

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 19, 5778 – Jan 05/06, 2018	Third Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

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

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

Roll of Honor:

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

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

We also pray for His Eminence Rabby Dr, Hillel ben David's daughter HE Giberet Sarah bat Batsheva who has an enlarged heart and is very worried, depressed and very anxious. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Sarah bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

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

Barukh Dayan Emet! With sadness we announce the passing away of HE Giberet Ruth bat Sarah's grandmother, Ms. Francis Jean Cowsert. We pray for a special consolation for all her children for their loss, and specially for HE Giberet Rut bat Sarah, 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: "A'aseh L'kha Sh'tei Chatsots'rot" – "Make yourself two trumpets"

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

Contents of the Torah Seder

- Trumpets of Silver – Numbers 10:1-10
- The Departure from Sinai – Numbers 10:11-28
- Hobab – Numbers 10:29-32
- On the Journey – Numbers 10:33-34
- Invocation Prayers – Numbers 10:35-36
- At Taberah – Numbers 11:1-3
- The Graves of Lust – Numbers 11:4-9
- Moses' Discouragement and Complaint – Numbers 11:10-15

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Reading Assignment:

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

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

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

Vol. 13 – "First Journeys," pp. 265-295

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Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 10:1 – 11:15

Rashi	Targum
1. The Lord spoke to Moses saying:	1. And the LORD spoke with Mosheh, saying:
2. Make yourself two silver trumpets ; you shall make them [from a] beaten [form]; they shall be used by you to summon the congregation and to announce the departure of the camps.	2. Make for yourself, of yours, two trumpets of silver of solid material, the work of the artificer will you make them; and let them be yours, with which to convoke the assembly, and for the removing of the camps.
3. When they blow on them, the entire congregation shall assemble to you, at the entrance to the Tent of Meeting.	3. And you will blow upon them, and bring together to you all the congregation at the door of the tabernacle of ordinance.
4. If they blow one of them, the princes, the leaders of Israel's thousands, shall convene to you.	4. If they blow upon one (only), the princes of the heads of the thousands of Israel will assemble to you.
5. When you blow a teruah [a series of short blasts, the camps which are encamped to the east shall travel.	5. But when you blow an alarm, then the camps which are on the east are to go forward;
6. When you blow a second teruah, the camps encamped to the south shall travel; they shall blow a teruah for traveling.	6. and when they blow a second alarm, the camps on the south will go forward; they will blow the alarm for their journeys.
7. But when assembling the congregation, you shall blow a tekiah [long blast] but not a teruah.	7. And at the time of assembling the congregation you will blow, but not an alarm.
8. The descendants of Aaron, the priests, shall blow the trumpets; this shall be an eternal statute for your generations.	8. The sons of Aharon, the priests only, will blow with the trumpets, which will be to you, for a perpetual statute for your generations.
9. If you go to war in your land against an adversary that oppresses you, you shall blow a teruah with the trumpets and be remembered before the Lord your God, and thus be saved from your enemies.	9. And when you enter upon the order of the line of battle for your country, with oppressors who oppress you, then will you blow the alarm on the trumpets, that the remembrance of you may come up for good before the LORD your God, that you may be delivered from your enemies.
10. On the days of your rejoicing, on your festivals and on your new-moon celebrations, you shall blow on the trumpets for your ascent-offerings and your peace sacrifices, and it shall be a remembrance before your God; I am the Lord your God.	10. And in the day of your rejoicings, and in your solemnities, and at the beginning of your months, you will blow with the trumpets over your burnt offerings and your consecrated victims, and they will be for a good memorial to you before the LORD your God; for Ha-Satan will be troubled at the sound of your Yobel notes: I am the Lord your God.
11. On the twentieth of the second month in the second year, the cloud rose up from over the Tabernacle of the Testimony.	11. And it was in the second year, the second month, which is the month of Ijar, the twentieth day of the month, that the Cloud of Glory was uplifted from above the Tabernacle of Testimony;
12. The children of Israel traveled on their journeys from the Sinai desert, and the cloud settled in the desert of Paran.	12. and the children of Israel went forward upon their journeys from the wilderness of Sinai, and the Cloud of Glory rested in the wilderness of Pharan.
13. This was the first journey at God's bidding through Moses.	13. And they went forth at the first by the mouth of the Word of the LORD through Mosheh.
14. The banner of the camp of Judah's children traveled first according to their legions. Heading the legion was	14. The standard of the camps of the Bene Jehudah went forward by their hosts, and the Rab (great-

Rashi	Targum
Nahshon the son of Amminadab.	one who was appointed over the host of the tribe of the Bene Jehudah was Nachshon bar Amminadab;
15. Heading the legion of the tribe of the children of Issachar was Nethanel the son of Zuar.	15. the Rab (great-ne) of the Bene Issakar was Nethanel bar Zuar;
16. Heading the legion of the tribe of the children of Zebulun was Eliab the son of Helon.	16. and the Rab (great-one) of the Bene Zebulun, Eliab bar Chelon.
17. The Tabernacle was dismantled, and the sons of Gershon set out, [together] with the sons of Merari who carried the Tabernacle.	17. And the tabernacle was taken down, and the sons of Gershon and of Merari went forward, carrying the tabernacle.
18. Then the banner of the camp of Reuben set out according to their legions. Heading its legion was Elitzur the son of Shdeur.	18. The standard of the camps of Reuben went forward by their hosts. The Rab (great-one) set over the hosts of the tribe of the Bene Reuben was Elizur bar Shedeur;
19. Heading the legion of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.	19. the Rab (great-one) of the Bene Shimeon, Shelumiel bar Zurishaddai;
20. Heading the legion of the tribe of the children of Gad was Eliasaph the son of Reuel.	20. and the Rab (great-one) of the Bene Gad, Eljasaph bar Dehuel.
21. The Kohathithes, who carried the holy [equipment] set out, and they had erected the Tabernacle before they had arrived.	21. And the family of Kehath went forward, carrying the sanctuary; and they (the men of Gershon) reared up the tabernacle against their coming.
22. Then the banner of the camp of Ephraim set out, according to its legions. Heading it legion was Elishama the son of Amihud.	22. The standard of the camps of the Bene Ephraim went forward by their hosts: the Rab (great-one) set over the host of the tribe of Ephraim was Elishama bar Ammihud;
23. Heading the legion of the tribe of the children of Menasseh was Gamliel the son of Pedazur.	23. the Rab (great-one) of that of Menasheh, Gamaliel bar Pedazur;
24. Heading the legion of the tribe of the children of Benjamin was Abidan the son of Gidoni.	24. and the Rab (great-one) of Benjamin, Abidan bar Gideoni.
25. Then the banner of the camp of Dan set out, the collector for all the other camps, according to its legions. Heading its legion was Elitzur the son of Shdeur.	25. And the standard of the camps of the Bene Dan went forward, completing all the camps according to their hosts; and the Rab (great-one) set over his host was Ahiezer bar Ammishaddai;
26. Heading the legion of the tribe of the children of Asher was Pagiel the son of Ocran.	26. the Rab (great-one) of the tribe of Asher, Pagiel bar Achran;
27. Heading the legion of the tribe of the children of Naphtali was Ahira the son of Enon.	27. and the Rab (great-one) of the Bene Naphtali, Ahira bar Enan.
28. These are the travels of the children of Israel according to their legions, and then they traveled.	28. These are the journeys of the children of Israel by their hosts; the Cloud of Glory was lifted up from above the tabernacle, and they went forward.
29. Then Moses said to Hobab the son of Reuel the Midianite, Moses's father-in-law, We are traveling to the place about which the Lord said, I will give it to you. Come with us and we will be good to you, for the Lord has spoken of good fortune for Israel.	29. And Mosheh said unto Hobab bar Reuel the Midianite, father-in-law of Mosheh, We are journeying from hence to the place of which the LORD has said, I will give it to you: come with us, and we will do you good; for the LORD has spoken to do good unto the sojourner with Israel.
30. He said to him, I won't go, for I will go to my land and my birthplace.	30. But he answered him, I will not go (with you) but to my (own) land and to my kindred will I go.
31. He said, Please don't leave us, for because you are familiar with our encampments in the desert and you	31. But he said, Do not now leave us; for when we were encamped in the wilderness, you knew how to judge,

Rashi	Targum
will be our guide.	and did teach us the method (or business) of judgment, and you are dear to us as the apple of our eyes.
32. And if you go with us, then we will bestow on you the good which God grants us.	32. And it will be that if you will go on with us, with the good that the LORD will benefit us will we benefit you, in the division of the land.
33. They traveled a distance of three days from the mountain of the Lord, and the Ark of the Lord's covenant traveled three days ahead of them to seek for them a place to settle.	33. And they went forward from the mountain where the glory of the Shekinah of the LORD had been revealed, going three days; and the Ark of the LORD's covenant went before them. Thirty and six miles it went that day; it preceded the camp of Israel, going three days, to provide for them a place to encamp in.
34. The cloud of the Lord was above them by day, when they traveled from the camp.	34. And the Cloud of the LORD's Shekinah overshadowed them by day in their going out from the encampment.
35. So it was, whenever the ark set out, Moses would say, Arise, O Lord, may Your enemies be scattered and may those who hate You flee from You.	35. And it was when the ark should go forward, the Cloud gathered itself together and stood still, not going on, until Mosheh, standing in prayer, prayed and supplicated mercy from before the LORD, and thus spoke: Let the Word of the LORD be now revealed in the power of Your anger, that the adversaries of Your people may be scattered; and let not the banner of those who hate them be uplifted before You.
36. And when it came to rest he would say, Repose O Lord, among the myriads of thousands of Israel.	36. But when the ark should rest, the Cloud gathered itself together and stood, but did not overspread, until Mosheh, standing in prayer, prayed and besought mercy from before the LORD, thus speaking: Return now, You Word of the Lord, in the goodness of Your mercy, and lead Your people Israel, and let the glory of Your Shekinah dwell among them, and (Your) mercy with the myriads of the house of Ya'aqob, and with the multitudes of the thousands of Israel.
1. The people were looking to complain, and it was evil in the ears of the Lord. The Lord heard and His anger flared, and a fire from the Lord burned among them, consuming the extremes of the camp.	1. But there were wicked men of the people, who, being discontent, devised and imagined evil before the LORD; and it was heard before the LORD, whose displeasure was moved; and a flaming fire was kindled among them from the LORD, which destroyed some of the wicked in the outskirts of the house of Dan, with whom was a graven image.
2. The people cried out to Moses; Moses prayed to the Lord, and the fire died down.	2. And the people cried to Mosheh to pray for them; and Mosheh did pray before the LORD, and the fire was extinguished where it was.
3. He named that place Tab'erah, for the fire of the Lord had burned among them there.	3. And he called the name of that place Enkindlement, because the flaming fire had been enkindled there from before the LORD.
4. But the multitude among them began to have strong cravings. Then even the children of Israel once again began to cry, and they said, "Who will feed us meat?"	4. And the strangers who had gathered together among them demanded with demand, and they turned and wept; and the sons of Israel said, Who will give us flesh

Rashi	Targum
	to eat?
5. We remember the fish that we ate in Egypt free of charge , the cucumbers, the watermelons, the leeks, the onions, and the garlic.	5. We remember the fish which we had to eat in Mizraim freely, without (being restricted by prohibitory) precept , the cucumbers and melons, the leeks, onions, and potherbs.
6. But now, our bodies are dried out, for there is nothing at all; we have nothing but manna to look at."	6. But now our life is dried up; there is not anything; we see only the manna, as the pauper who looks upon a morsel (bestowed) by the hands.
7. Now the manna was like coriander seed, and its appearance was like the appearance of crystal.	7. Alas for the people whose food is bread from the heavens! And so murmured they, because the manna was like coriander-seed, round, when it came down from the heavens, and when it had been sanctified its appearance was as the likeness of Bedilcha.
8. The people walked about and gathered it. Then they ground it in a mill or crushed it in a mortar, cooked it in a pot and made it into cakes. It had a taste like the taste of oil cake.	8. And the wicked people looked about, and collected, and ground it in the mill. But he who would, bruised it in the mortar, or dressed it in the pot, or made cakes of it; and the taste of it was like the taste of cream covered with oil.
9. When the dew descended on the camp at night, the manna would descend upon it.	9. And when the dew came down on the camp by night, the manna descended upon it.
10. Moses heard the people weeping with their families, each one at the entrance to his tent. The Lord became very angry, and Moses considered it evil.	10. And Mosheh heard the people lamenting with their neighbours, who had gathered every man at the gate of his tent and the displeasure of the LORD was strongly moved, and in the eyes of Mosheh it was evil;
11. Moses said to the Lord, "Why have You treated Your servant so badly? Why have I not found favor in Your eyes that You place the burden of this entire people upon me?	11. and Mosheh said before the LORD, Why have You done ill with Your servant, or I have not found mercy before You, that You should have laid the toil of this people upon me?
12. Did I conceive this entire people? Did I give birth to them, that You say to me, 'Carry them in your bosom as the nurse carries the suckling, ' to the Land You promised their forefathers?	12. Have I made or borne all this people as from the womb? Are they my children, that You said to me in Mizraim, Bear the toil of them with your strength, as the instructor of youth bears, until they be carried into the land which You have sworn unto their fathers?
13. Where can I get meat to give all these people? For they are crying on me, saying, 'Give us meat to eat.'	13. Whence am I to find meat to give to all this people? for they are crying to me, saying: Give us flesh that we may eat.
14. Alone I cannot carry this entire people for it is too hard for me.	14. I am not able to bear all this people, for it is too weighty for me.
15. If this is the way You treat me, please kill me if I have found favor in Your eyes, so that I not see my misfortune."	15. But if You do this with me, to leave all the labour of them upon me, let me now die with the death in which the just have repose, if I have found mercy before You, that I may not see mine evil.

Welcome to the World of P'shat Exegesis

In order to understand the finished work of the P'shat mode of interpretation of the Torah, one needs to take into account that the P'shat is intended to produce a catechetical output, whereby a question/s is/are raised and an

answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

Rashi's Commentary for: B'Midbar (Num.) 10:1 – 11:15

2 Make yourself So they should blow before you like a king, as it says, "There was a king among in Jerushun" [Deut. 33:5].

Make yourself From your own resources.

Make yourself You make them and use them, but no one else. -[from Midrash Rabbah])

To summon the congregation When you wish to speak with the members of the Sanhedrin court and the rest of the people, and you summon them to gather before you, convene them with the trumpets.

And to announce the departure of the camps At the time the camps are due to depart, blow on them as a signal. It follows that they traveled at the behest of three—at God's bidding, by the word of Moses and by the call of the trumpets.

Beaten It should be made out of a single block, by banging it with a hammer.

3 When they blow on them With both of them; it is a signal for the congregation to assemble, as it says, "the entire congregation shall assemble to you, at the entrance to the Tent of Meeting."

4 If they blow one of them It is a signal for the princes to assemble, as it says, "the princes...shall assemble to you." Their meeting point was also at the entrance to the Tent of Meeting. This is derived by the Sifrei from the rule of inference.

5 When you blow a teruah [a series of short blasts] The signal for the camps to travel was a tekiah, a teruah and a tekiah. The Sifrei derives this from redundant verses.

7 But when assembling the congregation Because it says, "they shall be used by you to summon the congregation

and to announce the departure of the camps" (verse 2). Just as summoning the congregation is done by two priests, and with both trumpets as it says, "they shall blow with them"—so the traveling of the camps was with both of them. I might think that just as [with] the departure of the camps he blows a tekiah, teruah, tekiah, so when summoning the congregation he blows a tekiah, teruah, tekiah, and now there would be no difference between [the signal for] summoning the congregation and [the signal for initiating] the departure of the camps. Scripture therefore teaches, "But when assembling the congregation..." indicating that no teruah is blown to summon the congregation, and the same applies for [convening] the leaders. So there is a signal for all three: Summoning the congregation was with two, and [convening] the princes with one and neither of them included a teruah. Initiating the camps departure was with both—with a teruah and a tekiah.

8 The descendants of Aaron...shall blow For these summonings and journeyings.

10 For your ascent-offerings The verse speaks of communal offerings. -[from Sifrei]

I am the Lord your God From here we learn that [on the New Year Festival (Rosh HaShanah)] the verses proclaiming God's kingship (מְלִכְיוֹת) [are recited] with [verses of] remembrances (זְכוֹרוֹת) and [verses] relating to the shofar (שׁוֹפָרוֹת) , for it says, "You shall blow"—this refers to the שׁוֹפָרוֹת; "a remembrance"—this refers to זְכוֹרוֹת; "I am the Lord your God"—this refers to מְלִכְיוֹת. -[from Sifrei]

11 Of the second month Hence, you say that they spent twelve months minus ten days at Horeb, for on the first day of [the month of] Sivan, they encamped there, and did not travel until the twentieth of Iyyar of the following year.

12 On their journeys In accordance with the regulations set down for the traveling of their banners which should be first and which should be last.]

In the desert of Paran Kivroth HaTa'avah was in the desert of Paran, and that is where they camped after this journey.

17 The Tabernacle was dismantled Once the banner of Judah had set out, Aaron and his sons went in, took down the parocheth curtain and covered the Ark with it, as it says, "When the camp is about to travel, Aaron and his sons shall come" (4:5). The sons of Gershon and the sons of Merari dismantled the Tabernacle and loaded it on wagons. The Ark and the holy utensils, which were carried by the sons of Kohath, stood covered and were placed on poles, until the banner of the camp of Judah set out. Following this, "the Kohathites... set out" (verse 21).

21 Carried the holy They carried the sacred equipment.

And they had erected the Tabernacle The sons of Gershon and the sons of Merari, who had preceded them [the Kohathites] by the departure of two banners [their own and Reuben's], erected the Tabernacle as soon as the cloud settled. The signal for camping was seen in the camp of Judah, and when they encamped, the sons of Kohath were still traveling behind them, with the last two banners [Ephraim and Dan]. The sons of Gershon and Kohath erected the Tabernacle so that when the sons of Kohath arrived, they found it set up. They brought in the Ark, the Table, the Candelabrum and the altars. This is the meaning of the verse: Those who erected the Tabernacle erected it טָעַ, [that is,] before the arrival of the Kohathites.

25 The collector for all the other camps The Jerusalem Talmud [states]: Because the tribe of Dan was numerous they traveled last, and if anyone had lost anything, they would [find it and] return it to him. There is an opinion that they traveled in box-like formation, and he derives this from the [the words], "Just as they camp so shall they travel" (2:17). Another opinion is that they traveled in the form of a beam, and he derives this from [the words],

“collector for all the camps.”

28 These are the travels This is the order in which they traveled.

And then they traveled On that day they set out.

29 Hobab This is Jethro, as it says, “Of the children of Hobab, the father-in-law of Moses” (Jud. 4:11). So what does Scripture mean by saying, “They [the daughters of Jethro] came to their father Reuel” (Exod. 2:18)? It teaches that children call their grandfather, ‘father.’ He had many names: ‘Jethro’—because through him a portion was added (וּתַר) to the Torah; ‘Hobab’—because he loved (חָבַב) the Torah, etc.... [see commentary to Exodus 18:1].

We are traveling to the place Immediately, within three days, we will enter the Land. For on this first journey they traveled with the intention of entering the Land of Israel, but [because] they sinned at the episode of the complainers [they were punished and did not enter the Land until much later]. Why did Moses include himself with them [if he wasn’t going to enter the Land]? Because the decree against him [entering the Land] had not yet been issued, and [at that time] he thought he would enter.

30 To my land and my birthplace Whether for the sake of my possessions or for the sake of my family.

31 Please don’t leave us The word אָ is an expression denoting a request. [He made] this [request] as he didn’t want people to say: “Jethro did not convert out of commitment [for Judaism]; rather, he [thought that proselytes have a portion in the Land. Now that he realizes that they have no portion, he has forsaken them and gone his own way.” -[from Sifrei]

For because you are familiar with our encampments in the desert It is fitting for you to do this [i.e., remain with us] since you are familiar with the places in which we will camp in the desert and you saw the miracles and wonders done for us.

For because you are familiar... [The expression... בִּי עַל כֵּן] has the meaning of עַל אֲשֶׁר יָדַעְתָּ, [because you know], as in, “because בִּי עַל (כֵּן) [did not give her to my son Shelah]” (Gen. 38:26); “for because (בִּי עַל כֵּן) you passed by” (ibid. 18:5); “for because (בִּי עַל כֵּן) they came [under the shade of my roof]” (ibid. 19:8); “for because (בִּי עַל כֵּן) I have seen your face” (ibid. 33:10).

You will be our guide The verse has the past tense, [and] as the Targum renders, [it means: all the wonders wrought for us, you have seen with your eyes.] Another explanation: [It is in] the future tense—If anything should be hidden from our eyes, you shall enlighten us [with your guidance]. A further interpretation: You shall be as beloved to us as the pupils of our eyes, as it says, “You shall love the proselyte” (Deut. 10:9).

32 Then we will bestow on you the good What good did they actually bestow upon him? They said, When Israel apportioned the Land, there was a fertile area of Jericho measuring five hundred by five hundred cubits, and they refrained from allocating it. They said, The one in whose portion the Temple will be built shall take it. Meanwhile, they gave it to the descendants of Jethro, to Jonadab the son of Rehab, as it says, “The sons of Keini, Moses’ father-in-law, went up from the city of dates [namely, Jericho]” (Jud. 1:16). -[from Sifrei]

33 A distance of three days They completed a distance of three days travel in one day, for the Holy One wanted to bring them to the Land immediately. -[from Sifrei]

The Ark of the Lord’s covenant traveled three days ahead of them This was the Ark that accompanied them in

battle. The broken pieces of the [first set of] Tablets lay in them. It preceded them by three days of travel to prepare for them a place to encamp. -[from Sifrei]

34 The cloud of the Lord was above them Seven clouds are recorded in the account of their travels: four from the four sides, one above, one below, and one in front of them which would flatten the high land, raise the hollows and destroy snakes and scorpions -[from Sifrei].

From the camp From the place where they encamped.

35 So it was, whenever the ark set out He made marks for it [this passage], before it and after it, as if to indicate that this is not its proper place [in Scripture]. So why was it written here? To make a break between one punishment and the next... as it is stated in [chapter 16 of Talmud Shabbath, commencing with the words] “All the Sacred Scriptures.”

Rise, O Lord Because He had preceded them by a distance of three days travel, Moses says, Stop and wait for us do not move on any further. [I found this] in the Midrash Tanchuma, Vayyakhel.

May Your enemies be scattered Those [enemies] who are assembled [for battle]. -[from Sifrei]

Those who hate You Those who hate Israel, for anyone who hates Israel hates the One Who spoke and the world came into being, as it says, “Those who hate you have raised their heads” (Ps. 83:3). Who are they? Those who “plot deviously against Your nation” (ibid. 4). -[from Sifrei]

36 Repose, O Lord Menachem renders [the word שׁוּבָה] as an expression of rest. Similarly, “In rest (בְּשׁוּבָה) and tranquility you shall be saved” (Isa. 30:15).

The myriads of thousands of Israel This teaches us that the Divine Presence does not rest on Israel if they number fewer than twenty-two thousand.

Chapter 11

1 The people were looking to complain Heb. הָעָם. [The word] הָעָם, the people, is used only in reference to the wicked. Similarly it says, “What shall I do about this people (הָעָם) ?” (Exod. 17:4), and it says, “this evil people (הָעָם)” (Jer. 13:10). But when they are virtuous, they are called עַמִּי, My people, as it says, “Send forth My people (עַמִּי)” (Exod. 8:16); “My people (עַמִּי), what have I done to you?” (Mic. 6:3). -[Sifrei Beha’alothecha 1:42:1]

were looking to complain [The term] מְתַאֲוֵנִים denotes a pretext. They were seeking a pretext to turn away from the Omnipresent. Similarly, it says regarding Samson, “that he sought a pretext (תְּאֵנָה)” (Jud. 14:4)

evil in the ears of the Lord A pretext that was evil in God’s ears, for they intended that it should reach His ears and provoke Him (Sifrei Beha’alothecha 1:42:1). They said, Woe is to us! How weary we have become on this journey! For three days we have not rested from the fatigue of walking.-[Midrash Aggadah]

His anger flared [He said,] I meant it for your own good—that you should be able to enter the Land immediately.-[Midrash Aggadah]

the extremes of the camp Heb. בְּקֵצֵי הַמַּחֲנֶה. Those untouchable because of their baseness—these were the mixed multitude (See Exod. 12:36). R. Simeon ben Menassia says, The most distinguished (קְצִינִים) among them and the prominent ones.-[Sifrei Beha’alothecha 1:42:1]

2 The people cried out to Moses This can be compared to a mortal king who became angry with his son. That son went to his father's close friend and said to him, Go and ask [forgiveness] on my behalf from Father.-[Sifrei Beha'alothecha 1:42:2]

and the fire died down It sank in its place into the earth, for had it turned along one of the sides [of the camp], it would have gradually rolled along that entire side [and caused more destruction].-[Sifrei Beha'alothecha 1:42:2]

4 But the multitude Heb. וְהָאֶסְפָּסָף, lit., the gathering. These were the mixed multitude, which had attached themselves to Israel when they left Egypt (see Exod. 12:36). -[Sifrei Beha'alothecha 1:42:4, Midrash Aggadah]

[The children of Israel] once again... The children of Israel also wept again together with them.- [Midrash Aggadah]

Who will feed us meat? Did they not have meat? Does it not say, "Also a great mixed multitude went up with them, and flocks and cattle" (Exod. 12:38)? You might argue that they had already eaten them. But when they were about to enter the Land, is it not written that, "the children of Reuben had much cattle" (Num. 32:1)? The answer is that they were seeking a pretext.-[Sifrei Beha'alothecha 1: 42:4]

5 which we ate in Egypt free of charge If you say that the Egyptians gave them fish free of charge, does it not already say, "Straw shall not be given to you" (Exod. 5:18)? Now if straw was not given free of charge, was fish given to them free of charge? So what does "free of charge" mean? Free from [the burden of] precepts.-[Sifrei Beha'alothecha 1:42:5]

the cucumbers R. Simeon says: Why did the manna change into everything except these? Because they are harmful for nursing mothers. We tell a [nursing] woman, "Do not eat any garlic or onion, for the baby's sake. This can be compared to a king [who gave his son over to a teacher. He sat down and ordered him and said to him, "See that he does not eat any harmful food and does not drink any harmful drink. Because of this, the son complained about his father, saying, "Not because he loves me, but because he does not want me to eat,"] as it is written in the Sifrei (Beha'alothecha 1:42:5).

the cucumbers Heb. הַקִּשְׂאִים. In old French, cocombres.

watermelons Heb. אֲבֹטְחוֹתַיִם. In old French, bodekes.

leeks Heb. הַחֲצִיר, leeks, [In old French], pores. Targum [Onkelos] renders, "the cucumbers etc."

6 we have nothing but manna to look at Manna in the morning, manna in the evening.- [Sifrei Beha'alothecha 1:42:5]

7 Now the manna was like coriander seed The one who said this [verse] did not say that. The Israelites said, "We have nothing but manna to look at," whereas the Holy One, blessed is He, inscribed in the Torah, "the manna was like coriander seed..." as if to say, "See, all you who inhabit the world, what my children are complaining about—the manna is excellent in so many ways!"-[Sifrei Beha'alothecha 1:42:1]

like coriander seed Heb. כְּבִדְעֵ-גֵד הַזֵּיא, round like coriander, seed of coliadre [in French].-[Yoma 75a]

crystal Heb. כִּבְדִּילָהּ, the name of a precious stone, [in French,] cristal.

8 walked about [The expression] עָשָׂה שְׂמֵיט denotes nothing but taking a stroll; [in old French,] esbaneyr, [walking] without exertion.

ground it in a mill [The manna] did not actually enter the mill, the pot, or the mortar, but its taste changed to [that of] ground, crushed, or cooked food.-[Sifrei Beha'alothecha 1:42:8]

in a pot Heb. בַּפָּרוֹר, a pot.

oil cakes Heb. לֶחֶם הַשֶּׁמֶן, the moisture of oil. This is how Donash (Teshuvot Donash p. 14) explains it. Similar to this is: " My freshness (לֶחֶם) was transformed as in the droughts of summer" (Ps. 32:4), in which the "lamed" [of לֶחֶם] is part of the root, [meaning] "My freshness (לֶחֶם) was transformed as in the droughts of summer." [First edition of Rashi reads: and he (Donash) compares to this... (See Yosef Hallel).] Our Sages (Sifrei Beha'alothecha 1:42:8), however, explained it as a term meaning "breasts" (שֵׁדִים) , but what have breasts to do with oil? It is impossible to say that לֶחֶם הַשֶּׁמֶן is related to the expression וַיִּשְׂמֵן יִשְׂרָאֵל, "Jeshurun grew fat" (Deut. 32:15) [and thus, the meaning would be "the taste of a fat breast"], for if that were the case, the "mem" [in the word הַשֶּׁמֶן] would be vowelized with a minor "kamatz" [known as "tzeireh"], and the accent would be at the end of the word, under the "mem," [reading הַשֶּׁמֶן]. Now, however, that the "mem" is vowelized with a minor "pathach" [known as "segol"] and the accent is under the "shin," it means "oil." The "shin" is vowelized with a major "kamatz" הַשֶּׁמֶן and not with a minor "pathach" הַשֶּׁמֶן because it is the last word in a verse. Another interpretation: לֶחֶם is an acronym standing for לֵישׁ נֶשֶׂם דְּבַשׁ, kneaded with oil and honey, like a dough kneaded with oil and coated with honey. The rendering of Onkelos who renders: דְּלִישׁ בְּמִשְׁחָא, kneaded with oil, which leans toward the interpretation offered by Donash, since dough kneaded with oil contains the moisture of oil.

10 weeping with their families Families gathered in groups weeping so as to publicize their grievance. Our Sages say that the meaning is: "concerning family matters," that is, because intermarriage among family members was forbidden to them.-[Sifrei Beha'alothecha 1: 42:10, Yoma 75a]

12 that You say to me Heb. כִּי־ תֹאמַר אֵלַי, that You say to me, 'Carry them in your bosom.' When did He tell him this? "Go, lead the people" (Exod. 32:34), and it says, "He commanded them concerning the children of Israel" (ibid. 6:13)—even if they stone you or insult you.-[Sifrei Beha'alothecha 1:42:10]

to the Land You promised their forefathers You tell me to carry them in my bosom. [This phrase is connected to that clause, not to "as the nurse carries the suckling," which immediately precedes this phrase.]

15 If this is the way You treat me Moses' strength became weak like a woman's when God showed him the punishment He was going to bring upon them. Because of this, he said to Him, "Kill me first...." - [Sifrei Beha'alothecha 1:42:14]

so that I not see my misfortune Scripture should have written, "their misfortune," [or "Your misfortune," according to Divrei David] but it euphemizes. This is one of the scribal emendations in the Torah, [such as writers make] for the purpose of modifying and adjusting the text.-[Midrash Tanchuma Beshallach 16; Mechilta Beshallach, parashah 6]

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Ketubim: Psalm 98:1-9

Rashi	Targum
1. A song. Sing to the Lord a new song, for He	1. A psalm and prophecy. Sing before the LORD a new

Rashi	Targum
performed wonders; His right hand and His holy arm have saved Him.	hymn, for He has done wonders; His right hand has brought redemption, and the arm of His holy presence.
2. The Lord has made known His salvation; to the eyes of the Gentiles He has revealed His righteousness/generosity.	2. The LORD has made known His redemption; in the sight of the Gentiles He has revealed His righteousness/generosity.
3. He remembered His kindness and His faith to the house of Israel; all the ends of the earth have seen the salvation of our God.	3. He has called to mind His goodness and His truth to the house of Israel, and all the ends of the earth have seen the redemption of our God.
4. Shout to the Lord, all the earth, open [your mouths] and sing praises and play music.	4. Give voice in the presence of the LORD, all inhabitants of the earth; rejoice and give praise and make music.
5. Play to the Lord with a harp, with a harp and a voice of song.	5. Sing in the presence of the LORD with harps, with harps and the sound of musical instruments.
6. With trumpets and the sound of a shofar, raise your voices before the King, the Lord.	6. With trumpets and the sound of the horn, give voice in the presence of the king, the LORD.
7. The sea and the fullness thereof will roar, the inhabited world and the inhabitants thereof.	7. Let the sea call out, and its fullness; the world and all who dwell upon it.
8. Rivers will clap hands; together mountains will sing praises.	8. Let the rivers smite their palms; as one, let the mountains sing aloud
9. Before the Lord, for He has come to judge the earth; He will judge the inhabited world justly and the peoples with equity.	9. In the presence of the LORD, for He has come to judge the earth; He will judge the world in righteousness/generosity, and the peoples with integrity.

Rashi's Commentary to Psalm 98:1-9

1 Sing to the Lord All these are for the future.

8 Rivers will clap hands The prophets spoke in a language that the ear can hear; not that the rivers have a hand, but it is an expression of joy and gladness.

Meditation from the Psalms

Psalms 98:1-9

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

Ibn Yachya explains that Moses dedicated this psalm to the tribe of Naftali, whom he blessed in:

Devarim (Deuteronomy) 33:23 *Naftali satisfied with favor and full of HaShem's blessing.*

The contentment of Naftali describes the universal abundance and peace which will envelop the earth in the Messianic era. The Children of Israel will then merit special tranquility and peace of mind, which will prompt them to sing to HaShem. The Midrash¹ states that it is because of Abraham's unshakeable faith in HaShem that his descendants will be privileged to sing this song, for nothing could disturb Abraham's serene trust in HaShem, and

¹ Shemot Rabbah 23:5

his descendants inherited this sublime faith. King Solomon taught that faith is the prime ingredient of song, as we see in:

Shir HaShirim (Song of Songs) 4:8 *You shall sing from the heights of faith.*²

The messianic aspect of our psalm is emphasized in the key words found in the psalm. The key word in each of the first three pesukim of our psalm contain the word ישוע (salvation).³ In the first pasuk it appears as causative: הוֹשִׁיעָה-לוֹ; in v.2 as a noun: יְשׁוּעָתוֹ; and in v.3 as an expanded version of the same word יְשׁוּעַת אֱלֹהֵינוּ.

Indeed, the theme of this first stanza is HaShem's salvation. The psalmist describes, in the past tense, an event of global magnitude that he anticipates will have taken place when the "new song" is sung. The 'time' of this "new song" is described in the book of Revelation:

Revelation 5:6 *And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of him that sat upon the throne. 8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth.*

Revelation 14:1 *And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.*

Yet, that future event is described in terms evocative of salvations with which we are already familiar. יְמִינוֹ - *His right hand*, reminds us of the Song at the Sea;⁴ אֶרֶץ-מִצְרַיִם - *arm* - again takes us back to Egypt,⁵ whereas HaShem's remembering His kindness for the Beit Israel immediately brings to mind the conclusion of Yirmiyahu's first prophecy to mind:

Yirmiyahu (Jeremiah) 2:2-3 *Go and cry in the ears of Jerusalem, saying, Thus said HaShem; I remember you, the devotion of your youth), your love like a bride, when you went after Me in the wilderness, in a land that was not sown.*

² These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

³ Yeshua - ישוע (salvation) is name of Mashiach ben Yosef of the Nazarean Codicil. We can understand that this name was appropriate for the one who brought salvation to the Gentiles.

⁴ Shemot (Exodus) 15:6 *Thy right hand, HaShem, glorious in power, Thy right hand, HaShem, dasheth in pieces the enemy.*

⁵ Shemot (Exodus) 6:6 *Wherefore say unto the children of Israel: I am HaShem, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm (זְרֹעַ), and with great judgments;*

Our Sages teach⁶ that Mashiach is/was born on Tisha b'Ab.⁷ This is not merely a description of past history. On the contrary, the intent is that every year, Tisha b'Ab generates a new impetus for the coming of the Redemption.

Midrash Rabbah - Lamentations I:51 R. Judan said in the name of R. Aibu: His name is 'Comforter'; as it is said, THE COMFORTER IS FAR FROM ME. R. Hanina said: They do not really differ, because the numerical value of the names is the same, so that 'Comforter' is identical with 'Shoot'.

The following story supports what R. Judan said in the name of R. Aibu: It happened that a man was ploughing, when one of his oxen lowed. An Arab passed by and asked, 'What are you?' He answered, 'I am a Jew.' He said to him, 'Unharness your ox and untie your plough' [as a mark of mourning]. 'Why?' he asked. 'Because the Temple of the Jews is destroyed'. He inquired, 'From where do you know this?' He answered, 'I know it from the lowing of your ox.' While he was conversing with him, the ox lowed again. The Arab said to him, 'Harness your ox and tie up your plough, because the deliverer of the Jews is born.' 'What is his name?' he asked; and he answered, 'His name is "Comforter".' 'What is his father's name?' He answered, 'Hezekiah'. 'Where do they live?' He answered, 'In Birath Arba⁸ in Bethlehem of Judah.'

The Midrash⁹ relates that on the same day the Holy Temple¹⁰ was destroyed, Mashiach was born. The Midrash goes so far to tell us his name: Menachem - Comforter. The Rebbe clarified the exact meaning of this: "Our Sages explain that this cannot refer to Mashiach's actual birth, because Mashiach will not be an infant when he redeems our people. But rather, it refers to a strengthening of his influence. For our Sages refer to a birthday as a day when 'the spiritual source of one's soul shines powerfully'. On the day when Mashiach's spiritual source is powerfully revealed, there is a unique potential for the Redemption to come.

The Rambam, writing about the requirement to be Mashiach,¹¹ makes no mention about being born on Tisha B'Ab. This suggests that the above statement of Chazal is not to be taken literally. This concord well with our understanding that the Midrash is written on the Drash level as is our psalm.

I would like to suggest, at this point, that Yeshua ben Yosef, The Mashiach ben Yosef, is also the perfect picture of the Temple that was destroyed on Tisha b'Ab. To help us understand this, let's examine some of the connections.

The Temple mystically conformed to the image of a man. The Holy of Holies, containing the Holy Ark, the source of Torah wisdom, corresponds to the human mind. The *Menorah*, a source of light, symbolizing enlightenment, corresponds to the right eye. The *Shulchan*, the table which held the showbread representing material sustenance, corresponds to the left eye. The Golden Altar, upon which incense was offered, representing pleasantness in relationships, corresponds to the nose. The entrance way to the *Heichel*, where the *Kohanim* stood to give the blessing, represents the mouth. And it might be added that the outer *Mizbeach*, the Altar upon which offerings were burnt, corresponds to the stomach of a man.

Jewish tradition relates that the Temple site was the starting point of Creation.

Adam HaRishon was created from the matter of The Place¹² where the Temple altar would be built, according to our Sages.¹³ In a manner of speaking Adam was a "lively stone". Therefore, it should come as no surprise that the

⁶ Jerusalem Talmud, Berachot 2:4; Eicha Rabbah 1:51

⁷ i.e. the day on which his spiritual source is endowed with additional power.

⁸ In the Yerushalmi Berachot 5a the reading is: 'in the royal capital of Bethlehem'.

⁹ Eicha Rabbah 1:51

¹⁰ The Temples, both the first and second, were destroyed on Tisha b'Ab.

¹¹ That He would be born on Tisha b'Ab

¹² One of the names for HaShem is HaMakom, The Place.

¹³ Gemara Yerushalmi in Nazir

Temple is symbol of Adam HaRishon and the Last Adam.

It is well known that the Temple was built of magnificent stones:

***I Melachim (Kings) 5:17** And the king commanded, and they brought great stones, costly stones, [and] hewed stones, to lay the foundation of the house.*

These stones are nothing more than mineral dust formed into stones. Since Adam was made from the same material it is fitting that the Temple should be a symbol of Mashiach, the last Adam.

The Sages make an amazing statement in the Midrash:

***Midrash Rabbah - Leviticus VII:2** The other said: Whence do we know that if a man repents it is accounted unto him as if he had gone up to Jerusalem and built the Temple and the altars and offered thereon all the sacrifices ordained in the Torah? -From these verses: 'The sacrifices of God are a broken spirit, etc.'*

It seems that when we fix up ourselves we are also building the Temple. The Sages see that man and the Temple are intrinsically linked.

Does HaShem have an arm? Surely one must answer yes to this question! Moshe wrote of this arm:

***Devarim (Deuteronomy) 11:2-3** And know ye this day: for [I speak] not with your children which have not known, and which have not seen the chastisement of HaShem your G-d, his greatness, his mighty hand, and his stretched out arm, And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;*

What is the difference between HaShem's arm and your arm?

Surely you must say that the arm of HaShem is REAL whilst your arm is merely PHYSICAL. With His arm, HaShem can move the heart of man. We can not do this with our arm.

The Mishkan and the Temple were physical buildings which explain and demonstrates reality, in the same way that my physical arm helps me to understand the real arm of HaShem.

This concept is required in order to understand the concept that HaShem is NOT concerned about physical stones. HaShem is concerned about His people. A "stone" is simply an allusion to man, and a Temple is just an allusion to man becoming a fit habitation where HaShem can dwell.

The dwelling place of HaShem began with the Mishkan, the Tabernacle. In fact, the beginning of the Temple was the Mishkan, the Tabernacle in the wilderness. Let us therefore begin by looking at the Mishkan.

On the face of it, building the Mishkan is a strange thing to do. HaShem, who is transcendent, certainly has no need of a "dwelling" and it would be mistake to understand the Divine decree, to build the Mishkan, as an attempt to find haven for the ineffable transcendent One. A careful reading of the text indicates the objective of the construction:

***Shemot 25:8-9 (TORAH)** Ve'asu [and let them make] li [for me / **me for**] mikdash [a sanctuary] veshachanti [that I may dwell] betocham [in their midst]. Kekhol [according to all] asher [which] ani [I am] mar'eh [going to reveal] otcha [to you] et tavnit [the plan of] haMishkan (**the Ten Sefirot**) [the tabernacle] ve'et*

[and] *tavnit* [the plan of] *kol-kelav* [all its vessels] *vechen* [and so] *ta'asu* [you will do].

TARGUM And they shall make a Sanctuary to My Name, that My Shekinah may dwell among them. According to all that I show thee, the likeness of the tabernacle and the likeness of all its vessels, so shalt thou make.

The verse describes the **result** of the building of the Mishkan: HaShem will live within the Jewish nation, "I will dwell in them", rather than the more obvious result of HaShem "residing" in the Sanctuary. **Clearly, the objective of the building was not to provide HaShem with shelter, but to provide an avenue for man to take HaShem into his life.**

Notice that HaShem has commanded His people to build a Mishkan and then instead of saying that He would "dwell in it", He says He will "dwell in their midst". This verse suggests that HaShem will dwell in the midst of His people. This could be a physical building, but it also implies that He will dwell in His people. This concept becomes more understandable if we recall that the body of Mashiach includes all of the righteous.¹⁴ This body is called "the bride".¹⁵ HaShem will dwell with His bride. This is exactly the same terminology which is applied to a normal bride and groom.

At the wedding ceremony the bride, while under the Chupah, makes seven trips around her husband. She surrounds him seven times in order that she should become his "house", his place. Throughout the Torah and Rabbinic literature, a wife is called a "house". She is the house that her husband dwells in.

From the marriage ceremony we can see that when HaShem dwells with us that He dwells as a husband dwells with his wife. The husband dwells in his wife.

The Beit HaMikdash, the Temple, contains two chambers, the Kodesh, and the Kodesh ha-Kodashim. In fact, almost every home has at least two rooms: a living room or reception area, where guests enter and where meals are held, and a bedroom, whose door is generally kept closed and where only those to whom the bedroom belongs may enter.

The Mishkan and the Beit HaMikdash are built according to a similar pattern. There is an outer chamber (Kodesh) where the Kohanim, the priests, may enter, arrange the bread on Shulchan before HaShem and kindle the lights in His "home." At the same time there is an inner chamber where no-one may enter, a chamber concealed behind a closed door (the parochet, the curtain). This is the inner chamber of "He Who sits with the Keruvim".¹⁶

This suggests that the inner room is a place of intimacy. This also suggests that HaShem will dwell in us with the same intimacy that exists between a husband and a wife.

The Prophets also spoke of this Temple:

Isaiah (Yeshayahu) 66:1-2 *Thus said HaShem: The heaven is My throne and the earth is My footstool; what house could you build for me, and what place could be My resting place? My hand created all these things and thus all these things came into being – the word of HaShem – but it is to this that I look: to the poor and broken-spirited person who is zealous regarding My word.*

As Yeshayahu spoke of the stone Temple he said it could not contain The Infinite One. Then he alludes to the true

¹⁴ 1 Corinthians 12:27

¹⁵ Revelations 21:9

¹⁶ See Rashi's commentary on II Melakhim (Kings) 11:2, drawing a parallel between the Kodesh Kodashim and a bedroom

dwelling place for HaShem: His righteous ones.

The Nazarean Codicil speaks very forthrightly on this subject and declares:

2 Luqas (Luke) 17:24 *"G-d, who made the world and all things therein, he being Lord of heaven and earth, dwells not in temples made with hands."*

Even in the mystical writings we see that the body of Mashiach, the righteous with Mashiach as the head, IS the Temple:

Revelation 21:22 *And I saw no temple therein: for the Lord G-d Almighty and the Lamb are the temple of it.*

The Prophets had also seen this corner / foundation stone. They too understood that it was the essence of the Temple:

Yeshayahu (Isaiah) 8:14 *And he shall be for a sanctuary [Hebrew: mikdash]; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin [trap] and for a snare to the inhabitants of Jerusalem.*

1 Tsefet (Peter) 2:4-8 *If so be ye have tasted that the Lord [is] gracious. To whom coming, [as unto] a living stone, disallowed indeed of men, but chosen of G-d, [and] precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to G-d by Yeshua Mashiach. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*

Once we understand this basic concept, we can see it throughout the Nazarean Codicil. Let's begin with a "sod" level verse:

Yochanan (John) 2:19-21 *Yeshua answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? **But he spake of the temple of his body.***

This passage, when properly understood, suggests several things:

- ✧ Yeshua is referring back to something that "was" and He is referring forward to something that "will be".
- ✧ This passage has nothing to do with a Temple made of stone. Yet, it is dealing with a "dwelling". We learn about this true Temple by understanding the Temple of Stone in Jerusalem.
- ✧ This passage is speaking of something that can be "awakened", that is, a living organism that was "sleeping".

Ephesians 2:21 *In whom all the building (a feminine structure) fitly framed together groweth unto an holy temple ("We") in the Lord (Mashiach):*

Ephesians 2:22 *In whom ye also are builded together for an habitation of G-d (HaShem) through the Spirit.*

In this passage, Hakham Shaul is describing a "Temple" composed of the congregation of Israel, which is led by the ten men of the synagogue, and Mashiach. These two are formed into a single entity called Mashiach.

The "feminine structure" alludes to the bride who is a "house" to her husband even as the Temple is a House of the Holy One.

Again, we see that we are not speaking of a Temple of stone but rather a Temple composed of LIVING stones. It is this "Lively" Temple that will be a fitting habitation for HaShem:

Shemot (Exodus) 25:8 *And let them make me a sanctuary; that I may dwell in them.*

1 Corinthians 3:16 *Know ye not that ye are the temple of G-d, and [that] the Spirit of G-d dwelleth in you)?*

1 Corinthians 3:17 *If any man defile the temple of G-d, him shall G-d destroy; for the temple of G-d is holy, which [temple] ye are.*

This passage spells out clearly that the righteous ARE the stones of the Temple. The congregation of Israel represents, therefore, the completed Temple where the individual is likened to a stone. These individuals are the lively stones:

1 Tsefet (Peter) 2:5 *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to G-d by Yeshua Mashiach.*

The righteous are being built into a dwelling place for HaShem.

2 Corinthians 6:16 *And what agreement hath the temple of G-d with idols? for ye are the temple of the living G-d; as G-d hath said, I will dwell in them, and walk in [them]; and I will be their G-d, and they shall be my people.*

Most people's vision of the Temple includes the colossal stones. These massive stones really do catch our attention. As such, they clearly play a role in our vision of what the Temple truly represents.

Stones (ict - even) are always in the feminine gender in Hebrew. ict, even, can be separated into two words: ct, Av = Father, and ic, ben = Son. Where these two, ct and ic, intertwine, ict, we have the feminine stone, the woman.

1 Melachim (Kings) 5:17 *And the king commanded, and they brought great stones, costly stones, [and] hewed stones, to lay the foundation of the house.*

1 Melachim (Kings) 7:8-12 *And his house where he dwelt [had] another court within the porch, [which] was of the like work. Shlomo made also an house for Pharaoh's daughter, whom he had taken [to wife], like unto this porch. All these [were of] costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and [so] on the outside toward the great court. And the foundation [was of] costly stones, even great stones, stones of ten cubits, and stones of eight cubits. And above [were] costly stones, after the measures of hewed stones, and cedars. And the great court round about [was] with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of HaShem, and for the porch of the house.*

By their nature, stones play no active role, they play a passive or feminine role. They are cut in a very uniform shape and then placed into position. These characteristics suggest that the stones are the Bne Noach and the common Jew, the common people. These are those who have, by desire or circumstances, not made themselves into more refined vessels. These stones did not spend a lot of time perfecting themselves in the Torah and

mitzvot.

Let's look at some of the references that suggest that the stones also represent the righteous of HaShem:

Midrash Rabbah - Exodus XXXVII:1 AND BRING THOU NEAR UNTO THEE AARON THY BROTHER (XXVIII, 1). Thus it is written, Out of them shall come forth the corner-stone, out of them the stake, out of them the battle bow.¹⁷ Observe now that when the peoples of antiquity wished to appoint a king over them, they used to bring one from any place and then appoint him over them, as it says, And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah,... and Joab the son of Zerah of Bozrah reigned in his stead, etc.¹⁸ With Israel, however, it was different, for they produced from their own midst their leaders, kings, priests, prophets, and princes, as it says, 'Out of them shall come forth the corner-stone.' This refers to king David, for it says, The stone which the builders rejected is become the chief corner-stone.¹⁹

The corner or foundation stone is clearly a very important part of this magnificent edifice – the body of Mashiach. Some have suggested that the “Chief cornerstone” is the capstone on a pyramid. This suggests that it is the culmination of all four corners. However, I understand that we are referring to the foundation stone. This is the stone that HaShem began with, when He created the world. The rest of the world was formed from this stone. Anyone who has visited the mosque on the Temple mount has seen a small part of this foundation stone. Notice how the Midrash equates the “Cornerstone” and the “Foundation stone” in this next midrash:

Midrash Rabbah - Leviticus XVII:7 What is the meaning of 'babi'ah'? R. Aha said: [It means] Baya, baya [i.e. Woe, woe], the lodger is turning out the Master of the house! R. Berehiah said: It is written, For the bed is too short for one to stretch oneself-- histarea²⁰ [which means], The bed is not able to hold a woman and her husband and her friend (rea'); And the covering is too narrow (zarah) when one gathers (kanas) himself up (ib.) means, You have caused great anguish (zarah) to Him of whom it is written, He gathereth (kanas) the waters of the sea together as a heap.²¹ AND THE PRIEST SHALL COMMAND THAT THEY EMPTY THE HOUSE.²² [This is an allusion to], And he [i.e. Shishak, king of Egypt] took away the treasures of the house of the Lord, etc.²³ AND HE SHALL BREAK DOWN THE HOUSE (XIV, 45) alludes to And he [i.e. Nebuchadnezzar] destroyed this house--i.e. the Temple.²⁴ AND THEY SHALL POUR OUT THE DUST THAT THEY HAVE SCRAPED OFF WITHOUT THE CITY²⁵ alludes to, And the people he carried away to Babylon.²⁶ In case one might have thought [that would be] for ever, Scripture tells us, AND THEY SHALL TAKE OTHER STONES, AND PUT THEM IN THE PLACE OF THOSE STONES,²⁷ as it is said, Therefore thus saith the Lord G-d: Behold, I lay in Zion for a foundation stone, a tried stone, a costly corner-stone of sure foundation; He that believeth shall not make haste.²⁸

Even the dust of the stones is understood by this midrash to refer to people.

Prior to the fall we know that Adam was a spiritual being, and to give him form HaShem used dust to mold him.

¹⁷ Zechariah 10:4

¹⁸ Bereshit (Genesis) 36:32 f

¹⁹ Tehillim (Psalms) 118:22

²⁰ Yeshayahu (Isaiah) 28:20

²¹ Tehillim (Psalms) 33:7

²² Tehillim (Psalms) 14:36

²³ Melachim Alef (I Kings) 14:26

²⁴ Ezra 5:12

²⁵ Ezra 14:41

²⁶ Ezra loc. cit.

²⁷ Ezra 14:42

²⁸ Yeshayahu (Isaiah) 28:16

He breathed life into him. Now we can see from this that the Beit HaMikdash was made of stone which really is nothing other than the same elements as dust. The Shechinah dwelt in the Beit HaMikdash (breath of HaShem). So, if the body of Adam had life, the Temple had life.

The prophets also spoke of a “heart of stone” and a “heart of flesh”:

Yehezkel (Ezekiel) 11:19 *And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:*

So, this idea of a “stony” man and “fleshly” Beit HaMikdash comes alive in the Tanach.

The Children of Israel are called rocks and stones:

Midrash Rabbah - Esther VII:10 *R. Simeon b. Jose b. Lakunia said: **In this world Israel are likened to rocks,** as it says, *For from the top of the rocks I see him;*²⁹ *Look unto the rock whence ye were hewn.*³⁰ *They are compared to stones, as it says, From thence the shepherd of the stone of Israel;*³¹ *The stone which the builders rejected.*³² *But the other nations are likened to potsherd, as it says, And He shall break it as a potter's vessel is broken.*³³ *If a stone falls on a pot, woe to the pot! If a pot falls on a stone, woe to the pot! In either case, woe to the pot! So, whoever ventures to attack them receives his deserts on their account. And so it says in the dream of Nebuchadnezzar, Thou sawest that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, and the clay.*³⁴*

When the Bne Israel returned from Babylon, they found the Temple, walls, and city in ruins. When they rebuilt the Temple, they had no ark to put in the Holy of Holies. In its place there was a very special stone:

Midrash Rabbah - Numbers XII:4 *Of the wood of Lebanon signifies that the building of the world commenced from the spot on which the Temple was to stand. R. Jose b. Halafta said: Why was it called Foundation Stone? Because thereon began the foundation of the world. Hence it is written, Out of Zion the perfection of beauty, God hath shined forth.*³⁵ *He made the pillars thereof of silver--keseif.*

Midrash Rabbah - Leviticus XX:4 *After the disappearance of the ark there was a foundation stone in its place. Why was it so called? R. Jose son of R. Halafta said it was because from it the foundation of the world was constructed.*

Thus, we see that the ark in the first Temple sat on the stone that was the foundation of the world. The Midrash, though, paints an even more surprising picture of the foundation of the world:

Midrash Rabbah - Genesis LXXV:11 *He [David] said to Him: 'Sovereign of the Universe! Hadst Thou been wroth and forsaken and not helped Jacob, who was a pillar and a foundation of the world, as it says, But the righteous is the foundation of the world:*

Mishlei (Proverbs) 10:25 *As the whirlwind passeth, so [is] the wicked no [more]: but the righteous [is] an*

²⁹ Bamidbar (Numbers) 23:9

³⁰ Yeshayahu (Isaiah) 51:1

³¹ Bereshit (Genesis) 49:24

³² Tehillim (Psalms) 118:22

³³ Yeshayahu (Isaiah) 30:14

³⁴ Daniel 9:45

³⁵ Tehillim (Psalms) 50:2

everlasting foundation.

The Midrash clearly indicates that Jacob (who is also called Israel) is a foundation of the world. Additionally, the righteous are the foundation of the world just as the foundation stone was the foundation of the world. There is yet more to this foundation:

Yeshayahu (Isaiah) 28:16 *Therefore thus saith the Lord HaShem, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that believeth shall not make haste.*

And **Yeshua** was the Temple:

Revelation 21:22 *I did not see a temple in the city, because the Lord G-d Almighty and the Lamb are its temple.*

Thus, we understand that the Temple, The Mashiach, and the Bne Israel are intertwined into the same entity which is the residence that HaShem desires.

The Temple = Yeshua = Israel

On Tisha B'Av we mourn because HaShem has no dwelling in His People. We lament that we are not "The House" fit for HaShem. We do not mourn for dead stones, rather we mourn because the lively stones are not yet a house, a bride fit for HaShem to dwell in. We must make it our goal to return to the ideal HaShem created at Gan Eden. We must become a part of the Last Adam. We must become a part of the body of Mashiach. It is only when we become a part of the Last Adam that we will become a fit house for the dwelling of HaShem! This is the message of Psalms chapter 98.

Some psalms of praise are clearly of an eschatological nature: The call to praise HaShem is explained by HaShem's appearance at the end of days to redeem His people and to judge all the nations. This is the case in Psalm 98, where in the first half the call to sing to HaShem is explained: "The Lord has made known His salvation; His righteousness He has revealed in the sight of the nations. He has remembered His love and His truth towards the house of Israel; all the ends of earth have seen the salvation of our God" (vv. 2-3). In the second half, the call to make joyful noise to HaShem is explained: "For He comes to judge the earth; with righteousness shall He judge the world, and the peoples with equity" (v. 9).

Finally, the Midrash Tanchuma enumerates nine songs:

- (1) The song the Jews sang in their homes on the first night of Passover when they were about to leave Egypt;
- (2) The Song of the Sea, when the waters split to allow Israel to cross, and then drowned the Egyptians;³⁶
- (3) The song the Jews sang in praise of Miriam's well;³⁷
- (4) The song of Haazinu - Moses' final song before his death;³⁸
- (5) Joshua's song of victory;³⁹
- (6) Deborah's song of victory;⁴⁰
- (7) King David's song of salvation from his enemies and other troubles;⁴¹

³⁶ Shemot (Exodus) 15:1-21

³⁷ Bamidbar (Numbers): 21:17-20

³⁸ Deuteronomy Chapter 32

³⁹ Yehoshua (Joshua) 10:12

⁴⁰ Shoftim (Judges) Chapter 5

⁴¹ Shmuel bet (II Samuel) Chapter 22 and Tehillim (Psalms) 18

(8) King David's song for the inauguration of the Holy Temple;⁴²

(9) King Solomon's Song of Songs.

The Midrash (Shemot Rabbah 23:11) points out that throughout Scripture, the Hebrew word for song is shirah (which is the feminine form), whereas the new song of the future is referred to as shir (which is the masculine form).

Rashi, in his commentary to Arachin 13b, explains that in this world of struggle and hardship, every brief period of triumph and song is followed by a new tragedy, and, as such, is tinged with a measure of sadness. As this pattern resembles the female cycle of pregnancy and childbirth followed by subsequent pregnancy and childbirth, song takes the feminine form.

However, the song the Jewish people will sing in the future is in the masculine form because it describes the Messianic song of ultimate triumph after which no further calamities will be born.

May it be G-d's will that we all merit to be there when the Messiah ben David finally arrives and His people get to sing their final song.

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Ashlamatah: Yeshayahu (Is) 27:13 – 28:8, 16

Rashi	Targum
<p>13. ¶ And it shall come to pass on that day, that a great shofar shall be sounded [Hebrew: יִתְקַע בְּשׁוֹפָר גָּדוֹל – Yitaqa (will be blown) B'Shofar (on a Shofar) Gadol(great)], and those lost in the land of Assyria and those exiled in the land of Egypt shall come and they shall prostrate themselves before the Lord on the holy mount in Jerusalem. {P}</p>	<p>13. And it will come to pass in that time that the great trumpet will be blown, and those who were exiled in the land of Assyria and those who were cast out to the land of Egypt will come and worship before the LORD on the holy mountain in Jerusalem.</p>
<p>1. ¶ Woe is to the crown of the pride of the drunkards of Ephraim and the young fruit of an inferior fig is the position of his glory, which is at the end of a valley of fatness, crushed by wine.</p>	<p>1. Woe to him who gives the crown to the proud, the foolish master of Israel, and gives the turban to the wicked one of the sanctuary of his praise, which is on the head of the rich valley of those wounded with wine.</p>
<p>2. Behold God [has] a strong and powerful [wind], like a downpour of hail, a storm of destruction, like a stream of powerful, flooding water, He lays it on the land with [His] hand.</p>	<p>2. Behold strong and hard strokes come from the LORD, like a storm of hail in a whirlwind like a storm of strong, overflowing waters, so the Gentiles will come upon them and exile them from their land to another land with the sins which are in their hands.</p>
<p>3. With the feet, they shall be trampled, the crown of the pride of the drunkards of Ephraim.</p>	<p>3. The crown of the proud, the foolish master of Israel will be trodden under foot;</p>
<p>4. And his glorious beauty shall be the young fruit of an inferior fig, which is on the head of the valley of fatness; as a fig that ripens before the summer, which, if the seer sees it, he will swallow it while it is still in his hand. {S}</p>	<p>4. and he who gives the turban to the wicked one of the sanctuary of his praise, which is on the head of the rich valley, will be like a first-ripe fig before the summer: when a man sees it, he eats it up as soon as it is in his hand.</p>

⁴² Tehillim (Psalms) 30

Rashi	Targum
5. On that day, the Lord of Hosts shall be for a crown of beauty and for a diadem of glory, for the rest of His people.	5. In that time the Messiah of the LORD of hosts will be a diadem of joy and a crown of praise, to the remnant of His people.
6. And for a spirit of justice to him who sits in judgment, and for might for those who bring back the war to the gate. {S}	6. and a command of true judgment to those who sit in the house of judgment, to judge true judgment and to give the victory to those who go forth in battle, to return them in peace to their houses.
7. These, too, erred because of wine and strayed because of strong wine; priest and prophet erred because of strong wine, they became corrupt because of wine; they went astray because of strong wine, they erred against the seer, they caused justice to stumble.	7. These also are drunk with wine and annihilated with old wine; priest and scribe are drunk from old wine. They are annihilated from wine, they stagger from old wine; her judges have turned after sweet food, they have gone astray.
8. For all tables were filled with vomit and ordure, without place. {P}	8. For all their tables are full of defiled and abominated food, no place of theirs is innocent of oppression.
16. ¶ Therefore, so has the Lord God said: "Behold, I have laid as a foundation a stone in Zion, a fortress stone, a costly cornerstone, a foundation well founded; the believer shall not hasten.	16. Therefore, thus says the LORD God, "Behold, I am appointing in Zion a king, a strong, mighty and terrible king. I will strengthen him and harden him," says the prophet, "and the righteous/generous who believe in these things will not be shaken when distress comes.
17. And I will make justice the line, and righteousness/generosity the plummet, and hail shall sweep away the shelter of lies, and water shall flood the hiding-place. {S}	17. And I will make judgment straight as a building line and righteousness/generosity as a plummet stone; and My anger will burn up your safety of lies, and because you hid yourselves from the One who distresses, Gentiles will exile you."

Rashi's Commentary on Isaiah 27:13 – 28:8, 16

13 those lost in the land of Assyria Since they were scattered in a distant land, within the Sambatyon River, he calls them, 'lost.'

Chapter 28

1 the drunkards of Ephraim who would become intoxicated with the wine of the state of Prugitha, as (the Rabbis) stated (Shabbath 147b): The water of Damascus and the wine of Prugitha robbed away the ten tribes.

and the young fruit of an inferior fig is the position of his glory And the position of the planting of his glory - the young fruit of his blossom shall be

inferior figs (בָּל) They are the spoiled figs, as we learned in Berachoth (40b): For noveloth. And our Sages explained: Burned by the heat.

young fruit (יָצִי) synonymous with צֶמֶח, as the Targum renders: (Num. 27:13) צִיָּצִי, "and it produced young fruit," as צֶמֶח.

which is planted.

at the head of a valley of fatness That is Kinnereth, whose fruits are sweet, and there they crush themselves with wine.

crushed with wine הִלְוִימוּ יַיִן. This may also be interpreted as follows: תַּפְאֲרָתוֹ אֲשֶׁר עַל רֹאשׁ וְכוּי צְבִי (his glorious beauty, which is, etc.): His glorious beauty, which is on the head of the ten tribes, anointed with pride with the best oils, as it is said (Amos 6:6): “With the best oils they anoint themselves.” אִנְיָ is an expression of pride, as (supra 16:6): “Moab, they have become very proud.” (And that blossom will be like a wilting blossom) crushed by wine. So he calls them because of their drunkenness, and it is said concerning them (Amos 6:6): “Those who drink with basins of wine.”

2 Behold The Lord has a strong and powerful wind, which is like a downpour of hail and a storm of מְרִירֵי, bitter destruction.

He lays it on the land with [His] hand He shall place it on their land with His strong hand and cast down the inferior figs from fig trees.

4 as a fig that ripens before the summer like the ripening of the young fruits of an inferior fig.

before the summer the time of the ripening of other figs, which, because of its early ripening, he pounces on it and swallows it while it is still in his hand. So (Dan. 9:14), “He hastened the evil and brought it upon us.”

5 On that day When the transgressors are destroyed.

for a crown of beauty for the remaining righteous men among them.

6 And for a spirit of justice will the Holy One, blessed be He, be, i.e., to teach justice, to him who sits in judgment.

and for might will He be for those who bring back the war, the war of Torah.

7 These too who sit in judgment and return the war in this generation, i.e., the best and most esteemed among them, erred because of wine, for now there is no good in them. †

hey erred against the seer They mocked the words of the prophets. Jonathan renders: with eating delicacies, which they saw as a pleasure to them.

they caused justice to stumble (פָּקְדוֹ פְּלִילִיָּהּ), they caused justice to stumble. פָּקֵד is an expression similar to (Nahum 2:11), “The stumbling (פִּיקָה) of knees”; (I Sam. 25:31) “A stumbling block (פִּיקָה).”

8 For all tables I.e., all their tables are of sacrifices for the dead, i.e., the pagan deities, which are like vomit and ordure.

without a place (I.e.) the mind cannot tolerate them.

16 Behold, I have laid a foundation This is the past tense. Comp. (Esther 1:8) “For so had the king established (יָסַד).” And so must it be interpreted: Behold, I am He Who has already laid [a stone in Zion. Already] a decree has been decreed before Me, and I have set up the King Messiah, who shall be in Zion as an אֶבֶן בְּוִחָן, a fortress stone, an expression of a fortress and strength. Comp. (infra 32:14) “A tower and a fortress (וּבְחִיָּה).” Comp. also (supra 23:13) “They erected its towers (בְּבִחִיָּה).”

a foundation well founded (מוֹסַד מוֹסַד). The first one is voweled with a patah because it is in the construct state, a

foundation of a foundation, which is a solid foundation.

the believer shall not hasten Whoever believes this word shall not hasten it. He shall not say, "If it is true, let it come quickly."

Verbal Tallies

By: HH Rosh Paqid Adon Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah

Bamidbar (Numbers) 10:1 – 11:15
Tehillim (Psalms) 98
Yeshayahu (Isaiah) 27:13 – 28:8, 16
2 Pet 3:17-18, Lk 18:9-14, Rm 8:1-11

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.

Make / Done - עשה, Strong's number 06213.

Trumpet - חצוצרה, Strong's number 02689.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.

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

Blow / Blown - תקע, Strong's number 08628.

Bamidbar (Numbers) 10:1 And the **LORD <03068>** spake <01696> (8762) unto Moses <04872>, **saying <0559> (8800)**, 2 **Make <06213> (8798)** thee two <08147> **trumpets <02689>** of silver <03701>; of a whole piece <04749> shalt thou **make <06213> (8799)** them: that thou mayest use <01961> (8804) them for the calling <04744> of the assembly <05712>, and for the journeying <04550> of the camps <04264>. 3 And when they shall **blow <08628> (8804)** with them <02004>, all the assembly <05712> shall assemble <03259> (8738) themselves to thee at the door <06607> of the tabernacle <0168> of the congregation <04150>.

Yeshayahu (Isaiah) 27:13 And it shall come to pass in that day <03117>, that the great <01419> trumpet <07782> shall be **blown <08628> (8735)**, and they shall come <0935> (8804) which were ready to perish <06> (8802) in the land <0776> of Assyria <0804>, and the outcasts <05080> (8737) in the land <0776> of Egypt <04714>, and shall worship <07812> (8694) the **LORD <03068>** in the holy <06944> mount <02022> at Jerusalem <03389>.

Yeshayahu (Isaiah) 28:16 Therefore thus **saith <0559> (8804)** the Lord <0136> GOD <03069>, Behold, I lay <03245> (8765) in Zion <06726> for a foundation a stone <068>, a tried <0976> stone <068>, a precious <03368> corner <06438> stone, a sure <03245> (8716) foundation <04143>: he that believeth <0539> (8688) shall not make haste <02363> (8686).

Tehillim (Psalms) 98:1 « A Psalm <04210>. » O sing <07891> (8798) unto the **LORD <03068>** a new <02319> song <07892>; for he hath **done <06213> (8804)** marvellous things <06381> (8737): his right hand <03225>, and his holy <06944> arm <02220>, hath gotten him the victory <03467> (8689).

Tehillim (Psalms) 98:6 With **trumpets <02689>** and sound <06963> of cornet <07782> make a joyful noise <07321> (8685) before <06440> the LORD <03068>, the King <04428>.

Hebrew:

Hebrew	English	Torah Reading Num. 10:1 – 11:15	Psalms 98:1-9	Ashlamatah Is 27:13 – 28:8, 16
אֱלֹהִים	was, but they	Num. 10:28		Isa. 28:7
אֱלֹהִים	God	Num. 10:9 Num. 10:10	Ps. 98:3	
אֲמוֹן	guardian, whoever believes	Num. 11:12		Isa. 28:16
אָמַר	saying	Num. 10:1 Num. 10:29 Num. 10:30 Num. 10:31 Num. 10:35 Num. 10:36 Num. 11:4 Num. 11:11 Num. 11:12 Num. 11:13		Isa. 28:16
אֶפְרַיִם	Ephraim	Num. 10:22		Isa. 28:1 Isa. 28:3
אֶרֶץ	land, earth	Num. 10:9 Num. 10:30	Ps. 98:3 Ps. 98:4 Ps. 98:9	Isa. 27:13 Isa. 28:2
בֹּא	go, come	Num. 10:9 Num. 10:21	Ps. 98:9	Isa. 27:13
הַר	mountain	Num. 10:33	Ps. 98:8	Isa. 27:13
זָכַר	remember	Num. 10:9 Num. 11:5	Ps. 98:3	
חֲצוֹצְרֹת	trumpets	Num. 10:2 Num. 10:8 Num. 10:9 Num. 10:10	Ps. 98:6	
יָד	hand	Num. 10:13		Isa. 28:2
יָדַע	know	Num. 10:31	Ps. 98:2	
יְהוָה	LORD	Num. 10:1 Num. 10:9 Num. 10:10 Num. 10:13 Num. 10:29 Num. 10:32 Num. 10:33 Num. 10:34 Num. 10:35 Num. 10:36 Num. 11:1 Num. 11:2 Num. 11:3 Num. 11:10 Num. 11:11	Ps. 98:1 Ps. 98:2 Ps. 98:4 Ps. 98:5 Ps. 98:6 Ps. 98:9	Isa. 27:13 Isa. 28:5
יוֹם	day	Num. 10:10 Num. 10:33		Isa. 27:13 Isa. 28:5
יָשַׁב	dwell		Ps. 98:7	Isa. 28:6
יָשַׁע	saved	Num. 10:9	Ps. 98:1	
יִשְׂרָאֵל	Israel	Num. 10:4 Num. 10:12 Num. 10:28 Num. 10:29	Ps. 98:3	

Hebrew	English	Torah Reading Num. 10:1 – 11:15	Psalms 98:1-9	Ashlamatah Isa 27:13 – 28:8, 16
		Num. 10:36 Num. 11:4		
כֹּהֵן	priests	Num. 10:8		Isa. 28:7
כַּף	hands		Ps. 98:8	Isa. 28:4
מִלְחָמָה	war	Num. 10:9		Isa. 28:6
מִצְרַיִם	Egypt	Num. 11:5		Isa. 27:13
מָקוֹם	place	Num. 10:29 Num. 11:3		Isa. 28:8
עֵין	eyes	Num. 10:31 Num. 11:6 Num. 11:7 Num. 11:10 Num. 11:11 Num. 11:15	Ps. 98:2	
עַם	people	Num. 11:1 Num. 11:2 Num. 11:8 Num. 11:10 Num. 11:11 Num. 11:12 Num. 11:13 Num. 11:14	Ps. 98:9	Isa. 28:5
עָשָׂה	make, made, do, did, done	Num. 10:2 Num. 11:8 Num. 11:15	Ps. 98:1	
פְּנִים	before, face	Num. 10:9 Num. 10:10 Num. 10:33 Num. 10:35	Ps. 98:6 Ps. 98:9	
צָבָא	armies	Num. 10:14 Num. 10:15 Num. 10:16 Num. 10:18 Num. 10:19 Num. 10:20 Num. 10:22 Num. 10:23 Num. 10:24 Num. 10:25 Num. 10:26 Num. 10:27 Num. 10:28		Isa. 28:5
קֹדֶשׁ	holy		Ps. 98:1	Isa. 27:13
רָאָה	see, saw	Num. 11:15	Ps. 98:3	Isa. 28:4
רֹאשׁ	heads	Num. 10:4 Num. 10:10		Isa. 28:1 Isa. 28:4
רִיעַ	sound the advance, alarm, shout	Num. 10:7 Num. 10:9	Ps. 98:4 Ps. 98:6	
שׁוּב	return, turn	Num. 10:36 Num. 11:4		Isa. 28:6
שׁוֹפָר	horn		Ps. 98:6	Isa. 27:13
שֶׁמֶן	oil	Num. 11:8		Isa. 28:1 Isa. 28:4
תָּקַע	blow, sound, blast	Num. 10:3		Isa. 27:13

Hebrew	English	Torah Reading Num. 10:1 – 11:15	Psalms 98:1-9	Ashlamatah Is 27:13 – 28:8, 16
		Num. 10:4 Num. 10:5 Num. 10:6 Num. 10:7 Num. 10:8 Num. 10:10		

Greek:

GREEK	ENGLISH	Torah Reading Num. 10:1 – 11:15	Psalms 98:1-9	Ashlamatah Is 27:13- 28:8, 16	Peshat Mishnah of Mark, 1-2 Peter, & Jude 2 Pet 3:17-18	Tosefta of Luke Lk 18:9-14	Remes/Gemara of Acts/Romans and James Rm 8:1-11
ἀναβαίνω	ascend	Num 10:11				Lk. 18:10	
γῆ	land, earth	Num. 10:9 Num. 10:30	Ps. 98:3 Ps. 98:4 Ps. 98:9	Isa. 27:13 Isa. 28:2			
δικαιοσύνη	righteousness		Psa 98:2 Psa 98:9				Rom. 8:10
δόξα	glory			Isa 28:4 Isa 28:5	2 Pet. 3:18		
δύναμαι	able	Num 11:14					Rom. 8:7 Rom. 8:8
δύο	two	Num 10:2				Lk. 18:10	
εἶδω	see, saw	Num. 11:15	Ps. 98:3	Isa. 28:4			
εἷς	one	Num 10:4				Lk. 18:10	
ἐκπίπτω	fallen			Isa 28:1 Isa 28:4	2 Pet. 3:17		
εἶπω	said	Num 10:29 Num 10:30 Num 10:31 Num 10:35 Num 10:36 Num 11:4 Num 11:11				Lk. 18:9	
ἡμέρα	day	Num. 10:10 Num. 10:33		Isa. 27:13 Isa. 28:5	2 Pet. 3:18		
θεός	God	Num. 10:9 Num. 10:10	Ps. 98:3			Lk. 18:11 Lk. 18:13	Rom. 8:3 Rom. 8:7 Rom. 8:8 Rom. 8:9
ἵστημι	stopped, set up	Num 10:12 Num 10:21				Lk. 18:11 Lk. 18:13	
καταβαίνω	came down	Num 11:9				Lk. 18:14	
κύριος	LORD	Num. 10:1 Num. 10:9 Num. 10:10 Num. 10:13 Num. 10:29 Num. 10:32 Num. 10:33 Num. 10:34 Num. 10:35 Num. 10:36 Num. 11:1 Num. 11:2 Num. 11:3	Ps. 98:1 Ps. 98:2 Ps. 98:4 Ps. 98:5 Ps. 98:6 Ps. 98:9	Isa. 27:13 Isa. 28:5	2 Pet. 3:18		

GREEK	ENGLISH	Torah Reading Num. 10:1 – 11:15	Psalms 98:1-9	Ashlamatah Is 27:13- 28:8, 16	Peshat Mishnah of Mark, 1-2 Peter, & Jude 2 Pet 3:17-18	Tosefta of Luke Lk 18:9-14	Remes/Gemara of Acts/Romans and James Rm 8:1-11
		Num. 11:10 Num. 11:11					
λέγω	saying	Num. 10:1 Num. 10:29 Num. 10:30 Num. 10:31 Num. 10:35 Num. 10:36 Num. 11:4 Num. 11:11 Num. 11:12 Num. 11:13		Isa. 28:16		Lk. 18:13 Lk. 18:14	
οἰκέω	inhabital world		Psa 98:7 Psa 98:9				Rom. 8:9 Rom. 8:11
οἶκος	house		Psa 98:3			Lk. 18:14	
οφθαλμός	eyes	Num. 10:31 Num. 11:6 Num. 11:7 Num. 11:10 Num. 11:11 Num. 11:15				Lk. 18:13	
πνεῦμα	spirit			Isa 28:6			Rom. 8:1 Rom. 8:2 Rom. 8:4 Rom. 8:5 Rom. 8:6 Rom. 8:9 Rom. 8:10 Rom. 8:11
ποιέω	made, make, do, did, done	Num. 10:2 Num. 11:8 Num. 11:15	Ps. 98:1	Isa 28:2			
υἱός	sons	Num 10:8 Num 10:12 Num 10:14 Num 10:15 Num 10:16 Num 10:17 Num 10:18 Num 10:19 Num 10:20 Num 10:21 Num 10:22 Num 10:23 Num 10:24 Num 10:25 Num 10:26 Num 10:27 Num 10:28 Num 10:29 Num 11:4					Rom. 8:3
χάριν	favor	Num 11:11 Num 11:15			2Pe 3:18		
Χριστός	Christ				2 Pet. 3:18		Rom. 8:1 Rom. 8:2 Rom. 8:9 Rom. 8:10 Rom. 8:11

NAZAREAN TALMUD

SIDROT OF B'MIDBAR (NUMBERS) 10:1 – 11:15

“A'ASEH L'KHA SH'TEI CHATSOTS'ROT” “MAKE YOURSELF TWO TRUMPETS”

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

HAKHAM SHAUL'S SCHOOL OF TOSEFTA
LUQAS (LK)
Mishnah א:א

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

¶ And he also told this parable to some who were obedient only to themselves thinking that they were righteous/generous, and looked down on everyone else: “Two men went up to the temple to pray, one Bet Shammai and the other a tax collector. The one from Bet Shammai stood and prayed these things with reference to himself: ‘God, I give thanks to you that I am not like other people – swindlers, unrighteous/stingy people, adulterers, or even like this tax collector! I fast twice a week; I give a tenth of all that I get.’ But the tax collector, standing far away, did not want even to raise his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, a sinner!’ I tell you, this man went down to his house justified rather than that one! For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

Consequently, beloved be forewarned to keep guard in order not to (*fall into*) lawless deceit⁴³ (opposite of truth - truth less) withdrawing from your own ordination⁴⁴ (Heb. אָמַן)⁴⁵ But increasing in generosity and intimate knowledge of our Master and redeemer Yeshua HaMashiach. To him (be) honor⁴⁶ now and unto that day which is eternal⁴⁷ (eternity - hidden),⁴⁸ amen!

⁴³ [VGNT] *πλάνη* [pg 516] has apparently the act. sense of “deceit” in BGU IV. 1208⁶ (B.C. 27–6) “by means of which (*sc.* a writing-tablet) you are acquainting me with the deceit of Kalatyitis.” Cf. *Kaibel* 351³ where the editor understands the word as denoting the craft and stratagem, which hunters use against wild beasts. See further *s.v.* *πλανάω*. In the NT *πλάνη* is generally, if not always, used in the pass. sense of “error”: cf. Armitage Robinson *ad* Eph 4¹⁴.

⁴⁴ TDNT 7:655

⁴⁵ Cf. E. Lohse, *Die Ordination im Spätjudent. u. im NT* (1951), 28-66

⁴⁶ The most common Hebrew word for “glory” (*kbd*) was originally a commercial term which referred to a pair of scales and meant “to be heavy.” That which was heavy was valuable or had intrinsic worth. Often the concept of brightness was added to express God’s majesty (cf. Exod. 19:16–18; 24:17; Isa. 60:12). He alone is worthy and honorable.

Uteley, R. J. D. (2001). Vol. Volume 2: The Gospel According to Peter: Mark and I & II Peter. Study Guide Commentary Series (304). Marshall, Texas: Bible Lessons International. p. 304

⁴⁷ “that day which is eternity” Zerwick, M., & Grosvenor, M. (1974). *A grammatical analysis of the Greek New Testament*. Originally published under title: *Analysis philologica Novi Testamenti Graeci*; translated, revised and adapted by Mary Grosvenor in collaboration with the author. Rome: Biblical Institute Press. p. 725

⁴⁸ TWOT (1631a)

(1631a) אָלָם (±*alam*) forever, ever, everlasting, evermore, perpetual, old, ancient, world, etc. (RSV Similar in general, but substitutes “always” for “in the world” in Psa 73:12 and “eternity” for “world” in Eccl 3:11.) Probably derived from ±*lam* I, “to hide,” thus pointing to what is **hidden in the distant future** or **in the distant past**. The Ugaritic cognate is ±*lm*, “eternity.”

1629.0 אָלָם (±*lam*) I, be hidden, concealed, secret.

H5956 אָלָם 'alam

BDB Definition:

1) to conceal, hide, be hidden, be concealed, be secret

1a) (Qal) secret (participle)

1b) (Niphal)

1b1) to be concealed

1b2) concealed, dissembler (participle)

HAKHAM SHAUL'S SCHOOL OF REMES
ROMANS
Mishnah נ:נ

¶ Therefore there is now no **condemnation**⁴⁹ for those who belong to the congregation⁵⁰ of Yeshua HaMashiach. For the Orally breathed Torah (Law) is the giver of spiritual (life in the Olam HaBa - i.e. eternal life) life to those who belong to the congregation of Messiah, now being set free from the principle of sin and death. **For the flesh is powerless** to keep the Torah without the Nefesh Yehudi. Therefore, God sent his **son(s)**(וּיּוֹי) in the form⁵¹ of **flesh** capable of committing sin, to Judge sin and the Yetser HaRa, (the evil inclination) so that even the ordinances of the Torah might be fulfilled by (in) us, who do not habitually violate the mitzvot⁵² (walk according to the flesh) but follow the halakhah of the Oral Torah. For those who violate the prohibitive mitzvot have set their minds on physical pleasures,⁵³ but those who have the Nefesh Yehudi, study⁵⁴ the Orally Breathed Torah. For the mind that sets itself only on physical pleasures is death, but the Nefesh Yehudi finds life and pleasure (shalom) in Torah study. This is because the mind that violates the mitzvot is an enemy hostile toward the Mitzvot of God; for it will not submit to the Torah of God, for it is not even able to do so, without the guidance of the Nefesh Yehudi, because those who follow only their animalistic nature cannot please God.

¶ If you house (tabernacle) the Nefesh Yehudi you are not overcome by the animalistic nature of the **flesh** but follow the guidance of the Nefesh Yehudi. But if anyone does not have the Ruach

1c) (Hiphil) to conceal, hide

1d) (Hithpael) to hide oneself

Same as TWOT 1629 (see above)

⁴⁹ It should be noted that the final phrase of verse 1, which also appears in verse 4, is not found in many manuscripts and is regarded by most scholars as an interpolation that anticipates the later verse. Lloyd-Jones, D. Martyn. *Romans: The Law: Its Functions and Limits: Exposition of Chapters 7:1-8:4*. Zondervan Publishing House, 1973. p. 258. **Condemnation** - **κατάκριμα, ατος, τό** as a legal technical term for the result of judging, including both the sentence and its execution *condemnation, sentence of doom, punishment*. The Torah does not condemn those who are faithfully obedient to the Mesorah of the Master, because they belong to the congregation of the Master and are the Kallah of Messiah.

"In Messiah" - those who belong to the congregation of Messiah, i.e. Kallah

BDAG - 1 air in movement, blowing, breathing

2 - that which animates or gives life to the body, breath, (life-)spirit

תּוֹלַע- tselem, tseh'-lem

From an unused root meaning to shade; a phantom, that is, (figuratively) illusion, resemblance; hence a representative figure, especially an idol: - image, vain shew.

Cranfield has a number of questions that he posits for the present pericope. Firstly, he notes that there are difficulties in word order. Secondly, reordering the words obviously changes the meaning. So, which meaning do we follow? Here Cranfield decides the following... "We shall not attempt to indicate all the conceivable combinations of answers or the various interpretations of which each combination might be patient, but shall simply consider the three questions in turn." Cranfield, C. E. B. (2004). *A Critical and Exegetical Commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p. 374

⁵⁰ The Greek phrase

⁵¹ The "form" - image that Hakham Shaul is speaking of here is the image of Adam HaRishon.

⁵² **According to the flesh** - committing/violating the 365 prohibitive mitzvot. Or to act negatively with regard to the 248 mitzvot, i.e. refuse to honor father and mother. And, or who shame their mother and father.

⁵³ Set their minds on physical pleasures, or they have followed the cravings of their animal nature with no regard for the Halakhot and mitzvot of the Torah, the key to the Olam HaBa. The Olam HaBa is a spiritual environment permeated with the Oral Torah, which will govern the Theocratic society, the perfected community.

⁵⁴ Thinking - meditating - studying the things of the "spirit" - Oral Torah is implied by the first instance of the passage.

HaMashiach (Nefesh Yehudi), he does not belong to him. If you belong to the congregation of Messiah, you have mastered your inordinate pleasures (sin) considering them dead because of the principle of sin and death, knowing, but the Nefesh Yehudi is alive because you keep the virtuous commands of God. But if the Ruach HaKodesh of God raised Yeshua from the dead is alive in you, He (God) will also give you life through the Nefesh Yehudi which is resident within you.

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

B'midbar 10:1 – 11:15	Ps Is 27:13 – 28:8, 16	Is 27:13 – 28:8, 16	2 Tsefet 3:17-18	Lk. 18:9-14	Rom. 8:1-11
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

THE HIDDEN DAY?

The concluding phrase of Hakham Tsefet's pericope has been interpreted and translated in several different ways. Some translations suggest that he is speaking of a "Hidden Day." Others suggest that the "day" is an "eternal day." We have translated it as "**unto that day which is eternal** (eternity - hidden)." This translation fits the context of the continuing argument Hakham Tsefet has been making over the past few pericopes.

We have seen that the "thousand years" that is like a day refers to Shabbat. Thus, Shabbat has been modeled as the proto type for all festival days. Therefore, even the Festivals "Days" are a picture of that thousand-year period we refer to as Y'mot HaMashiach – the Days of Messiah. Interestingly Hakham Tsefet refers to the thousand-year period as a "day." Of course, this is a cryptic way of saying that the thousand-years is not actually a thousand years in the literal sense of the word.

As such, if Hakham Tsefet is saying that the "day" in the present pericope is a "hidden day" we would be somewhat perplexed. However, there is a "day" that would fit this translation and interpretation. Rosh HaShanah is the day that no one knows when it will begin per se. However, *ἡμέραν αἰῶνος*⁵⁵ translates as a very long time, a very long day, eternity. Perhaps the simplest way to translate the phrase "*ἡμέραν αἰῶνος*" is a very long day or an eternal day. In a precious pericope Hakham Tsefet refers to *τοῦ θεοῦ ἡμέρας* the "Day of G-d" and, as we have briefly discussed above the day that is like a thousand years, or even the day that is a thousand years long.

It would appear that Hakham Tsefet is speaking about the Y'mot HaMashiach, the Days of Messiah. Perhaps, we could say that this period will be a string of eternal days. Therefore, the day that is as a thousand years, the **day which is eternal** (eternity - hidden) and the day which will initiate these events or strings of days is *τοῦ θεοῦ ἡμέρας* the "Day of G-d."

The context of this pericope as well as the past two deals with the Days of Messiah. But Hakham Tsefet is trying to tell us that the "Thousand years is only a figure of speech. Thus, the thousand years is like an eternal Shabbat. Or, an eternal Festival day. But, the things that we should see is that Hakham Tsefet is using different figures to try to explain that the period of Y'mot HaMashiach is an indefinite period impossible to capture in Peshat vocabulary. But, we can learn the following things about that period from this Igeret (letter - Epistle) ...

- The "Thousand Years" will be like a Shabbat or Festival Day
- It will be an indefinite period,

⁵⁵ αἰῶνος, ὁ—1. very long time, eternity

- It will be eternal, **that day which is eternal** (eternity - hidden),
- It will most likely begin with τοῦ θεοῦ ἡμέρας the “Day of G-d” which will be a day of judgment

Rev 3:12 He who overcomes (is victorious), I will make him a pillar (Hakham – Sage) in the sanctuary of My God; he will never be put out of it *or* go out of it, and I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which is coming down from My God out of heaven, and my own new authority. [Isa. 62:2; Ezek. 48:35.]

Rev. 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

These two verses tell us of a time when the Kingdom/Governance of G-d through the Bate Din as opposed to human kings has been handed over to HaShem. Messiah will have conquered the entire creation and will hand over the “Kingdom” to HaShem. We will have ruled and reigned with Messiah bring all things into subjection to the eternal plan of G-d. At that time the eternal day or the day of eternity will become the Olam HaBa the coming day of eternity. This process is a process of marrying the temporal earth, making is a new earth to the eternal dimension of the “ever coming” world.

We understand that these words cannot fully explain differing parts of events that will take place such as the great Judgment and the resurrection. Nevertheless, as we begin to enter the day of eternity we will most undoubtedly have experienced all those events. Yet the final point waits to be made. What we will have experienced is the process of transforming ourselves in to an authentic spiritual being trough the countless days of Torah Study. We will be the Kallah (Bride) of Messiah.

Do we Jews wait for a special time when Messiah will arise and catch us away in to the realms of the supernal? YES! But we call it Shabbat not “the rapture” yet we are in fact “raptured”⁵⁶ as we receive (Kibal) the Neshama Yetera, the Sabbath Bride in the Garden, (Gan Eden) the timeless dimension of Shabbat. The reception of Shabbat enraptures the soul and we are carried away into the spiritual confines of indescribable Sabbath joy. With the reception of this joy these men all hurry home to greet their bride (the Sabbath Kallah), reciting Eshet Hayil and entering into the rapturous garden of family and then marital intimacy.

***Boi Kallah!
P'ne Shabbat N'kabb'lah!***

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

ALLEGORICAL INTERPRETATIVE KEY:

This pericope is impossible to understand without the key of allegory. For example, we see that the "flesh" is powerless to keep the Torah without the Nefesh Yehudi. Allegorically we have seen from the previous pericope that Hakham Shaul equated the "flesh" (body) with Egypt, i.e. the Gentiles. Therefore, the references in the present pericope to the "flesh" are allegorically interpreted as being the Gentiles. The Torah breathed through the mouth of the Jewish Sage is the agent, which brings life to the "flesh," Gentiles. The Nefesh Yehudi enters the Gentile at his conversion, to assist in his guidance towards a life of Torah observance, i.e. eternal life. Therefore, the "flesh," Gentile is powerless to keep the Torah without the Nefesh Yehudi (Jewish soul received in conversion). While there is a great deal to discuss on this matter, we will not delve into the subject material at

⁵⁶ Here we intimate that the idea of the “rapture” may have been a gross perversion of Kabbalat Shabbat.

present. Empowerment comes through Jewish Sage as he breaths the Torah. The Yetser HaRa (Gentile) is then given proper place and occupation. With these interpretative elements in place, the pericope should be easily understood.

SONS, AN ALLEGORY

The operative word and verbal tally in Hakham Shaul's Igeret to the Romans this week is "son." We have translated the word here bracketing in the idea that G-d sent "sons" in the plural. It is imperative that we understand that the "son of G-d" is Yisrael. Yeshua is a "son of G-d," Ben Elohim in this manner.

Therefore God sent his son(s)(uioi) in the form⁵⁷ of flesh capable of committing sin, to Judge sin and the Yetser HaRa, (the evil inclination) so that even the ordinances of the Torah might be fulfilled by (in) us, who do not habitually violate the mitzvot⁵⁸ (walk according to the flesh) but follow the halakhah of the Oral Torah.

A son of G-d (Ben Elohim) means firstly, being Jewish and an agent of G-d. However, the greater call to be a Jew (son) is that of living as Judge. As "Judges" the B'ne Yisrael are constantly assessing their actions. Sons are firstly, Priests and secondly, they are the guarantors of G-d's will on the earth. Neither Yeshua nor the Bate Din approach their occupation and calling with a legalistic attitude. However, Messiah as the agent of G-d is a Judge who will judge the nations. He will sort those who are antinomian from those who embrace the Torah's mores. The present Torah Seder may seem boring and a drudgery to work through. However, as we have all learned we know that G-d's hidden treasures are concealed in the most unusual places. One specific encampment this week reveals the mind of Hakham Shaul, which we will discuss below. We will first make a few introductory remarks to help us understand what Hakham Shaul is trying to say in the present pericope.

The opening statement of the present chapter is usually read much like the "get out of jail" card in the Game of Monopoly. The thought that is generally presented in terms of "eat drink sin and be happy" we are already forgiven and there is "No Condemnation." In a matter of speaking, those who follow this falsehood will have "hell to pay." No self-respecting Jew would accept this abominable lie. The Jewish soul (Nefesh Yehudi) knows that there "aint no free lunches." **Therefore, the "condemnation" mentioned in this pericope is related to exemplary conduct and not cheap or free "grace."** There is no condemnation because the Congregation of Messiah lives the exemplary life of Torah. And while there are as many translations and commentaries on the 8th Chapter of Romans as there are "scholars," this chapter is one of the most misunderstood chapters in all of Hakham Shaul's writings. The opening phrase has been used to propagate more confusion and antinomianism than would seem to be possible.

So if we suggest that the ideas of there being no "condemnation in Messiah" what are we propagating?

The reasoning behind the lack of "condemnation" has nothing to do with the "forgiveness of sin." What Hakham Shaul is saying that there is not a possibility of condemnation among those who are "in" union Messiah, i.e. members of his congregation, because they are Shomer Shabbat, .i.e. the "Crème de la Crème." They lead exemplary lives and while not being above reproach they, like Zachariah and Elisheba live as Tsadiqim.

Lukas 1:5-6 **And now it happened in the days of Herod, king of Y'hudah, that there was a Kohen (priest) named Z'kharyah, of the (priestly) division of Aviyah.⁵⁹ And he had a wife from the daughters of Aaron, and**

⁵⁷ The "form" - image that Hakham Shaul is speaking of here is the image of Adam HaRishon.

⁵⁸ **According to the flesh** - committing/violating the 365 prohibitive mitzvot. Or to act negatively with regard to the 248 mitzvot, i.e. refuse to honor father and mother. And, or who shame their mother and father.

⁵⁹ Cf. 1Chr 24:7-18

her name was Elisheba.⁶⁰ And they were both righteous/generous before God, walking blamelessly (without Condemnation i.e. sinless) in all the mitzvot (commandments) and statutes⁶¹ of the LORD.⁶²

Now it makes sense, because of pure logic that if this married couple could keep the mitzvot and statutes, being **without condemnation** before the LORD, it is not an impossibility for others to do the same thing.

B'Midbar - Num 33:9. And they moved from Marah, and came to Elim; and in Elim were **twelve fountains** of water, and **seventy palm trees**; and they camped there.

Jewish Hakhamim love to play with numbers. Here we believe the mention of Elim has sparked Hakham Shaul's interest. The twelve fountains/wells represent the twelve tribes. Again, the sons of G-d serve as fountains and wells of water to the "flesh." Without this life-giving water the "flesh" will die. However, the Torah plays allegorically with the mind in associating the seventy palms with the wells of living water. The palms allegorically bespeak the Sanhedrin (70) with Moshe Rabbenu as their head. The fruit of the Palms refers to the Mitzvot. The Nefesh Yehudi, Sanhedrin breaths life giving Torah to the flesh, i.e. the Gentiles saving them from eternal destruction in a place without water. If the fruits of the palms are the words of the Hakhamim, which if not heeded become the tormenting fires of Gehinnom.

AN ALLEGORICAL COMMAND:

you will drive out the (Gentile) inhabitants of the land from before you;
You will... destroy all their figured pavements, and destroy all their molten images, and devastate all their high places

Reading these Torah statements gave Hakham Shaul his inspiration. The "nefesh goyim," Gentile soul is driven out of the "land," body so that there is room for the Nefesh Yehudi. This process is often progressive rather than sudden. As such, the recipient of the Nefesh Yehudi one day raises his or her head only to find the "nefesh Goy" gone.

Hakham Shaul also allows this idea as it is seen in the Psalm to guide his thought concerning driving out the nefesh Goy. The Psalmist has spoken of the sin of the Golden Calf. Hakham Shaul has mentioned **Jannes and Jambres** in other places. (Cf. 2 Tim 3:8) Likewise, we have commented on these things before and find that the rehearsal of these truths would be a worthwhile exercise. The mandate of the Master continues as we exercise the nefesh Goy from Eretz Yisrael.⁶³ Now we also take Eretz Yisrael to be an allegory for the whole "Edenic Cosmos." When the "nefesh Goy" has been exercised, we will experience the final redemption.

But...

B'Midbar - Num. 33:55 But if you will not drive out the inhabitants of the land from before you; then it will come to pass, that those whom you allow to remain of them will be pricks in your eyes, and thorns in your sides, and will harass you in the land where you live.

Isaiah 14:2 For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and foreigners (Gentiles) will be joined with them, and they will cleave to the house of Jacob.

⁶⁰ The present introductory style can be found in typical "husband / wife" introductions in the Tanakh. Cf. 1Sa.1:1-2

⁶¹ This refers to the Chukim, pl.m. Chukot pl.f. Chukim/Chukot are statutes, inexplicable Laws of the Torah. The use here implies the extent of their "righteous/generosity" which is attested to by the use of "blameless/sinless.

⁶² <http://www.betemunah.org/sederim/nisan872.docx>

⁶³ Talmudizing the Gentiles (Mat 28:19-20) - driving out the inhabitants - evil practices and demons etc.

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?

Blessing After Torah Study

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

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

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

Next Shabbat:

Shabbat: "Esfah-Li" – "Gather unto Me"

Shabbat	Torah Reading:	Weekday Torah Reading:
אַסְפָּה-לִי		Saturday Afternoon
"Esfah-Li"	Reader 1 – B'Midbar 11:16-22	Reader 1 – B'Midbar 13:1-4
"Gather unto Me"	Reader 2 – B'Midbar 11:23-25	Reader 2 – B'Midbar 13:5-10
"Júntame"	Reader 3 – B'Midbar 11:26-29	Reader 3 – B'Midbar 13:11-16
B'midbar (Numbers) 11:16-12:16	Reader 4 – B'Midbar 11:30-35	
Ashlamatah: Yoel 2:16-24, 27	Reader 5 – B'Midbar 12:1-3	Monday & Thursday Mornings
	Reader 6 – B'Midbar 12:4-13	Reader 1 – B'Midbar 13:1-4
Psalms 99:1-9 & 100:1-5	Reader 7 – B'Midbar 12:14-16	Reader 2 – B'Midbar 13:5-10
	Maftir – B'Midbar 12:14-16	Reader 3 – B'Midbar 13:11-16
N.C.: Mk 9:41-48; Lk 17:1-3a Rm 8:12-17	Yoel 2:16-24, 27	

שַׁבַּת שְׁלוֹמִים
Shabbat Shalom!

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