

## 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
Shebat 04, 5778 – Jan 19/20, 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:

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 Marvin Hyde  
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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We pray for His Eminence our beloved Rabbi Dr. Eliyahu ben Abraham as he is greatly suffering from the scourge of Diabetes with its frequent high and lows incapacitating him in his work. **Mi Sheberach** – He who blessed our forefathers Abraham, Yitschaq and Ya'aqob, Moshe and Aharon, David and Shlomoh, may He bless and heal our beloved Rabbi Dr. Hillel ben David, Your faithful servant; May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him 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!

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

We pray for His Excellency Adon Jonah Lindemann (age 18), and His Excellency Adon Bart Lindemann. Jr. (age 20). [the sons of His Excellency Adon Barth Lindemann] who have recently been diagnosed with Asperger's disease (a "spectrum disorder"). Their father asks that we pray that he can find for his two young sons the appropriate and good professional assistance that they urgently need. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Their Excellencies Adon 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 favor on you, and grant you peace. – Amen!

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

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

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### Shabbat: "Sh'lach L'kha" – "Send out for yourself"

Shabbat	Torah Reading:	Weekday Torah Reading:
שְׁלַח-לְךָ		Saturday Afternoon
"Sh'lach L'kha"	Reader 1 – B'Midbar 13:1-3	Reader 1 – B'Midbar 14:11-14
"Send out for yourself"	Reader 2 – B'Midbar 13:4-16	Reader 2 – B'Midbar 14:15-20
"Envía tú"	Reader 3 – B'Midbar 13:17-20	Reader 3 – B'Midbar 14:21-25
B'midbar (Numbers) 13:1 – 14:10	Reader 4 – B'Midbar 13:21-24	
Ashlamatah: Joshua 2:1-9, 23-24	Reader 5 – B'Midbar 13:25-27	<b>Monday &amp; Thursday Mornings</b>
	Reader 6 – B'Midbar 13:28-33	Reader 1 – B'Midbar 14:11-14
Psalms 101:1-8	Reader 7 – B'Midbar 14:1-10	Reader 2 – B'Midbar 14:15-20
	Maftir – B'Midbar 14:8=10	Reader 3 – B'Midbar 14:21-25
N.C.: Mk 10:1-9; Lk 16:18 Rm 8:26-30	Joshua 2:1-9, 23-24	

### Contents of the Torah Seder

- The Mission of the Spies – Numbers 13:1-24
- The Report of the Spies – Numbers 13:25-33
- Panic, Wailing and Rebellion – Numbers 14:1-10

**Reading Assignment:**

**The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol XIII: First Journeys**

By: Rabbi Yitschaq Magrisso, Translated by: Dr. Tzvi Faier  
 Published by: Moznaim Publishing Corp. (New York, 1990)  
 Vol. 13 – "First Journeys," pp. 333-362

**Rashi & Targum Pseudo Jonathan  
 for: B'Midbar (Numbers) 13:1 – 14:10**

Rashi	Targum
1. The Lord spoke to Moses saying,	1. AND the LORD spoke with Mosheh, saying:
2. <b>Send out for yourself</b> men who will scout the Land of Canaan, which I am giving to the children of Israel. You shall send one man each for his father's tribe; each one shall be a chieftain in their midst."	2. <b>Send you</b> keen-sighted men who may explore the land of Kanaan, which I will give to the children of Israel; one man for each tribe of their fathers, you will send from the presence of all their leaders.
3. So Moses sent them from the desert of Paran by the word of the Lord. All of them were men of distinction; they were the heads of the children of Israel.	3. And Mosheh sent them from the wilderness of Pharan, according to the mouth of the Word of the LORD; all of them acute men, who had been appointed heads over the sons of Israel.
4. These are their names: For the tribe of Reuben, Shammua the son of Zakkur.	4. And these are the names of the twelve men, the explorers: the messenger of the tribe of Reuben, Shamua bar Zakkur;
5. For the tribe of Simeon, Shaphat the son of Hori.	5. of the tribe of SHEMEON, Shaphat bar Hori;
6. For the tribe of Judah, Caleb the son of Jepphuneh.	6. for Jehudah, Kaleb bar Jephunneh;
7. For the tribe of Issachar, Yigal the son of Joseph.	7. for Issakar, Yiggeal bar Joseph;
8. For the tribe of Ephraim, Hoshea the son of Nun.	8. for Ephraim, Hoshea bar Nun;
9. For the tribe of Benjamin, Palti the son of Raphu.	9. for Benjamin, Palti bar Raphu;
10. For the tribe of Zebulun, Gaddiel the son of Sodi.	10. for Zebulon, Gadiel bar Zodi;
11. For the tribe of Joseph, the tribe of Manasseh, Gaddi the son of Susi.	11. for Menasheh, Gaddi bar Susi;
12. For the tribe of Dan, Ammiel the son of Gemalli.	12. for Dan, Ammiel bar Gemmali;
13. For the tribe of Asher, Sethur the son of Michael.	13. for Asher, Sether bar Michael;
14. For the tribe of Naphtali, Nahbi the son of Vophsi.	14. for Naphtali, Nachbi bar Vaphsi;
15. For the tribe of Gad, Geuel the son of Machi.	15. and for Gad, Geuel bar Machi
16. These are the names of the men Moses sent to scout the Land, and Moses called Hoshea the son of Nun, Joshua.	16. These are the names of the men whom Mosheh sent to explore the land; and when Mosheh saw his humility, he called Hoshea bar Nun Jehoshua.
17. Moses sent them to scout the Land of Canaan, and he said to them, "Go up this way in the south and climb up the mountain.	17. And Mosheh sent them to survey the land of Kanaan, and said to them, Go up on this side by the south, and ascend the mountain,
18. You shall see what [kind of] land it is, and the people who inhabit it; are they strong or weak? Are there few or many?	18. and survey the country, what it is, and the people who dwell in it; whether they be strong or weak, few or many;

Rashi	Targum
19. And what of the land they inhabit? Is it good or bad? And what of the cities in which they reside are they in camps or in fortresses?	19. what the land is in which they dwell, whether good or bad; what cities they inhabit, whether they live in towns that are open or walled;
20. What is the soil like is it fat or lean? Are there any trees in it or not? You shall be courageous and take from the fruit of the land." <b><u>It was the season when the first grapes begin to ripen.</u></b>	20. and what the reputation of the land, whether its productions are rich or poor, and the trees of it fruitful or not. And do valiantly, and bring back some of the fruit of the land. <b><u>And the day on which they went was the nineteenth of the month of Sivan, (about) the days of the first grapes.</u></b>
21. So they went up and explored the land, from the desert of Zin until Rehov, at the entrance to Hamath.	21. They went up, therefore, and explored the country, from the wilderness of Zin, unto the roads by which you come unto Antiochia.
22. They went up in, the south, and he came to Hebron, and there were Ahiman, Sheshai, and Talmi, the descendants of the giant. Now Hebron had been built seven years before Zoan of Egypt.	22. They went up from the side of the south and came to Hebron, where were Achiman, Sheshai, and Talmi, sons of Anak the giant Now Hebron was built seven years before Tanis in Mizraim.
23. They came to the Valley of Eshkol and they cut a branch with a cluster of grapes. They carried it on a pole between two [people] and [they also took] some pomegranates and figs.	23. They came then to the stream of the grapes (or bunches, ethkala), and cut down from thence a branch with one cluster of grapes, and carried it on a staff on the shoulders of two of them, and also took they of the pomegranates and the figs.
24. They called that place the Valley of Eshkol because of the cluster [eshkol] the children of Israel cut from there.	24. Now that place they call the stream of the cluster, from the branch which the sons of Israel cut down there; and wine was dropping from it like a stream.
25. They returned from scouting the Land <b><u>at the end of forty days.</u></b>	25. And they returned from exploring the land <b><u>on the eighth day of the month Ab, at the end of forty days.</u></b>
26. They went, and they came to Moses and Aaron and all the congregation of the children of Israel in the desert of Paran, to Kadesh. They brought them back a report, as well as to the entire congregation, and they showed them the fruit of the land.	26. And they came to Mosheh and Aharon, and all the congregation of the children of Israel in the wilderness of Pharan, at Rekem, and returned them word, to them and the whole congregation, and showed them the fruit of the land.
27. They told him and said, "We came to the land to which you sent us, and it is flowing with milk and honey, and this is its fruit.	27. And they recounted to him, and said: We went into the country to which you did send us; and it indeed produces milk and honey, and this is the fruit of it.
28. However, the people who inhabit the land are mighty, and the cities are extremely huge and fortified, and there we saw even the offspring of the giant.	28. But the people who inhabit the country are strong, and the fortified cities they inhabit very great; and we saw also there the sons of Anak the giant.
29. The Amalekites dwell in the south land, while the Hittites, the Jebusites, and the Amorites dwell in the mountainous region. The Canaanites dwell on the coast and alongside the Jordan."	29. The Amalekites dwell in the south, the Hittites, Jebusites, and Amorites in the mountains; but the Kenaanites dwell by the sea, and by the bank of the Jordan.
30. Caleb silenced the people to [hear about] Moses, and he said, " <b><u>We can surely go up and take possession of it, for we can indeed overcome it.</u></b> "	30. And Kaleb stilled the people, and made them listen to Mosheh, and said: <b><u>Let us go up and possess it, for we are able to take it.</u></b>
31. But the men who went up with him said, "We are unable to go up against the people, for they are stronger than we.	31. But the men who had gone up with him said, We are not able to go up to the people, for they are stronger than we.
32. <b><u>They spread an [evil] report about the land</u></b> which	32. And <b><u>they brought out an evil report about the</u></b>

Rashi	Targum
they had scouted, telling the children of Israel, "The land we passed through to explore is a land that consumes its inhabitants, and all the people we saw in it are men of stature.	<u>land</u> which they had surveyed, to the sons of Israel, saying, The country through which we have passed to explore it is a land that kills its inhabitants with diseases; and all the people who are in it are giants, masters of evil ways
33. There we saw the giants, the sons of Anak, descended from the giants. In our eyes, we seemed like grasshoppers, and so we were in their eyes.	33. And there we saw the giants, the sons of Anak, of the race of the giants; and we appeared to ourselves to be as locusts; and so we appeared to them.
1. The entire community raised their voices and shouted, <b><u>and the people wept on that night.</u></b>	1. And all the congregation lifted up and gave forth their voice, <b><u>and the people wept that night: and it was confirmed (as a punishment) that they should weep on that night in their generations.</u></b>
2. All the children of Israel complained against Moses and Aaron, and the entire congregation said, "If only we had died in the land of Egypt, or if only we had died in this desert.	2. And all the sons of Israel murmured against Mosheh and Aharon, and said: Would that we had died in the land of Mizraim, or that we may die in this wilderness!
3. Why does the Lord bring us to this land to fall by the sword; our wives and children will be as spoils. Is it not better for us to return to Egypt?"	3. Why is the LORD bringing us into this land, to fall by the sword of the Kenaanaah, and our wives and little ones to become a prey? Will it not be better to return into Mizraim?
4. They said to each other, "Let us appoint a leader and return to Egypt!"	4. And one man said to his brother, Let us appoint a king over us for a chief, and return to Mizraim.
5. Moses and Aaron fell on their faces before the entire congregation of the children of Israel.	5. And Mosheh and Aharon bowed upon their faces before all the congregation of the sons of Israel;
6. Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had scouted the land, tore their clothes.	6. and Jehoshua bar Nun and Kaleb bar Jephunneh of the explorers of the land rent their clothes,
7. They spoke to the entire congregation of the children of Israel, saying, " <b>The land we passed through to scout is an exceedingly good land.</b>	7. and spoke to the congregation, saying: <b>The land we went to see is an exceedingly good land.</b>
8. <b>If the Lord desires us, He will bring us to this land and give it to us, a land flowing with milk and honey.</b>	8. <b>If the LORD has pleasure in us, He will bring us into this land, and give it us, a land producing milk and honey.</b>
9. <b>But you shall not rebel against the Lord, and you will not fear the people of that land for they are [as] our bread. Their protection is removed from them, and the Lord is with us; do not be fear them."</b>	9. <b>Only do not rebel against the commandments of the LORD, and you need not fear the people of the land, for they are delivered into our hands; the strength of their power has failed from them, but the Word of the LORD will be our helper; fear them not.</b>
10. The entire congregation threatened to pelt them with stones, but the glory of the Lord appeared in the Tent of Meeting to all the children of Israel.	10. But all the congregation said they would stone them with stones. And the glorious Shekinah of the LORD was revealed in bright clouds at the tabernacle.

## Welcome to the World of P'shat Exegesis

In order to understand the finished work of the P'shat mode of interpretation of the Torah, one needs to take into account that the P'shat is intended to produce a catechetical output, whereby a question/s is/are raised and an

answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Kal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-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's Commentary for: B'Midbar (Num.) 13:1 – 14:10

**2 Send for yourself men** Why is the section dealing with the spies juxtaposed with the section dealing with Miriam? Because she was punished over matters of slander, for speaking against her brother, and these wicked people witnessed [it], but did not learn their lesson.-[Midrash Tanchuma Shelach 5]

**Send for yourself** According to your own understanding. I am not commanding you, but if you wish, you may send. Since the Israelites had come [to Moses] and said, "Let us send men ahead of us," as it says, "All of you approached me..." (Deut. 1:22), Moses took counsel with the Shechinah. He [God] said, "I told them that it is good, as it says, 'I will bring you up from the affliction of Egypt...' (Exod. 3:17). By their lives! Now I will give them the opportunity to err through the words of the spies, so that they will not inherit it." -[Midrash Tanchuma 5]

**3 by the word of the Lord** With his consent; He did not stop him.

**All of them were men of distinction** Whenever [the word] אֲנָשִׁים [is used] in Scripture, it denotes importance. At that time, they were virtuous.-[Mid. Tanchuma 4]

**16 And Moses called Hoshea...** He prayed on his behalf, "May God save you from the counsel of the spies." [The name הוֹשֵׁעַ is a compounded form of הַיְיָ יוֹשִׁיעֵךְ, May God save you.]-[Sotah 34b]

**17 Go up this way** in the south This was the inferior part of the Land of Israel. This is the custom of merchants; they show their inferior goods first and afterward display their best.-[Midrash Tanchuma 6]

**18 what [kind of] land it is** Some countries rear strong people, and some countries rear weak [people]; some produce large populations and some small populations.-[Mid. Tanchuma 6]

**are they strong or weak** He gave them a sign. If they live in open cities [it is a sign that] they are strong, since they rely on their might. And if they live in fortified cities [it is a sign that] they are weak.- [Mid. Tanchuma 6]

**19 are they in camps** Heb. **הַבְּפְּזוּיִן**, as the Targum [Onkelos] renders, **הַבְּפְּזוּיִן**, cities which are exposed and open, unwalled.

**is it good** possessing springs and other good and healthy water sources.

**20 does it have trees** Heb. **הֲיֵשׁ בָּהּ עֵץ**, lit., does it have a tree. Does it have a worthy man who will protect them with his merit. -[B.B. 15a]

**when the first grapes begin to ripen** The season in which the grapes begin to ripen, in their first stage of growth.

**21 from the desert of Zin until Rehov at the entrance to Hamath** They walked along the length and width of its borders, [so that their path looked] like a [Greek] gamma. They walked along the side which was the southern border, from the eastern corner to the western corner, as Moses had directed them: "Go up this way in the south"—by way of the southeastern border until the sea, for the sea was its western border. From there they turned and walked along the entire western border, which is the coast, until the entrance to Hamath, which is near Mount Hor, in the northwestern corner, as is described in the borders of the Land in the portion [beginning with the words,] "These are the travels" (34:6).

**22 and he came to Hebron** Caleb went there alone [hence the singular "he came"] to prostrate himself on the graves of the patriarchs [in prayer] that he not be enticed by his colleagues to be part of their counsel. Thus, it says, "I will give him [Caleb] the land on which he has walked" (Deut. 1:36), and it is written, "They gave Hebron to Caleb" (Jud. 1:20). -[Sotah 34b]

**had been built seven years** Is it possible that Ham built Hebron for Canaan, his youngest son, before he built Zoan for Mizraim, his eldest son? Rather, it was stocked with everything good, seven times more than Zoan. The intention is to inform you of the excellence of the Land of Israel, for there is no place in the Land of Israel rockier than Hebron, which was why it was designated for a burial ground. And there is no country in the world as excellent as Egypt, as it says, "it was like the garden of the Lord, like the land of Egypt" (Gen. 13:10). Zoan is the best part of Egypt, for the residence of the kings is situated there, as it says, "for his princes were in Zoan" (Isa. 30:4). Yet Hebron was superior to it seven times over. -[Sotah 34b]

**23 a branch** A vine branch with a cluster of grapes hanging on it.

**They carried it on a pole between two [people]** From the implication of what it says "they carried [in the plural] it on a pole" do I not know that it was [carried] by two? So what does "[between] two" tell us? [The answer is:] With two poles. How was it done? Eight of them took a cluster [of grapes], one took a fig and one took a pomegranate. Joshua and Caleb did not take anything, for the intention of the others was to present a slanderous report, [namely,] just as its fruit is extraordinary, so its people are extraordinary. If you wish to know how much one of them carried, go forth and learn from the stones they set up at Gilgal: Each man carried on his shoulder one stone [from the Jordan] and set it up at Gilgal. The Sages weighed them [and determined that] each stone weighed forty seah, and it is a fact that the load a person can carry on his shoulders is only a third of the weight of the load he can carry when others help him lift it. -[Sotah 34b]

**25 They returned from scouting the Land at the end of forty days** But does not the Land measure four hundred parasangs by four hundred parasangs [a parasang is equivalent to about three- and-a-half miles in length], and an average person's daily traveling distance is ten parasangs? Thus, it takes forty days to walk from east to west, and they traversed its length and its breadth? However, since it was revealed before the Holy One, blessed is He, that He would sentence them with a year for every day, he shortened the way [so they covered ground more rapidly]. -[Mid. Tanchuma 8]

**26 They went, and they came** What is meant by "They went"? [It says already that they returned.] To compare their going with their coming. Just as their return was with evil intent, so was their departure [on the journey] with evil intent.-[Sotah 35a]

**They brought them back a report** To Moses and Aaron.

**27 flowing with milk and honey** Any lie in which a little truth is not stated in the beginning cannot be maintained in the end.-[Sotah 35a]

**28 fortified** Heb. בְּצָרוֹת, an expression denoting strength. The Targum [Onkelos], however, renders, פְּרִיכָן, a term meaning circular fortresses; in Aramaic כְּרִיךְ means "circular." -[See Aruch, first definition of כְּרִיךְ]

**29 The Amalekites dwell** Since they had already been "burnt" by Amalek [as it were,] the spies mentioned it in order to frighten them.-[Mid. Tanchuma 9]

**and alongside the Jordan** Heb. וְעַל יַד הַיַּרְדֵּן. [The word] יַד is [used] in its literal sense, next to the Jordan, so that you will be unable to cross.

**30 Caleb silenced** Heb. וַיִּהָם, he silenced them all [the spies so that the people could what he was going to say].

**to Moses** to hear what he would say about Moses. He cried out, "Is this the only thing the son of Amram has done to us?" Anyone listening might have thought that he intended to disparage him, and since there was [resentment] in their hearts against Moses because of the spies' report, they all became silent so they could hear his defamation. But he said, "Didn't he split the sea for us, bring down the manna for us and cause the quails to fly down to us?"-[Sotah 35a]

**We can surely go up** even to heaven; if he tells us, "Make ladders and go up there," we will succeed in whatever he says.-[Sotah 35a]

**silenced** Heb. וַיִּהָם, a term denoting silence; similarly, "Silence (הֶסֶם) all flesh" (Zech. 2:17); "Still (הֶסֶם) ! This is for not mentioning [the Lord's Name]" (Amos. 6:10). Similarly, it is the custom for someone who wants to silence a group to say, "Shhh!"

**31 for they are stronger than we** Heb. מִמֶּנּוּ, [which may also be interpreted as, they are stronger than he.] They said this in reference to the most High, as it were, [as if to say that the people are stronger than He.-[Sotah 35a]

**32 consumes its inhabitants** Wherever we passed, we found them burying dead. The Holy One, blessed is He, intended this for good, to keep them occupied with their mourning so they should not notice them [the spies].-[Sotah 35a]

**men of stature** Big and tall, those to whom measurements are attributed [because of their unusual size], such as Goliath [about whom it says] "his height was six cubits and a span" (I Sam. 17:4); similarly, "a man of great stature (מְדוּן) " (II Sam. 21:20); "a man of stature (מְדוּה) " (I Chron. 11: 23).

**33 the giants** Heb. גִּבּוֹרִים, giants, descended from Shamhazai (Nidah 61a) and Azael (Yoma 67b), who fell (שָׁפְלוּ) ) from heaven in the generation of Enosh.

**and so we were in their eyes** We heard them telling each other, "There are ants in the vineyard who look like

people." - [Sotah 35a]

**Anak** [The name אֲנָק is given] because the sun was draped around the neck [מְעַנְיָקִים] because of their height.-  
 [Sotah 34b]

**Chapter 14**

**1 The entire community** The members of the Sanhedrin. -[Mid. Tanchuma Shelach 13]

**2 If only we had died** Heb. מִתְּנוּ לִי. We wish that we would have died. -[Targum Onkelos]

**4 Let us appoint a leader** Heb. נִתְּנָה רֹאשׁ. As the Targum renders, "Let us appoint a head." Let us appoint a king over us. Our Sages, however, explained this as a term referring to idolatry. -[Mechilta Beshallah (Vayassa 1:22), Othioth d'Rabbi Akiva p. 398, Midrash Tannaim p. 2, Midrash Lekach Tov]

**9 you shall not rebel** And consequently, "You will not fear...."

**for they are [as] our bread** We will consume them like bread.

**Their protection is removed from them** Their shield and strength, their virtuous ones have died—[namely,] Job, who protected them [See Rashi on Sotah 35a, B.B. 15a]. (Another interpretation: The shade [protection] of the Omnipresent has departed from them.)

**10 to pelt them** [I.e.,] Joshua and Caleb.

**the glory of the Lord** The cloud descended there.-[Mid. Tanchuma Shelach 12]

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**Ketubim: Psalm 100:1-8**

Rashi	Targum
1. Of David, a song. I shall sing of kindness and judgment; to You, O Lord, I shall sing.	1. Composed by David, a psalm. Whether You show mercy to me or treat me with justice, for both of them I will sing praise; in Your presence, O LORD, I will make music.
2. I shall concern myself with the way of integrity. When will it come to me? I shall walk with the innocence of my heart within my house.	2. God said, "I will make you wise in the perfect way; when will you come unto Me?" David said, "I will walk in the perfection of my heart within my house of instruction."
3. I do not place before my eyes any base thing; I hate doing wayward deeds; it does not cling to me.	3. I will not set upon my heart the word of the wicked man, the ones who do evil; and those who wander from the commandments I hate, they will not follow me.
4. A perverse heart turns away from me; I know no evil.	4. Let the twisted heart pass from me; I will not know the evil impulse.
5. He who slanders his neighbor in secret, I cut him down; one whose eyes are raised up high and his heart is expansive, I cannot tolerate him.	5. He who relates slander against his fellow him will I overturn; and he who walks with haughty eyes will be stricken with leprosy; with him I will never dwell.

Rashi	Targum
6. My eyes are upon the faithful of the land to dwell with me; he who goes on the way of the innocent, he will serve me.	6. My eyes are on the honest of the land, to dwell in the precincts of the righteous/generous; he who walks perfect on the way he will stand among My ministers.
7. He will not dwell within my house; he who practices deceit, who speaks lies, will not be established before my eyes.	7. He who acts guilefully will not dwell in the midst of My sanctuary; he who speaks lies has no right to stand before My eyes.
8. Betimes I cut down all the wicked of the earth; to cut down from the city of the Lord all workers of violence.	8. In the age to come, which is likened to the light of morning, I will overturn all the wicked of the earth, to destroy from Jerusalem, the city of the LORD, all those who work deceit.

## Rashi's Commentary to Psalm 101:1-8

**1 I shall sing of kindness and judgment** when You bestow kindness upon me, I will praise you [with the blessing:] "Blessed be He Who is good and does good," and when You perform judgment upon me, I will sing, "Blessed be the true Judge." In either case, to You, O Lord, I shall sing.

**2 I shall concern myself** I shall direct my thoughts to the way of integrity.

**When will it come to me** The straight path, to walk upon it, and I shall walk with the integrity of my heart even within my house, in private as well as in public.

**3 wayward** Heb. סטים, an expression of (Num. 5:12): "whose wife strays (תשטה) from the right path," to turn away from the road, destolemant in Old French, to swerve.

**4 I know no evil** I love no [evil] (Another explanation: [Shem Ephraim]) I recognize no evil thing.

**5 I cannot tolerate him** that he should be my friend, lest I learn from his deeds.

**8 Betimes I cut down** Every day, I cut down the wicked of Israel little by little, those who are condemned to death.

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## Meditation from the Psalms Psalms 101:1-8 By: H.Em. Rabbi Dr. Hillel ben David

The Sages of the Talmud<sup>1</sup> teach us that in most instances David elevated himself to the level of Divine exultation upon the wings of his own song. In such cases the psalm is superscribed, a song [first, and then inspiration came] to David.

In a few instances, however, David achieved a pitch of rapture and ecstasy without prior preparation through song. He secluded himself and immersed his entire being in intense meditation. Oblivious to his surroundings, David contemplated the wonders of G-d as demonstrated in history and in nature. The result of this forceful encounter of faith was a psalm of praise introduced as, To David, a song, for inspiration first came to David

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<sup>1</sup> Pesachim 117a

through meditation, and the result was a song.

This psalm describes how David secluded himself:<sup>2</sup> I will walk wholeheartedly within my home; and how he yearned for the truth of Divine revelation: I will discern the way of wholesomeness O when will You come to me?<sup>3</sup>

Throughout the psalm David reiterates his hatred for evil and his sincere love of strict justice. Thus, for him Divine kindness and justice are one and the same. David loves G-d unswervingly no matter how the Almighty treats him; therefore, he can sing at all times, to You HaShem will I sing praise.<sup>4</sup>

Some say that David composed this psalm when he asked G-d to let him build the Temple. Earlier he had already made the necessary preparations to become worthy of this privilege. Clearly our psalm speaks of those who dwell in HaShem's house.

***Tehillim (Psalms) 101:7*** *He that worketh deceit shall not dwell within my house; he that speaketh falsehood shall not be established before mine eyes.*

With this connection before us, let's examine an aspect of the Temple that is not well known.

Six (people) were called by their names before they were created,<sup>5</sup> and they are: Isaac, Ishmael, Moses,<sup>6</sup> Solomon, Josiah, and King Messiah.<sup>7</sup> Let's look at these individuals and what connects them together.

***Bereshit (Genesis) 16:11*** *And the angel of HaShem said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name **Ishmael**; because HaShem hath heard thy affliction.*

***Bereshit (Genesis) 17:19*** *Then G-d said, "Yes, but your wife Sarah will bear you a son, and you will call him **Isaac**. I will establish my covenant with him as an everlasting covenant for his descendants after him.*

***1 Divrei HaYamim (Chronicles) 22:9*** *But you will have a son who will be a man of peace and rest, and I will give him rest from all his enemies on every side. His name will be **Shlomo**, and I will grant Israel peace and quiet during his reign.*

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<sup>2</sup> verse 2

<sup>3</sup> Alshich

<sup>4</sup> verse 1; 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.

<sup>5</sup> Pirke D'Rabbi Eliezer chapter 32. In Mechilta, Bo. xvi. p. 19a; only Isaac, Solomon, and Josiah are mentioned. See Agadath Bereshit, 65, and Midrash HaGadol, c. 246. In T.J. Berachot i. 8 four names are mentioned, the three as in the Mechilta and, in addition, Ishmael; cf. Gen. Rab. xlv. 8. In T.B. Chullin, 139b, the name of Moses is mentioned, as also the names of Mordecai, Esther, and Haman, all these names being hinted at in the Torah. Luria observes that Cyrus (Is. 44:28 and 45:1) should have been mentioned in the list of people named before their birth. This fact would not warrant the inference that all these people were pre-existent. This reasoning is, however, often applied to the name of the Messiah, as though it meant that the Messiah pre-existed because his name was named before his birth; see Hellenism and Christianity, p. i 7.

<sup>6</sup> The first editions add: "our Rabbi", or "our teacher". Since Moses' name was not explicitly given before he was born, I will not elaborate. ***Pirke D'Rabbi Eliezer 32*** *Whence do we know about Moses?<sup>6</sup> Because it is said, "And the Lord said. My spirit shall not abide in man for ever in their going astray".<sup>6</sup> What is the implication (of the expression), "In their going astray"?<sup>6</sup> Retrospectively his name was called Moses.'* *For the life of Moses was one hundred and twenty years, as it is said, "His days shall be an hundred and twenty years".<sup>6</sup>* Moses was responsible for building the Mishkan, the Tabernacle, which was the forerunner of the Temple. Further, the focal point of the Temple were the Luchot, the tablets that Moses carved out, which were written by HaShem, and brought down and explained by Moses.

<sup>7</sup> The first editions read: "the name of the Messiah". The Amsterdam edition reads: "our Messiah". The first editions add: "May the Holy One, blessed be He, cause him to come speedily in our days".

**1 Melachim (Kings) 13:2** And he cried against the altar in the word of HaShem, and said, O altar, altar, thus saith HaShem; Behold, a child shall be born unto the house of David, **Josiah** by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

The Midrash also tells us about three of these men.

**Midrash Rabbah - Genesis XLV:8** AND THE ANGEL OF THE LORD SAID UNTO HER: BEHOLD, THOU ART WITH CHILD, etc. (XVI, 1). R. Isaac said: Three were called by their names before they were born, Isaac, Shlomo, and Josiah. What is said in the case of Isaac? And God said: Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac (Gen. XVII, 19). In the case of Shlomo? Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Shlomo (I Chron. XXII, 9). In the case of Josiah? And he cried against the altar by the word of the Lord: O altar, altar, thus saith the Lord: Behold, a son shall be born unto the house of David, Josiah by name (I Kings XIII, 2). Some add Ishmael among the nations [i.e. non-Jews]: BEHOLD, THOU ART WITH CHILD, AND SHALT BEAR A SON; AND THOU SHALT CALL HIS NAME ISHMAEL.

Each of these men is intimately associated with the Temple. Let's look at each of these men and their contribution to the Temple.

### Yitzchak, Isaac

**Pirke D'Rabbi Eliezer 32** How do we know (this with reference to) Isaac? Because it is said, "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac".<sup>8</sup> Why was his name called Isaac?<sup>9</sup> Because Yad (the first Hebrew letter of Isaac indicates) the ten trials<sup>10</sup> wherewith our father Abraham was tried; and he withstood them all. Zaddi (the second letter indicates) the ninety (years), for his mother was ninety years (at the birth of Isaac), as it is said, "And shall Sarah, that is ninety years old, bear?"<sup>11</sup> Cheth (the third letter points to) the eighth (day), for he was circumcised on the eighth day, as it is said, "And Abraham circumcised his son Isaac, being eight days old".<sup>12</sup> Kuf (the fourth letter of the name marks) the hundred (years), for his father was an hundred years old (at Isaac's birth), as it is said, "And Abraham was an hundred years old".<sup>13</sup>

Yitzchak, Isaac, was THE sacrifice on THE altar in THE place of the Temple:

**Bereshit (Genesis) 22:9** When they reached the place G-d had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood.

Thus, we see that even the animal sacrifices are the physical items that mirror the spiritual reality.

Isaac, *Yitzchak*, in the Hebrew, means "laughter". Now laughter is what happens when two opposite things come together. For example: when the arrogant stumble. The Temple is likewise, a place where two opposites come

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<sup>8</sup> ibid. 17:19

<sup>9</sup> See Midrash HaGadol, c. 256; Agadath Bereshit, 53; Gen. Rab. liii. 7: and Tanchuma (ed. Buber), Gen. 54a. Jubilees xvi.3 says: "And we told her (Sarah) the name of her son, as his name is ordained and written in the heavenly tables, (i.e.) Isaac".

<sup>10</sup> The Agadath Bereshit, loc. cit., refers to the Ten Commandments. The context in our author agrees with Tanchuma, Korach, xii.

<sup>11</sup> ibid. 17

<sup>12</sup> ibid. 21:4

<sup>13</sup> ibid. 5

together: HaShem (The infinite Spirit) and man (the physical and finite).

**Shlomo HaMelech, King Shlomo**, built the Temple, designed by David, for HaShem.

***Pirke D'Rabbi Eliezer 32** Whence do we know concerning Solomon? Because it is said, "Behold, a son shall be born to thee, who shall be a man of rest, for his name shall be Solomon".<sup>14</sup> Why was his name called Solomon? Because his name was called Solomon in the Aramaic language, as it is said, "I will give peace (Shalom) and quietness unto Israel in his days".<sup>15</sup>*

***II Divrei HaYamim (Chronicles) 7:11-12** When Shlomo had finished the temple of HaShem and the royal palace, and had succeeded in carrying out all he had in mind to do in the temple of HaShem and in his own palace, HaShem appeared to him at night and said: "I have heard your prayer and have chosen this place for myself as a temple for sacrifices.*

Thus, we see that there were three phases in the building of the Temple – first, its essence in spirit was brought into being by Yitzchak. Its innate holiness was made manifest by that Patriarch of the Jewish people who himself was bound on the altar. Next, its physical building was completed by Shlomo. And thus, it must be: first, the soul or essence must be brought into existence, and only then can the material manifest. Yitzchak prepared the essence, the neshama,<sup>16</sup> and Shlomo gave that essence, that 'soul', expression in a physical structure.

What is most interesting is how HaShem had King Shlomo build hidden subterranean tunnels beneath the Temple, AS PART OF THE ORIGINAL DESIGN. This suggests that these chambers were an integral part of the Temple structure. This is the deeper significance of the fact that King Shlomo built the Holy Temple "knowing that it was destined to be destroyed" and incorporated into it a hiding place for the Ark for that eventuality. Had the Temple not been initially constructed with the knowledge of, and the provision for, what was to happen on the ninth of Av, no mortal could have moved a single stone from its place. In the day of King Yoshiyahu, Josiah, these hidden chambers would house the Ark of the Covenant. The very essence of the Temple!

These hidden chambers suggest that there is a hidden and a revealed Temple. The hidden Temple still contains the Aron, the Ark of the Covenant. This most important furnishing contains the essence of the Temple. The fact that it has been a part of the site of both Temples suggests that it is the essence! When the third Temple is built and the Aron is moved from its hidden chamber to its "revealed" chamber, then we will recognize this essence.

King Shlomo's Temple held the ark in the Holy of Holies. The second Temple had an empty spot in the Holy of Holies because the ark was still hidden underground.

The final Temple will again have the ark in its rightful place. It will no longer be hidden and unavailable. Thus, this structure will simply be a continuation of the presence of HaShem, because its essence has always been in this place.

This is the Temple that HaShem really desires, the Temple He modeled in stone so that we could see the reality:

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<sup>14</sup> Divrei HaYamim (1 Chronicles) 22:9; The Venice edition reads: "and thou shalt call his name Solomon, because". See Midrash HaGadol, c. 246.

<sup>15</sup> Ibid.

<sup>16</sup> There are two levels within our souls: One level refers to the soul as it enclothes itself in our conscious powers. This itself has four mediums of expression: nefesh, ruach, neshama, and Chaya, which parallel the four spiritual worlds: Asiyah, Yetzira, Beriah, and Atzilut. And there is a level of soul which transcends our entire range of powers, the level of yechidah. This level is at one with Hashem as He is manifest as yachid, "the singular One," a level that transcends the spiritual cosmos.

**Yeshayahu (Isaiah) 66:1-2** Thus saith HaShem, The heaven [is] my throne, and the earth [is] my footstool: where [is] the house that ye build unto me? and where [is] the place of my rest? For all those [things] hath mine hand made, and all those [things] have been, saith HaShem: but to this [man] will I look, [even] to [him that is] poor and of a contrite spirit, and trembleth at my word.

The name “Shlomo” means peaceful according to Strong’s.

Shlomo HaMelech was responsible for a kingdom at peace. His father had waged the wars and the struggles to prepare the kingdom for his son. In the same way, we must struggle and build in this world, but in the coming world we will have peace and no more kingdom building. We will be at peace in Messianic times, to work on ourselves, to build ourselves into a dwelling fit for HaShem, even as Shlomo HaMelech was at peace when he built the Temple of stone. We must always look for the reality and not get distracted by the physical. We must use the physical to understand the reality. Once the reality is understood, then we will not lose our focus. With a correct focus we will not be distracted in the laying of stone cornerstones. Instead we will be engaged in building up the lively stones.

The Temple is the place of peace because it is also the Prince of Peace. The Temple is “The Body of Mashiach”.

### The Aron Kodesh – The Holy Ark

#### Yoshiyahu, Josiah

**Pirke D’Rabbi Eliezer 32** Whence do we know about Josiah? Because it is said, “Behold, a child shall be born unto the house of David, Josiah by name”,<sup>17</sup> Why was his name called Josiah? (Because he was as acceptable)<sup>18</sup> as an offering upon the altar; she<sup>19</sup> said: A worthy offering let him be before Thee.<sup>20</sup> Therefore was his name called Josiah, as it is said, “And he cried against the altar”, etc.<sup>21</sup>

Yoshiyahu, Josiah, was responsible for the preservation of the Temple. It was Josiah who hid the Aron Kodesh (the Holy Ark), and the other essential Temple furniture, in the subterranean tunnels built by King Shlomo:

**Yoma 52b GEMARA.** To what are we referring here? If it be the first Sanctuary, was there then a curtain?<sup>22</sup> Again, if it is to the second Sanctuary, was there then an Ark? Surely it has been taught: When the Ark was hidden, there was hidden with it the bottle containing the Manna,<sup>23</sup> and that containing the sprinkling water,<sup>24</sup> the staff of Aaron,<sup>25</sup> with its almonds and blossoms, and the chest which the Philistines had sent as a gift to the G-d of Israel, as it is said: And put the jewels of gold which you return to Him for a guilt-offering in a coffer by the side thereof and send it away that it may go.<sup>26</sup> Who hid it? — Josiah hid it. What was his reason for hiding it? — He saw the Scriptural passage: The Lord will bring thee and thy King whom

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<sup>17</sup> Melachim alef (1 Kings) 13:2

<sup>18</sup> The words in brackets do not occur in the MS., but they are found in the first editions.

<sup>19</sup> The reference is probably to the mother. The first editions omit this.

<sup>20</sup> See Yalkut on 1Kings 13§ 200. The name Josiah (ישיה) is interpreted as though it were יאשיהוא, “he is worthy like a lamb”. The next sentence is found only in the MS.

<sup>21</sup> *ibid.* 2

<sup>22</sup> V. *supra* 51b.

<sup>23</sup> Ex. XVI, 33.

<sup>24</sup> Num. XIX, 9.

<sup>25</sup> Num. XVII, 25.

<sup>26</sup> I Sam. VI, 8. Hence it is evident that it was placed together with the Ark and the fear was justified that together with the latter these things might be **exiled** and lost.

*thou shalt set over thee,<sup>27</sup> therefore he hid it, as it is said: And he said to the Levites, that taught all Israel, that were holy unto the Lord: Put the holy ark into the house which Shlomo, the son of David, King of Israel did build. There shall no more be a burden upon your shoulders now. Serve now the Lord your G-d and His people Israel.<sup>28</sup>*

***Divrei HaYamim Bet (II Chronicles) 35:1-4*** *Moreover Josiah kept a Passover unto HaShem in Jerusalem: and they killed the Passover on the fourteenth [day] of the first month. And he set the priests in their charges, and encouraged them to the service of the house of HaShem, And said unto the Levites that taught all Israel, which were holy unto HaShem, Put the holy ark in the house which Shlomo the son of David king of Israel did build; [it shall] not [be] a burden upon [your] shoulders: serve now HaShem your God, and his people Israel, And prepare [yourselves] by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Shlomo his son.*

King Shlomo brought the ark into the Temple for the first time. Now four hundred years later Yoshiyahu, Josiah, is bringing it in again? Yes, here is where he is bringing it for the first time into its hidden chambers.

The name "Josiah" means "founded by HaShem, according to Strong's.

In preserving the essential furniture of the Temple, King Josiah insured that the furniture would be preserved for the day of restoration. He also insured that the furniture would not be desecrated or abused by the Gentiles.

The Sages teach that just as the western lamp of the menorah burned miraculously and did not go out during the day, so too is the western lamp, and its reality, are still burning in its hidden place.

There is another stage, in the process of building, since essence and outer form are not enough. If that which is being built is to be part of the real world, it requires one more component, it must be given eternity. The Temple stood, it was alive with inner essence contained in an outer form, but it was to be destroyed. And in order to ensure that the destruction would be only outward, to ensure that the essence would remain alive even when the outer form lies in ruins, the heart was to be hidden. If the Aron<sup>29</sup> is hidden beneath the site of the Temple when above it the Temple burns and collapses, the meaning is that this is not a destruction, it is only a retreating into the unrevealed.

Just as Yitzchak prepared what was needed for King Shlomo to complete, King Shlomo prepared what was needed for Yoshiyahu to complete. And just as King Shlomo in fact completed his share in building, Yoshiyahu completed his share in hiding. That hiding was in a very deep sense a building. Yitzchak brought the heart to the world; King Shlomo gave that heart a body; and Yoshiyahu secreted that same heart away so that it remains pulsating and alive in hiding while awaiting its final revelation for eternity. Yitzchak built the neshama, King Shlomo built the body, and Yoshiyahu ensured that those two would never be permanently separated.

## Ishmael

***Pirke D'Rabbi Eliezer 32*** *Whence do we know about Ishmael? Because it is said, "And the angel of the Lord said unto her, Behold, thou art with child,<sup>30</sup> . . . and thou shalt call his name Ishmael".<sup>31</sup> Why was his name*

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<sup>27</sup> Deut. XXVIII, 36.

<sup>28</sup> II Chron. XXXV, 3.

<sup>29</sup> The Ark of the Covenant.

<sup>30</sup> The first editions omit this part of the verse, and give the second half only.

<sup>31</sup> Bereshit (Genesis) 16:11.

called Ishmael?<sup>32</sup> Because in the future the Holy One, blessed be He, will hearken to the cry<sup>33</sup> of the people arising from (the oppression) which the children of Ishmael will bring about in the land in the last (days);<sup>34</sup> therefore was his name called Ishmael.<sup>35</sup>

But what has Ishmael to do with the Temple Mount? Rashi gives us one very clear connection. On the verse "Sarah saw Hagar's son ... playing",<sup>36</sup> Rashi comments that Ishmael was involved in idolatry, incest, and murder. These are the very anti-thesis of the Temple and what it stood for. Precisely from the exile of Ishmael will there sprout forth salvation as described in:

**Pirke De Rabbi Eliezer chapter 30** R. Ishmael says: "They (Ishmaelites) will do fifteen things at the end of days:

1. Measure the Land;
2. Make of the cemetery a holding pen for cattle;
3. They will measure from them and by them on the mountain tops;
4. Lies will increase
5. The truth will disappear;
6. The Law will be distanced from the Jews;
7. There will be an increase in crime in the Jewish people;
8. The paper and quill will wrinkle;
9. The rock of the Kingdom will spoil;
10. They will rebuild the ruined cities;
11. They will plant orchards and fields;
12. They will close the gaps in the walls of the Temple;
13. They will construct a building on the site of the Temple;
14. Two brothers will be their elders;
15. And in those days there will rise Tzemach (flower) - the son of David (i.e. Mashiach).

Ishmael's descendants built the Al-Aqsa Mosque **on the Temple Mount**.

### Preceding Names in the Nazarean Codicil

In the Nazarean Codicil we find two more individuals who were called by name before they were born:

**Luqas (Luke) 1:13** But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to give him the name Yochanan (John).

**Matityahu (Matthew) 1:23** Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, G-d with us.

Yochanan (John) and Yeshua were also connected with the Temple. **Yochanan (John)** was the one who prepared

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<sup>32</sup> Ishma-el is interpreted as meaning "God will hear"; cf. Bereshit (Genesis) 16:11 .

<sup>33</sup> The first editions read: "the voice of the cry".

<sup>34</sup> The MS. omits "days". It occurs in the first editions. The reference is to the time of woe preceding the coming of the Messiah. See supra, pp. 221 f., and cf. Matt. 24:3 ff. for the Messianic woes.

<sup>35</sup> The first editions add: "as it is said, 'God shall hear and answer them' ". (Ps. 55:19). The Hebrew for "God shall hear" contains the same letters as the Hebrew word Ishmael.

<sup>36</sup> Bereshit (Genesis). 21:14

the way for Yeshua, the Greater Temple. He did this by preparing the "living stones"<sup>37</sup>:

**Matityahu (Matthew) 11:10** *This is the one about whom it is written: 'I will send my messenger ahead of you, who will prepare your way before you.'*

The name "Yochanan (John)" means "Favored of HaShem" according to Strong's".

## Yeshua

**Pirke D'Rabbi Eliezer 32** *Whence do we know concerning King Messiah? Because it is said, "His name shall endure forever. Before the sun his name shall be continued (Yinnon)".<sup>38</sup> Why was his name called Yinnon? For he will awaken<sup>39</sup> those who sleep at Hebron out of the dust of the earth, therefore is his name called Yinnon, as it is said, "Before the sun his name is Yinnon".<sup>40</sup>*

**Sanhedrin 98b** *The school of R. Shila said: The messiah's name is 'Shiloh', as it is stated, Until Shiloh come,<sup>41</sup> where the word is spelt Shlh. The School of R. Hanina said: His name is 'Haninah', as it is stated, I will not give you Haninah.<sup>42</sup> The School of R. Jannai said: His name is 'Yinnon'; for it is written, E'er the sun was, his name is Yinnon (Ps. LXXII, 17). R. Biba of Sergunieh said: His name is 'Nehirah', as it is stated, And the light (nehorah) dwelleth with Him,<sup>43</sup> where the word is spelt nehirah.*

The Vilna Gaon says that these four opinions are one since the initials of Menachem, Shiloh, Yinnon, and Haninah make up the word Mashiach. The Gemara tells us that Moshe Rabbenu and King Solomon had many names. Similarly, the Messiah has many names.

And **Yeshua** was the Temple:

**Revelation 21:22** *I did not see a temple in the city, because the Lord G-d Almighty and the Lamb are its temple.*

The name "Yeshua" means "HaShem Saves"<sup>44</sup> according to Strong's.

Everything that His Majesty King Yeshua did was to turn His people from their sins. It was their repentance which would allow HaShem to save them. The Temple was The Place where HaShem put His name and it was The Place where HaShem drew near to His people. The vehicle that HaShem used to draw us near was His Torah, His Mashiach.

Thus, we can see that HaShem had a clear plan to build a Temple that was guided by those He named before they were born. This Temple was to be a place where men were to draw near to HaShem. In fact, the Hebrew word for

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<sup>37</sup> 1 Tsefet (Peter) 2:5

<sup>38</sup> Tehillim (Psalms) 72:17; See Aruch, ed. Kohut, iv. p. 141a, s.v. p: in the sense of "offspring"; cf. Gen. 21:23. Gesenius (Oxford edition) renders Ps. Ixxii. 17: "Let his name have increase". See Parchon's Heh. Diet, s.v., and note Jalkut, loc. cit., which says: "He will stir up all the evil ones of the earth (in the future)"; cf. Jalkut, Gen. § 45, and Midrash HaGadol, loc. cit.

<sup>39</sup> See Ibn Ezra on this verse of Ps 72. See also Sanhedrin, 95a, and supra, p. 230. 'Aruch, loc. cit., reads: "in the future he will bring to life those who sleep in the dust, therefore is his name called Yinnon". See also supra, p.12.

<sup>40</sup> Ibid.

<sup>41</sup> Bereshit (Genesis) 49:10

<sup>42</sup> Yirmiyahu (Jeremiah) 16:13

<sup>43</sup> Daniel 2:22

<sup>44</sup> See Yeshayahu (Isaiah) 43:11.

sacrifice is Korban, which means "to draw near". The ultimate way to draw near is to offer your whole body to HaShem as Isaac did. As a wife offers her body to her husband, so too will the Body of Mashiach, the bride, be offered to HaShem.

Now what does this have to do with names? A name is an expression of essence. In Torah, a name describes reality in the most exact way; it is in fact a non-tangible representation of that which it describes. A person's name is the most compressed expression of the essence of that person; it holds the secrets of that individual's existence and destiny. It is the core; in a sense it is the neshama.

The meaning of a name which is given before birth is this: when people are born into the world and then named, which is the usual order of things, the idea is that their essence begins to be manifest when they arrive in the world. They appear, and then a name must be found which is fitting. First there is the person, and then there is an expression of that person's nature and purpose. But when a name is given *before* birth, when HaShem names a person before He brings that person into the world, the meaning is that such a person is already defined in essence, nature and purpose before his physical arrival. Such a person's physical nature and material life in the world are destined to be perfectly matched with his inner being if he performs his work well. After all, that inner level is clear and revealed even before he begins his task in life.

First named and then born; such a personality will be one who most perfectly fits his spiritual identity. Such people must be very close to perfection in terms of carrying out their duty in the world; they are challenged with building that which most closely reveals its spiritual source. Their essence is clear; they must reveal it in perfect loyalty to its genuine identity, and therefore their work is to reveal all inner essence in perfect reflection in the world.

And that is the nature of the Temple. As we have attempted to understand, the Temple represents the perfect meeting between inner and outer worlds. It is the demonstration of harmony between inner and outer. This is the place which most clearly represents the indivisible bond between soul and body, spirit and matter. This is the physical place and structure which is in perfect harmony with its non-physical core. This is where HaShem's Name is spoken, and this is where it is revealed.

At a deeper level, we say that HaShem and His Name are fitting: Your Name is fitting for You, and You are fitting for Your Name." This is the way it is at the Source, and in depth this is the way it must always be; the name must be fitting.

Yitzchak, Shlomo, Yoshiyahu, and Yeshua; four who were superlative in their Divine service and who merited to reveal and eternalize the place of Divine service to the world. Yitzchak was a pure servant of HaShem, a pure burnt offering. Shlomo, whose name means wholeness and completeness and who reigned for forty years of near-perfect closeness between the Jewish people and HaShem. Yoshiyahu, about whom Scripture states: "And before him there never was a king who returned to HaShem with all his heart, with all his soul and with all his might according to the entire Torah of Moshe, and after him there never arose one like him".<sup>45</sup> And Yeshua, whose name means salvation, who offered himself as an atonement for the Gentiles, and as Mashiach ben Yosef, His body epitomized the Temple as the head of the body.<sup>46</sup>

Six who were close to being perfectly fitting for their names; six who revealed HaShem's Name in the place which is most fitting for Him.

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<sup>45</sup> Melachim bet (II Kings) 23:25.

<sup>46</sup> Colossians 1:18.

Our Torah portion speaks of the consequences of the sin of the spies.

**Bamidbar (Numbers) 14:20-23** And HaShem said: 'I have pardoned according to thy word. **21** But in very deed, as I live--and all the earth shall be filled with the glory of HaShem-- **22** surely all those men that have seen My glory, and My signs, which I wrought in Egypt and in the wilderness, yet have put Me to proof these ten times, and have not hearkened to My voice; **23** surely they shall not see the land which I swore unto their fathers, neither shall any of them that despised Me see it.

I believe that this was the seminal passage which inspired our psalmist. He saw the mercy administered to that generation and he realized that the glory of HaShem fills the land and is concentrated in the Temple. He envisioned the place where HaShem would speak to His people. HaShem called the righteous, in our Torah portion, by name. I believe that our psalmist then desired to speak of them obliquely while alluding to the Temple.

Our Ashlamata speaks of HaShem's name and our psalmist recalled that HaShem put His name in His Temple. Our Ashlamata speaks of many of the qualities of the temple when it tells us to 'touch no unclean thing', when it speaks of HaShem reigning on Zion. The folks whose names were given to the world before they were born are precisely the folks spoken of when He speaks of His watchmen.

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### Ashlamatah: Joshua 2:1-9, 23-24

Rashi	Targum
1. And Joshua the son of Nun <b>sent</b> two men out of Shittim <b>to spy</b> secretly, saying, Go see the land and Jericho. And they went, and came to the house of a harlot named Rahab, and they lay there.	1. And Joshua the son of Nun <b>sent</b> two men from Shittim, <b>as spies</b> in secret, saying "Go, look at the land and Jericho." And they went and entered the house of the harlot woman, and her name was Rahab; and they slept there.
2. And it was told to the king of Jericho, saying, Behold, men have come here this night from the children of Israel to search the land.	2. And it was told to the king of Jericho, saying: "Behold men came here by night from the sons of Israel to spy ou the land."
3. And the king of Jericho sent to Rahab, saying, Bring forth the men who have come to you, that have entered your house, for they have come to search out the entire land.	3. And the king of Jericho sent unto Rahab, saying: "Bring forth the men who came unto you, who entered your house, for they came to spy out all the land."
4. Now the woman had taken the two men, and had hidden them, and she said, Indeed the men came to me, but I did not know from where they were.	4. And the woman took the two men and hid them. And she said: " <i>In truth</i> ' the men came unto me, and I did not know where they were from.
5. And it was time to close the gate, at darkness, that the men went out. I do not know where they went. Pursue after them quickly, for you will overtake them.	5. And it was <i>time</i> to close the gate at dark, and the men went forth. I do not know where the men went. Pursue after them quickly, for you will overtake them."
6. And she had brought them up to the roof, and she hid them with the stalks of flax, that she had laid arranged upon the roof.	6. And she brought them up to the roof and hid them in the loads of flax that were arranged for her on the roof.
7. And the men pursued them in the direction of the Jordan, to the fords; and as soon as the pursuers had gone out, they shut the gate.	7. And the men pursued after them by way of the Jordan to the fords. And they closed the gate after the pursuers went forth after them.
8. And before they were asleep, she came up to them	8. And when they had not yet fallen asleep, she came

Rashi	Targum
upon the roof.	unto them to the roof.
9. And she said to the men, I know that the Lord has given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land have melted away because of you.	9. And she said to the men: "I know that the LORD has given to you the land, and that fear of you has fallen upon us, and that all the inhabitants of the land are shattered before you
10. For we have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt; and what you did to the two kings of the Amorites that were on the other side of the Jordan, Sihon and Og, whom you completely destroyed.	10. For we heard that the LORD was drying up the water of the Red Sea before you when you were going forth from Egypt and what you did to the two kings of the Amorite who were across the Jordan, to Sihon and to Og, whom you destroyed utterly.
11. And as soon as we heard, our hearts melted, nor did there remain anymore spirit in any man because of you, for the Lord your God He is God in heaven above and on the earth below.	11. And we heard, and our heart was melted, and there was no spirit left in any man before you, for the LORD your God is the God <i>whose Shekinah</i> is in the heavens above and is powerful over the earth below.
12. And now, I pray, swear to me by the Lord, since I have showed you kindness, that you will also show kindness to my father's house, and give me a true token.	12. And now swear now for me by <i>the Memra of the LORD</i> for I have acted kindly with you and you will also act kindly with the house of my father. And you will give to me a sign of truth.
13. And you shall preserve alive my father, and my mother, and my brothers and my sisters, and all that they have, and you shall deliver our lives from death.	13. And you will let live my father and mother and my brothers and my sisters and everything that is theirs. And you will save our lives from death."
14. And the men answered her, Our life for yours, if you will not tell this our discussion. And it shall be, when the Lord gives us the land, that we will deal with you with kindness and truth.	14. And the men said to her: "Our lives <i>are handed over</i> in place of your lives to die. If you do not tell this affair of ours, then when the LORD will give us the land, we will do goodness and truth with you."
15. <b>And she let them down by a rope through the window,</b> for her house was in the town wall and she dwelt in the wall.	15. <b>And she let them down by rope from the window,</b> for her house was in the city wall and in the wall she was living.
16. And she said to them, Go to the mountain lest the pursuers meet you; and hide yourselves there three days until the pursuers return, and afterwards you will go your way.	16. And she said to them: "Go to the hill country, lest the pursuers happen upon you; and hide yourselves there three days until the pursuers return. And afterwards you will go on your way."
17. And the men said to her, we will be blameless of this your oath which you made us swear;	17. And the men said to her: "We are innocent regarding this oath of yours that you swore upon us.
18. Behold when we come into the land, <b>you shall bind this line of scarlet thread in the window by which you let us down;</b> and you shall bring your father and your mother, and your brothers and all your father's household home to you.	18. Behold we are entering the land. <b>This band of red cord you will tie in the window, by which you let us down.</b> And your father and your mother and your brothers and all the house of your father will gather unto you to the house.
19. And it shall be, that whosoever shall go out of the doors of your house outside, his blood shall be upon his head, and we will be blameless, and that whosoever shall be with you in the house, his blood shall be upon our head if any hand be upon him.	19. And everyone who will go forth <i>out</i> from the doors of your house to the outside, <i>the guilt of his killing</i> will be on his own head; and we will be innocent. And everyone who will be with you in the house, <i>the guilt of his killing</i> will be on our head, if <i>the hand of a man</i> will be on him.
20. And if you tell this our discussion, then we will be blameless of your oath which you have made us swear.	20. And if you tell this affair of ours, we will be innocent of the oath that you swore upon us."
21. And she said, According to your words, so be it. And	21. And she said: "According to your words, so it is."

Rashi	Targum
she sent them away, and they departed; <b>and she bound the scarlet line in the window.</b>	And she sent them away, and they went, <b>and she tied a band of red on the window.</b>
22. And they went, and came to the mountain, and stayed there three days until the pursuers returned; and the pursuers sought them throughout all the way, but they did not find them.	22. And they went and entered the hill country and dwelt there three days until the pursuers returned. And the pursuers searched on all the way and did not find (them).
23. And the two men returned and descended from the mountain, and crossed over and came to Joshua the son of Nun, and told him all that had happened to them.	23. And the two men returned and came down from the hill country and crossed over and came unto Joshua the son of Nun. And they told him everything that happened to them.
24. And they said to Joshua, -For the Lord has delivered into our hands all the land; and also the inhabitants of the country have melted away because of us.	24. And they said to Joshua that "the LORD has given into our hands all the land," and that "all the inhabitants of the land are shattered before us."

## Rashi's Commentary on Joshua 2:1-9, 23-24

**1 And Joshua [the son of Nun] sent [two men out of Shittim to spy]** Against my will I must say that he dispatched them during Moses' mourning period, for after three days following the termination of Moses' mourning period, they crossed the Jordan, for thence we deduced that Moses died on Adar 7 by counting back thirty-three days from the day they came up from the Jordan, namely, the tenth day of the first month. Now, of necessity, from the time the spies were dispatched, they did not cross the Jordan until the fifth day, as it is stated: and stayed there three days until the pursuers returned. On that night they crossed over and came to Joshua the son of Nun, and Joshua rose up early in the morning, and they moved from Shittim, here is a fourth day. And they lodged there before they crossed over. Hence, they did not cross until the fifth day.

**secretly** Secretly. So did Jon. render it. He said to them: Disguise yourselves as deaf-mutes (חרשים) so that they will not conceal their affairs from you. Another explanation is: חרש [with a "shin"] is like חרש [with a "sin" or "samech," namely pottery.] Load yourselves with pots so that you appear as potters.

**and see the land and Jericho** Now, was Jericho not included in the generalization? Why, then, is it specified? Because it was as strong as all of them [the cities combined], it was situated on the boundary. Similarly, and there were missing of David's servants nineteen men and Asahel. Now, was Asahel not included in the generalization? Why, then, was he specified? Because he was as strong as all of them [combined]. Similarly, and King Solomon loved many foreign wives and Pharaoh's daughter. Now, was Pharaoh's daughter not included in the generalization? Why, then, was she specified? Because he loved her as much as all of them [combined]. And regarding the sin, since she caused him to sin more than all of them. This was taught in *Sifrei*.

**harlot** זונה. Targum Jon. renders: Innkeeper, one who sells various foodstuffs (מזונות).

**2 to search** לחפר [lit. to dig,] to spy. And similarly: Thence he sought (חפר) food.

**4 and had hidden them** [lit. "and had hidden him."] Some Scriptural passages treat the plural as singular. [In this case,] because she hastened to hide them, and [she hid them] in a narrow place as though they were one man. The Agadic Midrash of Rabbi Tanhuma states: They were Phinehas and Caleb, and Phinehas stood before them, yet they did not see him because he was like an angel. Another explanation is: And she hid him, [i.e.,] each one by himself. And we have found the like thereof: Oil and incense make joyful the heart. (ישמה לב), sing. form.) And it is

not written לב ישמחו (plural form), [implying that each one makes the heart joyful.]

**6 with the stalks of flax** With their capsules.

**7 to the fords** the place for crossing the water, for they thought that they had turned back towards the Plains of Moab, and the Jordan stood in between.

**they shut the gate** [i.e.,] the gatekeepers.

**11 nor did there remain (or arise) anymore spirit** And there did not remain anymore spirit, even to lie with a woman. [This was evident to Rahab] because, as the Rabbis said: There was neither prince or ruler who had no relations with Rahab the harlot. She was ten years old when the Israelites departed from Egypt, and she practiced harlotry for forty years.

**12 a true token** That you will make, so that when you come and conquer the city, that you will recognize the sign and let me live.

**15 And she let them down by a rope through the window** [lit., by] the [rope.] By this very rope and window the sinners would ascend to her. She said: "O Lord of the universe! With these I have sinned. With these forgive me."

**16 until the pursuers return** There sprouted in Rahab an expression of Divine Spirit that they would return at the end of three days.

**17 We will be blameless** We are making this matter dependent upon you to make this sign.

**18 line of scarlet thread** תקות - an expression of a line (קר) or rope.

**19 his blood shall be upon his head** The guilt of his slaying will be upon his own head, for he will have caused his own death.

**his blood shall be upon our head** The guilt of his slaying will be upon us.

**23 and crossed over** the Jordan.

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## Verbal Tallies

By: **HH Rosh Paqid Adon Hillel ben David**  
& **HH Giberet Dr. Elisheba bat Sarah**

**Bamidbar (Numbers) 13:1 – 14:10**  
**Tehillim (Psalms) 101**  
**Yehoshua (Joshua) 2:1-9, 23-24**  
**Mk 10:1-9, Lk 16:18, Rm 8:26-30**

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

LORD - יהוה, Strong's number 03068

Spake / Telleth - דבר, Strong's number 01696.

Land - ארץ, Strong's number 0776.

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

- LORD - יהוה, Strong's number 03068
- Saying / Told / Said - אמר, Strong's number 0559.
- Send / Sent - שלח, Strong's number 07971.
- Men - אנוש, Strong's number 0582.
- Land / Country - ארץ, Strong's number 0776.
- Give / Given - נתן, Strong's number 05414.
- Children / Son - בן, Strong's number 01121.
- Israel - ישראל, Strong's number 03478.

**Bamidbar (Numbers) 13:1** And the LORD <03068> spake <01696> (8762) unto Moses, saying <0559> (8800), 2 Send <07971> (8798) thou men <0582>, that they may search the land <0776> of Canaan, which I give <05414> (8802) unto the children <01121> of Israel <03478>: of every tribe of their fathers shall ye send <07971> (8799) a man, every one a ruler among them.

**Tehillim (Psalms) 101:1** « A Psalm of David. » I will sing of mercy and judgment: unto thee, O LORD <03068>, will I sing.

**Tehillim (Psalms) 101:6** Mine eyes shall be upon the faithful of the land <0776>, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

**Tehillim (Psalms) 101:7** He that worketh deceit shall not dwell within my house: he that telleth <01696> (8802) lies shall not tarry in my sight.

**Yehoshua (Joshua) 2:1** And Joshua <03091> the son <01121> of Nun sent <07971> (8799) out of Shittim two men <0582> to spy secretly, saying <0559> (8800), Go view the land <0776>, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

**Yehoshua (Joshua) 2:2** And it was told <0559> (8735) the king of Jericho, saying <0559> (8800), Behold, there came men in hither to night of the children <01121> of Israel <03478> to search out the country <0776>.

**Yehoshua (Joshua) 2:9** And she said <0559> (8799) unto the men <0582>, I know that the LORD <03068> hath given <05414> (8804) you the land <0776>, and that your terror is fallen upon us, and that all the inhabitants of the land <0776> faint because of you.

**Hebrew:**

Hebrew	English	Torah Reading Num. 13:1 – 14:10	Psalms 101:1-8	Ashlamatah Jos 2:1-9, 23- 24
אָמַר	saying	Num. 13:1 Num. 13:17 Num. 13:27 Num. 13:30 Num. 13:31 Num. 13:32 Num. 14:2 Num. 14:4 Num. 14:7 Num. 14:10		Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:4 Jos. 2:9 Jos. 2:24
אָנוּשׁ	men	Num. 13:2 Num. 13:3 Num. 13:16 Num. 13:31		Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:4

Hebrew	English	Torah Reading Num. 13:1 – 14:10	Psalms 101:1-8	Ashlamatah Jos 2:1-9, 23- 24
		Num. 13:32		Jos. 2:5 Jos. 2:7 Jos. 2:9 Jos. 2:23
אֶרֶץ	land, earth, ground, country	Num. 13:2 Num. 13:16 Num. 13:17 Num. 13:18 Num. 13:19 Num. 13:20 Num. 13:21 Num. 13:25 Num. 13:26 Num. 13:27 Num. 13:28 Num. 13:29 Num. 13:32 Num. 14:2 Num. 14:3 Num. 14:6 Num. 14:7 Num. 14:8 Num. 14:9	Ps. 101:6 Ps. 101:8	Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:9 Jos. 2:24
אִשָּׁה	wives, woman	Num. 14:3		Jos. 2:1 Jos. 2:4
בֹּא	entrance, go, come, enter	Num. 13:21 Num. 13:22 Num. 13:23 Num. 13:26 Num. 13:27 Num. 14:3 Num. 14:8	Ps. 101:2	Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:4 Jos. 2:23
בַּיִת	house		Ps. 101:2 Ps. 101:7	Jos. 2:1 Jos. 2:3
בֵּן	son, children	Num. 13:2 Num. 13:3 Num. 13:4 Num. 13:5 Num. 13:6 Num. 13:7 Num. 13:8 Num. 13:9 Num. 13:10 Num. 13:11 Num. 13:12 Num. 13:13 Num. 13:14 Num. 13:15 Num. 13:16 Num. 13:24 Num. 13:26 Num. 13:32 Num. 13:33 Num. 14:2		Jos. 2:1 Jos. 2:2 Jos. 2:23

Hebrew	English	Torah Reading Num. 13:1 – 14:10	Psalms 101:1-8	Ashlamatah Jos 2:1-9, 23- 24
		Num. 14:5 Num. 14:6 Num. 14:7 Num. 14:10		
דָּבַר	speak, spoke	Num. 13:1	Ps. 101:7	
דְּבַר	word	Num. 13:26	Ps. 101:3	
דֶּרֶךְ	road		Ps. 101:2 Ps. 101:6	Jos. 2:7
הִלְךָ	went, walk		Ps. 101:2 Ps. 101:6	Jos. 2:5
הַר	mountains	Num. 13:17 Num. 13:29		Jos. 2:23
יָרַב	bank	Num. 13:29		Jos. 2:24
יָדַע	know, known		Ps. 101:4	Jos. 2:4 Jos. 2:5 Jos. 2:9
יְהוָה	LORD	Num. 13:1 Num. 13:3 Num. 14:3 Num. 14:8 Num. 14:9 Num. 14:10	Ps. 101:1 Ps. 101:8	Jos. 2:9 Jos. 2:24
יְהוֹשֻׁעַ	Joahua	Num. 13:16 Num. 14:6		Jos. 2:1 Jos. 2:23 Jos. 2:24
יָכַל	overcome, able, endure	Num. 13:30 Num. 13:31	Ps. 101:5	
יָלַךְ	departed, go	Num. 13:26		Jos. 2:1
יָצָא	went out, gone out, gave	Num. 13:32		Jos. 2:3 Jos. 2:5 Jos. 2:7
יַרְדֵּן	Jorden	Num. 13:29		Jos. 2:7
יָשַׁב	dwel, abide, remain, stay	Num. 13:18 Num. 13:19 Num. 13:28 Num. 13:29 Num. 13:32	Ps. 101:6 Ps. 101:7	Jos. 2:9 Jos. 2:24
יִשְׂרָאֵל	Israel	Num. 13:2 Num. 13:3 Num. 13:24 Num. 13:26 Num. 13:32 Num. 14:2 Num. 14:5 Num. 14:7 Num. 14:10		Jos. 2:2
כָּרַח	cut down, cut off	Num. 13:23 Num. 13:24	Ps. 101:8	
לַיְל	night	Num. 14:1		Jos. 2:2
לָקַח	bring, take, took	Num. 13:20		Jos. 2:4
נָוַן	Num	Num. 13:8 Num. 13:16		Jos. 2:1 Jos. 2:23

Hebrew	English	Torah Reading Num. 13:1 – 14:10	Psalms 101:1-8	Ashlamatah Jos 2:1-9, 23- 24
		Num. 14:6		
נָפַל	fall, fell	Num. 14:3 Num. 14:5		Jos. 2:9
נָתַן	give,gave, given	Num. 13:2 Num. 14:1 Num. 14:4 Num. 14:8		Jos. 2:9 Jos. 2:24
סוּר	depart	Num. 14:9	Ps. 101:4	
סָפַר	told, tell	Num. 13:27		Jos. 2:23
עָבַר	gone, passed, crossed over	Num. 13:32 Num. 14:7 Jos. 2:23		Jos. 2:23
עֵין	sight, eye, see, saw	Num. 13:33	Ps. 101:3 Ps. 101:5 Ps. 101:6 Ps. 101:7	
עִיר	cities,	Num. 13:19 Num. 13:28	Ps. 101:8	
עָלָה	go up, arise, ascend	Num. 13:17 Num. 13:21 Num. 13:22 Num. 13:30 Num. 13:31		Jos. 2:6 Jos. 2:8
עֵץ	forests, trees	Num. 13:20		Jos. 2:6
פָּנִים	before, face	Num. 13:22 Num. 14:5		Jos. 2:9 Jos. 2:24
רָאָה	see, preceive, saw	Num. 13:18 Num. 13:26 Num. 13:28 Num. 13:32 Num. 13:33 Num. 14:10		Jos. 2:1
רַע	bad, wickedess	Num. 13:19	Ps. 101:4	
שׁוּב	return, turn	Num. 13:25 Num. 13:26 Num. 14:3 Num. 14:4		Jos. 2:23
שָׁלַח	send	Num. 13:2 Num. 13:3 Num. 13:16 Num. 13:17 Num. 13:27		Jos. 2:1 Jos. 2:3
שֵׁם	name	Num. 13:4 Num. 13:16		Jos. 2:1
שְׁתַּיִם	two	Num. 13:23		Jos. 2:1 Jos. 2:4 Jos. 2:23

## Greek:

GREEK	ENGLISH	Torah Reading Num. 13:1 – 14:10	Psalms 101:1-8	Ashlamatah Jos 2:1-9, 23-24	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:1-9	Tosefta of Luke Lk 16:18	Remes/Gemara of Acts/Romans and James Rm 8:26-30
ἀγαθός	good	Num 14:7					Rom. 8:28
άνήρ	men, man	Num. 13:2 Num. 13:3 Num. 13:16 Num. 13:32		Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:4 Jos. 2:5 Jos. 2:7 Jos. 2:9 Jos. 2:23	Mk. 10:2	Lk. 16:18	
άνθρωπος	men, man	Num 13:31			Mk. 10:7 Mk. 10:9		
άποκρίνομαι	answering	Num 13:26			Mk. 10:3 Mk. 10:5		
άπολύω	loosed				Mk. 10:2 Mk. 10:4	Lk. 16:18	
γυνή	wives, woman	Num. 14:3		Jos. 2:1 Jos. 2:4	Mk. 10:2 Mk. 10:7	Lk. 16:18	
δίδωμι	give,gave, given	Num. 13:2 Num. 14:1 Num. 14:4 Num. 14:8		Jos. 2:9 Jos. 2:24			
δύο	two			Jos 2:4 Jos 2:23	Mk. 10:8		
είδω	behold, see, know			Jos 2:1 Jos 2:4			Rom. 8:26 Rom. 8:27 Rom. 8:28
είς	one	Num 13:2 Num 13:23			Mar 10:8		
έπω	said	Num 13:17 Num 13:27 Num 13:30 Num 13:31 Num 14:2 Num 14:4 Num 14:7 Num 14:10		Jos 2:4 Jos 2:9 Jos 2:24	Mk. 10:3 Mk. 10:4 Mk. 10:5		
έρχομαι	came, come	Num 13:22 Num 13:23 Num 13:26 Num 13:27		Jos 2:23	Mk. 10:1		
θεός	God				Mk. 10:6 Mk. 10:9		Rom. 8:27 Rom. 8:28
καρδιά	heart		Psa 101:2 Psa 101:4 Psa 101:5				Rom. 8:27
κύριος	LORD	Num. 13:1 Num. 13:3 Num. 14:3 Num. 14:8 Num. 14:9 Num. 14:10	Ps. 101:1 Ps. 101:8	Jos. 2:9 Jos. 2:24			
λαμβάνω	take, took	Num. 13:20		Jos. 2:4			
λέγω	saying	Num. 13:1 Num. 13:17 Num. 13:27 Num. 13:30 Num. 13:31		Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:4 Jos. 2:9			

GREEK	ENGLISH	Torah Reading Num. 13:1 – 14:10	Psalms 101:1-8	Ashlamatah Jos 2:1-9, 23-24	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:1-9	Tosefta of Luke Lk 16:18	Remes/Gemara of Acts/Romans and James Rm 8:26-30
		Num. 13:32 Num. 14:2 Num. 14:4 Num. 14:7 Num. 14:10		Jos. 2:24			
υἱός	son, children	Num. 13:2 Num. 13:3 Num. 13:4 Num. 13:5 Num. 13:6 Num. 13:7 Num. 13:8 Num. 13:9 Num. 13:10 Num. 13:11 Num. 13:12 Num. 13:13 Num. 13:14 Num. 13:15 Num. 13:16 Num. 13:24 Num. 13:26 Num. 13:32 Num. 13:33 Num. 14:2 Num. 14:5 Num. 14:6 Num. 14:7 Num. 14:10		Jos. 2:1 Jos. 2:2 Jos. 2:23			Rom. 8:29

## NAZAREAN TALMUD

SIDRAH OF B'MIDBAR (NUMBERS) 13:1 – 14:10

“SH'LACH L'KHA” “SEND OUT FOR YOURSELF”

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

SCHOOL OF HAKHAM  
SHAUL-TOSEFTA  
LUQAS (LK) 17.1-3A,  
16.18

SCHOOL OF HAKHAM TSEFET  
PESHAT  
MORDECHAI (MK) 9:49-10.9

“Now salt is beneficial, but if salt becomes tasteless, what will make it salty? It is not usable for the soil or the manure pile; they throw it out. The one who has ears to hear, let him hear!”

“Everyone who sends his wife away (without a bill of divorce Heb. get) and marries another commits adultery, and the one who marries a woman sent away (without a bill of divorce Heb. get) from her husband commits adultery.

Every fire will purify, and every sacrifice is purified with salt, Salt is beneficial, but if the salt becomes insipid by what means will you have seasoning in yourself with salt and bring peace with one another?

Arising from that place, he came in to the borders of Y'hudah (Judea) beyond the Yarden and again congregations came to him and as his practice (religious practice) was, he instructed them in Halakha.

And, the some of the Shammaite P'rushim (Pharisees) came questioning him, “Is a man allowed to divorce his wife?” attempting to test him. But he answered, saying what did Moshe command? They answered saying, “Moshe permitted a bill of divorce (Heb. get) to set her free.” And Yeshua answered saying, “He wrote this mitzvah for you because of the stubbornness (unyielding) of your heart. But B'rsheet says, “So God created man in his own image, in the image of God created he him; male and female created he them.”<sup>47</sup> “Therefore will a man leave his father and his mother, and will cleave unto his wife: and they will be one flesh.”<sup>48</sup> Then what God has joined man cannot separate.<sup>49</sup>

SCHOOL OF HAKHAM SHAUL'S REMES  
ROMANS 8.18-25

For I logically deduced<sup>50</sup> that the hardships<sup>51</sup> we are experiencing at the present are not worthy to be compared with the grandeur that is about to be revealed through us.<sup>52</sup> For the creature is eagerly anticipating<sup>53</sup> and waiting<sup>54</sup> for an encounter with the sons<sup>55</sup> of God (B'ne Elohim).<sup>56</sup> For (the) creature has

<sup>47</sup> Cf. Gen 1:27

<sup>48</sup> Cf. Gen 3:24

<sup>49</sup> This statement is in no way a contention against divorce and the “Torah of Moshe.” The “get” (bill of divorce) was/is G-d's idea not Moshe's

<sup>50</sup> λογίζομαι - A determination made from faithful obedience to the Mesorah. Our interpretation of Cranfield's comments. In Hebrew called “Sevarah” – one of the Remes principles of interpretation.

Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. Vol. I. II vols. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 220

<sup>51</sup> πάσχω Perschbacher, Wesley J, and George V Wigram. *The New Analytical Greek Lexicon*. Peabody, Mass.: Hendrickson, 1990. p. 316 Thayer, Joseph, and James Strong. *Thayer's Greek-English Lexicon of the New Testament: Coded with Strong's Concordance Numbers*. Rei Sub edition. Place of publication not identified: Hendrickson Publishers, 1995. p. 494

πάσχω, as noted by Thayer can be either negative, i.e. suffer, endure, be affected by etc. The suffering, if we can accurately call it "suffering," enduring is contextual. Here we make mention of Hakham Shaul's wrestling in Ephesians. The present "suffering" has nothing to do with persecution etc.

<sup>52</sup> Through halakhic observance of the Mesorah as taught by the Nazarean Hakhamim

<sup>53</sup> ποκαραδοκία - This word is made up of κάρα “head” and δέκομαι

<sup>54</sup> ἀπεκδέχομαι - absolutely wait patiently

<sup>55</sup> Verbal Tally to B'Midbar Numbers 35:10

been subjected to vanity, because of the one who voluntarily subjected it, in hope that the creature itself will also be set free from its servility of decay, and be transformed into the glorious freedom of the children<sup>57</sup> of God. For we know that the whole creation groans together and suffers birth pains together until now. Not only this, but we ourselves also, having the first fruits of the Nefesh Yehudi, even we ourselves groan within ourselves while we eagerly await the fulfillment of our being made sons, and the redemption of our body. For in hope we were delivered, but hope that is seen is not hope, for who hopes for what he sees? But, if we hope for what we do not see, we await it eagerly with patient endurance.

ROMANS 8:26-30

Likewise, the Neshamah<sup>58</sup> helps us master our weakness,<sup>59</sup> for we do not know how to pray as we should, but the Neshamah itself intercedes on our behalf with expressions of great concern.<sup>60</sup> And God (one) who searches our hearts<sup>61</sup> knows the mindset of the Neshamah, because it (the Neshamah) intercedes on behalf of the Tsadiqim according to the will of God. And we know that all things work harmoniously for the good<sup>62</sup> of those who love God, especially to those who are the (uniquely) called according to His plan. For whom He (God) selected before the foundation of the earth,<sup>63</sup> He also determined in advance for us to be conformed and transformed (to obey the rules of son-ship) into the likeness (image) of His son<sup>64</sup> (the B'ne Yisrael), that we might be the firstborn among many brethren. Moreover, those whom He (God) selected before the foundation of the earth, these He also called by name giving them a specific purpose; and those to whom He gave a specific purpose, to those He also gave specific requirements;<sup>65</sup> and to those who He also gave specific requirements, these He also clothes in splendor.

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

Num 13:1- 14.10	Ps 101.1-8	Joshua 2.1-9, 23-24	Mk 9:49 -10.9	1 Luqas 17.1-3a, 16.18	Rom 18.26-30
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

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Note the plurality of "sons" Num. 11:29 But Moshe said to him, "Are you jealous for my sake? Would that all the LORD'S people were prophets, that the LORD would put "His Spirit" upon all of them!" i.e. that His Divine Presence would rest on them.

<sup>56</sup> 1 Luqas 19:11 ¶ Now while they were listening to these things, he went on and gave them an analogy, because he was near Yerushalayim and they thought that the Governance of God through bate Din and Hakhamim as opposed to Kings and despotic rulers was needed immediately.

<sup>57</sup> Verbal connection to B'Midbar 35:10 "children"

<sup>58</sup> The Ruach by use of the Siddur

<sup>59</sup> Cf. TDNT - ἀντιλαμβάνομαι, ἀντίλημις, συναντιλαμβάνομαι - by judging use in or through prayer. See Artscroll "An overview Prayer a Timeless Need. p. xii Scherman, Meir Zlotowitz, Sheah Brander (Designed by) Nosson. Artscroll Siddur: Nusach Sefard. Mesorah Publications, Limited, 1986.

<sup>60</sup> The word group ἀλαλάζω, ἐλελίζω, ὀλολύζω etc. probably belongs to the cultural world preceding the Greek. As terms of a past and foreign world they serve in the Gk. period to denote alien and extraordinary expressions of joy, applause, or sorrow in which man transcends himself. In an attack in war we have the same phenomenon, so that the ἀλαλαί cry is the battle-cry (cf. ἀλαλάζειν in this sense in Jos. Ant., 6, 191; 8, 283; 12, 372 and 427). Such self-transcendence may also take place at a sacrifice, and it may be linked with a hymn or lament.

<sup>61</sup> Verbal connection to Deut. 1:28

<sup>62</sup> Verbal tally to Deut 1:39

<sup>63</sup> cf. Our translation to Eph 1:1-4

<sup>64</sup> Verbal connection to Deut 1:3

<sup>65</sup> δικαίω fut. δικαίωσω; 1aor. ἐδικαίωσα; pf. pass. δεδικαίωμαι; 1aor. pass. ἐδικαίωθην; 1fut. pass. δικαιοθήσομαι; (1) generally make right or just; (2) as behaving in a way expected of the one δίκαιος (righteous, just) obey God's requirements, live right, do right (RV 22.11); (3) as demonstrating that someone is δίκαιος vindicate, show to be right (LU 10.29); (4) as acknowledging that someone is just justify, vindicate (LU 7.29); (5) as a religious technical term; (a) of imputed righteousness, as God's judging and saving activity in relation to persons justify, declare righteous, put right with (himself) (RO 3.24); (b) experientially, of imparted righteousness as freedom from sin's power make free, release, set free; passive be set free (RO 6.7)

**Middot 1:1 In three places do the priests keep watch in the sanctuary: in the chamber of Abtinias, in the chamber of the flame, and in the chamber of the hearth.**

**Tamid 1:1 In three places do the priests keep watch in the sanctuary: in the chamber of Abtinias, in the chamber of the flame, and in the chamber of the hearth. And the Levites keep watch in twenty-one places (I Chron. 26:17–18). Five at the five gates of the Temple mount, four at the four corners on the inside of the Temple wall. Five at the five gates of the inner courtyard, four at the four corners on the outside the wall of the courtyard; and one at the office of the offering M. 1:6, and one at the office of the veil, and one behind the Mercy Seat outside of the western wall of the holy of holies, M. 5:1.**

The mystery of how Hakham Tsefet, through his amanuensis Mordechai – (Mark) was able to connect fire with salt through his understanding of how the B'ne Yisrael camped around the Mishkan (Tabernacle). What emerges from these two Mishnayoth cited above is the fact that the Kohanim (Priests) stood guard throughout the Temple complex. A study of the overall structure of the Temple will reveal that the Priests surrounded the Temple much like the pattern demonstrated in our present Torah Seder. Here we can see that Hakham Tsefet was aware of the Temple structure and design. He would have clearly understood how these chambers were oriented within the Temple's architecture. Reading the entire tractates mentioned above would well orient the reader with an over design of the Temple (Middot and Tamid).

We first make mention of the fact that there are "chambers" (*lishkat* - לִישְׁכוֹת) located in various places in the Temple. We also note that the Kohanim are stationed as guards in various points of the Temple. The location of the chambers and guard posts is one of great complexity. We have tried to locate these chambers by pouring over many drawings of the Temple for numerous hours. Some seeming discrepancies exist between Mishnaic sources and their Gemarah. Likewise, the Mishnah and Josephus often seem to disagree. Many times, there is no discrepancy at all. It is only a matter of understanding the complexity of the Temple complex. Unfortunately, we do not even qualify as a novice in this field of study. Nevertheless, we would like to call your attention to one more Mishnah that we believe will be helpful in answering our question and putting all the pieces of our puzzle together.

**Middot 5:3 Six chambers were in the courtyard, three in the north and three in the south. Those in the north: the chamber in charge of salt, the Parvah chamber, the chamber for rinsing. The chamber in charge of salt: there did they put salt on the offering. The Parvah chamber: there did they salt the hides of Holy Things, and on its roof was the room for immersion for the high priest on the Day of Atonement. The office for rinsing: for there did they rinse the innards of the Holy Things, and from there did a passageway go up to the roof of the Parvah chamber.**

## FIRE AND SALT

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Fire and salt are two essential elements in the cultic worship of the Temple. Hakham Shaul sees Hakham Tsefet's insinuation of the Temple courts and speaks of his "worship" before G-d. Looking at the Mishkan (Tabernacle) there would have been many things that would have "sparked" Hakham Tsefet's imagination and brought the union of salt and fire together. A pillar ascended from the Mishkan visible to everyone as a symbol of the Divine Presence. Interestingly, Hirsch connects the banner of the Tribes with "high Palms."<sup>66</sup> These phrases are connected in Hebrew and Aramaic. As we have stated in the many times that we have discussed the Hakhamim at Har Sinai, fire is often a picture of wisdom, the Hakhamim and the Torah. Scholars who speak of fire also

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<sup>66</sup> *The Hirsch Chumash: The Five Books of Torah*. Vol. 4. 5 vols. Jerusalem : New York: Feldheim ; Judaica Press, 2000. p. 17

frequently speak of "air."<sup>67</sup> The wisdom of the Sages is moved by "air," their breath.

## SALT

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Salt is analogous of the soul, which is also equated with the air or "breath." The "soul" (Nefesh/Neshamah) is the preservation of the body. The body without the soul is dead.<sup>68</sup> Therefore, the bodies continued existence depends on the soul. This is easy to see in the words of the Master. "Salt is beneficial," if it remains pure. If the soul were to lose its purity, it would render itself and the body useless. "Worthless salt" is salt that is an admixture of salt and gypsum. Herein Yeshua gives an analogy of inappropriate mixtures. Hakham Shaul in dealing with the Gentiles in Rome understands there is no such thing as a mixture of Jew and Gentile. We learned this lesson in 2 Luqas (Acts) 15.

**2 Luqas (Acts) 15:10 – 12 Hakham Tsefet continued saying "So now why are you putting God to the test by placing on the neck of the talmidim (not on the Gentiles) a yoke<sup>69</sup> that neither our fathers nor we have strength to bear? But we who have become faithfully obedient will have admittance into the Olam HaBa<sup>70</sup> through the chesed (mercy) of the Master Yeshua, and they will find admittance into the Olam HaBa in the same way as we did," And the whole congregation became silent and listened to BarNechamah and Hakham Shaul describing the marvel of the Gentiles taking up (putting to practice) the signs of God.**

Hakham Tsefet's "yoke" is the yoke between the Gentile and the Jew. For the sake of determining the nature of the "unbearable Yoke" we must look into the Torah that gives us the answer.

**D'varim (Deut). 22:10 "You will not plow with an ox and a donkey together."**

Hakham Tsefet's Remes speech perfectly explains the apparent problem dealt with by Yeshua's Talmidim. The Mishneh Torah (Yad Hazakah) elaborates on the halakhah of plowing with two animals as presented in D'barim (Deut) 22:10.

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<sup>67</sup> Wolfson, Harry Austryn. *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam, Volume 1: Structure and Growth of Philosophical Systems from Plato to Spinoza*. 4 Revised edition. Harvard University Press, 1962. p.114

<sup>68</sup> Ya'aqob (Jam.) 2:26

<sup>69</sup> **m. Berakhot 2:2** "Why does [the passage of] Shema precede [that of] And it shall come to pass [if you keep my commandments]? "So that one may first **accept upon himself the yoke of the kingdom of heaven and afterwards may accept the yoke of the commandments**. "[Why does] And it shall come to pass [precede] And G-d said? "For And it shall come to pass is recited by both day and night. "[But] And G-d said is recited only by day."

**m. Abot 3:5** R. Nehunya b. Haqqaneh says, "From whoever accepts upon himself the yoke of Torah do they remove the yoke of the state and the yoke of hard labor. "And upon whoever removes from himself the yoke of the Torah (yoke of the Kingdom i.e. recital of the Shema D'barim 6:4f.) do they lay the yoke of the state and the yoke of hard labor."

**m. Shabbat 1:4** These are some of the laws which they stated in the upper room of Hananiah b. Hezekiah b. Gurion when they went up to visit him. They took a vote, and the House of Shammai outnumbered the House of Hillel. And eighteen rules (of Shammai concerning Gentile conversion) did they decree on that very day.

**b. Shabbath 17a** And on that day Hillel sat submissive before Shammai, like one of the disciples, and it was as grievous to Israel as the day when the [golden] calf was made. Now, Shammai and Hillel enacted [this measure], but they would not accept it from them; but their disciples came and enacted it, and it was accepted from them.

We can also associate the "Yoke of the Kingdom" with the Yoke of the (Master) Mesorah. (Mt 11:29-30)

**Kilyaim Chapter 9 Halacha 7** Anyone who performs labor with two species of animals or wild beasts together when one of them is kosher and the other is not kosher is liable for lashes in all places, as [Deuteronomy 22:10] states: "Do not plow with an ox and a donkey together. "Whether one plows, seeds, has them pull a wagon, or a stone, or led them together even with his voice [alone], he is liable for lashes. This is derived from the term "together." If, however, one [merely] yokes them [to a wagon], he is exempt unless he pulls them or leads them.

<sup>70</sup> **b. Baba Mestia 2:11** [If he has to choose between seeking] what he has lost and what his father has lost, his own takes precedence. . . . what he has lost and what his master has lost, his own takes precedence. . . . what his father has lost and what his master has lost, that of his master takes precedence. For his father brought him into this world. **But his master, who taught him wisdom, will bring him into the life of the world to come.** But if his father is a sage, that of his father takes precedence. [If] his father and his master were carrying heavy burdens, he removes that of his master, and afterward removes that of his father. [If] his father and his master were taken captive, he ransoms his master, and afterward he ransoms his father. But if his father is a sage, he ransoms his father, and afterward he ransoms his master.

**Kilyaim Chapter 9 Halacha 7** Anyone who performs labor with two species of animals or wild beasts together **when one of them is kosher and the other is not kosher is liable for lashes in all places**, as [Deuteronomy 22:10] states: "Do not plow with an ox (a Kosher Animal) and a donkey (a non-Kosher animal) together. "Whether one plows, seeds, has them pull a wagon, or a stone, or led them together even with his voice [alone], he is liable for lashes. This is derived from the term "together." If, however, one [merely] yokes them [to a wagon], he is exempt unless he pulls them or leads them.

The unbearable yoke is a Jew being yoked with a Gentile and forced to "till in the same Torah." This is an impossible situation. However, Christian scholars have been trying to plow the Torah like a Donkey for nearly two millennia. We have established in earlier materials that the Torah is elucidated "**by the Jew first!**"

**Rom. 1:16 For I am not ashamed of the Mesorah (of the Master), for it is the virtuous power of God bringing redemption to everyone who is faithfully obedient, (to the Mesorah) CHIEFLY by the Jewish Hakhamim<sup>71</sup> and also by the Jewish Hakhamim of the Hellenists (in Diaspora).**<sup>72</sup>

Therefore, it is impossible/unbearable for the Jewish Hakhamim and Talmidim of the Master to till in the Torah with a Donkey, i.e. Christian Scholar!

**Romans 3:1 Then what advantage does the Jew have? Or what is the benefit of circumcision? Great in every respect. First of all, they were entrusted with the oracles of God (Mesorah).**

Hakham Shaul shows that those who are "yoked" with the "unbelieving" Gentiles are "yoked" to those who will not faithfully obey the Torah therefore, lacking righteous/generosity, i.e. the Nefesh Yehudi.

## **FIRE AND TORAH**

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It is clearly understood that the Torah is often pictured as "fire." What is the purpose of the "fire"?

**D'barim (De.) 33:2** And he said: The LORD came from Sinai, and rose from Seir unto them; He shined forth from mount Paran, and He came from the myriads holy, at His right hand was a **fiery Torah** (law) unto them.

The Master shows us that every fire purifies. The analogy of fire and Torah is one of splendid beauty. When we begin our existence in this present world, we are given a Neshamah of purity. Our single occupation is to return the Neshamah to G-d in the same state of purity in which it was received. How can we guarantee that soul's purity?

**Psa 19:7 The Torah of the LORD is perfect, **restoring the soul**; The testimony of the LORD is sure, making wise the simple.**

## **UNJUST MEN WHO INTENTIONALLY SUPPRESS THE TRUTH**

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We have borrowed the above phrase from the Remes of Romans for illustrating the continuity throughout the pericopes of the Nazarean Codicil.

Let us understand that the combined versions of the Peshat and Tosefta tell the truth of what Yeshua was trying

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<sup>71</sup> The inference is simply stated. The Mesorah MUST be passed down – transmitted from Jewish Hakhamim to talmidim. This includes the "Gentiles" who would teach Torah/Mesorah. They MUST be first taught by a Jewish Hakham!

<sup>72</sup> The sense of the verse means, in modern terms that the MESORAH will be carried chiefly by the Orthodox Nazarean Jews, and also by the Reform and Conservative Jews.

to say. Furthermore, we must understand that the Greek texts from which these verses are derived have gaping lacunas. We have been faithful to translate the verses in the way that the **MUST** be read. The wife who is “sent away without a bill of divorce” **is not divorced!!!**

The text of 1 Luqas (Luke) would appear to be a contradiction to the Torah. This can NEVER be. Furthermore, it is G-d Himself who initiated the idea of “divorce.”<sup>73</sup> Moshe Rabbenu is only the **Sh'liach** of G-d expressing the Divine will. Therefore, we must learn to discern the difference between *Middat HaDin* (G-d's justice) *Middat HaRachamim* (G-d's Mercy). How could we possibly believe that G-d would torture two souls that were incompatible for whatever reason? Such thoughts show the absurdity of a demented mind!

The connection to the Torah Seder is obvious when we understand and translate the Nazarean Codicil aright. Only the legitimate souls are counted. If a woman is “sent” from her husband without a divorce, his offspring can be considered questionable. Again, the questionable are not counted as a part of Yisrael.

Likewise, the connection to the Remes of Romans is built upon the same principle. The demented souls seek to establish halakhah without a Bet Din. Such men are men who hold the truth in injustice. Their injustice is subversion of truth, justice and mercy. However, divorce is not to be taken lightly and herein is the where the Bet Din comes in. The Bet Din will do everything possible to reconcile and salvage a marriage. But, when this is not possible a bill of divorce is the best answer.

It is from the union of Adam and Chavah (Eve) that Hakham Shaul draws his Remes of Romans. The injustice of hardhearted Shammaites forbade divorce tormenting the “little ones” and subverting the will of G-d (truth). It is therefore, inferred by the text that because a bill of divorce (Heb. get) was not given men would send their wives away illegally. Furthermore, we can readily determine that “whatever G-d has joined” will bear suitable, honorable fruit spiritually and physically.

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## COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES<sup>74</sup>

### ἐξουσία

Hakham Shaul uses the Greek word ἐκούσα<sup>75</sup> is rooted in the Greek word ἐξουσία meaning “freedom of choice.”<sup>76</sup> ἐξουσία is frequently translated as “authority.” We have made a dictionary trace below in the footnote. ἐξουσία is one of several words in the Nazarean Codicil that is used to denote “power.” However, its root is seldom looked at with any degree of research. ἐξουσία is derived from a root of (G1832) ἔξεσι, meaning “Torah obedience” (be lawful) and that which is obligatory.<sup>77</sup> There are several things worth noting in the use of ἐκούσα and ἐξουσία, most of which are the idea of acting in freedom or of free will. We have translated it as “voluntarily” above. If we elaborate, we have the idea of freely obeying the Torah. Or possibly **voluntary** obedience to the “obligations” required in the Torah. The Louw, & Nida Greek-English lexicon of the New Testament<sup>78</sup> give us the

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<sup>73</sup> Cf. D'barim (Deut) 24. The text is plain enough. The bill of divorce (Heb. get) is issued and she is sent out of the house.

<sup>74</sup> **Caution to our readers this is a Remes commentary not a Peshat, therefore it must be read with a nonliteral mindset!**

<sup>75</sup> Cf. Romans 8:20

<sup>76</sup> ἐξουσία, ας, ἡ - **1.** freedom of choice, right to act, decide, etc. J 10:18; Ac 5:4; Ro 9:21; 1 Cor 9:4ff, 12; 2 Th 3:9; Hb 13:10; Rv 13:5; 22:14.—**2.** ability, capability, might, power Mt 9:8; Mk 1:22, 27; Lk 10:19; Ac 8:19; Rv 9:19; 20:6.—**3.** authority, absolute power Mt 21:23, 24, 27; 28:18; Mk 2:10; Ac 26:12.—**4.** power or authority exercised by rulers, etc., by virtue of their office—**a.** ruling power, official power Lk 7:8; 20:20; 17:12f.—**b.** domain, jurisdiction Lk 4:6; 23:7; Eph 2:2; Col 1:13.—**c.** bearers of authority in the state, authorities, officials, government Lk 12:11; Ro 13:1, 2, 3; cosmic powers above and beyond the human sphere but not unrelated to it 1 Cor 15:24; Eph 1:21; 3:10; Col 2:15.—**5.** means of exercising power, prob. a veil 1 Cor 11:10. [pg 70]

<sup>77</sup>Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* Oak Harbor. GK2003, #2.

<sup>78</sup> Louw, J. P., & Nida, E. A. (1996, c1989). *Greek-English lexicon of the New Testament : Based on semantic domains* (electronic ed. of the 2nd edition.) New York: United Bible societies. 1:670

definition of “be obligatory, it is permissible, it is lawful.” This whole idea revolves around freedom of choice. Or to state things in a more definitive manner, we are free only when we keep the Torah! And yet another possibility is that **we have “authority” when we keep the Torah.** This then would mean that if we do not keep the Torah we are NOT free, and we are without any authority whatsoever except it be an usurped one. One of the possible Hebrew parallels is רַחַץ *chazaq*. Prayerfully the reader will understand that this is the phrase we say when we have completed one of the five books of the Torah. There is much more to say on this idea of רַחַץ *chazaq*, ἔκοῦσα and ἔξουσία, most of which relate to the idea of being free and possess real authority ONLY when we are Torah observant.

## EAGER ANTICIPATION

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Ἐξουσία, also plays into the idea Hakham Shaul mentions in that the “creature” eagerly anticipates the transformation into a “son of G-d.” These words can mean nothing less than one who is fully capable of conducting himself in a manner requisite of the Torah. The creature looks for and longs for “freedom.” The freedom we are speaking of and what Hakham Shaul has been heralding is freedom from the law (principle) of **sin and death**. The creature waits for the “encounter,” revelation (ἀποκάλυψις - *apokalupsis*) which is not some cataclysmic even at the end of days as pictured and preached by the “scare mongering scholars.” In the present case ἀποκάλυψις – *apokalupsis* means to have an encounter with the halakhic man if we can borrow Soloveitchik’s terminology.

We intimate that Hakham Shaul learned these things from Hakham Ya’aqob.

**Ya’aqob - Jam 1:23-25 For if anyone is a hearer of the Torah and not a doer, he is like a man who looks at his natural face in a mirror; for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. However, one who looks intently at the perfect Torah, (i.e. the Oral Torah) the Torah of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.**

What Hakham Ya’aqob illustrates is a man encountering himself in the Torah. He has a “revelation,” an “apocalypse” of himself. The “apocalypse” of self is mirrored in the Oral Torah. Hakham Ya’aqob’s mirror is most fascinating. His ἔσοπτρον – *esoptron* is certainly a “mirror” of sorts. However, because Hakham Ya’aqob is speaking in Remes he is “hinting” at things far deeper than a Peshat (literal) “mirror.” His mirror is the **Ispaqlyarya** - the nine floors of the Divine throne. Here is a secret to faithful obedience. Looking through the **Ispaqlyarya** a person sees his reflection. However, the reflection is only a reflection of his “Torah observant” self. His level of observation depends on his level of devotion. On a level closer to Remes, the **Ispaqlyarya** is one of the ten men of the Esnoga.

The “willing subjection to the vanity of telluric life” (**creature has been subjected to vanity**) means that the “creature” is fully cognizant of the notion that he can only be observant as long as he resides in a body. **The body then becomes the “Merkabah” (chariot) of Divine expression.** The use of “Merkabah” here is most fitting in that the body is given restraints and objectives. Without the use of a “Merkabah” (vehicle/channel of divine energy and authority emanating from the observance of the commandments) Torah Observance is impossible. Likewise, the Merkabah was revealed to **Yechezkel** – Ezekiel in diaspora. One Remes message that we learn from the Merkabah is that G-d is with us even in exile. Let us also destroy the Grecian notion that the “body” is bad! Amen we amen!

**2Co 3:3 being manifested that you are an Igeret of Messiah, (Mesorah) developed by us, written not with ink but with the Ruach of the living God, not on Luchot (tablets) of stone but on Luchot of human hearts.**

**1Co 3:16-17 <sup>¶</sup> Do you not know that you are a temple (of living stones) of God and the Torah breathed by**

**God resides within you? If any man destroys the residence of God, God will destroy him, for the residence of God is "set apart" for God, and that is what you are.**

Here we must also dispense with more false doctrine, namely that I cannot enjoy a glass of wine or the smoke of a pipe etc. What the scarecrow pastors fail to see is that the desecration of the "temple of living stones" (abomination of desolation) is when we fail to elegantly and tastefully observe Torah. Therefore, these so-called exegetes are teaching their audiences to desecrate the temple "residence of G-d" and become a mediocre individual.

## TEXTUAL ANALYSIS

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We have noted the textual problems addressed in our translation and footnotes above. Therefore, we will try as best as we can to capture the thoughts of Hakham Shaul's Remes to the Torah Seder "Debarim" and Hakham Tsefet's pericope of Mordechai (Mark). However, we will take time to point out some things that should be evident to the reader.

The greatest tool afforded us by the Sages is the Siddur. When we have failing words or thoughts in our prayer life, the Siddur is the most appropriate tool. When we frequent ourselves with the Siddur the Neshamah can effectively address weaknesses and failings. For an excellent commentary on "Prayer," see the Artscroll Sefard Siddur's introduction.<sup>79</sup> "Ruach" in the above translation is rendered the "Neshamah." However, the "Ruach" here can also be rendered "Oral Torah" specifically the Siddur. The Oral Torah always addresses our weaknesses and shortcomings. If we learn to trust in the Mesorah of the Master and the judgments of the Sages, we will never fail.

## EVERYTHING'S ALRIGHT

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It seems that we are always comforted by unwitting individuals who "try to be concerned" when we face difficult matters that someone quotes Romans 8:28. Most do-gooders miss the whole context of the verse. Hakham Shaul tries to show that we face troubles for one specific reason. That reason is the "purpose" of being transformed **into the likeness of His son (the B'ne Yisrael)**. This is the inevitable fate of all who associate with the Master, even when we, the Jewish people have struggles it is often our struggle to live up to the fate of being a "son of G-d." This is G-d's "purpose" for the gentiles who would join the Jewish people. The idea of "purpose" dominates the theme of this pericope.

## BEN/B'NE ELOHIM

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Again, the idea of "sons" and "son-ship" permeates the Remes materials making its strongest connection with the Torah Seder for this week and with the idea of being "sons of G-d."

It should be evident that the "Purpose" of Hakham Shaul is twofold

1. Becoming a Ben Elohim
2. Helping others to become B'ne Elohim

In our previous pericope, we pointed out that being a Ben Elohim means that we have inherited the "judgments" of the Sages. We interpret this to mean that we live by the "judgments" of the Sages of blessed memory. Their judgments are handed down to us as a means of addressing personal weaknesses etc. Hakham Shaul attests to this truth in the present pericope saying...

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<sup>79</sup> Artscroll "An overview Prayer a Timeless Need. p. xii Scherman, Meir Zlotowitz, Sheah Brander (Designed by) Nosson. *Artscroll Siddur: Nusach Sefard*. Mesorah Publications, Limited, 1986.

**He also determined in advance for us to be conformed and transformed (to obey the rules of son-ship) into the likeness (image) of His son (the B'ne Yisrael),**

Obedience to the rules of “son-ship” through observance of the 613 and appropriate halakhot qualifies us as B’ne Elohim.” For Gentiles who have turned to G-d this evolves through a process of mental transformation and renewal.<sup>80</sup> However, the staggering thoughts are that these things were determined in advance and established before the foundation of the cosmos.

The Hebrew word “Elohim” always evokes thoughts of judgment. However, we do not need to see these judgments as only being negative. In Remes and Midrash, this phrase should call to mind the “Throne of G-d.” When the phrases “Elohim” and “**determined in advance**” are joined together we cannot rely on Peshat for an answer. These phrases are only understood from the higher levels of hermeneutics. In the Torah Seder “Mishpatim” Moshe Rabbenu and seventy of the elders of the B’ne Yisrael ascend Har Sinai, and are accompanied by Aaron and his two sons Nadab and Abihu.

Atop the mountain, they are allowed to see G-d on a level appropriate to each of them. Some authors suggest that the seventy did not see HaShem. They were permitted to see Metatron, the agent of G-d rather than HaShem. Moshe describes the scene as...

**Shemot - Exo 24:10 and they saw the God of Israel; and under His feet, there appeared to be a pavement of sapphire, (Libanat Ha-Sappir) as pure as the essence of the heavens themselves.<sup>81</sup>**

We see the throne room floor as a “pavement of Sapphire.” This floor radiates an overpowering light that is unbearable to look upon, i.e. Ohr HaGanuz. Thusly, we learn that the thoughts of Elohim and His throne are associated with Sapphire. The “Rod” of Moshe was a rod of Sapphire. The Hebrew phrase “libanat Ha-Sappir,” pavement or possibly bricks of sapphire is discussed by many major Rabbinic minds. These words can mean that there was a pavement, brickwork or even possibly “stones” of sapphire.

Yechezkel – Ezekiel also sees the Throne of G-d as a “pavement of Sapphire.”

Yechezkel – Eze. 1:26 ¶ Now above the expanse that was over their heads there was something resembling a throne, like lapis lazuli in appearance; and on that which resembled a throne, high up, was a figure with the appearance of a man.<sup>NAU</sup>

To our astonishment, the New American Standard version lets the cat out of the bag.

However, before we discuss in depth the revelation of Yechezkel, we need to unpack the idea of “determine (know) in advance.”

When applying Drash to the Igeret of Ephesians we see that Hakham Shaul speaks of the souls that are created

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<sup>80</sup> Cf. Rom 12:1-2

<sup>81</sup> **Targum Pseudo Yonatan Shemot 24:10** And Nadab and Abihu lifted up their eyes, and saw the glory of the God of Israel; and under the footstool of His feet which was placed beneath His throne, was like the work of sapphire (Libanat Ha-Sappir) stone a memorial of the servitude with which the Mizraee had made the children of Israel to serve in clay and bricks, (what time) there were women treading clay with their husbands; the delicate young woman with child was also there, and made abortive by being beaten down with the clay. And thereof did Gabriel, descending, make brick, and, going up to the heavens on high, set it, a footstool under the cathedra of the Lord of the world whose splendor was as the work of a precious stone, and as the power of the beauty of the heavens when they are clear from clouds.

before the foundation of the earth. The Greek versions when interpreted aright show that G-d conversed<sup>82</sup> with those souls at that time, i.e. before entering a physical form or body. Various sources depict or label this place the "guf." The souls of the Tsadiqim are also said to be held in a "genizah" called the "chamber of the Tsadiqim." To be more literal in translation, we see that the place of the unborn souls is the "Hiding Place of souls." Interestingly, this "genizah" is said to also be the place where the souls of the Tsadiqim return when they have finished their mission.<sup>83</sup>

While these thoughts may seem So'odic to some they are firmly anchored in Remes thought. The primary sources being, b. Yebamot 62a, Niddah 13b, Abodah Zarah 5a and Chagigah 12b.

## THE BLUE PENCIL

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Metatron offers to show R. Ishmael the abode of the "spirits of the Tsadiqim" saying...

"Come and I will show thee where are the spirits of the Tsadiqim that have been created and have returned, and the spirits of the righteous that have not yet been created. And he lifted me up to his side, took me by his hand and lifted me up near the Throne of Glory by the place of the Shekina; and he revealed the Throne of Glory to me, and he showed me the spirits that have been created and had returned: and they were flying above the Throne of Glory before the Holy One, blessed be He."<sup>84</sup>

Here the "guf" or chamber of souls of the Tsadiqim is located near the throne of G-d. Some sources make the place of their abode "under the Throne of Glory."<sup>85</sup> Having one's origin so near the Throne of Glory attests to the magnitude of importance in mission. They can view the Divine by means of a "shining mirror" or a single **IspaqIarya**.

These souls are called the "treasures or blessings of dew" and herein living souls waiting to be placed in a body, "guf." These souls enter the Olam HaZeh (present world) from the "Libanat Ha-Sappir." Here they receive the "body" requisite for their mission. As the soul prepares to depart from the "Libanat Ha-Sappir" it appears before the Divine in its exalted form, on which are etched its features and form.<sup>86</sup> Before this time, they exist in a form like the angels with wings and a bodily appearance. When the Neshamah enters the "guf" body that it will have for the duration of its mission that "body" takes the shape of the Neshamah it is wearing.

In enumerating the descendants of Yehudah, the Chronicler tells us that the "potters" (jar makers) lived very near the King.

1Ch 4:23 These were the potters and the inhabitants of Netaim and Gederah; they lived there with the king for his work.

The Remes meaning of this verse might be understood as the "jar maker," who built a container (walled - Gaderah) for the seed (Netaim). Resident within the Jar is a precious seed. The seed takes the form of the Jar or, the Jar forms around the seed. Unless the seed is sown it cannot be reaped.<sup>87</sup> Regardless its content is priceless. Hakham Shaul has captured these thoughts in his second Igeret to the Corinthians (Cf. 2Cor. 4:7). The "guf" can

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<sup>82</sup> Having a "conversation" with G-d before we enter the present world can also be understood to be near the Throne and hear the plans of G-d as they unfold. It may also be that they hear G-d reading from the Torah that He used to create the cosmos.

<sup>83</sup> Hugo Odeberg. *3 Enoch Or The Hebrew Book Of Enoch*. Create Space Independent Publishing Platform, 2012. Ch. 43 p. 133

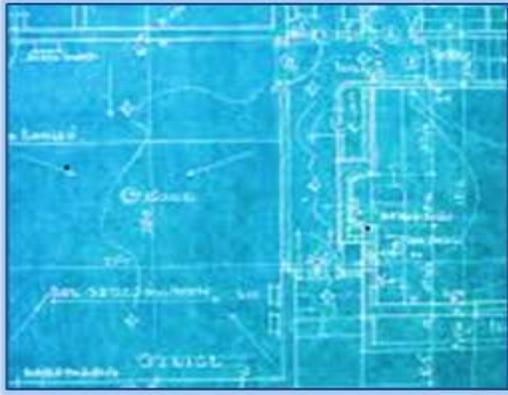
<sup>84</sup> Ibid.

<sup>85</sup> Ibid p. 132 See also Box, G. H. *The Apocalypse of Ezra*. Cornell University Library, 2009. p. 33-34

<sup>86</sup> Abelson, J. *Jewish Mysticism*. Biblio Life, 2008. p. 163-4

<sup>87</sup> Box, G. H. *The Apocalypse of Ezra*. Cornell University Library, 2009. p. 26

also be called the "chamber of forms."<sup>88</sup>



Now we find another amazing fact in that the seed of the Neshamah is joined with the seed of the body in the womb. Therefore, the idea of seed and harvest are woven into the Neshamah. King David as a Remes of Messiah purchased a "threshing floor" as the site for the Bet HaMikdash. The souls of the righteous/generous are said to have entered this world through the "guf" in the location of the Holy of Holies, the site where souls were atoned for.

We have stated above that the soul/Neshamah enters the world through the "Libanat Ha-Sappir." And as we have seen above the "Libanat Ha-Sappir" is the sapphire pavement or brickwork under the feet of G-d. Note that the verse shows us that it is under the control of G-d's "feet." This refers to the Hakhamim and the Sages. This pavement is translucent allowing the Neshamot to see G-d through but a single **IspaqIarya**.

Here they learned how Divine providence interacts with the events and happenings of the cosmos. Being under the feet of G-d bespeaks the Governance of G-d through the Bate Din and Hakhamim. The Prophet Yechezkel – Ezekiel as we have noted above that the Throne is like **lapis(z) lazuli**. Several translations of Mishpatim (Shemot – Exo. 24:10) refer to the "Libanat Ha-Sappir" as "lapis lazuli."

Interestingly the phrase "lapis lazuli" refers to a specific sapphire stone. However, even more interesting is the fact that "**lapis lazuli**" means the "blue pencil." Now we can look again at the throne room floor and note several things. Firstly, it is a pavement of Sapphire "Libanat Ha-Sappir." It is from the "Libanat Ha-Sappir" that the Neshamot of the Tsadiqim emerge into this world. The throne room floor of sapphire is the Governance of G-d through Bate Din and Hakhamim. Therefore, we can surmise that the floor of G-d's throne contains the writings, etched in blue pencil. Hakham Shaul makes mention of this idea through his Remes commentary to the Corinthians.

**2Co 3:2 You are our** (i.e. the Nazarean Hakhamim) **epistle written in our hearts, known and read of all men:**

These words written in sapphire tell the tale of the Neshamot of the Tsadiqim as it is told by the Hakhamim. The words of the Hakhamim are etched into the "**Libanat Ha-Sappir**" engraved with "**lapis lazuli**" a "blue pencil."

Have you ever seen anything that resembles the "Libanat Ha-Sappir" etched with "**lapis lazuli**" a "blue pencil"?

The "blue print" for the cosmos is etched with "**lapis lazuli**" a "blue pencil." The blue print for every righteous/generous soul descending from the Throne Room floor, "Libanat Ha-Sappir" is etched with "**lapis lazuli**" a "blue pencil."

If you were able to see the Throne Room floor you would see etched in "blue pencil" the words of the Hakhamim imprinted there upon. And with this we return full circle where we began - with the "threshing floor."

**Isaiah 66:1 ¶** Thus says the LORD, "Heaven is My throne and the **earth is My footstool**."

Being a "Ben Elohim" is to be a "living stone" from the Throne Room of the Divine. Each Neshamah, "**Libanat Ha-Sappir**" etched with "**lapis lazuli**" a "blue pencil" expresses the words of the Hakhamim etched in the floor of G-d's

<sup>88</sup> Hugo Odeberg. *3 Enoch Or The Hebrew Book Of Enoch*. Create Space Independent Publishing Platform, 2012. Ch. 43 p. 134

Throne Room.

Thus, we can see now why the Prophets always prophesied in Remes, Midrash or So'od.

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## Questions for Reflection

1. From the “**Six Basic Elements of Peshat and Remes Discourse of the Nazarean Codicil**” identify their relationship as translated above.
  - **Identify the context in which this Gemará was crafted;**
  - **Identify the parties or stake-holders of this Gemará debate;**
  - **Controversy of a Mitzvah or Mitzvoth in question of this Gemará;**
  - **Contestation against the Hillelite interpretation of the mitzvah or mitzvoth in question;**
  - **Riposte of the Master or Hakham;**
  - **Verdict concluded by the Master or Hakham (Halakha).**
2. **From all the readings for this week, which verse or verses touched your heart and fired your imagination?**
3. **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: "A'ad-Anah Y'na-atsuni" – "How long will"

Shabbat	Torah Reading:	Weekday Torah Reading:
עד-אנה ינאצני		Saturday Afternoon
"A'ad-Anah Y'na-atsuni"	Reader 1 – B'Midbar 14:11-14	Reader 1 – B'Midbar 15:1-7
"How long will"	Reader 2 – B'Midbar 14:15-20	Reader 2 – B'Midbar 15:8-15
"¿Hasta cuándo me ha ...?"	Reader 3 – B'Midbar 14:21-25	Reader 3 – B'Midbar 15:1-15
B'midbar (Numbers) 14:11-45	Reader 4 – B'Midbar 14:26-30	
Ashlamatah: Is 52:5-12 + 54:7-8	Reader 5 – B'Midbar 14:31-34	<b>Monday &amp; Thursday Mornings</b>
	Reader 6 – B'Midbar 14:35-38	Reader 1 – B'Midbar 15:1-7
Psalms 102:1-12	Reader 7 – B'Midbar 14:39-45	Reader 2 – B'Midbar 15:8-15
	Maftir – B'Midbar 14:43-45	Reader 3 – B'Midbar 15:1-15
N.C.: Mk 10:10-12; Lk 18:15-17 Rm 8:31-39	Is 52:5-12 + 54:7-8	



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

## Coming Festival:

"HaMisha Asar" or, "Tu-BiShebat  
New Year of the Trees

Evening Tuesday 14<sup>th</sup> of Shebat – Evening Wednesday 15<sup>th</sup> of Shebat 5778  
Evening 30<sup>th</sup> of January – Evening 31<sup>st</sup> of January 2018

For Further Information See:

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