

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Tebet 12, 5778 – Dec 29/30, 2017	Third Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

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

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

Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
His Honor Paqid Adon Tsuriel 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
Her Excellency Giberet Zahavah bat Sarah & beloved family
His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah
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 Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah
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 Marvin Hyde
His Excellency Adon Ya'aqob ben David
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

amen!

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

We pray for His Eminence our beloved Rabbi Dr. Hillel ben David as he awaits for a heart operation which will take place on Tuesday January the Second. **Mi Sheberach** – He who blessed our forefathers Abraham, Yitschaq and Ya'aqob, Moshe and Aharon, David and Shlomoh, may He bless and heal our beloved Rabbi Dr. Hillel ben David, Your faithful servant; May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for His Eminence our beloved Rabbi Dr. Eliyahu ben Abraham as he is greatly suffering from the scourge of Diabetes with its frequent high and lows incapacitating him in his work. **Mi Sheberach** – He who blessed our forefathers Abraham, Yitschaq and Ya'aqob, Moshe and Aharon, David and Shlomoh, may He bless and heal our beloved Rabbi Dr. Hillel ben David, Your faithful servant; May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We also pray for His Eminence Rabby Dr. Hillel ben David's daughter HE Giberet Sarah bat Batsheva who has an enlarged heart and is very worried, depressed and very anxious. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Sarah 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!

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

We pray for Mr. David Cox (the father of HE Giberet Sarai bat Sarah) who will be undergoing eye cataract surgery tomorrow morning, December 5. He is 79, and also has a condition similar to Parkinson's. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Mr. David Cox, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

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

We pray for His Excellency Adon Jonah Lindemann (age 18), and His Excellency Adon Bart Lindemann Jr. (age 20). [the sons of His Excellency Adon Barth Lindemann] who have recently been diagnosed with Asperger's disease (a

"spectrum disorder"). Their father asks that we pray that he can find for his two young sons the appropriate and good professional assistance that they urgently need. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Their Excellencies Adon Adon Bart Lindemann Jr. & Adon Jonah Lindemann, May the Holy One, Blessed is He, be filled with compassion for them to restore their health, to heal them, to strengthen them, and to revivify them. And may He send them speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

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

Blessings Before Torah Study

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

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

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

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

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

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

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

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

Amen!

Shabbat: "B'Ha'alot'kha" – "When you light the lamps"

Shabbat	Torah Reading:	Weekday Torah Reading:
בְּהַעֲלֹתֶךָ		Saturday Afternoon
"B'Ha'alot'kha"	Reader 1 – B'Midbar 8:1–4	Reader 1 – B'Midbar 10:1–3
"When you light the lamps"	Reader 2 – B'Midbar 8:5–14	Reader 2 – B'Midbar 10:4–6
"Cuando encendieres las lámparas"	Reader 3 – B'Midbar 8:15–22	Reader 3 – B'Midbar 10:7–10
B'midbar (Numbers) 8:1 – 9:23	Reader 4 – B'Midbar 8:23–26	
Ashlamatah: Zech 4:1–9 + 6:12–13	Reader 5 – B'Midbar 9:1–8	Monday & Thursday Mornings
	Reader 6 – B'Midbar 9:9–14	Reader 1 – B'Midbar 10:1–3
Psalms 97:1–12	Reader 7 – B'Midbar 9:15–23	Reader 2 – B'Midbar 10:4–6
	Maftir – B'Midbar 9:21–23	Reader 3 – B'Midbar 10:7–10
N.C.: 2 Pet 3:11–16; Lk 18:1–8 Rm 7:21–25	Zech 4:1–9 + 6:12–13	

Contents of the Torah Seder

- The Making of the Menorah – Numbers 8:1–4
 - Dedication of the Levites – Numbers 8:5–26
 - The Second Passover – Numbers 9:1–14
 - The Fiery Cloud Upon the Tabernacle – Numbers 9:15–23
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Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol XIII: First Journeys

By: Rabbi Yitschaq Magrisso, Translated by: Dr. Tzvi Faier

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 13 – “First Journeys,” pp. 217–264

Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 8:1 – 9:23

Rashi	Targum
1. The Lord spoke to Moses, saying:	1. And the LORD spoke with Mosheh, saying:
2. Speak to Aaron and say to him: "When you light the lamps, the seven lamps shall cast their light toward the face of the menorah."	2. Speak with Aharon, and say to him: At the time when you do kindle the lamps upon the candelabrum, (all) the seven lamps will be alight; three on the western

Rashi	Targum
	side, and three on the eastern side, and the seventh in the midst.
3. Aaron did so; he lit the lamps toward the face of the menorah, as the Lord had commanded Moses.	3. And Aharon did so; at the face of the candelabrum he lit the lamps thereof, as the LORD commanded Mosheh.
4. This was the form of the menorah: hammered work of gold, from its base to its flower it was hammered work; according to the form that the Lord had shown Moses, so did he construct the menorah.	4. And this was the work of the candelabrum, which was of beaten gold, from its foundations unto its lilies, the work of the artificer, with the hammer was it wrought: according to the vision which the LORD had showed Mosheh, so did Bezalel make the candelabrum.
5. The Lord spoke to Moses saying:	5. And the LORD spoke with Mosheh, saying:
6. Take the Levites from among the children of Israel and cleanse them.	6. Bring the Levites out from among the sons of Israel, and purify them.
7. This is what you shall do to them so as to cleanse them: sprinkle them with cleansing water and pass a razor over all their flesh; then they shall wash their garments and cleanse themselves.	7. And this will you do to purify them. Sprinkle upon them the water for uncleanness through sin (chattata), and let the razor pass over all their flesh, and let them wash their raiment, and wash themselves in forty seahs of water.
8. Then they shall take a young bull with its meal offering of fine flour mingled with oil. And you shall take a second young bull as a sin offering.	8. And they will take a young bullock, and his mincha of flour sprinkled with olive oil; and take you a second young bullock for a sin offering.
9. You shall bring the Levites in front of the Tent of Meeting, and you shall gather the entire congregation of the children of Israel.	9. And you will bring the Levites before the tabernacle of ordinance, and gather together also all the congregation of the sons of Israel.
10. You shall bring the Levites before the Lord, and the children of Israel shall lay their hands upon the Levites.	10. You will bring the Levites before the LORD, and the sons of Israel will lay their hands upon the Levites.
11. Then Aaron shall lift up the Levites as a waving before the Lord on behalf of the children of Israel, that they may serve in the Lord's service.	11. And Aharon will present the Levites, (as) an elevation before the LORD from the sons of Israel, and they will be for the work of the service of the LORD.
12. The Levites shall lay their hands on the heads of the bulls, and make one as a sin offering and one as a burnt offering to the Lord, to atone for the Levites.	12. And the Levites will lay their hands upon the head of the bullocks, and make one a sin offering and one a burnt offering before the LORD, to atone for the Levites.
13. You shall present the Levites before Aaron and his sons, and lift them as a waving before the Lord.	13. And you will place the Levites before Aharon and his sons, and present them (as) an elevation before the LORD;
14. Thus shall you set apart the Levites from the midst of the children of Israel, and the Levites shall become Mine.	14. and thus will you separate the Levites from among the sons of Israel, that the Levites may be ministers before Me.
15. Following this, the Levites shall come to serve in the Tent of Meeting. You shall cleanse them and lift them as a waving.	15. And afterward the Levites may enter to fulfil the service of the tabernacle of ordinance, when you will have purified them and presented them (as) an elevation;
16. For they are wholly given over to Me from among the children of Israel; instead of those that open the womb all the firstborn of Israel I have taken them for Myself.	16. for separated they are separate before Me from among the sons of Israel, instead of everyone who opens the womb; the first-born of all who are of the sons of Israel have I taken (to be) before Me.

Rashi	Targum
17. For all the firstborn among the children of Israel are Mine whether man or beast since the day I smote all the firstborn in the land of Egypt; I have sanctified them for Myself.	17. For every first-born of the sons of Israel is Mine, whether of man or of beast: in the day that I slew all the first-born in the land of Mizraim, I sanctified them before Me;
18. And I have taken the Levites instead of all the firstborn of the children of Israel.	18. and I have taken the Levites instead of all the first-born of the sons of Israel,
19. I have given the Levites as a gift to Aaron and his sons from among the children of Israel, to perform the service for the children of Israel in the Tent of Meeting and to atone on behalf of the children of Israel, so that the children of Israel will not be inflicted with plague when they approach the Sanctuary.	19. and have given the Levites (as) gifts unto Aharon and to his sons from among the sons of Israel, to minister the service of the children of Israel in the tabernacle of ordinance, and to atone for the children of Israel, lest there be mortality among the children of Israel at the time when they approach the sanctuary.
20. So Moses, Aaron, and the entire congregation of Israel did [this] to the Levites; the children of Israel did [in accordance with] all that the Lord had instructed Moses regarding the Levites.	20. And Mosheh and Aharon and all the congregation of the Bene Israel did unto the Levites according to all that the LORD had commanded Mosheh concerning the Levites, so did the sons of Israel to them.
21. The Levites cleansed themselves and washed their clothes. Then Aaron lifted them as a waving before the Lord, and Aaron atoned for them to cleanse them.	21. And the Levites were purified, and they washed their raiment; and Aharon presented them as an elevation before the LORD. And Aharon made atonement for them to purify them.
22. After that, the Levites came to perform the service in the Tent of Meeting before Aaron and before his sons; they did to them just as the Lord had commanded Moses regarding the Levites.	22. And afterward the Levites went in to fulfil their ministry in the tabernacle of ordinance, before Aharon and his sons: as the LORD had commanded Mosheh concerning the Levites, so did they unto them.
23. The Lord spoke to Moses saying:	23. And the LORD spoke with Mosheh, saying:
24. This is [the rule] concerning the Levites: From the age of twenty five years and upwards, he shall enter the service to work in the Tent of Meeting.	24. This is the instruction for the Levites who are not disqualified (profaned) by their blemishes: from one of twenty-five years and upward, he will come, according to his company, to the service of the tabernacle of ordinance
25. From the age of fifty he shall retire from the work legion, and do no more work.	25. and from fifty years of age he will return from the band of the service, and serve no more.
26. He shall minister with his brethren in the Tent of Meeting to keep the charge, but he shall not perform the service; thus shall you do for the Levites regarding their charge.	26. Yet he may minister with his brethren at the tabernacle of ordinance in keeping the watch; but he will not do any of the service. So will the Levites act in their charge.
1. The Lord spoke to Moses in the Sinai Desert, in the second year of their exodus from the land of Egypt, in the first month, saying:	1. And the LORD spoke with Mosheh in the wilderness of Sinai, in the second year from the time of their going forth from the land of Mizraim, in the first month, saying:
2. The children of Israel shall make the Passover sacrifice in its appointed time.	2. Let the children of Israel perform the sacrifice of the Pascha between the suns at its time.
3. On the afternoon of the fourteenth of this month, you shall make it in its appointed time; in accordance with all its statutes and all its ordinances you shall make it.	3. On the fourteenth day of this month, between the suns, they will perform it in its time; according to all its rites and all its statutes will they do it.

Rashi	Targum
4. Moses spoke to the children of Israel [instructing them] to make the Passover sacrifice.	4. And Mosheh spoke with the children of Israel to perform the sacrifice of the Pascha.
5. So they made the Passover sacrifice in the first month, on the afternoon fourteenth day of the month in the Sinai Desert; according to all that the Lord had commanded Moses, so did the children of Israel do.	5. They performed the Pascha, therefore, on the fourteenth day of the month, between the suns in the wilderness of Sinai; after all that the LORD had commanded Mosheh, so did the children of Israel.
6. There were men who were ritually unclean [because of contact with] a dead person, and therefore could not make the Passover sacrifice on that day. So they approached Moses and Aaron on that day.	6. But certain men, who were unclean, having been defiled by the body of a man who had died near them suddenly; as the commandment (of the Pascha) came upon them, could not perform it on that day, which was the seventh of their uncleanness. And they came before Mosheh and Aharon on that day;
7. Those men said to him, "We are ritually unclean [because of contact] with a dead person; [but] why should we be excluded so as not to bring the offering of the Lord in its appointed time, with all the children of Israel?"	7. and these men said to him, We are unclean, on account of a man who died with us: therefore we are hindered from killing the Pascha, and shedding the blood of the LORD's oblation upon the altar at its time, that we may eat its flesh, being clean, among the children of Israel.
8. Moses said to them, "Wait, and I will hear what the Lord instructs concerning you."	8. This is one of four matters of judgment brought before Mosheh the prophet, which he decided according to the Word of the Holy One: in some of which Mosheh was deliberate, because they were judgments about life; but in the others Mosheh was prompt, they being (only) judgments concerning money: but in those (the former) Mosheh said, I have not heard; that he might teach the princes of the Sanhedrin who should arise after him to be deliberate in judgment regarding life, but prompt in judgments about money; and not to be ashamed to ask counsel in things too hard for them, inasmuch as Mosheh himself, the Rabbi of Israel, had need to say, I have not yet heard. Therefore, said Mosheh to them, Wait until I have heard what will be commanded from before the LORD concerning your case.
9. The Lord spoke to Moses saying:	9. And the LORD spoke with Mosheh, saying:
10. Speak to the children of Israel saying, Any person who becomes unclean from [contact with] the dead, or is on a distant journey, whether among you or in future generations, he shall make a Passover sacrifice for the Lord.	10. Speak with the sons of Israel, saying: A man, whether young or old, when unclean by defilement from the dead, or an issue, or the leprosy, or who is hindered in the way of the world by the accidents of the night, or who will be at a distance from the threshold of his house: if such things happen to you, or to your generations, then may he defer to perform the Pascha before the LORD.
11. In the second month, on the fourteenth day, in the afternoon, they shall make it; they shall eat it with leavened cakes and bitter herbs.	11. But in the second month, which is the month of Iyar, on the fourteenth day of the month, between the suns they will perform it; with unleavened bread and with bitters they will eat it.

Rashi	Targum
12. They shall not leave over anything from it until the next morning, and they shall not break any of its bones. They shall make it in accordance with all the statutes connected with the Passover sacrifice.	12. They will not leave of it till the morning, and a bone in it will not be broken; according to every instruction in the decree of the Pascha in Nisan, they will perform it. In the Pascha of Nisan (such persons) may eat unleavened bread, but not perform the oblation of the Pascha on account of their defilement; but in the Pascha of Iyar being purified they will offer it.
13. But the man who was ritually clean and was not on a journey, yet refrained from making the Passover sacrifice, his soul shall be cut off from his people, for he did not bring the offering of the Lord in its appointed time; that person shall bear his sin.	13. But the man who, being clean and undefiled by the way of the world, and not at a distance from the threshold of his home, neglects to perform the oblation of the Pascha of Nisan, that man will be cut off from his people, because he has not offered the LORD's oblation in its season; that man will bear his sin.
14. If a proselyte dwells with you, and he makes a Passover sacrifice to the Lord, according to the statutes of the Passover sacrifice and its ordinances he shall make it. One statute shall apply to you, to the proselyte and to the native-born citizen.	14. And if the stranger who is sojourning with you will perform the Pascha before the LORD, he will do it after the proper manner of the Paschal decree, according to its form so will he do it. You will have one statute, both for the sojourner and for the native of the land.
15. On the day the Mishkan was erected, the cloud covered the Mishkan, which was a tent for the Testimony, and at evening, there was over the Mishkan like an appearance of fire, [which remained] until morning.	15. And on the day on which the tabernacle was reared the Cloud of Glory covered the Tabernacle; it overspread the Tabernacle of Testimony by day, and at evening, it was over the Tabernacle like a vision of Fire until the morning.
16. So it was always, the cloud covered it and there was an appearance of fire at night.	16. So was it continually, a Cloud of Glory covering it by day, and a vision of Fire by night.
17. and according to the cloud's departure from over the Tent, and afterwards, the children of Israel would travel, and in the place where the cloud settled, there the children of Israel would encamp.	17. And what time the Cloud of Glory was uplifted from the Tabernacle, then the children of Israel went forward; and at the place where the Cloud rested, there did the children of Israel rest.
18. At the bidding of the Lord, the children of Israel traveled, and at the bidding of the Lord, they encamped. As long as the cloud hovered above the Mishkan, they encamped.	18. By the mouth of the Word of the LORD the children of Israel went forward, and by the Word of the LORD they rested. All the days that the Cloud of Glory abode upon the Tabernacle, (so long) did they abide.
19. When the cloud lingered over the Mishkan for many days, the children of Israel kept the charge of the Lord and did not travel.	19. And if the Cloud tarried over the Tabernacle many days the children of Israel observed the watch of the Word of the LORD, and did not proceed.
20. Sometimes, the cloud remained for several days above the Mishkan; at the Lord's bidding they traveled and at the Lord's bidding they encamped.	20. If for the time of a number of days, suppose the seven days of the week, the Cloud of Glory was upon the Tabernacle, by the mouth of the Word of the LORD they rested, and by the mouth of the Word of the LORD they went forward.
21. Sometimes the cloud remained from evening until morning, and when the cloud departed in the morning, they traveled. Or, the cloud remained for a day and a night, and when the cloud departed, they traveled.	21. Or, if the Cloud of Glory (rested only) from evening until morning, and was uplifted in the morning, then went they onward; whether by day or by night, when the Cloud was lifted up they went forward;
22. Whether it was for two days, a month or a year,	22. whether it was two days, or a month, or a year

Rashi	Targum
that the cloud lingered to hover over the Mishkan, the children of Israel would encamp and not travel, and when it departed, they traveled.	complete, while the Cloud of Glory made stay over the Tabernacle, abiding on it, the children of Israel abide, and journeyed not, and at the time of its uplifting they went forward.
23. At the Lord's bidding they would encamp, and at the Lord's bidding they would travel; they kept the charge of the Lord by the word of the Lord through Moses.	23. By the mouth of the Word of the LORD they encamped, and by it they journeyed; they kept the observance of the Word of the LORD, by the mouth of the Word of the Lord through Mosheh.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Kal va-homer:** "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 ehad:** 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-yože bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
 7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.
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Rashi Commentary for: B'Midbar (Num.) 8:1 – 9:23

Chapter 8

2 When you light Why is the portion dealing with the menorah juxtaposed to the portion dealing with the chieftains? For when Aaron saw the dedication [offerings] of the chieftains, he felt distressed over not joining them in this dedication—neither he nor his tribe. So God said to him, “By your life, yours is greater than theirs, for you will light and prepare the lamps.”-[Tanchuma Beha’alothecha 3]

When you light Heb. בְּנִירַתְךָ, lit., when you cause to ascend. Since the flame rises, Scripture describes kindling in terms of ascending. He is required to kindle the lamp until the flame rises by itself (Shab. 21a). Our Sages further expounded from here that there was a step in front of the menorah, on which the kohen stood to prepare [the lamps].-[Sifrei Beha’alothecha 3]

toward the face of the menorah Toward the middle lamp, which is not on [one of] the branches, but on the menorah itself.-[Men. 98b]

shall cast their light The six on the six branches; the three eastern ones—that is their wicks—facing towards the center one, and likewise, the three western ones, the tops of their wicks facing toward the center one. Why [were the wicks facing inwards, thus giving off so little light]? So that [people] should not say that He [God] needs the light.-[Tanchuma Beha'alothecha 5]

3 Aaron did so This shows Aaron's virtue that he did not deviate [from God's command].-[Sifrei Beha'alothecha 1:5]

4 This was the form of the menorah As God had shown him with His finger, for he had difficulty with [constructing] it. That is why it says, "This is...."-[Sifrei Beha'alothecha 7]

hammered work In old French, batediz, beaten, an expression similar to, "[and his knees] knocked (נִקְרָעָה) one against the other" (Dan. 5:6). There was a block of gold weighing a talent. He pounded it with a hammer, and cut it with a chisel to extend its limbs in the prescribed manner, and it was not made limb by limb and then connected together.-[Baraitha Melecheth HaMishkan]

from its base to its flower Its base was the hollow box above the legs, like the silver candelabra that stand before nobles.

from its base to its flower That is to say, the menorah itself and everything attached to it.

from its base Which was a large unit.

to its flower Which was its finest work—it was all hammered work. It is customary to use the word תְּעֵינָה in this sense [to include everything], as in, "from the stacks to the (תְּעֵינָה) standing grain to the (תְּעֵינָה) olive groves" (Judges 15:5).

according to the form which the Lord had shown... According to the design He had shown him on the mount [Sinai], as it says, "Now see and make, according to their pattern [which you are shown on the mountain]" (Exod. 25:40).

so did he construct the menorah I.e., the one who made it [namely, Bezalel]. The Aggadic Midrash [Tanchuma Beha'alothecha 3] states that it was made by itself through the Holy One, Blessed is He.

6 Take the Levites Take them with words: You are fortunate in that you have merited to become attendants of the Omnipresent.- [Torath Kohanim 8:165, Midrash Aggadah]

7 Sprinkle them with cleansing water from the ashes of the red cow, so as to cleanse them from contamination by those who were in contact with the dead.

and pass a razor over all their flesh I found in the writings of R. Moses Hadarshan (the preacher): Since they [the Levites] were submitted in atonement for the firstborn who had practiced idolatry [when they worshipped the golden calf], which is called sacrifices to the dead—and one afflicted with tzara'ath is considered dead—they required shaving like those afflicted with tzara'ath.

8 Then they shall take a young bull That is a burnt offering, as it is written, "and designate...and one as a burnt

offering" (verse 12); this is the communal offering [to atone] for idolatry.

and a second young bull What does it mean by "a second"? It teaches that just as a burnt offering is not eaten, so is [this] sin-offering not eaten. There is a support for his [R. Moses'] comments in Torath Kohanim (Obligatory sacrifices 3:4) [which states that this sin-offering was burnt up]. **I, however, believe that this was a temporary injunction [not to atone for idolatry]**, since they should have brought a goat as a sin-offering for idolatry, with the bull for a burnt offering.

9 And you shall gather the entire congregation Since the Levites were submitted as an atonement offering instead of them, let them [the Israelites] come and stand with their offerings [namely the Levites] and rest their hands upon them.-[Midrash Aggadah]

11 Then Aaron shall lift up the Levites as a waving in the same way that the guilt-offering of one afflicted with tzara'ath requires waving [the animal] while it is alive. Three wavings are mentioned in this section: the first (verse 11) refers to the sons of Kohath, and for this reason it states with regard to them, "that they may serve in the Lord's service," since they were responsible for the work involving the most holy objects—the ark, the table, etc. The second (verse 13) refers to the sons of Gershon. Therefore, it is stated with regard to them, "a waving before the Lord" (verse 13), for even they were assigned holy work—the curtains and the clasps, which could be seen in the Holy of Holies. The third [waving] was for the sons of Merari (verse 14). -[Midrash Aggadah] 16

wholly given over Hebrew נָתְנִים בָּתְנִים [the double expression denoting] given over **for [the service of] carrying** and given over **for the singing** [in the Temple]. - [Midrash Aggadah]

that open - פֶּתַח, the opening of.

17 For all the firstborn...are Mine The firstborn are Mine by right, for I protected them among the Egyptian firstborn, and I took them for Myself—until they erred through the golden calf; so now "I have taken the Levites" (verse 18).

19 I have given... - "The children of Israel" is mentioned five times in this verse, thus declaring the affection [God has] for them, for their mention is repeated in one verse as many times as the five books of the Torah. I saw this in Gen. Rabbah [3:5]. [Note that this is not found in Gen. Rabbah, but in Lev. Rabbah 2:4]

so that the children of Israel will not be inflicted with plague So that there will be no need for them to approach the holy [Sanctuary], for if they do approach, there will be a plague.

20 So Moses, Aaron and all the congregation Moses presented them, Aaron lifted them up, and the Israelites rested their hands [on them].

22 they did to them just as the Lord commanded Moses [This is written] to extol those who performed [this rite] and those upon whom it was preformed, [for] none of them objected.

24 This is the rule concerning the Levites Age disqualifies them, but physical blemishes do not disqualify them.- [Sifrei Beha'alohecha 1:10, Chul. 24a]

From the age of twenty-five years Elsewhere (4:3) it says, "From the age of thirty." How can this be reconciled? However, **from the age of twenty-five they came to study the laws of the service**; they would study for five years, and at the age of thirty they would [begin] work. From here we learn that a student who does not experience success in his learning for five years, will never experience it.- [Chul. 24a]

25 and do no more work [i.e.,] the work of carrying on the shoulders; however, he can return to [the work of] locking the gates, singing, and loading the wagons. This is the meaning of “He shall minister with his brethren (אֶת-אֲחֵיכֶם) ” [in the next verse]—with his brethren, as the Targum [Onkelos] renders (עַמּ אֲחֵיכֶם) .

26 to keep the charge To camp around the Tent and to assemble and dismantle [it] at the time of the travels.

Chapter 9

1 In the first month The portion at the beginning of the Book [of Numbers] was not said until Iyar. [From this], you learn that there is no chronological order in the Torah. But why did Scripture not begin with this [chapter]? For it is a disgrace to Israel that throughout the forty years the children of Israel were in the desert, they brought only this Passover sacrifice alone.-[Sifrei Beha'alothecha 1:18]

2 in its appointed time Even [if it were to fall] on Sabbath; “in its appointed time” [also implies,] even [if the majority of the people were] in a state of ritual uncleanness.-[Sifrei Beha'alothecha 1:14, 15]

3 in accordance with all its statutes These are the commandments directly relating to its body—an unblemished male lamb in its first year.-[Pes. 95a]

and all its ordinances These are the commandments that relate to its body from elsewhere, such as the seven days for [eating] unleavened bread and for disposing of leaven. (Another version: The commandments relating to its body—an unblemished male lamb in its first year; those which relate to its body from elsewhere—it must be] roasted over fire, its head with its legs and its innards. And those which have no relation to its body—unleavened bread and disposing of leaven.-[Rashi on Pes. 95a]

4 Moses spoke What does this teach us? Has not Scripture already said, “And Moses told... of the Lord’s appointed [holy days].” (Lev. 23:44) ? However, when he heard the portion dealing with the festivals at Sinai, he related it to them, and then he exhorted them again when the time came to perform them.-[Sifrei Beha'alothecha 1:17]

6 approached Moses and Aaron While the two were sitting in the study hall, they came and asked them. It is [however] inconceivable that they approached them one after the other [in this order], for if Moses did not know, how should Aaron know?- [Sifrei Beha'alothecha 1:20]

7 Why should we be excluded He [Moses] told them, “Sacrifices cannot be offered in a state of ritual uncleanness.” They replied, “Let ritually clean kohanim sprinkle the blood for us, and let ritually clean people eat the flesh.” He said to them, “Wait, and I will hear... ” like a disciple who is confident of hearing from his teacher’s mouth. Fortunate is the mortal who is so confident, for whenever he wished, he could speak with the Shechinah. This portion should really have been said through Moses, like the rest of the Torah, but these people merited that it be said through them, for merit is brought about through the meritorious. -[Sifrei Beha'alothecha 1:22]

10 On a distant journey Heb. רֹחֶם. There is a dot over the word, to teach us that he does not really have to be far away, but even if he was merely outside the threshold of the Temple courtyard throughout the time allowed for the slaughtering [of the Passover sacrifice] (Pes. 93, Sifrei Beha'alothecha 1:24). On the second Passover, one may keep both leavened bread and unleavened food in the home, and there is no festival. The consumption of leaven is not forbidden except while he eats it [the sacrifice].-[Pes. 95a]

14 If a proselyte dwells with you, and he makes a Passover sacrifice I might think that anyone who converts

should immediately make a Passover sacrifice. Therefore, Scripture teaches us, "One statute [shall apply to you, to the proselyte and to the native-born citizen]." And this is its meaning: If a proselyte dwells with you, and he comes (Reggio ed. - and the time comes) to make a Passover sacrifice with his friends, "according to the statutes of the Passover sacrifice and its ordinances he shall make it." -[Sifrei Beha'alothecha 1:30]

15 the Mishkan which was a tent for the Testimony The Mishkan served as a tent over the tablets of the Testimony.

there was over the Mishkan Heb. הָיָה. In the sense of being continuously over the Mishkan. Such [is the meaning of] the expression in the entire passage.

17 the cloud's departure - הַעֲלָתָה. As the Targum renders, סְתִּלְקֹת, departure. Similarly, "the cloud departed" (verse 21). It would have been incorrect to write, וְעַלְפֵי עַלְתָּה הַעֲלָתָה [and in verse 21], for that would not be an expression denoting 'departure' but sprouting forth or ascending, as in, "Behold a cloud, small as a man's palm, rising (עַלְתָּה) from the sea" (I Kings 18:44).

18 At the bidding of the Lord...traveled We learned in the [Baraitha] Melecheth HaMishkan [ch. 13]: When the Israelites traveled, the cloud would fold and spread itself over the tribe of Judah like a beam. They blew a tekiah (long blast), a teruah (series of short blasts), and another tekiah, but it did not move on until Moses declared, "Rise up, O Lord" (10:35), and then the banner of the camp of Judah would travel. This [appears] in the Sifrei. [35]

and at the bidding of the Lord they encamped As soon as the Israelites encamped, the pillar of cloud would mushroom upward and spread itself over the tribe of Judah like a canopy. It would not depart until Moses declared, "Return O Lord, to the myriads of Israel's thousands" (10:36). This is what is meant by, "according to the Lord's word, through Moses" (verse 23). -[Melecheth HaMishkan ch. 13]

20 Sometimes Heb. וְיַיְשׁ, lit., [and there is used in the sense of מִזְמִימִים] "and sometimes."

several days Heb. יְמִים מְסֻפֶּר, lit., days of number, a few days.

22 or a year Heb. יְמִים, a year, as in "Its [period of] redemption shall be a full year (יְמִים)" (Lev. 25:29).

Ketubim: Psalm 97:1-12

Rashi	Targum
1. The Lord has reigned, the earth will exult; many islands will rejoice.	1. The LORD reigns, let the earth rejoice, let the many isles be glad.
2. Cloud and thick darkness are around Him; righteousness and judgment are the foundation of His throne.	2. Clouds of glory and darkness are around Him; righteousness/generosity and justice are the place where His throne is set.
3. Fire will go before Him and will burn His enemies all around.	3. Fire will go before Him, and it burns around His oppressors.
4. His lightnings illuminated the world; the earth saw and quaked.	4. His lightnings illuminate the world; the earth saw and trembled.
5. Mountains melted like wax from before the Lord, from before the Master of all the earth.	5. The mountains will melt like wax in the presence of the LORD, in the presence of the master of all the earth.

Rashi	Targum
6. The heavens told His righteousness, and all the earth saw His glory.	6. The angels of the height will tell of His righteousness/generosity, and all the peoples will see His glory.
7. All worshippers of graven images will be ashamed, yea those who boast of idols; all gods, prostrate yourselves before Him.	7. All who worship idols will be ashamed, who pride themselves on a false god; and all the peoples who worship a false god will bow down in His presence.
8. Zion heard and rejoiced, and the daughters of Judah exulted, because of Your judgments, O Lord.	8. The assembly of Zion has heard and rejoiced, and the daughters of the house of Judah exult, because of Your judgments, O LORD.
9. For You, O Lord, are Most High above all the earth; You are very much exalted above all gods.	9. For You are the LORD, the supreme one over all the inhabitants of the earth; You are greatly exalted over all that is revered.
10. You who love the Lord, hate evil; He watches the souls of His pious ones, He rescues them from the hands of the wicked.	10. O you who love the LORD, hate evil, because the Almighty protects the souls of His pious ones; from the hands of the wicked/lawless he will deliver them.
11. A light is sown for the righteous, and for the upright of heart, joy.	11. Light has shone and is hidden for the righteous/generous, and joy for the upright of heart.
12. Rejoice, you righteous, with the Lord, and give thanks to His holy name.	12. Be glad, O righteous/generous, in the Word of the LORD, and give thanks at the mention of His holy name.

Rashi's Commentary to Psalm 97:1-12

1 The Lord has reigned when He takes the kingdom from Amalek and from his descendants.

the earth will exult This is what Ezekiel said (35: 14): "When the whole earth rejoices, I shall make you desolate." He prophesied this concerning Amalek.

3 Fire will go before Him in the war of Gog and Magog, for it is written concerning his war (Ezek. 38:22): "And I shall plead against him with pestilence and with blood, and rain bringing floods and great hailstones, fire and brimstone."

4 His lightnings His brilliant lights, an expression of (Ezek. 21:15): "It is polished that it may glitter (ברק) ."

and quaked "Surely there will be a great earthquake on that day in the land of Israel. And at My presence, the fishes of the sea...will quake." [The word] לְתַחַל is an expression of (above 48:7): "pangs (חיל) like [those of] a woman in confinement."

5 melted like wax Heb. כָּדֹבֶג, as it is written (Ezek. 38:20): "and the mountains will be thrown down, and the cliffs will fall."

7 All worshippers of graven images will be ashamed as it is written (Isa. 2:18): "And the idols will completely pass away."

who boast Who praise themselves with their worship.

8 Your judgments Your vengeance.

11 A light is sown for the righteous A real sowing is prepared to grow for them.

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Meditation from the Psalms

Psalms 97:1-12

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

Ibn Yachya¹ observes that Moses dedicated this psalm, his eighth, to the tribe of Joseph,² from whom Joshua is descended. Joshua would conquer the land of Canaan in God's Name, and this victory is described in verse 1: *When HaShem will reign, the land [of Canaan] will exult!*

Fire will advance before him [Joshua] (verse 3) and the mountains [i.e., the mighty monarchs of Canaan] will melt like wax (verse 5).

This psalm also alludes to the future, as Midrash Avakir explains with a parable: A king had two servants. One burst out in song and laughter, while the other cried bitter tears. The king attempted to console his weeping servant, saying, "In my eyes you are both equal. Why do you cry?"

The servant replied, "My colleague lives with you and eats at your table. He certainly has good reason to sing. You have kept me at a distance and put my sustenance in the hands of others. Therefore, I cry!"

Similarly, God created both the heavens and the earth together. The heavens sing joyously, as Tehillim (Psalms) 19:2 states: *The heavens declare the glory of God.* The earth cries, however, and protests to the Holy One, Blessed is He, "The heavens are near You, and they enjoy the splendid radiance of Your presence. Furthermore, the Angel of Death has no power over the heavenly bodies and luminaries. But I am far from Your presence and subject to the authority of the Angel of Death. Therefore, I cry."

Then HaShem consoled the earth: "Fear not! In the future, your lot will improve, and you will have ample reason to rejoice, as the Psalmist says, When HaShem will reign [i.e., when His Presence will fill the land], the earth will exult".³

The fact that this is the third psalm we sing for Kabbalat Shabbat also alludes to the future, to Yom Shekulo Shabbat.⁴

Yosef, the focus of this psalm, has a major role to play in that final victory of good over evil, as Rashi explains:

Bereshit (Genesis) 37:1 *Yaaqov settled in the land of the sojournings of his fathers, in the Land of Canaan. These are the generations of Yaaqov Yosef was seventeen years old...*

"Yaaqov settled ... A flax-driver came into town with camels laden with flax. A smithy wondered, 'Where will all

¹ Yosef Ben David Ibn Yachya (1494-1534). A recognized Torah scholar and contemporary of the Beit Yosef and the Abarbanel. Yosef Karo personally handled his burial.

² Ephraim and Menashe

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 The time when all will be Sabbath.

this flax go?' A certain wise-guy answered, 'One spark from your bellow will burn it up!' Thus, Yaaqov saw all the chieftains of Esav mentioned in the previous chapter and asked, 'Who will be able to conquer them?' What's written after? 'These are the generations of Yaaqov: Yosef ...' as it says, 'The house of Yaaqov will be fire, the house of Yosef will be a flame, and the house of Esav will be straw': One spark will go out from Yosef and burn it (Esav) all up."⁵

It is well-known in Talmudic and Midrashic literature that Mashiach ben Yosef, the first Mashiach who will descend from the tribe of Yosef, will pave the way for Mashiach ben David, the final Mashiach and redeemer of the Jewish people. Just as Yehoshua from Ephraim (Yosef) preceded the kings from Yehudah, and Shaul (Binyamin) preceded David (Yehudah), Mashiach ben Yosef will precede Mashiach ben David, and die heroically in battle.⁶

Mashiach ben Yosef can be seen in the life of Yosef ben Yaaqov until he is removed from the prison by Paro. Mashiach ben David can be seen in the life of Yosef ben Yaaqov from the time he is crowned king, second only to Paro.

Bereshit (Genesis) 41:1 *It happened at the end (mikeitz) of two years⁷ to the day . . .*⁸

This pasuk introduces the story how Yosef HaTsadiq⁹ was freed from prison, the *keitz* (end) to his confinement. Yosef is remembered by HaShem, using a key word, *keitz*.¹⁰ The word *keitz* is a special word, often denoting the historic arrival at a certain predestined time by which something is meant to happen, specifically with respect to redemption. For example, the Talmud uses this term with respect to the final redemption:

Sanhedrin 97b Rav said, "All the dates of redemption (hakeitzin) have already passed, and now it depends upon repentance and good deeds."

Thus, when the Torah employs the term *keitz*, it is not merely informing us that twelve years have passed since Yosef was first thrown into prison, and he just "happened" to earn his release at that time. Rather, Yosef HaTsadiq earned his release from jail then, because history reached a moment in time, a moment that was pre-designated long before Yosef was even born, with the **ultimate redemption** in mind.¹¹

The Midrash¹² explains that the word "mikeitz" is connected to the Pasuk in Iyov, "*Keitz Sham LaChoshech*," "He put an end to the darkness" (Iyov 28:3). Yosef is "in darkness" when he is jailed for twelve years, but is freed following his divine interpretation of Pharaoh's dream. It is clear that this "Keitz", this endpoint, for Yosef is much more than an end to darkness. It is the beginning of his transition to light.

⁵ Obadiah 1:18

⁶ Succah 52a

⁷ On the last day of the second year. This suggests that the dreams of the cup bearer and the baker were also interpreted on Rosh Hashanah. (*Oznaim L'Torah, Rosh Hashanah 10a*)

⁸ As with our redemption in the future there will be a meteoric rise of Mashiach.

⁹ A quick recap: Yosef was an obnoxious and precocious child, rubbing his favored status in his older brothers' noses. This got him sold into slavery, and eventually, many years later, his brothers came to him after he rose as a man of power in Egypt to try and get food when famine gripped their homeland. Yosef tested them, and when they proved their reluctance to sacrifice their other younger brother Benjamin, he reconciled with them.

¹⁰ Interestingly, in the Book of Daniel, the word *keitz* is used to designate the 'end time' – *l'eit keitz* (e.g. 8:17) – or 'end season' – *l'moed keitz* (e.g. 8:19). So, on the one hand, *keitz* signals 'end time', forever beyond us; on the other hand, as with Pharaoh's dreams, a definite time, here and now.

¹¹ Yosef was released from prison on Rosh HaShana. *Rosh HaShana 10b-11a*.

¹² Bereshit Rabbah 41:1

In the Mishna,¹³ Rabbi Akiva states: “*Ha-av zocheh la-bein, be-noy, u-veko'ach, u-ve'osher, u-ve'chachma, u-veshanim*” [A father transmits to his son his physical features, his strength, his wealth, his wisdom and his longevity] and “*Mispar ha-dorot lefanav, ve-hu ha-keitz*”, [and the number of generations before him]. Rabbi Akiva then adds: “and this is the secret of *Geula*, [redemption]”.¹⁴

Thus, Yosef did not find release from prison because of Pharaoh’s dreams, but rather, Pharaoh was made to dream as he did because Yosef was meant to be released precisely at that time. Thus, the Arizal taught:

Sotah 36b However, Yosef did not merit this until the night of the “end of two years”,¹⁵ when it was decreed that he should leave jail; that day he rose to greatness. Therefore, it is what is written, “He appointed it as a testimony to Yosef when He went out over the land of Egypt, when I heard a language unknown to me”¹⁶. That night, Gavriel came and taught him seventy languages.¹⁷

A *keitz* is an appointed time, a pre-designated immutable moment in Jewish history, and through that time some form of redemption **MUST** occur, even if history has to be turned upside down to bring it about. If need be, HaShem will have one nation attack another, and trigger a war that involves massive armies and expenditures just to bring about a *keitz*, and this is what the Talmud means, or rather, warns.

Sforno¹⁸ says that Yosef was locked up in the pit of Pharaoh, and didn’t know if he would ever get out. But suddenly, HaShem had Yosef freed from jail. The same thing happens when HaShem redeems the Bne Israel. When He took us out of Egypt He did it very quickly. And the same thing will be now, when HaShem takes us out of Galut¹⁹ very speedily! And when HaShem brings the redemption with Mashiach, He will usher it in with the repeated use of *keitz* (end):

Daniel 12:9-13 And he said: Go Daniel, for shut and sealed are these things until the time of the **keitz**. 10. Many shall be purified, whitened, and refined; the wicked shall do wickedly, and all of the wicked shall not understand, but the wise will understand. 11. And from the time of the ceasing of the eternal, and to giving of the desolate abomination, one thousand, two hundred and ninety days. 12. Happy is the one who waits, and arrives; to days - a thousand, three hundred, and thirty-five. 13. And you, go to the **keitz**, and rest and rise for your fate, at **keitz HaYamim**.²⁰

Since Yosef and Mashiach both usher in redemption with the word “*keitz*”, and since Yeshua, Mashiach ben Yosef,

¹³ Eduyot 2:9

¹⁴ What all this means, according to Rav Soloveitchik, is that the father is the bridge, the link between son and grandparents, and to all previous generations dating from Avraham, Yitzchak and Yaaqov. Grandfathers and grandchildren, though members of different generations, are part of the Mesorah community. Jews of the past, present, and future are united in their commitment to the Divine teachings of the Torah and to the historic destiny of the Jew. One collegial fraternity exists of Moshe Rabbenu, R’ Akiva, the Rambam, the Vilna Gaon, the Baal Shem Toy, and others, joining hands with grandfathers, parents, and children of all generations. This is the idea of “*Mispar ha-dorot lefanav*.” Parents transmit to their children the secret of uniting with past generations and the ability to associate with distant historical figures, intellectually and emotionally, as if they were contemporaries. And “*Ve-hu ha-keitz*, this is the secret of redemption.” He who can proclaim an identity with the generations from the beginning will bring about the final redemption of the Jewish people.

¹⁵ Bereshit (Genesis) 41:1

¹⁶ Tehillim (Psalms) 81:6

¹⁷ Shaar HaGilgulim, Chapter 31

¹⁸ Obadiah ben Jacob Sforno (Obadja Sforno, Hebrew: עובדיה ספורנו) was an Italian rabbi, Biblical commentator, philosopher and physician. He was born at Cesena about 1475 and died at Bologna in 1550.

¹⁹ Exile

²⁰ Keitz HaYamim = end of days

is called the “son of Yosef” in order to connect him with Yosef ben Yaaqov, lets put a bit of thought into some of the connections found with Mashiach ben Yosef vs. Yosef ben Yaaqov:

Mashiach ben Yosef	Yosef
Mashiach ben Yosef was the firstborn of HaShem's beloved Israel who is likened to a bride.	Yosef HaTzadiq was the firstborn of Yaaqov's beloved Rachel.
Mashiach ben Yosef's life begins and ends with prophecy.	Yosef HaTzadiq's life, as depicted in Torah, begins and ends with prophetic dreams.
Mashiach ben Yosef, in his first coming, serves his father and brothers for 37 (33) years before His death. (According to most estimates)	Yosef serves his Father (Israel) and his brothers for 17 years. Bereshit 37:2 ²¹
Marqos 14:62 And Yeshua said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.	Bereshit 37:8 And his brethren said to him, Shalt thou indeed reign over us, or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.
HaShem saw spiritual greatness and the continuity of the Jewish people in Mashiach ben Yosef.	Yaaqov saw spiritual greatness and the continuity of the Patriarchs in Yosef.
Mashiach ben Yosef was united with his brothers through the agency of the angel Gavriel.	Yosef HaTzadiq was united with his brothers through the agency of the angel Gavriel.
Hated by His “brothers”. Yochanan (John) 15:25	Hated by his brothers. Bereshit (Genesis) 37:4
Brought a bad report about his brothers. Matityahu (Matthew) 12:30-37	Brought a bad report about his brothers. Bereshit (Genesis) 37:2
Loved by his father more than his brothers. Matityahu (Matthew) 3:17	Loved by his father more than his brothers. Bereshit (Genesis) 37:3
He was a shepherd. Yochanan (John) 10:11	He was a shepherd. Bereshit (Genesis) 37:2
He was called the King of the Jews Matityahu (Matthew) 27:37	He said he would be king Bereshit (Genesis) 37:9-10
He was sent by His Father (HaShem) to check on his brothers. Matityahu (Matthew) 15:24	He was sent by his father (Yaaqov) to check on his brothers. Bereshit (Genesis) 37:14
“Brothers” plotted to kill Him. Matityahu (Matthew) 12:14	Brothers plotted to kill him. Bereshit (Genesis) 37:20
His disciples had him buried in a “pit”.	His brothers had Yosef “buried” in a pit.
Yeshua did not utter a word to the judges when they judged him.	Yosef did not utter a word to his brothers when they sold him.
Mashiach ben Yosef's pleas were ignored. Matityahu 26:42	Yosef's pleas for help were ignored. Bereshit 42:21
His people ate a meal while He was in the pit (Pesach). Yochanan (John) 13:1	Brothers ate a meal while he was in the pit. Bereshit (Genesis) 37:25
He died doing His Father's will. Matityahu (Matthew) 26:42	“Died” doing his father's will. Bereshit (Genesis) 37:23-24

²¹ The age at which Yosef was sold is 17. The *Mispar Katan* is Eight, alluding to the eight days of Chanukah.

Judas sold Him to the Romans for 30 silver pieces. Matityahu (Matthew) 26:16	His brothers sold him. The coat of many colors dipped in blood and given with a lie to his father. Wild animals killed him. Bereshit (Genesis) 37:28 – Yaaqov's sons are likened to wild animals in Bereshit 49.
Some Jews worked to save Mashiach ben Yosef's life, believing Him to be innocent.	Yehudah worked to save Yosef's life, believing him to be innocent.
His robe was covered with blood. Marqos (Mark) 15:17	His robe was covered with blood. Bereshit (Genesis) 37:31
Marqos 14:47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.	The firstborn sought to rescue Yosef (Bereshit 37:21-22)
Mashiach ben Yosef, in his first coming, dies at the hands of His brothers and is thrown into a pit. Matityahu 27:60	Yosef is thrown into a dual pit by his brothers. Bereshit 37:24
His empty pit caused concern. Matityahu (Matthew) 28:8	The empty pit caused Reuben concern. Bereshit (Genesis) 37:29
Came out of the grave alive. Marqos (Mark) 16:11	Came out of the pit alive. Bereshit (Genesis) 37:28
Met the spice bearers (Miryams). Mashiach ben Yosef is taken out of the tomb and wrapped in spices. Marqos (Mark) 16:1, Yochanan (John) 20:15	Met the spice bearers (Ishmaelites). Yosef is drawn out of the pit and taken by a spice caravan to Egypt. Bereshit 37:25
Mashiach ben Yosef went down to Egypt as a youth.	Yosef went down to Egypt as a youth.
Did not get His kingdom right away.	Did not get his kingdom right away.
His disciples came to search for Him.	His brothers came to search for him.
His disciples did not recognize him.	His brothers did not recognize Him.
Began His ministry at 30. Lugas (Luke) 3:23	Began his ministry at 30. Bereshit (Genesis) 41:46
Yosef was brought out of the pit and prison to be exalted to the Pharaoh's right hand: Bereshit (Genesis) 40:39-41 "Then Pharaoh said to Yosef, "Since God has made all this known to you, there is no one so discerning and wise as you. You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you." So Pharaoh said to Yosef, "I hereby put you in charge of the whole land of Egypt." Then Pharaoh took his signet ring from his finger and put it on Yosef's finger. He dressed him in robes of fine linen and put a gold chain around his neck. He had him ride in a chariot as His second in command."	Yeshua was brought out from the pit after death and exalted to the Father's right hand: Philippians 2:8-11 And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Yeshua every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Yeshua Mashiach is Lord, to the glory of God the Father.

Ate a meal with His disciples after the pit. Marqos 16:14	Ate a meal with his brother's after the pit. Bereshit 43:25
II Luqas 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.	Sotah 33a a Master has declared: Gabriel came and taught [Yosef] the seventy languages.
Yeremyahu 23:3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.	Bereshit 46:7 (Yaaqov) His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.
The bride of Mashiach is Israel, but many believe her to be the Christian goyim.	Yosef married a woman who was thought to be a goy who was in reality a grand-daughter of Yaaqov. Bereshit 41:50 And unto Yosef were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.
Yeshua was not recognized after He was raised from the pit.	Yosef was not recognized after he was raised from the pit.

If this comparison is valid, and I believe its validity speaks for itself, then we ought to be able to follow Yosef's career in Mitzrayim to determine what **will be** when Mashiach returns for His second advent. We see that He will sit at the right hand of power. We see that He will reveal Himself to Jews during the second year of a famine following seven prosperous years. We see that Jews will be tested by the King to see if they have learned his lesson.

Yeshua	Yosef
Preached HaShem's word in prison. 1 Tsefet (Peter) 3:19	Preached HaShem's word in prison. Bereshit (Genesis) 40:1-13
Reigned at the right hand of God. Matityahu (Matthew) 26:54	Reigned at the right hand of Pharaoh. Bereshit (Genesis) 41:39-40
Was a servant before He was the King. Matityahu (Matthew) 12:15-18	Was a slave before he became king. Bereshit (Genesis) 39:1-2
Provided food for His "brothers". Marqos (Mark) 8:1-8	Provided food for his brothers. Bereshit (Genesis) 47:12-13
Was drawn out of the pit by The Supreme Ruler. II Luqas (Acts) 13:32-33	Was drawn out of the pit by the supreme ruler. Bereshit (Genesis) 41:14
He will be the King of the Jews. Marqos (Mark) 15:1-12	He was the first king of the Jews. Bereshit (Genesis) 47:12-13
Mashiach ben Yosef, in his second coming, will serve the Gentiles who will see that they are blessed because of him.	Yosef serves the Gentiles and their priest for 13 years.
Mashiach ben David will give the Gentiles as an	Yosef enslaves the Egyptians and they serve him for

inheritance to His brothers.	food.
Mashiach ben David will reveals Himself only to His brothers.	Yosef reveals himself ONLY to his brothers.
Mashiach ben David will gather is all the outcasts of Israel and settle them in their land (Israel).	Yosef gathers all of Israel and his descendants and settles them in Goshen.

The following section was written by His Eminence Hakham Dr. Yosef ben Haggai, and gives further details about Yosef:

Beresheet (Genesis) 41:38 starts with the words: ‘Pharaoh said to his servants, “Could we find another like him - a man in whom is the spirit of G-d?” Please do note that Pharaoh, the leader of the only world super-power of that time, says of Yosef: “upon whom is the spirit of G-d.” The Targum paraphrases and says: “in whom is the spirit of prophecy from the L-rd.” And, the Book of Yasher puts it: “in whose heart there is wisdom and knowledge” [Note: “understanding” is not mentioned but is alluded to. We could well state this in its Hebraic context as: “in whose heart/mind there is Chokhmah (wisdom), Binah (understanding), and Daat (knowledge),” or simply: “in whose heart/mind there is ChaBaD.”]

In 1 Luqas (Luke) 2:40 we read:

“And, the child, went on growing, and waxing strong (in Spirit), becoming filled with wisdom; and, the knowledge of G-d, was upon him.” (Peshitta version)

Here Hakham Dr. Luqas was alluding in his Gemara treatise to the text of Bereshit 41:38. Compare also with Yeshayahu 11:2. Interesting that in the Stone’s Tanach edition, vv.1-10 of Yeshayahu is labeled “The Davidic Mashiach,” and yet the more one looks at these ten (10) first verses of our Haftarah the more one can see that this has nothing to do with the Mashiach ben David but with a descendant of the Royal House of David who would be the Mashiach ben Yosef. Apparently someone has missed the boat rather badly on that one!

In the Midrash to Song of Songs 6:9 it is explained that even as “queens and concubines praise her (i.e. Israel)” this is like when Pharaoh said of Yosef: “Can we find such a one as this, in whom is the spirit of G-d ... there is none so discrete and wise as you” (Genesis 41:38,39). That is why of Israel it is said in Deuteronomy 4:6 – “Surely this great nation is a wise and understanding people.” The Midrash seems to imply that at present Israel = Mashiach ben Yosef. But what is interesting is the kind of people that praises Israel – “Queens” (persons worthy of royalty) and “Concubines” (persons who are willing to be part of Israel for no gain, as a concubine is willing to share with a man even though she will not inherit as a wife). How great are the words of our Sages! So much depth, so much wisdom!

Perhaps this becomes more clear if we say that the only man who ruled over the Gentiles as the ruler of a superpower who was of Israel was Yosef! The only man to whom the crown of Israel to rule over the Jews was promised was David. That is why the Jew has little understanding about Mashiach ben Yosef, all we have looked forward if for Mashiach ben David and the inception of his Messianic Era, may it come soon! When we look at this in context we can surely now understand the words of Hakham Shaul in his Responsa to the Roman Proselytes:

Romans 11:26-30 *For I wish not, ye should be ignorant, brethren, of this sacred secret (of the Torah), lest within yourselves you become presumptuous, that, a small blindness has fallen upon Israel, until, the full measure of the Gentiles, be gathered in; and then, will all Israel be delivered. As it is written (Isaiah 59:20): “A redeemer will come to Zion, and to those of Jacob who repent from willful sin.” ... Now, touching the Masorah, they are hostile for your sake; but in the election, they are beloved for the Patriarchs’ sake. For G-*

d does not change in His free gift and in His calling.

I have always been intrigued as to what Hakham Shaul exactly meant when he wrote: "Now, touching the Masorah, they are hostile for your sake." But as we see in the story of Yosef the brothers of Yosef (Israel) were hostile to Yosef for Yosef's sake. If the brothers of Yosef had not sold him to the caravan traders he would not have ended in Egypt and become the ruler of the Gentiles. Thus Mashiach ben Yosef has nothing to do with Israel, except that He proceeds from Israel, and at some point in time becomes a deliverer to Israel, but Yosef never ruled over his brethren, his rule has to do with the Gentiles! And Yosef's wisdom has nothing to do with Israel but with and for the Goyim! Another interesting thing is that sure, Israel is blind in a small part, but that does not compare to the presumptuousness that the Gentiles have and still hold, particular those who say that they are the followers of the Mashiach and teach that the Torah is done away and that they are the only Israel. I think if I am given the choice of being a little blind or of being presumptuous before G-d, I would rather prefer the former. The Gentiles should well take heed to **The words of Pharaoh concerning Mashiach ben Yosef – "And by your command the whole nation (all of the Gentiles) will be sustained!" (Bereshit 41:40).**

And the Gentiles, called Yosef "Avrekh"²². Our Hakhamim, in Bereshit Rabba 90:3, tell us that this particular word is composed of two words which can be translated as "a father-figure." No wonder the Gentiles in their ignorance see Mashiach as part of G-d rather than as Israel's gift to the Gentiles! Notice that the Torah does not call Yosef that, but the Gentiles did. The Targum translates "Father of the King" and in Egypt Pharaoh was seen as an incarnation of the sun god. In other words, the Egyptians (and all the Gentiles) see in Mashiach ben Yosef something greater than any of their gods.

Pharaoh, on the other hand called Yosef's name "Tzafenat-pa'neach – one who reveals secrets" (Bereshit 41:45), or "the explainer of hidden things." And this is what Hakham Shaul above was alluding to when he wrote: "For I wish not, ye should be ignorant, brethren, of this sacred secret (mystery)" [Romans 11:26]. Mashiach ben Yosef then is the revealer of the secret things in the Torah, the explainer of the hidden things in the Torah. And when the so-called "Gospels" are read from a rabbinical perspective this is what they exactly distil – the secret things hidden in the Torah! But in order to understand Mashiach ben Yosef's words one needs to be a joyful and meticulous doer of the Torah as well as an experienced and advanced learner of the Torah. Without these two concomitant ingredients there is no way possible to understand the so-called "Gospels" – the Masorah of Mashiach ben Yosef. A mystery for a Jew is the "So'od" (secret) of the Torah. For the pagans well we all know what they mean by "mysteries." The Secrets of the Torah were codified and written down finally in Spain before the inquisition, where the holy "Zohar" (radiance of the Torah) came to light.

The Story with Mr. Potiphar

The Torah informs us in Bereshit 41:45 – "and he (Pharaoh) gave him Asenat daughter of Poti-fera, Priest of On, for a wife." The Midrash, in Bereshit Rabba 86:3, identifies this person as being the same as Mr. Potiphar of chapter 39 of Bereshit. The word Poti-fera constitutes the first letters of the phrase "fattening oxen and calves in order that they become offered as sacrifices in pagan rites." Apparently Mr. Potiphar became castrated (sexually impotent) as a penalty for wanting to use Yosef for homosexual purposes. In shame he resigned as a minister to Pharaoh and became a Pagan Priest serving the god "On."

However, in Pirqe d'Rabbi Eliezer, it is said that Asenat was the daughter of Dinah who had been raped by Shechem the son of Chamor. Regarding this, the wise Sephardi Sage, Hakham Bachya ben Asher of blessed memory comments:

²² Bereshit (Genesis) 41:43

"Yaaqov had expelled her from his home and had arranged for her to live amongst some bushes. This is why she was called "Asenat" from the word "Asenath" meaning "bush." When arranging for her to live near that bush Yaaqov attached a note around her neck on which it was written "anyone who attaches himself to you thereby will become part of Yaaqov's family." When Yosef saw this note he went and hid it. This is why when his father asked him who the lads were whom he had brought with him to be blessed (Gen. 48:9), he said: "they are my sons Whom HaShem gave me in this place." He showed his father the note and what had been written thereon.

She was described as daughter of Potiphar because she had been raised in Potiphar's house. She was so named in accordance with Sanhedrin 19 that states that anyone who raises an orphan in his home is deemed to have given birth to that person."

Truly then Mashiach ben Yosef has come to re-gather into Israel the "lost sheep of Israel", those Jewish souls that have mingled up with the Goyim or who have been the product of the Goyim raping our women or converting our people to their religions at the edge of the sword. All of these are considered as Asenat the product of a raped Jewess by the hand of Gentiles. It is these who are the "lost sheep of Israel," and in G-d's accounting nothing is lost, as He loving brings back that which is His, most blessed be He!

End of Hakham Haggai's comments.

The story of Yosef HaTsadiq also tells the story of the Jewish people learning how to live in galut.²³ The commentators describe this instance of *maaseh avot siman levanim* (the actions of our forefathers foreshadow the lives of their descendants) as paving the way for how we, his ancestors, should navigate our own existence in the post exile world, living among the nations. His conduct and character serve as an inspiration for us and we can learn from all that he did right, just as much as we can learn from all of his mistakes and missteps. There is a Midrash that Gavriel HaMalach came to Yosef while he was in jail and taught him the 70 languages.²⁴ If we are to understand this Midrash in a more figurative way, it could mean that Gavriel taught Yosef how to take his message and translate it into a way that the other nations would understand without compromising the integrity of that message. This is a message that speaks of the beginning of the exile and also of the keitz, the end of the exile. This is the message of Psalm 97 and the message found in the life of Yosef HaTsadiq.

Ashlamatah: Zechariah 4:1-9 + 6:12-13

Rashi	Targum
1. And the angel who spoke with me returned, and he awakened me as a man who wakes up from his sleep.	1. And the angel who was speaking with me returned and roused me like a man that is roused from his sleep.
2. And he said to me, "What do you see?" And I said, "I saw, and behold [there was] a candelabrum all of gold, with its oil-bowl on top of it, and its seven lamps thereon; seven tubes each to the lamps that were on top of it.	2. And he said to me, "What do you see?" And I said, "I see, and behold, a lamp-stand all of gold and a bowl on the top of it, and its seven lamps which are upon it- seven-and seven (<i>pipes</i>) which pour oil from them* to the lamps which are on top of it; [Sperber's Ms C adds: " These are the two holy ministers Moses and Aaron standing beside it. Moses stands on the south side and

²³ exile

²⁴ Sotah 36b

Rashi	Targum
	teaches the people the words of the Law, and Aaron stands on the north side to make atonement for the sins of the congregation." Similarly <i>Tg. Ms Parma</i> 555 (<i>Kasher, Tarbiz</i> 45 [1975-6] 44). Cf. the identification of the two "sons of oil" (v. 14) as Moses and Aaron in <i>Exod. Rab.</i> 15:3.]
3. And [there were] two olive trees near it; one on the right of the bowl, and one on its left.	3. and two olive-trees which are beside it, one on the right of the bowl and the other on its left."
4. So I answered and spoke to the angel who talked with me, saying, "What are these, my lord?"	4. And I answered and spoke to the angel who was talking with me, saying, "What are these, my lord?"
5. And the angel who spoke with me answered, and he said to me, "Do you not know what these are?" And I said, "No, my lord."	5. And the angel who was speaking with me answered and said to me, "Do you not know what these are?" And I said, "No, my lord."
6. And he answered and spoke to me, saying, "This is the word of the Lord to Zerubbabel, saying: 'Not by military force and not by physical strength, but by My spirit,' says the Lord of Hosts.	6. And he answered and spoke to me, saying, "This is the word of the Lord with Zerubbabel, saying, 'Not by strength, nor by might, but by my Memra: says the Lord of hosts.'
7. Who are you, O great mountain? Before Zerubbabel you sink to a plain! He will bring out the stone of the main architect, with shouts of grace, grace to it." {P}	7. What are you reckoned O foolish kingdom? Are you not like a plain before Zerubbabel? And He shall reveal His anointed One* whose name is told from old*, and he shall rule over all kingdoms." [MT "O great mountain ". While the root T-P-S has connotations of size, abundance (cf. Akkad. <i>lapasu</i>), the correspondence between MT <i>gdwl</i> and <i>Tg, tpst</i> is hardly to be explained on this basis. The equation of mountain with kingdom is encouraged by such references as Dan 2:35, 44f.; cf. also MT and <i>Tg, Isa</i> 41: 15 and perhaps also LXX <i>lao</i> ; ("peoples") for MT "mountains" in Hab 3: 10. The expression "foolish kingdom" also occurs in <i>Trg. Jer</i> 49:4 (cf. MT Deut 32:6, 21). Codex Reuchlinianus and Sperber's <i>Ms C</i> identify the kingdom as Rome (<i>Ms C</i> "Rome which will be destroyed"; cf. <i>Pal. TKs. Gen</i> 15: 12). On the other hand, the comparable "foolish nation" in <i>Eccles</i> 50:25 refers to the Samaritan community. <i>Tg. Ps</i> 74:22 has "foolish (tps) king" for MT <i>nbl</i> ("senseless man")-a possible reference to Antiochus Epiphanes (cf. H.H. Rowley, The Zadokite Fragments and the Dead Sea Serol/s [Oxford, 1952] 74n.). The Jewish interpretation of the great mountain known to Jerome was quite different: "ad diabolum dictum intellegunt". In <i>Yalqut Shim'oni</i> (ad loc) and <i>PRE</i> 9 the mountain is taken to represent King Messiah (cf. Levey, The Messiah 98). Ephraem Syrus (Commentary, ad loc) paraphrases by "What are you reckoned, O Gog, whom they compare to a great mountain?" The stone of MT is interpreted messianically; cf. <i>Trgs</i> king in Zion, for MT's stone, at <i>Isa</i> 28: 16, and the Targumic interpretation of the

Rashi	Targum
	rejected stone of Ps 118:22 with reference to David. (These two verses are given a christological application in I Pet 2:4-8.) See also on 3:8. If the "foolish kingdom" originally was Rome then the Tg. to this verse envisages the advent of the messianic kingdom on the heels of the Roman empire, just as might be deduced from Dan 2:44 (as commonly interpreted; see on Hab 3: 17. For the premundane origin of the name of the Messiah see Trg. Mic 5: 1 (2); Ps 72: 17; h. Pes. 54a, etc. Cf. the naming of the Son of Man "before the sun and signs were created" in I Enoch 48:3. While the Trgs. speak of the name of the Messiah as preexistent, this does not necessarily exclude the idea of the Messiah's personal pre-existence, if I Enoch 48:1-6 is anything to go by. See, nevertheless, Moore, Judaism II:344. Trg. adds this clause; cf. the similar addition at 9:15. The primary function of the Messiah is to subdue the nations that had enslaved Israel (Trg. Isa 53:8; Pss, Sol. 17:32, and especially TB Ber. 34b).]
8. And the word of the Lord came to me, saying:	8. And there was a word of prophecy fro ³ the Lord was with me, saying,
9. Zerubbabel's hands founded this house, and his hands shall complete [it], and you shall know that the Lord of Hosts sent me to you.	9. "The hands of Zerubbabel have begun to build this house and his hands will complete it, and you will know that the Lord of hosts has sent me to prophesy concerning you.
10. For, whoever despised the day of small things shall rejoice and see the plummet in Zerubbabel's hand; these, sevenfold; the eyes of the Lord are roving to and fro throughout all the earth.	10. For who is this who has despised this day on account of the building, because it is small*? Will he not rejoice again when he sees the plummet in the hand of Zerubbabel - seven layers like these? The works of people throughout the whole earth are revealed before the Lord." [MT "Who despises the day of small things?" Trg. alludes to a specific "small thing" - the Second Temple as compared with its more distinguished predecessor (cf. Ezra 3:12), though in actual dimensions the Second Temple surpassed that of Solomon (compare Ezra 6:3 with I Kgs 6:2). In Trg. "small" may mean "unfinished, incomplete" (cf. Hag 2:3).]
11. And I raised my voice and said to him, "What are these two olive trees on the right of the candelabrum and on its left?"	11. And I answered and said to him, "What are these two olive-trees on the right of the lamp-stand and on its left?"
12. And I raised my voice a second time and said to him, "What are the two olive branches beside the two golden vats that empty out the golden oil from themselves?"	12. And I answered a second time and said to him, "What are the two olive branches which are beside" the two golden bowls, which pour oil from them to the golden lamps?
13. And he spoke to me, saying, "Do you not know what these are?" And I said, "No, my lord."	13. And he spoke to me, saying, "Do you not know what these are?" And I said, "No, my lord."
14. And he said, "These are the two anointed ones who stand before the Lord of all the earth."	14. And he said, "These are the two sons of the great ones*. who stand before the Lord of all the earth." [MT

Rashi	Targum
	"sons of oil", a term applied to the scholars of Palestine in TB. San. 24a and to Aaron and David in Sifra (Tsav 18). See further Strack-Billerbeck, <i>Kommentar III</i> : 811f. The expression "sons of the great ones" translates MT "sons of God" in Tgs. Onq. and Ps.-J. Gen 6:2 (cf. P.S. Alexander, JJS 23 [1972] 60-71).]
9. And the word of the Lord came to me, saying:	9. And there was a word of prophecy from the Lord with me, saying,
10. Take from the exiles-from Heldai and from Tobijah and from Jedaiah-and you, yourself, shall come on that day, and you shall come to the house of Josiah the son of Zephaniah, who have come from Babylon.	10. "Take from the children of the captivity, from Heldai and from Tobiah and from Jedaiah, who have come from Babylon, and you will come on that day, and will enter the house of Josiah son of Zephaniah.
11. And you shall take silver and gold, and you shall make crowns, and place [them] upon the head of Joshua the son of Jehozadak, the High Priest.	11. And you will take silver and gold and make a large crown and set it upon the head of Joshua, son of Jehozadak, the high priest.
12. And you shall speak to him, saying, "So said the Lord of Hosts, saying: Behold a man whose name is the Shoot, who will spring up out of his place and build the Temple of the Lord.	12. And you will speak to him, saying, 'Thus speaks the Lord of hosts, saying, Behold, Lord the man whose name is Anointed* will be revealed, and he shall be raised up, and shall build the temple of the LORD. [MT "the Branch"; cf. Num. Rab. 18:21 and see on 3:8. The reference was early regarded as messianic in Christian circles (e.g. Justin Martyr, Dialogue 106:4, 121:2). Trg. adds "will be revealed"; cf. 3:8 in this respect. For MT "and he shall grow up in his place". Levey (The Messiah 99) translates yrby by "(destined) to be anointed", which is possible (cf. Trg. 2 Sam 3:39), though less likely here in view of the underlying Hebrew. See especially Trg. Jer 30:21. The statement in Trg. Isa 53:5 that the Messiah would rebuild the temple appears to be based on this verse (cf. P. Seidelin, ZNW 35 (1936) 212f.). Churgin (Targ. Jonathan 26) sees in Trg. Isa 53:5 a reference to the messianic pretender Bar Kochba (cf. also Levey, The Messiah 67).]
13. And he shall build the Temple of the Lord, and he shall bear glory. And he shall sit and rule on his throne, and the priest shall be on his throne. And a counsel of peace shall be between them [both].	13. He shall build the temple of the LORD and he shall assume majesty [or, "and he shall bear arms"] and shall sit and rule upon his throne; and there shall be a high priest beside his throne, and there shall be peaceful understanding between the two of them.
14. And the crowns shall be for Helem, and for Tobijah, and for Jedaiah, and for Hen the son of Zephaniah, as a memorial in the Temple of the Lord.	14. And there shall be praise for Helem, and for Tobiah, and for Jedaiah, and for Hen the son of Zephaniah, for a memorial in the temple of the Lord.
15. And distant ones shall come and build in the Temple of the Lord, and you shall know that the Lord of Hosts sent me to you. And it shall come to pass if you hearken to the voice of the Lord your God. {S}	15. And they shall come from a far country* and shall build in the temple of the Lord, and you shall know that the Lord of hosts has sent me to prophesy to you. And it shall come to pass if you will certainly listen to the Memra of the Lord your God." [MT has "And those

Rashi	Targum
	who are far off will come", which could suggest the participation of non-Jews in the temple construction. The Targumic version is, perhaps, an attempt to restrict the involvement to Jewish exiles.]

Rashi's Commentary on Zechariah 4:1-9 + 6:12-13

Chapter 4

2 with its oil - bowl on top of it as in (Josh. 15:19): "The upper springs". This is an expression for a spring, [hence] a sort of large round bowl.

and its seven lamps A type of vessel into which oil and wicks are inserted.

seven tubes each Seven small tubes come to every lamp, for the oil flows from the bowl through those tubes into each lamp.

3 And [there were] two olive trees near it Beside it were two trees upon which olives were growing, one on the right of the bowl, one on the its left, etc. Here [the prophet] does not explain about the two golden vats mentioned below in the chapter, which are the sorts of bowls or vats of the oil press. [These vats] stand beside the olive trees. The olives beat themselves into the vats and are heated there as [if] in a vat or pit where olives are generally packed. There they are pressed in the oil press, and the oil falls into the vats, and from the vats into the bowl, and from the bowl into the tubes, and from the tubes into the lamps. The tubes and the lamps number forty-nine, an allusion to the light, for in the future the light of the sun will be sevenfold the light of the seven days forty-nine times the light of a day of Creation.

4 "What are these, my Lord?" What is this, that the olive trees are picked by themselves, and the oil comes into the lamps by itself?

6 "This is the word of the Lord to Zerubbabel" This is a sign for you to promise Zerubbabel that just as the olives and this oil are finished by themselves in all respects, so will you not build My house with your [own] power or with your [own] strength.

but by My spirit I will place My spirit upon Darius, and he will command you to build and to pay all the building expenses from his [treasury]; and [he will] help you with wheat, wine, oil, and wood, as is explained in Ezra (6, 7): They required no aid from any man.

7 Who are you, O great mountain? You, the princes of the other side of the river Tattenai, the governor of the other side of the river; Shethar Bozenai, and their companions (Ezra 6:6), who have stopped the work until now - from now on you shall be before Zerubbabel as a plain; you have no more ruling power or superiority over him.

He will bring out the stone of the main architect The main architect will take the plummet in his hand to be the main architect at the head of the builders, and they will build everything according to his words [everything] that he will order concerning a beautiful and glorious building.

with shouts of grace, grace to it To that stone, for everyone will say, "How beautiful is this building that was made with this plummet." [The expression] "shouts of grace" is as (Job 39:7) "the shouts of a driver," and (Isa.

66:6) "a sound of stirring" both of which are expressions of making a voice heard.

9 Zerubbabel's hands founded this house from beginning to end, in the days of Cyrus I.

and his hands shall complete it now. The word **תְּקַיֵּת יָדֶיךָ** is an expression of completion, as in (Isa. 10:12) "when the Lord completes all His work."

10 For, whoever despised the day when the Temple was founded which was small in their eyes, as is stated in Ezra (3:12): "But many of priests, etc., who had seen, etc., upon its foundation, wept aloud when they beheld this temple;" and in Haggai (2:3): "Is it not as nothing in your eyes?" - will rejoice now when they see the plummet suspended from the plumb line in the hand of the architect, the head of the builders, with which he directs a line to the corner, and this will be in the hand of Zerubbabel.

these, sevenfold Seven times the first foundation in the days of Cyrus. So did Jonathan render: Seven rows of stones like these.

the eyes of the Lord are roving to and fro And it appeals to Him to do so; and He saw this Zerubbabel suited for the matter.

11 What are these two olive trees? What do they symbolize, and what do the two olive branches (troches in Old French) symbolize? [They are] a cluster of olives on a branch, as if a type of ear of grain.

12 beside the two golden vats i.e., beside the two golden vats, as in (II Sam. 14:30): "See, Joab's field is near mine."

that empty out the gold[en oil] from themselves This oil that is clear and good to illuminate like gold, as in (Job 37:22): "From the north comes gold."

14 two anointed ones The horns of the priesthood and the kingdom who are anointed with the anointing oil.

who stand before the Lord of all the earth to supplicate Him to return their greatness.

the two anointed ones The good inclination and the evil inclination, which is converted to good in the merit of the Torah.

Chapter 6

10 Take from the exiles - from Heldai, etc., who have come from Babylon All these people.

12 whose name is the Shoot He is Zerubbabel, mentioned above (3: 8): "Behold, I bring My servant, the Shoot," since his greatness burgeoned little by little. Some interpret this as referring to the King Messiah, but the entire context deals with the [time of the] Second Temple.

who will spring up out of his place From royal descent.

13 and he shall bear glory The glory of the kingship.

And he shall sit The High Priest [shall sit] on the throne of the priesthood.

And a council of peace, etc. The king and the Priest shall love one another.

14 And the crowns shall be for Helem, etc. This is a transposed verse. It should be understood as: And the crowns shall be in the Temple of the Lord as a good memorial for Helem and for Tobijah, who donated the silver and the gold. Those crowns were hanging in the windows in the height of the Temple, as we learned in tractate Middoth (36a, 3:8).

for Helem That is Heldai.

15 And it shall come to pass if you hearken And this thing shall come to pass for you if you hearken, etc.

Correlations

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

**B'Midbar (Numbers) 8:1 – 9:23
Tehillim (Psalms) 97
Zechariah 4:1-9 + 6:12-13
2 Pet 3:11-16, Lk 18:1-8, Rm 7:21-25**

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.

Lightest / Exalted - עליה, Strong's number 05927.

Light / Enlightened - אור, Strong's number 0215.

Against / Before - פנים, Strong's number 06440.

The verbal tallies between the Torah and the Ashlamatah are:

LORD - יהוה, Strong's number 03068.

Spake / Talked / Speak - דבר, Strong's number 01696.

Saying / Said / Say - אמר, Strong's number 0559.

Lamps - ניר, Strong's number 05216.

Seven - שבע, Strong's number 07651.

Against / Before - פנים, Strong's number 06440.

B'Midbar (Numbers) 8:1 And the **LORD <03068>** spake **<01696> (8762)** unto Moses, **saying <0559> (8800)**, 2 **Speak <01696> (8761)** unto Aaron, and **say <0559> (8804)** unto him, When thou **lightest <05927> (8687)** the **lamps <05216>**, the **seven <07651> lamps <05216>** shall give **light <0215> (8686)** over **against <06440>** the **candlestick <04501>**.

Zechariah 4:1 And the angel that **talked <01696> (8802)** with me came again, and waked me, as a man that is wakened out of his sleep,

Zechariah 4:2 And **said <0559> (8799)** unto me, What seest thou? And I **said <0559> (8799)**, I have looked, and behold a **candlestick <04501>** all of gold, with a bowl upon the top of it, and his **seven <07651> lamps <05216>** thereon, and **seven <07651>** pipes to the **seven <07651> lamps <05216>**, which are upon the top thereof:

Zechariah 4:6 Then he answered and **spoke <0559> (8799)** unto me, **saying <0559> (8800)**, This is the word of the **LORD <03068>** unto Zerubbabel, **saying <0559> (8800)**, Not by might, nor by power, but by my spirit, **said <0559> (8804)** the **LORD <03068>** of hosts.

Zechariah 4:7 Who art thou, O great mountain? **before <06440>** Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

Tehillim (Psalms) 97:1 The **LORD <03068>** reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

Tehillim (Psalms) 97:3 A fire goeth **before <06440>** him, and burneth up his enemies round about.

Tehillim (Psalms) 97:4 His lightnings **enlightened <0215> (8689)** the world: the earth saw, and trembled.

Tehillim (Psalms) 97:9 For thou, **LORD <03068>**, art high above all the earth: thou art **exalted <05927> (8738)** far above all gods.

Hebrew:

Hebrew	English	Torah Reading Num. 8:1 – 9:23	Psalms 97:1-12	Ashlamatah Zech 4:1-9 + 6:12-13
אָדָם	Lord		Ps. 97:	Zech. 4:4 Zech. 4:5
אֹורֶךְ	light	Num. 8:2	Ps. 97:4	
אַחֲרֵךְ	one	Num. 8:12 Num. 9:14		Zech. 4:3
אִישׁ	man, anyone	Num. 9:10 Num. 9:13		Zech. 4:1 Zech. 6:12
אָמַרְךָ	saying	Num. 8:1 Num. 8:2 Num. 8:5 Num. 8:23 Num. 9:1 Num. 9:7 Num. 9:8 Num. 9:9 Num. 9:10		Zech. 4:2 Zech. 4:4 Zech. 4:5 Zech. 4:6 Zech. 4:8 Zech. 6:12
אָרֶץ	earth, land, ground	Num. 8:17 Num. 9:1 Num. 9:14	Ps. 97:1 Ps. 97:4 Ps. 97:5 Ps. 97:9	
שָׁאַלְךָ	fire	Num. 9:15 Num. 9:16	Ps. 97:3	
דִּבֶּרְךָ	spoke, speak, say, said	Num. 8:1 Num. 8:2 Num. 8:5 Num. 8:23 Num. 9:1 Num. 9:4 Num. 9:9 Num. 9:10		Zech. 4:1 Zech. 4:4 Zech. 4:5
הַרְךָ	mountain		Ps. 97:5	Zech. 4:7
זָהָבְךָ	gold	Num. 8:4		Zech. 4:2
יָדְךָ	hand	Num. 8:10 Num. 8:12 Num. 9:23	Ps. 97:10	Zech. 4:9
יְהוָהְךָ	LORD	Num. 8:1 Num. 8:3 Num. 8:4 Num. 8:5 Num. 8:10 Num. 8:11 Num. 8:12	Ps. 97:1 Ps. 97:5 Ps. 97:8 Ps. 97:9 Ps. 97:10 Ps. 97:12	Zech. 4:6 Zech. 4:8 Zech. 4:9 Zech. 6:12 Zech. 6:13

Hebrew	English	Torah Reading Num. 8:1 – 9:23	Psalms 97:1-12	Ashlamatah Zech 4:1-9 + 6:12-13
		Num. 8:13 Num. 8:20 Num. 8:21 Num. 8:22 Num. 8:23 Num. 9:1 Num. 9:5 Num. 9:7 Num. 9:8 Num. 9:9 Num. 9:10 Num. 9:13 Num. 9:14 Num. 9:18 Num. 9:19 Num. 9:20 Num. 9:23		
אִצָּרֶת	come out, bring forth	Num. 9:1		Zech. 4:7
כָּסָא	throne		Ps. 97:2	Zech. 6:13
מְנוֹרָה	lampstand	Num. 8:2 Num. 8:3 Num. 8:4		Zech. 4:2
מִשְׁפָּט	ceremonies	Num. 9:3 Num. 9:14	Ps. 97:2 Ps. 97:8	
נֵר	lamp	Num. 8:2 Num. 8:3		Zech. 4:2
נֶפֶשׁ	corpse, souls	Num. 9:6 Num. 9:7 Num. 9:10 Num. 9:13	Ps. 97:10	
נֶשֶׁן	bear	Num. 9:13		Zech. 6:13
עֲבָד	perform, work	Num. 8:11 Num. 8:15 Num. 8:19 Num. 8:22 Num. 8:25 Num. 8:26	Ps. 97:7	
עַלְהָה	arrange, go up	Num. 8:2 Num. 8:3 Num. 9:17 Num. 9:21 Num. 9:22	Ps. 97:9	
עַם	people	Num. 9:13	Ps. 97:6	
עַנְנָה	cloud	Num. 9:15 Num. 9:16 Num. 9:17 Num. 9:18 Num. 9:19 Num. 9:20 Num. 9:21 Num. 9:22	Ps. 97:2	
אֹזֶר	front	Num. 8:2 Num. 8:3 Num. 8:9 Num. 8:10	Ps. 97:3 Ps. 97:5	Zech. 4:7

Hebrew	English	Torah Reading Num. 8:1 – 9:23	Psalms 97:1-12	Ashlamatah Zech 4:1-9 + 6:12-13
		Num. 8:11 Num. 8:13 Num. 8:21 Num. 8:22 Num. 9:6		
בְּכָא	perfroming service,	Num. 8:24 Num. 8:25		Zech. 4:9 Zech. 6:12
קֹדֶשׁ	sanctuary, holy	Num. 8:19	Ps. 97:12	
רָאָה	shown, sees	Num. 8:4	Ps. 97:4 Ps. 97:6	Zech. 4:2
רָאָשׁ	heads	Num. 8:12		Zech. 4:2
רַב	many, much	Num. 9:19	Ps. 97:1	
שְׁבַע	seven	Num. 8:2		Zech. 4:2
שׁוֹבֵךְ	cease, turn, return	Num. 8:25		Zech. 4:1
שִׁמְעָן	hear, heard	Num. 9:8	Ps. 97:8	
שָׁמֵר	keep, attend	Num. 8:26 Num. 9:19 Num. 9:23	Ps. 97:10	

Greek

GREEK	ENGLISH	Torah Reading Num. 8:1 – 9:23	Psalms 97:1-12	Ashlamatah Zech 4:1-9 + 6:12-13	Peshat Mishnah of Mark, 1-2 Peter, & Jude 2 Pet 3:11-16	Tosefta of Luke Lk 18:1-8	Remes/Gemara of Acts/Romans and James Rm 7:21-25
ἄγγελος	angel		Psa 97:7	Zec 4:1 Zec 4:4 Zec 4:5			
ἅγιον	holy	Num 8:19			2Pe 3:11		
ἀδελφός	brethren	Num 8:26			2Pe 3:15		
ἀκούω	hear, heard	Num. 9:8	Ps. 97:8			Lk. 18:6	
ἁμαρτία	sin	Num 8:8 Num 8:12					Rom. 7:23 Rom. 7:25
ἄνθρωπος	man, men	Num. 9:10 Num. 9:13		Zech. 4:1 Zech. 6:12		Lk. 18:2 Lk. 18:4 Lk. 18:8	Rom. 7:22 Rom. 7:24
βλέπω	see			Zec 4:2			Rom. 7:23
γῆ	earth, land, ground	Num. 8:17 Num. 9:1 Num. 9:14	Ps. 97:1 Ps. 97:4 Ps. 97:5 Ps. 97:9		2 Pet. 3:13	Lk. 18:8	
δικαιοσύνη	righteousness		Psa 97:2 Psa 97:6		2 Pet. 3:13		
εἷς	one	Num. 8:12 Num. 9:14		Zech. 4:3			
εἶπω	said	Num. 8:1 Num. 8:2 Num. 8:5 Num. 8:23 Num. 9:1 Num. 9:4 Num. 9:9 Num. 9:10		Zech. 4:1 Zech. 4:4 Zech. 4:5		Lk. 18:4 Lk. 18:6	
εὑρίσκω	find, found				2 Pet. 3:14	Lk. 18:8	Rom. 7:21
ἡμέρα	day	Num 8:17 Num 9:3			2 Pet. 3:12	Lk. 18:7	

GREEK	ENGLISH	Torah Reading Num. 8:1 – 9:23	Psalms 97:1-12	Ashlamatah Zech 4:1-9 + 6:12-13	Peshat Mishnah of Mark, 1-2 Peter, & Jude 2 Pet 3:11-16	Tosefta of Luke Lk 18:1-8	Remes/Gemara of Acts/Romans and James Rm 7:21-25
		Num 9:5 Num 9:6 Num 9:11 Num 9:15 Num 9:16 Num 9:18 Num 9:19 Num 9:20 Num 9:21 Num 9:22					
θέλω / εθέλω	want					Lk. 18:4	Rom. 7:21
θεός	God		Ps. 97:9		2 Pet. 3:12	Lk. 18:2 Lk. 18:4 Lk. 18:7	Rom. 7:22 Rom. 7:25
κύριος	LORD	Num. 8:1 Num. 8:3 Num. 8:4 Num. 8:5 Num. 8:10 Num. 8:11 Num. 8:12 Num. 8:13 Num. 8:20 Num. 8:21 Num. 8:22 Num. 8:23 Num. 9:1 Num. 9:5 Num. 9:7 Num. 9:8 Num. 9:9 Num. 9:10 Num. 9:13 Num. 9:14 Num. 9:18 Num. 9:19 Num. 9:20 Num. 9:23	Ps. 97:1 Ps. 97:5 Ps. 97:8 Ps. 97:9 Ps. 97:10 Ps. 97:12	Zech. 4:6 Zech. 4:8 Zech. 4:9 Zech. 6:12 Zech. 6:13			
λαλέω	spoke	Num 8:1 Num 8:2 Num 8:5 Num 8:23 Num 9:1 Num 9:4 Num 9:9 Num 9:10		Zech. 4:2 Zech. 4:4 Zech. 4:5 Zech. 4:6 Zech. 4:8 Zech. 6:12	2 Pet. 3:16		
λέγω	saying	Num. 8:1 Num. 8:2 Num. 8:5 Num. 8:23 Num. 9:1 Num. 9:7 Num. 9:8 Num. 9:9 Num. 9:10		Zech. 4:2 Zech. 4:4 Zech. 4:5 Zech. 4:6 Zech. 4:8 Zech. 6:12		Lk. 18:1 Lk. 18:2 Lk. 18:3 Lk. 18:6 Lk. 18:8	
μέσος	midst	Num 8:6 Num 8:14 Num 8:16 Num 8:19 Num 9:7					
νόμος	law	Num 9:3 Num 9:12					Rom. 7:21 Rom. 7:22

GREEK	ENGLISH	Torah Reading Num. 8:1 – 9:23	Psalms 97:1-12	Ashlamatah Zech 4:1-9 + 6:12-13	Peshat Mishnah of Mark, 1-2 Peter, & Jude 2 Pet 3:11-16	Tosefta of Luke Lk 18:1-8	Remes/Gemara of Acts/Romans and James Rm 7:21-25
		Num 9:14					Rom. 7:23 Rom. 7:25
νύξ	night	Num 9:16 Num 9:21				Lk. 18:7	
οὐρανός	mountains		Ps. 97:5	Zech. 4:7			
οὐκοῦν	no way	Num 9:19 Num 9:22				Luk 18:7	
οὐρανός	heavens		Psa 97:6		2 Pet. 3:12 2 Pet. 3:13		
πρόσωπον	front	Num. 8:2 Num. 8:3	Ps. 97:3 Ps. 97:5	Zech. 4:7			
πῦρ	fire	Num. 9:15 Num. 9:16	Ps. 97:3				
ρύομαι	rescue		Psa 97:10				Rom. 7:24
σῶμα	body	Num 8:7					Rom. 7:24
τήκω	melted away, dissolved		Psa 97:5		2 Pet. 3:12		
υἱός	son	Num 8:6 Num 8:9 Num 8:10 Num 8:11 Num 8:13 Num 8:14 Num 8:16 Num 8:17 Num 8:18 Num 8:19 Num 8:20 Num 8:22 Num 9:2 Num 9:4 Num 9:5 Num 9:7 Num 9:10 Num 9:17 Num 9:18 Num 9:19 Num 9:22				Lk. 18:8	
χείρ	hand	Num. 8:10 Num. 8:12 Num. 9:23	Ps. 97:10	Zech. 4:9			

NAZAREAN TALMUD

SIDROT OF B'MIDBAR (NUMBERS) 8:1 – 9:23

"B'HA'ALOT'KHA" "WHEN YOU LIGHT THE LAMPS"

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

HAKHAM SHAUL'S SCHOOL OF TOSEFTA

LUQAS (LK)

Mishnah **¶:¶**

¶ And he told them a parable to show that they must always pray and not be discouraged, saying, “There was a certain judge in a certain town who did not fear God and did not respect people. And there was a widow in that town, and she kept coming to him, saying, ‘Grant me justice against my adversary!’ And for a time he was unwilling, but after these things he said to himself, ‘Even if I do not fear God or respect people, yet because this widow is causing trouble for me, I will grant her justice, so that she does not wear me down in the end by her continual coming back!’ ” And the Master said, “Listen to what the unrighteous judge is saying! And will not God surely see to it that justice is done to his chosen ones who cry out to Him day and night, and will He delay toward

HAKHAM TSEFET'S SCHOOL OF PESHAT

2 TSEFET (2 PET)

Mishnah **¶:¶**

¶ All these things being in the process of dissolution, what country²⁵ (people) must you belong to²⁶ and what sort of acts of piety should your holy conduct produce while waiting for the “Day of God,” (Elohim the Judge) by whom the heavens and elements will dissolve with great heat, being set on fire. But looking for new heavens and earth according to His declaration (prophecy)²⁷ in which righteousness /generosity dwells. Therefore, beloved look forward (to) these (things) endeavoring (to be) found spotless, without blame in peace. (Heb. Shalom) And the LORD delays²⁸ His wrath²⁹ having dominion over the coming deliverance as our beloved Chaber³⁰ Hakham Shaul wrote with the wisdom handed down to him from his Hakhamim. And as in all (his) letters, telling in them concerning (things) difficult to understand from the P'shat/literal perspective. For those who are unlearned (not schooled

²⁵ G4217 ποταπός *potapos*

Thayer Definition:

1) from what country, nation or tribe
2) of what sort or quality (what manner of)
 2a) of persons
 2b) of things

Liddel Scott **ποδαπός**

ποδαπός, ή, ὁν, *from what country?* Lat. *cujas?* generally, *whence?* *where born?* Hdt., Trag.; τίς καὶ π.; Plat. 2. generally, *of what sort?* ποδαπός; οὗς μὴ δάκνειν. . . , *of what sort?* one that will not bite, Dem. (As in ἀλλοδαπός, ἡμεδαπός, ὑμεδαπός, τηλεδαπός, -δαπος is a termin. of uncertain origin.)

[VGNT] **ποταπός** [pg 530] *potapos*. This Hellenistic form of the classical *ποδαπός*, “**of what country?**” (cf. *Proleg.* p. 95), occurs in the Mime fragment, P Oxy III. 413¹⁵⁵ (Roman period) *ποταπὰ περιπατεῖ;* “**where are you walking from?**”

²⁶ See Lexicons for the vast number of ways this word is used and translated. **νπάρχειν** seems to suggest a point of origin, “**belonging to**” ect.

²⁷ Yeshayahu 65:17-19

²⁸ **m. Aboth 5:2** There are ten generations from Adam to Noah, to show you how long-suffering is [God]. For all those generations went along spiting him until he brought the water of the flood upon them. There are ten generations from Noah to Abraham, to show you how long-suffering [God] is. For all those generations went along spiting him, until Abraham came along and took the reward which had been meant for all of them.

²⁹ TDNT 4:376

³⁰ This inference follows the Hebrew parallel **עַרְוָה** who is friend, neighbor, associate and fellow citizen. In the present contextual translation **ἀδελφός** – *adelphos* is similar to the Hebrew Chaber **רֱבִעָה** companion or associate. A Rabbi that is in the first stage of his Rabbinate.

them? I tell you that He will see to it that justice is done for them soon! Nevertheless, when the Son of Man comes, then will he find faithful obedience on earth?"

in Remez,³¹ hermeneutics they) **pervert** (the truth of) **the rest of the Scriptures to their own destruction.**

HAKHAM SHAUL'S SCHOOL OF REMES

ROMANS

Mishnah נ:נ

So, I have discovered a principle³² that when I want **to do** good, **evil**³³ is present and lies waiting for me.³⁴ For I **delight** in the Torah of God in my Neshamah (inner being). But I see a different principle working in my imagination³⁵ **raising up against**³⁶ the Torah of my mind to take me captive³⁷ to the principle of sin and death that is in (works on) my imagination. But by keeping the virtuous commands of God³⁸ (i.e. the Mesorah) through Yeshua HaMashiach (teachings and instruction of) our master, I am

³¹ For someone who is not schooled in Remes, it is very difficult to read between the lines per se. WE must look beyond the narrative as we have repeatedly suggested. The simple mind does not want to be exercised to the place of drawing allegorical parallels.

³² Nomos here is used as a "principle" rather than a "law" albeit either works as long as we understand that it is not the Torah.

³³ Synonymous connection to B'Midbar 32:13

κακόν – is generally translated as “evil.” However, it is synonymous with **πονηρός** - ponēros, which is used in B'Midbar 32:13. This synonym goes beyond emotional and spiritual pain. It includes physical destruction and suffering.

³⁴ Here we find the text synonymous with Gen 4:7 If you do well, is there not exaltation? And if you do not do well, sin is crouching at the door; and its desire is toward you; but you should rule over it. [sin couches] The meaning is, “and, if you do not do well and cherish evil in your heart, then, remember, sin, like a savage wild beast, is lying in ambush ready to spring out upon you.”

³⁵ It is noteworthy to do the Lexical “rabbit chasing” of the Greek word μέλος to its root and then through its Hebrew parallels. When this process has been played out we come to see that “melos” is actually the “imagination” and its dreams of self-gratification or aggrandizement. However, we must note that it should not always be taken to mean negative things. The present context tells us that we are to read this from a negative perspective.

μέλος, ους, τό (G3196) **μέλος** melōs; gen. mēlōus, neut. noun. A limb or member of the body (Matt. 5:29, 30; Rom. 12:4; 1 Cor. 12:12, 14, 18–20, 22, 25, 26; James 3:5, 6). In the pl. tā mēlē, the members of the body as the seat of the desires and passions (Rom. 6:13, 19; 7:5, 23; 1 Cor. 6:15; Col. 3:5; James 4:1). Used metaphorically, meaning a member of the Church of which Christ is the head (1 Cor. 12:27; Eph. 5:30). In Rom. 12:5, “members one of another” means intimately united in Christian fellowship (Eph. 4:25).

Syn.: *kōlon* (2966), a severed limb of the body; *polītēs* (4177), a citizen, member of a state.

LXX related word(s)

H1899 hegeh

01899 נַחֲגֵה heh'-geh

from 01897; a muttering (in sighing, thought, or asthunder):--mourning, sound, tale.

see HEBREW for 01897

01897 נַחֲגָה daw-gaw'

a primitive root (compare 01901); to murmur (in pleasure or anger); by implication, **to ponder:-imagine**, meditate, mourn, mutter, roar, X sore, speak, study, talk, utter.

see HEBREW for 01901

³⁶ ἀντιστρατεύομαι - antistrateuomai (an-tee-strat-yoo'-om-ahee)

From G473 and G4754; (figuratively) to attack, that is, (by implication) destroy: - war against.

³⁷ G4756 στρατία - stratia (strat-ee'-ah)

Feminine of a derivative of **στρατός** stratos (an army; from the base of G4766, as encamped); camp likeness, that is, an army, that is, (figuratively) the angels, the celestial luminaries: - host.

³⁸ χάρις Synonym of H2617 τὸν- Chesed and G5485 - χάρις

G1342 - δίκαιος root to G1343 - δικαιοσύνη

Thayer's Definition

a. righteous, observing divine laws

rescued from being a miserable man bound by sin and death! So then, I myself am a **courtier³⁹** to the Torah of God with my Neshamah,⁴⁰ even though my flesh wants to serve the principle of sin and death.

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

B'midbar 8:1-9:23 Ps 97:1-13 Zec. 4:1-9+6:12-13 2 Tsefet 3:11-16 1 Luqas 18:1-8 Romans 7:21-25

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

THE CHABER

The present Mishnaic text of Hakham Tsefet deals with a subject similar to the Talmudic discussion of Baba Bathra 75a. This discussion is based on a Mishnah regarding the sale of a ship. In this discussion, various things are taken into account and a discussion on Leviathan and a banquet for the righteous/generous ensues. Some of the “attendees” at that banquet are described as **חֶבְרִים** Chabberim (companion). The Talmud then teaches us that the **חֶבְרִים** Chabberim are “Scholars.” Schürer describes the **חֶבְרָה** as a fellow-countryman and someone who observes Torah in the same way as his fellows.⁴¹ This is also how the P’rushim (Pharisees) used the term. However, the interest we have in the term is Hakham Tsefet’s apparent use of the it as being synonymous with those who must join with the Nazareans as Scholars and Sages devoted to the Master. Hakham Tsefet uses the phrase **ἀδελφός – adelphos** (brother) to show Hakham Shaul’s association to the Nazarean community. The use of **ἀδελφός – adelphos** as opposed to other descriptions draws our attention and brings an investigation of what Hakham Tsefet is really saying about Hakham Shaul. **ἀδελφός – adelphos** finds a positive parallel to the Hebrew word Chaber **חֶבְרָה** companion or associate. This inference follows the Hebrew parallel **עֵד – reya** companion, friend neighbor and fellow citizen. This parallels Hakham Tsefet’s use of **ποταπός – potapos** (what country, race or tribe) are you from? In the present contextual translation **ἀδελφός – adelphos** is similar to the Hebrew Chaber **חֶבְרָה** companion or associate. A Chaber **חֶבְרָה** is a Rabbi that is in the first stage of his Rabbinate. All evidence points to Chaber **חֶבְרָה** as the best possible translation.

- a. in a wide sense, upright, righteous, virtuous, keeping the commands of God
 - i. of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined
 - ii. innocent, faultless, guiltless
 - iii. used of him whose way of thinking, feeling, and acting is wholly

³⁹ **Courtier:** **δοῦλος** referring to the King’s agent or courtier. Thus, we see that **δοῦλος** is a coded phrase for saying that Hakham Shaul serves in the Kings (Messiah’s) court as a Paqid. This causes us to know that the Mesorah is of quintessential importance. Furthermore, the language is legal, which we would expect in a discourse concerning the Mesorah. On the use of Courtier see, Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 50

⁴⁰ **νοῦς (G3563)**

noun: dative, singular, masculine the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining

- a. the intellectual faculty, the understanding
- b. reason in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, the faculty of perceiving divine things, of recognizing goodness and of hating evil
- c. the power of considering and judging soberly, calmly and impartially
- d. a particular mode of thinking and judging, i.e. thoughts, feelings, purposes, desires

⁴¹ Schürer, Emil. *A History of the Jewish People in the Time of Jesus Christ: Being a Second and Revised Edition of a Manual of the History of New Testament Times*. T. & T. Clark, 1901.

b. B.B. 75a And he prepared for them a great banquet and they ate and drank.⁴² Companions (חֶבְרִים Chabberim)⁴³ must mean scholars; for it is said: You that dwell in the gardens, the companions hearken for your voice; cause me to hear it.⁴⁴

In the cited Gemara we can see חֶבְרִים Chabberim as Scholars. Their devotion to Torah study is equated as those who are **found spotless, without blame in peace.** Hakham Tsefet's reference to Hakham Shaul as ἀδελφός – *adelphos*, in the present context means that he is a Chaber חֶבֶר, companion or associate. The Gemara cited above notes that the Chaber חֶבֶר is a scholar. This now reveals the intent of Hakham Tsefet's reference to Hakham Shaul in true clarity. He is a Chaber חֶבֶר, (Companion) i.e. a Remes Torah scholar. Here we are reminded of the Kallah from the previous Torah Seder. The term Chaber חֶבֶר, is therefore associated with the Kallah. However, the Kallah are the most distinguished of the חֶבְרִים Chabberim.

Essential to the livelihood of the Chaber חֶבֶר is his association with his Hakham. When the Chaber is ordained it is frequently said that he was given the power to "bind and loose."⁴⁵ This meant he was given power, as a Torah Scholar to open the meaning of the Torah as an authoritative Scholar. While, binding is a reference to halakhic binding it is also a reference to "binding" the text within a particular genre of hermeneutic.

m. Ta'anith 7a R. Hama b. Hanina said: What is the meaning of the verse, Iron sharpens iron?⁴⁶ This is to teach you that just as in the case of one [iron] sharpens the other so also do two scholars sharpen each other's mind by halachah.

Rabbah b. Hanah said: Why are the words of the Torah likened to fire, as it is said, Is not my word like as fire? says the LORD?⁴⁷ This is to teach you that just as fire does not ignite of itself so too the words of the Torah do not endure with him who studies alone.

Again, the Chaber חֶבֶר is not to be a free independent Torah Scholar. He remains a Chaber חֶבֶר and a part of a collegiate "academy" of Rabbis. The present Nazarean Mishnah shows that Hakham Shaul was not an independent Torah Scholar. He was considered a Chaber חֶבֶר to the Sh'liachim (Original Apostles) specifically to the three "Pillars" Hakham Tsefet, Hakham Ya'aqob and Hakham Yochanan. Here we should also note that Hakham Shaul's "wisdom" is not derived from the Ohr HaGanuz that he experienced on the Road to Damascus. His "wisdom" is **handed down** (διδώμι – *didomi*, given to or handed to, i.e. Mesorah) **to him** from his Hakhamim. This "wisdom" is found in the writings of Hakham Shaul. Therefore, we can surmise that the "wisdom" of Hakham Shaul is the "wisdom" of the three Pillars, Hakham Tsefet, Hakham Ya'aqob and Hakham Yochanan.

HATRED OF THE MESORAH AND ITS HAKHAMIM

Consequently beloved be forewarned to keep guard (Shomer) **in order not to** (*fall into*) **lawless deceit**⁴⁸

⁴² II Kings VI, 23.

⁴³ Heb. Talmide Hakamim, תַלְמִידֵי חֲכָמִים, lit. "Disciples (talmidim) of the wise men (Hakham)", applied to scholars (Chaberim), distinguished students.

⁴⁴ Cant. VIII, 13. The "companions" are the Talmide Hakamim. The entire Song of Songs is regarded in Talmudic literature as an allegorical poem on God, Israel and the Torah. The gardens are the Colleges (Chaburot). The companions are the **scholars**. Chaberim חֶבְרִים companions in Cant. are taken to be equal חֶבְרִים Chabberim in Job.

⁴⁵ Alban, Guild of st. Church Work, 1869. p. 204

⁴⁶ Prov. XXVII, 17

⁴⁷ Jer. XXIII, 29.

⁴⁸ [VGNT] πλάνη [pg 516] has apparently the act. sense of "deceit" in BGU IV. 1208⁶(B.C. 27–6) "by means of which (sc. a writing-tablet) you are acquainting me with the deceit of Kalattyti." Cf. Kaibel 351³ where the editor understands the word as denoting the craft and stratagem, which hunters use against wild beasts. See further s.v. πλανάω. In the NT πλάνη is generally, if not always, used in the pass. sense of "error": cf. Armitage Robinson *ad Eph* 4¹⁴.

(opposite of truth - truthless) **withdrawing from your own ordination**⁴⁹ (Heb. נַגֵּד)⁵⁰

We must despise the detestable hatred of the Oral Torah (Mesorah), however, this opposition is the very fuel that causes it to remain and flourish.

The Talmud, (Mesorah) which has survived the stake and the inquisition, will also resist these impotent attacks, which will cease as soon as the understanding of the Talmud will become the common possession of cultivated men or, at least, of cultivated, intelligent Jews. If ever the saying "by their fruits will you know them" was justified, it is in the case of the Talmud; hence the more we know of the makers of the Talmud, the nearer we are to a correct comprehension of the Talmud itself.⁵¹

Ginzberg's analogy and comments on the importance of understanding of the Talmud well applies to the cosmic acceptance of the Mesorah of the Master. As the vanguard of Oral Torah in codified form, the Nazarean Codicil as the Mesorah of the Master, like the Talmud, is viewed with skepticism. And to echo the words of Ginzberg above, the more we know of the authors, i.e. Hakham Tsefet, Hakham Ya'aqob, and Hakham Yochanan, the closer we come to being able to comprehend what he and the Master were saying. Symmetry between the Nazarean Mesorah and the Talmud show the mind of the first century Jewish Talmid Hakham. We can only understand the Mishnah and Talmud as we learn the Mesorah of the Master. In similar fashion, we can only understand the Mesorah of the Master when we study the Mishnah and the Talmud.⁵²

NEW HEAVENS⁵³

While we cannot elaborate in So'odic terms the meaning of the New Heavens and earth we can certainly look at their analogy as a means of understanding what Hakham Tsefet is saying in his present Mishnaic text. "**Withdrawing from your own ordination**"⁵⁴ (Heb. נַגֵּד)⁵⁵" Means to cease probing the Scriptures and the teachings of our ancestors and the Master. The Sages brought an innovation when they developed Mishnaic Hebrew. Mishnaic Hebrew is a beautiful expression of the genius of the Hakhamim.

b. Meg. 9a R. SIMEON B. GAMALIEL SAYS THAT BOOKS [OF THE SCRIPTURE] ALSO ARE PERMITTED TO BE WRITTEN ONLY IN GREEK. R. Abbahu said in the name of R. Yohanan: The halakhah follows R. Simeon b. Gamaliel. R. Yohanan further said: What is the reason of R. Simeon b. Gamaliel? Scripture says, God enlarge Yapheth, and he shall dwell in the tents of Shem;⁵⁶ [this means] that the words of Yapheth⁵⁷ will be in the tents of Shem.

The Hakhamim of the first century, especially including Yeshua and his Talmidim brought with them the study of Greek, Aramaic and most certainly Latin. This is mostly how Mishnaic Hebrew evolved. Interestingly, the Greek alphabet was derived from the Semitic alphabet of the Phoenicians. Furthermore, the early Greek alphabet was written, like its Semitic forebears, from right to left.⁵⁸ This gradually gave way to the *boustrophedon* style after

⁴⁹ TDNT 7:655

⁵⁰ Cf. E. Lohse, *Die Ordination im Spätjudentum und im NT* (1951), 28-66

⁵¹ Ginzberg, Louis. *Students, Scholars and Saints*. 1st edition. The Jewish Publication Society and Meridian Books, 1958. p.39

⁵² We are not excluding the Midrash and Zohar. We here insinuate a pars pro toto.

⁵³ **Zohar 1:4b IN THE BEGINNING.** R. Simeon opened his discourse with the text: And I put my words in thy mouth (Is. LI, 16). He said: "How greatly is it incumbent on a man to study the Torah day and night! For the Holy One, blessed be He, is attentive to the voice of those who occupy themselves with the Torah, and through each fresh discovery made by them in the Torah a new heaven is created.

⁵⁴ TDNT 7:655

⁵⁵ Cf. E. Lohse, *Die Ordination im Spätjudentum und im NT* (1951), 28-66

⁵⁶ Gen. IX, 27

⁵⁷ Javan (Greece) is reckoned among the sons of Japheth in Gen. X, 2

⁵⁸ Herodotus, *The Histories* V. 58, see Rhys Carpenter, "The Antiquity of the Greek Alphabet," *American Journal of*

500 B.C.E.

The study and incorporation of other languages gave the Sages the ability to further elucidate and express Torah concepts in ways that had previously been impossible. This innovation is easily seen in the Nazarean Hakhamim who wrote in Hebrew and Greek. Their original Hebrew texts were translated into Greek so that the growing community turning to G-d from among the Gentiles could read the writings of the Nazarean Hakhamim. However, it can also be argued that the Nazarean Hakhamim realized the importance of the Greek language as a form and vehicle for expressing the Mesorah. This is NOT to suggest that the Greek language was preferred over Hebrew particularly when writing matters of Halakha.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

TEXTUAL ANALYSIS

The textual order of our pericope is generally good throughout with the exception of 24-25a. At this point, the word order is jumbled and needs some re-ordering, this can be noticed and readily understood by the translation we have provided. Likewise, the Authorized Version would seem to suggest that the Torah has no ability to bring mental and spiritual peace. This would be in direct opposition to what we learned in the last pericope. Regardless of one's connection to Messiah, the only peace that we will be able to rest in is by understanding the Torah and the Mesorah of the Master. Our translation is the only translation that makes true sense.

Because verses 24 and 25a of this pericope are juxtaposed, we must do some hermeneutic exegesis. The whole of verse 24 is not in question. The "a" part of the 25th verse needs to be read as the beginning of verse 24 as we have re-ordered it.

Charis - χάρις or Dikaios δίκαιος?

Now we are presented with some lexical problems. Which word was used by Hakham Shaul in the opening of what is taken to be the first part of the 25a? While we can certainly attest to the value of learning Greek, we also need to be well armed with an armada of Hebrew and Mishnaic Hebrew grammars. The whole exercise of revisiting the Greek texts is for the sake of restoring the Nazarean Codicil to its original Mishnaic Hebrew. Because "Biblical materials... underwent semantic or morphological changes and foreign words from Akkadian, Persian, Greek, Latin and especially Aramaic"⁵⁹ are used, those materials associated with those texts adopted the same nuances of language. Here our focus is upon the tools that help do forensics on the texts of the Nazarean Codicil.

Understanding that the first word of 25a in Mishnaic Hebrew would most likely have been **חסד**- Chessed. We have discussed **χάρις** last week however, in the present pericope we need to look at its synonyms. It would appear that the most appropriate Greek word to use is **δίκαιος**. As such, we can see that **δίκαιος** has at its core the idea of...

"Righteous, observing divine laws

In a wide sense, upright, righteous, a **virtuous keeping the commands of God.**"⁶⁰

The idea of **χάρις** being used as is suggested by many scholars is not overbearingly difficult. The translation might

Archaeology 37 (1933): 8–29; Berthold L. Ullman, "How Old is the Greek Alphabet?", *American Journal of Archaeology* 38 (1934): 359–381; Peter Kyle McCarter Jr., *The Antiquity of the Greek Alphabet and Early Phoenician Scripts* (Missoula, Mont.: Scholars Press, 1975); and the unpublished article of Immanuel Velikovsky, "Cadmus," now in virtual version in <http://www.varchive.org/dag/cadmus.htm>; see further Ruth B. Edwards, *Kadmos the Phoenician: A Study in Greek Legends and the Mycenaean Age* (Amsterdam: Hakkert, 1979).

⁵⁹ [Academy of the Hebrew Language](#)

⁶⁰ Cf. Strong's G1342

have read as "**By taking delight in** (Mesorah - commandments) of G-d **through Yeshua HaMashiach** (teachings and instruction of) **our master, I am rescued from being a miserable man bound by sin and death!"** Both translations have great merit and are worth of attention and study. Therefore, one can see how we have arrived at our translation and comments.

ALLEGORICAL INTERPRETATION:

The general theme of B'Midbar 32 would seem to be the extraordinary amount of livestock that the B'ne Yisrael came to possess and the trans-Jordan tribes and the need to help in the war against the residents of Canaan. The war Hakham Shaul wages in his head is in direct connection with the wars being waged in B'Midbar 32ff. The Jewish mind, i.e. Neshamah is in constant battle with the imaginative scenarios endlessly played out with ingenuity. Hakham Shaul's use of several terms to denote the imagination is a worthwhile study.⁶¹ We will not embark on that study for the sake of time and space. The sub theme of war is resident in the Remes of Hakham Shaul, albeit he allegorizes the "war" aspect. Hakham Shaul's war is not a war with "flesh and blood" per se. His war is against the war that often rages in the imagination. It is here that scenarios are played out which can lead to sin (see how the imagination can play games where ten tribes in the Land of Israel misunderstood the erecting of an altar in the Trans-Jordan by the resident two tribes which almost started a war between the tribes). The use of the Greek word **στρατία** - stratia relates to the idea of strategy. Therefore, the war of the mind is a strategy being played out in the mind. The imagination plays out its scenarios and the "mind (Neshamah) uses the Torah as a weapon against these strategies. The tools of the Neshamah are the mitzvoth and halakhot. When the imagination leads to the idea of coveting, the Neshamah responds halakhically with the "you will not covet," "you will not steal" (kidnap) etc. This is what Joseph Soloveitchik calls the "Halakhic Man." Hakham Shaul's idea is much the same. However, Soloveitchik is about two millennia too late. Hakham Shaul uses halakhic strategies to defend himself from sin. As we have learned last week, that which is "spiritual" defends us against "evil." Moreover, being filled with the Torah means to be "spiritual." Therefore, we can readily determine that we must be full of the Torah in order to be spiritual. Thus, being full of the Torah is the safeguard that keeps us from falling into the trap of over-indulgence.

The seven nations represent the passion to embark on activities that exceed the norm. In other words, having physical desire is not sinful, as we have discussed. The abnormal abuse of the "normal" can easily yield itself to "sin." Thus, the tribes to be destroyed are those allegorical aspects that represent abuse of normalcy. Interestingly, the **Canaanite allegorically represents the animal nature of man as well as "trafficking" and abuse of man by men without scruples.** And, again we see this as the animal nature without restraint. It is the Torah that restrains the animal nature. This is especially true of the 365 prohibitive mitzvoth. These mitzvoth restrain the Yetser HaRa from things that are forbidden. Actually, the Torah teaches us how to have a balance between the inordinate desires of the animal nature and a healthy balanced life. This theme is readily attested to in both Pesach and Rosh HaShanah.

THE REST OF THE STORY

Perhaps our heading should read "the real story." What strikes Hakham Shaul's interest is the fact that the B'ne Yisrael have so abundantly blessed with livestock that they are having trouble controlling them. Yet the tribes of Reuben and Gad insist on taking trans-Jordan property. It would also seem, on one hand that the two tribes of Reuben and Gad did not want to cross the Jordan to fight. They wanted the quick fix per se. We realize that the trans-Jordan land was to become part of Eretz Yisrael. This being said it would appear that Hakham Shaul is

⁶¹ G1261 διαλογισμός - dialogismos

Meaning: 1) the thinking of a man deliberating with himself 1a) a thought, inward reasoning 1b) purpose, design 2) a deliberating, questioning about what is true 2a) hesitation, doubting 2b) disputing, arguing

There are no notes for this verse.

G3053 λογισμός - logismos

Meaning: 1) a reckoning, computation 2) a reasoning: such as is hostile to the Christian faith 3) a judgment, decision: such as conscience passes

relating his "warfare" to the struggle between the Yetser HaRa and the desire for instant gratification. Seforno⁶² sees the attempt to remain on the East of the Jordan as a refusal to help their brethren in the conquest of Canaan. There is also a thought that there might be "fear" in the two tribes to cross.⁶³ Our point here is not to make any decisions in these affairs.

Hakham Shaul though his scribe Hillel (aka Luke) in passing makes reference to this struggle:

On that day, whoever is on the housetop and his goods are in the house must not come down to take them away. And likewise the one who is in the field must not turn back. Remember Lot's wife! Whoever seeks to preserve his life (possessions) will lose them, but whoever loses them will keep it.

The point at hand is that there is a struggle to be resolved by the Torah, i.e. Moshe. The land may have been good for "livestock" but it has great allegorical connotations. Ya'aqob built his place of residence and then made "booths" for his livestock. It is generally accepted that this is allegorical language. "Ya'aqob made booths," suggests that he was able to restrain and control (balance) his Yetser HaRa.⁶⁴ Here we suggest that this is precisely what Hakham Shaul is trying to say. The B'ne Yisrael gaining an over-abundance of livestock means that there is a great struggle to keep them under control and properly cared for, not to mention the struggle to remain spiritual when so much energies and time are needed to keep wealth under control. Furthermore, the allegory can also be made that we are equally responsible for the welfare of our brethren. And, that we cannot rest until all of our brethren are safely accounted for. This may mean remaining in Diaspora longer than we had hoped for. However, how can we rest when our brethren are still scattered among the nations or being captive among the nations? Ya'aqob's genius is vague if we fail to realize his allegorical actions. Ya'aqob made a "**fence**" around his physical desires. In so doing, Ya'aqob demonstrates the appropriate way to deal with the Yetser HaRa. This has been attested to in the Nazarean codicil in the recent pericopes.⁶⁵

Questions for Reflection

1. From the **"Six Basic Elements of Peshat and Remes Discourse of the Nazarean Codicil"** identify their relationship as translated above.
 - **Identify the context in which this Gemará was crafted;**
 - **Identify the parties or stake-holders of this Gemará debate;**
 - **Controversy of a Mitzvah or Mitzvoth in question of this Gemará;**
 - **Contestation against the Hillelite interpretation of the mitzvah or mitzvoth in question;**
 - **Riposte of the Master or Hakham;**
 - **Verdict concluded by the Master or Hakham (Halakha).**

⁶² Hananel ben Ḥushi'el, Samuel ben Meir, David Kimhi, Obadiah ben Jacob Sforso, and Eliyahu Munk. *Mikraot Gedolot: Multi-Commentary on Torah: Hachut Hameshulash*. Vol. 4. 4 vols. Jerusalem; New York: Lambda Publishers, 2006. pp. 1457ff

⁶³ Ramban. *Ramban (Nachmanides): Commentary on the Torah (5 Vol. Set) S/C*. S.l.: Judaica Pr, 2010. Vol. 4 pp. 370ff

⁶⁴ Cf. B'resheet 33:17

⁶⁵ Cf. Tebet 5, 5775

2. From all the readings for this week, which verse or verses touched your heart and fired your imagination?

 3. In your opinion what is the prophetic statement for this week?
-

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

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

Next Shabbat:

Shabbat: "A'aseh L'kha Sh'tei Chatsots'rot" – "Make yourself two trumpets"

Shabbat	Torah Reading:	Weekday Torah Reading:
עשֵׂה לְךָ שְׁתִּי חֲצֹצֶרֶת		Saturday Afternoon
"A'aseh L'kha Sh'tei Chatsots'rot"	Reader 1 – B'Midbar 10:1-10	Reader 1 – B'Midbar 11:16-18
"Make yourself two trumpets"	Reader 2 – B'Midbar 1:11-13	Reader 2 – B'Midbar 11:19-22
"Hazte dos trompetas"	Reader 3 – B'Midbar 1:14-21	Reader 3 – B'Midbar 11:16-22
B'midbar (Numbers) 10:1 – 11:15	Reader 4 – B'Midbar 1:22-28	
Ashlamatah: Is 27:13 – 28:8, 16	Reader 5 – B'Midbar 1:29-34	Monday & Thursday Mornings
	Reader 6 – B'Midbar 1:35-11:3	Reader 1 – B'Midbar 11:16-18
Psalms 98:1-9	Reader 7 – B'Midbar 11:4-15	Reader 2 – B'Midbar 11:19-22
	Maftir – B'Midbar 11:13-15	Reader 3 – B'Midbar 11:16-22
N.C.: 2 Pet 3:17-18; Lk 18:9-14 Rm 8:1-11	Is 27:13 – 28:8, 16	

שְׁבַת שְׁלֹמֹם

S h a b b a t S h a l o m !

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