be He, completed the work of the six days of creation through his handiwork.⁴²

Ashlamatah: Micah 7:16-20 + Nahum 1:7, 2:1-3

Rashi	Targum
14. Lead Your people with Your rod-the flock of Your inheritance who dwell alone, a forest in the midst of a fruitful field-and they shall graze in Bashan and Gilead as in days of yore.	14. Sustain Your people by Your Memra; the tribe of Your inheritance will dwell by themselves in the world which will be renewed; those who were desolate in the forest will be settled in Carmel, they will be sustained in the land of Bashan and Gilead as in the days of old.
15. As in the days of your exodus from the land of Egypt, I will show him wonders.	15. As in the day when they came out of the land of Egypt, I will show them wondrous deeds.
16. Nations shall see and be ashamed of all their might-they shall place a hand upon their mouth; their ears shall become deaf.	16. The nations will see and be ashamed despite all their might; they will put their hands on their mouths; their ears will be deafened.
17. They shall lick the dust as a snake, as those who crawl on the earth. They shall quake from their imprisonment; they shall fear the Lord, our God, and they shall fear you.	17. They will prostrate themselves on their faces upon the ground like snakes, crawlers in the dust. They will come trembling out of their fortresses, and from before the LORD our God they will be destroyed; and they will be afraid before you.
18. Who is a God like You, Who forgives iniquity and	18. There is none besides You; You are the God

³⁸ Zohar, Tzav, 34b

³⁹ This might also be the idea that finds expression in Chazal's assertion that the earthly Temple corresponds to a heavenly Temple. For example, "'Ha-Moriya' (Bereshit 22:2) ... Rabbi Shimon ben Yochai says: To the fitting place that corresponds to the heavenly Mikdash" (Bereshit Rabba 55, 7; and see ibid. 69, 7).

⁴⁰ I Melachim (Kings) 7:51; II Divrei Ha-Yamim (Chronicles) 5:1

⁴¹ Bereshit (Genesis) 2:3

⁴² Pesikta Rabbati, parasha 6

Rashi	Targum
passes over the transgression of the remnant of His heritage? He does not maintain His anger forever, for He desires loving-kindness.	forgiving iniquities and passing over the transgressions of the remnant of His inheritance, who does not extend His anger forever, because He delights in doing good.
19. He shall return and grant us compassion; He shall hide our iniquities, and You shall cast into the depths of the sea all their sins.	19. His Memra will again have mercy on us, He will tread upon our transgressions in His love and He will cast all the sins of Israel into the depths of the sea.
20. You shall give the truth of Jacob, the loving-kindness of Abraham, which You swore to our forefathers from days of yore. {P}	20. You will show Your faithfulness to Jacob to his sons, as You swore to him in Bethel, Your kindness to Abraham to his seed after him, as You swore to him between the pieces; You will remember for us the binding of Isaac who was bound upon the altar before You. You will perform kind deeds with us as You swore to our fathers in days of old.
1. The harsh prophecy concerning Nineveh. The book of the vision of Nahum the Elkoshite.	1. The oracle of the cup of malediction to be given to Niniveh to drink. Previously Jonah the son of Amittai the prophet from Gath-hepher, prophesied against her and she repented of her sins; and when she sinned again there prophesied once more against her Nahum of Beth Koshi, as is recorded in this book.
2. The Lord is a jealous and vengeful God and is full of wrath; the Lord avenges Himself upon His adversaries, and He bears a grudge against His enemies.	2. God is judge and an avenger is the LORD; the LORD takes vengeance on the enemies of His people, and on His adversaries with fierce anger.
3. The Lord is slow to anger and great in power, but He will surely not acquit; the Lord-His way is with a tempest and with a storm? and cloud is the dust of His feet.	3. The LORD removes anger, and there is great might before Him; and He pardons those who return to His Law; but does not leave unpunished those who do not return; the LORD goes forth in storm and wind, and the dark cloud is the path before Him.
4. He rebukes the sea and dries it up, and He has dried up all the rivers; Bashan and Carmel are cut off, and the blossoms of the Lebanon are cut off.	4. He rebukes the sea and dries it up, and He makes all the rivers dry; Mathnan and Carmel are desolate, and the trees of Lebanon are withered.
5. Mountains quaked because of him and the hills melted, and the land raised up from before Him-and the inhabited earth and all who dwell thereon.	5.. The mountains quake before Him, and the hills are torn asunder, and the earth is laid waste before Him, even the world and all that dwell in it
6. Who can stand before His fury and who can rise amidst His wrath? His wrath has reached [the earth] like fire, and the rocks have been broken up by Him.	6. If the world shook thus before Him when He revealed Himself in love to give the Law to His people, then when He reveals Himself in anger to take vengeance on the enemies of His people, who will stand before His vengeance, and who will endure in the indignation of His wrath? His anger dissolves like fire, and rocks are torn asunder before Him.
7. The Lord is good-yea, a stronghold on a day of trouble- and is cognizant of those who trust in Him.	7. The LORD is good to Israel that they may lean upon Him in time of affliction, and it is revealed before Him that they are relying upon His Memra.
8. But, with an overrunning flood He shall make a full end of its place, and darkness shall pursue His enemies.	8. But in fierce anger and in great wrath he will make an end of the nations which rose up and utterly destroyed the Sanctuary, and He will deliver His adversaries to Gehinnam.

Rashi	Targum
9. What do you think of the Lord? He will make a full end; the trouble will not rise twice.	9. O nations who have plundered Israel, what are you reckoned before the LORD? He will make an end of you; relief after affliction will not be established twice for you as for the house of Israel.
10. For, while the thorns are entangled and the drunkards are drinking, they are consumed like dry stubble, fully ripe.	10. For the princes of the nations which plundered Israel and made them go astray, as though lead astray through wine, destroyed them just as fire destroys among very dry stubble.
11. From you has emanated one who plots evil against the Lord, one who counsels wickedness. {S}	11. From you, Niniveh, there has gone forth a king who plotted evil against the people of the LORD; he gave evil counsel.
1. Behold on the mountains the feet of a herald announcing peace. O Judah, keep your feasts, pay your vows-for the wicked one shall no longer continue to pass through you; he has been completely cut off.	1. Behold, on the mountains of the land of Israel the feet of him who announces good tidings, proclaiming peace! Celebrate your festivals, O Judah, fulfil your vows, for the wicked will never pass through you again; they are all destroyed.
2. The scatterer who came up before you is besieged by a siege. Watch the way! Strengthen your loins! Fortify your power mightily.	2. For they were coming up and spreading themselves upon your land; they encamped against you in siege, they set watchmen along your ways; strengthen your neck, increase your might exceedingly.
3. For the Lord has restored the pride of Jacob as the pride of Israel, for the emptiers have emptied them out and destroyed their branches.	3. For the LORD has restored his strength to Jacob, his greatness to Israel; for robbers have robbed them and have laid waste the cities in which they glory.
4. The shields of his mighty men are dyed red; the men of the army are in crimson; the chariots are in the fire of torches on the day of his preparation, and the cypresses are enwrapped.	4. The shields of their warriors are dyed red, the men of war are dressed in crimson, the plates of their chariots are prepared in the fire of the day of their display, and their army commanders are attired in fine-coloured garments.
5. The chariots shall dash about madly in the streets; they shall clatter in the city squares; their appearance is like torches; like lightning, they shatter.	5. The chariots rush to and fro in the streets, the noise of the rattling of their weapons is heard in the city squares; their appearance is like torches, like lightnings hurling forth
6. He shall remember his mighty men; they shall stumble in their walk; they shall hasten to its wall, and the protector is armed.	6. They appoint their army commanders they stumble as they go, they hasten on, they break down the wall and build towers.
7. The gates of the rivers have opened, and the palace has dissolved.	7. The bridges over the rivers are opened, and the king trembles in his palace.
8. And the queen has been exposed and taken away, and her maidens moan, like the voice of doves beating their breasts.	8. And the queen sits in a litter; she goes forth among the exiles, and her maid servants are led away; they go after her moaning like the sound of doves, beating upon their breasts.
9. And Nineveh is like a pool of water-it is since days of yore-and they flee. Halt! Halt! But no one pays attention.	9. And from the days of old Niniveh is like a gathering of waters. They run away. Halt! Halt! But there is none who turns back and halts.
10. Plunder silver! Plunder gold! And there is no end to the treasures-to sweep out [Nineveh] of all precious vessels.	10. Make spoil of silver, make spoil of gold! There is no end to the treasures. All the desirable goods are finished.

Rashi	Targum
11. Empty, yea, emptied out and breached; and the heart melts, the knees stumble, and there is trembling in all loins; and the faces of all of them have gathered blackness.	11. She is plundered and spoiled, and the gate is opened to the enemy; and the heart melts, and there is knocking of knees, and trembling of the loins, and all their faces are covered with a coating of black like a pot.
12. Where is the lions' den? And it is pasture for young lions, where the grown lion and the old lion went, and the lion's whelp-and none made them afraid.	12. Where are the dwelling-places of the kings, and the princes' residence? Where the kings went, there they left their sons like a lion which stays by its prey in safety and there is none to scare it away.
13. The grown lion tore enough for his whelps and strangled for his lionesses, and he filled his caves with prey and his dens with prey.	13. The kings brought spoil for their consorts and plunder for their children, and the storehouses were filled with spoil and their castles with plunder.
14. Behold! I am against you, says the Lord of Hosts, and I will ignite her chariots with smoke; and the sword shall consume your young lions, and I will cut off your prey from the land; and the voice of your ambassadors shall no longer be heard.{P}	14. "Behold, I am sending My wrath upon you," says the LORD of Hosts, "and I will burn your chariots with fire, and the sword will slay your princess, and I will destroy your trade from the earth, and the sound of your emissaries will not be heard again."

Rashi's Commentary on Micah 7:16-20 + Nahum 1:7; 2:1-3

17 as those who crawl on the earth -They are snakes, which crawl on their bellies on the dust of the earth.

They shall quake from their imprisonment -They shall quake because of the extreme narrowness of their imprisonment and the confinement of their captivity.

20 You shall give the truth of Jacob - *Jonathan* paraphrases: You shall give the truth of Jacob to his sons, as You swore to him in Bethel; the loving-kindness of Abraham to his seed after him, as you swore to him 'between the parts.' You shall remember for us the binding of Isaac, etc. Give us the truth that You promised Jacob. Cause to come true Your word that You promised Jacob (Gen. 28:15): "For I will not forsake you."

the loving-kindness of Abraham The reward for the loving-kindness of Abraham, [out of] which he commanded his sons to keep the way of the Lord: to perform righteousness and justice. Therefore, it does not say, "And the loving-kindness," but "the loving-kindness." The truth - that you will make come true the promise to Jacob - that will be the payment of the reward for Abraham's loving-kindness.

which you swore - at the binding of Isaac, (Gen 22:16) "I swore by Myself, says the Lord, that because you did this thing, etc."

7 The Lord is good yea, a stronghold -Even when he inflicts retribution upon His enemies, His mercies do not cease to do good to those who fear Him. [This ability is] unlike the trait of [a man of] flesh and blood, who, when he is busy with one thing, is not free to [simultaneously] do another thing, as the matter is stated (Exod. 15:3): "The Lord is a man of war; the Lord is His Name." [This is] as it is stated in *Mechilta* (ad loc.)

and is cognizant of -the necessities of those who trust in Him.

1 pay your vows -that you vowed to the Holy One, blessed be He, if He would save you from the hand of

Sennacherib, king of Assyria - for now you are saved.

for... shall no longer continue to pass through you -that wicked one.

he has been completely cut off -he and his descendants.

2 The scatterer who came up before you is besieged by a siege -The scatterer, who came up upon the land of Judah before you during the time of Hezekiah, is now besieged by the siege of Nebuchadnezzar king of Babylon, who has besieged him.

Watch the way -You men of Judah, watch the crossroads and see those going to besiege him [Sennacherib] and strengthen your loins and fortify your power mightily.

3 as the pride of Israel -As it was already.

the emptiers have emptied them out -They have plundered them and emptied them. The expression of בִּיקָהּ is appropriate for a vine.

Verbal Tallies

By: HEm Rabbi Dr. Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah

Bamidbar (Numbers) 22:2 – 23:9

Tehillim (Psalms) 104:1-12

Micah 7:16-20 + Nahum 1:7, 2:1-3

Mk 10:46-52, Lk 18:45-53, Lk 19:1-10, Rm 11:11-16

The verbal tallies between the Torah and the Psalm are:

Done / Maketh - עשה, Strong's number 06213.

Sore / Mightily - מאד, Strong's number 03966.

The verbal tallies between the Torah and the Ashlamata are:

Saw / See - ראה, Strong's number 07200.

Israel - ישראל, Strong's number 03478.

Sore / Mightily - מאד, Strong's number 03966.

Face / Because of - פנים, Strong's number 06440.

Bamidbar (Numbers) 22:2 And Balak <01111> the son <01121> of Zippor <06834> **saw <07200> (8799)** all that **Israel <03478>** had **done <06213> (8804)** to the Amorites <0567>.

3 And Moab <04124> was **sore <03966>** afraid <01481> (8799) of **<06440>** the people <05971>, because they were many <07227>: and Moab <04124> was distressed <06973> (8799) **because of <06440>** the children <01121> of **Israel <03478>**.

Tehillim (Psalms) 104:1 Bless <01288> (8761) the LORD <03068>, O my soul <05315>. O LORD <03068> my God <0430>, thou **art very <03966>** great <01431> (8804); thou art clothed <03847> (8804) with honour <01935> and majesty <01926>.

Tehillim (Psalms) 104:4 Who **maketh <06213> (8802)** his angels <04397> spirits <07307>; his ministers <08334>

(8764) a flaming <03857> (8802) fire <0784>:

Micah 7:16 The nations <01471> shall **see <07200> (8799)** and be confounded <0954> (8799) at all their might <01369>: they shall lay <07760> (8799) their hand <03027> upon their mouth <06310>, their ears <0241> shall be deaf <02790> (8799).

Nahum 2:1 He that dasheth in pieces <06327> (8688) is come up <05927> (8804) before thy **face <06440>**: keep <05341> (8800) the munition <04694>, watch <06822> (8761) the way <01870>, make thy loins <04975> strong <02388> (8761), fortify <0553> (8761) thy power <03581> **mightily <03966>**.

Nahum 2:2 For the LORD <03068> hath turned away <07725> (8804) the excellency <01347> of Jacob <03290>, as the excellency <01347> of **Israel <03478>**: for the emptiers <01238> (8802) have emptied them out <01238> (8804), and marred <07843> (8765) their vine branches <02156>.

Hebrew:

Hebrew	English	Torah Reading Num. 22:2 – 23:9	Psalms 104:1-12	Ashlamatah Micah 7:16-20 +Nahum 1:7, 2:1-3
אל	God	Num. 23:8		Mic. 7:18
אלהים	God	Num. 22:9 Num. 22:10 Num. 22:12 Num. 22:18 Num. 22:20 Num. 22:22 Num. 22:38 Num. 23:4	Ps. 104:1	Mic. 7:17
אף	anger	Num. 22:22 Num. 22:27 Num. 22:31		Mic. 7:18
ארץ	land, earth, ground	Num. 22:5 Num. 22:6 Num. 22:11 Num. 22:13	Ps. 104:5 Ps. 104:9	Mic. 7:17
ברך	bless	Num. 22:6 Num. 22:12	Ps. 104:1	
גבול	border	Num. 22:36	Ps. 104:9	
גוי	nations	Num. 23:9		Mic. 7:16
הלך	go, walk	Num. 22:13 Num. 22:14 Num. 22:16 Num. 22:22 Num. 22:37	Ps. 104:3 Ps. 104:10	
יד	hand	Num. 22:7 Num. 22:23 Num. 22:29 Num. 22:31		Mic. 7:16
יהוה	LORD	Num. 22:8 Num. 22:13 Num. 22:18 Num. 22:19 Num. 22:22 Num. 22:23 Num. 22:24 Num. 22:25 Num. 22:26 Num. 22:27 Num. 22:28	Ps. 104:1	Mic. 7:17 Nah. 1:7 Nah. 2:2

Hebrew	English	Torah Reading Num. 22:2 – 23:9	Psalms 104:1-12	Ashlamatah Micah 7:16-20 +Nahum 1:7, 2:1-3
		Num. 22:31 Num. 22:32 Num. 22:34 Num. 22:35 Num. 23:3 Num. 23:5 Num. 23:8		
כָּסָה	cover, hide	Num. 22:5 Num. 22:11	Ps. 104:6 Ps. 104:9	
לָחַץ	licks up	Num. 22:4		Mic. 7:17
מְאֹד	exceedingly, greatly	Num. 22:3 Num. 22:17	Ps. 104:1	Nah. 2:1
מְלַאֲךָ	messenger	Num. 22:5 Num. 22:22 Num. 22:23 Num. 22:24 Num. 22:25 Num. 22:26 Num. 22:27 Num. 22:31 Num. 22:32 Num. 22:34 Num. 22:35	Ps. 104:4	
מְקוֹם	place	Num. 22:26	Ps. 104:8	
נָטָה	to turn, aside	Num. 22:23 Num. 22:26 Num. 22:33	Ps. 104:2	
נָשָׂא	took up, pardoning	Num. 23:7		Mic. 7:18
נָתַן	give	Num. 22:13 Num. 22:18	Ps. 104:12	Mic. 7:20
עָבַר	go beyond, pass	Num. 22:18 Num. 22:26	Ps. 104:9	Mic. 7:18
עַד	forever		Ps. 104:5	Mic. 7:18
עָלָה	go up	Num. 22:41 Num. 23:2 Num. 23:4	Ps. 104:8	Nah. 2:1
עָמַד	stand, stood	Num. 22:24 Num. 22:26	Ps. 104:6	
עָשָׂה	do, did, done, made, make	Num. 22:2 Num. 22:17 Num. 22:18 Num. 22:20 Num. 22:28 Num. 22:30 Num. 23:2	Ps. 104:4	
פֶּה	word, mouth	Num. 22:18 Num. 22:28 Num. 22:38 Num. 23:5		Mic. 7:16
קָרָה	will come, meet	Num. 23:3 Num. 23:4	Ps. 104:3	
רָאָה	saw, seen	Num. 22:2 Num. 22:23 Num. 22:25 Num. 22:27 Num. 22:31 Num. 22:33 Num. 22:41 Num. 23:3		Mic. 7:16

Hebrew	English	Torah Reading Num. 22:2 – 23:9	Psalms 104:1-12	Ashlamatah Micah 7:16-20 +Nahum 1:7, 2:1-3
		Num. 23:9		
שָׂדֵה	field	Num. 22:4 Num. 22:23	Ps. 104:11	
שׁוּב	back, return, turn	Num. 22:8 Num. 22:34 Num. 23:5 Num. 23:6	Ps. 104:9	Mic. 7:19 Nah. 2:2
שׁוּם	puts	Num. 22:38 Num. 23:5	Ps. 104:3 Ps. 104:9	Mic. 7:16
שָׁכַן	dwelling, dwell	Num. 23:9	Ps. 104:12	
שָׁלַח	send, sent, go	Num. 22:5 Num. 22:10 Num. 22:15 Num. 22:37 Num. 22:40	Ps. 104:10	

Greek:

GREEK	ENGLISH	Torah Reading Num. 22:2 – 23:9	Psalms 104:1-12	Ashlamatah Micah 7:16-20 +Nahum 1:7, 2:1-3	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:46-52	Tosefta of Luke Lk 18:35-43 Lk 19:1-10	Remes/Gemara of Acts/Romans and James Rm 11:11-16
ἀκολουθεω	follow	Num 22:20			Mk. 10:52	Lk. 18:43	
ἀκουω	heard, hearing	Num 22:36			Mk. 10:47	Lk. 18:36	
ἀναβαίνω	ascend		Ps 104:8	Nah 2:1		Lk. 18:31 Lk. 19:4	
ἀναβλέπω	sight				Mk. 10:51 Mk. 10:52	Lk. 18:41 Lk. 18:42 Lk. 18:43 Lk. 19:5	
άνηρ	men			Nah 2:3		Lk. 19:2 Lk. 19:7	
άνθρωπος	man, men	Num 22:9 Num 22:20 Num 22:35		Nah 2:3			
άνιστημι	raising, rising	Num 22:13 Num 22:14 Num 22:20 Num 22:21 Num 22:22			Mk. 10:50	Lk. 18:33	
ἀποκρίνομαι	answer	Num 22:8 Num 22:18			Mk. 10:51		
ἀποκτείνω	killed, kill	Num 22:33				Lk. 18:33	
γίνομαι	became, came to pass, was done	Num 22:41				Lk. 18:35 Lk. 19:9	Rom. 11:11
γινωσκω	know, known	Num 22:19		Nah 1:7			
δίδωμι	give	Num. 22:13 Num. 22:18	Ps. 104:12	Mic. 7:20		Lk. 18:43 Lk. 19:8	
διερχομαι	shall go through, go		Psa 104:10			Lk. 19:1 Lk. 19:4	
δοξαζω	glorifies, glorify					Lk. 18:43	Rom. 11:13
δυναμαι	able	Num 22:6 Num 22:11 Num 22:18				Lk. 19:3	

GREEK	ENGLISH	Torah Reading Num. 22:2 – 23:9	Psalms 104:1-12	Ashlamatah Micah 7:16-20 +Nahum 1:7, 2:1-3	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:46-52	Tosefta of Luke Lk 18:35-43 Lk 19:1-10	Remes/Gemara of Acts/Romans and James Rm 11:11-16
		Num 22:37					
ἔθνος	nations	Num 23:9		Mic 7:16		Lk. 18:32	Rom. 11:11 Rom. 11:12 Rom. 11:13
εἶδω	seeing, saw	Num 22:2 Num 22:6 Num 22:23 Num 22:25 Num 22:27 Num 22:33				Lk. 18:43 Lk. 19:3 Lk. 19:4 Lk. 19:5 Lk. 19:7	
ἐλεεω	mercy				Mk. 10:47 Mk. 10:48	Lk. 18:38 Lk. 18:39	
ἐμπαίζω	mocked	Num 22:29				Lk. 18:32	
ἐμπροσθεν	former			Mic 7:20		Lk. 19:4	
ἐπιτιμάω	warned				Mk. 10:48	Lk. 18:39	
έρχομαι	came, come	Num 22:7 Num 22:9 Num 22:14 Num 22:16 Num 22:20 Num 22:37 Num 22:39			Mk. 10:46 Mk. 10:50	Lk. 19:5 Lk. 19:10	
εὐλογεω	bless	Num. 22:6 Num. 22:12	Ps. 104:1				
ἡμέρα	day	Num 22:30		Mic 7:20	Nah 1:7 Nah 2:3	Lk. 18:33	
θελω, εθέλω	want	Num 22:14			Mk. 10:51	Lk. 18:41	
θεός	God	Num. 22:9 Num. 22:10 Num. 22:12 Num. 22:18 Num. 22:20 Num. 22:22 Num. 22:38 Num. 23:4	Ps. 104:1	Mic. 7:17		Lk. 18:43	
ἴδου	behold, see	Num 22:5 Num 22:11 Num 22:32 Num 22:38 Num 23:9				Lk. 18:31 Lk. 19:2 Lk. 19:8	
ἱμάτιον	garment		Psa 104:2 Psa 104:6		Mk. 10:50		
ἵστημι	stand, stood	Num. 22:24 Num. 22:26	Ps. 104:6		Mk. 10:49	Lk. 18:40 Lk. 19:8	
κάθημαι	sat, sit, sitting				Mk. 10:46	Lk. 18:35	
καλέω	called	Num 22:5 Num 22:20 Num 22:37				Lk. 19:2	
καταβαίνω	came down, go down		Psa 104:8			Lk. 19:5 Lk. 19:6	
καταλύω	rest up, guest	Num 22:8				Lk. 19:7	
κραζω	cried out				Mk. 10:47 Mk. 10:48	Lk. 18:39	
κύριος	LORD	Num. 22:8 Num. 22:13 Num. 22:18	Ps. 104:1	Mic. 7:17	Nah. 1:7 Nah. 2:2	Lk. 18:41 Lk. 19:8	

GREEK	ENGLISH	Torah Reading Num. 22:2 – 23:9	Psalms 104:1-12	Ashlamatah Micah 7:16-20 +Nahum 1:7, 2:1-3		Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:46-52	Tosefta of Luke Lk 18:35-43 Lk 19:1-10	Remes/Gemara of Acts/Romans and James Rm 11:11-16
		Num. 22:19 Num. 22:22 Num. 22:23 Num. 22:24 Num. 22:25 Num. 22:26 Num. 22:27 Num. 22:28 Num. 22:31 Num. 22:32 Num. 22:34 Num. 22:35 Num. 23:3 Num. 23:5 Num. 23:8						
λαός	people	Num 22:3 Num 22:5 Num 22:6 Num 22:11 Num 22:12 Num 22:17 Num 22:41 Num 23:9					Lk. 18:43	
λέγω	saying	Num 22:5 Num 22:10 Num 22:16 Num 22:28 Num 22:30 Num 23:7				Mk. 10:47 Mk. 10:49 Mk. 10:5	Lk. 18:34 Lk. 18:38 Lk. 18:41 Lk. 19:7	Rom. 11:11 Rom. 11:13
μᾶλλον	rather, the more					Mk. 10:48	Lk. 18:39	Rom. 11:12
μικρόν	small	Num 22:18					Luk 19:3	
ὁδός	journey, way	Num 22:22 Num 22:23 Num 22:31 Num 22:32 Num 22:34		Mic 7:10	Nah 2:1	Mk. 10:46 Mk. 10:52	Lk. 18:35	
ὄρος	mountain, mount	Num 23:7 Num 23:9	Psa 104:6 Psa 104:8 Psa 104:10					
ὄχλος	Multitude congregation					Mk. 10:46	Lk. 18:36 Lk. 19:3	
παραλαμβάνω	took, taking	Num 22:41					Lk. 18:31	
παρερχομαι	pass, went by		Psa 104:9				Lk. 18:37	
πίστις	faith, believe. Faithfully obey					Mk. 10:52	Lk. 18:42	
ποιεω	do, did, done, made, make	Num. 22:2 Num. 22:17 Num. 22:18 Num. 22:20 Num. 22:28 Num. 22:30 Num. 23:2	Ps. 104:4			Mk. 10:51	Lk. 18:41	
προσαιτεω	begging					Mk. 10:46	Lk. 18:35	
ῥήμα	word	Num 22:7					Lk. 18:34	

GREEK	ENGLISH	Torah Reading Num. 22:2 – 23:9	Psalms 104:1-12	Ashlamatah Micah 7:16-20 +Nahum 1:7, 2:1-3	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:46-52	Tosefta of Luke Lk 18:35-43 Lk 19:1-10	Remes/Gemara of Acts/Romans and James Rm 11:11-16
		Num 22:18 Num 22:20 Num 22:35 Num 22:38 Num 23:3 Num 23:5					
σήμερον	today's	Num 22:30				Lk. 19:5 Lk. 19:9	
σιωπάω	silent, quiet				Mk. 10:48	Lk. 18:39	
σώζω	made, save				Mk. 10:52	Lk. 18:42 Lk. 19:10	Rom. 11:14
τόπος	place	Num 22:26	Psa 104:8			Lk. 19:5	
τρίτος	third	Num 22:28 Num 22:32 Num 22:33				Lk. 18:33	
τυφλός	blind				Mk. 10:46 Mk. 10:49 Mk. 10:51	Lk. 18:35	
υἱός	sons	Num 22:2 Num 22:3 Num 22:4 Num 22:5 Num 22:10			Mk. 10:46 Mk. 10:47 Mk. 10:48	Lk. 18:31 Lk. 18:38 Lk. 18:39 Lk. 19:9 Lk. 19:10	

Abarbanel On Pirqa Abot Pereq 1, Mishnah 2

Shimon ha-Zaddik was one of the last of the men of the Great Assembly. He used to say: The world stands on three things: on Torah, on divine service and on kindness.

In this Mishnah Abarbanel is disturbed by two questions:

- I. Why did Shimon ha-Zaddik divide the moral values of mankind into three -Torah, service of God and loving kindness? Are not all these values included in the concept of Torah? Would it not have sufficed for him state that the world stands on Torah, which would have included all other values? Is there any value which is outside of the scope of Torah?
- II. If, as Rambam writes, divine service means the sacrificial cult of the Temple, why are the other mitzvot of the Torah not mentioned? Furthermore, Rambam's identification of "Torah" as wisdom and "kindness" as good ethical behavior, cannot be correct, since clearly the world in its entirety does not stand on those alone. Also, there are ethical issues which do not affect interpersonal relationships, such as the way a person behaves regarding himself.

Abarbanel launches into the following interpretation. The tripartite division represents the main principles of Torah and it is very appropriate that Shimon ha-Zaddik taught it. Shimon served as the high priest for 40 years and during his long term of office many miracles occurred on a regular basis. According to one source, Shimon was a relation of Ezra the Scribe.

In order to stress Shimon' s saintliness, Abarbanel - and many other commentators too - relates the story of the

confrontation between Shimon and Alexander the Great as described in the Talmud (Yoma 9a):

When Alexander was on his way to do battle with Darius, the king of Persia and his vassals, he and his mighty legions passed through Jerusalem. At their approach, there was great consternation among the Jews who feared that he intended to destroy Jerusalem since Judea was a vassal of Darius. Whereupon, Shimon ha-Zaddik, in his capacity as high priest, donned all the splendid vestments of his office and, accompanied by his counsellors, went out to greet Alexander. When the latter saw the high priest he immediately dismounted and prostrated himself. Noticing that his generals were astounded, he said to them: "Every time I go out to battle and I am victorious the image of this high priest always appears to me, and I saw him in a dream this night and he commanded me to prostrate myself." At that moment Shimon haZaddik turned to the mighty warrior and pleaded that he not destroy Jerusalem, but accept Judea as his vassal. Alexander agreed.

Amazingly enough, Abarbanel continues with this incident as it is related in Josephus:

When Alexander decided to spare Jerusalem, he asked in return that a golden statue of himself be placed in the Temple. Shimon explained to him that by God's law no statue could be put in the Temple, but promised him two other things which would perpetuate him. The first was that every male child born during that year to the *kohanim* (i.e., the priests) would be named Alexander. Secondly, all legal documents would be dated from the year of his visit to Jerusalem. This happened one thousand years after the Exodus from Egypt, and took place 3,448 years after the creation of the world. Alexander accepted these symbols of gratitude. He then asked Shimon to consult the **Urim ve-Tumim** and ask whether he, Alexander, would be victorious in the battle with Darius. Shimon answered that since the destruction of the First Temple at the hands of Nebuchadnezzar, the **Urim ve-Tumim** had ceased to reveal the future, but he would ask God. Later, Shimon told Alexander that according to the prophecy in the Book of Daniel, he would win the war.

Abarbanel also recounts that Aristotle, who was Alexander's teacher, accompanied him on his visit to Jerusalem and later wrote that he had spent much time with Shimon discussing natural science and theology and had found him to be exceedingly erudite in theology.

According to Abarbanel, Shimon's advice to his successors, the sages of the Mishnah, flowed from his prophetic foresight. He foresaw that the Jews would go into exile, that some of them would become heretics and that others would become violent and lawless. He therefore urged them, as indeed the Prophets had urged the men of the Great Assembly, to take great care in the observance of the Torah, so that they should not become heretics; to be meticulous in the sacrificial cult, lest the Temple be destroyed and to practice great kindness to others, so that there should be no lawlessness. All the calamities he foresaw came about at the end of the Second Temple period.

Regarding the essence of the three things: **Torah implies insight, wisdom and knowledge. Divine service relates to the relationship between man and his Maker. Kindness revolves around the relationship between man and his fellow man.** It is in this light that Abarbanel compares man, who is the **olam katan**, the "little world," to the universe, the **olam gadol**, the "great world." The three aspects described by Shimon ha-Zaddik - Torah, i.e., wisdom, divine service, i.e., the relationship between man and God, and kindness, i.e., the relationship between man and man - all correspond to the tripartite division of the physical universe.

Abarbanel also suggests an alternative interpretation. If we assume - as Abarbanel did not - that the dictum in the previous Mishnah ("Be deliberate in judgment, raise up (make stand) many disciples and make a fence around the Torah") was said by the men of the Great Assembly, then Shimon, who was himself a member of that Assembly,

was not satisfied with its generality and came to make the teaching more specific. Corresponding to the generality of judgment, Shimon stipulated Torah. "Make a fence ... " refers to negative commandments only, therefore Shimon added "divine service," which means positive commandments. Lastly, his predecessors made no mention of human relations, so he came and specified "kindness." These three things constitute the perfection of Torah, both theoretically and practically, and the whole of existence, therefore, rests upon them.

Miscellaneous Interpretations

Rabbenu Yonah: According to Shimon ha-Zaddik, the three things upon which the world is based - Torah, divine service and acts of loving kindness - are intended to accentuate the message that they were ab initio created to serve man as means of doing the will of God. Without them man would have no way of knowing how to conduct himself. The Torah has been described in many statements in the Talmud as the blueprint of God's creation and man's behavior.

The word "Abodah", in this Mishnah should be taken in its most commonly understood sense: the sacrificial cult that was practiced in the Temple. However, since the destruction of the Temple, "Abodah" is associated with prayer; "Gemilut Chasadim", - loving kindness - was chosen as a leg of the tripod upon which the world stands because it is superior to bare charity (Sukkah 49b). It applies to the rich and poor, the dead and the living, by personal contact and by indirect donations.

Rabbi Mattityahu ha-Yitzhari exhorts the Jew to look upon Torah in the light of the rabbinic proclamation (Shabbat 88a) that God issued a strong and severe warning when He created the world that the Jews would have to agree to commit themselves to the Torah, or else He would destroy the world. The Jew cannot take the Torah casually and lightly; he must relate to it with wonder and awesomeness. This is the inference of the word Torah in the Mishnah under consideration.

Rabbi Yosef Ibn Nahmias comes up with an innovative idea. According to him, every manner, fashion and form of doing God's will is considered "Abodah"- an act of worship. However, it must be carried out with a full sense of consciousness and deliberation. He equates "Abodah" with "Abodah she-ba-Lev," service of the heart - motivation. In fact, he contends, if we are to connect "Abodah" with sacrifices. the law still states that there must be even there a state of awareness and genuine motivation.

Rashbatz attaches great importance to "Abodah" because it represents a number of egalitarian ideas. The world was created solely for the benefit of man who, in turn, was created in order to worship God. By divine design, Eretz Israel was chosen over all other countries so that within its boundaries the Temple could be built and the chosen people could offer their sacrifices on the altar.

Rashbatz demolishes the thesis of Rambam (cited above in Abarbanel) by arguing that our Mishnah speaks about the survival of the world, not about the perfect man. Furthermore, he argues, if the Mishnah intended to apply these three virtues to man, why did the sage limit himself to "Abodah" and "Gemilut Chasadim"? Why not include the hundreds of other values that the Torah teaches?

"Abodah," as we have noted, is meant to imply the sacrificial ritual in the Temple. In the eyes of many authorities, prayer, which replaced the sacrifices after the destruction of the Temple, is preferable. A sacrifice was brought only by those who inadvertently committed a sin. A deliberate and conscious transgression or crime was punishable by death or divine retribution. Prayer, on the other hand, is effective in securing salvation and forgiveness even for those who deserved the death penalty.

It is a delight to observe how Rashbatz discovers passages in the Talmud that buttress his line of thinking. For example, on the subject of "Gemilut Chasadim" he culls from Abot de-Rabbi Natan (4:5) the following tale:

Rabban Yohanan ben Zakkai together with Rabbi Yehoshua were strolling through Jerusalem. When they approached the ruins of the Temple, Rabbi Yehoshua said, "Woe unto us that this place lies in ruins!" Answered Rabban Yohanan ben Zakkai, "We possess another source of expiation, equal in importance to the Temple itself and that is Gemilut Chasadim."

Rashi seems to understand our Mishnah as referring to justification for the continued existence of the world (see Midrash Shmuel). This Mishnah and 1:18 seem to suggest different triads upon which the world stands. Meiri differentiates between this Mishnah - which discusses the three things through which a person can achieve a level of perfection which justifies creation and its continued existence-and. Which delineates three other attributes necessary for a functional society.

Abot DeRabbi Natan – "Upon Torah" – How so? It says, For I (G-d) desire kindness, not sacrifice; and knowledge of G-d more than "Olot" (Hosea 6:6), First, we may infer from here that an Olah (burnt Offering) is more beloved before G-d than other offerings, and that is because the Olah is burnt entirely upon the altar fires, as it is said regarding the Olah: "And the Kohen will cause it all to go up in smoke on the altar (Leviticus 1:9). And elsewhere it says, Samuel took a suckling lamb and offered it up as an Olah entirely to HaShem (I Samuel 7:9). And second we see that Torah Study is more beloved before the Omnipresent than Olot, because **if a person studies Torah he thereby understands the knowledge of the Omnipresent**, as it says, "If you seek it [the wisdom of the Torah] as [if it were] silver, if you search for it as [if it were] hidden treasures – **then you will understand the fear of HaShem, and discover the knowledge of God** (Proverbs 2:4-5). From here we may infer that a Sage who sits and teaches the Torah to the public is considered by Scripture higher than if he offered sacrificial fats and blood upon the altar.

"The world stands upon kindness" – how so? Scripture provides the answer when it says: "For I desire kindness, not sacrifice" (Hosea 6:6), implying that acts of loving-kindness are much superior to the Temple service. Moreover, the world was created from the very beginning through loving-kindness alone, as it says: "For I said, the world was built with loving-kindness; the heavens, You establish Your faithfulness to them (Psalm 89:3).

Loving-kindness can even be a most effective substitute for the Temple service, as the following anecdote shows:

Once, Rabbi Yochanan ben Zakkai was leaving Jerusalem. Rabbi Yehoshua, his student was following him, and they walked, he saw the recently destroyed Temple. Rabbi Yehoshua exclaimed, "Woe is to us regarding this Temple that has been destroyed, for it is the place where the sins of Israel are atoned! [Rabban Yochanan ben Zakkai], said to him, "My son. Do not it trouble you on that account, **we have one more effective form of atonement**. And what is this superior form of atonement? **Acts of loving-kindness, as it says: "For I desire loving-kindness, not sacrifice"** (Hosea 6:6)!

NAZAREAN TALMUD

SIDRA OF B'MIDBAR (NUMBERS) 22:2 – 23:9

“VAYAR BALAQ” “AND BALAQ SAW”

BY: H. EM RABBI DR. ELIJAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL'S SCHOOL OF TOSEFTA
LUQAS (LK)

HAKHAM TSEFET'S SCHOOL
OF PESHAT
MORDECHAI (MK)

Now it happened that as he drew near to Yericho, a certain blind man was sitting on the side of the road begging. And when he heard a congregation going by, he inquired what this meant. And they told him, “Yeshua HaNotsri (the Branch Davidic) is passing by.” And he called out, saying, “Yeshua, Ben David, show me chesed!” And those who were in front rebuked him, that he should be silent, but he cried out even more loudly, “Son of David, show me chesed!” So Yeshua stopped and ordered him to be brought to him. And when he approached, he asked him, “What do you want me to do for you?” And he said, “Master, that I may **regain my sight**. And Yeshua said to him, “**Regain your sight! Your faithful obedience** has saved you.” And **immediately he regained his sight** and began to follow him, **glorifying God**. And all the people, when they saw it, **gave praise to God**.

¶ And he entered and traveled through Yericho. And there was a man named Zakkai, and he was a **chief** tax collector, and he was wealthy. And he was wanting to see Yeshua—who he was—and he was not able to as a result of the congregation, because he was short in stature. And he ran on ahead and climbed up into a sycamore tree so that he could see him, because he was going to go through that way. And when he came to the place, Yeshua looked up and said to him, “Zakkai, come down **immediately**, because today it is necessary for me to make your house stand!” And he came down quickly and welcomed him joyfully. And when they saw it, they all began to complain, saying, “He has gone in to find lodging with a man who is a sinner!” And Zakkai stopped and said to the Master, “Behold, half of my possessions, Lord, I am giving to the poor, and if I have extorted anything from anyone, I am **paying it back four times as much!**” And Yeshua said to him, “Today deliverance (Yeshua) has come to this house, because he too is a **son of Abraham**. For the Son of Man the

And they came into Yericho. And as he (Yeshua) and his Talmidim were leaving Yericho a considerable **congregation** followed Yeshua and his talmidim and BarTemea the “son of honor/beauty,” a blind beggar, sat beside the road begging. And hearing that it was Yeshua HaNotsri⁴³ (the Branch Davidic), he began to cry out and to say, Yeshua, son of David, have mercy on me! And many rebuked him to silence him. But he cried out much the more, **son of David**, have mercy on me! And Yeshua stopped and called for him. And they called the blind man, saying to him, be **comforted**, **rise up**, he (Yeshua) is calling you. And casting aside his blanket, jumping up, he came to Yeshua. And answering, Yeshua said to him, What do you want me to do for you? And the blind one said to him, My Rabbi (Hakham), I want **to see** again. And Yeshua said to him, go the way of the Torah, your faithful obedience to the Torah has healed you. And instantly **he saw** again and followed

⁴³ There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that נָצַר also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od).

Prophet) came to seek and to restore (rectify) those who are lost.”

Yeshua in the way of Torah.

HAKHAM SHAUL'S SCHOOL OF REMES, ROMANS:

¶I say then, they did not stumble⁴⁴ (trip) so as to fall, did they?⁴⁵ This can never happen!⁴⁶ But their trespass has provided the **Gentiles** with the Nefesh Yehudi the opportunity to repent/turn to G-d, this in turn brings about a jealousy in those who have abandoned the Mesorah and their acceptance of its laws, judgments and ordinances. Now if their presence/place in the cosmos has given it its extreme value,⁴⁷ even though they have stumbled and their being few⁴⁸ has brought extreme value to some of the Gentiles, how much the more will their fullness benefit them?

¶In addressing the Gentiles, I am appointed to serve as an honorable⁴⁹ messenger to the Gentiles, so that I may inspire my brethren⁵⁰ (fellow countrymen) bringing deliverance (whole maturity)⁵¹ to some of them. For if their rejection of the Mesorah brings cosmic tikun by allowing the Gentiles to accept it (the Mesorah) how much the more will their acceptance bring about the resurrection. If the Challah offered as first-fruits is kodesh (holy)⁵², the whole loaf (batch of dough) is kodesh (holy); and if the root is kodesh (holy) so are the branches.

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

Num 22.2-23.9	Ps 104.1-12	Mic 7.16-20 + Nah 1.7, 2.1-3	Mk 10.46-52	Lk 18.35-43; Lk 19.1-10	Rm 11.1-16
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

As Yeshua and his Talmidim pass along the road, which leads from Yericho to Yerushalayim they encounter a

⁴⁴ "False step," trip and stumble all relate to "halakhah" walking. Therefore, we note that the ideas being posited here relate to the Oral Torah/Mesorah. This in turn relates to specific groups who refused to accept the Oral Torah. For example, **Tz'dukim**, (Sadducees) who refused any form of the Oral Torah although they possessed their own traditions. **Shammaites**, who did not accept the normative Judaism of Hillel. This their legalistic approach to the Torah caused their failure to continue.

⁴⁵ The opening is put in the form of a question like catechism, a summary of principles in the form of questions and answers.

⁴⁶ lit. It will never happen, May Yisrael never fail/fall, may this never happen, or this will never happen.

⁴⁷ **extreme value** - **πλοῦτος** - *ploutos* - **Meaning:** extreme value

⁴⁸ **few** - **ἕττημα** - *hettema* - **Meaning:** From 2274; GK 2488; Two occurrences; AV translates as "diminishing" once, and "fault" once. **1 a diminution, decrease:** i.e. defeat. **2 losses**, as respects to salvation. (decrease in number, being few in number) *cf. "**to be less**" Perschbacher, Wesley J, and George V Wigram. *The New Analytical Greek Lexicon*. Peabody, Mass.: Hendrickson, 1990. p. 197 entry #2274-75

⁴⁹ **as an honorable messenger** - **δοξάζω** *doxazo*

⁵⁰ **my flesh** - intimating his fellow countrymen and brethren.

⁵¹ The idea of deliverance here relates to embracing the Oral Torah. The Gentiles turning to G-d are brought through their acceptance of Messiah and the Mesorah. Thus, Hakham Shaul is saying that he is a courtier in the Court of the Master. This by necessity means that those Gentiles turning to G-d must accept Rabbinic authority and the Mesorah.

that I may inspire - The general idea of the phrase **παραζηλώω** - *parazelloo*, means to provoke to jealousy, generally speaking. We have used it here in the positive sense of inspiration.

Some of them - this applies to those who have opposed the Oral Torah. In other words, those who are in need of deliverance or "salvation" are those who have denied the validity of the Oral Torah and its place in our lives.

Theological dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 7:970

⁵² **ἅγιος** *hagios* - generally translated as "holy" or "sacred." Its best definition is to be "**Set apart for G-d's service (purposes) by formal, legal restrictions and limitations.**" Berman, Joshua. *The Temple: Its Symbolism and Meaning Then and Now*. Northvale, N.J.: J. Aronson, 1995. p.6

blind beggar by the road. Hakham Tsefet gives us his name so that we will realize there is something that we must learn from this man's experiences. Like Eldad and Medad, his name is written as a witness to his faithfulness to Torah. In varied places, we are given the names of characters within the narrative. Here we realize that there is something of value in the name "BarTemee."

BarTemee means "son of honour/beauty."⁵³ The translators of the LXX suggest several possible parallels for the Greek word **τιμή** - *timeh*.

Two lexically related words are *Hod* and *Kavod*, which demonstrate that BarTemee is the "son" "bar of honor." This is the most likely interpretation of the word **τιμή** - *timeh*. However, we should note that **τιμή** - *timeh* is also associated with the idea of beauty.

Hakham Tsefet venerates BarTemee "son of honour/beauty" because of his great Torah observance. BarTemee had confidence in the agent of G-d to have his need met. This testimony was the opposite of the B'ne Yisrael who did not trust Moshe or G-d suggesting that neither G-d nor Moshe could fulfill their requests.

Megilah 4:6 A minor reads in the Torah and translates. But he does not recite the Shema, pass before the ark, or raise his hands [in the priestly benediction]. He who is wearing ragged clothing recites the Shema and translates, but he does not read in the Torah, pass before the ark, or raise his hands. **A blind man recites the Shema and translates.** R. Judah says, "Whoever in his entire life has never seen light does not recite the Shema."

Yeshua stopped. Why does Yeshua stop and call for BarTemee? Those who trust in the Torah and G-d move Yeshua to compassion. We have a similar case in the 4th Chapter of Mordechai where the woman with the issue of blood reaches out and touches Yeshua's Talit. When the woman has touched his Talit Yeshua stops to see who touched him. Likewise, Yeshua says that she is rewarded for her Torah faithfulness.

The blind beggar relates to Yeshua as "My Rabbi." This is interesting and tells us that Yeshua must have frequented towns and villages regularly to teach and instruct them in halakhah. Yericho was no different from many other places. Yericho may have been a place where the Sages regularly met.⁵⁴ Like the other sages, Yeshua came here and taught frequently. Yericho could easily have been a place where he regularly visited on his pilgrimages to Yerushalayim. This would have placed Yeshua in Yericho three times a year at minimum. If we look at the pilgrimages to Yerushalayim Yeshua may have visited Yericho even more frequently than that. If he visited going up to Yerushalayim and descending, he would have visited at least twelve times a year. At the time when the educational system of the Kallah (Jewish Educational Yeshivot of the first century and later) existed we can see that Yeshua may have had regular students in Yericho. We have stated in the past that the West Jordan valley was a path that the pilgrims followed rather than pass directly through Samaritan territory.

The beauty of this Mishnah is that we come to an understanding that those who have some sort of physical defect are still bound by the Torah, mitzvot and halakhah.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

FALSE STEP – DIFFICULTY IN WALKING

Hakham Shaul's "False step," "trip" and "stumble" all relate to "halakhah" walking out the mitzvot as deemed necessary by the Hakhamim. Therefore, we note that the ideas being posited here relate to the Oral Torah/Mesorah. This in turn relates to specific groups who refused to accept the Oral Torah and not Judaism overall.

⁵³ Marcus, J. (2009), *The Anchor Yale Bible: Mark 8-16*, New Haven, Con.: Yale University Press, see also Vincent Taylor, *The Gospel according to Mark, The Greek Text with Introduction Notes, and Indexes*, MacMillan & Co, 1955 p.447ff

⁵⁴ Cf. Sanhedrin 11a, Sotah 48b, Berakhot 37a

The **Tz'dukim**, who refused any form of the Oral Torah although they possessed their own traditions reject the Mesorah to such an extent that they all but became extinct. We have recently seen their rise among those who claimed to believe that Yeshua is the Messiah. However, they completely reject the Mesorah. As such, we can see that there is a stumbling on their part. And, we can note that the so called "stumbling" does not refer to all the Jewish people. We must also note that the "stumbling" does NOT mean that the Jewish people are rejected by G-d in any way. In Hakham Shaul's words, "this can never happen." Again, we must remind the reader that the Torah demonstrates the Jewish people favorably before G-d as His "special treasure." Moreover, we must reiterate that G-d loves the Jewish people with an immense love because the Torah says He does. Therefore, the presently mentioned "stumble" cannot be thought of in permanent terms. It is at best parenthetical. The stumble gives rise to Gentile acceptance of the Mesorah albeit predominantly through the Master.

We also see the "stumbling" to be related to the **Shammaites**, who did not accept the normative Judaism of Hillel. This their legalistic approach to the Torah caused their failure to continue. We have cited these groups only simplistically and minimally. In Neusner's words, there was no such normative Judaism in the first century.

For this period, however, no such thing as "normative Judaism" existed, from which one or another "heretical" group might diverge. Not only in the great center of the faith, Jerusalem, do we find numerous competing groups, but throughout the country and abroad we may discern a religious tradition in the midst of great flux. It was full of vitality, but in the end without a clear and widely accepted view of what was required of each man, apart from acceptance of Mosaic revelation. And this could mean whatever you wanted. People would ask one teacher after another, "What must I do to enter the kingdom of heaven," precisely because no authoritative answer existed. In the end two groups emerged, the Christians and the Rabbis, heirs of the Pharisaic sages ...⁵⁵

Initially the "Christians" of Neusner's work were Orthodox Nazareans (Jews). The division resulted after a great influx of Gentiles looking for their Jewish ancestry. We derive this truth from a correct understanding of Zechariah 8:23. The Prophet repeats the phrase "take hold" showing that there would be two occasions of the Gentile grasping the corner of the Jewish Sages tallit. We could also posit the idea that these two occasions were near the beginning and ending of the parenthetical Gentile acceptance of the Torah.

Lieberman also notes that historical Judaism was quite diverse.⁵⁶ Our point here is that normative Judaism, as we know it today had great troubles in being solidified. Thus, Hakham Shaul's words concerning "stumbling" must therefore relate to those groups that failed to understand the intention of the Sages concerning the halakhot. This they suffered in their "walk" with G-d because they were unable to determine how to correctly fulfill the Torah and its mitzvot. But, the trespass of these groups has provided the Gentiles with the Nefesh Yehudi the opportunity to repent/turn to G-d, this in turn brings about a jealousy in those who have abandoned the Oral Torah and their acceptance of its laws, judgments and ordinances. Therefore, the "stumbling ones" do not refer to those who have been faithful to G-d by cleaving to Him through being constantly engaged in the words of the Hakhamim. If Judaism was to survive, there must be some normative unity. The rise of the Rabbinic Hakhamim was the result of Jews who were genuinely trying to draw closer to G-d and establish a normative Judaism. This legacy was initiated by Ezra and refueled by Hillel and his talmidim. This is not to minimize the efforts of other great Jewish redeemers before or after. First century Judaism was...

"full of vitality, but in the end without a clear and widely accepted view of what was required of each man, apart from acceptance of the Mosaic revelation. And this could mean whatever you wanted. People would ask one teacher after another, what must I do to enter the kingdom of heaven?"⁵⁷

⁵⁵ Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p.39

⁵⁶ Lieberman, Prof Saul. *Greek in Jewish Palestine/Hellenism in Jewish Palestine*. New York: The Jewish Theological Seminary Press, 2012. p. 39ff.

⁵⁷ Jacob Neusner, *First-century Judaism in crisis: Yohanan ben Zakkai and the renaissance of Torah*, Ktav Pub Inc., 1982 p. 39

The theme of the remnant therefore, applies to the ones who know how to “walk” according to the correct interpretations of the Torah. And although they are a minority they are of “Extreme Value”! Hakham Shaul uses again the Greek word *πλοῦτος* *ploutos* – meaning, extreme value. Here Hakham Shaul also makes a play on words in the Greek text of our pericope. The two words in the same sentence (v12) relating to wealth are *πλοῦτος* *ploutos* – as we have mentioned above and *κόσμος* *kosmos* – usually translated world etc. *Κόσμος* *kosmos* – relates to far more than the world, universe etc. *Κόσμος* *kosmos* – relates to “order” “adornment” i.e. “Great value” and “beauty.” A common Greek expression is *κατὰ κόσμον*, “according to right order.”⁵⁸ Now these allegorical terms should be sending signals to the reader that for there to be “Order” in the Cosmos there must be “ordered” conduct i.e. correct halakhot.

In so far as the concept of the **beautiful is inseparable from that of the ordered**, it is always implied in *κόσμος* and finds expression in the sense “**adornment**” (usually of women).⁵⁹

The information should suffice to show that the Jewish people bring extreme value to the Cosmos in their very presence. As we have labored to show throughout our commentaries, the Oral Torah is more than a concept or a set of legal rulings. Torah is a core concept because it is a “structured Nomos” (Law, principle instruction, teaching and guide). The Torah **is** the structured cosmos. Each word of the Torah makes that “thing” possible. Without the Torah’s mention of a “thing” (word), nothing could exist. Because the Torah is the structured cosmos when we labor to study, teach and follow its teachings we restore the cosmos pristine state. While there are deep kabalistic thoughts tied up in this concept, we see from our current vantage point of Remes that faithful obedience has many naturally redeeming benefits and after effects. Furthermore, the beauty of the cosmos is through the words of the Hakhamim as they teach their students.

The mouth of the Tsaddiq is a fountain of life, but the mouth of the Rasha plots wickedness (Isaiah 11:1).

As we approach Har Sinai and the coming Festival of Shavuot we need to understand that, the “Cosmos” need most desperately the “order” of the Sages. By “order” here, we are referring to the Orders of the Oral Torah.

HOLY?

Volumes have been written on the concept of “holiness.” We would like to add a couple of paragraphs to the list of those materials to better understand the Biblical and Jewish understanding of “Holiness.”

As a brief definition, we will say that holiness is that which is “set apart for G-d's service (purposes) by formal, legal restrictions and limitations.”⁶⁰

When one follows a solid hermeneutic he will determine, that “it would seem, then, that the term *kadosh* cannot be used to describe an individual’s character, no matter how “holy” he may be. In fact, throughout the entire Bible there is but a single occasion where an individual is described as *kadosh*. The wealthy woman of Shunem says, in reference to the prophet Elisha, “I am sure that it is a holy man of G-d (*ish Elohim kadosh*) who comes this way regularly” (2 Kings 4:9). The fact that this term is used neither by G-d, nor by a prophet, nor even by the biblical narrator, but merely by a minor character within the story, serves only to highlight the exceptional nature of this usage. The general rule remains: The Bible does not characterize a righteous individual as *kadosh*.”⁶¹

Berman shows in his work that the Jewish people are “am Kodesh” a “holy people, “set apart for G-d's service (purposes) by formal, legal restrictions and limitations.” But, they only qualify as “holy” in their collective

⁵⁸*Theological Dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 3:869.

⁵⁹Ibid

⁶⁰Berman, Joshua. *The Temple: Its Symbolism and Meaning Then and Now*. Northvale, N.J.: J. Aronson, 1995. p.6

⁶¹Berman, Joshua. *The Temple: Its Symbolism and Meaning Then and Now*. Northvale, N.J.: J. Aronson, 1995. p.6

communal state.⁶² Therefore, we see the great and important need for community and a normative understanding of the Torah (Oral).

How then are we to understand Hakham Shaul's words? The Ramchal (Moshe Chayim Luzzatto) sums things up nicely in saying

The one who has attained holiness, however, and who cleaves to G-d constantly and whose soul walks about immersed in thought regarding those matters that are of a transcendent nature in his love for his Creator and fear of Him, is considered as if he were walking about with the Eternal in the Land of the Living," i.e. the Olam HaBa while still in this world. And this kind of person is likened to the Tabernacle, the Bet HaMikdash and the altar and this is what the Sages of Blessed memory related to us from B'resheet Rabbah 82:6; "God's presence left him (B'resheet 35:13) means that the Patriarchs themselves are the Divine Chariot."

Cleaving to G-d is to listen to and follow the teachings of the Sages.

The Torah/Oral Torah is a test, will we pass or fail?

Psa 18:31/30 As for God, His way is perfect; **The word of the LORD is a test**; He is a shield to all who take refuge in Him.

As Nazarean Jews, we must state that the Torah is a means to Live by! However, to fully understand these matters we emphatically assert that the Nazarean Jew must seek the council of a Hakham in such matters before taking any course of action!

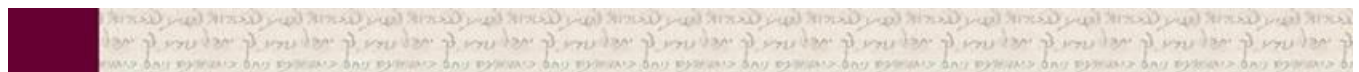
Questions for Understanding and Reflection

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

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!
Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

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



⁶² Berman, Joshua. The Temple: Its Symbolism and Meaning Then and Now. Northvale, N.J: J. Aronson, 1995.

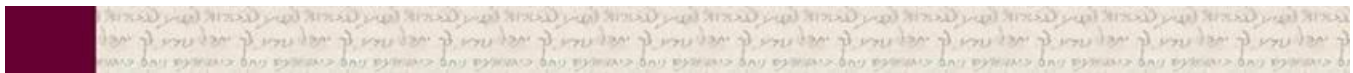
Saturday Evening April 21, 2018 Evening: Counting of the Omer Day 21

Evening Counting of the Omer Day 21

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
21	Darshan/Moreh	Iyar 6	4:7-10	Compassion united with Humility

But to every one of us is given loving-kindness (chesed) according to the measure of the gift of Messiah.⁶³ Therefore, He (God) says, "When he ascended⁶⁴ up on high, ⁶⁵ he led captivity captive and gave gifts to men You have received gifts among men, yes, among the rebellious also, that the Lord God might tabernacle – Shakan there." (Ps. 68:18).



Sunday Evening April 22, 2018 Evening: Counting of the Omer Day 22

Evening Counting of the Omer Day 22

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
22	Parnas 1/Masoret	Iyar 7	4:11-14	Confidence united with Loving-kindness

And truly he (Messiah) gave some to be⁶⁶ Masoretim⁶⁷ (catechists/evangelists), and some to be Chazanim (Cantors – Apostles of the congregation), and some to be prophets (Darshan/Magid),⁶⁸ and some to be pastors

⁶³ cf. Rom 8:32

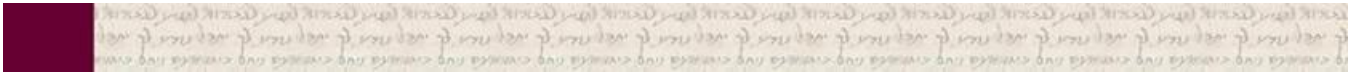
⁶⁴ This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle.

⁶⁵ Ascension "on high" here is in reference to Yeshua must be allegorical at minimum. The "ascension" of Yeshua is after his resurrection. While some theologians will suggest that these "gifts" were "poured out" at Shavuot/Pentecost with the so-called "outpouring of the Holy Spirit" we cannot agree with this line of thought. We will not argue at length the truth that the "Holy Spirit" is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave "gifts to men" like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation.

⁶⁶ What has been deemed the "Five-fold Ministry" by Christian theologians is an Ecclesiology that has existed in the Jewish Esnoga (Synagogue) for millennia. This Ecclesiology is a structured order of seven men. There are three Parnasim (pastors) that occupy the office.

⁶⁷ Within Rabbinic Judaism as it developed in Talmudic and post-Talmudic times, the concept of tradition took on an added significance, reflected in the general term *masoret*, a word based on the biblical Hebrew root *SR*, meaning to bind or imprison. This root yields the biblical Hebrew term *masoret*, found at Ezek. 20:37, which refers to the "bond of the covenant" into which God promises to return the rebellious people of Israel. This sense of the term tradition, as a bond or fetter that assures correct practice of the law, appears as well in Rabbinic sources. Aqiba in particular, calls tradition a "fence around the

(Parnasim), and some to be [school] teachers/translators⁶⁹ - (Moreh/Meturgeman), for the perfecting (making stand)⁷⁰ of the saints/Tsadiqim⁷¹, for the work of the ministry, for the building up of the congregation of Messiah. And this until we arrive all into the unanimity of faithful obedience and of the intimate knowledge (Da'at) of the son of G-d,⁷² to a royal man/woman of complete maturity,⁷³ to the measure of the stature of the fullness⁷⁴ of Messiah (of becoming in complete unity with Messiah); so that we no longer may be infants, tossed to and fro and carried about by every wind⁷⁵ (fashion) of teaching, in the dishonesty of men, in cunning craftiness, leading to the scheming of deception.⁷⁶



Monday Evening April 23, 2018 Evening: Counting of the Omer Day 23

Evening Counting of the Omer Day 23
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
23	Parnas 1/Chazan	Iyar 8	4:15-16	Confidence united with Reverential Awe

Torah" (M. Ab. 3:13), reflecting the frequent implementation of restrictive measures that assure compliance with the actual word of the Torah. Tradition, in this interpretation, protects people from violating the Torah. The Septuagint for this verse reads, "I will let you go in by number." RSV here translates the Greek rather than the Hebrew. On this term, see Francis Brown, et al., *A Hebrew and English Lexicon of the Old Testament* (Oxford, reprint, 1974), p. 64, s.v., *msrt*. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1462

⁶⁸ The standard medieval Hebrew term for this genre is **derashah**; the most common term for the one who delivers the sermon is **darshan**; the verb "to preach" is **li-derosh**. All three words are linked with the biblical root meaning, "to seek, demand, investigate." The same root provides the word *midrash*, used in Rabbinic literature to indicate a mode of study focusing on careful interpretation of a biblical verse, the interpretation itself, and the literary work containing a collection of such interpretations. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1320

⁶⁹ cf. 1 Corinthians 12:10

⁷⁰ **καταρτισμός** – *katartismos* being able to meet the demands of the ministry within the Esnoga. This also refers to order. Therefore, the "perfecting of the Saints" means to bring social order to the Congregation. The root **ἀρτιος** is used in mathematics as the basic principle in numbers and partly one of the ten basic principles.

⁷¹ cf. Abot 1:1

⁷² Heb. ben Elohim – the judge, i.e. Messiah

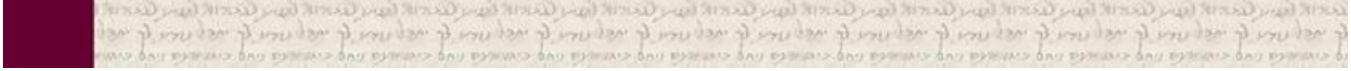
⁷³ **τέλειος** – *teleios*, **GOAL** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated... "(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes." This verse, correctly translated... (Rom. 10:4) **For Messiah is the GOAL (τέλειος – teleios) of the Torah for righteousness/generosity to everyone who is faithfully obedient.** Therefore, we define maturity as the "Goal" and being like Messiah, and to possess his relationship to the Torah/Mesorah!

⁷⁴ **πλήρωμα** – *pleroma* full of Messiah. Or we might here say that we must be full of Messiah's Mesorah.

⁷⁵ While the Greek word **πνεῦμα** – *pneuma* carries the connotations of the Hebrew word **נִיח, πνεῦμα** – *pneuma* does not perfectly match **ניח**. Therefore, Hakham Shaul uses **ἄνεμος** – *anemos*. This is partly because the Remes analogy that he is positing is that of a ship being tossed by wind and wave.

⁷⁶ The power of the Ten (3+7) men is given for the building up of the Congregation. The individual officers each have their place and purpose. Therefore, the collegiate officers in unity protect the Congregation against deception. This unified group of officers has protected the Jewish people for millennia against many types of deception.

But that you, teaching the Torah with loving-compassion, may grow up (mature) in every way being in union with him who is the head (chief)⁷⁷, even Messiah and his Hakhamim; from whom the whole congregation (body), fitted together⁷⁸ and being united by the support of every joint, each member working properly in their measure to produce the growth of the congregation (body) to the building up of itself in loving-compassion (ahavah – charity).⁷⁹



Tuesday Evening April 24, 2018 Evening: Counting of the Omer Day 24

Evening Counting of the Omer Day 24
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
24	Parnas 1/Darshan	Iyar 9	4:17-19	Confidence united with Compassion

Now I say this, and testify in the Master, that from now on you cannot walk⁸⁰ as (some) other Gentiles do (walk), devoid of truth (Torah) in their mind,⁸¹ having a mental disposition full of darkness,⁸² alienated⁸³ (cut off) from the life of God,⁸⁴ their ignorance is due to an unyielding obstinacy of mind.⁸⁵ For they, being desensitized, have given themselves up to apostasy,⁸⁶ to every kind of impurity.⁸⁷

⁷⁷ Messiah as the “head” (chief) is both source and goal of any Congregation. As noted above... **τέλειος – teleios, Goal** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated... “(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes.” This verse, correctly translated... (Rom. 10:4) **For Messiah is the GOAL (τέλειος – teleios) of the Torah for righteousness/generosity to everyone who is faithfully obedient.** Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah!

⁷⁸ Hakham Shaul’s language vacillates between a physical body and its joints and an Edifice i.e. Temple of Living Stones. Here the idea of building and polishing built stones. It also has the connotation of making a mosaic. This establishes a Congregation’s relationship with each other and with Messiah.

The context (vv. 7–10, 11–16) shows that the participles συναρμολογούμενον and συμβιβάζομενον are designed to emphasize strongly the interplay of the different ministries and tasks within the body: “from whom the whole body—as one which is fitted and held together by each link which serves to support it—corresponding to the activity appropriate to each part achieves growth of the body to the building up of itself in love.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 7:856

⁷⁹ Here we connect the joint meaning of the Hebrew **אהבה**– *ahavah* and the Greek word **ἀγάπη** – *agape*. The resultant translation then becomes “loving-compassion” in a charitable environment.

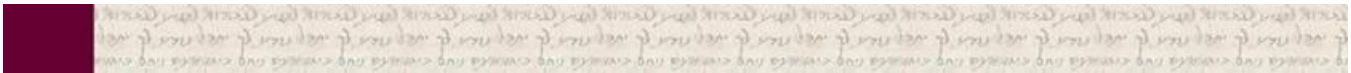
⁸⁰ **περιπατέω** – *peripateo* is used here twice to call the Gentile to Torah observance, meaning Hakham Shaul demands the acceptance of the Halakhah (613 mitzvot) as taught and expounded upon by the Hakhamim.

⁸¹ **ματαιότης** – *mataiotes* mental futility or vanity. This means that the Gentile who rejects the Torah, 613 Mitzvot and the teachings of the Hakhamim are aimless conducting lifestyles of futility. This futility has captured their minds holding them ransom.

⁸² Hakham Shaul now apprises us of the opposing mental disposition. Not only is it a mental disposition, it is the direct opposition to the Torah, the 613 Mitzvot and the Hakhamim.

⁸³ **ἀπαλλοτριώω** – *apallotriou* has the sense of being “hostile.”

⁸⁴ Morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **קרת**– *karat*, “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. Here we can see the gravity of moral purposelessness. There are those people



Wednesday Evening April 25, 2018 Evening: Counting of the Omer Day 25

Evening: Counting of the Omer Day 25
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
25	Parnas 1	Iyar 10	4:20-24	Confidence ⁸⁸

Ephesians 4:20-24 Your lessons on Messiah have taught you better than this,⁸⁹ assuming you have paid attention to our teachings⁹⁰ about him.⁹¹ Just as this instruction is the truth in (the Torah⁹² concerning) Yeshua.⁹³

who believe that the idle mind of secular entertainment is harmless. However, this idle purposelessness is “opposition” to the Torah, which presents the “goal of Messiah” before us as a standard of life. Life in Messiah has the purpose of recapturing the mission of Adam HaRishon. Adam HaRishon shows the ability to capture the essence of each creature on the earth. Nevertheless, the goal was to apprehend the essence of G-d Himself. Herein, Hakham Shaul in this letter to the Ephesian Congregation sets this goal before them in the pattern of the ten men (3 Dinim – Judges and 7 Paqidim) of the congregation. Why did Adam HaRishon and his spouse Chava cover themselves with a fig leaf? Was this an attempt to “hide” from the Omnipresence of G-d? Their new “awareness” was the sentience of the state of being **קָרַת**– *karat*, “cut off.” Therefore, they saw that they were without G-d’s protection in the Garden. Covering themselves with a fig leaf has many So’od connotations. The most simplistic explanation is that they wanted to camouflage themselves primarily from G-d but the other animals of the earth that would now pursue them as a food source. The human mind/soul is preprogrammed with the capacity to perceive G-d. When we deviate from the Torah and the teachings of the Hakhamim, this is impossible.

⁸⁵ This is an unyielding mind devoted to opposing G-d and G-dly truth/practice. Its dealings are strict, harsh cruel and merciless. Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*.

⁸⁶ This is the result of being “cut off” from G-d. The language uses terms of sexual impropriety as an allegorical way of telling us that the person or persons are bereft of G-d or any ethical mores. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.). Grand Rapids, MI: Eerdmans. 1:490

⁸⁷ In much of the Nazarean Codicil, demonic possession is associated with ritual impurity. While, Hakham Tsefet (Peter the wise) learned at Caesarea not to call Gentiles unclean, those who vehemently oppose the Torah are in some way subjected to unclean Shedim. This is not to say that all Gentiles are “unclean,” G-d forbid. Rather it is noteworthy to mention that direct opposition against the Torah, as a way of life is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life, and, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**” Hakham Shaul’s view of the Gentile in Ephesians is the same as his view in his Letter to the Romans 1:18-32. Here Hakham Shaul takes the position that the lack of ability to comprehend G-d is a willful opposition against the Torah/G-d.

⁸⁸ Hakham Shaul, now deals with confidence. He discusses the confidence the Gentile converts need for their new walk.

⁸⁹ Eph. 4:20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθητε τὸν Χριστόν, cannot be translated by a literal word for word method. The concept is that the Gentile has received lessons on or about Messiah. And, therefore they have been taught you that they cannot live as the pagan Gentiles do. His message may sound like, you must change your conduct to match the teachings Torah, the 613 commandments and the wisdom of the Hakhamim.

Barth translates v20... “But you have not become students of Messiah this way.” Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6*. (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. p. 498

⁹⁰ We see that activity of the Parnas 1 (1st Pastor) in these passages. The “teaching” is in fact teaching, instruction, and training in the Mesorah. An Academic setting is implied here. The Moreh is a “teacher” as we will see. However, we note that the Esnoga has many “teachers” and instructors. In the present verses, we see the 1st Pastoral Officer (Paqid) in action.

⁹¹ Some translations translate the clause εἶγε, “in as much as.” This indicates that the readers have heard of Yeshua. However, the “having heard” is not simply an acquaintance. This shows that the Ephesian congregation had learned about

For you ought to put off⁹⁴ the old man,⁹⁵ (your previous way of living) which is destroyed by deceitful passions, and be renewed⁹⁶ in the spirit of your mind.⁹⁷ And you should put on the Nefesh Yehudi (new man),⁹⁸ having been created after God's likeness in righteousness/generosity and true holiness.

Messiah and this is Hakham Shaul's gentle reminder that they have learned the "mysteries of Messiah by Hakham Shaul's mouth. (see above 1:1-7; 3:1-6,7-13,14-19) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. pp. 594-5

⁹² Cf. John 17:17

⁹³ **Truth in** (concerning) **Yeshua**, refers to understanding the Mesorah. The phrase "in Messiah (Eph. 4:21 ἐν τῷ Ἰησοῦ) means in union with Messiah, or in union with his teachings. Therefore, the Ephesian converts are called to be in union with Messiah by observance of his teachings on Mesorah. The deeper So'od meaning here is that those who are "in Messiah/Yeshua" are under his control, i.e. sphere. Our use of "sphere" is in a matter of speaking the equivalent to the Hebrew "mazel" (constellation). The can be better understood when we realize that the phrase "sphere" refers to the angels who are the engine of the universe. We now see that all the angels as "spheres" are under the "sphere" of Messiah. This is deep the mystical meaning of Messiah, which needs further elucidation.

⁹⁴ "Putting off" or "casting off" is a once and for all, definite concluding action. The three imperatives, "put off, renew and put on are dependent on the verb "taught/teaching" which we have translated "**you have paid attention to our teachings.**" Therefore, the "putting off," "renewal" and "putting on" are all contingent on paying attention – putting to practice the teachings the Ephesians received concerning Messiah. Dibelius see these "teaching's," as "hearing" and "learning" possessing a "mystical sense." Barth, while quoting Dibelius does not accept his thesis. We find that the "teaching," hearing" and "learning" forwarded to the Ephesians is very "mystical" as a Remes/So'od in accordance with Rabbinic hermeneutics. Barth's comments are also noteworthy concerning the "academic" nature of the "teachings" Hakham Shaul gave to the Ephesians. He suggests that the teachings are both philosophical and "ethical." This perfectly matches the idea of a Mesorah that was handed down to him from Hakham Tsefet and Gamaliel. This is noted in Barth's comment on the fact that the "instruction" parallels the teacher, student relationship in Rabbinic schools of the day. However, note that this is not the "parallel." This a picture of the exact Hakham Talmid relationship modeled. Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6*. (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. pp. 505, 529-533

⁹⁵ The "old man" is a man whose mind is filled with darkness and death. The "new man" is filled with the light of Messiah and peace/life. We can also see the discretionary way Hakham Shaul speaks of the Gentile life that they lived before conversion. There are a great number of ideas concerning the idea of the "old" and "new man." The simplest answer to the "old man" in Ephesians is the notion of "putting off" the former Gentile lifestyle and mindset. This is accomplished by being "renewed in the spirit of the mind." This language is metaphorical or poetic and non-literal. As noted above the "putting off" is a part of the teachings the Ephesians received by Hakham Shaul in the academic setting he brought when he was with them.

⁹⁶ This action is a mental process of continual renewal. For the former gentile this is a continual progressive process.

⁹⁷ The *ruach/pneuma* refers to the five levels of the *neschama*/soul. The Nefesh is base desire necessary for human survival and perpetuation. Even though this may often be referred to as the *yetser har* (evil inclination), it is a vital part of human existence. Hakham Shaul's "putting off" is a reference to controlling human impulses and desires. The destruction of "deceitful passions" carries sexual connotations and adulterous imagery. This is also non-literal. In other words, Hakham Shaul is using infidelity to show that man (Jew/Gentile) is forfeiting spiritual life for physical impulses. Another way of saying this is that man (Jew/Gentile) is forfeiting his relationship with G-d by yielding to his physical impulses. The *ruach/pneuma* is a higher aspect of the soul, which begins or initiates the elevation of spiritual, ethical conduct. The phrase spirit of the mind shows that the *ruach* (2nd level of the soul) is connected to the "mind." Therefore, the ethical conduct is invigorated by renewal through study and apprehending the aspects and teachings of the Torah. This renewal is the path upward from the animal soul. The passive sense of this phrase shows that the process is continual and ongoing.

⁹⁸ The metaphor of "putting off" and "putting on" contains the Jewish imagery of conversion.

The Ten (3 + 7) Men of a Jewish Nazarean Congregation

Bench of Three Hakhamim (Local Bet Din)			HEAVENLIES Or HEAVENLY PLACES
	<p>Keter (Crown) – Colourless Ministry: Invisible Divine Will in the Messiah</p>		
<p>Binah (Understanding) - Gray Virtue: Simchah (Joy) Ministry: 2nd of the bench of three APOSTLE</p>		<p>Chochmah (Wisdom) - Black Virtue: Emunah (Faithful Obedience) Ministry: Chief Hakham 1st of the bench of three APOSTLE</p>	
	<p>Da'at (Knowledge) - White Virtue: Yichud (Unity) Ministry: 3rd of the bench of three APOSTLE</p>		
The Seven Paqidim (Servants at the Bench)			EARTHLY Or EARTHLY PLACES
<p>Gevurah (Strength/Might) – Scarlet Red Virtue: Yir'ah (Fear of G-d) Ministry: Sheliach [Chazan/Bishop]</p>		<p>G'dolah / Chessed (Greatness/Mercy) – Royal Blue Virtue: Ahavah (love) Ministry: Masoret [Catechist/Evangelist]</p>	
	<p>Tiferet (Beauty) - Yellow Virtue: Rachamim (Compassion) Ministry: Darshan or Magid [Prophet]</p>		
<p>Hod (Glory) - Orange Virtue: Temimut (Sincerity) Ministry: Parnas [Pastor]</p>		<p>Netzach (Victory) – Emerald Green Virtue: Bitahon (Confidence) Ministry: Parnas [Pastor]</p>	
	<p>Yesod (Foundation) - Violet Virtue: Emet (Truth/Honesty) Ministry: Parnas [Pastor] (Female – hidden)</p>		
	<p>Shekhinah / Malkhut (Presence) – Purple Virtue: Humility Ministry: Meturgeman/Moreh/ Zaqen [Teacher/Elder]</p>		

Next Sabbath:
Shabbat: "Mi Mana" – Sabbath: "Who can count...?"

Shabbat	Torah Reading:	Weekday Torah Reading:
מי מנה		Saturday Afternoon
"Mi Mana"	Reader 1 – B'Midbar 23:10-17	Reader 1 – B'Midbar 25:10-12
"Who can count"	Reader 2 – B'Midbar 23:18-24	Reader 2 – B'Midbar 25:13-15
"¿Quién puede contar...?"	Reader 3 – B'Midbar 23:25 – 24:2	Reader 3 – B'Midbar 25:16-20
B'Midbar (Num.) 23:10 – 25:9	Reader 4 – B'Midbar 24:3-9	
Is 49:23-25 + 50 4-10	Reader 5 – B'Midbar 24:10-14	Monday and Thursday Mornings
	Reader 6 – B'Midbar 24:15-25	Reader 1 – B'Midbar 25:10-12
Psalms: 104:13-26	Reader 7 – B'Midbar 25:1-9	Reader 2 – B'Midbar 25:13-15
	Maftir – B'Midbar 25:7-9	Reader 3 – B'Midbar 25:16-20
Mk 11:1-14; Luke 19:28-44; + 13:1-9; Rm 11:17-32	Is 49:23-25 + 50 4-10	



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

