

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 05, 5778 – Dec 22/23, 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 Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
Her Excellency Giberet Leah bat Sarah & beloved mother
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 with considerable pain. **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!

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!

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Shabbat: “BaYom HaSh’vi’i” – “On the seventh day”

Shabbat	Torah Reading:	Weekday Torah Reading:
בְּיוֹם, הַשְּׁבִיעִי		Saturday Afternoon
“BaYom HaSh’vi’i”	Reader 1 – B’Midbar 7:48-53	Reader 1 – B’Midbar 8:1-4
“On the seventh day”	Reader 2 – B’Midbar 7:54-59	Reader 2 – B’Midbar 8:5-14
“El séptimo día”	Reader 3 – B’Midbar 7:60-65	Reader 3 – B’Midbar 8:1-14
B’midbar (Numbers) 7:48-89	Reader 4 – B’Midbar 7:66-71	
Ashlamatah: Judges 5:14-22, 31	Reader 5 – B’Midbar 7:72-77	Monday & Thursday Mornings
	Reader 6 – B’Midbar 7:78-83	Reader 1 – B’Midbar 8:1-4
Psalms 96:1-13	Reader 7 – B’Midbar 7:84-89	Reader 2 – B’Midbar 8:5-14
	Maftir – B’Midbar 7:87-89	Reader 3 – B’Midbar 8:1-14
N.C. 2 Pet 3:8-10; Lk 17-20-21; Rm 7:21-25;	Judges 5:14-22, 31	

Contents of the Torah Seder

- Offering of Elishama ben Ammihud Prince of Bene Ephrayim – Numbers 7:48-53
- Offering of Gamaliel ben Pedahzur Prince of Bene Manasseh – Numbers 7:54-59
- Offering of Abidan ben Gideon Prince of Bene Benjamin – Numbers 7:60-65
- Offering of Ahiezer ben Ammishaddai Prince of Bene Dan – Numbers 7:66-71
- Offering of Pagiel ben Ochran Prince of Bene Asher – Numbers 7:72-77
- Offering of Ahira ben Enan Prince of Bene Naphtali – Numbers 7:78-83
- Dedication Offering of the altar by the 12 Princes of Israel – Numbers 7:84-89

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. 197-215

Rashi & Targum Pseudo Jonathan
for: B’midbar (Numbers) 7:48-89

RASHI	TARGUM PSEUDO JONATHAN
48. On the seventh day , the chieftain was of the sons of Ephraim , Elishama the son of Ammihud.	48. on the seventh , Elishama bar Ammihud, prince of the Bene Ephraim ;
49. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with	49. -

RASHI	TARGUM PSEUDO JONATHAN
olive oil for a meal offering.	
50. One spoon [weighing] ten gold [shekels] filled with incense.	50. -
51. One young bull, one ram and one lamb in its first year for a burnt offering.	51. -
52. One young he goat for a sin offering.	52. -
53. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Elishama the son of Ammihud;	53. -
54. On the eighth day, the chieftain was of the sons of Manasseh, Gamliel the son of Pedazhur.	54. on the eighth, Gamaliel bar Pedazur, prince of Menasheh;
55. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	55. -
56. One spoon [weighing] ten gold [shekels] filled with incense.	56. -
57. One young bull, one ram and one lamb in its first year for a burnt offering.	57. -
58. One young he goat for a sin offering.	58. -
59. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Gamliel the son of Pedazhur.	59. -
60. On the ninth day, the chieftain was of the sons of Benjamin, Abidan the son of Gideoni.	60. on the ninth, Abidan bar Gideoni, prince of Benjamin;
61. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	61. -
62. One spoon [weighing] ten gold [shekels] filled with incense.	62. -
63. One young bull, one ram and one lamb in its first year for a burnt offering.	63. -
64. One young he goat for a sin offering.	64. -
65. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Abidan the son of Gideoni.	65. -
66. On the tenth day, the chieftain was of the sons of Dan, Ahiezer the son of Ammishaddai.	66. on the tenth, Achiezer bar Amishaddai, prince of the Bene Dan;
67. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	67. -
68. One spoon [weighing] ten gold [shekels] filled	68. -

RASHI	TARGUM PSEUDO JONATHAN
with incense.	
69. One young bull, one ram and one lamb in its first year for a burnt offering.	69. -
70. One young he goat for a sin offering.	70. -
71. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Ahiezer the son of Ammishaddai.	71. -
72. On the eleventh day, the chieftain was of the sons of Asher, Pag'iel the son of Ochran.	72. on the eleventh, Pagiel bar Achran, prince of Asher;
73. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	73. -
74. One spoon [weighing] ten gold [shekels] filled with incense.	74. -
75. One young bull, one ram and one lamb in its first year for a burnt offering.	75. -
76. One young he goat for a sin offering.	76. -
77. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Pag'iel the son of Ochran.	77. -
78. On the twelfth day, the chieftain was of the sons of Naphtali, Ahira the son of Enan.	78. and on the twelfth day, Achira bar Enan, prince of the Bene Naphtali, offered.
79. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	79. -
80. One spoon [weighing] ten gold [shekels] filled with incense.	80. -
81. One young bull, one ram and one lamb in its first year for a burnt offering.	81. -
82. One young he goat for a sin offering.	82. -
83. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Ahira the son of Enan.	83. -
84. This was the dedication offering of the altar presented by the chieftains on the day it was anointed; there were twelve silver bowls, twelve silver basins and twelve gold spoons.	84. This is the oblation at the anointing of the altar, on the day that they anointed it, from the riches of the princes of Israel: twelve silver bowls, answering to the twelve tribes; twelve silver vases, answering to the twelve princes of the Bene Israel; twelve golden pans, answering to the twelve signs (mazalia – of the Zodiac).
85. The weight of each silver bowl was one hundred and thirty [shekels], and that of each basin was seventy [shekels]; all the silver of the vessels weighed in total two thousand four hundred	85. One hundred and thirty shekels was the weight of each silver bowl, answering to the years of Jokebed when she bare Mosheh; and seventy shekels was the weight of each vase, answering to the seventy elders

RASHI	TARGUM PSEUDO JONATHAN
[shekels] according to the holy shekel.	of the great Sanhedrin: all the silver vessels, two thousand four hundred shekels, in shekels of the sanctuary.
86. Twelve gold spoons filled with incense; each spoon weighing ten [shekels] according to the holy shekel; all the gold spoons totaled one hundred and twenty shekels.	86. The golden pans were twelve, answering to the princes of Israel, full of good sweet incense; the weight of ten shekels was the weight of each pan, answering to the Ten Words; all the gold of the pans, one hundred and and twenty (shekels), answering to the years lived by Mosheh the prophet.
87. The total of the cattle for the burnt offerings was twelve bulls, twelve rams, and twelve lambs in their first year with their meal offerings. And [there were] twelve young he goats for sin offerings.	87. All the bullocks for the burnt offering, twelve, a bullock for a prince of the house of the fathers; twelve rams, because the twelve princes of Ishmael would perish; twelve lambs of the year, because the twelve princes of Persia would perish; and their minchas, that famine might be removed from the world; and twelve kids of the goats for the sin offering, to atone for the sins of the twelve tribes.
88. The total of cattle for the peace offerings was twenty four oxen, sixty rams, sixty he goats, and sixty lambs in their first year. This was the dedication offering for the altar, after it was anointed.	88. And all the oxen for consecrated victims, twenty-four, answering to the twenty-four orders (of the priests); the rams, sixty, answering, to the sixty years which Izhak had lived when he begat Jakob; the goats, sixty, answering to the sixty letters in the benediction of the priests; lambs of the year, sixty, to atone for the sixty myriads of Israel. This was the dedication of the altar by anointment on the day that they anointed it.
89. When Moses would come into the Tent of Meeting to speak with Him, he would hear the voice speaking to him from the two cherubim above the covering which was over the Ark of Testimony, and He spoke to him.	89. And when Mosheh entered into the tabernacle of ordinance to speak with Him, he heard the voice of the Spirit who spoke with him descending from the heaven of heavens upon the Mercy Seat which was upon the Ark of the Testimony between the two Cherubim, and from thence was the Oracle {Word; Dibbera} speaking with him.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

- 1. Kal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
- 2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject,

however much they differ in other respects, to identical definitions and applications.

3. Binyan ab mi-katub 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-yoṣe bo mi-maḳom aḥer: Similarity in content to another Scriptural passage.

7. Dabar ha-lamed me-'inyano: Interpretation deduced from the context.

Rashi's Commentary for: B'Midbar (Numbers) 7:48-89

84 on the day it was anointed On the day it was anointed, he brought the offering. So what is the meaning of "after it was anointed" (verse 88)? That it was first anointed and then he brought an offering, or [perhaps] "after it was anointed" means: after some time later [i. e., a while after it was anointed], and "on the day it was anointed" [does not mean that it was offered on the day it was anointed, but it] comes only to tell us that it was anointed by day? [However,] when Scripture says, "on the day they were anointed" (Lev. 7:36), we have already learned that it was anointed by day. So what does "on the day it was anointed" [here] teach us? That on the day it was anointed, he brought the offering. -[Sifrei Naso 1:159].

twelve silver bowls [The total is recorded here to show that] these were the very same ones that were donated, and no disqualifying factor happened to them. -[Sifrei Naso 1:160].

85 [The weight of] each silver bowl was one hundred and thirty [shekels] What does this teach us? Since Scripture says [in the account of the donation of each chieftain]: "weighing one hundred and thirty shekels," but it does not specify which type of shekel, therefore, [Scripture] repeats it here, and includes them all: "all the silver of the vessels... according to the holy shekel." -[Sifrei Naso 1:160].

all the silver of the vessels This teaches you that all the vessels of the sanctuary were of precise weight; whether weighed individually or collectively, there was neither more nor less [than the specified amount].- [Sifrei Naso 1:160]

86 Twelve gold spoons Why is this said? For it says [in the account of the donation of each chieftain]: "One spoon [weighing] ten gold [shekels]." [Does this mean that] it was made of gold and it weighed ten silver shekels? Or [does it mean] that it was a silver spoon weighing ten gold shekels—for the weight of the gold shekels is not the same as the weight of silver ones? Therefore, Scripture tells us: "Gold spoons"—they were [made] of gold.-[Sifrei Naso 1:161]

89 When Moses would enter [When there are] two contradictory verses, the third one comes and reconciles them. One verse says, "the Lord spoke to him from the Tent of Meeting" (Lev. 1:1), and that implies outside the curtain, whereas another verse says, "and speak to you from above the ark cover" (Exod. 25:22) [which is beyond the curtain]. This [verse] comes and reconciles them: Moses came into the Tent of Meeting, and there he would hear the voice [of God] coming from [between the cherubim,] above the ark cover. -[Sifrei Naso 1:162]

from between the two cherubim The voice emanated from heaven to [the area] between the two cherubim, and from there it went out to the Tent of Meeting.-[Sifrei Naso 1:162]

speaking to him Heb. מְדַבֵּר. [The word מְדַבֵּר] is similar to מְדַבֵּר [the reflexive form, literally,] "speaking to itself."

It is out of reverence for the Most High to express it in this way. [The voice] would speak to itself, and Moses would listen to it.

and He spoke to Him [Thus] excluding Aaron from the [Divine] statements.

He would hear the voice I might think it was in an undertone. Therefore, Scripture teaches us: "the voice"—the very voice which spoke with him at [Mount] Sinai, [which was loud and clear]. But when it [the voice] reached the entrance, it stopped and did not proceed outside the tent.

Tehillim - Psalm 96:1-13

Rashi	Targum
1. Sing to the Lord a new song, sing to the Lord, all the earth.	1. Sing in the presence of the LORD a new psalm; sing praise, angels of the height, sing praise in the presence of the LORD, all righteous/generous of the earth.
2. Sing to the Lord, bless His name, announce His salvation from day to day.	2. Sing praise in the presence of the LORD, bless His name; proclaim his redemption from day to day.
3. Tell of His glory among the nations, among all peoples His wonders.	3. Tell of his glory among the Gentiles, of His wonders among all the peoples.
4. For the Lord is great and very much praised; He is feared over all divine powers.	4. For great is the LORD and greatly to be praised; and He is more to be feared than any god.
5. For all the gods of the peoples are nought, but the Lord made the heavens.	5. For all the things feared by the Gentiles are idols; but the LORD made the heavens.
6. [They ascribe] beauty and majesty before Him; might and glory in His sanctuary.	6. Praise and splendor are in His presence; strength and praise are in His sanctuary.
7. Ascribe to the Lord, [you] families of peoples, ascribe to the Lord glory and might.	7. Make music in the presence of the LORD, O races of peoples; ascribe glory and strength in the presence of the LORD.
8. Ascribe to the Lord the glory due His name; carry an offering and come to His courtyards.	8. Ascribe glory in the presence of the LORD, and exalt His name; carry and bring an offering and enter His presence in his courts.
9. Prostrate yourselves to the Lord in the majestic sanctuary; quake before Him, all the earth.	9. Bow down before Him in the splendor of holiness; tremble in His presence, all inhabitants of the earth.
10. Say among the nations, "The Lord has reigned." Also the inhabited world will be established so that it will not falter; He will judge peoples with equity.	10. Say among the Gentiles, "The LORD reigns"; also the world is made firm that it will not totter; He will judge the peoples uprightly.
11. The heavens will rejoice and the earth will exult; the sea and the fullness thereof will roar.	11. The forces of heaven will rejoice and the righteous/generous of the earth will exult; the sea will shout and all its fullness.
12. The field and all that is therein will jubilate; then all the forest trees will sing praises.	12. The field and everything in it will pour forth praise; then all the trees of the forest will sing.
13. Before the Lord, for He has come, for He has come to judge the earth; He will judge the inhabited world justly and the peoples with His faith.	13. In the presence of the LORD, for He comes, for He comes to judge the earth; He will judge the world with righteousness/generosity and the peoples with his faithfulness.

Rashi's Commentary for: Psalm 96:1-13

1 a new song This song deals with the future, as is proven by the final verse, "for He has come to judge the earth." Any reference to a "new song" deals with the future.

7 Ascribe to the Lord, families of peoples And what shall you ascribe to Him? Ascribe to the Lord glory and might.

10 "The Lord has reigned" This song will be [sung] in the future.

He will judge peoples with equity **Those whom he will turn into a clear tongue (Zeph. 3:9).**

with equity with merits.

11 the sea... will roar to raise its voice in praise.

12 all the forest trees All the rulers of the nations.

Meditation from the Psalms

Psalms 96:1-13

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

This is the seventh psalm which Moses composed. Midrash Shocher Tov¹ quotes Rabbi Yehoshua ben Levi, who said: "I know to whom Moses dedicated the first six psalms because I heard it from my teachers. However, beyond that I received no tradition".

Ibn Yachya² attempts to identify the tribes to whom the remaining five psalms, in this series of eleven, were dedicated. He explains that this psalm was dedicated to Zevulun, who rejoiced when he went out to earn a livelihood so that he could support his brother Issachar, who studied Torah.³ Therefore, Zevulun would constantly sing to HaShem a new song, thanking Him for the Divine blessing which resulted in his wealth.

Later, David adapted this psalm to his own circumstances. Radak comments that David recited it, together with psalm 105, when he brought up the Holy Ark from the house of Oved Edom.⁴ Thus, this composition contains a deeper symbolism. The Ark had been held captive in Philistine exile and David sang joyously upon the occasion of its redemption. Similarly, when Israel is finally released from exile, the Jews will join the Messiah and exult: Sing to HaShem a new song, sing to HaShem, everyone on earth.

¹ Midrash Tehillim (Hebrew: מדרש תהלים) or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his Halakot (1b), and by Rashi in his commentary on I Sam. xvii. 49, and on many other passages. This midrash is called also "Agadat Tehillim" (Rashi on Devarim 33:7 and many other passages), or "Haggadat Tehillim" (Aruk, s.v. סער, and in six other passages). From the 12th century it was called also Shocher Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Prov. 11:27.

² Gedaliah (Eanes/Ben Yohanan) ibn Yahya ben Joseph (c. 1526 – c. 1587). His chief work was the Sefer Shalshet ha-Kabbalah, called also Sefer Yaḥya, on which he labored for more than forty years.

³ See Devarim (Deuteronomy) 33:18

⁴ See II Shmuel (Samuel), chapter 6

This psalm appears, with minor variations, in I Chronicles 16:23-33, where it is attributed to Assaf and his brothers. David appointed them to lead the thanksgiving to G-d on the day when David placed the Holy Ark in a tent before the presence of Hashem.⁵ Our Torah portion⁶ is also read during Chanukah when the Maccabees cleansed the Temple of the impure altar, restored the sanctity to the Temple,⁷ and rekindled the menorah. Thus, this psalm seems fitting for the tikkunim⁸ that took place.

There are several major elements of this psalm that coalesce in the sefer of Jonah. As this psalm was dedicated to Zevulun, so Jonah was from the tribe of Zebulun.⁹ As this psalm was fitting for the redemption of the ark, from the Philistines, so did Jonah secure the redemption of the Ninevites and the men on his ship.¹⁰ Let's take a deeper look at a side of Jonah that is not normally explored.

One of the highlights of the Yom Kippur liturgy is the reading of the Book of Jonah,¹¹ a small book which contains a world of philosophy. The major message of the Book of Jonah is likewise the major message of Yom Kippur,¹² so that the proper understanding of the former will most certainly illuminate the latter. It is worth noting that we never hear the content of Jonah's¹³ call to the Ninevites to repent,¹⁴ only the fact of that call, and their reaction. Further the name of the Book is "Jonah", not "Nineveh". This teaches us that Jonah is the central focus, not Nineveh! We are, therefore, perplexed when we do not see Jonah's teshuva either. He never repents! This suggests that his words are not as important as his actions. This book will require a very thoughtful approach if we are to discern its true lessons.

What is Jonah's¹⁵ background?¹⁶

Jonah starts off with a crucial identification:

Yonah (Jonah) 1:1 Now the word of HaShem came unto Jonah the son of Amittai, saying:

Our sages tell that Yonah¹⁷ son of Amittai¹⁸ was the son of the widow from Tzorpath¹⁹ with whom Elijah the

⁵ See Meiri

⁶ Bamidbar (Numbers) 7:48-89

⁷ Our verbal tally: Sanctuary / Holiness - שְׁמִינִי, Strong's number 06944.

⁸ Tikkunim = corrections

⁹ Our Ashlamata also speaks of the tribe of Zevulun.

¹⁰ According to the Midrash (Pirkei D'Rebbi Eliezer, Ch. 10) representatives of each of the *70* nations of the world were on board Yonah's ship, all of whom left their idols behind and turned to the ways of Hashem after their experience with Jonah.

¹¹ His prophecy was given to him on Succoth, when we bring Korbanot to atone for the gentiles, and his mission was indeed to save a gentile nation from annihilation.

¹² The Book of Yonah is the only Biblical story that takes place entirely outside of the Land of Israel, with non-Jews playing all the supporting roles.

¹³ A Prophet in the days of Jeroboam II; son of Amittai of Gath-hepher. He is a historical personage; for, according to II Kings 14:25, he predicted in HaShem's name the extent to which Jeroboam II would restore the boundaries of the Northern Kingdom, "from the entering of Hamath unto the sea of the plain." The wording of the passage may also imply that Jonah's prophecy was uttered even before Jeroboam II., perhaps in the time of Jehoahaz (thus Klostermann to II Kings 13:4). In any case Jonah is one of the prophets who advised the house of Jehu, and it is not unlikely that with him the series of prophets that began with Elijah came to a close.

¹⁴ This son, Jonah, that Eliyahu brought back to life and was, in fact, supposed to be Mashiach ben Yosef - see Pirkei D'Rebbi Eliezer 33, Tosafot Bava Metzia 114a-b s.v. Mahu. Just as Yeshua called people to repent, so also did Jonah.

¹⁵ He received his prophetic appointment from Elisha, under whose orders he anointed Jehu (II Kings ix; Kimchi, *ad loc.*; and Zemaḥ David).

¹⁶ The Vilna Gaon taught (in Kol HaTor 2:32) that Yonah ben Amittai manifested the mission of Mashiach ben Yosef during his lifetime.

¹⁷ Meaning *dove*.

¹⁸ See also Melachim Bet (II Kings) 14:23-27

prophet stayed during the years of famine,²⁰ and that it was this boy that Elijah revived.²¹

Melachim alef (I Kings) 17:17-24 *And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. 18 And she said unto Elijah: 'What have I to do with thee, O thou man of God? art thou come unto me to bring my sin to remembrance, and to slay my son?' 19 And he said unto her: 'Give me thy son.' And he took him out of her bosom, and carried him up into the upper chamber, where he abode, and laid him upon his own bed. 20 And he cried unto the HaShem, and said: HaShem my God, hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son?' 21 And he stretched himself upon the child three times, and cried unto the HaShem, and said: HaShem my God, I pray thee, let this child's soul come back into him.' 22 And the HaShem hearkened unto the voice of Elijah; and the soul of the child came back into him, and he revived. 23 And Elijah took the child, and brought him down out of the upper chamber into the house, and delivered him unto his mother; and Elijah said: 'See, thy son liveth.' 24 And the woman said to Elijah: 'Now I know that thou art a man of God, and that the word of the HaShem in thy mouth is truth (emet).'*

The Sages²² identify this boy as Jonah. Our Sages²³ further teach that Jonah's mother was from the tribe of Asher, and his **father from Zevulun**.²⁴

*Amittai*²⁵ is derived from the Hebrew word: 'emet', meaning truth. From this we understand that Jonah is a man of truth. Truth, as Jonah understands it, demands that evil never be overlooked; evil must be punished. Jonah is the "son of truth", a man of unbending commitment to the truth. Keep this in mind because it plays a pivotal role later on.

Jonah was a prophet from Gath-hepher²⁶ in the Kingdom of Israel, then under the rule of Yeroboam II. Gath-hepher is a city of the northern tribe of Zebulun, as the text says:

Yehoshua (Joshua) 19:10-13 *10 And the third lot came up for the children of Zebulun according to their families; and the border of their inheritance was unto Sarid. 11 And their border went up westward, even to Maralah, and reached to Dabbesheth; and it reached to the brook that is before Jokneam. 12 And it turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor; and it went out to Dobrath, and went up to Japhia. 13 And from thence it passed along eastward to Gath-hepher, to Ethkazin; and it went out at Rimmon-methoar unto Neah.*

¹⁹ Pirke D'Rebbi Eliezer Ch. 33. According to the midrash (Shocher Tov 26:7) Yonah was the son of the widow in Tzarfat, who had died and had Eliyahu HaNavi bring him back to life (see Kings I, chapter 17). This intimate spiritual connection between Yonah and Eliyahu marked the beginning of Yonah's reception of the spiritual potential to manifest Mashiach ben Yosef in his lifetime; for Eliyahu HaNavi was, and is, among those most connected to the qualities of Mashiach ben Yosef (see Shaar HaGilgulim (להקדמה לב) and Kol HaTor 2:71). Elisha, who succeeded Eliyahu and continued his spiritual mission, was a contemporary and teacher of Yonah, who continued, as a result, to be privy to the reception of the spiritual the qualities of Mashiach ben Yosef, from Elisha, who had received them from Eliyahu. This is also the significance of the midrash which says that Elisha "anointed" Yonah (Mishnas R' Eliezer 8) which expressed that Elisha "anointed" him as "Mashiach ben Yosef" ("Mashiach" literally meaning: "anointed").

²⁰ Melachim aleph (I Kings) 17:8ff

²¹ Ibid. 20 vv 17-24; Midrash Shohar Tov 26

²² Pirke D'Rebbi Eliezer, 33

²³ Yalkut Shimoni; Yerushalmi Succah 5:1. It is for this reason that Yonah's first impulse, upon fleeing the word of HaShem, was to board a ship. The tribe of Zevulun were primarily traders, who spent much time sailing to distant parts of the world in order to sell their wares (Rashi Devarim 33:18). It would therefore be natural for Yonah to feel safe and at ease when voyaging upon a boat.

²⁴ Tribal affiliation is from the paternal side. This means that Jonah was also from the tribe of Zevulun.

²⁵ אמיתי = "One whose words always come true". *Amittai* Literally: "my truth".

²⁶ Melachim bet (2 Kings) 14:25 (Gat-Chefer).

The tribe of Zebulun is described in Jacob's prophetic last words to his children as maritime merchants involved in the shipping trade: 'Zevulun shall dwell at the shore of the sea: and he shall be a haven for ships' (Gen. 49:13). If this is so, then we can assume that Jonah, being a Zebulunite, was quite comfortable on ships. The Talmud says that his father was from the tribe of Zebulun and his mother was from the tribe of Asher.²⁷

Why did this mariner flee from HaShem by going out to sea? The Midrash says:

Pirke D'Rebbi Eliezer 33 *I will escape from His presence to a place where His glory is not declared. (If) I ascend above the heavens, it is said, "Above the heavens is his glory".²⁸ (If) above the earth, (it is said), "The whole earth is full of his glory";²⁹ behold, I will escape to the sea, to a place where His glory is not proclaimed.*

Note also that as a member of the ten northern tribes, Jonah's descendants are going to be taken into captivity by Assyria, whose capital is Nineveh! Clearly Jonah has some skin in this game.

The personality of Jonah is filled with ironies. He is called the boy;³⁰ one of the prophets' disciples; the young man;³¹ the prophet's attendant;³² this lunatic; that man; His servant; and the prophet, who was from Gat-Chefer. He is ben-Amittai, the prophet of uncompromising truth, foreshadowed in his mother's proclamation: "...the word of Hashem in your mouth is truth (EMET)."

What was Jonah fleeing from?

In v.2, Jonah is commanded to go to Nineveh,³³ but he attempts to flee "*from the presence of HaShem*". And, just in case we didn't get it the first time, we see at the end of v.2 that the reason he was going to Tarshish was to escape "*from the presence of HaShem*". Why is a PROPHET³⁴ attempting to flee from the presence of HaShem when he knows **very** well that that is not possible? Further, what powerful emotion is driving him? Why did the prophet find a mission to Nineveh so objectionable? These are crucial questions to understand because they build the picture that will explain this entire book. To approach an answer to some of these questions, let's look at the next section and see the depth of emotion that Jonah exhibits.

The Suicidal Prophet

The rest of chapter one tells us that there was a storm³⁵ that begins to tear at the ship, Jonah demonstrates his despair and dissatisfaction with the entire enterprise of HaShem's call; indeed, with the very essence of life. He *goes down* and sleeps.³⁶ While everyone³⁷ else is calling out to their gods, Jonah doesn't even bother to pray. He is

²⁷ Tanchuma Tzav: 14, Pirkei de-Rabbi Eliezer, Chapter 10, Jerusalem 1852, 24a.

²⁸ Tehillim (Psalms) 113:4

²⁹ Yeshayahu (Isaiah) 6:3

³⁰ Melachim alef (I Kings) 17:22.

³¹ Melachim bet (II Kings) 9:4.

³² Melachim bet (II Kings) 9:1.

³³ Nineveh, the city to which Jonah was sent, was a very important city in ancient Assyria. Nineveh was Israel's enemy and Jonah really wanted HaShem to destroy them

³⁴ We recognize that a prophet is a man of great spiritual, emotional, and intellectual stature (see, inter alia, Rambam's Guide For The Perplexed II: 32-34)

³⁵ The storm which overtook Jonah is quoted as one of three most noteworthy storms - Ecclesiastes Rabbah 1:6.

³⁶ Sleep is 1/60th of death - Berachot 57b.

³⁷ Pirke D'Rebbi Eliezer chapter 10 say: Rabbi Hananiah says, PEOPLE FROM ALL THE SEVENTY NATIONS WERE PRESENT IN THAT BOAT, each one with his idols in his hand (cf. 1:5). [I.e. the story of Jonah has universal application.] They prostrated to their idols, saying, "Let each one call in the name of his gods and the god that answers us and saves us from this trouble is God". Jonah was asleep until the captain of the boat came and aroused him. When Jonah told him he was a

disgusted and just descends into the bowels of the ship – to sleep! Once awoken, he does *not* call out to HaShem for salvation, because he is tired of the whole process of sin, forgiveness, sin, forgiveness, ad infinitum and ad nauseum. If there is no penalty for sin, then there is no truth to HaShem and His word. This is not something that the son of truth can abide. Without truth, life is not worth living.

When he is awoken, Jonah tells the sailors that his own death would be the *only* survivable option. It is notable, in v.12, that Jonah comes up with this solution as his *first* option. Normally, a man will seek many other options before he calls for his own death. Why doesn't Jonah look at other options? Why doesn't Jonah simply repent and agree to go to Nineveh? It seems clear that Jonah wanted to die. In other words, Jonah was so upset about his mission in Nineveh that he wanted to die. We will see that this suicidal attitude a couple more times in this small book.

Once in the belly of the fish, Jonah is silent for three days. At that point, instead of praying to be saved, he offers a psalm of thanksgiving to HaShem for having saved him, confident that "yet I will look again toward Your holy temple". What is going on?

In chapter two, Jonah prays and HaShem causes the fish to vomit him out.³⁸ However, a careful reading of this chapter will show a complete lack of teshuva. Jonah never speaks out his sin, nor does he repent of his desire to avoid going to Nineveh.³⁹ Jonah is an extremely reluctant prophet.

Let's examine Jonah's prayer and compare it to Rambam's famous formulation of "proper Teshuva":⁴⁰

What is Teshuva? That the sinner should abandon his sin and remove it from his thoughts and commit to never again behave thusly, as it says: "The wicked shall leave his path". Similarly, he should regret his past, as it says: "For after I had returned away, I repented". And He Who knows all secrets should [be able to] testify regarding him that he will never again return to this sin, as it says: "nor shall we say any more to the work of our hands. [You are our gods]".

It was "imperfect" teshuva that Jonah rejected, both for himself and also from the Ninevites.⁴¹ It was the teshuva where someone profoundly and deeply regrets his behavior, if only because of the sorry state he is in as a result, and commits to never again transgress; only to find himself a day, a week, a month, or even several years later

Hebrew, the captain said, "We have heard that the God of the Hebrews is great. Rise and call to your God: perhaps He will have pity on us and perform miracles for us as He did for you at the Red Sea ". Jonah said, "I will not deny that this trouble has come upon you because of me. Throw me into the sea and it will become calm". Rabbi Shimon says: The sailors did not want to throw Jonah into the sea, but after throwing all their baggage into the sea and trying in vain to row back to the shore, they took Jonah and lowered him up to his ankles into the water. The sea started becoming calmer, but when they hoisted him up again it started to rage again. They lowered him in up to his belly and it became calm; they pulled him up and it raged again. They lowered him down to his neck and it became calm, but when they pulled him up again it continued raging, until they threw him in completely - and the sea became calm.

³⁸ The whole concept of "Gilgul", "Re-incarnation", really is essentially connected to the quality of Mashiach ben Yosef: Just as the soul returns to rectify the damage it caused and fulfill HaShem's will, which it failed to do in its first life; so too, Mashiach ben Yosef comes in response to Adam's initial sin, to attempt to subsequently rectify the world of that damage that occurred in man's first "life" or "state", by Adam HaRishon. – Vilna Gaon based on the Zohar 1:71b.

³⁹ Nineveh was the largest city in the world for some fifty years. The ideogram means "house or place of fish," and was perhaps due to popular etymology (comp. Aramaic "nuna," denoting "fish"). - Jewish Encyclopedia: Nineveh. (I suspect that Jonah, the fish man, had some far reaching effects on this great city.)

⁴⁰ Mishneh Torah Teshuva 2:2

⁴¹ The Vilna Gaon teaches (Kol HaTor 2:75) that one of the missions of Mashiach ben Yosef is to be a: "מוכיח לשובה", that is, to give rebuke and spur the masses to repent. This furthers the goal of tikkun olam by having people remove themselves from tumah and sin and return to serving HaShem and doing good in the world; eventually to the extent that the rectification can be done for the sin of Adam and Chava, in Gan Eden.

repeating his earlier sinful behavior. This was the “imperfect” teshuva, a teshuva reflective of the pulsating beat of life, the pendulum to and fro of all of creation, which Jonah, the son of truth, could not abide.

The key to understanding Jonah’s prayer lies in the juxtaposition of v.9 and v.10:

9: Those who pay regard to lying vanities forsake their loyalty.

10: But I will sacrifice to You with the voice of thanksgiving; I will pay that which I have vowed. Salvation belongs to HaShem.

As opposed to the sailors who “pay regard to lying vanities” and then “forsake their loyalty” (i.e. do not fulfill their commitments), I pay regard only to You and “will pay that which I have vowed”.

This, in a nutshell, is Jonah’s argument with HaShem: Why do You pay heed to those who make promises which they ignore and who’s faith is only crisis-deep?

We now understand Jonah’s “prayer” inside the fish.⁴² Jonah maintains his position, that only a true penitent, one whose commitment reaches to the core of his being, is worthy of HaShem’s favor. Jonah is one like that, and he protests HaShem’s kindness to the sailors, already witnessed, and His plan to show similar kindness to the Ninevites.

In chapter three, the people of Nineveh, including their king, are frightened into a quick and dramatic plan of action. Public fasting, sackcloth and ashes, and even a change in behavior, are called for in order to avert the great disaster. Just like the sailors, however, there is no introspection, no sense that the community is seriously off-course and has fallen far from HaShem’s graces; the motivation is purely survival. This is exactly what Jonah feared, not that HaShem would ignore this ignoble teshuva, but that he would accept it. And accept it He did!

Why did HaShem accept their teshuva?

In v.3:10, the verse indicates that HaShem forgave them because they actually repaired the breach of their society and changed their behavior. They suddenly had the potential to become something significantly better than what they were. However, the final verse of the book, and the entire argument leading up to it, states that HaShem forgave them due to His compassion for them as His beloved creatures, no more and no less.

We find this odd behavior of including the animals⁴³ in the fast, which, judging from the Ninevites motivations is actually easy to understand. They were not fasting to search deep and wide, to find the dark side of their hearts and to search out ways of returning to HaShem. That sort of task can only be undertaken by a person of intelligence and sensitivity. This teshuva was simply one of physical survival, one which is equally shared by the lettered and unlettered, the old and the young, and even the animals.

In chapter four, Jonah complains to HaShem, about the teshuva of the Ninevites, using wording that is very similar to a repeated refrain of Yom Kippur:

Yonah (Jonah) 4:2 *And he prayed unto HaShem, and said: ‘I pray Thee, O HaShem, was not this my saying, when I was yet in mine own country? Therefore I fled beforehand unto Tarshish; for I knew that Thou art a gracious God, and compassionate, long-suffering, and abundant in mercy, and repentest Thee of the evil.*

⁴² Matityahu (Matthew) 12:40 For as Jonah was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.

⁴³ See 3:7

Compare what Jonah said to what we actually say on Yom Kippur:

Shemot (Exodus) 34:6-7 *HaShem, HaShem, God, merciful and gracious, long suffering, and abundant in goodness and truth, Keeping mercy for thousands.*

Jonah, the son of Truth, left "Truth" out of his equation. His claim is that HaShem is, indeed, violating the attribute of truth by allowing this imperfect teshuva to be accepted. Jonah tells HaShem that He is not truthful: There is no penalty given to the wicked. They get forgiven just like the righteous.

At this point, HaShem has already tried teaching Jonah that He has other attributes that take precedence over truth, namely compassion. Jonah disobeyed HaShem and deserved death, yet HaShem preserved him in the fish. Jonah did NOT get the point. So, HaShem is going to repeat the lesson in a new way.

Never the less, Jonah sees it as though HaShem has pardoned, or will pardon, Adolf Hitler (yimach shemo⁴⁴). He cannot abide in that kind of world. He wanted the attribute of truth, to bring justice. This is why he repeatedly wants to die. This is why Jonah replaced the midda of truth with the midda 'changing Your mind'.

How does HaShem teach Jonah about Divine compassion?

In spite of the fact that Jonah was already shaded by his Succah,⁴⁵ HaShem made a Kikayon⁴⁶ grow up over him, giving him shade. Why was Jonah so happy about his plant?⁴⁷ How did it "save him from his distress"?

This gourd was a manifestation of HaShem's compassion. Jonah deserved to be punished because of his disobedience, never the less, HaShem showered him with compassion.

It seems that HaShem was teaching Jonah about the beauty of creation, and how that beauty is built upon the fluctuating rhythms of life. This morning, you are shaded by a Kikayon and it gives you great pleasure, even though it wasn't here yesterday and may not be here tomorrow. Impermanence is not a shortcoming among HaShem's creatures, it's part of their essential definition.

In order to reinforce this point, HaShem appoints a worm to destroy the tree, and then appoints a hot wind to torture Jonah. At this point, Jonah got the point. He now understood the value of compassion in giving folks another chance, even if it meant delaying truth.

The final argument is now ready: And HaShem said to Jonah: Do you do well to be so angry for the plant? And he said: I do well to be so angry, even to death. Then HaShem said, you had concern for the plant, for which you did not labor, nor did you make it grow; which came up in a night, and perished in a night; And should I not spare Nineveh, that great city, where there are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left hand; and also much cattle?

Who are these people who do not know their right from their left? Why are the cattle mentioned? And didn't

⁴⁴ The Hebrew phrase *yimakh shemo* ימח שמו "May his name be obliterated" is a curse placed after the name of particular enemies of the Jewish people. A variant is *yimakh shemo ve zikhro* ימח שמו וזכרו "Obliterate his name and his memory." *Yimakh shemo* is one of the strongest curses in the Hebrew language.

⁴⁵ A Succah is the three-sided shelter we live in during the Feast of Tabernacles.

⁴⁶ Castor-oil plant?

⁴⁷ The gourd of Jonah was enormous. Before its appearance Jonah was tortured by the heat and by insects of all kinds, his clothes having been burned by the heat of the belly of the fish; he was tortured again after the worm had caused the gourd to wither. This brought Jonah to pray that G-d should be a merciful ruler, not a strict judge - Pirke Rabbi Eliezer 10; Yalkut. 551.

HaShem forgive the Ninevites because they had changed their ways? Why is Divine compassion necessary in such a case?

HaShem's final statement to Jonah is the powerful message of this Sefer. HaShem loves His creatures, in spite of their failings - perhaps even because of them. The teshuva which is sincere, even if driven by the most base threat and even if it doesn't have "staying power", is still acceptable to HaShem and allows the Divine compassion to nurture and bring salvation to His children, even those who cannot discern between their right hand and their left hand i.e. people whose teshuva is like that of a child.

We now understand the significance of this story to the afternoon of Yom HaKippurim. For over a week (at least), we have been standing before the Heavenly Throne, making commitments to leave our past behind and embrace a nobler future. We have come close to the end of the road, it is a few hours away from the closing of the gates, and a great fear overcomes us. Will we be able to live up to any of this? Will tomorrow be a repeat of yesterday, or, worse yet, of a few weeks ago? We tremble with the knowledge that we cannot give a full guarantee, that we are human, that we fail. And then we hear the story of Jonah, of a prophet who pronounced those fears as doctrine - and who was soundly defeated by Divine compassion.

Compassion

The Hebrew word for womb is *rechem* – רֶחֶם. The three letters of רַחֵם also form the root of the Hebrew word Rachamim - רַחֲמִים, which is normally translated as *compassion*. This teaches us that the womb is the *source* of compassion.

What does a womb do? The womb takes a zygote⁴⁸ and determines whether the zygote is viable: Does it have the *potential* to succeed? If it has that potential, then the womb shelters and nourishes the zygote. If it does not have the potential to succeed, then the zygote is expelled by the womb. Thus, we understand that Rachamim – רַחֲמִים – compassion, is the potential for success. If one does teshuva – repentance, then one has the potential to succeed, and compassion will nourish and shelter that potential.

This understanding leads to another interesting idea: Rosh HaShana⁴⁹ is the day of man's conception. Ten days later that zygote is implanted in the womb, on Yom HaKippurim, the day of compassion. If we repent, then we have potential. If we have potential, then HaShem gives us compassion, on Yom HaKippurim. This is why we read the book of Jonah on Yom HaKippurim. This book is all about compassion.

If we look at the siddur for the additions to our prayers during the ten days between Rosh HaShana and Yom Kippur⁵⁰ we will see that they all focus on life. Further, we pray that we will be written in the book of life, not because we deserve it, but because that is HaShem's desire. His womb, His compassion, is all about life and it's potential.

Another dimension of the prophecy of Jonah is brought out in the Holy Zohar.⁵¹

In the words of the Zohar: These verses allude to the whole of man's life from his emergence into the world until the resurrection of the dead. Jonah's going down into the boat is man's soul entering the body to live in this

⁴⁸ A **zygote** (from Greek ζυγωτός *zygōtos* "joined" or "yoked", from ζυγοῦν *zygoun* "to join" or "to yoke"), is the initial cell formed when two gamete cells (a sperm and an egg for example) are joined by means of sexual reproduction. In multicellular organisms, it is the earliest developmental stage of the embryo.

⁴⁹ Rosh HaShana is the new year for counting years that is also known as "Judgment Day".

⁵⁰ The Day of Atonement

⁵¹ Vayakhel 199a ff

world. Man goes in this world like a boat in the great sea that seems likely to be wrecked. When man sins in this world and thinks he will flee from his Master without taking account of the world to come, HaShem sends a great storm-wind - the decree of harsh justice - and demands justice from this man, striking the boat and causing illness. Even on his sickbed, his soul is still not stirred to repent; Jonah goes down into the depths of the boat and slumbers.

Who is the captain of the boat that wakes him up? This is the *good inclination*, who tells him, "Now is not the time to sleep, they are taking you to judgment over all that you have done in this world: repent!" "What is your work? From where do you come? Which is your land? From which people are you".⁵² "What works have you done in this world, confess to HaShem about it! Think where you come from, a putrid drop, and don't be arrogant before Him! Remember that you were created from the very earth! Ask yourself if you are still protected by the merits of the founding fathers of your people!" When a person is about to die, his defending angels try to save him, the sailors try to row back to the land, but the storm-wind is too strong and can only be assuaged when man is taken down into his grave. Throwing Jonah into the sea corresponds to burial in the grave. The belly of the fish is hell, as it says, "From the belly of hell I cried out".⁵³

The three days and nights Jonah was in the belly of the fish corresponds to the first three days in the grave, when his innards burst onto his face and they say, "Take what you put inside yourself: you ate and drank all your days and did not give to the poor. You made all your days like festivals, while the poor went hungry and did not eat with you".

The judgment continues for thirty days with the soul and body being judged together. Afterwards the soul ascends and the body rots in the ground, until the time when HaShem will revive the dead. "He has swallowed up death for ever"⁵⁴, "And HaShem spoke to the fish and it vomited Jonah out onto the dry land".⁵⁵ And in this fish, there are remedies for the whole world.

Why did Jonah run away?

Hopefully by now we realize that he ran away from HaShem because he could not abide HaShem's seeming disregard of the truth in favor of compassion.

Why was he swallowed by the fish, repentance was clearly not the issue? (His repentance was clearly insincere because he quickly repeated his behavior.)

Jonah was swallowed by the fish in order to teach him that there are times when HaShem exercises the attribute of Compassion while seemingly disregarding the attribute of truth. Unfortunately, Jonah was grateful but he did not 'get' the lesson. He still did not understand.

What was the overall message of the book given the 'hanging' ending?

The ending is deeper than just Jonah is hot? Jonah wanted to die... This does not make sense! No sane person would want to die just because he was hot.

Since Jonah did not get a chance to speak his mind at the end of this Sefer, we must understand that he finally absorbed the message. Why? Because it is obvious that HaShem tried at least twice to convey the message. If

⁵² Yonah (Jonah) 1:8

⁵³ Yonah (Jonah) 2:3

⁵⁴ Yeshayahu (Isaiah) 25:8

⁵⁵ Yonah (Jonah) 2:11

Jonah had not yet absorbed this message, HaShem would try at least three times to get His message across. Further, the Midrash indicates that Jonah did understand HaShem's message at the end of the Sefer.⁵⁶

The footnotes in Pirke De Rebbe Eliezer, chapter 10,⁵⁷ have the following note:

A very interesting point is suggested by a passage in Origen, contra Celsum, vii. 57, according to which Jonah was considered to be the Messiah in place of Jesus. Our book ascribes certain Messianic functions to Jonah in connection with the Leviathan and the Day of Israel's salvation. Perhaps he is a type of the "Messiah ben Joseph" who is to overcome the Anti-Christ or Satan (i.e. the Leviathan). The New Testament connects the story of Jonah with its Messiah; see Matt. 12:39-41 and ibid. 16:4; cf. Luke 11:29-32. The "Fish" as a Christian Messianic emblem may be associated with the Jonah legends.

Now, contemplate how this summary of sefer Jonah, the Zevulunite, relates to our Psalm. The topics of salvation and its application to the nations, and to the glory of HaShem.

Tehillim (Psalms) 96:10 Say among the nations: 'The LORD reigneth.' The world also is established that it cannot be moved; He will judge the peoples with equity.

=====

Ashlamatah: Judges 5:14-22, 31

Rashi	Targum
12. Praise! Praise! Deborah. Praise! Praise! Utter a song. Arise Barak, and capture your captives, son of Abinoam.	12. Give praise, give praise, Deborah, give praise, and give thanks; speak praise. Arise, Barak, and capture your captives, son of Abinoam.
13. Then ruled a remnant among the mighty of the nations; the Lord dominated the strong for me.	13. Then one from the armies of Israel went down and shattered the strength of the warriors of the nations. Behold this was not from might, but rather the LORD shattered before His people the strength of the warriors of their enemies.
14. Out of Ephraim, whose root was against Amalek; after you (will be) Benjamin with your abaters; out of Machir came down officers, and out of Zebulun they that handle the pen of the scribe.	14. From those of the house of Ephraim, there arose Joshua the son of Nun; he first waged battle against those of the house of Amalek. After him there arose King Saul from those of the house of Benjamin; he killed those of the house of Amalek and waged battle against the rest of the nations. From those of the house of Machir, those who were marked went down in battle; and from the tribe of Zebulun they were writing with the pen of a scribe.
15. And the princes of Issachar were with Deborah, as was Issachar with Barak; into the valley they rushed forth with their feet. (But) among the divisions of Reuben, (there were) great resolves of heart.	15. And the captains of Issachar were listening to the words of Deborah, and the rest of the tribe of Issachar were serving before Barak, being sent forth in the cities of the plain to every place where there was need in his sending them forth. In the clans of Reuben there were

⁵⁶ Bibliography: Pirke De Rabbi Eliezer, (The Chapters of Rabbi Eliezer The Great) According to The Text of The Manuscript Belonging to Abraham Epstein Of Vienna, Translated and annotated with introduction and indices by Gerald Friedlander, 1916

⁵⁷ Pg. 73

Rashi	Targum
	many crafty of heart.
16. Why do you sit between the borders, to hear the bleatings of the flocks? At the divisions of Reuben, (there are) great searchings of heart.	16. Why did you sit apart from the armies of war, to sit between the borders, to hear good news, to know bad news? My army is victorious with her. Was it right for you to do (so), you of the house of Reuben? Did you not know that before Me the thoughts of the heart are revealed?
17. Gilead abides beyond the Jordan; and Dan, why does he gather into the ships? Asher dwelt at the shore of the seas, and by his breaches he abides.	17. Those of the house of Gilead camped out across the Jordan. And those of the house of Dan passed over, crossed the Jordan, put their goods in ships. Those of the house of Asher camped out on the shore of the seas; the cities of the nations that they destroyed - they turned, built them, and dwelt in them.
18. Zebulun is a people that jeopardized their lives to die, as did Naphtali, upon the high places of the field.	18. Those of the house of Zebulun opposite to the nations that blasphemed -they handed over their life to killing. They and those of the house of Naphtali - all the inhabitants of the land gave them praise
19. The kings came and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.	19. The kings came; they waged battle. Then they fought the kings of Canaan at Taanach. They were camping and settling down by the waters of Megiddo; wealth of silver they did not take.
20. From heaven they fought; the stars from their courses fought against Sisera.	20. From the heavens the battle was waged with them; from the place where the stars go forth, from the courses of their movements, there the battle was waged with Sisera.
21. The brook Kishon swept them away, that ancient brook, the brook Kishon; tread down, O my soul, (their) strength.	21. The Wadi Kishon shattered them, the wadi in which signs and mighty acts were done for Israel from of old - that Wadi Kishon - there my soul crushed their warriors dead by force.
22. Then were pounded the heels of the horses by reason of the prancings, the prancings of their mighty ones.	22. Then the hoofs of their horses slipped the galloping that gallops before the chariots of his warriors.
23. 'Curse you Meroz,' said the messenger of the Lord, 'curse you bitterly (you) inhabitants thereof,' because they came not to the aid of the Lord, to the aid of the Lord against the mighty.	23. "Curse Meroz" said the prophet of the LORD. "Curse, and shatter its inhabitants, for they did not come to the aid of the people of the LORD, to the aid of the people of the LORD when it waged battle» with warriors."
24. Blessed above women shall Jael, the wife of Heber the Kenite, be; above women in the tent shall she be blessed.	24. May Jael the wife of Heber the Shalmaiter [The Kenite] be blessed with the blessing of good women may she be blessed like one of the women who serve in the houses of study.
25. Water he requested, (but) milk she gave him: in a lordly bowl she brought him cream.	25. He asked her for water; she gave him milk to drink; to find out if his pleasure was in the bowls of warriors, she brought before him cream-cheese.
26. She put forth her hand to the pin, and her right hand to strike the weary; she struck Sisera, pierced his head, and wounded and penetrated his temple.	26. She reached out her hand for the tent-peg, and her right hand for the hammer to shatter wicked men and oppressors. She struck it down into Sisera; she

Rashi	Targum
	shattered his head; she crushed his brain; she made it pass through in his temple.
27. At her feet he sank, fell, lay; at her feet he sank (and) fell; where he sank, there he fell down dead.	27. Between her feet he collapsed, he fell, he lay down. Between her feet he collapsed, he fell. In the place where he collapsed, there Sisera fell, plundered.
28. Through the window the mother of Sisera looked forth, and peered through the window; why is his chariot late in coming? Why tarry the strides of his chariots?	28. From the window the mother of Sisera looked out and was gazing from between the laths. She was saying "Why are the chariots of my son slow to come? Why are the runners who are bringing to me the letter of victories detained?"
29. The wisest of her princesses answer her, she too returns answers to herself.	29. The wisest of her chambermaids were answering her. Even she according to her wisdom was answering and saying to her:
30. 'Are they not finding (and) dividing the spoils? A damsel, two damsels to every man; a spoil of dyed garments to Sisera, a spoil of dyed garments of embroidery; dyed garments of embroidery for the neck of the spoiler.'	30. "Are they not dividing from what they are finding, giving as spoil a man and his household to each and every one? Much spoil before Sisera, spoil of dyed embroidered cloth upon his neck, rich possessions, and delightful things before his warriors who despoiled.
31. So may perish all Your enemies, O Lord; but they that love Him (should be) as the sun when he goes forth in his might." And the land rested forty years.	31. Like Sisera, so may all the haters of Your people perish, LORD; and may His mercies be ready to give light with the light of His splendor 343 times over [7 x 7 x 7 =343, an allusion to the light of the seven stars in the seven days of creation], like the rising of the sun in its might. And the land of Israel was at rest forty years."

Rashi's Comments on Judges 5:14-22, 31

14 Out of Ephraim From Ephraim issued the root (שׁוֹרֵשׁ), referring to Joshua the son of Nun (their prince), to subdue Amalek and weaken him by the sword (Ex. 17:13). This verse is connected to the previous one and explains: The Lord dominated the strong for me by establishing Joshua to subdue Amalek.

after you Will arise from the tribe of Benjamin, Saul the son of Kish who will stone him and slacken (עָמַם)him like dying (עוֹמָמוֹת)embers. We can (also) interpret (עֲמֻמַּיָּךְ)referring to the army of 200,000 soldiers with which Saul came upon them (I Sam. 15:4).

Out of Machir came down officers Outstanding officers who conquered the Amorites. This refers to those who captured sixty cities, the whole royal stretch conquered under Jair (of Menasseh See Deut. 3: 4, 14).

15 And the princes of Issachar The princes of Issachar are the Sanhedrin who were occupied in Torah and "knew how to treat the times" (I Chron. 12:32). They are always (cooperating) with Deborah to teach Israel statutes and laws.

And the princes of Issachar Heb. שָׂרֵי. The "yud" is inconsequential and does not serve any purpose, as the "yud" in (Ps. 8:8) "the cattle of the field (שָׂדֵי)"; (Jer. 22:14) "Expand the windows (חֲלוֹנוֹי)."

as was Issachar with Barak (The princes) And the rest of the people of Issachar are faithful to Barak in all that he will instruct.

into the valley they rushed forth with their feet He sent them for all his errands; to gather the people and for all the needs of war.

(But) among the divisions of Reuben But in the divisions of Reuben's heart were vast לב חקקי (which *Targum Jonathan* renders) לִיבָא וְנִכְלָא i.e., shrewdness. And what was his shrewdness? He dwelt by the edges (מִשְׁפְּתֵי) of the battle to hear who would win so that he should join with him.

16 the bleatings of the flocks To hear the sound of the flocks in battle; to whom is the sound of victory and to whom is the sound of defeat.

17 abides beyond the Jordan And he did not come to the battle, and likewise Dan gathered his wealth into ships to be prepared to escape.

and by his breaches To watch the vulnerable parts of his land.

18 Zebulun is a people that jeopardized... He scorned himself and submitted himself to die in battle with Barak, and likewise Naphtali on the high places of the field, on Mount Tabor.

19 in Taanach by the waters of Megiddo *Jonathan* renders: In Taanach they dwelt and reached until the waters of Megiddo. The edge of the camp was in Taanach and it reached until the waters of Megiddo.

they took no gain of money Without payment they came to aid Sisera, they asked no reward.

20 From heaven they fought (As they sought no gain,) likewise the Holy One sent against them His hosts who do not desire any reward.

from their courses The tip of the star being in heaven and its edge upon earth (see following verses). From here it was said: The thickness of the firmament is equivalent to the space between heaven and earth, since the star is inserted in the firmament like a bolt into a door (this refers to an old fashioned bolt which went through the thickness of the door), i.e., the size of its length equaling the thickness of the firmament. Thus from this verse, which attests that from their courses they fought, we derive that the thickness of the firmament is equal to the height between heaven and earth.

21 swept them away Heb. מִגְרָפָה. It swept them from the world like a rake (מִגְרָפָה) that rakes ashes from an oven.

that ancient brook It became a guarantor to the sea concerning this from the days of Egypt as it is stated in *Pesachim* (118b).

tread down, O my soul By using my feet upon the strength (רִוּ) of the mighty of Canaan.

22 were pounded the heels of the horses The hoofs of their horses slipped off because the heat of the star would boil the mud and the nail would slip off, as one scalds the feet in boiling water and the hoofs would slip off. And since they slipped off, the feet were stricken (מִהֲלָמוֹ) (*Mechilta Ex. 14:24*).

by reason of the prancings, the prancings of their mighty ones They would cause their horses to prance in war as in (Nachum 3:2) "And a horse prancing" (דוֹהֵר). This is an expression of the prancing of a horse.

23 "Curse you Meroz," Some say it was a star and some say he was a prominent person who was near the battle

area and yet did not come.

said the messenger of the Lord Said Barak as an agent of the Holy One.

the inhabitants thereof Those that dwell within his four cubits. With (the blast of) four hundred horns, Barak excommunicated Meroz.

to the aid of the Lord Speaking as though it could be done, for he who aids Israel is as if he is aiding the Divine Presence.

24 above women in the tent Heb. אֶהָל. Referring to Sarah of whom it is said, (Gen. 18:9) "She is in the tent," Rebecca of whom it is said, (ibid. 24:67) "And Isaac brought her into the tent," and Rachel and Leah of whom it is said, (ibid 31:33) "And he went out of Leah's tent and he entered Rachel's tent".

above women in the tent shall she be blessed (Referring to) Jael, because they bore and raised children, but if not Jael, this evil one (i.e., Sisera) would have come and destroyed them. So it states in *Genesis Rabbah* 48. Another interpretation is that Jael also dwelt in tents (above 4:18), therefore she was mentioned in the blessing of tents.

25 (but) milk she gave him To test his state of consciousness, if he could discern between the taste of water and the taste of milk. So does *Targum Jonathan* paraphrase.

in a lordly bowl Heb. אֶדְיָרִים. In a vessel that one drinks water, since water is called "mighty" (or lordly i.e., אֶדְיָרִים), as it says, (Ex. 15:10) "In the mighty (אֶדְיָרִים) waters".

26 to strike the weary Heb. עֲמָלִים. Referring to Sisera who was exhausted (עָמַל) and tired.

(she) pierced Heb. מָחָקָה. An expression of piercing (חִיקוּי).

and (she) wounded Heb. מָחָצָה. An expression of wounding (מַחֵץ).

and penetrated Heb. מָחָלְפָה means "she made pass through" referring to the pin which pierced his head) coming out on the other side.

28 and peered Heb. וַתִּיבֹב. An expression of speaking, as in (Isa. 57:19) "The speech (נִיב) of the lips." But our Rabbis explained (*Rosh Hashanah* 33b) מְיִיבֵב as an expression of wailing, as in (Num. 29:1), "Of wailing" (תְּרוּעָה) which is rendered יִבְבָּא. However, I say it is an expression of looking, as in, (Zach. 2:12) "The pupil (בִּבְת) of his eye," and so has Menachem classified it. הָאֶשְׁנֵב, the window.

29 The wisest of her princesses answer her Heb. חֲכָמוֹת is interpreted as "the wise of her princesses" (an adjective in the constructive form), therefore the "Heth" is vocalized with a "patach" ("ah" sounding vowel). חֲכָמוֹת as a noun is vocalized "hataf kamatz" (an "aw" sound), as in (Prov. 24:7) "Wisdom (חֲכָמוֹת) to a fool is like a rare jewel." However, this form is vocalized חֲכָמוֹת and similarly, (Prov. 14:1) "The wise (חֲכָמוֹת) of the women establish their house."

answer her The dot in the (second) "nun" replaces the third "nun" (which would be needed to replace the word "her"). It thus means "they answer her." The dot of a "nun" replaces the word "her" as in (Lev. 6:14) "Scalded he shall bring it," (lit., her) (תְּבִיאָנָה).

she too returns answers (Of) Consolation to herself saying: Why am I wondering about my son's delay? (Are they not, etc.)

30 Are they not finding (and) dividing the spoils? And that is delaying them.

two damsels to every man They are ravishing the pretty women of Israel and every one of the men has two or three women in his bed.

31 So may perish Deborah said, "This is for her a vain consolation, for so may perish all your enemies, O Lord, as he was destroyed."

but they that love Him (should be) as the sun when he goes forth in his might Which will occur in the coming future seven times seven the light of all the seven days of creation which is 343 times as much (as one day). This equals the sum of forty nine times seven. [*Tanchuma*].

And the land rested These are not Deborah's words, but rather the words of the writer of this book.

Correlations

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

**Bamidbar (Numbers) 7:48-89
Tehillim (Psalms) 96:1-13
Shoftim (Judges) 5:14-22, 31
2 Pet 3:8-10, Lk 17-20-21, Rm 7:14-20**

The verbal tallies between the Torah and the Psalm are:

Day - יום, Strong's number 03117.

Sanctuary / Holiness - קדש, Strong's number 06944.

Offering - מנחה, Strong's number 04503.

The verbal tallies between the Torah and the Ashlamata are:

Ephraim - אפרים, Strong's number 0669.

Silver / Money - כסף, Strong's number 03701.

Year - שנה, Strong's number 08141.

Bamidbar (Numbers) 7:48 48 On the seventh **day <03117>** Elishama the son of Ammihud, prince of the children of **Ephraim <0669>**, offered: 49 His offering was one **silver <03701>** charger, the weight whereof was an hundred and thirty shekels, one **silver <03701>** bowl of seventy shekels, after the shekel of the **sanctuary <06944>**; both of them full of fine flour mingled with oil for a meat **offering <04503>**: 50 One golden spoon of ten shekels, full of incense: 51 One young bullock, one ram, one lamb of the first **year <08141>**, for a burnt offering: 52 One kid of the goats for a sin offering:

Tehillim (Psalms) 96:2 Sing unto the LORD, bless his name; shew forth his salvation from **day <03117>** to **day <03117>**.

Tehillim (Psalms) 96:8 Give unto the LORD the glory due unto his name: bring an **offering <04503>**, and come into

his courts.

Tehillim (Psalms) 96:9 O worship the LORD in the beauty of holiness <06944>: fear before him, all the earth.

Shoftim (Judges) 5:14 Out of Ephraim <0669> was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

Shoftim (Judges) 5:19 The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money <03701>.

Shoftim (Judges) 5:31 So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years <08141>.

Hebrew:

Hebrew	English	Torah Reading Num. 7:48-89	Psalms 96:1-13	Ashlamatah Jdg 5:14-22, 31
אַחַר	after	Num. 7:88		Jdg. 5:14
אֶפְרַיִם	Ephraim	Num. 7:48		Jdg. 5:14
אֶרֶץ	land, earth		Ps. 96:1 Ps. 96:9 Ps. 96:11 Ps. 96:13	Jdg. 5:31
אָשֶׁר	Asher	Num. 7:72		Jdg. 5:17
בּוֹא	go, come, went	Num. 7:89	Ps. 96:8 Ps. 96:13	Jdg. 5:19
בִּנְיָמִן	Benjamin	Num. 7:60		Jdg. 5:14
גָּדוֹל	great		Ps. 96:4	Jdg. 5:15 Jdg. 5:16
דָּן	Dan	Num. 7:66		Jdg. 5:17
יְהוָה	LORD		Ps. 96:1 Ps. 96:2 Ps. 96:4 Ps. 96:5 Ps. 96:7 Ps. 96:8 Ps. 96:9 Ps. 96:10 Ps. 96:13	Jdg. 5:31
יוֹם	day	Num. 7:48 Num. 7:54 Num. 7:60 Num. 7:66 Num. 7:72 Num. 7:78 Num. 7:84	Ps. 96:2	
יָם	seashore		Ps. 96:11	Jdg. 5:17
כֶּסֶף	silver	Num. 7:49 Num. 7:55 Num. 7:61 Num. 7:67 Num. 7:73 Num. 7:79 Num. 7:84		Jdg. 5:19

Hebrew	English	Torah Reading Num. 7:48-89	Psalms 96:1-13	Ashlamatah Jdg 5:14-22, 31
		Num. 7:85		
קִנְיָה	grain offering	Num. 7:49 Num. 7:55 Num. 7:61 Num. 7:67 Num. 7:73 Num. 7:79 Num. 7:87	Ps. 96:8	
נַפְתָּלִי	Naphtali	Num. 7:78		Jdg. 5:18
קָפַר	recruiter, delcare		Ps. 96:3	Jdg. 5:14
עֹז	strength, might		Ps. 96:6 Ps. 96:7	Jdg. 5:21
עַם	people		Ps. 96:3 Ps. 96:5 Ps. 96:7 Ps. 96:10 Ps. 96:13	Jdg. 5:14 Jdg. 5:18
קִדְשׁ	sanctuary, holiness	Num. 7:49 Num. 7:55 Num. 7:61 Num. 7:67 Num. 7:73 Num. 7:79 Num. 7:85 Num. 7:86	Ps. 96:9	
שָׂדֵה	battlefield, field		Ps. 96:12	Jdg. 5:18
שָׁמַיִם	heavens		Ps. 96:5 Ps. 96:11	Jdg. 5:20
שָׁמַע	heard, hear	Num. 7:89		Jdg. 5:16
שָׁנָה	year	Num. 7:51 Num. 7:53 Num. 7:57 Num. 7:59 Num. 7:63 Num. 7:65 Num. 7:69 Num. 7:71 Num. 7:75 Num. 7:77 Num. 7:81 Num. 7:83 Num. 7:87 Num. 7:88		Jdg. 5:31

Greek:

GREEK	ENGLISH	Torah Reading Num. 7:48-89	Psalms 96:1-13	Ashlamatah Jdg 5:14-22, 31	Peshat Mishnah of Mark, 1-2 Peter, & Jude 2 Pet 3:8-10	Tosefta of Luke Lk 17-20-21	Remes/Gemara of Acts/Romans and James Rm 7:14-20
ἁμαρτία	sin	Num 7:58 Num 7:64 Num 7:70 Num 7:76					Rom. 7:14 Rom. 7:17 Rom. 7:20

		Num 7:82 Num 7:87					
ἀπόλλυμι	destroy			Jdg 5:31	2 Pet. 3:9		
γῆ	land, earth		Ps. 96:1 Ps. 96:9 Ps. 96:11 Ps. 96:13	Jdg. 5:31	2 Pet. 3:10		
εἷς	one	Num 7:73 Num 7:74 Num 7:75 Num 7:76 Num 7:79 Num 7:80 Num 7:81 Num 7:82 Num 7:85			2 Pet. 3:8		
ἔπω	said, say		Psa_96:10			Lk. 17:20	
ἔρχομαι	go, come, went		Ps. 96:13	Jdg. 5:19		Lk. 17:20	
ἔτος	years			Jdg 5:31	2 Pet. 3:8		
ἡμέρα	day	Num. 7:48 Num. 7:54 Num. 7:60 Num. 7:66 Num. 7:72 Num. 7:78 Num. 7:84	Ps. 96:2		2 Pet. 3:8 2 Pet. 3:10		
θάλασσα	seashore, seas		Ps. 96:11	Jdg. 5:17			
θεός	God, gods		Psa 96:5			Lk. 17:20 Lk. 17:21	
κύριος	LORD	Num 7:89	Ps. 96:1 Ps. 96:2 Ps. 96:4 Ps. 96:5 Ps. 96:7 Ps. 96:8 Ps. 96:9 Ps. 96:10 Ps. 96:13	Jdg. 5:31	2 Pet. 3:8 2 Pet. 3:9 2 Pet. 3:10		
οἰκῶ	inhabital world		Psa 96:13				Rom. 7:17 Rom. 7:18 Rom. 7:20
οὐρανός	heavens		Ps. 96:5 Ps. 96:11	Jdg. 5:20	2 Pet. 3:10		
ποιέω	do, did, done, made		Psa 96:5				Rom. 7:15 Rom. 7:16 Rom. 7:19 Rom. 7:20

NAZAREAN TALMUD

SIDRA OF B'MIDBAR (LEV.) 7:48-89

"BAYOM HASH'VI'I" "ON THE SEVENTH DAY"

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM &
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HAKHAM SHAUL'S SCHOOL OF TOSEFTA
LUQAS (LK)
Mishnah א:א

HAKHAM TSEFET'S SCHOOL OF PESHAT
2 TSEFET (2 PET)
Mishnah א:א

Now when he was asked by the P'rushim (Pharisees) when the **kingdom/governance, sovereignty of God** through the Hakhamim and Bate Din would come, he answered them and said, "the **Kingdom/governance, sovereignty of God** through the Hakhamim and Bate Din does not come with visible signs, nor will they say, 'Behold, here it is!' or 'There!' For behold, the **Kingdom/governance of God** is already in your midst."

But beloved, do not let this one truth be hidden from you, that with the LORD one day is like a thousand years, and a thousand years like one day.⁵⁸ The LORD is not slow concerning His promise, as some count slowness. However, He is patient toward you, not wishing for any to perish but for all to come to repentance. Nevertheless, the day of the LORD will come like a thief, in which the heavenly bodies⁵⁹ will perish⁶⁰ with a roar⁶¹ (mighty rushing wind) the elements will be dissolved⁶² with intense heat, and the works done on earth⁶³ will be burned up and everything will be exposed.

HAKHAM SHAUL'S SCHOOL OF REMES
Mishnah א:א

For we know that the Torah is a spiritual entity, but I am made of **flesh**⁶⁴ like my ancestors I was **sold**⁶⁵ into slavery. I am (thoroughly) working for what I want to (habitually) practice (halakhic observance ^א) but I do not know (intimately practice) sin that I hate. However, I say if I agree with the Torah (law) which it is good (beneficial), I will not want to do what sin desires me to do. Now I work diligently to not be the house of sin any longer. For I know that I house the good (the Torah) and it is alive in me, but my flesh is not (always) willing to do good (i.e. follow the Torah thoroughly) For it is the good that I want to do and I do not want to do evil, this is my committed practice. But if what I do lives in me, I no longer am the one who wants to live to sin that I do not want to do

⁵⁸ Psa 90:4 For a thousand years in Your sight Are like yesterday when it passes by, Or as a watch in the night.

⁵⁹ Strong's G4747 **Ιc** the heavenly bodies, either as parts of the heavens or (as others think) because in them the elements of man, life and destiny were supposed to reside. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order*. Ontario: Woodside Bible Fellowship.

⁶⁰ TDNT 2:681 "to pass away" in the sense of "to come to an end," "to perish." *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.). Grand Rapids, MI: Eerdmans

⁶¹ **ροιζήδόν** - *rhoizēdón*; refers to the noise of something that is moving through the air at great speed such as a rushing of air. The coming of the Lord is compared to the coming of a *thief*, which is unexpected or sudden. This suddenness generates noise that would be unbearable to hear. This would seem to relate to the sound of creation when the Ruach Elohim agitated the waters in great violence. The Greek word *hroizēdon*, which is considered to be onomatopoeic, that is, a word that sounds like the thing it names. In this case, *hroizēdon* is used of hissing, crackling, and rushing sounds, sounds that are made by a snake, a fire, or an arrow.

⁶² This Greek word (**λυω** - *luo*) makes an unusual verbal connection to Hakham Shaul's being in chains.

⁶³ These **ἔργον** - *ergon* "works" are the works of the "flesh" per se. They are the activities done as acts of self-indulgence etc.

⁶⁴ Cf. Ashlamatah – Isaiah 49:26

⁶⁵ Cf. Ashlamatah – Isaiah 50:1

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

B'midbar 7:48-89 | **Ps 96:1-13** | **Judges5:14-22,31** | **2 Tsefet 3:8-10** | **1 Luqas 17-20-21** | **Romans 7:14-20**

Commentary to Hakham Tsefet's School of Peshat

HAKHAM TSEFET: CHRONOLOGY OR HONOR?

The Torah Seder begins with a temporal statement. Hakham Tsefet's genius also begins with a temporal statement. The mention of the Yobel excites Hakham Tsefet bringing him to the citation of Tehillim (Psalm) 90:4.

Psa 90:4 For a thousand years in Your sight Are **like yesterday when it passes by, Or as a watch in the night.**

It is our usual practice to translate citations from the Tanakh directly. In the present case, Hakham Tsefet's citation is a paraphrase of sorts. Hermeneutically he shows that the G-d views time differently than we do. Our telluric perspective is not the perspective of the cosmos or G-d.

Neyrey shows that Hakham Tsefet's responsa is in defense of the Master and how we are to view his παρουσία – *parousia* (return or arrival).⁶⁶ G-d's patience is an expression of His chesed, loving-kindness for His creatures. This is the continued theme of G-d's providence. Hakham Tsefet reassures us that regardless of the apparent delay in G-d's justice, it will come right on schedule.

We find two aspects of Hakham Tsefet's temporal statement worth addressing.

Firstly, we must address the idea of one thousand years. While the expression “a thousand years” in Peshat means a literal “thousand years,” the temporal statement is not a definitive one thousand years. In other words, Hakham Tsefet, like the Psalmist is NOT referring to a literal one thousand years. Hakham Tsefet has laid down a Mishnaic principle of hermeneutic. Having borrowed or lifted a piece of text from the Tanakh, Hakham Tsefet uses it to posit his thesis that a “thousand years” is an indeterminate period. We have discussed this in some detail in other places. Suffice it to say, that the number, “one thousand” for contemporary readers does not mean what it meant to the readers of the first century. Hakham Tsefet uses the numerical value to say something like a “million years.” However, the idea of one million dollars today does not have the same connotations it had just a few decades ago. Therefore, even though Hakham Tsefet uses the number “one thousand” we view it as an indeterminate temporal statement. This brings us to understanding that Hakham Tsefet could have said a “million years” instead of “one thousand years. The statement although “Peshat” refers to an indeterminate period of time.

THE DAY OF ONE THOUSAND YEARS

The second approach to Hakham Tsefet's use of the phrase, “**one day is **like** a thousand years, and a thousand years **like** one day**” is by way of analogy. We can unravel the analogous statement by asking the question, what day is **like** a thousand years and how is a thousand years **like** one day? Therefore, there is “one day” that is **like** a picture of “one thousand years,” and a “one thousand” year period that is **like** / represents “one day.” The obvious analogy is the contrast between Shabbat and the Y'mot HaMashiach. Coming on the heels of Vayikra 23, we understand that Shabbat is the prototypical festival. Likewise, all the festival are rehearsals of future events in the Y'mot HaMashiach (Days of Messiah – i.e. “one thousand years.”) This being the case the Y'mot HaMashiach are like Shabbat and Shabbat is a rehearsal for the Y'mot HaMashiach.

Further. The text does not say “**For a thousand years in Your sight Are **identical as** yesterday when it passes**

⁶⁶ Neyrey, Jerome H. *2 Peter, Jude: A New Translation with Introduction and Commentary*. New York: Doubleday, 1993. p. 236

by,” but rather: “Are **like** yesterday.” “**Like**” does not mean “**identical as.**”

COMMENTARY TO HAKHAM SHAUL’S SCHOOL OF REMES

TEXTUAL ANALYSIS

We do not intend to give an elaborate explanation to the re-ordering of the text at hand. Our Greek students will well understand that the word order in Greek is subject to examination and an orderly translation. Hakham Shaul’s words are easily re-ordered to make his thoughts the antithesis of what he is truly saying.

Hakham Shaul builds his allegory of B’Midbar 31:28 and the juxtaposition of the cattle, a clean animal and the donkey, an unclean animal. This will become more evident in the commentary below.

VOCABULARY

We have included several Greek words for the sake of clarity. This will allow us to better understand what Hakham Shaul is saying.

πνευματικός	pneumatikós	Spiritual
πνευματικόν	pneumatikón	Spirituals
Σάρκινος	Sarkinos	Body or flesh
χάρις	Charis	chesed
χαρισμάτων	charismaton	Spiritual segments (chesed - pl)
ψυχῆς δυνάμεις	Pscuhes dunamis	virtuous (reasoning) power of the soul
διαίρεσις	diáresis	apportionments, segments, orders

LET'S TALK ABOUT SEX

The text of our pericope shows the diametric function of seeming opposites. However, what we should see in this discussion is that there is a unity of opposites. The Torah is often represented in terms of Din, strict judgment. The "Spirit" represents the Shekinah or the Divine Presence of HaShem.⁶⁷ **Πνευματικός** is an ideal blending of the Torah, din and the spiritual, Chesed, which brings a process of tikun. In the past, there has been a great deal of sexual repression in religious circles. These seeming opposites when united bring endless potential. The thought of "sexual activity" is minimally discussed in most of Christendom.

"The sexual act, in which man and woman unite, is also seen and interpreted in terms of mingling and combining of Din and Chesed—hence the crucial importance of sexuality in Biblical thought as one of the central symbols of tikun, of repairing the world through the unification of opposites.

On a Remes level, the unification of opposites makes up the allegory of Hakham Shaul's opposites. Hakham Shaul begins by using the first person plural "we." This is because the letter of Romans is trying to bring the Gentiles into faithful obedience to the Torah.⁶⁸ **Πνευματικός** here represents the Jewish soul which is comprised of the Torah.

⁶⁷ We have used "HaShem" here to refer to the side of Mercy or Loving-kindness"

⁶⁸ **Rm. 1:5 Through him, I have received chesed^[1] and an Igeret Reshut^[2] to bring Messiah’s authority^[3] over all the Gentiles turning to God, and bringing them into faithful obedience^[4] (Talmudizing them in the Torah), among whom you also are the called^[5] (given a vocation) of Yeshua HaMashiach.**

Σάρκινος - the "flesh" or "fleshly" represents the Gentiles. The implications here are staggering. Yosef had to enter into Egypt for the redemption of his people to be realized. Therefore, the war waged in Hakham Shaul's present pericope depicts the struggle of redemption played out between the Jewish people and the Gentile nations. All the Jewish soul, ("πνευματικός") cares about is Torah observance, study and devotion to G-d. **Σάρκινος** represents the Gentile soul which is preoccupied with the ways of the world, earth. Hakham Shaul is showing that the Torah is spiritual and defines true spirituality. However, the redemptive plan does not only address the "spiritual" world. There must be a redeeming of the earth as well. Out of necessity, the Edenic origins of humanity are to be restored.

The first sentence of our pericope represents the war that the Jewish people have faced throughout the centuries. The phrase "I am sold into slavery" is an obvious allegorical reference to the Egyptian bondage. The practice of referring to the Exodus is very common throughout Jewish liturgy. However, Egypt,⁶⁹ "the body" as Philo defines it, must not be the dominate character of the Jewish, Gentile relationship. Hakham Shaul's use of the slavery motif here shows that the Jewish people are the masters of Torah. Interestingly Philo⁷⁰ uses Egypt as an allegory for the body.⁷¹ What we should derive from this allegory is that the "Spirit" (Torah) is the B'ne Yisrael and the "body" is the Gentile nations. If the spirit does not enter, the body neither can fulfill their predestined purpose.

The marital bliss of sexual union can teach us more about G-d and our place in the cosmos, than a plethora of sermons taught from the pulpits of the so-called pietists. There have been many attempts to "spiritualize" intimate relationships; one need not adopt the Moravian idea of sex in the "closet" with the least amount of intimacy or arousal. The Kabbalistic view is by far the most balanced approach. The marital couple sees sexual activity as a holy act, and a means of progressively becoming one body and soul. However, this is never to diminish the pleasure, love and passion that they share. Unfortunately, the imbalanced view of the "pietistic" worldview has wreaked havoc on many marriages and our understanding of deep spiritual truths that can be unlocked by this mystical union.

the rabbis did not believe that the body entrapped the soul, nor that it was a primary source of evil or sin. Legitimate worldly and physical pleasures, such as food and sex, were intended by God to be enjoyed rather than withheld.

As a result, [the rabbis] strongly condemned... ascetic[ism].... While [they] recognized essential constraints to earthly pleasures, **any assumption of further limits on the part of human beings was an act of both**

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

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

[3] **Name: ὄνομα** – *onoma*, (name) meaning authority

[4] **Faithful Obedience:** ὑπακοὴν πίστεως – *upakonen pisteos*, faithful obedience." πίστις – *pistis* is paralleled to the Hebrew word אמונה – *emunah*, meaning faithfulness, faithful obedience.

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

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

⁶⁹ Leg. 2.77. The 'bodily mass' in this passage, as in many others, is symbolized by Egypt. p.164

⁷⁰ Leg. 2.77. The 'bodily mass' in this passage, as in many others, is symbolized by Egypt. p.164

⁷¹ Egyptians are depicted in Philo as a degenerate nation, given to the worst vices, not the least of which is the worship of animals. Kamesar, Adam, ed. *The Cambridge Companion to Philo*. Cambridge ; New York: Cambridge University Press, 2009. p. 116

pride and ingratitude⁷²

In light of this information, Hakham Shaul's present pericope MUST be read within its proper context. There are proper restraints for physical appetites. However, an undue restriction on bodily appetites turns out to be the opposite of what G-d expects and desires.

Rabbinic law thus spelled out legal as well as practical obligations to one's body regarding diet, exercise, sexual relations, hygiene, and sleep. Throughout the ages, Rabbis also attempted to illuminate the link between ethical and psychological behavior in the cultivation of mental health. The tractate of the Mishnah comprising Pirkei Abot (Sayings of the Fathers) focused upon those behaviors and values that fostered a balanced life....

This includes sexual intercourse and marital **delight**, the return to Eden.

FILLED WITH THE SPIRIT:

Rm. 7:14 For we know that the Torah is a spiritual entity...

Hakham Shaul posits the view of uniting what might appear as "opposites" in the present pericope. He, like every soul wrestles with his Yetser HaRa. As such, we see that he teaches us that the true path to "spirituality" (**πνευματικός**) is through Torah study and practice. The Torah is "spiritual," (**πνευματικός**) therefore, if we wish to be "spiritual," or filled with the "Spirit" (Ruach HaKodesh) we must be filled with the Torah. Here we assert that if one is filled with the "spirit" he is filled with the Torah. Or, if one is full of the Torah he is full of the "spirit." The path to true spirituality is through Torah study and practice.

The "Ruach HaKodesh" relates to the "Spiritual Breath" or the "Torah" that G-d has "Breathed." Because the Torah is "spiritual" (breathed) i.e. from the spiritual realm, the only way to experience true spirituality is through the Spirit-Breathed Torah.

Rom 7:12 So then, the Torah is holy, and the commandments (Mitzvoth) are holy...

The soul of the Jewish people is spiritual, comprised of the Torah. Therefore, we must deduce that the soul of the Jewish people is "Torah!" If we are to be "spiritual", we must be filled with the Torah. If we are to be "spirit filled" we must be filled with the Torah. Consequently, being filled with the "spirit" is to be filled with the Torah. Being filled with the Torah is what qualifies one as being "filled with the spirit," the breath of G-d. Note how Yermiyahu (Jeremiah) speaks of being filled with the Torah (spirit).⁷³

This thought is paralleled in the prophetic writings of **Yechezkel** (Ezekiel). He declares the promise of G-d that the Jewish soul will be filled with the Ruach⁷⁴ and that G-d will put His Ruach within the "inwards parts."

This "new spirit" is directly related to the Torah in that Yechezkel speaks of the "ordinances" (chuqot) and statutes (mishpatim) of the Torah.

Note that Hakham Shaul takes up the same theme in his Igeret to the Corinthians.

⁷² Elliot N. Dorff, *Caring and Curing: Health and Medicine in the Western Religious Traditions*, p. 9

⁷³ **Jer 31:33 But this will be the covenant that I will make with the house of Israel; After those days, says the Lord, I will put (give) my Torah in their inward parts, and write it on their hearts; and will be their God, and they will be my people.**

⁷⁴ Eze 36:26 - 27 **"Moreover, I will give you a renewed heart and put a renewed spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances."**

2Co 3:3 Forasmuch as you are manifestly declared to be the Igeret HaMashiach (the Letter of Messiah) proclaimed by us, written not with ink, but with the Spirit of the living God; not on tables of stone, but in fleshy tables of the heart.

The Torah fills the "inner parts" (heart) of the Jewish soul. Herein we then say that they are filled with the "Spirit of G-d" or the "Spirit of Holiness." The Torah is "holy" and to be filled with the Torah is therefore being "spirit filled" or filled with the "Holy Spirit."

To better understand the present pericope we need to know that **G-d labels the souls of the Jewish people "chesed."**⁷⁵ The Hebrew word chesed is a parallel to the Greek word "χάρις," which is usually translated in the Nazarean Codicil as "grace." Generally, we do not use the word "grace" preferring the Hebrew word chesed because of the negativity of the idea of "grace" throughout. **Χάρις** - refers to those who have received Divine favor, i.e. the chosen or elect. (Cf. Romans 9:4, Ephesians 1:1-3) Hakham Shaul opens the twelfth chapter of his Igeret to the Corinthians with the phrase, "I do not want you to be ignorant of the "spirituals" (**πνευματικόν**) or "spiritual matters." Lest we are found ignorant, **πνευματικόν** does not mean "spiritual gifts!" Now Hakham Shaul has already defined **πνευματικός** for us in our pericope of Romans. **πνευματικός** is the Torah, specifically the Oral Torah as we have seen above. In His Igeret to the Corinthians Hakham Shaul does not want the Gentiles to be "ignorant of the **πνευματικόν**," "**spirituals**" or the Toroth.

Chesed, "χάρις" is a substance of the Jewish soul. **πνευματικός** is the matter poured into that soul to produce the end result of being "spiritual" or true spirituality. Yet the word, Hakham Shaul uses in his Igeret to the Corinthians is **χαρισμάτων (χάρισμα)**, which describe **πνευματικόν**. Here Hakham Shaul describes the **πνευματικόν** as "**χαρισμάτων**." Therefore, we must take note that the two terms are interrelated, intermingled and intertwined. As such Hakham Shaul describes **πνευματικόν** and **χαρισμάτων** as being **διαίρεσις**, segmented. The souls of the Jewish people are intertwined with **πνευματικόν** and **χαρισμάτων**, Torah and chesed. The **διαίρεσις**, segmented **πνευματικόν** and **χαρισμάτων** can be none other than the "Orders" of the Oral Torah. In his Igeret to the Corinthians, the segmented parts of the Torah are also related to the different workings of the Ecclesiological structure of the Esnoga.

What we find striking is that this allegory shows the systematic structure of the cosmos. By use of allegorical equivalencies, we can put together a more or less systematic elucidation of the Torah as a whole, and not just of individual segmented episodes. The Oral Torah shows us "order" immediately.

OUT OF THE CHAOS COMES ORDER

An overview of the written Torah reveals what seems to be a chaotic disorganized history of events. Furthermore, the 613 mitzvot do not seem to be in any specific organized order. It is generally known throughout that the Torah is not in chronological order. While many struggle with the notion, this is actually a Midrashic hermeneutic rule.⁷⁶

Nature reveals a very structured and orderly creation. The Cosmos functions within a controlled, structured chaos. This is not evident from what we read in the Written Torah. This is because G-d is revealing the "**Resheet**," things of chief importance. The Written Torah does not purport to give a perfectly ordered account of creation and or the cosmos.

This is in agreement with the thought that Hakham Shaul sees in the order of the Cosmos throughout his writings. G-d created the cosmos as an ordered chaos. While the "Written Torah" seems to bear the greater amount of chaos, the Oral Torah is a structured well-ordered Torah - Cosmos. The lack of systematic structure of the Written Torah

⁷⁵ Berg, Philip S. *The Essential Zohar: The Source of Kabbalistic Wisdom*. Vol. 21. 22 vols. New York: Three Rivers Press, 2004. p. 295

⁷⁶ *Mukdam umeuchar shebeparshiyot*: Later and earlier occurrences within one section. Lopes Cardozo, Nathan T. *The Written and Oral Torah: A Comprehensive Introduction*. Northvale, N.J.: Jason Aronson Inc, 1997. p. 187

is resolved and corrected in the Ordered (segments of the) Oral Torah.

Interestingly Philo notices the same disorder in the Written Torah and tries through allegorical interpretation to establish the same structured account of the Torah that we find in the Oral Torah.⁷⁷

Philo follows his own allegorical order in reciting Biblical history. Each of the Biblical characters has a specific allegorical genre that he fits into. Once the genre for that character is established, Philo sets about describing events in an orderly allegorical way. This is of great import for understanding how Hakham Shaul orders his writings. The reservoir of the details of Messiah's life is not put in some "specifically historic" order. Therefore, scholars have a great deal of trouble in trying to find the "Historical Jesus." As long as they take the view that the Nazarean Codicil is written in chronological order and ignore Rabbinic hermeneutics they will only be able to look at a pseudo-messiah.

This said, Hakham Shaul has offered a systematic approach for Gentiles "turning to G-d" in this Igeret to the Romans. Having passed through the "waters of conversion" the gentile now needs to immerse himself in the Ruach HaKodesh, orally breathed Torah. The previous pericope where Hakham Shaul gives his "first person allegory" shows that the Bar Mitzvoth now yields itself to in-depth immersion in the Oral Torah.

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).**
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?**

⁷⁷ Kamesar, Adam, ed. *The Cambridge Companion to Philo*. Cambridge; New York: Cambridge University Press, 2009. pp. 85-6

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!"

Coming Fast: Fast of the Tenth of Tebet"

Thursday 28th of December, 2017

For further understanding see:

<http://www.betemunah.org/tevet10.html>

Next Shabbat:

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

Shabbat	Torah Reading:	Weekday Torah Reading:
בְּהֶעֱלֹתְךָ		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	

שַׁבָּת שְׁלוֹמִים

Shabbat Shalom!

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