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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 10, 5778 – June 22/23, 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 HE Giberet Chaggit bat Sarah and her beloved mother who are battling a very troublesome situation. May HE Giberet Chaggit find speedily soon a good, safe, and acceptable facility to take care of her elderly sick mother, amen ve amen!

We pray for HH Paqid Adon Tsurriel 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 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: "UMiq'neh Rav" – Sabbath: "And cattle much"

Shabbat	Torah Reading:	Weekday Torah Reading:
וּמִקְנֵה רֶבַע		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	

Contents of the Torah Seder

- Tribes Remaining East of the Jordan – Numbers 32:1-42

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. 366-387.

Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 32:1-42

Rashi	Targum Pseudo Jonathan
1. The descendants of Reuben and Gad had an abundance of livestock very numerous and they saw the land of Jazer and the land of Gilead, and behold, the place was a place for livestock.	1. Now the sons of Reuben and of Gad possessed much cattle , exceeding much: and they surveyed the land of Mikvar and of Gilead, and, behold, it was a region suitable for cattle folds.
2. The descendants of Gad and the descendants of Reuben came, and they spoke to Moses and to Eleazar the kohen and to the princes of the community, saying,	2. And the sons of Gad and Reuben came and spoke to Mosheh, Elazar, and the princes of the congregation, saying:
3. "Ataroth, Dibon, Jazer, and Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon,	3. Makelta, Madbeshta, Mikvar, Beth Nimre, Beth Hoshbane, Maalath Meda, Shiran, Beth Kebureth, de Moshe, and Behon,
4. the land that the Lord struck down before the congregation of Israel is a land for livestock, and your servants have livestock."	4. the land which the LORD has subdued, and whose inhabitants he has smitten before the congregation of Israel, is a land suitable for cattle, and your servants have cattle.
5. They said, "If it pleases you, let this land be given to your servants as a heritage; do not take us across the Jordan."	5. They said therefore, If we have found grace before you, let this land be given to your servants for a possession, and let us not pass over Jordan.
6. [Thereupon,] Moses said to the descendants of Gad and the descendants of Reuben, "Shall your brethren go to war while you stay here?"	6. But Mosheh said to the sons of Gad and Reuben, Will your brethren go to the war, and you sit down here?
7. Why do you discourage the children of Israel from crossing over to the land which the Lord has given them?	7. And why should you enfeeble the will of the sons of Israel from going over to the land which the LORD has given to them?
8. This is what your fathers did when I sent them from Kadesh barnea to explore the Land.	8. So did your fathers when I sent them from Rekem Giah to survey the land:
9. They went up to the Valley of Eshkol and saw the land, and they discouraged the children of Israel from crossing into the land which the Lord has given them.	9. they went up to the brook of Ethkela, and saw the land, but enfeebled the will of Israel's heart, that they would not enter into the land which the LORD had given to them.
10. The anger of the Lord flared on that day, and He	10. And the anger of the LORD was that day moved,

Rashi	Targum Pseudo Jonathan
swore, saying,	and He swore, saying
11. 'None of the men from the age of twenty years and over who came out of Egypt will see the land that I swore to Abraham, to Isaac, and to Jacob, for they did not follow Me wholeheartedly,	11. These men who came out of Mizraim from twenty years old and upward will not see the land which I covenanted to Abraham, Izhak, and Jakob, because they have not fully (walked) according to My fear;
12. except for Caleb the son of Jephunneh the Kenizite and Joshua the son of Nun, for they followed the Lord wholeheartedly.'	12. except Kaleb bar Jephunneh the Kenezite, and Jehoshua bar Nun, for they have fully (walked) after the fear of the LORD.
13. The anger of the Lord flared against Israel, and He made them wander in the desert for forty years until the entire generation who had done evil in the eyes of the Lord had died out.	13. And the anger of the LORD was moved against Israel, and He made them wander in the wilderness forty years, until all that generation which did evil before the LORD was consumed.
14. And behold, you have now risen in place of your fathers as a society of sinful people, to add to the wrathful anger of the Lord against Israel.	14. And, behold, you are risen up after your fathers, disciples of wicked men, to increase yet the anger of the LORD against Israel.
15. If you turn away from following Him, He will leave you in the desert again, and you will destroy this entire people."	15. For if you go back from fearing Him, He will still make them abide in the wilderness, and so will you destroy all this people.
16. They approached him and said, "We will build sheepfolds for our livestock here and cities for our children.	16. And they drew near to him, and said, We will build sheepfolds for our flocks, and towns for our families;
17. We will then arm ourselves quickly [and go] before the children of Israel until we have brought them to their place. Our children will reside in the fortified cities on account of the inhabitants of the land.	17. but we will go armed among the sons of Israel until we have brought them into their place: but our families will dwell in towns defended against the inhabitants of the land.
18. We shall not return to our homes until each of the children of Israel has taken possession of his inheritance.	18. We will not return to our homes until the sons of Israel possess everyone his inheritance.
19. For we will not inherit with them on the other side of the Jordan and beyond, because our inheritance has come to us on the east bank of the Jordan."	19. For we will not inherit with them over the Jordan and beyond; for our inheritance comes to us beyond Jordan eastward.
20. Moses said to them, "If you do this thing, if you arm yourselves for battle before the Lord,	20. And Mosheh said to them, If you will perform this thing; if you will go forth armed before the people of the LORD to the war,
21. and your armed force crosses the Jordan before the Lord until He has driven out His enemies before Him,	21. if some of you armed will pass over Jordan before the LORD's people to go on with the war until He has driven out the enemy before Him,
22. and the Land will be conquered before the Lord, afterwards you may return, and you shall be freed [of your obligation] from the Lord and from Israel, and this land will become your heritage before the Lord.	22. and the land be subdued before the people of the LORD, then afterwards you will return, and be acquitted before the LORD and by Israel; and this land will be yours for an inheritance before the LORD.
23. But, if you do not do so, behold, you will have sinned against the Lord, and be aware of your sin which will find you.	23. But if you will not perform this, behold, you will have sinned before the LORD your God, and know that your sin will meet you.
24. So build yourselves cities for your children and enclosures for your sheep, and what has proceeded from your mouth you shall do."	24. Build (then) cities for your little ones and folds for your sheep, and do that which has proceeded from your mouth.
25. The descendants of Gad and the descendants of	25. And the sons of Gad and Reuben spoke to Mosheh

Rashi	Targum Pseudo Jonathan
Reuben spoke to Moses, saying, " <u>Your servants will do as my master commands.</u>	with one consent, saying, <u>Your servants will do whatever my lord has commanded:</u>
26. Our children and our wives, our livestock and our cattle will remain there, in the cities of Gilead.	26. our children, wives, flocks, and all our cattle will be here in the cities of Gilead;
27. But your servants will cross over all who are armed for combat before the Lord, for the battle, as my master has spoken."	27. but your servants will go over, every one armed for the host, before the people of the LORD to the war, as my lord has said.
28. Moses commanded Eleazar the kohen and Joshua the son of Nun and all the paternal heads of the tribes of the children of Israel concerning them.	28. And Mosheh commanded concerning them Elazar the priest, and Jehoshua bar Nun, and the heads of the tribes of the Bene Yisrael,
29. Moses said to them, "If the descendants of Gad and Reuben cross the Jordan with you before the Lord, and the Land is conquered before you, you shall give them the land of Gilead as a heritage.	29. and said to them: If the sons of Gad and of Reuben go over the Jordan with you, every one armed for the war, before the people of the LORD, and the land be subdued before you, then will you give to them the land of Gilead for a possession.
30. But if they do not cross over with you armed [for battle], they shall receive a possession among you in the land of Canaan."	30. But if they will not pass over armed with you, then they will receive an inheritance among you in the land of Kanaan.
31. The descendants of Gad and the descendants of Reuben answered, saying, " <u>We shall do as the Lord has spoken to your servants.</u>	31. But the sons of Gad and Reuben answered and said: <u>Whatever the LORD has spoken to your servants so will we do.</u>
32. We shall cross over in an armed force before the Lord to the land of Canaan, and then we shall have the possession of our inheritance on this side of the Jordan."	32. We will go over armed before the LORD's people into the land of Kanaan, that our inheritance may be on this side the Jordan.
33. Moses gave the descendants of Gad and the descendants of Reuben and half the tribe of Manasseh the son of Joseph, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan the land together with its cities within borders, the cities of the surrounding territory.	33. And Mosheh gave to them, the sons of Gad and of Reuben, and to the half tribe of Menasheh bar Joseph, the kingdom. of Sihon king of the Amoraee, and the kingdom of Og king of Mathnan, the land with its cities by the limits of the cities of the land round about.
34. The descendants of Gad built Dibon, Ataroth, and Aroer.	34. And the sons of Gad built (rebuilt) Madbashta and Maklalta and Lechaiath,
35. And Atroth Shophan, Jazer, and Jogbehah.	35. and Maklelath, Shophena, and Mikvar Geramatha,
36. And Beth Nimrah and Beth Haran, fortified cities and sheepfolds.	36. and the strong city of Beth Nimrin, and Beth Haran, fenced cities (with) folds for sheep.
37. The descendants of Reuben built Heshbon, Elealeh, and Kirjathaim.	37. And the sons of Reuben built (rebuilt) Beth Heshbon and Mahalath Mera, and the city of the two streets paved with marble which is Beresha,
38. And Nebo and Baal Meon, their names having been changed, and Sibmah.	38. and the place of the sepulchre of Mosheh, and (rebuilt) the city of Balak, destroying out of it the idol of Peor, in the house of his high places, and the city whose walls surrounded it, inscribed with the names of his heroes, and Shiran. And after they had built them they called their names after the names of the men who had built them.
39. The children of Machir the son of Manasseh went to Gilead and conquered it, driving out the Amorites	39. And the sons of Makir bar Menasheh went to Gilead and subdued it, and drove out the Amoraee who were

Rashi	Targum Pseudo Jonathan
who were there.	therein.
40. Moses gave Gilead to Machir the son of Manasseh, and he settled in it.	40. And Mosheh gave Gilead to Makir bar Menasheh, and he dwelt in it.
41. Jair the son of Manasseh went and conquered their hamlets, and called them the hamlets of Jair.	41. And Jair bar Menasheh went and subdued their villages, and called them the villages of Jair.
42. Nobah went and conquered Kenath and its surrounding villages, and called it Nobah, after his name.	42. And Nobach went and subdued Kenath and its villages, and called it Nobach, after his own name.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

Rashi's Commentary on: B'midbar (Numbers) 32:1-42

3 Ataroth, Dibon... They were [part] of the land belonging to Sihon and Og.

6 Shall your brethren This ['hey'] denotes a question.

7 Why do you discourage You turn aside and dissuade their hearts from crossing, for they will think that you are afraid to cross because of the war and the strength of the cities and the people.

8 from Kadesh-barnea This was its name; there were two places called Kadesh [one Kadesh-barnea and one Kadesh unmodified].

12 The Kenizite He [Caleb] was the stepson of Kenaz, to whom Caleb's mother bore Othniel [see Jud. 3:9].-[Sotah 11b]

13 He made them wander He moved them about from place to place, as in נָע וְנָד "a wanderer and an exile" (Gen. 4:12).

14 to add - אִתְּכֶם like "add (יָפִי) year to year" (Isa. 29:1), and "add (יָפִי) your burnt offerings" (Jer. 7:21); it denotes addition.

16 We shall build sheepfolds for our livestock here They were more concerned about their possessions than about their sons and daughters, since they mentioned their livestock before [mentioning] their children. Moses said to them, "Not so! Treat the fundamental as a fundamental, and the matter of secondary importance as a matter of secondary importance. First 'build cities for your children,' and afterwards 'enclosures for your sheep'" (verse 24) -[Mid. Tanchuma Mattoth 7]

17 We will then arm ourselves quickly We will speedily arm ourselves, as in, "the booty speeds, the spoil hastens (שָׁרָץ) " (Isa. 8: 3); "Let Him hurry, let Him hasten (יְחַיֵּשֶׁה) " (ibid. 5:19).

before the children of Israel At the head of the troops, because they were mighty warriors, for concerning Gad it says, "tearing the arm [of his prey, together] with the head" (Deut. 33:20). Moses too, explained this to them a second time in [the portion of] Eleh Hadevarim ; "And I commanded you at that time saying, "... pass over, armed, before your brothers, the children of Israel, all who are warriors" (ibid. 3:18), and concerning Jericho it is written, "the armed force went ahead of them" (Josh. 6:13). These were [the tribes of] Gad and Reuben, who were fulfilling their condition.

Our children will reside while we are still with our brethren.

in the fortified cities which we shall build now.

19 on the other side of the Jordan and beyond On the western bank.

for our inheritance has come to us We have already received it on the eastern side.

24 for your sheep Heb. לְצִנְנֵיכֶם. This word is cognate with, "Flocks (צִנְנָה) and cattle, all of them" (Ps. 8:8), in which there is no א separating the נ from the צ. The א that appears here after the נ [in the word לְצִנְנֵיכֶם] is in place of the ה in the word צִנְנָה. I learned this from the commentary of R. Moshe Hadarshan [the preacher].

and what has proceeded from your mouth you shall do for the sake of the Most High [God], for you have undertaken to cross over for battle until [the completion of] conquest and the apportionment [of the Land]. Moses had asked of them only "and... will be conquered before the Lord, afterwards you may return," (verse 22), but they undertook, "until... has taken possession" (verse 18). Thus, they added that they would remain seven years while it was divided, and indeed they did so (see Josh. 22).

25 The descendants of Gad spoke Heb. וְיָאָמְרוּ [in the singular form, indicating that] they all [spoke] as one person.- [Jonathan ben Uzziel]

28 commanded... concerning them Heb. לָהֶם, like עֲלֵיהֶם, concerning them, and concerning [the fulfillment of] their condition, he appointed Eleazar and Joshua, as in, "the Lord will fight for you (לָכֶם) " (Exod. 14:14) [not "to you"].

32 and then we shall have the possession of our inheritance That is to say, the possession of our inheritance on this side [of the Jordan] will be in our hands and under our ownership.

36 fortified cities and sheepfolds This last part of the verse relates to the beginning of the passage, “The descendants of Gad built” these cities as fortified cities and sheepfolds.

38 Nebo and Baal-Meon, their names having been changed Nebo and Baal Meon were names of pagan deities, and the Amorites named their towns after their deities, and the descendants of Reuben changed their names to other names. This is the meaning of "their names having been changed"—Nebo and Baal-Meon, changed to another name.

and Sibmah They built Sibmah, which is identical with Sebam mentioned earlier (verse 3).

39 driving out As the Targum [Onkelos] renders, וְתָרִיף, and drove out, for the word תָּרִישׁ can be used in two [different] ways, in the sense of יְרוּשָׁה, ‘inheritance,’ or in the sense of הוֹרְטָה ‘driving out,’ meaning to expel or oust.-[Machbereth Menachem p. 167]

41 their hamlets Heb. חֻמְתֵּיהֶם, [Onkelos renders,] כְּפָרְיָהוֹן, their hamlets.

and called them the hamlets of Jair Since he had no children, he named them after himself, as a memorial.

42 and called it Nobah Heb. נֹבָה. [The ‘hey’ in] נֹבָה is not a ‘mappik’ [aspirate ‘hey’ since there is no dot in the] ה [thus indicating that it is silent, contrary to the general rule]. I saw in the commentary of R. Moshe Hadarshan [as follows]: Since this name did not remain permanently, it is [a] silent [letter], so that it [the word נֹבָה] can be expounded as לֹא, ‘not.’ But I wonder how he would expound two words similar to this, namely, “Boaz said to her (לָהּ)” (Ruth 2:14); “to build her (לָהּ) a house” (Zech. 5:11).

Ketubim: Psalm 106:19-27

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: בִּישׁוּעָתְךָ – פִּקְדֹנִי – 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	8. And He redeemed them for His name's sake, to make

Rashi	Targum
known His might.	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.
19. They made a calf in Horeb and prostrated themselves to a molten image.	19. They made a calf in Horeb, and bowed down to something of metal.
20. They exchanged their glory for the likeness of an ox eating grass.	20. And they exchanged the glory of their master for the likeness of a bull that eats grass and befouls itself.
21. They forgot God, their Savior, Who wrought great deeds in Egypt.	21. They forgot God their redeemer who had done mighty works in Egypt.
22. Wonders in the land of Ham, awesome deeds by the Sea of Reeds.	22. Wonders in the land of Ham, awesome things by the sea of Reeds.
23. He intended to destroy them [and would have] were it not that Moses, His chosen one, stood before Him in the breach to return His wrath from destroying.	23. And He commanded by His word to destroy them, had it not been for Moses His chosen one, who stood and grew mighty in prayer in His presence to turn aside His wrath from obliteration.
24. They rejected the desirable land; they did not believe His word.	24. And their soul was repelled by the desirable land; they did not believe His word.
25. They complained in their tents; they did not hearken to the voice of the Lord.	25. And they complained in their tents; they did not accept the word of the LORD.
26. He raised His hand to them to cast them down in the desert,	26. And He lifted His hand in an oath because of them, to throw them down slain in the wilderness.
27. And to cast their seed among the nations and to scatter them in the lands.	27. And to exile their seed among the peoples, and to scatter them among the lands.

Rashi Commentary for: Psalm 106:19-27

20 eating grass There is nothing as disgusting and repugnant as an ox. When it eats grass, it emits much dung, with which it sullies itself. Other books read: its saliva.

24 They rejected the desirable land when the spies were sent out, and they brought calumny on the land (Num. 13: 32).

26 He raised His hand with an oath.

27 And to cast their seed among the nations From that time, the destruction of the Temple was decreed upon them, **for on the night of the ninth of Ab they went**, and the Holy One, blessed be He, said, "They wept for nothing, and I shall establish for them weeping for generations."

Meditation from the Psalms

Psalms 106:19-27

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

For continuity I am repeating my intro from the first part of our psalm.

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

However, even while G-d was displaying unprecedented kindness to Israel, the Israelites were negligent in their duties toward G-d, and they failed to appreciate His wonders. Indeed, they defied G-d's representative, Moshe, 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 (verse 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 G-d!³

Our psalms portion begins with what has become the sin of the ages:

Tehillim (Psalms) 106:19 *They made a calf in Horeb, and worshipped a molten image.*

Our psalm indicates that Moshe⁴ stood in the breach and sought HaShem's forgiveness for this grievous sin.⁵ Our

¹ Radak

² Sforno

³ These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

⁴ Moses - משה, Strong's number 04872, is our verbal tally with the Torah portion.

⁵ Tehillim (Psalms) 106:23.

psalm further teaches us that HaShem wanted to destroy us because of the sin of the golden calf.⁶ Let's spend a bit of time studying some interesting aspects of the sin of the golden calf. Let's start by examining the original sin of Tammuz 17.⁷ The Children of Israel were confused by what they considered Moshe's tardiness in coming down from Mount Sinai at the end of the prescribed forty-day period. They assumed that Moshe had died. They decided to create a golden calf to take his place:

Shemot (Exodus) 32:1 "Get up and make a G-d (Elohim – judge) for us, for we do not know what happened to this man Moshe who took us out of Egypt".

Note that this mighty generation was NOT trying to replace HaShem! They were trying to replace Moshe. They declared this golden calf to be their new Elohim, their judge who was to replace Moshe. This mistake led to a great sin as they worshipped the golden calf and sacrificed to it:

Shemot (Exodus) 32:4-6 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. And when Aharon saw [it], he built an altar before it; and Aharon made proclamation, and said, Tomorrow [is] a **feast to HaShem**. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

There is another aspect to this incident which is equally puzzling, after the golden calf was produced, the people declared, "This is your G-d (Elohim), O Israel, which brought you out of the land of Egypt".⁸ Even if they truly believed that this calf was their new G-d, how could they believe that a calf which was just created had taken them out from Egypt three months ago? Only an insane person could believe such a thing, certainly not the generation that merited receiving the Torah! If they really were insane, HaShem would not have been angry with them - what could He expect from lunatics! What was going through their minds when they sinned?

The above pasuk clearly shows that they still saw HaShem for Who He was, but the golden calf had become their G-d, their Elohim – their Judge replacement for Moshe.⁹ Their motivation for building an edifice to house the Shechinah – the replacement for Moshe - is in itself commendable. However, who told them however that it should be in the guise of a golden calf? Did they have a right to dictate to HaShem where His Shechinah should reside? They believed that they could construct a golden calf and force the Divine Presence to reside there. We have no right to dictate anything to HaShem!

Had this been the nation's only violation in the sin of the golden calf, perhaps HaShem would not have become so angry. They meant well, perhaps their sin was unintentional. There is, however, another aspect to this sin that better explains HaShem's anger. Prior to Moshe's ascending Har Sinai, Moshe left explicit instructions regarding what to do in his absence: "Behold! Aharon and Hur are with you; whoever has a grievance should approach them" (Shemot 24:14). If there is anything you do not understand, you must turn to Aharon and Hur - they are the *gedolei HaDor*¹⁰ who will take my place during my prolonged absence. If the Jewish people truly believed that Moshe was no longer alive, they should have spoken to Aharon and Hur and said: "Esteemed Rabbanim, Moshe is gone, where must we turn now?" Aharon and Hur either would have responded using their great Torah wisdom - perhaps Aharon, Hur, Nachshon ben Aminadav, Yehoshua, or someone else would have been appointed as the new leader. In addition to being the greatest man of their generation, Aharon was a prophet who could have

⁶ Hand - 7, Strong's number 03027, is also a verbal tally with our Torah portion.

⁷ Tammuz 17 event: The sin of the golden calf is committed. *Shemot 32:20, Seder Olam 6, Taanit 30b - Rashi*

⁸ Shemot (Exodus) 32:4

⁹ HaShem referred to Moshe by this name as well: "You will be a G-d – an Elohim, to Paro" (Shemot 7:1).

¹⁰ The term *gadol HaDor* refers to the "great/est (one of) the generation" denoting one rabbi who is presumed to be even greater than the others.

inquired of HaShem as to the proper course of action. HaShem then would have either informed them that Moshe was in fact alive or appointed an interim replacement.

This great sin was the equivalent of rejecting HaShem. Notice that no one went to Hur or Aharon and sought their advice on what to do. *They* told Hur¹¹ what they were going to do, and when he denounced them,¹² they killed Hur.¹³ When they demanded that Aharon¹⁴ do their bidding, they were clearly rejecting HaShem's ordained leaders and seeking their own way. With this in mind we can no longer suggest that their sin was unintentional. They were instructed to seek the guidance of the Torah sages and their neglecting to do so, even going so far as to dictate to the sages what they must do and killing anyone who stood in their way, deems this sin intentional. Thus, while still encamped before Mount Sinai, they rejected HaShem Who had taken them out of the land of Egypt, led them through the desert, and given them the Torah!¹⁵ As it says:

Tehillim (Psalms) 106:20 *They exchanged their Glory (=HaShem) for an image of a grass-eating ox.*¹⁶

After receiving the Torah, Moshe came down from Sinai with the first Tablets of the Law. What greeted his eyes was the sight of the people dancing around a golden calf. As a result of this sin, the Jewish People were no longer on a level to receive the Tablets. Thus, the letters took leave of the stone and flew back up to whence they had come. The Tablets were now unsupported by the letters, the spiritual light that buoyed them up, and grew too heavy for Moshe to carry. Moshe threw down the deadweight stone, and the Tablets smashed on the ground.

Shemot (Exodus) 32:19 *And the tables [were] the work of G-d, and the writing [was] the writing of G-d, graven upon the tables.*

When the Jews sinned with the golden calf, they altered the very essence of the world's potential to reflect the presence of HaShem. It is said that the aftermath of Revelation at Har Sinai was an opportunity for the Jews to reverse the sin of Adam and Chava and recreate the entire world into a Gan of Eden! Tragically, with the sin of the golden calf, the world was incapable of supporting the intensity and intimacy of HaShem's unrestricted and unbound presence. Instead, HaShem had to restrict Himself to the tiny space between the wingspreads of the Cherubim, as it says in

Shemot (Exodus) 25:22 *"And I will speak to you ... from between the two Cherubim."*

The Mishkan,¹⁷ and subsequently the Temple, the High Priest, and the sanctity of Yom HaKippurim were a

¹¹ "Rise up and make for us G-ds" - Shemot (Exodus) 32:1.

¹² Midrash Rabbah - Exodus 41:7

¹³ Midrash Rabbah - Exodus 48:3

¹⁴ Did Aaron 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? The fact that Aaron "never" received punishment and in fact received the reward of the High Priesthood, indicate that he did not sin, at the level we understand.

¹⁵ This takes place only too often today in our public as well as private lives. The public decides that the Hakhamim must rule in a particular way. Rather than seeking guidance from our Hakhamim the public demands that they must rule in a particular way, usually leniently. This is all part of the sin of the Golden Calf. Throughout the history of the State of Israel there has been friction between the government and the Chief Rabbinate. The Jerusalem Post once conducted a survey among government officials regarding how to view the role of the Chief Rabbinate. One great man stated that it was not up to us to determine the tasks of the Rabbinate; rather the Rabbinate should be instructing us on how to run the government! This was where the Children of Israel went wrong, rather than allowing Aharon and Hur to teach them what must be done, they decided for themselves what course of action to follow. The tikkun for this is to accept what our Hakhamim tell us. This is such a common and unfortunate scenario today.

¹⁶ See also ***Romans 1:23*** *And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.*

microcosm of what Adam and Chava in Gan Eden, or Eretz Israel, and the Jew should have been if they hadn't sinned with the golden calf.

The Midrash tells of Adam's manner toward HaShem when interacting before the sin. Adam would stand upright, without fear and 'converse' with HaShem. Immediately after the sin, Adam's manner changed drastically. Adam and Chava "hide from in front of HaShem" showing their obvious knowledge that they transgressed and did wrong. It is this knowledge, the knowledge of guilty, and wrongdoing that they gained. The perpetuation of this knowledge in men is exhibited once again in the story of Matan Torah and the Sin of the Golden Calf. After Bnei Israel made the golden calf, thereby sinning, Moshe descends from Har Sinai. Rashi explains that upon seeing him, B'nai Israel were trembling and shaking from fear and knowledge of their transgression. This was the first of five events that the Talmud associates with Tammuz 17:

Ta'anith 26b *On the 17th of Tammuz five calamitous events occurred throughout history:*

- 1) Moshe broke the first Tablets of the Ten Commandments when he descended from Mt. Sinai and saw the worshipping of the Golden Calf;*
- 2) The daily sacrificial offerings ceased in the first Temple due to lack of sheep;*
- 3) The walls of Jerusalem were breached during the siege of the second Temple;*
- 4) Apostamus-the-Wicked burned a Sefer Torah and;¹⁸*
- 5) An idol was placed in the Sanctuary of the Second Temple.*

With this in mind, we can understand how the punishments of Tammuz 17, midda kneged midda, measure for measure, through the ages correspond to the original sin of that day. The most obvious one of the four punishments listed, is that of Menashe's placement of an idol in the Temple. Menashe's placement of the idol in the Temple symbolized making the worship of his image a replacement for that of HaShem in His Holy Temple. This was a *just* punishment for the Children of Israel, who had done the same with the worship of the Golden Calf before Mount Sinai, centuries earlier.

The daily Tamid sacrifice personified the service of HaShem in the Temple. When this was discontinued, the situation paralleled the discontinuation of the worship of HaShem by the Jews who worshipped the Golden Calf at Mount Sinai.

The burning of the Torah by Apostamus paralleled the sin of the Golden Calf in a different way. When Moshe saw that his people had committed such a terrible sin he shattered the Tablets, as has been mentioned. As a punishment for bringing about the destruction of HaShem's Tablets of the law, the Jews of a future era had HaShem's Torah burned before them by a blasphemous ruler.

The breach in the walls of Jerusalem may also be shown to parallel the original sin of Tammuz 17. The Gemara¹⁹ tells us that the righteous people and Torah scholars of the generation provide protection to all members of the community, just as a city wall does. For this reason, the Talmud says that scholars do not have to contribute to the expense of building defensive ramparts around their home towns, their Torah study is their share in the city's defense. As the Gemara expounds on a verse from Shir HaShirim:

¹⁷ Rashi (commentary to 31:18) explains that the entire command of the Mishkan, and specifically the command of the half-Shekel donation, was given after the sin of the golden calf and served as a method of atonement for that apostasy.

¹⁸ Whether Apostamus was the villain here, or someone else (see the various readings in Taanit - and Rashi Taanit 26b s.v. hu'amad), the similarity to the tragedy at the foot of Sinai is all too obvious. It was not just the establishment of an idol that was the tragedy; it was the placement of this idol in the Sanctuary, just like the abomination of the golden calf was its placement at the foot of Sinai in the wake of the Revelation.

¹⁹ Bava Batra 7b

Shir HaShirim (Song of Songs) 8:10 "I am a wall, and my breasts are like towers".

Bava Batra 7b R. Judah the Prince levied the impost for the wall on the Rabbis. Said Resh Lakish: The Rabbis do not require the protection [of a wall], as it is written, If I should count them, they are more in number than the sand. Who are these that are counted? Shall I say the righteous, and that they are more in number than the sand? Seeing that of the whole of Israel it is written that they shall be like the sand on the sea shore, how can the righteous alone be more than the sand? — What the verse means, however, is I shall count the deeds of the righteous and they will be more in number than the sand. If then the sand which is the lesser quantity protects [the land] against the sea, how much more must the deeds of the righteous, which are a larger quantity, protect them? When Resh Lakish came before R. Johanan, the latter said to him: Why did you not derive the lesson from this verse, I am a wall and my breasts are like towers, where 'I am a wall' refers to the Torah and 'my breasts are like towers' to the students of the Torah? — Resh Lakish, however, adopts the exposition [of this verse] given [also] by Raba, viz. that 'I am a wall' refers to the community of Israel, and 'my breasts are like towers', to synagogues and houses of study.

"I am a wall" - this refers to the Torah, which affords protection to its people. "My breasts are like towers" - this refers to Torah scholars.

The Children of Israel, when they rejected the leadership of Moshe and chose a Golden Calf to lead them instead, were showing disdain for the ultimate scholar of the Torah. Also, their sin caused the shattering of the Tablets of the Torah themselves. Since Torah scholars are compared to city walls, a fitting punishment for their sin was that the Jews of Jerusalem in a future generation had their protective wall breached on the anniversary of the original sinful deed.

The Levites were set apart to HaShem because they did not participate in the sin of the golden calf²⁰ and they rallied to Moses to destroy the sinners, at that time. Later HaShem traded the firstborn sons for the Levites.

The first and best of all things belong to HaShem. This is true even of the firstborn of children. Originally, it was intended that the firstborn would serve as the priests and ministers to HaShem.²¹ However, during the sin of the golden calf, the firstborn participated in the sin while the Levites did not. When Moshe came down from Mount Sinai and saw what was happening, he smashed the tablets and he issued everyone an ultimatum: "Who is on HaShem's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him".²²

Bamidbar (Numbers) 8:11-19 And Aharon shall offer the Levites before HaShem for an offering of the children of Israel, that they may execute the service of HaShem. 12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto HaShem, to make an atonement for the Levites. 13 And thou shalt set the Levites before Aharon, and before his sons, and offer them for an offering unto HaShem. 14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. 15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering. 16 For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me. 17 For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. 18 And I have taken the Levites for all the firstborn of the children of Israel. 19 And I have given the Levites as a gift to Aharon and to his sons from among the

²⁰ And the women, too, did not participate in this sin.

²¹ Shemot (Exodus) 13:1-2, Shemot (Exodus) 24:5 with Rashi.

²² Shemot (Exodus) 32:26

children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

Only the tribe of Levi came to the side of HaShem. At that point, HaShem decreed that each family's first-born would forfeit their "Kohen" status, and henceforth all the Kohanim would come from the tribe of Levi.²³ Because of the exchange of the Levites for the firstborn during the sin of the golden calf, HaShem gave us the mitzva of Pidyon HaBen. This mitzva is detailed in Bamidbar chapter 3.

Bamidbar (Numbers) 3:44-50 *And HaShem spake unto Moses, saying, 45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am HaShem. 46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; 47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:) 48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aharon and to his sons. 49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites: 50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary:*

Which brings us to the mitzva of Pidyon HaBen. Since the firstborn child is technically a "Kohen" whose potential cannot be actualized, he has to be replaced, so to speak, by a Kohen from the tribe of Levi. This is accomplished by the father of the baby offering the Kohen a redemptive value of five silver coins for the boy. The priesthood of Yeshua, according to the order of Melchizedek, seems to be a reversal of the sin of the golden calf. When this priesthood is re-instated, then we will again see the priesthood of the firstborn, and a final atonement for the sin of the golden calf.

The Nose

The gold used for the sin of the golden calf had an interesting effect on the nose, according to the Targum:

Targum Pseudo Jonathan for: Shemot (Exodus) 32:19-20, 28 *And it was when Moshe came near the camp, and saw the calf, and the instruments of music in the hands of the wicked, who were dancing and bowing before it, and Satan among them dancing and leaping before the people, the wrath of Moshe was suddenly kindled, and he cast the tables from his hands, and brake them at the foot of the mountain;- the holy writing that was on them, however, flew, and was carried away into the air of the heavens;- and he cried, and said, Woe upon the people who heard at Sinai from the mouth of the Holy One, You will not make to yourself an image, or figure, or any likeness,- and yet, at the end of forty days, make a useless molten calf! 20. And he took the calf which they had made, and burned it in fire, and bruised it into powder, and cast (it) upon the face of the water of the stream, and made the sons of Israel drink; and whoever had given thereto any trinket of gold, the sign of it came forth upon his nostrils.*

v.28 And the sons of Levi did according to the word of Moshe; and of the people who had the mark in their nostrils there fell that day by the slaughter of the sword about the number of three thousand men. Rabbi Pinchas Winston elaborates on the 'nose' connection of the sin of the golden calf:

Why did the entire "House of Israel" have to cry over the death of Nadav and Avihu? Because, says the Arizal, had it not been for the sin of the golden calf, Nadav and Avihu would not have had to die in such a dramatic way.

²³ Bamidbar (Numbers) 3:11-12

Instead of a fire coming out and entering their nostrils to burn out the Nefesh from within them, they would have had a normal death. Therefore, the burning of Nadav and Avihu was a direct result of the Jewish people's involvement with the golden calf, and, therefore, they felt quite responsible.²⁴

However, that doesn't explain the connection between the two. True, it doesn't, but the Arizal does.

According to Kabbalistic tradition, via Kayin son of Adam HaRishon, Nadav and Avihu received the Nefesh-Soul that, before the sin of the Tree of Knowledge of Good and Evil, had belonged to Adam HaRishon himself. Being the Nefesh, the lowest of the five soul-parts, it had been affected by the zuhama²⁵ of the snake, and it remained affected until Nadav and Avihu stood at Mt. Sinai and the zuhama was removed from all the Jewish people.

*However, when the zuhama returned to the nation because of the **calf**, then, the Nefesh of Adam HaRishon, within Nadav, and, especially Avihu, once again became "infected" with zuhama. This itself made Nadav and Avihu spiritually vulnerable, and thus resulted in their sin and the severity of the punishment: removal of the Nefesh of Adam HaRishon the very way that it entered him -- through the nostrils of Nadav and Avihu.*

This is why, explains the Arizal, why "Avihu" was called that, for, it means, "He is my father," a reference to Adam HaRishon, who is called the "father of the entire world." Thus, when the Jewish people mourned the untimely and catastrophic death of Aharon's two sons, they were also mourning the damage they had caused, through the incident of the calf, to the Nefesh of the "father of the entire world," Adam HaRishon himself.

The stench of death enters through the nostrils; the same nostrils into which HaShem breathed when He planted within Adam eternal life. Death represents the ultimate contradiction to eternal life; only with the sin of Adam did death enter the world. Just as eternal life entered through Adam's nostrils, so too is death apprehended most forcefully through the nostrils. The incense, which has the power to stop death, also overcomes the stench, as described by the Rambam.²⁶

The Mishkan

After writing about the mitzvot and Moses' presence on Har Sinai, the Torah abruptly jumps to the commandment of building the Mishkan. Why is this commandment here, in the middle of the story of Moses' ascent to Har Sinai? The answer to this question lies in the purpose of the Mishkan.

Ramban says the command to build the Mishkan and all of the associated details were *not* a response to the sin of the golden calf. That sin, which apparently took place towards the end of Moshe's first forty-day visit on top of Sinai, was "brewing" while HaShem was commanding Moshe regarding the Mishkan, its vessels, the clothes of the Kohanim etc. The sin of the golden calf merely interrupted this process and necessitated Moshe's intervention to save the people and restore the possibility of HaShem's presence being manifest among them.²⁷

²⁴ Shaar HaGilgulim, Hakdamah 33.

²⁵ Zuhama is spiritual impurity that is a tricky concept since it is of the spiritual realm, though it will eventually manifest itself physically. How to describe it? Well, imagine looking at the world without any glasses, and then, slipping sun glasses on, which, for some reason could not be removed after. Colored glass means colored vision, and, in time, your mind would adjust to the new way of looking at life, and accept it as being real. Eventually your judgment of reality would become inaccurate, because, your decisions in life would be based upon how life appears to you, not as it actually is. That's what zuhama did, does. It was a spiritual infiltration of the negative spiritual forces ("Chitzoniot" or "K'lipot") that had been embodied in the First Snake, and which colored the way we related to the spiritual world, and, by extension, the physical world. It was a partial deadening of our spiritual senses, and therefore, ability to relate to G-d. Thus, zuhama is the true source of sin.

²⁶ *Moreh Nevuchim (Guide for the Perplexed)*: The delicious aroma of the incense was necessary to overcome to stench of death created by so many slaughtered carcasses in the Temple.

²⁷ see Shemot (Exodus) 33:12-16.

There are opinions in the Midrash²⁸ which posit that either the entire institution of the Mishkan, or, at the very least, the command to donate a half-Shekel towards it,²⁹ should be understood as Divine reactions to the sin of the golden calf.

Rashi and the Ramban argue about when HaShem commanded to build the Mishkan. Rashi,³⁰ citing the rule of "there is no strict chronology in the Torah", concludes that HaShem dictated the building after the sin of the golden calf. The Ramban,³¹ on the other hand, maintains that the Torah was written in the correct chronological order, and consequently G-d commanded Moses to build the Mishkan before the sin of the golden calf.

The Festivals

The Rabbi's have stated that if it were not for the sin of the golden calf, and if the children of Israel were truly receptive of the Torah, at Mount Sinai, on Shavuot, then the fall festivals would not have existed in the same way they are now. In fact, the spring festivals would have been emphasized more than the fall festivals; however, it works the other way around today because of these errors.

Yom Kippurim, the Day of Atonements, is the anniversary of the day Moses brought down the second set of Ten Commandments from Mount Sinai. This signified that HaShem forgave the Jewish people for the transgression of the golden calf. For all times this day was decreed to be a day of forgiveness for our mistakes. However, this refers to transgressions against HaShem. Transgressions against our fellow man require us to correct our mistakes and seek forgiveness. So, more than anything else, this is a day for confession and repentance. The whole liturgy of this day centers on these two aspects.

The Red Heifer

Rashi³² teaches that the mitzva of the red heifer provides atonement for the Sin of the Calf. He uses the metaphor "Let the mother (cow) come and clean up the mess of her child (calf)". There is far more symbolism implicit in this statement than just the cow-calf relationship. Chazal are saying that there is something inherent in the nature of red heifer that is a direct antidote and atonement to what the Sin of the Calf was all about.

Our Hakhamim³³ tell us that by following a specific procedure, the Jewish people would atone for the sin of the golden calf. Several analogies can be drawn between the golden calf and the red heifer process. As the golden calf was burned in fire, so too was the red heifer. As the golden calf was crushed to dust, so too was the red heifer reduced to dust and ashes. As the golden calf's dust was mixed with water, so too were Bne Israel commanded to mix the red heifer's dust and ashes with water. As three thousand Jews died because of the golden calf, so too three different species: cedar wood, hyssop, and a red thread, were burned in the fire of the red heifer. As the golden calf made impure a pure nation, so too the red heifer made impure a pure person who touches it. As the golden calf's dust purified the people when Moshe forced the Jews to drink water mixed with its dust, so shall the red heifer purify an impure person. As the sin of the golden calf is preserved for all generations, so too the water of the red heifer may be used in all generations.

²⁸ Notably Tanchuma - specifically Terumah #8, Ki Tissa #2, Pekudei #2, #11

²⁹ Shemot (Exodus) 30:11-16.

³⁰ Shemot (Exodus) 31:18.

³¹ Shemot (Exodus) 35:1.

³² in Parshat Chukat

³³ Rabbis

In the aftermath of the Sin of the Calf, HaShem declares to Moshe: "Nevertheless (though I am ostensibly forgiving the Jewish people), on the day when I take account of them, I shall revisit their sin upon them".³⁴

Rashi³⁵ explains this as follows: Now I shall listen to you [and refrain] from destroying them all at once, but always whenever I will punish them for their sins, I will also punish them a little for this sin along with their other sins; no suffering comes upon Israel that does not have along with it a little of the punishment for the sin of the golden calf. Perhaps the reason we are continuously punished for sin of the golden calf is that *there is an element of that sin in every other sin we commit*.

Ashlamatah: Yehoshua 22:8-12, 21-24, 26-27, 29

Rashi	Targum
7. ¶ And to the half- tribe of Manasseh, Moses had given [inheritance] in Bashan, but to the other half Joshua gave among their brothers on this side of the Jordan westward. And also, when Joshua dismissed them to their dwellings, he blessed them.	7. ¶ And to the half tribe of Manasseh Moses gave in Matnan; and to half of them Joshua gave with their brothers on the side of the Jordan to the west. And also when Joshua sent them to their cities and blessed them,
8. And he said to them, saying, "Return with much wealth to your dwellings, and with very much cattle , with silver, and with gold, and with copper, and with iron, and with very many garments; divide the spoil of your enemies with your brothers." {P}	8. he said to them, saying: "With many possessions return to your cities, and with very much cattle , with silver and with gold and with bronze and with iron and with very many clothes; divide the spoil of your enemies with your brothers." {P}
9. ¶ And the children of Reuben and the children of Gad and the half-tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go to the country of Gilead, to the land of their possession, of which they were possessed, according to the word of the Lord through Moses.	9. ¶ And the sons of Reuben and the sons of Gad and the half tribe of Manasseh turned and went from the sons of Israel, from Shiloh which is in the land of Canaan, to go to the land of Gilead, to the land of their inheritance that they inherited in it, according to the Memra of the LORD by the hand of Moses.
10. And they came to the regions of the Jordan, that are in the land of Canaan, and the children of Reuben and the children of Gad and the half-tribe of Manasseh built an altar there by the Jordan, a great altar to look upon.	10. And they came to the districts of the Jordan that are in the land of Canaan, and the sons of Reuben and the sons of Gad and the half tribe of Manasseh built an altar there upon the Jordan, an altar great to see.
11. And the children of Israel heard say, "Behold, the children of Reuben and the children of Gad, and the half- tribe of Manasseh have built an altar over against the land of Canaan, in the regions of the Jordan, at the side of the children of Israel."	11. And the sons of Israel heard, saying: "Behold the sons of Reuben and the sons of Gad and the half tribe of Manasseh have built an altar opposite the land of Canaan in the districts of the Jordan, on the side that belongs to the sons of Israel."
12. And when the children of Israel heard of it, the whole congregation of the children of Israel assembled at Shiloh, to go up to war against them. {P}	12. And the sons of Israel heard, and all the congregation of the sons of Israel gathered to Shiloh to go up against them as an army. {P}
13. And the children of Israel sent to the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest.	13. And the sons of Israel sent unto the sons of Reuben and unto the sons of Gad and to the half tribe of Manasseh, to the land of Gilead, Phinehas the son of Eleazar the priest,

³⁴ Shemot (Exodus) 32:34.

³⁵ Based on Sanhedrin 102a

14. And with him ten princes, one prince of a father's house for each of the tribes of Israel; and they were each one the head of the house of their fathers, among the thousands of Israel.	14. and ten chiefs with him, each one a chief for a family for all the tribes of Israel, and everyone the head of their families for the clans of Israel.
15. And they came to the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, to the land of Gilead, and they spoke with them, saying.	15. And they came unto the sons of Reuben and unto the sons of Gad and unto the half tribe of Manasseh, to the land of Gilead, and they spoke with them, saying:
16. "Thus said the whole congregation of the Lord, 'What treachery is this that you have committed against the God of Israel, to turn away this day from following the Lord, in that you have built an altar that you might rebel this day against the Lord.	16. "Thus all the congregation of the LORD said: 'What is this treachery that you have worked against the Memra of the God of Israel, to turn this day from after the worship of the LORD in your building for yourselves an altar for your rebelling this day against the Memra of the LORD?
17. Is the iniquity of Peor too little for us, from which we have not been cleansed until this day, and there was a plague in the congregation of the Lord.	17. Is it small to us — the sin of Peor from which we have not cleansed ourselves unto this day, and there was the plague in the congregation of the LORD,
18. And you will turn away this day from following the Lord? And it will be, since you rebel today against the Lord, that tomorrow He will be angry with the whole congregation of Israel.	18. that you should turn this day from after the worship of the LORD? And if you rebel this day against the Memra of the LORD, tomorrow there will be anger upon all the congregation of Israel.
19. However, if the land of your possession is unclean, then pass you over to the land of the possession of the Lord, in which the Lord's tabernacle dwells, and take possession among us; but do not rebel against the Lord, nor rebel against us, in your building an altar besides the altar of the Lord our God.	19. But if the land of your inheritance is unclean, cross over to the land of the inheritance of the people of the LORD where the tent of the LORD resides, and inherit among us. And do not rebel against the Memra of the LORD and do not rebel against us in your building for yourselves an altar besides the altar of the LORD our God.
20. Did not Achan the son of Zerah commit a trespass in the devoted thing, and wrath fell on all the congregation of Israel? And that man did not perish alone in his iniquity." {S}	20. Did not Achan the son of Zerah commit deception in the ban, and there was anger upon all the congregation of Israel? And that man did not die alone in his sin." {S}
21. Then the children of Reuben and the children of Gad and the half-tribe of Manasseh answered, and spoke to the heads of the thousands of Israel.	21. And the sons of Reuben and the sons of Gad and the half tribe of Manasseh answered and spoke with the heads of the clans of Israel:
22. "God, God, the Lord, God, God, the Lord, He knows, and Israel, he shall know; if it be in rebellion, or if in transgression against the Lord, save us not this day.	22. "The Mighty One, God, LORD; the Mighty One, God, LORD! Before Him it is revealed, and Israel will know in the end; if in rebellion and if in deception he deceived against the Memra of the LORD, do not spare us this day;
23. If we have built us an altar to turn away from following the Lord, or if to offer upon it burnt- offering or meal-offering, or if to offer peace-offerings upon it, let the Lord Himself require it.	23. for building for ourselves an altar to turn from after the worship of the LORD; and if to bring up holocausts upon it and cereal offerings and if to make upon it offerings of holy things, may the LORD himself search it out.
24. And if we have not rather done it for fear of this thing, saying, 'In time to come, your children might speak to our children, saying, 'What have you to do with the Lord God of Israel?	24. No, but from fear of something we did this, saying: 'Soon your sons will say to our sons, saying: "There is no portion for you in the Memra of the LORD the God of Israel.

25. For the Lord has made the Jordan a border between us and you, you children of Reuben and children of Gad; you have no part in the Lord.' So shall your children make our children cease from fearing the Lord.'	25. And the LORD has given as the border between us and between you, sons of Reuben and Gad, the Jordan. There is no portion for you in the Memra of the LORD. "And your sons will make our sons cease so as not to fear from before the LORD.
26. Therefore, we said, "Let us now prepare to build an altar for ourselves, not for burnt-offering, nor for sacrifice.	26. And we said: 'Now we will act to build for ourselves an altar not for holocausts and not for the offering of holy things,
27. But that it may be a witness between us and you, and between our generations after us, that we might do the service of the Lord before Him with our burnt offerings, and with our sacrifices, and with our peace offerings, that your children will not say to our children in time to come, 'You have no part in the Lord.'	27. for it is a witness between us and between you and between our generations after us to worship the worship of the LORD before Him with our holocausts and with our sacrifices and with our offerings of holy things. And your sons will not in the future say to our sons: 'There is no portion for you in the Memra of the LORD.'
28. Therefore, we said, 'It will be when we shall say, "Behold the replica of the altar of the Lord which our fathers made, not for burnt-offerings, nor for sacrifices, but it is a witness between us and you.	28. And we said: "It will happen that if they will speak to us and to our generations in the future, we will say: 'See the copy of the altar of the LORD that our fathers made — not for holocausts and not for the offering of holy things, for it is a witness between us and between you.'
29. Far be it from us that we should rebel against the Lord, and turn away this day from following the Lord, to build an altar for burnt offerings, for meal-offerings, or for sacrifices, besides the altar of the Lord our God that is before His tabernacle." {P}	29. Far be it from us to sin before Him, to rebel against the Memra of the LORD and turn this day from after the worship of the LORD, to build an altar for holocausts, for cereal offerings, and for the offering of holy things besides the altar of the LORD our God that is before His tent!" {P}

Rashi's Commentary on Yehoshua 22:8-12, 21-24, 26-27, 29

7 And also when Joshua sent them away i.e., the half tribe of Manasseh, as he had sent away the children of Reuben and Gad.

8 divide the spoil... with your brothers the children of Reuben and the children of Gad. Some interpret this to mean: With your brothers who remained to guard the cities with the women and children, and did not cross the Jordan with the advance guard. They too received a share of the spoils.

12 to go up to war against them For high places had been banned since the establishment of the tabernacle at Shiloh.

19 if the land of your possession is unclean For the Holy One, Blessed be He, did not choose it to cause His presence to rest therein.

nor rebel against us Heb. וְאִתְּנוּ, instead of אֶל תִּמְרְדוּ.

22 God, God, the Lord God of all the divine creatures [angels], He is the Lord, who knows that not in rebellion nor

in transgression, etc. The repetition of the Name of God [is for the purpose of proclaiming their belief in one God both] in this world and in the world to come.

save as not They directed this statement toward the Divine Presence.

23 Himself require it He will punish us.

24 for fear of this thing Because of תַּאֲדָרָה, i.e., the fear of insulting words we have done this, as the Scripture explains: Lest in time to come, your children say, to insult our children when they go to sacrifice in the Tabernacle of Shiloh, lest they say, 'what have you to do with the Lord? Did he not place the Jordan between us and you as a border?' We feared this, and made [the altar]. Every תַּאֲדָרָה in the Scriptures is an expression of fear, e.g., "I fear the Jews (אֲדָרָה) of Zedekiah."

28 but it is a witness between us and you. that we have not withdrawn ourselves from the law of the altar.

Verbal Tallies

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

Bamidbar (Numbers) 32:1-42

Tehillim (Psalms) 106:19-27

Yehoshua (Joshua) 22:8-12, 21-24, 26-27, 29

Mk 12:37b-40, Lk 20:45-47, Rm 15:14-24

The verbal tallies between the Torah and the Psalm are:

Land / Country - ארץ, Strong's number 0776.

The verbal tallies between the Torah and the Ashlamata are:

Children - בן, Strong's number 01121.

Reuben - ראובן, Strong's number 07205.

Gad - גד, Strong's number 01410.

Very - מאד, Strong's number 03966.

Multitude / Much - רב, Strong's number 07227.

Cattle - מקנה, Strong's number 04735.

Land / Country - ארץ, Strong's number 0776.

Gilead - גלעד, Strong's number 01568.

Bamidbar (Numbers) 32:1 Now the children <01121> of Reuben <07205> and the children <01121> of Gad <01410> had a very <03966> great multitude <07227> of cattle <04735>: and when they saw the land <0776> of Jazer, and the land <0776> of Gilead <01568>, that, behold, the place was a place for cattle <04735>;

Tehillim (Psalms) 106:22 Wondrous works in the land <0776> of Ham, and terrible things by the Red sea.

Yehoshua (Joshua) 22:8 And he spake unto them, saying, Return with much <07227> riches unto your tents, and with very <03966> much <07227> cattle <04735>, with silver, and with gold, and with brass, and with iron, and with very <03966> much <07235> (8687) raiment: divide the spoil of your enemies with your brethren.

Yehoshua (Joshua) 22:9 And the children <01121> of Reuben <07205> and the children <01121> of Gad <01410>

and the half tribe of Manasseh returned, and departed from the children <01121> of Israel out of Shiloh, which is in the land <0776> of Canaan, to go unto the country <0776> of Gilead <01568>, to the land <0776> of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

Hebrew:

Hebrew	English	Torah Reading Num. 32:1-42	Psalms 106:19-27	Ashlamatah Josh 22:8-12, 21-24, 26-27, 29
אֹהֶל	tent		Ps. 106:25	Jos. 22:8
אָח	brethren	Num. 32:6		Jos. 22:8
אֲחֻזָּה	possessions	Num. 32:5 Num. 32:22 Num. 32:29 Num. 32:32		Jos. 22:9
אָחַר	flollowed	Num. 32:11 Num. 32:12 Num. 32:15 Num. 32:22		Jos. 22:23 Jos. 22:27 Jos. 22:29
אֹיִב	enemies	Num. 32:21		Jos. 22:8
אֱלֹהִים	God		Ps. 106:21	Jos. 22:22
אָמַר	spoke, speak, say	Num. 32:2 Num. 32:5 Num. 32:6 Num. 32:10 Num. 32:16 Num. 32:20 Num. 32:25 Num. 32:29 Num. 32:31	Ps. 106:23	Jos. 22:8 Jos. 22:11 Jos. 22:24 Jos. 22:26 Jos. 22:27
אֲרֶץ	land, earth, ground	Num. 32:1 Num. 32:4 Num. 32:5 Num. 32:7 Num. 32:8 Num. 32:9 Num. 32:17 Num. 32:22 Num. 32:29 Num. 32:30 Num. 32:32 Num. 32:33	Ps. 106:22 Ps. 106:24 Ps. 106:27	Jos. 22:9 Jos. 22:10 Jos. 22:11
בָּא	came, come, go	Num. 32:2 Num. 32:6 Num. 32:9 Num. 32:17 Num. 32:19		Jos. 22:10
בָּנִים	children, son	Num. 32:1 Num. 32:2 Num. 32:6 Num. 32:7 Num. 32:9 Num. 32:11 Num. 32:12		Jos. 22:9 Jos. 22:10 Jos. 22:11 Jos. 22:12 Jos. 22:21 Jos. 22:24 Jos. 22:27

Hebrew	English	Torah Reading Num. 32:1-42	Psalms 106:19-27	Ashlamatah Josh 22:8-12, 21-24, 26-27, 29
		Num. 32:17 Num. 32:18 Num. 32:25 Num. 32:28 Num. 32:29 Num. 32:31 Num. 32:33 Num. 32:34 Num. 32:37 Num. 32:39 Num. 32:40 Num. 32:41		
בָּנָה	build	Num. 32:16 Num. 32:24 Num. 32:34 Num. 32:37 Num. 32:38		Jos. 22:10 Jos. 22:11 Jos. 22:23 Jos. 22:26 Jos. 22:29
גָּד	Gad	Num. 32:1 Num. 32:2 Num. 32:6 Num. 32:25 Num. 32:29 Num. 32:31 Num. 32:33 Num. 32:34		Jos. 22:9 Jos. 22:10 Jos. 22:11 Jos. 22:21
גָּדוֹל	great		Ps. 106:21	Jos. 22:10
גִּלְעָד	Gilead	Num. 32:1 Num. 32:26 Num. 32:29 Num. 32:39 Num. 32:40		Jos. 22:9
דָּבַר	says	Num. 32:27 Num. 32:31		Jos. 22:21
דָּבָר	thing, reason, word	Num. 32:20	Ps. 106:24	Jos. 22:24
דּוֹר	generation	Num. 32:13		Jos. 22:27
חֲצִי	half	Num. 32:33		Jos. 22:9 Jos. 22:10 Jos. 22:11 Jos. 22:21
יָד	hand		Ps. 106:26	Jos. 22:9
יָדַע	know, sure	Num. 32:23		Jos. 22:22
יְהוָה	LORD	Num. 32:4 Num. 32:7 Num. 32:9 Num. 32:10 Num. 32:12 Num. 32:13 Num. 32:14 Num. 32:20 Num. 32:21 Num. 32:22 Num. 32:23 Num. 32:27	Ps. 106:25	Jos. 22:9 Jos. 22:22 Jos. 22:23 Jos. 22:24 Jos. 22:27 Jos. 22:29

Hebrew	English	Torah Reading Num. 32:1-42	Psalms 106:19-27	Ashlamatah Josh 22:8-12, 21-24, 26-27, 29
		Num. 32:29 Num. 32:31 Num. 32:32		
יום	day	Num. 32:10		Jos. 22:22 Jos. 22:29
ילך	walk, went	Num. 32:39		Jos. 22:9
ירדן	Jordan	Num. 32:5 Num. 32:19 Num. 32:21 Num. 32:29 Num. 32:32		Jos. 22:10 Jos. 22:11
ישע	save		Ps. 106:21	Jos. 22:22
ישראל	Israel	Num. 32:4 Num. 32:7 Num. 32:9 Num. 32:13 Num. 32:14 Num. 32:17 Num. 32:18 Num. 32:22 Num. 32:28		Jos. 22:9 Jos. 22:11 Jos. 22:12 Jos. 22:21 Jos. 22:22 Jos. 22:24
כנען	Canaan	Num. 32:30 Num. 32:32		Jos. 22:9 Jos. 22:10 Jos. 22:11
מאד	very	Num. 32:1		Jos. 22:8
מזבך	wilderness	Num. 32:13 Num. 32:15	Ps. 106:26	
מנשה	Manassah	Num. 32:33 Num. 32:39 Num. 32:40 Num. 32:41		Jos. 22:9 Jos. 22:10 Jos. 22:11 Jos. 22:21
מצרים	Egypt	Num. 32:11	Ps. 106:21	
		Num. 32:1 Num. 32:4 Num. 32:16 Num. 32:26		Jos. 22:8
משה	Moses	Num. 32:2 Num. 32:6 Num. 32:20 Num. 32:25 Num. 32:28 Num. 32:29 Num. 32:33 Num. 32:40	Ps. 106:23	Jos. 22:9
עבר	side	Num. 32:19 Num. 32:32		Jos. 22:11
עדה	congregation	Num. 32:2 Num. 32:4		Jos. 22:12
עלה	went up	Num. 32:9 Num. 32:11		Jos. 22:12 Jos. 22:23
ענה	answered	Num. 32:31		Jos. 22:21
עשה	did, do, done, make,	Num. 32:8 Num. 32:13 Num. 32:20	Ps. 106:19 Ps. 106:21	Jos. 22:23 Jos. 22:24 Jos. 22:26

Hebrew	English	Torah Reading Num. 32:1-42	Psalms 106:19-27	Ashlamatah Josh 22:8-12, 21-24, 26-27, 29
	made	Num. 32:23 Num. 32:24 Num. 32:25 Num. 32:31		
פֶּה	mouth	Num. 32:24		Jos. 22:9
פְּנֵים	before, face	Num. 32:4 Num. 32:17 Num. 32:20 Num. 32:21 Num. 32:22 Num. 32:27 Num. 32:29 Num. 32:32	Ps. 106:23	Jos. 22:27 Jos. 22:29
מִלְחָמָה	war	Num. 32:27		Jos. 22:12
רְאוּבֵן	Reuben	Num. 32:1 Num. 32:2 Num. 32:6 Num. 32:25 Num. 32:29 Num. 32:31 Num. 32:33 Num. 32:37		Jos. 22:9 Jos. 22:10 Jos. 22:11 Jos. 22:21
רֹאשׁ	head, chief	Num. 32:28		Jos. 22:21
רֶב	multitude	Num. 32:1		Jos. 22:8
שִׁבְט	tribe	Num. 32:33		Jos. 22:9 Jos. 22:10 Jos. 22:11 Jos. 22:21
שׁוּב	turn away	Num. 32:15 Num. 32:18 Num. 32:22	Ps. 106:23	Jos. 22:8 Jos. 22:9 Jos. 22:23 Jos. 22:29
שָׂחַת	destroy	Num. 32:15	Ps. 106:23	
שָׁמַע	hear, heard		Ps. 106:25	Jos. 22:11 Jos. 22:12

Greek:

GREEK	ENGLISH	Torah Reading Num. 32:1-42	Psalms 106:19-27	Ashlamatah Josh 22:8-12, 21-24,26-27, 29	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 12:37b-40	Tosefta of Luke Lk 20:45-47	Remes/Gemara of Acts/Romans and James Rm 15:14-24
ἀγορά	marketplaces				Mk. 12:38	Lk. 20:46	
ἀδελφός	brother, brethren	Num 32:6		Jos 22:8			Rom. 15:14 Rom. 15:15
ἀκούω	hear, hearken			Jos 22:11 Jos 22:12	Mk. 12:37	Lk. 20:45	Rom. 15:21
ἀσπασμός	greetings				Mk. 12:38	Lk. 20:46	
γραμματεὺς	scribes				Mk. 12:38	Lk. 20:46	
δεῖπνον	feasts				Mk. 12:39	Lk. 20:46	
δίδωμι	given, gave	Num 32:5 Num 32:7					Rom. 15:15

GREEK	ENGLISH	Torah Reading Num. 32:1-42	Psalms 106:19-27	Ashlamatah Josh 22:8-12, 21-24,26-27, 29	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 12:37b-40	Tosefta of Luke Lk 20:45-47	Remes/Gemara of Acts/Romans and James Rm 15:14-24
		Num 32:9 Num 32:29 Num 32:32 Num 32:33 Num 32:40					
ἔθνος	nation		Ps 106:27				Rom. 15:16 Rom. 15:18
ἔπω	said	Num. 32:2 Num. 32:5 Num. 32:6 Num. 32:10 Num. 32:16 Num. 32:20 Num. 32:25 Num. 32:29 Num. 32:31	Ps 106:23	Jos. 22:8 Jos. 22:11 Jos. 22:24 Jos. 22:26 Jos. 22:27		Lk. 20:45	
έρχομαι	come, came			Jos 22:10			Rom. 15:22 Rom. 15:23 Rom. 15:24
έτος	years	Num 32:13					Rom. 15:23
ήμερα	day	Num. 32:10		Jos. 22:22 Jos. 22:29			
θέλω / εθέλω	desire, want				Mk. 12:38	Lk. 20:46	
θεός	God		Ps 106:21	Jos. 22:22			Rom. 15:15 Rom. 15:16 Rom. 15:17 Rom. 15:19
κατεσθίω	devour				Mk. 12:40	Lk. 20:47	
κριμα	condemnation				Mk. 12:40	Lk. 20:47	
λαλεω	spoke, speak, said			Jos 22:21			Rom. 15:18
λαμβάνω	take, took	Num 32:39 Num 32:41 Num 32:42			Mk. 12:40	Lk. 20:47	
λέγω	saying	Num. 32:2 Num. 32:5 Num. 32:6 Num. 32:10 Num. 32:16 Num. 32:20 Num. 32:25 Num. 32:29 Num. 32:31	Ps.106:23	Jos. 22:8 Jos. 22:11 Jos. 22:24 Jos. 22:26 Jos. 22:27	Mk. 12:37 Mk. 12:38		
λόγος	words		Ps106:24				Rom. 15:18
μακρος	long				Mk. 12:40	Lk. 20:47	
οίκια	houses, dwellings	Num 32:18			Mk. 12:40	Lk. 20:47	
οικοδομέω	build, built	Num. 32:16 Num. 32:24 Num. 32:34 Num. 32:37 Num. 32:38		Jos. 22:10 Jos. 22:11 Jos. 22:23 Jos. 22:26 Jos. 22:29			Rom. 15:20
όραω	see	Num 32:11					Rom 15:21
περιπατέω	go around				Mk. 12:38	Lk. 20:46	
περισσος	extra				Mk 12:40	Lk 20:47	
πορεύομαι	went, go	Num 32:6 Num 32:39		Jos 22:9			Rom. 15:24

GREEK	ENGLISH	Torah Reading Num. 32:1-42	Psalms 106:19-27	Ashlamatah Josh 22:8-12, 21-24,26-27, 29	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 12:37b-40	Tosefta of Luke Lk 20:45-47	Remes/Gemara of Acts/Romans and James Rm 15:14-24
		Num 32:41 Num 32:4					
προσεύχομαι	prayers				Mk. 12:40	Lk. 20:47	
πρόφασις	pretense				Mk. 12:40	Lk. 20:47	
πρωτοκαθεδρία	seats				Mk. 12:39	Lk. 20:46	
πρωτοκλισία	places				Mk. 12:39	Lk. 20:46	
στολή	robes				Mk. 12:38	Lk. 20:46	
συναγωγή	synagogues, congregations	Num 32:2 Num 32:15			Mk. 12:39	Lk. 20:46	
τόπος	place	Num 32:1 Num 32:17					Rom. 15:23
υἱός	children, son	Num. 32:1 Num. 32:2 Num. 32:6 Num. 32:7 Num. 32:9 Num. 32:11 Num. 32:12 Num. 32:17 Num. 32:18 Num. 32:25 Num. 32:28 Num. 32:29 Num. 32:31 Num. 32:33 Num. 32:34 Num. 32:37 Num. 32:39 Num. 32:40 Num. 32:41		Jos. 22:9 Jos. 22:10 Jos. 22:11 Jos. 22:12 Jos. 22:21 Jos. 22:24 Jos. 22:27	Mk. 12:37		
χαρίν	favor	Num 32:5					Rom 15:15
χήρα	widows				Mk. 12:40	Lk. 20:47	

Abarbanel On Pirge Abot – Chapters of the Fathers Pereq 1, Mishnah 11

Hillel and Shammai received [the tradition] from them. Hillel said: Be of the disciples of Aaron [who] loved peace and pursued peace, [who] loved all human beings and drew them near to Torah.

He used to say: If a name becomes great, a name is lost; if a man does not increase his knowledge, he decreases it; if a man does not study, he deserves to die; and he who exploits the crown [of Torah] shall pass [away].

He [also] used to say: If I am not for myself, who will be for me, but if I am [only] for myself, what am I? And if not now, when?

In his meticulous manner, Abarbanel begins his commentary on this *Mishnah* by setting the historical record straight. Hillel did not start out with Shammai as his co-leader. A certain Menahem was the first associate of Hillel. When Menahem died at an early age in their association, Shammai, who was next in line, stepped up to join Hillel and remained his partner for the rest of his life.

When Hillel admonishes us to do everything possible to draw the masses to the Torah he is really offering a third alternative to the ideas proposed in earlier *Mishnayot*. Previously, one sage had taught that one must be dedicated to justice, whereas another had cautioned us to avoid serving in an office of authority and to engage in manual labor. Hillel rejected both these ways and taught that the only true path to follow is the study of Torah.

Abarbanel then proceeds to define the meaning, significance and purpose of peace. It is commonly thought, he says, that peace comes about when opponents reach agreement. The cessation of battle signals the presence of peace. In Abarbanel's opinion, however, this is not sufficient. Such peace is superficial and can quickly be negated. Peace, according to Abarbanel, has a positive dimension. It means unity and solidarity and an unqualified meeting of the minds. That is why one of God's names is Shalom-Peace, because God binds all peoples together and establishes for them an organized pattern of life.

He undercuts the significance of the Rambam's exposition of this *Mishnah*. The Rambam assumes that Hillel is endeavoring to teach us three things: Firstly, that Aaron strove persuade people not to litigate and showed exceptional talent in his drive toward this goal. Aaron was not seeking any particular end result; his motivation was that peace is the only decent and honorable state of affairs in society. When the state of peace had been achieved, Aaron would then proceed to draw the former antagonists close to Torah. Secondly, Hillel was out to teach that when one is engaged in the sacred task of Torah study he should not feel smug and arrogant about it, but should drive himself to more and more study. Finally, Hillel meant to teach us in this *Mishnah* that if you are not stirred and motivated within yourself - "If I am not for myself, who will be for me?" - who will be sufficiently interested in you to motivate you.

It is interesting to note that Rambam goes out of his way to clarify Aaron's strategy and peace tactics. When he was informed of the grave transgressions of a certain person, Aaron would make it his business to befriend and cultivate that individual. He would entreat him to return to the good life. Aaron's battle plan was as follows: The sinner would say to himself, "Aaron recognized in me a sinner and yet he graciously and sympathetically approached me with positive and friendly compassion. If Aaron really knew to what degree I have actually sinned, he would have nothing to do with me. Yet, Aaron did show understanding." In this frame of mind the transgressor would be inclined to repent and go the way of the righteous.

Abarbanel, however, is not prepared to accept Rambam's elementary and simplistic interpretation of the *Mishnah*. He finds in it no legitimate connection between Hillel's three dicta - and Abarbanel always rejects loose interpretations.

Abarbanel begins his own interpretation with an analysis of Aaron's mission in life. Aaron's top priority in dealing with two adversaries was to bring them to a state of complete agreement and solidarity. To attain this he started with peace overtures. Eventually, this first step would lead to an integrated peace.

Why was Aaron so obsessed with the search for peace among men?

Because he knew that peace leads to a happy and well contented society; its absence leads to disaster. Abarbanel cites no less than 11 *bon mots* from the Bible and rabbinic sources which stress the significance and importance of peace. Among them is the Priestly Blessing (Numbers 6:24-26) in which the last and most expressive and promis-

ing benediction is, "And give you peace." Another one is the rabbinic aphorism: "The name of God is Peace."

Abarbanel comes to grips with this *Mishnah* in the following manner: Firstly, he finds flaws, contradictions, and incongruities. To begin with, Hillel emphasizes that the effort to be close to Torah is of extreme importance; Aaron contrived the most subtle ways to draw people to Torah. Then, Hillel contradicts himself and says that he who seeks a greater reputation as a Torah scholar loses his reputation. This implies that a man must not allow himself to be ruled by a passionate drive to gain a high profile through Torah. Immediately after that, Hillel admonishes the Torah student to increase his knowledge and says that he who does not study and does not make some original contribution is compared to a eunuch who does not make any contribution to the demography of his community and is to be equated with an inanimate object - i.e., deserves death. Furthermore, Hillel cautions the one who has learned a great deal of Torah not to use the Torah knowledge he has acquired as a crown to lord it over others.

To cap it all, Hillel then declares, "If I am only for myself, what am I? And if not now, when?" In other words, Abarbanel finds fault because Hillel, in some of his dicta encourages the Jew to immerse himself in Torah, while in others he discourages and minimizes the value of learning Torah.

Abarbanel goes straight for the jugular. There are people who, it is true, devote the major part of their lives to the study of Torah, but their study is tainted by ulterior motives. Either the fascination of stature or the influence of prominence entices them to dedicate themselves to the lofty calling of Torah study. Therefore, says Abarbanel, Hillel concludes his instructions with the words "If I am not for myself ... " i.e., if I do not seek to improve myself spiritually, which should be the sole purpose of my Torah study, "who will be for me?" - who will interest himself sufficiently to do it for me? If the only reason for my pursuit of Torah is to gain social or economic benefit, then my efforts will be in vain. Furthermore, if my motive is to attain a greater reputation, I will, indeed, forfeit this reputation.

On the other hand when one philosophizes, "But if I am for myself [only]" - I must think only of elevating myself spiritually and morally - then "how great I am!" i.e., to what exalted heights I can reach. According to this interpretation, the word - ~MAH" in this context means "how much" or "how great" (as in "How different is this night!"). "And if not now" - if I do not take advantage of every available moment in my life in this world to advance, develop and progress, "when" - when will I be able to save my soul?

Miscellaneous Interpretations

Hillel and Shammai

Rabbenu Yonah: It was with studied purpose that Hillel exhorted us to be of the disciples of Aaron, loving peace and pursuing peace. If one loves peace, however, will he not, by definition, also pursue peace? The answer that he gives is a resounding No! There are those who would really like to see a peaceful society, but will not lend a hand in creating and maintaining it. There are others who are active in peace efforts for some ulterior motive, but do not harbor too much affection for peace in the deep recesses of their hearts. Hence, the admonition of Hillel, "Love peace and pursue peace."

What did Hillel mean by the statement, "Love your fellow-man and draw them close to the Torah"? Practically all the commentators, including Rabbenu Yonah, illustrate this dictum by relating several incidents in the life of Aaron, the high priest, whom we are advised to emulate. Aaron met an ignominious sinner on the street and stopped to chat with him as if he were his bosom friend. The transgressor was stunned. The next day when he was about to commit another sin he said to himself, "How can I do this. If my friend, the high priest, knew what I

am about to do he would be ashamed of me." He thereupon led a life of repentance.

Another incident: A man told his wife that he would have no truck with her unless she spats in the eye of the high priest. When Aaron heard about this he approached the wife and said, .. I have a soreness in my eye and only human saliva can cure it. Will you please spit into my eye and help me." Those are the efforts that Aaron, the high priest, made for the benefit of the peace in society.

Midrash Shemuel: No one will admit that he is a quarrelsome and uncooperative person. Even if one has the reputation of being belligerent, he will deny it most vehemently when challenged. Ask anyone whether he is a peace-loving person and he will assure you that he is. (This is in the sense of the Talmudic maxim "One can see the faults of another but not one's own.") On this Hillel asks of us to be, at least, like the disciples of Aaron in his pursuit of peace. Not like Aaron, that is impossible. To be a *disciple* of Aaron is desirable.

In concluding his commentary on this Mishnah, Midrash Shemuel makes a psychologically significant point. How does one reach the pinnacle of spiritual excellence needed to emulate Aaron, the high priest? The answer is that a man cannot just say, "I will go out and make peace between two hostile people." Firstly, he must be armed with an abundance of love within himself, and only then can he sally forth on his mission to establish peace among others.

Rashbatz begins his comments by pointing out that originally Hillel served on the Sanhedrin with Menahem. They both received the tradition from Shemayah and Avtalyon. However, when Menahem left the Academy to enter the service of the king, Shammai was elected to succeed him as Hillel's colleague.

Rashbatz also makes an interesting observation: Speaking about High Priest Aaron and his efforts to bring peace into domestic relations, Rashbatz stresses its importance by quoting the Torah (Numbers 20:29) where we are told, "And when all the congregation saw that Aaron was departed, they wept for Aaron 30 days, even *all* the house of Israel." However, when Moshe died, all the Torah says is, "And the Children of Israel wept for Moshe in the plains of Moab 30 days" (Deuteronomy 34:8).

He used to say ...

Rashi: It is a known fact that a person's life is shortened when he has ambitions to spread his name. We have already noted that Joseph died before his brothers, although he was one of the youngest, because he had grandiose ideas of greatness. Moreover, Scriptures also hint (Proverbs 16:18), "Before the downfall, goes pride."

Rabbenu Yonah: The higher a man climbs to fame without justification and the more one puts up a facade of unqualified superiority, his downfall will be commensurate with the false image that he tried to present.

Turning to Hillel's maxim in the Mishnah, "He who does not increase his knowledge, decreases it," Rabbenu Yonah sees in this a warning against anyone proudly believing that he has already learned everything there is to know about the Torah, and that further study is a waste of time. Playing on the word Yaseif which is commonly translated as, "will decrease," Rabbenu Yonah interprets it as "gathered." In other words, an intellectual who refuses to develop his intellect further, should be *gathered unto* his forefathers. In the psychology of the Jew, remaining stagnant and unproductive is intolerable. A Jew must always be on the move, never static.

Commenting on another of Hillel's dicta, "If a man does not study, he deserves to die," Rabbenu Yonah claims that it implies that one who never studied Torah at all does not deserve to continue living. In the animal kingdom man stands on the highest rung only because of his intellect. Remove that asset and he descends to the lower rung. But since this is not what God ordained for man, he does not deserve life.

Finally, Rabbenu Yonah joins with practically every other commentator in postulating that Hillel's statement, "He who exploits the crown for his own use, shall pass," implies that no one has the right to employ Torah learning for his own wanton needs.

Midrasb Sbemuel sees a direct link between this statement of Hillel and the previous one, in which Hillel urges the Jew to emulate Aaron, the high priest, and his passionate love for peace. In the first place, one who loves peace and seeks peace will find that his reputation will continue long after his demise. This is what Hillel meant by, "He who spreads his name." This is substantiated by what we have already noted previously concerning the death of Aaron. All the Children of Israel, even the women and children, wept. These tender-hearted people would not forget the kindness, amiability and sympathy that characterized Aaron's life.

Midrash Shemuel continues: "a name is lost" conveys the message that the generation in which Aaron lived, by his death, lost its singular image. This is what is meant by: "The loss of a Tzaddik (pious one), is the loss of his generation."

Also, "He who does not study" is interpreted to mean that one who does not learn from the lifestyle of Aaron should be punished with death. All this is based on the premise that there is a direct link between the virtues of Aaron in the previous dictum with the ardent counsel of this.

Another interpretation by Midrash Shemuel: Hillel wishes to impress upon us that the Jew must have two major interests in life. He must be enthusiastic about performing the *mitzvot* (*commandments*), and he must be committed to the study of Torah. With reference to the performance of *mitzvot*, Hillel is quite decisive that he who does not increasingly fulfil the *mitzvot* should be punished by *karet* (divine punishment). Relative to the study of Torah, he states that a man deserves the death penalty if he fails to study Torah. Facing reality, however, there are those who meet the two requirements adequately, but with an ulterior motive: to seek personal gain and to lord it over others. That type of a person should also be excised from the world.

Other commentaries, says Midrash Shemuel, take the following line of reasoning, "He who seeks to embellish his name and spread his fame" in notorious ways, will soon discover that not only will he fail in his ambition, but even the little reputation that he enjoys will also be lost.

Finally, there is a version that is based on the last word of this Mishnah, *Halaf*. This is usually translated "will pass [away]." We can also allow ourselves the license to interpret it as "bartering" (*halifin*). In other words, if one should wear the toga of the scholar only partially for a specific purpose, he is bartering, in the sense that what he gains in this world he loses in the World to Come.

He [also] used to say ...

Rashl: If I do not interest myself in the performance of *mitzvot* (commandments), who will worry for me. Even if I am actively engaged in the performance of *mitzvot*, what am I? In other words, as many mitzvot as I do, it is insignificant in comparison to what is truly expected of me. If not now, before I pass on, when will I have the opportunity to prepare myself when I face my Maker. He who toils before the Sabbath will have what to eat on the Sabbath.

Rashbatz offers two interpretations: Firstly, if I do not take myself to task and chastise myself, no one else will do it for me. Secondly, not everyone enjoys the opportunity of Torah study and achieving the joy of the World to Come. In Jewish thinking there is a ploy which everyone can use to secure a place in the World to Come. There are scholars and there are laymen. When the scholars, who are not engaged in employment, are supported by the

laymen who are engaged in industry, they both have an equal footing when appearing before the Heavenly Court. Thus, if I do not concern myself with my hope for the World to Come by supporting scholars, who will help me attain my goal.

Rabbenu Yonah interprets our Mishnah in exactly the same vein as Rashbatz except that besides the rhetoric he offers a delightful allegory, A king once gave two laborers a field on condition that they give him a return 30 measures of wheat. The poor workers toiled, but could only produce 5 measures. The king confronted them, "We agreed on 30 measures." Their reply was, "We tried our utmost but we soon discovered that the soil was of poor quality and there was no hope for a better harvest," So it is with God and the Children of Israel, The Jew addresses himself to God and says, "You yourself said that the imagination of man's heart is evil from his youth. This is a poor field to develop a love for mitzvot (commandments). Caught in the vise of the evil inclination, it is exceedingly difficult to think of good deeds" (based on Genesis 8:21), Hence, even if "I am for me, what am I?" This infers that the Jew recognizes his shortcomings and is determined to improve himself, nonetheless.

Midrash Shemuel: There is a pronounced difference between one who overcomes his evil inclination when he is young, vigorous, strong and inflamed with passions and the person who has reached his dotage and is unaffected and unassailed by evil inclinations. Playing on the word Le-Atzmi, which usually means "for myself," Midrash Shemuel sees it as being derived from *otzem*, which means "strength." The message is that if a man cannot subdue his evil inclination when he is strong and virile, but only when he is old and feeble, his accomplishment is without merit, When he is young, people will applaud him; when he is old, they will say that it was because of his age - he was no longer physically capable of sinning.

A further interpretation: A person should never boast about his family success and material wealth. No one holds his destiny in his hands; no one knows what the morrow brings. The wheel turns - one day you are up and the next day, down, It is in that light that Hillel is quite firm in his declaration: "If I have no say over my own body - today I am alive and tomorrow I am dead - who am I to have a say over my possessions." Moreover, if I presume to be young and only remotely concerned about dying, this is a delusion. Even young men can, and do, die. And so, if life is so unpredictable and indecisive, I had better start worshipping God the moment I come to my senses rather than wait till old age. Since there may not be an old age.

NAZAREAN TALMUD

SIDRA OF "B'MIDBAR" (NUM.) "32:1-42"

"UMIQ'NEH RAV" "AND CATTLE MUCH"

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

SCHOOL OF HAKHAM SHAUL'S
TOSEFTA - LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S PESHAT
MORDECHAI (MK)

¶ And while all the people were listening, he said to the Talmidim, "Beware of the soferim (scribes) [of the Tz'dukim], who like walking around in long (ceremonial) robes and who love greetings in the marketplaces and the best seats in the Synagogues and the places of honor at banquets, who devour the houses of widows and pray lengthy prayers for the sake of appearance. These will receive more severe condemnation!"

¶ And the large congregation (of the many) heard him with **delight**. And while he (Yeshua) was teaching them he said, Behold (with discernment) the Soferim (of the Tz'dukim),³⁶ who like to walk around in (ceremonial) robes, and desire (honorary) salutations in the public places, and chief seats in the Synagogues, and chief places (places of honor) at the festivals meals, they seize the houses of widows, and make long pretentious prayers of piety. These will receive a more severe judgment.

¶ And he (Yeshua) sat down before the Temple treasury, and (Yeshua) watched the congregation putting coins into the treasury. And many rich ones put in large amounts. And one poor widow came and put in two small coins, an insignificant amount. And he called his talmidim³⁷ near, and he said to them, Amen ve amen I say to you that this poor widow has put in more than all the others depositing money into the treasury. For everyone else put in out of their excess, but she in her poverty put in everything she had to live on.

SCHOOL OF HAKHAM SHAUL'S REMES - ROMANS

I myself am confident concerning you, my brothers, that you, yourselves, also are full of goodness, having been filled with knowledge (da'at of God), being able also to teach each other's (the truth – the correct path). But on some of the Sederim,³⁸ I have commented with authority to remind you of the favor given me by God, who made me a minister of the lectionary³⁹ of Yeshua the Messiah to the Gentiles in the priestly (service) of God's Mesorah, that the gifts of the Gentiles might be acceptable,⁴⁰ consecrated by the Ruach HaKodesh (i.e., the Oral Torah).

Therefore, I have a basis for being honored in Yeshua the Messiah as concerning the things of God. I

³⁶ Scribes of the Sadducees

³⁷ Disciples

³⁸ Torah reading Sections

³⁹ Hakham Shaul's use of λειτουργός *leitourgos* carries the idea of functioning is the Priestly office. Therefore, I have associated it with the lectionary. The Temple functioned like a cosmic clock. It resonated with the Moedim and Sederim of G-d. The Parshiyot of the Torah were acted out in the Temple. In a similar way, Yeshua was the personification of the Torah Lectionary. Cf. John 1:1ff

⁴⁰ Romans 1:5

will not dare to say anything except what Messiah accomplished through me, by word and deed, to produce the (faithful) obedience (to the instructions Witten and Oral Torah) by the Gentiles, through the power of wondrous signs (the ability to bring Gentiles to circumcision - conversion). And, by the power of the breath (Oral Torah) of God. So, that from Yerushalayim (Jerusalem), making a radius as far away as Illyricum,⁴¹ I have filled the territory with Messiah's Mesorah, in such a way as to realize my ambition of proclaiming the Mesorah where Messiah had not been taught, so that I might not build on any one's foundation. As it has been written: "Just so he will startle⁴² many Gentiles. Kings will be silenced because of him, For they will see what has not been told them, (and) will behold what they never have heard." (Isa 52:15)

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

Num 32:1-42	Ps 106:19-27	Josh 22:8-12, 21-24, 26-27, 29	Mordechai 12:37b-40	1 Luqas 20:45-47	Rom 15:14-24
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

INTRODUCTION

We are certain that by now many of our readers will find our fascination and extolment of Hakham Tsefet⁴³ fanatical. For this, we make no apologies. The materials and works of Hakham Tsefet form the infrastructure to the ENTIRE Nazarean Codicil.⁴⁴ To keep the matter concise we believe that without this foundational material we would be remiss to explain who and what Yeshua really meant and did. No other writer of the Nazarean Codicil has received the level of acclaim achieved by Hakham Tsefet. When we look at the number of times, Hakham Tsefet's name appears in the Nazarean Codicil we see that his name takes preeminence.⁴⁵

Our reason for lauding Hakham Tsefet here is simple. Many scholars have the habit of trying to interpret Mordechai (Mark) through the lens of the other writers of the Nazarean Codicil. In our humble opinion, this is placing the cart before the horse. The past few pericopes of Mordechai have shown the vitality of proper exegesis when studying the words of The Tanakh,⁴⁶ Yeshua, and the authors of the Nazarean Codicil. In keeping with rabbinical style hermeneutic, we place Mordechai at the forefront of the other Nazarean texts. This matches the hermeneutic demonstrated in the Talmud where the Mishnah is laid as the foundation for further commentary (Gemara-Remes) as applied to the Peshat materials. What appears in many of the commentaries of Mordechai is a failed exegesis of the text. We are not trying to criticize anyone or accuse of blatant mistranslation and interpretation at present. Our point is that the contemporary commentators are preoccupied more with doctrinal hype than with truth. The portrayal of the "Christ"⁴⁷ made by these commentaries usually results in a pseudo-Christ rather than a clear image of Messiah. This caused the late Vendyl Jones to pen the words of his book "Will the Real Jesus please Stand."⁴⁸ However, there are those who are starting to see through the glass with greater

⁴¹ Illyr'icum. An extensive district lying along the eastern coast of the Adriatic; from the boundary of Italy on the north, of Epirus on the south, and contiguous to Moessia and Macedonia on the east.

⁴² There is a ambiguity in this word. נָצַח(*naza*) bears the concept of bringing an object to the status of ritual purity. The root can also mean to consecrate to Divine service. See TWOT 1335 The Greek LXX uses θαυμάσονται as a marvel or wonder.

⁴³ Peter (St. Peter)

⁴⁴ New Testament

⁴⁵ Hengel, Martin *Saint Peter, the Underestimated Apostle*, William B. Eerdmans Publishing Co. 2006 p.28ff

⁴⁶ Acronym for the Torah. Ta-Na-Kt Torah, Nebim (Prophets) Kitubim (Writings)

⁴⁷ False image of Messiah, the "Anit-christ"

⁴⁸ Jones, Vendyl, *Will the Real Jesus Please Stand*, Institute of Judaic-Christian Research, 1983

clarity. This is the result of looking at the Nazarean Codicil through Jewish eyes. We have made these opening remarks because we will be looking at some of the pronouncements of contemporary commentators in the elucidation of this pericope. I would ask the readers to read with acumen and care.

THE CONGREGATION

The Greek text of 12:37b reads as follows ...

καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως (*ke o polus okhlos ēkouen autou ideōs*). Several translators render this phrase as “common people.”⁴⁹ Here I must ask a question. What would be indicated using the phrase “common people”?

The insinuation is simple to follow. If we use Oppenheimer’s definition of the “Am HaAretz”⁵⁰ we can infer some result.

The “am ha-aretz” were of two types, the “am ha-aretz le-mitzvot,” Jews who were disparaged for not scrupulously observing the commandments, and “am ha-aretz la-Torah,” those stigmatized as ignoramuses for not having studied the Torah at all.⁵¹

Oppenheimer’s assessment that the “Am HaAretz” seems to be in conjunction with the Talmudic view of this group, which is the antithesis of a Scholar. If we read these people to be “Am HaAretz” in the sense of the uneducated, we have no re-enforcement of Yeshua’s aptitude as a Sofer.⁵² Likewise, if we use “Am HaAretz” as “Jews disparaged for not scrupulously observing the commandments,” we still have a problem in that there is no solid propensity to follow Yeshua’s teachings. We have noted that the teaching method of Yeshua was that of the Socratic Method.⁵³ If we follow the Socratic Method of teaching, that education is supposed to reproduce conduct (halakha). Consequently, we do not see either case of the “Am haAretz” as being applicable to our verse. Therefore, the best translation for πολὺς ὄχλος - *polus okhlos* is “**a large congregation.**” This would incorporate those of both definitions of “Am-HaAretz” as well as the Hakhamim⁵⁴ of the area as indicated by the previous pericope.⁵⁵ In other words, Yeshua’s words appealed to the Hakham and the Am-haretz as well. This would have inspired all the intended groups. The Hakhamim would have been encouraged to hear the echo of their teachings. The “Jews disparaged for not scrupulously observing the commandments,” would have been inspired to become more observant and “those stigmatized as ignoramuses for not having studied the Torah at all” would have been inspired to study and apply Torah to their lives.

BEHOLD THE SOFERIM

Behold (with discernment) the Soferim (of the Tz'dukim),

The Greek phrase **Βλέπετε ἀπὸ τῶν γραμματέων** (*blepete apo tōn grammateōn*) means to behold or look at with discernment. Many translations will render the Greek “*blepo*” to mean beware. However, “*blepo*” is directly related to vision or physical sight. Here we have a play on words regardless of language. The desired result of the accusations made by Yeshua is that the Soferim desire to “be seen” or to “stand out” for reasons of false piety.

⁴⁹ Cf. KJV Mark 12:37b

⁵⁰ Uneducated Jewish people. But as we will see we must understand specifically which group of “Am HaEretz” is being referred to.

⁵¹ Oppenheimer, A., *The ‘am ha-aretz: a study in the social history of the Jewish people in the Hellenistic-Roman period*, E.J. Brill

⁵² Scribe, also Torah Scholar.

⁵³ I also suggest that the Socratic Method is synonymous with the teaching method of the Mishnah.

⁵⁴ Sage, Torah Scholar

⁵⁵ Sectional Paragraph

Robert Gundry suggests a possible translation of “watch out”⁵⁶ for the Soferim. But perhaps and more fitting the Greek term “Blepo” answers to the Hebrew word “Hineni” often translated as “Behold”.

We have translated the phrase to denote the targeted Soferim. Behold (with discernment) the Soferim (of the Tz'dukim),⁵⁷ clearly demonstrates the class of Soferim to which Yeshua is referring. A careful look at the text will reveal their characteristics. The epicurean lifestyle presented will quickly associate the Soferim mentioned with the Tz'dukim. Consequently, Yeshua again criticizes the Soferim of the Tz'dukim.⁵⁸

Here we must note that while Yeshua censures the Soferim of the Tz'dukim that there were other possible proponents liable for the charges made by Yeshua. However, we must also note that while there are “bad apples” in every group, we cannot label everyone in that group a “bad apple.” Morna Hooker⁵⁹ and Joel Marcus⁶⁰ note that “**some of** the Soferim” were corrupted, which demonstrates that the Soferim as a scholarly class were not all given to the censures made by Yeshua in this pericope. This assessment is accurate, especially if we look at the Soferim of the Tz'dukim.

However, scholars such as Robert Gundry⁶¹ and Craig Evans⁶² tend to make the present pericope a continuation of the previous one. The rationale behind this cretinous scholarship is to place ALL Soferim in a bad light to justify their preconceived anti-semitism. Some Soferim were qualified to be called “Doctors of the Law.”⁶³ This title comes down to us today as a Lawyer. Thus, we might read the text of our pericope to say, “Watch out for the lawyers who like...”

ABUSE OF THE CEREMONIAL ROBES AND CHAIRS

We have translated the Greek phrase ἐν στολαῖς (*en stolais*) as ceremonial robes. The Theological Dictionary of the New Testament and Greek-English lexicon of the New Testament and other early Christian literature (BDAG) suggest that the mentioned garments are ceremonial or Kohanic (Priestly) garments.⁶⁴ These garments serve as “equipment” for the specified office.⁶⁵ While there may be those who would frown or disdain the use of “robes” or other such vestments, our society in fact is dependent on a system of “robes” so to speak. Office workers tend to wear the “white collar” while general labor tends to wear a “blue collar.” Uniforms and “robes” are a means of identification. These “robes” are requisite for the harmonious functioning of our society. Such robes demonstrate that we live in a structured society. Uniforms identify spirituality, power and status. We will not try to elaborate on this idea. It is common knowledge albeit something that we may not focus on until we encounter situations that demand our observance. Society without “robes” is devoid of structure. However, we submit that even what might be termed “primitive cultures” have marks or identifying clothing. Yeshua is not demeaning the wearing of

⁵⁶ Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross*, Grand Rapids, Michigan: (Vol. 2). William B. Eerdmans Publishing Co. p. 726

⁵⁷ Some scholars have argued that there were no Scribes of the Sadducees. Cf. Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross*, Grand Rapids, Michigan: (Vol. 2). William B. Eerdmans Publishing Co. p. 725. Joachim Jeremias has proven by exegetical hermeneutic that the Sadducean Scribes did in fact exist. Cf. Jeremias, J. (1975). *Jerusalem in the time of Jesus: an investigation into economic and social conditions during the New Testament period*. Fortress Press. pp 231. William Lane's description of the “robes” of verse 38 shows the robes to be the Priestly ceremonial garments. Cf. Lane, W. L. (1974). *The New International Commentary on the New Testament: The Gospel According to Mark*, . Grand Rapids, Michigan: : W. B. Eerdmans Publishing Co. p. 440. Consequently, Hakham Tsefet through his **SOFER** Mordechai may well have been trying to distinguish the varied types of Soferim when they used the phrase Scribes and Pharisees. Cf. Mark 2:16

⁵⁸ Cf. [Mordechai 12:18-27](#) (Pericope 104c) and commentaries.

⁵⁹ Sabin, M. N. (2002). *Reopening the Word, Reading Mark as a Theology in Context of Early Judaism*. Oxford University Press. p.101

⁶⁰ Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary*. Yale University.

⁶¹ Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross*, Grand Rapids, Michigan: (Vol. 2). William B. Eerdmans Publishing Co. p. 726

⁶² Evans, C. (2001). *Word Biblical Commentary, Vol. 34b: Mark 8:27-16:20*. Nashville, Tennessee: Thomas Nelson Publishers. p. 276

⁶³ Cf. [Mordechai 12:35—37a](#) (Pericope 105b) See my discussion on Gamaliel.

⁶⁴ TDNT 7:687 Cf. στολή Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. (3rd ed.) (946). Chicago: University of Chicago Press.

⁶⁵ See Appendix 4749 στολή of the above Lexicon.

robes. His critique is the false piety behind flaunting these robes in order to be lauded by those of lesser rank.

In our years of Biblical studies, we have earned varying Doctoral degrees. When asked to address a collegiate group we always wear our graduate robes. The position of our degrees demanded wearing a Graduate robe at the ceremony. These robes are earned through years and hours of laborious study. Each robe was marked distinctly so that the students could readily tell what degree of honor had been acquired. These robes demonstrate a structured educational system. We have purported that Yeshua was trained rabbinically. His training earned him the title and status of a Hakham. Consequently, in our opinion, he would have, on occasion worn some sort of ceremonial robe, gown or some ceremonial garb to indicate his elevation of status. Therefore, we reiterate, wearing the robe is NOT the issue at hand. The issue at hand is illegitimate use of such a robe or gown to gain appraisal or acclaim and illegitimate gain. Otherwise, how do we explain the use of "robes" in texts like Revelation 6:11, 7:9, 7:13 and 7:14.

The situation can be further explained by realizing that the Synagogues had honorary positions and seats. These "seats" are not designed to intimidate those who have not earned the ability to sit in those honorary chairs. They are seats to foster motivation. However, we do not know any honest man or woman who will not enjoy his or her moment of fame. Ego is a natural and vital part of our structure, through this G-d given mechanism men ever strive for excellence. To suggest otherwise is a blatant lie.

The system of attributing a section or portion (aliyah) of the Torah to be read from an honorary position was established or at minimum promoted by the Sofer (Scribe) Ezra. Why would Ezra enact such a reform?⁶⁶ It has been our opinion that Ezra's great genius saw a way of rehabilitating Jews by making them read the Torah. We have discussed this at length in our Midrashim series on Ezra's Takanot.⁶⁷ By having Jews from every strata of life read the Torah publicly, Ezra elevated the spiritual and honorary status of Judaism. Therefore, to criticize those honorary positions of reading the Torah and sitting in "elevated seats" we criticize the reforming acts of Ezra the Scribe and Prophet. To remove these honorary acts would be to return to the period before Ezra with the possibility of retarding the resultant spiritual elevations brought about by Ezra and the Men of the Great Assembly. When we review the reforms of Ezra, we will see that Yeshua conformed to those reforms, as did all the Jews of the First Century.⁶⁸

A superficial look at Ezra's reforms makes one realize that reading Torah is of vital importance to Judaism. However, when we take a deeper look at the reforms we notice something profound. The core of Ezra's reforms deals with Shabbat.

1. Torah should be read publicly on Shabbat
2. Beit Din should assemble on Mondays and Thursdays
3. Clothing should be washed on Thursdays
4. Garlic should be eaten on Fridays.
5. Women should rise early to make bread.

Out of the eleven reforms, five deal with Shabbat or the preparation for Shabbat. A Shomer Shabbat person will be able to understand how each of these relates to Shabbat.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

⁶⁶ Cf. b. B.K. 82a for a complete list of Ezra's tikknuim. Also see the Appendix below

⁶⁷ [Ezra's Reforms p.1](#) [Ezra's Reforms p. 2](#)

⁶⁸ Cf. Lukas (Luke) 4:16ff Yeshua follows the typical reform of Ezra in reading the Torah publically on Shabbat. Here is only one small example of Yeshua following Ezra's reforms.

Hakham Shaul opens his Igeret (letter) to the Romans saying...

Hakham Shaul, a courtier of Yeshua HaMashiach, called⁶⁹ to be a Sh'liach,⁷⁰ set apart⁷¹ by the Mesorah⁷² of God,⁷³

This simple (Remes) statement sets the tone for the whole exposition of "Romans." In the present pericope, we see that he is a "Minister of the Lectionary" i.e. Septennial Torah reading cycle. Here we see that Hakham Shaul is pointing to the fact that the temple will be absent soon and the shift of authority will strip all sects of the independence.

In addition, a part of his "Opening remarks" is the statement...

I have received chesed⁷⁴ and an Igeret Reshut⁷⁵ to bring Messiah's authority⁷⁶ over all the Gentiles turning to God and bringing them into faithful obedience⁷⁷ (Talmudizing them in the Torah), among whom you also are the called⁷⁸ (given a vocation) of Yeshua HaMashiach.

In our present pericope, he reiterates his mission and occupation.

I will not dare to say anything except what Messiah accomplished through me, by word and deed, to produce the (faithful) obedience (to the instructions Witten and Oral Torah) by the Gentiles, through the power of wondrous signs (the ability to bring Gentiles to circumcision - conversion). And, by the power of the breath (Oral Torah) of God.

Thus, we see that the relationship that Nazarean Jews have with Gentiles is that of bringing them to conversion. This is Hakham Shaul's chief mission. Before the "Gentiles turning towards G-d" can find their place in a Jewish Synagogue, they must accept the authority of the Hakhamim. We must not take this statement as being pointed only to the Gentiles. We have recently shown that there was a normative Judaism in place long before the

⁶⁹ **Called:** Called not converted! Hagner, Donald A. 1993. "Paul and Judaism The Jewish Matrix of Early Christianity: Issues in the Current Debate." Bulletin for Biblical Research 3. 111 - 130 p. 114. **Called B'ne Elohim** - our vocation is **to become** B'ne Elohim (Ben Elohim)

⁷⁰ Emissary

⁷¹ **Set Apart:** ἀφορίζω – *aphorizo* generally translated as "set apart." Its Hebrew parallel is פרוש the root for the פרושים P'rushim (Pharisees). Hakham Shaul's words can be read "**Hakham Shaul, a courtier of Yeshua HaMashiach, called to be a Shaliach, a Parush (פרוש) by the Mesorah of God**"

⁷² **Mesorah:** <http://www.betemunah.org/sederim/nisan872.html>

⁷³ Θεοῦ, – the point of origin of the Mesorah. Furthermore, Morris reminds us that the book of Romans is about G-d. Morris, Leon. *The Epistle to the Romans*. Reprint edition. Grand Rapids, Mich.; Leicester, England: Wm. B. Eerdmans Publishing Co., 2012. pp. 249-63

⁷⁴ **Chesed:** It is G-d's loving-kindness, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah.

⁷⁵ **Igeret Reshut: "Letter of Permission."** The Bet Din of Yeshua's three pillars, Hakham Tsefet, Hakham Ya'aqob and Hakham Yochanan, would have issued this Igeret Reshut. This would have been very important to the Jewish Synagogues of the first century. Furthermore, we can see that Hakham Shaul must have followed this practice in all of his interactions with Jewish Synagogues. In the second Igeret to Corinthians Hakham Shaul asks if he needs an Igeret Reshut. Cf. 2 Co 3:1. Hakham Shaul's Igeret Reshut is his letter of acceptance as a Chaber among the "Apostles." His office is subjected to the Three Pillars rather than the Bat Kol. We find **b. B.M. 59b** as a precedent for understanding that a Bat Kol does not usurp the authority of the Bet Din. In this case, the Bet Din are the chief Nazarean Hakhamim.

⁷⁶ **Name:** ὄνομα – *onoma*, (name) meaning authority

⁷⁷ **Faithful Obedience:** ὑπακοήν πιστεως – *upakonen pisteos*, faithful obedience." πίστις – *pistis* is paralleled to the Hebrew word אמונה – *emunah*, meaning faithfulness, faithful obedience.

- Faithful Obedience to G-d
- Acceptance of the Mesorah (Orally breathed and written Torah)
- Acceptance and obedience to the authority of the Nazarean Hakhamim

⁷⁸ **Called:** to be **B'ne Elohim** – our vocation, like Messiah is **to become** B'ne Elohim (Ben Elohim) Sons of G-d. This also teaches us that Hakham Shaul was telling the Roman Congregations and Congregations in Diaspora that it was their duty to "Talmudize the Gentiles" as a joint effort.

destruction of the Temple in 70 C.E. Neusner's "Judaisms"⁷⁹ may have held differing opinions. Nevertheless, as Newman points out in his work "Proximity to Power and Jewish Sectarian Groups of the Ancient Period, A Review of Lifestyle, Values, and Halakhah in the Pharisees, Sadducees, Essenes, and Qumran"⁸⁰ using Rabbinic sources shows that the P'rushim (Pharisees) was the group that held the greatest influence over the Jewish people in the First Century. Newman shows...

As he says: "even though we do expound matters as you say, we do not do things in the way in which we expound them. **We obey the words of the Sages" (the Hakhamim).**"⁸¹

Therefore, we see that the Sages/Hakhamim/Rabbis held the seat of power with the Jewish people. In other words, it is very likely that even though there were many differing groups there was a halakhic norm established by the Hakhamim.

Our point here is that the barriers of "sect" were breaking down as the calamity of the Temple drew near. However, we must realize that "sectarian" issues did not rob any Jew of his belief. Groups that did not accept a halakhic norm found themselves ostracized and pushed into self-excommunication.⁸²

YAVNEH, A CALL FOR JEWISH UNITY

It is our opinion that the Enactments of Yavneh brought a unity among the Jewish people determining to establish for all Jewish people halakhic norms that would stand the test of time. Here we must state that there was no establishment of anything new. It was a call to accept the halakhah of the Hakhamim and forefathers who had "walked" before them. What resulted in the Council of Yavneh was a univocity and true Jewish paradox. Each sect may have held differing opinions, but they followed a unified halakhic standard. Each sect made compromises within halakhic norms and accepted the yoke of the Kingdom through the Bate Din⁸³ and Hakhamim.

The Church Fathers envied the unity that resulted from the Yavneh Synod, failing to see that there can be no "unity" without diversity, thus the Jewish penchant for paradox. Jewish univocity comes with many voices. But, regardless of the number of voices each accepts a true halakhic norm which is expressed in their own special way. Thus, "the 'synod' of Yavneh became the prefiguration of the Council of Nicaea (325 C.E.)."⁸⁴ Be it known that by this time⁸⁵ the Nazareans followed the "synod of Yavneh" remaining faithfully obedient to Orthodox Jewish norms. In an attempt to establish some similarity to the Enactments of Yavneh, the Church "Fathers" now totally detached from any Jewish influence, (at least publically) adopted the title "Fathers" mimicking the Jewish teachings of Mishnah Aboth (Teachings of the Jewish Fathers/Sages). Why did the "Church Fathers" adopt the title "Fathers?" They wanted to establish a line of authority in the same manner that Judaism had in the "handing down" from Teacher to student. However, the Church "Fathers" did not follow the Jewish protocol exactly. Rather than showing that their teachings went from Teacher (Rabbi/Hakham) to Talmid (student) they adopted the phrase "Father to Father."⁸⁶ Nicaea mimicked Yavneh as much as possible without being too obvious.

⁷⁹ Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p. 39

⁸⁰ Newman, Hillel, and Ruth M. Ludlam. *Proximity to Power and Jewish Sectarian Groups of the Ancient Period: A Review of Lifestyle, Values, and Halakhah in the Pharisees, Sadducees, Essenes, and Qumran*. Brill Reference Library of Judaism, v. 25. Leiden ; Boston: Brill, 2006. p. 210

⁸¹ Ibid p. 211

⁸² Victor Eppstein, *When and How the Sadducees Were Excommunicated*, *Journal of Biblical Literature*, Vol. 85, No. 2 (Jun., 1966), pp. 213-22

⁸³ Houses of Judgment

⁸⁴ Shaye J.D. Cohen. *The Significance of Yavneh: Pharisees, Rabbis, and the End of Jewish Sectarianism*,* Jewish Theological Seminary, New York. p. 28

⁸⁵ by the fourth century

⁸⁶ *De decr.* 27 cited in Burrus, "Fathering the World."

Boyarin unifies the Nazarean Codicil ("New Testament Canon") with the texts of the Mishnah with its harmonization between the schools of Rabbi Yochanan Ben Zakkai and Rabban Gamaliel calling them "compromise texts."⁸⁷ What we find here is not that the Nazarean Codicil was not compromised in any way. The so-called "compromise" meant that the Nazareans identified themselves with Jewish Orthodoxy rather than "Christianity." However, this collaboration was bi-modal. The Nazareans accepted Normative Judaism and the Schools of Rabbi Yochanan Ben Zakkai and Rabban Gamaliel accepted from the Nazareans a prototypical configuration for the transmission of the Mesorah in PaRDeS fashion. Thus, Yavneh and the Galil were not so far apart. Yet, these two communities somehow thrived side by side and forged the future of Normative Judaism.

In summary: we note that Nazarean Judaism in conjunction with Normative Council of Yavneh made every man a Torah Scholar while the Patristic cast did the exact opposite. Hakham Shaul allegorizes Hakham Tsefet's Miriam Migdalah to follow a hermeneutic taught by Hillel the Elder. If the women in Yeshua's school were such faithful talmidim how much the more is it necessary for Nazarean men to be Torah Scholars!

Amen Ve Amen

Questions for Understanding and Reflection

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

Blessing After Torah Study

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

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

⁸⁷ Daniel Boyarin, "A Tale of Two Synods; Nicaea, Yavneh and Rabbinic Ecclesiology," *Exemplaria* 12 (2000): p.46

Next Sabbath:

Shabbat: "Eleh Mas'ei" – Sabbath: "These are the stages"

Shabbat	Torah Reading:	Weekday Torah Reading:
אלה מסעי		Saturday Afternoon
"Eleh Mas'ei"	Reader 1 – B'Midbar 33:1-4	Reader 1 – B'Midbar 34:1-3
"These are the stages"	Reader 2 – B'Midbar 33:5-9	Reader 2 – B'Midbar 34:4-6
"Estas son las estancias"	Reader 3 – B'Midbar 33:10-39	Reader 3 – B'Midbar 34:7-10
B'Midbar (Num.) 33:1-56	Reader 4 – B'Midbar 33:40-44	
Ashlamatah: Is. 11:16 – 12:6 + 14:1-2	Reader 5 – B'Midbar 33:45-49	Monday and Thursday Mornings
	Reader 6 – B'Midbar 33:50-53	Reader 1 – B'Midbar 34:1-3
Psalms: 106:28-33	Reader 7 – B'Midbar 33:54-56	Reader 2 – B'Midbar 34:4-6
	Maftir – B'Midbar 33:54-56	Reader 3 – B'Midbar 34:7-10
Mk 12:41-44; Luke 21:1-4; Rm 15:25-33	Is. 11:16 – 12:6 + 14:1-2	

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>

Note:

There will be no class via the Internet next Sunday morning July the 1st as you will be praying and fasting at the Esnoga for the 17th of Tammuz!



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