

## Esnoga Bet Emunah

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## Esnoga Bet El

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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 08, 5778 – March 23/24, 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>

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

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

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who 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!

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## **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 HaGadol – The Great Sabbath

Shabbat	Torah Reading:	Weekday Torah Reading:
הַגָּדוֹל		Saturday Afternoon
“HaGadol”	Reader 1 – B’Midbar 19:1-3	Reader 1 – B’Midbar 20:14-16
“The Great”	Reader 2 – B’Midbar 19:4-6	Reader 2 – B’Midbar 20:17-19
“El Grande”	Reader 3 – B’Midbar 19:7-10	Reader 3 – B’Midbar 20:19-22
Num. 19:1 – 20:13	Reader 4 – B’Midbar 19:11-16	
Judges 11:1-11	Reader 5 – B’Midbar 19:17-22	<b>Monday and Thursday Mornings</b>
Special: Malachi 3:4-24*	Reader 6 – B’Midbar 20:1-6	Reader 1 – B’Midbar 20:14-16
Psalms: 103:10-14	Reader 7 – B’Midbar 20:7-13	Reader 2 – B’Midbar 20:17-19
	Maftir – B’Midbar 20:7-13	Reader 3 – B’Midbar 20:19-22
Mk 10:35:41; Lk 12:49-53; Rm 10:1-21	Judges 11:1-11 Malachi 3:4-24*	

\* To be read by the greatest Torah Scholar available to the local congregation.

### Summary of the Torah Seder - B’Midbar (Num.) 19:1 - 20:13

- Numbers 19:1-10 – Preparation of the Ashes of the Red Heifer
- Numbers 19:11-13 – The Specific Purpose of the Water for Purification
- Numbers 19:14-22 – Mode of Purification
- Numbers 20:1 – Death of Miriam
- Numbers 20:2-9 – Striking the Rock
- Numbers 20:10-13 – Sin of Moses and Aharon

## 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 - 20:13

Rashi	Targum
1. The Lord spoke to Moses and Aaron, saying:	1. AND the Lord spoke with Mosheh and Aharon, saying:
2. This is the statute of the Torah which the Lord commanded, saying, Speak to the children of Israel and have them take for you a perfectly red unblemished cow, upon which no yoke was laid.	2. This is the decree, the publication of the law which the LORD has commanded, saying; Speak to the sons of Israel, that they bring to you from the separation of the fold a red heifer, two years old, in which there is neither spot nor white hair, on which no male has come, nor the burden of any work been imposed, neither hurt by the thong, nor grieved by the goad or prick, nor collar (band) or any like yoke.
3. And you shall give it to Eleazar the kohen, and he shall take it outside the camp and slaughter it in his presence.	3. And you will give her unto Elazar, the chief of the priests, who will lead her alone without the camp, and set round about her a railing (border) of the branches of fig trees; and another priest will slay her with the two signs before him, after the manner of other animals, and examine her by the eighteen kinds of divisions.
4. Eleazar the kohen shall take from its blood with his finger and sprinkle it toward the front of the Tent of Meeting seven times.	4. And Elazar, in his priestly dress, will take of her blood with the finger of his right hand, without (first) containing it in a vessel, and will sprinkle the border of fig branches, and (afterwards) from the midst of a vessel on one side towards the tabernacle of ordinance, with one dipping, seven times (will he sprinkle).
5. The cow shall then be burned in his presence; its hide, its flesh, its blood, with its dung he shall burn it.	5. And they will bring her out from the midst of the railing and another priest, while Elazar looks on, will burn the heifer, her skin, flesh, and blood, with her

Rashi	Targum
	dung will he burn.
6. The kohen shall take a piece of cedar wood, hyssop, and crimson wool, and cast them into the burning of the cow.	6. And another priest will take a piece of cedar wood and hyssop, and (wool) whose color has been changed to scarlet, and throw them into the midst of the burning of the heifer; and he will enlarge the burning, that the ashes may be increased.
7. The kohen shall wash his garments and bathe his flesh in water, and then he may enter the camp, and the kohen shall be unclean until evening.	7. And the priest who slew the heifer will wash his dress in forty satas of water, and afterwards he may go into the camp; but the priest before his ablution will be unclean until the evening.
8. The one who burns it shall wash his clothes in water and cleanse his body in water, and he shall be unclean until evening.	8. And the priest who was employed in the burning will wash his dress in forty satas of water, and his flesh in forty satas, and before his ablution will be unclean until the evening.
9. A ritually clean person shall gather the cow's ashes and place them outside the camp in a clean place, and It shall be as a keepsake for the congregation of the children of Israel for sprinkling water, [used] for cleansing.	9. And a man, a priest who is clean, will gather up the ashes of the heifer in an earthenware receptacle, its opening covered round about with clay; and will divide the ashes into three portions, of which one will be placed within the wall (of Jerusalem), another in the Mount of Olives, and the third portion be in the custody of the Levites; and it will be for the congregation of Israel, for the Water of Sprinkling: it is the heifer (immolated) for the remission of sins.
10. The one who gathers the cow's ashes shall wash his clothes, and he shall be unclean until evening. It shall be an everlasting statute for the children of Israel and for the proselyte who resides in their midst.	10. And the priest who gathered up the ashes of the heifer will wash his clothes, and before his ablution be unclean till the evening. And this will be for the cleansing of the children of Israel, a statute for ever.
11, Anyone touching the corpse of a human soul shall become unclean for seven days.	11. Whoever touches the body of a dead man, or of a child of some months old, either his body or his blood, will be unclean seven days.
12. On the third and seventh days, he shall cleanse himself with it, so that he can become clean. But if he does not sprinkle himself with it on the third and seventh days, he shall not become clean.	12. He will sprinkle himself with this water of the ashes on the third day, and on the seventh day he will be clean. But if he sprinkle not himself on the third day, his uncleanness will remain upon him, and he will not be clean on the seventh day.
13. Whoever touches the corpse of a human soul which dies, and he does not cleanse himself, he has defiled the Mishkan of the Lord, and that soul shall be cut off from Israel. For the sprinkling water was not sprinkled on him, so he remains unclean, and his uncleanness remains upon him.	13. Whoever has touched the body of a dead man, or of a child nine months old, either the body or the blood, and will not sprinkle himself, he has defiled the tabernacle of the LORD, and that man will be cut off from Israel; forasmuch as the water of sprinkling is not sprinkled upon him, he is unclean, his uncleanness is yet on him, until he will sprinkle himself; yet may he sprinkle and make ablution on the seventh evening.
14. This is the law: if a man dies in a tent, anyone entering the tent and anything in the tent shall be unclean for seven days.	14. This is the indication of the law concerning a man when he has died under the outspread tent everyone who enters into the tent by the way of the door, but not from its side, when its door is open, (or when one has opened its door,) and whatever is in the tent, its

Rashi	Targum
	floor, stone, wood, and vessels, will be unclean seven days.
15. Any open vessel which has no seal fastened around it becomes unclean.	15. And every earthen vessel which has no covering fastened upon its mouth, which would have kept it separate from the uncleanness, is defiled by the uncleanness of the air which touches its mouth, and its interior, and not the outside of it (only).
16. Anyone who touches one slain by the sword, or a corpse, or a human bone or a grave, in an open field, he shall be unclean for seven days.	16. And whoever will touch not one who has died in his mother's womb, but who has been slain with the sword on the face of the field, or the sword with which he was slain, or the dead man himself, or a bone of his, or the hair, or the bone of a living man which has been separated from him, or a grave, or a shroud, or the bier, will be unclean seven days.
17. They shall take for that unclean person from the ashes of the burnt purification offering, and it shall be placed in a vessel [filled] with spring water.	17. And for him who is unclean, they will take of the ashes of the burnt sin offering, and put spring water upon them in an earthen vessel.
18. A ritually clean person shall take the hyssop and dip it into the water and sprinkle it on the tent, on all the vessels, and on the people who were in it, and on anyone who touched the bone, the slain person, the corpse, or the grave.	18. And let a man, a priest, who is clean, take three branches of hyssop bound together, and dip (them) in the water at the time of receiving the uncleanness, and sprinkle the tent and all its vessels, and the men who are in it, or upon him who has touched the bone of a living man that has been severed from him, and has fallen, or him who has been slain with the sword, or has died by the plague, or a grave, or a wrapper, or a bier.
19. The ritually clean person shall sprinkle on the unclean person on the third day and on the seventh day, and he shall cleanse him on the seventh day, and he shall wash his clothes and bathe in water, and he shall become ritually clean in the evening.	19. And the priest who is clean will sprinkle upon the unclean man on the, third day, and on the seventh day, and will make him clean on the seventh day; and he will sprinkle his clothes, and wash himself with water, and at eventide be clean.
20. If a person becomes unclean and does not cleanse himself, that soul shall be cut off from the congregation, for he has defiled the Sanctuary of the Lord; the sprinkling waters were not sprinkled upon him. He is unclean.	20. But the unclean man who will not be sprinkled, that man will be cut off from among the congregation, because he has defiled the sanctuary of the LORD; the water of sprinkling has not been sprinkled upon him, he is unclean.
21. This shall be for them as a perpetual statute, and the one who sprinkles the sprinkling waters shall wash his clothes, and one who touches the sprinkling waters shall be unclean until evening.	21. And it will be unto you an everlasting statute. The priest, also, who sprinkles the water of sprinkling will sprinkle his clothes, and he who touches the water of sprinkling will be unclean until evening.
22. Whatever the unclean one touches shall become unclean, and anyone touching him shall be unclean until evening.	22. And whatever the unclean person has touched, though he carry it not, will be unclean; and the clean man who touches him will be unclean till evening.
1. The entire congregation of the children of Israel arrived at the desert of Zin in the first month, and the people settled in Kadesh. Miriam died there and was buried there.	1. And the whole congregation of the children of Israel came to the desert of Zin on the tenth day of the month Nisan. And Miriam died there, and was buried there.
2. The congregation had no water; so they assembled	2. And as on account of the innocence of Miriam a well

Rashi	Targum
against Moses and Aaron.	had been given, so when she died the well was hidden, and the congregation had no water.
3. The people quarreled with Moses, and they said, "If only we had died with the death of our brothers before the Lord.	3. And they gathered against Mosheh and Aharon, and the people contended with Mosheh, and said, Would that we had died when our brethren died before the LORD!
4. Why have you brought the congregation of the Lord to this desert so that we and our livestock should die there?	4. And why have you brought the congregation of the LORD into this desert, that we and our cattle may die here?
5. Why have you taken us out of Egypt to bring us to this evil place; it is not a place for seeds, or for fig trees, grapevines, or pomegranate trees, and there is no water to drink.	5. And why did you make us come up out of Mizraim., to bring us to this evil place, a place which is not fit for sowing, or for planting fig trees, or vines, or pomegranates, and where there is no water to drink?
6. Moses and Aaron moved away from the assembly to the entrance of the Tent of Meeting, and they fell on their faces. [Then] the glory of the Lord appeared to them.	6. And Mosheh and Aharon went from the face of the murmuring congregation to the door of the tabernacle of ordinance, and bowed upon their faces, and the Glory of the LORD's Shekinah was revealed to them.
7. The Lord spoke to Moses, saying:	7. And the LORD spoke with Mosheh, saying:
8. "Take the staff and assemble the congregation, you and your brother Aaron, and speak to the rock in their presence so that it will give forth its water. You shall bring forth water for them from the rock and give the congregation and their livestock to drink."	8. Take the rod of the miracles, and gather the congregation, you, and Aharon your brother, and both of you adjure the rock, by the Great and manifested Name, while they look on, and it will give forth its waters: but if it refuse to bring forth, smite it once with the rod that is in your hand, and you will bring out water for them from the rock, that the congregation and their cattle may drink.
9. Moses took the staff from before the Lord as He had commanded him.	9. And Mosheh took the rod of the miracles from before the LORD, as he had commanded him.
10. Moses and Aaron assembled the congregation in front of the rock, and he said to them, "Now listen, you rebels, can we draw water for you from this rock?"	10. And Mosheh and Aharon gathered the congregation together before the rock. And Mosheh said to them, Hear now, rebels: is it possible for us to bring forth water for you from this rock?
11. Moses raised his hand and struck the rock with his staff twice, when an abundance of water gushed forth, and the congregation and their livestock drank.	11. And Mosheh lifted up his hand, and with his rod struck the rock two times: at the first time it dropped blood; but at the second time there came forth a multitude of waters. And the congregation and their cattle drank.
12. The Lord said to Moses and Aaron, "Since you did not have faith in Me to sanctify Me in the eyes of the children of Israel, therefore you shall not bring this assembly to the Land which I have given them.	12. But the LORD spoke to Mosheh and Aharon with the oath, Because you have not believed in My Word, to sanctify Me in the sight of the children of Israel, therefore you will not bring this congregation into the land that I will give them.
13. These are the waters of dispute [Mei Meribah] where the children of Israel contended with the Lord, and He was sanctified through them.	13. These are the Waters of Contention, where the sons of Israel contended before the LORD on account of the well that had been hidden; and He was sanctified in them, in Mosheh and Aharon, when (the waters) were given to them.

## 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 – 20:13

### Chapter 19

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

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

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

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

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

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

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

**7 enter the camp** The camp of the Divine Presence, because no ritually unclean person is banished from two



camps, except one who experienced a flow, one who experienced a seminal emission, or one afflicted with tzara'ath. [Hence, he is admitted to the one camp from which he was banished.] -[Pes. 67a]

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

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

**for sprinkling water** Heb. לְמִי נָדָה, water used for sprinkling, as in, "they cast (וַיִּדְדוּ) a stone at me" (Lam. 3:53); "to cast down (לְיַדוֹת) the horns of the nations" (Zech. 2:4); an expression denoting throwing.

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

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

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

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

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

**14 anyone entering the tent** while the corpse is inside.

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

**fastened** Heb. פָּתִיל, an expression meaning "fastened" in Hebrew. Similarly, "[With] divine bonds בְּפִתְלֵי, I have been joined, with my sister" (Gen. 30:8).

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

**19 and he shall cleanse him** This consummates his cleansing.

**20 If a person becomes unclean...** If "Sanctuary" is stated [here], why need it say "Mishkan ..." [in verse 13]? The answer is that if it would say "Mishkan," I would say that the person is punished with excision only if he enters the Mishkan in a state of uncleanness because the Mishkan was anointed with the anointing oil, but if he enters

the Temple in a state of uncleanness, he would not be punished since the Temple was not anointed with the anointing oil. If it would say, "Sanctuary," denoting the Temple, I would say that only for entering the Temple in a state of uncleanness, would he be punished by excision because its sanctity is permanent, but for entering the Mishkan in a state of uncleanness, he would not be punished because its sanctity was temporary. Therefore, it was necessary to mention both,... as it is stated in [Tractate] Shevuoth [16b].

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

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

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

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

**shall be unclean until evening** From here we derive that a corpse is the supreme source of contamination, whereas one touching it is a primary source of contamination, who can in turn defile another person [through contact]. This is the explanation [of this passage] according to its literal meaning and the laws associated with it. I have transcribed a homiletic interpretation from the commentary of R. Moshe Hadarshan [the preacher], which is as follows: [2]

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

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

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

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

**and upon which no yoke was laid** Just as they cast off from themselves the yoke of Heaven.-[Midrash Aggadah] [3]

**to Eleazar the kohen** -just as they assembled against Aaron, who was a kohen, to make the calf, but because Aaron made the calf, this service was not performed through him, for the prosecution cannot serve as the defense.-[Midrash Aggadah] [5]

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

**a piece of cedar wood, hyssop, and of crimson wool** These three types [of objects] correspond to the three thousand men who fell because of the [sin of the golden] calf. The cedar is the highest of all trees, and the hyssop

is the lowest of them all. This symbolizes that the one of high standing who acts haughtily and sins should lower himself like a hyssop and a worm [for the מַחְלֵט means 'worm' as well as 'crimson.' See Rashi on Isa. 1:18], and he will then gain atonement. -[Midrash Aggadah] [9]

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

## Chapter 20

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

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

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

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

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

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

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

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

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

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

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

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

**to sanctify Me** For had you spoken to the rock and it had given forth [water], I would have been sanctified in the eyes of the congregation. They would have said, "If this rock, which neither speaks nor hears, and does not require sustenance, fulfills the word of the Omnipresent, how much more should we! -[Midrash Aggadah]

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

**13 These are the waters of dispute** These are the ones mentioned elsewhere. Pharaoh's astrologers saw these [when they foresaw that] the savior of Israel would be smitten through water, and that is why they decreed: "Every son who is born you shall cast into the Nile.-[Sanh. 101b]

**and He was sanctified through them** For Moses and Aaron died because of them. When God judges His holy ones, He is feared and sanctified by mankind. Similarly, it says, "You are awesome, O God, because of Your holy ones" (Ps. 68:36). And likewise it says, "I am sanctified by those close to Me" (Lev. 10:3) -[Zev. 115b]

## Tehillim (Psalms) 103:10-14

Rashi	Targum
1. My soul, bless the Lord. My God, You are very great, You are attired with majesty and beauty.	1. Bless, O my soul, <i>the name of</i> the LORD. O LORD my God, You are greatly exalted; You have put on praise and splendor.
2. [You] enwrap Yourself with light like a garment; [You] extend the heavens like a curtain.	2. Who wraps Himself in light like a sheet, who stretches out the heavens like a curtain.
3. Who roofs His upper chambers with water; Who makes clouds His chariot, which goes on the wings of the wind.	3. Who covers His chambers with water <i>like a building with beams</i> ; who placed His chariot, <i>as it were</i> , upon <i>swift</i> clouds; who goes on the wings of <i>an eagle</i> .
4. He makes winds His messengers, burning fire His ministers.	4. Who made his messengers <i>as swift as</i> wind; his servants, <i>as strong as</i> burning fire.
5. He founded the earth on its foundations that it not falter to eternity.	5. Who lays the foundation of the earth upon its base, so that it will not shake for ages upon ages.
6. You covered the deep as [with] a garment; the waters stand on the mountains.	6. You have covered over the abyss as with a garment; and the waters <i>split</i> on the mountains, <i>and</i> endure.
7. From Your rebuke they fled; from the sound of Your	7. At Your rebuke, they will flee, <i>flowing down</i> ; at the

Rashi	Targum
thunder they hastened away.	sound of Your shout, they will be frightened, <i>pouring themselves out</i> .
8. They ascended mountains, they descended into valleys to this place, which You had founded for them.	8. They will go up <i>from the abyss</i> to the mountains, <i>and</i> descend to the valleys, to this place <i>that</i> You founded for them.
9. You set a boundary that they should not cross, that they should not return to cover the earth.	9. You have placed a boundary <i>for the waves of the sea</i> that they will not cross, <i>lest</i> they return to cover the earth.
10. He sends the springs into the streams; they go between the mountains.	10. Who releases springs into rivers; they flow between the mountains.
11. They water every beast of the field; the wild donkeys quench their thirst.	11. They water all the wild animals; the asses will break their thirst.
12. Beside them the fowl of the heavens dwell; from between the branches they let out their voices.	12. The birds of heaven will settle on them; they will give out a sound <i>of singing</i> from among the branches.
13. He waters the mountains from His upper chambers; from the fruit of Your works the earth is sated.	13. <i>Who</i> waters the mountains from his <i>upper treasury</i> ; the earth will be satisfied with the fruit of your deeds.
14. He causes grass to sprout for the animals and vegetation for the work of man, to bring forth bread from the earth.	14. <i>Who</i> makes grass grow for beasts, and herbs for the cultivation of <i>the son of</i> man, that bread may come forth from the earth;

## Rashi's Commentary to Psalm 104:10-14

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

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

### Meditation from the Psalms Psalms 103:10-14 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,<sup>1</sup> *Bless HaShem, O my soul!*<sup>2</sup>

Our section of Psalms chapter 103 deals with sin and HaShem's dealing with our sins.

*Tehillim (Psalms) 103:10 He hath not dealt with us after our sins, nor requited us according to our iniquities.*

In this paper, I would like to look at how sins were corrected in the Tanach.

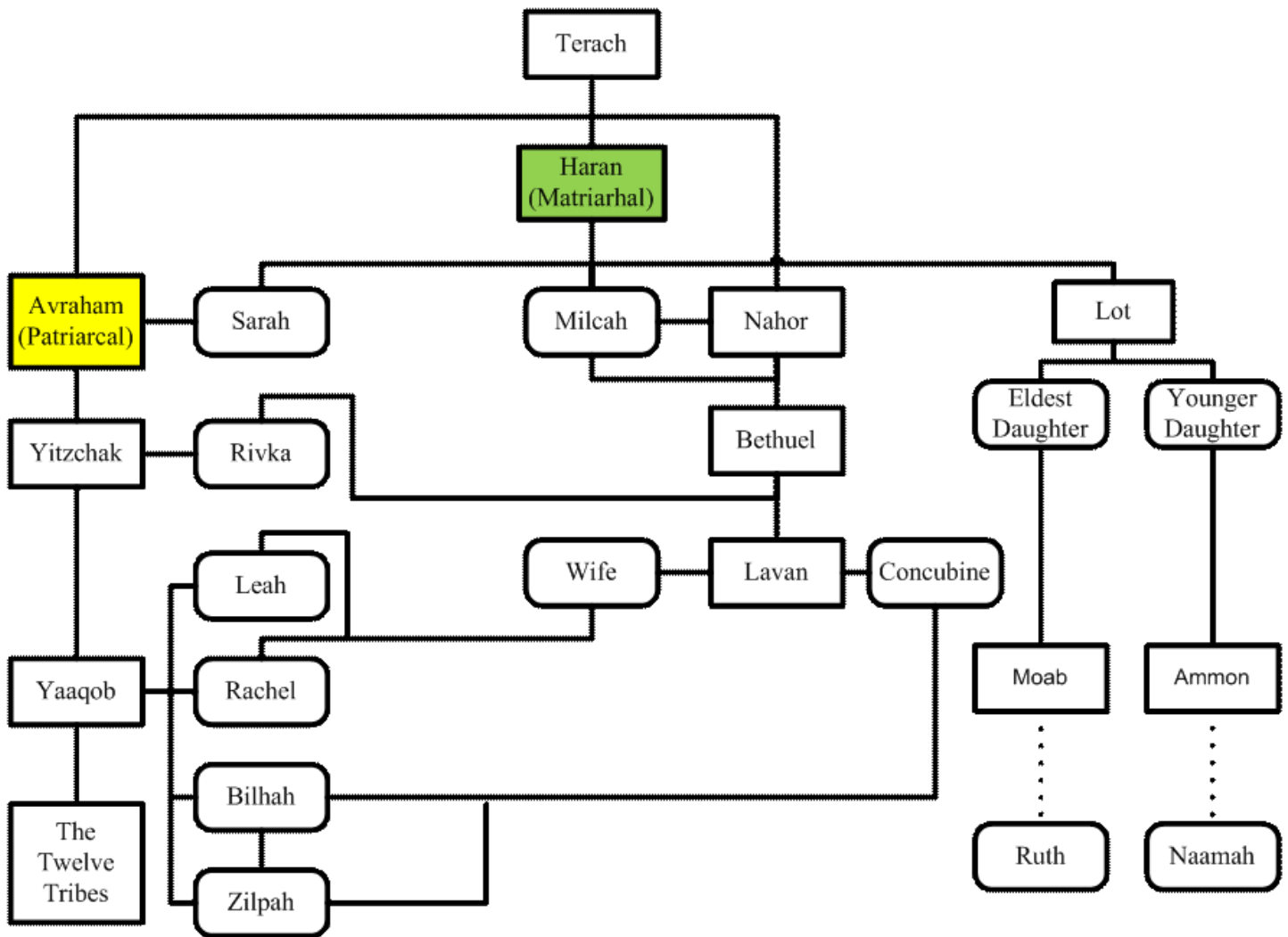
Tikkun is the Hebrew word for *correction* or *repair*. Thus, if a person sins and damages the world, HaShem will send one of his descendants to correct the problem. Megillat Ruth, at one level, is all about corrections. The sin of Adam HaRishon must be corrected and ultimately the Mashiach will provide the tikkun as He sums up Israel into one new man. To understand how this works will require some understanding of the genealogy of the messianic line.

Terach had three sons: Avraham, Haran, and Nachor. Our Patriarchs Avraham, Yitzchak, and Yaaqov all married daughters of Haran. Ruth was also a grand-daughter of Haran. Thus we see that from Avraham and his descendants we have the male side of the messianic line that includes Lot, Judah, Elimelech, Machlon, and Boaz, and from Haran and his descendants we have the female side that included Lot's daughters and Ruth. These are the patriarchs and matriarch, the mothers and fathers of the royal Messianic line.

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<sup>1</sup> Also corresponds to the five times the term *nefesh* is mentioned in the Yom Kippurim Torah reading.

<sup>2</sup> 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.



From the male side we get the ideas that will shape the messianic line. From the female side we get the *binah*, the understanding as to how to apply these ideas from the male side. The spark of the male is fanned into the flame of reality by the female side.

In the evening meeting between Ruth and Boaz,<sup>3</sup> the story alludes to two similar situations, Lot's daughters,<sup>4</sup> and Tamar, Yehuda's daughter-in-law.<sup>5</sup> The three situations have common features, most notably, that there are women who have little prospect of having further children who take actions to insure their own offspring. In both stories, a mitzva<sup>6</sup> has the appearance of immorality. Additionally, each of the cases has the death of two husbands.

<sup>3</sup> Ruth chapter 3

<sup>4</sup> Bereshit (Genesis) 19:31ff

<sup>5</sup> Bereshit (Genesis) 38

<sup>6</sup> Mitzva = a good deed

Chazal<sup>7</sup> teach that the acts of the daughters of Lot were intended to extract two good sparks, or portions. One is Ruth the Moabite and the other is Naamah the Ammonite.<sup>8</sup> Clearly these two sparks are related to the rectification of the two daughters of Lot who gave birth to the two peoples of Moab and Amon. They erroneously thought that the entire world had been destroyed, as in the time of the Flood, and that they had to retain the existence of the human race. Their good intention, which is the good spark within them, returned as the two converts, Ruth the Moabite and Naamah the Ammonite. Mashiach, whose role is to bring the earth to its final rectification, also descends from them.

It took ten years in Moab for the family to disappear. It took less than a year in Bethlehem for the ghostly remnants of the family to be rebuilt. A family of four, father, mother, and two sons, left Bethlehem, and a family of four was rebuilt in Bethlehem, Boaz, with Ruth and Naomi, acting as Obed's mothers, and Ruth acting as Naomi's daughter. Thus we have a father, a mother, a son, and a daughter.

### **The Tikkun of Yehudah and Tamar**

Most folks see the encounter between Tamar and Yehudah as a sin of immorality. Torah, on the other hand, sees this encounter as a very great mitzva. It is a mitzva because Tamar was a childless widow, and her dead husband's family was commanded<sup>9</sup> to raise up seed for the deceased. The family was *required* to raise up seed for the deceased on his land. When Yehudah failed to give his son, Shelah, to fulfill this mitzva, Tamar enticed Yehudah himself to fulfill it. The Midrash records<sup>10</sup> that HaShem sent an angel to "force" Yehudah, against his will, to turn in to Tamar's tent. The angel asked Yehudah, "If you fail to turn to Tamar; from where will the Kings come?" So, Yehuda's sin in not giving his son Shelah, the first in line for this mitzva, was corrected when Boaz gave way to Ploni Almoni, for the same mitzva, because he was first in line. This tikkun, this rectification, required enormous strength.

### **The Daughters Of Tzelofchad**

Yosef is the lost son who returns to his family, and the place from which he was dispossessed of his inheritance, Dotan Valley, is given later as an inheritance to his descendants, the daughters of Tzelofchad.

*"Our father died in the desert... He died because of his own sin, and he had no sons." [Num. 27:3]*

There they resurrect their dead father's name, and there they also resurrect the name of Yosef, who had been exiled by brothers.

In the case of Yehuda, Yoseph was made homeless and exiled from the land much as Elimelech and Lot, albeit involuntarily. Yoseph is the lost son who returns to his family, and the place from which he was dispossessed of his inheritance, Dothan Valley, is given later as an inheritance to his descendants, the daughters of Zelophehad. There they resurrect their dead father's name, and there they also resurrect the

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<sup>7</sup> Chazal (Hebrew: חז"ל), an acronym for the Hebrew "Hakameinu Zikhram Liv'rakha" (חכמינו זכרונם לברכה), "Our Sages, may their memory be blessed"), refers to all Jewish sages of the Mishna, Tosefta and Talmud eras, spanning from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE, or c. 250 BCE – c. 625 CE.

<sup>8</sup> Melachim alev (I Kings) 14:21: *And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which HaShem had chosen out of all the tribes of Israel, to put His name there; and his mother's name was Naamah the Ammonitess.*

<sup>9</sup> Devarim (Deuteronomy) 25:5

<sup>10</sup> Midrash Rabbah - Genesis 85:8



name of Yoseph, who had been exiled by brothers.

The most prominent case of return to lost property appears in our Megillah, where the acquisition of Ruth overlaps with the purchase of the field of Machlon.

***Ruth 4:5** When you acquire the property from Naomi and from Ruth the Moabite, you must also acquire the wife of the deceased so as to perpetuate the name of the deceased.*

Redemption thus occurs when the name of the deceased is resurrected on his property. Parallel to this, in Parashat Behar we find the term redemption used with regard to the return of the freed slave to his property and the return of family estates in the Jubilee year.

When a slave, who sold himself to a foreigner and went out from amongst his nation, is returned to his property, that is called redemption. The prophet Yechezkel<sup>11</sup> describes the redemption of the nation of Israel in a similar manner. First, the nation will return to the land of its inheritance. Immediately afterwards, HaShem purifies Israel:

***Yehezchel (Ezekiel) 36:25** I will sprinkle pure water on you and you will be pure.*

Here, the parallel to the red heifer is clear (and therefore these verses are known to us from the Haftarah of Parashat Parah), purification from the impurity caused by contact with the dead. After these verses comes the chapter on the dry bones, "I will cause breath to enter you and you shall live".<sup>12</sup> **Thus, the redemption of the nation of Israel begins as the redemption of the land, and on the redeemed land the dry bones arise and live.**

The land, the inheritance, gives man his connection to eternity. The days of the land are "like the days of the world", as Rashi explains, and even though man's days are limited, his connection to the land gives him eternal life. When a person is rooted in his property and passes it to his son and grandson, only then does he taste immortality. Cain's punishment for the murder is that "You shall become a ceaseless wanderer on earth".<sup>13</sup> In parallel, when the nation of Israel is punished with exile, when it is evicted from the land of the living, it turns temporarily into a "dead" nation until the redemption of the bones, the resurrection of the dead on his property. The same rooting in the land is described by the verse:

***Yeshayahu (Isaiah) 65:22** For the days of My people shall be as long as the days of a tree.*

The tree embodies eternal existence, as described in:

***Iyov (Job) 14:7-9** There is hope for a tree; if it is cut down it will renew itself ... at the scent of water it will bud.*

Even after the tree has dried out, it can still revive itself through its attachment to the land. But the death of man, who is not attached to the land, is an eternal death.

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<sup>11</sup> Chapter 36

<sup>12</sup> Yehezchel (Ezekiel) 37:5

<sup>13</sup> Bereshit (Genesis) 4:12

## The Tikkun of Lot and His Eldest Daughter

Many folks see the encounter between Lot and his eldest daughter [From the younger descended Naamah the mother of Rehoboam<sup>14</sup> the first King of Judah.] as incest. The Torah, however, records this encounter as a GREAT mitzva. The eldest daughter truly believed that the only way to fulfill the mitzva of filling the earth, was through her father. So, as repulsive as the act was, she endured it in order to sanctify the name of HaShem. So great was the effort that she was rewarded with offspring (Ruth) who were a part of the Messianic line.

When the sun came up on the day HaShem was to destroy Sodom, the angels told Lot, "Get up and take your wife and your two daughters who are found".<sup>15</sup> Why did the Torah write, "who are found"? The verse would be easy to understand without writing the phrase, "who are found"!

Rabbi Yitzchak<sup>16</sup> says that this word is connected with the verse in:

*Tehilim (Psalms 89:21 I have found David my servant*

This refers to Mashiach. And where did HaShem find Mashiach? In Sodom!

But how does Mashiach come from Sodom? Because from one of Lot's daughters, came Ruth, from whom came King David, from whom comes Mashiach. In fact, the reason Lot's daughters were saved was for the sake of King David and Mashiach.

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

There is another connection to this tikkun: Just as Lot abandoned the land of Israel and went away from Avraham, so too did Elimelech. Lot left Avraham's house for a land that became known as part of Moab. Lot's departure constituted not only a geographic exit from Israel but also a cultural and religious exit, from the Godly nation of Avraham to a foreign nation, from Avraham's way of life, which followed the path of God, a way of charity and justice, to its opposite, the Sodomite way. According to Chazal, Lot declared: "I do not want Avraham and his God".

Elimelech repeats the same act,<sup>17</sup> and there is no doubt that it has the same significance; as Chazal say, "One who lives outside of Israel is like one who has no God". Elimelech's sons marry non-Jewish women.<sup>18</sup> He becomes immersed in foreign culture, and, essentially, he leaves Avraham and his God, attaching himself to the culture of Moab. For this reason, his punishment is also great.

Lot in his time was punished in a similar manner, his wife dies, his sons-in-law and married daughters are destroyed, and he remains an old man with daughters who cannot marry. Elimelech, too, leaves behind a

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<sup>14</sup> Melachim alev (I Kings) 14:21

<sup>15</sup> Bereshit (Genesis) 19:15

<sup>16</sup> Bereshit Rabbah 41:4

<sup>17</sup> This section was adapted from Rav Yaakov Medan.

<sup>18</sup> According to Rashi and Chazal but not according to Ibn Ezra

wife who cannot bear children, and two daughters-in-law whom no man in Israel will come forward to redeem.

In Megillat Ruth there is a meeting between the House of Yehuda and the family of Lot. We find a similar sin with a similar punishment with regard to Yehuda. Although Yehuda did not leave the country and did not abandon his father's culture, he did force this fate onto his brother Yosef, causing him to leave his father's home and culture with the intent that he should become defiled by the culture of a foreign nation. The punishment exacted of Yehuda is similar to that which befalls both Lot and Elimelech. Immediately after selling Yosef, Yehuda marries; his wife later dies, his two sons die, and in his opinion, his third son cannot perform the act of yibum<sup>19</sup> (levirate marriage) with his daughter-in-law. He is left without any assured continuity.

The tie that binds these cases is that in all three stories there is almost a total loss of family, but at the last minute a solution is found through the act of yibum. With regard to Yehuda, the yibum is mentioned expressly in the text. With regard to Lot, the matter is hinted at. Professor Benno Jacob points out a linguistic anomaly in the statement of Lot's daughters: "And there is not a man on earth to consort with us".<sup>20</sup> In Hebrew, the word "Aleinu" is unusual; usually the word "eleinu" would be used in this context. The only other time that "Aleinu" appears in a similar context is in the chapter on yibum: "Her husband's brother shall unite with her"<sup>21</sup>. In other words, this hints that yibum was at the heart of Lot's daughters' attempts to revive their father's seed and rebuild the name of the family that perished.

In the third case, that of Boaz and Ruth, there is no expression relating to yibum, but the text does state, "So as to perpetuate the name of the deceased on his estate"<sup>22</sup>, similar to what is written in the parsha on yibum, "... shall be accounted to his dead brother, that his name not be blotted out in Israel".<sup>23</sup> Yibum in all three cases is the solution to the problem, but in all three cases, the yibum is irregular. We do not find here a standard case of yibum between the brother of the deceased and the widow; rather, we have a father (Lot) with his daughter, a father (Yehuda) with his daughter-in-law, and the father's brother (Boaz) with the father's daughter-in-law. These irregular, surprising acts of yibum are what return the families to the land of the living.<sup>24</sup>

With Ruth, a beautiful tapestry of tikkun, intricately woven across the centuries, is revealed for all to see. Ruth "returns" to Eretz Yisrael and she "returns" to the God of Avraham. She takes the disparate threads of her ancestors and displays them as the tapestry of majesty! she rectifies the sin of Lot, in a spectacular way, and carried Machlon back to the land to rectify the sin of Elimelech. In Ruth and Boaz, the Kingly qualities of both Avraham and Yehudah are reunited in a spectacular display of intricacy that only HaShem could have done. Rightly has the story of Ruth been called "A Harvest of Majesty"!

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<sup>19</sup> Yibum, or levirate marriage in Judaism, is one of the most complex types of marriages mandated by Torah law (Deuteronomy 25:5-10) by which, according to the law, the brother of a man who died without children has an obligation to marry the widow.

<sup>20</sup> Bereshit 19:31

<sup>21</sup> Devarim 25:5

<sup>22</sup> Ruth 4:5

<sup>23</sup> Devarim 25:6

<sup>24</sup> The land of the living is Israel.

But wait! There is much more to this tikkun! Rabbi Moshe Alshich<sup>25</sup> suggests that Ruth is a gilgul<sup>26</sup> of Lot's eldest daughter. When we compare Ruth and Lot's eldest daughter, we see that they share many common points.

Man's existence depends on passing his property to his sons or to those who come in their place due to yibum. We have mentioned three stories: the first (Lot) is the story of the birth of Moab. The second is the story of the birth of the House of Yehuda. The third is the story of the meeting between the two, between Ruth (Moab) and Boaz (Yehuda). The theme uniting the three is the resurrection of the name of the dead on his property. This is redemption, and this is the goal of the House of David, to reestablish the People of Israel on its land. When all hope is gone, there is still the possibility of yibum, even in an irregular, unnatural manner, which allows the name of the deceased to be resurrected on his property. When this "irregular tapestry is turned over, we can see that all of those odd threads have been perfectly placed by HaShem. They have been perfectly woven into the tapestry of our redemption.

As we begin comparing the events of Megillat Ruth with the story of Lot and His daughter, along with the story of Yehuda and Tamar, we will begin to see how the protagonists of Megillat Ruth will effect a tikkun, a rectification of the sins of their ancestors. In Sefer Ruth, there is an emphasis on Ruth's modesty and Boaz's self-control. Ruth, unlike Lot's daughters, makes only a symbolic advance to Boaz, who had been drinking of his own accord. Lot's daughters, on the other hand, get their father drunk and have relations with him. Boaz's self-control, in contrast to Yehuda's impulsive behavior, allows him to follow the proper procedure regarding the more rightful redeemer. Rabbi Sassoon<sup>27</sup> explained that the meeting between Ruth and Boaz is a tikkun, rectification, of the previous two encounters. Ruth is the descendant of the product of the first encounter (Lot and his eldest daughter), Moab, and Boaz is a descendant of a product of the second encounter (Judah and Tamar), Peretz. It is the correction of these earlier encounters that eventually leads to the birth of the ruling dynasty in Israel, and ultimately to the Mashiach.

Ruth the Moabite joins the tribe of Judah, through an act of kindness, and she becomes the great-grandmother of David ben Yishai, the king of Israel. Predictably, Sefer Shmuel summarizes his reign as follows:

*2 Shmuel (Samuel) 8:15 "And David reigned over all of Israel, and David performed Torah law and Charity for his entire nation."*

Recall that David had earlier hidden out in a CAVE (not unlike the cave when Lot encountered his daughters) in the area of the Dead Sea (Ein Gedi), where he performed an act of kindness by not injuring Shaul.<sup>28</sup>

The Kingship of David constitutes the tikkun for the descendants of Lot. His kingdom was characterized

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<sup>25</sup> Moshe Alshich, (1508–1593), known as the Alshich Hakadosh (the Holy), was a prominent rabbi, preacher, and biblical commentator in the latter part of the 16th century. The Alshich was born in 1508 in the Ottoman Empire, and was the son of Hayyim Alshich. He later moved to Safed where he became a student of Rabbi Joseph Caro. His students included Rabbi Hayim Vital and Rabbi Yom Tov Tzahalon. He died in Safed in 1593.

<sup>26</sup> A transmigrated soul. When Yeshua calls Yochanan (John) 'The Elijah who was to come', He was indicating that Yochanan had the soul of Elijah.

<sup>27</sup> Isaac S. D. Sassoon is an observant Sephardic rabbi (hakham), scholar and educator. Hakham Sassoon, who is currently one of the leading scholars in the Sephardic world, was born into the Sassoon family of London.

<sup>28</sup> See I Shmuel (I Samuel) 24:1-15; note especially 24:12-15. See also Yirmiyahu (Jeremiah) 22:1-5

by the performance of tzedaka (charity) and mishpat (Torah law), the antithesis of Sodom, Moab, and Ammon.

One of the most important roles for Mashiach to fulfill, is this tikkun:

***II Luqas (Acts) 3:19-21** Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, And that he may send Mashiach, who has been appointed for you--even Yeshua. He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets.*

This correction, this return to the faith and obedience of the Patriarchs is forcefully proclaimed in the closing verses of Malachi:

***Malachi 4:4-6** "Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel. "See, I will send you the prophet Elijah before that great and dreadful day of HaShem comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse."*

The father, in this context, is one's Torah teacher. The Son's are the talmidim of the teacher. This return to the fathers is nothing less than a return to the Torah of Moses, as we can see from the context.

All of the basic soul-roots from Adam on, become gilgulim<sup>29</sup> in order to continue to elevate their tikkun, their rectification.

Is it logical to expect that another gilgul of that soul will appear just before the coming of Mashiach?

Why did HaShem consistently look outside of the Jewish nation, when compiling the gene pool for our Savior?

What was Ruth doing in the field of Boaz? She was performing Leket,<sup>30</sup> gathering ears of corn. She gleaned and picked up. Leket is a halachic and metaphysical institution, HaShem gleaned and gathered beautiful inclinations and virtues from people all over the world in order to weave the soul of the king Mashiach. HaShem was preoccupied with the Mashiach's personality. He disregarded race and religion and instead looked through all of mankind to find special qualities and capabilities. This is the Almighty's approach to culture, to sift and glean through the nations of the world noting outstanding moral traits and ethical accomplishments.

Ruth was chosen because of her unique heroism. She came from pagan royalty, a life intoxicated with

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<sup>29</sup> Gilgul, (plural: גלגולים Gilgulim) describes a Kabbalistic concept of reincarnation. In Hebrew, the word gilgul means "cycle" or "wheel" and neshamot is the plural for "souls." Souls are seen to "cycle" through "lives" or "incarnations", being attached to different human bodies over time. Which body they associate with depends on their particular task in the physical world, spiritual levels of the bodies of predecessors and so on. The concept relates to the wider processes of history in Kabbalah, involving Cosmic Tikkun (Messianic rectification), and the historical dynamic of ascending Lights and descending Vessels from generation to generation. The esoteric explanations of gilgul were articulated in Jewish mysticism by Isaac Luria in the 16th century, as part of the metaphysical purpose of Creation.

<sup>30</sup> Vayikra (Leviticus) 19:9-10 The mitzvah of **Leket** requires that when a few ears of grain fall to the ground at the time of harvest, they are to be left to the poor.

orgiastic pleasures and unlimited luxury. Ruth sacrificed all this to identify with a strange and mysterious people, to adopt a religion that demanded superhuman discipline.

### **Leah and Rachel**

Why is Ruth, who was alone, being compared to Rachel and Leah “the TWO of whom together built the house of Israel”?<sup>31</sup> What did they mean by saying that Rachel and Leah were two and that they were together and how does this relate to the current situation? Why did they put it into the double context of Ephrath and Bethlehem?

I think that the intent is to call attention to Naomi, to the role that Naomi will play together with Ruth. Throughout this book we have encountered the symbiotic relationship between Ruth and Naomi. These two women function almost as one, distinct in bodies but united in outlook, values and spirit. It is as if Ruth is a proxy for Naomi for Naomi is not only a mentor but a partner in everything that Ruth does. Naomi is Ruth and Ruth is Naomi and the two share accomplishment and fulfillment. These two kindred spirits rectify the conflict and lack of harmony between the two sisters, Rachel and Leah that ultimately expressed itself in strife between the Kingdom of Israel, led by Ephraim who stemmed from Rachel, and the Kingdom of Judah, descendant from Leah. This lack of unity directly led to the long and bitter exile in which we still find ourselves. The Bach<sup>32</sup> and Ben Ish Chai<sup>33</sup> both suggest that Ephrath is mentioned as an allusion to Ephraim whereas Bethlehem is associated closely with the tribe of Judah. Davidic monarchy is then a reflection and a re-enactment of the birth of the nation. In this fashion the destiny of Ruth is tied not only to the past but also to the future, separation is transformed into harmony and redemption shines out upon the world.

### **Trembling – Yitzchak vs. Boaz**

There is a question concerning another prominent woman in Tanach,<sup>34</sup> Rivka,<sup>35</sup> who orders Yaaqov to seize deceptively the blessings intended for his brother. Convinced that Yaaqov deserved the blessings, by virtue of both his character and the explicit prophecy she had received from God, “the older will serve the younger”,<sup>36</sup> Rivka instructs Yaaqov to deceive his father and take his brother’s blessing. In both instances, the women felt assured of their scheme’s success, despite the considerable risk entailed. The Midrash<sup>37</sup> indeed draws a comparison between these two incidents:

*Mishlei (Proverbs) 29:25 A man’s trembling becomes a trap for him.*

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<sup>31</sup> Ruth 4:11

<sup>32</sup> Joel ben Samuel Sirkis, also known as the Bach - ב"ח (בית חדש)—an abbreviation of his magnum opus, Bayit Chadash—was a prominent Jewish posek and halakhist. He lived in central Europe and held rabbinical positions in Belz, Brest-Litovsk and Kraków. He lived from 1561 to 1640.

<sup>33</sup> Yosef Hayim (1 September 1835 – 30 August 1909) was a leading Baghdadi hakham (Sephardi rabbi), authority on halakha (Jewish law), and Master Kabbalist. He is best known as author of the work on Halakha Ben Ish Hai (בן איש חי) ("Son of Man (who) Lives"), a collection of the laws of everyday life interspersed with mystical insights and customs, addressed to the masses and arranged by the weekly Torah portion.

<sup>34</sup> Tanach is an acronym for Torah, Neviim, and Ketuvim. These are the Hebrew words for Law, Prophets, and Writings. This is what Jews call the Old Testament.

<sup>35</sup> Rebecca

<sup>36</sup> see Targum Onkelos and Rashbam to Bereishit 27:13

<sup>37</sup> Ruth Rabba 6:1

This refers to the trembling Yaaqov caused Yitzchak, as it says, 'Yitzchak was seized with very violent trembling.' He should have cursed him, only 'But he who trusts in HaShem shall be safeguarded', You placed [an idea] in his heart to bless him, as it says, 'Now he must remain blessed'. [This verse also refers to] the trembling Ruth caused Boaz, as it says, 'The man trembled and pulled back'. He should have cursed her, only 'But he who trusts in the Lord shall be safeguarded', You placed [an idea] in his heart that he would bless her, as it says, 'You are blessed to the Lord, my daughter'".

It is doubtful, however, whether this comparison between Naomi and Rivka could justify what Naomi did. The commentaries have noted that Yaaqov's deception was the direct cause of his exile, not only practically, but also on the level of reward and punishment. Many sources have also observed the clear parallel between Lavan's duplicity towards Yaaqov, particularly in substituting Rachel with Leah, and Yaaqov's seizing of Esav's blessing. The Midrash comments:

*Bereshit Rabba 70:19* "Throughout the night, he would call to her, 'Rachel', and she would respond. In the morning, 'Behold, she was Leah'. He said: You are a trickster, the daughter of a trickster! She said to him: Is there a teacher without students? Did your father not similarly call to you, 'Esav', and you responded? You, too, called to me and I responded."

This Midrash clearly equates Yaaqov's experiences with Lavan as a punishment measure for measure for deceiving his father.<sup>38</sup>

In our context, too, the Midrash<sup>39</sup> emphasizes the chillul HaShem<sup>40</sup> that could have resulted from Ruth's visit to the threshing floor:

"Rabbi Chonya and Rabbi Yirmiya said in the name of Rav Shemuel bar Rav Yitzchak: That entire night, Boaz was spread out on the floor crying, 'Master of the worlds! It is revealed and known to You that I did not touch her. May it be Your will that it not be known that the woman came to the threshing floor, so that the Name of HaShem not be desecrated through me!'"

We have spent a bit of time exploring the tikkuns of Megilat Ruth. This will help us to appreciate the consolation of our section of this chapter of psalms:

*Tehillim (Psalms) 103:12* As far as the east is from the west, so far hath He removed our transgressions from us.

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## Ashlamatah: Shofetim (Judges) 11:1-11

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 begat Jephthah.
2. And Gilead's wife bore him sons; and his wife's sons	2. And the wife of Gilead bore to him sons, and the

<sup>38</sup> For further elaboration on this subject, see Nechama Leibowitz's "Studies on Sefer Bereishit."

<sup>39</sup> Ruth Rabbah 7:1

<sup>40</sup> Desecration of God's Name

Rashi	Targum
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."	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 <i>the time of days</i> the sons of Ammon <i>waged battle?</i> with Israel.
5. And it was, when the children of Ammon fought with Israel; and the elders of Gilead went to take Jephthah from the land of Tob.	5. And when the sons of Ammon <i>waged battle</i> with 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 <i>wage battle</i> 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 <i>wage battle</i> 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 <i>wage battle</i> 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: " <i>The Memra of the LORD will be a witness</i> 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 <i>arranged</i> all his words before the LORD in Mizpah.

## Special Ashlamath: Malachi 3:4-24

**(To be read by the greatest Torah Scholar available to the local congregation.)**

Rashi's Translation	Targum
4. And then the offerings of Judah and Jerusalem shall be pleasant to the Lord, as in the days of old and former years.	4. And the offering of the people Judah and the inhabitants of Jerusalem will be accepted before the Lord as in the days of old and as in former years.
5. And I will approach you for judgment, and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely; and also against those who withhold the wages of the day laborers, of the widow and fatherless, and those who	5. And I will reveal Myself against you to exercise judgement, and My Memra will be for a swift witness among you, against the sorcerers and adulterers, and against those who swear falsely and those who oppress the hireling in his wages, the widow and the



Rashi's Translation	Targum
pervert [the rights of] the stranger, [and those who] fear Me not, says the Lord of Hosts.	orphan, and who pervert the judgement of the stranger, and have not feared from before Me, says the LORD of hosts.
6. For I, the Lord, have not changed; and you, the sons of Jacob, have not reached the end.	6. For I the Lord have not changed my covenant which is from of old; but you, O house of Israel, you think that if a man dies in this world his judgement has ceased.
7. From the days of your fathers you have departed from My laws and have not kept [them]. <b>"Return to Me, and I will return to you,"</b> said the Lord of Hosts, but you said, "With what have we to return?"	7. From the days of your fathers you have wandered from My statutes and have not observed (them). Return to My service <b>and I will return by My Memra to do good for you,</b> says the LORD of hosts. And if you say, 'How will we return?'
8. Will a man rob God? Yet you rob Me, and you say, "With what have we robbed You?"- <b>With tithes and with the terumah-levy.</b>	8. Will a man provoke before a judge? But you are provoking before Me. And if you say, 'How have we provoked before You? - <b>in tithes and offerings!</b>
9. You are cursed with a curse, but you rob Me, the whole nation!	9. You are cursed with a curse, and you are provoking before Me, the whole nation of you.
10. Bring the whole of the tithes into the treasury so that there may be nourishment in My House, and test Me now therewith, says the Lord of Hosts, [to see] if I will not open for you the sluices of heaven and pour down for you blessing until there be no room to suffice for it.	10. Bring the whole tithe to the storehouse and there will be provision for those who serve in My Sanctuary. and make trial now before Me in this, says the LORD of hosts, to see whether I will not open to you the windows of heaven and send down blessing to you, until you say, 'Enough!
11. And I will rebuke the devourer for your sake, and he will not destroy the fruits of your land; neither shall your vine cast its fruit before its time in the field, says the Lord of Hosts.	11. And I will rebuke the destroyer for you and it will not destroy the fruit of your ground; nor will the vine in the field fail to bear fruit for you, says the LORD of hosts.
12. And then all the nations shall praise you, for you shall be a desirable land, says the Lord of Hosts.	12. And all the Gentiles will praise you, for you will be dwelling in the land of the house of My Shekinah and will be fulfilling My will in it, says the LORD of hosts.
13. "Still harder did your words strike Me," says the Lord, but you say, "What have we spoken against You?"	13. Your words have been strong before Me, says the LORD. And if you say, 'How have we multiplied words before you?'
14. You have said, "It is futile to serve God, and what profit do we get for keeping His charge and for going about in anxious worry because of the Lord of Hosts? "	14. You have said, 'He who serves before the LORD is not benefited, and what gain do we earn for ourselves, because we have kept the charge of His Memra and because we have walked in lowliness of spirit before the LORD of hosts?'
15. And now we praise the bold transgressors. Yea, those who work wickedness are built up. Yea, they tempt God, and they have, nevertheless, escaped.	15. And now we praise the wicked; yes, evil-doers are established. and, moreover, they make trial before the LORD and are delivered.
16. Then the God-fearing men spoke to one another, and the Lord hearkened and heard it. And a book of remembrance was written before Him for those who feared the Lord and for those who valued His name highly.	16. Then those who feared the LORD spoke each with his companion, and the LORD hearkened and it was revealed before him and was written in the book of records before Him, for those who feared the LORD and for those who thought to honour His name.
17. And they shall be Mine, says the Lord of Hosts, for that day when <b>I make a treasure (Heb. S'gulah).</b> And I	17. And they will be before me. says the LORD of hosts, on the day when I will make up <b>(My) special</b>

Rashi's Translation	Targum
will have compassion on them as a man has compassion on his son who serves him.	<b>possession</b> (Heb. S'gulah), and I will have mercy upon them just as a man has mercy upon his son who has served him.
18. And you shall return and discern between the righteous and the wicked, between him who serves God and him who has not served Him.	18. And you will again distinguish between the righteous/generous and the wicked, between those who have served before the LORD and those who have not served before Him.
19. For lo, the sun comes, glowing like a furnace, and all the audacious sinners and all the perpetrators of wickedness will be stubble. And the sun that comes shall burn them up so that it will leave them neither root nor branch, says the Lord of Hosts.	19. For behold, the day has come, burning like an oven, and all the wicked and all the evil-doers will be weak as stubble, and the day that is coming will consume them, says the LORD of hosts, so that it will leave them neither son nor grandson.
20. <b>And the sun of mercy shall rise with healing in its wings (Heb. BiK'nafeiah) for you who fear My Name. Then will you go forth and be fat as fatted calves.</b>	20. <b>But for you who fear My name the sun of righteousness will arise with healing in her wings (Heb. BiK'nafeiah), and you will go out and sport like calves from the stall.</b>
21. And you shall crush the wicked, for they will be as ash under the soles of your feet on the day that I will prepare, says the Lord of Hosts.	21. And you will trample upon the wicked, for they will be ashes under the sole of your feet on the day when I act, says the LORD of hosts.
22. <b>Keep in remembrance the teaching of Moses, My servant-the laws and ordinances which I commanded him in Horeb for all Israel.</b>	22. <b>Remember the Law of Moses my servant, which I commanded him on Horeb for all Israel, to teach them statutes and ordinances.</b>
23. Lo, I will send you Elijah the prophet before the coming of the <b>great</b> and awesome day of the Lord,	23. Behold, I am sending to you Elijah the prophet before the coming of the <b>great</b> and terrible day which will come from the LORD.
24. that he may turn the heart of the fathers back through the children, and the heart of the children back through their fathers - lest I come and smite the earth with utter destruction.	24. And he will turn the heart of the fathers upon the children and the heart of the children upon their fathers, lest I should reveal Myself and find the whole land in its sins, and utterly wipe it out.

## Rashi's Commentary for: Malachi 3:4-24

**6 For I, the Lord, have not changed Although I keep back My anger for a long time, My mind has not changed from the way it was originally, to love good and to hate evil.**

**and you, the sons of Jacob** Although you die in your evil, and I have not requited the wicked in their lifetime

**you have not reached the end** You are not finished from before Me, for I have left over the souls to be requited in Gehinnom. And so did Jonathan render. And you of the House of Jacob, who think that whoever dies in this world, his verdict has already ended, that is to say, you think that My verdict has been nullified, that he will no longer be punished. Our Sages (Sotah 9a), however, explained it: אֶל-אֶשְׁרֵי יְהוָה - I did not strike a nation and repeat a blow to it; but as for you, I have kept you up after much punishment, and My arrows are ended, but you are not ended.

**8 Will a man rob** **Our Sages explained this as an expression of robbery, and it is an Aramaism.**

**With tithes and with the terumah levy** **The tithes and the terumah - levy that you steal from the priests and the Levites is tantamount to robbing Me.**

**9 You are cursed with a curse** because of this iniquity, for which I send a curse into the work of your hands; but nevertheless, you rob Me.

**10 so that there may be nourishment in My House** There shall be food accessible for My servants.

**11 And I will rebuke the devourer for your sake** The finishing locusts and the shearing locusts, which devour the grain of your field and your vines.

**12 a desirable land** A land that I desire.

**14 "It is futile to serve God"** We worship Him for nothing, for we will receive no reward.

**in anxious worry** with low spirits.

**15 And now we praise the bold transgressors, etc.** We worshipped Him and kept His charge, but now we see that the wicked are prospering - to the extent that we praise them for the wicked deeds.

**Yea, they tempt God,** saying, "Let us see what He will be able to do to us."

**and they have, nevertheless, escaped** harm, and they have not stumbled.

**16 Then the God-fearing men spoke, etc.** I retort upon your words then, when the wicked commit evil and the good go about in anxious worry because of Me. The God-fearing men spoke to one another not to adopt their evil deeds; and, as for Me, their words are not forgotten to Me. And although I do not hasten to visit retribution, I have hearkened and heard, and I have commanded that a book of remembrance be written for them. Their words shall be preserved for Me.

**17 for that day when I make a treasure** that I have stored and put away, with which to pay My reward. There I will show you what the difference is between a righteous man and a wicked man.

**a treasure** a treasure; estouj, estui in Old French.

**19 For lo, the sun comes** This instance of שֶׁשֶׁם is an expression of sun, for so did the Sages state that there will be no Gehinnom in the future, but the Holy One, blessed be He, will take the sun out of its case; the wicked will be punished thereby and the righteous will be healed thereby. That is the meaning of what is stated (verse 20): "And the sun of mercy shall rise for you who fear My Name, etc."

**neither root nor branch** Neither son nor grandson

**20 and be fat** an expression of fat, as in (Jer. 50: 11), "as you become fat, like a threshing heifer."

**as fatted calves** [the calves] that enter the team to be fattened; koplā, cople in Old French: animals tied together.

**21 And you shall crush** and you shall press. This is an expression of pressing, similar to (Ezek. 23:8) "they pressed their virgin breasts."

**24 that he may turn the heart of the fathers back** to the Holy One, blessed be He.

through the children lit., on. He will say to the children affectionately and appeasingly, "Go and speak to your fathers to adopt the ways of the Omnipresent." So we explain, "and the heart of the children through their fathers." This I heard in the name of Rabbi Menahem, but our Sages expounded upon it in tractate Eduyoth (8:7), that he will come to make peace in the world.

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## Verbal Tallies

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

**Bamidbar (Numbers) 19:1 – 20:13**  
**Tehillim (Psalms) 103:10-14**  
**Shoftim (Judges) 11:1-11**  
**Mk 10:35:41, Lk 12:49-53, Rm 10:1-21**

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

LORD - יהוה, Strong's number 03068.  
Children / Son - בן, Strong's number 01121.

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

LORD - יהוה, Strong's number 03068.  
Spake / Uttered / Speak - דבר, Strong's number 01696.  
Saying / Said - אמר, Strong's number 0559.  
Children / Son - בן, Strong's number 01121.  
Israel - ישראל, Strong's number 03478.  
Bring / Fetch - לקח, Strong's number 03947.

**Bamidbar (Numbers) 19:1** And the LORD <03068> spake <01696> (8762) unto Moses and unto Aaron, saying <0559> (8800), 2 This is the ordinance of the law which the LORD <03068> hath commanded, saying <0559> (8800), Speak <01696> (8761) unto the children <01121> of Israel <03478>, that they bring <03947> (8799) thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

**Tehillim (Psalms) 103:13** Like as a father pitieth his children <01121>, so the LORD <03068> pitieth them that fear him.

**Shoftim (Judges) 11:1** Now Jephthah the Gileadite was a mighty man of valour, and he was the son <01121> of an harlot: and Gilead begat Jephthah.

**Shoftim (Judges) 11:2** And Gilead's wife bare him sons <01121>; and his wife's sons <01121> grew up, and they thrust out Jephthah, and said <0559> (8799) unto him, Thou shalt not inherit in our father's house; for thou art the son <01121> of a strange woman.

**Shoftim (Judges) 11:4** And it came to pass in process of time, that the children <01121> of Ammon made war against Israel <03478>.

**Shoftim (Judges) 11:5** And it was so, that when the children <01121> of Ammon made war against Israel <03478>, the elders of Gilead went to fetch <03947> (8800) Jephthah out of the land of Tob:

**Shoftim (Judges) 11:9** And Jephthah said <0559> (8799) unto the elders of Gilead, If ye bring me home

again to fight against the **children <01121>** of Ammon, and the **LORD <03068>** deliver them before me, shall I be your head?

**Shoftim (Judges) 11:11** Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah **uttered <01696> (8762)** all his words before the **LORD <03068>** in Mizpeh.

### Hebrew:

Hebrew	English	Torah Reading Num. 19:1 – 20:13	Psalms 103:10-14	Ashlamatah Judges 11:1-11
אב	father		Ps. 103:13	Jdg. 11:2 Jdg. 11:7
אָח	brethren, brother	Num. 19:3 Num. 19:4 Num. 19:16 Num. 20:3 Num. 20:6 Num. 20:9 Num. 20:10		Jdg. 11:3 Jdg. 11:9 Jdg. 11:11
אָמַר	saying	Num. 19:1 Num. 19:2 Num. 20:3 Num. 20:7 Num. 20:10 Num. 20:12		Jdg. 11:2 Jdg. 11:6 Jdg. 11:7 Jdg. 11:8 Jdg. 11:9 Jdg. 11:10
אָרֶץ	land, earth, ground	Num. 20:12	Ps. 103:11	Jdg. 11:3 Jdg. 11:5
בוא	come, go,	Num. 19:7 Num. 19:14 Num. 20:1 Num. 20:4 Num. 20:5 Num. 20:6 Num. 20:12		Jdg. 11:7
בן	son, children	Num. 19:2 Num. 19:9 Num. 19:10 Num. 20:1 Num. 20:12 Num. 20:13	Ps. 103:13	Jdg. 11:1 Jdg. 11:2 Jdg. 11:4 Jdg. 11:5 Jdg. 11:6 Jdg. 11:8 Jdg. 11:9
דָּבַר	spoke, speak	Num. 19:1 Num. 19:2 Num. 20:7 Num. 20:8		Jdg. 11:11
יְהוָה	LORD	Num. 19:1 Num. 19:2 Num. 19:13 Num. 19:20 Num. 20:3 Num. 20:4 Num. 20:6 Num. 20:7 Num. 20:9 Num. 20:12 Num. 20:13	Ps. 103:13	Jdg. 11:9 Jdg. 11:10 Jdg. 11:11
יָמִים	days	Num. 19:11 Num. 19:12 Num. 19:14 Num. 19:16		Jdg. 11:4

Hebrew	English	Torah Reading Num. 19:1 – 20:13	Psalms 103:10-14	Ashlamatah Judges 11:1-11
		Num. 19:19		
יָצָא	take, bring, went out	Num. 19:3 Num. 20:8 Num. 20:10 Num. 20:11		Jdg. 11:3
יָשַׁב	stayed, dwell	Num. 20:1		Jdg. 11:3 Jdg. 11:8
יִשְׂרָאֵל	Israel	Num. 19:2 Num. 19:9 Num. 19:10 Num. 19:13 Num. 20:1 Num. 20:12 Num. 20:13		Jdg. 11:4 Jdg. 11:5
לָקַח	take, bring,	Num. 19:2 Num. 19:4 Num. 19:6 Num. 19:17 Num. 19:18 Num. 20:8 Num. 20:9		Jdg. 11:5
נָתַן	give, gave, given	Num. 19:3 Num. 19:17 Num. 20:8 Num. 20:12		Jdg. 11:9
עַם	people	Num. 20:1 Num. 20:3		Jdg. 11:11
עָפָר	ashes, dust	Num. 19:17	Ps. 103:14	
עָשָׂה	do, did, done, made, make		Ps. 103:10	Jdg. 11:10
פָּנִים	before, face	Num. 19:3 Num. 19:4 Num. 19:16 Num. 20:3 Num. 20:6 Num. 20:9 Num. 20:10		Jdg. 11:3 Jdg. 11:9 Jdg. 11:11
שָׁמַע	hear, heard	Num. 20:10		Jdg. 11:10

### Greek:

GREEK	ENGLISH	Torah Reading Num. 19:1 – 20:13	Psalms 103:10-14	Ashlamatah Judg. 11:1-11	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:35:41	Tosefta of Luke Lk 12:49-53	Remes/Gemara of Acts/Romans and James Rm 10:1-21
ἀδελφός	brethren, brother	Num. 19:3 Num. 19:4 Num. 19:16 Num. 20:3 Num. 20:6 Num. 20:9 Num. 20:10		Jdg. 11:3 Jdg. 11:9 Jdg. 11:11			Rom. 10:1
ἀκούω	hear, heard	Num. 20:10		Jdg. 11:10	Mk. 10:41		Rom. 10:14 Rom. 10:18
ἀνάγω	lead, led	Num 20:4 Num 20:5					Rom. 10:7
ἄνθρωπος	man, men	Num 19:9 Num 19:11 Num 19:13 Num 19:14					Rom. 10:5

GREEK	ENGLISH	Torah Reading Num. 19:1 – 20:13	Psalms 103:10-14	Ashlamatah Judg. 11:1-11	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:35:41	Tosefta of Luke Lk 12:49-53	Remes/Gemara of Acts/Romans and James Rm 10:1-21
		Num 19:20					
βαπτίζω	baptized				Mk. 10:38 Mk. 10:39	Lk. 12:50	
βάπτισμα	baptism				Mk. 10:38 Mk. 10:39	Lk. 12:50	
γη	land, earth, ground	Num. 20:12	Ps. 103:11	Jdg. 11:3 Jdg. 11:5		Lk. 12:49 Lk. 12:51	Rom. 10:18
γινώσκω	know, knows, knew		Psa 103:14				Rom. 10:19
διαστολή	distinction	Num 19:2					Rom. 10:12
δίδωμι	give	Num 19:3 Num 20:8 Num 20:12			Mk. 10:37 Mk. 10:40	Lk. 12:51	
δόξα	glory	Num 20:6			Mk. 10:37		
εἰρήνη	peace					Lk. 12:51	Rom. 10:15
εἷς	one				Mk. 10:37	Lk. 12:52	
ἐμός	mine				Mk. 10:40		Rom. 10:1
εξέρχομαι	came forth	Num 20:11					Rom. 10:18
εἶπω	said	Num 20:10 Num 20:12		Jdg 11:2 Jdg 11:6 Jdg 11:7 Jdg 11:8 Jdg 11:9 Jdg 11:10	Mk. 10:36 Mk. 10:37 Mk. 10:38 Mk. 10:39		Rom. 10:6
εἰρχομαι	come, came	Num 20:1 Num 20:6		Jdg 11:7		Lk. 12:49	
ζάω	living	Num 19:17					Rom. 10:5
ἡμέρα	days	Num. 19:11 Num. 19:12 Num. 19:14 Num. 19:16 Num. 19:19		Jdg. 11:4			Rom. 10:21
θέλω / εθέλω	want				Mk. 10:35 Mk. 10:36	Lk. 12:49	
κύριος	LORD	Num. 19:1 Num. 19:2 Num. 19:13 Num. 19:20 Num. 20:3 Num. 20:4 Num. 20:6 Num. 20:7 Num. 20:9 Num. 20:12 Num. 20:13	Ps. 103:13	Jdg. 11:9 Jdg. 11:10 Jdg. 11:11			Rom. 10:9 Rom. 10:12 Rom. 10:13 Rom. 10:16
λαός	people	Num. 20:1 Num. 20:3		Jdg. 11:11			Rom. 10:21
μέν	indeed				Mk. 10:39		Rom. 10:1
νεκρός	dead	Num 19:16					Rom. 10:7 Rom. 10:9
νόμος	law	Num 19:2 Num 19:14					Rom. 10:4 Rom. 10:5
ὁδός	road, way						
συναγωγή	houses, synagogue	Num 19:18		Jdg 11:2 Jdg 11:7		Lk. 12:52	

GREEK	ENGLISH	Torah Reading Num. 19:1 – 20:13	Psalms 103:10-14	Ashlamatah Jdg. 11:1-11	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:35:41	Tosefta of Luke Lk 12:49-53	Remes/Gemara of Acts/Romans and James Rm 10:1-21
οὐρανός	heavens		Psa 103:11				Rom. 10:6
παραγίνομαι	come, came	Num 20:5				Lk. 12:51	
πατήρ	father		Ps. 103:13	Jdg. 11:2 Jdg. 11:7		Lk. 12:53	
πίνω / πίο	drink	Num 20:5 Num 20:11			Mk. 10:38 Mk. 10:39		
πιστεύω	faithfully- obey	Num 20:12					Rom. 10:4 Rom. 10:9 Rom. 10:10 Rom. 10:11 Rom. 10:14 Rom. 10:16
ποιέω	do, did, done, made, make		Ps. 103:10	Jdg. 11:10	Mk. 10:35 Mk. 10:36		Rom. 10:5
πρωτός	first	Num 20:1					Rom. 10:19
πώς	how					Lk. 12:50	Rom. 10:14 Rom. 10:15
ρῆμα	word			Jdg 11:10			Rom. 10:8 Rom. 10:17 Rom. 10:18
υἱός	son, children	Num. 19:2 Num. 19:9 Num. 19:10 Num. 20:1 Num. 20:12 Num. 20:13	Ps. 103:13	Jdg. 11:1 Jdg. 11:2 Jdg. 11:4 Jdg. 11:5 Jdg. 11:6 Jdg. 11:8 Jdg. 11:9	Mk. 10:35	Lk. 12:53	
χείρ	hands	Num 20:11					Rom. 10:21

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## NAZAREAN TALMUD

SIDRA OF B'MIDBAR (NUMBERS) 19:1 – 20:13

“ZOT CHUQAT” “THIS IS THE STATUTE”

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

HAKHAM SHAUL'S SCHOOL OF  
TOSEFTA - LUQAS (LK)

OF HAKHAM TSEFET'S SCHOOL PESHAT  
MORDECHAI (MK)

“I have come to bring fire on the earth, and how I wish that it had been kindled already! But I have an immersion to be immersed with, and I am distressed until it is accomplished! Do you think that I have come to grant peace on the earth? No, I tell you, but rather division! For from now on there will be five in one household, divided three against two and two against three. *They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.*” (Micah 7:6)

¶ And Yaakov and Yochanan, the sons of Zavdeyiel, approached Him (Yeshua), and said, Rabbi (Hakham), we have a request that whatever we may request, you would grant us. And he (Yeshua) asked them, what do you desire for me to do for you? And they said to him, allow us (permit us the honor) that we may sit one on the right hand of you and one on the left hand of you in your seat of honor. But Yeshua said to them, you do not know what you are asking for. Do you have the ability to drink from the cup, which I now drink from, and to be immersed with the immersion that I am now immersed with? And they said to him, we are able. However, Yeshua said to them, certainly you will drink from my cup, and you will be immersed with the immersion with which I am immersed. But to sit on my right hand or on my left hand is not mine to give, but for whom it has been appointed.

¶ And the other ten hearing, began to be indignant about at Yaakov and Yochanan.

### HAKHAM SHAUL'S SCHOOL OF REMES - ROMANS

¶ Brethren, my heart's desire and prayer for them<sup>41</sup> is that they have their part in the Olam HaBa. I can testify on their behalf that they are dedicated<sup>42</sup> to God, nevertheless they are ill informed.<sup>43</sup> Not being intimately acquainted with the righteous/generosity of God they tried to stand on their own integrity (what they thought God would require of them) but in this, they did not subject themselves to God's authority.<sup>44</sup> For Messiah is the goal of the Torah exemplifying true righteous generosity to all who will be faithfully obedient to the Torah.

¶ As Moshe writes in Vayikra 18:5 'So you will keep (guard -shomer) My statutes and My judgments, by which a man may live<sup>45</sup> if he does them; I am the LORD. But the righteousness/generosity based on faithful obedience speaks as follows: "For this commandment which I command you today is not too difficult for you, nor is it out of reach. It is not in heaven, that you should say, 'Who will go up to heaven for us to get it for us

<sup>41</sup> "Them" are those souls that reside among the Gentiles/Nations possessing the Nefesh Yehudi but still in Gentile vessels

<sup>42</sup> "dedicated to God" see UBS Handbook p. 197

<sup>43</sup> Ibid

<sup>44</sup> They did not submit themselves to the Bate Din and Hakhamim and were therefore not subjected to God's authority.

<sup>45</sup> Life here is conditional on keeping the mitzvot. This can also be translated "If a man does what the Torah commands, the Torah will cause him to live."

and make us hear it, that we may observe it?' (that is to bring Messiah down) "Nor is it beyond the abyss, that you should say, 'Who will cross the abyss for us to get it for us and make us hear it, that we may observe it?' (that is to bring Messiah up from the dead) "But the word (Logos/D'bar/Memra = Torah) is very near you, in your mouth and in your heart,<sup>46</sup> that you may observe it. This is the word (logos = Torah) of faithful obedience we have been proclaiming (D'barim 30:11-14). If you agree (ὁμοῦ -)<sup>47</sup> with the Oral Torah (- λογέω) of our Master Yeshua, knowing (with intimate knowledge) that God raised him (Yeshua) from the dead you will have your part in the Olam HaBa. For the person who faithfully teaches (ὁμοῦ -) the justice of the Oral Torah (- λογέω) produces life in the Olam HaBa.<sup>48</sup> For the Scripture says, "Therefore thus says the LORD God: Behold, I lay in Zion for a foundation a stone, a tried stone, a costly corner-stone of sure foundation; he that is faithfully obedient will not be disappointed" (Isa 28:16). For there is no distinction between Jewish people of Judea and the Jewish people of the diaspora; for the LORD is the same over all, abounding in riches (generosity) for all who call on Him; And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, "Even among the survivors whom the LORD calls" (Yoel 2:32).

¶ How then will they call on Him to whom they have not been faithfully obedient to? How will they be faithfully obedient to Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent out? Just as it is written, "How lovely on the mountains Are the feet of him who brings the Mesorah, who announces peace and brings the Mesorah of happiness, who announces salvation, and says to Tzion, "Your God reigns" (Isa 52:7). However, they did not all heed the Mesorah; for Isaiah says, "Who has believed our message? And to whom has the arm of the LORD been revealed?" (Isa. 65:1). So then faithful obedience comes from repeatedly hearing and recital of the Master's (Messiah's) Mesorah.

¶ But I say, surely, they have never heard, have they? Indeed, they have; "their voice has gone out into all the earth, and their words to the ends of the world." But I say, surely the Jewish people lost among the nations did not know, did they? First Moses says, "They have made Me jealous with what is not God; They have provoked Me to anger with their idols. So, I will make them jealous with those who are not (considered as) a people; I will provoke them to anger with a foolish nation" (Isa 65:2). And Isaiah is very bold and says, "I permitted Myself to be sought by those who did not ask for Me; I permitted Myself to be found by those

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<sup>46</sup> **Jeremiah 31:33** "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My Torah within them and on their heart I will write it; and I will be their God, and they will be My people.

<sup>47</sup> ὁμολογέω *homologeō* - from 3674 ὁμοῦ [*homou* /hom-oo/] adv. Genitive case of *homos* (the same, akin to 260) as adv; GK 3938; Three occurrences; AV translates as "together" three times. 1 together: of persons assembled together. *Additional Information:* For synonyms see entry 260, *Strong's Concordance/Dictionary*.

ὁμολογέω *homologeō* - words together or in agreement

ὁμολογέω - from a basic meaning *say the same thing*

<sup>48</sup> If one admits that, the Oral Torah (logos) of the Master is true he will have his part in the Olam Haba. Concerning this, the Rambam (Maimonides) taught: "PRINCIPLE 12 is [that pertaining to] the era of the Messiah; that is, [we are] to believe and to affirm that [the Messiah] will come – and we are not to suppose that he will delay his coming, [as it is said,] *Though it tarry, wait for it* (Hab. 2:3); we are to set no time for his arrival, and we are to avoid making calculations from Scripture by way of predicting the time of his coming. Thus, the Sages say: "Woe betide them that make calculations of the End" (i.e. of the Era of Messiah – TB Sanh 97b). **Moreover, we are to believe that the Messiah will enjoy pre-eminence, excellence, and glory to a degree surpassing those of all kings that were ever in existence, even as all the Prophets – from Moses our Teacher, peace be upon him, to Malachi, peace be upon him – have prophesied concerning him. He who doubts his coming or detracts from his pre-eminence thereby denies the Torah – it being expressly attested in the Torah, in the portion [dealing with] Balaam (cf. Numb. 24:17), and in that of *Attem Nitzavim* (cf. Deut. 28:9 – 30:20, particularly 30:3-5).** It is included under the terms of this PRINCIPLE that the reigning kings of Israel should be of the house of David and descendants of Solomon, so that **he who revolts against a king from this family is as if he denied the Name of the LORD, blessed be He, and the words of His prophets** (see Mishneh Torah, Shofetim, Hilchot Melakhim I:7-9)." *The Commandments* by Moses Maimonides, translated by Charles, B. Chavel, 1967, London: The Soncino Press, Vol. I, pp. 279-280.

who did not seek Me. I said, 'Here am I, here am I,' To a nation which did not call on My name." But as for Israel He says, "I have spread out My hands all day long to a rebellious people, Who walk in the way which is not good, following their own thoughts," (Isa 29:10)

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

*Num 19.1 – 20.13	Ps 103:10-14	Judg. 11:1-11	Mordecai 10:35.41	1 Luqas 12.49-53	Romans 10.1-21
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**COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT**

**MY CUP AND IMMERSION**

**Mar 10:38** But Yeshua said to them, you do not know what you are asking (for). Do you have the ability to drink from the cup, which I now drink, and to be immersed with the immersion that I am now immersed with? Do you have the ability to drink from the cup, which I drink?

Yeshua makes a direct link to the ideas of, light, education and consecration. Can you drink of the cup (of suffering)? Many people have desired to become a Torah Scholar when they hear a Hakham teaching the Torah. However, they do not comprehend the countless hours required for study, learning (education) and devotion to thresh for kernels, which will be the bread upon which they feast. The Menorah was to only be fueled by purest oil. This teaches us how dedicated we must be to truth and Torah study. However, Yeshua is not simply alluding to this sort of pain. The pain and suffering that Yeshua alludes to is the rebirth of the priesthood of the firstborn. The Torah is permeated with connections to the understanding of why the Kohanim were selected and what would happen in the future. See for example the readings which help us understand the cleansing (immersion) of the Kohanim in B'midbar chapter 8.

**B'Midbar 8:21.** The Levites cleansed themselves and washed their clothes. Then Aaron lifted them as a waving before the Lord, and Aaron atoned for them to cleanse them.

**Do you have the ability to ... be immersed with the immersion that I am now immersed with?**

Rashi translates B'Midbar 8:21 in a very interesting way. "*Then Aaron lifted them*" alluding to the Kohanim rather than the offerings offered. This satisfies the idea of a Korban, which "brings near" the offeror. Therefore, the *olah* (burnt offering) elevates the offeror of those for whom the offering is offered.

The "mikvah" is also an elevation. Specifically, it is an elevation of status. Therefore, just as the oil, being consumed in the Menorah brings light through the elevation of the flame the *olah* elevates the Kohanim and the Mikvah elevates the immersed.

On the other hand, why did Hakham Tsefet, through his scribe Mordechai pen the words that we have?

**B'Midbar 8:11.** Then Aaron shall lift up the Levites as a waving before the LORD on behalf of the children of Israel, that they may serve in the Lord's service. **B'Midbar 8:11.** And Aharon will present the Levites, (as) an elevation before the LORD from the sons of Israel, and they will be for the work of the service of the LORD.

Verses 11, 13 and 15 are most unusual. They all contain the Hebrew word **תְּנוּפָה**, meaning wave or shake indicating the waving towards the altar indicating a threefold dedication of the Kohanim. Rav Samson Raphael Hirsch defines **תְּנוּפָה** as dedication, designation and direction.<sup>49</sup>

This begs the question of why the Kohanim had to be dedicated three times.

The threefold dedication bespeaks method. The method of complete dedication requires a dedication by the whole community and by G-d. Yisrael dedicated the Kohanim to G-d. G-d dedicated the Kohanim to His service and Aaron dedicated the Kohanim to G-d and the service of the Mishkan.

**B'Midbar 8:7.** This is what you shall do to them so as to cleanse them: sprinkle them with cleansing water and pass a razor over all their flesh; then they shall wash their garments and cleanse themselves.

**B'Midbar 8:7.** And this will you do to purify them. Sprinkle upon them the water for uncleanness through sin (chattata), and let the razor pass over all their flesh, and let them wash their raiment, and wash themselves in forty seahs of water.

Note the connection between the Mikvah and the dedication of the Kohanim. The dedication ceremony demands their death in a matter of speaking. Mikvah is a picture of death as well as elevation. The elevation comes from death to a previous status of way of life. The Kohanim were accustomed to a way of life that died when they were dedicated to HaShem's service.

Therefore, we could reword Yeshua's statement to read as follows.

**Mar 10:38 Do you have the ability to suffer in the manner in which I suffer, and to die to the life you now possess as I do?**

Hakham Tsefet is most astute. He notes that triple play on the word **תְּנוּפָה** in these Torah passages and makes his own double play of triple word use.

**Mar 10:38 But Yeshua said to them, you do not know what you are asking (for). Do you have the ability to drink from the cup, which I now drink [from], and to be immersed with the immersion that I am now immersed with?**

**Mar 10:39 And they said to him, we are able. However, Yeshua said to them, certainly you will drink from my cup, and you will be immersed with the immersion with which I am immersed?**

Why does Hakham Tsefet use the word "immerse" or "immersion" three times in two verses? As noted above the Hebrew word **תְּנוּפָה** means dedication. We have also noted that the idea of immersion is that of elevation. Consequently, Hakham Tsefet uses the word immersion and the elevation of status in the same way that the Torah Seder uses the idea of **תְּנוּפָה**. The threefold immersion means complete and whole immersion in the study of Torah and pursuit of the position of Hakham.

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<sup>49</sup> Hirsch, Rav Samson Raphael, The Hirsch Chumash, Sefer B'Midbar, Feldheim Publishers –Judaica Press, 2008 p.158

## COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

### TEXTUAL ANALYSIS

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This week's pericope of Romans is again an argument for the exile of souls into the Nations. Hakham Shaul's opening argument is for "them," those souls that reside among the Gentiles/Nations possessing the Nefesh Yehudi in Gentile vessels. He prays that they will have their part in the Olam HaBa. He further testifies of the dedication to G-d among them. But, he also notes that they have little true "Da'at" intimate knowledge of G-d and the path they must walk to be subjected to G-d. This is that path that every rebel hates, i.e. submission to the Hakhamim/Rabbis. When this approach becomes the norm Yeshua is just another Hippie from the 60's and 70's rebelling against the establishment. **What a pathetic view of our Master and Messiah!**

We dispense with a lengthy commentary and reserve our comments for our weekly discussion of the Nazarean Codicil. We wish to only comment on one passage from our Remes materials.

**Romans 10:4 For Messiah is the goal of the Torah exemplifying true righteous generosity to all who will be faithfully obedient to the Torah.**

The Greek word **τέλος** –*telos* means goal. Therefore, we have translated this in the most appropriate way in saying Messiah is the goal of the Torah. As it is written: "R. Hiyya b. Abba said in R. Johanan's name: *All the prophets prophesied [all the good things] only in respect of the Messianic era*" (TB Sanh 99a).

In this vein, Yochanan (John) has most accurately depicted the Master as a personification of the Torah. The Talmud teaches us that the whole cosmos was created for Messiah.<sup>50</sup> Likewise, we are taught that the first, chief and principal thought of G-d when He initiated creation was Messiah. When the most Mysterious (concealed of the concealed, the most hidden recesses of divinity) wished to reveal Himself, **He first produced a single point of light** (Hokhmah) **which was emanated into a creative thought**, and in (from) this He executed innumerable designs. Thus, creation began with Messiah. This means that "B'resheet Bara" teaches that Messiah was the first **thought** (Hokhmah) that HaShem had when he intended to create the cosmos. Furthermore, it is said that G-d **first produced a single point of light** (Hokhmah) that single point was the thought of Messiah, by which He created the whole cosmos.

Thus, the "goal" that G-d intended for creation lay in Messiah and his personification of the Torah. When we have learned the Torah of Messiah, i.e. the Mesorah as handed down by the Sages and elucidated by the Hakhamim we will begin to bring into focus the true persona of Messiah, which we are to emulate.

### NOMOS

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Hakham Shaul makes his first use of the Greek word "nomos" in Romans 2:12. Therefore, we need to discuss the implications of Hakham Shaul's use of the word and its meaning. Without elaborating at length, the true meaning of "nomos" from a lexical perspective, "nomos" is defined as the equivalent to the Hebrew word "Torah." The translators of the Septuagint (LXX) when translating the Torah (specifically the five books of Torah) translated the Hebrew word Torah as "nomos" 200 out of the 220 times that it is found in the Pentateuch.<sup>51</sup> Hakham Shaul uses

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<sup>50</sup> Cf. Sanhedrin 98b

<sup>51</sup> Fraade, Steven D. (2005) "Nomos and Narrative Before Nomos and Narrative," Yale Journal of Law & the Humanities: Vol. 17: Iss. 1, Article 5. p. 4 Available at: <http://digitalcommons.law.yale.edu/yjlh/vol17/iss1/5>  
Fraade also points out that the noun "Torah," means "directive," and other words may have seemed proper but the translators of the LXX were consistent in translating Torah as Nomos.

"nomos" in a number of ways in his Igeret to the Romans. However, what we must understand and bear in the forefront of our minds is that Hakham Shaul used the Greek word like the translators of the LXX. Therefore, Hakham Shaul's "nomos" is Torah essentially.

Bruce points out that Hakham Shaul uses "nomos" in four ways.

1. The Law of G-d
2. Torah specifically the Pentateuch
3. The "Tanakh"
4. The Oral Torah
5. Principle<sup>52</sup>

Missing from Bruce's explanations are other meanings of the Hebrew word "Torah." For example, Torah also means...

- Instruction
- Directive
- Mitzvah
- Choq (supra-rational laws)
- Mishpat (judgments, specifically from a Bet Din)
- Halakhah
- Divine teachings, revelation of the Divine will
- Prophetic moral exhortations
- Rule
- Guide

We cannot read this list as being exhaustive. The concept of "Torah" is by far more far reaching than any simple definition.

The complexity of Hakham Shaul's use of "nomos" relates to the allegorical meanings associated with the Torah. In his Igeret (letter) to the Romans Hakham Shaul is dealing with practical situations<sup>53</sup> and therefore the Nazarean Codicil and the present Igeret is the record of Nazarean halakhah. However, Hakham Shaul is showing us that the Nomos/Torah is so cosmic that G-d judges the Gentiles, who are without excuse according to the cosmic truth of the Torah.

Therefore, we must deduce that the Oral Torah/Nomos is the fabric of the cosmos. Consequently, we inhabit a nomos - a normative universe. We constantly create and maintain a world of right and wrong, of lawful and unlawful, of valid and void.<sup>54</sup> We must further understand that the cosmos of dialogical narrative and rhetoric. Thus, we will see the cosmos as a "nomos narrative." Some have referred to this as a sacred canopy.<sup>55</sup>

The "normative" universe is held together by the power (force authority) of its interpretative agents known as

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<sup>52</sup> Bruce, F. F. *The Epistle of Paul to the Romans: An Introduction and Commentary*. The Tyndale New Testament Commentaries 6. Leicester, England : Grand Rapids, Mich: Inter-Varsity Press ; W.B. Eerdmans Pub. Co, 1983. pp. 52-53

<sup>53</sup> Tomson, Peter J. *Paul and the Jewish Law: Halakha in the Letters of the Apostle to the Gentiles*. Compendia Rerum Iudaicarum Ad Novum Testamentum, v. 1. Assen [Netherlands] : Minneapolis: Van Gorcum ; Fortress Press, 1990. p.55 Note: this is our interpretation of Tomson's words

<sup>54</sup> Cover, Robert M., "The Supreme Court, 1982 Term -- Foreword: Nomos and Narrative" (1983). *Faculty Scholarship Series*. Paper 2705. p. 4

<sup>55</sup> Berger, Peter L. *The Sacred Canopy: Elements of a Sociological Theory of Religion*. Reprint edition. New York: Anchor, 1990.

Sages/Hakhamim (men of wisdom) in relation to the nomos/Torah of the cosmos. Through the interpretive hermeneutics of the Sages, we enter the *domain* world of Torah observance. The Torah in and of itself is a nomos narrative. While it contains 613 mitzvot, it reveals them only through narrative rhetoric. Consequently, the pattern of Law (nomos) and "Law giving" is given primarily in rhetoric and narrative.

This brings us to the age-old question of why the Torah begins with B'reshet (Gen.) 1:1 instead of Shemot (Ex.) 12:2. The general deduction is that G-d wanted to show Himself as the creator and therefore just in giving Eretz Yisrael to the Jewish people rather than the nations.<sup>56</sup> Allegorically, G-d wants to reveal to us that the cosmos is a Divine nomos narrative, the Divine story of His eternal benevolence. Furthermore, we can derive from the written Torah a pattern of nomos rhetoric. The nomos narrative is a halakhic "story" being told through the medium of time. We must also note that G-d gave us the "613 mitzvot" through the medium of a specific nomos narrative ("I G-d brought you out of Egypt"). The narrative established grounds for G-d's mitzvot and halakhah. Therefore, the covenantal nomos is given in legal rhetoric because this is the true essence of the cosmos. It is for this reason that scientists refer to principles of the cosmos as the "laws of nature" i.e. *nomos phuseos, lex naturalis*. What is important for us to derive from this is that G-d's law (nomos/Torah) is always couched in narrative form it cannot be wrenched from this rhetorical medium. Likewise, when we read nearly all legal documents they are joined to a narrative rhetoric. All courts of law depend on narrative and rhetoric as a means of legal decision-making.<sup>57</sup> Therefore, we cannot separate law/nomos/Torah from narrative form.

On another level, the Torah naturally equates itself to a cosmic nomos narrative. In other words, the Torah depicts the cosmos as a nomos narrative showing G-d's cosmic authority. B'reshet (Genesis) shows the origins of the Cosmos through G-d's verbal command – nomos. These verbal commands form a nomos narrative and history of the chief events of creation. As we further read in B'reshet, we see the narrative of nomos unfold in a very logical way. The Order of the Torah narrative is for the sake of understanding among other things, the communal interaction of humankind. Therefore, halakhah, mitzvot as a nomos narrative teach humankind how to interact socially.

## NAZAREAN CODICIL

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This pattern helps us to have a better understanding of the narrative structure of the Nazarean Codicil as a "nomos narrative." By presenting the nomos in a narrative, we can now approach the Nazarean Codicil as nomos rhetoric. Furthermore, we can now see how Hakham Shaul can present a nomos narrative in Igeret (letter) form to both Jews and Gentiles in Rome. The Romans, Jewish and Gentile congregation would easily note that the Igeret was a legal document with numerous legal norms. The idea of a cosmos as "nomos narrative" would have been apparent to a Greco-Roman audience.<sup>58</sup>

The Nazarean Codicil naturally falls into Six Orders.

1. Peshat – School of Hakham Tsefet – Mark, 1 & 2 Peter, Jude
2. Tosefta – Additions by Hakham Shaul - Luke
3. Remes – Hakham Shaul's school of Allegory All the Pauline Epistles & James
4. Darash – Midrashic Teachings of Hakham Matityahu - Matthew

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<sup>56</sup> Cf. Rashi's comments to Gen. 1:1

<sup>57</sup> Tractate Sanhedrin demonstrates this clearly in showing us how the Judges are taught how to interact with "witnesses" in order to extract nomos from their testimonies.

<sup>58</sup> Greene, *Maira* 17, 36; W. K. C. Guthrie, *History of Greek Philosophy*. Vol. III (Cambridge: The University Press 1962–1981) p. 55. and Martens, John W. *One God, One Law: Philo of Alexandria on the Mosaic and Greco-Roman Law*. Ancient Mediterranean and Medieval Texts and Contexts, v. 2. Boston: Brill Academic Publishers, 2003 ch.1

5. So'od – Hakham Yochanan's school of So'od – John & all his Epistles
6. Festival and Fast – Ritual Hermeneutics

While these patterns need further research, and possible redefinition we can see that they fall in to specific narrative categories. In this manner, we see that the patterns are very similar to the way that the Oral Torah is divided. However, the Nazarean Codicil mirrors the “nomos narrative” of the Tanakh much more closely. Yet, the way that the Nazarean Codicil mirrors its Biblical Narrative in its Torah Seder is closer to Midrashic and So'odic narratives of the Oral Torah.

Like the “nomos narrative” of the Torah, the Nazarean Codicil projects its rhetoric in communal judgments and declarations. These judgments and declarations establish nomos - laws for social interaction and discourse. Thus we can see that Hakham Shaul sends an Igeret to the Romans outlining the “nomos” – law for Gentiles who are “turning towards G-d.”<sup>59</sup> Note the legal vocabulary of the initial part of Hakham Shaul's address.

Through him (Messiah), I have received chesed<sup>60</sup> and an Igeret Reshut<sup>61</sup> to bring Messiah's authority<sup>62</sup> over all the Gentiles turning to God,<sup>63</sup>

Of course, this brings in a new factor of Messiah and Nomos/Torah/Law, which is a critical element to the “Nomos Narrative.” From this, we derive the idea that the nomos narrative has a teleology in mind. The nomos narrative of the Torah and Nazarean Codicil both project a very specific teleology as a goal to be achieved on a cosmic level. The Nomian teleology is a legal description of the times we will experience such as the Y'mot HaMashiach and the Olam HaBa wherein the communities therein will live by the teleology of the nomos narrative we seek to express at present. Therefore, the nomos narrative of the cosmos (Oral Torah) is the “Nomos of Tikun” in this we understand “Tikun” to mean rectification or more properly “return.” Therefore, the cosmic “nomos narrative” outlines the path between the Olam HaZeh and the Olam HaBa.

From the Nazarean Codicil and its “order” in hermeneutic headings we come to understand the nomos narrative of the cosmos to be defined through exegetical hermeneutic exercises mastered by the Hakhamim. It is for this reason that we must have Hakhamim (Torah Scholars) to interpret the overarching nomos narrative of the Oral Torah a “Higher Law: Living Nomos.”<sup>64</sup>

## THE ORDER AND PATTERN OF THE ORAL TORAH AND ITS NARRATIVE

As we have seen above, the Nazarean Codicil follows a specific pattern in its re-narration of the Oral and Written

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<sup>59</sup> 2 Luqas 15:19-21 Therefore, **my judgment** is that we should not cause difficulty for those from among the Gentiles who turn to God, but we should write a letter to them to abstain from the pollution of idols and from sexual immorality and from what has been strangled and from blood. For [the rest you have] Moshe who has those proclaiming him in every city from ancient generations, because he is read aloud in the synagogues on every Sabbath.”

<sup>60</sup> **Chesed:** It is G-d's loving-kindness, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah.

<sup>61</sup> **Igeret Reshut: “Letter of Permission.”** The Bet Din of Yeshua's three pillars, Hakham Tsefet, Hakham Ya'aqob and Hakham Yochanan, would have issued this Igeret Reshut. This would have been very important to the Jewish Synagogues of the first century. Furthermore, we can see that Hakham Shaul must have followed this practice in all of his interactions with Jewish Synagogues. In the second Igeret to Corinthians Hakham Shaul asks if he needs an Igeret Reshut. Cf. 2 Co 3:1. Hakham Shaul's Igeret Reshut is his letter of acceptance as a Chaber among the “Apostles.” His office is subjected to the Three Pillars rather than the Bat Kol. We find **b. B.M. 59b** as a precedent for understanding that a Bat Kol does not usurp the authority of the Bet Din. In this case, the Bet Din are the chief Nazarean Hakhamim.

<sup>62</sup> **Name:** ὄνομα – *onoma*, (name) meaning authority

<sup>63</sup> Romans 1:5

<sup>64</sup> Martens, John W. *One God, One Law: Philo of Alexandria on the Mosaic and Greco-Roman Law*. Ancient Mediterranean and Medieval Texts and Contexts, v. 2. Boston: Brill Academic Publishers, 2003 ch. 3



Torah (Nomos). Fraade outlines the Oral Torah in the following words.

The pattern that we saw in second temple Jewish literature-of reconstituting biblical laws by extracting them from their biblical narrative contexts so as to topically gather and rearrange them-is carried very much further in the Mishnah (commonly attributed to R. Judah the Patriarch of the early third century), than in any of its antecedents. There, biblical and post-biblical laws are combined and organized according to topical, non-biblical rubrics: six orders, divided into sixty-three tractates, subdivided into 523 chapters, into which individual Mishnaic rulings are arranged. But to conceive of this simply as an ideologically innocent editorial reordering would be a gross simplification, since the Mishnah fundamentally *transforms* received laws according to its own Mishnaic language, oral syntax, and dialogical rhetoric.<sup>65</sup>

Samely presents a more exhaustive investigation of "Rabbinic Interpretation of Scripture in the Mishnah."<sup>66</sup> Nevertheless, we see that Torah/Nomos is never divorced from a narrative form. The Oral Torah, a higher "living Torah," like the Nazarean Codicil categorizes its narrative into specific genre for the sake of specifics.

When the Sages of the second Temple period reconstituted "biblical law," they understood that nomos rhetoric could not be divorced from that form. Writers like Josephus and Philo were aware of the same truth. Josephus gives a very vague view of the mitzvot and the halakhah. Philo looks at the mitzvot and halakhot in very much the same way that the Talmud does. Likewise, Philo sees the nomos as a cosmic narrative. As such, Philo show us the application of re-narration of nomos in allegorical form. Consequently, we should be able to see some sorts of parallel between Hakham Shaul and Philo. Hakham Shaul's allegorical Igeret to the Romans viewed the Gentiles in a negative light. Philo has almost the exact same view.

**Abraham 135** As men, being unable to bear discreetly a satiety of these things, get restive like cattle, and become stiff-necked, and **discard the laws of nature**, (τῆς φύσεως νόμον) pursuing a great and intemperate indulgence of gluttony, and drinking, and unlawful (ἐκθέσμους) connections; for not only did they go mad after women, and defile the marriage bed of others, but also those who were men lusted after one another, doing unseemly things, and not regarding or respecting their common nature, and though eager for children, they were convicted by having only an abortive offspring; but the conviction produced no advantage, since they were overcome by violent desire; (136) and so, by degrees, the men became accustomed to be treated like women, and in this way engendered among themselves the disease of females, and intolerable evil; for they not only, as to effeminacy and delicacy, became like women in their persons, but they made also their souls most ignoble, corrupting in this way the whole race of man, as far as depended on them. At all events, if the Greeks and barbarians were to have agreed together, and to have adopted the commerce of the citizens of this city, their cities one after another would have become desolate, as if they had been emptied by a pestilence.<sup>67</sup>

Fraade sums Philo's nomos narrative as follows.

Philo's extraction and reordering of the biblical laws serves much more than simply a need to render them more accessible or applicable. Through his allegorizing interpretations of the laws, Philo effectively removes them from the "horizontal" narrative of biblical history and repositions them within an overarching "vertical" narrative of the individual soul's perfection and ultimate ascension to reunion with its divine, heavenly source, which similarly

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<sup>65</sup> Fraade, Steven D. (2005) "Nomos and Narrative Before Nomos and Narrative," Yale Journal of Law & the Humanities: Vol. 17: Iss. 1, Article 5. Available at: <http://digitalcommons.law.yale.edu/vjllh/vol17/iss1/5>

<sup>66</sup> Samely, Alexander. *Rabbinic Interpretation of Scripture in the Mishnah*. New York: Oxford University Press, 2002. pp. 1-110

<sup>67</sup> Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (422). Peabody: Hendrickson.

pervades his allegorical interpretations of the biblical narratives and personalities.<sup>68</sup>

Implicit in Philo's writing and in conjunction with Hakham Shaul is the idea that the *nomos* is comic. Furthermore, Philo shows us exactly why Hakham Shaul uses Abraham as the model for his interaction with the Gentiles.

**Abraham 1:276** Such is the life of the first author and founder of our nation (Abraham); a man **according to the law**, as some persons think, but, as my argument has shown, one who is himself the **unwritten law** (Torah/Nomos) and justice of God.<sup>69</sup>

The Greek sentence actually sees Abraham as a **νόμιμος βίος** (Nomimos Bios = Living Torah) **αὐτὸς ὢν καὶ θεσμὸς ἄγραφος** (who is himself the **unwritten law**).<sup>70</sup> Hakham Shaul's words in the present pericope now become evident. As such, Abraham became a "living Torah/Nomimos Bios" of the unwritten law i.e. the Oral Torah or Torah of the cosmos. Here we find some similarities in the So'odic narrative of Yochanan 1:14 and the *logos* (*nomos*) became "flesh" i.e. a living Torah. Therefore, Abraham's descendants<sup>71</sup> are required to keep the Oral Torah, the higher, "living Torah."

Did Abraham know the Oral Torah or the Written Torah? During the time of Abraham, the Torah was only in Oral form. In chapter four of the Igeret to the Romans, Hakham Shaul will bring Abraham to make a point concerning his halakhic norms. Yet, here we see that Abraham is a prototype for Gentiles to follow. Hakham Shaul shows that the Gentiles have the Oral Torah, cosmic *nomos* narrative in their conscience. As such they are guilty of violating the Oral Torah when they "sin."

From Abraham we learn

1. The cosmos is a living *Nomos/Torah*
2. The *Nomos/Torah* resides in the conscience of humankind (Jews and Gentiles)
3. Abraham embraces the *Nomos/Torah* of the Cosmos and became a "*Nomimos Bios*" (living embodiment of the Oral Torah) in the same way that Yeshua did

**B'reshet (Gen) 14:18-19 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. He blessed him and said, "Blessed be Abram of God Most High, Creator of the heavens and earth."**

Allegorically this passage tells us that Abraham attended the Yeshiva of Shem (Melchizedek) and completed his studies there. How so? Bread can be seen as an allegory for halakhah and wine is the haggadic portions of the Oral Torah. How can we determine that he completed these courses? Melchizedek king of Salem, "*shalam*" is that which is completed and whole.

We hope that we have learned from this lesson that the Torah/nomos is a living Torah, personified in Messiah. However, Messiah is typical of those like Abraham who made their lives a living Torah learned and discerned from the Torah/nomos of the Cosmos, i.e. the Oral Torah that serves to instruct humankind in the path that G-d as the creator has laid out for humankind. Hakham Shaul's appeal to the conscience of the Gentile is an allusion to the

<sup>68</sup> Fraade, Steven D. (2005) "*Nomos and Narrative Before Nomos and Narrative*," Yale Journal of Law & the Humanities: Vol. 17: Iss. 1, Article 5. Available at: <http://digitalcommons.law.yale.edu/vjlb/vol17/iss1/5>

<sup>69</sup> Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (422). Peabody: Hendrickson.

<sup>70</sup> Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1964. 4:1052.

<sup>71</sup> Abraham descendants refer to the Jewish people who have both forms of the Torah and the Gentiles who are held accountable to the Oral Torah.

truth that the Oral Torah is cosmic in nature and therefore the Oral Torah and their faithfulness judge all men therein. The "lawless" are in fact those who do not exercise self-control and are guilty and punishable for crimes against the Torah.

The Torah must be given in a narrative form. The narrative form is faithfully followed in the Tanakh. The Nazarean Codicil closely mimics the pattern of the written and Oral Torah. The Nazarean Codicil; re-narrates the Torah in Messianic, halakhic form. The Oral Torah now in written volumes follows a very similar approach to halakhic/nomos of the Nazarean Codicil.

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## Questions for Reflection

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

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## Blessing After Torah Study

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

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

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

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## Next Shabbat:

## Shabbat Pesach – First Passover Sabbath

**Note:** With the beginning of the month of Nisan, and with the reading of Shabbat "HaGadol", at this time we make our last request for our collection for the work of HaShem, most blessed be He. The entire collection will be devoted to finance this work and resources needed, before we sit at our tables to celebrate Pesach. Your donations are much appreciated and should be sent via PayPal to: [ravybh@bigpond.com](mailto:ravybh@bigpond.com). Many thanks for your generosity!

**Coming Festival:  
Pesach - Passover**

**Friday Evening the 30<sup>th</sup> of March – Saturday Evening 7<sup>th</sup> of April, 2018**

For further information see:

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

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**שבת שלום**  
*Shabbat Shalom!*

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

## Sephardi Kosher Le Pesach List for Passover 2018

### A. 18 Foods That Don't Need Kosher for Passover Certification

**Baking Soda** — OU- and Star-K-certified baking soda is permissible without special Kosher LePesach certification.

**Cocoa Powder** — Hershey's OU-certified, regular (not special dark) cocoa powder does not need a special Pesach hechsher. (Star-K says that all domestically produced cocoa can be used. Consult your rabbi if you have questions.)

**Coconut Oil** — Unfortunately since 2016, the OU has said that coconut oil now requires a KLP hechsher. According to Spectrum, the OU-P version will be on the Organic Unrefined 14 oz. jar only, and it's apparently already been released to stores.

**Coffee** — Unflavored, ground coffee that has a hechsher year-round is acceptable for Passover without special certification. In addition:

- K-cups, Vue cupss, Bolt packs and Single Serve Coffee that is unflavored and not decaffeinated is also acceptable when bearing and OU symbol.
- Folger's and Nescafe Taster's Choice Instant coffee are acceptable without special Passover certification.
- Folger's Decaffeinated Instant coffee is also acceptable without special certification.
- All other brands, types and flavors require special certification.

**Eggs** — Whole and raw eggs, including pasteurized eggs, do not require a KLP hechsher. Eggs should be purchased before YomTov begins.

**Frozen Fruit** — Frozen, unsweetened, additive-free (without syrup, citric acid, ascorbic acid, or vitamin C), whole, sliced or formed fruit may be used without any certification, KLP or otherwise. However, fruit that may be infested (e.g., strawberries) may only be used year-round, including on Pesach, when bearing an approved symbol. No additional Passover symbol is required for frozen fruit on Pesach.

**Juice Concentrate** — OU-supervised unsweetened orange and white grapefruit juice *concentrate* may be used without special Passover certification. No additives or enrichments (eg. calcium) may be present. Bottled juices, on the other hand, require a KLP hechsher.

**Lemon & Lime Juice** — {New in 2016} ReaLemon and ReaLime Juice (reconstituted) certified regularly by the OU is acceptable without a special KLP hechsher.

**Meat & Poultry** — Kosher-certified meat and poultry (fresh or frozen) in its original manufacturer packaging are inherently chametz-free year-round, and should not require any additional special supervision for Passover. This does not apply to ground meat and poultry, which may have additives. Meat and poultry should be purchased before YomTov begins.

**Milk** — Milk does not require a special KLP hechsher (nor a regular hechsher year-round). However, since milk contains added vitamins, which have a slight chametz risk, it is recommended to purchase your milk *before* Pesach.

**Nuts** — Raw whole, pieces or chopped nuts or nutmeal, with no preservatives or additives such as BHT or BHA, do not require a special KLP certification. Whole and half pecans also do not require KLP certification, but pieces do, per the Star-K. Peanuts are considered kitniyot by many.

**Olive Oil** — All extra virgin olive oils are Kosher for Passover, as long as they have a regular OU hechsher. Regular olive oil does require a KLP certification.

**Quinoa** — There is a possibility that it will be processed in a plant that has chametz in it. Therefore, only the [Ancient Harvest brand, grown in Peru and certified by the Star-K year-round](#), does not require additional special KLP certification. This includes the Inca Red Grains Quinoa, Tricolor Grains Harmony Blend Quinoa, White Grains Traditional Quinoa and the White Quinoa 50lb Bulk Bag. The OU Guide this year, however, says that all quinoa requires KLP certification. If you have questions, consult your local rabbi.

**Raisins** — OU- and Star-K-certified raisins are kosher year round, including on Passover, without special KLP certification as long as they do not contain "oil" in their ingredients.

**Salmon** — OU-certified Kirkland-brand Frozen Atlantic and Frozen Wild Salmon are acceptable with an OU, but no special KLP certification, after rinsing with water.

**Salt** — Non-iodized salt does not require special Passover certification, nor does sea salt. Regular, iodized table salt *does* require KLP certification.

**Sugar** — All white, granulated sugar is acceptable for Passover without special certification. Powdered sugar and brown sugar, on the other hand, do require a Passover hechsher. (During the rest of the year, brown sugar and powdered sugar — like white sugar — can be purchased without a hechsher.)

**Tea Bags** — Unflavored and not decaffeinated black, white and green regular tea bags that are regularly certified by the OU are acceptable for Pesach without special supervision.

**Water** — All unflavored bottled water is Kosher for Passover, even without any Kosher supervision.  
Looking for

#### B. 43 Non-Food Items You Can Use on Passover Without Certification

- Aluminum foil
- Aluminum foil baking pans
- Baby ointment
- Bags — paper or plastic
- Body wash
- Candles
- Carpet cleaners
- Charcoal
- Conditioner
- Copper or metal cleaner
- Cosmetics (except lipsticks/lipbalm, see below)
- Cupcake holders

- Cups (paper, plastic or styrofoam)
- Deodorant
- Detergent
- Dishwashing Detergent
- Drain openers
- Furniture polish
- Glass cleaner
- Hair gels, sprays and mousse
- Hair removers and treatments
- Isopropyl alcohol
- Jewelry polish
- Laundry detergent
- Lotion
- Napkins (paper)
- Oven cleaner
- Paper towels
- Perfume
- Plastic containers
- Plates (paper, plastic or styrofoam)
- Scouring pads and powders
- Shampoo
- Shaving cream and gel
- Shaving lotion
- Silver polish
- Skin cream
- Soaps
- Suntan lotion
- Talcum powder (100% talc)
- Toilet bowl cleaner
- Tub cleaner
- Water filters

**Rice: The staple of the Sephardic Passover diet is Rice. It is the #1 question. Which rice is good?** Most supermarket brands of rice are enriched. The enrichment is diluted with starch in order to distribute it evenly on the rice. This can be a corn, rice or a wheat starch base. Unlike for the past 25 years, we no longer have access to the detailed information about the enrichment processing ingredients, and therefore, we do not recommend enriched rice.

**White Rice:** Any unenriched or organic rice is acceptable.

- Star-SP has made a special run of certified unenriched Mehadrin Carolina and Mehadrin Goya Rice. It is not pre checked. Please check three times according to our custom!
- Super Lucky Elephant brand (Star K) available at Costco and Walmart
- Golden Elephant Brand, sold on Ave. U is not enriched.
- Sugat brand from Israel.
- Kitni OU Kitniyot

**Short grain:** Nishiki, KoKuhō and Cal Rose brands (K-ORC) are also enrichment free. They can be found at Wegmans and most Oriental stores.

**Brown rice:** Any brand without additives. The brand at Costco looked very clean and easier than most to check.

**Basmati:** Deer Brand, Himalayim, B&J brand or any unenriched.

**Pure wild Rice:** (looks like short black sticks is acceptable without a marking: it is from the grass family, not a legume at all.

**Rice Mixes:** Kitni OU Kitniyot

**Rice cakes:** Kitni OU Kitniyot

**It has been our custom throughout the generations to check all rice three times before Pesach.** While in Arkansas, I was informed that the crops are rotated yearly, and that it is very common to find grain in rice fields. Although there is equipment to remove any non-rice pieces, it is not 100 % effective. **Please be advised that every year grains are found in the rice, check carefully.**

**The same is applicable to all form of kitniyot permitted to Sephardim on Pesach (Rice, millet, corn and legumes are not among the five prohibited grains on Passover, but Jews of North-European origin have traditionally avoided them during the holiday).**

## Kashering the Kitchen

1. Rav Ovadia Yosef (Chazon Ovadia – Pesach 2003 edition page 151), following the Shulchan Aruch (Orach Chaim 451:26), rules **that glass and crystal DO NOT need to be kashered for Pesach**. Glass is a non-porous material, and thus merely requires to be washed and cleaned and may be used for Pesach. This includes Pyrex and Duralux as well. (Chazon Ovadia, *ibid.*)
2. However, an item that is not 100% glass, but contains even a small amount of material that is not able to be kashered, such as ceramic, may not be kashered (personal communication with Rav Ovadia Yosef). For example, a glass stovetop is likely not 100% glass and may contain additional materials. If even a small percentage of those additional materials are not kasherable, then the entire stovetop may not be kashered.
3. Rav Yosef (Chazon Ovadia – Pesach 2003 edition, page 151) opines that **plastic** may be kashered for Pesach.
4. **Glass Pots** (Pyrex) Per point #1 above, these items do not need to undergo kashering. Washing and cleaning them suffices (Chazon Ovadia – Pesach 2003 edition page 152).
5. **Frying Pans** Following the Shulchan Aruch (Orach Chaim 451:11), Rav Ovadia Yosef (Chazon Ovadia – Pesach 2003 edition page 138) rules that hagala suffices for frying pans. However, the difficulty in achieving the prerequisite level of cleanliness necessary for hagala may make this process impractical.



6. **Glassware** Per point #1 above, glassware does not require more than being washed and cleaned to be usable on Passover
7. **Sinks** Rav Ovadia Yosef (Chazon Ovadia – Pesach 2003 edition page 151) ruled that porcelain sinks may be kashered in the same way that stainless steel or Corian sinks are kashered. He added that it is preferable to undergo this process three times for porcelain sinks.
8. **Microwave oven** Regarding the glass plate, refer to Point 1 above that glass does not require anything more than being washed and cleaned to be usable on Passover. This assumes, though, that the plate does not contain even a small amount of un-kasherable materials (see Point 2 above).
9. **Ovens** Rav Ovadia Yosef (Chazon Ovadia – Pesach 2003 edition page 132) does not require the additional stringencies of covering the racks etc. and preventing food from coming into contact with the oven walls.
10. **Refrigerators** Rav Ovadia Yosef does not require the shelves to be covered, assuming the general usage does not involve placing boiling hot pots and pans directly on the racks. To his view, washing and cleaning the shelves is sufficient (Chazon Ovadia – Pesach 2003 edition page 148).
11. **Countertops** According to Rav Ovadia Yosef (Chazon Ovadia – Pesach 2003 edition page 160), countertops are kashered by pouring boiling hot water over them, assuming of course that the material is kasherable.
12. **Glass Countertops** Although Rav Ovadia Yosef is lenient regarding glass, in this instance, due to the presence of porous un-kasherable grout, one should cover such a countertop and not kasher it.

Pessah Kasher Ve-Sameah!

Hakham Dr. Yosef ben Haggai