

Esnoga Bet Emunah

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

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

E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.
Paris TN 38242
United States of America
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<http://torahfocus.com/>

E-Mail: 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 26, 5778 – June 08/09, 2018	Third Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

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

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

Roll of Honor:

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

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

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

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

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

We pray for HH Paqid Adon Tsuriel ben Abraham and His beloved HH Giberet Giborah bat Sarah for a good and pleasant trip, travelling mercies, and safe return back home, amen ve amen!

We pray that by the grace and mercy of G-d towards His people Yisrael, that the employer of HE Giberet Leah bat Sarah be allowed speedily soon to return her back to her 16 hrs. a week work schedule, for the sake of her health, and 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: "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, נִקְמָה		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	Monday and Thursday Mornings
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	

Contents of the Torah Seder

- War Against the Midianites – Numbers 31:1-4
- The Expedition – Numbers 31:5-18
- Purification of the Warriors – Numbers 31:19-24

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) 31:1-24**

Rashi	Targum 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	3. And Moses spoke with the people, saying: Arm of you men, for the host to make war against Midian, to

Midian, and carry out the revenge of the Lord against Midian.	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.
6. Moses sent them the thousand from each tribe to the army, them along with Phinehas the son of Eleazar the kohen to the army, with the sacred utensils and the trumpets for sounding in his possession.	6. And Mosheh sent them, a thousand of each tribe to the war, them and Phinehas bar Elazar the priest unto the war, with the Urim and Thummim consecrated to inquire for them, and the Jubilee trumpets in his hand for assembling, encamping, and ordering forward the host of Israel.
7. They mounted an attack against Midian, as the Lord had commanded Moses, and they killed every male.	7. And they warred against Midian, circumventing them from three corners, as the LORD had instructed Mosheh, and they killed every male;
8. And they killed the Midianite kings upon their slain: Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian, and Balaam the son of Beor they slew with the sword.	8. and they slew the kings of the Midianites with the slain of their armies, Evi, Rekem, Zur, who is Balak, and Hur and Reba, five kings of Midian; and Bileam bar Beor they killed with the sword. And it was when Bileam the guilty saw Phinehas the priest pursuing him, he made use of his magical arts, (lit., made words of enchantment,) and flew in the air of the heavens; but Phinehas forthwith pronounced the Great and Holy Name, and flew after him, and seized him by his head, and bringing him down drew the sword, and sought to kill him; but he opened his mouth with words of deprecation, and said to Phinehas: If you will spare my life, I swear to you that all the days I live I will not curse your people. He answered him, and said: Are you not Laban the Amarite who did seek to destroy Jacob our father, who went down into Mizraim, to destroy his children, and, after they had come out of Mizraim, did send the wicked Amalek against them; and have you not now been sent to curse them? But after you have seen that your works did not prosper, and that the Word of the LORD would not hear you, you did give the evil counsel to Balak to set his daughters in the way to make them go wrong, when there fell of them twenty-four thousand. Therefore, it cannot be that your life may be spared; and at once he drew the sword and slew him.
9. The children of Israel took the Midianite women and their small children captive, and they plundered all their beasts, livestock, and all their possessions.	9. And the sons of Israel led captive the wives of the Midianites, their children, their cattle, and all their flocks, and destroyed all their goods;
10. They set fire to all their residential cities and their castles.	10. and all their towns, the houses, of their rulers, and the high places of their houses of worship, they burned with fire;

11. They took all the booty and all the plunder of man and beast.	11. but they took all the spoil and the prey both of men and beasts,
12. They brought the captives, the plunder, and the booty to Moses and to Eleazar the kohen and to the entire community of Israel in the camp, in the plains of Moab by the Jordan at Jericho.	12. and brought to Mosheh, Elazar the priest, and all the congregation of Israel, the captives, the prey, and the spoils, at the camp in the fields of Moab, by the Jordan, near Jericho.
13. Moses, Eleazar the kohen, and all princes of the community went out to meet them, outside the camp.	13. And Mosheh and Elazar the priest, with all the heads of the congregation, went forth to meet them without the camp.
14. Moses became angry with the officers of the army, the commanders of thousands and the commanders of hundreds, who had returned from the campaign of war.	14. But Mosheh was angry with the leaders appointed over the host, the chiefs of thousands and of hundreds who came from the war with the host;
15. Moses said to them, "Did you allow all the females to live?"	15. and Mosheh said to them, Why have you spared all the women?
16. They were the same ones who were involved with the children of Israel on Balaam's advice to betray the Lord over the incident of Peor, resulting in a plague among the congregation of the Lord.	16. These are they who caused the offence of the sons of Israel, by the counsel of Bileam, to do wrongly before the LORD in the matter of Peor, so that pestilence came upon the congregation of the LORD.
17. So now kill every male child, and every woman who can lie intimately with a man you shall kill.	17. Now, therefore, slay every male among the children, and every woman who has known a man;
18. And all the young girls who have no experience of intimate relations with a man, you may keep alive for yourselves.	18. but every female child you will stand before the Crown of Holiness, (the priest's tiara,) and look upon her: she who is not a virgin will be pallid in the face, but she who is a virgin child will blush in the face, like fire; them you will spare.
19. And you, encamp outside the camp for seven days; whoever killed a person or who touched a corpse shall cleanse himself on the third and seventh day, both you and your captives.	19. But as for you, abide without the camp seven days; whoever has slain a man, or touched the dead, you will sprinkle on the third; and on the seventh day both you and your captives,
20. All garments, leather articles, any goat product, and every wooden article shall undergo purification."	20. and every garment, and whatever is made of skin, goats' hair, horn, or bone, and every vessel of wood, you will sprinkle.
21. Eleazar the kohen said to the soldiers returning from battle, "This is the statute that the Lord commanded Moses.	21. And Elazar the priest said to the men of the host who had returned from the war: This is the manifestation of the decree of the Law which the LORD has commanded to Mosheh.
22. Only the gold, the silver, the copper, the iron, the tin, and the lead	22. Nevertheless, these (articles) without their rust, the gold, silver, brass, iron, tin, and lead, their vessels, but not the unformed and simple (metals),
23. whatever is used in fire you shall pass through fire and then it will be clean; it must, however, [also] be cleansed with sprinkling water, and whatever is not used in fire you shall pass through water.	23. everything whose nature it is to abide the fire, of the pans, pots, spits, and gridirons, you will make to pass through fire to purify them, and afterward (sprinkle them) with water such as is used to purify the unclean; but whatever will not abide the fire coverlids, cups flagons, and utensils, you will make to pass through forty sata of water;
24. You shall wash your garments on the seventh day and become [ritually] clean; afterwards, you may enter the camp."	24. and you will wash your raiment on the seventh day to be clean, and afterwards come into the camp.

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-Perat and Perat u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoẓe 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.) 31:1-24

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 Moabitess and Naamah the Ammonitess** (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. הֶחָלְצוּ, as the Targum [Onkelos renders אָרְיִזוּ], 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]

6 them along with Phinehas This shows that Phinehas equaled them all (Sifrei Mattoth 34). Why did Phinehas go, and Eleazar did not go? The Holy One, blessed is He, said, "The one who began the mitzvah by killing Cozbi the daughter of Zur, should finish it" (Mid. Tanchuma Mattoth 3). Another interpretation: **He sought the vengeance of Joseph, his maternal grandfather, for it says, "And the Medanites sold him"** (Gen. 37:36) (Sifrei Mattoth 34, Sotah 43a). How do we know that the Phinehas's mother was [descended] from Joseph? Because it says, "[Eleazar the son of Aaron took himself one] of the daughters of Putiel (פּוּטִיֵּאֵל) " (Exod. 6:25) [meaning] of the descendants of Jethro, who fattened (פָּטַף) calves for idolatry, and from the descendants of Joseph, who made light of (פָּטַף) his passion and prevailed over it [when he was tempted by Potiphar's wife]. Another interpretation: He was [the kohen] anointed for war.-[Sotah 43a]

the sacred utensils The holy Ark (Sifrei Mattoth 34, Num. Rabbah 22:4) and the golden showplate (Mid. Aggadah), since Balaam was with them and through sorcery was able to make the Midianite kings fly, and he flew along with them, he [Phinehas] showed them the showplate on which God's Name was engraved, and they fell down [to earth]. For this reason it says, concerning the Midianite kings, "upon their slain" (verse 8), for they fell from the air on top of those slain. Likewise, it says in the book of Joshua (13:22) in connection with Balaam, "upon (sic) their slain."-[Mid. Tanchuma Mattoth 4]

in his possession Heb. בְּיָדוֹ, lit. in his hand, [here] in his possession. Similarly, "taking all his land from his possession (מִיָּדוֹ) " (Num. 21:26). - [Sifrei Mattoth 37]

8 the five kings of Midian Do I not see that the verse lists five [kings]? Why was it necessary [for Scripture] to say "five"? But it is to teach you that they were all equally involved in the conspiracy, and they all received the same punishment. Balaam went there [to Midian] to receive his reward for the twenty-four thousand that had fallen from Israel as a result of his advice, and now he left Midian to meet the Israelites, and he offered them harmful advice. He said to them, "If, when you were six hundred thousand, you could not overcome them, and now with twelve thousand, you come to fight?" They gave him his just deserts—in full, without depriving him in the least.-[Sifrei Mattoth 40]

with the sword He came against Israel and exchanged his craft for theirs. For they are victorious only with their mouths, through prayer and supplication, and he came and adopted their craft to curse them with his mouth. So they too came against him by exchanging their craft for the craft of the nations, who come with the sword, as it says [concerning Esau], "And you shall live by your sword" (Gen. 27:40). -[See Mid. Tanchuma Balak 8]

10 their castles Heb. בְּטִירָתָם, the place of their notaries (נוֹטִירִין) , [or the place of their palaces (פְּלִטִירִין)] which is an expression denoting the residence of the priests, knowledgeable in their laws. Another interpretation: The residence of their lords, for the Targum renders "the lords of the Philistines" (סַרְנֵי פְּלִשְׁתִּים) (I Sam. 6:4) as טוֹרְנֵי פְּלִשְׁתִּיא. -[See Sifrei Mattoth 41]

11 They took all the booty This teaches us that they were virtuous and righteous, and were not suspect of theft, to appropriate the booty without permission, for it says, " all the booty" (Sifrei Mattoth 42). In tradition, [i.e., in the Prophets and the Writings] Scripture explicitly refers to them, [for it says,] "your teeth are like a flock of ewes..." (Song 6:6)—even your warriors; they are all righteous.-[See Rashi on Song 6:6]

booty Heb. נָשֶׁל, movable objects such as garments and ornaments.

spoil Heb. טָבַח denotes plunder of movable objects which are not ornaments.

plunder Heb. מַלְקוּחַ, man and beast, but when “captives” (נְשֻׁבִי) is mentioned together with “plunder” (מַלְקוּחַ) , the “captives” refers to people and the “plunder” to animals.

13 Moses, Eleazar the kohen... went out- because they saw the Israelite youths going out to grab the spoils.- [Sifrei Mattoth 42]

14 Moses became angry with the officers of the army Those appointed over the army. [This comes] to teach you that when a generation is corrupt, the leaders are held responsible, for they have the power to protest.-[Sifrei Mattoth 43]

16 They were the same ones This shows that they recognized them [saying,] "This is the one who led so-and-so astray.-[Sifrei Zuta, Yalkut Shimoni]

on Balaam's advice He said to them, "Even if you assemble all the multitudes of the world, you will not be able to overcome them. Are you more numerous than the Egyptians, who had six hundred chosen chariots? Come, and I will advise you. Their God hates immorality [thus, entice them to sin with your women...] as appears in [the chapter of] Cheilek (Sanh. 186a and in the Sifrei (Mattoth 43).

17 Every woman who can lie intimately with a man Capable of sexual intercourse, even though she may never have experienced it. They passed them all in front of the showplate, and the faces of those capable of intercourse turned green.-[Yev. 60b]

you shall kill Why is this repeated? In order to make a pause in the text; so says R. Ishmael. For when I read, “kill every male child, and every woman who can lie intimately with a man... And all the young girls...” I would not know whether to kill them [the women of the first verse] with the males, or allow them to live along with the young [girls]. That is why it says [at the end of the verse] “you shall kill.”-[Sifrei Mattoth 45]

19 outside the camp [This means] that they should not enter the courtyard [of the Mishkan].

anyone who killed a person R. Meir says, Scripture speaks of one who killed with a weapon susceptible to contamination, and it teaches that a vessel defiles a person when it is in contact with a corpse, as if he were actually in contact with the corpse itself. Or, I might think that [he becomes contaminated] even if he shot an arrow and killed him. Scripture therefore teaches, “or who touched a corpse,” equating the one who kills with the one who touches. Just as one who touches is [contaminated] through contact, so is the one who kills [contaminated] through contact.-[Sifrei Chukkath 48]

shall cleanse himself with sprinkling water, as is the law with others who were defiled through contact with corpses. For even those who believe that gentile graves do not contaminate [an Israelite] if they are under the same roof-as it says, “You my sheep, the sheep of My pasture; you are men” (Ezek.. 34:31) [and the Sages add,] only you are called “men” (Yev. 61a)—admit that gentiles contaminate through contact and carrying, for [the term] “men” is said only in reference to uncleanness caused by being in the same tent [namely, under one roof] as it says, “[This is the law for a man (דָּוָן) who dies in a tent” (19:14).

you and your captives Not that gentiles are susceptible to contamination and therefore require sprinkling, but just as you are members of the covenant, so too your captives, should they become contaminated after they enter the covenant [of God], they require sprinkling.-[Sifrei Mattoth 46]

20 and any goat product This includes articles made from the horns, the hooves, and the bones.-[Chul. 25b]

21 Eleazar the kohen... Since Moses came to a state of anger, he came to err, for the laws of purging gentile vessels eluded him. A similar incident happened on the eighth day of the investitures [of the kohanim], as it says, "He [Moses] became angry with Eleazar and Ithamar" (Lev. 10:16); he came to a state of anger, so he came to err. Similarly, in the episode of "Now listen, you rebels... and struck the rock" (20:10-11); through anger, he came to err.-[Sifrei Mattoth 48]

which the Lord commanded [Moses] He ascribed the ruling to his mentor.-[Sifrei Mattoth 48]

22 Only the gold etc. Even though Moses warned you only about the laws of ritual uncleanness, you must further be warned of the laws concerning the purging [of contaminated vessels]. [The word] אֶלֶּ"only" is an exclusive expression, that is to say, you are excluded from using vessels even after their purification from contamination by a corpse, until they have been purged from the absorption of the forbidden flesh of carrion. Our Rabbis said, "Only the gold..." teaches you that one must remove its rust before one purges it. This is the meaning of אֶלֶּ"only"—there should be no rust; "only" the metal itself in its original form.-[Targum Jonathan ben Uzziel, Yalkut Shimoni]

23 whatever is used in fire It is purged in the manner it is used. If it is used in hot water, it must be purged in hot water, and if it is used for roasting, such as a spit or grill, it must be made to glow in fire.-[A.Z. 75b]

it must, however, [also] be cleansed with sprinkling water According to its simple meaning, this sprinkling was to cleanse it from contamination by a corpse. He said to them, "The vessels require purging to cleanse them from the [absorption of] forbidden [food], and sprinkling to cleanse them of [spiritual] uncleanness [caused by a corpse]." Our Rabbis expounded from here that even to make them fit for use [after contamination] from forbidden food, ritual immersion was required for metal utensils. They expound נִדְּחָיָא written here to mean water fit for a menstruant [Heb. נִדְּחָה] to immerse herself in. How much is that? Forty 'seah.'-[A. Z. 75b]

and whatever is not used in fire Anything which is not used in fire such as ewers, cups, and jugs, all of which are used for cold [food] and did not absorb forbidden food.-[A.Z. 75b]

shall be passed through water He immerses them and that is sufficient. This refers only to metal utensils.-[A.Z. 75b, Sifrei Mattoth 50]

24 the camp The camp of the Shechinah, for one who is defiled by the dead is not banned from the Levite camp or the Israelite camp.-[Pes. 67a]

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

RASHI	TARGUM PSEUDO JONATHAN
9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	9. but on the day of Shabbat two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.
10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation.	10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and

	its libation.
11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.	11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram,	12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai.	13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD.
14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year.	14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation.	15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.
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Ketubim: Psalm 106:1-5

Rashi	Targum
1. Hallelujah. Give thanks to the Lord for He is good, for His kindness is forever.	1. Hallelujah! Give thanks in the presence of the LORD , for He is good, for His goodness is forever.
2. Who can narrate the mighty deeds of the Lord? [Who] can make heard all His praise?	2. Who is able to utter the might of the LORD? Who is allowed to proclaim all His praises?
3. Fortunate are those who keep justice, who perform righteousness at all times.	3. Happy are they who observe judgment, those who do righteousness/generosity at every time.
4. Remember me, O Lord, when You favor Your people; be mindful of me with Your salvation.	4. Remember me, O LORD, with good will toward Your people; call me to mind with Your redemption (Hebrew: פִּקְדוֹנִי, בִּישׁוּעָתְךָ – Paq'deni BiShuatekha – lit. "appoint me to Your Yeshua (salvation)").
5. To see the goodness of Your chosen ones, to rejoice with the joy of Your nation, to boast with Your inheritance.	5. To look on the plenty of Your chosen ones; to rejoice in the joy of Your people; to join in praise with Your inheritance.

Meditation from the Psalms

Psalms 106:1-5

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

The preceding composition, Psalms 105, described the extensive wonders with which God mercifully redeemed our forefathers from Egypt. This psalm resumes the narrative and relates how God miraculously sustained the Jews as they wandered in the wilderness for forty years. Then HaShem led the Israelites into the land of Canaan and empowered them to conquer their adversaries despite overwhelming odds. Throughout these great historic periods, HaShem repeatedly performed so many wonders that the Psalmist exclaims (verse 2), who can express the mighty acts of HaShem? Who can declare all of His praise?¹

However, even while God was displaying unprecedented kindness to Israel, the Israelites were negligent in their duties toward God, and they failed to appreciate His wonders. Indeed, they defied God's representative, Moses, and rebelled against his commands. This defiance initiated the spiritual and moral decline which eventually led to the Jew's exile from the Holy Land.²

The Psalmist completes his description of Israel's infidelity and exile with a prayer for redemption:

Tehillim (Psalms) 106:47 Save us HaShem, our God, and gather us from among the peoples, to thank Your Holy Name and to glory in Your praise!

This psalm concludes the fourth Book of Tehillim with the declaration:

Tehillim (Psalms) 106:48 *blessed is HaShem, the God of Israel, from This World to the World to Come, and let the entire nation say, "Amen!" Praise God!*³

Perhaps our greatest praise is for our salvation, as David beseeches HaShem:

Tehillim (Psalms) 106:4 *Remember me, HaShem, when Thou favourest Thy people; O think of me at Thy **salvation**;*

Let's explore the concept of salvation in greater detail in order to look at some little-known aspects. Let's begin by asking a couple of questions:

Was Moses saved?
How was Moses saved?

These two questions should prompt us to think a bit about the mechanics of the salvation process. I think that most folks would agree that Moses was saved. We gather he was saved because of what we see from the writer to the Bereans (Hebrews):

Bereans (Hebrews) 11:24 *By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy*

¹ Radak

² Sforno

³ 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.

the pleasures of sin for a season; 26 Esteeming the reproach of Messiah greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

The writer to the Bereans is emphasizing the faithfulness of Moses by showing his deeds. With the firm conviction that Moses was saved, we come to our second question: How was he saved? This is a bit of a difficult question for most Christians because they see salvation as something that depends on the work that Yeshua⁴ did some 1500 years after the death of Moses. However, the Nazarean Codicil is quite clear as to the mechanics of how Moses was saved:

***Ephesians 2: 8** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Messiah Yeshua unto good works, which God hath before ordained that we should walk in them.*

Hakham Shaul (the Apostle Paul) writing to the Ephesians tells us that Moses was saved by grace through faith. This teaches us a very important lesson: Men are saved by grace through **faith** (faithfulness). From the first Adam to the last Adam, all are saved by grace through **faith** (faithfulness)!

When I was discussing the faith of Moses, I mentioned that his faith was manifested through his deeds. In fact, the whole chapter of faith, found in Bereans, emphasizes the deeds of those with faith. The Hebrew word for faith is emunah. This word does not teach us about a *thought*, rather it teaches us about *actions*. A more accurate translation for emunah would be "faithful obedience". So when we see the writer to the Bereans emphasizing the deeds of the great men of faith, we can see that these deeds show a pattern of faithful obedience.

Please remember that emunah, **faithful obedience**, requires actions and is not merely a *thought* process. Or, as Hakham Yaaqov (James) said:

***Yaaqov (James) 2:17** Even so faith, if it hath not works, is dead, being alone.*

Please remember that whenever you see the word faith, in the scriptures, you should always think "**faithful obedience**".

Obedience

This leads us to another question: What are the deeds of faith? If we are to have faithful obedience, what do we obey?

There are two answers to this question, one for the Jew and one for the Gentile. For the Jew, the acts of

⁴ Yeshua is the common word for salvation and literally means "HaShem saves". This puts the notion that "Jesus Saves" – into the garbage can. Just remember that salvation comes from HaShem!

faith consist of the 613⁵ commands of the Torah. For the Gentile, the acts of faith are the obedience to the Noachide laws.⁶

Christians usually sees themselves as Gentiles, so I am going to start this answer by showing that the laws of Noach are reiterated in the Nazarean Codicil.

A question arose in the diaspora: Do the Gentiles need to be circumcised to be saved?⁷ The question was so contentious and so profound that Hakham Shaul decided to put this question to the Bet Din Gadol (the Sanhedrin). He addressed it to the Rosh Bet Din (the head of the court, the chief justice) who just happens to be the brother of Yeshua. His name is Yaaqob. He is the writer of the book in the Nazarean Codicil which bears his name. The question is found in:

II Luqas (Acts) 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

The answer to this question is found in:

II Luqas (Acts) 15:19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.

Thus His Eminence, Hakham Yaaqob ben Yosef, decrees that circumcision is a natural result of the conversion process that takes place after a time of learning. He further decrees that those who are turning to God should obey the Noachide laws as a beginning point for their walk.

Maimonides, in his epic work the *Mishneh Torah*, in the Laws of Kings 9:1, teaches us concerning the Laws of Noah:

"Six precepts were commanded to Adam:

- 1. The prohibition against worship of false gods.*
- 2. The prohibition against cursing G-d.*
- 3. The prohibition against murder.*
- 4. The prohibition against forbidden sexual relations.*
- 5. The prohibition against theft.*
- 6. The command to establish laws and courts of justice.*

To Noah, HaShem added the following:

⁵ There is no man who actually obligated to all 613 commands, as some apply only to women, some apply only to Priests, some apply only to men, etc.

⁶ There are seven Noachide commands: 1. Do not profane G-d's Oneness in any way. 2. Do not curse your Creator. 3. Do not murder. 4. Do not eat a limb of a living animal. 5. Do not steal. 6. Harness and channel the human libido. 7. Establish courts of law and ensure justice in our world.

⁷ II Luqas (Acts) 15:5

7. *The prohibition against eating the flesh from a living animal. Thus there are seven Mitzvot" (Commandments)"*

Again quoting from the Law of Kings 8:10 he states: *"Our teacher Moshe (Moses) was commanded by G-d to compel all the peoples of the earth to accept upon themselves the laws given to the descendants of Noah."*

Again quoting: *"This obligation, to teach all the peoples of the earth about the Laws of Noah, is incumbent upon every individual in every era. The Jews must serve as "a light to the nations"⁸ teaching them (the Gentiles) the seven Mitzvot (laws) and instructing them in proper behavior... Similarly, the Chatam Sofer⁹ writes that it is a mitzvah (commandment) to guide the Gentiles in the service of G-d."*

Now that we understand that salvation depends on our **faithful obedience** to the commandments; I need to deal a bit with some common Christian concepts that will be confusing if we do not address them. We need to understand that the concept of eternal life is related to the concept of salvation. To understand this idea will require that we address a few concepts. The first concept that I need to address is:

Yeshua = Mashiach.

The Greek word "christos" (which is transliterated as Christ) is used to translate the Hebrew word Mashiach:

Matityahu (Matthew) 1:16 *And Jacob begat Joseph the husband of Mary, of whom was born Yeshua, who is called Mashiach (Christ).*

Matityahu (Matthew) 16:20 *Then charged he his disciples that they should tell no man that he was Yeshua the Mashiach (Christ).*

Now, most Christians understand this, never the less, the implications are profound. *Mashiach* means that His majesty was anointed as a King, as a Prophet, and as a Priest. Further, we can substitute the word Mashiach every time we encounter the word "Christ" or indeed even the word "Yeshua":

Christ = Mashiach
Mashiach = Yeshua

Please remember to make this translation whenever you encounter the word *Christ*. In this way you will immediately gain understanding. The next concept that we need to understand is that:

Yeshua = Mashiach = Torah.

⁸ Yeshayahu (Isaiah) 42:6

⁹ Choshen Mishpat, Responsum 85. Moses Schreiber (1762–1839), known to his own community and Jewish posterity in the Hebrew translation as Moshe Sofer, also known by his main work Chatam Sofer, Chasam Sofer or Hatam Sofer, (trans. Seal of the Scribe and acronym for Chiddushei Torat Moshe Sofer), was one of the leading Orthodox rabbis of European Jewry in the first half of the nineteenth century.

Yochanan (John) 1:1 alludes to this:

Yochanan (John) 1:1-3 *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.*

We understand that when someone is talking about the "Word of HaShem" that they are referring to the Torah. In this pasuk, Yochanan is clearly calling Yeshua The Word of HaShem, the Torah. Our Sages have taught us that HaShem used the Torah as the blueprint for creation. So when Yochanan tells us that The Word created everything, then clearly Torah and Yeshua are the same entity. Let me spell this out: HaShem is *The Speaker*, Yeshua / Torah is *The Word* that HaShem spoke.

We see this same concept in:

Mishlei (Proverbs 3:13-19) *Happy [is] the man [that] findeth wisdom, and the man [that] getteth understanding. For the merchandise of it [is] better than the merchandise of silver, and the gain thereof than fine gold. She [is] more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days [is] in her right hand; [and] in her left hand riches and honour. Her ways [are] ways of pleasantness, and all her paths [are] peace. She [is] a tree of life to them that lay hold upon her: and happy [is every one] that retaineth her. HaShem by wisdom hath founded the earth; by understanding hath he established the heavens.*

We know from the siddur that wisdom is synonymous with Torah. We read in the siddur a paraphrase of Mishlei 3: *Torah is a tree of life to those who take hold of her ...*

We also know that "The Word" is synonymous with Torah. Therefore we can understand that anytime we see Torah we can substitute Yeshua or Mashiach. This helps us to understand why Orthodox Jews build their entire lives around Torah:

Torah = Mashiach = Yeshua.

This also helps us to understand why many Christians are focused on Mashiach while Orthodox Jews have the same fervor towards Torah.

Before the coming of Yochanan, only the salvation of Jews was understood. If the Gentile wanted to turn to HaShem he had to convert. There was no other way. In Yochanan we begin to see this mystery being revealed:

Luqas (Luke) 3:4 *As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 And all flesh shall see the salvation of God.*

Thus we see that ALL FLESH will see the salvation of HaShem. This salvation for the Gentiles is going to

be revealed through the Jews. Further the salvation of the Jews depends on the salvation of the Gentiles. Until the Gentiles are saved, all the Jews cannot be saved. As we see in the Prophets, the Jews are to be a light to the nations, to the Gentiles:

Yeshayahu (Isaiah) 49:6 *And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.*

Yeshua reaffirmed this concept in:

Yochanan (John) 4:21 *Yeshua saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*

Now I have a question: From what we have learned about salvation, what does the following verse have to do with the Torah?

II Luqas (Acts) 4:10 *Be it known unto you all, and to all the people of Israel, that by the name of Yeshua Mashiach of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

Do we have to accept Yeshua to be saved?

Now that we have these foundational concepts under our hat, let's begin to understand eternal life and it's relationship to salvation. To understand this idea, let's begin with a question: *What must I do to inherit eternal life?*

The first answer to this question is found in:

Bereshit (Genesis) 3:20-24 *Adam named his wife Eve, because she would become the mother of all the living. HaShem God made garments of skin for Adam and his wife and clothed them. And HaShem God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever." So HaShem God banished him from the Garden of Eden to work the ground from which he had been taken. After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.*

So, in Bereshit (Genesis), HaShem says that men would live forever if they eat from the tree of life. This is the first reference to eternal life, in the scriptures. Let's look again to see if there are any other ways to have eternal life:

Devarim (Deuteronomy) 4:39-40 *Acknowledge and take to heart this day that HaShem is God in heaven above and on the earth below. There is no other. Keep His decrees and commands, which I*

am giving you today, so that it may go well with you and your children after you and that you may live long in the land HaShem your God gives you for all time.

The above passage seems to be saying that you can live forever by keeping the commands and decrees of HaShem. Lest we have any doubt lets try to confirm this from another passage:

Yehezkel (Ezekiel) 20:10-13 *Therefore I led them out of Egypt and brought them into the desert. I gave them my decrees and made known to them my laws, for the man who obeys them will live by them. Also I gave them my Sabbaths as a sign between us, so they would know that I HaShem made them holy. "Yet the people of Israel rebelled against me in the desert. They did not follow my decrees but rejected my laws--although **the man who obeys them will live by them**¹⁰--and they utterly desecrated my Sabbaths. So I said I would pour out my wrath on them and destroy them in the desert.*

Yehezkel (Ezekiel) never comes right out and calls it eternal life, but, it is obvious that the way to live is through the commands of God. This life is different than what the wicked do when they walk and breathe. The wicked do not live like the righteous. The only difference must be in how long they live. Let's look at one more passage to make this point clear:

Matityahu (Matthew) 19:15-17 *When he had placed his hands on them, he went on from there. Now a man came up to Yeshua and asked, "Teacher, what good thing must I do to get eternal life?" "Why do you ask me about what is good?" Yeshua replied. "There is only One who is good. If you want to enter life, obey the commandments."*

The second way to live forever is to obey the commands of HaShem. By obeying Torah we inherit eternal life. Lets look, now, at a third way to live forever:

Yochanan (John) 6:43-51 *"Stop grumbling among yourselves," Yeshua answered. "No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day. It is written in the Prophets: 'They will all be taught by God.' Everyone who listens to the Father and learns from him comes to me. No one has seen the Father except the one who is from God; only he has seen the Father. I tell you the truth, he who believes has everlasting life. I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."*

The next way to live forever is to eat of the Bread from Heaven. Yeshua is obviously *The Bread from Heaven*. The second way to live forever is to eat of this Living bread.

The third way to live forever involves believing in the Son of God. This third way is described, repeatedly, throughout the scriptures, in various ways. They all boil down to faithful obedience to Torah:

¹⁰ Eternal life!

Yochanan (John) 3:36 *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

Yochanan (John) 4:14 *But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

Yochanan (John) 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

Yochanan (John) 6:40 *And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*

Let's summarize the methods, used by HaShem and described in His scriptures, for obtaining eternal life:

1. Eat from the Tree of Life.
2. Obey the commands of HaShem.
3. Believe in the Son of God - faithful obedience to Torah.

Yeshua = Torah = Tree of Life

These three ways to live forever are all clearly spelled out in the Bible, yet there is a problem. Let's look at the problem:

Yochanan (John) 14:6 *Yeshua answered, "I am the way and the truth and the life. No one comes to the Father except through me.*

Messiah seems to be saying that there is ONLY ONE way to life and that is through Yeshua. Yet, we have already seen that there are clearly three ways to live forever. How do we resolve this? Mishlei (Proverbs) puts all three of these together:

Mishlei (Proverbs) 3:13-20 *Blessed is the man who finds wisdom, the man who gains understanding, For she is more profitable than silver and yields better returns than gold. She is more precious than rubies; nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are pleasant ways, and all her paths are peace. She is a tree of life to those who embrace her; those who lay hold of her will be blessed. By wisdom HaShem laid the earth's foundations, by understanding he set the heavens in place; By his knowledge the deeps were divided, and the clouds let drop the dew.*

The above passage is read, in the synagogue, when the Torah scroll is returned to the ark. When we say this, we agree that the ultimate wisdom is Torah. This passage shows that whoever created the world is Torah and is the Tree of life. So, the Tree of Life, the Torah, and Yeshua are all the same entity. Yeshua must be the Tree of Life. Yeshua must be the Torah. Yeshua is THE way and THE truth and THE life!¹¹

¹¹ It is well known in the Torah world that if you have three things which accomplish the same goal, then those three things must, in reality, be ONE thing.

The scriptures often compare two different things, to a third thing. For example: Torah is light and Yeshua is light:

Mishlei (Proverbs) 6:23 *For the commandment [is] a lamp; and the law (Torah) [is] light; and reproofs of instruction [are] the way of life:*

Yochanan (John) 8:12 *When Yeshua spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."*

This has profound implications for the believer today. It means that we must obey all of God's commands in the Torah or we will, in effect, be discarding a part of Yeshua. It means that if we make a distinction between the laws of God that we must obey and those that we don't have to obey, that we must somehow believe in part of Yeshua and not in all of Him. This does not work! Just as Yeshua is a single entity, so also is the Torah a single entity. We can not divide the commands of God anymore than we can divide the body of Messiah. We either obey all of the Torah or we have rejected Messiah.

Further evidence for this idea is demonstrated by the fact that the Sages divide the 613 commandments into 248 positive (corresponding to the 248 bodily organs) and 365 negative (corresponding to the 365 bodily sinews). After all, a wise individual understands that he must take care of his entire organism if he desires physical well-being. So too it borders on spiritual blindness to dramatize one mitzva while ignoring another. If Yeshua is the Living Torah, then these 613 mitzvot represent His body!

Thus we conclude our examination of the concept of salvation by clearly stating that we are to be saved from this mortal life by our **faithful obedience** to the Torah and it's commands. By being faithfully obedient we will obtain eternal life and thereby will we be saved.

It is also worthwhile to examine *who* saves us. Many Christians believe that Yeshua saves them. Unfortunately, there are no scriptures to support this perspective. In fact, there are scriptures that teach, emphatically, that *HaShem* saves us.

The book of Romans gives us a big clue when he quotes from the Prophets:

Romans 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that HaShem hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed.*

The author of Romans, in the above passage, is quoting the following verse from the Prophets:

Yeshayahu (Isaiah) 45:17 *Israel is saved by HaShem, a salvation for all times; they will not be shamed or disgraced forever and ever.*

It is also noteworthy to realize that the psalmist also declares this same message.

Tehillim (Psalms) 3:8 Salvation belongeth unto HaShem: thy blessing is upon thy people. Selah.

If one reads the scriptures carefully, one can see that HaShem saves using multiple messengers and multiple servants to accomplish our salvation. Thus did David, the author of our psalm, pray that HaShem should remember him, and by extension the whole of the Bne Israel:

Tehillim (Psalms) 106:4 Remember me, HaShem, when Thou favourest Thy people; O think of me at Thy salvation;

Ashlamatah: Ezek 25:14- 26:1-6

TNK	Targum Jonathan
14. I will wreak My vengeance on Edom through My people Israel , and they shall take action against Edom in accordance with My blazing anger; and they shall know My vengeance -- declares the Lord GOD.	14. And I will inflict My punishment upon Edom; they will be delivered into the hand of My people Israel , and they will take vengeance upon Edom according to My wrath and they will know My punishment , says the LORD God.
15. Thus said the Lord GOD: Because the Philistines, in their ancient hatred, acted vengefully, and with utter scorn sought revenge and destruction -	15. Thus says the LORD God: Because the Philistines acted with hatred and took vengeance with utter recklessness so as to destroy with everlasting hatred,
16. assuredly, thus said the Lord GOD: I will stretch out My hand against the Philistines and cut off the Cherethites and wipe out the last survivors of the seacoast.	16. therefore, thus says the LORD God, I will lift up My striking power against the Philistines and I will destroy the nation that deserves to be destroyed and I will demolish the rest of the seacoast.
17. I will wreak frightful vengeance upon them by furious punishment; and when I inflict My vengeance upon them, they shall know that I am the LORD.	17. I will execute great vengeance upon them with mighty fury; and they will know that I am the LORD, when I inflict My punishment upon them."
1. In the eleventh year, on the first of the month, the word of the LORD came to me:	1. It was on the eleventh year, on the first day of the month, that the word of prophecy from before the LORD was with me, saying:
2. O mortal, because Tyre gloated over Jerusalem, "Aha! The gateway of the peoples is broken, it has become mine; I shall be filled, now that it is laid in ruins" --	2. "Son of Adan, because Tyre said about Jerusalem, Hurrah! She is broken, who used to supply merchandise to the nations. She has come around to me; she was full now lies in ruins.
3. assuredly, thus said the Lord GOD: I am going to deal with you, O Tyre! I will hurl many nations against you, As the sea hurls its waves.	3. Therefore, thus says the LORD God, "Behold, I am sending My wrath against you, O Tyre, and I will make the armies of many nations rise against you as the sea rises with the roaring of its waves.
4. They shall destroy the walls of Tyre and demolish her towers; And I will scrape her soil off her And leave her a naked rock.	4. They will destroy the walls of Tyre, and break down her towers; I will denude her of her soil, and make her as smooth as a bare rock.
5. She shall be in the heart of the sea A place for drying nets; For I have spoken it -- declares the Lord GOD. She shall become spoil for the nations,	5. She will be a place for spreading of nets in the midst of the sea, for I have decreed it by My Memra, says the LORD God, and she will become spoil for the nations.
6. And her daughter-towns in the country Shall be put	6. And those who inhabit her villages which are in the

to the sword. And they shall know that I am the LORD.	field will be slain by the sword, and they will know that I am the LORD.

Special Ashlamatah: I Sam. 20:18, 42

18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.

42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.

Verbal Tallies

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

B'Midbar (Numbers) 31:1-24
Tehillim (Psalms) 106:1-5
Yehezchel (Ezekiel) 25:14- 26:1-6
Mk 12:28-34, Lk 10:25-37, Rm 14:10-23

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.

People - עם, Strong's number 05971.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.

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

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

Avenge / Taken - נקם, Strong's number 05358.

Vengeance / Revenge - נקמה, Strong's number 05360.

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

Israel - ישראל, Strong's number 03478.

People - עם, Strong's number 05971.

Bamidbar (Numbers) 31:1 And the LORD <03068> spake <01696> (8762) unto Moses, saying <0559> (8800), 2 Avenge <05358> (8798) <05360> the children <01121> of Israel <03478> of the Midianites: afterward shalt thou be gathered unto thy people <05971>.

Tehillim (Psalms) 106:4 Remember me, O LORD <03068>, with the favour that thou bearest unto thy people <05971>: O visit me with thy salvation;

Yehezchel (Ezekiel) 25:14 And I will lay my vengeance <05360> upon Edom by the hand of my people <05971> Israel <03478>: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance <05360>, saith the Lord GOD.

Yehezchel (Ezekiel) 25:15 Thus saith <0559> (8804) the Lord GOD; Because the Philistines have dealt by revenge <05360>, and have taken <05358> (8735) vengeance <05359> with a despiteful heart, to destroy it for the old hatred;

Yehezchel (Ezekiel) 25:17 And I will execute great vengeance <05360> upon them with furious rebukes; and they shall know that I am the LORD <03068>, when I shall lay my vengeance <05360> upon them.

Yehezchel (Ezekiel) 26:2 Son <01121> of man, because that Tyrus hath said <0559> (8804) against Jerusalem, Aha, she is broken that was the gates of the people <05971>: she is turned unto me: I shall be replenished, now she is laid waste:

Yehezchel (Ezekiel) 26:5 It shall be a place for the spreading of nets in the midst of the sea: for I have spoken <01696> (8765) it, saith the Lord GOD: and it shall become a spoil to the nations.

Hebrew:

Hebrew	English	Torah Reading Num. 31:1-24	Psalms 106:1-5	Ashlamatah Ezek 25:14- 26:1-6
אָדָם	man	Num. 31:11		Ezek. 26:2
אָמַר	saying	Num. 31:1 Num. 31:3 Num. 31:15 Num. 31:21		Ezek. 26:1 Ezek. 26:2 Ezek. 26:3
בֶּן	son, children	Num. 31:2 Num. 31:6 Num. 31:8 Num. 31:9 Num. 31:12 Num. 31:16		Ezek. 26:2
גּוֹי	nation		Ps. 106:5	Ezek. 26:3 Ezek. 26:5
דִּבֶּר	spoke, speak, say	Num. 31:1 Num. 31:3		Ezek. 26:5
דְּבַר	counsel, everything, spoken	Num. 31:1 Num. 31:3		Ezek. 26:5
הָרַג	killed	Num. 31:7 Num. 31:8 Num. 31:17 Num. 31:19		Ezek. 26:6
חֶרֶב	sword	Num. 31:8		Ezek. 26:6
יָד	hand	Num. 31:6		Ezek. 25:14
יָדַע	know, known	Num. 31:17 Num. 31:18		Ezek. 25:14 Ezek. 26:6
יְהוָה	LORD	Num. 31:1 Num. 31:3 Num. 31:7 Num. 31:16 Num. 31:21	Ps. 106:1 Ps. 106:2 Ps. 106:4	Ezek. 26:1 Ezek. 26:6
יִשְׂרָאֵל	Israel	Num. 31:2 Num. 31:4 Num. 31:5		Ezek. 25:14

Hebrew	English	Torah Reading Num. 31:1-24	Psalms 106:1-5	Ashlamatah Ezek 25:14- 26:1-6
		Num. 31:9 Num. 31:12 Num. 31:16		
נקמ	vengeance	Num. 31:2 Num. 31:3		Ezek. 25:14
נקם	take vengeance, will lay, make	Num. 31:3		Ezek. 25:14 Ezek. 26:4
עם	people	Num. 31:2 Num. 31:3	Ps. 106:4	Ezek. 25:14 Ezek. 26:2
עשה	does, did, make made		Ps. 106:3	Ezek. 25:14
עשר	twelve	Num. 31:5		Ezek. 26:1
פקד	officers, visit	Num. 31:14	Ps. 106:4	

Greek:

GREEK	ENGLISH	Torah Reading Num. 31:1-24	Psalms 106:1-5	Ashlamatah Ezek 25:14- 26:1-6	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 12:28-34	Tosefta of Luke Lk 10:25-37	Remes/Gemara of Acts/Romans and James Rm 14:10-23
ἀγαπάω	loved				Mk. 12:30 Mk. 12:31 Mk. 12:33	Lk. 10:27	
ἅγιον	holy	Num 31:6					Rom 14:17
ἄγω	brought	Num 31:12				Lk. 10:34	
ἄνθρωπος	man	Num. 31:11		Ezek. 26:2		Lk. 10:30	Rom. 14:18 Rom. 14:20
ἀποδίδωμι	render, repay	Num 31:3				Lk. 10:35	
ἀποκρίνομαι	answered				Mk. 12:28 Mk. 12:29 Mk. 12:34	Lk. 10:27 Lk. 10:28	
ἀπολλύμι	destroy			Eze 26:2			Rom. 14:15
βασιλεία	kingdom				Mk. 12:34		Rom. 14:17
γίνομαι	took place, came to pass	Num 31:16		Eze 26:1		Lk. 10:32 Lk. 10:36	
γράφω	written					Lk. 10:26	Rom. 14:11
διάνοια	mind, thought				Mk. 12:30	Lk. 10:27	
διδάσκαλος	Teacher				Mk. 12:32	Lk. 10:25	
δίδωμι	execute, gave, give			Eze 25:14		Lk. 10:35	Rom. 14:12
δικαιοσύνη	righteousness		Psa 106:3				Rom. 14:17
εἶδω	behold, see, known	Num 31:18	Psa 106:5		Mk. 12:28 Mk. 12:34	Lk. 10:31 Lk. 10:32 Lk. 10:33	Rom. 14:14
εἷς	one			Eze 26:1	Mk. 12:28 Mk. 12:29 Mk. 12:32		

GREEK	ENGLISH	Torah Reading Num. 31:1-24	Psalms 106:1-5	Ashlamatah Ezek 25:14-26:1-6	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 12:28-34	Tosefta of Luke Lk 10:25-37	Remes/Gemara of Acts/Romans and James Rm 14:10-23
ἔλεος	mercy		Psa 106:1			Lk. 10:37	
ἐξέρχομαι	came forth	Num 31:13				Lk. 10:35	
ἐξομολογέω	acknowledgment, confess		Psa 106:1				Rom. 14:11
ἔπω	said	Num 31:15 Num 31:21		Eze 26:2	Mk. 12:32 Mk. 12:34	Lk. 10:26 Lk. 10:27 Lk. 10:28 Lk. 10:29 Lk. 10:30 Lk. 10:35 Lk. 10:37	
ἐρχομαι	coming, came	Num 31:14 Num 31:21				Lk. 10:32 Lk. 10:33	
ζῶ	live					Lk. 10:28	Rom. 14:11
θεός	God				Mk. 12:29 Mk. 12:30 Mk. 12:32 Mk. 12:34	Lk. 10:27	Rom. 14:11 Rom. 14:12 Rom. 14:17 Rom. 14:18 Rom. 14:20 Rom. 14:22
ἴδου	behold			Eze 26:3		Lk. 10:25	
ἱερεὺς	priest	Num 31:6 Num 31:12 Num 31:13 Num 31:21				Lk. 10:31	
ἰσχύς	strength				Mk. 12:30 Mk. 12:33	Lk. 10:27	
καρδία	heart				Mk. 12:30 Mk. 12:33	Lk. 10:27	
κτιῆνος	beast, animal	Num 31:11				Lk. 10:34	
κύριος	LORD	Num. 31:1 Num. 31:3 Num. 31:7 Num. 31:16 Num. 31:21	Ps. 106:1 Ps. 106:2 Ps. 106:4	Ezek. 26:1 Ezek. 26:6	Mk. 12:29 Mk. 12:30	Lk. 10:27	Rom. 14:11 Rom. 14:14
λαλέω	spoke, speak, say	Num. 31:1 Num.	Psa 106:2	Ezek. 26:5			

GREEK	ENGLISH	Torah Reading Num. 31:1-24	Psalms 106:1-5	Ashlamatah Ezek 25:14-26:1-6	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 12:28-34	Tosefta of Luke Lk 10:25-37	Remes/Gemara of Acts/Romans and James Rm 14:10-23
		31:3					
λαμβάνω	took, take	Num 31:11					
λέγω	saying	Num. 31:1 Num. 31:3 Num. 31:15 Num. 31:21		Ezek. 26:1 Ezek. 26:2 Ezek. 26:3		Lk. 10:25	Rom. 14:11
λογος	words			Eze 26:1			Rom. 14:12
μακαριος	blessed		Psa 106:3				Rom. 14:22
μεγας	greater				Mar 12:31		
νομος	law	Num 31:21				Lk. 10:26	
οἶνος	wine					Lk. 10:34	Rom. 14:21
ολος	all				Mk. 12:30 Mk. 12:33	Lk. 10:27	
ουδεις	nothing				Mk. 12:34		Rom. 14:14
πληγη	calamity, wounded	Num 31:16				Lk. 10:30	
πλην	except, but	Num 32:12			Mk. 12:32		
πλησιον	neighbor				Mk. 12:31 Mk. 12:33	Lk. 10:27 Lk. 10:29 Lk. 10:36	
πνευμα	spirit						Rom. 14:17
ποιεω	does, did, make made		Ps. 106:3	Ezek. 25:14		Lk. 10:25 Lk. 10:28 Lk. 10:37	
προσερχομαι	came				Mk. 12:28	Lk. 10:34	
ψυχη	soul	Num 31:19			Mk. 12:30 Mk. 12:33	Lk. 10:27	

Abarbanel On Pirge Abot Pereq 1, Mishnah 9

Shemayah and Avtalyon received [the tradition] from them. Shemayah said: Love labor and hate authority and do not become intimate with the authorities.

Abrabanel points out that these two sages, Shemayah and Avtalyon, were converts to Judaism and quotes non-Jewish sources to the effect that Avtalyon was a heathen theologian and philosopher and that one of the

prevailing religions of that period was known as the "Religion of Avtalyon." Avtalyon forsook idolatry and converted to Judaism. In spite of his background, he succeeded famously in his Jewish studies and became one of the leading authorities. On his way to prominence he met up with another convert, Shemayah and, as the rabbis say (Bava Kamma 92b), "Birds of a feather flock together."

Dwelling on the teaching of his mentor, Yehudah hen Tabbai, in the previous Mishnah, that a judge must be very careful, Shemayah says that a judgeship is a very heavy burden and a dangerous one, too. This is so because it takes all of the incumbent's time and the judge will not be able to study Torah for its own sake. He, therefore, advises us to love labor and to hate authority, because in that way we will not have to take into account the awesome warnings given by Yehudah hen Tabbai and Shimon hen Shatah.

Shemayah recommends that if a man wishes to avoid being drafted into a position of authority let him occupy himself with manual labor. He will be inconspicuous and seemingly unfitted for an authoritative office. What is even more important is the fact that he will not be obligated to the individual or the group who appointed him to the office. This is what Shemayah meant by, "Do not become intimate with the authorities." It is not an instruction, but rather a statement of fact. If you engage yourself in common labor, the authorities will not be aware of you and you will not be drafted as a judge.

Abrabanel quotes Rambam who says that when a man accepts an office of authority from the non-Jewish, civil authorities, his Torah and faith will be damaged. His only interest becomes doing the will of the authorities and he will be unable to observe the Sabbath and festivals. Abrabanel bewails the fact that he spent all his days in such activities at the court of King Ferdinand and Queen Isabella where he served as a minister.

Abrabanel addresses himself to the phraseology of the *Mishnah*: "Love work and hate authority." Why is the sage insistent on using the word "love"? He resolves this dilemma by arguing that a person should avoid doing anything out of necessity; he should do it by choice. When something is done out of necessity, it becomes a boring chore, but when it is done by choice, it is a source of delight. He then proceeds to bring an array of instances to show that some of the greatest luminaries of the Talmud were men who were not ashamed to work at menial jobs to sustain themselves and their families, rather than to earn their livelihood from Torah. For example, Rabbi Yehoshua was a smith (Berakhot 8a) and Rabbi Yohanan was a shoemaker. We are also taught (Pesachim I 13b) that a man should never say that he is a *kohen* or a man of prominence and that it therefore is beneath his dignity to be a tanner of hides.

Abrabanel directs our attention to an early episode in the Torah to endorse the theme of the necessity to avoid any intimacy with persons in a position of authority. God spoke to Moshe and said, "Come and I will send you to Pharaoh and you will lead the Children of Israel out of the land of Egypt." Moshe was forthright in his rejection of the mission: "Who am I to go to Pharaoh and to lead the Children of Israel to freedom." Moshe had the assurance of God; Moshe was designated and destined to be the great liberator of the Jews; Moshe possessed all the talents and capacities to bring to fruition the hopes and dreams of freedom for an oppressed people. Yet, Moshe unabashedly and unequivocally refuses that great moment of destiny and cries out, "Who am I to go to Pharaoh and who am I to liberate the Jews from Egypt?" What he implied was: "I do not want to be indebted to Pharaoh, the king, and I do not want to be the leader of the people and subject myself to the criticism of the masses. If I accept this position of authority that you offer me, I will, of necessity, suffer untold anxiety and deny myself all opportunities of personal advancement."

This is what the rabbis of the Talmud (Berakhot 55a) meant to infer when they said that when a person is appointed a leader of a community in this world he is condemned in the ethereal world. In order to support his theory, Abrabanel launches into a very novel interpretation of the Ten Commandments, which he no doubt arrived at as a result of his experiences at the Spanish court. The first commandment, "I am the Lord your God

who brought you out of the Land of Egypt", he sees as a basic commandment that a Jew may only serve God. The next, "You shall have no other gods ..." he understands as referring to kings and rulers of flesh and blood. "You shall not take the name of the Lord in vain," is the consequence of staying away from kings and rulers, as is the fourth, "Remember the Sabbath to keep it holy," which you will not be able to do if you enter the service of a secular ruler. Similarly, when a man enters royal service, he becomes alienated from his parents and does not honor them. Furthermore, if you stay away from the authorities and engage in manual labor, you will not be put into a position where you have to make compromises with the rest of the Ten Commandments - murder, theft, adultery, false witness and covetousness - because any person who is a judge of others may, by his wrong decisions, be guilty of aiding and abetting these crimes.

To clinch his argument, Abrabanel resorts to the economic aspects of positions of authority. Political appointments can bring prestige, honor and respect. However, these good fortunes can be enjoyed one day and lost the next day. Nothing is secure and permanent in these situations. However, when a man depends upon the work of his own hands for his livelihood, he can be more assured of peace of mind and satisfaction from life. As an example, Abrabanel describes a person engaged in husbandry. He has a farm with sheep and cows. Because he is not indebted to any higher authority he will derive immense personal happiness and satisfaction. He will watch as the carpet of grass in his fields turns to a lush green on which his animals will feed and give him milk and other dairy products. His sheep will grow wool from which he will make his clothes. He will fully sustain himself without losing one iota of his independence - all because he did not become indebted to others.

All this - a commentary by Abrabanel on the teachings of Shemayah.

Miscellaneous Interpretations

Rabbenu Yonah addresses himself to the first of Shemayah's declarations: "Love work" and is persuaded that he does not mean to nullify the importance of Torah leadership, but rather intended to impress upon us that manual labor is exceedingly important, too. One never knows when circumstances will be such that in order to support his family a man will have to leave the ivory tower of study and revert to simple work. The scholar must never say, "It is beneath my dignity to engage in menial labor and it is unthinkable that I should work with my hands." The Talmud (Pesachim 114a) is quite clear, "Earn your living by dressing hides in the market place." Finally, Rabbenu Yonah describes work as the best psychotherapy for boredom.

With reference to the second dictum, "Hate authority (others: rabbinate)," Rabbenu Yonah reminds us that the rabbinate was so distasteful to many sages that they became shoemakers, carpenters and smiths. The rabbinate, by its nature, involves lording it over other people. The Talmud (Pesachim 87b) relates that Joseph was the first of the brothers to die because he delighted in his position of power and influence.

The last of Shemayah's maxims states "Seek no intimacy with the ruling power." According to Rabbenu Yonah, this means that one should avoid entering into government service. The government is very demanding of the time and efforts of civil servants. In order to avoid criticism by his supervisors, the civil servant will have to forgo Torah study and the performance of *mitzvot*. If he does engage in religious activities, it will have to be on the sly. This is intolerable. Moreover, even with the best efforts to his credit, the civil servant will find himself relieved of his job summarily if the authorities see no further need for his service.

Rashi: In addition to agreeing with Rabbenu Yonah on his interpretation, Rashi adds that work will assure one that he will avoid "the public kitchen." The chances are that if one wishes to work he can always find something to do to support himself.

Rabbi Yosef Ibn Shoshan plays on the word "LaRashot" in the *Mishnah* which means authorities, or power. He interprets it to mean all-inclusive power, a dictatorship. In other words, the Jew is advised to have no truck with one who takes complete power unto himself.

Midrash Shemuel: If one is by circumstances compelled to work, it is only sensible that he enjoy his work and be proud of the fruit of his labors. Even if a man is the most prominent personality in the community he should not hesitate to apply himself to manual labor because, "Do not become intimate with the authorities." That is to say, that when a government needs a scapegoat for one reason or another it will always pick on the unemployed and vagrant; never on the one who is productive.

Another interpretation by Midrash Shemuel: Shemayah is addressing himself to the judges of whom the previous *Mishnah* speaks. "Love your work" in our *Mishnah* urges the member of the *bet-din* to continue to study and learn so that he can be a *good* judge. If you want to be a judge (or any other professional) be a good one.

Then Shemayah, according to Midrash Shemuel, turns to the litigant and advises him, "Do not seek to become intimate with the authorities" which implies that **one should not resort to civil courts for adjudication.**

Yet another interpretation: There is another power of dictatorship in addition to the political. The unrelenting, driving power of the evil inclination, who proclaims itself dictator and has the power to manipulate its subjects at its will, is equally catastrophic to a person. However, there are two ways to deal with the dictatorship of the evil inclination. Languor and idleness are the breeding grounds for strange and devious thoughts that can enter one's mind. Thus, "love work." Secondly, arrogance, vanity and conceit are the fertile fields for the growth of the evil inclination. Hence, Shemayah urges us not to become too intimate with authority which, in turn, will give us a sense of superiority.

Rashbatz denies that Shemayah and Avtalyon were the leaders of the Sanhedrin.

According to the *Halakhah*, only a born Jew can become head of the Sanhedrin. Rashbatz proposes the explanation that Shemayah and Avtalyon were the leading scholars of that period, superior to all others. They were not *appointed* to their lofty position; this was done by acclamation. To augment this theory, Rashbatz cites the incident related by the rabbis (Pesahim 10a) that at one time when a member of the Bnei Beteira (the Bathyra clan) was the head of the Sanhedrin, he resigned of his own free will in favor of Hillel, the erudite Babylonian who had appeared on the scene. In deference to Hillel's scholarly superiority he removed himself from the leadership.

NAZAREAN TALMUD

SIDRA OF "B'MIDBAR?" (NUM.) "31:1-24"

"N'QOM NIQ'MAT" "TAKE FULL"

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)

And behold, a certain halakhic expert stood up to test¹² him, saying, "Rabbi, what must I do so that I will merit life in the Olam HaBa?" And he said to him, "What is written in the Torah? How do you interpret¹³ it?" And he answered and said, "You will love the LORD your God from all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself." And he said to him, "You have answered correctly. Do this and you will live." But he, wanting to justify himself, said to Yeshua, "And who is my neighbor?" And Yeshua replied and said, "A certain man was going down from Yerushalayim (Jerusalem) to Yericho (Jericho), and fell into the hands of robbers, who both stripped him and beat him. After inflicting blows on him, they went away, leaving him half dead. Now by coincidence a certain priest was going down on that road, and when he saw him, he passed by on the opposite side. And in the same way also a Levite, when he came down to the place and saw him, passed by on the opposite side. But a certain man of Shomron (Samaritan) who was traveling came up to him and, when he saw him, had compassion. And he came up and bandaged his wounds, pouring on olive oil and wine, and he put him on his own animal and brought him to an inn and took care of him. And on the next day, he took out two denarii and gave them to the innkeeper, and said, "Take care of him, and whatever you spend in addition, I will repay to you when I return. Which of these three do you suppose became a neighbor of the man who fell among the robbers?" So he said, "The one who showed chesed to him." And Yeshua said to him, "You go and do

And one of the Soferim of the Pharisees approached him (Yeshua) hearing them (Yeshua and his talmidim) studying (Heb. Drash), knowing (seeing) that he (Yeshua) taught them well with chokhmah, asked him, **which is the chief (Heb. Rosh) mitzvah of all?** And Yeshua answered him, **The chief (Heb. Rosh) mitzvah of all is: "Hear, Israel. The LORD our God is one LORD, And you will love the LORD, your God, with all your heart and with all your soul, and with all your means."** (Deut. 6:4, 5) **This is the chief (Heb. Rosh) mitzvah.** And the second is like this, **"You will neither take revenge from nor bear a grudge against the members of your people; you will love your neighbor as yourself. I am the LORD."** (Lev. 19:18) There is not another mitzvah greater than these two. And the Sofer said to him, You are right Rabbi (Hakham). In truth you have said, **"that God is one,"** Deut. 6:4, 5 and **"You have been shown, in order to know that the LORD He is God; and there is none else besides Him."** (Deut. 4:35) **"And you will love the LORD, your God, with all your heart and with all your soul, and with all your means."** (Deut. 6:4, 5) **"You will neither take revenge from nor bear a grudge against the members of your people; you will love your neighbor as yourself. I am the LORD."** (Lev. 19:18)" as Hosea said, **"For I desire loving-kindness, and not sacrifices, and knowledge of God more than burnt offerings."** (Hos. 6:6) And seeing that he (the Sofer) answered wisely because he was a Hakham, Yeshua said to him, **You are not far from but near to (part of) the dynamic governance of God. And no one was bold enough to question him anymore.**

¹² ἐκπειράζω - *ekpeirazo* need not be interpreted as evil in intent. The Torah Scholar may be testing Yeshua's knowledge and skill at interpreting the Torah as a Torah Scholar. This was common practice amongst Torah Scholars during the first century C.E.

¹³ Some versions suggest that the question is "how do you read it?" The correct intention of ἀναγινώσκω is how do you interpret it?

¹⁴ The words "near" and "far" are Hebrew expressions that are not fully translatable to English. While in English "near" has the connotation of being close and yet not there, in Hebrew "being near" means that one is part of whatever is being mentioned.

likewise."

SCHOOL OF HAKHAM SHAUL'S REMES
ROMANS

¶ **But why do you pass judgment (on) your Jewish brother¹⁵ without first hearing the judgments of the Jewish Bet Din? Or, why do you despise your Jewish brother? For all of us will stand before the judgment seat of God. For it is written,¹⁶ "By Myself have I sworn, the word is gone forth from My mouth in righteousness/generosity, and will not come back, that unto Me every knee will bow, every tongue will swear."** (Isa 45:23)

¶ **So then each one of us will give an account of himself to God. Therefore, let us no longer pass judgment on another brother because this is the occupation of the Jewish Bet Din, but rather determine this -- not to put a hindrance or obstacle in a brother's way by eating that which is forbidden. I know and am convinced in the Master Yeshua that no one is intrinsically unclean;¹⁷ but to him who knows what is unclean, to him, it is unclean. If you, eating that which is unfit (because you are a novice/new convert¹⁸) and you upset your brother, you are no longer walking together in love (unity). Do not ruin that for which Messiah died by eating that, which is unfit. Therefore, do not let what is a good thing for you (the life you received in Messiah, becoming partakers of the covenants of promise (Eph. 2:12) be spoken of as evil by not following the dietary laws; for the kingdom (governance) of God is not eating and drinking, but righteousness/generosity conduct according to the Torah and acts of generosity and shalom (peace) and glad acceptance of the Ruach HaKodesh i.e. Oral Torah. For the servant of Messiah is acceptable to God because he follows the Written and Oral Torah and is approved by Jewish men of nobility - Royal Anashim. So then, we pursue the things, which make for shalom (wholeness - unity) and the building up of one another. Do not tear down the work of God for the sake of (unfit) food. Everything clean, (kosher) is acceptable but it is evil for the man who eats unfit things and things, which give offense. It is good not to eat forbidden meat or to drink forbidden wine, or (to do anything) by which your brother stumbles. The faithful obedience, which you have, as your own conviction before God. Happy is he who does not condemn himself in what he examines (to determine if it is fit). But he who through judgment is condemned if he eats that which is unfit, because his is not eating from faithful obedience; and whatever is not from faithful obedience is sin.**

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

Num 31:1-24	Ps 106:1-5	Ezek 25:14- 26:1-6	Mk 12:28-34	Lk 10:25-37	Rom 14:10-23
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

¹⁵ Here Hakham Shaul is speaking to Converts who are judging their Torah observant brothers. This "judgment" is most likely by those who, in their zeal of fresh conversion to Judaism became so zealous for the Torah that they bordered "legalism." I am most certain that in some cases they were in fact legalistic. This problem in the Synagogue created considerable near insurmountable barriers.

Furthermore, many scholars make these issues the difference between the "strong" and the "weak." I find here no such case. My findings we cannot concur with the teachings of these "legalists" who are judging other by extreme standards, which were neither reasonable nor applicable.

¹⁶ Verbal connection to D'barim 24:1

¹⁷ The phrase and term "unclean" does not indicate sinfulness. When used with regard to foods the food that is "unclean" refers to that which is unfit to eat because it lacks those criteria for being "kosher." However, in many other uses the term unclean means ritual impurity. As our Torah Seder, points out this may be from various reasons. Therefore, the appropriate measure must be taken to keep holiness (the Shekinah - D'barim 23:10) within the camp.

¹⁸ Here it is more likely that the person being addressed is someone who is a candidate for conversion.

And one of the Soferim of the Pharisees approached him (Yeshua)

Hakham Tsefet's pericope masterfully weaves its way through the Torah with great alacrity and genius. What we find amazing and appalling is the great amount of defunct scholarship, which has not yet learned to apply hermeneutic to text for commentary of translation.

A Scribe, apparently without the usual prejudices of his class, and impressed by his answer to the Sadducees, approaches Jesus with an honest question as to the first of the commandments of the Law.¹⁹

Gould's prejudice reeks of anti-Semitic manure. Not only does Gould not apply any hermeneutic to the text, he allows anti-Semitic prejudice to permeate his comments here. While opinions are opinions, the depth of anti-Semitic prejudice, which permeates these commentaries, is intolerable.

What Gould fails to comprehend is that Yeshua and the "Sofer" (Scribe) are most likely from the same school of thought, i.e. the School of Hillel. While it is not impossible for the Sofer to be from the School of Shammai, it is most improbable. Here we base our thoughts on the fact that the "Golden rule" and logic of the Shema's position within the Mishnah give preeminence to the School of Hillel.²⁰

b. Shab. 31a On another occasion it happened that a certain heathen came before Shammai and said to him, Make me a proselyte, on condition that you teach me the whole Torah while I stand on one foot. Thereupon he repulsed him with the builder's cubit, which was in his hand.²¹ When he went before Hillel, he said to him, "What is hateful to you, do not to your neighbour: ²² that is the whole Torah, while the rest is the commentary thereof; go and learn it."

While it is possible to have derived a different conclusion, we can surmise that the "Sofer" is from the School of Hillel. Yeshua's logic is married to the logic of the School of Hillel. Because the "Sofer" and Yeshua harmonize in thought and halakha, we have derived that the Sofer is one of the P'rushim and that he is most likely from the School of Hillel as is Yeshua. We will further this idea later on in the interpretation.

HEARING AND THE SHEMA

Hearing them (Yeshua and his talmidim) **studying** (Heb. Drash), "akousas autōn suzētountōn" συζητέω (and συζητέω) impf. συνεζήτουσ; (1) *inquire together, discuss, question* (MK 9.10); (2) in a negative sense *dispute, debate, argue with* (AC 6.9)²³

*"a discussion in the course of which disputants persistently advocate/sponsor a particular point of view, dispute, discussion."*²⁴

Timothy & Barbara Freiburg note that the same word is used in Mark 9:10.

¹⁹ Gould, E. P. (1922). A critical and exegetical commentary on the Gospel according to St. Mark (230). New York: Scribner's sons.

²⁰ For my thoughts on Hillel and Yeshua's part in the placement of the Shema in the Mishnah see [Hillel's Mishnah](#) & [The Mishnah and Yeshua](#)

²¹ Rashi: a cubit to measure off the amount of work done by a builder.

²² The golden Rule; cf. Lev. XIX, 18: but thou shalt love thy neighbour as thyself. - V. Hertz, Leviticus, pp.22 or 223, and cf. R. T. Herford, Talmud and Apocrypha, p. 148

²³ Friberg, Timothy, Barbara Friberg, and Neva F. Miller. Analytical Lexicon to the Greek New Testament. Baker's Greek New Testament Library. Trafford Publishing, 2005 p.360

²⁴ Arndt, W., Danker, F. W., & Bauer, W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature. "Based on Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (954). Chicago: University of Chicago Press.

Mark 9:10-11 And they kept (guarded and held) his saying to themselves, and they discussed (*drash*) with one another the rising from the dead would mean. And they inquired (*drash*) of Him, saying, Why do the scribes (*most likely the "scribes of the Prushim"*)²⁵ say it is necessary for Eliyahu come first?

Consequently, the most logical Hebrew parallel for this word as used in this context is "**Drash.**"

However, we can derive deeper insights from this pericope. The pericope gives the distinct pleasure of seeing the teaching technique of Yeshua. We have translated the Greek phrase "*akousas autōn suzētountōn*" "hearing them (Yeshua and his talmidim) studying (*drash*)." It is clear from the Greek Lexical information that "*suzētountōn*" demonstrates a Socratic teaching style. In other words, Yeshua used the Socratic method of questioning the talmidim as his teaching style. This teaching style is engaging rather than perorate. By engaging the mind of his talmidim, Yeshua could teach them to think and **drash** for themselves. This line of reasoning and teaching would have required Yeshua to prepare questions that force his talmidim to reach deeply into their mind for answers based on prior teachings. The cited passage demonstrates that Yeshua must have consistently used the Socratic method of teaching. The talmidim question, "Why do the scribes (most likely the "scribes of the P'rushim) say it is necessary for Eliyahu come first"? This also intimates that Yeshua promoted learning the teachings of the Soferim. This would mean the writings and teachings of the Soferim (of the P'rushim) were in harmony with Yeshua on a much grander scale than previously understood. What is further revealed is that Yeshua must have used this system regularly as a teaching method. "And they inquired (**drash**) of Him" is not a simple question with a simple answer. The *drash* is that of exchange and deliberation.

Of course, this all begs a question. What was Yeshua teaching his talmidim when the Sofer became so intrigued? While a great deal of conjecture would be required to elaborate on such a question, we may be able to put together the partial pieces of what Yeshua was teaching.

Materials associated with this pericope²⁶ dealt with the inability to properly discern, know and interpret the scriptures. Therefore, we would conclude that Yeshua was potentially teaching "Corral Hermeneutics," (the end is in the beginning and the beginning is in the end) or something in line with the "dynamic power of G-d." By saying that Yeshua **could** have been teaching along the lines of the dynamic power of G-d we are purporting that Yeshua was teaching the positive mitzvot as acts of building the world. This sits well with the fourth pericope of Mark that we have cited so many times.²⁷ That pericope deals with the governance of G-d as it would soon be established in the future through the rabbinical system. This concept fits well with the present pericope as well. To be more succinct it would appear that Yeshua was teaching the Dynamic (positive) mitzvot. This would naturally have caused the Sofer, on overhearing the teaching of Hokhmah to put forward his question.

SEEING OR KNOWING

"*Eidōs*"- **knowing** (seeing) **that he** (Yeshua) **taught them well** with Hokhmah

We can only begin to imagine what it must have been like to listen to the lectures and discourse of Yeshua. Here we see (know understand) that he taught with wisdom. Mordechai has repeatedly taught us that Yeshua taught with wisdom and authority. We have seen in the past how Yeshua demonstrated that the Tz'dukim failed in their logic because they could not "see," perceive or understand at a prophetic level. Here the Sofer has the ability to "Ra'ah" "see" through prophetic eyes. This statement is overwhelmingly important as it offers a bridge unto the So'od level of hermeneutics.

²⁵ Some versions read ὅτι λέγουσιν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς

²⁶ Pericope 104c

²⁷ Cf. Mark 1:14—15

The Greek-English Lexicon of the New Testament and Other Early Christian Literature Third Edition, (BDAG) defines εἰδὼς as... "to be intimately acquainted with or stand in a close relation to, know"

Therefore, we should read...

KNOWING [being intimately acquainted with and stand in close relation to, knowing"] (SEEING) THAT HE (YESHUA) **TAUGHT THEM WELL** [WITH HOKHMAH]

The Sofer was intimately acquainted with teachings of Yeshua? If so how could this be? The six entries of "oida" in the Greek-English Lexicon of the New Testament and Other Early Christian Literature Third Edition, (BDAG) further our understanding of what the Sofer "saw."

1. to have information about, know
2. to be intimately acquainted with or stand in a close relation to, know
3. to know/understand how, can, be able
4. to grasp the meaning of something understand, recognize, come to know, experience
5. to remember, recollect, recall, be aware of
6. to recognize merit, respect, honor

Each entry could bear a great deal of commentary. The key point here is that Yeshua and the Sofer were of the same mind concerning what Yeshua taught. Here again, we would postulate that Yeshua and the Sofer belonged to the same Pharisaic School of Hillel. This would explain all the possible entries noted above concerning, the Sofer's "knowing" (seeing).

Sabin translates this εἰς τῶν γραμματέων (*eis tōn grammateōn*) to mean "some of the Scribes." The Greek word *eis* can be translated as "some." Strong's exhaustive concordance cites six times that the word *eis* is translated as "some." Though the primary meaning of *eis*, is "one" the possibility of Sabin's translation is intriguing. The best possible explanation would be that "some of the Soferim" approached Yeshua. Upon hearing (knowing) that Yeshua taught with Hokhmah, "one" of the Soferim that had gathered, ventured the question concerning the mitzvot. Therefore, rather than having "one" Sofer" which agreed with Yeshua we would have a number of Soferim in agreement with Yeshua. They could also possibly be from the School of Hillel. If there is any plausibility to the thought that the Soferim were in agreement with Yeshua and from the School of Hillel, we must re-interpret Yeshua's interaction with the Soferim and P'rushim. Here we might also postulate that the Soferim were a part of the audience being taught along with his talmidim. From this, the Soferim knew that Yeshua taught with Hokhmah.

SHEMA AS A MITZVAH

The chief (Heb. Rosh) mitzvah of all is: "Hear, Israel. The LORD our God is one LORD,

A superficial look at our pericope causes one to ask another question. What mitzvah is Yeshua really talking about? The only reason we present this question is that some parties do not have a clue, which Mitzvah Yeshua could be discussing with the Sofer of our pericope.

The Tetragrammaton is rooted in the idea that HaShem is the self-existent ONE. HaShem is the only self-existent ONE. No other creature, person or thing is self-existent. HaShem alone is the cause and reason for all things. He is the ONE who produced all existence without partnership or equal.²⁸

²⁸ Rabbi Aaron haLevi of Barcelona, Sefer haHinnuch, , Feldheim Publishers, Volume 4 pp. 249—251

This mitzvah is a positive (dynamic) mitzvah. The mitzvah declares that we will believe in the ONE G-d and verbally announce that belief in the form of the K'riat Shema. From this material and the contiguity of the idea of the "dynamic power of G-d,"²⁹ it is from this that I have deduced the plausibility that Yeshua was teaching his talmidim the positive mitzvot when the Sofer overheard the teaching. This would fit the genre of the "Governance of G-d" through the positive mitzvot. A key point made concerning the Shema is that it is the acceptance of the "Yoke of the Kingdom" (Governance of G-d).

m. Ber. 2:2 Said R. Joshua b. Qorha, "Why does [the passage of] Shema precede [that of] And it will come to pass [if you keep my commandments]? "So that one may first accept upon himself the yoke of the kingdom of heaven and afterwards may accept the yoke of the commandments.

Accepting the "Yoke of the Kingdom" is the acceptance of the dynamic Governance of G-d. Not only does the observance of the dynamic mitzvot connect us with G-d, the observance of the dynamic mitzvot rebuilds the word (tikkun ha-olam). As noted above, this was the special message of the School of Hillel. It is profound to note that this is a parallel thought to the Governance of G-d as taught by Yeshua and his talmidim.

In our reading of the Decalogue we note that the Decalogue not only introduces the Torah as a whole, or, all of the mitzvot can be found in the opening statement "I am the LORD your God, which have brought you out of the land of Egypt, out of the house of bondage." In this concise statement, G-d summarily invests a single statement with all the 613 mitzvot. However, it logically leads to the "chief [Heb. Rosh] mitzvah of all," the Shema. G-d establishes His sovereign identity as the Absolute, Eternal self-existent ONE. He furthers His omnipotence to tell us that He is our Redeemer.

Consequently, the G-d gives us the Torah as a means of His Chesed. The loving-kindness of G-d gave us the mediator of the Torah. The Jewish soul never faces G-d without the mediator of the Torah.³⁰ Threshing this concept effusively causes us to see the splendour of the Torah given by G-d. We can further establish that G-d chose Yisrael to be a nation invested with the Torah. This week's pericope of Mordechai connects to the Torah Seder in a special way. Both Hakham Tsefet and Balaam attribute Yisrael with being **the chosen people of G-d**. Balaam does this through his prophecy in which he "sees" Yisrael and the Messiah as G-d's chosen people. Hakham Tsefet "sees" Yisrael as being the chosen people of G-d by his proclamation of the Shema as the "chief [Heb. Rosh] mitzvah of all."

There are other affirmations of the Shema. However, any emendation to the Shema nullifies it as the Shema and the "chief [Heb. Rosh] mitzvah of all." The Shema means ONE G-d and ONE Torah. All other emendations are annulments of the Shema and the Torah. Because there is ONE G-d and His Torah is ONE we must read and understand that the Shema declares that, the imperative of G-d is unconditional. The Torah, which records the Shema, is the universal statement of truth. No other truth exists outside of the Torah. By the Torah G-d created the universe. Consequently, the Shema as the chief [Heb. Rosh] mitzvah of all, teaches us that man is subject to an absolute ethical and monotheistic imperative. Perhaps we could state that because "G-d is ONE, truth (Torah) is

WHEN A QUESTION IS NOT A QUESTION

And one of the Soferim of the Pharisees approached him (Yeshua) ... asked him, which is the chief (Heb. Rosh) mitzvah of all?

Above I have suggested that it is plausible to believe that the Sofer or Soferim were from the School of Hillel.

²⁹ Cf. Mordechai 12:18-27

³⁰ I have given here a summary paraphrase of statement made by Abraham Joshua Heschel in his work *God in search of Man*, Farrar, Straus and Giroux, 1955

While this bears further research, I see another fascinating point. The Sofer or Soferim were listening to the lesson of chokhmah taught by Yeshua with admiration.

Hakham Tsefet's speech unveils his intention. He shows the Sofer or Soferim in a positive light. The language of the text suggests another interesting observation. It would appear, at least superficially, that the Sofer or Soferim are actually a part of the lesson.

*"a discussion in the course of which disputants persistently advocate/sponsor a particular point of view, dispute, discussion."*³¹

In the process of συζητέω — *suzētountōn*, *Drash* questions are often posited which cause the discussion to move in a particular direction. This can be for several reasons, such as, a talmid wanting further elucidation on a particular thought, or simply because the talmid already knows, but wants the teacher to elucidate on behalf of the other talmidim. Here we opine that the latter is possible in the present case. The Sofer asks a question that he already has the answer to for the sake of the talmidim and audience rather than needing personal elucidation.

And seeing that he (the Sofer) **answered wisely** because he was a Hakham,

It is also possible that the Sofer, a Hakham was present with some of his own talmidim. And, for the benefit of his talmidim he asks the question. He may have already taught his talmidim this lesson and wants Yeshua to reiterate what he has taught. I realize that there is plenty of room for conjecture here and I have conjectured a fair amount. Nonetheless, I have said nothing outside of the realm of the plausible and normative.

As is usual we always want to know, what is Hakham Tsefet trying to say in this pericope? In a matter of speaking this is a busy Torah Seder and pericope. In short, we can see that Hakham Tsefet is trying to establish a couple of important thoughts.

1. Yeshua was NOT in discord with all the Soferim. He was only in discord with the School of Shammai and those Soferim who were legitimately "painted ones."

Yeshua and the Sofer or Soferim have more in common than most Bible scholars have admitted. It would be a worthwhile study to plumb the depths of the parallel teachings of the P'rushim and Yeshua

2. Hakham Tsefet is trying to reiterate the core principle of Judaism, which is the Unity and Oneness of HaShem

The chief [Heb. Rosh] mitzvah of all is the Shema or "Unity of G-d." This is the central theme of monotheism. Judaism does not fall under the category of henotheism, and Jews can never be accused of henotheistic practices.

3. By means of contiguity, Hakham Tsefet is trying to teach us the beauty of having a Hakham as a Torah teacher with its great reward.

The proximity of this pericope to the previous one where Yeshua is dealing with problems of poor teaching and learning skills shows the reader just how powerful a positive interaction with a real Hakham can be.

³¹ Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (954). Chicago: University of Chicago Press.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

Romans 14:10-13 ¶ But why do you pass judgment (on) your Jewish brother³² without first hearing the judgments of the Jewish Bet Din? Or, why do you despise your Jewish brother? For all of us will stand before the judgment seat of God. For it is written,³³ "By Myself have I sworn, the word is gone forth from My mouth in righteousness/generosity, and will not come back, that unto Me every knee will bow, every tongue will swear." (Isa 45:23)

These words of Hakham Shaul are directly related to Gentile converts who think they are qualified to judge the actions and activities of their Jewish brothers.

¶ So then each one of us will give an account of himself to God. Therefore, let us no longer pass judgment on another brother because this is the occupation of the Jewish Bet Din, but rather determine this -- not to put a hindrance or obstacle in a brother's way by eating that which is forbidden.

Hakham Shaul is drawing on a wealth of information connected to the present materials. Hakham Shaul's allegory is seated in the passage from B'Midbar (Numbers) cited above.

Heb 5:14 But solid food (meat) is for the mature, who because of (habitual) practice have their senses trained to discern good and evil.

It is true enough that we will be judged by G-d for the deeds we have done. However, the true message of Hakham Shaul is for each talmid (disciple) to master his sense perception and judge himself.

Rom. 14:17 for the kingdom (governance) of God is not eating and drinking, but righteousness/generosity conduct according to the Torah and acts of generosity and shalom (peace) and glad acceptance of the Ruach HaKodesh i.e. Oral Torah.

³² Here Hakham Shaul is speaking to Converts who are judging their Torah observant brothers. This "judgment" is most likely by those who, in their zeal of fresh conversion to Judaism became so zealous for the Torah that they bordered "legalism." I am most certain that in some cases they were in fact legalistic. This problem in the Synagogue created considerable near insurmountable barriers.

Furthermore, many scholars make these issues the difference between the "strong" and the "weak." I find here no such case. My findings we cannot concur with the teachings of these "legalists" who are judging other by extreme standards, which were neither reasonable nor applicable.

³³ Verbal connection to D'barim 24:1

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!
Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

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

Next Sabbath:

Shabbat: “Sa Et Rosh” – Sabbath: “Take the sum”

Shabbat	Torah Reading:	Weekday Torah Reading:
שָׂא, אֶת רוֹשׁ		Saturday Afternoon
“Sa Et Rosh”	Reader 1 – B’Midbar 31:25-27	Reader 1 – B’Midbar 32:1-3
“Take the sum”	Reader 2 – B’Midbar 31:28-31	Reader 2 – B’Midbar 32:4-6
“Toma la cuenta”	Reader 3 – B’Midbar 31:32-35	Reader 3 – B’Midbar 32:7-9
B’Midbar (Num.) 31:25-54	Reader 4 – B’Midbar 31:36-41	
Ashlamatah: Is 49:24 – 50:7	Reader 5 – B’Midbar 31:42-46	Monday and Thursday Mornings
	Reader 6 – B’Midbar 31:47-50	Reader 1 – B’Midbar 32:1-3
Psalms: 106:6-18	Reader 7 – B’Midbar 31:51-54	Reader 2 – B’Midbar 32:4-6
	Maftir – B’Midbar 31:51-54	Reader 3 – B’Midbar 32:7-9
Mk 12:35-37a; Luke 20:41-44; Rm 15:1-13	Is 49:24 – 50:7	



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