

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Shebat 18, 5778 – Feb 26==02/03, 2018	Third Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

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

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

Roll of Honor:

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

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

Also, a great thank you and great blessings be upon all who send comments to the list about the contents and

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

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!

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: “Ki Tavou, El-Erets” – “When you enter into the land”

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי תָבֹאוּ, אֶל-אֶרֶץ		Saturday Afternoon
“Ki Tavou, El-Erets”	Reader 1 – B’Midbar 15:1-7	Reader 1 – B’Midbar 16:1-4
“When you enter into the land”	Reader 2 – B’Midbar 15:8-16	Reader 2 – B’Midbar 16:5-7
“Cuando entren en la tierra”	Reader 3 – B’Midbar 15:17-21	Reader 3 – B’Midbar 16:8-11
B’midbar (Numbers) 15:1-41	Reader 4 – B’Midbar 15:22-26	
Ashlamatah: Is 56:3-8 + 57:15-16, 18-19	Reader 5 – B’Midbar 15:27-31	Monday & Thursday Mornings
	Reader 6 – B’Midbar 15:32-36	Reader 1 – B’Midbar 16:1-4
Psalms 102:13-23	Reader 7 – B’Midbar 15:37-41	Reader 2 – B’Midbar 16:5-7
	Maftir – B’Midbar 15:37-41	Reader 3 – B’Midbar 16:8-11
N.C.: Mk 10:13=16; Lk 18:18-23 Rm 9:1-5	Is 56:3-8 + 57:15-16, 18-19	

Contents of the Torah Seder

- Meal Offerings and Libations – Numbers 15:1-16
- Challah – Numbers 15:17-21
- Sin Offering for Unintentional Sins – Numbers 15:22-29

- **Blaspheming the LORD – Numbers 15:30-31**
- **The Sabbath-Breaker – Numbers 15:32-36**
- **Tzitzit – Numbers 15:37-41**

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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. 375-417

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Rashi & Targum Pseudo Jonathan for: B'Midbar (Num.) 15:1-41

Rashi	Targum
1. The Lord spoke to Moses saying:	1. And the LORD spoke with Mosheh, saying:
2. Speak to the children of Israel and say to them: When you arrive in the Land of your dwelling place, which I am giving you,	2. Speak with the sons of Israel, and say to them: When you have entered into the land of your habitation which I will give you,
3. and you make a fire offering to the Lord, a burnt offering or a sacrifice [namely a peace offering], for an expressed vow or for a voluntary offering or on your festivals, to provide a pleasing fragrance for the Lord, from the cattle or from the sheep.	3. and you may make an oblation upon the altar before the LORD, burnt offering or consecrated sacrifice for release of a vow, or by free-will offering; or at the time of your feasts you offer what is acceptable to the LORD of the world, to be received with approval before the LORD from the herd or from the flock:
4. The one who brings his offering to the Lord shall present a meal offering containing one tenth fine flour mixed with a quarter of a hin of oil.	4. let the man who offers his oblation before the LORD bring a mincha of a tenth of flour mingled with the fourth of a hin of olive oil;
5. And a quarter of a hin of wine for a libation, you shall prepare with the burnt offering or for the sacrifice, for each lamb.	5. and wine of grapes for a libation, the fourth of a hin, to be made upon the burnt offering or hallowed sacrifice-for one lamb.
6. Or for a ram, you shall present a meal offering containing two tenths fine flour mixed with a third of a hin of oil.	6. Or for a ram, let him perform a mincha of two tenths of flour mingled with the third of a hin of olive oil,
7. And a third of a hin of wine for a libation; you shall offer up, a pleasing fragrance to the Lord.	7. and wine of grapes let him offer in a vase for the libation, the third of a hin, to be received with acceptance before the LORD.
8. If you prepare a young bull as a burnt offering or sacrifice by expressing a vow, or for a peace offering for the Lord,	8. But when he makes a bullock a burnt offering, or a sacrifice for release from a vow, or a hallowed sacrifice before the LORD,
9. with the young bull he shall offer up a meal offering consisting of three tenths fine flour mixed with half a hin of oil.	9. let him bring for the bullock a mincha of three tenths of flour mixed with half of a hin of olive oil,
10. And you shall offer half a hin of wine for a libation,	10. and wine of grapes half a hin, for a libation to be

Rashi	Targum
a fire offering of pleasing fragrance to the Lord.	received with acceptance before the LORD.
11. So shall it be done for each ox or ram, or for a young sheep or young goat.	11. So let him do with each bullock, with each ram, and each lamb, whether it be from the lambs or the kids:
12. In accordance with the number you offer up, so shall you present for each one, according to their numbers.	12. according to the number of the bullocks or lambs or goats with which the oblation is made so will you do, each according to their number.
13. Every native born shall do it in this manner, to offer up a fire offering of pleasing fragrance to the Lord.	13. All who are native born in Israel, and not of the sons of the Gentiles, will so make these libations in offering an oblation to be received with acceptance before the LORD.
14. If a proselyte resides with you, or those among you in future generations, and he offers up a fire offering of pleasing fragrance to the Lord, as you make it, so shall he make it.	14. And when a sojourner who sojourns with you, or whoever is among you now, or in your generations, will bring an oblation to be received with favor before the LORD, as you do so will he.
15. One rule applies to the assembly, for yourselves and for the proselyte who resides [with you]; one rule applies throughout your generations just as [it is] for you, so [it is] for the proselyte, before the Lord.	15. For the whole congregation there is one statute, for you and the sojourner who sojourns; it is an everlasting statute for your generations; as with you, so will it be with the sojourner before the LORD.
16. There shall be one law and one ordinance for you and the proselyte who resides [with you].	16. One Law and one judgment will be for you and for the sojourner who sojourns with you.
17. The Lord spoke to Moses saying:	17. And the LORD spoke with Mosheh, saying:
18. Speak to the children of Israel and you shall say to them, When you arrive in the Land to which I am bringing you,	18. Speak with the sons of Israel, and say to them: When you have entered the land into which I will bring you,
19. and you eat from the bread of the Land, you shall set aside a gift for the Lord.	19. and you eat the bread of the produce of it, (not rice, nor millet, nor pulse,)
20. The first portion of your dough, you shall separate a loaf for a gift; as in the case of the gift of the threshing floor, so shall you separate it.	20. you will set apart a separation before the LORD. Of the first of your dough one cake of twenty-four you will set apart as a separation for the priest; as with the separation from the threshing floor, so will you set it apart.
21. From the first portion of your dough you shall give a gift to the Lord in [all] your generations.	21. Of the first of your dough you will give a separation before the LORD in your generations.
22. And if you should err and not fulfill all these commandments, which the Lord spoke to Moses.	22. And should you have erred, and not performed some one of all these commandments which the LORD has spoken with Mosheh;
23. All that the Lord commanded you through Moses, from the day on which the Lord commanded and from then on, for all generations.	23. whatsoever the LORD has commanded you by Mosheh from the day He commanded it, and thenceforth unto your generations -
24. If because of the eyes of the congregation it was committed inadvertently, the entire congregation shall prepare a young bull as a burnt offering for a pleasing fragrance for the Lord, with its prescribed meal offering and libation, and one young he goat for a sin offering.	24. if without the knowledge of the congregation sin has been committed through ignorance, let all the congregation make one young bullock a burnt offering to be received with acceptance before the LORD, with his mincha and libation. as are proper; and one kid of the goats without mixture for a sin offering;
25. The kohen shall atone on behalf of the entire congregation of the children of Israel, and it shall be forgiven them, for it was an error, and they have	25. and let the priest make atonement for all the congregation of the sons of Israel, and it will be forgiven them; for it was an error, and they have

Rashi	Targum
brought their offering as a fire offering to the Lord and their sin offering before the Lord because of their error.	brought their oblation, an offering before the LORD, even an offering for their sin have they presented before the LORD for their error;
26. The entire congregation of the children of Israel and the proselyte who resides with them shall be forgiven, for all the people were in error.	26. and all the congregation of Israel will be forgiven before the LORD, and the sojourners who sojourn among them; for an error has occurred to the people.
27. But if an individual sins inadvertently, he shall offer up a she goat in its first year as a sin offering.	27. And if any one man sin through ignorance, let him bring one goat of the year without mixture for a sin offering,
28. And the kohen shall atone for the erring soul which sinned inadvertently before the Lord, so as to atone on his behalf, and it shall be forgiven him.	28. and let the priest make atonement for the man who has erred in sinning through ignorance before the LORD to atone for him, that it may be forgiven him;
29. One law shall apply to anyone who sins inadvertently from the native born of the children of Israel and the proselyte who resides among them.	29. as well for the native-born of the children of Israel, and for the strangers who sojourn among you, there will be one Law for him who transgresses through ignorance:
30. But if a person should act highhandedly, whether he is a native born or a proselyte, he is blaspheming the Lord, and that soul shall be cut off from among its people.	30. but a man who transgresses with presumption, whether of the native-born or strangers, and who turns. not away from his sin before the LORD, - he causes anger, and that man will perish from among his people;
31. For he has scorned the word of the Lord and violated His commandment; that soul shall be utterly cut off for its iniquity is upon it.	31. for, the primal Word which the LORD commanded on Sinai he has despised, and has made the commandment of circumcision vain; with destruction in this world will that man be destroyed; in the world that comes will he give account of his sin at the great day of judgment.
32. When the children of Israel were in the desert, they found a man gathering wood on the Sabbath day.	32. And while the sons of Israel were dwelling in the wilderness, the decree of the Sabbath was known to them, but the punishment (for the profanation) of the Sabbath was not known. And there arose a man of the house of Joseph, and said with himself: I will go and pull up wood on the Sabbath day; and witnesses saw it, and told Mosheh; and Mosheh sought instruction from the presence of the LORD, that He might teach me judgment, and make known the discipline of all the house of Israel. And the witnesses of the man who pulled up and collected wood came,
33. Those who found him gathering wood presented him before Moses and Aaron and before the entire congregation.	33. and, after they had admonished him, and he had wounded the witnesses who had found him pulling up wood, brought him to Mosheh and Aharon, and all the congregation.
34. They put him under guard, since it was not specified what was to be done to him.	34. This is one of four judgments which were brought before Mosheh the prophet, which he adjudged according to the Word of the Holy. Of these judgments some related to money, and some to life. In the judgments regarding money Mosheh was prompt, but in those affecting life he was deliberate, and in each he

Rashi	Targum
	said, I have not heard, - to teach the princes of the future Sanhedrin to be prompt in decisions on mammon, and deliberate in those that involved life, nor to be ashamed to inquire for counsel in what may be difficult, forasmuch as Mosheh the Rabbi of Israel himself had need to say, I have not heard. Therefore put they him in confinement, because they had not yet heard the explanation of the judgment they should execute upon him.
35. The Lord said to Moses, The man shall be put to death; the entire congregation shall pelt him with stones outside the camp.	35. And the Lord said to Mosheh: The man will be surely put to death; the whole congregation will stone him with stones without the camp;
36. So the entire congregation took him outside the camp, and they pelted him to death with stones, as the Lord had commanded Moses.	36. and the congregation led him forth without the camp, and stoned him with stones that he died, as the LORD had commanded Mosheh.
37. The Lord spoke to Moses, saying:	37. And the LORD said unto Mosheh:
38. Speak to the children of Israel and you shall say to them that they shall make for themselves fringes on the corners of their garments, throughout their generations, and they shall affix a thread of sky blue [wool] on the fringe of each corner.	38. Speak with the sons of Israel, and bid them make for themselves fringes, not of threads, nor of yarns, nor of fibres, but after a manner of their own (lesumhon) will they make them, and will cut off the heads of their filaments, and suspend by five ligatures, four in the midst of three, upon the four corners of their garment in which they enwrap themselves, unto their generations; and they will put upon the edge of their robes an embroidery of hyacinth (shezir de-thikela).
39. This shall be fringes for you, and when you see it, you will remember all the commandments of the Lord to perform them, and you shall not wander after your hearts and after your eyes after which you are going astray.	39. And this will be to you a precept for fringes, that you may look upon them at the time when you dress yourselves daily, and remember all My commandments to do them, and not go aside to wander after the imaginations of your heart and the sight of your eyes, after which you have gone astray.
40. So that you shall remember and perform all My commandments and you shall be holy to your God.	40. To the end that you may remember and perform all My precepts, and be holy, like the angels who minister before the LORD your God.
41. I am the Lord, your God, Who took you out of the land of Egypt to be your God; I am the Lord, your God.	41. I am the LORD your God who have delivered and brought you free out of the land of Mizraim, to be to you Elohim. I am the LORD your God.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoḏe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi's Commentary for: B'Midbar (Num.) 15:1-41

2 When you arrive He informed them that they would enter the Land.

3 and you make a fire-offering This is not a command, but [it means that], when you arrive there and you decide to make a fire-offering for the Lord...

for an expressed vow or for a voluntary offering... Or, you make a fire-offering for the obligatory festival sacrifice, which I required you to make on festivals.

a pleasing fragrance That it should afford Me contentment.

4 The one who brings his offering...shall present You shall offer up libations and a meal-offering for each animal. The meal-offering is completely consumed, and the oil is blended into it. The wine is put into basins [from which it runs onto the altar and down to the foundations], as we learned in Tractate Sukkah (48a, b).

5 for each lamb This relates to everything mentioned above—the meal-offering, the oil and the wine.

6 Or for a ram [i.e.,] if [the animal you bring is] a ram. Our Sages expounded [the word] **וְאִל**, "or" to include the palgas [a sheep in its thirteenth month, which is neither a lamb nor a ram] for the libations of a ram. -[Chullin 23a, see Parah 1:3]

10 a fire-offering of pleasing fragrance This refers only to the meal-offering and oil, but the wine is not a fire-offering, since it is not placed on the fire.

11 Or for a young sheep... Whether it is a sheep [lamb] or a goat. **וְאִל** and **וְשֵׂה** are the names given to sheep or goats within their first year. -[Parah 1:3]

ram Heb. **אֵיל**. **אֵיל** [is the name given] from the age of thirteen months and one day. -[Parah 1:3]

12 In accordance with the number you offer up In accordance with the number of animals you offer up as a sacrifice, so shall you present libations for each of them, according to the number of animals shall be the number of libations.

15 just as [it is] for you, so [it is] for the proselyte Heb. כְּכֶם כְּגֵר, lit., like you like the proselyte, just as it for you, so it is for the proselyte. This is the style of the Hebrew language; “like the garden of the Lord, like the Land of Egypt” (Gen. 13:10) [meaning] so was the Land of Egypt [like the garden of the Lord] (Compare Rashi on Gen. 13:10); “like me, like you, like my people, like your people” (I Kings. 22:4) [meaning, I am like you, and your people like my people].

18 When you arrive in the Land Heb. בְּבֹאֵיכֶם [lit., when you come to the Land] This ‘coming’ differs from all the other ‘comings’ in the Torah. For with the others, Scripture say, “when you will come” [in the singular] (כִּי־תָבֵא) or [plural] (כִּי־תָבֵאוּ) ; therefore, all of them learn [a particular law] from each other. Since in one of their cases, Scripture specifies that it applies only after inheritance and settling [in the Land], it therefore applies in all cases. But here it uses the term בְּבֹאֵיכֶם as soon as they arrived there and ate from its bread, they were obligated to separate a portion of the dough. -[Sifrei Shelach 21]

20 the first portion of your dough When you knead an amount of dough you are accustomed to kneading in the desert. And how much is that? “They measured with an omer ” (Exod. 16:18), “an omer per head” (verse 16). You shall separate from its first portion, that is to say, before you eat the first portion from it, you shall separate one loaf as a gift for the sake of the Lord.

a loaf In old French, tortel, a sort of cake, a round loaf of bread, [in modern French, torteau.]

as in the case of the gift of the threshing floor in which no amount is specified, but unlike the gift taken from the tithe [given by Levites to kohanim] for which an amount is specified. However, the Sages did specify an amount—for a householder, one twenty-fourth [of the dough] and for a baker one forty-eighth. - [Challah 2:7]

21 From the first portion of your dough Why is this [verse] stated? [Is not verse 20 sufficient?] Because it says, “the first portion of your dough” (verse 20). From this I understand the first one of the doughs. Hence, Scripture teaches us, "From the first"—a part of the dough but not the entire dough. -[Sifrei Shelach 27]

you shall give a gift to the Lord Since no amount is specified for the dough portion, [challah], it says, "you shall give"—the gift should be an amount which can be considered a ‘gift.’ -[Sifrei Shelach 30]

22 And if you should err and not fulfill Idolatry was included in “all the commandments” (Lev. 4:13) for which the community brings a bull [as a sin-offering], but here Scripture removes it from that category to apply to it the law of a bull for a burnt offering and a he-goat for a sin-offering. - [Sifrei Shelach 22]

If you err Scripture speaks of idolatry, or perhaps only to one of the other commandments? Scripture therefore states, “all of these commandments.” One commandment which is equivalent to all the commandments. Just as someone who transgresses all the commandments, casts off the yoke [of the Torah], violates the covenant, and acts brazenly [toward the Torah], so one who transgresses this commandment, casts off the yoke, violates the covenant, and acts brazenly. Which [one] is this? This is idolatry. - [Sifrei Shelach 33]

which the Lord spoke to Moses [The first two commandments,] “I am [the Lord, your God]” and “You must not have [any other gods]” (Exod. 20:2-3) were heard by the word of the Divine, as it says, “Once did God speak, but we heard them twice” (Ps. 62:12). -[Sifrei Shelach 33]

23 All that the Lord commanded This teaches us that anyone who acknowledges [the truth of] idolatry is considered as if he had denied the entire Torah and all the prophecies of the prophets, as it says, “from the day on which the Lord commanded and from then on.” - [Sifrei Shelach 33]

24 If because of the eyes of the congregation it was committed inadvertently If, because of the leaders [literally, eyes] of the congregation this transgression was committed inadvertently—for they [the leaders] erred and ruled concerning one form of service, that it was permitted to worship an idol in this manner.- [See Horioth 2b]

for a sin-offering Heb. לְחַטָּאת [This word] is missing an ‘aleph,’ because this [sin-offering] is different from all other sin-offerings. In the case of all the other sin-offerings [mentioned] in the Torah which are brought together with a burnt offering, the sin-offering precedes the burnt offering, as it says, “he shall make the second one a burnt offering” (Lev. 5:10), but this one—the burnt offering—precedes the sin-offering. -[Hor. 13a]

25 and they have brought their offering as a fire-offering to the Lord This refers to [the offering] stated in the passage [in verse 24], namely the bull [which is brought as a] burnt offering, as it says [here], “a fire-offering to the Lord.” - [Sifrei Shelach 37]

and their sin-offering This [refers to] the he-goat [in verse 24]. - [Sifrei Shelach 37]

27 sins inadvertently By worshipping idols. - [Sifrei Shelach 41]

she-goat in its first year For any other transgression an individual could bring [either] a ewe-lamb or a young she-goat, but in this case Scripture designates a she-goat for it. - [Sifrei Shelach 40]

30 highhandedly Intentionally.- [Jonathan ben Uzziel, Onkelos (See Mechokekei Yehudah)]

is blaspheming Heb. מְגַדֵּף, reviles (מְחַרֵּף) , as in “it shall be a reproach (חֲרָפָה) and a taunt (וּגְדוּפָה) ” (Ezek. 5:15); “which the servants of the King of Assyria have blasphemed (גִּדְּפוּ) ” (Is. 37:6). Furthermore, our Sages (Ker. 7b) derived from here that someone who blasphemes [lit., blesses] the Name [of God] is subject to spiritual excision.

31 the word of the Lord The warning against idolatry was [heard directly] by the word of the Divine; the rest was by the word of Moses. - [Hor. 8a]

its iniquity is upon it During the time the iniquity is with him, namely, if he has not repented.- [Sanh. 90b, Sifrei Shelach 51]

32 [When the children of Israel] were in the desert, they found Scripture speaks disparagingly of Israel, for they had kept only one Sabbath, yet on the second one, this man came and desecrated it.- [Sifrei Shelach 52]

33 Those who found him gathering [This redundant clause means to say that] they warned him, but he did not stop gathering even after they found him and warned him.- [Sanh. 90a, Sifrei Shelach 55]

34 since it was not specified what was to be done to him With which method he should be executed. But they did know that one who desecrates the Sabbath is put to death.- [Sifrei Shelach 57]

35 pelt Heb. רָגַם, ‘doing,’ [which] in French [is], faisant. Similarly, ‘going,’ in old French, allant. Likewise, זָכוֹר, remember, (Exod. 20:8), and שָׁמֹר, keep (Deut. 5:12)

36 took him outside From here we derive that the place of stoning was outside, and distant from the courthouse.- [Sifrei Shelach 59]

38 that they shall make for themselves fringes Heb. צִיצִית, [so named] because of the threads suspended from it, as in, “he took me by a lock of (בְּצִיצִית) my hair (lit., by the fringes of my head)” (Ezek. 8:3) (Men. 42a). Another

interpretation: [It is called] מַצִּיצָה because of the [command], "you shall see it" (verse 39), as in, "peering (מַצִּיץ) from the lattices" (Song 2:9).

blue The green-blue dye obtained from the chillazon [See Aruch Hashalem under חִלְזוֹן, Yehudah Feliks, Nature & Man in the Bible (New York: Soncino Press, 1981, pp. 18-20).

39 you will remember all the commandments of the Lord because the numerical value of the מַצִּיצָה is six hundred. צ= 90 י= 10 צ= 90 י= 10 ת= 400 =600 [Add to this the] eight threads and five knots, and we have [a total of] six hundred and thirteen [the number of commandments in the Torah]. -[Num. Rabbah 18:21]

and you shall not wander after your hearts Heb. וְלֹא־תִתְּוֹרוּ, like "from scouting (מִתְּוֹר) the Land" (13:25). The heart and eyes are the spies for the body. They are its agents for sinning: the eye sees, the heart covets and the body commits the transgression. - [Mid. Tanchuma 15]

41 I am the Lord Faithful to pay reward.-[Sifrei Shelach 75]

your God Faithful to exact punishment.-[Sifrei Shelach 75]

Who took you out I redeemed you on condition you accept My decrees upon yourselves. - [Sifrei Shelach 73]

I am the Lord, your God Why is this repeated? So that the Israelites should not say, "Why did the Omnipresent say this? Was it not so that we should perform [the commandments] and receive reward? We will not perform [them] and not receive reward!" [Therefore, God says,] "I am your King, even against your will." Similarly, it says, "[As I live, says the Lord God,] surely with a strong hand...will I reign over you" (Ezek. 20:33). Another interpretation: Why is the exodus from Egypt mentioned? It was I who distinguished between the drop [of sperm] of a firstborn and of that which was not of a firstborn. So in future will I distinguish and punish those who attach indigo-dyed [fringes, which is extracted from a vegetable] to their garments, claiming that it is sky-blue [dye extracted from the chillazon]. -[B.M. 61b] From the commentary of R. Moshe Hadarshan [the preacher] I transcribed [the following:] **Why is the passage of the wood gatherer juxtaposed with the passage addressing idolatry? To inform [you] that one who desecrates the Sabbath is regarded as one who worships idols, for it [namely the Sabbath] too [just like the prohibition against idolatry] is as important as [the sum of] all the commandments.** So Scripture says in Ezra (Neh. 9:13-14, which is strictly part of Ezra. See Rashi on Neh. 1:1), "You descended upon Mount Sinai... and you gave Your people the Law and the commandments (sic). And Your holy Sabbath You made known to them." **Likewise, the passage of fringes; why is it juxtaposed with these two [passages]? Since it too is equally important as [the sum of] all the commandments, as it states, "and perform all My commandments."**

on the corners of their garments Corresponding to [the verse said in connection with the exodus from Egypt] "I carried you on the wings (בְּכַפַּי) of eagles" (Exod. 19:4). On the four corners, but not on a garment of three or five [corners]. **[This] corresponds to the four expressions of redemption that were said in Egypt: "I will take you out...I will save you...I will redeem you...I will take you"** (Exod. 6:6-7). - [Mid. Aggadah]

a thread of sky- blue [wool] Heb. פִּתִּיל תְּכֵלֶת, so called because of the bereavement [suffered by the Egyptians] over the loss of their firstborn. The Aramaic translation of שְׁבוּל, bereavement, is תְּכֵלֶת [a word similar to תְּכֵלֶת]. Moreover, the plague struck them at night, and the color of תְּכֵלֶת is similar to the color of the sky, which blackens at dusk; its eight threads symbolize the eight days that Israel waited from when they left Egypt until they sang the song at the [Red] Sea. - [Mid. Aggadah]

Ketubim: Psalm 102:13-23

Rashi	Targum
1. Of David. My soul, bless the Lord, and all my innards, His holy name.	1. Composed by David, spoken in prophecy. Bless, O my soul, the name of the LORD, and let all my viscera bless His holy name.
2. My soul, bless the Lord and do not forget any of His benefits.	2. Bless, O my soul, the name of the LORD, and do not forget all His nourishment, for He made breasts for your mother instead of insight.
3. Who forgives all your iniquity, Who heals all your illnesses.	3. Who forgives all your iniquities, who heals all your diseases.
4. Who redeems your life from the pit, Who crowns you with kindness and mercy.	4. Who redeems your life from Gehinnom, who crowned you with kindness and mercy.
5. Who sates your mouth with goodness, that your youth renews itself like the eagle.	5. Who satisfies the days of your old age with goodness, and in the age to come, your youth will be renewed like the eagle of the canopy.
6. The Lord performs charitable deeds and judgment for all oppressed people.	6. The LORD does acts of righteousness/generosity, and judgments for all the oppressed.
7. He makes His ways known to Moses, to the children of Israel His deeds.	7. He revealed His ways to Moses, His deeds to the children of Israel.
8. The Lord is merciful and gracious, slow to anger and with much kindness.	8. The LORD is merciful and compassionate; He loathes anger and does many deeds of goodness and truth.
9. He will not quarrel to eternity, and He will not bear a grudge forever.	9. He will not quarrel always, nor will He retain hostility forever.
10. He has not dealt with us according to our sins, nor has He repaid us according to our iniquities.	10. He has not dealt with us according to our sins, nor has He repaid us according to our iniquities.
11. For, as the height of the heavens over the earth, so great is His kindness toward those who fear Him.	11. For as high as the heavens are above the earth, so great is His goodness to those who fear Him.
12. As the distance of east from west, He distanced our transgressions from us.	12. As far as the east is from the west, thus far has He removed from us our transgressions.
13. As a father has mercy on sons, the Lord had mercy on those who fear Him.	13. As a father (Abba) who loves the children, so the LORD loves those who fear Him.
14. For He knows our creation; He remembers that we are dust.	14. For He knows our evil impulse that makes us sin; in His presence it is remembered, for we are from dust.
15. As for man-his days are like grass; like a flower of the field, so does he sprout.	15. The days of a son of man are like grass; like a blossom of the field, so will he bloom.
16. For a wind passes over him and he is no longer here; and his place no longer recognizes him.	16. For a storm-wind has blown on him and he is no more; and he no longer is aware of his place.
17. But the Lord's kindness is from everlasting to everlasting, and His charity to sons of sons.	17. But the favor of the LORD is upon those that fear Him, from this age to the age to come; and His generosity is for the children of their children.
18. To those who keep His covenant and to those who remember His commandments to perform them.	18. For those who keep His covenant, and for those who remember His commandments to do them.
19. The Lord established His throne in the heavens, and His kingdom rules over all.	19. The LORD has established His throne in the highest heavens; and His kingdom rules over all.
20. Bless the Lord, His angels, those mighty in strength, who perform His word, to hearken to the voice of His	20. Bless the name of the LORD, O His angels, who are mighty in power, who do His word, to obey the sound

Rashi	Targum
word.	of His word.
21. Bless the Lord, all His hosts, His ministers, those who do His will.	21. Bless the name of the LORD, all His hosts, His ministers who do His will.
22. Bless the Lord, all His works, in all the places of His dominion; my soul, bless the Lord.	22. Bless the name of the LORD, all His works, His dominion is in every place. Bless, O my soul, the name of the LORD.
23. When peoples gather together, and kingdoms, to serve the Lord.	23. When peoples are gathered together, and kingdoms to worship in the presence of the LORD.

Rashi's Commentary to Psalm 102:1-23

1 A prayer for a poor man Israel, who is a poor people.

when he enwraps himself when their soul is enwrapped in distress.

4 are dried up Heb. נָחַר. The "nun" serves as a prefix, as: נִעֲשׂוּ, they were made, נִקְנִי, they were acquired; and it is an expression of dryness, as (Job 30:30): "and my bones dried out (חָרָה) from the heat"; (Jer. 6:29), "the bellows is heated (נָחַר)."

7 Like a bird of Heb. לִקְאֵת. It is the name of a bird.

Like an owl of the wasteland Heb. כְּבוֹס, the name of a bird, as (Lev. 11:17): "The owl (הַכּוֹס), the cormorant, and the night owl."

wasteland deserts. I was like a bird of the desert. So do we wander from our place to go into exile.

8 I pondered I pondered about myself, and behold I am like a lonely bird on a roof, sitting alone without a mate. lonely Heb. בּוֹדֵד, sitting alone.

9 those who scorn me Heb. מְהוֹלִילִי, those who scorn me, an expression of mockery.

swear by me They saw my misfortune and they swear by me and say, "If it is not so, what happened to Israel should happen to me." "So may the Lord do to me as to Israel."

10 I mixed with weeping. I mixed with tears.

11 for You picked me up First You picked me up and now You cast me down from heaven to the earth, and if You had not picked me up first, my disgrace would not be so great.

12 Like a lengthening shadow At eventide, when the shadows lengthen, and when it becomes dark, they are not recognizable, but progressively disappear.

13 But You Who will be enthroned forever, and Who swore to us by Yourself, just as You exist, it is incumbent upon You to fulfill it. Therefore...

14 You will rise, You will have mercy on Zion for it is time to favor it For so You promised (Deut. 32:36): "When He sees that their power is gone," and it is indeed gone.

15 For Your servants desired They loved even its stones and its earth. [According to] Midrash Aggadah, when Jeconiah and his exile left, they carried with them some of the stones and the earth of Jerusalem to build a synagogue for themselves there in Babylon. 16

And the nations will fear Your name when You save Your people.

18 He has turned to the prayer of those who cried out Heb. הערער, who cries out, as (Isa. 15: 5): "a cry of destruction they will raise (יעוערו)." Another explanation: מערער means devastated and destroyed, as (below 137:7) "who say, 'Raze it, raze it.' "

19 Let this be inscribed So will those who see the salvation say, "let this salvation be inscribed for the latest generation."

and a created people that became a new creature to emerge from slavery to freedom and from darkness to a great light.

20 looked...to earth to see the affliction of His people.

21 the dying Heb. תמותה, mortally ill, enmorindes in Old French (as above 79:11).

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Meditation from the Psalms

Psalms 102:13-23

By: H.Em. Rabbi Dr. Hillel ben David

As we look at the second half of Psalm 102, I will repeat my introduction from last week to maintain continuity.

David composed this psalm to express the feelings of the poor man enveloped in misery. In a deeper sense these verses describe the tragic state of Israel in exile, impoverished and downtrodden. The nation is poor both financially and spiritually.¹

Another aspect of Israel's poverty in exile is the poor response which their prayers receive from heaven. In better days HaShem responded generously and in abundance, but now the blessings are meager and few.² Similarly we lament:³ *Though I would cry out and plead, He shut out my prayer.* Rav Eliezer said: *From the day the Temple was destroyed the gates of prayer have been locked tight.*⁴

However, this psalm ends with a prophecy of hope and redemption. Prosperity will return to Israel when they return to their permanent homeland to serve HaShem eternally. Your servants' children shall be settled, and their

¹ Radak; Ibn Ezra Maharam Armaah

² The Maggid of Koznitz

³ Eicha (Lamentations) 3:8

⁴ Berachot 32b; Alshich

children will be steadfast before You.⁵

Last week we mentioned that this psalm focused on prayer. In the second half of our psalm we still find that one aspect is still prayer. In this shiur,⁶ I thought that I would look at the point of congregational prayer⁷ as found in the incense.

Ketoret is the transliteration of the Hebrew word קטרת, which is translated, in English, as incense. The word *ketoret* means *bonding*; the essence of the *ketoret* is the yearning of the soul of man to cleave to HaShem. This bonding, as we shall see, is necessary to build the unity of the body of Mashiach. Ketoret is a substance which is associated with joy, prayer, and protection. Clearly, ketoret is a most unusual substance!

In this shiur I would like to take an in-depth look at a substance which is so powerful that it can halt a plague. Because it can halt a plague, those who compound it *incorrectly* will incur the death penalty.⁸ Let's start this study by examining what the Torah teaches us about ketoret, by examining the first use of ketoret:⁹

Shemot (Exodus) 25:1 And HaShem spake unto Moses, saying, 2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. 3 And this is the offering which ye shall take of them; gold, and silver, and brass, 4 And blue, and purple, and scarlet, and fine linen, and goats' hair, 5 And rams' skins dyed red, and badgers' skins, and shittim wood, 6 Oil for the light, spices for anointing oil, and for sweet incense, 7 Onyx stones, and stones to be set in the ephod, and in the breastplate. 8 And let them make me a sanctuary; that I may dwell in them.

From this first verse, we see that incense is an offering which is associated with HaShem dwelling in us.

The Ketoret, offered up twice a day, symbolized Israel's desire to serve HaShem in a pleasing way. This offering was brought twice daily, once as part of the Shacharit (morning) service and once as part of the Mincha / Mussaf (afternoon) service. This happened seven days a week, every day of the year, including Shabbat and Yom HaKippurim. Five pounds of ketoret was burnt daily, half in the morning and half in the afternoon.

Shemot (Exodus) 30:7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. 8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before HaShem throughout your generations.

The incense was compounded from eleven¹⁰ ingredients: balsam, onycha, galbanum, frankincense (in quantities

⁵ Tehillim (Psalms) 102:29; 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.

⁶ A shiur is a lesson on any Torah topic, such as Gemara, Mishnah, halakha, Tanach, etc.

⁷ Congregation / Set time - מועד, Strong's number 04150, is our verbal tally with the Torah.

⁸ Our Torah portion has Aaron saving the lives of the Bne Israel by using the incense to stop the plague. If the incense was compounded incorrectly, then the plague would have continued to kill people.

⁹ The first time a word is used in the Torah is the place where the thing, named by the word, is actually created. Since a דבר—dabar is the Hebrew word for 'word' and the Hebrew word for a 'thing', it makes sense that a word becomes concretized as a 'thing'. Thus, the Hebrew word becomes the genes of a reality that exists in the world. Conversely, if there is no Torah word for an idea, then that thing does not exist in the world. Thus, there is no Torah word for *romance*, *adventure*, *doubt*, etc. because these words were coined by our sages to express our perspective – after the fall.

¹⁰ Eleven refers to the conveyance of the Divine light which transcends the limits of the world within the limits of the world. "The world was created with ten utterances." Eleven, thus, refers to a level above the limits of that set. Nevertheless, since it is also a number which follows in sequence to ten, we can understand that it refers to the fusion between the transcendent Divine light and the framework of limited worldly existence. Eleven indicates an excess, a spillage, an over-doing or wasting of divine energy. According to the Arizal.

of seventy maneh each in weight), myrrh, cassia, spikenard, saffron (sixteen maneh each), costus (twelve maneh), aromatic bark (three maneh), and cinnamon (nine maneh), altogether 368 maneh, one for each day of the year, half offered in the morning, and half in the evening, and three extra maneh for the Day of Atonement. But in an ordinary lunar year there were eleven maneh over (the lunar year being 354 days); and though these eleven maneh were necessary for supplementing the incense in intercalary years, they had to be bought from the new donations given on the first of Nisan. Some method had to be devised, therefore, of making the remainder of the old incense valid for the new year.

The lye obtained from a species of leek and the Cyprus wine which are mentioned in connection with the incense, were nor actual ingredients, but were used simply for whitening the onycha, and also for making its odor more pungent, as we shall see.

Rabbi Moshe Sofer¹¹ explains the symbolic meaning of the names of the four main incense spices, as well as the Karshina lye and Cyprus wine:

The four spices that are written explicitly in the Torah are tzori-balsam, tziporen-onycha, chelbana-galbanum, and levonah zakah-pure frankincense.

Tzori alludes to the Torah which is a tzori-balsam and healing for the entire body.

Levonah zakah alludes to God's love for His people through which He me'laven-whitens and bleaches their sins. Between these two are placed the tziporen and chelbana.

As known, chelbana alludes to complete sinners.

The tziporen, on the other hand, alludes to the majority of the Jewish people. Like a tziporen-fingernail, they are smooth and unblemished on the inside, and only darkened on the outside... It is for this reason that we are required to rub the tziporen with Karshina lye, to beautify it and remove its external blackness. This alludes to teshuva-repentance and good deeds... Soaking the tziporen in Cyprus wine to make it azah [pungent or strong] alludes to the wine [secret teachings] of the Torah which imbues Israel with the ability to remain firm and unyielding in their faith when they walk among the nations.

The Significance of the Amounts

COUNT	NAME	WEIGHT
1	balsam	70 maneh
2	onycha	70 maneh
3	galbanum	70 maneh
4	frankincense	70 maneh
5	myrrh	16 maneh
6	cassia	16 maneh
7	spikenard	16 maneh

¹¹ Chatam Sofer, Derashot 18; quoted in Siddur Chatam Sofer ad. loc. (Moses Schreiber (1762–1839), known to his own community and Jewish posterity in the Hebrew translation as Moshe Sofer, also known by his main work Chatam Sofer, (translation Seal of the Scribe and acronym for Chiddushei Torat Moshe Sofer), was one of the leading Orthodox rabbis of European Jewry in the first half of the nineteenth century. He was a teacher to thousands and a powerful opponent to the Reform movement in Judaism.)

8	saffron	16 maneh
9	costus	12 maneh
10	aromatic bark	3 maneh
11	cinnamon	9 maneh
		368 maneh

What is the significance of the various amounts of each fragrance?

Each of the major four fragrances explicitly mentioned in the Torah contributed seventy maneh. The number seven represents the natural universe, created in seven days. Seven corresponds to the framework of the physical universe, especially the boundaries of time with its seven-day week.

Seventy is the number seven in tens. The number ten represents both plurality and **unity**, so seventy conveys the idea of **unifying** the multitude of forces in the natural world. This is the underlying message of the ketoret. These holy fragrances illuminate and uplift the plurality of natural forces.

After the first level of four fragrances sanctified the dimension of time, the second tier of four fragrances sanctified the dimension of space. The number six corresponds to space, as any location is made up of six vectors (the four directions, up and down). It can also be visualized as a cube, representing all physical objects, which has six faces.

Time is a less physical aspect, and more receptive to spiritual elevation. Thus, for the first four fragrances representing the dimension of time, the number seven was multiplied by ten. Space, on the other hand, is only influenced by its closeness to holiness. Therefore, the unifying quality of ten is only added to the six, so that sixteen maneh were used of each of these fragrances.

The final amounts of twelve, nine, and three represent the limitations of the divided physical realm. Three is the first number to demonstrate *multitude*, and nine is the last number, before the multitude is once again combined into a unit of ten.¹²

The Death Penalty

The following narrative is from Meam Loez:¹³

Also included in the incense was an herb known as maaleh ashan. This herb caused the smoke to go straight up like a pole and not to spread to the right or left. No one knew the identity of this herb except members of the family of the House of Avtinus mentioned earlier. These are the ones who were able to make the incense based on the tradition of their ancestors and they would not reveal it to any other person.

This herb had to be placed in the incense even though it did not have any fragrance. This is because it is written, "Speak to Aaron your brother and let him not come at all times to the sanctuary inside the veil which is before the ark." (Leviticus 16:2) Moses was told to go to Aaron the High Priest and tell him not to go into the Holy of Holies at any time other than Yom HaKippurim. Even on Yom HaKippurim he could not go into the Holy of Holies empty-handed. The Torah therefore continues:

¹² Adapted from Olat Ri'iah 136-8

¹³ Meam Loez on Ki Tissa: The Incense Spices

Vayikra (Leviticus) 16:2 For in cloud I shall be seen on the ark cover.

The only time the High Priest could enter the Holy of Holies was when he brought incense and the cloud of smoke covered the ark cover. The cloud mentioned here is the smoke of the incense. As the Torah says later:

Vayikra (Leviticus) 16:13 The cloud of incense shall cover the ark cover.

Since the Torah says, "In a cloud I shall be seen on the ark cover" and it does not say, "With incense I shall be seen on the ark cover," our sages taught that this herb known as maaleh ashan must be placed in the incense. If maaleh ashan was not placed there the incense would burn but there would not be this heavy smoke. Since the Torah speaks of a "cloud" of smoke we learn that there must be smoke. The only substance that makes this heavy smoke is the maaleh ashan, which made this smoke go up straight like a pole.

If a different type of herb were used, the smoke would not go directly up; rather, it would spread out to all sides of the Holy of Holies. It would then not be right over the ark cover and the Torah says explicitly, "The cloud of incense shall cover the ark cover." This cloud of smoke must cover the ark cover so the High Priest does not see the Divine Presence.

If the High Priest burned the incense and it did not contain this maaleh ashan he would be worthy of death.

Furthermore, if he left out any of the ingredients he would be worthy of death. The Torah says:

Vayikra (Leviticus) 16:13 He should place incense on the fire before HaShem and the cloud of the incense should cover the ark cover which is above the Testimony.

The Torah could have simply said, "He should place it on the fire before HaShem." Why did it say he should place incense on the fire? The word "incense" appears to be redundant because it was already mentioned earlier, "a double handful of incense, finely ground perfumes." Then the Torah should say, "He should place it on a fire before HaShem," and we would know that the Torah is speaking about incense.

However, the expression, "the incense" (ha-Ketoret) teaches us that the incense must be complete without anything missing. Even a single dram of weight of any of the ingredients cannot be left out.

The Torah also teaches us that the smoke of the incense must cover the ark cover. This is why the maaleh ashan is placed in it. The Torah says:

Vayikra (Leviticus) 16:13 And he shall not die.

From this we learn the opposite. If any of the ingredients are left out or if the maaleh ashan was not placed in the incense, the High Priest was worthy of death. It did not matter how small an amount of the maaleh ashan was placed there as long as there was some.

One should read the section of the Ketoret out of a Siddur. Saying it verbally is the same as actually burning this incense in the Temple, as is explained earlier. If one says it by heart it is possible that he will leave out one of the ingredients. This is the same as burning incense lacking ingredients for which one is worthy of death. Therefore, it should be read from the written page. For the same reason it is good to count the eleven perfumes with one's fingers, so as not to skip any of them.

End of Meam Loez.

Ketoret has the power to nullify any evil decree, even that of death. It is for this reason that when a plague broke out among the Bne Israel in the wilderness Moshe ordered Aaron to go through the camp with the ketoret.

Bamidbar (Numbers) 17:12-13 Aaron took the incense pan as Moses had commanded him... He offered the incense to atone for the people... and the plague was checked.

Thus, we see the healing properties of ketoret, especially to alleviate the plague. If the ketoret had not been formulated correctly it would not have ended the plague, thus condemning the people to death. This is why the death penalty is proper for those who leave out any ingredient while compounding the ketoret.

Ketoret Symbolizes Unity

Ketoret was a unique substance whose eleven ingredients had the ability to symbolize unity, as we can see from the following Gemara:

Kirithoth 6b Said R. Johanan: Eleven kinds of spices were named to Moses at Sinai. Said R. Huna: 'Where is the text? Take unto thee sweet spices, at least two; balsam, and onycha, and galbanum, that makes together five; 'sweet spices' means another five, that makes together ten; 'with pure frankincense', which is one, that is together eleven. 'Why not say, 'sweet spices' [at the beginning] is a general statement, balsam, and onycha, and galbanum' a specification, and 'sweet spices' [at the end] is again a general statement! [We have thus, a generalization followed by a specification and then by a generalization, [in which case] only things sharing the qualities of the specification may be derived. Just as the [items of the] specification are things whose smoke ascends upwards and whose fragrance spreads, so include all things whose smoke ascends upwards and whose fragrance spreads. And should you say in this case only one [item of] specification should have been mentioned, [I would answer] No, all are necessary; for if 'balsam' alone was written, I might have said: Only things from the tree [are to be taken], but not things growing on the ground. It was thus necessary to state 'onycha'. And if 'onycha' alone was written, I might have said: Only things from the ground, but not from the tree. It was thus necessary to state 'balsam'. As to 'galbanum', its mention is necessary for its own sake, for its odor is unpleasant if so, it could have been derived from: Take unto thee. But perhaps say: 'The sweet spices' in the latter part [of the verse] mean two, as 'the sweet spices' in the former part? Then it should have written the two expressions 'sweet spices' next to one another, and then write 'balsam, and onycha, and galbanum'. In the School of R. Ishmael it was taught thus: 'Sweet spices' is a generalization, 'balsam, and onycha, and galbanum' is a specification, sweet spices' again is a generalization, and from a generalization followed by a specification and then by another generalization one can derive only things sharing the qualities of the specification. As the [items in the] specification are things whose smoke ascends upwards and whose fragrance spreads, so all things whose smoke ascends upwards and whose fragrance spreads. Perhaps this is not so; but take the generalization with the first generalization, the specification with the first specification? — Say: This cannot be; hence you must not expound according to the latter version but according to the former.

The Master said: 'Perhaps this is not so, but take the generalization with the first generalization and the specification with the first specification? — Say: This cannot be, hence you cannot expound . . . "What is the question? — This is his difficulty: Let the sweet spices' in the latter part [of the verse] mean two like 'sweet spices' in the former. 'Whereupon he replied as was answered before: Then it should have written, 'Sweet spices, sweet spices, balsam, onycha and galbanum'. What is the meaning of 'and the specification with the first specification'? — This is his difficulty: Things of the tree are derived from 'balsam', and things of the ground from 'onycha'; why not then derive from 'pure frankincense' all things which have one quality in common with it [viz.,] that their fragrance spreads, though their smoke does not ascend upwards? Whereupon he replied: If this was so, 'pure frankincense' should have been written among the others, so

that you could derive therefrom. But if 'pure frankincense' was written among the others, we would have twelve spices. — 'Pure frankincense' should have been written among the others and 'galbanum' at the end. Resh Lakish says: From the word itself it can be inferred; for ketoret [frankincense] means something whose smoke ascends upwards.

In other words, the incense used in the Bet HaMikdash, the House of the Holy One, consisted of fragrant spices as well as the foul-smelling galbanum, which itself acquired a pleasant aroma when combined with the other spices of the ketoret. The Gemara derives from this composition of the incense a similar phenomenon in the social, religious makeup of the Jewish people: when the wicked and righteous join together, the latter can positively impact upon the former to produce a single, "fragrant" unified community.

Rav Kook explained that the ketoret was a link between the material and spiritual realms. The word *ketoret* comes from the root *kesher*, a tie or knot. The incense rose straight up, connecting our divided physical world to the unified divine realm. From the sublime standpoint of overall holiness, it is impossible to distinguish between the separate, distinct fragrances. Each fragrance represents a particular quality, but at that elevated level, they are revealed only within the attribute of absolute unity. Only in our divided world do they acquire separate identities.

Because ketoret symbolizes the unity of the Bne Israel,¹⁴ when there is a lack of unity, ketoret is used to bring about that unity. In the case of Qorach¹⁵ and his followers, in Bamidbar 16,¹⁶ ketoret was used to bring about the death of Qorach and his followers and thus completely eliminate the heresy which had disrupted the unity of the Bne Israel.

Bamidbar (Numbers) 16:5 *And he spake unto Qorach and unto all his company, saying, Even to morrow HaShem will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. 6 This do; Take you censers, Qorach, and all his company; 7 And put fire therein, and put incense in them before HaShem to morrow: and it shall be that the man whom HaShem doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.*

Bamidbar (Numbers) 16:35 *And there came out a fire from HaShem, and consumed the two hundred and fifty men that offered incense. 36 And HaShem spake unto Moses, saying, 37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. 38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before HaShem, therefore they are hallowed: and they shall be a sign unto the children of Israel. 39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: 40 To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before HaShem; that he be not as Qorach, and as his company: as HaShem said to him by the hand of Moses.*

Nadab and Abihu, in Vayikra 10, also disrupted the unity of the Bne Israel by offering "strange fire". Therefore, we also see that the ketoret was instrumental in bringing about their death as a judgment for disrupting this unity.

¹⁴ Bne Israel = Children of Israel

¹⁵ Bamidbar (Numbers) 16:1-40 indicates that Qorach rebelled against Moses along with 249 co-conspirators and were punished for their rebellion when HaShem sent fire from heaven to consume all 250 of them. Qorach's Reubenite accomplices, Dathan and Abiram, were also punished when HaShem caused the ground to split open beneath their feet swallowing them, their families, anyone associated with Qorach, and all their possessions. Numbers 16:41 Furthermore, the Israelites who did not like what had happened to Qorach, Dathan, and Abiram (and their families) objected to Moses, and HaShem then commanded Moses to depart from the multitude. HaShem then smote 14,700 men with plague, as punishment for objecting to Qorach's destruction.

¹⁶ Numbers chapter 16

Vayikra (Leviticus) 10:1 *And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before HaShem, which he commanded them not. 2 And there went out fire from HaShem, and devoured them, and they died before HaShem.*

Rabbi Krohn¹⁷ said that we learn from the ketoret the need for unity among all Jews. If any one of the eleven ingredients were omitted from the mixture, the ketoret offering was invalid. One of the ingredients, chelbana (galbanum), has a foul odor. This undesirable spice symbolizes the sinners in a Jewish congregation. Our Sages state that a public fast day in which at least one sinner does not participate is not considered a fast day: that is, it does not accomplish the purpose for which it was intended, whether relief from a drought or protection from physical threats to the community. The requirement to mix chelbana into the ketoret reminds us that we must include those Jews who do not perform every commandment properly in our prayer services and community activities.

Shemot (Exodus) 30:1ff introduces us to the "Mizbeach ha-ketoret," the incense altar, upon which the Kohen¹⁸ would offer incense twice daily:

Shemot (Exodus) 30:1 *And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. 2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. 3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. 4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. 5 And thou shalt make the staves of shittim wood, and overlay them with gold. 6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. 7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. 8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before HaShem throughout your generations. 9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. 10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto HaShem.*

One unique quality of the incense offering emerges from the Gemara in:

Keritot 6b *Any fast day which does not include any sinners from among Yisrael is not a [legitimate] fast day; for galbanum (Aramaic) ['chelbana' in Hebrew] has a putrid odor, but yet the Scripture included it as one of the ingredients of the ketoret.*

In other words, the incense used in the Mikdash¹⁹ consisted of fragrant spices as well as the foul-smelling galbanum, which itself acquired a pleasant aroma when combined with the other spices of the ketoret. The Gemara derives from this composition of the incense a similar phenomenon in the social, religious makeup of the Jewish people: when the wicked and righteous join together, the latter can positively impact upon the former to

¹⁷ Paysach J. Krohn (born January 29, 1945) is an Orthodox Jewish rabbi, mohel, author, and lecturer on topics related to ethics and spiritual growth. He is the author of the bestselling "Maggid" series of books for ArtScroll, inspired by the stories of Rabbi Sholom Schwadron, who was known as the "Maggid of Jerusalem".

¹⁸ Kohen = Priest

¹⁹ The Torah commands that we erect a Mikdash (Shemot 25:8) – a Temple or Sanctuary. Only the roof of this Sanctuary, covered by special hides, was actually called a mishkan (Shemot 26:1).

produce a single, "fragrant" community.

However, as Rav Meir Simcha Ha-kohen of Dvinsk²⁰ notes, this blend can occur only when a genuine sense of unity prevails among Bne Israel. The influence of the righteous upon the iniquitous can take effect only when true brotherhood is felt between the different segments of the population.

Bne Israel can survive exposure to HaShem's revelation only through the joining together of the various elements of the population. The ketoret, the merging of the different sectors of the Jewish people, protects the nation from the potential divine wrath resulting from HaShem's revelation. Individually, one cannot hope to emerge meritorious from divine judgment, the natural outcome of revelation; only the nation as a whole, through the collective merits of its individual components, can withstand the Shechinah.²¹

Indeed, this theme is a dominant one in the Yamim Noraim, particularly on Yom HaKippurim, the day of revelation. No single Jew can claim sufficient worthiness to stand before the Creator in judgment. We do so only by identifying wholeheartedly with the entirety of the Jewish nation, affording us the merits of one another as well as the national merits of our Patriarchs. Thus, we see the three "extra" maneh of Ketoret was burned on Yom HaKippurim²² to symbolize this unity.

Ketoret - קטרת as a protection

Bamidbar (Numbers) 17:11-13 "And Moshe said to Aharon. Take a censer, and put fire in it from off the altar, and put on incense, and take it quickly... and ran... and made atonement for the people. And he stood between the dead and the living; and the plague was stayed".

We learn from the Yom HaKippurim service that the cloud of ketoret facilitates a vision of the Shechinah: *For in the cloud I shall appear above the kaporet.*

Like a sort of veil which serves to dull the dazzling revelation. Perhaps, this is indeed the function of the Mizbeach HaKetoret (incense altar) throughout the year: it is meant to allow the Shechinah²³ to dwell in the Mishkan by "screening" the revelation therein!

Ketoret is brought by men to recognize the fact that HaShem is present amongst us. Rashi²⁴ illustrates this by examining ketoret - קטרת:

Rashi's Commentary for: Bamidbar (Numbers) 7:20 filled with incense - קטרת. The *gematria* of קטרת [i.e., 613] corresponds to the six hundred and thirteen commandments—provided that you convert the "chaph"

²⁰ Meir Simcha of Dvinsk (1843–1926) was a rabbi and prominent leader of Orthodox Judaism in Eastern Europe in the early 20th century. He was a kohen, and is therefore often referred to as Meir Simcha ha-Kohen ("Meir Simcha the Kohen"). He is known for his writings on Maimonides' Mishneh Torah, which he titled Ohr Somayach, as well as his novellae on the Torah, titled Meshech Chachmah.

²¹ Shechinah is the English transliteration of a Hebrew word meaning "dwelling" or "settling" and denotes the dwelling or settling of the divine presence of God. The Shechinah is the feminine aspect of Divinity, also referred to as the Divine Presence.

²² Yom HaKippurim = Day of Atonement

²³ The Shechinah (שכינה) is the English transliteration of a Hebrew word meaning "dwelling" or "settling" and denotes the dwelling or settling of the divine presence of God. The Shechinah is the feminine aspect of Divinity, also referred to as the Divine Presence.

²⁴ Shlomo Yitzchaki, (22 February 1040 – 13 July 1105), today generally known by the acronym Rashi (Hebrew: רש"י, Rabbi Shlomo Itzhaki), was a medieval French rabbi and author of a comprehensive commentary on the Talmud and commentary on the Tanach.

into a "daleth" in accordance with the cipher known as, א"ב ת"ג ש"ד ר"ק [in which the first and last letters of the alphabet are interchangeable, the second and the second-to-last letters, etc. Thus, ט=4 ד=9 ק=200 ת=400 totaling 613].

Thus, we see that ketoret = 613 commands. These 613 commands also indicate that HaShem is among me.

Furthermore, ketoret has the unique property of protection, which is necessary since as mortals we cannot handle the direct presence of HaShem, so we need the incense and the incense altar to protect us from the glory of HaShem. This is why, in verse 6, when describing where the Mizbeach HaKetoret is put it says:

Shemot (Exodus) 30:1 *And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. 2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. 3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. 4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. 5 And thou shalt make the staves of shittim wood, and overlay them with gold. 6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, **where I will meet with thee.** 7 And Aaron²⁵ shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.*

Geographically all it needed to say was to place it before the partition, but the full description connects the incense altar to HaShem meeting Bne Israel, such that the altar serves as a buffer and interface between us and the glory of HaShem.

Not only the actual offering of the ketoret, but even studying and reciting the parasha of ketoret yields remarkable power as the Zohar writes:

Zohar 2:218 *This matter is a decree issued by the Almighty, that whoever studies and reads the topic of the constitution of the ketoret every day is saved from all evil things and witchcraft in the world, and from all serious injury, from evil thoughts, from harsh judgment, and from death, and will not be harmed that entire day, for the evil force has no control over him. One must concentrate during this recitation. Rabbi Shimon said, if people would know how exalted the concept of the ketoret is before the Almighty, they would take every single word in it and wear it as a crown on their head like a golden crown. Whoever involves himself in it must delve into the concept of the ketoret. If he concentrates on it every day, he earns a portion both in this world and in the next world, and death will be eliminated from him and from the world, and he will be saved from all prosecution in this world, from impurity, from the judgment of Gehinnom and from*

²⁵ Ramban's comments to Shemot (Exodus) 30:7. **AND AARON WILL BURN THEREON INCENSE.** This commandment [of burning the incense] did not devolve upon the High Priest alone, but was also incumbent upon the common priests, as is the law of the lighting of the lamps mentioned right beside it, [every morning, when he dresses the lamps], although of that too it says, **And when Aaron lights the lamps,**²⁵ and yet it does not apply to the High Priest alone, as He said above, **Aaron and his sons shall set in order.**²⁵ Therefore I do not know why He mentioned Aaron in both of them, and did not say "the priest" [which would signify any — even a common-priest]. Perhaps it is because of Scripture's statement further, **And Aaron will make atonement upon the horns of it once in the year,**²⁵ which was done by Aaron only, [because the reference there is to the Service on the Day of Atonement which could be performed only by the High Priest — therefore He also mentioned the name of Aaron in the verse before us and in the following verse]. Or it may be that He hinted that it was to be Aaron who [at the first time] was to begin the burning of the incense and the lighting of the lamps. Similarly, at the end of Seder Emor **el hakohanim** He said, **Aaron will set in order,**²⁵ and He did not mention his sons, because it was Aaron who performed it first. The phrase **a statute forever** mentioned there,²⁵ refers to the commandment [of kindling the lamps, and does not mean that it is a statute forever that only the High Priest do it].

subjugation to foreign rule.

The Yalkut Meam Loez cites a story from the Midrash Haneelam.²⁶ Rav Aha once arrived in a certain town that had been ravaged by a plague for seven days. The townspeople came to him and told him of their troubles. The plague was only intensifying, and they did not know what to do. He said, "Let us go to the Bet Kneset (House of the Congregation) and pray that it stops." As they made their way towards the Bet Kneset, people came and told them that the plague had claimed even more victims; others are about to die. He said, "Since the calamity is so severe and time is running out, we will not go to the Bet Kneset. Rather, bring me forty G-d-fearing people and they will divide into groups of ten, each of which should go to one direction of the city and recite 'pitum haketoret' (the Talmudic discussion of the ingredients of the ketoret) three times. They should then add, 'Moshe said to Aharon: Take the fire pan and place fire upon it from the altar and place ketoret, and quickly bring it to the nation and atone on their behalf... 'until 'and the plague ended.'" They did as he told, and the plague stopped. All those who had been stricken were cured. A heavenly voice called out to the harmful spirits, "Do no more damage in this town, for the attribute of justice no longer has any control over them!"

Rav Aha was exhausted and fell asleep. He dreamt that it was told to him, "Just as you eliminated the plague from the city, so must you bring them back in teshuva, for one cannot endure without the other, because it was on account of their sins that the plague was decreed". He told this to the townspeople and they repented. They changed the name of the town to "Mahsiya," which means "town of compassion". They kept the town's name in their minds at all times so as to ensure that they would not return to their sinful ways.

Ketoret is Associated with Prayer

The oral law repeatedly compares prayer to incense, which demonstrates the strong connection between these two substances.

Berachoth 6b *R. Helbo further said in the name of R. Huna: A man should always take special care about the afternoon-prayer. For even Elijah was favorably heard only while offering his afternoon-prayer. For it is said: And it came to pass at the time of the offering of the evening offering, that Elijah the prophet came near and said . . . Hear me, O Lord, hear me. 'Hear me', that the fire may descend from heaven, and 'hear me', that they may not say it is the work of sorcery. R. Johanan says: [Special care should be taken] also about the evening-prayer. For it is said: **Let my prayer be set forth as incense before Thee**, the lifting up of my hands as the evening sacrifice. R. Nahman b. Isaac says: [Special care should be taken] also about the morning prayer. For it is said: O Lord, in the morning shalt Thou hear my voice; in the morning will I order my prayer unto Thee, and will look forward.*

Revelation 8:1 *And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 **And the smoke of the incense, which came with the prayers of the saints**, ascended up before God out of the angel's hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast it*

²⁶ Midrash haNeelam - The Hidden Midrash (מדרש הנעלם) Midrash haNeelam is located within the body of the Zohar (parashat Vayera, Chayei Sarah, Toldot) and the Zohar Chadash (pp. 2b-30b; 46b-47b (in the Zohar Chadash edition by Rav Reuven Margoliot), and in parashat Balak, Ki Teitze, and the entire Zohar Chadash on Shir haShirim, Ruth, and Eicha.) According to Ramaz, it is fit to be called Midrash haNeelam because "its topic is mostly the neshama (an upper level of soul), the source of which is in Beriah, which is the place of the upper Gan Eden; and it is written in the PaRDeS that drash is in Beriah... and the revealed midrash is the secret of externality, and Midrash haNeelam is the secret of internality, which is the neshama. And this derush is founded on the neshama; its name befits it – Midrash haNeelam.

into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. 6 And the seven angels which had the seven trumpets prepared themselves to sound.

Midrash Rabbah - Numbers XIII:4 Offerings (muktar)' alludes to the evening prayer, as is borne out by the text, Let my **prayer be set forth as incense** (ketoret)⁴ before Thee, the lifting up of my hands as the evening sacrifice (Ps. CXLI, 2).

Midrash Rabbah - Numbers XIII:18 Another interpretation: FULL OF INCENSE implies that Reuben was at that moment²⁷ a penitent, wearing sackcloth, fasting and praying to the Holy One, blessed be He, to pardon him for his iniquity in the affair with Bilhah,²⁸ and **prayer is compared to incense, as is proved by the text, Let my prayer be set forth as incense before Thee**, etc. (Ps. CXLI, 2). Thus we have explained the phrase, FULL OF INCENSE.

Soncino Zohar, Shemot, Section 2, Page 219a Thus Scripture says, "a perpetual incense before the Lord" (Ibid.), indicating that it abides in the presence of the Lord, more than all other modes of worship, it being the most precious and beloved to the Holy One, blessed be He. Prayer, indeed, is the highest service of all, yet is incense-burning dear and acceptable to the Almighty. Observe the difference between prayer and incense-offering. **Prayer has been instituted to take the place of the sacrifices that Israel used to offer, but none of the sacrifices had the same value as the incense. There is, further, this difference between the two. Prayer repairs damage which has been done, but incense does more-it strengthens, it binds together, it is the greatest light-bringer.**

Our prayers are like incense. Incense is related to congregational prayer. This idea is brought forcefully home by the last pasuk of our psalm:

Tehillim (Psalms) 102:29 The children of Thy servants shall dwell securely, and their seed shall be established before Thee.'

The use of 'seed' surely causes us to remember that the place where the incense was used on Yom HaKippurim was the Holy of Holies – bedroom, the place of intimacy with HaShem.²⁹ This is also an allusion to a man's 'seed' which is placed in the womb in the place of intimacy – the Kodesh Kodashim.

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Ashlamatah: Yeshayahu (Isaiah) 56:3-8 + 57:15-16, 18-19

Rashi	Targum
1. So says the Lord, "Keep justice and practice righteousness, for My salvation is near to come, and My benevolence to be revealed."	1. Thus says the LORD: "Keep judgment and do righteousness, for My salvation is near to come, and My virtue to be revealed."
2. Fortunate is the man who will do this and the person who will hold fast to it, he who keeps the Sabbath from profaning it and guards his hand from doing any evil.	2. Blessed is the man who will do this, and a son of man who will hold it fast, who will keep the Sabbath from profaning it, and will keep his hands from doing any evil."
3. Now let not the foreigner who joined the Lord, say,	3. Let not a son of Gentiles who has been added to the

²⁷ When Joseph's fate was being discussed.

²⁸ Cf. Bereshit (Genesis) 35:22.

²⁹ Kodesh Kodashim = Holy of Holies

Rashi	Targum
"The Lord will surely separate me from His people," and let not the eunuch say, "Behold, I am a dry tree."	people of the LORD say, "The LORD will surely separate me from His people"; and let not the eunuch say. "Behold, I am like a dry tree."
4. For so says the Lord to the eunuchs who will keep My Sabbaths and will choose what I desire and hold fast to My covenant,	4. For thus says the LORD: "To the eunuchs who keep the days of the Sabbaths that are Mine, who are pleased with the things I wish and hold fast My covenants,
5. "I will give them in My house and in My walls a place and a name, better than sons and daughters; an everlasting name I will give him, which will not be discontinued.	5. I will give them in My sanctuary and within the land of My Shekhinah a house a place and a name better than sons and daughters; I will give them an everlasting name which will not cease.
6. And the foreigners who join with the Lord to serve Him and to love the name of the Lord, to be His servants, everyone who observes the Sabbath from profaning it and who holds fast to My covenant.	6. And the sons of the Gentiles who have been added to the people of the LORD, to minister to Him, to love the name of the LORD, and to be His servants, everyone who will keep the Sabbath from profaning it, and hold fast My covenants -
7. I will bring them to My holy mount, and I will cause them to rejoice in My house of prayer, their burnt offerings and their sacrifices shall be acceptable upon My altar, for My house shall be called a house of prayer for all peoples.	7. these I will bring to the holy mountain, and make them joyful in my house of prayer; their burnt offerings and their holy sacrifices will even go up for [My] pleasure on My altar; for My sanctuary will be a house of prayer for all the peoples.
8. So says the Lord God, Who gathers in the dispersed of Israel, I will yet gather others to him, together with his gathered ones.	8. Thus says the LORD God who is about to gather the outcasts of Israel, I will yet bring near their exiles, to gather them."
9. All the beasts of the field, come to devour all the beasts in the forest.	9. All the kings of the peoples who were gathered to distress you, Jerusalem, will be cast in your midst; they will be food for the beasts of the field-every beast of the forest will eat to satiety from them.
15. For so said the High and Exalted One, Who dwells to eternity, and His name is Holy, "With the lofty and the holy ones I dwell, and with the crushed and humble in spirit, to revive the spirit of the humble and to revive the heart of the crushed.	15. For thus says the high and lofty One who dwells in the heavens, Whose name is Holy; in the height He dwells, and His Shekhinah is holy. He promises to deliver the broken in heart and the humble of spirit, to establish the spirit of the humble, and to help the heart of the broken.
16. For I will not contend forever, neither will I be wroth to eternity, when a spirit from before Me humbles itself, and souls [which] I have made.	16. "For I will not so avenge forever, nor will My anger always be (so); for I am about to restore the spirits of the dead, and the breathing beings I have made.
17. For the iniquity of his thievery I became wroth, and I smote him, I hid Myself and became wroth, for he went rebelliously in the way of his heart.	17. Because of the sins of their mammon, which they robbed, My anger was upon them, I smote them, removed My Shekhinah from them and cast them out; I scattered their exiles because they went astray after the fantasy of their heart.
18. I saw his ways and I will heal him, and I will lead him and requite with consolations him and his mourners.	18. The way of their repentance is disclosed before Me, and I will forgive them; I will have compassion on them and requite them with consolations, and those who mourn them.
19. [I] create the speech of the lips; peace, peace to the	19. The one who creates speech of lips in the mouth of

Rashi	Targum
far and to the near," says the Lord, "and I will heal him."	every man says. Peace will be done for the righteous. who have kept My Law from the beginning, and peace will be done for the penitent who have repented to My Law recently, says the LORD; and I will forgive them.
20. But the wicked are like the turbulent sea, for it cannot rest, and its waters cast up mud and dirt.	20. But the wicked are like the tossing sea which seeks to rest and it cannot, and its waters disturb mire and dirt.
21. "There is no peace," says my God, "for the wicked."	21. There is no peace, says my God, for the wicked."

Verbal Tallies

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

Bamidbar (Numbers) 15:1-41
Tehillim (Psalms) 102:13-23
Yeshayahu (Isaiah) 56:3-8 + 57:15-16, 18-19
Mk 10:13-16, Lk 18:18-23, Rm 9:1-5

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.
Children / Son / Appointed - בן, Strong's number 01121.
Come / Bring - בוא, Strong's number 0935.
Land / Earth - ארץ, Strong's number 0776.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.
Saying / Speak - אמר, Strong's number 0559.
Children / Son / Appointed - בן, Strong's number 01121.
Israel - ישראל, Strong's number 03478.
Come / Bring - בוא, Strong's number 0935.
Give - נתן, Strong's number 05414.

Bamidbar (Numbers) 15:1 And the LORD <03068> spake unto Moses, saying <0559> (8800), 2 Speak unto the children <01121> of Israel <03478>, and say <0559> (8804) unto them, When ye be come <0935> (8799) into the land <0776> of your habitations, which I give <05414> (8802) unto you,

Tehillim (Psalms) 102:13 Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come <0935> (8804).

Tehillim (Psalms) 102:15 So the heathen shall fear the name of the LORD <03068>, and all the kings of the earth <0776> thy glory.

Tehillim (Psalms) 102:20 To hear the groaning of the prisoner; to loose those that are appointed <01121> to death;

Yeshayahu (Isaiah) 56:3 Neither let the son <01121> of the stranger, that hath joined himself to the LORD <03068>, speak <0559> (8799), saying <0559> (8800), The LORD <03068> hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

Yeshayahu (Isaiah) 56:5 Even unto them will I **give <05414> (8804)** in mine house and within my walls a place and a name better than of **sons <01121>** and of daughters: I will **give <05414> (8799)** them an everlasting name, that shall not be cut off.

Yeshayahu (Isaiah) 56:7 Even them will I **bring <0935> (8689)** to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

Yeshayahu (Isaiah) 56:8 The Lord GOD which gathereth the outcasts of **Israel <03478>** saith, Yet will I gather others to him, beside those that are gathered unto him.

Hebrew:

Hebrew	English	Torah Reading Num. 15:1-41	Psalms 102:13-23	Ashlamatah Is 56:3-8 + 57:15-16, 18-19
אֶבֶן	stone	Num. 15:35 Num. 15:36	Ps. 102:14	
אָמַר	saying	Num. 15:1 Num. 15:2 Num. 15:17 Num. 15:18 Num. 15:35 Num. 15:37 Num. 15:38		Isa. 56:3 Isa. 56:4 Isa. 57:15 Isa. 57:19
אֶרֶץ	land, earth	Num. 15:2 Num. 15:18 Num. 15:19 Num. 15:41	Ps. 102:15 Ps. 102:19	
בֹּא	come, go, bring	Num. 15:2 Num. 15:18 Num. 15:25	Ps. 102:13	Isa. 56:7
בָּזָה	despised	Num. 15:31	Ps. 102:17	
בָּן	children, sons	Num. 15:2 Num. 15:8 Num. 15:9 Num. 15:18 Num. 15:24 Num. 15:25 Num. 15:26 Num. 15:29 Num. 15:32 Num. 15:38	Ps. 102:20	Isa. 56:3 Isa. 56:5 Isa. 56:6
בָּרָא	created		Ps. 102:18	Isa. 57:19
בֵּת	first, daughter	Num. 15:27		Isa. 56:5
דּוֹר	generations	Num. 15:14 Num. 15:15 Num. 15:21 Num. 15:23 Num. 15:38	Ps. 102:18	
דֶּרֶךְ	way		Ps. 102:23	Isa. 57:18
זָבַח	sacrifice	Num. 15:3 Num. 15:5 Num. 15:8		Isa. 56:7
יָד	hand	Num. 15:23 Num. 15:30		Isa. 56:5
יְהוָה	LORD	Num. 15:1 Num. 15:3 Num. 15:4 Num. 15:7 Num. 15:8 Num. 15:10	Ps. 102:15 Ps. 102:16 Ps. 102:19 Ps. 102:21 Ps. 102:2	Isa. 56:3 Isa. 56:4 Isa. 56:6 Isa. 57:19

Hebrew	English	Torah Reading Num. 15:1-41	Psalms 102:13-23	Ashlamatah Is 56:3-8 + 57:15-16, 18-19
		Num. 15:13 Num. 15:14 Num. 15:15 Num. 15:17 Num. 15:19 Num. 15:21 Num. 15:22 Num. 15:23 Num. 15:24 Num. 15:25 Num. 15:28 Num. 15:30 Num. 15:31 Num. 15:35 Num. 15:36 Num. 15:37 Num. 15:39 Num. 15:41		
יום	day	Num. 15:23 Num. 15:32	Ps. 102:23	
יִשְׂרָאֵל	Israel	Num. 15:2 Num. 15:18 Num. 15:25 Num. 15:26 Num. 15:29 Num. 15:32 Num. 15:38		Isa. 56:8
כָּרַת	cut off	Num. 15:30 Num. 15:31		Isa. 56:5
מוֹעֵד	appointed feasts	Num. 15:3	Ps. 102:13	
מְרוֹם	height		Ps. 102:19	Isa. 57:15
נָתַן	giving, gave, given	Num. 15:2 Num. 15:21 Num. 15:38		Isa. 56:5
עֶבֶד	servant, slave		Ps. 102:14	Isa. 56:6
עוֹלָם	forever, everlasting	Num. 15:15		Isa. 56:5 Isa. 57:16
עֹלָה	burnt offering	Num. 15:3 Num. 15:5 Num. 15:8 Num. 15:24		Isa. 56:7
עַם	people	Num. 15:26 Num. 15:30	Ps. 102:18 Ps. 102:22	Isa. 56:3 Isa. 56:7
עֵץ	sticks, tree	Num. 15:32 Num. 15:33		Isa. 56:3
עָשָׂה	made, make, do, did, done	Num. 15:3 Num. 15:5 Num. 15:6 Num. 15:8 Num. 15:11 Num. 15:12 Num. 15:13 Num. 15:14 Num. 15:22 Num. 15:24 Num. 15:29 Num. 15:30 Num. 15:34 Num. 15:38 Num. 15:39 Num. 15:40		Isa. 57:16

Hebrew	English	Torah Reading Num. 15:1-41	Psalms 102:13-23	Ashlamatah Isa 56:3-8 + 57:15-16, 18-19
פָּנִים	before, face	Num. 15:15 Num. 15:25 Num. 15:28		Isa. 57:16
קָבַץ	gathered		Ps. 102:22	Isa. 56:8
קָדוֹשׁ	holy	Num. 15:40		Isa. 57:15
קֹדֶשׁ	sanctuary		Ps. 102:19	Isa. 56:7
רָאָה	look, seen, appear	Num. 15:39	Ps. 102:16	Isa. 57:18
רָם	offer up, high	Num. 15:19 Num. 15:20 Num. 15:30		Isa. 57:15
שַׁבָּת	Sabbath	Num. 15:32		Isa. 56:4 Isa. 56:6
שֵׁם	name		Ps. 102:15 Ps. 102:21	Isa. 56:5 Isa. 56:6 Isa. 57:15
תְּפִלָּה	prayer		Ps. 102:17	Isa. 56:7

Greek:

GREEK	ENGLISH	Torah Reading Num. 15:1-41	Psalms 102:13-23	Ashlamatah Isa 56:3-8 + 57:15-16, 18,19	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:13-16	Tosefta of Luke Lk 18:18-23	Remes/Gemara of Acts/Romans and James Rm 9:1-5
ἅγιον	holy	Num. 15:40	Ps. 102:19	Isa. 56:7 Isa. 57:15			Rom 9:1
αἰών	eon, age			Isa 57:15 Isa 57:16			Rom. 9:5
αἰώνιος	eternal everlasting	Num. 15:15		Isa 56:5		Lk. 18:18	
ἀκούω	hear, heard		Psa 102:20			Lk. 18:22 Lk. 18:23	
ἀμην	assuredly, amen				Mk. 10:15		Rom. 9:5
ἀφίημι	forgiven	Num 15:25			Mk. 10:14		
διαθηκη	covenant			Isa 56:4 Isa 56:6			Rom. 9:4
δοξα	glory		Psa 102:15 Psa 102:16				Rom. 9:4
εἶδω	behold, see				Mk. 10:14	Lk. 18:20	
εἷς	one	Num 15:5 Num 15:11 Num 15:12 Num 15:15 Num 15:16 Num 15:24 Num 15:27 Num 15:29				Lk. 18:19 Lk. 18:22	
εἰσερχομαι	enter	Num 15:2			Mk. 10:15		
ἐντολη	commandments	Num 15:22 Num 15:31 Num 15:39 Num 15:40				Lk. 18:20	
εἶπω	said, spoke	Num 15:1 Num 15:37		Isa 56:8 Isa 57:19	Mk. 10:14	Lk. 18:19 Lk. 18:21 Lk. 18:22	
ζωη	life			Isa 57:15		Lk. 18:18	
θεος	God	Num 15:30			Mk. 10:14 Mk. 10:15	Lk. 18:19	Rom. 9:5
καρδια	heart			Isa 57:15			Rom. 9:2
λέγω	saying	Num. 15:1 Num. 15:2 Num. 15:17 Num. 15:18 Num. 15:35 Num. 15:37 Num. 15:38		Isa. 56:3 Isa. 56:4 Isa. 57:15 Isa. 57:19	Mk. 10:15	Lk. 18:18 Lk. 18:19	Rom. 9:1

GREEK	ENGLISH	Torah Reading Num. 15:1-41	Psalms 102:13-23	Ashlamatah Is 56:3-8 + 57:15-16, 18,19	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:13-16	Tosefta of Luke Lk 18:18-23	Remes/Gemara of Acts/Romans and James Rm 9:1-5
οὐρανός	heavens		Psa 102:19			Lk. 18:22	
πατήρ	father					Lk. 18:20	Rom. 9:5
πνεῦμα	spirit			Isa 57:16			Rom. 9:1
ποιεω	made, make, do, did, done	Num. 15:3 Num. 15:5 Num. 15:6 Num. 15:8 Num. 15:11 Num. 15:12 Num. 15:13 Num. 15:14 Num. 15:22 Num. 15:24 Num. 15:29 Num. 15:30 Num. 15:34 Num. 15:38 Num. 15:39 Num. 15:40		Isa. 57:16		Lk. 18:18	
φυλάσσω	keep, kept			Isa 56:4 Isa 56:6		Lk. 18:21	
χειρ	hands	Num 15:23 Num 15:30			Mk. 10:16		

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

HAKHAM SHAUL'S SCHOOL
OF TOSEFTA LUQAS

HAKHAM TSEFET'S SCHOOL OF PESHAT
MORDECHAI (MK)

Now they were bringing even their babies young children to him so that he could touch them.³⁰ But when his talmidim saw it, they reproved³¹ them. But Yeshua called them (his talmidim) to himself, saying, “Allow the children³² to come to me, and do not forbid them, for to such belongs the kingdom/government of God. Truly I say to you, whoever does not welcome the kingdom/ government of God like a young child will never enter into it.”

And they brought to him young (Bar Mitzvah) boys that he might influence them, kindle a desire to learn Torah and Halakha, but Yeshua's talmidim reproved who was brought. But Yeshua seeing what they were doing became indignant, and he said permit the young boys to come to me, and do not prevent them from coming to me for the kingdom/government/sovereignty of God is like this. Amen v'amen, I say to you unless you receive the kingdom/government/sovereignty of God as these young bar mitzvah boys you will not enter the kingdom/government/sovereignty of God. And he was embracing them and placing his hands on them blessed them. *May God make you like Efrayim and Menashe and watch over you. May Adonai shine His countenance for you and be gracious to you. May Adonai be forbearing towards you and give you peace. (Number 6:23-24).*

HAKHAM SHAUL'S SCHOOL OF REMES
ROMANS

I am giving³³ you a factual truth concerning Messiah—I am not trying to mislead you; my conscience bears witness to me according to the Ruach HaKodesh—that my grief is great and there is constant distress in my heart. For I wish I were not separated³⁴ (away)³⁵ from my brethren³⁶ my fellow countrymen according to the flesh, who are **Israelites**, for Messiah's sake, to whom belong the son-ship (the authority to make of sons), and

³⁰ Here we should realize the obvious in understanding that Yeshua the Master was participating in the “Brit Milah” of these “babies.”

³¹ ἐπιτιμάω – *epitimaō* is translated in both, Modechai (Mark) and Luqas (Luke) as reprove. However, ἐπιτιμάω – *epitimaō* contains the sense of selection those who they would allow to see the Master.

³² παιδίον – *paidion* here may have the implication of “Bar Mitzvah” boys, but the gender is neutral implying that he allowed boys and girls to come and be influenced by his teachings.

³³ Verbal connection with D'barim 2:31, and Josh 10:12

³⁴ The negative sense of “anathema” (separated) is present in the Greek word ἀπό meaning away etc. Therefore, we see Hakham Shaul saying I wish I were **NOT away from** my brethren. Ἀπό meaning **away from** thereby showing a negative position or NOT a part of. The preposition is showing the relationship to his fellow countrymen NOT Messiah. To be “away from” (ἀπό) based on contiguity and continuity from the previous pericope. The idea of “separation” will be further worked out in the commentary below. Here we must note that *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol 1:353 shows the idea of consecration to specific service of G-d. Furthermore, Kitto, John [Editor]. *The Cyclopaedia of Biblical Literature in Two Volumes*. Edition Unstated edition. American Book Exchange, 1881. P. 145 shows that extensive use of ἀνάθεμα throughout Scripture and Rabbinic materials.

³⁵ A marker to indicate **separation from a place, whether person or thing, from, away from** Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 105

³⁶ Verbal tally to D'barim 3:18

the place of honor, and the place of fellowship,³⁷ and the right of Torah transmission,³⁸ and the place of worship, and the place of Torah judgments, and to them belongs the fatherhood (Patriarchs), and from them, according to the flesh, comes the place of Messiah³⁹ who is over all, God blessed forever! Amen.⁴⁰

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

Num 15:1-41	Ps 102.13-23	Is 56:3-8 + 57:15-16, 18-19	Mk 10:13-16	1 Luqas 18:18-23	Romans 9:1-5
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

Middot 1:1 In three places do the priests keep watch in the sanctuary: in the chamber of Abtinas, 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 Abtinas, 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* - לשכות) located in various places in the

³⁷ The usual rendering of ברית (διαθήκη – *diatheke*) is “covenant.” This is not really a translation but a paraphrase. Hence, we must use it with caution if we are to penetrate to the significant part as presented in statements of such widely divergent character. The word ברית may be divided into two main groups. To the one belong those in which the concept is understood as the firmly regulated form of a fellowship between God and man or man and God. To the other belong those in which the covenant is presented as the half-legal and half-sacral form of a fellowship between man and man. By way of supplement, note should also be taken of a number of cases in which the word is obviously used poetically and metaphorically to denote a relationship of either God or man to animals or things.

³⁸ **Romans 1:16 ¶ For I am not ashamed of the Master's Mesorah, for it is the virtuous power of God for strengthening everyone who is faithfully obedient, being proclaimed by the Jew first and also by the Hellenistic Jews.**

³⁹ From this reference, we can see that the place of being “messiah” is to the Jewish people. Here the meaning can be that the place of Messiah is among the Jewish people and that the Jewish people are the “Messiah” per se.

⁴⁰ To understand the **doxology as separate from Paul's reference to the Messiah** (thus, “. . . the Christ. God who is over all be blessed forever!”) is the stylistic consideration that in Jewish usage both biblical and extra-biblical, when *eulogetos* occurs in independent doxologies, it is invariably the first word of the sentence (for example, LXX Gen. 9.26)—Bryan, Christopher (2000): *A preface to Romans. Notes on the Epistle in its literary and cultural setting*. Oxford, New York: Oxford University Press pp. 170-1

Paul's favorite title for Jesus is Lord (*kurios*). In Greek the word *kurios* describes someone who has undisputed possession of a person or a thing. **It means master or owner in the most absolute sense.** The opposite of Lord (*kurios*) is slave (*doulos*). Paul thought of himself as the slave of Jesus Christ, his Master and his Lord. Jesus had loved him and given himself for him, and therefore Paul was sure that he no longer belonged to himself, but entirely to Jesus. On the one side slave describes the utter obligation of love. Barclay, William (©1975): *The Letter to the Romans*. Rev. ed. Philadelphia: Westminster Press (Daily study Bible series.--Rev. ed) p. 11

“A man must say Jesus Christ is Lord.” The word for Lord is *kurios*. This is the key word of early Christianity. It has four stages of meaning. (a) It is the normal title of respect like the English **sir**, the French **monsieur**, the German **herr**. (b) It is the normal title of the Roman Emperors. (c) It is the normal title of the Greek gods, prefaced before the god's name. *Kurios Serapis* is Lord Serapis. (d) In the Greek translation of the Hebrew Scriptures it is the regular translation of the divine name, Jahveh or Jehovah. So, then, if a man called Jesus *kurios* he was ranking him with the Emperor... To call Jesus *kurios* was to count him unique. First, then, a man to be a Christian must have a sense of the utter uniqueness of Jesus Christ. Barclay 1975 . p. 97

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

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."⁴¹ 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 frequently speak of "air."⁴² The wisdom of the Sages is moved by "air," their breath.

SALT

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.⁴³ 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 yoke⁴⁴ that neither our fathers nor we have

⁴¹ *The Hirsch Chumash: The Five Books of Torah*. Vol. 4. 5 vols. Jerusalem : New York: Feldheim ; Judaica Press, 2000. p. 17

⁴² 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

⁴³ Ya'aqob (Jam.) 2:26

⁴⁴ **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.

strength to bear? But we who have become faithfully obedient will have admittance into the Olam HaBa⁴⁵ 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 into 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.

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 Hakhamim⁴⁶ and also by the Jewish Hakhamim of the Hellenists (in Diaspora).⁴⁷

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

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.

⁴⁵ **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.

⁴⁶ 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!

⁴⁷ 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.

not faithfully obey the Torah therefore, lacking righteous/generosity, i.e. the Nefesh Yehudi.

FIRE AND TORAH

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

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 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 they **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.”⁴⁸ Moshe Rabbenu is only the **Sh'liach** of G-d expressing the Divine will. Therefore, we must learn to discern the difference between *Middot HaDin* (G-d's justice) *Middot 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 Shammites forbade divorce tormenting the “little ones” and subverting the will of G-d's [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.

⁴⁸ 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.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES⁴⁹

ἐξουσία

Hakham Shaul uses the Greek word ἐκούσα⁵⁰ is rooted in the Greek word ἐξουσία meaning “freedom of choice.”⁵¹ 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) ἐξεστι, meaning “Torah obedience” (be lawful) and that which is obligatory.⁵² 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 Testament⁵³ give us the 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 צִיָּה *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 צִיָּה *chazaq*, ἐκούσα and ἐξουσία, most of which relate to the idea of being free and possess real authority ONLY when we are Torah observant.

EAGER ANTICIPATION

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**

⁴⁹ Caution to our readers this is a Remes commentary not a Peshat, therefore it must be read with a nonliteral mindset!

⁵⁰ Cf. Romans 8:20

⁵¹ 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]

⁵²Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* Oak Harbor. GK2003, #2.

⁵³ 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

- the nine floors of the Divine throne. Here is a secret to faithful obedience. Looking through the **Ispaqlarya** 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 **Ispaqlarya** 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 ve 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 ¹ 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

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.⁵⁴ "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

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.

⁵⁴ 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.

BEN/B'NE ELOHIM

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...

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.⁵⁵ 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.**⁵⁶

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

⁵⁵ Cf. Rom 12:1-2

⁵⁶ **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.

throne, like **lapis lazuli** in appearance; and on that which resembled a throne, high up, *was* a figure with the appearance of a man.^{NAU}

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 were created before the foundation of the earth. The Greek versions when interpreted aright show that G-d conversed⁵⁷ 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.⁵⁸

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

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.”⁵⁹

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.”⁶⁰ 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 **Ispaqarya**.

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.⁶¹ 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.

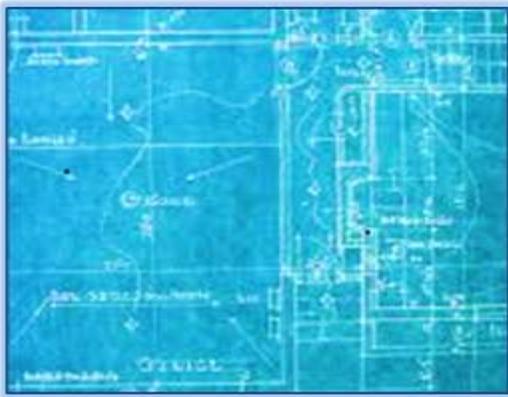
⁵⁷ Having a “conversation” with G-d before we enter the present world can also be understood to be near the Throne and hear the plans of G-d as they unfold. It may also be that they hear G-d reading from the Torah that He used to create the cosmos.

⁵⁸ Hugo Odeberg, *3 Enoch Or The Hebrew Book Of Enoch*. Create Space Independent Publishing Platform, 2012. Ch. 43 p. 133

⁵⁹ Ibid.

⁶⁰ Ibid p. 132 See also Box, G. H. *The Apocalypse of Ezra*. Cornell University Library, 2009. p. 33-34

⁶¹ Abelson, J. *Jewish Mysticism*. Biblio Life, 2008. p. 163-4



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.⁶² 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 also be called the “chamber of forms.”⁶³

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 **Ispaqalarya**.

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**.

⁶² Box, G. H. *The Apocalypse of Ezra*. Cornell University Library, 2009. p. 26

⁶³ Hugo Odeberg. *3 Enoch Or The Hebrew Book Of Enoch*. Create Space Independent Publishing Platform, 2012. Ch. 43 p. 134

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 Throne Room.

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

Questions for Reflection

1. From the “**Six Basic Elements of Peshat and Remes Discourse of the Nazarean Codicil**” identify their relationship as translated above.
 1. Identify the context in which this Gemará was crafted;
 2. Identify the parties or stake-holders of this Gemará debate;
 3. Controversy of a Mitzvah or Mitzvoth in question of this Gemará;
 4. Contestation against the Hillelite interpretation of the mitzvah or mitzvoth in question;
 5. Riposte of the Master or Hakham;
 6. 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?

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!”

Next Shabbat:

Shabbat: "Vayiqach Qorach" – "And now Qorach"

Shabbat	Torah Reading:	Weekday Torah Reading:
ויקח קרח		Saturday Afternoon
"Vayiqach Qorach"	Reader 1 – B'Midbar 16:1-7	Reader 1 – B'Midbar 16:1-4
"And now Qorach"	Reader 2 – B'Midbar 16:8-14	Reader 2 – B'Midbar 16:5-7
"Y ahora Coré"	Reader 3 – B'Midbar 16:15-19	Reader 3 – B'Midbar 16:8-11
B'midbar (Numbers) 16:1 - 17:15	Reader 4 – B'Midbar 16:20-27	
Ashlamatah: Hos 10:2-12	Reader 5 – B'Midbar 16:28-35-31	Monday & Thursday Mornings
	Reader 6 – B'Midbar 17:1-5	Reader 1 – B'Midbar 16:1-4
Psalms 102:24-29	Reader 7 – B'Midbar 17:6-15	Reader 2 – B'Midbar 16:5-7
	Maftir – B'Midbar 17:13-15	Reader 3 – B'Midbar 16:8-11
N.C.: Mk 10: 17-22; Lk 18: 18-23 Rm 9:6-13	Hos 10:2-12	

שבת שלום

Shabbat Shalom!

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