

## Esnoga Bet Emunah

6970 Axis St. SE  
Lacey, WA 98513  
United States of America  
© 2018

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

E-Mail: [gkilli@aol.com](mailto:gkilli@aol.com)



## Esnoga Bet El

102 Broken Arrow Dr.  
Paris TN 38242  
United States of America  
© 2018

<http://torahfocus.com/>

E-Mail: [waltoakley@charter.net](mailto:waltoakley@charter.net)

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Sivan 19, 5778 – June 01/02, 2018	Third Year of the Shmita Cycle

### Candle Lighting and Habdalah Times:

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

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

---

## Roll of Honor:

**This Commentary comes out weekly and on the festivals thanks to the great generosity of:**

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

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

Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics. If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to [benhaggai@GMail.com](mailto:benhaggai@GMail.com) with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

---

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

We pray that by the grace and mercy of G-d towards His people Yisrael, HE that the employer of Giberet Leah bat Sarah be allowed speedily soon to return her back to he 16 hrs. a week work schedule, for the sake of her health, abd Torah study schedule amen ve amen!

We also pray about a litigation case in which HE Adon Ya'aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya'aqob, amen ve amen!

We pray for the wife of Adon John Batchelor who is recovering from cancer. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Mrs. Batchelor and send her a complete and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be recovery so willed, and we will say, Amen ve Amen!

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

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

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

---

## **Blessings Before Torah Study**

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

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

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

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

May Ha-Shem bless you and keep watch over you; - Amen!  
May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!  
May Ha-Shem bestow favour on you and grant you peace. – Amen!

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

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

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

## Shabbat: "El Roshe HaMatot" – Sabbath: "To the heads of the tribes"

Shabbat	Torah Reading:	Weekday Torah Reading:
אל-רֹאשֵׁי הַמִּטּוֹת		Saturday Afternoon
"El Roshe HaMatot"	Reader 1 – B'Midbar 30:2-4	Reader 1 – B'Midbar 31:6-8
"To the heads of the tribes"	Reader 2 – B'Midbar 30:5-7	Reader 2 – B'Midbar 31:9-11
"A los Príncipes de las Tribus"	Reader 3 – B'Midbar 30:8-10	Reader 3 – B'Midbar 31:6-11
B'Midbar (Num.) 30:2- 31:5	Reader 4 – B'Midbar 30:11-13	
Ashlamatah: Is 45:23-25 + 46:3-5, 8-11	Reader 5 – B'Midbar 30:14-17	<b>Monday and Thursday Mornings</b>
	Reader 6 – B'Midbar 31:1-3	Reader 1 – B'Midbar 31:6-8
Psalms: 105: 37-45	Reader 7 – B'Midbar 31:3-5	Reader 2 – B'Midbar 31:9-11
	Maftir – B'Midbar 31:3-5	Reader 3 – B'Midbar 31:6-11
Mk 12:18-27; Luke 20:27-40; Rm 14:1-9	Is 45:23-25 + 46:3-5, 8-11	

## Contents of the Torah Seder

- Sacredness of Vows – Numbers 30:2-3
- Vows of a Young Unmarried Woman – Numbers 30:4-6
- Case of the Married Woman Who Made The Vow Whilst Single – Numbers 30:7-9
- Vows of a Widow and Divorced Woman – Numbers 30:10-16
- War Against the Midianites – Numbers 31:1-5

---

---

### Reading Assignment:

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

By: Rabbi Yitzchaq Magriso

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

Vol. 14 – “Numbers – II – Final Wonderings,” pp. pp. 305-360.

---

---

### Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 30:2 – 31:5

Rashi	Targum Pseudo Jonathan
2. Moses spoke to the heads of the tribes of the children of Israel, saying: This is the thing the Lord has commanded.	2. AND Mosheh spoke with the chiefs of the Tribes of the Bene Yisrael, saying: This is the Word which the LORD has spoken, saying:
3. If a man makes a vow to the Lord or makes an oath to prohibit himself, he shall not violate his word; according to whatever came out of his mouth, he shall do.	3. A man, a son of thirteen when he will have vowed a vow before the LORD, or have sworn an oath, saying, I will withhold from such a thing which is permitted to me, will not be allowed to relax his word (at his own will): nevertheless, the house of judgment (beth din) can absolve him; but if they absolve him not, whatsoever has gone out of his mouth he will perform.
4. If a woman makes a vow to the Lord, or imposes a prohibition [upon herself] while in her father's house, in her youth,	4. And a female who has not passed twelve years when she has vowed a vow before the LORD, and has bound herself in her father's house until her thirteenth year;
5. if her father heard her vow or her prohibition which she has prohibited upon herself, yet her father remains silent, all her vows shall stand, and any prohibition that she has imposed upon herself shall stand.	5. and her father hear her vow, and whatever bond she has bound upon her soul, and her father be acquiescent, and speak not to her; then every vow and every bond which she has bound upon her soul will be confirmed.
6. But if her father hinders her on the day he hears it, all her vows and her prohibitions that she has imposed upon herself shall not stand. The Lord will forgive her because her father hindered her.	6. But if her father prohibit her on the day that he hears, or, not being prepared to confirm, annuls after he has heard, (then) no vow or bond that she has bound upon her soul will be confirmed; but is remitted and forgiven her before the LORD, because her father has made her free from the authority of the vow, (or, nullified to her the power of the vow.)
7. But if she is [betrothed] to a man, with her vows upon her or by an utterance of her lips which she has	7. And if when she has been taken by a husband a vow be upon her, or her lips have expressed that which is

Rashi	Targum Pseudo Jonathan
imposed upon herself,	binding upon her soul while in her father's house, and her father had not absolved her while unmarried, then, when she has been married, it will be confirmed.
8. and her husband hears it but remains silent on the day he hears it, her vows shall stand, and her prohibition which she has imposed upon herself shall stand.	8. But if after she is married she make a vow, and her husband hear it, and on the day that he hears it he is minded to confirm it, and is silent to her, then the vow and the bond which she has bound upon her soul will be ratified.
9. But if her husband hinders her on the day he heard it, he has revoked the vow she had taken upon herself and the utterance which she had imposed upon herself, and the Lord will forgive her.	9. But if her husband prohibit her on the day that he hears, then the vow which is upon her, and the utterance of her lips which bound her soul, are remitted and forgiven her.
10. As for the vow of a widow or a divorced woman, whatever she prohibited upon herself will remain upon her.	10. Yet the vow of a widow, or a divorced, whatever has bound her soul, will be confirmed upon her.
11. <b><u>But if she vowed in her husband's house, or imposed a prohibition upon herself with an oath.</u></b>	11. <b><u>But if, while she was in her husband's house, or while she had not attained to marriage years,</u></b> she had vowed, or bound her soul with the bond of an oath
12. and her husband heard and remained silent, and did not hinder her, all her vows shall stand, and every prohibition she imposed upon herself shall stand.	12. which her husband had heard of, and had neither spoken nor prohibited her, or had died before she was married, then all her vows will be confirmed, and all the obligations with which she had bound her soul be ratified, and her father will have no power to absolve her.
13. If her husband revokes them on the day he hears them, anything issuing from her lips regarding her vows or self imposed prohibitions shall not stand; her husband has revoked them and the Lord shall forgive her.	13. But if her husband released her on the day that he heard, then, whatever her lips had pronounced to be a vow, or a bond upon her soul, will not be confirmed; and if her husband had annulled them, and she, not knowing, had performed, it will be forgiven her before the LORD.
14. Any vow or any binding oath of self-affliction, her husband can either uphold it or revoke it.	14. Every vow, every oath-bond to chasten the soul, her husband may ratify or annul.
15. However, if her husband remained silent from day to day, he has upheld all the vows and prohibitions she has assumed; <b><u>he has upheld them since he remained silent on the day he heard it.</u></b>	15. But if her husband was silent and consented when he heard from one day to the next, then all her vows and all the bonds upon her are ratified; <b><u>by his silence he has confirmed them; for he was silent to her on the day, and consented, and absolved her not on the day that he heard.</u></b>
16. If he revokes them after having heard [them], he shall bear her iniquity.	16. But if, absolving, he would absolve her one day after he had heard, there is no force in the absolution; and if he then nullify the word, her husband or her father will bear her sin.
17. These are the statutes which the Lord commanded Moses concerning a man and his wife, a father and his daughter, in her youth, while in her father's house.	17. These are the publications of the statutes which the LORD commanded Mosheh (on these matters) between a man and his wife, and a father and his daughter in the day of her youth in her father's house; but not in the time of her youth, and she be in the house of her husband.

Rashi	Targum Pseudo Jonathan
1. The Lord spoke to Moses saying,	1. And the LORD spoke with Mosheh, saying:
2. "Take revenge for the children of Israel against the Midianites; afterwards you will be gathered to your people."	2. Take retribution for the children of Israel from the Midianites; and afterward you will be gathered to your people.
3. So Moses spoke to the people, saying, "Arm from among you men for the army, that they can be against Midian, and carry out the revenge of the Lord against Midian."	3. And Moses spoke with the people, saying: Arm of you men, for the host to make war against Midian, to give the people of the LORD avengement upon Midian;
4. A thousand for each tribe, a thousand for each tribe, from all the tribes of Israel you shall send into the army."	4. a thousand of each tribe of all the tribes of Israel send you to the war.
5. From the thousands of Israel one thousand was given over for each tribe, twelve thousand armed for battle.	5. And of the thousands of Israel fit men were chosen who gave up themselves, a thousand of a tribe, twelve thousand, armed for the war.

## Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

## Rashi's Commentary for: B'Midbar (Num.) 30:2 – 31:5

**2 the heads of the tribes He honored the chieftains by teaching them first, and only later the rest of the Israelites.** How do we know that he did so with other statements? For it says, "[Moses called to them] and Aaron and all the princes of the community returned to him, and Moses would speak to them. Afterwards, all the children of Israel would draw near" (Exod. 34:31- 32). [If so,] why did [Scripture] see fit to mention it here? It is to teach us that **annulment of vows may be performed by a single expert, and if no single expert is available, it may be annulled by three laymen.** Alternatively, perhaps Moses related this passage to the princes alone?

However, here it says, "This is the word," and in [the chapter dealing with] sacrifices slaughtered outside the Temple confines it [also] says, "This is the word" (Lev. 17:2). Just as there it was said to Aaron, his sons and all the Israelites, as it says, "Speak to Aaron, etc." (Lev. 17:2), so in this case was it said to all of them.-[Ned. 78a]

**This is the thing** Moses prophesied with, "So says the Lord, 'At the dividing point of the night...'" (Exod. 11:4), and the prophets prophesied with [the phrase] "So says the Lord." But Moses surpassed them, for he prophesied with the expression, "This is the thing." Another interpretation: "This is the thing" is exclusive, informing us that a sage [revokes a vow] with the expression הַתְּרָה, "release" and the husband through the expression הַפְּרָה "revocation," as Scripture has here. If they exchange [these terms] there is neither a release nor a revocation.- [Sifrei Mattoth 2] a vow By saying, "It shall be prohibited just like a sacrifice, that I will not eat, or I will not do a certain thing." One might think that even if he swears to eat carrion, I apply to him "according to whatever came out of his mouth, he shall do." Scripture therefore states, "to prohibit"—to prohibit what is permitted, but not to permit what is prohibited.-[Sifrei Mattoth 7]

**he shall not violate his word** Heb. לֹא יַחַל דְּבָרוֹ, like לֹא יַחַלֵּל דְּבָרוֹ "he shall not profane his word," he shall not treat his word as being unholy.-[Sifrei Mattoth 8]

**4 while in her father's house** Under her father's jurisdiction, even if she is not [actually] in his house. -[Sifrei Mattoth 12]

**in her youth** Neither a minor nor an adult [above the age of twelve and a half], since a minor's vows are invalid, and an adult is not under her father's jurisdiction to revoke her vows. What is considered a minor? Our Rabbis said: A girl of eleven years and a day—her vows are examined. If she knew in whose name she vowed, or in whose name she consecrated something, her vow stands. From the age of twelve years and one day, she does not need to be tested.-[Niddah 45b]

**6 But if her father hinders her** Heb. הִנְיָא, if he prevented her from [fulfilling] the vow, that is to say, he revoked it. I would not know what this term of הִנְיָא [in the verse, הִנְיָא] means. However, when it says, "But if her husband hinders her on the day he heard it, he has revoked" (verse 9), I conclude that הִנְיָא means revocation. Literally, it is a term implying prevention and removal. Similarly, "Why do you discourage [lit., turn away (תִּנְיִאוּן) the people's hearts]?" (32:7), and, "may the oil of the anointment of my head not turn my head away (יָנִי) " (Ps. 141:5); similarly, "thus you will come to know My alienation (תִּנְיִאוֹתַי) " (14:34), that you have turned away from Me.

**and the Lord will forgive her** To what case does the verse refer? To a woman who took a nazirite vow, and her husband heard and revoked it for her without her knowledge. She then transgressed her vow by drinking wine and becoming unclean through contact with corpses—such [a woman] requires forgiveness even though it was revoked. And if those which have been revoked require forgiveness, all the more so those which have not been revoked.-[Sifrei Mattoth 17]

**7 If she is [betrothed] to a man** Heb. וְאִם־הָיָה תְּהֵיָה לְאִישׁ. This [refers to] a betrothed woman [i.e., אַרוּסָה, the first stage of marriage, when the marriage ceremony has been performed, but the couple does not yet live together], or perhaps it refers to a married woman [נְשׁוּאָה, who lives already with her husband]? When [Scripture] says, "if she vowed in her husband's house" (verse 11) it speaks of a married woman, so this must refer to a betrothed woman, and it comes to distinguish her [the betrothed woman from the married woman] in that both her father and husband [must] revoke her vows. If the father revoked it, but the husband did not revoke it, or if the husband revoked it, but the father did not revoke it, it is not revoked, and it goes without saying that if one of them upheld it.-[Ned. 67a]

**with her vows upon her** which she had vowed while in her father's house, but her father had not heard them, so

they were neither revoked nor upheld.-[Sifrei Mattoth 20]

**8 and her husband heard...** Here you have the case that if the husband upholds it, it stands. -[Sifrei Mattoth 21]

**9 he has revoked the vow she had taken upon herself** I might think that even if the father had not revoked it [it is revoked]? Scripture therefore teaches, “in her youth, while in her father’s house” (verse 17); throughout her youth she is under her father’s jurisdiction.-[Sifrei Mattoth 31]

**10 whatever she prohibited upon herself will remain upon her** since she is neither under the jurisdiction of her father nor of her husband. Scripture refers to a widow from marriage, but if she is widowed from betrothal, as soon as her betrothed [husband] has died, she reverts to the jurisdiction of her father.-[Ned. 70a]

**11 But if she made a vow in her husband’s house** Scripture refers to a married woman (נְשׂוּאָה) . -[Sifrei Mattoth 25, Ned. 67a]

**14 Any vow or any binding oath of self-affliction** Since it says that the husband may revoke, I might think this includes all vows? Scripture therefore says, **"of self-affliction"—he can revoke only vows of self-affliction. They are delineated in Tractate Nedarim (79a).**

**15 from day to day** So that you should not say that [he has the power to revoke] for a twenty-four hour period, it says, “from day to day” to inform you that he may revoke only until nightfall.-[Ned. 76b]

**16 after having heard them** After he heard and upheld [them], by saying, “I approve of it” and then he retracted and revoked it, even on that very day.-[Sifrei Mattoth 30]

**he shall bear her iniquity** He takes her place. **We learn from here that if someone causes his fellow to stumble, he bears his punishments in his place.**-[Sifrei Mattoth 30]

## Chapter 31

**2 against the Midianites** But not against the Moabites, for the Moabites were involved in the matter out of fear, since they were afraid of being plundered by them, because all it says is, “do not provoke them into battle” (Deut. 2:9), but the Midianites were angered over a dispute which did not concern them (See Sifrei Mattoth 33). Another interpretation: **Because of the two good doves [virtuous proselytes] whom I have [in mind] to bring forth from them, [namely] Ruth the Moabite and Naamah the Ammonite** (I Kings 14:21). -[B.K. 38b]

**3 Moses spoke** Although he heard that his death depended on the matter, he did it joyfully, without delay.-[Sifrei Mattoth 34, Mid. Tanchuma Mattoth 3, Num. Rabbah 22:2]

**arm** Heb. הִתְקַלְצוּ, as the Targum [Onkelos renders אָרְיָזוּ], in the sense of “armed for battle” (verse 5), armed with weapons.-[See Sifrei Mattoth 34]

**men** Righteous men. Similarly, “choose men for us” (Exod. 17:9), and “men who are wise and renowned” (Deut. 1:15). -[Mid. Tanchuma Mattoth 3, Sifrei Mattoth 36, Num. Rabbah 22:2]

**the revenge of the Lord** **For anyone opposing Israel is reckoned as opposing the Holy One, blessed is He.**- [See Mid. Tanchuma Mattoth 3, Num. Rabbah 22:2]

**4 from all the tribes** including the tribe of Levi.-[Sifrei Mattoth 35]



**5 was given over** Heb. וַיִּמָּקְרוּ. [The passive form is used] to inform you of the virtues of the Israelite shepherds [leaders]—how cherished they were by Israel. When they had not yet heard of his death, what did he say? “Just a little longer and they will stone me” (Exod. 17:4). But as soon as they heard that Moses’ demise was contingent upon the revenge against Midian, they refused to go, until they were given over against their will.-[Sifrei Mattoth 36, Mid. Tanchuma Mattoth 3, Num. Rabbah 22:3]

## Ketubim: Psalm 105:37-45

Rashi	Targum
37. And He took them out with silver and gold, and there was no pauper among their tribes.	37. And He brought them out with silver and with gold, and they did not quarrel with the Egyptians about the weight.
38. Egypt rejoiced with their departure for their fear had fallen upon them.	38. The Egyptians rejoiced when they left, for fear of them had fallen upon them.
39. He spread out a cloud for shelter, and fire to illuminate the night.	39. He spread out the clouds like a curtain, and fire to give light at night.
40. They asked, and He brought quails, and the bread of heaven sated them.	40. They asked for flesh and He brought quail; and He will satisfy them with the bread of heaven.
41. He opened a rock and water flowed; in the deserts ran rivers.	41. He opened the rock and water flowed; it went into the dry places like a river.
42. For He remembered His <b>holy</b> word with Abraham His servant.	42. For He remembered His <b>holy</b> utterance with Abraham His servant.
43. And He took out His people with joy, His chosen ones with joyful singing.	43. And He brought out his people in joy, His chosen ones with praise.
44. And He gave them lands of nations, and they inherited the toil of kingdoms.	44. And He gave to them the lands of the Gentiles; and they will inherit the labor of the peoples.
45. <b>In order that they keep His statutes and observe His laws.</b> Hallelujah.	45. <b>In order that they might keep His ordinances, and observe His Torah.</b> Hallelujah!

## Rashi's Commentary to Psalm 105:39-45

**40 They asked, and He brought quails** Israel asked for meat, and the Holy One, blessed be He, brought them quails.

**41 in the deserts ran rivers** Rivers flowed from the well in an arid land.

**42 For He remembered** The Holy One, blessed be He, [remembered] His holy word, which was with Abraham His servant, which He promised him (Gen. 15:14, 17): “and afterwards they will go out with many possessions...and a fourth generation will return here.”

**Meditation from the Psalms**  
**Psalms 105:37-45**  
**By: H.Em. Rabbi Dr. Hillel ben David**

For continuity I am going to redo the opening remarks from the first part of our psalm.

This psalm was composed on the day King David brought the Holy<sup>1</sup> Ark from its temporary quarters in the home of Oved Edom to the holy city of Jerusalem, where it was installed with great ceremony and honor. The full details of the event are described in I Chronicles, chapter 16. Verses 8-22 of that chapter closely parallel the first fifteen verses of this psalm, while verses 23-33 of that chapter are an almost exact repetition of psalm 96.

Verse 7 there reads: On that day David determined the foremost activity to be the offering of thanks to HaShem, under the direction of Assaf and his brothers. Rashi explains that Assaf would recite one verse of praise at a time, which would then be repeated by his fellow Levites.

In this composition, the Psalmist emphasizes that the Jews who escorted the Holy Ark are the seed of Abraham, His servant. Abraham's greatest accomplishment was that he traveled from place to place teaching and publicizing the Name of the One G-d. The Holy Ark of the Law also represents G-d's Name. Thus, when David carried the Ark from place to place to the accompaniment of thanksgiving to the Almighty, he resembled his illustrious forebear, Avraham.<sup>2</sup>

Radak and Malbim<sup>3</sup> explain that the Levites sang psalm 105 each morning and psalm 96 each evening while the Holy Ark was housed in a temporary tent in Jerusalem. When Solomon built the Temple and the Ark was placed in its permanent abode, a perpetual order of songs was established. These were the Songs of the Day which were related to the respective days of the week and to each special festival.<sup>4</sup>

I would like to explore an interesting idea provoked by the opening pasuk of our psalm portion:

***Tehillim (Psalms) 105:39*** He spread a cloud for a screen; and **fire** to give light in the night.

Our sages have a general rule: In order to ascertain a word's importance, one must retreat to its first appearance in the Torah and examine it in its original context. The context of the first use of a word in the Torah gives us the word's essential meaning. The first use of aish - אֵשׁ, the Hebrew word in the Torah for *fire* is in:

***Bereshit (Genesis) 15:17*** And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a **burning** (aish - אֵשׁ) lamp that passed between those pieces. 18 In the same day HaShem made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

This first use of the Hebrew word for fire (aish אֵשׁ) teaches us that its essence is related to HaShem, who used the fire to communicate His presence and His desire to make a unilateral covenant with Avraham. The Torah indicates that, not only does fire represent HaShem, but that in some way HaShem is fire:

***Devarim (Deuteronomy) 4:24*** For HaShem thy God is a consuming fire, even a jealous God.

---

<sup>1</sup> This is our verbal tally between the Torah and the Psalm: Holy - קדש, Strong's number 06944.

<sup>2</sup> Ibn Ezra

<sup>3</sup> In the name of Seder Olam Rabbah.

<sup>4</sup> These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nossan Scherman.

**Bereans (Hebrews) 12:29** *For our God is a consuming fire.*

Our Psalm portion alludes to the pillar of cloud and the pillar of fire that guided the Bne Israel during the exodus. Rashi's interpretation, of this pillar, is based on the assumption that there are two distinct pillars: one of a cloud<sup>5</sup> the other of fire. Let us propose for a moment, without presenting all the arguments in favor of this view, that the text is speaking not of two separate pillars, but rather of one single pillar of fire and cloud together, fire on the inside and a cloud on the outside. The cloud is what is seen by day, and the fire is what they see at night. This idea is brought to clarity in a pasuk which comes immediately after the Bne Israel crossed the Yam Suf:

**Shemot (Exodus) 14:24** *And it came to pass in the morning watch, that HaShem looked forth upon the host of the Egyptians through the pillar<sup>6</sup> of FIRE and of CLOUD, and discomfited the host of the Egyptians.*

This merging of cloud and fire can also be seen in:

**Shemot (Exodus) 40:33-37** *When Moses had finished the work, the CLOUD covered the tent of meeting and the presence of the Lord filled the Tabernacle. Moses could not enter the Tent of meeting, because the CLOUD had settled upon it and the presence of HaShem filled the Tabernacle. ...For over the Tabernacle, a CLOUD of HaShem rested by day, and FIRE would appear in it at night, in the view of all the house of Israel...*

The pillar of fire and cloud is one and the same. The pillar was perceived as being both fire and cloud simultaneously. With this idea in mind, try to imagine what happened at Mt. Sinai on that fateful day:

**Shemot (Exodus) 24:15-18** *When Moses had ascended the mountain, the CLOUD covered the mountain. The presence of HaShem abode on Mount Sinai and the CLOUD hid it for six days. On the seventh day He called to Moses from the midst of the CLOUD. Now the presence of HaShem appeared in the sight of the Israelites as a consuming FIRE on the top of the mountain".*

This same imagery is seen even earlier in the days of Avraham at the covenant between the parts:

**Bereshit (Genesis) 15:17** *And it came to pass, that, when the sun went down, and there was thick darkness, behold a smoking furnace (CLOUD), and a flaming (FIRE) torch that passed between these pieces. 18 In that day HaShem made a covenant with Abram, saying: 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates;*

Do these symbols take us back to Bereshit with the primal elements of (light) fire and dark? Is the cloud reminiscent of the primordial "mist that rose from the earth and watered the face of the ground"?<sup>7</sup>

There is, then, a continuum that runs from the revelation of the Shechinah<sup>8</sup> at the exodus from Egypt through the revelation at Mount Sinai to the building of the Mishkan, a continuum that gives expression to the deep inner connection between the various events, the exodus from Egypt, which testified to all that HaShem chose the people of Israel in order to rest His Shechinah among them; the revelation at Mount Sinai, in which HaShem

---

<sup>5</sup> "A PILLAR OF CLOUD: Because HaShem's presence is never fully revealed."

<sup>6</sup> The pillar can only be divine. A whirlwind can form a temporary pillar of cloud, a bonfire can make a pillar of flame and sparks, and an erupting volcano can do both, but a continuously moving pillar of cloud and fire is a miracle.

<sup>7</sup> Bereshit (Genesis) 2:6

<sup>8</sup> Shechinah שכינה derived from the word shochen שכן, "to dwell within". The Shechinah is G-d as G-d is dwelling within. Sometimes we translate Shechinah as "The Divine Presence". The word Shechinah is feminine, and so when we refer to G-d as the Shechinah, we say "She". Of course, we're still referring to the same One G-d, just in a different modality.

revealed Himself to the entire nation; and the dedication of the Mishkan, at which time the Shechinah moved from Mount Sinai to the Mishkan in order to continue among the people of Israel and in permanent fashion the revelation that had begun at Sinai. As we shall see shortly, this revelation of HaShem in fire will continue into the Beit HaMikdash, the Temple.

Attention should also be paid to the following parallel:

Shemot 13	Shemot 40
HaShem went before them	And the cloud covered the <i>Ohel Mo'ed</i> , <sup>9</sup> and God's glory filled the Mishkan
By day – in a pillar of cloud, to show them the way	For HaShem's cloud was upon the Mishkan – by day
and at night – in a pillar of fire, to make light for them.	and fire was in it by night.

Thus, we learn that in the same way that HaShem was revealed when Bne Israel left Egypt, so He was revealed to them on Mount Sinai. And in the very same way He was revealed in the Ohel Moed. And just as in the two latter cases His glory was manifest as fire within a cloud, so it was in the first case. Thus, there are not two separate pillars, but rather only one. By day it is perceived as a cloud; by night it looks like fire. And thus, the final verse of Sefer Shemot ends:

***Shemot (Exodus) 40:38*** *For the cloud of HaShem was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.*

Fire from heaven that consumes the offering on the altar is a recurring act in the Tanach. It is first displayed in the days of the Judges when Gideon sought the presence of HaShem and requested Divine communication.

***Shoftim (Judges) 6:17-24*** *Gideon replied, "If now I have found favor in your eyes, give me a sign that it is really you talking to me. Please do not go away until I come back and bring my offering and set it before you." And HaShem said, "I will wait until you return." Gideon went in, prepared a young goat, and from an ephah of flour he made bread without yeast. Putting the meat in a basket and its broth in a pot, he brought them out and offered them to him under the oak. The angel of God said to him, "Take the meat and the unleavened bread, place them on this rock, and pour out the broth." And Gideon did so. With the tip of the staff that was in his hand, the angel of HaShem touched the meat and the unleavened bread. Fire flared from the rock, consuming the meat and the bread. And the angel of HaShem disappeared. When Gideon realized that it was the angel of HaShem, he exclaimed, "Ah, Sovereign HaShem! I have seen the angel of HaShem face to face!" But HaShem said to him, "Peace! Do not be afraid. You are not going to die." So Gideon built an altar to HaShem there and called it HaShem is Peace. To this day it stands in Ophrah of the Abiezrites.*

When Elijah confronted the priests of Baal, he requested that HaShem manifest His presence and communicate His presence to those who were seeking strange gods. HaShem answered Elijah with fire from heaven:

***I Melachim (Kings) 18:36-39*** *At the time of sacrifice, the prophet Elijah stepped forward and prayed: "HaShem, God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. Answer me, HaShem, answer me, so these people will know that you, HaShem, are God, and that you are turning their hearts back again." Then the fire of HaShem fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the*

<sup>9</sup> The Ohel Moed is normally translated as the tent of meeting. Literally, however, it means the tent of appointment. This includes the concept of both a particular time as well as a particular place.

water in the trench. When all the people saw this, they fell prostrate and cried, "HaShem--he is God! HaShem--he is God!"

When Moshe finished erecting the Mishkan, fire came from heaven and consumed the offering, and lit the fire of the altar:

**Vayikra (Leviticus) 9:23-24** *And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of HaShem appeared unto all the people. 24 And there came a fire out from before HaShem, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.*

**Midrash Rabbah - Genesis III:9** *R. Samuel b. Ammi said: From the beginning of the world's creation the Holy One, blessed be He, longed to enter into partnership with the mortals. For what will you: if it is a matter of time reckoning, it should say either one, two, three, or first, second, third, but surely not, one, second, third! When did the Holy One, blessed be He, repay them? At the erection of the Tabernacle, as it says, And he that presented his offering the first day,<sup>10</sup> meaning, the first of the world's creation, for God said, 'It is as though on that day I created My world.' That day took ten crowns: it was the first of the creation, first in respect of kings, the princes, the priesthood, and the Shechinah, (as it says, And let them make Me a sanctuary, that I may dwell among them;<sup>11</sup> it was first in respect of blessing, sacrificial service, the prohibition of high places, killing at the north [side of the Altar], and the descending of fire, as it is said, And there came forth fire from before the Lord.<sup>12</sup>*

On the site where King Solomon would build David's Temple, fire from heaven was manifested even before the Temple was built.

**I Divrei HaYamim (Chronicles) 21:22-27** *David said to him, "Let me have the site of your threshing floor so I can build an altar to HaShem, that the plague on the people may be stopped. Sell it to me at the full price." Araunah said to David, "Take it! Let my lord the king do whatever pleases him. Look, I will give the oxen for the burnt offerings, the threshing sledges for the wood, and the wheat for the grain offering. I will give all this." But King David replied to Araunah, "No, I insist on paying the full price. I will not take for HaShem what is yours, or sacrifice a burnt offering that costs me nothing." So David paid Araunah six hundred shekels of gold for the site. David built an altar to HaShem there and sacrificed burnt offerings and fellowship offerings. He called on HaShem, and HaShem answered him with fire from heaven on the altar of burnt offering. Then HaShem spoke to the angel, and he put his sword back into its sheath.*

When King Solomon finished constructing King David's Temple, HaShem demonstrated His presence and pleasure by consuming the offering with fire from heaven.

**II Divrei HaYamim (Chronicles) 7:1-3** *When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of HaShem filled the temple. The priests could not enter the temple of HaShem because the glory of HaShem filled it. When all the Israelites saw the fire coming down and the glory of HaShem above the temple, they knelt on the pavement with their faces to the ground, and they worshipped and gave thanks to HaShem, saying, "He is good; his love endures forever."*

---

<sup>10</sup> Bamidbar (Numbers) 7:12

<sup>11</sup> Shemot (Exodus) 25:8

<sup>12</sup> Vayikra (Leviticus) 9:24

There is an important component in the story of King Solomon, the fire from heaven, and Shemini Atzeret.<sup>13</sup> When the people saw that the gates were open, and the fire came down from heaven to consume, the first time, everything which was placed on the altar, they were filled with an extreme Simcha, joy, and they bowed, and prostrated on the floor of the Holy Temple, and sang, **for the first time ever** in the Tanach, **the Hallel of David**<sup>14</sup> "Ki Leolam Chasdo".<sup>15</sup> Then they stood up, and the music instruments which David had made were playing, and they sang again the Hallel of David "Ki Leolam Chasdo". This time not prostrating but standing. And here we encounter a new type of the Hallel. It is not said after a miracle of saving from the hands of the enemies, not as a Hallel which accompanies a mitzva, not as a song for the holiday, but as a thanksgiving song. For the general goodness of all the good which HaShem has done to Israel and to David. Moreover, that type of the Hallel was said while prostrated, and then while standing. Hence, the only Hallel which is equal to the Song of the day, where they prostrated themselves on the floor of the holy Temple, was on Shemini Atzeret.

So Shemini Atzeret is the *birthday* of the Fire from heaven on the altar, which burned, without interruption, for four hundred years.

This fire from heaven was also evident during the time of the Maccabees. After they cleansed the Temple, rebuilt the altar, and kindled the menorah, HaShem again communicated His presence and His pleasure with fire from heaven. In the book of Maccabees we read as follows:

***II Maccabees 2:1** "And now that our hearts desire to celebrate the day of the rededication of the altar ... you shall celebrate it, like the day upon which Nehemiah found the holy fire when he returned to build the Temple ... For when our fathers were exiled, the holy Kohanim secretly took the fire and hid it ... and it came to pass after many days that the king sent Nehemiah to Jerusalem ... they could not find the fire, and found only freezing water instead ... and it happened that when they offered God's sacrifice, he commanded them to sprinkle some of the water on the wood and on the sacrifice which was upon the altar, and they did so. When they had finished, and the sun shone upon the earth and the clouds were scattered, behold a heavenly fire ignited the sacrifice, and the entire nation surrounding it was astonished, and the Kohanim and all the nation fell upon their faces ... and the Kohanim sang praise and thanks to God."*

In all of the above cases, the significance of the miracle is that it bears testimony to the fact that the Shechinah dwells amongst Israel. The necessity of the sign comes about as a result of the nature of the Divine Presence in general.

We find fire from heaven which testifies to power of HaShem when He rained hail and fire on the Egyptians in the days of Moshe:

***Shemot (Exodus) 9:23-4** So Moses stretched forth his staff heavenward, and HaShem gave forth thunder and hail, and fire came down to the earth, and HaShem rained down hail upon the land of Egypt. And there was hail, and **fire flaming within the hail**, very heavy, the likes of which had never been throughout the*

---

<sup>13</sup> Ta'anith 28b R. Johanan said in the name of R. Simeon ben Jehozadok: "Eighteen times during the year an individual may recite the whole Hallel, and they are: On the eight days of the Feast of Tabernacles (Shemini Atzeret is the eighth day of Succoth), on the eight days of the Feast of Dedication (Chanukah), on the first day of the Passover, and on the day of Pentecost. While in exile, however, one may recite it twenty-one times during the year, namely: On the nine days of the festival of Tabernacles, on the eight days of Chanukah, on the first two days of Passover, and on the two days of Pentecost."

<sup>14</sup> Full Hallel<sup>14</sup> or הלל שלם, Hallel Shalem in Hebrew is the complete Hallel consisting of all six Psalms (113-118) of the Hallel, in their entirety. Hallel is the name given in the Talmud and in rabbinical writings to Tehillim (Psalms) 113 to 118, considered as a single composition, which they undoubtedly are. They are more distinctively known as the "Hallel of Egypt", as distinguished from Tehillim (Psalms) 136, the "Great Hallel", and from Tehillim (Psalms) 146-148. (In a Baraita apparently designated as a kind of Hallel: Shabbat 118b)

<sup>15</sup> Ki Leolam Chasdo = For His mercy endures forever.

*entire land of Egypt since it had become a nation.*

**Shemot Rabbah 12:4** *Imagine two fierce legions who were always at war with one another, but when the king needed their services for his own battle, he made peace with them, so that both should carry out the orders of the king. In like manner, fire and hail are hostile to each other, but when the time came to make war with Egypt, God made peace between them and both smote the Egyptians.*

**Midrash Rabbah - Shemot (Exodus) XII:2** *BEHOLD, TO-MORROW ABOUT THIS TIME I WILL CAUSE IT TO RAIN A VERY GRIEVOUS HAIL (IX, 18). Zabdi b. Levi said: He scratched a mark on the wall and said: 'When the sun reaches this mark to-morrow, the hail will descend.'<sup>16</sup> SUCH AS HAD NOT BEEN IN ALL THE LAND OF EGYPT-there had been nothing like it before either in the rest of the world or in Egypt. [Again], it does not say 'it will not be', as in the case of the plague of the firstborn where we are told: Nor shall be like it any more (XI, 6), but SUCH AS HAD NOT BEEN, that is, had not been in the past, but there will be in the Time to Come.<sup>17</sup> When? In the days of Gog and Magog, as it is written: Which I have reserved against the time of trouble, against the day of battle and war (Iyov (Job) XXXVIII, 23), and similarly, An overflowing shower, and great hailstone, fire, and brimstone (Ezek. XXXVIII, 22).<sup>18</sup> NOW THEREFORE SEND, HASTEN IN THY CATTLE (IX, 19). See the mercies of God! Even in His wrath, He had mercy on the wicked and on their cattle, because He sent the plague of hail only on the produce of the land, even warning them to protect themselves and their cattle that they should not be smitten by the hail. HE THAT FEARED THE WORD OF HaShem AMONG THE SERVANTS OF PHARAOH (X, 20). Our Rabbis of blessed memory said: This refers to Iyov (Job).<sup>19</sup> AND HE THAT REGARDED NOT THE WORD OF HASHEM (ib. 21) refers to Pharaoh and his people.*

**Midrash Tanhuma-Yelammedenu Shemot 16** *Pharaoh cried out: Entreat the Lord . . . and I will let them go.<sup>20</sup> Moses replied: You said that at the time of the first plague, and I pleaded in your behalf, but yet you did not send them away. Why should I entreat for thee and for thy servants?'.<sup>21</sup> Pharaoh replied: I have sinned before the Lord your God and against you, but now I will let them go. When Moses heard that, Moses went out of the city from Pharaoh, and spread forth his hands unto the Lord; and the thunders and the hail ceased, and the rain was not poured upon the earth.<sup>22</sup> They were suspended in mid-air. When did they descend? Some descended upon the Amorites in the days of Joshua, as it is said: The Lord cast down great stones from heaven upon them,<sup>23</sup> and **the remainder will fall on Gog and Magog in the days of the Messiah.** And the thunders ceased.<sup>24</sup> They, too, were suspended (in mid-air). They descended in the days of Elisha, against the camp of the Arameans, as it is said: For the Lord had made the hosts of the Arameans, to hear a noise of chariots, and a noise of horses.<sup>25</sup>*

And the hail and sounds are still suspended in the air until the times of Gog and Magog, as it says, "And I will punish him with pestilence, blood, pouring rain, and hailstones".<sup>26</sup> Further it says, "Tumult from the city, thunder from the Temple, and the sounds of HaShem will bring retribution to his enemies".<sup>27</sup>

---

<sup>16</sup> Cf. Gen. R. XXXIII (end). The word ka-'eth implies at exactly the same time.

<sup>17</sup> This translation disregards the punctuation of cur. edd., which makes the meaning very doubtful, and is in accord with Y.M.

<sup>18</sup> The prophecy is against Gog; cf. infra, XXIII, 6.

<sup>19</sup> Sot. X 11a: cf. supra, 1, 9.

<sup>20</sup> Shemot (Exodus) 9:28

<sup>21</sup> ibid. 8:5

<sup>22</sup> ibid. 9:33

<sup>23</sup> Yehoshua (Joshua) 10:11

<sup>24</sup> Shemot (Exodus) 9:34

<sup>25</sup> Melachim bet (II Kings) 7:6

<sup>26</sup> Yehezchel (Ezekiel) 38:22

<sup>27</sup> Yeshayahu (Isaiah) 66:6



**Yehezchel (Ezekiel) 38:18-22** *On that day, when Gog sets foot on the soil of Israel—declares the Lord GOD—My raging anger shall flare up. 19 For I have decreed in My indignation and in My blazing wrath: On that day, a terrible earthquake shall befall the land of Israel. 20 The fish of the sea, the birds of the sky, the beasts of the field, all creeping things that move on the ground, and every human being on earth shall quake before Me. Mountains shall be overthrown, cliffs shall topple, and every wall shall crumble to the ground. (21) I will then summon the sword against him throughout My mountains, declares the Lord GOD, and every man's sword shall be turned against his brother. 22 I will punish him with pestilence and with bloodshed; and I will pour torrential rain, hailstones, and sulfurous fire upon him and his hordes and the many peoples with him.*

In the introduction to the seventh plague, HaShem specifically states that the purpose of Pharaoh, and the seventh plague is:

**Shemot (Exodus) 9:16** *But I have raised you up for this very purpose, that I might show you my power and that my name might be proclaimed in all the earth.*

With the seventh plague HaShem starts to separate those who fear His name and those who do not:

**Shemot (Exodus) 9:19-21** *Give an order now to bring your livestock and everything you have in the field to a place of shelter, because the hail will fall on every man and animal that has not been brought in and is still out in the field, and they will die.” Those officials of Pharaoh who feared the word of HaShem hurried to bring their slaves and their livestock inside. But those who ignored the word of HaShem left their slaves and livestock in the field.*

The seventh plague is unique in several ways:

1. It is the only plague where HaShem indicates that it is ALL of the plagues:

**Shemot (Exodus) 9:14** *For I will at this time send all my plagues upon thy heart, and on thy servants, and on thy people; that thou mayest know that there is none like Me in all the earth.*

2. Shemot (Exodus) 9:30 contains a unique form of HaShem's name which is found nowhere else in the Torah:

**Shemot (Exodus) 9:30** *But I know that you and your officials still do not fear **HaShem Elohim**.*

This combination of names is the equivalent of having 'justice' and 'mercy' at the same time. People are just not capable of these two things simultaneously.

3. This is the only plague where HaShem mixes two substances that ordinarily can not be mixed:

**Shemot (Exodus) 9:23-24** *And Moshe stretched out his rod towards heaven: and HaShem sent thunder and hail; and the fire rained down upon the ground; and HaShem rained hail upon the land of Mitzrayim. So there was hail and fire flaring up amidst the hail, very grievous, such as there was none like it in all the land of Mitzrayim since it became a nation.<sup>28</sup>*

The fire is literally inside the hail! The fire would melt the ice, turning it into water. The water would quench the fire leaving only steam. Such a combination could never, ordinarily, exist in nature.

---

<sup>28</sup> “The Jerusalem Bible”, Koren Publishers, Jerusalem.



4. This is the only plague where HaShem gave the Egyptians and Pharaoh the option of not being hurt by it. Imagine a plague that does not hurt anyone who heeds HaShem's warning!

**Shemot (Exodus) 9:18-22** *Therefore, at this time tomorrow I will send the worst hailstorm that has ever fallen on Egypt, from the day it was founded till now. Give an order now to bring your livestock and everything you have in the field to a place of shelter, because the hail will fall on every man and animal that has not been brought in and is still out in the field, and they will die.” Those officials of Pharaoh who feared the word of HaShem hurried to bring their slaves and their livestock inside. But those who ignored the word of HaShem left their slaves and livestock in the field. Then HaShem said to Moses, “Stretch out your hand toward the sky so that hail will fall all over Egypt--on men and animals and on everything growing in the fields of Egypt.”*

By putting the above points together we can see that the combination of the two names of HaShem is like combining hail and fire. And even as HaShem gave the G-d fearers the “mercy” to avoid the plague; He gave those who did not fear HaShem: Justice. Truly this plague combined justice and mercy.

The final place where we see fire from heaven is in the destruction of the wicked at the battle of Har Megiddo.

**Revelation 20:7-9** *And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*

Our psalm portion speaks in a very mundane way about fire. It says the fire is to give light in the night.

**Tehillim (Psalms) 105:39** *He spread a cloud for a screen; and **fire** to give light in the night.*

This light is not ordinary light. Like the lights of Chanukah, this light is very special. This light can shine through the darkness that overwhelms us in this long dark exile. This light is extraordinary!

Clearly this is no ordinary fire. This is a fire that speaks of guidance, of protection, and of the immediate presence of HaShem. The various mitzvot of our Torah portion are also meant to provide guidance, protection, and convey the immediate presence of HaShem. Let us look up and see the mitzvot with the same eyes that inspired David when he wrote our psalm.

## Ashlamatah: Yeshayahu (Isaiah) 45:23-25 + 46:3-5, 8-11

Rashi	Targum
18. ¶ For so said the Lord, the Creator of heaven, Who is God, Who formed the earth and made it, He established it; <b>He did not create it for a waste (Heb. לֹא-תְהוּ בְרָאָה—Lo Tohu B'ra'a), He formed it to be inhabited, "I am the Lord and there is no other.</b>	18. For thus says the LORD, who created the heavens (He is God!), who founded the earth and made it - He established it; <b>He did not create it for nothing (Heb. לֹא-תְהוּ בְרָאָה— Lo Tohu B'ra'a), but He established it to increase the sons of men upon it! "I am the LORD, and there is no other.</b>
19. Not in secret did I speak, in a place of a land of darkness; I did not say to the seed of Jacob, Seek Me,	19. I did not speak in secret in a place of a land of darkness; I did not say to the seed of the house of

Rashi	Targum
in vain (Heb. תוהו – Tohu); I am the Lord, Who speaks righteousness (דבר צדק – Dober Tsedeq – speak righteousness/generosity), declares things that are right (Heb. מְיַשְׁרִים מְגִיד – declaring what is right/straight).	Jacob, 'Seek My fear for nothing (Heb. תוהו – Tohu).' I the LORD speak truth, declaring what is right.
20. Assemble and come, approach together, you survivors of the nations; those who carry their graven wooden image and pray to a god who does not save, do not know.	20. Assemble yourselves and come, draw near together, you who are delivered of the peoples! They have no knowledge who carry about their wooden image, and beseech from a god who cannot save.
21. Declare and present, let them even take counsel together; who announced this from before, [who] declared it from then? Is it not I, the Lord, and there are no other gods besides Me, a just and saving God there is not besides Me.	21. Declare and draw near; take counsel together! Who announced this long ago and declared it of old? Was it not I, the LORD? And there is no other god besides me, a God who is virtuous and a Saviour; there is none except Me.
22. Turn to Me and be saved, all the ends of the earth, for I am God, and there is no other.	22. Turn to My Memra and be saved, all those at the ends of the earth! For I am God, and there is no other.
23. By Myself I swore, righteousness emanated from My mouth, a word, and it shall not be retracted, that to Me shall every knee kneel, every tongue shall swear."	23. By My Memra I have sworn, before Me has gone forth in virtue a word that will not be void: Before Me every knee will bow, every tongue will swear.
24. But to me did He say by the Lord righteousness and strength, to Him shall come and be ashamed all who are incensed against Him.	24. Only in the Memra of the LORD has He promised me to bring virtues, and He is strong in His Memra; all the Gentiles who were stirred up against His people will give thanks and be ashamed of their idols.
25. Through the Lord shall all the seed of Israel find righteousness and boast.	25. In the Memra of the LORD all the seed of Israel will be justified and glorified.
1. Bel squats; Nebo soils himself; their idols were to the beasts and to the cattle; what you carry is made a load, a burden for the weary.	1. Bel kneels. Nebo is hewn down, their images are a likeness of beasts and cattle; the burdens of their idols are heavy upon those who carry them. and they are weary.
2. They soiled themselves, yea they squatted together, they could not deliver the burden, and they themselves have gone into captivity. {P}	2. They are cut off and hewn down together, they cannot save those who carry them, but those who serve them go into captivity.
3. Harken to Me, the house of Jacob, and all the remnant of the house of Israel, who are borne from birth, carried from the womb.	3. Attend to my Memra, those of the house of Jacob, and all the remnant of the house of Israel, who have been beloved more than all the peoples, cherished more than all the kingdoms;
4. And until old age I am the same, and until you turn gray I will carry; I have made and I will bear and I will carry and deliver. {S}	4. even to eternity I am He, and to the age of the ages My Memra endures. I have created every man. I scattered them among the peoples; I will also forgive their sins and will pardon.
5. To whom shall you liken Me and make Me equal and compare Me that we may be alike?	5. Whom will you liken before Me and make equal and compare before Me in truth?
6. Those who let gold run from the purse and weigh silver with the balance; they hire a goldsmith and he makes it a god, they kneel, yea they prostrate themselves.	6. Behold. the Gentiles collect gold from a purse, and weigh out silver in a balance, hire a goldsmith, and he makes it into a god; then they worship and are subjugated.

Rashi	Targum
7. They bear it, on the shoulder they carry it, and they put it in its place and it stands, from its place it does not move; yea he cries to it and it does not answer; from his distress it does not save him. {S}	7. They lift it upon their shoulders, they carry it, they set it in its place, and it stands there; it is not possible for it to budge from its place. He even beseeches from it, and it does not answer or save him from his trouble.
8. Remember this and strengthen yourselves, take to heart, you transgressors.	8. Remember this and strengthen yourselves, recall to mind, O rebels,
9. Remember <b>the first things</b> (Heb. זָכְרוּ רִשְׁוֹנוֹת – Zikeru Rishonot) of old, that I am God and there is no other; I am God and there is none like Me.	9. remember <b>the former things which were of old</b> ; for I am God, and there is no other God besides Me,
10. [I] <b>tell the end from the beginning</b> (Heb. מְגִיד מִרְאשִׁית אַחֲרִית – Magid MeResheet Acharit), and from before, what was not done; [I] say, 'My counsel shall stand, and all My desire I will do.'	10. <b>declaring from the beginning the end</b> and from ancient times things not yet done, saying, 'My counsel will stand, and I will accomplish all my pleasure,'
11. [I] <b>call from the east a swift bird, from a distant land the man of My counsel</b> ; yea I spoke, I will also bring it; I formed it, I will also do it. {S}	11. <b>who promised to gather the exiles from the east, to bring openly, like a swift bird from a far land, the sons of Abraham, My chosen</b> , I have spoken, and I will bring it to pass; I have purposed, and I will do it.

## Rashi's Commentary on: Yeshayahu (Isaiah) 45:23-25 + 46:3-5, 8-11

**18 He did not create it for a waste but He formed it to be inhabited.**

**19 Not in secret did I speak** When I gave the Torah, and I did not say **for naught** and **in vain** to the seed of Jacob, Seek Me, but to receive great reward.

**I am the Lord Who speaks righteousness** Since I commenced to speak to them concerning My righteousness/ generosity, to inform them of the giving of their reward, afterwards I told them things that are right, My statutes and My laws, for before the giving of the Torah it was said to them, **“And now, if you heed, etc., you shall be for Me a treasure...a kingdom of priests, etc.”** (Ex. 19:5f.).

**20 approach** Heb. הִתְנַגְּשׁוּ, an expression of approaching (הִגָּשָׁה) and the 'nun' is attached to it, as one says “they were struck (הִתְנַגְּפוּ)”; “they will be struck (יִתְנַגְּפוּ).”

**you survivors of the nations** who survived the sword of Nebuchadnezzar.

**who carry their graven wooden image...do not know** to understand knowledge.

**21 who announced this from before** Who of your idols is it that announced from before that your God brought salvation, each one to its worshipers?

Is it not I, the Lord, and there are no other For **I announce what I am destined to do for My people, and I fulfill My words.**

**22 Turn to Me** and abandon your graven images, **all the ends of the earth**, and, thereby, you shall be saved.

**23 By Myself I swore** and **righteousness/generosity** emanated from My mouth to accept all those who return to Me. I spoke a word, and it will not be retracted. What is the righteousness/generosity that emanated from My

mouth? That to Me shall every knee kneel, and I will accept them, as the matter is stated (Zeph. 3:9): "For then will I change for the people a pure language, to call all of them in the name of the Lord..."

**24 But to me did He say by the Lord** Heb. אָמַר לִי אֲדָרָה בְּיָהוָה [lit. but by the Lord to me He said]. This verse is inverted, and thus is its interpretation: But to me did He say by the Lord righteousness and strength. Although all the nations shall prostrate themselves before Him [correct reading according to Warsaw edition, K'li Paz, and mss.], but to Me alone, the congregation of Israel, has been promised by the Lord righteousness/generosity and strength, and other nations shall not be included in My glory.

**to Him shall come and be ashamed etc.** All who were incensed against the Holy One, blessed be He, shall come to Him to regret what they did in their lifetimes and be ashamed.

**all who are incensed** Heb. כָּל הַנִּחְרָזִים בּוֹ, all who are incensed.

**25 Through the Lord...find righteousness/generosity and boast** Through the promise of the support of His love they shall find righteousness/generosity and boast of His strength.

**boast** Heb. וַיִּתְהַלְלוּ, porvantir in O.F.

## Chapter 46

**1 Bel squats; Nebo soils himself** The deities of Babylon squatted and soiled themselves. This is an expression of ridicule of the idols, like one who suffers from diarrhea and does not manage to sit down on the seat in the privy before he discharges with a splash.

**Bel squats; Nebo soils himself** Heb. בָּרַע בֵּל קִרְסָה נְבוֹ. Akropid sei Bel; konkiad sei Nebo. Bel squats; Nebo soils himself. So I heard in the name of Rabbenu Gershom, the Light of the Diaspora.

**their idols were** The images of the forms of Bel and Nebo were to the beasts and the cattle, compared to the beasts and the cattle, which soil and dirty themselves with their droppings.

**what you carry is made a load, a burden** The feces in their bowels are heavy to bear like a burden for a weary man. Therefore, they soiled themselves and squatted together, the soiling with the squatting.

**2 they could not deliver the burden** to discharge the feces in their bowels as others discharge, in the normal manner.

**deliver** Heb. מָלַט, an expression of discharging from an embedded place. Comp. (supra 34:15) "There, the owl has made its nest, and she has laid eggs (וּנְתַמְלִיט), he has discharged her egg. Comp. also (infra 66:7) "And she has been delivered (וְהִמְלִיטָה) of a male child." Jonathan, however, did not render these verses in this manner.

**3 who are borne from birth** Since you were born in the house of Laban the Aramean, I bore you on My arms, for since then, adversaries stand up against you in every generation and not like the idolaters (other nations [K'li Paz and mss.]) who are laden and carry their Gods, as is mentioned above, but you are laden and borne in My arms.

**4 And until old age** that you have aged and your strength is depleted, that you have no merit, I am the same with My mercy and with My trait of goodness to save you and to bear you and to carry you and deliver you. Since he says regarding their deity, that it is carried and also that it cannot deliver its burden, he says, "But I bear others, and I will deliver My burden."

**5 and compare Me** Heb. וַתִּמְשַׁלְנִי. Comp. (Job 30:19) "And I have become like (וַאֲתִמְשַׁל) dust and ashes." An expression of comparison.

**that we may be alike** That I and he be alike, one to the other.

**6 Those who let gold run from the purse** Heb. מַהֲלִים, an expression of (Ps. 146:18) "Water runs (וַיִּלֵּךְ)."

**with the balance** Heb. קִנְיָה, the bar of a scale, called flael in O.F.

**8 Remember this** what I wish to say.

**and strengthen yourselves** Heb. וְהִתְאַשְׁשׁוּ. Comp. (supra 16:7) "For the walls (לְאַשְׁשִׁי) of Kir-hareseth."

**take to heart, you transgressors** And what do I say to you to remember and to take to heart?

**9 Remember the first things of old** that you have seen that I am God and there is no other; I am God and there is none like Me.

**10 [I] tell the end from the beginning** The Egyptian exile and its redemption I announced in the Covenant between the Segments, before they came about.

**11 [I] call from the east a swift bird** Heb. עֵיט. From the land of Aram, which is in the east, I called Abraham to Me to take counsel with Me. עֵיט Comp. (Dan. 2:14) "Answered with counsel (אֶעֱיֵט) and discretion"; (ibid. 6:8) "All the presidents of the kingdom have taken counsel (אֶתְעֵטוּ)." Alternatively, it can be interpreted as an expression of a bird. I called him to hasten after Me like a bird that flies and wanders from its place.

**from a distant land** I called My man of counsel, and with him I took counsel between the parts concerning the four exiles, as it is explained in Gen. Rabbah (44:17) "And behold, a fear, great darkness was falling upon him." ["Fear" refers to Babylon... "Darkness" refers to Media, who darkened the eyes of Israel with fasting. "Great" refers to Greece... "Was falling upon him" refers to Edom..., etc.]

**yea I spoke** with him concerning the exiles and their redemption; I will also bring it.

---

---

## Verbal Tallies

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

**Bamidbar (Numbers) 30:2- 31:5**  
**Tehillim (Psalms) 105:37-45**  
**Yeshayahu (Isaiah) 45:23-25 + 46:3-5, 8-11**  
**Mk 12:18-27, Lk 20:27-40, Rm 14:1-9**

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

Word / Promise - דבר, Strong's number 01697.

Proceedeth / Gone out / Brought forth - יצא, Strong's number 03318.

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

- Man - איש, Strong's number 0376.
- LORD - יהוה, Strong's number 03068.
- Swear - שבוע, Strong's number 07650.
- Word / Promise - דבר, Strong's number 01697.
- Do - עשה, Strong's number 06213.
- Proceedeth / Gone out / Brought forth - יצא, Strong's number 03318.
- Mouth - פה, Strong's number 06310.

**Bamidbar (Numbers) 30:2** If a **man <0376>** vow <05087> (8799) a vow <05088> unto the **LORD <03068>**, or **swear <07650> (8736)** an oath <07621> to bind <0631> (8800) his soul <05315> with a bond <0632>; he shall not break <02490> (8686) his **word <01697>**, he shall **do <06213> (8799)** according to all that **proceedeth <03318> (8802)** out of his **mouth <06310>**.

**Tehillim (Psalms) 105:37** He brought them **forth <03318> (8686)** also with silver <03701> and gold <02091>: and there was not one feeble <03782> (8802) person among their tribes <07626>.

**Tehillim (Psalms) 105:42** For he remembered <02142> (8804) his holy <06944> **promise <01697>**, and Abraham <085> his servant <05650>.

**Yeshayahu (Isaiah) 45:23** I have **sworn <07650> (8738)** by myself, the **word <01697>** is **gone out <03318> (8804)** of my **mouth <06310>** in righteousness <06666>, and shall not return <07725> (8799), That unto me every knee <01290> shall bow <03766> (8799), every tongue <03956> shall **swear <07650> (8735)**.

**Yeshayahu (Isaiah) 45:25** In the **LORD <03068>** shall all the seed <02233> of Israel <03478> be justified <06663> (8799), and shall glory <01984> (8691).

**Yeshayahu (Isaiah) 46:11** Calling <07121> (8802) a ravenous bird <05861> from the east <04217>, the **man <0376>** that executeth my counsel <06098> from a far <04801> country <0776>: yea, I have spoken <01696> (8765) it, I will also bring <0935> (8686) it to pass; I have purposed <03335> (8804) it, I will also **do <06213> (8799)** it.

**Hebrew:**

Hebrew	English	Torah Reading Num. 30:2- 31:5	Psalms 105:37-45	Ashlamatah Is 45:23-25 + 46:3-5, 8-11
אִישׁ	man	Num. 30:2 Num. 30:6 Num. 30:7 Num. 30:8 Num. 30:10 Num. 30:11 Num. 30:12 Num. 30:13 Num. 30:14 Num. 30:16		Isa. 46:11
אָמַר	saying	Num. 31:1 Num. 31:3		Isa. 45:24 Isa. 46:10
אֲרֶץ	land, earth, ground		Ps. 105:44	Isa. 46:11
בֹּא	brought, come, bring		Ps. 105:40	Isa. 45:24 Isa. 46:11
בַּיִת	house	Num. 30:3 Num. 30:10 Num. 30:16		Isa. 46:3
דִּבֶּר	spoke, spoken	Num. 31:1		Isa. 46:11

Hebrew	English	Torah Reading Num. 30:2- 31:5	Psalms 105:37-45	Ashlamatah Is 45:23-25 + 46:3-5, 8-11
		Num. 31:3		
דָּבָר	word	Num. 30:2	Ps. 105:42	Isa. 45:23
הִלֵּל	praise		Ps. 105:45	Isa. 45:25
זָכַר	remember		Ps. 105:42	Isa. 46:8 Isa. 46:9
חֻק	statutes	Num. 30:16	Ps. 105:45	
יְהוָה	LORD	Num. 30:2 Num. 30:3 Num. 30:5 Num. 30:8 Num. 30:12 Num. 30:16 Num. 31:1 Num. 31:3		Isa. 45:24 Isa. 45:25
יָצָא	proceeds, go out	Num. 30:2	Ps. 105:37 Ps. 105:38 Ps. 105:43	Isa. 45:23
יִשְׂרָאֵל	Israel	Num. 31:2 Num. 31:4 Num. 31:5		Isa. 45:25 Isa. 46:3
נָשָׂא	bear, carried, carry	Num. 30:15		Isa. 46:3 Isa. 46:4
נָחַן	vengeance, gave	Num. 31:3	Ps. 105:44	
עַם	people	Num. 31:2 Num. 31:3	Ps. 105:43	
עָשָׂה	do, did, done, make, made	Num. 30:2		Isa. 46:4 Isa. 46:10 Isa. 46:11
פֶּה	mouth	Num. 30:2		Isa. 45:23
קָוַם	stand, stood, rise up	Num. 30:4 Num. 30:5 Num. 30:7 Num. 30:9 Num. 30:11 Num. 30:12 Num. 30:13 Num. 30:14		Isa. 46:10
שָׁבַע	swears	Num. 30:2		Isa. 45:23
שָׁמַע	hear, heard	Num. 30:4 Num. 30:5 Num. 30:7 Num. 30:8 Num. 30:11 Num. 30:12 Num. 30:14 Num. 30:15		Isa. 46:3



## Greek:

GREEK	ENGLISH	Torah Reading Num. 30:2- 31:5	Psalms 105:37-45	Ashlamatah Is 45:23-25 + 46:3-5, 8-11	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 12:18-27	Tosefta of Luke Lk 20:27-40	Remes/Gemara of Acts/Romans and James Rm 14:1-9
αδελφός	brother				Mk. 12:19 Mk. 12:20	Lk. 20:28 Lk. 20:29	
αἰών	eon, age			Isa 46:9		Lk. 20:34 Lk. 20:35	
ἀνάστασις	resurrection				Mk. 12:18 Mk. 12:23	Lk. 20:27 Lk. 20:33 Lk. 20:35 Lk. 20:36	
ἀνίστημι	rise				Mk. 12:23 Mk. 12:25		Rom. 14:9
ἀποθνήσκω	die				Mk. 12:19 Mk. 12:20 Mk. 12:21 Mk. 12:22	Lk. 20:28 Lk. 20:29 Lk. 20:30 Lk. 20:31 Lk. 20:32 Lk. 20:36	Rom. 14:7 Rom. 14:8 Rom. 14:9
ἀποκρίνομαι	answerrd				Mk. 12:24	Lk. 20:34 Lk. 20:39	
ἀσθενέω	weak		Psa 105:37				Rom. 14:1 Rom. 14:2
βατός	bush				Mk. 12:26	Lk. 20:37	
γαμεω	marry				Mk. 12:25	Lk. 20:34 Lk. 20:35	
γράφω	wrote				Mk. 12:19	Lk. 20:28	
γυνή	wife	Num 30:3 Num 30:16			Mk. 12:19 Mk. 12:20 Mk. 12:22 Mk. 12:23	Lk. 20:28 Lk. 20:29 Lk. 20:30 Lk. 20:32 Lk. 20:33	
δευτερος	second				Mk. 12:21	Lk. 20:30	
διδάσκαλος	teacher				Mk. 12:19	Lk. 20:28 Lk. 20:39	
ἐγείρω	rise				Mk. 12:26	Lk. 20:37	
εἶδω	behold			Isa 46:5	Mk. 12:24		
ἐξανίστημι	raise up				Mk. 12:19	Lk. 20:28	
ἐπερωταω	asked				Mk. 12:18	Lk. 20:27 Lk. 20:40	
ἐπτά	seven				Mk. 12:20 Mk. 12:22 Mk. 12:23	Lk. 20:29 Lk. 20:31 Lk. 20:33	
εἶπω	said			Isa 46:10	Mk. 12:24 Mk. 12:26	Lk. 20:34 Lk. 20:39	
ἐρχομαι	come, came		Psa 105:40		Mk. 12:18		
ἐσχατος	last	Num 31:2		Isa 46:10	Mk. 12:22		
ζωω	living				Mk. 12:27	Lk. 20:38	Rom. 14:7 Rom. 14:8 Rom. 14:9
ἡμέρα	day	Num 30:5 Num 30:7 Num 30:8 Num 30:12 Num 30:14 Num 30:15					Rom. 14:5 Rom. 14:6
θεός	God			Isa 45:23 Isa 45:2	Mk. 12:24 Mk. 12:26	Lk. 20:36 Lk. 20:37	Rom. 14:3 Rom. 14:4



GREEK	ENGLISH	Torah Reading Num. 30:2- 31:5	Psalms 105:37-45	Ashlamatah Is 45:23-25 + 46:3-5, 8-11	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 12:18-27	Tosefta of Luke Lk 20:27-40	Remes/Gemara of Acts/Romans and James Rm 14:1-9
					Mk. 12:27	Lk. 20:38	Rom. 14:6
ἵστημι	stand, stood, rise up	Num. 30:4 Num. 30:5 Num. 30:7 Num. 30:9 Num. 30:11 Num. 30:12 Num. 30:13 Num. 30:14		Isa. 46:10			Rom. 14:4
καταλείπω	leaves				Mk. 12:19	Lk. 20:31	
κύριος	LORD	Num. 30:2 Num. 30:3 Num. 30:5 Num. 30:8 Num. 30:12 Num. 30:16 Num. 31:1 Num. 31:3		Isa. 45:24 Isa. 45:25		Lk. 20:37	Rom. 14:4 Rom. 14:6 Rom. 14:8
λαλέω	spoke, spoken, told	Num. 31:1 Num. 31:3		Isa. 46:11			
λαμβάνω	take, took, taken	Num 30:15			Mk. 12:19 Mk. 12:20 Mk. 12:21 Mk. 12:22	Lk. 20:28 Lk. 20:29 Lk. 20:30 Lk. 20:31	
λέγω	saying	Num. 31:1 Num. 31:3		Isa. 45:24 Isa. 46:10	Mk. 12:18 Mk. 12:26	Lk. 20:28 Lk. 20:37	
νεκρός	dead				Mk. 12:25 Mk. 12:26 Mk. 12:27	Lk. 20:35 Lk. 20:37 Lk. 20:38	Rom. 14:9
οὐρανός	heavens		Psa 105:40		Mk. 12:25		
πίστευω	trust						Rom. 14:2
πλανάω	misled, mistaken	Isa 46:5 Isa 46:8			Mk. 12:24 Mk. 12:27		
ποιέω	do, did, done, make, made	Num. 30:2		Isa. 46:4 Isa. 46:10 Isa. 46:11			
πρῶτος	first				Mk. 12:20	Lk. 20:29	
σπέρμα	seed			Isa 45:25	Mk. 12:19 Mk. 12:20 Mk. 12:21 Mk. 12:22	Lk. 20:28	
τέκνον	children				Mk. 12:19	Lk. 20:31	
τρίτος	third				Mk. 12:21	Lk. 20:31	
υἱός	son	Num 31:2 Num 31:4		Isa 45:25	Matt. 23:15	Lk. 20:34 Lk. 20:36	
ὡσαύτως	likewise				Mk. 12:21	Lk. 20:31	

## Abarbanel On Pirqa Abot Pereq 1, Mishnah 8

**Yehudah ben Tabbai and Shimon ben Shatah received (the tradition) from them. Yehudah ben Tabbai said: Do not behave like the lawyers; when the litigants are standing before you**

**consider them to be wicked, but when they leave, consider them to be blameless when they accept the verdict.**

**Shimon ben Shatah said: Cross-examine the witnesses at length, but be careful what you say, lest they learn from it to lie.**

What is the flaw in the teachings of the previous two sages of the *Mishnah* that made it necessary for Yehudah ben Tabbai and Shimon ben Shatah to correct them? In an earlier *Mishnah* Yehoshua ben Perahyab counselled that we judge everyone meritoriously. If we are to look with beneficence upon the sins of even the hardened criminal then what we are actually doing is preparing the transgressor with a readymade defense. It is tantamount to, *ab initio*, whitewashing the criminal act because we must judge the perpetrator meritoriously. This, of course, is unacceptable. In the judicial system we cannot allow a situation where transgression is legitimized.

The expression in the *Mishnah*, (counsellors or lawyers) attracts the attention of both Rambam and Abarbanel. According to the former, the literal meaning of this expression is "planners of the law." In other words, do not advise the litigant how to answer the judges' questions so as to win his case. Rambam even goes so far as to say that this is forbidden even if you know that the litigant is the oppressed party and that the other litigant is lying.

In relation to the teaching of the sage that one should not act as a counsellor, Abarbanel gives a very novel interpretation as an alternative. He separates the two words and interprets them to mean, "Do not act as one who is appointed to select the judges." This means that a man should not choose a judge on the basis of kinship or friendship or for any other ulterior motive.

Abarbanel interprets the exhortation of Yehudah ben Tabbai that a judge should look upon both litigants as wicked and after the verdict they should be considered as innocent as follows: If the judge looks upon the litigants meritoriously, he will not question them thoroughly to find out the truth; he will assume that they are telling the truth. Therefore, he should assume that they are both liars and question them in great detail. Only when the judge has reached a decision and the parties have accepted it, should the judge look upon them meritoriously, and give them the benefit of the doubt that they had perhaps made an honest mistake. The judge may not say to himself that the one who lost the case is unrighteous, for who can know what the actual motive for his actions were. He could have been under strain, duress, or other compelling circumstances that brought him to the point where he did not tell the truth to the court. Thus, Yehoshua ben Perahyab's dictum is not applicable universally.

Then, Abarbanel comes up with a most ingenious presentation to reinforce his line of reasoning. There is a Biblical law that a man who has violated a negative commandment must be given 39 lashes. The Torah is very sensitive to the precision with which the lashes must be administered. It looks with great disfavor and alarm when even one or two additional lashes are administered. An excessive lash is an undue shame and humiliation for the penalized one. Abarbanel asks a very pertinent question: Why does the Torah equate an extra stripe with humiliation? What about the original 39 lashes - are they not to be considered as disgracing and debasing?

Abarbanel answers: After the 39 lashes, the transgressor has paid his debt to God and to society. He is now clean and pure of all waywardness. Therefore, when he is penalized with an additional stripe, he feels degraded and abused without any reason.

It is in that light that we are to understand the *Mishnah*: When the litigants face the judge they are sinners; after the verdict they should be looked upon as virtuous.

Abarbanel then connects Shimon ben Shatah's dictum, "Cross-examine the witnesses at length, but be careful...", to Yehudah ben Tabbai's. It is possible that the litigants are sly and cunning and by merely considering them to be

wicked, the judge will not be able to arrive at the truth. Therefore, advises Shimon ben Shatah, the judge should question the litigants very closely - but with care! The questions must be so formulated that the litigants cannot deduce from them what answers are expected.

Abarbanel then offers an alternative interpretation, according to which Shimon ben Shatah's dictum is not connected to Yehudah ben Tabbai's, but rather to Nitai of Arbel's. Nitai, Shimon's teacher, had said, "Do not associate with the wicked", and Shimon ben Shatah came to limit that dictum. Nitai's rule does not apply to a judge, because if he does not question even wicked litigants thoroughly, how will he get to the truth?

Thus, concludes Abarbanel, both of these sages, Yehudah ben Tabbai and Shimon ben Shatah, came to elaborate on dicta taught by their teachers. Abarbanel also points out that their dicta apply to matters between man and his fellow and thus they fall under the third category taught by Shimon ha-Zaddik - kindness.

### Miscellaneous Interpretations

**Rashi:** Yehudah ben Tabbai begins his dicta in our *Mishnah* by stating, "Do not behave like a lawyer." On this subject Rashi quotes Rav Yehuda'i Gaon who interprets the *Mishnah* in the following fashion: If, as a judge, a litigant approaches you and requests you to tell him, not in your judicial capacity, but as a legal scholar, what the law is concerning the subject of litigation in which he is involved, you must avoid giving him the benefit of your knowledge.

As an alternative interpretation: If in your capacity as a judge one should approach you and ask that you instruct him how to effectively plead his case, you may not do so. Rashi himself offers the explanation that after listening to both sides of the case a judge may not reveal to any one of the litigants the direction of his decision.

**Rabbenu Yonah:** The second of Yehudah ben Tabbai's maxims, which counsels the judge to consider both litigants culpable when they enter the courtroom, infers that even if the judge personally knows one of the parties to be impeccably righteous, he must not permit that recognition to color his views. The fact that they eventually were compelled to appear before a judge indicates that both parties have acted indiscreetly.

Moreover, when the litigants have left the courtroom after the decision was handed down and the judge is fully aware that one of them was disreputable, he may not retain the opinion that the culpable person will always be incorrigible. They must both be assumed to be righteous, even the iniquitous, because the probability is that he has repented.

**An anonymous interpretation:** In a situation where the litigants choose to arbitrate and each side picks a judge and, the two judges, in turn, select the third judge, it might be expected that each of the jurists should defend the claims of his patron. This attitude cannot be tolerated because the jurists will not be sitting in judgment of given facts objectively, but will actually be the *alter ego* of their clients. A judge of integrity will examine the pleas of *both* contestants and arrive at a decision.

He bolsters this theme by quoting the Scripture, where Jacob blesses his twelve sons and says, "Dan shall judge his people as one of the tribes of Israel" (Genesis 49:16), meaning that Dan judged members of *all* tribes as if they were members of his own tribe. Moreover, the Talmud (Sanhedrin 16b), commenting on the verse "Judges and officers you shall appoint to yourself ... throughout your tribes: and they shall judge the people with a just judgement" (Deuteronomy 16:18), makes the observation that the judge must not look after the interests of the people of his own tribe, but seek the interests of all the tribes.

Finally, regarding the teaching of Yehudah ben Tabbai that when the litigants depart from your presence, regard them as innocent, the anonymous commentator faces reality: It is a common occurrence that when a person loses his case he becomes defiant, abusive and contemptuous of the court. He will leave the courtroom in a despicable mood. Ben Tabbai did not keep in mind this type when he advocated that after the decision both the plaintiff and the respondent should be regarded as innocent. What he did intend to impress upon us is that the judge must look benignly upon the litigants when they *both* are satisfied that justice was done. Under those circumstances, neither of the litigants emerged victorious but justice did.

**Rabbi Yosef Ibn Nahmias** offers a most interesting and unique interpretation. He contends that there is an error in the spelling of the ,,,, (to arrange, establish). It should be spelled (arch) which will bring its meaning to be that no judge should make of himself an arch-jurist, the highest juridical personality, when there may be others superior to him.

**Midrash Shemuel:** Concerning himself with his presentation of "The life and duties of a judge" that are dealt with in this section of the chapter, he is bold enough to instruct the judge on how to interrogate a witness. Regarding Shimon ben Shatah's rule: "Cross-examine the witnesses at length," Midrash Shemuel reasons that often when a judge questions a witness he speaks slowly, chooses his words carefully and patiently waits for a reply. This gives the witness a chance to search for a loophole in the judge's questions and, thus, evade giving a direct answer to the question. Therefore, says Shimon ben Shatah to the judge: Be sure to interrogate intensely and do it rapidly.

---

---

## NAZAREAN TALMUD

SIDRA OF B'MIDBAR (NUMBERS) 30:2- 31:5  
"EL ROSHE HAMATOT" "TO THE HEADS OF THE TRIBES"

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

SCHOOL OF HAKHAM SHAUL'S TOSEFTA  
LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S PESHAT  
MORDECHAI (MK)

Now some of the Sadducees—who deny that there is a resurrection—came up and asked him, saying, “Rabbi, Moshe Rabbenu, wrote for us if someone’s brother dies having a wife, and this man is childless, that his brother should take the wife and father descendants for his brother. Now there were seven brothers, and the first took a wife and died childless, and the second, and the third took her, and likewise also the seven did not leave children and died. Finally the woman also died. Therefore in the resurrection, the woman—whose wife will she be? For the seven had her as wife.” And Yeshua said to them, “The sons of this age marry and are given in marriage, but those who are considered worthy to attain to that age and to the **resurrection from the dead** neither marry nor are given in marriage, for they are not even able to die any longer, because they are like the messengers and are sons of God, because they are sons of the **resurrection**. But that the dead are raised, even Moses revealed in the passage about “the bush,” when he calls

And some of the Sadducees (Heb. Tz'dukim) who say there is no resurrection, came to him (Yeshua). And they questioned Him, saying, Rabbi, Moshe Rabbenu, wrote for us that: If brothers reside together, and one of them dies having no son, the dead man's wife will not marry an outsider. Rather, her husband's brother will be intimate with her, making her a wife for himself, thus performing the obligation of a husband's brother with her. And it will be, that the eldest brother who performs the levirate marriage, if she can bear will succeed in the name of his deceased brother, "It will be that the firstborn whom she bears will assume the name of his dead brother, so that his name will not be blotted out from Israel. (Deut. 25:6) There were seven brothers. And the first took a wife, and when he died (he) left no seed. And the second himself took her, and died, and neither did he leave seed; and the third did likewise. And all seven took her and left no seed. And finally, the woman died. Then in the Day of the **resurrection, when they rise**, which of them will she be wife? For the seven had her (as a) wife. And Yeshua answered them saying, have you been led astray because of this, not knowing the Scriptures and their oral elucidation or the dynamic and supernatural power of God? **For when they rise again**<sup>29</sup> from the dead, they neither marry nor are given in marriage, but are as **hermaphrodite**<sup>30</sup> messengers

<sup>29</sup> Note here that the discussion is in relation to the “resurrection.” Jewish scholars have discussed the order of the “End of Days” with no specific conclusion. Yet it would appear that the “resurrection of the dead” occurs just before entrance into the Olam HaBa.

<sup>30</sup> A hermaphrodite, having both male and female sex organs or other sexual characteristics, two genders in one “body.”

**Genesis Rabbah VIII:1 1.** AND GOD SAID: LET US MAKE MAN, etc. (I, 26). R. Johanan commenced [his discourse]: Thou hast formed me behind and before, etc. (Ps. CXXXIX, 5). Said R. Johanan: If a man is worthy enough, he enjoys both worlds, for it says, ‘Thou hast formed me for a later [world] and an earlier [world].’ But if not, he will have to render a full account [of his misdeeds], as it is said, And laid Thy hand upon me (ib.). R. Jeremiah b. Leazar said: When the Holy One, blessed be He, created Adam, He created him a **hermaphrodite** [bi-sexual], for it is said, Male and female created He them and called their name Adam (Gen.V, 2). R. Samuel b. Nahman said: When the Lord created Adam He created him double-faced, then He split him and made him of two backs, one back on this side and one back on the other side. To this it is objected: But it is written, And He took one of his ribs, etc. (Gen. II, 21)? [Mi-zalothaw means] one of his sides, replied he, as you read, And for the second side (zela’) of the tabernacle, etc. (Ex.XXVI 20)

Here the Tz'dukim fail to understand the cycle of creation and redemption. B'reshet 1:5 “it was morning and evening of the day of unity.” Everything began in a state of unity and was gradually divided by the fall of the “light bearer.” His failure, abandonment of post requires restoration, tikun. Adam’s initial state was as a hermaphrodite. Most likely we will experience this return in the Olam HaBa. At this point we will be reunited with every fragment of our soul. While there is a great amount of conjecture and argument on this matter it is most likely that these events will take place after the “Days of Messiah” which will usher in the “End” and Olam HaBa. Initially “Adam” was all humanity. All humanity existed in Adam’s body. Only after

the LORD the God of Abraham and the God of **Yitzchaq** (Isaac) and the God of Ya'aqob" (Jacob). Now he is not God of the dead, but of the living, for all live to him!" And some of the scribes answered and said, "Rabbi, you have spoken well." For they no longer dared to ask him anything.

(ambassadors from) the Heavens. But concerning the dead, that they are raised, have you not read in the book of Moses, in the Torah Seder "Out Of The Midst Of A Bush," how God spoke to him saying, "I am the God of your father, the God of **Abraham**, the God of **Yitzchaq** (Isaac), and the God of **Ya'aqob** (Jacob)?" (Exo 3:6). He is not the God of the dead, but God of the living. Therefore, you are greatly led astray.

SCHOOL OF HAKHAM SHAUL'S REMES  
ROMANS

**But now accept the one who is unstable<sup>31</sup> in his faithfulness<sup>32</sup> to the mitzvot and halakhot, and do not condemn his skills in judgment.<sup>33</sup> For example, the unstable person<sup>34</sup> only knows the halakhot of vegetables,<sup>35</sup> but the strong and faithfully obedient knows the halakhot concerning all things kosher.<sup>36</sup> The one who knows what he can<sup>37</sup> eat is not to regard with contempt the one who does not know what to eat, and the one who does not know what he can eat is not to condemn the one who knows what he can eat, for God has taken him to Himself.<sup>38</sup> So, who are you to judge the talmid (household servant) of another Hakham?<sup>39</sup> **To his own master (Hakham) he stands or falls;<sup>40</sup> and he will stand, for the LORD is able to make him stand.<sup>41</sup>****

**Some persons (novice talmidim/new converts) can only judge matters daily (elementary), and another person (a Hakham), can judge all matters concerning the calendar/lectionary<sup>42</sup> (Septennial Calendar)<sup>43</sup>**

---

G-d separated Chava (Eve) from Adam's side was there "division." Yet Adam's job was to become "many," to divide through procreation." "Redemption is Jewish terms requires a restoration to bring return and recreation of past conditions to be felt as ideal ... Here hope turned to the **reestablishment of original state** of things and to a "life with the ancestors." Maimonides, whose statements regarding the Messianic idea ... is nourished to no small degree which now appears projection upon the past instead of projection of the future. Scholem, Gershom. *The Messianic Idea in Judaism and Other Essays on Jewish Spirituality*. New York: Schocken Books, 1995. p. 3 - 4

<sup>31</sup> We see the "weak" and or "unstable" "one" as either a new convert or a novice talmid that knows little of halakhah. As such the "one" is not capable of making any type of decision in agreeance with Biblical mitzvot, halakhot in relation to diet i.e. kosher or the Biblical lectionary. See further below.

**ἀσθενέω** – weak and unstable, Bauer, Walter, and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Second Edition*. Edited by William F. Arndt and Frederick W. Danker. 2nd edition. Chicago: The University Of Chicago Press, 1979. p. 142-143

<sup>32</sup> Accept these as talmidim because they need guidance in how to be faithful etc.

<sup>33</sup> Implying the idea of, being reminded that he is a new convert and not yet skilled or schooled in anything beyond the Peshat of Hakham Tsefet.

<sup>34</sup> See below where we relate this activity to the novice talmid or the new convert.

<sup>35</sup> **λάχανα** – herbs, from **λαχάινω** meaning to dig. Herbs grown on land cultivated by digging: *garden-herbs, vegetables*.

<sup>36</sup> Kosher being the result of knowing all things that are permitted or not permissible to eat, i.e. the laws of kosher

<sup>37</sup> Knowing the halakhot of Kosher

<sup>38</sup> Here is an expression showing that the one who knows the Laws, halakhot and mitzvot of Kosher is involved in "sanctified" eating. His eating being "set apart" to G-d.

<sup>39</sup> The verse should read, "**So how are you, a talmid (servant) from the house of Shammai qualified to judge a talmid (servant) from the house of Hillel?** Servant can also be a student – talmid. We see that this is most likely the case with Gamaliel in m. Berachot 2:7. See also b. Shekalim 7 where the discussion is posited on how one is to great his "master" Hakham. The term "servant" and "talmid" are used interchangeably.

Here the question is how a "talmid" from the House of Shammai can judge a Hakham of the House of Hillel. In other words by judging the talmid from the House of Hillel the Shammaite talmid is questioning the Hakham of the talmid from the House of Hillel.

<sup>40</sup> Verbal connection to D'barim (Deut.) 22:8

<sup>41</sup> Cf. m. Aboth 1:1 "make talmidim to stand"

<sup>42</sup> We have related these thoughts to the Biblical Calendar because the discussion is aimed at the ability to "discern/judge" between a "day" and "all days."

Every man must fully understand the whole lectionary in his own mind.<sup>44</sup> The one who carefully considers<sup>45</sup> the day<sup>46</sup> (Lectionary), does so as if<sup>47</sup> unto the LORD. And the one who eats with the same careful consideration<sup>48</sup> (to keeping Kosher) eats for the LORD because he is thankful to God and the one (novice talmid or new convert) who does not know what to eat, does not eat for the LORD,<sup>49</sup> even though he is thankful to God. For none of us lives for himself and none dies for himself. For if we live, we live for the LORD,<sup>50</sup> and if we die, we die for the LORD.<sup>51</sup> Therefore whether we live or whether we die, we belong to the LORD. For the Messiah<sup>52</sup> died and became alive again for this this end, in order to be Master of both the dead and the living.

---

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

*Num 30:2- 31:5	Ps 105: 37-45	Is 45:23-25 + 46:3-5, 8-11	Mk 12:18-27	1 Luqas 20:27-40	Rm 14:1-9
-----------------	---------------	----------------------------	-------------	------------------	-----------

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESCHAT

Josephus reports that the Tz' dukim (Sadducees) did not believe in the resurrection.

**Jwr 2:164-166** But the Sadducees are those who compose the second order, and take away fate entirely, and suppose that God is not concerned in our doing or not doing what is evil; and they say, that to act what is good, or what is evil, is at men's own choice, and that the one or the other belongs so to everyone, that they may act as they please. They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades. Moreover, the Pharisees are friendly to one another, and are for the exercise of concord, and regard for the public; but the behaviour of the Sadducees one toward another is in some degree wild; **and their conduct with those who are of their own party is as barbarous as if they were strangers to them.** And this is what I had to say concerning the philosophic sects among the Jews.<sup>53</sup>

This fact is well established and need not be expounded upon. What strikes our interest is the repetitive mention of the resurrection. As the memories of the "High Holy Days" begin to fade and we look to the coming of Hanukah.

---

<sup>43</sup> The Hakham can judge all matters of Biblical Laws, Halakhot and mitzvot.

**παρ** – used here in this context is a difficult translation. We have translated according to context. As noted above the subject of "days" and "all days" (all or every) is directly related to the Biblical lectionary of Calendar. Thusly, the servant (talmid) who is not skilled in discerning things related to the whole Lectionary i.e. Festivals and fast days etc. Therefore, the Hakham is consulted who can determine all halakhot associated with the Biblical – Septennial Calendar/Lectionary.

<sup>44</sup> The subject does not lend itself to actions independent of authoritative judgment. When the novice talmid, most likely a new Convert lacks an understanding of the Lectionary/Calendar, he is NOT free to judge matters without first seeking an authoritative Hakham. Therefore, he must be "fully persuaded," meaning he is fully made to "stand" in his awareness of the Lectionary/Calendar. Thus, the lectionary is NOT a matter of picking and choosing by a talmid or new convert.

<sup>45</sup> Bauer, Walter, and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Second Edition*. Edited by William F. Arndt and Frederick W. Danker. 2nd edition. Chicago: The University Of Chicago Press, 1979. p. 1065

<sup>46</sup> Verbal connection to D'barim (Deut.) 22.7

<sup>47</sup> Here we relate this passage to Romans 12:1 where being a "living sacrifice" is a practice of "Prayer" and "Torah Study." Therefore, appropriate observance of the daily lectionary is an important part of being a "living sacrifice" per se.

<sup>48</sup> The one who pays careful attention to keeping kosher practices "sanctified eating." But the new talmid or convert does not always consecrate his eating because he is not fully conscience of the laws, judgments and halakhot of keeping Kosher.

<sup>49</sup> He does not know how to fully consecrate his eating to the LORD.

<sup>50</sup> We are and expression of the living sacrifice of Romans 12:1. Thusly we are living fully consecrated (separated) to the LORD

<sup>51</sup> This is Hakham Shaul's subtle hint that he is connecting this pericope to the death and crucifixion of the Master

<sup>52</sup> Verbal connection to Psa. 132:10

<sup>53</sup> My translation



Yet Hakham Tsefet and Hakham Shaul, as we will see, both revel in the after-glow of the Akedah. Again, the question arises as to the veracity of Abraham's full obedience in making Yitzchaq a burnt offering. Here the commentary is Peshat, therefore the reader should understand that the event actually did happen.<sup>54</sup> In other words, Abraham reduced his son to ashes with absolute faith and faithfulness. By G-d resurrecting Yitzchaq from the ashes, Abraham declared G-d to be the Tsaddiq. Can we fathom the depth of Abraham's trust in G-d?

### THE ORIGINS OF THE TZ'DUKIM (SADDUCEES)

Antigonos of Sokho received the tradition from Simon the Just who was the last of the Men of the Great Assembly.

**Aboth 1:3 Antigonos of Sokho received [the Torah] from Simeon the Righteous. He would say, "Do not be like servants who serve the master on condition of receiving a reward, "but [be] like servants who serve the master not on condition of receiving a reward. "And let the fear of Heaven be upon you."**

As can be seen, the statement of Antigonos does not undermine the idea of the resurrection. His point was only that we are not to serve the master on condition of receiving a reward. Yet the Tz'dukim understood the saying of their master inappropriately, believing there would be no resurrection.

### WHY DID THE TZ'DUKIM MISS THE POINT?

The origin of the Tz'dukim developed out of a misunderstanding of the scriptures. Because the Tz'dukim developed out of a misunderstanding of the Scriptures and failure to understand Biblical Hermeneutics the sect lived a life devoted to the Olam HaZeh (the here and now). The epicurean mentality naturally ensued. Yeshua, in Hebraic fashion, states that they have been "led astray" because of this ignorance.<sup>55</sup> Herein the responsibility of the Talmid is inferred. The supposed elaborate fabrication of the Tz'dukim's use of the Levirate marriage only served to demonstrate their ignorance rather than their mastery of Scripture. Not only had they been led astray they themselves had wandered astray. If the previous group which tried to entrap Yeshua with political interrogations did not achieve their aim, this group of "some Tz'dukim" must have been the talmidim of the so-called Soferim (scribes) of the Tz'dukim. They wanted to impress their masters by demonstrating that they were able to thwart Yeshua's theonomy.

This pericope of Mordechai is about failed logic and ineffectual hermeneutic. Before there can be a progressive hermeneutic there must be a progressive logic. Nathan Cardozo begins his teaching on hermeneutics with the principle of "Sevarah" (logical deduction).<sup>56</sup> In his preface to the "Handbook of Rabbinic Theology," Prof. Jacob Neusner tells us how valuable the Oral Torah really is with the following words:

*James Joyce is reputed to have said that if Dublin were destroyed, it could be reconstructed, brick by brick, from the pages of Ulysses. Along these same lines, I allege, if the Hebrew Scriptures of ancient Israel, the Written Torah, were lost, the main lines of the narrative of Israel's life with God and the consequent social vision could be reconstructed out of the details of the Halakhah, norms of conduct, and of the Aggadah, norms of conviction, that are set forth in the Oral Torah, that is, the canon of Rabbinic writings of late antiquity.<sup>57</sup>*

This statement is very insightful. If the Written Torah were lost, the Oral Torah could reconstruct it. The system proposed by Prof. Jacob Neusner is based on the use of the Theology of Rabbinic Grammar, The Theology of the Oral Torah: Revealing the Justice of G-d and finally Halakha. The tools serve to elucidate the Written Torah, which the Tz'dukim could not master. Their lack of mastery of the Oral Torah resulted in their ignorance of the Written Torah. In this pericope, Yeshua demonstrates a concise measure of exegetical interpretation applied by the

<sup>54</sup> Otherwise, we have no precedent for the crucifixion! However if the sacrifice of Isaac did happen then we have a clear precedent for the crucifixion of the Master. And if this be so, then we have a rationale for the morning and evening tamid offering, as well as the obligation to recite the Sh'ma twice a day – morning and evening.

<sup>55</sup> Cf. Mark 12:24, 27

<sup>56</sup> Cardozo, Nathan T. Lopes, *The Witten and Oral Torah*, Jason Aronson Inc. 1997 p. 123

<sup>57</sup> Neusner, Jacob, *Handbook of Rabbinic Theology*, Brill Academic Publishers, Inc. 2002 Preface



P'rushim as a means of reconstructing the intent of G-d in the Torah.

Schiffman intimates that the Tz'dukim also rejected the writings of the Prophets.<sup>58</sup> He further advocates that they also held a form of Biblical exegesis by which they derived laws that varied from the interpretation of the P'rushim.<sup>59</sup> If this were true then the Soferim of the Tz'dukim would have held diametric views to any of the P'rushim's group. Yeshua demonstrates one such problematic issue in this pericope. For an example, what is hard to comprehend is how the Tz'dukim explained the angelic visitations of the Tanakh.<sup>60</sup> This demonstrates a flawed exegetical practice.

Lawrence Schiffman also submits that not all Tz'dukim followed the practices as expounded in the Nazarean Codicil. In addition, that we should not judge all the Tz'dukim from the examples of the Nazarean Codicil. He suggests that there were those who were faithful to the Torah and the ancestral way of life. It may have been from this group that the Dead Sea Sect developed because of being unable to tolerate the replacement of the Zadokite high priest with a Hasmonean.<sup>61</sup> This would account for our translation "some of the "Tz'dukim."<sup>62</sup> Also, some of the Tz'dukim became exemplary followers of the Master (Acts 21:20).

## NO POWER, NO RESURRECTION

---

Yeshua associates the ignorance of the Tz'dukim with the dynamic (living) power of G-d. Here we use "living" because the implication is that of following (living out) the oral law. We would seriously doubt that the Tz'dukim followed such halakha. If, they attempted to follow some sort of "Biblical Halakha" without the Oral Torah, they would have again missed the mark. We need not remind the reader the critical importance of the implications. The observance of the Tz'dukim could not be genuine obedience. Again, the resultant epicurean régime of the Tz'dukim would have taken precedence over authentic halakhic practice. A living G-d demands a living person. Torah and the Oral Torah demand a living body to implement its dictates.

Rabbinic Scholars tell us that the architectural instrument that G-d used to construct the universe from is the Torah (Prov. 8:30).<sup>63</sup> Others report that the Torah equates to the DNA of the universe.

If the Torah is the architectural genius of the universe, it demands dynamic interaction. Static relationship to the Torah renders both us and the Torah ineffectual. Hence, Yeshua demanded a fervent relationship to G-d and His Torah. The Tz'dukim lacked such a relationship. They were constantly in upheaval and trying to instigate violent reactions to their practice and theology. They were unable to fathom the philosophical aspects of the Torah.

While Yeshua quotes Scripture to the Tz'dukim with justifiable cause, G-d demands a dynamic reaction. Yeshua uses Scriptural text and Sevarah to invalidate the faulty logical reasoning of the Tz'dukim. In the same vein Prof. Jacob Neusner, finds the resurrection logical and dynamic.

*Paradigmatic thinking in monotheism necessarily generates the conviction of resurrection. This is stated in so many words. The certainty of resurrection derives from a simple fact of restorationist theology: God has already shown that he can do it, so Genesis Rabbah LXXVII:1.1: "You find that everything that the Holy One, blessed be he, is destined to do in the age to come he has already gone ahead and done through the righteous in this world. The Holy One, blessed be he, will raise the dead, and Elijah raised the dead." The sages deem urgent the task of reading outward and forward from Scripture, and at the critical conclusion of their*

---

<sup>58</sup> Schiffman, Lawrence H. *From Text to Tradition, A History of Second Temple & Rabbinic Judaism*, Ktav Publishing House, Inc., 1991 p.108

<sup>59</sup> Ibid p. 110

<sup>60</sup> The presence and activity of Angelic beings is popular in the book of Beresheet. How the Tz'dukim missed this literal truth, is a further example of their flawed exegesis.

<sup>61</sup> Schiffman, Lawrence H. *From Text to Tradition, A History of Second Temple & Rabbinic Judaism*, Ktav Publishing House, Inc., 1991, p.110

<sup>62</sup> Cf. Mark 12:18

<sup>63</sup> Cohen, A. *Everyman's Talmud*, Schocken Books 1949 p.29

*theological system the oral Torah focuses upon Scripture's evidence, the regularization of Scripture's facts.*<sup>64</sup>

Neusner points to Eliyahu as the precedent for his thesis. However, we must emphasize that the true original precedent is not to be found in the story of Eliyahu but rather in the Akeda (Binding of) Yitzchaq. Abraham provides the living dynamic in faithful obedience establishing the precedent for Yeshua's death and resurrection as well as the general resurrection from the dead. What secrets does Yitzchaq hold concerning the resurrection?

---

## COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

### A TIME FOR REBUKE – JUDGMENT BEGINS AT G-D'S HOUSE

Prayerfully we do not need to call our readers to the importance of understanding the present period or rebuke and admonition. We would also opine that the "rebuke" is not aimed at the whole congregation. The rebuke is aimed at the powers that control the "Esnoga," (Synagogue). It should be perfectly evident from our reading of Hakham Shaul's Igeret to the Romans that he is castigating those who take up ultra-legalistic practices. One of the greatest forms of abuse suffered in the Esnoga is that of overbearing legalism that takes no concern of the level that some fledgling talmidim and new converts experience. Excessive chiding of those who are not as faithful as others is NOT acceptable in the House of G-d. It was this kind of scenario, which brought the Temple to destruction. Likewise, we fail to have true compassion is equal to murder. When we make others blush from our rebuke, it is equal to murder. So heinous is the crime that the Sages tell us that the highest sacrifice one could offer was required at the Temple.<sup>65</sup> The Sages surely believed that shaming another is one of the most serious sins one can commit. An entire thesis can be written about all the statements made by the Talmud and Midrash that relate to shaming another person. Yosef son of Ya'aqob is the perfect example. While Yosef (Joseph) tested the loyalty and repentance of his brothers, he did not shame them openly when revealing himself to them. As such, we have a positive lesson concerning embarrassment and rebuke. The Torah forbids harming the physical person of a fellow Jew. And, the Rabbis took these laws and halakhot very seriously, and they applied the same fences to harming the psyche of a brother. They considered psychological harm, as bad, and sometimes worse, than physical harm. We have mentioned in the recent past that we can leave marks on our souls for sins that we have committed. Some, as we have said "cannot be removed by repentance." This is especially true of embarrassment and psychological harm to the soul of the Jewish brothers and sisters. The result of such practices leaves a mark on the soul who has been embarrassed and the one who has committed this heinous crime.

### LASHON HARA

Stop to consider the experience of Miriam the sister of Moshe Rabbenu. She did not speak Lashon HaRa against her brother. Her crime was worse. How so? She wanted to elevate herself to the same level as the Prophet (Moshe) who could speak to G-d face to face. She was smitten with leprosy, as we all well know. What would we look like if we were smitten with a similar disease for shaming and speaking Lashon HaRa against others? Certainly, we would feel embarrassed to even be seen in the Esnoga! This time of rebuke has special connotations of guarding our "tongue from speaking evil." Are we sincere when we recite this prayer? Or, has it become rote?

### REBUILDING MESSIAH

**"So, who are you to judge the talmid (household servant) of another Hakham? To his own master (Hakham) he stands or falls; and he will stand, for the LORD is able to make him stand."**

---

<sup>64</sup> Neusner, Jacob, *Recovering Judaism, The Universal Dimension of Judaism*, Fortress Press, 2001 p. 99

<sup>65</sup> b. Bava Metzia 58b, t. Sotah 10b, Sha'arei Teshuvah 3:139, b. Berakhot 43b

Hakham Shaul's rebuke is most likely against a Shammaite and his ultra-legalistic bile. This bile pouring from the mouth is nothing short of pure wickedness. It is the office and occupation of the Hakham to shepherd the sheep of his flock. The matter is not given to those who cannot control their evil impulse to demean and humiliate others.

**m. Aboth 3:8** R. Doseitai b. R. Yannai in the name of R. Meir says, "Whoever forgets a single thing from what he has learned—Scripture reckons it to him as if he has become liable for his life,

**m. Aboth 3:11** R. Eleazar the Modite says,

- "He who treats Holy Things as secular,
- he who defiles the appointed times,
- he who humiliates his fellow in public,

• he who removes the signs of the covenant of Abraham, our father, (may he rest in peace), and ...  
"even though he has in hand learning in Torah and good deeds, **will have no share in the world to come.**"

Now if we believe that Hakham Shaul is only giving a rebuke we have missed his allegorical message. Hakham Shaul is perfectly in tune with Hakham Tsefet's description of the Master's crucifixion. The unruly tongue is immediately noticed in the present and previous Peshat pericope of Mordechai (Mark). "**And when some of the bystanders heard him, (they) said, "Behold (hear - listen), he is calling (for) Eliyahu!"**"<sup>66</sup> We saw the same lesson in last week's pericope of Mordechai. Hakham Tsefet is telling us that our tongue used in humiliation of brethren is equal to the crucifixion of the Master. It need not be corrupt Priests, a Roman hoard of soldiers with spears and scarlet robes. We can see the crucifixion of the Master in the humiliating words spoken among brethren.

It would seem evident that these matters are tools of destruction with cosmic affect. While our primary focus should be "tikun," we destroy the works of our rectification by the evil of our mouth. This is tantamount to the fragmenting of the body of Messiah. Our sojourn in exile is perpetuated by the guile of our mouths.

As talmidim of the Master, we live and dwell in the **sphere** of Messiah. Our life is Messiah to our circle of influence. Hakham Shaul is not just speaking about keeping "Kosher." Again, if we do not peer into the allegorical world we will miss the whole message. The allegory of eating and kosher is that of "sanctifying" (making holy - "**set apart** (*ἅγιος* *hagios*) **for God's service** (purposes) **by formal, legal restrictions and limitations.**") our **sphere**. Our "**sphere,**" "**place in the sefirot**" is the realm G-d has granted us to labor in to make tikun on the cosmos. We are to take those things, which are mundane and make them sacred (holy) before G-d.

Hakham Shaul's paradigm of eating in holiness is a perfect example of the supreme state of man. A necessary mundane practice is elevated to the level of holiness by keeping kosher, saying the appropriate brachot and offering the appropriate thankfulness for our privilege of eating at the LORD's table. This mundane experience becomes a practice of normal mysticism elevating the cosmos in tikun. Hakham Shaul's pericope offers a solution to making a repair of Messiah's fragmented body. Each of **you are built into a Mishkan**<sup>67</sup> (a spiritual house), **a holy** (separated) **priesthood**,<sup>68</sup> of Hokhmah **to offer up sacrifices**<sup>69</sup> **of the breathed**<sup>70</sup> **Torah received from God through Yeshua HaMashiach.**"<sup>71</sup>

<sup>66</sup> Elijah the Prophet

<sup>67</sup> Here the "Mishkan" is not a "tent" per se. The Mishkan Hakham Tsefet is speaking of is a means of drawing down the Divine Presence/ Divine Mind.

<sup>68</sup> We could also interpret this to read "a wise Priesthood."

<sup>69</sup> Sacrifices here take on the idea of Korbanot – those things, which bring us near to G-d.

<sup>70</sup> Πνευματικός – rooted in πνέω to breathe hard i.e. teaching.

<sup>71</sup> 1 Tsefet (Pet) 2:5

Many aspects of Messiah have become fragmented and distorted. We labor daily to restore the lectionary of the Master's time. Each translation and commentary is a step towards rebuilding Messiah. Our august body must gather in weak and strong. It is not the place of the strong to belittle or badger those who are less faithful. It is their obligation to model and love the wayfaring sheep of the pasture.

## HAKHAM SHAUL AND PSALM 132

---

Tzion (v.13) as located in Yerushalayim is the place where G-d builds his sanctuary. Thus, it is our place to build ourselves as a dwelling place for G-d. In so doing we reconstruct the fragments of Messiah. The "resting place" (v. 14) is a place where G-d can dwell undisturbed. This place is a habitation of "calm" where the Divine presence can dwell in an atmosphere of Kodesh, (holiness) because we labor in Torah study. The priests who have prepared themselves as a dwelling place are clothed with Yeshua<sup>72</sup> (v. 16). The phrase "**The horn of David to spring forth**" has two indications that it is speaking of Messiah. The word "horn" symbolizes Messiah's strength and "spring forth" is related to his being the "Branch." However, the passage that inspires us the most is verse 18. "His enemies I will clothe with shame, But, upon himself his crown<sup>73</sup> will shine." The word for shine here means, "Sparkle"<sup>74</sup> as is the case in Ezekiel 1:7. This connects the Psalm with our present pericope of Mark allegorically because even though Messiah must be exiled when we "rebuild Messiah" his crown (Keter) will "sparkle." The wise will understand.

Come and see!

---

## Questions for Understanding and Reflection

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

## 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!"

---

---

<sup>72</sup> "salvation" – Yeshua

<sup>73</sup> קִטְרוֹ – separation, consecration crown.

<sup>74</sup> צִוּיָּק – blossom; shine, sparkle.

**Next Sabbath:**

**Shabbat: "N'qom Niq'mat" – Sabbath: "Take Full"  
&**

**Shabbat Mevar'chim HaChodesh Tammuz  
(Proclamation of the New Month of Tammuz)**

**Tuesday Evening June 12 – Thursday Evening June 14, 2018**

Shabbat	Torah Reading:	Weekday Torah Reading:
נְקָמָה, נִקְמָת		Saturday Afternoon
"N'qom Niq'mat"	Reader 1 – B'Midbar 31:1-3	Reader 1 – B'Midbar 31:1-3
"Take Full"	Reader 2 – B'Midbar 31:4-8	Reader 2 – B'Midbar 31:4-6
"Toma Completa"	Reader 3 – B'Midbar 31:7-9	Reader 3 – B'Midbar 31:7-9
B'Midbar (Num.) 31:1-24 B'Midbar (Num.) 28:9-15	Reader 4 – B'Midbar 31:10-12	
Ashlamatah: Ezek 25:14- 26:1-6	Reader 5 – B'Midbar 31:13-15	<b>Monday and Thursday Mornings</b>
Special: 1 Sam. 20:18,42	Reader 6 – B'Midbar 31:16-20	Reader 1 – B'Midbar 31:1-3
Psalms: 106:1-5	Reader 7 – B'Midbar 31:21-24	Reader 2 – B'Midbar 31:4-6
	Maftir – B'Midbar 28:9-15	Reader 3 – B'Midbar 31:7-9
Mk 12:28-34; Luke 10:25-37; Rm 14:10-23	Ezek 25:14- 26:1-6 1 Sam. 20:18,42	



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

