

Esnoga Bet Emunah

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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
Nisan 29, 5778 – April 13/14, 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!

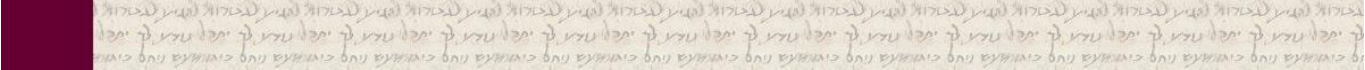
We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who is suffering from bouts of loss of equilibrium. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah and send her a complete recovery and 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 pray for Her Excellency Giberet Sarai bat Sarah who is having some housing difficulties. May she and her beloved husband be guided by Ha-Shem's mighty hand, most blessed be He, concerning either the purchase of a new home or renting a new one closer to her husband's work-place.

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

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

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

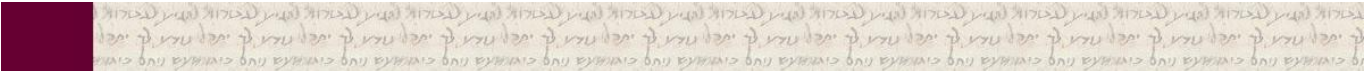


Wednesday Evening April 11, 2018 Evening: Counting of the Omer Day 11

Evening: Counting of the Omer Day 11
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attribute
11	Chazan/Parnas #1	Nisan 26	2:11-12	Justice expressed with confidence

Ephesians 2:11-12 Therefore remember, at that time you, were Gentiles by birth, who are called uncircumcision by those who are called circumcision, which refers to what Royal men do to their bodies;¹ and that at one time you were without Messiah, being aliens² from the legal administration of Jewish life,³ and strangers⁴ from the covenants of the promise,⁵ having no hope, and without God and in union with the worldly system.



Thursday Evening April 12, 2018 Evening: Counting of the Omer Day 12

¹ The usual translation “made in the flesh by hands” seems to imply certain negativity. The translation “what **Royal men do to their bodies**” shows spiritual conduct. The allegorical meaning is that “circumcision” is a picture of control over the appetites of the “flesh.” This allegorical phrase also refers to the control of the sexual appetite bringing the sexual union into spiritual connection with G-d. “Circumcision” is also an allegorical phrase with the intended meaning of being “Torah Observant.” This allegorical thought shows that the Torah is the “*modus operandi*” for controlling the Yetser HaRa, the “evil inclination.” Therefore, we should not look at “circumcision” as a negative statement. Furthermore, we should now understand that circumcision is indicative of full conversion to Judaism, not some convoluted version of Christianity. Consequently the notion of “uncircumcision” means those who do not have a covenantal relationship with G-d and secondly, those who have not turned to the Torah as a means of controlling the “flesh”/Yetser HaRa.

² It is noteworthy to mention that the “alien” mind is in direct opposition against the Torah, as a way of life. And this 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.**”

To be “alien” is to be morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **כרת** “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. cf. Eph. 4:18 below

³ cf. Strong’s G4174 #1 (TDNT 6:516)

⁴ ξένοι from ξένος means a stranger who is permitted within the country but has not rights except what he might have agreed to as a treaty, per se. Here we see that idea of the Ger HaSha’ar (Stranger of the Gate). It would appear that the School of Shammai allowed the Gentiles to become “strangers of the gate” but would not allow the Gentile full conversion. Yeshua, a representative from the House of Hillel rescinded these dogmas allowing the Gentile the ability to become a full proselyte.

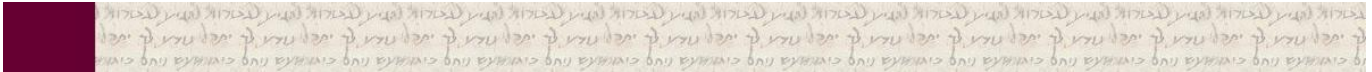
⁵ Many Christian authors stumble over this phrase trying to understand the plurality of “covenants.” They fail to realize that the “covenants” are plural because the Covenant is ever changing. While they have been established on firm foundations we must realize that G-d has repeatedly updated the covenant on many occasions. However, the Gentile was never able to join in the benefits of the covenant/s because he was estranged from G-d “**ἄθει**” and subordinate to the worldly system.

Evening Counting of the Omer Day 12

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
12	Chazan/Parnas #2	Nisan 27	2:13-16	Justice balanced by sincerity

Ephesians 2:13-16 But you (Gentiles) who were far away are now brought close by your union with Yeshua HaMashiach, his life of peace bringing us into unity by breaking down the middle wall of partition⁶ which stood between us. This was accomplished by abolishing the enactments contained in (Shammaite) ordinances (dogma)⁷, that he might establish one new body⁸ in himself, by the cross, having broken down conflict between the Jewish people and the Gentiles.



Friday Evening April 13, 2018 Evening: Counting of the Omer Day 13

Evening Counting of the Omer Day 13

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
13	Chazan/Parnas #3	Nisan 28	2:17-18	Justice expressed/balanced with honesty/truth

Ephesians 2:17-18 And he (Messiah) came and handed down (the Mesorah) wholeness (path to spiritual maturity) to you (Gentiles) who were far away, and to those (Jews) who were near. For through him (by his handing down the Mesorah) we both, by one spirit (the Nefesh Yehudi) have access to the presence of the Father.

⁶ The middle wall is not the Soreg of the Temple. This "wall of partition" is the dogma of Shammai separating the Jewish people from the Gentile as noted above. The "Soreg" is a wall in the Temple courtyard, which marked the boundaries of the Court of the Gentiles. This is NOT Hakham Shaul's reference. This breaking down of the "middle wall" is a reference to the Messianic title "Peretz." The word **paretz**, wherever used, signifies the breaching of a fence and passing through, just as: *I will break down ('p'rotz') the fence thereof;* (Isaiah 5:5) *Why have You broken down ('paratzta') her fences?* (Psalms 80:13) And in the language of the Rabbis: **"Pirtzah** (a breach in a wall) calls forth to the thief." (Sotah 26a) Indeed, the Sacred Language (Hebrew is called "the sacred" language.) uses the term **p'rotz** when referring to anything that oversteps its boundary: *And you with break-forth ('upharatzta') to the west, and to the east; And the man broke forth ('vayiphrotz') exceedingly.*

⁷ These δόγματα are a reference to the eighteen edicts (middot) of Shammai which separated the Jewish people from the Gentiles by deeming the Gentile "unclean." cf. Acts 10:28. See Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus.* Wipf and Stock Publishers.

⁸ The "New Body" is a conjoining of Jews and Gentiles who have converted to Judaism under the authority of Yeshua HaMashiach.

Blessings Before Torah Study

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

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

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

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

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

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

May Ha-Shem bestow favour on you and grant you peace. – Amen!

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

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

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

**Shabbat: "Vayishlach Mosheh" – Sabbath: "Then Sent Moses"
& Shabbat Mevar'chim HaChodesh Iyar
(Sabbath of the Proclamation of the New Moon for the Month of Iyar)
Saturday Evening 14th of April – Monday Evening 16th of April)**

Shabbat	Torah Reading:	Weekday Torah Reading:
וישלח משה		Saturday Afternoon
"Vayishlach Mosheh"	Reader 1 – B'Midbar 20:14-21	Reader 1 – B'Midbar 20:14-16
"Then Sent Moses"	Reader 2 – B'Midbar 20:22-29	Reader 2 – B'Midbar 20:17-19
"Y Envió Moisés"	Reader 3 – B'Midbar 21:1-3	Reader 3 – B'Midbar 20:19-22
B'Midbar (Num.) 20:14 – 22:1 B'Midbar (Num.) 28:9-15	Reader 4 – B'Midbar 21:4-9	
Judges 11:12-21	Reader 5 – B'Midbar 21:10-16	Monday and Thursday Mornings
Special: I Sam 20:18-42	Reader 6 – B'Midbar 21:17-20	Reader 1 – B'Midbar 20:14-16
Psalms: 103:15-22	Reader 7 – B'Midbar 21:21 - 22:1	Reader 2 – B'Midbar 20:17-19
	Maftir – B'Midbar 21:34 – 22:1	Reader 3 – B'Midbar 20:19-22
Mk 10:42-45; Lk 22:24-30; Rm 11:1-10	Judges 11:12-21	

Summary of the Torah Seder

- King of Edom Refuses Permission to Pass Through His Land – Numbers 20:14-21
- Death of Aharon – Numbers 20:22-29
- Battle with Canaanites – Numbers 21:1-3
- The Brazen Serpent – Numbers 21:4-9
- Halting Places – Numbers 21:10-20
- Conquering the Amorite Kingdoms – Numbers 21:21-32
 - A Historical Note with Song of Victory – Numbers 21:26-30
- Defeat of Og the King of Bashan – Numbers 21:33-35 + 22:1

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. 67-91

**Rashi & Targum Pseudo Jonathan
for: B'Midbar (Num.) 19:1 - 22:1**

Rashi	Targum
14. Moses sent messengers from Kadesh to the king of Edom: "So says your brother, Israel, 'You know of all the	14. Then Mosheh sent messengers from Rekem unto the king of Edom, saying, Thus says your brother Israel.

Rashi	Targum
hardship that has befallen us.	You have known all the trouble that has found us;
15. Our fathers went down to Egypt, and we sojourned in Egypt for a long time. And the Egyptians mistreated us and our forefathers.	15. that our fathers went down into Mizraim and dwelt in Mizraim many days, and the Mizraee afflicted us and our fathers.
16. We cried out to the Lord and He heard our voice. He sent an angel, and he took us out of Egypt, and now we are in Kadesh, a city on the edge of your border.	16. And we prayed before the LORD, who heard our prayers, and sent one of the ministering angels to lead us out of Mizraim: and, behold, we are in Rekem, a city built on the side of your border.
17. Please let us pass through your land; we will not pass through fields or vineyards, nor will we drink well water. We will walk along the king's road, and we will turn neither to the right nor to the left until we have passed through your territory."	17. Let us now pass through your land: we will not seduce virgins, nor carry off the betrothed, nor commit adultery: on the king's highway, under the heavens, we will go forward, and turn not to the right or to the left, to do any injury in the public way while we pass through your border.
18. Edom replied to him, "You shall not pass through me, lest I go out towards you with the sword!"	18. But Edomea answered him, You will not go through my coast, lest I come to meet you with the unsheathed sword.
19. The children of Israel said to him, "We will keep to the highway, and if we drink your water, either I or my cattle, we will pay its price. It is really nothing; I will pass through on foot."	19. And Israel said to him, We would go by the king's highway; if we drink your waters, I and my cattle, I will give you the price of their value. I will only pass through, without doing wrong.
20. But he said, "You shall not pass through!" and Edom came out toward them with a vast force and with a strong hand.	20. But he said, You will not pass through. And Edomea came out to meet him with a large army and with a strong hand.
21. Edom refused to allow Israel to cross through his territory; so Israel turned away from him.	21. So Edomea would not suffer Israel to pass through his coast; and Israel turned away from him, because it was commanded from before the Word of the Heavens that they should not set battle in array against them, forasmuch as the time was not yet come when the punishment of Edom should be given into their hands.
22. They traveled from Kadesh, and the entire congregation of the children of Israel arrived at Mount Hor.	22. And the whole congregation of the children of Israel journeyed from Rekem, and came unto Mount Umanom.
23. The Lord said to Moses and Aaron at Mount Hor, on the border of the land of Edom, saying,	23. And the LORD spoke unto Mosheh in the Mount Umanom, on the coast of the land of Edom, saying:
24. "Aaron shall be gathered to his people, for he shall not come to the Land which I have given to the children of Israel, because you defied My word at the waters of dispute [Mei Meribah].	24. Aharon will be gathered unto his people; for he will not enter into the land which I have given unto the children of Israel, because you were rebels against My Word at the Waters of Contention.
25. Take Aaron and Eleazar his son and ascend Mount Hor.	25. Take Aharon and Elazar his son, and make them come up to Mount Umanom.
26. Strip Aaron of his garments and dress Eleazar his son with them. Then Aaron shall be gathered in [to his people] and die there.	26. And you will strip Aharon of his vestments, the adornment (glory) of the priesthood, and put them on Elazar his son; but Aharon will be gathered, and die there.
27. Moses did as the Lord commanded him. They ascended Mount Hor in the presence of the entire congregation.	27. And Mosheh did as the LORD commanded him. And they ascended Mount Umanom, in the view of all the congregation.

Rashi	Targum
28. Moses then stripped Aaron of his garments and dressed Eleazar his son in them, and Aaron died there on the top of the mountain. [Then] Moses and Eleazar descended from the mountain.	28. And Mosheh stripped Aharon of his vestments, the priestly decoration, and put them on Elazar his son; and Aharon died there on the summit of the mountain and Mosheh and Elazar came down from the mount.
29. The whole congregation saw that Aaron had expired, and the entire house of Israel wept for Aaron for thirty days.	29. And when the soul of Aharon was at rest, the Cloud of Glory was lifted up on the first day of the month Ab; and all the congregation beheld Mosheh come down from the mountain with rent garments; and he wept and said, Woe unto me, for you, my brother Aharon, the pillar of Israel's prayers! And they too wept for Aharon thirty days, the men and the women of Israel.
1. The Canaanite king of Arad, who lived in the south, heard that Israel had come by the route of the spies, and he waged war against Israel and took from them a captive.	1. And Amalek, who had dwelt in the south, and changed, and came and reigned in Arad, heard that the soul of Aharon was at rest, that the pillar of the Cloud which for his sake had led the people of the house of Israel had been taken up, and that Israel was coming by the way of the explorers to the place where they had rebelled against the LORD of the world. For, when the explorers had returned, the children of Israel abode in Rekem, but afterward returned from Rekem to Motseroth, in six encampments during forty years, when they journeyed from Motseroth, and returned to Rekem by the way of the explorers, and came unto Mount Umanom, where Aharon died; (and,) behold, he came and arrayed battle against Israel, and captured some of them with a great captivity.
2. Israel made a vow to the Lord, and said, "If You deliver this people into my hand, I shall consecrate their cities."	2. And Israel vowed a vow before the LORD and said, If You will indeed deliver this people into my hand, I will destroy their cities.
3. The Lord heard Israel's voice and delivered the Canaanite. He destroyed them and [consecrated] their cities, and he called the place Hormah.	3. And the LORD heard Israel's prayer, and delivered up the Kenaanites, and he destroyed them and their cities. And he called the name of the place Hormah.
4. They journeyed from Mount Hor by way of the Red Sea to circle the land of Edom, and the people became disheartened because of the way.	4. And they journeyed from Mount Umanom, by the way of the Sea of Suph, that they might compass the land of Edom; and the soul of the people was wearied in the way.
5. The people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in this desert, for there is no bread and no water, and we are disgusted with this rotten bread."	5. And the people thought (wickedly) in their heart, and talked against the Word of the LORD, and contended with Mosheh, saying: Why did you bring us up from Mizraim to die in the wilderness; for there is neither bread nor water, and our soul is weary of manna, this light food?
6. The Lord sent against the people the venomous snakes, and they bit the people, and many people of Israel died.	6. And the bath-kol fell from the high heaven, and thus spoke: Come, all men, and see all the benefits which I have done to the people whom I brought up free out of Mizraim. I made manna come down for them from heaven, yet now turn they and murmur against

Rashi	Targum
	<p>Me. Yet, behold, the serpent, whom, in the days of the beginning of the world, I doomed to have dust for his food, has not murmured against Me: but My people are murmuring about their food. Now will the serpents who have not complained of their food come and bite the people who complain. Therefore did the Word of the LORD send the basilisk serpents, and they bit the people, and a great multitude of the people of Israel died.</p>
<p>7. The people came to Moses and said, "We have sinned, for we have spoken against the Lord and against you. Pray to the Lord that He remove the snakes from us." So Moses prayed on behalf of the people.</p>	<p>7. And the people came to Mosheh, and said: We have sinned, in thinking and speaking against the glory of the LORD's Shekinah, and in contending with you. Pray before the LORD to remove the plague of serpents from us. And Mosheh prayed for the people.</p>
<p>8. The Lord said to Moses, "Make yourself a serpent and put it on a pole, and let whoever is bitten look at it and live.</p>	<p>8. And the Lord said to Mosheh, Make yourself a serpent of brass, and set it upon a place aloft; and it will be that when a serpent has bitten any one, if he behold it, then will he live, if his heart be directed to the Name of the Word of the LORD.</p>
<p>9. Moses made a copper snake and put it on a pole, and whenever a snake bit a man, he would gaze upon the copper snake and live.</p>	<p>9. And Mosheh made a serpent of brass, and set it upon a place aloft; and it was, when a serpent had bitten a man, and the serpent of brass was gazed at, and his heart was intent upon the Name of the Word of the LORD, he lived.</p>
<p>10. The children of Israel journeyed on and camped in Oboth.</p>	<p>10. And the children of Israel journeyed from thence, and pitched in Oboth;</p>
<p>11. They journeyed from Oboth and camped in the wasteland passes in the wilderness, which faced Moab, toward the rising sun.</p>	<p>11. and they journeyed from Oboth, and encamped in the plain of Megistha, in a desert place which looks toward Moab from the rising of the sun.</p>
<p>12. From there they journeyed, and they encamped along the stream of Zered.</p>	<p>12. Thence they journeyed and encamped in a valley abounding in reeds, osiers, and mandrakes.</p>
<p>13. From there they journeyed, and they encamped on the other side of the Arnon, which was in the desert, extending from the Amorite border, for Arnon was the Moabite border between Moab and the Amorites.</p>	<p>13. And they journeyed from thence, and encamped beyond the Arnon, in a passage of the desert that stretches from the coast of the Amoraah; for Arnon is the border of Moab, situate between Moab and the Amoraah; and therein dwelt a priesthood of the worshippers of idols.</p>
<p>14. Concerning this it is told in the account of the Wars of the Lord, "What He gave at the [Sea of] Reeds and the streams of Arnon.</p>	<p>14. Therefore it is said in the book of the Law, where are recorded the wars of the LORD: Eth and Heb, who had been smitten with the blast of the leprosy, and had been banished beyond the confine of the camp, made known to Israel that Edom and Moab were concealed among the mountains in ambush, to destroy the people of the house of Israel. But the LORD of the world made a sign to the mountains, which pressed one to another so that they died: and their blood flowed through a valley on the brink of the Arnon (or, a valley adjoining Arnon).</p>

Rashi	Targum
15. And the spilling of the streams that turned to settle at Ar and leaned toward the border of Moab.	15. And the effusion of the streams of their blood flowed to the habitations of Lechaiath, which were, however, delivered from this destruction, because they had not been in their counsels; and, behold, it was unto the confine of Moab.
16. From there to the well; that is the well of which the Lord said to Moses, 'Gather the people, and I will give them water.'"	16. And from thence was given to them (the Israelites) the living well, the well concerning which the LORD said to Mosheh, Assemble the people and give them water.
17. Then Israel sang this song: "'Ascend, O well,' sing to it!	17. Then, behold, Israel sang the thanksgiving of this song, at the time that the well which had been hidden was restored to them through the merit of Miriam: Spring up, O well, spring up, O well! sang they to it, and it sprang up:
18. A well dug by princes, carved out by nobles of the people, through the lawgiver with their staffs, and from the desert, a gift.	18. the well which the fathers of the world, Abraham Izhak, and Jakob dug: the princes who were of old dug it, the chiefs of the people: Mosheh and Aharon, the scribes of Israel, found it with their rods; and from the desert it was given to them for a gift.
19. From the gift, to the streams, and from the streams to the heights.	19. And from thence it was given to them in Mattana; turning, it went up with them to the high mountains, and from the high mountains it went down with them to the hills surrounding all the camp of Israel, and giving them drink, every one at the door of his tent.
20. From the heights to the valley in the field of Moab, at the top of the peak, that overlooks the wastelands."	20. And from the high mountains it descended with them to the lower hills, but was hidden from them on the borders of Moab, at the summit of the hill looking toward Beth Jeshimon, because there they neglected the words of the Law.
21. Israel sent messengers to Sihon the king of the Amorites, saying:	21. Then sent Israel messengers to Sihon, king of the Amorites, saying:
22. "Let me pass through your land. We will not turn into fields or vineyards, nor drink well water. We shall walk along the king's road, until we have passed through your territory."	22. I would pass through your country. We will not carry off the betrothed, nor seduce virgins, nor have to do with the wives of men; by the highway of the King who is in the heavens we will go, until we have passed through your border.
23. But Sihon did not permit Israel to pass through his territory, and Sihon gathered all his people and went out to the desert toward Israel. He arrived at Jahaz and fought against Israel.	23. But Sihon would not permit Israel to pass through his limit, but constrained all his people, and came out to Jahaz, and made war against Israel.
24. Israel smote him with the sword, and took possession of his land from Arnon to Jabbok, as far as the children of Ammon, for the border of the children of Ammon was strong.	24. And Israel smote him with the anathema of the LORD, that he would destroy (him) with the edge of the sword; and he took possession of his country, from Arnon unto the Jabbok, unto the border of the children of Ammon; because Rabbath, which is the limit of the children of Ammon, was strong; and so far was their boundary.
25. Israel took all these cities, and the Israelites dwelt in all the cities of the Amorites, in Heshbon and all its	25. And Israel took all those cities, and dwelt in all the cities of the Amorites, in Heshbon, and in all her

Rashi	Targum
villages.	villages.
26. For Heshbon was the city of Sihon, king of the Amorites, and he had fought against the first king of Moab, taking all his land from his possession, as far as Arnon.	26. For Heshbon was the city of Sihon, king of the Amorites; for he had beforetime made war with the King of Moab, and had taken all his country from his hand unto the Arnon.
27. Concerning this, those who speak in parables say, "Come to Heshbon, may it be built and established as the city of Sihon.	27. Therefore, say the young men, (or the chosen ones,) using proverbs: The righteous/generous who rule their passions say, Come let us reckon (Heshbon) the strength of a good work by the recompense, and the recompense of an evil work by the strength for whoso is watchful and diligent in the Law is built up and perfected;
28. For fire went forth from Heshbon, a flame from the city of Sihon; it consumed Ar of Moab, the masters of the high places of Arnon.	28. for mighty words like fire go forth from the lips of the righteous/generous, the masters of such thought, (calculation, heshbona,) and powerful merit like flames from those who are read and devoted in the Law: their fire devours the foe and the adversary, who are reckoned before them as the worshippers of the idol altars in the valley of Arnona.
29. Woe is to you, Moab; you are lost, people of Chemosh. His sons he has given over as refugees and his daughters into captivity, to Sihon, king of the Amorites.	29. Woe to you, you haters of the just! You have perished, you people of Kemosh, haters of the words of the Law, in whom there is no righteousness/generosity , unless He waste you to bring you captive unto the place where they teach the Law, and their sons and daughters be removed by captivity of the sword to be near them who consult in its counsels the instructors and those anointed with the Law.
30. Their kingdom is destroyed from Heshbon; it been removed from Dibon; we laid them waste as far as Nophah which is near Medeba."	30. The wicked have said, In all this there is nothing lofty to the sight; but your numbers will perish until the falsehood of your souls be ended, and the LORD of the world destroy them till their lives have expired, and they have come to nothing, as the cities of the Amorites have perished, and the palaces of their princes from the great gate of the house of the kingdom to the street of the smiths which is near to Medeba.
31. Israel settled in the land of the Amorites.	31. And Israel, after they had destroyed Sihon, dwelt in the land of the Amorites.
32. Moses sent [men] to spy out Jaazer and they captured its villages, driving out the Amorites who lived there.	32. And Mosheh sent Kaleb and Phineas to examine Makbar, and they subdued the villages, and destroyed the Amorites who were there.
33. Then they turned and headed north toward the Bashan. Og, the king of Bashan, came out toward them with all his people, to wage war at Edrei.	33. Then they turned, and went up by the way of Mathnan; and Og, the king of Mathnan, came out to meet us, he and all his people, to give battle at Edrei.
34. The Lord said to Moses, "Do not fear him, for I have delivered him, his people, and his land into your hand. You shall do to him as you did to Sihon the king of the Amorites who dwells in Heshbon.	34. And it was, when Mosheh saw Og, he trembled before him, stricken with fear: but he (soon) answered and said, This is Og the Wicked, who taunted Abraham our father and Sarah, saying: You are like trees planted

Rashi	Targum
	by the water channels, but bring forth no fruit: therefore has the Holy One, blessed be He, spared him to live through generations, that he might see the great multitude of their children, and be delivered into our hands. Then spoke the LORD unto Mosheh: Fear him not, for I have delivered him into your hand, and all his people and country; and you will do to him as you have done to Sihon, king of the Amorites, who dwelt in Heshbon.
35. They smote him, his sons and all his people, until there was no survivor, and they took possession of his land.	35. Now it was, after Og the Wicked had seen the camp of Israel spreading over six miles he said with himself, I will make war against this people, that they may not do to me as they have done to Sihon: so went he and tare up a mountain six miles in size, and brought it upon his head to hurl it upon them. But the Word of the LORD forthwith prepared a reptile which ate into the mountain and perforated it, and his head was swallowed up within it; and he sought to withdraw it, but could not, because his back teeth and his front ones were drawn hither and thither. And Mosheh went and took an axe of ten cubits, and sprang ten cubits, and struck him on the ankle of his foot, and he fell, and died beyond the camp of Israel. Thus it is written. And they smote him and his sons and daughters, and all his people, till none of them remained to escape; and they took possession of his land.
1. The children of Israel journeyed and encamped in the plains of Moab, across the Jordan from Jericho.	1. And the children of Israel journeyed, and encamped in the plains of Moab, near the passage of the Jordan (toward) Jericho.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
 5. **Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
 6. **Ka-yoṣe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
 7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.
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Rashi Commentary for: B'Midbar (Num.) 19:1 – 22:1

14 your brother Israel Why did he see fit to mention brotherhood here? However, he said to him, “We are brothers, sons of Abraham, to whom it was said, 'your descendants will be strangers [in a land which is not theirs]” (Gen. 15:13). And both of us are responsible for fulfilling that obligation.-[Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

You know of all the hardship Therefore, your father parted from our father, as it says, “He went to a land because of Jacob his brother” (Gen. 36:6), [that is] because of the debt that was imposed upon them, and he [Esau] cast it onto Jacob.-[Gen. Rabbah 82:13]

15 mistreated us We endured many hardships **and our forefathers** From here [we learn] that when Israel is afflicted with punishment, the Patriarchs grieve in the grave. -[Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

16 and He heard our voice through the blessing that our father [Isaac] gave: “The voice is the voice of Jacob” (Gen. 27:22). When we cry out we are answered.-[Midrash Aggadah. See also Midrash Tanchuma Beshallach 9]

an angel This refers to Moses. From here [we derive] that the prophets are called “angels,” and it says, “They mocked the angels of God” (II Chron. 36:16). -[Midrash Tanchuma Vayikra 1, Lev. Rabbah 1:1]

17 Please let us pass through your land You have no right to contest the inheritance of the Land of Israel, since you did not pay the debt. Help us a little, and let us pass through your land.-[Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

nor will we drink well water He should have said, “water from cisterns.” However, Moses said, “Though we have manna to eat and a well from which to drink, we will not drink from it, but we will buy food and drink from you, for your benefit.” From here [we learn] that even if a guest has his own provisions, he should buy from the shopkeeper [or householder] to benefit his host.-[Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

We will walk along the king’s road—we will muzzle our animals so they should not turn to either side to eat.-[Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

18 lest I go out towards you with the sword You pride yourselves with the ‘voice’ your father bequeathed you, and declare, “We cried out to the Lord, and He heard our voice” (verse 16). But we will go out against you with what my father bequeathed me: “You shall live by the sword” (Gen. 27:40) -[Midrash Tanchuma Beshallach 9]

19 It is really nothing There is nothing to harm you.

20 and with a strong hand With our grandfather’s promise: “the hands are the hands of Esau” (Gen. 27:22). -[Midrash Aggadah]

22 the entire congregation All were perfect, ready to enter the Land. There was not among them even one of those upon whom the decree had been pronounced, for all those destined to die in the desert had already perished, and

these were of those about whom it is written, “you... are all alive this day” (Deut. 4:4). -[Midrash Tanchuma Chukath 14, Num. Rabbah 19:16]

Mount Hor A mountain atop a mountain, [appearing like] a small apple atop of big apple. Although the cloud went in front of them and leveled out mountains, three of them remained: Mount Sinai for [the giving of] the Torah, Mount Hor, for the burial of Aaron, and Mount Nebo for the burial of Moses.-[Midrash Tanchuma Chukath 14, Num. Rabbah 19:16]

23 on the border of the land of Edom This teaches that because they associated themselves in a close relationship with the wicked Esau, a breach was made in their accomplishments, and they lost this righteous man. Similarly, the prophet said to Jehoshaphat, “When you joined up with Ahaziah, God has breached your accomplishments” (II Chron. 20:37). - [Midrash Tanchuma Chukath 14, Num. Rabbah 19:16]

25 Take Aaron with words of solace; say to him, “You are fortunate that you can see your crown given over to your son, something I do not merit.” -[Midrash Tanchuma Chukath 17, Num. Rabbah 19:19]

26 his garments He dressed him in the garments of kehunah gedolah and then stripped him of them, to give them to his son in his presence. He told him, “Enter the cave,” and he entered. He saw a ready made bed, and a lighted candle. He told him, “Get up onto the bed,” and he got up. “Stretch out your hands,” and he stretched them out. “Close your mouth,” and he closed it. “Shut your eyes,” and he shut them. At that moment Moses yearned for such a death. This is why it was said to him, “in the way Aaron your brother died” (Deut. 32:50)—a death that you desired.-[Tanchuma Buber p. 132, Sifrei Ha'azinu 49]

27 Moses did Although it was difficult for him, he did not hesitate.-[Midrash Tanchuma Chukath, Num. Rabbah 19:19]

29 The whole congregation saw When they saw Moses and Eleazar coming down, and Aaron did not come down, they said, “Where is Aaron?” He said to them, “He died.” They said, “Is it possible that the one who stood up against the angel and stopped the plague can be overpowered by the angel of death?” Whereupon Moses asked for mercy, and the ministering angels showed him to them, lying in the bed. They saw [him] and believed.- [Midrash Tanchuma Chukath 17, Num. Rabbah 19:20]

the entire house of Israel [both] the men and the women, for Aaron had pursued peace; he promoted love between disputing parties and between man and wife.-[Avoth d'Rabbi Nathan 12:4, Mid. Aggadah]

that [Aaron] had expired Heb. כִּי גִוַע אֶהְרֶךְ. I say that the one who renders נִדְהָא מֵיַת, because [Aaron] had died, is in error, unless he also renders, אֶהְרֶךְ אֵינָם אֶהְרֶךְ, “they [the congregation] were seen” [in the sense of exposed], for our Rabbis' statement that the word Heb. כִּי is used here in the sense of ‘because’ applies only according to the Midrash [which states] that the clouds of glory departed, and as R. Abahu said, “Do not read אֶהְרֶךְ, they saw, but אֶהְרֶינָם, they were seen [exposed].” According to this explanation, ‘because’ is appropriate, since it gives the reason for what precedes it: Why were they exposed? Because Aaron had died [and the clouds had departed]. But, according to the Targum's rendering, כִּי-כִּינְשֵׁתָא, and the whole congregation saw, [the rendering of the word כִּי as] ‘because’ is inapplicable, only it has the meaning of אֶשְׁרֵי, ‘that’ which is a usage of the word אֵי, for we find that אֵי [its Hebrew equivalent] can mean ‘that,’ as in, “so that (אֵי) why should I not be short of breath?” (Job 21:4). And there are many other instances [of the word אֵי] in this sense, [as in] “that (אֵי) his days are limited” (ibid. 14:5).

Chapter 21

1 The Canaanite... heard He heard that Aaron had died and that the clouds of glory had departed... as is stated in [Tractate] Rosh Hashanah (3a). Amalek was always a chastising whip for Israel, ready at any time to mete out punishment.-[Midrash Tanchuma Chukkath 18, Num. Rabbah 19: 20]

who lived in the south This refers to Amalek, as it says, “The Amalekites dwell in the south land” (13:29). They changed their language to speak in the language of Canaan so that the Israelites would pray to the Holy One, blessed is He, to deliver the Canaanites into their hands, and [since] they were not Canaanites [their prayers would have no effect]. But Israel saw that they were dressed like Amalekites though they spoke in a Canaanite tongue. So they said, “We will pray generally [for success],” as it says, “If You deliver his people into my hand...”-[Midrash Aggadah, Yalkut Shimoni from Midrash Yelammedenu. Note that in these sources, the Amalekites changed their dress as well, and that version is found also in the Reggio edition of Rashi. The Yemenite manuscript, however, conforms with our reading. See Chavel fn. 87, Yosef Hallel, Leket Bahir fn. 7. See also Num. Rabbah 19:20.]

the route of the spies Heb. הַדֶּרֶךְ הַתְּהוֹמִים, the southern route, taken by the spies (הַתְּהוֹמִים), as it says, “They went up in the south” (13:22). Another interpretation: The route of the great guide [the ark] (הַתְּהוֹמִים) which went ahead of them, as it says, “traveled three days ahead of them to seek for them a place to settle” (10:33). -[Midrash Tanchuma Chukkath 18, Num. Rabbah 19:20]

and took from them a captive It was only a single maidservant.-[Midrash Aggadah, Yalkut Shimoni from Midrash Yelammedenu]

2 I shall consecrate I shall consecrate their spoils to Heaven.

3 He destroyed them By execution.

and their cities He consecrated them to Heaven.

4 by way of the Red Sea Since Aaron had died, and this war had come upon them, they turned back to the Red Sea route, which is the route they returned to after the decree [because of the sin] of the spies had been issued against them, as it says, “and journey into the desert by way of the Red Sea” (Deut. 1:40). Here they went back seven stations, as it says, “The children of Israel journeyed from the wells of Benei Yaakan to Moserah; there Aaron died” (ibid. 10:6). Did he really die in Moserah? Did he not die at Mount Hor? However, there [in Moserah] they again mourned for him and eulogized him, as if he had died in their presence. Go and study the stations, and you will find that there were seven stations between Moserah and Mount Hor.-[Midrash Tanchuma Chukkath 18, Seder Olam ch. 9]

to circle the land of Edom since they did not allow them to pass through their land.

and the people became disheartened because of the way Because of the hardship of traveling, which was hard for them. They said, “Now we were so close to entering the Land, and we are turning back. So did our fathers turn back and remain for thirty-eight years, until today.” Therefore, they became disheartened by the hardship of traveling. In old French, encrote lor, or encrut lor, it discouraged them. It is, however, incorrect to say that “the people became disheartened בְּדֶרֶךְ” means “while on the way,” without explaining what caused them to become disheartened, for whenever קְצוּר נֶפֶשׁ, [literally, shortness of spirit] is mentioned in Scripture, the cause of the discouragement is specified, as in, “I could not tolerate them (וַתִּקְצַר נַפְשִׁי בָהֶם)” (Zech. 11:8), and as in, “He felt distressed because of the misery of Israel (וַתִּקְצַר נַפְשׁוֹ בְּעַמִּל יִשְׂרָאֵל)” (Jud. 10:16). Anything difficult for a person to bear is called קְצוּר נֶפֶשׁ, like a person who is beset with trouble, and his mind is not composed enough to accept it. There is no place in his heart for the distress to settle. The thing causing the distress is described as ‘large’ since it is too large for him and weighs heavily on him, as in, “and their souls also loathed Me (בְּקִלְקָה בִּי)” (Zech. 11:8); they were too much for Me. [And also,] “And it is so great (וַיִּגָּאֵה) that you hunt me like a lion” (Job 10:16). In summary, the expression shortness of spirit (קְצוּר נֶפֶשׁ) for a thing, means that it is intolerable, and the mind cannot bear it.

5 against God and against Moses They equated the servant with his Master.-[Midrash Tanchuma Chukkath 19, Num. Rabbah 19:21]

Why have you brought us up Both of them [were considered] equal.

and we are disgusted Heb. וַנִּפְשְׁנוּ קָצָה. This too denotes intolerance and loathing.

with this rotten bread Since the manna was absorbed into their limbs [and not excreted from their bowels], they called it rotten (Mizrachi, or cursed, according to Gur Aryeh.) They said, “This manna will eventually swell up in our stomachs.” Is there any mortal who ingests but does not excrete?- [Yoma 75b, see Rashi there]

6 the venomous snakes Heb. הַנִּהְרָשִׁים הַשָּׂרִפִּים, lit. the burning snakes, [so named] because they ‘burn’ a person with the venom of their fangs.-[Midrash Tanchuma Chukkath 19, Num. Rabbah 19:22]

and they bit the people Let the snake, which was smitten for speaking evil [to Eve] come and punish those who spread slander [about the manna]. Let the snake, for which all types of food taste the same, come and punish those ingrates, for whom one thing [the manna] changes into various tastes.-[Midrash Tanchuma Chukkath 19, Num. Rabbah 19:22]

7 So Moses prayed From here [we learn] that someone who is asked to forgive, should not be so cruel so as not to forgive.-[Midrash Tanchuma Chukkath 19, Num. Rabbah 19:23]

8 on a pole Heb. עַל־גֹּסֶן, on a post, perche in French. Similarly, “and like a flagpole (וְכַנֵּס) on a hill” (Isa. 30: 17); “will I raise My standard (גֹּסֶן) ” (ibid. 49:22); “raise a banner” (גֹּסֶן) (ibid. 13:2). Since it stands high, and serves as a signal and is to be seen, it is called גֹּסֶן(a sign).

whoever is bitten Even if a dog or a donkey bit him, he would suffer injury and steadily deteriorate, but a snake bite would kill quickly. That is why it says here [regarding other bites], "will look at it"—a mere glance. But regarding the snake bite it says "he would gaze"—"and whenever a snake bit [a man], he would gaze" (verse 9), for the snake bite would not heal unless one gazed at it [the copper snake] intently (Yer. R. H. 3:9). Our Rabbis said, Does a snake cause death or life? However, when Israel looked heavenward and subjected their hearts to their Father in heaven, they would be healed, but if not, they would waste away.-[R.H. 29a]

9 a copper snake He was not told to make it of copper, but Moses said, "The Holy One, blessed is He, called it a snake (נָחָשׁ), so I will make it of copper, (נְחֹשֶׁת), one term similar to the other term.-[Mid. Gen. Rabbah 19:31:8]

11 the wasteland passes Heb. בְּעֵי הַעֲבָרִים. I do not know why they were called עֵי, wastelands. The word עֵי denotes a ruin; something swept aside with a broom. Only the letter ‘ayin’ in it belongs to the root; it derives from the word עֵי “shovels” (Exod. 27:3), [and as in] וַיִּזְעַד בָּרֶד, “and hail shall sweep away” (Isa. 28:17). - [Machbereth Menachem p. 135]

passes This was the route for those crossing Mount Nebo on the way to the Land of Canaan, which separates the land of Moab from the land of Amorites.

facing Moab toward the rising sun To the east of the land of Moab.

13 from the Amorite border Heb. מִגְבֹּל הָאֲמֹרִי, the boundary at the edge of their territory. Similarly, “the border of Moab (גְּבוּל מוֹאָב),” a term denoting an edge and an end.

on the other side of the Arnon They circled the southern and eastern [sides] of the land of Moab, until they came to the other side of the Arnon [river] in the middle of the Amorite territory, to the north of the land of Moab.

extending from the Amorite border A strip of Amorite territory protrudes from the Amorite border into Moabite territory [reaching] until Arnon, which is the Moabite border. The Israelites camped there, without entering the

border of Moab, (for Arnon was the Moabite border, and they did not allow them to pass through their land. Even though Moses did not state this explicitly, Jephthah did explain it), as Jephthah said, "Also to the king of Moab he sent, but he was unwilling" (Jud. 11:17). Moses, however, alludes to it: "Just as the children of Esau who dwell in Seir, and the Moabites who dwell in Ar, did for me" (Deut. 2:29). [He meant to say:] Just as these [children of Esau] did not permit them to pass through their lands, but they circled around them, so did Moab too.

14 Concerning this it is told Concerning this encampment, and the miracles that happened there.

it is told in the account of the wars of the Lord When they relate the miracles that happened to our forefathers, they will relate: "What He gave...."

What He gave Heb. וְהָבָה אֹתָם, like אָתָּה יְהוָה [which is the Aramaic root meaning to give]. Just as from [the root] וָעָדַי say וְעָדַי so from יָהָב 'to give' [we get] וְהָבָה, and the "vav" is [part of] the root. That is to say, what He gave (יָהָב) them and wrought many miracles at the Red Sea.-[Onkelos]

and the streams of Arnon Just as we recount the miracles of the Red Sea, so should we recount the miracles that happened at the streams of Arnon, for here too, many great miracles were performed. What were those miracles?...-[Midrash Tanchuma Chukkath 20, Num. Rabbah 19:25]

15 The spilling of the streams The Aramaic translation of דָּבַח, "spilling," is דָּבַח—the spilling of the streams, for [there] the blood of the Amorites who were hidden there was spilled. The mountains were high and the gorge deep and narrow, and the mountains were so close to each other, that a man standing on the mountain on one side [of the gorge] could speak to his fellow standing on the mountain on the other side. A road passed along [the floor of] the gorge. The Amorites said, "When the Israelites enter the land by passing through the gorge, we will come out of the caves in the mountains above them and kill them with arrows and stones shot from catapults." There were clefts in the rock on the Moabite side [of the canyon], and directly opposite those clefts, on the mountain on the Amorite side, there were protrusions, [appearing] like horns and breasts. When the Israelites prepared to pass through, the mountain of the Land of Israel trembled, like a maidservant going out to greet her mistress, and moved toward the mountain of Moab. Then those breastlike protrusions entered the clefts, killing them [the Amorites]. This is the meaning of, "that turned to settle at Ar." The mountain swung from its place and moved toward the side of the Moabite border, and attached itself to it. Thus, "[it] leaned on the border of Moab."-[Midrash Tanchuma Chukkath 20, Num. Rabbah 19:25]

16 From there to the well From there the flow [of blood] came to the well. How? The Holy One, blessed is He, said, "Who will inform My children of these miracles?" The proverb goes, "If you give a child bread, inform his mother" (Shab. 10b). After they passed through, the mountains returned to their places, and the well descended into the stream, and brought up the blood of the slain, their arms, and their limbs, and carried them around the camp. The Israelites saw them and sang a song.-[Midrash Tanchuma Chukkath 20, Num. Rabbah 19:25]

17 Ascend, O well from the stream, and bring up what you are to bring up. How do we know that the well informed them? For it says, "From there... the well." Was it [really] from there? Was not [the well] with them since the beginning of the forty years? However, it descended to proclaim the miracles. Similarly, "Then Israel sang this song," was said at the end of forty [years], but the well was given to them at the beginning of the forty [years]. Why was it [the song] written here [instead of earlier]? Because the subject [of the song] is explained in connection to what precedes it in the above text.-[Midrash Tanchuma Chukkath 20, Num. Rabbah 19:25]

18 A well dug out this is the well dug out by princes, Moses and Aaron.-[See Mid. Lekach Tov, Mid. Hagadol, Mid. Aggadah]

with their staffs Heb. בְּמִשְׁעֵנֵיהֶם, with the staff [upon which the Explicit Name was engraved (Reggio edition)].-[See Targum Jonathan, Exod. 4:20]

from the desert it was given to them [as a gift].- [Onkelos]

19 From the gift, to the streams As the Targum renders it [since it was given to them, it descended with them to the streams].

20 From the heights to the valley in the field of Moab For there Moses died and the well ceased. Another interpretation: [18]

A well dug out by princes When they encamped each tribal chieftain took his staff and drew it toward his division and his camp. The waters of the well were drawn after that mark, and came in front of the camping place of each tribe -[Midrash Tanchuma Chukkath 21, Num. Rabbah 19:25].

through the lawgiver Through Moses, who was called lawgiver, as it says, “for there the portion of the lawgiver is concealed” (Deut. 33:21). But why is Moses not explicitly mentioned in this song? Because he was smitten through the well. And because Moses’ name is not mentioned, the Name of the Holy One, blessed is He, is not mentioned. This can be compared to a king who was invited to a banquet. He said, “If my friend is there, I will be there, but if not, I am not going.”-[Midrash Tanchuma Chukkath 21, Num. Rabbah 19:26]

at the top of the peak Heb. ראש הפסוקה, as the Targum [Onkelos] renders, “the top of the height.”

the peak Heb. גבה, a term denoting height. Similarly, גבו גגותיה (Ps. 48:14), raise high its palaces.

that overlooks That peak [overlooks] a place called Jeshimon, a word which describes a desert, which is a desolate place (שֶׁמֶשׁ). Another interpretation: The well can be seen from the Jeshimon, for the well was hidden in the Sea of Tiberias [Kinnereth], and anyone standing on the wastelands [above the sea] can look down and see a kind of sieve in the sea, and that is the well. In this manner R. Tanchuma explained it.-[Midrash Tanchuma Chukkath 21, Num. Rabbah 19:25]

21 Israel sent messengers Elsewhere, the sending [of messengers] is ascribed to Moses, as it says, “So I sent messengers from the desert of Kedemoth” (Deut. 2:26). Similarly, “Moses sent messengers to the king of Edom...” (above. 20:14), but concerning Jephthah it says, “Israel sent messengers to the king of Edom...” (Jud. 11:17). These verses supplement each other; one holds back [information by not informing us who authorized the sending of the messengers] and the other reveals [that Moses sent them]. Moses is Israel, and Israel is Moses, to teach you that the leader of the generation is equal to the entire generation, because the leader is everything.-[Midrash Tanchuma Chukkath 23, Num. Rabbah 19:28]

22 Let me pass through your land Even though they were not commanded to offer them peace, they nevertheless sought peace from them.-[Midrash Tanchuma Chukkath 22, Num. Rabbah 19:27]

23 But Sihon did not permit Since all the Canaanite kings paid him tribute for protecting them against marauding armies, when Israel said to him, “Let me pass through your land,” he said to them, “My very presence is only to protect them from you, so how can you suggest such a thing?”-[Midrash Tanchuma Chukkath 23, Num. Rabbah 19:29]

went out... toward Israel Had Heshbon been full of gnats, no creature could have conquered it, and had Sihon been [living in] a weak village, no man could have conquered it. How much more so [was it invincible] since he [Sihon] was in Heshbon. The Holy One, blessed is He, said, “Why should I trouble My children to besiege every city?” He gave all the warriors the idea to leave the cities, and they all gathered in one place, where they were slain. From there Israel proceeded to the cities, where there met with no opposition, since only women and children were [left] there.-[Midrash Tanchuma Chukkath 23, Num. Rabbah 19:29]

24 for...strong What was its strength? The warning of the Holy One, blessed is He, Who said to them [Israel],

“neither distress them [Ammon]” (Deut. 2:19). -[Mid. Aggadah]

25 its villages Heb. בְּנִתְיָהּ, lit. her daughters, the villages near it.

26 and he had fought Why was it necessary to write this? For it says, “Do not distress the Moabites” (Deut. 2:9), and Heshbon belonged to Moab, Scripture writes that Sihon had taken it from them, and through him it was made permissible for Israel.-[Chul. 60b]

from his possession Heb. מִיָּדוֹ, lit. from his hand, [meaning] from his possession.-[B.M. 56b]

27 Concerning this Concerning that war, which Sihon waged against Moab.

those who speak in parables say [This refers to] Balaam, about whom it says, “He took up his parable” (23:7).

those who tell parables Balaam and [his father] Beor. They said....-[Midrash Tanchuma Chukkath 24, Num. Rabbah 19:30]

Come to Heshbon because Sihon could not conquer it. So he went and hired Balaam to curse it. This is what Balak [meant when he] said to him, “For I know that whoever you bless is blessed” (22:6). - [Midrash Tanchuma Chukkath 24, Balak 4, Num. Rabbah 19:30, 20:7, Mid. Aggadah]

built and established Heshbon under the name of Sihon, to be his city.

28 For a fire went forth from Heshbon After Sihon had conquered it.

it consumed Ar of Moab The name of that country was called Ar in Hebrew, and Lechayath in Aramaic.- [Onkelos]

Ar of Moab Heb. עַר מוֹאָב, Ar, which belonged to Moab.-[Onkelos]

29 Woe is You, Moab [Meaning] that they cursed Moab that it be delivered into his hand.-[Midrash Tanchuma Chukkath 24, Num. Rabbah 19:30]

Chemosh The name of Moab’s god.-[I Kings 11:7]

He has given over The one who has given over his sons, that is, [not his own sons but] the sons of Moab.

refugees who flee and escape the sword, and his daughters into captivity, etc.

30 Their kingdom Heb. מְלִכְוֹתָם, their kingdom. The kingdom and dominion that Moab had over Heshbon terminated from there. Similarly, עֲדֵדִיקָן—the Targum of סָר ‘removed’ is עָד, that is to say, the kingdom was removed from Dibon. [The word] מְלִיכָה is a term denoting kingship and dominion [resulting from] the rule of man, as in “so that there be dominion for David your servant” (I Kings 11:36). -[Onkelos]

we laid them waste Heb. וַנְּשִׁימָם. The [letter] Heb. שׁ is punctuated with a dagesh [thus indicating a missing “mem,”], denoting ‘waste’ Heb. (שְׁמָה). Thus say those who tell parables, Heb. וַנְּשִׁימָם עַד־נֹפֶחַ, “we laid them waste as far as Nophah.”

32 Moses sent [men] to spy out Jaazer The spies captured it. They said, We shall not do like the first group. We have [such] confidence in the power of Moses’ prayer that we are able to do battle.-[Midrash Tanchuma Chukkath 24, Num. Rabbah 19:31]

34 Do not fear him Moses was afraid to fight [against him] lest the merit of Abraham advocate for him, as it says, "The refugee came" (Gen. 14:13) —this was Og who had escaped from the Rephaim, who were smitten by Chedorlaomer and his allies at Ashteroth Karnaim, as it says, "only Og, the king of Bashan, was left of the remnant of the Rephaim" (Deut. 3:11). -[Midrash Tanchuma Chukkath 24, Num. Rabbah 19:32]

35 They smote him Moses slew him, as it says in [Tractate] Berachoth, in [the chapter beginning] Haroeh (54b): He uprooted a mountain of three parasangs [intending to throw it at the Israelites and crush them]....

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

RASHI	TARGUM PSEUDO JONATHAN
9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	9. but on the day of Shabbat two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.
10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation.	10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.	11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram,	12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai.	13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD.
14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year.	14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation.	15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.
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Ketubim: Psalm 103:15-22

Rashi	Targum
1. Of David. My soul, bless the Lord, and all my innards,	1. Composed by David, spoken in prophecy. Bless, O my

Rashi	Targum
His holy name.	soul, the name of the LORD, and let all my viscera bless His holy name.
2. My soul, bless the Lord and do not forget any of His benefits.	2. Bless, O my soul, the name of the LORD, and do not forget all His nourishment, for He made breasts for your mother instead of insight.
3. Who forgives all your iniquity, Who heals all your illnesses.	3. Who forgives all your iniquities, who heals all your diseases.
4. Who redeems your life from the pit, Who crowns you with kindness and mercy.	4. Who redeems your life from Gehinnom, who crowned you with kindness and mercy.
5. Who sates your mouth with goodness, that your youth renews itself like the eagle.	5. Who satisfies the days of your old age with goodness, and in the age to come, your youth will be renewed like the eagle of the canopy.
6. The Lord performs charitable deeds and judgment for all oppressed people.	6. The LORD does acts of righteousness/generosity, and judgments for all the oppressed.
7. He makes His ways known to Moses, to the children of Israel His deeds.	7. He revealed His ways to Moses, His deeds to the children of Israel.
8. The Lord is merciful and gracious, slow to anger and with much kindness.	8. The LORD is merciful and compassionate; He loathes anger and does many deeds of goodness and truth.
9. He will not quarrel to eternity, and He will not bear a grudge forever.	9. He will not quarrel always, nor will He retain hostility forever.
10. He has not dealt with us according to our sins, nor has He repaid us according to our iniquities.	10. He has not dealt with us according to our sins, nor has He repaid us according to our iniquities.
11. For, as the height of the heavens over the earth, so great is His kindness toward those who fear Him.	11. For as high as the heavens are above the earth, so great is His goodness to those who fear Him.
12. As the distance of east from west, He distanced our transgressions from us.	12. As far as the east is from the west, thus far has He removed from us our transgressions.
13. As a father has mercy on sons, the Lord had mercy on those who fear Him.	13. As a father (Abba) who loves the children, so the LORD loves those who fear Him.
14. For He knows our creation; He remembers that we are dust.	14. For He knows our evil impulse that makes us sin; in His presence it is remembered, for we are from dust.
15. As for man-his days are like grass; like a flower of the field, so does he sprout.	15. The days of a son of man are like grass; like a blossom of the field, so will he bloom.
16. For a wind passes over him and he is no longer here; and his place no longer recognizes him.	16. For a storm-wind has blown on him and he is no more; and he no longer is aware of his place.
17. But the Lord's kindness is from everlasting to everlasting, and His charity to sons of sons.	17. But the favor of the LORD is upon those that fear Him, from this age to the age to come; and His generosity is for the children of their children.
18. To those who keep His covenant and to those who remember His commandments to perform them.	18. For those who keep His covenant, and for those who remember His commandments to do them.
19. The Lord established His throne in the heavens, and His kingdom rules over all.	19. The LORD has established His throne in the highest heavens; and His kingdom rules over all.
20. Bless the Lord, His angels, those mighty in strength, who perform His word, to hearken to the voice of His word.	20. Bless the name of the LORD, O His angels, who are mighty in power, who do His word, to obey the sound of His word.
21. Bless the Lord, all His hosts, His ministers, those who do His will.	21. Bless the name of the LORD, all His hosts, His ministers who do His will.
22. Bless the Lord, all His works, in all the places of His	22. Bless the name of the LORD, all His works, His

Rashi	Targum
dominion; my soul, bless the Lord.	dominion is in every place. Bless, O my soul, the name of the LORD.

Rashi's Commentary to Psalm 103:15-22

16 For a wind passes over him If mortal illness passes over him.

22 Bless the Lord, all His works **who are in all the places of His dominion.**

Meditation from the Psalms Psalms 103:15-22 By: H. Em. Rabbi Dr. Hillel ben David

For the sake of continuity, I will repeat my opening from last week.

In this psalm David thanks G-d for the greatest gift He bestowed upon man, the soul. Without a soul man is merely a two-legged creature competing against all other animals in the bitter struggle for survival. With a soul, he becomes a reflection of the sacred heavens, a semblance of the Divine.

The tragic irony of life is that people are often oblivious to their own souls, unaware of the essence of their being and the true purpose of their existence. All too often, this Divine fragment is smothered by the flesh; this ray of eternal light is engulfed in darkness.

Modern psychology has yet to acknowledge what to every believing Jew is a fundamental of daily life: humans have souls. This cannot be proven empirically, because the soul is beyond the grasp of the microscope and computer analysis. It is not physical, and therefore, it cannot be tracked or traced. Belief in the soul is a matter of faith, and the only logical answer to the mystery of life. It is the invisible source (battery pack, if you will) of life that leaves as secretly as it comes.

The fundamental lesson of Judaism is to foster an awareness of the Divine Soul and to teach man how to enhance and enrich this most precious possession so that it will be worthy of standing in G-d's presence to praise Him. Thus, the Psalmist recites the refrain, repeated five times in this psalm and the next,⁹ *Bless HaShem, O my soul!*¹⁰

Our section of Psalms chapter 103 speaks of a covenant in:

Tehillim (Psalms) 103:18 *To such as keep His covenant (בְּרִיתוֹ), and to those that remember His precepts to do them.*

In this paper, I would like to examine "His covenant" and its implications.

⁹ Also corresponds to the five times the term *nefesh* is mentioned in the Yom Kippurim Torah reading.

¹⁰ These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

Many Christians talk about the new covenant, or testament. It is often used to refer to a collection of books written by the Apostles. It is also used when some Christians participate in a ceremony known as communion. While we all talk 'about' this new covenant, most folks do not know the terms that make up this new covenant. Since most folks consider the new covenant as an important part of their religion, it becomes clear that we "ought" to know the terms of this new covenant. Since this is a legal document and has an impact on our lives, we certainly should be intimately familiar with the terms of this covenant.

First let me tell you what the new (renewed) covenant is not. It is not the collection of books commonly known as the New Testament. How do we know this? We know this because a covenant, or testament, is a contract between two parties. Webster's unabridged dictionary puts it this way:

"In law, a writing, under seal, containing the terms of agreement or contract between parties..."

Since this collection of books merely quotes the terms, and since most of the writings do not contain the terms of this covenant, it would be poor scholarship to refer to this collection of books as the "New Testament". For this reason, and more, we chose to call these books the "Nazarean Codicil". A codicil is an addition to a will.

The ceremony commonly known as "communion" is not the new covenant because this ceremony does not mention the words that make up this agreement. While this ceremony mentions the seal of the new covenant, it does not mention the actual words that make up this agreement.

So, what exactly are the words, or terms, of this new (renewed) covenant? The words, curiously, are found in the collection of books sometimes referred to as the old covenant.¹¹ The prophet Yirmeyahu (Jeremiah) wrote down the words of this agreement in:

Yirmiyahu (Jeremiah) 31:31-34 *"The time is coming," declares HaShem, "when I will make a new (renewed) covenant with the house of Israel and with the house of Judah.¹² It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares HaShem. "This is the covenant I will make with the house of Israel after that time," declares HaShem. "I will put my law (Torah) in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, 'Know HaShem,' because they will all know me, from the least of them to the greatest",¹³ declares HaShem. "For I will forgive their wickedness and will remember their sins no more."*

I have added, in parenthesis, Strong's definition of some of the words. I would also like to call your attention to the names of the parties that made this covenant. The first party is called "the house of Israel". The second party

¹¹ Messiah called it the Torah, Neviim, and Ketuvim which we translate in English as: The Law, The Prophets, and The Writings. These Hebrew words are referred to, by Jews, as an acronym: *Tanach*

¹² However, the House of Israel, which was made up of the Ten Lost Tribes, have been lost and scattered around the world since the fall of the Northern Kingdom around 721 B.C.E. The House of Israel, the Ten Lost Tribes, cannot be re-united with the House of Yaaqob, because the House of Israel has not been around for thousands of years, that is why they are called the Ten LOST Tribes. This passage in Jeremiah is describing a Jewish People where all of the descendants of every tribe thrives, and has made their way to the Promised Land. Because it speaks of both the House of Israel and the House of Judah together, with HaShem, in a single new covenant, and since the House of Israel cannot be unified with the House of Judah, this entire passage has not happened yet, and cannot refer to Christianity or their 'new covenant.'

¹³ What these verses are saying is that everyone will no longer need to look in any book, neither a 'New Testament', nor even the Tanach, to tell them what is right and what is wrong. They will know it instinctively because it will be in their hearts, truly making HaShem their G-d, and in turn, truly making them G-d's People. Certainly, this has also not happened yet, and so this passage cannot be referring to Christianity, nor can it be referring to the New Testament.

is HaShem. HaShem is referring to Himself as YHVH (the yod-hay-vav-hay name). So, if you are not of the house of Israel or HaShem, then this new (renewed) covenant has no effect on you! On the other hand, if you are convinced that the new (renewed) covenant applies to you, then somehow you must be a part of the house of Israel because you are obviously not HaShem.

This covenant, between the house of Israel and HaShem, is quoted, verbatim, in Bereans (Hebrews) 8:8-12. This is the only other place where the words, or terms, of the new (renewed) covenant are spelled out.

Bereans (Hebrews) 8:8 **For finding fault with them**, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

If you carefully read this contract, or if you were to take this contract to your lawyer, you would learn that this contract has not yet taken effect. This contract becomes effective when everyone knows HaShem. Until everyone knows HaShem, we will have to be content with looking forward to the time when this contract is put into effect.

The actual terms of this new (renewed) covenant appear to be the same terms of the covenant that HaShem made with the house of Israel at Sinai. We can deduce this by noticing that the Torah will be written on our hearts instead of stone. This refers to HaShem's command when He gave the Torah:

Devarim (Deuteronomy) 32:46 He said to them, "Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law.

We should also notice what is being written on the hearts. It is Torah. It is HaShem's instructions or laws. The implications of this are staggering! This means, that when this is done, we will no longer disobey HaShem. We will no longer sin! There is one further implication that can not be ignored. This begs the question: What ought we to be doing now? Obviously, we ought to be obeying HaShem by writing His Torah on our hearts and thereby obeying it. HaShem's obvious desire is for us to be obedient to His instructions now!

We can understand this "new" in a few different ways.

1. **Linguistically**, The Hebrew root word: Chet dalet shin (חדש) – Chadash, translated as *new*, is also the Hebrew root for *new moon rosh Chodesh*. It is well known that the moon is quite old and that it is not brand new every month, but rather it is *renewed* every month.
2. **The same Hebrew root**, chet dalet shin, is also used in Job 29:20 where the KJV and the JPS translates it as *fresh*.
3. **Theologically**, our Sages have taught that all of the covenants are but one covenant. Therefore, we understand that the new covenant is a refresh of the Sinai covenant, which was a refresh of the Abrahamic covenant, etc. This can be most clearly seen by looking at the terms of the Abrahamic covenant where we see circumcision and a command to walk in the commandments – and again in the Sinai covenant we have circumcision and a command to walk in the commandments – and again in the

new covenant where we see circumcision and a command to walk in the commandments.

4. **The Talmud teaches** us that 'covenant' always refers to Torah:

Shabbath 33a *As a punishment for delay of judgment,¹⁴ perversion of judgment,¹⁵ spoiling of judgment,¹⁶ and neglect of Torah, sword and spoil increase, pestilence and famine come, people eat and are not satisfied, and eat their bread by weight, for it is written, and I will bring a sword upon you, that shall execute the vengeance of the covenant:¹⁷ now 'covenant' means nothing else but Torah, as it is written, But for my covenant of day and night [I had not appointed the ordinances of heaven and earth],¹⁸ and it is written, When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight;¹⁹ and it is written, because, even because they rejected my judgments.²⁰*

5. If at Sinai they received the *Nefesh Yehudi*²¹ after circumcision and immersion, how much more did the Gentiles require circumcision and immersion before they received the Nefesh Yehudi in Acts 11:1-18.

(Rashi on Shemot (Exodus) 24:6: in the basins Two basins, one for half the blood of the burnt offering and one for half the blood of the peace offering, [in order] to sprinkle them on the people. **From here our Sages learned that our ancestors entered the covenant with circumcision, immersion [in a mikvah], and the sprinkling of the blood [of the sacrifice on the altar], for there is no sprinkling [of blood on a person] without immersion [preceding it].²²)**

6. The problem with the *old* covenant was with the people not the law! So, the *new covenant* is the law of Moses written or refreshed in our hearts and not on stone. Note that Jeremiah 31:31ff and Hebrews 8:8ff have the same covenant making 1) HaShem, "My covenant"; 2) the same law, My Torah (note, not a different one from Sinai).

7. Ezekiel 16:60 in the Young's Literal Translation reads: "And I--I have remembered My covenant with you, In the days of your youth, And I have established for you a covenant age-during (i.e. everlasting)." According to this translation, HaShem's covenant (i.e. "My Covenant") = "a covenant age-enduring." That is, the Prophet is speaking of the *same covenant* throughout all this verse. If HaShem has only one covenant what are the implications of this for Jews and for Gentiles who turn away from serving idols? And is the "New Covenant" any different from this "My covenant with you, In the days of your youth"?

8. **Why is it that HaShem always states: "My covenant" irrespective of what covenant it is?** (c.f. Gen. 6:18, Gen. 9:9, Gen. 17:2, Ex. 6:4, Ex. 19:5, Lev. 26:9, Deu. 31:16, Jos. 7:11, Jud. 2:1, 1 Ki 11:11, Ps 50:16, Ps. 89:28, Ps. 132:12, Isa 56:4, Isa. 59:21, Jer. 11:10, Jer. 31:32, Jer. 33:20, Jer. 34:18, Eze. 16:60, Eze. 17:19, Eze. 44:7, Hos. 8:1, Zec. 11:10, Mal. 2:4, Rom. 11:27, Heb. 8:9)

¹⁴ Lit., 'affliction of judgment'-through unnecessary delay in executing judgment.

¹⁵ Intentionally, through bias or partiality.

¹⁶ Giving erroneous verdicts through carelessness and insufficient deliberation; cf. Abot, I, 2.

¹⁷ Lev. XXVI, 25.

¹⁸ Jer. XXXIII, 25. 'The covenant of day and night' is understood to refer to the Torah, which should be studied day and night; v. Ned. 32.

¹⁹ Ibid. XXVI, 26

²⁰ Ibid. 43.

²¹ Jewish soul

²² From Yevamot 46b, Krithoth 9b

9. The covenant is called an *everlasting covenant* in: Gen. 9:16, Gen. 17:7, Lev. 24:8, 2 Sa. 23:5, 1Ch 16:17, Ps. 105:10, Isa. 24:5, Isa. 55:3, Isa. 61:8, Jer. 32:40, Eze. 16:60, Eze. 37:27, Heb. 13:20.

Many folks believe that HaShem's Torah was abolished. They believe that it was replaced with something better. The writer to the Bereans (Hebrews) anticipated this when he commented on this new covenant. If we look carefully, we will find out that the problem with the old covenant was with the people, not with HaShem's law:

Bereans (Hebrews) 8:1-13 *The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, And who serves in the sanctuary, the true tabernacle set up by the Lord, not by man. Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer. If he were on earth, he would not be a priest, for there are already men who offer the gifts prescribed by the law. They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain." But the ministry Yeshua has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises. For if there had been nothing wrong with that first covenant, no place would have been sought for another. **But God found fault with the people** and said: "The time is coming, declares HaShem, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares HaShem. This is the covenant I will make with the house of Israel after that time, declares HaShem. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, 'Know HaShem,' because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more." **By calling this covenant "new," he has made the first one obsolete; and what is obsolete and aging will soon disappear.**²³*

So, if there is nothing wrong with HaShem's Torah, or law, then there is nothing to fix in His Torah. Therefore, HaShem will fix that which is broken: **the people**. After He fixes His people, He will again give us His Torah on a new heart.

Jeremiah 11:10, as well as Ezekiel 16:59 do say that as a nation, Israel broke its covenant with HaShem. But the Torah clearly states that even so, HaShem held firm in His relationship with us, renewing it in spite of Israel's failings. Although Ezekiel 16:59 states that HaShem will deal as harshly with us as we did with Him, verse 60 concludes: "I will remember My covenant with you of the days of your youth, and I will establish it for you as an everlasting covenant."

The writer to the Bereans says that the first covenant is going away. How can this be when Tanach says differently?

Psalms 111:7-8 *The works of His hands are truth and justice; and His precepts are sure. They are established forever and ever, they are done in truth and uprightness.*

And:

²³ It seems to me that the 'fading' covenant is that covenant which we broke. The problem was the people, not the Torah. This suggests that the only difference between the so called 'old' and the 'new' covenants is that the new covenant has a new man to obey it.

Isaiah 40:8 *The grass withers, the flower fades; but the word of our God shall stand forever.*

It appears that the writer to the Bereans is speaking about the covenant that “we” were supposed to write on our heart; the covenant that we broke. This “old” covenant is being renewed in a way that obviates the requirement for “us” to write it on our hearts. Instead, HaShem will write the law on our hearts and minds. He will cause us to obey it. The ‘new’ covenant is the ‘old’ covenant mad with a ‘new’ man. The covenant that we disobeyed, this is the covenant that is fading. The reinvigoration and revitalization of the existing covenant; the covenant between HaShem and Israel will be everlasting.²⁴

The Christian position concerning Jeremiah’s covenant is the complete opposite of what the scriptures teach.

Jeremiah 11:10, as well as Ezekiel 16:59 do say that as a nation, Israel broke its covenant with HaShem. But the Torah clearly states that even so, HaShem held firm in His relationship with us, renewing it in spite of Israel’s failings. Although Ezekiel 16:59 states that HaShem will deal as harshly with us as we did with Him, verse 60 concludes: “I will remember My covenant with you of the days of your youth, and I will establish it for you as an everlasting covenant”.

A similar theme appears in Vayikra (Leviticus) 26. HaShem enumerates terrible punishments He will inflict upon Israel for breaking His Torah, including annulling His covenant.²⁵ Yet at the end of the chapter, He promises:

Vayikra (Leviticus) 23:44-45 *And even with this, when they are in the land of their enemies, I will not be disgusted with them, nor will I abhor them to destroy them and break My covenant with them, for I am the Lord their God. And I will remember the covenant with the first ones, whom I took out of the Land of Egypt before the eyes of the nations, to be a God for them. I am the Lord.*

This in fact is a recurring theme throughout the Prophets, that in spite of Israel’s lapses, HaShem will never let go of us nor allow us to lose sight of our cosmic mission.²⁶

Jeremiah 31:30 follows this same pattern. Although it does state that HaShem will create a new covenant, it clearly states that it will be with the House of Israel and the House of Judah. It further continues that as part of the covenant HaShem would place His Torah upon our hearts.²⁷ Thus, even though we had broken our original covenant with HaShem, He will create a newer stronger one in its place, but still with Israel and again commanding us to observe His Torah. The new covenant did not abrogate the original one to keep the Torah nor was it directed towards all the nations. As vv. 34-35 continue, Israel will continue to be HaShem’s nation so long as the sun shines, the moon rises, and the surf breaks upon the coast.²⁸

Now that we have a bit of understanding of the “covenant”, one would naturally ask: How does one “sign” the covenant – how does one “enter” the covenant?

Consider the events of Sinai. Chazal, our Sages, have said that the Children of Israel entered into a covenant with HaShem at mount Sinai. As preparation for the ‘signing’ of the covenant, Chazal teach that the Children of Israel did three physical things as required by HaShem:

²⁴ e.g., Genesis 17:7, 13, 19; Psalms 105:8, 10; 1 Chronicles 16:13-18

²⁵ v. 15

²⁶ See especially Yehezkeel (Ezekiel) 20:32-37, as well as Yeshayahu (Isaiah) 54:8-10, Tehillim (Psalms) 105:8-10 and Bereshit (Genesis) 17:7.

²⁷ v. 32

²⁸ Rabbi Dovid Rosenfeld

Krithoth 9a Rabbi says: 'As ye' means as your forefathers: As your forefathers entered into the covenant only by circumcision, immersion and the sprinkling of the blood,²⁹ so shall they enter the Covenant only by circumcision, immersion and the sprinkling of the blood.

Rashi on Shemot (Exodus) 24:6: **in the basins** Two basins, one for half the blood of the burnt offering and one for half the blood of the peace offering, [in order] to sprinkle them on the people. **From here our Sages learned that our ancestors entered the covenant with circumcision, immersion [in a mikvah], and the sprinkling of the blood [of the sacrifice on the altar], for there is no sprinkling [of blood on a person] without immersion [preceding it].**³⁰

1. They were ALL circumcised.

Shemot (Exodus) 12:43 And HaShem said unto Moshe and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: **44** But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. **45** A foreigner and an hired servant shall not eat thereof. **46** In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. **47** All the congregation of Israel shall keep it. **48** And when a stranger shall sojourn with thee, and will keep the passover to HaShem, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for **no uncircumcised person shall eat thereof.** **49** One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. **50** Thus did all the children of Israel; as HaShem commanded Moshe and Aaron, so did they.

2. They were all immersed in the mikveh (baptized):

Shemot (Exodus) 19:9 And HaShem said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto HaShem. **10** And HaShem said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, **11** And be ready against the third day: for the third day HaShem will come down in the sight of all the people upon mount Sinai.

If from "Go to the people, and have them sanctify today and tomorrow, and wash their clothes", if immersion is needed where washing clothes is not needed (such as a man Tamei, unclean, from a seminal emission), all the more so where clothes must be washed! Rejection: Perhaps they washed their clothes just for cleanliness! Answer: "Moshe took the blood and threw it on the people"³¹), and we know, every throwing of blood requires immersion first!

Krithoth 9a The Master said: 'As your forefathers entered into the Covenant only etc.'. It is right concerning circumcision, for it is written, For all the people that came out were circumcised,³² alternatively. And when I passed by thee, and saw thee wallowing in thy blood, I said unto thee: In thy blood, live, etc.,³³ as to the sprinkling of the blood, it is mentioned in the text, And he sent the young men of the children of Israel [who

²⁹ I.e., the offering of sacrifices, cf. Shemot (Exodus) 24:5ff.

³⁰ From Yevamot 46b, Krithoth 9b

³¹ Shemot (Exodus) 24:8

³² Yehoshua (Joshua) 5:5

³³ Yehezchel (Ezekiel) 16:6. According to the supposition of the Zohar 16:1 to Vayikra (Leviticus) 22:27 this passage refers to the blood of circumcision.

offered burnt-offerings and sacrificed peace offerings];³⁴ but whence do we know the immersion? — It is written, And Moshe took the blood, and sprinkled it on the people,³⁵ and there can be no sprinkling without immersion.³⁶

3. They all swore to keep the commands of the Torah:

Shemot (Exodus) 24:7 *And he took the book of the covenant, and read in the audience of the people: and they said, All that HaShem hath said will we do, and be obedient.*

Thus, we see that entrance into the covenant is as Chazal³⁷ teach that one must be circumcised, one must be immersed in the mikveh, and one must solemnly swear before the Bet Din (Jewish court) that they will obey the Torah.

Now, let's examine 'covenant' from a mystical perspective.

Bereshit (Genesis) 17:1 *When Avram was ninety-nine years old, G-d appeared to Avram and said to him, "I am El Shaddai; walk before Me and be perfect".*

Avraham's Brit was the covenant between HaShem and man that changed history. Not only Avraham's history, but the history of the whole world and of all of the generations that would ever be, including our own. For the covenant described at the beginning of Jewish history is really for the reality at the end of Jewish history, of which we are now a part of. To understand the end, we must first understand the beginning. Why was Brit Milah so important to history? As the following reveals, it is the source of Malchut (of kingship), and therefore, the Final Redemption.

Bereshit (Genesis) 45:4 *And Yosef said to his brothers, "Please come near to me," and they came near to him and he said . . .".*

Why did he call them if they were already next to him? Because when he told them, "I am Yosef your brother",³⁸ they were in shock to see his royal position. He told them that his royalty was a direct result of this.³⁹ What was Yosef referring to? The Zohar explains:

"Please come near to me," and they came near to him": He showed them that he upheld Brit Milah, saying, "By keeping this intact, I was able to attain royal status." From here we learn that whomever keeps this sign intact will merit royalty.⁴⁰ In other words, Yosef was saying that his royal status had been conferred upon him by Heaven for having resisted the advances of his master's wife. Such intimacy would have been forbidden to him, and though he had been tempted at the time, in the end he had overcome his yetzer hara⁴¹ and had run out of the house, risking her vicious retribution that followed.

However, the Zohar is not finished yet, and backs up its statement with the following: From where else do we

³⁴ Shemot (Exodus) 24:5

³⁵ Ibid.8 v.8

³⁶ The parallel text in Yeb. 46b reads: 'and there is a tradition that there is no sprinkling . . .'

³⁷ Our Sages

³⁸ Ibid.

³⁹ Zohar 1:93b

⁴⁰ Ibid.

⁴¹ Evil inclination

know this? From Boaz, as it says, "As HaShem lives, lie down until the morning".⁴² His evil inclination was enticing him, so he made this oath to keep his Brit intact.⁴³ In other words, while he was secluded with Ruth, he desired her then. However, intimacy with her then was improper, and therefore he made the oath to safeguard himself against a sinful relationship. If she was to be his wife, Boaz reasoned with himself, it had to be after all the halachic conditions had been satisfied. Thus, the Zohar concludes: It was because of this that he merited to become the progenitor of kings who rule over all other kings, and ultimately the progenitor of Melech HaMashiach, whose name is linked with The Holy One, Blessed is He.⁴⁴ Thus, we learn from the Zohar, that Brit Milah is really a two-part process: the actual physical procedure on the eighth day after birth, and physical intimacy based upon the guidelines of Torah. And, both are necessary to bring the redemption and to be a part of it.

In the body:

The head is the part of the human body which tells us about the upper world. The body, from the shoulders downward, teaches us about the lower world. The neck, which connects the body to the head, teaches us about that which connects the upper and lower worlds.

There are two covenantal (britot)⁴⁵ parts of the body:

1. "Brit HaLashon", the covenant of the tongue.
2. "Brit Milah",^{46 47} the covenant of circumcision.

The Sepher Yetzirah 1:3. Ten Sefirot of Nothingness: The number of the ten fingers, five opposite five, with a single covenant precisely in the middle, like the circumcision of the tongue and the circumcision of the membrum.

The Sepher Yetzirah 6:4. And when Abraham our father gazed, he looked, saw, delved, understood, engraved, carved, permuted and depicted, and he was successful. And the Master of all, Blessed be He, revealed Himself to him, and took him in His bosom, [kissed him on the head, and called him, "my Beloved"]. He made a covenant with him between the ten toes of his feet-this is the covenant of circumcision-and between the ten fingers of his hand-this is the covenant of the tongue. He bound the twenty-two letters to his tongue and revealed their foundation. He drew them in water, burned them in fire, agitated them with breath. He ignited them with seven planets, and directed them with twelve constellations.

The Brit Milah, the male organ, is used to bring a soul down from the upper world and clothe it in a physical

⁴² Ruth 3:13

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ Because we have just one of these organs, they are given masculine names. They are the only external organs that are not duplicated. In fact, the words Peh (mouth) which is used for eating and Mila (male membrum) have the same Gematria of 85. And as noted in Kabbalah, Shemirat HaLashon, watching what we say, helps us with Shemirat HaBrit, while not using our mouth the right way such as slandering or talebearing on others has the opposite effect on our Brit, G-d forbid.

⁴⁶ The sefira of yesod, i.e. foundation. In the Tikunei Zohar, the Kabbalistic Sephirot correspond to various parts of the body. For Yesod, it is the part of the body on which the Brit Mila (circumcision) is performed, called in the text as the phrase Ot Brit Kodesh "Sign of the Holy Covenant".

⁴⁷ Now *milah* is one mitzva that is stamped on each and every Jew (including women: Chazal explain that the mother of the baby circumcised also has a portion in the mitzva; also, in Vayikra 12:2, the section commanding *milah* on the eighth day, begins: "When a woman conceives" and deals mainly with woman's issues).

body.⁴⁸ The father's sperm, a mother, and HaShem work together to draw a soul down from the upper world. This soul is then given a physical body with which to elevate itself by performing the will of HaShem.

The Brit HaLashon, the tongue, is used to bring a soul in a physical body, into the Olam HaBa, the world to come. A teacher's words, ears to hear, and HaShem work together to lead a soul from this world into the upper world, the Olam HaBa.

In the lower world, physical sperm is used to draw a soul from the upper world and give that soul physical life.

In the lower world, non-physical words are used to draw a soul from the lower world and give that soul spiritual life.

***Horayoth 13a** Our Rabbis taught: If a man and his father and his teacher were in captivity he takes precedence over his teacher and his teacher takes precedence over his father, while his mother takes precedence over all of them.*

The Talmud, in Horayoth 13a, suggests that if one's father and one's teacher were both drowning, G-d forbid, a man is required to save his teacher first, unless his father also paid for the Torah teaching for his son. The logic for this is as follows: A man's father brings him into this world, but a teacher brings a man into the next world, the Olam HaBa. Notice how these two covenantal parts relate to our section of Psalms, including the relationship to Kingship:

***Tehillim (Psalms) 103:18** To such as keep His covenant (בְּרִיתוֹ), and to those that remember His precepts to do them. **19** HaShem hath established His throne in the heavens; and His kingdom ruleth over all.*

Ashlamatah: Judges 11:12-21

Rashi	Targum
1. Now Jephthah the Gileadite was a mighty man of valor, and he was the son of a woman harlot, and Gilead begot Jephthah.	1. And Jephthah the Gileadite was a mighty warrior, and he was the son of a harlot woman. And Gilead begot Jephthah.
2. And Gilead's wife bore him sons; and his wife's sons grew up and drove Jephthah out, and they said to him, "You shall not inherit in our father's house for you are the son of another woman."	2. And the wife of Gilead bore to him sons, and the sons of the wife grew up and drove out Jephthah. And they said to him: "You will not inherit in our father's house, for you are the son of another woman."
3. And Jephthah fled from his brothers and he dwelt in the land of Tob; and idle men were gathered to Jephthah, and they went out with him. {P}	3. And Jephthah fled from before his brothers, and he dwelt in the land of Tob. And idle men were gathered unto Jephthah, and they went forth with him.
4. And it was after many days, and the children of Ammon made war with Israel.	4. And at the time of days the sons of Ammon waged battle? with Israel.
5. And it was, when the children of Ammon fought with	5. And when the sons of Ammon waged battle with

⁴⁸ Our Sages say in Yevamot 53b, that the bond and connection of the brit mila to the brain is stronger than all the other organs or limbs of the body. The other parts of the body are unaffected by thoughts of desire – not the hand [for example] nor the foot. From this anatomical fact it is clear that *yesod* reaches very lofty heights. The same is true with regard to drawing down from above, analogous to the seminal point that is drawn down from the choice substance of the brain and descends lower and lower until "the end part of the body."

Rashi	Targum
Israel; and the elders of Gilead went to take Jephthah from the land of Tob.	Israel, the elders of Gilead went to get Jephthah from the land of Tob.
6. And they said to Jephthah, "Come and become our chief, and we will fight with the children of Ammon."	6. And they said to Jephthah: "Come, and be our leader, and we will wage battle against the sons of Ammon."
7. And Jephthah said to the elders of Gilead, "Did you not hate me, and drive me from my father's house? So why have you come to me now when you are in distress?"	7. And Jephthah said to the elders of Gilead: "Did you not hate me and drive me out from my father's house? And why have you come unto me now when you are in distress?"
8. And the elders of Gilead said to Jephthah, "Therefore we returned to you now, and you shall go with us, and you will fight with the children of Ammon, and you shall become our head, over all the inhabitants of Gilead."	8. And the elders of Gilead said to Jephthah: "Because now we have turned back unto you, may you come with us and wage battle against the sons of Ammon, and be our head for all the inhabitants of Gilead."
9. And Jephthah said to the elders of Gilead, "If you bring me back to fight with the children of Ammon, and the Lord delivers them before me, I will become your head."	9. And Jephthah said to the elders of Gilead: "If you bring me back to wage battle against the sons of Ammon and the LORD will hand them over before me, I will be your head."
10. And the elders of Gilead said to Jephthah, "The Lord shall hear between us, if not according to your word so will we do."	10. And the elders of Gilead said to Jephthah: "The Memra of the LORD will be a witness between us if we do not act thus according to your word."
11. And Jephthah went with the elders of Gilead, and the people appointed him a head and chief over them; and Jephthah spoke all his words before the Lord in Mizpah. {P}	11. And Jephthah went with the elders of Gilead, and the people appointed him over them for head and for the leader. And Jephthah arranged all his words before the LORD in Mizpah.
12. And Jephthah sent messengers to the king of the children of Ammon, saying, "What is (between) me and you, that you have come to me to fight in my land?"	12. And Jephthah sent messengers unto the king of the sons of Ammon, saying: "What is there to me and to you, for you have come unto me to wage battle against my land?"
13. And the king of the children of Ammon said to the messengers of Jephthah, "Because Israel took away my land, when they came out of Egypt, from Arnon and up to the Jabbok, and up to the Jordan; and now restore them peacefully."	13. And the king of the sons of Ammon said to the messengers of Jephthah: "Because Israel took my land when it went up from Egypt, from the Arnon and unto the Jabbok and unto the Jordan. And now return them in peace."
14. And Jephthah continued, and sent messengers to the king of the children of Ammon.	14. And Jephthah continued again and sent messengers unto the king of the sons of Ammon.
15. And he said to him, "So said Jephthah, Israel did not take the land of Moab and the land of the children of Ammon.	15. And he said to him: "Thus says Jephthah: 'Israel did not take the land of Moab and the land of the sons of Ammon.
16. Because when they came up from Egypt, and Israel went through the wilderness up to the Red Sea, and they came to Kadesh.	16. Because when they went up from Egypt, Israel went in the wilderness unto the Sea of Reeds and came to Rekem,
17. And Israel sent messengers to the king of Edom saying, 'Let me pass now through your land,' and the king of Edom did not listen, and also to the king of Moab he sent, and he was unwilling; and Israel abode in Kadesh.	17. And Israel sent messengers unto the king of Edom, saying: 'Let me pass now in your land.' And the king of Edom did not accept, And again he sent unto the king of Moab, and he was not willing. And Israel dwelt in Rekem.
18. And they went through the wilderness, and went around the land of Edom and the land of Moab, and	18. And he went in the wilderness and went around the land of Edom and the land of Moab, and they came

Rashi	Targum
they came to the east of the land of Moab, and they encamped on the other side of the Arnon, and they did not come within the border of Moab, for (the) Arnon (was) the border of Moab.	from east of the land of Moab, and they camped on the other side of the Arnon, and they did not enter within the border of Moab, for the Arnon is the border of Moab.
19. And Israel sent messengers to Sichon, king of the Amorites, the king of Heshbon; and Israel said to him, 'Please let us pass through your land up to my place.'	19. And Israel sent messengers unto Sihon the Amorite king, the king of Heshbon, and Israel said to him: "Let us pass now in your land unto my place."
20. And Sichon did not trust Israel to pass through his border, and Sichon gathered all his people, and they encamped in Jahaz, and he fought with Israel.	20. And Sihon did not trust Israel to pass within his border, and Sihon gathered all his people, and they camped at Jahaz, and he waged battle with Israel.
21. And the Lord, the God of Israel, delivered Sichon and all his people into the hand of Israel, and they struck them; and Israel possessed all the land of the Amorites, the inhabitants of that land.	21. And the LORD God of Israel gave Sihon and all his people in the hand of Israel, and they struck them down, and Israel inherited all the land of the Amorite inhabiting that land.
22. And they possessed all the border of the Amorites, from the Arnon up to the Jabbok, and from the wilderness up to the Jordan.	22. And they inherited all the territory of the Amorite from the Arnon and unto the Jabbok, and from the wilderness and unto the Jordan.
23. And now the Lord, the God of Israel, has driven out the Amorites from before His people Israel, and you want to possess it?	23. And now the LORD God of Israel has driven out the Amorite from before His people Israel; and are you thinking to inherit it?
24. Is it not that which Chemosh your god gives you to possess, that you may possess; and all that which the Lord our God has driven out from before us, that we shall possess.	24. And will not you inherit that which Chemosh your idol made you inherit? And everything that the LORD our God drives out before us, we will inherit it.
25. And now, are you any better than Balak the son of Zippor, king of Moab? Did he ever strive with Israel, (or) did he ever fight against them?	25. And now are you indeed better than Balak the son of Zippor the king of Moab? Did he ever contend with Israel or wage battle against them?
26. When Israel dwelt in Heshbon and its towns, and in Aroer and its towns, and in all the cities that are along Arnon, three hundred years; why did you not recover them at that time?	26. When Israel dwelt in Heshbon and in its villages, and in Aroer and in its villages, and in all the cities that are upon the borders of the Arnon for three hundred years, why did you not rescue them in that time?
27. And I have not sinned against you, and you do wrong with me by fighting against me; may the Lord, the Judge, decide this day between the children of Israel and between the children of Ammon."	27. And I have not sinned against you, and you are doing evil with me to wage battle against me. The LORD who makes judgment will judge this day between the sons of Israel and the sons of Ammon."
28. And the king of the children of Ammon did not listen to the words of Jephthah which he had sent him. {P}	28. And the king of the sons of Ammon did not accept the words of Jephthah that he sent unto him.

Rashi on Judges 11:12-21

16 up to the Red Sea Located south of the land of Edom which is itself located to the south of the land of Canaan.

17 Let me pass now through your land From the South to the North to enter the land of Canaan.

and also to the king of Moab Whose land was adjacent to the land of Edom along the east, and was to the south of the land of Israel.

and he was unwilling Moses hinted this in the Torah (Deut. 2:29), "As was done to me by the children of Esau who dwell in Seir (Edom) and by the Moabites who dwell in Ar," implying that just as Edom did not let them pass, similarly Moab did not let them pass.

18 And they went through the wilderness From west to east along the southern border of Edom and Moab.

and went around the land of Edom Its entire southern border.

and the land of Moab The entire southern border, and when they reached the southeastern corner they turned north to compass the eastern border.

and they came to the east of the land of Moab, and they encamped on the other side of the Arnon To the end of the eastern border of the land of Moab whence began the land of Sichon and Og. They then conquered the side of the Jordan to the east of the land of Canaan (as the following verses indicate), and then crossed the Jordan, entering the land of Canaan from the east.

Special Ashlamatah: Shmuel X 20:18-42

Rashi	Targum
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.	18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.
19. And for three days, you shall hide very well, and you shall come to the place where you hid on the day of work, and you shall stay beside the traveler's stone.	19. And at the third (day) of the moon you will be sought out very much, and you will go to the place where you hid yourself on the weekday. and you will dwell near "Stone Coming" .
20. And I shall shoot three arrows to the side, as though I shot at a mark.	20. And I am to shoot three arrows with the bow so as to hit for myself at the target.
21. And behold, I shall send the youth, (saying,) 'Go, find the arrows.' If I say to the youth, 'Behold, the arrows are on this side of you,' take it and come, for it is well with you, and there is nothing the matter, as the Lord lives.	21. And behold I will send the young man: 'Go, get the arrows.' If indeed I say to the young man: 'Behold the arrow is on this side of you; take it and bring (it),' then there is peace for you and nothing evil as the LORD lives.
22. But, if I say thus to the youth, 'Behold, the arrows are beyond you,' go! For the Lord has sent you away.	22. And if thus I say to the young man: 'Behold the arrow is beyond you,' go, for the LORD has rescued you.
23. And (concerning) the matter which we have spoken, I and you, behold, the Lord is between me and you forever."	23. And the word that we have spoken - I and you - behold the Memra of the LORD is a witness between me and you forever."
24. And David hid in the field, and when it was the new moon, Saul sat down to the meal to eat.	24. And David hid in the field, and it was the (new) moon. And the king sat down at the food to eat.
25. And the king sat upon his seat, as at other times, upon the seat by the wall, and Jonathan arose, and Abner sat down beside Saul, and David's place was vacant.	25. And the king sat down upon his seat as at other times, upon the seat that was prepared for him near the wall. And Jonathan stood up, and Abner sat down by the side of Saul, and the place of David was empty.
26. And Saul did not say anything on that day, for he	26. And Saul did not speak anything on that day, for he

Rashi	Targum
thought, "It is an incident; he is not clean, for he is not clean."	said: "Perhaps an accident has happened to him, and he is not clean; or perhaps he went on the road, and we did not invite him."
27. And it was, on the morrow of the new moon, the second (day of the month), that David's place was vacant, and Saul said to Jonathan, his son, "Why has not the son of Jesse come to the meal either yesterday or today?"	27. And on the day after that, which is the intercalation of the second month the place of David was empty, and Saul said to Jonathan his son: "Why has the son of Jesse not come both yesterday and today for food?"
28. And Jonathan answered Saul, "David asked leave of me (to go) to Bethlehem.	28. And Jonathan answered Saul: "David earnestly requested from me to go« unto Bethlehem.
29. And he said, 'Let me go away now, for we have a family sacrifice in the city, and he, my brother, commanded me, and now, if I have found favor in your eyes, let me slip away now, and see my brothers.' He, therefore, did not come to the king's table."	29. And he said: 'Send me away now, for they have begun an offering of holy things for all our family in the city, and my brother commanded me. And now if I have found favor in your eyes, let me get away now and see my brothers.' Therefore he did not come to the table of the king."
30. And Saul's wrath was kindled against Jonathan, and he said to him, "You son of a straying woman deserving of punishment! Did I not know that you choose the son of Jesse, to your shame and to the shame of your mother's nakedness?"	30. And the anger of Saul was strong against Jonathan, and he said to him: "You son of an obstinate woman whose rebellion was harsh," do I not know that you love the son of Jesse to your disgrace and to the disgrace of the shame of your mother?"
31. For all the days that the son of Jesse is living on the earth, you and your kingdom will not be established. And now, send and take him to me, for he is condemned to death."	31. For all the days that the son of Jesse is alive upon the earth, neither you nor your kingdom will be established. And now send and bring him unto me, for he is a man deserving killing."
32. And Jonathan answered Saul his father, and said to him, "Why should he be put to death? What has he done?"	32. And Jonathan answered Saul his father and said to him: "Why shall he be killed? What did he do?"
33. And Saul cast the spear upon him to strike him; and Jonathan knew that it had been decided upon by his father, to put David to death.	33. And Saul lifted up the spear against him so as to strike him, and Jonathan knew that it was determined from his father to kill David.
34. And Jonathan arose from the table in fierce anger; and he did not eat any food on the second day of the new moon, for he was grieved concerning David, for his father had put him to shame.	34. And Jonathan arose from the table in strong anger and he did not eat food on the day of the intercalation of the second month for he grieved over David, for his father shamed him.
35. And it was in the morning, that Jonathan went out at David's appointed time, and a small boy was with him.	35. And in the morning Jonathan went forth to the field at the time that David said to him, and a small boy was with him.
36. And he said to his boy, "Run, find now the arrows which I shoot." The boy ran; and he shot the arrow to cause it to go beyond him.	36. And he said to his young man: "Run, get the arrows that I am shooting." The young man ran, and he shot the arrow beyond him.
37. And the lad came up to the place of the arrow, which Jonathan had shot. And Jonathan called after the lad, and said, "Isn't the arrow beyond you?"	37. And the young man came unto the place of the arrow that Jonathan shot, and Jonathan called after the young man and said: "Is not the arrow beyond you?"
38. And Jonathan called after the lad, "Quickly, hasten, do not stand!" And Jonathan's lad gathered up the arrows, and came to his master.	38. And Jonathan called after the young man: "Hurry; in haste; do not delay." And Jonathan's young man was gathering the arrows and he came unto his master.
39. And the lad knew nothing; only Jonathan and David	39. And the young man did not know anything. Only

Rashi	Targum
knew the matter.	Jonathan and David knew the matter.
40. And Jonathan gave his weapons to his boy, and said to him, "Go, bring (them) to the city."	40. And Jonathan gave his armor to the young man that was his, and he said to him: "Go, bring it to the city."
41. The lad departed, and David arose from (a place) toward the south; and he fell upon his face to the ground three times, and prostrated himself three times. And they kissed one another, and wept one with the other, until David exceeded.	41. And the young man went, and David arose from the side of "Stone Coming" that is opposite the south, and he fell upon his face upon the ground, and he bowed down three times, and they kissed each man his fellow, and they wept each man his fellow until David exceeded.
42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' "	42. And Jonathan said to David: "Go in peace, for the two of us have sworn by the name of the LORD, saying: 'May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.' "

Verbal Tallies

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

B'Midbar (Numbers) 20:14 – 22:1
Tehillim (Psalms) 103:15-22
Shoftim (Judges) 11:12-21
Mk 10:42-45, Lk 22:24-30, Rm 11:1-10

The verbal tallies between the Torah and the Psalm are:

Messengers / Angels - מלאך, Strong's number 04397.

The verbal tallies between the Torah and the Ashlamata are:

Sent - שלח, Strong's number 07971.

Messengers / Angels - מלאך, Strong's number 04397.

Kadesh - קדש, Strong's number 06946.

King - מלך, Strong's number 04428.

Edom - אדם, Strong's number 0123.

Saith / Saying - אמר, Strong's number 0559.

Israel - ישראל, Strong's number 03478.

Bamidbar (Numbers) 20:14 And Moses **sent <07971> (8799) messengers <04397>** from **Kadesh <06946>** unto the **king <04428>** of **Edom <0123>**, Thus **saith <0559> (8804)** thy brother **Israel <03478>**, Thou knowest all the travail that hath befallen us:

Tehillim (Psalms) 103:20 Bless the LORD, ye his **angels <04397>**, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Shoftim (Judges) 11:12 And Jephthah **sent <07971> (8799) messengers <04397>** unto the **king <04428>** of the children of Ammon, **saying <0559> (8800)**, What hast thou to do with me, that thou art come against me to fight in my land?

Shoftim (Judges) 11:16 But when **Israel <03478>** came up from Egypt, and walked through the wilderness unto

the Red sea, and came to **Kadesh <06946>**;
Shoftim (Judges) 11:17 Then **Israel <03478>** sent **<07971> (8799)** messengers **<04397>** unto the **king <04428>** of **Edom <0123>**, saying **<0559> (8800)**, Let me, I pray thee, pass through thy land: but the **king <04428>** of **Edom <0123>** would not hearken thereto. And in like manner they sent **<07971> (8804)** unto the **king <04428>** of Moab: but he would not consent: and **Israel <03478>** abode in **Kadesh <06946>**.

Hebrew:

Hebrew	English	Torah Reading Num. 20:14 – 22:1	Psalms 103:15-22	Ashlamatah Judges 11:12-21
אֱדוֹם	Edom	Num.20:14 Num.20:18 Num.20:20 Num.20:21 Num.20:23 Num. 21:4		Jdg.11:17 Jdg. 11:18
אֱלֹהִים	God	Num. 21:5		Jdg. 11:21
אָמַר	say, says	Num.20:14 Num.20:18 Num.20:19 Num.20:20 Num.20:23 Num.21:2 Num.21:7 Num.21:8 Num.21:14 Num.21:16 Num.21:21 Num.21:27 Num. 21:34		Jdg.11:12 Jdg.11:13 Jdg.11:15 Jdg.11:17 Jdg. 11:19
אֲמֹרִי	Amorites	Num.21:13 Num.21:21 Num.21:25 Num.21:26 Num.21:29 Num.21:31 Num.21:32 Num. 21:34		Jdg.11:19 Jdg. 11:21
אָסַף	gathered	Num.20:24 Num.20:26 Num.21:16 Num. 21:23		Jdg. 11:20
אֲרֹנוֹן	Arnon	Num.21:13 Num.21:14 Num.21:24 Num.21:26 Num. 21:28		Jdg..11:13 Jdg. 11:18
אֶרֶץ	country, land, earth, ground	Num.20:17 Num.20:23 Num.20:24 Num.21:4 Num.21:22 Num.21:24 Num.21:26 Num.21:31 Num.21:34		Jdg.11:12 Jdg.11:13 Jdg.11:15 Jdg.11:17 Jdg.11:18 Jdg.11:19 Jdg. 11:21

Hebrew	English	Torah Reading Num. 20:14 – 22:1	Psalms 103:15-22	Ashlamatah Judges 11:12-21
		Num. 21:35		
בוא	came, come, go	Num.20:22 Num.20:24 Num.21:1 Num.21:7 Num.21:23 Num. 21:27		Jdg.11:12 Jdg.11:16 Jdg. 11:18
בן	children, son	Num.20:19 Num.20:22 Num.20:24 Num.20:25 Num.20:26 Num.20:28 Num.21:10 Num.21:24 Num.21:29 Num.21:35 Num. 22:1	Ps. 103:17	Jdg.11:12 Jdg.11:13 Jdg.11:14 Jdg. 11:15
גבול	border	Num.20:16 Num.20:17 Num.20:21 Num.20:23 Num.21:13 Num.21:15 Num.21:22 Num.21:23 Num. 21:24		Jdg.11:18 Jdg. 11:20
דבר	nothing, word	Num. 20:19	Ps. 103:20	
חנה	camped,	Num.21:10 Num.21:11 Num.21:12 Num.21:13 Num. 22:1		Jdg.11:18 Jdg. 11:20
חֶשְׁבוֹן	Heshbon	Num.21:25 Num.21:26 Num.21:27 Num.21:28 Num.21:30 Num. 21:34		Jdg. 11:19
יַבֹּק	Jabbok	Num. 21:24		Jdg. 11:13
יד	hand	Num.20:20 Num.21:2 Num.21:26 Num. 21:34		Jdg. 11:21
יְהוָה	LORD	Num.20:16 Num.20:23 Num.20:27 Num.21:2 Num.21:3 Num.21:6 Num.21:7 Num.21:8 Num.21:14 Num.21:16 Num. 21:34	Ps. 103:17 Ps. 103:19 Ps. 103:20 Ps. 103:21 Ps. 103:22	Jdg. 11:21

Hebrew	English	Torah Reading Num. 20:14 – 22:1	Psalms 103:15-22	Ashlamatah Judges 11:12-21
יָהָז	Jahaz	Num. 21:23		Jdg. 11:20
יוֹם	time, day	Num.20:15 Num. 20:29	Ps. 103:15	
יָלַךְ	go, walked	Num.20:17 Num. 21:22		Jdg.11:16 Jdg. 11:18
יָם	sea	Num. 21:4		Jdg. 11:16
יַרְדֵּן	Jordan	Num. 22:1		Jdg. 11:13
יָרַשׁ	possession, drove out	Num.21:24 Num.21:32 Num. 21:35		Jdg. 11:21
יָשַׁב	dwell, dwelt	Num.20:15 Num.21:1 Num.21:15 Num.21:25 Num. 21:31 Num. 21:34		Jdg.11:17 Jdg. 11:21
יִשְׂרָאֵל	Israel	Num. 20:14 Num. 20:19 Num. 20:21 Num. 20:22 Num. 20:24 Num. 20:29 Num. 21:1 Num. 21:2 Num. 21:3 Num. 21:6 Num. 21:10 Num. 21:17 Num. 21:21 Num. 21:23 Num. 21:24 Num. 21:25 Num. 21:31 Num. 22:1		Jdg. 11:13 Jdg. 11:15 Jdg. 11:16 Jdg. 11:17 Jdg. 11:19 Jdg. 11:20 Jdg. 11:21
כִּינּוּ	establish, repair	Num. 21:27	Ps. 103:19	
לָחַם	fought, fight	Num. 21:1 Num. 21:23 Num. 21:26		Jdg. 11:12 Jdg. 11:20
לָקַח	take, took	Num. 20:25 Num. 21:25 Num. 21:26		Jdg. 11:13 Jdg. 11:15
מִדְבָּר	wilderness	Num. 21:5 Num. 21:11 Num. 21:13 Num. 21:18 Num. 21:23		Jdg. 11:16 Jdg. 11:18
מוֹאָב	Moab	Num. 21:11 Num. 21:13 Num. 21:15 Num. 21:20 Num. 21:26 Num. 21:28 Num. 21:29 Num. 22:1		Jdg. 11:15 Jdg. 11:17 Jdg. 11:18
מִזְרָח	sunrise	Num. 21:11		Jdg. 11:18

Hebrew	English	Torah Reading Num. 20:14 – 22:1	Psalms 103:15-22	Ashlamatah Judges 11:12-21
מַלְאָךְ	messengers,	Num. 20:14 Num. 20:16 Num. 21:21	Ps. 103:20	Jdg. 11:12 Jdg. 11:13 Jdg. 11:14 Jdg. 11:17 Jdg. 11:19
מֶלֶךְ	king	Num. 20:14 Num. 20:17 Num. 21:1 Num. 21:21 Num. 21:22 Num. 21:26 Num. 21:29 Num. 21:33 Num. 21:34		Jdg. 11:12 Jdg. 11:13 Jdg. 11:14 Jdg. 11:17 Jdg. 11:19
מִצְרַיִם	Egypt	Num. 20:15 Num. 20:16 Num. 21:5		Jdg. 11:13 Jdg. 11:16
מִקְדָּם	place, before	Num. 21:3	Ps. 103:16 Ps. 103:22	Jdg. 11:19
נָכַח	defeated	Num. 21:24 Num. 21:35		Jdg. 11:21
נֶפֶשׁ	soul	Num. 21:4 Num. 21:5	Ps. 103:22	
נָתַן	pay, give, gave, given	Num. 20:19 Num. 20:21 Num. 20:24 Num. 21:2 Num. 21:3 Num. 21:16 Num. 21:23 Num. 21:29 Num. 21:34		Jdg. 11:21
סָבַב	around, bypassed	Num. 21:4		Jdg. 11:18
סוּדָּה	reed, red	Num. 21:4		Jdg. 11:16
סִיחֹן	Sihon	Num. 21:21 Num. 21:23 Num. 21:26 Num. 21:27 Num. 21:28 Num. 21:29 Num. 21:34		Jdg. 11:19 Jdg. 11:20 Jdg. 11:21
עָבַר	pass	Num. 20:17 Num. 20:18 Num. 20:19 Num. 20:20 Num. 20:21 Num. 21:22 Num. 21:23	Ps. 103:16	Jdg. 11:17 Jdg. 11:19 Jdg. 11:20
עָבַר	side	Num. 21:13 Num. 22:1		Jdg. 11:18
עַד	into, unto		Ps. 103:17	Jdg. 11:19
עָלָה	go up	Num. 20:19 Num. 20:25 Num. 20:27 Num. 21:5		Jdg. 11:13 Jdg. 11:16

Hebrew	English	Torah Reading Num. 20:14 – 22:1	Psalms 103:15-22	Ashlamatah Judges 11:12-21
		Num. 21:17 Num. 21:33		
עַם	men, people	Num. 20:20 Num. 20:24 Num. 21:2 Num. 21:4 Num. 21:5 Num. 21:6 Num. 21:7 Num. 21:16 Num. 21:18 Num. 21:23 Num. 21:29 Num. 21:33 Num. 21:34 Num. 21:35		Jdg. 11:20 Jdg. 11:21
עַמּוֹן	Ammon	Num. 21:24		Jdg. 11:12 Jdg. 11:13 Jdg. 11:14 Jdg. 11:15
עָשָׂה	did, do, done, made, make	Num. 20:27 Num. 21:8 Num. 21:9 Num. 21:34	Ps. 103:18 Ps. 103:20 Ps. 103:21	
קָדֵשׁ	Kadesh	Num. 20:14 Num. 20:16 Num. 20:22		Jdg. 11:16 Jdg. 11:17
קוֹל	voice	Num. 20:16 Num. 21:3	Ps. 103:20	
שָׂדֵה	fields	Num. 20:17 Num. 21:20 Num. 21:22	Ps. 103:15	
שָׁלַח	sent, send	Num. 20:14 Num. 20:16 Num. 21:6 Num. 21:21 Num. 21:32		Jdg. 11:12 Jdg. 11:14 Jdg. 11:17 Jdg. 11:19
שָׁמַע	heard, hear	Num. 20:16 Num. 21:1 Num. 21:3	Ps. 103:20	Jdg. 11:17
שָׁמַשׁ	sunrise	Num. 21:11		Jdg. 11:18

Greek:

GREEK	ENGLISH	Torah Reading Num. 20:14 – 22:1	Psalms 103:15-22	Ashlamatah Jdg 11:12-21	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:42-45	Tosefta of Luke Lk 22:24-30	Remes/Gemara of Acts/Romans and James Rm 11:1-10
ἀκούω	heard, hear	Num.20:16 Num.21:1 Num. 21:3	Ps. 103:20	Jdg. 11:17			Rom. 11:8
ἄνθρωπος	man, men	Num 21:9	Psa 103:15		Mk. 10:45		
ἀποκτείνω	kill	Num 21:5					Rom. 11:3

GREEK	ENGLISH	Torah Reading Num. 20:14 – 22:1	Psalms 103:15-22	Ashlamatah Jdg 11:12-21	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:42-45	Tosefta of Luke Lk 22:24-30	Remes/Gemara of Acts/Romans and James Rm 11:1-10
βασιλεία	kingdoms	Num 21:18	Psa 103:19			Lk.22:29 Lk. 22:30	
βασιλεύς	king	Num.20:14 Num.20:17 Num.21:1 Num.21:21 Num.21:22 Num.21:26 Num.21:29 Num.21:33 Num. 21:34		Jdg.11:12 Jdg.11:13 Jdg.11:14 Jdg.11:17 Jdg. 11:19		Lk. 22:25	
βλέπω	looking	Num 21:19					Rom.11:8 Rom. 11:10
διακονέω	served				Mk. 10:45	Lk.22:26 Lk. 22:27	
δίδωμι	give, given, gave	Num.20:19 Num.20:21 Num.20:24 Num.21:16 Num 21:23			Mk. 10:45		Rom. 11:8
δοκέω	considered				Mk. 10:42	Lk. 22:24	
ἔθνος	nation	Num 21:18			Mk. 10:42	Lk. 22:25	
εἶδω	see, saw	Num.20:29 Num 21:8			Mk. 10:42		Rom. 11:2
ἔπω	said	Num.20:18 Num.20:20 Num.20:23 Num.21:2 Num.21:8 Num.21:16 Num 21:34		Jdg11:15 Jdg 11:19		Lk. 22:25	
ἔργον	work		Psa 103:22				Rom. 11:6
ἔρχομαι	coming, came	Num.21:1 Num.21:23 Num 21:27		Jdg 11:16	Mk. 10:45		
ἡμέρα	time, day	Num.20:15 Num. 20:29	Ps. 103:15				Rom. 11:8
θεός	God	Num. 21:5		Jdg. 11:21			Rom.11:1 Rom.11:2 Rom. 11:8
θρόνος	throne		Psa 103:19			Lk. 22:30	
καθίζω	seated, settled			Jdg 11:17		Lk. 22:30	
κατακυριεύω	dominated, lord it over	Num 21:24			Mk. 10:42		
καταλείπω	behind	Num 21:35					Rom. 11:4
κυριεύω	dominating	Num 21:18				Lk. 22:25	
κύριος	LORD	Num.20:16 Num.20:23 Num.20:27 Num.21:2 Num.21:3 Num.21:6 Num.21:7 Num.21:8 Num.21:14 Num.21:16 Num. 21:34	Ps.103:17 Ps.103:19 Ps.103:20 Ps.103:21 Ps. 103:22	Jdg. 11:21			Rom. 11:3

GREEK	ENGLISH	Torah Reading Num. 20:14 – 22:1	Psalms 103:15-22	Ashlamatah Jdg 11:12-21	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:42-45	Tosefta of Luke Lk 22:24-30	Remes/Gemara of Acts/Romans and James Rm 11:1-10
λαός	men, people	Num.20:20 Num.20:24 Num.21:2 Num.21:4 Num.21:5 Num.21:6 Num.21:7 Num.21:16 Num.21:18 Num.21:23 Num.21:29 Num.21:33 Num.21:34 Num. 21:35		Jdg.11:20 Jdg. 11:21			Rom.11:1 Rom. 11:2
λέγω	saying, says	Num.20:14 Num.20:18 Num.20:19 Num.20:20 Num.20:23 Num.21:2 Num.21:7 Num.21:8 Num.21:14 Num.21:16 Num.21:21 Num.1:27 Num. 21:34		Jdg.11:12 Jdg.11:13 Jdg.11:15 Jdg.11:17 Jdg. 11:19	Mk. 10:42		Rom.11:1 Rom.11:2 Rom.11:4 Rom. 11:9
μέγας	great, greater				Mk.10:45 Mk.10:42 Mk. 10:43"	Luk22:24 Luk 22:26	
πίνω, πίο,	drink drank	Num.20:17 Num.20:19 Num 21:22				Lk. 22:30	
πνεῦμα	spirit, wind		Psa 103:16				Rom. 11:8
σπέρμα	seed	Num 21:30					Rom. 11:1
υἱός	children, son	Num.20:19 Num.20:22 Num.20:24 Num.20:25 Num.20:26 Num.20:28 Num.21:10 Num.21:24 Num.21:29 Num.21:35 Num. 22:1	Ps. 103:17	Jdg.11:12 Jdg.11:13 Jdg.11:14 Jdg. 11:15	Mk. 10:45		
τράπεζα	table					Lk. 22:30	Rom. 11:9
φυλή	tribes					Lk. 22:30	Rom. 11:1
ψυχή	soul	Num.21:4 Num. 21:5	Ps. 103:22		Mk. 10:45		Rom. 11:3

**Abarbanel On
Pirqa Abot
Pereq 1, Mishnah 1**

Moshe received the Torah from Sinai and handed it on to Joshua and Joshua [handed/gospelled it down] to the Elders and the Elders [handed/gospelled it down] to the Prophets and the Prophets handed/gospelled it down to the men of the Great Assembly. They said three things: Be deliberate in judgment; raise up (make stand) many disciples and make a fence around the Torah.

On this first Mishnah of Pirge Abot Abarbanel raises six questions:

1. When the Mishnah proclaims that Moshe received the Torah from Sinai, it is not clear what the words, "from Sinai," mean. To take it literally that he received the Torah from the mountain is untenable, because it was God who revealed the Torah and not Mt. Sinai. If so, why did the author of the Mishnah not specify that Moshe received the Torah from God. On the other hand, if, "from Sinai" means "at Sinai" or "on Sinai," the Mishnah should have used the word "Be-Sinai," on, or at, Mt. Sinai, and not "Mi-Sinai."

Furthermore, Abarbanel refuses to accept the interpretation that "from Sinai" means, "from the time of Sinai" because it is taught that the Children of Israel received certain Mitzvot - such as the laws of Shabbat - even before Sinai.

2. Among the logical candidates for the leadership of the people after the demise of Moshe was a saintly man and a bold heroic personality, Elazar, the high priest to whom even Joshua was to be subordinate, as it is written, "And he [Joshua] shall stand before Elazar the priest, who shall ask counsel for him ... before the Lord. At his word shall they go out, and at his word they shall come in, even all the congregation" (Numbers 27:21). This high priest was to guide the daily lives of the entire people. Surely High Priest Elazar should have been given preference over Joshua.
3. Abarbanel then questions the accuracy of the sequence of generations as listed in the Mishnah. How can the Mishnah say that the Elders that followed Joshua relayed the Torah to the Prophets? The Elders of Joshua's times never reached the era of the Prophets.
4. Continuing the attack, Abarbanel cannot understand why the Elders transmitted the Torah to the Prophets. Moshe obviously wanted the leaders of the people to be given the Torah. That is why he gave it to Joshua and for the same reason Joshua gave it to the Elders. Following this policy, the Elders should have given the Torah to the kings who fulfilled the function of the Elders.
5. Furthermore, by what right did the Elders pass on the Torah to the Prophets? Moshe, following God's instructions, handed on the Torah to sages, not prophets, and indeed, in one dispute in the Talmud, Rabbi Eliezer proves his point by invoking miraculous portents, but Rabbi Yehoshua rejected them, saying, "The Torah is not in Heaven." Rabbi Yirmiyahu explained this as meaning that once the Torah was given at Sinai, decisions are to be reached by normative rules and not by prophecy. If so, where did the Elders get the authority to hand the Torah over to the Prophets?
6. Abarbanel questions the three dicta that are proffered: "Be deliberate in judgment, raise up (make stand) many disciples and make a fence around the Torah." Why are these values more important than the host of values that Judaism teaches? Furthermore, the Mishnah uses the term, "They said." Who are "they" - the Elders, the Prophets or the men of the Great Assembly?

Abarbanel begins his interpretation of the Mishnah with a comparison between the physical genealogy of Adam and the spirituality of Moshe. It is a truism that one generation of a species begets the next generation through the natural process of conception and birth. Adam, the first human, however, was not born; he was created by

God from the dust, without biological parents. He was a unique phenomenon in the genetics of mankind. So it was with Moshe from a spiritual perspective. Here, too, it is a human characteristic that one person learns from another and relays that knowledge to a successor, each one either approving, disapproving, or improving on the previous teacher. Not so with Moshe. God Himself infused into Moshe the knowledge and wisdom of the Torah and it was from Moshe that all succeeding generations learned.

Why did Moshe merit this singular experience? What brought about this remarkable honor for Moshe? Abarbanel is quick and forthright in his reply: Sinai. It was the intensive, soul searching solitude on Mt. Sinai, divested of all human needs and desires, and an overpowering sensitivity to divine inspiration that made Moshe worthy of receiving the Torah. These were the ingredients that went into a super-saintly lifestyle that approached Godliness.

To augment this line of thinking, Abarbanel cites the dispute between Rabbi Meir and Rabbi Yehudah (Song of Songs Rabbah 2:4) on the verse, "He brought me to the house of wine and his flag was over me with love." Rabbi Meir interprets this as follows: The Congregation of Israel complained, "God overpowered me with the evil inclination, until we proclaimed the Golden Calf as god," just as wine confuses the mind. Rabbi Yehudah castigates Rabbi Meir and states **that Song of Songs was meant to elevate and edify the Jewish people, not to denigrate and deprecate them**. According to Rabbi Yehudah the verse is to be interpreted as follows: The Congregation of Israel praised God because He had brought them into a huge wine cellar (i.e., Mt. Sinai) and given them the flag of Torah and Mitzvot which they accepted with love. In the light of this Midrash, says Abarbanel, we can understand the Biblical verse (Exodus 24:12), "Come up to Me into the mount, and be there; and I will give you the tablets of stone and the law and commandments which I have written, so you may teach them." God wanted Moshe to ascend the sacred mountain - the vast reservoir of Torah and Godly wisdom - and remain there not as a simple, normal human being, but rather as one who has transcended every vestige of corporal being. Only in that manner could Moshe have received the word of God.

Briefly and succinctly put, the phrase "from Sinai," is to be understood as "because of the experience on Mt. Sinai." Abarbanel gives an example of the prefix "Mi" being used in this sense. The Torah which Moshe handed on to Joshua was the Oral Law, the interpretations he had received from God on Sinai when he was in that exalted state. It cannot refer to the written Torah because once Moshe committed it to writing, it was available to all. Thus, Abarbanel's first question is answered.

Moshe displayed every characteristic of leadership. It was he who urged the Children of Israel to stand firm and infused in them a sense of trust in God; it was he who led them out of Egypt and guided them for 40 years in the wilderness; and it was he who ascended Sinai and through self-denial and herculean determination brought the Torah down to the people. **Nothing was handed to him on a platter; he had to work, strive and battle for every achievement.**

When the unavoidable time came for him to pass on, it is noteworthy that although he may have had a perfect right to do so, he did not ask God to permit one of his own sons to succeed him. Nepotism had no place in Moshe's scheme of succession. He realized that none of his children nor any other member of his immediate family had the necessary leadership qualities, and so he passed on the perfection which he had acquired at Sinai to Joshua, who did. However, you may object, Moshe had no choice in the matter, since God Himself told him to appoint Joshua as his successor! Not so, says Abarbanel. He bolsters this thought by alerting us to the Biblical account of the succession (Numbers 27:16-23). Moshe did not ask God, as he could have done, to appoint one of his sons as his successor, but begged God, "Let the Lord, the God of the spirits of all flesh set a man over the congregation ... that they be not as sheep which have no shepherd." God replied, "Take Joshua, the son of Nun, a man in whom is spirit and lay your hand upon him ... and he will stand before Elazar, the priest, who will inquire for him by the judgment of the Urim before the Lord ... " What all this means is: Moshe informed God that he would have been more than honored to have someone of his family succeed him, particularly after all the toil he

put into acquiring the leadership. However, You, O Lord, are the God of all spirits and You know that none of my family is suitable. You do the choosing and I will abide by Your decision. Therefore God chose Joshua because his life simulated that of Moshe. Moshe isolated himself on Mt. Sinai to be taught the Torah; Joshua isolated himself within the immediate vicinity of Moshe and was taught the Torah by him. This is in accordance with the Talmudic dictum (Berakhot 7b): **"Ministering to a Torah scholar is preferable to studying Torah from him."**

Even Elazar, the high priest, who was certainly a scholar and saint, could not succeed to the leadership because he was never totally encapsulated in the aura and personality of Moshe. This clarifies Abarbanel's second dilemma.

Concerning the authenticity of the historical sequence that evolves in our Mishnah, Abarbanel followed the path of least resistance and contends that the author had no intentions of giving us a resume of ancient history. His main purpose was to inform us that during the entire period between Joshua and the kings - the period of the Judges - the following procedure of selecting a leader was practiced: Beginning with Joshua every generation had a **bet-din** and it was the members of the **bet-din** who selected the leader. This continued until the period of the Prophets.

What was of more serious concern to Abarbanel was the question why eventually the Torah tradition was transferred to the Prophets and not to the kings.

To answer this Abarbanel refreshes our recollection and reminds us that the kings of the Kingdom of Israel were all, without exception, men who became idolaters. Even in the Kingdom of Judah, most of those who reigned were in the same category. Under these circumstances, the Elders were opposed to transferring the Torah tradition into the hands of the kings. This solves the third and the fourth problems.

What is the function of a prophet? One might think that since there is communication between God and the prophet, the latter is a man of superior knowledge and wisdom. Hence, when the era of Prophets arrived on the stage of Jewish history it would logically follow that the Elders would transmit their tradition to them. This is not true. According to Abarbanel, the Prophets received the tradition from the preceding generation only because they were great scholars and not just because they were endowed with the gift of prophecy. In fact, it is stated in the Jerusalem Talmud (Yevamot 12:1) that in the ceremony of Halitzah, the ritual of releasing a childless woman from being bound to marry her dead husband's brother, the rabbis interpreted the verses to mean that a shoe must be used, and even if Elijah, the great prophet, were to pronounce a sandal to be equally acceptable he must be ignored. **The power of prophecy alone does not endow its holder with the right to be a decisor of Jewish law.** Abarbanel, however, agrees that, all things being equal, a learned prophet will understand Torah better than a learned non-prophet. This resolves the fifth dilemma.

In the view of Abarbanel there are three ways in which a person can acquire Torah wisdom. The first is concentration on study. This is what the sages of the Talmud meant when they said, "Let no one say, 'I toiled but did not find'." (Megillah 6b). **If one will only put a great deal of effort into his studies, he will emerge a scholar.** According to Abarbanel, this is the thrust of "Be deliberate in judgment."

Secondly, **to become erudite in Torah one must be prepared to accept the variegated approach of the subject matter and study together with other scholars.** Profound knowledge is complex; acute wisdom is intricate. Nothing may be casually ignored; no opinion may be underrated. When a person studies Torah alone, he will find difficulties which he is unable to answer, whereas in group study, he will find help.

There is a fascinating dispute in the Midrash (Kohelet Rabbah 7:49) which touches on this theme. The School of Shammai held that an academy of Torah should not accept students who are not Torah oriented, talented, and God-fearing. In the absence of these qualifications, it is a waste of time and effort to instruct these inferior

students. The School of Hillel, however, were more lenient and urged the academies to accept all students because if one hundred begin the study of Chumash, ten may emerge qualified to study Mishnah. Out of these ten there are good chances that one may emerge who will be qualified to study Talmud. In fact, it once happened that before he began his lecture Hillel asked whether all the students were present. The reply was that all were present and accounted for except for one who was the most insignificant of them all - the one who was later to become the great Rabban Yochanan ben Zakkai who saved Judaism after the destruction of the Temple. By citing this source, Abarbanel was intimating that no one can tell in advance who will eventually turn out to be a master and teacher in Israel. It is in that light, that the author of the Mishnah urged us to raise up (make stand) many disciples.

The third way to acquire perfect Torah wisdom is to eschew the easiest and most comfortable way of resolving difficult problems. If one is in doubt, he should follow the more stringent path, because in that he is taking no risk of transgressing. In rabbinic terms this is referred to as "making a fence for the law."

According to Abarbanel, the ones who propounded these three ways of ensuring Torah knowledge enumerated in the Mishnah were the Prophets. **By their prophetic ability, they foresaw a retreat and diminution in religious commitment in the lives of the masses and were convinced that when the last prophets, such as Zachariah and Malachi, died, all prophecy would end.** At that time, the continuity of the Oral Law would depend on the non-prophetic sages, beginning with the men of the Great Assembly and so they counselled them that the state of their Torah knowledge would depend on these three courses of action. This answers Abarbanel's sixth question.

Abarbanel concludes his interpretation of the first Mishnah with an interesting insight. Until we reach the men of the Great Assembly, the chain of tradition is described according to the transmitter - Moshe to Joshua, Joshua to the Elders, etc. From here on, however, the chain will be listed according to the receivers - Antigonus ... received the tradition from Shimon ha-Zaddik (Mishnah 3), Yosi ben Yoezer ... received it from them ... (Mishnah 4), etc. We are not told, for example, that Shimon ha-Zaddik passed it on (gospelled it down) to Antigonus. **This is because our Mishnah ends with the advice to raise up (make stand) many disciples and the men of the Great Assembly followed that advice; from now on the stress is, therefore, on the disciples who receive, rather than on the teachers who transmit (gospel down).**

Miscellaneous Interpretations

Be deliberate in judgment

Rabbenu Yonah inquires why the Mishnah requires caution in judgment and does not advise caution in any other facet of life. He replies that every other facet of life would be meaningless were it not for the strength of the law. What would all the morals and values taught by the Torah be if they would not have the backing and support of a legal system to ensure their credibility? To embellish his line of thinking, he cites a Midrash (Exodus Rabbah 30:3) which equates the Torah with the royal matron who is in the habit of having equestrians ride before and after her carriage to protect her and so demonstrate her regal position. So, it is with the Torah: The laws that were given to the Children of Israel prior to Mt. Sinai and those that followed Mt. Sinai were meant to shield the essence of the Torah. Thus, the exhortation, "Be cautious in the administration of the law."

Midrash Shemuel addresses himself to the same question Rabbenu Yonah raised, and muses that when a court is about to come to a decision it should be cautious in its deliberations because it can be reversed by an appellate court. This, of course, would lend no honor or dignity to the court that comes to a decision hastily.

He also cites an authority who argues that "be cautious" applies not to the judges, but to the litigants. That is to

say, persons who have a dispute are urged not to hasten into litigation but rather to seek a compromise. When litigants are anxious for a judicial decision they are already enemies; in a compromise they can retain their friendship.

Ritva offers two interpretations of this Mishnah:

1. The term **"Be cautious"** is closely associated with the word **"a gift."** The inference is that if a judge wishes to avoid the temptation of bribery, let him think in terms of granting his decision as a gift to the litigants.
3. **"Be cautious"** is also phonetically close in Hebrew to **"to be placed."** Here the inference is that the judges are required to be deliberate because it is very possible they will find themselves placed in a position where instead of judging others they, themselves, will be judged. Every jurist knows that he would like to be judged with exactitude and patience.

Raise up (make stand) many disciples

Midrash Shemuel is confident that when a master rears a generation of disciples, even if they are not on the same scholastic level as he is, the consequences can only be favorable, in that he can always learn something of value from them. The master himself has not reached the apex of wisdom and even a subordinate can come up with valuable ideas. Furthermore, the authentic mark of a Jew is his familiarity with Torah learning. By raising up more and more disciples and making them stand, the master indelibly marks the true character of a Jew on an increasing number of individuals.

Hakham Yosef ben Haggai – The obligation of Masters of Torah is not only to instruct, and "gospel down" the Massorah, but also and more important is to make sure that each Talmid is able to find a congregation in which to exercise his gifts in imitation of his master.

Make a fence around the Torah

Midrash Shemuel: It is the nature of man to seek out those things that are forbidden to him because in most instances they are more pleasurable. It is much easier to steal than to work hard and toil to make a living and thus avoid stealing. The commandments of the Torah are comprised of a host of negative injunctions, but man has a strong urge to disobey them. Therefore, the Torah may be compared to a castle surrounded by a moat. First, the invading enemy must cross the moat before he can enter the stronghold. This moat is the decrees of the rabbis who strengthened the position of the laws of the Torah.

Rabbenu Yonah opines that if we are to say that the rulings of the rabbis serve as a fence around the Torah, it then follows that when a man meticulously follows the teachings of the rabbis which are more stringent, he demonstrates his profound love of, and attachment to, the commandments of the Torah.

NAZAREAN TALMUD

SIDRA OF B'MIDBAR (NUMBERS) 20: 14 – 22: 1
"VAYISHLACH MOSHEH" "THEN SENT MOSES"

BY: H. EM RABBI DR. ADON ELIYAHU 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)

And a dispute also occurred among them as to which of them was recognized as being greatest (Heb. Gadol).⁴⁹ So he said to them, "The kings of the Gentiles exercise despotic lordship over them, and those who have authority over them are called benefactors. But you are not to be like this! But the one who is greatest among you must become like the youngest (newest), and the one who leads must be like the one who serves. For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am in your midst as the one who serves.⁵⁰ "And you are the ones who have remained with me in my trials, and I confer on you a kingdom/governance, just as my Father conferred it on me, that you may eat and drink at my table in my kingdom/governance of God through the Bate Din and Hakhamim, and you will sit on thrones judging the twelve tribes of Israel.

But having called them (all his talmidim) to him, Yeshua said to them, you know that those who presume to rule over the Gentiles, and their great (Heb. גדול) men exercise oppressive authority over them. But, it will not be so among you; but whoever desires to become the greatest (Heb. גדול) (reach maturity i.e. become a Hakham) among you must first be your ministering courtier (Paqid). And whoever of you desires to become (the) first (Heb. הראש), he will be a courtier before all. For even the Son of Man (the Prophet) did not come to be served, but to serve, and to give his life (Heb. נפש) as a ransom⁵¹ (Heb. גאולה) for many slaves.

HAKHAM SHAUL'S SCHOOL OF REMES ROMANS:

Has God rejected His people?⁵² This can never become a reality!⁵³ I am Jewish, from the seed of Abraham and from the tribe of Binyamin. God has not rejected the people that He appointed⁵⁴ to be superior⁵⁵ (i.e. in Torah wisdom)! Or, are you not aware of what the Scriptures testify of Eliyahu HaNabi (Elijah the Prophet) how he intercedes on Yisrael's behalf? He said, "I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they are trying to kill me." (1 Ki. 19:14) But how does the Divine

⁴⁹ See Peshat translation

⁵⁰ The Servant of G-d. Cf. Zimmerli, Walther. Servant of God. Place of publication not identified: Wipf & Stock Publishers, 2009. p. 11-36, 80-106

⁵¹ λῶτρον used here to mean גאל not כפר to atone and not פדן with the idea of ransom pointing to action not subject. cf. Vayikra 25:48. Here the language smacks of a sign of the שנה תמטטה year or יובל. כפר contains the idea of atonement as a sacral rite. Here the language betrays that thought.

⁵² The reading of Codex G, which has τὴν κληρονομίαν (LXX) for τὸν λαόν, is a correct interpretation. Thus, we can read His (G-d's) inherited people. **1 Sam 12:22** For the Lord will not forsake his people, for his great name's sake, because it has pleased the Lord to make you a people for himself. **Psa 93/94:14** For the Lord will not forsake his people; he will not abandon his heritage;

⁵³ μὴ γένοιτο

⁵⁴ Those whom He intimately knew before He created all the others

⁵⁵ "Superior" See Berry, George Ricker. Interlinear Greek-English New Testament: With a Greek-English Lexicon and New Testament Synonyms. Nashville: Broadman, 1980. p 83 (see index in rear of the book)

respond to him? Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not **kissed⁵⁶ him.**" (1 Ki. 19:18) In the same way then, there is presently a remnant according to God's gracious choice.⁵⁷ But, if it is by God's loving-kindness⁵⁸ it still cannot⁵⁹ be humans attempts to please God without the guidance of the Hakhamim,⁶⁰ as some argue⁶¹ it must be the loving-kindness of G-d. What then? What Yisrael seeks in inquiring about God⁶² is only found (obtained) in His Divine choice as vessels of honor, but those who remain hardened will never find it. Just as it is written,⁶³ "For the LORD has poured over you a spirit of deep sleep, He has shut your eyes, the prophets; And He has covered your heads, the seers" (Isa.29:10). As David says, "May their table before them become a snare; And when they are in peace, *may it become* a trap. May their eyes grow dim so that they cannot see, And make their loins shake continually" (Psa 69:22-23).

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

Num 20:14 – 22:1	Ps 103:15-22	Jud. 11:12-21	Mordecai 10:42-45	1 Luqas 22:24-30	Romans 11:1-10
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

BEGINNING WITH CHESED

This Torah Seder reflects momentarily on the Egyptian life and on the sensual pleasures of life rather than subservience to G-d This analogy is contrasted with the children of Edom. Here we are not speaking of the Jewish slaves of the Egyptians but the Egyptians themselves. However, when speaking of the Aaron, the Torah Seder demonstrates the wants of a people that had yet to master their entire being. Another perspective found in this Torah Seder is a group of people preparing to meet death. It is easy to serve personal motives rather than be of service to G-d. The Torah Seder we read last demonstrated two of Yeshua's Talmidim that possessed a desire to sit near him when Yeshua would sit at his seat of honor. There is nothing wrong with this desire. Yeshua's talmidim demonstrated a desire to sit near their teacher who would carry them into the Olam HaBa. However, when that type of desire permeates every act of our being and when we are wholly consumed by it, we have entered an unhealthy state. Without the true measure of chesed, the will is imbalanced, and we will fall prey to attitudes that fail to find a real happy medium.

YEHI RATZON

And may it be Your will, Adonai, our God and God of our fathers, to make us study Torah regularly, and hold

⁵⁶ Hosea 13:2

⁵⁷ God has deemed Yisrael His choice a special vessel above all other possibilities.

⁵⁸ Based on God's free choice cf. UBS Handbook Romans 11:6

⁵⁹ οὐκέτι should not be rendered "no longer" as if there was a time where it was a part of normative Jewish practice. The best way to translate οὐκέτι here is "still cannot" showing that it never has been the case.

⁶⁰ We consistently translate "ἐξ ἔργων" as "humans attempts to please G-d apart from the guidance of the Hakhamim, and or apart from the instruction of the Toroth (i.e. Oral and written Torah.)

⁶¹ The argument against what Hakham Shaul is saying is that one must do works "ἐξ ἔργων" in order to merit right standing with G-d. And that the B'ne Yisrael believed that they merited favor because of their observance of the Torah. Nothing could be farther from the truth. Hakham Shaul is showing that Yisrael is not selected by merit of works "ἐξ ἔργων" but rather G-d's chesed, loving-kindness. And be it known that Yisrael never believed in a "works" oriented" salvation per se. As Hagner points out, "Judaism was not and is not a religion where acceptance with God is earned through the merit of righteousness based on works."

⁶² Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 371

⁶³ See also D'barim 29:4 "Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear.

fast to Your commandments. Do not bring us into the grasp of sin, nor into the grasp of transgression. Do not cause us to be tested nor scorned (nor be held in contempt). Distance us from the Evil Inclination and bond us to the Good Inclination. Grant us love, favor, kindness, and compassion in Your eyes and in the eyes of all who see us and bestow bountiful kindness upon us. Blessed are You, Adonai, who bestows bountiful kindness upon His people Yisrael.

It is said that Rabbi Yehuda HaNasi prayed this prayer every day after morning Shacharit.

Berakhot 16a Rabbi on concluding his prayer added the following: May it be Thy will, O Lord our God, and God of our fathers, to deliver us from the impudent and from impudence, from an evil man, from evil hap, from the evil impulse, from an evil companion, from an evil neighbor, and from the destructive Accuser, from a hard lawsuit and from a hard opponent, whether he is a son of the covenant or not a son of the covenant!⁶⁴ [Thus did he pray] although guards⁶⁵ were appointed⁶⁶ to protect Rabbi.

The beauty of the prayer is in its opening words. "*May it be **Your will** Adonai, our God and God of our fathers.*" The expression of desire in this prayer is to have a pure desire. As we have seen, life is filled with personal motives even in Torah study. The part of the cited prayer is "**Your Will**" emphasizes the importance of subjecting ourselves to the "will of G-d." We must learn to be a tool rather than trying to be the next great master.

Hakham Tsefet is perfectly aware of all the pitfalls mentioned above. However, he remembers the Mesorah of the Master. If we are to have a place of prominence, we must have a pure motive. Becoming a courtier, a Paqid is the place of initial beginnings for a Torah Scholar.

DYNAMIC TENSION

The righteous/generous man is faced with a dynamic tension between his focus on himself and his focus on G-d. We may also include the idea that he is faced with a tension between himself and fellow humans. The animal life, the lowest level of the soul is a life without ambition. However, man's ambitions must be subservient to G-d's will. We can further say that man's ambition must be subservient to his own pure will (conscience). The above cited prayer is a one that demonstrates the subservience of the personal will to the will of G-d. The prayer asks G-d for the permission to have a particular will or ambition.

Mar 10:45 **For even the Son of Man** (the Prophet) **did not come to be served, but to serve, and to give his life** (Heb. **נָתַן**) **as a ransom** (Heb. **כֶּסֶף**) for many [slaves].

The selfless model of Messiah is one of laying down the soul. We realize that many so called "scholars" want to make this an atoning sacrifice. This simply allows them the license to do as they choose rather than practice the mastery of ones being. The "life" of Yeshua was a life of example and demonstration. He sacrificed personal ambitions for our sake and for the sake of the Mesorah.

On the other hand, you have the fastidious legalist trying to encumber man with several inapplicable restraints. We do not have room for this kind of mentality. What is lacking in today's world is the heart of a true father who looks at his children with compassion. He is then able to instruct them in the areas of their weaknesses.

Unlike the animals, roaming the earth, man has the unique capacity to master his being. Life's search is one of looking for leaven (*hamets*). The seven-day festival represents a whole life of trying to free ourselves of leaven, excessive pride. While we take seven days to remember a lifelong task, we are faced with the reality of the daunting task of searching, removing and nullifying leaven in our personal lives. The Festival of Pesach is called the

⁶⁴ I.e., a Jew or non-Jew. This now forms part of the daily prayers. V. P. B. p. 7

⁶⁵ Lit., eunuchs.

⁶⁶ By the Roman Government.

“Festival of Freedom.” This is because what we really want in life is to be like Abraham Abinu, someone who really loves the LORD our G-d.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

THERE IS PRESENTLY A REMNANT

We have spoken at length of the “Priesthood of the Firstborn.” But, in true Machiavellian style we must ask, what is the Remes meaning of the “Priesthood of the Firstborn?”

To answer the question, we must look at a model Priest from the Tanakh. Ezra was a “Scribe” and “Priest.” However, when we look at these titles from Remes we again have questions that need answering. We clearly understand the role of the Priesthood as noted above. However, we ask, why was he also a “Scribe”? The meaning of this is given in Ezra 7:10 where it shows us that Ezra studied (Drash) the Torah, its judgments and statutes for the sake of teaching them to the B'ne Yisrael. Thus, Ezra as a Scribe was trained by his mentor in the transmission and “handing down” of the Torah. The role of Torah transmission passed out of the hands of the Priesthood to the hands of the Hakham. Thus, the appearance of the Sage, the tribal leaders begin to play a secondary role, as does the king. Allegorically speaking, the new Tribal leader and King is the Hakham. We see Hillel allegorically as a tribal leader and or King of his generation. Because Hillel and Yeshua are both Davidic lineage, Hillel assumes responsibility for Yeshua's Torah education. It would have been impossible for it to be any other way. This would be especially true of his father Yosef died when Yeshua was still very young.

The paradigm shift is from a defunct priesthood to a “collegiate Council of Scholars.” The “Kingdom/governance of G-d” was now in the hands of the Bate Din and Hakhamim. Thus, “firstborn” should not be interpreted in the literal sense of the word. The firstborn is the Sage, the spiritual guide of the People of G-d. Their rise was the single most important chain of events in the history of the B'ne Yisrael. Through them Yisrael has retained her identity. The Sages cared less where the hand of Providence stationed them. They have a legitimate priesthood that needs to be faithfully discharged.

The “Kallah” (Bride) had elevated herself to the fitting place of being a Queen. Torah education is the Messiah of Yisrael. The Torah is her King and G-d is her LORD and the Shema is her creed!

Therefore, our pericope teaches us that Yeshua conducts himself as a First-born Priest and pronounces a guilty verdict against this defunct priesthood. This demonstrates that the defunct priesthood is in the process of being replaced by the rightful first-born, i.e. the Torah Scholar.

The end is in the beginning. Gen 1:5 — And there was evening and there was morning, the day of unity.⁶⁷ The disunity will be repaired, and humanity will once again be at unity with themselves and G-d. This can only happen when the walls Torah ignorance are broken down. Before this “end” is accomplished, the first-born Priest, the Hakham must accomplish his mission!

Questions for Understanding and Reflection

⁶⁷ Our rendition

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

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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



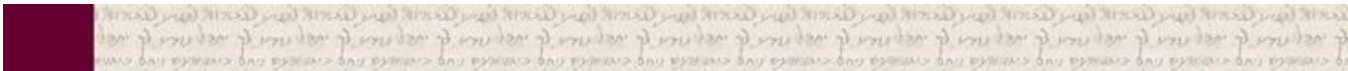
Saturday Evening April 14, 2018 Evening: Counting of the Omer Day 14

Evening Counting of the Omer Day 14

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
14	Chazan/Moreh	Nisan 29	2:19-22	Justice expressed with humility

Ephesians 2:19-22 Now therefore you (Gentiles) are no longer strangers and foreigners, but conjoined with the legal administration of Jewish life (fellow citizens) with the Tsadiqim, (the Jewish Tsadiqim – righteous/generous) and (through your conversion to Judaism) belong to the household of God,⁶⁸ and are built upon the foundation of the emissaries (apostles) and prophets, Yeshua HaMashiach himself being the chief cornerstone, in whom the whole structure having being framed together, grows into a holy sanctuary (of living stones) in the LORD; in whom you also are built together as a dwelling place of God through the nefesh Yehudi.



Sunday Evening April 15, 2018 Evening: Counting of the Omer Day 15

⁶⁸ “Salvation” means joining the community. Therefore, “salvation” is communal rather than individual. While some find cultic insinuations here we find only the idea that the Gentiles have been inducted into the family (household) of G-d” as an allegory for becoming a part of the family per se. We also note that the Community of “Tsadiqim” is the household – habitation where G-d resides. The language of our pericope now turns towards the Temple of “living stones.” cf. 1 Peter 2:5

Rosh Chodesh Iyar

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
15	Darshan/Masoret	Nisan 30	3:1-6	Compassion united with Loving-kindness

Ephesians 3:1-6 For the sake⁶⁹ of the Gentiles⁷⁰ I Hakham Shaul, am the prisoner⁷¹ (for the cause) of Yeshua HaMashiach, I know you have heard⁷² of the administration⁷³ of God's loving-kindness⁷⁴ which is given me for you: how the secret⁷⁵ (So'od mystery of Messiah) was handed down to me by its (systematic) unveiling,⁷⁶ as I have written briefly. Correspondingly, by reading this you can know⁷⁷ my insight into the secret (So'od mystery)

⁶⁹ For this sake, is rooted in the idea of G-d's loving-kindness and "grace." Therefore, we can see the direct link to idea of compounded Chesed in the ministerial offices of Darshan/Masoret. Hakham Shaul is a prisoner on behalf of the Gentiles for Messiah's cause.

⁷⁰ Hoehner points out that this phrase means those Gentiles who come to faithful obedience by becoming converted Jews and not Gentiles by and large. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 425

⁷¹ Hakham Shaul is made a prisoner by the cause of Messiah. Wallace, D. B. (1996). *Greek Grammar, Beyond the Basics, An Exegetical Syntax of the New Testament*. Grand Rapids: Zondervan. p. 82

⁷² The Greek ἀκούω – akouo most certainly derived from the Hebraic **Shama** – to hear, obey or understand.

⁷³ This compound Greek word οἰκονομία – *oikonomia* is derived from *oikos* (οἶκος), "a house" and *nomos* (νομος), "law" (Torah). Therefore, it is Hakham Shaul's duty to dispense the Oral Torah to the Gentiles.

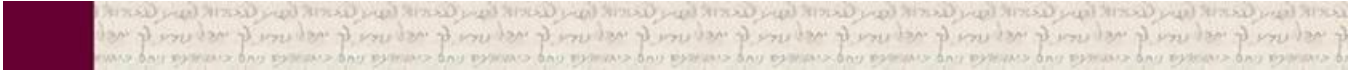
⁷⁴ Herein the words of John 3:16 are brought to mind. "For G-d so loved the Gentiles (world) that he sent his only begotten son." Here the interpretation is multifaceted. The "only begotten son of G-d" (Sh'mot Exo. 4:22) can refer to the B'ne Yisrael or to Messiah.

⁷⁵ The "secret" – "Mystery" refers to the So'od understanding of Messiah. However, this "secret" – "Mystery" is the decision of G-d concerning Messiah, the Jewish people and the Gentiles and how the "Kingdom/Governance" of G-d would play out in history. μυστήριον – *mustērion*, from a derivative of μύω *muō* (to shut the mouth). This is a perfect description of So'od. So'od is not "revealed" by words. The "revelation" is in what is not said. **Abot 1:7** Simeon his son says, "All my life I grew up among the sages, and I found nothing better for a person [the body] than silence. Which Shimon is this? Herford argues that the usual reading of this text would cause us to believe that the Shimon is the son of Gamaliel. However, Herford sees problems. His suggestion is that the Shimon mentioned here is the Son of Hillel, Shimon ben Hillel, rather than Shimon ben Gamaliel. Herford, R. T. (1945). *The Ethics of the Talmud, Sayings of the Fathers, Perke Aboth, Text, Complete Translation and Commentaries*. New York: Schochen Books.

⁷⁶ While the "revelation" being mentioned here can be related to the Dammesek experience, Hakham Shaul speaks of his reception of the So'od. The So'od (secret – mystery) is passed down from teacher to student in a systematic unveiling (revelation) of the Torah. In the present case, Hakham Shaul was taught the So'od of Messiah by systematically being taught the Torah from that perspective. This "revelation" also bespeaks the method in which the teacher (Hakham) teaches his talmidim. The talmid learns from those things, which are not said as much as he learns, from what is said. Consequently, the talmid learns by "revelation," that which is unveiled in his mind as he learns. Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3*. (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible posits that notion that "revelation" is the continuous and unceasing flow of information and power. This assessment is accurate in that the true Hakham never stops learning, teaching and growing in his awareness of Torah. Westcott asserts that the "general mode of communication" rather than "the specific fact" of one revelatory moment in Paul's life is meant. Barth further notes that this "revelation" refers to many events not a single event such as the Dammesek experience. Therefore, Hakham Shaul's "revelation" is the gradual unveiling of Messiah through the Oral Torah.

⁷⁷ "Know" have an intimate knowledge of my awareness of the "Secret of Messiah." Furthermore, Hakham Shaul makes it clear that he will be the one who is responsible for teaching the Ephesians and Gentiles the Torah in the same way that he himself received it. On a grander scale we note that the Gentiles must receive, by "handing down" the Torah from their Jewish teachers/Hakhamim.

of Messiah,⁷⁸ which was not made known to the sons of men⁷⁹ in other generations⁸⁰ as it has now been revealed to his holy emissaries and prophets through the Spirit of Prophecy. This secret (So'od mystery) is that the Gentiles are to become⁸¹ fellow heirs, members of the same body, (i.e. of Messiah) and partakers of the promise in Yeshua HaMashiach through their acceptance of the Mesorah.



Monday Evening April 16, 2018 Evening: Counting of the Omer Day 16

Rosh Chodesh Iyar
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
16	Darshan/Chazan	Iyar 1	3:7-13	Compassion united with Reverential Awe

Ephesians 3:7-13 Of this Mesorah I was made a servant⁸² in accordance with the gift of God's loving-kindness,⁸³ which was given me⁸⁴ by the operation⁸⁵ of his virtuous power.⁸⁶ Though I am less than the least of all the Tsadiqim,⁸⁷ this loving-kindness was (first) given to me, to hand down⁸⁸ (proclaim) to the Gentiles the

⁷⁸ Messiah is the personification of the "Mystery/Secret" of G-d.

⁷⁹ The phrase "sons of men" can be related to the idea that the "Son of Man" Heb. "Ben Adam," refers to the prophets. However, the Prophets did prophecy of Messiah. In understanding the true nature of Prophecy, we understand that this cannot be a reference to the Holy Prophets. Therefore, the "sons of men" here must be a reference to men who estranged from laboring in the Torah and Oral Torah as we will see. However, the subtlety of their mentions shows that we have the Darshan – Magid (Prophet) present.

⁸⁰ Other generations did not have the privilege of seeing Messiah personally.

⁸¹ The implication here is that Gentiles **should** convert to Judaism and **become** fellow-heirs. This is the eventual goal. While there may be many who have not "converted" they should seek that end. Without conversion, they are not joint/fellow-heirs.

⁸² **Διάκονος** – *diakonos* is used primarily used with regard to the Kingdom/Governance of G-d. **Διάκονος** – *diakonos* is always used of the activities of the King's servant/agent. Contrasted with **δούλος** – *doulos*, which is the relationship between servant and "master." However, it is noteworthy to see that Hakham Shaul is speaking of his subservience to the Mesorah. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 449 The similarity of content between v.7 and v2 shows tat we are dealing with the same officer, i.e. the Darshan, Magid – Prophet. See also Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 207

⁸³ This does not mean that G-d is strictly "loving-kindness." G-d can demonstrate His judgment when there is blatant disregard for His mitzvoth.

⁸⁴ Note the nature of Hakham Shaul, or we might say note the persona of Shaul as a Hakham. His early days as a Paqid show someone who is impetuous and prone to legalism. The present view of Hakham Shaul's character is one of Chesed.

⁸⁵ Greek **ἐνέργεια** – *energeia* working – operation of G-d's power. This refers to the systematic structure of the Esnoga (Synagogue). **ἐνέργεια** – *energeia* is effective power, or power that causes and effect.

⁸⁶ **Δύναμις** – *dunamis*, the "power" and "ability" when mentioned in accordance with lifestyle must always be virtuous power. **Δύναμις** – *dunamis*, can have the connotation of virtuous power. **Δύναμις** – *dunamis*, is also the potential of the effect. Or, we might say that **Δύναμις** – *dunamis*, is the potential result of the **ἐνέργεια** – *energeia*. The Mesorah is couched in dynamic and static power. Hakham Shaul shows that he was a vessel with potential power. His approach was the opposite of G-d's trying to "legally" demand virtue. Virtue functions through the dynamic power of effect, or we might say that virtue is the effect of dynamic power. Hakham Shaul allows himself to be the model for the Gentiles who receive the administration of the secret (So'od) of Messiah's Mesorah.

⁸⁷ Hakham Shaul does not say that he is the least of the Sheliachim (Apostles). He says that he is the least of ALL Tsadiqim – the "saints."

unsearchable⁸⁹ riches of Messiah. And to enlighten⁹⁰ all of them in the administration of the secret (So'od – mystery) hidden (in the minds of the Hakhamim) in the past (for ages) by God who created all things, so that through the Congregation⁹¹ the wonderfully complex wisdom of God might now be made known by⁹² the Rulers⁹³ and Authorities⁹⁴ (of the Esnoga – Synagogue) in the heavenlies. All of this was according to the eternal⁹⁵ purpose (which runs throughout history) that He has accomplished in Yeshua our Master is HaMashiach,⁹⁶ by being in union with him, we⁹⁷ have delight⁹⁸ and access⁹⁹ (to the Father) with confidence by his (Messiah's) faithfulness to God.¹⁰⁰ Therefore, I require¹⁰¹ of you (Gentiles) not to lose be discouraged in what I am suffering for you, which is your glory.¹⁰²

⁸⁸ The word εὐαγγελίζω – *euaggelizo* is related to the “Mesorah.” Therefore, Hakham Shaul is been commissioned to “hand down” the Mesorah (the Oral Traditions –Torah of the Jewish people) to the Gentiles. As such, we see the Darshan/Maggid handing the “story” down. Hoehner forwards that truth that the “good news” is not something invented by the “messenger.” “Rather the [messenger] reveals and instructs what has been faithfully handed down.” Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 453

⁸⁹ ἀνεξίχνιαστος – *anexichniastos* incomprehensible aspects of Messiah are the “lights of Messiah” which are the seven stars in the right hand, among the seven congregations (Rev 1:20).

⁹⁰ “opened to see the truth,” or to minimize that idea we might say “I ask that you may come to understand.” Opened to the place of being able to understand the Mysteries on the level of ChaBaD.

⁹¹ (Heb. לְהַקְרִיב אֶת־הַקָּהָל, therefore we have translates ἐκκλησία as “Congregation,” the assembly of G-d’s people, which includes the native-born Jew and Gentile converts. It is in the congregational setting that the Mystery of G-d’s plan from antiquity will be made manifest. Furthermore, we can see that the “handing down” of the mystery/secret must come through community government. No individual can attain this mystery/secret by him or herself.

⁹² Here we have a case of Dative of Agent/Instrumental. Therefore, the “Mystery” is made known **BY** (ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποικίλος σοφία τοῦ θεοῦ,). Moulton, J. H., & Turner, N. (1963). *A Grammar of the New Testament* (Vol. III Syntax). Peabody, MA: T&T. p. 240

⁹³ Hokhmah the Principle agent of the Bet Din

⁹⁴ Binah the Second Agent of the Bet Din, Therefore we see a pars pro toto, referring to the Bet Din Hakham (Hokhmah), Binah and Da’at (ChaBaD).

⁹⁵ αἰών – *aiōn* Philo on his discussion of the coming birth of Yitzchak notes the following... “ not a difference of time, such as is measured by lunar or solar periods, but that which is truly marvelous, and strange, and new, being an age which is very different from those which are visible to the eyes and perceptible to the outward senses.” Therefore, we note that the idea of αἰών – *aiōn* can have the connotation of an new era/age which was unlike the previous age. Consequently, the “eternal age (αἰών – *aiōn*) runs throughout history unseen and unperceived by many. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume*. (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p 364

⁹⁶ The purpose accomplished in Yeshua our Master the Messiah, is accomplished in his giving up his life. Here we mean that his love was a sacrifice. This does not exclude his death, but it focuses on his Life rather than his death. We are not trying to detract from his death burial and resurrection, but we need to focus on his life as an Orthodox Jewish Rabbi of the first century.

⁹⁷ We, the Jewish people have confident assurance being in union with Messiah, therefore you (Gentiles) should not lose heart...

⁹⁸ From the Psalmist we see by cross-linguistic translation that παρρησία – *parrhesia* means, “delight.” Psa 37:4 Delight (παρρησία – *parrhesia*) yourself also in the LORD; And He will give you the desires of your heart.

παρρησία – *parrhesia* can also mean “boldness.” Philo uses this word to speak of moral excellence. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume*. (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p 95

See access below – This can also be a reference to the Amidah, “standing Prayer,” which could not be said by Gentiles. Their joining the Jewish people allows them to be a part of a “Congregation” (of ten men) where they can now boldly say the Amidah.

⁹⁹ Access – connection through the Mitzvot and the Halakhic rulings of the Mesorah.

¹⁰⁰ Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 219

¹⁰¹ “To demand” and “to request.”

¹⁰² Δόξα – *doxa* is a direct reference to the office of the Darshan. We equate the Greek word δόξα – *doxa* with Tiferet,

Tuesday Evening April 17, 2018 Evening: Counting of the Omer Day 17

Evening Counting of the Omer Day 17
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
17	Darshan	Iyar 2	3:14-19	Tiferet (Beauty) - Yellow Virtue: Rachamim (Compassion) Ministry: Darshan or Magid [Prophet]

Ephesians 3:14-19 For this reason, I bow my knees¹⁰³ before the Father,¹⁰⁴ (of our Master Yeshua HaMashiach)¹⁰⁵
¹⁵ from whom every family¹⁰⁶ in the heavens and on earth receives its name (exists),¹⁰⁷ that He would grant you,
according to the wealth of His glory,¹⁰⁸ to be strengthened¹⁰⁹ with virtuous power¹¹⁰ by His Ruach¹¹¹ (breathing

splendour, beauty and compassion.

¹⁰³ This term denotes the submission to G-d as the only authority, which we are to Pray to. The posture is an expression of homage, humility and petition. This is also a reference to the Amidah. We note this because the Hebrew word Amidah means, "standing Prayer." In order for one to "bend the knee", one needs to be "standing."

¹⁰⁴ The use of **πατήρ** – *pater* shows the relationship between the Supreme Authority and the worshiper. This relationship is seen as a Father/Son relationship. Therefore, the son can have a relationship with the Father, which he sees as correctional and directorial with true compassion. It is also used of the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others. This suits the present context of the Bet Din and corresponding officers. We would expect to find word or titles of compassion in this particular reading associated with the Darshan.

¹⁰⁵ This phrase is most likely a Scribal insertion and invention. Understanding that Hebrew as a rhythmic Cantorial meter causes us to see that relationship between the words **πατήρ** – *pater* & **πατριά** – *patria* of the next verse.

¹⁰⁶ "Every family" – means every species, genre, tribe and clan. Every distinction is known by G-d the Father, because He is their progenitor. The use of **πατριά** – *patria* here only shows that G-d is the source and creator of all beings. He looks over them as a **πατήρ** – *pater* "Father." This phrase is abstract and hard for some Scholars to grasp. Nonetheless, God is called the Father of the stars, the heavenly luminaries, because he is their creator, upholder, ruler. He is Father of all rational and intelligent beings, whether angels or men, because He is their creator, preserver, guardian and protector. G-d is Father of spiritual beings and of all men. The verb **ὀνομάζω** – *onomazo* is named that is, involves the name, of **πατριά** – *patria*. But Bullinger, Bucer, Estius, Rückert, Matthies, and Holzhausen take the verb in the sense of "exists."

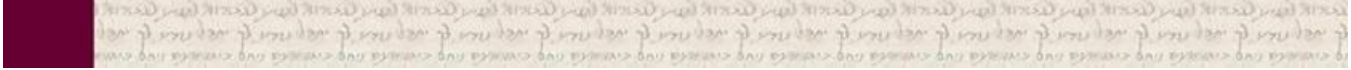
¹⁰⁷ G-d calls every star, constellation and angel by name. This is a representation of His supreme authority and exalted position as Creator. Cf. Psa 147:4; Isa 40:26

¹⁰⁸ **Δόξα** – *doxa* is a direct reference to the office of the **Darshan**. We equate the Greek word **δόξα** – *doxa* with Tiferet, splendour, beauty and compassion. The mention of **κραταιώ** – *krataioo*, **δόξα** – *doxa*, and **δύναμις** – *dunamis* show the dynamic flow of Divine Power through Messiah's tree of Lights. This shows us that and **δύναμις** – *dunamis* that the First Parnas (Pastor) is dependent on the Darshan/**δόξα** – *doxa*.

¹⁰⁹ The use of **κραταιώ** – *krataioo* show an association with Da'at (**κραταιός** – *krataios*) the third member of the heavenly Bet Din.

¹¹⁰ See "virtuous power" above in footnote for #16 Darshan/Chazan Iyar 1. But **δύναμις** – *dunamis* denotes or implies that **δύναμις** – *dunamis* comes from an external source, and enters into the inner man. The "coming from the external source" is the "Breathing out the words" of the Oral Torah/Mesorah by ones Mentor/Hakham. Our paraphrase of Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians*. (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 244

the Oral Torah/Mesorah) in the inner man¹¹² (soul – Neshamah), so that Messiah may take up residence in your hearts through (your) faithful obedience; and that you, being firmly rooted¹¹³ in loving compassion, may have the strength¹¹⁴ to comprehend,¹¹⁵ with all the Tsadiqim what is the breadth and length and height and depth,¹¹⁶ and to know the loving compassion of Messiah, which exceeds knowledge (Da'at), that you may attain fullness of maturity (perfection) in God.¹¹⁷

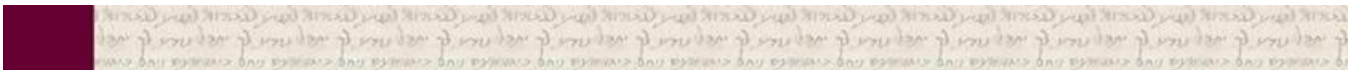


Wednesday Evening April 18, 2018 Evening: Counting of the Omer Day 18

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 ask¹¹⁸ or think, according to the virtuous power working¹¹⁹ within us, to Him (G-d) be glory¹²⁰ in the Congregation and in Yeshua HaMashiach throughout every generation, forever and ever. Amen.



Thursday Evening April 19, 2018

¹¹¹ Because the “strengthening” empowers the virtuous abilities of the petitioner we see that “Spirit” is the breathing of the Oral Torah, which produces (strengthens) holiness.

¹¹² The infusion of moral excellence (**δύναμις** – *dunamis*) into the “inner man” – soul/Neshamah is the result of the Spirit/Breath being Orally breathed by ones mentor. The Darshan is the agent of the Spirit in the present pericope. His Prophetic Magid strengthens moral integrity.

¹¹³ **ῥιζόω** – *rhizoo* perfectly describes the condition of the Gentiles coming to faithful obedience in Messiah.

¹¹⁴ **ἐξιςχύω** – *exischuo* from **ἰσχύω** – *ischuo* which stems from the Officer, Chazan. Again this phraseology show the path of G-d energy as it flow through the Congregation. The Officer, Chazan fits the nomenclature of **ἰσχύω** – *ischuo* containing and exhibiting strength, might ability and force. cf. G2479 Thielman says that **ἐξιςχύω** – *exischuo* has the connotation of growing in power/ability to the point of prevailing. Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. pp. 233-34

¹¹⁵ Hakham Shaul is aware that the So'od/Mystery of Messiah requires a great deal of learning. He shows the path of “comprehension” is through “growing in power/ability to the point of prevailing” mentally, to the place of comprehending the So'od explanations of Messiah.

¹¹⁶ The dimensional geometry causes Scholars to fumble over themselves not being able to do simple math. The dimensions form a simple cube with 12 lines. The center of the cube is the 13th dimension so to speak. Thirteen (13) is the numerical value of Unity and “Love” in Hebrew. Hakham Shaul’s mystery is showing us that Messiah came to bring unity between G-d and man through the Mesorah. Furthermore, he is showing us that the Gentiles can become one with the Jewish people through conversion.

¹¹⁷ See Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3*. (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. pp. 373-4

¹¹⁸ The virtuous power goes beyond imagination and cravings.

¹¹⁹ Again, we have the compound of potential power realized within us.

¹²⁰ The reference to the Officer “Darshan” is mentioned here again in the Greek word **δόξα** – *doxa*.

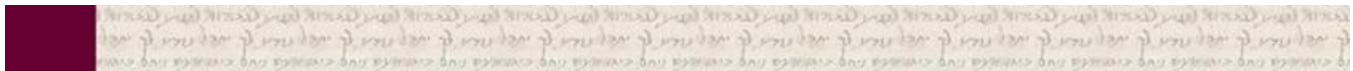
Evening: Counting of the Omer Day 19

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), admonish¹²¹ you that you walk¹²² in a manner worthy of the vocation¹²³ to which you are called, with all humility¹²⁴ and gentleness, with patience, forbearing one another in loving-compassion,¹²⁵ striving to keep unity knowing¹²⁶ the bond of shalom (unity – peace).



¹²¹ παρακαλέω – *parakaleo* is paralleled in the Hebrew word “אָנַח” 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.

¹²² 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.

¹²³ 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.

¹²⁴ Humility is the attribute of deeming others more important. Here we also see protocols of showing other respect and honor.

¹²⁵ 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.

¹²⁶ 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 canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G4151). Ontario: Woodside Bible Fellowship.

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 Shabbat:
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 18:45-53; + 19:1-10; Rm 11:11-16	Micah 7:16-20 + Nahum 1:7, 2:1-3	

שַׁבָּת שְׁלוֹמ
Shabbat Shalom!

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