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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Tammuz 03, 5778 – June 15/16, 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: "Sa Et Rosh" – Sabbath: "Take the sum"

Shabbat	Torah Reading:	Weekday Torah Reading:
שָׁבָט, 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	

Contents of the Torah Seder

- Apportion of the Spoil – Numbers 31:25-54

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. 360-366.

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 & Targum Pseudo Jonathan for: B'midbar (Numbers) 31:25-54

Rashi	Targum Pseudo Jonathan
25. The Lord spoke to Moses, saying,	25. And the LORD spoke with Mosheh saying:
26. "Take a count of the plunder of the captive people and animals, you, together with Eleazar the kohen and the paternal leaders of the community.	26. Take the sum of the prey of the captives, both of man and beast, and take their amount, thou and Elazar the priest, and the chiefs of the fathers of the congregation;
27. And you shall divide the plunder equally between the warriors who went out to battle and the entire congregation.	27. and divide the spoil between the men of war who took the spoil in the conflict of battle, having gone forth with the host, and between all the congregation;
28. And you shall levy a tax for the Lord from the soldiers who went out to battle: one soul out of every five hundred, from the people, from the cattle, from the donkeys, and from the sheep.	28. and separate that which is to be given up to the Name of the LORD by the men of war who went forth with the host: one woman out of five hundred; so, likewise, of oxen, asses, and sheep.
29. You shall take from their half and give it to Eleazar the kohen as a gift to the Lord.	29. From their half, the portion of the men of war, will you take them, and give to Elazar the priest, as a separation unto the Name of the LORD;
30. From the half belonging to the children of Israel you shall take one part out of fifty of the people, of the cattle, of the donkeys, of the sheep, and of all animals, and you shall give them to the Levites, the guardians of the Mishkan of the Lord."	30. but of the half (falling to) the children of Israel you will take one out of fifty of the women, and of the oxen, the asses, and of all the cattle, and give them to the Levites who keep charge of the LORD's tabernacle;
31. Moses and Eleazar the kohen did as the Lord had commanded Moses.	31. and Mosheh and Elazar the priest did as the LORD commanded Mosheh.
32. The plunder, which was in addition to the spoils that the army had spoiled, consisted of six hundred and seventy five thousand sheep.	32. And the amount of the prey, the rest of the spoil which had been taken by the people who went forth in the host, -the number of the sheep was six hundred and seventy-five thousand;
33. Seventy two thousand cattle.	33. oxen, seventy-two thousand;
34. Sixty one thousand donkeys.	34. asses, sixty-one thousand; persons,
35. As for the people, of the women who had no experience of intimate relations with a man, all souls were thirty two thousand.	35. the women who had not known man, all the persons thirty-two thousand.
36. The half that was the portion of those who went out to battle: the number of sheep was three hundred and thirty seven thousand, five hundred.	36. And the half of the portion for the men who had gone to the war, the number of the sheep was three hundred and thirty-seven thousand five hundred;
37. The tax to the Lord from the sheep was six hundred and seventy five.	37. and the amount of that brought up for the Name of the LORD was of sheep six hundred and seventy-five;
38. Thirty six thousand cattle, of which the tax to the Lord was seventy two.	38. oxen thirty-six thousand, those for the Name of the LORD seventy-two;

Rashi	Targum Pseudo Jonathan
39. Thirty thousand and five hundred donkeys, of which the tax to the Lord was sixty one.	39. asses thirty thousand five hundred, for the Name of the LORD sixty-one; persons sixteen thousand, for the Name of the LORD _
40. Sixteen thousand people, of which the tax to the Lord was thirty two people.	40. _ thirty-two.
41. Moses gave the tax which was a gift to the Lord, to Eleazar the kohen, as the Lord had commanded Moses.	41. And Mosheh gave the number separated to the Name of the LORD unto Elazar the priest, as the LORD commanded Mosheh.
42. And from the half allotted to the children of Israel, which Moses had divided from the men who had gone into the army.	42. And the half part for the children of Israel which Mosheh divided from the men's who went forth to the war,
43. The community's half [consisted of] three hundred and thirty seven thousand, five hundred sheep.	43. the amount was three hundred and thirty-seven thousand five hundred sheep,
44. Thirty six thousand cattle.	44. thirty-six thousand oxen,
45. Thirty thousand five hundred donkeys.	45. thirty thousand five hundred asses,
46. And sixteen thousand people.	46. and sixteen thousand women.
47. Moses took one part out of fifty from the half of the children of Israel, the people and the animals, and gave them to the Levites, the guardians of the Lord's sanctuary.	47. And Mosheh took from the half part for the children of Israel of that which had been captured, one out of fifty, whether of man or beast, and gave it to the Levites who kept charge of the tabernacle of the LORD, as the LORD commanded Mosheh.
48. The officers appointed over the army's thousands, the commanders of thousands and the commanders of hundreds, approached Moses.	48. And the officers who had been appointed over the thousands of the host, the captains of thousands and of hundreds, drew near to Mosheh,
49. They said to Moses, "Your servants counted the soldiers who were in our charge, and not one man was missing from us.	49. and they said to Mosheh, Your servants have taken the account of the men of war who have been with us, and not any of them are wanting.
50. We therefore wish to bring an offering for the Lord. Any man who found a gold article, be it an anklet, a bracelet, a ring, an earring, or a body ornament, to atone for our souls before the Lord.	50. And we have brought a gift unto the Name of the LORD, forasmuch as the LORD has delivered the Midianites into our hands, and we have been able to subdue their land and their cities. And we entered into their chambers, and there saw their daughters, fair, tender, and delicate; and every man who found on them jewels of gold, loosened the coronets from their heads, the earrings from their ears, the necklaces from their necks, the bracelets from their arms, the rings from their fingers, and the brooches from their bosoms;-but in all this we abstained from lifting our eyes upon themselves, or gazing on one of them, lest we should sin with any one of them, and die the death which the wicked die in the world to come. <u>And may this be had in memorial for us in the day of the great judgment, to make propitiation for our souls before the Lord.</u>
51. Moses and Eleazar the kohen took all the gold articles from them.	51. And Mosheh and Elazar the priest took the gold from them, every article fabricated;
52. The total of the gift of gold which they dedicated to	52. and the sum of all the gold of the separation which

Rashi	Targum Pseudo Jonathan
the Lord [amounted to] sixteen thousand, seven hundred and fifty shekels; this was from the commanders of the thousands and the commanders of the hundreds.	they had separated unto the Name of the LORD was sixteen thousand seven hundred and fifty shekels, from the captains of thousands and of hundreds.
53. The soldiers had seized spoils for themselves.	53. For the men of the host had taken spoil, every man for himself.
54. Moses and Eleazar the kohen took the gold from the commanders of the thousands and hundreds and brought it to the Tent of Meeting, as a remembrance for the children of Israel before the Lord.	54. And Mosheh and Elazar the priest took the gold from the captains of thousands and of hundreds, and brought it into the tabernacle of ordinance, a good memorial of the sons of Israel before the LORD.

Rashi's Commentary on: B'midbar (Numbers) 31:25-54

26 Take a count of Heb. **שָׂא אֶת־רֹאשׁ**, take the tally.

27 Divide the plunder equally between the warriors... Half for these and half for those.

32 The plunder which was in addition to the spoil... Because they were not commanded to levy a tax from the movable objects, but only from the [living] plunder, Scripture expresses it in this way: The plunder which was included in the allocation and in the tax—which remained over after the spoils of the movable property were plundered by the soldiers for themselves, and were therefore not included in the allocation—[was as follows:] the number of sheep etc.

42 And from the half allotted to the children of Israel, which Moses had divided on behalf of the community, for he took it for them from the men who had gone out to war.

43 The community's half [consisted of] such and such.

47 Moses took etc.

48 The officers Heb. **הַפְּקֻדִים**, those appointed.

49 not...missing Heb. **וְלֹא־נִפְקַד**, there is not one missing. The Targum [Onkelos] renders **אֲשֶׁךְ אֶלְ** which in Aramaic also means 'missing,' as in "I would suffer its loss (**אֲחַטְנָה**)" (Gen. 31:39) which the Targum renders, "what was missing (**אֲשֶׁךְ**) from the count." Similarly, "for your seat will be vacant (**דְּפֻקָּה**)" (I Sam. 20:18)—the place where you sit will be missing, the one who usually sits there. Similarly, **וְדָוִד מְקוֹמוֹ דְּפֻקָּה** "David's place was vacant" (ibid. 25); his place was missing, and no one was sitting there.

50 anklet Heb. **אֲצֻטָּה**, bangles for the foot.

bracelet Heb. **וְצִמִּיד**, [bangles] for the hand.

earring Heb. **עֲגִיל**, earrings.

body ornament Heb. **וְכֹבֶד**, a form for the female genitalia, to atone for their sinful thoughts concerning the Midianite women.-[Shab. 64a]

Ketubim: Psalm 106:6-18

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: פִּקְדוֹנֵי, 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.
6. We sinned with our forefathers; we committed iniquity and wickedness.	6. We have sinned, along with our fathers; we have committed iniquity, acted wickedly.
7. Our forefathers in Egypt did not understand Your wonders; they did not remember Your manifold deeds of kindness, and they were rebellious by the sea, by the Sea of Reeds.	7. Our fathers in Egypt paid no heed to Your wonders; they did not call to mind Your great goodness; and they rebelled against Your word by the sea, at the sea of Reeds.
8. And He saved them for His name's sake, to make known His might.	8. And He redeemed them for His name's sake, to make known His might.
9. And He rebuked the Sea of Reeds, and it dried up, and He led them in the depths as [in] a desert.	9. And He rebuked the sea of Reeds, and it dried up; and He conducted them through the deeps, as in the wilderness.
10. He saved them from the hand of the enemy, and He redeemed them from the hand of the foe.	10. And He redeemed them from the power of the foe; and He redeemed them from the power of the enemies.
11. And the water covered their adversaries; not one of them survived.	11. And the waters covered their oppressors; not one of them was left.
12. And they believed His words; they sang His praise.	12. And they believed in the name of His word; they sang His praise.
13. Quickly, they forgot His deeds; they did not await His counsel.	13. They quickly forgot His deeds; they did not wait for His counsel.
14. They craved a lust in the desert, and they tried God in the wasteland.	14. And they made a request and tested God in the place of desolation.
15. He gave them their request, but He sent emaciation into their soul.	15. And He gave them their request, and sent leanness into their souls.
16. They angered Moses in the camp, Aaron, the holy man of the Lord.	16. And they were jealous of Moses in the camp, of Aaron, the holy one of the LORD.
17. The earth opened up and swallowed Dathan and covered the congregation of Abiram.	17. The earth opened up and swallowed Dathan, and covered the company of Abiram.
18. And fire burned in their congregation; a flame burned the wicked.	18. And fire burned in their company; flame will kindle the wicked.

Rashi	Targum

Rashi's Commentary for: Psalm 106:6-18

7 and they were rebellious by the sea They had little faith; they said, "Just as we ascend from here, from this side, the Egyptians also are ascending from another side, and they will come after us," until the Holy One, blessed be He, hinted to the sea, and it vomited them out onto the dry land. Then (Exod. 15:30) "Israel saw the Egyptians dead on the seashore." Therefore (ibid. verse 31) "they believed in the Lord," but in the beginning, they did not believe. I found this.

9 and He led them in the depths in the desert The Sea of Reeds was in the desert, for it is written (Exod. 14:13): "the desert has closed upon them, etc."; (Exod. 3: 18): "three days' journey in the desert."

13 they did not await His counsel They did not hope for Him.

14 They craved a lust (Num. 11:4) "Who will give us meat to eat?"

15 but He sent emaciation into their soul (Num. 11:33) "and the Lord's wrath was kindled against the people."

16 They angered Moses Heb. ויקנאו. In the desert they angered him, like (Deut. 32:21): "They angered Me (קנאוני) with a no-god." I found this.

17 The earth opened up, etc. It appears that [the Psalmist] bestowed honor upon the sons of Korah [by refraining] from mentioning their father. He attributed the sin to Dathan and Abiram.

18 And fire burned (Num. 16:35) "and consumed the two hundred and fifty men who burnt the incense."

Meditation from the Psalms

Psalms 106:6-18

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

For continuity I am repeating my intro from last week.

The preceding composition, Psalms 105, described the extensive wonders with which HaShem mercifully redeemed our forefathers from Egypt. This psalm resumes the narrative and relates how HaShem 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:

Tehillim (Psalms) 106:2 who can express the mighty acts of *HaShem*? Who can declare all of His praise?¹

However, even while HaShem was displaying unprecedented kindness to Israel, the Israelites were negligent in their duties toward HaShem, and they failed to appreciate His wonders. Indeed, they defied

¹ Radak

HaShem'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 G-d, 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, blessed is HaShem, the G-d of Israel, from This World to the World to Come, and let the entire nation say, "Amen!" Praise HaShem!*³

In this section of our psalm we find David⁴ indicating that we and our fathers have sinned.

Tehillim (Psalms) 106:6 *We have sinned with our fathers,⁵ we have done iniquitously, we have dealt wickedly.*

When we examine the sins of our forefathers, we need to remember that HaShem always deals with us midda keneged midda, measure for measure. This means that we can understand the sin by examining the punishment. This principle always applies.

In this commentary I would like to examine some of the greatest men of the Tanach⁶ and their short comings. We need to be careful **not** to impose our notions on the text, but, rather to examine the scripture to determine what HaShem says.

We can not say that the apparent sin is the actual sin. We can not do this because sin has so corrupted us that we no longer have the exalted spiritual level of our forefathers. This corruption causes us to apply our lifestyle to them, when they should not be applied.

I am presenting the traditional Jewish views of these events. I am not trying to minimize any sin. I am merely trying to present what is taught by Torah. Let's start by examining the sin of Aharon the High Priest.

Aharon and the Sin of the Golden Calf

Did Aharon participate in the sin of the golden calf? If he sinned, why was he made High Priest? If he sinned, why wasn't he killed along with the rest of the 3000 idolaters?

Shemot (Exodus) 32:25-29 *And when Moses saw that the people [were] naked; (for Aharon had made them naked unto [their] shame among their enemies :) Then Moses stood in the gate of the camp, and said, Who [is] on HaShem's side? [let him come] unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith HaShem G-d of Israel, Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his*

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 Nosson Scherman.

⁴ David is ascribed as the author of Psalms chapter 106.

⁵ Father - אב, is our verbal tally with our Torah portion. It is Strong's number 01.

⁶ Tanach is an acronym for: Torah, Neviim, and Ketuvim. These are the Hebrew words for the Law, Prophets, and the Writings. These books compose what some people call the *Old Testament*.

companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves today to HaShem, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

The fact that Aharon "never" received punishment and in fact received the reward of the High Priesthood may indicate that he did not sin. Again, it is important to look at the results of an incident in order to determine what, if any, the sin was. Let us begin by looking at the story of the golden calf:

Shemot (Exodus) 32:1-2 *And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aharon, and said unto him, Up, make us G-ds, which shall go before us; for [as for] this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aharon said unto them, Break off the golden earrings, which [are] in the ears of your wives, of your sons, and of your daughters, and bring [them] unto me.*

Notice in Exodus 32:1 that the people gathered themselves onto Aharon. Why did they gather unto Aharon? Why not gather into some of the other tribal leaders? The Torah tells us the answer:

Shemot (Exodus) 24:13-14 *And Moses rose up, and his minister Joshua: and Moses went up into the mount of HaShem. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aharon and Hur [are] with you: if any man have any matters to do, let him come unto them.*

Moses leaves clear instructions: Aharon and Hur are in charge. If you have any matters to be dealt with, they will handle it. So, why don't the people gather unto Aharon and Hur? Why do they gather only unto Aharon? The Midrash tells us:

Midrash Rabbah - Exodus XLI:7 *AND WHEN THE PEOPLE SAW THAT MOSES DELAYED (BOSHESH) TO COME DOWN FROM THE MOUNT. etc.⁷ What does BOSHESH mean? That six hours [of the day] had come⁸ (bau shesh) and he had not yet descended, whereas Moses had promised them, 'After the expiration of forty days I will bring you the Torah'; and now that six hours had elapsed⁹ and Moses had not yet come down, the people immediately GATHERED THEMSELVES TOGETHER UNTO AHARON. The Sages said: Satan then found his opportunity; for Moses appeared suspended between heaven and earth¹⁰ and they pointed at him the finger, saying, FOR AS FOR THIS MOSES,¹¹ etc. Hur arose and rebuked them: 'Ye brainless fools!¹² Have you forgotten the miracles HaShem performed for you?' Whereupon they rose against him and slew him. They then came to Aharon, as it says, AND THE PEOPLE GATHERED THEMSELVES TOGETHER UNTO AHARON, and said to him: We will do to you what we have done to this man.' When Aharon saw the state of affairs, he was afraid, for it says, And Aharon was afraid, and he built an altar (Mitzbeach) before it.¹³*

So, the people first gathered themselves unto Hur and then after he denounced them for their wickedness, he was slain. Thus, when the people gather themselves unto Aharon he decided to comply with their wishes rather than be slain and to cause the people to sin further.

⁷ Shemot (Exodus) 32:1

⁸ Six hours is midday, the day being counted from dawn to sunset. Six hours of the fortieth day had arrived, and Moses had still not returned.

⁹ After midday of the fortieth day.

¹⁰ This was an optical illusion engineered by Satan.

¹¹ The word zeh (this) indicates that they were pointing to Moses; cf. supra, 15:28.

¹² Lit. 'Ye whose heads have been cut off from the neck '.

¹³ Shemot (Exodus) 32:5.

A Diversion

Before we look at Aharon's involvement with the golden calf, let us look at Hur. Who was Hur? What was his sin that he should die? Did he receive a reward for sanctifying the name of HaShem? The Torah reveals some fascinating details:

1 Divrei HaYamim (Chronicles) 2:50 *These were the sons of Caleb the son of Hur, the firstborn of Ephrata; Shobal the father of Kirjath-jearim, ...*

Now we know that Hur is Caleb's son, but who was his mother? The Midrash gives us some great insight:

Midrash Rabbah - Exodus 1:17 AND IT CAME TO PASS, BECAUSE THE MIDWIVES FEARED HASHEM, THAT HE BUILT THEM HOUSES.¹⁴ Rab and Levi discussed this. One says: It means that they established priestly and Levitical families; and the other, that they were founders of a royal family.¹⁵ Priestly and Levitical families- from Moses and Aharon; a royal family from Miriam, because David descended from Miriam, as it is written: And Caleb the son of Hezron begot Azubah his wife-and of Jerioth-and these were her sons: Jasher, and Shobab and Ardon.¹⁶ **'Azubah' is Miriam**¹⁷; and why was she so called? Because all had forsaken her.¹⁸ He begot? But she was his wife! This is to teach you, said R. Johanan, that if one marries a woman for the sake of heaven,¹⁹ he is regarded as if he had given birth to her. 'Jerioth'-because her face was like the curtains of (yeri'oth) the tabernacle.²⁰ And these are her sons'-do not pronounce it banehah (her sons) but bonehah (her builders).²¹ 'Yasher' is Caleb, because he rectified (yashir) his ways. Shobab,' because he disciplined (shibbeb) himself. 'Ardon,' because he chastised (ridah) his soul. 'And Azubah died'-to teach us that she was ill and was treated as if already dead, Caleb too forsaking her. **'And Caleb took unto him Ephrath,' this is Miriam.**²² And why was she called Ephrath? Because Israel were fruitful (paru) and increased, thanks to her. What is meant by 'and he took unto him'?²³ When she was healed, he treated her as though he were now marrying her, placing her in the litter,²⁴ on account of his great joy in her. Similarly, you will find in another place that Miriam is called by two names on account of the incident that happened to her. Thus it says: And Ashur the father of Tekoa had two wives, Nelah and Naarah.²⁵ 'Ashur' is Caleb, because 'Ashur' was the son of Hezron.²⁶ Why was he called Ashur? Because he made his face black (hishhiru)

Thus we know that Hur is the son of Caleb and Miriam, the sister of Moses.

¹⁴ Shemot (Exodus) 1:21.

¹⁵ HOUSES being understood in that sense.

¹⁶ I Divrei HaYamim (Chronicles) 2:18

¹⁷ Y.T.: the Rabbis must have had a tradition to this effect.

¹⁸ Because she had been an ailing woman (Rashi on Sota 11b).

¹⁹ For no ulterior motive except that of giving birth to G-dly children. Since Caleb was attracted by her two brothers Moses and Aharon, he merited to have descendants of the same rank. According to the Talmud, children often resemble the maternal uncle.

²⁰ Beautifully colored.

²¹ They built up a royal family for her.

²² On the present interpretation Azubah and Ephrath are identical.

²³ Since they are identical, how could he marry her, seeing that she was already married to him?

²⁴ I.e. arranging a wedding-procession for her; Sota 12a.

²⁵ I Divrei HaYamim (Chronicles) 6:5

²⁶ V. ib. II, 24: And after that Hezron was dead in Caleb-ephrath, then Abiah, Hezron's wife, bore him Ashur the father of Tekoa. This verse is interpreted infra, XL, 4, as meaning that after Hezron was dead Caleb married Ephrath, who is identified with Miriam. Thus Caleb and Ashur married Miriam, and since she could not marry two brothers, Caleb and Ashur must have been one.

So, Why does Hur have to die? What was his sin that he should be punished midda kneged midda, measure for measure? The answer is found in the Midrash:

Midrash Rabbah - Exodus XLI:7 ... Hur arose and rebuked them: 'Ye brainless fools!²⁷ Have you forgotten the miracles HaShem performed for you?'

Hur's sin was a railing rebuke against HaShem's chosen people. His words were addressed to everyone, though only 3000 of the mixed multitude actually participated in the sin. For his Lashon HaRa, evil speech, against the Jewish people, Hur was given a death sentence by the heavenly court.

At the same time, Hur gave his life for the sake of Heaven:

Midrash Rabbah - Exodus XLVIII:3 Another explanation of SEE, THE LORD HATH CALLED BY NAME BEZALEL, THE SON OF URI, THE SON OF HUR, OF THE TRIBE OF JUDAH. Why is Hur mentioned here? Because when Israel were about to serve idols, he jeopardized his life on HaShem's behalf and would not allow them to do so, with the result that they slew him. Whereupon the Holy One, blessed be He, said: 'I assure thee that I will repay thee for this.' It is like the case of a king whose legions rebelled against him, whereupon his field-marshal rose and fought with them, saying, 'What! You dare rebel against the king?' In the end they slew him, and the king thereupon said: 'If he had given me money, would not I have had to repay him? Then how much more is this the case now that he has given his very life on my behalf? How can I reward him? Surely, by ordaining that all his male offspring shall become generals and officers?' Similarly, when Israel made the Calf, Hur gave his life for the glory of HaShem; whereupon HaShem assured him: 'By thy life, I shall give all thy children that will descend from thee a great name in the world,' as it says, SEE, THE LORD HATH CALLED BY NAME BETZALEL, etc. AND HE HATH FILLED HIM WITH THE SPIRIT OF HASHEM, etc.¹ Not him alone, but HaShem endowed with wisdom, understanding, and knowledge all those who engaged in the construction of the Tabernacle, as it says, And all the wise men, that wrought all the work of the sanctuary.²⁸ Not only to the men [who engaged in this work], but even to the cattle and beast, for it says, In whom (bahemah) the Lord hath put wisdom and understanding:²⁹ this is written behemah³⁰, and it implies that wisdom was given to man and beast, but Bezalel alone was selected for special mention. This is why it says, SEE, THE LORD HATH CALLED BY NAME BETZALEL.

Hur's reward for giving glory to HaShem was that his grandson³¹ should merit to build the furniture in the Mishkan, the Tabernacle in the wilderness.³²

Let us now return to Aharon. Lets see how the Midrash depicts Aharon's reaction to the death of Hur:

Midrash Rabbah - Leviticus X:3. R. Berekiah, in the name of R. Abba b. Kahana, expounded the verse as referring to Aharon. When the Israelites were about to commit that act,¹ they went first to Hur, and said to him: 'Arise, make us a G-d.' As he did not hearken to them, they rose against him and slew him. This is [indicated by] what is written, Also in thy assemblies³³ is found the blood of the souls of the innocent poor,

²⁷ Lit. 'Ye whose heads have been cut off from the neck '.

²⁸ Shemot (Exodus) 36:4.

²⁹ Shemot (Exodus) 36:1.

³⁰ A play on the word behemah 'in whom', which is read as if it were behemah 'cattle'.

³¹ Betzalel was thirteen years old when given the task.

³² Shemot (Exodus) 35:30

³³ A Midrashic rendering of a Hebrew word meaning wing, corner, hem of garment (E.V. 'skirts'). In Rabbinic Hebrew the root is used for 'gather', 'assemble'. The allusion here is evidently to Exodus 32:1, And the people gathered themselves together unto Aharon.

which refers to the blood of Hur. Did I not find them breaking in?³⁴ Yea [I punished them] for all these (Jer. II, 34), for having said: These be thy G-ds, O Israel. Afterwards they went to Aharon, and said to him: Up, make us a G-d. As soon as Aharon heard of it [i.e. Hur's death] he became frightened, as it is said, And Aharon was affrighted when he considered the slaughtering,³⁵ [meaning], ' he was frightened when he saw the slaughtered man before him.' Aharon said [to himself]: What shall I do? They have already killed Hur who was a prophet; if they kill also me whom am a priest, there will instantly be fulfilled against them the verse saying, Should priest and prophet be slain in the sanctuary of the Lord (Lam. II, 20), Israel will immediately be liable to exile.

So, a frightened, concerned Aharon must act quickly to prevent the people from committing an even graver sin. And, his actions must be convincing enough that the people will not kill him. We know that Aharon does not want to engage or encourage idolatry, so what is he doing building a golden calf? The Midrash explains:

Midrash Rabbah - Exodus XLI:7 ... *Another explanation of AND HE BUILT AN ALTAR. They were desirous of building an altar with him, but he would not allow them, saying: 'Allow me to build it by myself, for it is not befitting the respect due to the altar that another should build it.' Aharon's intention in this was to **delay** matters; he said to himself: 'By the time I build it all by myself Moses will come down.'*

The Midrash, here, indicates that Aharon was attempting to delay the people from performing an act of idolatry. The key word here is "delay". Aharon knew that Moses was not overdue. Aharon knew that the people had counted Moses' first partial day, as the first day. They therefore expected Moses to return at sundown, thirty-nine days later. Aharon knew that Moses would return at the time he left, exactly forty days later. So, it is sundown on the thirty-ninth day when the people demand a calf. Aharon decides to try a delaying tactic that will delay the idolatry until the afternoon of the following day, when Moses will return.

The Torah confirms this in Shemot (Exodus) 32:2, where Aharon said unto them break off the golden earrings which are in the ears of your wives, of your sons, and of your daughters. When Aharon asked them to take the earrings from their wives ears, and from their sons ears, and from their daughter's ears he knew it would take the men, for only the men were involved in this act of idolatry, longer to accomplish this task because these earrings were more likely to be prized, that is why they were in their loved ones' ears in the first place. When the people acted more quickly than he expected, Aharon decided to try another delaying tactic:

Shemot (Exodus) 32:3-4 *And all the people brake off the golden earrings which [were] in their ears, and brought [them] unto Aharon. And he received [them] at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These [be] thy G-ds, O Israel, which brought thee up out of the land of Egypt.*

Here we see Aharon engraving the calf. Instead of making a mold and casting the golden calf, Aharon gets out a hammer and a chisel and begins carving the calf from a solid hunk of gold. This action should have delayed the people a great bit. Unfortunately, the forces of evil did not want a delay:

Shemot (Exodus) 32:24 *And I said unto them, Whosoever hath any gold, let them break [it] off. So they gave [it] me: then I cast it into the fire, and there came out this calf.*

³⁴ E.V.: 'Thou didst not find them breaking in'. In connection with the Golden Calf the Israelites were like the thief breaking in (the same word is used as in Exodus 22:1) since they did it in the absence of Moses.

³⁵ This is a Midrashic rendering which presupposes reading wa-yar (and he saw) as if vocalized wa-yira' ('and he feared'), and taking the noun Mizbeach (altar, lit. 'a slaughtering place') as 'the slaughtering' (abstract noun) or as 'the slaughtered one'. Shemot (Exodus) 32:5

Aharon throws the gold into the fire and out jumps a calf! Aharon has failed. He had desperately tried to prevent the people from sinning, but, his tactics failed and the people committed a grave sin.

If Aharon sinned by participating in idolatry, he should have been killed along with the other idolaters:

Shemot (Exodus) 32:25-28 *And when Moses saw that the people [were] naked; (for Aharon had made them naked unto [their] shame among their enemies:) Then Moses stood in the gate of the camp, and said, Who [is] on HaShem's side? [let him come] unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith HaShem G-d of Israel, Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.*

But Aharon is not slain, on the contrary, he is given an exalted position before HaShem:

Midrash Rabbah - Leviticus X:3 ... Another interpretation: 'And Aharon saw this,' etc. What did he see? He saw [the situation thus]: If they build it the sin will attach to them; better that the sin should attach to me and not to Israel. R. Abba b. Judan said in the name of Rabba: This may be compared to the case of a king's son who became very overbearing and took a sword to cut his father. Said the son's tutor to him: 'Do not trouble yourself, leave it to me and I shall cut him.' The king glanced at the tutor, and said to him: 'I know what your intention was, namely [that you thought it] better that the sin should attach to you rather than to my son. As you live, you shall not leave my palace, and that which remains over from my table you shall eat, twenty-four perquisites will you receive.' So [too with Aharon], 'You shall not leave my palace' [is paralleled by], He shall not go out of the sanctuary;³⁶ 'And that which remains over from my table you shall eat' [is paralleled by], That which is left of the meal-offering shall be Aharon's and his sons'; 'Twenty-four perquisites you will receive' [is represented by] the twenty-four gifts of the priesthood³⁷ assigned to Aharon and his sons. The Holy One, blessed be He, said to Aharon: "'Thou hast loved righteousness, and hated wickedness," Thou hast loved to keep My children guiltless, and hast hated letting them be condemned as guilty, "Therefore HaShem, thy HaShem, hath anointed thee with the oil of gladness above thy fellows.'" He said to him: 'As thou livest, out of the whole of the tribe of Levi, none is chosen for the High Priesthood but thee.' [Thus Scripture says], TAKE AHARON AND HIS SONS WITH HIM.

Aharon was a mighty man of G-d. Because of his exalted position, he was judged very severely for what small wrong he did in the incident of the golden calf. **The Midrash infers that for a very minor infraction, he was subjected to the sorrow of the death of his two sons:**

Midrash Rabbah - Leviticus X:4 ... Another interpretation: 'Wilt thou forbear from delivering them that are being taken unto death, and them that are ready to be slain,' refers to Aharon's sons, since they were always side by side with death³⁸. R. Hanan said: It is written, And he took it from their hand, and fashioned it with a graving tool, and made it a molten calf.³⁹ Let the 'taking' spoken of here⁴⁰ constitute atonement for the 'taking' spoken of in the other instance.⁴¹ Two [of Aharon's sons] died and two remained alive.⁴² [With

³⁶ Vayikra (Leviticus) 21:12

³⁷ Enumerated in B.K. 110b.

³⁸ I.e. near to death in view of the penalties to which they were liable in the event of transgressing the priestly regulations. The death of Nadab and Abihu (Leviticus 10) is an instance of the priests' proximity to death.

³⁹ Shemot (Exodus) 32:4

⁴⁰ Vayikra (Leviticus) 8:2. Tanchuma refers to Bamidbar (Numbers) 17:11 f.

⁴¹ Sc. the Golden Calf: alternatively, Nadab and Abihu.

reference to the latter, HaShem said]: TAKE AHARON AND HIS SONS, etc.⁴³

So, how many people participated in the sin of the golden calf? We can get a hint by how many were killed because of it:

Shemot (Exodus) 32:25-31 *And when Moses saw that the people [were] naked; (for Aharon had made them naked unto [their] shame among their enemies:) Then Moses stood in the gate of the camp, and said, Who [is] on HaShem's side? [let him come] unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith HaShem G-d of Israel, Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about **three thousand men**. For Moses had said, Consecrate yourselves today to HaShem, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto HaShem; peradventure I shall make an atonement for your sin. And Moses returned unto HaShem, and said, Oh, this people have sinned a great sin, and have made them G-ds of gold.*

So three-thousand folks directly participated in the sin of the golden calf, and died that day. The Sages understand that the three-thousand were part of the mixed multitude, and not the Sons of Israel. Notice that Aharon did NOT die. Also notice that all the rest of the people also sinned in the incident, yet they did not directly participate. The Bne Israel, while possibly in the majority, did not stop the mixed multitude from sinning. For this, they are held guilty of sin.

Yehudah and Tamar

In the evening meeting between Ruth and Boaz,⁴⁴ the story alludes to two similar situations, Lot's daughters,⁴⁵ and Tamar, Yehuda's daughter-in-law.⁴⁶ The three situations have common features, most notably, that there are women who have little prospect of having further children who take actions to insure their own offspring. Additionally, each of the cases has the death of two husbands.

Most folks see the encounter between Tamar and Yehudah, in Genesis 38, as a sin of immorality. Torah, on the other hand, sees this encounter as a very great mitzva. It is a mitzva because Tamar was a childless widow that her dead husband's family was commanded to correct. The family was required to raise up seed for the deceased on his land. When Yehudah failed to give his son, Shelah, to fulfill this mitzva, Tamar enticed Yehudah himself to fulfill it. The Midrash records that HaShem sent an angel to "force" Yehudah, against his will, to turn in to Tamar's tent. The angel asked Yehudah, "If you fail to turn to Tamar; from where will the Mashiach come?"

When Yehuda finally understood what Tamar had done by enticing him to fulfill the mitzva of yibum, he showed his own greatness:

Bereshit (Genesis) 38:26 *And Judah acknowledged them, and said: 'She is more righteous than I; forasmuch as I gave her not to Shelah my son.' And he knew her again no more.*

⁴² The atonement and forgiveness were thus incomplete. --The immediate cause of their death was the taking of strange fire into the Sanctuary.

⁴³ In Warsaw ed. TAKE, etc., is omitted here and commences the next section.

⁴⁴ Ruth chapter 3

⁴⁵ Bereshit (Genesis) 19:31ff

⁴⁶ Bereshit (Genesis) chapter 38.

Yehuda's sin in not giving his son Shelah, the first in line for this mitzva, was corrected when Boaz, in Megillat Ruth, gave way to Ploni Almoni, for the same mitzva, because he was first in line. This tikkun, this rectification, required enormous strength.

Lot and His Eldest Daughter

In the same way, many folks see the encounter between Lot and his eldest daughter, in Bereshit (Genesis) 19:30-38, as incest. The Torah, however, records this encounter as a GREAT mitzva. The eldest daughter truly believed that the only way to fulfill the mitzva of filling the earth,⁴⁷ was through her father. So, as repulsive as the act was, she endured it in order to sanctify the name of HaShem. So great was the effort that she was rewarded with offspring who become a part of the Messianic line. For this reason the Midrash states:

Bereshit Rabbah 41:4 "R. Yitzhak says: I have found David my servant - where did I find him? In Sodom"

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

The Usurper = Yaaqob vs. Esav

In Bereshit chapter 27 Torah relates the giving of the blessing of the firstborn to Yaaqob. Many people, who read the Torah casually, believe that Yaaqob stole the blessing from his brother Esav. Nothing could be further from the truth! In order to understand that Yaaqob merely received what HaShem had promised his mother, it is necessary that we go back in time to the place where the Torah relates the selling of the rights of the firstborn. Esav sold his birthright to Yaaqob, including the right for the blessing:

Bereshit (Genesis) 25:29 And Yaaqob sod pottage: and Esav came from the field, and he was faint: 30 And Esav said to Yaaqob, Feed me, I pray thee, with that same red; for I am faint: therefore was his name called Edom. 31 And Yaaqob said, Sell me this day thy birthright. 32 And Esav said, Behold, I am at the point to die: and what profit shall this birthright do to me? 33 And Yaaqob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Yaaqob. 34 Then Yaaqob gave Esav bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esav despised his birthright.

So Yaaqob was only trying to get something which actually belonged to him. Viewed this way, it was in fact Esav who was trying to steal the blessing.

How does a tzaddik's blessing work? It is a prophecy that informs the recipient that a certain future awaits him. Since that is the case, it would make no sense for Yitzchak to say to Esav:

Bereshit (Genesis) 27:35 "Your brother came with cleverness and took your blessing."

Either Yitzchak prophesied about Yaaqob or about Esav; there is no way Yaaqob could have "stolen" a prophecy about Esav! A prophet is never blind!

⁴⁷ Bereshit (Genesis) :28.

R' Levi ben Gershon z"l⁴⁸ explains: There is an element of prophecy at work when a tzaddik gives a blessing. Specifically, a tzaddik cannot give a person any blessing the tzaddik chooses; rather, he gives a blessing that is appropriate for the recipient. This is stated explicitly in the episode of Yaaqob and his grandsons, Menashe and Ephraim,⁴⁹ when Yaaqob explained why he had put his right hand on the younger son: "I know, my son, I know; he [the older son, Menashe] also will become a people, and he too will become great; yet his younger brother shall become greater than he." Yaaqob said, "Do not be upset, for I only gave each brother the blessing that was appropriate to him". This is why Yitzchak could not undo Yaaqob's blessing.

It is also worth noting that Torah law says that we may keep any stolen item, including a blessing. Thus if Yaaqob did not gain the blessing rightfully and by prophesy, then there was no blessing at all. How so we know that the blessing was obtained rightfully? Because at the point that Yitzchak realized that he had blessed Yaaqob, he did NOT take the blessing back and curse Yaaqob for deceiving a blind old man. Instead, AFTER Yitzchak realized what had happened, he said:

Bereshit (Genesis) 27:33 *And Yitzchak trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.*

Thus we see that **after** Yitzchak was fully cognizant of what had transpired, he confirmed the blessing rather than deny the blessing. The Midrash goes on to confirm the understanding:

Midrash Rabbah - Genesis LXVII:1. AND YITZCHAK TREMBLED VERY EXCEEDINGLY (XXVII, 33). *It is written, The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be set up on high.⁵⁰ The fear which Ruth caused Boaz, as it is written, The man was affrighted and turned himself (Ruth III, 8), 'bringeth a snare': for in strict justice he might have cursed her, save that, 'But whoso putteth his trust in the Lord shall be set up on high'; He [HaShem] prompted him and he blessed her, as it says, Blessed be thou of the Lord, my daughter, etc. (ib. 10). Again, the trembling that Yaaqob caused Yitzchak, as it says, AND YITZCHAK TREMBLED VERY EXCEEDINGLY. 'bringeth a snare, for in strict justice he might have cursed him, save that, 'But whoso putteth his trust in the Lord shall be set up on high'; He [HaShem] prompted him, so that he blessed him, as it says, YEA, AND HE SHALL BE BLESSED (XXVII, 33).*

Midrash Rabbah - Genesis LXVII:2 *R. Levi said: Our father Yitzchak felt misgivings, thinking, 'Perhaps I did not act rightly in making him the firstborn who is not so'; but when he [Esav] said: He took away my birthright (ib. 36), he exclaimed: 'Rightly did I bless him'. R. Eleazar said: The validity of a document is established by its signatories; thus, lest you say, Had not Yaaqob deceived his father he would not have received the blessings, Scripture adds, YEA, AND HE SHALL BE BLESSED.*

Please try to understand that I am not trying to whitewash sin. I am trying to present the clear teaching of Torah. The sins of our forefathers were different than most assume, never the less, for people of their exalted spiritual status, their culpability was great. What David said about our fathers was true, even though they did not always have the sins that we ascribe to them.

Tehillim (Psalms) 106:6 *We have sinned with our fathers,⁵¹ we have done iniquitously, we have dealt wickedly.*

⁴⁸ Ralbag: 1288-1344

⁴⁹ Bereshit (Genesis) 48:19

⁵⁰ Mishlei (Proverbs) 29:25

⁵¹ Father - אב, is our verbal tally with our Torah portion. It is Strong's number 01.

As wicked as the generation of the wilderness was, they were still spiritual giants compared to those who stand today. Our Torah portion recounts the blessings that HaShem bestowed on this generation, despite their shortcomings.

Ashlamatah: Yeshayahu (Isaiah) 49:24 – 50:7

Rashi	Targum
24. Shall prey be taken from a mighty warrior, or shall the captives of the righteous escape?" {S}	24. Is it possible that booty can be taken from the mighty, or that which virtuous men capture be rescued?
25. For so said the Lord, "Even the captives of a mighty warrior can be taken and the prey of a tyrant shall escape, and with your contender will I contend, and your sons I will save.	25. Surely, thus says the LORD: "Even that which mighty men capture I will restore, and that which strong men take away I will rescue, for I will avenge your retribution and save your sons .
26. And those who taunt you - I will feed their flesh , and as with sweet wine they shall become drunk [from] their blood; and all flesh shall know that I am the Lord Who saves you, and your Redeemer, the Mighty One of Jacob.{S}	26. I will make the flesh of those who are your oppressors food for every bird of the heavens, and just as they are drunk from sweet wine, so shall beasts of the field be drunk from their blood. Then all the sons of flesh will know that I am the LORD your Savior, and your Redeemer, the Strong One of Jacob."
1. So said the Lord, "Where is your mother's bill of divorce that I sent her away? Or, who is it of My creditors to whom I sold you? Behold for your iniquities you were sold, and for your transgressions your mother was sent away.	1. Thus says the LORD: "Where is the bill of divorce which I gave your congregation, that it is rejected? Or who had a debt against Me, to whom I have sold you? Behold, for your sins you were sold, and for your apostasies your congregation was rejected.
2. Why have I come and there is no man? [Why] have I called and no one answers? Is My hand too short to redeem, or do I have no strength to save? Behold, with My rebuke I dry up the sea, I make rivers into a desert; their fish become foul because there is no water and die because of thirst.	2. Why, when I sent My prophets, did they not repent? When they prophesied, did they not listen? Is My might shrunk, that it cannot redeem? Or is there before Me no power to deliver? Behold, by My rebuke I will dry up the sea, I will make rivers a desert; their fish will stink for lack of water, and die of thirst.
3. I clothe the heavens with darkness, and I make sackcloth their raiment. {P}	3. I will cover the heavens as with darkness, and make as sackcloth their covering."
4. The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings.	4. The LORD God has given me the tongue of those who teach, to make [me] know [how] to teach with wisdom the righteous/generous who faint for the words of His law. Therefore morning by morning He rises early to send His prophets so perhaps the sinners' ears might be opened and they might listen to teaching.
5. The Lord God opened my ear, and I did not rebel; I did not turn away backwards.	5. The LORD God has sent me to prophesy, and I was not rebellious, I turned not backward.
6. I gave my back to smiters and my cheeks to them that plucked off the hair; I did not hide my face from embarrassments and spitting.	6. I gave my back to smiters, and my cheeks to them that pluck out the beard; I hid not my face from shame and spitting.

Rashi	Targum
7. But the Lord God helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed.	7. For the LORD God helps me; therefore I have not been confounded; therefore I have set my face strong like rock, and I know that I shall not be put to shame;
8. He Who vindicates me is near, whoever wishes to quarrel with me-let us stand together; whoever is my contender shall approach me.	8. my innocence is near. Who will go to judgment with me? Let us stand up together. Who is my enemy? Let him come near to me.
9. Behold, the Lord God shall help he that will condemn me, behold all of them shall wear out like a garment, a moth shall consume them.{S}	9. Behold, the LORD God helps me; who will declare me a sinner? Behold, all of them are like the garment that wears out, that the moth eats.

Rashi's Commentary on Yeshayahu (Isaiah) 49:24 - 50:7

24 Shall prey be taken from a mighty warrior You think that it is impossible to take from Esau those captured from Jacob the righteous one.

25 and with your contender Heb. וְיָרִיבִי. And with your contender I will contend.

26 And those who taunt you I will feed their flesh to the beasts of the field. The word מוֹנִיף is an expression akin to (Lev. 25:14) "You shall not taunt (אֵל תוֹנוּ)." This denotes taunting with words, those who anger you with their revilings.

and as with sweet wine Heb. וּבְכַעֲסִים. The sweetness of wine.

they shall become drunk [from] their blood So shall those accustomed to drink blood become drunk from their blood. Now who are they? These are the fowl of the heavens. So did Jonathan render this.

Chapter 50

2 Why have I come to draw near to you, and none of you turns to Me?

3 I clothe the heavens The host of the heavens, the princes of the heathens (nations [Mss. and K'li Paz]), when I come to mete out retribution upon the nations.

4 gave me a tongue for teaching Isaiah was saying, The Lord sent me and gave me a tongue fit to teach, in order to know to establish a time for the faint and thirsty to hear the words of the Holy One, blessed be He.

to establish times Heb. לְעוֹת. Menahem classified it in the group of (Ps. 119: 126) "It is time (עֵת) to do for the Lord." To establish times for them.

He awakens my ear He awakens my ear with His Holy Spirit.

to hear according to the teachings According to the custom of the teachings, the truth and that which is proper.

5 opened my ear and let me hear (supra 6:8), "Whom shall I send?" I sent Amos, and they called him 'pesilus.' I sent Micah, etc., as is stated in Pesikta of 'Nachamu nachamu.'

and I did not rebel going on His mission, neither did I turn away backwards, but I said, "Here I am; send me" (ibid.).

6 I gave my back to smiters He said to me, Isaiah, My children are obstinate; My children are bothersome. [You may go] on the condition that you do not become angry with them. I said to Him, On that condition.

7 But the Lord God helps me if they rise up against me.

Verbal Tallies

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

B'midbar (Numbers) 31:25-54
Tehillim (Psalms) 106:6-12
Yeshayahu (Isaiah) 49:24 – 50:7
Mk 13:14-20, Lk 21:20-24, Rm 7:14-20, Mt. 24:36-44

The verbal tallies between the Torah and the Psalm are:

Father - אב, Strong's number 01.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.

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

Prey - מלקוח, Strong's number 04455.

Taken / Captive - שבי, Strong's number 07628.

Bamidbar (Numbers) 31:25 And the LORD <03068> spake <0559> (8799) unto Moses, saying <0559> (8800), 26 Take the sum of the prey <04455> that was taken <07628>, both of man and of beast, thou, and Eleazar the priest, and the chief fathers <01> of the congregation:

Yeshayahu (Isaiah) 49:24 Shall the prey <04455> be taken from the mighty, or the lawful captive <07628> delivered?

Yeshayahu (Isaiah) 49:25 But thus saith <0559> (8804) the LORD <03068>, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

Tehillim (Psalms) 106:6 We have sinned with our fathers <01>, we have committed iniquity, we have done wickedly.

Hebrew:

Hebrew	English	Torah Reading Num. 31:25-54	Psalms 106:6-18	Ashlamatah Is 49:24 – 50:7
אב	fathers	Num. 31:26	Ps. 106:6 Ps. 106:7	
אחד	one	Num. 31:28 Num. 31:30	Ps. 106:11	

Hebrew	English	Torah Reading Num. 31:25-54	Psalms 106:6-18	Ashlamatah Isa 49:24 – 50:7
		Num. 31:34 Num. 31:39 Num. 31:47		
אִישׁ	man	Num. 31:49 Num. 31:50 Num. 31:53		Isa. 50:2
אָמַר	spoke, speak	Num. 31:25 Num. 31:49		Isa. 49:25 Isa. 50:1
בּוֹא	brought, came	Num. 31:54		Isa. 50:2
בְּנֵי	children, son	Num. 31:30 Num. 31:42 Num. 31:47 Num. 31:54		Isa. 49:25
נִצְּלָה	redeemed		Ps. 106:10	Isa. 49:26
דְּבָרִים	words		Ps. 106:12	Isa. 50:4
חָרַב	dried up, dry up		Ps. 106:9	Isa. 50:2
יָדֵינוּ	under our command, hand	Num. 31:49	Ps. 106:10	Isa. 50:2
יָדָע	known, know, knew	Num. 31:35	Ps. 106:8	Isa. 49:26 Isa. 50:4 Isa. 50:7
יְהוָה	LORD	Num. 31:25 Num. 31:28 Num. 31:29 Num. 31:30 Num. 31:31 Num. 31:37 Num. 31:38 Num. 31:39 Num. 31:40 Num. 31:41 Num. 31:47 Num. 31:50 Num. 31:52 Num. 31:54	Ps. 106:16	Isa. 49:25 Isa. 49:26 Isa. 50:1
יָם	sea		Ps. 106:7 Ps. 106:9	Isa. 50:2
יָשַׁע	saved		Ps. 106:8 Ps. 106:10	Isa. 49:25 Isa. 49:26
לָקַח	took, take	Num. 31:29 Num. 31:30 Num. 31:47 Num. 31:51 Num. 31:54		Isa. 49:24 Isa. 49:25
מִדְּבָר	wilderness		Ps. 106:9 Ps. 106:14	Isa. 50:2
מַיִם	waters		Ps. 106:11	Isa. 50:2
מַלְקוֹחַ	plunder, prey	Num. 31:26 Num. 31:27 Num. 31:32		Isa. 49:24 Isa. 49:25
מַעֲשֵׂה	fashioned, His works	Num. 31:51	Ps. 106:13	
מָרָד	rebelled, rebellious		Ps. 106:7	Isa. 50:5
מֹשֶׁה	Moses	Num. 31:25 Num. 31:31 Num. 31:41	Ps. 106:16	

Hebrew	English	Torah Reading Num. 31:25-54	Psalms 106:6-18	Ashlamatah Is 49:24 – 50:7
		Num. 31:42 Num. 31:47 Num. 31:48 Num. 31:49 Num. 31:51 Num. 31:54		
נַפְשׁ	one, persons, ourselves, soul	Num. 31:28 Num. 31:35 Num. 31:40 Num. 31:46 Num. 31:50	Ps. 106:15	
נָתַן	give, given	Num. 31:29 Num. 31:30 Num. 31:41 Num. 31:47	Ps. 106:15	Isa. 50:4 Isa. 50:6
עֵדָה	congregation	Num. 31:26 Num. 31:27 Num. 31:43	Ps. 106:17 Ps. 106:18	
פְּנִים	before, face	Num. 31:50 Num. 31:54		Isa. 50:6 Isa. 50:7
פָּתַח	opened		Ps. 106:17	Isa. 50:5
שָׁבִי	taken, captives	Num. 31:26		Isa. 49:24 Isa. 49:25
שָׁלַח	sent		Ps. 106:15	Isa. 50:1

Greek:

GREEK	ENGLISH	Torah Reading Num. 31:25-54	Psalms 106:6-18	Ashlamatah Is 49:24 – 50:7	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 12:35-37a	Tosefta of Luke Lk 20:41-44	Remes/Gemara of Acts/Romans and James Rm 15:1-13
ἅγιον	holy		Ps 106:16		Mar 12:36		Rom 15:13
ἄν	till				Mk. 12:36	Lk. 20:43	
ἄνθρωπος	man				Mk. 12:36	Lk. 20:43	
γινώσκω	known, know, knew	Num. 31:35		Isa. 49:26 Isa. 50:4 Isa. 50:7			
δεξιός	right				Mk. 12:36	Lk. 20:42	
δίδωμι	give, given	Num. 31:29 Num. 31:30 Num. 31:41 Num. 31:47	Ps. 106:15	Isa. 50:4 Isa. 50:6			Rom. 15:5
δύναμις	force	Num 31:48					Rom. 15:13
εἷς	one	Num. 31:28 Num. 31:30 Num. 31:34 Num. 31:39 Num. 31:47	Ps. 106:11				Rom. 15:6
ἐκαστος	each	Num 31:53					Rom. 15:2
ἐλεος	mercy		Psa 106:7				Rom. 15:9
εἶπω	said, speak	Num 31:48		Isa 50:4	Mk. 12:36	Lk. 20:41 Lk. 20:42	
ἐχθρός	enemies		Ps 106:10		Mk. 12:36	Lk. 20:43	
θεός	God	Num 31:41	Psa 106:14				Rom. 15:5

GREEK	ENGLISH	Torah Reading Num. 31:25-54	Psalms 106:6-18	Ashlamatah Is 49:24 – 50:7	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 12:35-37a	Tosefta of Luke Lk 20:41-44	Remes/Gemara of Acts/Romans and James Rm 15:1-13
							Rom. 15:6 Rom. 15:7 Rom. 15:8 Rom. 15:9 Rom. 15:13
κάθημαι	sit				Mk. 12:36	Lk. 20:42	
καλέω	called			Isa 50:2		Lk. 20:44	
κύριος	LORD	Num. 31:25 Num. 31:28 Num. 31:29 Num. 31:30 Num. 31:31 Num. 31:37 Num. 31:38 Num. 31:39 Num. 31:40 Num. 31:41 Num. 31:47 Num. 31:50 Num. 31:52 Num. 31:54	Ps. 106:16	Isa. 49:25 Isa. 49:26 Isa. 50:1	Mk. 12:36 Mk. 12:37	Lk. 20:42 Lk. 20:44	Rom. 15:6 Rom. 15:11
λαμβάνω	took, take	Num. 31:29 Num. 31:30 Num. 31:47 Num. 31:51 Num. 31:54		Isa. 49:24 Isa. 49:25			
λέγω	saying, says	Num 31:25		Isa 49:25 Isa 50:1	Mk. 12:35 Mk. 12:37	Lk. 20:41 Lk. 20:42	Rom. 15:8 Rom. 15:10 Rom. 15:12
ὄνομα	name		Psa 106:8				Rom. 15:9
πατήρ	fathers	Num. 31:26	Ps. 106:6 Ps. 106:7				Rom. 15:6 Rom. 15:8
πιστεύω	trust		Ps 106:12				Rom. 15:13
πνεῦμα	spirit				Mk. 12:36		Rom. 15:13
τίθημι	make, set			Isa 50:1 Isa 50:2 Isa 50:3	Mk. 12:36	Lk. 20:43	
υἱός	children, son	Num. 31:30 Num. 31:42 Num. 31:47 Num. 31:54		Isa. 49:25	Mk. 12:35 Mk. 12:37	Lk. 20:41 Lk. 20:44	
ὑποπόδιον	footstool				Mk. 12:36	Lk. 20:43	
Χριστός	Messiah, Anointed one				Mk. 12:35	Lk. 20:41	Rom. 15:3 Rom. 15:5 Rom. 15:6 Rom. 15:7 Rom. 15:8

**Abarbanel On
Pirge Abot
Pereq 1, Mishnah 10**

Rabbi Yehoshua said: An evil eye, the evil inclination and hatred of his fellowman drive a man out of the world.

To start with, Abarbanel seeks to clarify several unclear aspects of this *Mishnah* concerning the matter of *Ayin Ha-Ra* (an evil eye). This is the second time that *Ayin Ha-Ra* is referred to (see above, *Mishnah* 8). Abarbanel is intent on stressing that their meaning and significance in the two contexts are unrelated. If it was Rabbi Yehoshua's intention to repeat the proposal made by Rabbi Eliezer in *Mishnah* 8, why did he pronounce there that a bad friend is the bad way a person must avoid? Why did he not say that an *Ayin Ha-Ra* is the worst attribute. Therefore, *Ayin Ha-Ra* in *Mishnah* 8 and in this *Mishnah* must have different connotations. As we noted in *Mishnah* 11, Abarbanel disagrees with Rambam that *Ayin Ha-Ra* simply means jealousy. *Mishnah* 8 is merely trying to identify virtues as opposed to depravity. In our *Mishnah*, however, *Ayin Ha-Ra* denotes something that can actually effect other human beings, as if they had been poisoned.

Therefore, Abarbanel launches into a complicated exposition on *Ayin Ha-Ra*, based on the thinking of ancient philosophers such as Abuhamed in his *Treatise on The Nature of Human Behavior*. The power of human emotion can affect a harmful change in the physical constitution of the person concerned. Thus, when a person is consumed with anger, his physical constitution becomes heated, his face becomes red and his blood pressure rises dramatically. Similarly, when a person is consumed with jealousy and intense hatred, a change takes place in his physical make-up that is harmful. Also, poisonous vapors are formed within him which can emanate from him and when directed at humans or animals can kill them. Why is this power called *Ayin Ha-Ra*? Because the eye is the most precious organ that a person possesses.

This destructive element that permeates a person who is totally enveloped in rage can somehow invade another entity and is capable of destroying it. For example, if a person in such a state should wish that a camel standing in the distance should drop, it would do so. This is the meaning of Mohammed's aphorism, "An evil eye can bring a man to his grave and a sheep into the cooking pot."

Similarly, the Talmud reports, "He directed his eyes at him ... in anger ... and the victim died" (Shabbat 34a). Likewise, "He set his eyes on him and he was reduced to a heap of bones" (Berakhot 58a). Even in Biblical times, Moses was instructed by God not to count the people directly when taking a census for fear of the evil eye of the nations of the world. Moses was to have every Jew donate a shekel to the Temple as an act of charity, and then count the shekels. The noble act of charity would negate the effects of the evil eye.

In order to put the finishing touches to his array of Biblical and Talmudic incidents that bolster his theory on *Ayin Ha-Ra*, Abarbanel cites *Midrash Tanhuma* (Ki Tisa 31) that the first tablets that were presented to the Children of Israel with a great deal of fanfare, amidst thunder and lightning, were destroyed; the second tablets which were offered to the Children of Israel in a modest setting were not affected by the *Ayin Ha-Ra*.

There are two pre-requisites for the *Ayin Ha-Ra*: A person's own bad temperament and jealousy of others; and secondly, a hatred of those who do good, and, therefore, are the targets. Thus, the rabbis record that the Second Temple was destroyed by the causeless hatred that existed among the Jews in that period (Yoma 9a). The upshot of this theme is that an *Ayin Ha-Ra* is not a phenomenon that is detrimental to the one who possesses it, but rather damages other people and wreaks havoc in the social order. Anger, hatred and jealousy are the components of a force of annihilation.

The meaning of Rabbi Yehoshua's aphorism is, therefore, as follows: The evil eye is the damaging result of the evil inclination and the unwarranted hatred of others. These elements together will drive a man out of the world - not he who possesses them, but others.

Here, again, Abarbanel remarks that Rabbi Yehoshua, another pupil of Rabban Yohanan hen Zakkai, prefers Torah with *derekh erez* to exclusive dedication to Torah.

Miscellaneous Interpretations

Rashbatz: Concerning this Mishnah we find a sharp difference of opinion between Rashi and Rambam. The former contends that misanthropy simply demonstrates defiance and resentment of Torah morality. By a concerted effort to repent, this can be overcome. According to Rashbatz, Rambam, the physician, argues that misanthropy is a psychiatric problem: melancholia. Not everyone can cure himself of this disease.

Rabbenu Yonah: He who possesses an evil eye, which he interprets as lust and jealousy for his neighbor's wealth and comforts, causes tragedy to himself and to his neighbor. Rabbenu Yonah, joined by Abarbanel, subscribes to the scientific theory current in his time that an Ayin Ha-Ra generates a cerebral wave that affects both the one who is jealous and his victim.

Midrash Shemuel: The three pronouncements in our *Mishnah* are not individual phenomena that will drive a man from this world. Ayin Ha-Ra, Yetzer Ha-Ra and Sinat Ha-B'riyot are interrelated and dependent upon each other. Tragedy begins when one possesses a bad eye - envy- which leads him to lust for things that were not meant for him which, in turn, prompts him to demean and berate the dignity of his fellowman. This chain of events will result in a calamitous ending.

Midrash Shemuel goes further and rationalizes. He brings into play the famous tale about Hillel who was approached by a heathen who wanted to convert to Judaism. Hillel informed him that the entire Torah is: "Love your neighbor as yourself," and the rest is commentary. This, the convert could learn while standing on one foot. Thereupon, Midrash Shemuel rationalizes that if you can sustain the entire Torah by loving your fellow-man, the opposite must also be true: the way to destroy the entire structure of Judaism is to hate your fellow-man.

Another view: If one is hard and uncompromising in his relations with his fellow-man, he will bring down their wrath and hatred. They will have no compunctions when they curse him and, according to this view, there is some validity to the concept that curses are effective. Thus, misanthropy is to be taken as a separate and individual phenomena and applies to a community that is ready to curse the tough and calloused adversary.

NAZAREAN TALMUD

SIDRA OF "B'MIDBAR" (NUM.) 31:25-54

"SA ET ROSH" "TAKE THE SUM"

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)

¶ But he said to them, "How can they say that the Messiah is David's son? For David himself says in the Book of Psalms, "This is the word of the LORD to my master: Sit at My right hand, until I make your enemies your footstool." (MT-Psa. 110:1; LXX-Psa. 109:1)" David thus calls him master, so how is he his son?"

And while Yeshua was teaching in the Bet HaMikdash (Temple), he responded to [Ye'lammedenu] (May our teacher teach us – concerning the Messenger of the covenant) by saying, How do the Soferim say that Messiah is the son of David? For David himself said by the Ruach HaKodesh (spirit of prophecy), "This is the word of the LORD to my master: Sit at My right hand, until I make your enemies your footstool." (MT-Psa. 110:1; LXX-Psa. 109:1) Then David calls himself "master" (i.e. Messiah) because the LORD said to him sit at My right hand.

SCHOOL OF HAKHAM SHAUL'S REMES
ROMANS 15.1-13

Those of us who are mature seasoned in the practices and practical application of the mitzvot should be considerate of the inadequacies lack of practical application of those who are immature (new converts), rather than to please ourselves by refusing to teach and help them. Each of us should be considerate of the well-being of those whom we fellowship with, for the benefit of building up bringing to maturity those persons. For Messiah did not pamper himself (follow personal interests). On the contrary, as it is written: "My zeal for Your house has been my undoing; the reproaches of those who revile You have fallen upon me." (Psa 69:9 (10))⁵² For those things, which were written (in the Tanakh), were written for our instruction, in order that through patience and **comfort (consolation of the Oral Torah)** the Tanakh (written scriptures) may (be kept) with confidence. May God, (who is) patient and encouraging, give you the ability to live in harmony with each other according to the Mesorah of Messiah Yeshua, that with unanimous acclamation you might glorify the God and Father of our master Yeshua HaMashiach. Receive, each other, just as Messiah received you to God's glory. For I declare that Messiah became a servant of circumcision (following the Jewish halakhic system, both written and Oral) on behalf of God's truth (Torah, written and Oral). His task was to establish that which was promised (to) the patriarchs,⁵³ in order (to be) merciful to the gentiles for God's glory, just as it has been written: *For this I sing Your praise among the gentiles And (a) hymn (to) Your name.* (Psa. 18:50 (49) And again, he stated: "O gentiles, acclaim His people! For He will avenge the blood of His servants, wreak vengeance on His foes, And cleanse the land of His people." (D'barim 32:43) And again, "Praise the Lord, all you gentiles; extol Him, all you peoples," (Ps 117:1). And again, Yesha'yahu stated: "In that day, The stock of Jesse that has remained standing will become a standard to peoples— Gentiles will seek his counsel And his abode will be honored. (Is 11:10). May God, the source of trust, fill you with comprehensive **chesed** (loving-

⁵² Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ps 69:10). Philadelphia: Jewish Publication Society

⁵³ Cf. Gen. 17:5

kindness) **and shalom** (peace and wholeness) **because of your faithful obedience, that you might abound with trust enabled by the Ruach HaKodesh** (Oral – breathed Torah).

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

Num. 31:25-54	Ps. 106:6-18	Is. 49:24 – 50:7	Mk. 12:35-37a	Lk. 20:41-44	Rm. 15:1-13
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

The opening remarks of the pericope demanded some sort of explanatory translation due to the textual anomalies. These anomalies may be for a number of reasons, such as tampering with the text etc. Many so-called scholars would like to make verse 34 of our previous pericope some sort of end to ANY further questions made by Soferim, from both the Tz'dukim and P'rushim. The Peshat explanation to verse 34 is that no one asked him (Yeshua) any further questions AT THAT TIME. This leads us to the present pericope, where someone undoubtedly presents some sort of question to Yeshua.

The Theological Dictionary of the New Testament and Greek-English lexicon of the New Testament and other early Christian literature (BDAG) have presented definitions of the Greek word ἀποκρίνομαι *apokrinomai* that suggest that Yeshua responded or replied to a query. Because the previous pericope was initiated by a session of teaching using the Socratic Method, we have deduced that the Hebrew concept of “Yelammedenu Rabbenu (May our master teach us)” was the most appropriate translation. The insight presented in understanding that we have a Yelammedenu sermon bridges the gap to the missing material, offering an explanation to the identity of the “Messenger of the Covenant.”

THE MESSENGER

Malachi repeatedly mentions the “messenger.”⁵⁴ The Targum reports that Pin'chas is the “messenger of the covenant” with a special message. That message is “to announce the **redemption at the end of the days.**”

Prayerfully we should not have to elaborate on the understanding that the idea of an “angel” (Heb. Malak) is that of a “Messenger.” This is true of both Hebrew and Greek.

Therefore, the Yelammedenu is accurate, solid and faithful to the understanding of our Sages.

While Rashi fails to make this connection, His Eminence Rabbi Yitzchaq Magriso, like the Targum notices the connection of the “messenger of the covenant” in our Torah Seder. Consequently, between the Targum and His Eminence Yitzchaq Magriso we have a solid connection between Pin'chas and the “messenger of the covenant.”⁵⁵ His Eminence Yitzchaq Magriso connects Pin'chas with Eliyahu haNavi.

WILL THE REAL SOFER PLEASE STAND

How do the Soferim say that Messiah is the son of David?

We first draw attention to the Socratic method of teaching illuminated by the text. This we have already mentioned briefly in the last pericope, so we will not try to elaborate here in any detail. What is of interest, is that Yeshua begins his teaching with interrogation. “How do the soferim say that Messiah is the son of

⁵⁴ Cf. 2:7; 3:1

⁵⁵ Magriso, Rabbi Yitzchak, The Torah Anthology: Vol. 14 - First Journeys (Me'am Lo'ez Series), p. 226

David?" Hakham Tsefet builds on the materials of last week's pericope by his reference to the idea of hermeneutic. We might reword our translation a bit to reflect the hermeneutic of the soferim. How is it that the soferim have hermeneutically deduced that Messiah is the Son of David (Mashiach ben David)? This demonstrates that Yeshua was...

1. Familiar with Rabbinic exegesis and hermeneutic
2. Yeshua used Scribal hermeneutics to determine teaching subjects and materials
3. Yeshua's teaching style is mirrored in the Mishnaic interrogative⁵⁶
4. Yeshua's teachings followed the Triennial Torah reading cycle
5. Yeshua, through hermeneutic applications understood and taught the Messianic role

To bridge the gap between last week's soferim and the soferim of the present pericope we need to look at a statement made by Marie Sabin. Marie Sabin notes that Yeshua acted as a sofer himself.

By interweaving these three parts, Mark shows Jesus speaking as a scribe himself, that is, as a teacher of Scripture. Mark shows Jesus using a method typical of Jewish Scripture scholars and Wisdom teachers of the first century. The effect of this interweaving is to suggest that love of God implies love of neighbour and that both together are what constitute true worship.⁵⁷

Again, this comment is based on last week's pericope. Nevertheless, this comment has applicable information for our present discussion. Yeshua followed these "scribal hermeneutics" consistent with the hermeneutics of Hillel. Why is it important to know that Yeshua followed the hermeneutics of the School of Hillel? Before we can accurately decode the message of Yeshua, we must be able to understand his exegetical method of hermeneutic.

Sabin also notes that Yeshua is intent on presenting questions.⁵⁸ This Mishnaic system engages the student rather than using the homily method of teachings. The Greek term συζητούντων *suzetounton* used for "drash" in last week's pericope is redundantly used by Hakham Tsefet. Hakham Tsefet and his sofer Mordechai use this nomenclature six times⁵⁹ throughout Mordechai's Mesorah. The only other writer in the Nazarean Codicil to use the Greek συζητούντων *suzetounton* is Hakham Shaul who uses this nomenclature four times in 1st and 2nd Luqas⁶⁰.

Mordechai 9:10 – "And they kept (guarded and held) his saying to themselves, and they discussed (*drash*) with one another what the rising from the dead would mean. ¹¹ And they inquired (*drash*) of Him, saying, Why do the scribes (*most likely the "scribes of the Prushim*)⁶¹ say it is necessary for Eliyahu to come first?"

This demonstrates that Yeshua is not simply "teaching" his talmidim. Yeshua was making his talmidim "stand."⁶² The sofer of last week's pericope proved to be a Hakham from the School of Hillel. The soferim of the previous Pericope (Mordechai 9:10ff) may well be soferim from the Hillelite school as well. This week's

⁵⁶ m. Ber.1:1 From what time may they recite the Shema in the evening? m. Ber. 1:2 From what time do they recite the Shema in the morning?

⁵⁷ Sabin, Marie Noonan, The Gospel According to Mark, Liturgical Press 2006 p.110

⁵⁸ Ibid. p 112

⁵⁹ Cf. Mark 1:27, 11; 9:10, 14, 16; 12:28

⁶⁰ Cf. Luke 22:23, 24:15; Acts 6:9; 9:29

⁶¹ Some versions read *ὅτι λέγουσιν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς*

⁶² Cf. m. Abot 1:1

soferim are most likely also from the same school. One further bit of logic would indicate that the soferim spoken about by Yeshua were from the School of Hillel in that his teachings, hermeneutics and ministry all aligned themselves with the School of Hillel. It would therefore, be most reasonable to note that Yeshua would cite the soferim of the School he attended unless he was making a polemic.

HOW DO THE SOFERIM SAY THAT MESSIAH IS THE SON OF DAVID?

The Soferim from the School of Hillel have concluded that Messiah is the Son of David or "Ben David." Here Yeshua refers to Mashiach ben David rather than Mashiach ben Yosef. The concept of "Mashiach ben Yosef" in and of itself is an indicator that Mashiach ben David would come later.

B'resheet 30:24 And she called his name Joseph;⁸ and said, The LORD shall add to me another son.

By implication, the title "Mashiach ben Yoseph" means that another Messiah will come, or we might say that another aspect of Messiah would be added in the future. This additional aspect of Messiah was labelled "Mashiach ben David." Here we do not want to mislead the reader. The concept of Messiah is "partially" developed out of the Davidic prototype. We use "partially" here because the first mention of Messiah according to rabbinic thought is Beresheet 1:2. Christian scholars note that B'resheet 3:15 is a mention of Messiah. Subsequently, the Messianic concept is a collage of images from the Tanakh.

Marie Sabin notes that Yeshua juxtaposes Psalm 110 against 2 Samuel 7:12b—14, 16⁶³

2Sa 7:12b—14, 16 I will set up your seed after you, who will come out of your bowels. And I will make his kingdom sure. ¹³ He will build a house for My name, and I will establish the throne of his kingdom forever. ¹⁴ I will be his Father, and he will be My son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the sons of men.

¹⁶ And your house and your kingdom will be made sure forever before you. Your throne will be established forever.

The question presented by Yeshua needs to be restated for clarity. How is David able to say that he would be the progenitor of the Messiah? In addition, how are the soferim able to deduce that Messiah would be the son of David?

David makes this deduction by the Ruach HaKodesh (spirit of prophecy). The Soferim of the School of Hillel are able to deduce hermeneutically from the above-cited Psalm that HaShem was speaking to David prophetically of the Davidic Messiah. The 2nd Samuel passage is only one of a number of passages that could be cited to substantiate that the Messiah would be the son of David.

SIT AT MY RIGHT HAND

The Hebrew word "y'shv" means, "to sit." However, this is only an elementary definition of the word. The Hebrew word "Yeshiva" also means, "to sit." Its uses developed into the idea of study, which in turn became the academy and court sessions. It is noteworthy to examine the similarity between the "sitting" of the Judges in the Sanhedrin and the "sittings" of the Hakhamim in the Yeshivot or academies. Their office (the Sanhedrin) is educational as well as judicial.

Rashi translated the opening words of this Psalm "wait at my right hand." The rationale behind Rashi's translation is that of waiting for HaShem to resolve difficulties for David who was already anointed King of Yisrael while Shaul (Saul) was still the acting king. Rashi's translation indicates static waiting and patience.

⁸Joseph: that is, Adding

⁶³ Sabin, Marie Noonan, The Gospel According to Mark, Liturgical Press 2006 p.111

The difficulty with this is that the verb "y'shv" is active. This creates a question. How does one "sit" actively? Because the Hebrew word "Yeshiva" also means, "to sit" we can logically understand that HaShem is telling David, who is already anointed (Mashiach) King that he needs to study and prepare for the day when he will ascend the throne. Exactly when, where and how David fell in love with the Torah is unknown. Likewise, when, where and how David attended Yeshiva is unknown. Nonetheless, Psalm 119 makes it evident that David had an overwhelming love for knowledge of the Torah.

Psalm 122:1 A Song of Ascents, of David. I was glad when they said to me, "Let us go to the house of the LORD."

David possessed an overwhelming desire to be in the "House of the LORD." Contextually we must understand that David is not referring to the Mishkan or subsequent Temple. How can we make such a deduction?

Psalm 122:2 Our feet are standing **Within your gates, O Jerusalem**,³ Jerusalem, that is built as a city that is compact together; ⁴ To which the tribes go up, even the tribes of the LORD-- An ordinance for Israel-- To give thanks to the name of the LORD. ⁵ For their thrones were set (y'shv) for judgment, the thrones of the house of David.

David never saw the physical Temple stand in Yerushalayim. Therefore, David had to have something else in mind. Here we would venture that David loved to go to the Esnoga⁶⁴ to study Torah. David's waiting was not static "waiting" for G-d to make his enemies his footstool. David's "waiting" was "siting," dynamic – i.e., active study of Torah preparing himself to be King of Yisrael.

We can cite a Targum to Psalm 110 that sheds light on this thought.

The LORD *spoke by his decree to give me the dominion in exchange for sitting in study of Torah.* "Wait at my right hand until I make your enemies a prop for your feet." ANOTHER TARGUM: The LORD *said in His decree to appoint me ruler over Israel, but the LORD said to me, "Wait for Saul of the tribe of Benjamin to pass away from the world; and afterwards you will inherit the kingship, and I will make your enemies a prop for your feet."*

What did David study while he was in Yeshiva? Perhaps the question is better stated by asking it a bit differently. What would a soon to be King of Yisrael study in Yeshiva? David would most likely have been interested in the halakhot and midrash, which applied to Kings and kingly rule over Yisrael. His deep love for Torah demonstrated that he wanted to be the best King he could be. Consequently, David proved to be the best King Yisrael ever knew. This earned David the title "Messiah" (anointed King).

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

TEXTUAL ANALYSIS:

When the (weekly) Sabbath was over...

The present materials have particularized "darkness." **And when the sixth hour mid-day came, darkness came over the whole land until the ninth hour** (mid-afternoon – about 3:00 P.M. Mar 15:33,) **"When evening came"** (Mark 15:42). And, finally we have the appearance of the dawn. **"Very early at the first of the week at sunrise they came to the tomb"** (Mark 16:2). These references should be viewed through the allegorical lens of Remes Hermeneutics. Therefore, the darkness of the present texts and passages of

⁶⁴ Synagogue

contiguity teach us that the B'ne Yisrael are about to enter a new dimension of Judaism. The dimension of Judaism, which was dawning in the first century, was the "Kingdom" (governance) of G-d **through Hakhamim and Bate Din** as one world under "One G-d" as noted above. When the era of the second Temple ended, the B'ne Yisrael were sent to finish the work of global tikun.

Therefore, Hakham Shaul's letter to the Congregations of Rome serves as the archetypal engagement of global tikun. For this tikun to take place, the B'ne Yisrael must rely on the training they received in Eretz Yisrael as "Kings and Priests" and implement those practices among the nations through the appropriate infrastructure of halakhic authority.

Nazarean Mishnah: Yosef of Ramatayim, a respected member of the Sanhedrin, who, himself was waiting for the kingdom (governance) of God through Hakhamim and Bate Din boldly approached Pilate...

The Priesthood of the B'ne Yisrael, the firstborn must now **boldly** approach the Diaspora. The Jewish Priesthood of the Firstborn must enter Gentile lands with the teachings of the Hakhamim and appropriate infrastructure of halakhic authority as noted above. The prototypical preview of this approach is found in Hakham Shaul's Letter to Rome in "Pereq 13" (Romans 13).

Romans 13:1 Let every gentile soul be subject to the governing authorities of the Jewish Synagogue. **For there is no legitimate authority except that of the Jewish Bet Din from God, and the authorities of the Bet Din that exist are appointed by God.**

Yeshua the Nazarean who you are looking for — the crucified one — was raised!

The allegory of Yeshua being resurrected can be understood as the body of Yeshua raised (i.e. "Living Stones") which were raised up as a New Temple. Here I refer to the "Body of Messiah" as a New Temple and a New Adam. This "New Adam" is Jew and Gentile under the Yoke of the Torah and appropriate infrastructure of halakhic authority. It is for this reason the Yeshua is called the "servant of circumcision," circumcision being allegory for "following the Jewish halakhic system, both written and Oral." Therefore, this "New Adam," as Moshe Rabbenu prenatally circumcised, accepts the Torah and its halakhah as a Theocratic system along with the government of the Ten Men of authority in the Eshnoga (Synagogue). This "New Adam" experiences Eden (pleasure) in the acceptance and observance of the Torah. Herein we see that "Eden" is not a place, per se but rather the source from where pleasure emanates.

Rom 15:8 For I declare that Messiah became a servant of circumcision (following the Jewish halakhic system, both written and Oral) **on behalf of God's truth** (Torah, written and Oral). **His task was to establish that which was promised (to) the patriarchs,**⁶⁵

Yermiyahu 23:7 Assuredly, a time is coming—declares the Lord—when it shall no more be said, "As the LORD lives, who brought the Israelites out of the land of Egypt," 8but rather, "As the LORD lives, who brought out and led the offspring of the House of Israel from the northland and from all the lands to which I have banished them."

When Yisrael finishes their Messianic mission of global tikun, we will return to our homeland of Eretz Yisrael. Herein each of Yisrael's historical events becomes an allegory for future events. With the destruction of the First Temple and rebuilding of the Second comes the allegory of the destruction of the Second Temple and the building of a "New Temple" in the form of "Living Stones," "not built with hands." This "New Temple" functions under the economy of a "New" hierarchy, "Kingdom" (governance) of G-d **through Hakhamim and**

⁶⁵ Cf. Gen. 17:5

Bate Din as one world (Gan Eden – garden of pleasure) under “One G-d.” The Ten congregational leaders of the Esnoga mete out this “governance” by steering each congregation towards its path and part of the tikun process.

HAKHAM SHAUL LIVING LECTONARY/TALMUD

Rom 15:15 But on some of the sederim, I have written with authority to remind you of the favor given me by God, ¹⁶ who made me a lectionary (priestly minister of lectionary or liturgy) of Messiah Yeshua to the Gentiles in the priestly (service) God's Mesorah that the gifts of the Gentiles might be acceptable, consecrated by the Ruach HaKodesh (Holy breath – Oral Torah).

Heb. 1:1 In many portions and many sederim⁶⁶ God spoke in ancient times by the interpreters (Prophets and Soferim⁶⁷) to our ancestors (forefathers). ² In these end days, He (God) spoke to us by a son (relating to the B'ne Yisrael and Yeshua as Messiah), whom He (God) designated heir of everything. Around him (the B'ne Yisrael, Yeshua as Messiah and the messianic mission), He (God) also formulated the ages.

Hebrews 1:1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατέρας ἐν τοῖς προφήταις

Hakham Shaul uses the letter ש/π to teach us that he is speaking of the Torah parshiyot and the important connection of the Oral Torah as an interpretation of the Written 613 mitzvot (commandments). The Hebrew letter ש “pey” is a symbol for the mouth and by extension the Oral Torah. Herein is the allegory of reproduction. The reproductive organ of the Hakhamim is the mouth, whereby they produce Talmidim (disciples). However, the summary statement of the “Men of the Great Assembly” was not only that of reproduction but making the talmid (disciple) to “stand”.⁶⁸ “Reproduction” is the initial stage of generating a talmid (disciple). The true test of a Hakham is the ability to make his talmidim “stand.” Allegorically speaking, making a talmid “stand” means that a “standing talmid” (disciple) is a Pillar in the New Temple. The Hebrew word for “stand” refers to the literal standing of persons or things or to a “pillar” which stands.⁶⁹

But go and say to his talmidim (disciples) and to Tsefet, (the capital of the Pillar) 'He goes before you into the Galil. You will see him there just as he told you'.

At the opening of the Temple building proper, stood two great doors, which folded to open in the middle. Beyond those doors stood a great curtain, called the “Heavens.” Only the Kohanim were permitted beyond these doors and through this curtain. The Hebrew word “Galil” also means “folding doors.”⁷⁰ However, “Galil” also contains the idea of a circle indicating the cycle of the “Heavens.” The curtain, which obscured the view of the Holy place, was called the “Heavens.” The “Curtain” of our previous pericope was this very curtain. Therefore, Galil is allegory for the Holy Place of the “New Temple.” The place of Yeshua’s crucifixion was called “Gilguleth” (which is translated “Place of a Skull”). The top of the “Skull” is the place where one places his T’fillin. Herein the allegory of Galil includes the New Temple not made of stones, the restructure of the “Heavens” and being Torah Observant. Alternatively, the allegory of Galil can be treated as the Torah Observance of the New Temple of Living Stones. On the other hand, it can refer to the Hierarchy of the New

⁶⁶ πολυτρόπως *polytropōs* - In many portions... This is most likely a reference to Torah portions, sections to the Torah. This Greek word seems to have a parallel in the Hebrew “Chag.” The Chagim are the *shelosh regalim* (3 - Pilgrimage festivals). These festivals represent the repetitive nature of the Moedim (Divine appointments). *Polutrōpōs* (4187), in many ways, in diverse manners; *tropophorēō* (5159), to be patient with the conduct of others. However, these diversities can also be summed up as Torah Sederim. Cf. Zodiates, S. (2000, c1992, c1993). *The complete word study dictionary: New Testament (G5158)*. Chattanooga, TN: AMG Publishers.

⁶⁷ While we must concede to the fact that the Greek text tells us that these men were “Prophets,” we must view men such as Ezra as a “prophet” of sorts. However, the deeper truth is that Ezra was an exegete of Scripture and halakhah.

⁶⁸ Cf. Abot 1:1

⁶⁹ Cf. TWOT 1637a-e This is by no means the limit of the definitions associated with the Hebrew word *amad*.

⁷⁰ Feyerabend, D. K. (n.d.). *Langenscheidt Pocket Hebrew Dictionary to Old Testament*. Munich, Germany: Langenscheidt p. 80

Temple of the Living Stones. Yet each of these interpretations miss the contextual hermeneutic of our handkerchief. The Allegory of **Galil** is the "New" hierarchy, "**Kingdom**" (governance) of **G-d** through Hakhamim and Bate Din **as one world** (Gan Eden – garden of pleasure) **under "One G-d."**

PERORATION: REMEMBER THE AMALEK – DIASPORA ...

In the Diaspora, there will be those who defect by not adhering to the Torah and the appropriate infrastructure of halakhic authority. Targum Pseudo Jonathan depicts that Amalek as the agent of G-d to destroy the stragglers of the B'ne Yisrael. However, the Targum allegorizes the Torah text to demonstrate that the "stragglers" were those "who were thinking of going aside from G-d's Word" (Torah).⁷¹ The Greek word "*anomos*" translated as "iniquity" means to be without or in opposition to the Torah – Nomos. The time of Diaspora will identify the "workers of iniquity" and the righteous/generous. The New Adam who has modeled his life after "Adam Kadmon," Messiah will experience the final act of salvation where he will enter the eternal paradise of the Theocratic society, which takes great pleasure in joint communal Torah observance.

We cannot afford to live in a world without Torah, the Oral Torah, the Hakhamim, Bet Din, and the Nazarean Talmud. Our biological fathers have brought us into this present world. The Hakhamim will carry us into the coming Theocratic Paradise where we will be free to observe the Torah without opposition or restraint.

Amen v'amen, may this time come soon to all Yisrael!

Questions for Understanding and Reflection

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

Blessing After Torah Study

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

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

⁷¹ Cf. Targum Pseudo Jonathan, D'barim 25:18

Next Sabbath:

Shabbat: "UMiq'neh Rav" – Sabbath: "And cattle much"

Shabbat	Torah Reading:	Weekday Torah Reading:
ומקנה רב		Saturday Afternoon
"UMiq'neh Rav"	Reader 1 – B'Midbar 32:1-4	Reader 1 – B'Midbar 33:1-4
"And cattle much"	Reader 2 – B'Midbar 32:5-15	Reader 2 – B'Midbar 33:5-7
"Y muchísimo ganado"	Reader 3 – B'Midbar 32:16-19	Reader 3 – B'Midbar 33:8-10
B'Midbar (Num.) 32:1-42	Reader 4 – B'Midbar 32:20-24	
Ashlamatah: Josh 22:8-12, 21-24, 26-27, 29	Reader 5 – B'Midbar 32:25-27	Monday and Thursday Mornings
	Reader 6 – B'Midbar 32:28-32	Reader 1 – B'Midbar 33:1-4
Psalms: 106:19-27	Reader 7 – B'Midbar 32:33-42	Reader 2 – B'Midbar 33:5-7
	Maftir – B'Midbar 32:40-42	Reader 3 – B'Midbar 33:8-10
Mk 12:37b-40; Luke 20:45-47; Rm 15:14-24	Josh 22:8-12, 21-24, 26-27, 29	

Coming Fast: Fast of the 17th of Tammuz
Saturday Evening June 50 – Sunday Evening July the 1st 2018

For Further Information See:

<http://www.betemunah.org/mourning.html> & <http://www.betemunah.org/tamuz17.html>



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Rabbi Dr. Eliyahu ben Abraham