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| **Esnoga Bet Emunah**[**12210 Luckey Summit**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)[**San Antonio, TX 78252**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)**United States of America****© 2017**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2017**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Kislev 14, 5778 – Dec 01/02, 2017** | **Third Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Marvin Hyde

His Excellency Adon Ya’aqob ben Abraham

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 hank G-d most sincerely for healing His Eminence our beloved Rabbi Dr. Hillel ben David. It will take some time for his full recovery. We pray that God, most blessed be He, make his recovery time most pleasant, without any complications, and with good rest, and we all 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: “Al-Tak’ritu” – “Do not let be cut off”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אַל-תַּכְרִיתוּ** |  | **Saturday Afternoon** |
| **“****Al-Tak’ritu”** | Reader 1 – B’Midbar 4:17-23 | Reader 1 – B’Midbar 6:1-3 |
| **“****Do not let be cut off”** | Reader 2 – B’Midbar 4:24-37 | Reader 2 – B’Midbar 6:4-6 |
| **“No permitáis que sea cortada”**  | Reader 3 – B’Midbar 4:38-69 | Reader 3 – B’Midbar 4:6-8 |
| B’midbar (Numbers) 4:17 – 5:31 | Reader 4 – B’Midbar 5:1-10 |  |
| Ashlamatah: Zeph 3:7-15, 20 | Reader 5 – B’Midbar 5:11-16 | **Monday & Thursday****Mornings** |
|  | Reader 6 – B’Midbar 5:17-22 | Reader 1 – B’Midbar 6:1-3 |
| Psalms 93:1-5 & 94:1-15 | Reader 7 – B’Midbar 5:23-28 | Reader 2 – B’Midbar 6:4-6 |
|  |  Maftir – B’Midbar 5:29-31 | Reader 3 – B’Midbar 4:6-8 |
| N.C.: 2 Pet 2:10-22 Lk 16:19-31 & 17:3b-4 Rm 6:12-23 |  Zeph 3:7-15, 20 |   |

**Contents of the Torah Seder**

* The Kohathites and Their Duties – Numbers 4:17-20
* The Gershonites and Merarites Their Counting and Duties – Numbers 4:21-33
* Totals of the Levitical Census – Numbers 4:34-49
* Removal of Unclean Persons from the Camp – Numbers 5:1-4
* Restitution for Wrongs – Numbers 5:5-10
* The Ordeal of Jealousy – Numbers 5:11-18
* The Oath of Purgation – Numbers 5:19-22
* Continuation of the Ordeal of Jealousy – Numbers 5:23-31

**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. 66-127

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**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 4:17 – 5:31**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 17. The Lord spoke to Moses and Aaron saying: | 17. And the LORD spoke with Mosheh, saying: |
| 18. **Do not cause** the tribe of the families of Kohath **to be cut off** from among the Levies. | 18. **You will not give occasion** for the tribe of the family of Kehath **to perish** among the Levites. |
| 19. Do this for them, so they should live and not die, when they approach the Holy of Holies. Aaron and his sons shall first come and appoint each man individually to his task and his load. | 19. But this appointment make you for them, that they may live the life of the just, and die not by the flaming fire; they will turn away their eyes from the Most Holy Place at the time they approach thither. Aharon and his sons will enter, and appoint them man by man to his service and his burden.JERUSALEM: And the Levites will not go in to gaze when the priests cover the vessels of the holy house, lest they die. |
| 20. They shall not come in to see when the holy [vessels] are being wrapped up, lest they die. | 20. But they will not go in to gaze, when the priests go in to cover the vessels of the sanctuary, that they die not by the flaming fire. |
| 21. The Lord spoke to Moses saying: | 21. AND the LORD spoke with Mosheh, saying: |
| 22. Take a census of the sons of Gershon, of them too, following their fathers' houses, according to their families. | 22. Take the account of the Bene Gershon also, \_\_\_  |
| 23. From the age of thirty years and upward, until the age of fifty years you shall count them, all who come to join the legion, to perform service in the Tent of Meeting. | 23. from thirty years to fifty years, of all who come by bands to do the work of the tabernacle of ordinance. |
| 24. This is the service of the Gershonite families to serve and to carry. | 24. And this is the service of the family of Gershon, to serve and to carry. |
| 25. They shall carry the curtains of the Mishkan and the Tent of Meeting, its covering and the tachash skin covering overlaid upon it, and the screen for the entrance to the Tent of Meeting. | 25. They will carry the curtains of the tabernacle, the tabernacle of ordinance, its covering, and the hyacinth covering which is upon it above; and the hanging of the gate of the tabernacle of ordinance; |
| 26. The hangings of the courtyard, the screen at the entrance of the gate of the courtyard which is around the Mishkan and the altar, their ropes, all the work involved, and everything that is made for them, and thus shall they serve. | 26. and the curtains of the court, and the hanging for the gate of the court which is by the tabernacle round about, and their cords and all the vessels of their service, and all that is delivered to them to serve with. |
| 27. All the service of the sons of Gershon shall be by the instruction of Aaron and his sons, regarding all their burden and all their service. You shall designate their entire burden as their charge. | 27. Upon the word of Aharon and his sons will be all the service of the Bene Gershon, for all their burdens and service, and of their whole work will you ordain the charge upon them. |
| 28. This is the service of the families of the sons of Gershon in the Tent of Meeting, and their charge, which was under the supervision of Ithamar, the son of Aaron the kohen. | 28. This is the ministry of the family of the Bene Gershon, in the tabernacle of ordinance; and the care of them will be in the hand of Ithamar bar Aharon the priest. |
| 29. [As for] the sons of Merari, you shall count them by their families, according to their fathers' houses. | 29. The sons of Merari will you number, \_\_\_ |
| 30. From the age of thirty years and upward until the age of fifty years, you shall count them, all who come to the legion, to perform service in the Tent of Meeting. | 30. from thirty years to fifty years, everyone who comes with the band to minister in the work of the tabernacle of ordinance. |
| 31. This is the charge of their burden for all their service in the Tent of Meeting: the planks of the Mishkan, its bars, its pillars, and its sockets. | 31. And this will be the charge of the burdens of all their service in the tabernacle of ordinance, the boards of the tabernacle, its bars, pillars, and bases; |
| 32. The pillars of the surrounding courtyard, their sockets, their pegs, and their ropes, all their implements for all the work involved. You shall designate by name the implements charged to them for their burden. | 32. the pillars of the court also round about, their pins and their cords, with all the instruments of their whole service, and all those of the charge of their burdens, you will number by their names. |
| 33. This is the service of the families of the sons of Merari for all their service in the Tent of Meeting, which was under the supervision of Ithamar the son of Aaron the kohen. | 33. This is the work of the family of Merari, according to all their service in the tabernacle of ordinance, under the hand of Ithamar bar Aharon the priest. |
| 34. Moses, Aaron, and the chieftains of the congregation counted the sons of the Kohathites, according to their families and their fathers' houses. | 34. And Mosheh and Aharon numbered the sons of Kehath by their families, and by the house of their fathers, |
| 35. From the age of thirty years and upward, until the age of fifty years, all who come to the legion, for service in the Tent of Meeting. | 35. from thirty years to fifty years; everyone who came with the band to serve in the tabernacle of ordinance; |
| 36. Their tally, according to their families: two thousand, seven hundred and fifty. | 36. and the sums of them were two thousand seven hundred and fifty. |
| 37. These are the numbers of the Kohathite families, all who served in the Tent of Meeting, who were counted by Moses and Aaron as directed by the Lord to Moses. | 37. These are the numbers of the family of Kehath, of all who ministered in the tabernacle of ordinance; whom Mosheh and Aharon numbered upon the mouth of the Word of the LORD by Mosheh. |
| 38. The tally of the sons of Gershon, according to their families and their fathers' houses. | 38. The numbers of the Bene Gershon, after the families of their father's house |
| 39. From the age of thirty years and upward, until the age of fifty years, all who come to the legion, for service in the Tent of Meeting. | 39. from thirty years to fifty years, everyone who came with the band to serve in the tabernacle of ordinance; |
| 40. Their total, according to their families and their fathers' houses: two thousand, six hundred and thirty. | 40. the sums of them were two thousand six hundred and thirty. |
| 41. These are the numbers of the families of the sons of Gershon, all who served in the Tent of Meeting, whom Moses and Aaron counted as directed by the Lord. | 41. These are the numbers of the Bene Gershon, of all who ministered in the tabernacle of ordinance, whom Mosheh and Aharon numbered upon the mouth of the Word of the LORD by Mosheh. |
| 42. The tally of the families of the sons of Merari, according to their families and their fathers' houses. | 42. And the numbers of the Bene Merari, by the families of their father's house, |
| 43. From the age of thirty years and upward, until the age of fifty years, all who all who come to the legion, for work in the Tent of Meeting. | 43. from thirty to fifty years, everyone who came with the band to the service of the tabernacle of ordinance, |
| 44. Their tally, according to their families: three thousand two hundred. | 44. were three thousand two hundred. |
| 45. These are the numbers of the families of the sons of Merari, whom Moses and Aaron counted as directed by the Lord to Moses. | 45. These are the numbers of the Bene Merari, whom Mosheh and Aharon numbered upon the mouth of the Word of the LORD by Mosheh. |
| 46. All the numbers whom by Moses, Aaron, and the chieftains of Israel counted the Levites according to their families and their fathers' houses, | 46. The whole sum of the Levites whom Mosheh and Aharon and the princes of Israel numbered, |
| 47. from the age of thirty years and upward until the age of fifty years, who are fit to perform the service for the service and the work of carrying, in the Tent of Meeting. | 47. from thirty to fifty years, all coming by bands to fulfil the charge and service of the porterage of the tabernacle of ordinance, |
| 48. Their tally: eight thousand, five hundred and eighty. | 48. was eight thousand five hundred and eighty. |
| 49. As directed by the Lord, they were appointed by Moses, each man to his service and his burden; they were counted as the Lord had commanded Moses. | 49. By the mouth of the Word of the LORD were they numbered by Mosheh, every man according to his service and burden; and the numbering of them was as the LORD commanded Mosheh. |
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| 1. The Lord spoke to Moses saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. Command the children of Israel to banish from the camp all those afflicted with tzara'ath or with a male discharge, and all those unclean through [contact with] the dead. | 2. Command the sons of Israel to send away from the camp everyone who is leprous, or who has an issue, or is unclean by having defiled himself (by touching) the dead. |
| 3. Both male and female you shall banish; you shall send them outside the camp, and they not defile their camps, in which I dwell among them. | 3. From a male to a female you will send them away, and separate them without the camp, that they may not defile their tents; for the Shekinah of My Holiness dwells among you. |
| 4. The children of Israel did so: they sent them outside the camp; as the Lord had spoken to Moses, so did the children of Israel do. | 4. And the sons of Israel did so, and sent them away from the camp; as the LORD had commanded Mosheh, so did the sons of Israel. |
| 5. The Lord then spoke to Moses saying: | 5. And the LORD spoke with Mosheh, saying: |
| 6. Tell the children of Israel: When a man or woman commits any of the sins against man to act treacherously against God, and that person is [found] guilty, | 6. Say to the children of Israel: A man or a woman who commits any human sin, in acting perversely before the LORD, and has become guilty; |
| 7. they shall confess the sin they committed, and make restitution for the principal amount of his guilt, add its fifth to it, and give it to the one against whom he was guilty. | 7. they will make confession of their sins which they have committed. If he has extorted money from his neighbour, he will restore (the amount of) his sin in the principal thereof, and add to it a fifth of its value, and give (both) principal and fifth to him against whom he has sinned. |
| 8. But if the man has no kinsman to whom to make restitution, the debt which is restored to the Lord, [is to be given] to the kohen. [This is] besides the atonement ram through which expiation is made for him. | 8. And if the man (has died and) has no kinsman to whom the debt may be rendered, the debt to be restored (will he render) before the LORD; he will give it to the priest, besides the ram for his atonement, by which atonement is to be made for him. |
| 9. Every offering of all the children of Israel's holy things which is brought to the kohen, shall be his. | 9. And every separation of all consecrated things of the children of Israel which they bring to the priest will be his. |
| 10. Everyone's holy things shall belong to him; whatever a man gives to the kohen shall be his. | 10. The consecrated tithe, also, of any man will be his, that his substance may not fail; whatever a man gives unto the priest will be his. |
| 11. The Lord spoke to Moses, saying: | 11. And the LORD spoke with Mosheh, saying: |
| 12. Speak to the children of Israel and say to them: Should any man's wife go astray and deal treacherously with him, | 12. Speak with the sons of Israel, and say to them: If the wife of any man go astray and commit wrongness against him, |
| 13. and a man lie with her carnally, but it was hidden from her husband's eyes, but she was secluded [with the suspected adulterer] and there was no witness against her, and she was not seized. | 13. and another man lie with her, and it be hidden from her husband's eyes, and be concealed, and she be contaminated: or, if the testimony be not clear which is witnessed against her, and she be not convicted; |
| 14. But a spirit of jealousy had come upon him and he became jealous of his wife, and she was defiled, or, a spirit of jealousy had come upon him and he was jealous of his wife, and she was not defiled. | 14. or, if the spirit of jealousy come upon him, and he be jealous of his wife, that she has been defiled, or the spirit of jealousy come upon him, and he be jealous of his wife, though she has not been defiled; |
| 15. Then the man shall bring his wife to the kohen and bring her offering for her, one tenth of an ephah of barley flour. He shall neither pour oil over it nor put frankincense on it, for it is a meal offering of jealousies, a meal offering of remembrance, recalling iniquity. | 15. and though that man may have not brought separation or tithe, there is constraint upon him to bring his wife unto the priest. Now, because she may have brought delicacies to the adulterer, she ought to bring an appointed oblation of her own, a tenth of three sata of barley flour, that being the food of beasts: he will not pour oil, nor put frankincense thereon; for it is a mincha (on account) of jealousy, a mincha of a memorial which calls guilt to mind. |
| 16. The kohen shall bring her forth and present her before the Lord. | 16. And the priest will bring her near, and cause her to stand before the LORD. |
| 17. The kohen shall take holy water in an earthen vessel, and some earth from the Mishkan floor, the kohen shall take and put it into the water. | 17. And the priest will take holy water from the laver with an ewer, and pour it into an earthen vessel; because she may have brought the adulterer sweet wine to drink in precious vases; and he will take of the dust that is upon the ground of the tabernacle, - because the end of all flesh is dust, -  and put it into the water. |
| 18. Then the kohen shall stand the woman up before the Lord and expose the [hair on the] head of the woman; he shall place into her hands the remembrance meal offering, which is a meal offering of jealousies, while the bitter curse bearing waters are in the kohen's hand. | 18. And the priest will cause the woman to stand before the LORD, and bind a cord over her loins and upon her breast,- because she should have bound her loins with a girdle; and he will uncover the woman's head, because she had tied a fillet upon her hair. And he will put the mincha of memorial, the mincha of jealousy, into her hand; while in the hand of the priest will be the bitter water of the trial. |
| 19. The kohen shall then place her under oath, and say to the woman, "If no man has lain with you and you have not gone astray to become defiled [to another] in place of your husband, then [you will] be absolved through these bitter waters which cause the curse. | 19. And the priest will adjure her by the adjuration of the Great and Glorious Name, and will say to the woman: If you have not turned aside, to defile yourself by acting against the right of your husband, be you unhurt by these bitter waters of trial. |
| 20. But as for you, if you have gone astray [to another] instead of your husband and have become defiled, and another man besides your husband has lain with you..." | 20. But if you have turned aside against the right of your husband, and are defiled in having shared the bed with a man against your husband's right:- |
| 21. The kohen shall now adjure the woman with the oath of the curse, and the kohen shall say to the woman, "May the Lord make you for a curse and an oath among your people, when the Lord causes your thigh to rupture and your belly to swell. | 21. Then will the priest adjure the woman by the oath of malediction, and say to the woman, - The LORD make you a curse and an execration among the children of your people, in causing your thigh to corrupt, and your belly to swell; |
| 22. For these curse bearing waters shall enter your innards, causing the belly to swell and the thigh to rupture," and the woman shall say, "Amen, amen." | 22. and may these waters of trial enter into your bowels, to cause your belly to swell, and your thigh to corrupt. And the woman will answer and say: Amen, if I was polluted when betrothed; Amen, if I have been polluted since my marriage. |
| 23. Then the kohen shall write these curses on a scroll and erase it in the bitter water. | 23. And the priest will write these maledictions upon a parchment, and wash it out with the water of trial, |
| 24. He shall then give the bitter, curse bearing waters to the woman to drink, and the curse bearing waters shall enter her to become bitter. | 24. and cause the woman to drink the bitter trial water: the trial water of malediction will be received by her. |
| 25. The kohen shall take the meal offering of jealousies from the woman's hand, wave the meal offering before the Lord, and bring it to the altar. | 25. But the priest will (first) take from the woman's hand the mincha of jealousy, and uplift the mincha before the LORD, and lay it on the side of the altar. |
| 26. The kohen shall scoop out from the meal offering its reminder and burn it upon the altar, and then he shall give the woman the water to drink. | 26. And the priest will take a handful of the portion for its memorial, and burn it at the altar; and after that the woman will drink the water. |
| 27. He shall make her drink the water, and it shall be that, if she had been defiled and was unfaithful to her husband, the curse bearing waters shall enter her to become bitter, and her belly will swell, and her thigh will rupture. The woman will be a curse among her people. | 27. And when he has caused her to drink the water, it will be that if she has been defiled by adultery, and has acted with wrongness against her husband, those proving waters will enter into her with a curse, and her belly will swell, and her thigh become corrupt, and the woman will be an execration among the children of her people. The adulterer as well will be detected by these waters of probation, in whatever place he may be. |
| 28. But if the woman had not become defiled and she is clean, she shall be exempted and bear seed. | 28. But if the woman has not been defiled by adultery, but is innocent, they will enter without harm, and her brightness will shine forth, and she will find affection before her husband, and become the mother of a son. |
| 29. This is the law of jealousies when a woman goes astray to someone other than her husband and is defiled, | 29. This is the declaration of the Law of jealousy, when a woman has fallen away from the right of her husband, and become defiled by adultery; |
| 30. or if a spirit of jealousy comes over a man, and he is jealous of his wife, and he presents the woman before the Lord, and the kohen shall do to her all of this law, | 30. or when the spirit of jealousy comes upon a man, that he be so jealous of his wife as to make her stand before the LORD, then will the priest perform all this Law. |
| 31. the man shall be absolved of iniquity, and the woman shall bear her iniquity. | 31. But if the man be innocent of transgressions, then let that woman bear her iniquity. |
|   |   |

**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-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

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

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**Rashi’s Commentary for: B’Midbar (Numbers)  4:17 - 5:10**

**18** **Do not cause... to be cut off** Do not cause them to die.

**20** **They shall not come in to see when the holy [vessels] are being wrapped up** In their covering, as I explained above in this section: They shall spread such and such a cloth over it, and cover it with such and such a cover. The wrapping up of it [mentioned here] is identical with the covering [mentioned above].

**22** **Take a census of the sons of Gershon, of them too** As I commanded you with regards to the children of Kohath, to see how many there are who have reached the category of [those fit for] service.

**25** **the curtains of the Mishkan** The ten lower ones.

**and the Tent of Meeting** The curtains of goat hair made as a tent over it.

**its covering** The ram skins dyed red.

**the screen for the entrance**The screen on the east side.

**26** **which are around the Mishkan** That is to say, the hangings and the screen of the courtyard, which shelter and protect the *Mishkan* and the copper altar all around.

**and everything that is made for them** As the *Targum* [understands it]: everything that is given over to them, that is, to the sons of Gershon.

**27** **by the instruction of Aaron and his sons** Which of the sons was appointed over them? [The answer is:] “under the supervision of Ithamar the son of Aaron the priest” (verse 28).

**32** **pegs and ropes** of the pillars, since the pegs and ropes of the hangings were included in the burden assigned to the sons of Gershon. There were pegs and ropes for the bottom of the curtains and the hangings so that the wind should not lift them up, and there were pegs and ropes for the pillars all around, from which to hang the hangings from their upper edge with poles and rods, as was taught in [the *Baraitha*] *Melecheth HaMishkan*.-[ch. 5]

**47** **to perform the service for the service** This refers to the music with cymbals and harps, which is a service for another service [the sacrifices].

**and the work of carrying** As it [the phrase] means literally.

**49** **They were counted as the Lord had commanded Moses** Those that were counted were as commanded, from the age of thirty years until the age of fifty years.

**2** **Command the children of Israel** This section was said on the day the Mishkan was erected, and eight sections were said on that day, as it is stated in Tractate *Gittin*, in the chapter entitled: *HaNizakin* (60a, b).

**to banish from the camp** At the time of their encampment, there were three camps: within the hangings [of the courtyard of the *Mishkan*] was the camp of the *Shechinah*. The encampment of the Levites surrounding it—as described in the portion of *Bamidbar Sinai* (1: 50)—was the Levite Camp; from there until the edge of the camp of the divisions, on all four sides, was the Israelite camp. Anyone afflicted with *tzara’ath* was expelled from all [three] of them. One with a discharge was allowed into the Israelite camp, but banned from the [other] two. And one defiled by a dead body was permitted even into the Levite [camp], and is banished only from the [camp] of the *Shechinah*. Our Sages derived all this from the verses [as appears] in Tractate *Pesachim* (67a, b).

**who are unclean through [contact with] the dead** - *Targum* [*Onkelos* renders:] דִמְסָאָב לִטְמֵי נַפְשָׁא דֶאֱנָשָׁא I believe that it [the word טְמֵי] is Aramaic for human bones. There are many such examples in *Gen. Rabbah* (78:1; see 10:3, 28:3), such as: “Hadrian,  שְׁחִיק טַמְיָא,” [meaning] may his bones be ground [to dust]. [Since only one reference reads שְׁחִיק טַמְיָא, while the others שְׁחִיק עֲצָמוֹת, I believe that Rashi means that there are many places in *Gen. Rabbah* where these two expressions, both referring to Hadrian, are interchangeable.]

**6** **to act treacherously against God** [Scripture] repeats the section [dealing with] a thief who swears falsely, which is stated in *parshath Vayikra*: “... and acts treacherously against God by falsely denying to his fellow...” (Lev. 5:21). It is repeated here because two new matters are introduced. The first is that it is written: “they shall confess,” which teaches us that he [the thief] is not required to pay a fifth and [bring] a guilt [offering] when incriminated by two witnesses, until he admits to the deed himself, and the second [matter] is that what is stolen from a proselyte must be given to the *kohanim*. -[*Sifrei Naso* 1:13]

**7** **for the principal amount of his guilt** This is the principal amount on which he has sworn [falsely].-[*B.K.* 110a]

**to the one against whom he was guilty** The one to whom he is liable.-[*Keth.*19a] [I.e., if the payee owes this amount to a third party, the thief must pay the third party.]

**8** **But if the man has no kinsman** For the claimant who made him swear has died, and has left no heirs. **to whom to make restitution** when this one decided to confess his sin. Our Sages say: Is there any man in Israel who has no kinsman—either a son, a daughter, a brother, or some other relative from his father’s family—all the way back to our father Jacob? Rather, this is [referring to] a proselyte who died, leaving no heirs.-[*Sifrei Naso* 1:23, *B.K.* 109a, *Sanh.* 68b] [since a proselyte is judged as a newborn, without relationship to those born prior to his conversion.]

**the debt which is restored** Heb. הָאָשָׁם הַמּוּשָׁב. The ["debt" (הָאָשָׁם) refers to the] principal and ["which is restored" (הַמּוּשָׁב) refers to] the fifth.-[*B.K.* 110a]

**to the Lord,[is to be given] to the kohen** God assumes ownership and gives it over to the *kohen* [on duty] in that watch.-[*B.K.* 109b]

**besides the atonement ram** mentioned in [*parshath*] *Vayikra* (Lev. 5:25), which he is required to bring.

**9** **Every offering** Heb. תְּרוּמָה. Rabbi Ishmael said: Is the *terumah* brought to the *kohen* ? Does he not go around the granaries seeking it? So what does the clause “brought to the *kohen* ” mean? These are the first fruits, of which it is stated, “you shall bring to the House of the Lord, your God” (Exod. 23:19), but I do not know what to do with them. Therefore, Scripture states: “to the *kohen*, [it] shall be his.” Scripture teaches us regarding the first fruits, that they are to be given to the *kohen*.-[*Sifrei Naso* 1:30].

**10** **A man’s holy things belong to him** Since the *kohen*’s and the Levite’s gifts are [explicitly] stated, one might think that they can come and appropriate them forcefully. Therefore, Scripture states: “Everyone’s holy things belong to him,” which informs us that their benefit [to give them to whichever *kohen* it pleases him] belongs to the owner. They [the Sages] deduced many other expository explanations from it [this clause] in the *Sifrei* (*Naso* 1:31-34). An Aggadic interpretation: “Everyone’s holy things belong to him” [means,] if one withholds his tithes and does not give them [to the *kohen* or Levite], those tithes shall be his, for eventually his field will produce only a tenth of its usual yield.-[See *Midrash Tanchuma*, *R’eh* 10, *Pesikta d’Rav Kahana* p. 96a, *Tos. Ta’anith* 9a. See also *Tanchuma Buber*, vol. 1, p. 126, §5, fn. 6. Apparently, *Rashi* and the Tosafists had a variant reading of one of these midrashim, which attributes this idea to our verse.]

**whatever a man gives to the kohen** The gifts to which he is entitled.

**shall be his** [He shall have] much wealth.-[*Ber. 63a]*

**12** **Should any man’s wife go astray** What is written above [i.e., before] this subject? “Everyone’s holy things belong to him.” If you withhold the gifts of the *kohanim*, then—by your life!—you will have to come to him to bring him an unfaithful wife. -[*Ber.* 63a]

**any man** Heb. אִישׁ אִישׁ, lit. a man, a man. [The double expression] teaches that she has been doubly unfaithful—against [the Lord, who is known as] the Man (אִישׁ) of War on high (Exod. 15: 3), and against her husband (אִישָׁהּ), lit., “her man”] below [in this world].

**Should any man’s wife go astray** Heb. תִשְׂטֶה. Our Sages teach (*Tanchuma Naso* 5): Adulterers do not commit adultery unless a spirit of folly (שְׁטוּת) enters them, as it is written [here], “should go astray” [תִשְׂטֶה, can also mean to become a שׁוֹטֶה, i.e., to become “foolish”], and it is written, “One who commits adultery with a woman is devoid of sense” (Prov. 6:32) (*Tanchuma Naso* 5). The simple meaning of the verse is: “Should [any man’s wife] goes astray.” She deviates from modest ways, thus arousing his suspicion, as in [the verse], “turn away [שְׂטֵה] from it and pass” (Prov. 4:15), [and] “Let your heart not veer off [יֵשְׂטְ] into her ways” (Prov. 7:25).

**and deal treacherously with him** What is her treachery?

**13** **A man lie with her** This excludes a minor and a non-human [such as an animal].-[*Sotah* 26b]

**with her carnally** *Her* intercourse disqualifies her, but her sister’s intercourse [with the husband] does not disqualify her [to her husband] (*Yevamoth* 95a), as in the account of two sisters who resembled each other. -[*Tanchuma Naso* 6] [See *Levush*, *Nachalath Ya’akov*]

**but it was hidden from her husband’s eyes** This excludes a blind man (*Sotah* 27a, *Sifrei Naso* 1:40, *Tanchuma* 7). It follows that, if he saw [the adulterous act] and ignored it, the water [prescribed further in the section] will not test her.-[*Sifrei Naso* 1:40]

**but she was secluded** the amount [of time] it takes for one who is secluded [with a man] to be defiled by intercourse. -[*Sifrei Naso* 1:41, *Sotah* 2b, 4a]

**and there is no witness against her** But if there is even one witness against her who claims that she has been defiled, she does not drink [the water].-[*Sifrei Naso* 1:41, *Sotah* 2b]

**and there is no witness against her** to the defilement, but there were witnesses to the seclusion.-[*Sotah* 2b]

**seized** Heb. נִתְפָּשָׂה, raped, as in “seized her (וּתְפָשָׂהּ) and lay with her” (Deut. 22:28). -[*Sifrei Naso* 1:42]

**14** **had come upon him** before the seclusion. -[*Sotah* 3a]

**a spirit of jealousy... and he became jealous** Our Sages explain (*Sotah* 3a) as an expression of warning: he warned her, “Do not seclude yourself with such-and-such a man.” -[*Sotah* 5b]

**and she was defiled, or, a spirit... had come on him** That is to say, he warned her, but she disregarded his warning, and it is not known whether she was defiled or not.

**15** **flour** [Ordinary flour,] that it should not be of fine flour. -[*Sifrei Naso* 1:48]

**barley** But not wheat; [since] she acted like an animal, her offering is [composed of] animal feed. -[*Sotah* 15b, *Sifrei Naso* 1:48]

**He shall not pour oil over it** so that her offering should not be beautiful (*Sotah*15a), for oil is called "light"—but she acted in darkness. -[*Tanchuma Naso* 3]

**nor put frankincense on it** For the matriarchs are [symbolically] known as frankincense, as it says, “to the hill of frankincense” (Songs, 4:6), yet she [the accused woman] deviated from their ways. -[*Tanchuma Naso*3]

**for it is a meal offering of jealousies** Heb. כִּי־מִנְחַת קְנָאֹת הוּא [The word הוּא, *it is*, means] this flour; [the word for flour,] קֶמַח, is masculine in gender.

**a meal offering of jealousies** It arouses against her two jealousies [i.e., expressions of wrath]: the wrath of the Omnipresent and the wrath of her husband. -[*Sifrei Naso* 1:50]

**17** **holy water** which had been sanctified in the washstand. Because the washstand was made from the copper of the “mirrors of the women who had gathered” (Exod. 38:8) [at the entrance to the Tent of Meeting; see *Rashi* on that verse], whereas this one had abandoned their ways. They had intercourse *with their husbands* in Egypt “beneath the apple tree” (Song 8:5), whereas this one, who had corrupted herself with another [man]—let her be examined through it [the washstand]. - [*Midrash Aggadah*]

**in an earthen vessel** She gave the adulterer to drink choice wine in valuable goblets; therefore, let her drink bitter water in a worthless clay vessel.-[*Sotah* 9a]

**18** **Then the kohen shall set, etc.** Has it not already been said, “and present her before the Lord” (verse 16) ? However, they would move her around from place to place to tire her out so that she should become agitated and confess.-[*Sotah* 8a]

**and expose** He unravels the plaits of her hair to humiliate her. From here [we derive] that a bared head is considered a disgrace for the daughters of Israel.-[*Keth.* 72a]

**before the Lord** At the Nicanor Gate, the eastern gate of the [Temple] courtyard (*Sotah* 7a) the route by which everyone enters.

**he shall place into her hands**In order to weary her, [in the hope] that she will become agitated and confess, and the Explicit Name will not be erased in the water. -[*Sotah* 14a]

**the bitter** [They were called bitter] because of their effects, for they will prove bitter for her.-[*Sifrei Naso* 1:47]

**curse-bearing** [I.e.,] which eliminates her from the world; it is an expression like [the phrase] “a pricking  (מַמְאִיר)briar” (Ezek. 28:24). But it is impossible to render it as “accursed water,” because it was holy, and Scripture does not write אֲרוּרִים, but מְאָרְרִים, [meaning] “which cause others to be cursed.” *Onkelos* too does not translate it as לִיטַיָא, “cursed,” but מְלַטְטַיָּא, “that cause a curse,” [i. e.,] which reveal a curse on the body of this [woman].

**19** **Place her under oath** What is the oath? "If no man has lain with you... [you will] be absolved (הִנָּקִי), but if he has lain [with you], may you suffocate (חֲנָקִי) ! From the negative, you imply the affirmative, but we are duty-bound to commence capital cases by presuming innocence. [Therefore, we do not commence with the affirmative, but only imply it from the negative.] -[*Kid.*62a]

**20** **But if you have gone astray** - כִּי שָׂטִית. [The word] כִּי is used in the sense of “if.”

**21** **with the oath of the curse** The oath which contains a curse.

**May the Lord make you for a curse, etc.** so that everyone shall use your name in cursing [such as], “May it befall you as it befell so-and-so.”

**and an oath** so that everyone will swear by you [such as], “If [I am] not [speaking the truth], may it happen to me as it happened to so-and-so.” Similarly, it says, “And you shall leave your name for an oath for My elect” (Isa. 65:15). [It is customary for] the righteous [to] swear by the calamities that befall the wicked. The same applies to blessings [as it says]: “shall be blessed with you” (Gen. 12:3); “With you, Israel will bless, saying” (Gen. 48: 20). -[*Sifrei Naso* 1:73]

**your thigh** In the curse, the thigh precedes the belly, because she began the sin with it [the thigh].-[*Sotah* 8b]

**swell** Heb. צָבָה. As *Targum* [*Onkelos*] renders: נְפִיחָא, *swollen*.

**22** **causing the belly to swell** Heb. לַצְבּוֹת בֶּטֶן, like לְהַצְבּוֹת בֶּטֶן, “to cause the belly to swell.” This is the function of the *pathach* with which the “lamed” is vocalized; similarly, “to to lead them םָ) (לַנְחֹת on the way” (Exod. 13:21) and “to show you (לַרְאֹתְכֶם) the way in which to go” (Deut. 1:33). Similarly, [Scripture says in this verse] לַנְפִּל יָרֵךְ [which is equivalent to]: לְהַנְפִּל יָרֵךְ, “to cause the thigh to rupture,” for the water distends the belly and ruptures the thigh.

**causing the belly to swell and the thigh to rupture** [This refers to] the belly and thigh of the adulterer, or perhaps only those of the adulteress? [However,] when Scripture says “causes your thigh to rupture and your belly to swell” (verse 21), those of the adulteress are stated [thus here it must refer to the adulterer].-[*Sotah* 28a and *Sifrei Naso* 1:65]

**Amen, amen** An acceptance of the oath: “amen” for the curse, “ amen” for the oath, “amen” whether from this man [whom her husband suspects], “amen” whether from another man, “amen” that I did not go astray while betrothed or married, while awaiting levirate marriage from my brother-in-law or after having married him.- [*Sifrei Naso* 1:66, *Sotah* 18a, b].

**24** **He shall then give... the woman to drink** This is not the sequence in which it was done, for first he [the *kohen*] would offer up her meal-offering. But Scripture informs you that when he makes her drink, it [the water] becomes bitter within her. Since it mentions [only] “belly” and “thigh,” how do I know that the rest of the body [is also affected]? [Because] Scripture states, "shall enter her"—[that is,] into all of her [body]. If so, why does Scripture [explicitly] mention “belly” and "thigh"? Since the transgression began through them, therefore the punishment begins with them. -[*Sotah* 19a, b, according to Rabbi Simeon]

**to become bitter** They will be harmful and bitter for her.

**25** **wave** He moves it to and fro, up and down (*Sifrei Naso* 1:71). She, too, waves with him, for her hand is above the *kohen’s* hand.-[*Sotah* 19a]

**and bring it** This refers to placing it at the south-west corner of the altar, before קְמִיצָה, “scooping up a handful,” as is the case with other meal- offerings. -[*Sotah* 14b]

**26** **its reminder** This is the handful, for through bringing it up in smoke, the meal-offering comes to the Most High as a memorial.-[*Sifrei* 1:72]

**27** **He shall make her drink the water** [The repetition of this statement is meant] to include that if she says, “I refuse to drink” after the scroll [in which God’s name is written] has been erased [by the water], they pour it into her, making her drink it against her will, unless [she admits and] says, “I have been defiled.”-[*Sotah* 19b]

**her belly will swell** Although in reference to the curse, the thigh is mentioned first, the water tests [the body] only in the order it enters it [which is first the belly and then the thigh]. -[*Sotah* 9b]

**The woman will be a curse** As I explained (verse 21), everyone will curse by her [name].-[*Sifrei Naso* 1:73]

**among her people** There is a difference between a person who is disgraced in a place where he is known and a person who is disgraced in a place where he is unknown.-[*Sifrei Naso* 1:64]

**28** **But if the woman had not become defiled** During this seclusion,

**and she is clean** regarding any other place,

**she shall be exempted** from [the dire effects of] the curse-bearing water, and moreover, she “shall bear seed.” If she used to have painful births, she will now have easy births; if she used to give birth to dark-skinned babies, she will now give birth to fair ones.-[*Sotah* 26a]

**30** **Or if a man** [The meaning here is] as in [the phrase]: “Or if it be known” (Exod. 21:36), that is to say, if he was a jealous man, then on account of this “he will present the woman [before the Lord].”

**31** **The man shall be absolved of iniquity** If the water tested her, he should not become distressed and say, “I am responsible for her death.” [Rather,] he is exempt of any punishment (*Midrash Aggadah*, *Num. Rabbah* 9:43). Another interpretation: Once he has made her drink, she becomes permitted to him, and he is free of any sin, for a woman under suspicion is forbidden to her husband. -[*Num. Rabbah* 9:43]

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**Ketubim: Tehillim (Psalms) 93:1-5**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The Lord has reigned; He has attired Himself with majesty; yea the Lord has attired Himself, He has girded Himself with might. The world also is established that it cannot be moved. | 1. The LORD is king, He has put on greatness; the LORD has put on strength and girded Himself; also He made strong the world, so that it will not be shaken. |
| 2. Your throne is established of old; You are from everlasting. | 2. Your throne is established from the beginning; from eternity You are God. |
| 3. The rivers have raised, O Lord, the rivers have raised their voice; the rivers have raised their depths. | 3. The rivers lift up, O LORD, the rivers lift up their voice in song; the rivers will receive a reward for their praise. |
| 4. More than the voices of great waters and more than the mightiest breakers of the sea, is the Lord mighty on high. | 4. The LORD is more to be praised in the highest heavens than the sound of many waters, the praiseworthy waters, the breakers of the great sea! |
| 5. Your testimonies are very faithful to Your house, the dwelling of holiness, O Lord, to the length of days. | 5. Your testimonies are very true, beautiful and holy for Your sanctuary, O LORD, for length of days. |
|   |   |

**Rashi’s Commentary for: Psalms 93:1-5**

**1** **The Lord has reigned** They will say in the future.

**The world also is established** When He reigns, the earth will rejoice.

**3** **The rivers have raised, O Lord** This is an expression of a cry and a plaint: Woe, O Lord, behold! Your enemies, who flood like rivers, have raised their voice and roar, and the lowness of the depths of their locks they will raise and lift on high constantly to be haughty against You. Every expression of דכא is an expression of depth and lowness.

**4** **More than the voices of great waters, etc.** I know that more than the voices of great waters, which roar over us, and more than the mightiest breakers of this sea, You are mighty, O Lord, and Your hand is powerful over them.

**5** **Your testimonies** which Your prophets prophesied and promised concerning Your house, which is the dwelling of holiness.

**are very faithful to Your house** and to the length of days He looks forward to them, and although it has been a long time, they are very faithful to God.

**dwelling** Heb. נאוה, like (83:13): “the dwellings נְאוֹת of God,” an expression of נָוֶה. You should know [that this is so] because no instance of נָאוָה  has a pronounced “aleph,” for they are an expression of נוֹי  beauty, but this one has an “aleph” which is pronounced.

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**Ketubim: Tehillim (Psalms) 94:1-15**

| **Rashi** | **Targum** |
| --- | --- |
| 1. O God of vengeance, O Lord; O God show vengeance. | 1. The God who takes vengeance is the LORD; the God who takes vengeance has appeared. |
| 2. Exalt Yourself, O Judge of the earth, render to the haughty their recompense. | 2. Lift yourself up, O judge of the earth; requite evil to the proud. |
| 3. How long will the wicked, O Lord, how long will the wicked rejoice? | 3. How long will the wicked, O LORD, how long will the wicked dwell in tranquility? |
| 4. They spout forth, they speak falsely; all workers of violence boast. | 4. They will gush and speak blasphemy; all the workers of deceit utter disgraceful words. |
| 5. Your people, O Lord, they crush, and Your inheritance they afflict. | 5. They will crush Your people, O LORD, and impoverish Your inheritance. |
| 6. They slay the widow and the stranger, and they murder the orphans. | 6. They will kill the widow and proselyte, and they will murder orphans. |
| 7. They say, "Yah will not see, nor will the God of Jacob understand." | 7. And they said, "Yah will not see, and the God of Jacob will not comprehend it." |
| 8. Understand, [you] most boorish of the people, and [you] fools, when will you gain intelligence? | 8. Consider, you who are fools among the people; and you unwise, when will you gain insight? |
| 9. Will He Who implants the ear not hear or will He Who forms the eye not see? | 9. Could it be that the ear was planted, and hears no instruction? Or could it be that He created the eye, and it has not looked at the Torah? |
| 10. Will He Who chastises nations not reprove? [He is] the One Who teaches man knowledge. | 10. Could it be that He gave the Torah to His people, and when they sin, they are not rebuked? Did not the LORD teach knowledge to the first Adam? |
| 11. The Lord knows man's thoughts that they are vanity. | 11. The thoughts of the sons of men are known in the presence of the LORD, for they are nothingness. |
| 12. Fortunate is the man whom You, Yah, chastise, and from Your Torah You teach him. | 12. It is well for the man whom You rebuke, O Yah; and You will instruct him out of your Torah. |
| 13. To grant him peace from days of evil, while a pit is a dug for the wicked. | 13. To give him quietness from the days of evil until the pit is created for the wicked. |
| 14. For the Lord will not forsake His people, nor will He desert His inheritance. | 14. For the LORD will not abandon His people, nor will He forsake His inheritance. |
| 15. For until righteousness will judgment return, and after it all those upright in heart. | 15. For justice will return to righteousness/generosity, and after it all the upright of heart will be redeemed. |
|  |  |

**Rashi’s Commentary for: Psalms 94:1-15**

**1** **show** Heb. הופיע, show and reveal to us Your vengeance.

**4** **boast** Heb. יתאמרו. They praise themselves, as (Deut. 26:17f.): “you praised  (האמרת),” and “praised you (האמירך).”

**8** **Understand, [you] most boorish of the people** the most foolish peoples in the world.

**9** **Will He Who implants the ear** Is it possible that the Holy One, blessed be He, Who implanted the ear, should not hear the cry of His people and their affliction?

**10** **will He...not reprove** and chastise you for that?

**11** **The Lord knows** your thoughts, that you are thinking to be haughty with the crown of the kingdom, and you should know that they [your thoughts] are vanity.

**12** **Fortunate is the man** Fortunate are the righteous who are afflicted under Your hands, provided that they engage in Torah and mitzvoth.

**13** **To grant him peace from days of evil** For the chastisements cause him to have peace from the days of the judgment of Gehinnom.

**while** he sees that a pit is dug for the wicked man.

**15** **For until righteousness will judgment return** [i.e., the judgment of] their chastisements [will persist] until they become righteous because of them. And after the judgment, all those upright in heart will gather, for they will receive their reward.

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**Meditation from the Psalms**

**Psalms ‎‎93:1-5 & 94:1-15**

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

Rashi explains that this psalm is dedicated to the Messianic era when all men will again recognize G-d’s majesty.

This psalm is a direct continuation of Psalm 92, which concluded with the prediction that in the Messianic era men will declare that HaShem is just; My Rock in Whom there is no wrong.[[1]](#footnote-1) At that time men will recognize that HaShem [alone] reigns over all of creation and that He alone, ‘will have donned grandeur’.[[2]](#footnote-2)

Unlike the arrogant gentile monarchs such as Pharaoh of Egypt, Nebuchadnezzar of Babylon, and Sennacherib of Assyria, who considered themselves to be gods and who brazenly defied the Almighty, Messiah will be a monarch noted for his humility.[[3]](#footnote-3)

This psalm is the Song of the Day for the sixth day of the week[[4]](#footnote-4) because on that day G-d completed His work and donned [the] grandeur of His creation.[[5]](#footnote-5)

Indeed, comments Rav Yaaqob Emden,[[6]](#footnote-6) this psalm describes G-d as robing Himself in grandeur like one dressing in His Sabbath finery. Thus, this work was designated as the Song of Friday when the footsteps of Sabbath begin to be heard.

On the sixth day Adam was created. G-d blew a breath of life into his nostrils and invested him with a Divine soul. When Adam stood and scrutinized G-d’s amazing creation, he realized how awesome and wonderful it was. As he sang G-d’s praises, Adam truly looked Divine, because he was a reflection of G-d’s image. The creatures of the earth were filled with awe, for they imagined that Adam was their creator. When they gathered to bow to him in submission, however, Adam was incredulous, “Why do you bow to me?” he asked: “Let us go together to pay homage to HaShem, Who truly reigns. Let us robe the Creator in majesty.” Then Adam led all the creatures in this song, HaShem ... reigned, He ... donned majesty.[[7]](#footnote-7)

In his commentary**,[[8]](#footnote-8)** *Radak* cites the view of *Midrash Shocher Tov* that Moses, the author of this psalm, dedicated this psalm to the tribe of Benjamin, which dwelled in the shelter of HaShem, the King of the world. The Beit HaMikdash, The House of the Holy[[9]](#footnote-9) One - the Holy Beit HaMikdash, was built in the territory of Benjamin, in fulfillment of Moses’ farewell blessing to this tribe:

***Devarim (Deuteronomy) 33:12*** *[And] of Benyamin he said, The beloved* (yadid - ידיד) *of the HaShem shall dwell in safety by him; [and HaShem] shall cover him all the day long, and he shall dwell between his shoulders.*

**The sanctity of time trumps sanctity of space.**

There is a profound connection between Shabbat, the subject of our psalm, and the Beit HaMikdash, which was built in Benjamin’s territory, as summarized in the following pasuk:

***Vayikra (Leviticus) 19:30*** *You shall keep My Sabbaths and revere My sanctuary.*

On yom tov, each Jew is commanded to come close to the Shechinah by leaving his home and traveling to Jerusalem. This is the mitzvah of aliyah l’regel. Shabbat, however, is not like yom tov. On Shabbat, the Jew is not commanded to leave his home and make a pilgrimage to Jerusalem to search for the Shechinah. There is no need to do so. On Shabbat, the Shechinah comes to usand knocks on our door. All we have to do is let her enter.

***Shemot (Exodus) 34:1-2*** *And Moshe gathered all the congregation of the children of Israel together, and said unto them, these are the words which the Lord has commanded, that you should do them. Six days shall work be done, but on the seventh day there shall be to you a holy day, a Shabbat of rest to the Lord…*

The juxtaposition of the Mishkan and Shabbat occurs not only here but in Ki Tisa as well at the end of the commands to make the Mishkan. This juxtaposition indicates, minimally, that these are two parallel institutions, two loci of kedushah. The Mishkan represents kedushat makom, sanctity of space, while Shabbat represents kedushat zman, sanctity of time. The Rabbis take this further stating that the juxtaposition is meant to indicate that Shabbat cannot be violated for the making of the Mishkan. That is, sanctity of time trumps sanctity of space.

It is easy to understand why this is the case. Sanctity of time, Shabbat, precedes historically any sanctified space, the Land of Israel, the Beit HaMikdash Mount, or the Mishkan. It also directs one away from the physical. Time is not a physical entity, space is. Physicality and sanctity can sometimes be a dangerous mix; it could lead to idolatry. Shabbat’s lack of physicality makes it truer to the infinite, non-physical God, the source of all that is holy in the world.

**Benjamin**

Benjamin is admirably suited to project the grandeur of HaShem as depicted in this psalm, for Benjamin never compromised his posture of Jewish pride in the face of our enemies. When the Patriarch Yaaqob encountered Esau, he and his eleven sons prostrated themselves before this wicked man in order to appease him**.[[10]](#footnote-10)** Benjamin, who was yet unborn, was never subjected to such humiliation. Therefore, the Holy Beit HaMikdash, the*majestic pride* of Israel,[[11]](#footnote-11)was built in Benjamin’s territory.

Let’s examine Benyamin a bit more closely to gain some understanding of this psalm.

Benyamin was named by his mother, Rachel:

**Ben Oni**, “Son of Sorrows”.

But, Yaaqob named him:

**Ben Yamin**, “Son of My Right Hand”,[[12]](#footnote-12) or “Son of Power”.

Benyamin is from the right side only.[[13]](#footnote-13) In fact when Moshe[[14]](#footnote-14) blesses him, he calls him *The beloved of the HaShem*, as we can see from Devarim 33:12.

The word “beloved” comes from the Hebrew word “yadid - ידיד”, which is spelled yod dalet yod dalet. Yod dalet (yad - יד) is the way we spell “hand” in Hebrew. So, “yadid” can mean *hand hand*. Since everyone has two hands, this obviously has a different meaning. Chazal say that it means he has two *right* hands.

Why was the blessing to Benyamin given after Levi’s but before Yoseph’s? Since Levi’s blessing was to serve in the Beit HaMikdash it was fitting subsequently to bless the tribe which would have the Beit HaMikdash in its portion, Benyamin. The tribe of Yoseph would also have the Shekinah, the Divine Presence, residing in its portion. However, this was temporary, as Shiloh (a place within the borders of Yoseph) housed only the Tabernacle and not the Beit HaMikdash itself.[[15]](#footnote-15) Why did the tribe of Benyamin merit to have the Shekinah and the Holy Beit HaMikdash reside in its portion of the land? Benyamin had three unique qualifications:

1. He was the only member of Yaaqob’s family who did not bow to Esau (he was not born yet):

***Bereshit (Genesis) 33:1-7*** *And Yaaqob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Yoseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, who [are] those with thee? And he said, the children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Yoseph near and Rachel, and they bowed themselves.*

1. In addition, Benyamin was the only one of the brothers who was actually born in the land of Israel:

***Bereshit (Genesis) 35:16-19*** *And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labor. And it came to pass, when she was in hard labor, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benyamin. And Rachel died, and was buried in the way to Ephrath, which [is] Beth-lehem.*

1. As well, he was the only brother who did not participate in the fiasco that sent Yoseph to Egypt[[16]](#footnote-16). Since Benyamin had these special merits, it was fitting for him to merit the place that manifested the Divine Presence[[17]](#footnote-17).

The names *Ben-oni* and *Ben-yamin* allude to Mashiach:

***Yochanan (John) 16:19-22*** *Now Yeshua knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be* ***sorrowful****, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*

***Matityahu (Matthew) 26:64*** *Yeshua saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting* ***on the right hand*** *of power, and coming in the clouds of heaven.*

Benyamin and Yoseph are bound together by blood and love. They were both the sons of Yaaqob and Rachel. They were both loved in a special way, by there father because of his love for Rachel.

Benyamin is also linked to his brothers who make up the twelve tribes of Israel. All the brothers, with the exception of Benyamin, were born within a span of seven years; Reuben being the first and Yoseph the last. After the family arrived in the land of Israel, Benyamin was born.

Throughout the scriptures, the tribes are sorted in different orders to emphasize a particular attribute. For example, the order of the tribes in their first appearance in Bereshit (Genesis), is in birth order. Their first appearance in Shemot (Exodus), is in the order they camped around the Mishkan (Tabernacle). There is also an order according to how they marched in the wilderness, as we learned three weeks ago.

To understand these orders, you will need to examine the lives (life stories) of each of Yaaqob’s twelve sons. For this study, we will focus on the life story of Binyamin.

Binyamin was the last son born to Yaaqob, and the last son born to Rachel. So, according to the birth order, Binyamin would be associated with the last month of the year, the month of Adar.

According to Chazal,[[18]](#footnote-18) Benyamin was sinless:

***Shabbath 55b*** *An objection is raised: Four died through the serpent’s machinations,*[[19]](#footnote-19) *viz.,* ***Benyamin the son of Yaaqob****, Amram the father of Moses, Jesse the father of David, and Caleb the son of David. Now, all are known by tradition, save Jesse the father of David, in whose case the Writ gives an explicit intimation. For it is written, And Absalom set Amasa over the host instead of Joab. Now Amasa was the son of a man whose name was Ithra the Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab’s mother.*[[20]](#footnote-20) *Now, was she the daughter of Nahash? Surely she was the daughter of Jesse, for it is written, and their sisters were Zeruiah and Abigail?*[[21]](#footnote-21) *Hence it must mean, the daughter of one who died through the machinations of the nahash [serpent].*[[22]](#footnote-22) *Who is [the author of this]? Shall we say, the Tanna [who taught] about the ministering angels? — Surely there were Moses and Aaron too! Hence it must surely be R. Simeon b. Eleazar, which proves that there is death without sin and suffering without iniquity. Thus the refutation of R. Ammi is [indeed] a refutation.*

The Talmud[[23]](#footnote-23) relates that only ‘Four died through the serpent’s machinations’[[24]](#footnote-24) (and not on account of their own sins):

**Benyamin** son of Yaaqob,

Amram father of Moses,

Jesse father of David and

Caleb son of David.

Benyamin was the most perfect and sinless of Yaaqob’s sons. The sinlessness of Benyamin links him to Mashiach who also was sinless:

***2 Corinthians 5:20-21*** *Now then we are ambassadors for Mashiach, as though God did beseech [you] by us: we pray [you] in Mashiach’s stead, be ye reconciled to God. For he hath made him [to be] sin for us,* ***who knew no sin****; that we might be made the righteousness of God in him.*

The one who comes at the end (birth order) has to have absolute perfection.

**Purim**

Purim is celebrated in Adar and points plainly at Binyamin. Mordecai, a major participant in the story, was a Benjamite:

***Esther 2:5*** *[Now] in Shushan the palace there was a certain Jew, whose name [was] Mordecai, the son of Jair, the son of Shimei, the son of Kish,* ***a Benjamite****;*

Haman, the enemy of the Jews in the book of Esther, was the descendant of an Amalekite (Agag) who was supposed to be slain by a Benjamite. His name was King Saul:

***1 Shmuel (Samuel) 9:21*** *And Saul answered and said, [Am] not I a Benjamite, of the smallest of the tribes of Israel? And my family the least of all the families of the tribe of Benyamin? wherefore then speakest thou so to me?*

***1 Shmuel (Samuel) 15:7-8*** *And Saul smote the Amalekites from Havilah [until] thou comest to Shur, that [is] over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.*

Mordechai, in Megillat Esther, refused to bow down (he was from the tribe of Benyamin). In fact, he always stood.

In Shoftim, we learn that the Benjamite *King* is supposed to destroy Amalek:

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

Notice the pattern: King Saul comes to destroy Amalek and fails. He is replaced with King David. In the future, I expect to see the same pattern: **A Benjamite king comes first to destroy Amalek, Then Mashiach ben David comes to reign**. Look for the pattern! It is also worth noting that our Ashlamata alludes to the Benjamite king and his task of removing the wicked from the world,[[25]](#footnote-25) in:

***Zephaniah 7:15*** *HaShem hath taken away thy judgments, He hath cast out thine enemy; The King of Israel, even HaShem, is in the midst of thee; thou shalt not fear evil any more.*

**Yoseph and Benyamin**

Throughout the scriptures, Yoseph and Benyamin are intimately linked. They were the only children of Yaaqob and Rachel:

***Bereshit (Genesis) 35:24*** *The sons of Rachel; Yoseph, and Benyamin:*

Rachel died on 11th Cheshvan, at the age of 36, while giving birth to **Benyamin**. She was buried in Ephrath / Bethlehem because Yaaqob foresaw that the Babylonian exiles were destined to pass that spot and pray; at that time Rachel would beg mercy for them:

***Yeremyahu (Jeremiah) 31:14-16*** *“A loud voice is heard, Rachel weeping for her children and refusing to be comforted...they will return from their enemy’s land...within their own borders.”.*

Yoseph and Benyamin were the only children of the only woman who was ever called *Yaaqob’s wife*:

***Bereshit (Genesis) 46:19*** *The sons of Rachel Yaaqob’s wife; Yoseph, and Benyamin.*

***Midrash Rabbah - Bereshit (Genesis) LXXIII:2*** *He hath remembered His mercy and His faithfulness toward the house of Israel; all the ends of the earth have seen the salvation of our God (ib. 98:3). ‘He hath remembered His mercy’ alludes to Abraham, as it says, Mercy to Abraham (Micah 7:20); ‘And His faithfulness,’ to Yaaqob, as it says, Thou wilt show faithfulness to Yaaqob (ib.); ‘Toward the house of Israel’ means Israel the patriarch’. Who was the ‘house’ of our ancestor Yaaqob? Surely Rachel! For in connection with all the others it is written, And the children of Leah: the firstborn of Yaaqob was Reuben... and the children of Zilpah Leah’s maid were Gad and Asher... and the children of Bilhah Rachel’s maid were Dan and Naphtali (Gen. 35:23-6). But in the case of Rachel it is written, the sons of Rachel, Yaaqob’s wife[[26]](#footnote-26): Yoseph and Benyamin (ib. 46:19).*

When Yoseph was born, Rachel, his mother, prophesied that *another* son would be added to this one:

***Bereshit (Genesis) 30:24*** *And she called his name Yoseph; and said, HaShem shall add to me another son.*

Chazal says that this son who is added to Yoseph, will be Benyamin:

***Midrash Rabbah - Bereshit (Genesis) LXI:4*** *Bar Kappara said: The addition granted by the Holy One, blessed be He, exceeds the principal. Cain was the principal, yet since Abel is recorded as an addition,[[27]](#footnote-27) he was born together with two twin sisters.[[28]](#footnote-28) Yoseph was the principal, yet since Benyamin is recorded as an addition,[[29]](#footnote-29) he begot ten sons, as it is written, And the sons of Benyamin: Bela, and Becher and Ashbel, Gera, etc. (ib. 46:21).*

Yoseph and Benyamin stood together on Mount Gerizim, the mount of blessing:

***Devarim (Deuteronomy) 27:12*** *These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Yoseph, and Benyamin:*

Yoseph’s and Benyamin’s inheritance in the land of Israel were together:

***Yehoshua (Joshua) 18:11*** *And the lot of the tribe of the children of Benyamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Yoseph.*

Ezekiel puts Yoseph’s and Benyamin’s gates to the city of Jerusalem together:

***Yehezekel (Ezekiel) 48:32*** *And at the east side four thousand and five hundred: and three gates; and one gate of Yoseph, one gate of Benyamin, one gate of Dan.*

**And so it goes; nearly every time that Benyamin is mentioned, Yoseph is closely connected.**

After the “death” of Yoseph, Yaaqob treated Benyamin like his only son:

***Bereshit (Genesis) 42:4*** *But Benyamin, Yoseph’s brother, Yaaqob sent not with his brethren; for he said, Lest peradventure mischief befall him.*

***Bereshit (Genesis) 42:36*** *And Yaaqob their father said unto them, Me have ye bereaved [of my children]: Yoseph [is] not, and Simeon [is] not, and ye will take Benyamin [away]: all these things are against me.*

The Midrash tells us that Benyamin is the only one of Yaaqob’s son’s who is not associated with the selling of Yoseph:

***Midrash Rabbah - Bereshit (Genesis) XCIX:1*** *When Solomon came to build the Beit HaMikdash, the tribes ran and contended with one another, one saying, ‘Let it be built in my territory,’ while the other said, ‘Let it be built in my territory. ‘Said the Holy One, blessed be He, to them: ‘Ye tribes, why look ye askance (terazdun)? Ye are all tribes, ye are all righteous. Yet ye are gabnunim.’ What does gabnunim mean? Ganabim (thieves); ye were all associated in the selling of Yoseph. But since Benyamin was not associated in the selling of Yoseph, [his is] ‘The mountain which God hath desired for his abode’. And thus you find that four hundred and eighty years previously the sons of Korach prophesied that it would be within Benyamin’s portion, as it says, My soul yearneth, yea, even pineth for thc courts of the Lord.[[30]](#footnote-30) And thus it says, Lo, we heard of it as being in Ephrath; we found it in the field of the wood.[[31]](#footnote-31) R. Judah said: The Beit HaMikdash was built in Judah’s territory, for it is written, The Ephrathite of Beth-lehem in Judah.[[32]](#footnote-32) R. Simeon said: It is in the territory of the son of the woman who died in Ephrath. And who died in Ephrath? Rachel. You might then think that it is in the portion of Yoseph, seeing that he too was her son: therefore it states, ‘We found it in the field of the forest,’ which implies: In the portion of him who was likened to the beast of the forest. And who was so likened? Benyamin, as it is written, BENYAMIN IS A WOLF THAT RAVENETH.*

We can see from the above Midrash that the Beit HaMikdash was built in the land that was allocated to Binyamin. The Beit HaMikdash was the point where heaven and earth kiss. The Beit HaMikdash is like the neck of the body; it connects the higher world (head) to the lower world (the body). It is the place where HaShem meets with man. This alludes to the fact that Benyamin is where heaven and earth *kiss*.

When the land of Israel was divided among the tribes, the territories of Judah and Binyamin ended up converging by the location of the altar in the future altar. As a result, the south-eastern portion of the altar was in the territory of Yehudah, and the north-western part of the Beit HaMikdash was in the land of Binyamin. However, it was only around these two sides that a base of about two feet wide wrapped around the altar, called the Yesod (foundation – the place of the brit mila), a merit that Binyamin earned because of his intense desire to be a host to the Divine Presence.

As an aside, it is insightful to remember the reunion between Yoseph and Binyamin in Mitzrayim (Egypt), and that it, too, was related to the Beit HaMikdash:

One of the most important events in clarifying the role of Binyamin is his appearance with his brothers before Yoseph in Egypt.[[33]](#footnote-33) Following the discovery of the cup in Binyamin’s sack, Yoseph wishes to take Binyamin as a slave, but Yehuda, in the wake of the guarantee that he had given his father regarding Binyamin,[[34]](#footnote-34) beseeches him: “Now, therefore, I pray you, let your servant remain instead of the lad a slave to my lord; and let the lad go up with his brothers”.[[35]](#footnote-35) This surety of Yehuda for Binyamin is the surety referred to in the *midrash*,[[36]](#footnote-36) and by virtue of it the Beit HaMikdash was built in the portions of Yehuda and Binyamin.[[37]](#footnote-37) In any event, Binyamin’s arrival and the discussion between Yoseph and Yehuda led, in the end, to the reunification of the family.

Here, Binyamin plays no active role, and the discussion is conducted between Yoseph and Yehuda. This situation perfectly matches the location of Binyamin’s territory in *Eretz* *Israel*, a territory that joins together the two most important forces in the nation: Yoseph (Ephraim) to the north and Yehuda to the south.[[38]](#footnote-38)

After forgiving his brothers, Yoseph was overcome with emotion and “he fell upon his brother **Benyamin’s neck** and wept, and Benyamin wept upon his neck”.[[39]](#footnote-39) This scene doesn’t make sense given the background provided by Chazal. The Midrash says that Yoseph identified himself to Benyamin. After the brothers brought Benyamin to Egypt, Yoseph took him aside, showed him an astrological map of Egypt, and asked him to use his divine inspiration to locate his long-lost brother Yoseph. Benyamin successively identified the district, the city, and the building in which they were sitting. When shown a map of the palace, he indicated the room they were in, and said “my brother is beside me.” This puts everything in a new light! If Yoseph had already revealed himself to Benyamin, why did this emotional scene take place when Yoseph identified himself to the rest of his brothers? Rashi explains that Yoseph was weeping “for the two Beit HaMikdashs that were to be in Benyamin’s portion [of the land of Israel] and were destined ultimately to be destroyed,” while Benyamin was weeping over “the Mishkan [Tabernacle (predecessor of the Beit HaMikdash in Jerusalem)] of Shiloh destined to be in Yoseph’s portion, which also ended in destruction.” This seems like a non-sequitur. Why did the brothers’ reunion elicit this response from Yoseph and Benyamin? Chazal tell us that the destruction of the Beit HaMikdash was divine punishment for the baseless hatred that existed among the Jews at that time.

The Midrash also says that Yoseph and Binyamin were equal:

***Midrash Rabbah - Bamidbar (Numbers) XIV:8*** *ON THE NINTH DAY ABIDAN THE SON OF GIDEONI, PRINCE OF THE CHILDREN OF BENYAMIN (7:60). Why did Benyamin present his offering after the sons of Yoseph? Because, just as the Shechinah resided in the territory of the former at Shiloh, so it dwelled in the territory of Benyamin in the Beit HaMikdash at Jerusalem. Another exposition: It was in reference to what Scripture says, Before Ephraim and Benyamin and Manasseh, stir up thy might, and come to save us (Ps. 80:3).*[[40]](#footnote-40) *HIS OFFERING WAS ONE SILVER DISH (KA’ ARATH) (7:61). Read not KA’ARATH but ‘ikkereth (chief). It symbolized Rachel who was the main pillar of the house; she being Yaaqob’s chief wife; for it says, The sons of Rachel, Yaaqob’s wife[[41]](#footnote-41): Yoseph and Benyamin (Gen. 46:19) and it says, Rachel died unto me (ib. 48:7).*[[42]](#footnote-42) *ONE SILVER. It was a result of her prayer that Benyamin was born, for it says, And she called his name Yoseph, saying: The Lord add to me another son (ib. 30:24), and it is to her that the text applies,’ The tongue of the righteous is as choice silver’ (Prov. 10:20) --righteous man or righteous woman. THE WEIGHT THEREOF WAS A HUNDRED AND THIRTY SHEKELS (7:61). Benyamin was born when Yaaqob was a hundred years old, -it was for this reason that he was called by the name of Benyamin (ben yamin), namely, because was born when his father was a hundred years old-and he himself was thirty years of age* ***when he went down to Egypt****. This gives you a total of a hundred and thirty. ONE SILVER BASIN (MIZRAK) (7: 6}). A mizrak is the same thing as a gabia’ (goblet) and the MIZRAK here alludes to Yoseph who tested the righteousness of his brothers in regard to Benyamin by means of the goblet. When Yoseph saw that Judah risked his life for Benyamin he realized the righteousness of his brothers and made himself known to them. Moreover, because Yoseph drank wine (yayin) in a goblet and the numerical value of yayin is seventy, the weight of the basin was for that reason SEVENTY SHEKELS, AFTER THE SHEKEL OF THE SANCTUARY (ib.). BOTH OF THEM FULL. BOTH OF THEM, Yoseph and Benyamin, were equal, for the Tabernacle was erected in the territory of Yoseph at Shiloh and the Beit HaMikdash in the territory of Benyamin at Jerusalem.*

Benyamin had to go *down to Egypt* because he was the *only son* of his father.[[43]](#footnote-43) Does this sound familiar?

***Matityahu (Matthew) 2:13*** *And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying,* ***Out of Egypt have I called my son.***

Our Torah portions speaks of the service of the Levites in the Beit HaMikdash, and with the above background, one can see how Benyamin, with the Beit HaMikdash in his territory, had this psalm dedicated to him, as we can see from its final verse:

***Tehillim (Psalms) 93:5****Thy testimonies are very sure, holiness becometh Thy house, HaShem, for evermore.*

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**Ashlamatah: Zephaniah 3:7-15, 20**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Woe to her who is filthy and polluted-the dove-like city. | 1. ¶ Woe to her who rushes on and is delivered, the city which multiplies provocations. |
| 2. She did not obey, she did not accept reproof. She did not trust in the Lord. She did not draw near to her God. | 2. She has not listened to the voice of His servants the prophets nor has she received instruction, she has not trusted in the Memra of the LORD, nor drawn near to the service of her God. |
| 3. Her princes in her midst are roaring lions; her judges, wolves of the evening. They did not leave over the bones for morning. | 3. Her princes in her midst are like roaring lions, her judges are evening wolves; they do not wait for the morning.  |
| 4. Her prophets are unstable, treacherous people. Her priests have profaned the sanctuary; they have removed the Torah. | 4. The false prophets who are in her midst are evil, deceitful men; her priests desecrate what is holy; they do violence to the Law. |
| 5. The Lord is just in her midst; He commits no injustice. Every morning He brings His judgment to light. It does not fail. But the one who commits injustice knows no shame. | 5. The LORD, the righteous/generous One, has promised to make His Shekinah dwell within her; He cannot act deceitfully. Behold as the morning light which increases in strength, so His judgment goes out forever and is not held back; but the wicked do not know shame. |
| 6. I have cut off nations; their towers have become desolate. I have destroyed their streets so that no one passes by. Their cities have become waste so that there is no man-so that there is no inhabitant. | 6. I have destroyed nations; their fortresses are laid waste; I have left their streets desolate so that there is non that passes by; their cities have been laid waste, without people, without inhabitants. |
| 7. I said, "Surely you will fear Me, you will accept reproof, **and her dwelling shall not be cut off**, all that I ordained upon her." **But they arose early and corrupted all their deeds.** | 7. I said, “Surely you will fear from before Me, you will accept instruction, **and their dwelling will not cease** from the land of the house of My Shekinah; all the blessings which I promised to them I will bring to them.” **Then were they quick to make all their works corrupt.** |
| 8. Therefore, wait for Me, says the Lord, for the day that I will rise up to meet [with you]. For it is My judgment to assemble nations, to gather kingdoms, to pour out My fury upon them; yea, all the kindling of My wrath, for with the fire of My jealousy all the earth shall be consumed. | 8. “Therefore wait for My Memra,” says the LORD, for the day of My appearing to give judgement; for My decision is to gather nations, to bring kingdoms near, in order to pour out My wrath upon them, even all the force of My anger; for all the wicked of the earth will perish in the fire of retribution. |
| 9. **For then I will convert the peoples to a pure language that all of them call in the name of the Lord, to worship Him of one accord.** | 9. **For then I will bring again upon the nations one chosen language, so that they may all pray in the name of the LORD, that they may serve before Him with one accord.** |
| 10. From the other side of the rivers of Cush, My supplicants, the community of My scattered ones - they shall bring Me an offering. | 10. From beyond the rivers of India the exiles of My people who were exiled will return in mercy, and they will bring them as offerings. |
| 11. On that day you shall not be ashamed of all your deeds [with] which you rebelled against Me, for then I will remove from your midst those who rejoice in your pride, and you shall no longer continue to be haughty on My holy mount. | 11. At that time you will not be ashamed of all your evil works with which you have rebelled against My Memra, for then I will banish from your midst the mighty ones in whom you glory, and you will no longer vaunt yourself in My holy mountain. |
| 12. And I will leave over in your midst a humble and poor people, and they shall take shelter in the name of the Lord. | 12. But I will leave in your midst a people lowly and suffering humiliation and they will trust in the name of the LORD. |
| 13. The remnant of Israel shall neither commit injustice nor speak lies; neither shall deceitful speech be found in their mouth, for they shall graze and lie down, with no one to cause them to shudder.  **{P}** | 13. The remnant of Israel will not act deceitfully and will not speak lies. Nor will a deceitful tongue be found in their mouth, for they will maintain themselves and will settle down and there will be none to make them afraid. **{P}** |
| 14. ¶ Sing, O daughter of Zion! Shout, O Israel! Rejoice and jubilate wholeheartedly, O daughter of Jerusalem! | 14. ¶ Give praise, O congregation of Zion, shout for joy, O Israel; rejoice and exult with all your heart, O congregation of Jerusalem. |
| 15. The Lord has removed your afflictions; He has cast out your enemy. The King of Israel, the Lord, is in your midst - you shall no longer fear evil.    **{P}** | 15. The LORD has banished the deceitful judges from your midst; He has removed your enemies; the King of Israel, the LORD has promised to make His Shekinah dwell in your midst; no longer be afraid of evil.  **{P}** |
| 16. ¶ On that day it shall be said to Jerusalem, "Have no fear! O Zion, let your hands not be slack. | 16. ¶ At that time it will be said to Jerusalem, “Do not be afraid, O Zion; do not let your hands be slack.” |
| 17. The Lord your God is in your midst - a Mighty One Who will save. He will rejoice over you with joy. He will be silent in His love. He will jubilate over you with song." | 17. The LORD your God has promised to make His Shekinah dwell in your midst; the mighty deliverer will rejoice over you with joy, He will subdue your sins by His love, He will exult over you with exultation. |
| 18. **Those who are removed from the appointed season I have destroyed.** They were of you - it was a burden of shame upon her. | 18. **“Those who were delaying among you the times of your festivals I have removed from your midst.** Woe to them for they were taking up their arms against you and were reviling you. |
| 19. Behold, I wreak destruction upon all those who afflict you at that time. And I will save the one who limps, and I will gather the stray one, and I will make them a praise and a name throughout all the land where they suffered shame. | 19. Behold, at that time I will make a full end of all those who enslave you, and I will deliver those who are exiled and will bring near those who are scattered and will set them for glory and for renown in all the land where they were in shame. |
| 20. At that time I will bring them, and at [that] time I will gather you, for I will make you a name and a praise among all the peoples of the earth when I restore your captivities before your eyes, said the Lord.   **{P}** | 20. At that time I will bring you in, and at that time I will gather you, for I will make you for renown and for glory among all the nations of the earth when I bring back your exiles before your eyes;” says the LORD.   **{P}** |
|   |   |

**Rashi’s Commentary on Zephaniah 3:7-15, 20**

**1** **Woe to her who is filthy and polluted** Until now, Zephaniah was speaking of Ninveh, but now he refers to Jerusalem: Woe to her who is destined to be plundered and sullied like dung. It will be polluted with the filth of its iniquity.

**filthy** as in (Lev. 1:16) “its crop”; and (Nahum 3:6) “And I will make you like dung.”

**the dove like city** Like a silly dove, without a heart.

**3** **wolves of the evening** who hasten to devour their prey at night.

**They did not leave over the bones for morning** They did not leave over even the bones to gnaw in the morning.

**4** **they removed the Torah** They did not teach it to those who inquired of them.

**5** **The Lord is just** He caused His Shechinah to rest in their midst; therefore, He cannot look upon their evil deeds. He is just, and there is no injustice before Him.

**He brings His judgment to light**He judges a true judgment to its absolute truth.

**But the one who commits injustice knows no shame** But the unjust judges do not take it to heart, to be ashamed because of the Righteous One Who dwells among them.

**6** **I have cut off nations** I brought retribution upon the nations so that you should see and fear as He concludes, “I said, ‘Surely you will fear Me.’”

**7** **I said, “Surely you will fear Me... and her dwelling shall not be cut off”** Her dwellings shall not be destroyed.

**all that I ordained upon her** And all the good that I ordained to bring upon her shall not be cut off from her.

**8** **That I will rise up to meet** When I will rise to meet with you.

**10** **From the other side of the rivers of Cush** **They will bring Me an offering.**

**My supplicants**those who pray to me.

**the community of My scattered ones** The gatherings of My scattered ones, whom I scattered.

**11** **you shall not be ashamed of all your deeds** Because you have already suffered, and your iniquity has been expiated.

**12** **a humble and poor people** A humble people that submits to humiliation.

**15** **your afflictions** justice in French.

**17** **A Mighty One will save** He is a Mighty One, Who will save [Israel] from the enemy.

**He will be silent in His love** **He will conceal your transgressions with His love. So did *Jonathan* render: He will cover your sins with His love.**

**18** **Those who are removed from the appointed season** **I destroyed those removed from My appointed seasons, those who did not keep the Sabbaths and the festivals.**

**I have destroyed** lit., I gathered in.

**they were of you** They were of your people.

**it was a burden of shame upon her**That guilt was a burden of shame to you.

**Those who are removed** an expression of taking out, as in (Prov. 25:4) “Take away the dross from the silver"; and (II Sam. 20:13) “When he was removed from the highway." The only radical letter is the “gimel."

**19** **Behold, I wreak destruction** *Jonathan* rendered: Behold I wreak destruction. It may also be interpreted as an expression of crushing, as in (Mal. 3:21): “And you shall crush the wicked.”

**throughout all the land where they suffered shame** Every place where they were for their shame, there I will make them to be a praise and a name.

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**Correlations**

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

**& H.H. Giberet Dr. Elisheba bat Sarah**

**Bamidbar (Numbers) 4:17 – 5:31**

**Tehillim (Psalme) 93**

**Zephaniah 3:7-15, 20**

**2 Pet 2:10-22, Lk 16:19-17:4, Rm 6:12-23**

**The verbal tally between the Torah and the Psalm are:**

LORD - יהוה, Strong’s number 03068.

Unto the most / Holy / Holiness - קדש, Strong’s number 06944.

**The verbal tally between the Torah and the Ashlamata are:**

LORD - יהוה, Strong’s number 03068.

Spake / Speak - דבר, Strong’s number 01696.

Saying / Said - אמר, Strong’s number 0559.

Cut off - כרת, Strong’s number 03772.

Unto the most / Holy / Holiness - קדש, Strong’s number 06944.

**Bamidbar (Numbers) 4:17** And the **LORD <03068>** **spake <01696> (8762)** unto Moses and unto Aaron, **saying <0559> (8800)**, 18 Cut ye not off <03772> (8686) the tribe of the families of the Kohathites from among the Levites: 19 But thus do unto them, that they may live, and not die, when they approach **unto the most <06944>** **holy things <06944>**: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

**Tehillim (Psalms) 93:1** The **LORD <03068>** reigneth, he is clothed with majesty; the **LORD <03068>** is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

**Tehillim (Psalms) 93:5** Thy testimonies are very sure: **holiness <06944>** becometh thine house, O **LORD <03068>**, for ever.

**Zephania 3:7** I **said <0559> (8804)**, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be **cut off <03772> (8735)**, howsoever I punished them: but they rose early, and corrupted all their doings.

**Zephania 3:8** Therefore wait ye upon me, saith the **LORD <03068>**, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

**Zephania 3:11** In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my **holy <06944>** mountain.

**Zephania 3:13** The remnant of Israel shall not do iniquity, nor **speak <01696> (8762)** lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Num. 4:17 – 5:31** | **Psalms****93:1-94:15** | **Ashlamatah****Zeph 3:7-15, 20** |
| --- | --- | --- | --- | --- |
| **rm;a'** | saying | Num. 4:17Num. 4:21Num. 5:1Num. 5:5Num. 5:11Num. 5:12Num. 5:19Num. 5:21Num. 5:22 | Ps. 94:4Ps. 94:7 | Zeph. 3:7Zeph. 3:20 |
| **#r,a,** | earth, ground |  | Ps. 94:2 | Zeph. 3:8Zeph. 3:20 |
| **rv,a]** | which, who | Num. 5:3 |  | Zeph. 3:7 |
| **aAB** | go in, enter, come | Num. 4:19Num. 4:20Num. 4:23Num. 4:30Num. 4:35Num. 4:39Num. 4:43Num. 4:47Num. 5:15Num. 5:22Num. 5:24Num. 5:27 |  | Zeph. 3:20 |
| **tyIB;** | house | Num. 4:22Num. 4:29Num. 4:34Num. 4:38Num. 4:40Num. 4:42Num. 4:46 | Ps. 93:5 |  |
|  **rBeDI** | spoke, speak, said | Num. 4:17Num. 4:21Num. 5:1Num. 5:4Num. 5:5Num. 5:6Num. 5:11Num. 5:12 | Ps. 94:4 | Zeph. 3:13 |
| **hw"hoy>**  | LORD | Num. 4:17Num. 4:21Num. 4:37Num. 4:41Num. 4:45Num. 4:49Num. 5:1Num. 5:4Num. 5:5Num. 5:6Num. 5:8Num. 5:11Num. 5:16Num. 5:18Num. 5:21Num. 5:25Num. 5:30 | Ps. 93:1Ps. 93:3Ps. 93:4Ps. 93:5Ps. 94:1Ps. 94:3Ps. 94:5Ps. 94:11Ps. 94:14 | Zeph. 3:8Zeph. 3:9Zeph. 3:12Zeph. 3:15Zeph. 3:20 |
| **~Ay** | forever, day |  | Ps. 93:5Ps. 94:13 | Zeph. 3:8Zeph. 3:11 |
| **@s;y"** | plus, no longer | Num. 5:7 |  | Zeph. 3:11 |
| **laer'f.yI** | Israel | Num. 4:46Num. 5:2Num. 5:4Num. 5:6Num. 5:9Num. 5:12 |  | Zeph. 3:13Zeph. 3:14Zeph. 3:15 |
| **tr;K'** | cut off | Num. 4:18 |  | Zeph. 3:7 |
| **xq;l'** | take, took | Num. 5:17Num. 5:25 |  | Zeph. 3:7 |
| **~yIm;** | water | Num. 5:17Num. 5:18Num. 5:19Num. 5:22Num. 5:23Num. 5:24Num. 5:26Num. 5:27 | Ps. 93:4 |  |
| **hx'n>mi** | grain offering | Num. 5:15Num. 5:18Num. 5:25Num. 5:26 |  | Zeph. 3:10 |
| **rh'n"** | floods, rivers |  | Ps. 93:3 | Zeph. 3:10 |
| **af'n"** | take,took, give | Num. 4:22Num. 4:25Num. 5:31 | Ps. 93:3Ps. 94:2 |  |
|  **!t;n"**  | give, given | Num. 5:7Num. 5:10Num. 5:15Num. 5:17Num. 5:18Num. 5:20Num. 5:21 |  | Zeph. 3:20 |
| **db;['** | to do, to work | Num. 4:23Num. 4:24Num. 4:26Num. 4:30Num. 4:37Num. 4:41Num. 4:47 |  | Zeph. 3:9 |
| **!yI[;** | eyes | Num. 5:13 | Ps. 94:9 | Zeph. 3:20 |
|  **zl[** | triumph, rejoice |  | Ps. 94:3 | Zeph. 3:14 |
| **~[;** | people | Num. 5:21Num. 5:27 | Ps. 94:8Ps. 94:14 | Zeph. 3:9Zeph. 3:12Zeph. 3:20 |
| **hf'['** | do, did, done, make, made | Num. 4:19Num. 4:26Num. 5:4Num. 5:6Num. 5:7Num. 5:30 |  | Zeph. 3:13 |
| **hP,** | assign, mouth | Num. 4:27Num. 4:37Num. 4:41Num. 4:45Num. 4:49 |  | Zeph. 3:13 |
| **dq;P'** | number, appoint | Num. 4:23Num. 4:27Num. 4:29Num. 4:30Num. 4:32Num. 4:34Num. 4:36Num. 4:37Num. 4:38Num. 4:40Num. 4:41Num. 4:42Num. 4:44Num. 4:45Num. 4:46Num. 4:48Num. 4:49 |  | Zeph. 3:7 |
| **vd,qo** | holy, holy things | Num. 4:19Num. 4:20Num. 5:9Num. 5:10 | Ps. 93:5 | Zeph. 3:11 |
| **ha'n>qi** | jealousy | Num. 5:14Num. 5:15Num. 5:18Num. 5:25Num. 5:29Num. 5:30 |  | Zeph. 3:8 |
| **hl'a'** | among, midst | Num. 5:27 |  | Zeph. 3:11Zeph. 3:12Zeph. 3:15 |
| **ha'r'** | watch, see, saw | Num. 4:20 | Ps. 94:7 | Zeph. 3:15 |
| **bWv** | restitution, render, return | Num. 5:7Num. 5:8 | Ps. 94:2Ps. 94:15 | Zeph. 3:20 |
| **~ve**  | name | Num. 4:32 |  | Zeph. 3:9Zeph. 3:12Zeph. 3:20 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading****Num. 4:17 – 5:31** | **Psalms****93:1-94:15** | **Ashlamatah****Zeph 3:7-15, 20** | **Peshat****Mishnah of Mark,****1-2 Peter, & Jude****2 Pet 2:10-22** | **Tosefta of****Luke****Lk 16:19-31 &****17:3b-4** | **Remes/Gemara of****Acts/Romans****and James****Rm 6:12-23** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἄγγελος | angles |  |  |  | 2 Pet. 2:11 | Lk. 16:22 |  |
| ἅγιον | holy | Num. 4:19Num. 4:20Num. 5:9Num. 5:10 |  | Zeph. 3:11 | 2Pe 2:21  |  |  |
| ἀδικία | iniquities, injustice |  | Psa 94:4  | Zep 3:5Zep 3:13  | 2 Pet. 2:132 Pet. 2:15 |  | Rom. 6:13 |
| αἴρω | lift, take away | Num 4:24Num 4:25 Num 4:31 Num 4:32 Num 4:47 Num 4:49 | Psa 93:4  |  |  |  |  |
| αἰών | eons |  | Psa 93:2 |  | 2 Pet. 2:17 |  |  |
| ἀκούω | hear |  | Psa 94:9  |  |  | Lk. 16:29Lk. 16:31 |  |
| ἁμαρτάνω | sin |  |  |  |  | Lk. 17:3Lk. 17:4 | Rom. 6:15 |
| ἁμαρτία | sin | Num 5:6Num 5:7 Num 5:15 Num 5:31 |  |  | 2 Pet. 2:14 |  | Rom. 6:12Rom. 6:13Rom. 6:14Rom. 6:16Rom. 6:17Rom. 6:18Rom. 6:20Rom. 6:22Rom. 6:23 |
| ἀνθρώπινος | mankind | Num 5:6  |  |  |  |  | Rom. 6:19 |
| ἄνθρωπος | man, men | Num 5:8Num 5:15 Num 5:30 Num 5:31 | Psa 94:10Psa 94:11 Psa 94:12  |  | 2 Pet. 2:16 | Lk. 16:19 |  |
| ἀνομία | lawlessness, Iniquity |  | Psa 94:4Psa 94:16 Psa 94:20 Psa 94:23  |  |  |  | Rom. 6:19 |
| ἀποδίδωμι | render, recompense | Num 5:7 Num 5:8 | Psa 94:2Psa 94:23  |  |  |  |  |
| ἀποθνήσκω | die | Num 4:19 Num 4:20 |  |  |  | Lk. 16:22 |  |
| βασιλεύω | reigned |  | Psa 93:1  |  |  |  | Rom. 6:12 |
| γῆ | earth, land, ground | Num 5:17  | Ps. 94:2 | Zeph. 3:8Zeph. 3:20 |  |  |  |
| γλῶσσα | tongues |  |  | Zep 3:9 Zep 3:13 |  | Lk. 16:24 |  |
| δίδωμι | executes, makes | Num 5:10 Num 5:18 Num 5:20 Num 5:21  |  | Zep 3:5 Zep 3:20 |  |  |  |
| δικαιοσύνη | righteousness |  | Psa 94:15 |  | 2 Pet. 2:21 |  | Rom. 6:13Rom. 6:16Rom. 6:18Rom. 6:19Rom. 6:20 |
| δοῦλος | servant, slaves |  |  |  | 2 Pet. 2:19 |  | Rom. 6:16Rom. 6:17Rom. 6:19Rom. 6:20 |
| δουλόω | slaves, bondage |  |  |  | 2 Pet. 2:19 |  | Rom. 6:18Rom. 6:22 |
| δύναμις | power, force |  | Psa 93:1  |  | 2 Pet. 2:11 |  |  |
| εἴδω | see, perceive, behold | Num 4:20  |  |  |  |  | Rom. 6:16 |
| ἐπαίρω | lift up |  | Psa 93:3  |  |  | Lk. 16:23 |  |
| ἐπιθυμία | desires |  |  |  | 2 Pet. 2:102 Pet. 2:18 |  | Rom. 6:12 |
| ἐπιστρέφω | return |  | Psa 94:15 | Zep 3:20   | 2 Pet. 2:212 Pet. 2:22 | Lk. 17:4 |  |
| ἔπω | said | Num. 4:17Num. 4:21Num. 5:1Num. 5:4Num. 5:5Num. 5:6Num. 5:11Num. 5:12 | Ps. 94:4 |  |  | Lk. 16:24Lk. 16:25Lk. 16:27Lk. 16:30Lk. 16:31 |  |
| εὐθύς | straight |  | Psa 94:15  |  | 2 Pet. 2:15 |  |  |
| εὐφραίνω | glad |  | Psa 94:19  |  |  | Lk. 16:19 |  |
| ζάω | live | Num 4:19 Num 5:17  |  |  |  |  | Rom. 6:13 |
| ζωή | lifetime, life |  |  |  |  | Lk. 16:25 | Rom. 6:22Rom. 6:23 |
| ἡμέρα | day |  | Psa 93:5 Psa 94:13  | Zep 3:8 Zep 3:11 | 2 Pet. 2:13 | Lk. 16:19Lk. 17:4 |  |
| θεός | God |  | Psa 94:1Psa 94:7 Psa 94:22  |  |  |  | Rom. 6:13Rom. 6:17Rom. 6:22Rom. 6:23 |
| κακός | bad |  |  | Zep 3:15  |  | Lk. 16:25 |  |
| καρδία | hearts |  | Psa 94:15Psa 94:19 | Zep 3:14 | 2 Pet. 2:14 |  | Rom. 6:17 |
| κρίσις | judgment |  | Psa 94:15 |  | 2 Pet. 2:11 |  |  |
| κύριος | LORD | Num. 4:17Num. 4:21Num. 4:37Num. 4:41Num. 4:45Num. 4:49Num. 5:1Num. 5:4Num. 5:5Num. 5:6Num. 5:8Num. 5:11Num. 5:16Num. 5:18Num. 5:21Num. 5:25Num. 5:30 | Ps. 93:1Ps. 93:3Ps. 93:4Ps. 93:5Ps. 94:1Ps. 94:3Ps. 94:5Ps. 94:11Ps. 94:14 | Zeph. 3:8Zeph. 3:9Zeph. 3:12Zeph. 3:15Zeph. 3:20 | 2 Pet. 2:112 Pet. 2:20 |  | Rom. 6:23 |
| κύων | dog |  |  |  | 2 Pet. 2:22 | Lk. 16:21 |  |
| λέγω | saying | Num. 4:17Num. 4:21Num. 5:1Num. 5:5Num. 5:11Num. 5:12Num. 5:19Num. 5:21Num. 5:22 |  | Zeph. 3:7Zeph. 3:20 |  | Lk. 16:29Lk. 17:4 | Rom. 6:19 |
| μέγας | great |  |  |  | 2Pe 2:11 | Lk. 16:26 |  |
| νεκρός | dead |  |  |  |  | Lk. 16:30Lk. 16:31 | Rom. 6:13 |
| νόμος | law  | Num 5:29 Num 5:30 | Psa 94:12  |  |  |  | Rom. 6:14Rom. 6:15 |
| οἶκος | house | Num. 4:22Num. 4:29Num. 4:34Num. 4:38Num. 4:40Num. 4:42Num. 4:46 | Ps. 93:5 |  |  | Lk. 16:27 |  |
| ὄνομα | name | Num. 4:32 |  | Zeph. 3:9Zeph. 3:12Zeph. 3:20 |  | Lk. 16:20 |  |
| ὁράω | see, heed |  | Ps. 94:7 | Zeph. 3:15 |  | Lk. 16:23 |  |
| ὀφθαλμός | eyes | Num. 5:13 | Ps. 94:9 | Zeph. 3:20 | 2 Pet. 2:14 | Lk. 16:23 |  |
| παραδίδωμι | deliver up, betray |  |  |  | 2 Pet. 2:21 |  | Rom. 6:17 |
| πέντε | five | Num 4:23Num 4:30 Num 4:35Num 4:39 Num 4:43 Num 4:47  |  |  |  | Lk. 16:28 |  |
| ποιέω | do, did, done, make, made | Num. 4:19Num. 4:26Num. 5:4Num. 5:6Num. 5:7Num. 5:30 |  | Zeph. 3:13 |  |  |  |
| πορεύομαι | goes, going |  |  |  | 2 Pet. 2:10 | Lk. 16:30 |  |
| προφήτης | prophets |  |  |  | 2 Pet. 2:16 | Lk. 16:29Lk. 16:31 |  |
| σάρξ | flesh |  |  |  | 2 Pet. 2:102 Pet. 2:18 |  | Rom. 6:19 |
| τέκνον | children |  |  |  | 2 Pet. 2:14 | Lk. 16:25 |  |
| ὕδωρ  /  ὕδατος | water | Num. 5:17Num. 5:18Num. 5:19Num. 5:22Num. 5:23Num. 5:24Num. 5:26Num. 5:27 | Ps. 93:4 |  |  | Lk. 16:24 |  |
| υἱός | sons | Num 4:19 Num 4:22 Num 4:27 Num 4:28 Num 4:29 Num 4:33 Num 4:34 Num 4:38 Num 4:41 Num 4:42 Num 4:45 Num 5:2 Num 5:4 Num 5:6 Num 5:9 Num 5:12  |  |  |  |  |  |
| φέρω | brought, bring |  |  | Zep 3:10  | 2 Pet. 2:11 |  |  |
| φθέγγομαι | utter,speaking |  | Psa 94:4  |  | 2 Pet. 2:162 Pet. 2:18 |  |  |
| φωνή | voice, sounds | Num 4:37Num 4:41 Num 4:45 Num 4:49  | Psa 93:3Psa 93:4  |  | 2 Pet. 2:16 |  |  |
| Χριστός | Christ, anointed |  |  |  | 2 Pet. 2:20 |  | Rom. 6:23 |
| ψυχή | soul | Num 5:2Num 5:6 |  |  | 2 Pet. 2:14 |  |  |

**Nazarean Talmud**

**Sidra of B’Midbar (Num.) 4:17 – 5:31**

**“Al-Tak’ritu” “Do not let be cut off”**

**By: H. Em. Rabbi Dr. Eliyahu ben Abraham, &**

**H. Em. Hakham Dr. Yosef ben Haggai**

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| **School of Hakham Shaul****Tosefta****Luqas (Lk)** **Mishnah** **א:א** | **School of Hakham Tsefet****Peshat****1 Tsefet (1 Pet)** **Mishnah א:א** |
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| **If your brother sins, rebuke him, and if he repents, forgive him. And if he sins against you seven times in a day, and seven times he returns to you saying, ‘I repent,’ you must forgive him.”**  |

**He also knows how to punish the wicked (Lawless) by keeping them for the day of Judgment. And specially those** false teachers and prophets who **walk after the Yetser HaRa** (Heb. for “Evil ‎inclination”) **in defiled desires,** and **despise authority. They are audacious, arrogant, and they are not ‎afraid to speak Lashon Hara against the Torah Sages, Whereas the** true messengers(angels), **being greater in strength and power, do not bring Lashon Hara against ‎them, the Torah Sages in the LORD’s presence. But they act like animals without logic or reason, born to be captured and destroyed, speak Lashon Hara of ‎things they do not understand and to be destroyed in their corruption.‎ Bearing the result of injustice‎** ‎(Lawlessness - unrighteousness – conduct contrary to a Torah Teacher) **they ‎consider them (the Holy festivals) days of pleasure and luxurious living. They are defiled, blemishes delighting, in ‎deceitfulness as they feast together with you. ‎Having eyes** (minds) **full of adultery, (**as an affront to God) **unable to cease from their sin, baiting** ‎‎(beguiling) **un-established souls** (persons) **having a mind full of greedy desire, children of a curse! Having forsaken the straightway of the Torah, they were lead after the way of Balaam son of Beor who loved the profits of evil doing** ‎(Lawlessness)**‎; Now (he) had his own rebuke for his unlawfulness: by a voiceless** (female) **ass who spoke in a man’s voice hindering the ‎madness of the prophet. These false teachers and prophets are waterless springs and clouds driven by gusts of wind, for ‎whom, the deepest darkness ‎ is eternally reserved. For when they utter extravagant perversities, devoid of truth, they lure (beguile) through an ‎unbridled yester hara, those (they) have oppressed who indeed had barely escaped from those who live in defiance. Promising them liberty freedom from the Torah (when they) themselves are bound for ‎destruction; (eternal misery), for by what anyone is overcome it makes him a slave to it. For if (they), having escaped the shameful defilement of the world** (pagan system) **in the intimate knowledge of the kingship and our emancipation by Yeshua the Messiah, and by** these **false teachers and prophets again being entangled, and ‎subdued, their last condition has become to them worse than the first. For it were better for them not to have had intimate knowledge of the way of justice/generosity, than ‎having had intimate knowledge of it, to turn back from the holy commandments handed down to them by authorized ‎Hakhamim. But the word of the true proverb has happened to them; “As a dog that returns to his vomit, so is a fool ‎that repeats his folly”** (Prov. 26:11)**, and a sow returns to wallow in her mire after being washed.‎** |
| **School of Hakham Shaul****Remes****2 Luqas (Acts)****Mishnah א:א** |
| **Therefore do not let** habitual **sin control[[44]](#footnote-44) your mortal[[45]](#footnote-45) body, giving in to its** inordinate **desires, and do not present your members[[46]](#footnote-46) to sin** as **weapons[[47]](#footnote-47) of injustice, but submit** (present) **yourselves to the** mighty hand of **God as those who are brought from death to life, and your members to God** as **weapons of righteous/generosity. For sin will not be your master, because** previously **you have not been under[[48]](#footnote-48)**(in close connection with)the written **Torah’s loving kindness** (which delights the soul[[49]](#footnote-49) by turning towards the Oral Torah (as a Paraclete) for assistance[[50]](#footnote-50) in understanding the written Torah).[[51]](#footnote-51)**What then? Will we sin because we are no longer under the principle** (law)of sin and death[[52]](#footnote-52) **but under the** Torah’s **loving-kindness? May it never be! Do you not know that to whomever you present[[53]](#footnote-53) yourselves[[54]](#footnote-54)** as **slaves[[55]](#footnote-55) for obedience, you are slaves to whomever you obey, whether sin,** leading **to death, or obedience,** leading **to becoming a Tsaddiq? But thanks** be **to God that you were slaves of sin, but you have obeyed from the heart the pattern of teaching** (instruction of the Torah, i.e. Oral Torah) **to which you were entrusted, and having been set free from** habitual **sin** (i.e. the **principle** of sin and death), **you became enslaved to righteous/generosity. (I am speaking in human terms because of your natural limitations.) For just as you presented your members** as **slaves to impurity and lawlessness,** leading **to** habitual **lawlessness, so now present your members** as **slaves to righteous/generosity,** leading **to becoming a Tsadiq. For when you were slaves of sin, you were free with respect to righteous/generosity. Therefore, what sort of fruit did you have then, about which you are now ashamed? For the end of those** things is **death** (spiritual annihilation)**. But now, having been set free from sin[[56]](#footnote-56)** (the principle of sin and death) **and now being a courtier to God, you have your fruit** leading **to a consecrated[[57]](#footnote-57) life, and its goal** is **the Olam HaBa. For the wages of sin** is **death** (spiritual annihilation)**, but the gift of God** is **endless** **life in the Olam HaBa** (in the Y’mot HaMashiach) **in union with Yeshua the Messiah our Master.** |

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

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| --- | --- | --- | --- | --- | --- |
| **Num 4:17 – 5:31**  | **Ps 93 & 94** | **Zeph 3:7-15, 20** | **2 Tsefet 2:10-22** | **1 Luqas 17:3b-4** | **2 Luqas 28:1-6** |

**Commentary to Hakham Tsefet’s School of Peshat**

The concert of Torah, Prophets and Writings complemented by the Nazarean Codicil looks to one of the greatest messengers of all history. We enter life looking for the light that is hidden and concealed from normal view. This search is given to the pursuit of “brilliance” or “splendor.” Here we refer to Normal Mysticism not So’odic Kabballah. Frankly, we are referring to the building the body of Messiah through an awareness of the Seven Officers of the Congregation. Hakham Tsefet has shown us the secret to overcoming the subversive tactics of the pseudo-prophets and teachers is through building a spiritual structure. Interestingly, it was Melekh Shlomo (King Solomon) began to build the Bet HaMikdash.[[58]](#footnote-58) How long does it take to build a vessel that can contain the brilliance of Torah? Shlomo’s Temple was built in seven years. The month of Nisan is the month of beginnings, the month of Iyar – Ziv is the month of building foundations (preparation) and the month of Sivan is the month of reception i.e. of Torah.

The present pericope of the Nazarean Codicil sets the standard of expectation for the messengers (Hakhamim) of the Nazarean Codicil. Furthermore, Hakham Tsefet’s igeretim (two letters, 1-2 Peter) have been a comparative connection between the Priesthood of the Firstborn and that of the Kohanim. His igeretim have been for the sake of understanding how to build spiritual houses of living stones and the priestly conduct of Nazarean Jews. The mazalot teache the Nazareans how to become a house of brilliance.

Hakham Tsefet connects and berates those who devalue the Torah and of the perversion of the Festivals and Torah by the pseudo-prophets. He also shows that these spurious teachers will not follow the “Order” of G-d and His Festivals. Hakham Tsefet sees the mazalot as signs to the talmidim to beware of the pseudo-prophets and teachers who would lure the wary student to abandon their spiritual fathers. The wise will understand.

**Commentary to Hakham Shaul’s School of Remes**

**Igeret to the Romans**

**Textual Analysis**

We have offered our notes and foundation for our translation in the cited footnotes above. Please pay close attention to these comments when reading the Remes commentary.

**What Now?**

Hakham Shaul, addressing new converts is saying, “now that you are Jewish through your conversion, witnessed by the **signs of circumcision and immersion**, we must address the issue of (habitual) sinful conduct, i.e. violation of halakhah.”

Hakham Shaul looks at the previous pericopes noting that he has discussed the mortality of the body and the power of sin. Death having entered the cosmos through sin demonstrates the mortality of man. However, Hakham Shaul is keenly aware of what he is saying. In this vein, we can relate to the foundational Mitzvah of normative Judaism.

**Shemot** **(Ex.) 20:1** ¶ Then God spoke all these words, saying, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

Hakham Shaul does not need to cite the passage that all the Jewish people know to be the foundation of their faith. Furthermore, we can also make a connection to the “Shema.”[[59]](#footnote-59) If we continue to allow “sin” to be our master, we can see that…

1. We are in true bondage to sin (i.e., the transgression of the Law)

2. The result will be the destruction of both the body and the soul

Because the soul has a Divine origin,[[60]](#footnote-60) we fail to understand that that spark is diminished by or through sin. Not only will the soul/Neshamah be “diminished,” it bears a certain amount of damage. In most cases, this is resolved by “teshubah” (repentance); however, this is not always the case. It is possible to bring irreparable damage to the soul through some actions. Usually, we see that the sins that bring this level of damage to the soul are the mitzvoth, which when transgressed the Torah describes its penalty as “karet,” being “cut off.” Here being “cut off,” first relates to being excised from the community. Secondly, it refers to the damage done to our relationship with G-d.

**Who is your Master?**

Will you allow sin to be your master? We have translated **βασιλεύω** - *basileuo* as “control” because it is greater than the idea of just “reigning” over someone like a king. Even so, there are positive reasons for translating **βασιλεύω** - *basileuo* as “reign,” which we will not discuss at present.

The Remes of the text will draw on the differing contrasts of the *Soma* (body) of Adam HaRishon and the *Soma* (body) of the Adam Kadmon archetypal man. Had Adam HaRishon obeyed the mitzvoth of G-d in relation to Shabbat, Erubin, and Orlah in a general manner of speaking we would have remained in a Sabbatical Eden, a place of eternal delight. As noted in the footnotes above the Nazarean Hakhamim still maintain a connection with Eden/Delight. In short, Hakham Shaul is now giving guidance on matters of halakhah to the Gentiles who have turned towards G-d through conversion. Drawing on the continuity of thought presented by Hakham Shaul, we see a structured pattern and procedural halakhot for Gentile conversion. Hakham Shaul began by showing that Gentiles were in the realm of G-d’s wrath by being outside the Torah. However, they were under the legal auspices of the Written Torah without their distinct knowledge of being so. Hakham Shaul proceeds with a systematic and ordered discussion of how, and what halakhic protocols the Gentiles must follow to escape G-d’s wrath and become Jewish. He then turns to the ceremonial act of circumcision by speaking of Abraham’s entering covenant with G-d as a prototypical Gentile converting to Judaism. He has in this chapter spoken of Immersion into Messiah showing that immersion is the final stage for those who are serious about halakhic observance and becoming Jewish. Therefore, we can surmise that Hakham Shaul is addressing those Gentiles who either are in the process of Conversion or newly converted.

**Midrash or Remes**

**βασιλεύω** - *basileuo* and **ὅπλον** –*oplon* are both Midrashic terms. The pericope is dressed in Midrashic language. Thus, the whole pericope is a “Midrashic Remes” per se. While we may not have seen this connection and combination in the past, it should be expected more often. Because Hakham Shaul uses Remes and Midrashic phrases, he intends that we join the struggle to find a balance between the Yetser HaRa and the Yetser HaTob.

And, when we further investigate these matters we find that the desire of the soul, Neshamah is to honor G-d. And because the soul is engaged, we can see that we enter this process through valiant struggle in acquiring knowledge (Da’at) and the discipline of reason. Therefore, we must come to realize that each choice of human action is met with Divine Providence. Divine Providence includes G-d’s interaction with His creation. Hakham Shaul makes it abundantly clear that not only is G-d involved in creation, He guides it through His constant preservation.[[61]](#footnote-61) The human condition in one sense of the word influences history. Acts of righteous generosity bring the Cosmos ever closer to the Tikun needed to enter the Y’mot HaMashiach. Adam HaRishon’s sin was the model sin. The Master serves to counteract the damage done through the sin of Adam.

**Romans 5:18 For as through the one man's disobedience the many** (Gentiles) **were made sinners, even so through the obedience of the One** (Yeshua HaMashiach) **the many** (Gentiles) **will come to justice.**

Sin is the point where G-d and man meet. This can also be countered through worship. In other words, we encounter G-d through sin or worship (i.e. Torah Study). And, we must understand that these two actions have cosmic repercussions either positive or negative. Therefore, in relation to man’s original occupation, meaning that man was established to have “dominion” over creation, the whole cosmos is ordered by man’s actions. Each action brings to bear on the cosmic order of things. Even man’s creation and fall caused the cosmic order to be changed. This is evident by reading B’resheet 1:1-2. In the second pasuk darkness has appeared. In other words, the “light-bearer,” Lucifer fell because of G-d’s intention in creating Adam. This is because it is man of all creatures terrestrial and celestial that can resist G-d through freewill. Consequently, any flaw found in the cosmos is due to man’s resistance to G-d’s will. The consequence of man’s resistance is cosmic. History is the cosmic tale of man’s encounter with G-d. While man must bear the consequence for his sin, each recompense of G-d is justly commensurate. Each penalty for sin is justly meted out and man receives the exact and true penalty for his sin. However, at this point we must depart from the singular and engage the collective. We must rid ourselves of the idea that “salvation” is singular or personal. Nothing could be farther from the truth. As such, the consequence for sin is communal as noted in the Peshat commentary above. Each member of the community bears the sins of his congregation. The primal battles of the B’ne Yisrael bear this truth. Yericho was accomplished through collective unity. The battle of Ai was lost because of singular independence. Singular independence testifies to the fact of Collective, communal responsibility.

The Paraclete that we possess is the Torah, Written and Oral. However, this can be equally our adversary. The Torah can be our opponent and accuser. How will we be able to read Yochanan (John) 1:1 if we do not understand that the Torah is both an accuser and an advocate? As an incarnate Torah like all the Rabbanim are or should be Yeshua MUST judge by the Torah!

**Textual Analysis - B**

Again, we are faced with what seems to be an antinomian position of “free-grace,” which is nothing but a disgrace. Yet, nothing could be farther than the truth. Therefore, as usual we need to turn to logic (Sevarah) to determine context and purpose. One question that is not asked in true sincerity is whether “righteousness/generosity” through Torah observance exists. It is evident through these passages of the Nazarean Codicil that “righteousness/generosity” through Torah observance does exist! (See: Lk. 1:5, Mk. 10:20, and Phil. 3:5-6).

Secondly, it should be abundantly clear to the reader that Hakham Shaul has a specific agenda in the Remes portion of our Nazarean Talmud. That objective is the acceptance of an **appointed position as an agent (slave - courtier) of G-d** rather than an agent for sin. This means acceptance of the Torah both written and Oral as we will see.

**The Principle of sin and death**

Since the sin of Adam, death entered the cosmic world. Sin infuses the cosmos with death, disease and all its siblings. Hakham Shaul begins discussing this principle in the opening pericope of his Igeret to the Romans in chapter Six.

Gentiles die on the account of their (habitual) sins.[[62]](#footnote-62) As such, they only see a minimal reward for their life. G-d compensates them in this life for their good deeds. They never fully experience the holy or the spiritual. In some cases, they die an immediate death because of the enormity of their immorality. Some will die the death of spiritual annihilation. G-d eradicates them from history as if they never existed.

G-d’s will for humanity is to be men of righteous/generosity, living eternally as Tsadiqim. When men rebel and become (habitual) sinners is it no longer G-d’s will for them to live eternally.[[63]](#footnote-63) The principle of sin and death related to Adam’s forfeiture of living eternally in Gan Eden. Men who are habitual sinners likewise, forfeit eternal life on the earth.[[64]](#footnote-64) Death then is the punishment for habitual sin,[[65]](#footnote-65) this punishment relating to forfeiture of eternal life. This is because man now knows there are sinful actions he must avoid. This is written into the cosmic fabric of the universe. The cosmic DNA is the Oral Torah therefore man is without excuse. His choice of violating the good that G-d would have him do sees him forfeiting his claim to enter the Olam HaBa or Y’mot HaMashiach.

Eating of the tree of evil married to good resulted in the shortening of life[[66]](#footnote-66) because the evil is also associated with the “principle of sin and death.”

**G-d Sat in Judgment:**

**“You are slaves to whomever you obey”**

These words directly relate to the fall of Adam in Gan Eden. When we read the Biblical account of Adam’s fall, we notice that Hakham Shaul’s words reveal a very interesting truth. **You are a slave to whomever you obey** reveals the Adamic failure. Adam is placed in Gan Eden with what appears to be a few simple mitzvoth i.e. do not eat of the tree and cultivate the Garden etc. However, we opine that Adam knew the whole Oral Torah, as we will see. What we may fail to see in its proper perspective is that Adam chose to follow the teachings (oral teachings) of the serpent rather than those of G-d. Or, as some would point out that Adam followed the words of Chavah. Regardless, Adam does not follow the words and mitzvoth of G-d. His choice is to follow the words of the primordial Nachash (serpent) and or the words of Chavah his wife. The Midrash shows that even though the verse reads, “Because you have listened to the voice of your wife” we understand that ultimately Adam obeyed the words (teachings) of the Nachash. As G-d begins His judgment, He begins with the primordial Nachash. The Midrash offers an interesting perspective showing that the “Name of G-d” appears in the text of the Written Torah seventy-one times before G-d pronounces judgment on the Nachash for his criminal acts of treason. According to Rabbi Yehudah ben Shimon on the authority of Rabbi Hoshaya his master… ﻿“From the beginning of the Book [of Genesis] up to this point the Divine Name occurs seventy-one times: this intimates that he [the serpent] was judged by a full court.”[[67]](#footnote-67) The treasonous disobedience to the primordial Nachash is therefore prototypical of sin. Sin refuses to obey the Torah, i.e. the Mitzvoth of G-d preferring the enticements of the Nachash. Allegorically speaking sin is therefore, obedience to the Nachash and rejection of the Living Torah. We can equate the “Living Torah” with the Jewish people who are the model for the Tsadiqim. Therefore, “**Lawlessness,** leading **to** habitual **lawlessness”** is a fitting description of the continuity of sin. Interestingly, the antinomian teachings of the Nachash remain alive to this day. Many are unwittingly bitten with the poison of the primordial Nachash’s venom refusing to obey the Torah of G-d.

Adam’s terror at the Divine presence’s entering the Garden is due to his sin. But, how are we to understand his sin? Note that G-d does not appear to have viewed the traitorous act of Adam HaRishon. And, why is this? This is because G-d vowed to Himself not to look on man’s sin.[[68]](#footnote-68) Therefore, Adam was invisible to G-d. Yet, Adam hid himself from the Divine Presence because he had no mitzvah to his credit.[[69]](#footnote-69) He had not abstained from eating what was forbidden. Therefore, Adam violated the laws of Kashrut. Allegorically we have stated that Adam also violated the laws of Shabbat and Erubin. Eating of the tree of evil married to good resulted is trespassing a boundary that was forbidden, i.e. going beyond the Erub. Chavah violates Shabbat and the Erub in that she carries fruit from a profane place outside the Erub, into the Erub. Furthermore, the food is not kosher and therefore compounding the matter. Note also that Adam and Chavah intentionally hid from the Divine presence on Shabbat, which is tantamount to violating Shabbat. Shabbat is the day to embrace the Shekinah. Adam rejected the Divine presence for his own personal pleasure. The violation of Shabbat is evidence that they violated the whole Oral Torah by not being Shomer Shabbat.

In the prelude of B’resheet where we read the narrative of the separation of Chavah from Adam, we learn that the “D’barim Elohim”[[70]](#footnote-70) were in the mouth of Adam. In other words, Adam was G-d’s **appointed courtier (agent).** Then G-d passes all the beasts of the field before Adam to see what he would call them. The Ruach HaKodesh (Oral Torah – Divine Breath) was resident within Adam and he called (breathed out) each creature by its essential self. We must maintain careful attention to our wording here. Our intention is to use allegorical terms for the sake of understanding the spiritual realm. The essence and “names” of the creatures is inconsequential to our discussion. To understand the work of Adam HaRishon we must see the names of the creatures from their symbolic meanings. In other words, Adam was working on a deeply So’odic level in naming the creatures. Adam did not see the creatures in the usual sense. Adam saw the “invisible technical spermatic word of G-d,”[[71]](#footnote-71) its words and letters in the supernal dimension while reading the (Oral) Torah.[[72]](#footnote-72) The Torah’s pre-existence (supernal existence) is supported by the verse “The Lord possessed me in the beginning of His way, before His works of old” (Prov. 8:22). Upon seeing the combinations of the letters, he read, or spoke their essence. At this point, they became a true and living entity. Our point here is that Adam was already the master of the Primordial Torah (Torah Kedumah) i.e. Oral Torah. From the top of Har Sinai Moshe Rabbenu peered into the realm of the Divine, an a-temporal dimension. As he saw the letters forming in that realm and he read them. As he read each word, he heard the voice of G-d speaking (breathing it out) as he read.[[73]](#footnote-73) The “unpardonable sin” according to the Jewish Sages is the sin of rejecting the Torah (both Oral and Written).[[74]](#footnote-74) This is seen in the Oral Torah as “*averah*” meaning to “pass over”[[75]](#footnote-75) or transgress. Sin, therefore is a “going over” (passing over) or setting the Torah aside.[[76]](#footnote-76)

If we were able to peer into the dimension of the Divine as Adam and Moshe did we would see the Divine Torah Kedumah in the form of letters and words forming and dancing before our eyes. We can better understand this by way of allegorical analogy of the rain that falls and with every drop it changes and influences creation. The Torah Kedumah constantly changes creation and brings it ever closer to its intended end.

The sin of Adam is the model sin. In the allegorical interpretation of Adam’s sin, we see the violation of the second positive mitzvah. “You will have no gods before Me.”[[77]](#footnote-77) Hakham Shaul clearly shows us that we sacrifice the eternal on the altar of the temporal when we allow sin to control us. He further stresses the idea that man is **the appointed courtier (agent) of G-d** in the cosmos. His mouth is to be filled with the D’barim Elohim (the words of G-d).

**Messiah: Job Description**

The “Messianic idea” is that of **agency** and **appointment.** Messiah must restore all that Adam HaRishon forfeited in Eden. However, we often mistakenly think that one day Messiah will return and with the snap of his fingers, he will make everything better. Nothing could be farther from the truth. This is the lackadaisical man’s theology. Yisrael is Messiah and as “Messiah,” we have a great deal of work to do. The Sages constructed Oral Torah so that we have the Divine pattern for reconstructing Eden right before our eyes. By viewing the allegorical images of Gan Eden, we are able to learn of their supernal realities. The Theocratic Society of the Y’mot HaMashiach are not magical happenings we idly wait for hoping that things will get better. The cosmos is to be engaged by a dynamic interaction with the Torah Kedumah. True spirituality is willful, intentional refinement of one’s character through Torah study and practice. This then allows G-d to be genuinely at home (tabernacle) with in our psyche. The destruction of the Temple prophesied by the Master makes room in the Temple of the Heart.

**Moshe’s Vestment of Kabod**

We have discussed in our translation to Hakham Shaul’s Igeret to the Ephesians the “Lights of Messiah.” There are many versions of these lights and many explanations. At present, we need to look at a view of these lights from another perspective. The Dead Sea Scrolls have preserved some of the ancient traditions that occasionally surface as we put the pieces of the puzzle together. In the section called “The Words of the Heavenly lights,” we have a view of Adam HaRishon as one of these “lights.” The following is an excerpt from 4Q504. [[78]](#footnote-78)

Fr. 8 recto

... [ ... Adam,] our [fat]her, *you fashioned in the image of [Your] glory*…[... the breath of life] you [b]lew into his nostril, and intelligence and knowledge [...] [... in the gard]en of Eden, which you had planted. You made [ him] govern [...] [...] and so that he would walk in a glorious land... [...] [...] he kept. And you imposed on him not to tu[rn away... ] [...] he is flesh, and to dust [...].

Adam HaRishon in his state before he sinned was seen to bear the image of G-d. While there are other ideas concerning which Adam this truly was (whether Adam HaRishon or Adam Kadmon), we will proceed with the Dead Sea scenario for the sake of making our point.

Fr. 6. recto

... [...Re]member, please, that all of us are your people. You have lifted us wonderfully [upon the wings of] eagles and you have brought us to you. And like the eagle which watches its nest, circles [over its chicks,] stretches its wings, takes one and carries it upon fits pinions] [...] we remain aloof and one does not count us among the nations. And [...] [...] You are in our midst, in the column of fire and in the cloud [...] [...] your [hol]y […] walks in front of us, *and your glory is in [our] midst [...] [...] the face of Moses* [your] serv[ant]...

There is an evident connection between the “kabod” of Adam HaRishon fashioned in the “image of G-d” and Moshe Rabbenu’s face that would shine with the “kabod” of G-d. Adam possessed a “body of light,” which shone from one end of the world to the other. This light was identical to the Ohr HaGanuz (primordial light) that was created on the first day. So bright was that light that Adam’s heel outshone the globe of the sun, how much more so the brightness of his face.

Moshe Rabbenu ascended to the supernal realm and communed with G-d when he received (kibel) the Torah. However, as noted above he was bathed in the Ohr HaGanuz, i.e. the Oral Torah. This constant immersion caused Moshe Rabbenu to become infused with the Ohr HaGanuz, radiating it from his being. His face shone with radiance that was overwhelming to the B’ne Yisrael.

While there is a great deal to be discussed on the matter of Moshe, Adam and their “Kabod” (glory), the evident connection is between the two Torahs that existed in the cosmos. Adam HaRishon represents the Oral Torah.

B’resheet (Gen) 2:20 Adam gave names to all the cattle, and to the birds of the sky, and to every beast of the field…

Shemot (Exo) 34:29 It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony *were* in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him (God).

The “Glory” of Adam relates to the Oral Torah, whereas the “Glory” of Moshe Rabbenu relates to the Written Torah.

Moshe Rabbenu repairs the damage done to the Cosmos by bringing the Torah down from the Heavens. Therefore, Adam was responsible for giving the world the Oral Torah. Consequently, he failed at his mission. Moshe Rabbenu initiated the tikun for this cosmic sin by bringing the Torah MiSinai down from the Heavens. However, the cosmos was still in need of further repair. This is because the principle of reconstruction is always the reverse of its construction. We can see this same principle in the plagues G-d poured out on Egypt.

**Mordechai (Mk) 9:2-4 And after six days Yeshua took** the three Paqidim **Tsefet and Ya’aqob and Yochanan and led them up to a high mountain apart** (from the other talmidim)**. And he transformed in front of them. And his clothing began shining, outstandingly white** as snow **such as no launderer on earth had the capacity to whiten them. And they saw Eliyahu with Moshe, and they were talking with Yeshua.**

Time nor space will allow us to elaborate at length the whole setting and occasion of this great miracle. What we need to draw from these passages is a relationship between the Master, Moshe Rabbenu and Eliyahu. As we have stated above Moshe relates to the Written Torah. Because Eliyahu is a prophet, Oral Spokesman for G-d he relates to the Oral Torah. Therefore, we see that the Master is the synthesis of these Toroth. Thus, he is a personification of the Words of the Torah Kedumah, as are all the Jewish Sages and Jewish people.

While the Sages have said a great deal about sin, we know that Judaism holds a “doctrine” of sin per se. in that certain sins are considered “absolute sin”[[79]](#footnote-79) specifically murder, fornication and idolatry.[[80]](#footnote-80) However, even these sins are forgivable through true repentance. Yet, there remains one unpardonable sin according to the Jewish Sages. That sin is specifically the rejection of the Torah (both Oral and Written).[[81]](#footnote-81) This is seen in the Oral Torah as “*averah*” meaning to “pass over”[[82]](#footnote-82) or transgress. This sin, therefore is a “going over” (passing over) or “setting aside” of the Torah as if it did not exist.[[83]](#footnote-83) G-d is not insulted nor does He take offence when He is ignored, in a manner of speech, so long as the rebellious soul still reads and studies the Torah. Why? Because when one reads and studies the Torah, he is guided down the path of Teshuba (repentance.) Cleaving to G-d is always seen as attending to the Torah studies of the Sages. Because G-d transcends the tangible realm, He has established a mediator between Himself and the Cosmic Order. The Torah is a mediator between G-d and man. We must come to realize that the Oral Torah is reflected in the Cosmic Order. When man intentionally violated a prohibition or directive of the Oral Torah, he becomes part and parcel of the unpardonable sin. “**Lawlessness,** leading **to** habitual **lawlessness”** breeds contempt for the Torah resulting in spiritual annihilation. Therefore, study of the Torah is paramount in the life of the Jewish soul. Abraham Abinu became aware of this truth and turned many souls to G-d. However, he has not seen the full scope of his reward because Gentiles are still coming to the Torah following his **pattern.**

**Talmud Torah 3:10** “Anyone who decides to be engaged in Torah [study] and not to work, and will be supported by charity – this person desecrates God’s name, degrades the Torah, extinguishes the light of our faith, brings evil upon himself and forfeits life in the world to come; since it is forbidden to derive benefit from the words of Torah in this world.[[84]](#footnote-84)

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

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**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

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

**Next Shabbat:**

**Shabbat: “Ki Yaf’li Lin’dor” – “When will utter [a] vow”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי יַפְלִא לִנְדֹּר** |  | **Saturday Afternoon** |
| **“****Ki Yaf’li Lin’dor”** | Reader 1 – B’Midbar 6:1-8 | Reader 1 – B’Midbar 7:48-50 |
| **“****When will utter [a] vow”** | Reader 2 – B’Midbar 6:9-18 | Reader 2 – B’Midbar 7:51-53 |
| **“que haga [un] voto”**  | Reader 3 – B’Midbar 6:19-27 | Reader 3 – B’Midbar 7:48-53 |
| B’midbar (Numbers) 6:1 – 7:47 | Reader 4 – B’Midbar 7:1-11 |  |
| Ashlamatah: Judges 13:2-14 | Reader 5 – B’Midbar 7:12-23 | **Monday & Thursday****Mornings** |
|  | Reader 6 – B’Midbar 7:24-35 | Reader 1 – B’Midbar 7:48-50 |
| Psalms 94:16-23 | Reader 7 – B’Midbar 7:36-47 | Reader 2 – B’Midbar 7:51-53 |
|  |  Maftir – B’Midbar 7:42-47 | Reader 3 – B’Midbar 7:48-53 |
| N.C.: 2 Pet 3:1-7; Lk 17:5-19Rm 7:1-13 |  Judges 13:2-14 |   |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Tehillim 9Psalms) 92:16 [↑](#footnote-ref-1)
2. Our Torah portion concerns the counting of the Levites and their service towards the Mishkan which was the grandeur of HaShem. [↑](#footnote-ref-2)
3. Radak [↑](#footnote-ref-3)
4. Rosh Hashanah 31a [↑](#footnote-ref-4)
5. Avot D’ Rabbi Nathan 1:8 [↑](#footnote-ref-5)
6. Jacob Emden, also known as Ya'avetz (June 4, 1697 – April 19, 1776), was a leading German rabbi and talmudist who championed Orthodox Judaism in the face of the growing influence of the Sabbatean movement. He was acclaimed in all circles for his extensive knowledge, thus Moses Mendelssohn, founder of the Jewish Enlightenment movement, wrote to him as "your disciple, who thirsts for your words." Although Emden did not approve of the Hasidic movement which evolved during his lifetime, his books are highly regarded amongst the Hasidim. Thirty-one works were published during his lifetime, ten posthumously while others remain in manuscript. [↑](#footnote-ref-6)
7. Pirkei D’ Rabbi Eliezer 11 [↑](#footnote-ref-7)
8. To Tehillim (Psalms) 91:1. [↑](#footnote-ref-8)
9. This word forms our verbal tally with the Torah - Unto the most / Holy / Holiness - קדש, Strong’s number 06944. [↑](#footnote-ref-9)
10. Bereshit (Genesis) 33:6-7 [↑](#footnote-ref-10)
11. See *Rashi* to Leviticus26:19 [↑](#footnote-ref-11)
12. Throughout the Tanach, when HaShem’s ‘hand’ is mentioned, it always refers to His left hand, the side of limitation and discipline. When the scriptures use the expression “HaShem’s right hand”, it applies to the side of unlimited giving and kindness (without any limitation). [↑](#footnote-ref-12)
13. The “right side” applies to the side of unlimited giving and kindness (without any limitation). No wonder the Temple was built in Benjamin’s territory! [↑](#footnote-ref-13)
14. Moses [↑](#footnote-ref-14)
15. Rashi [↑](#footnote-ref-15)
16. see Bereshit [Genesis] 38 [↑](#footnote-ref-16)
17. Torah Temimah [↑](#footnote-ref-17)
18. The Sages of the Talmud. [↑](#footnote-ref-18)
19. I.e., because the serpent caused Adam and Eve to sin, but not on account of their own sin. — This is not to be confused with the doctrine of Original sin, which is rejected by Judaism, v. B.B., Sonc. ed., p. 86, n. 11. [↑](#footnote-ref-19)
20. II Sam. XVII, 25 [↑](#footnote-ref-20)
21. I Chron. II, 16. ‘Their sisters’ refers to the sons of Jesse; v. preceding verse. [↑](#footnote-ref-21)
22. It may be observed that the Talmud calls this an explicit intimation. [↑](#footnote-ref-22)
23. In Shabbath 55a. [↑](#footnote-ref-23)
24. I.e., because the serpent caused Adam and Eve to sin, but not on account of their own sin. — This is not to be confused with the doctrine of Original sin, which is rejected by Judaism, v. B.B., Sonc. ed., p. 86, n. 11. [↑](#footnote-ref-24)
25. Amalek alludes to all of the wicked because when he is removed then there will be no more wickedness. [↑](#footnote-ref-25)
26. She alone is so designated. [↑](#footnote-ref-26)
27. Cur. edd.: as it says, And she bore an additional son (E.V. ‘and again she bore’), his brother Abel (Gen. IV, 2), [↑](#footnote-ref-27)
28. Supra, XXII, 2 [↑](#footnote-ref-28)
29. V. Gen. XXX, 24: The Lord add to me another son. [↑](#footnote-ref-29)
30. Tehillim (Psalms) 84:3 [↑](#footnote-ref-30)
31. Tehillim (Psalms) 132:6 [↑](#footnote-ref-31)
32. I Shmuel (Samuel) 17:12 [↑](#footnote-ref-32)
33. Yoseph’s objective is clear: to clarify whether the brothers had mended their ways regarding their attitude to Rachel’s second son. It was for this purpose, among other things, that Yosef’s cup was put in Benyamin’s sack. [↑](#footnote-ref-33)
34. *Bereshit* 43:9, “I will be surety for him; of my hand shall you require him” [↑](#footnote-ref-34)
35. ibid. 44:33 [↑](#footnote-ref-35)
36. *Yalkut Shimoni*I *Shmuel*126 [↑](#footnote-ref-36)
37. The continuation of this surety finds expression in Binyamin’s siding with Yehuda when the kingdom is split, as opposed to the other option of joining with the descendants of Rachel, Ephraim and Menashe. [↑](#footnote-ref-37)
38. he Maharal of Prague, in his *Gevurot Ha-Shem*, explains that the *Shechinah*rested in the last tribe “because all last things involve completion, and therefore it was proper that the *Shechinah*should rest in the portion of the tribe which completes the tribes… For the *Mikdash*stood at the end of the tribal territory of Binyamin and at the beginning of that of Yehuda, and the end was connected to the beginning, for the beginning of the tribes is Yehuda, who is first in all places, and Binyamin is the last. And every completion is at the end, and therefore that is where the *Shechinah*was*.*” [↑](#footnote-ref-38)
39. Bereshit (Genesis) 45:14 [↑](#footnote-ref-39)
40. Thus, Benjamin is coupled with these, in Israel’s salvation. [↑](#footnote-ref-40)
41. None of the other wives are so described. [↑](#footnote-ref-41)
42. The expression signifies that the death was apparently his peculiar loss. [↑](#footnote-ref-42)
43. At this point Yaaqob believes Yoseph has been torn apart by wild beasts and is dead. [↑](#footnote-ref-43)
44. **βασιλεύω** – is translated in most cases as “reign.” Therefore, do not let sin “reign” over your mortal bodies. The passage can also be translated; “do not let sin be your king.” All possible translations show that sin tries to dominate the will and soul of man. However, the text shows that the power is in the hands of those who turn to the Torah as a guide for what is pleasing to G-d. [↑](#footnote-ref-44)
45. “Mortal” being, that which is capable of perishing through the power of death. [↑](#footnote-ref-45)
46. The Secret; under the influence of oriental (Jewish ideological thought) ideas, the distinctively philosophical application of the image of the **σῶμα** (body) and the **μέλη** (members/organs) as organ and organism of the intellectual life is accompanied by religious contemplation concerning the ideas of image and likeness. In B’resheet these “ideas” stem from the description of Adam Kadmon (B’resheet 1:26-28) the primal man and “Goel” kinsman redeemer.” The idea of “members” **μέλη** (members/organs) relates to our function as a “member” of the **σῶμα** (body) of Messiah. Both terms are related to the idea of Temple sacrifice. Herein we see that the korbanot (sacrifices) were for teaching, meaning that we should have been learning the true reason and lesson behind Temple offerings and sacrifice. [↑](#footnote-ref-46)
47. Use of **ὅπλον** –*hoplon* translated in the Authorized Version translates, as “weapon” is Midrashic language. Thus, the whole pericope is related to Midrashic Remes. [↑](#footnote-ref-47)
48. **to be in close connection (with),** ***is,*** frequently. in statements of identity or equation, as a copula, the equative function, uniting subject and predicate. On absence of the copula,(TDNT) Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 283 [↑](#footnote-ref-48)
49. Def. Charis – In **χάρις** the specific relation to the cosmos comes into view. It is joyous being, “charm,” understood not in terms of the beautiful but of the element of the delightful in the beautiful.

1. Usage

a. The basis of the usage is the relation to **χαίρω**.﻿

1.﻿ **χάρις** is what delights.

(TDNT) Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 283 [↑](#footnote-ref-49)
50. **Χάρις –** is represented by two words in the Tanakh. **חֵן** and **חֶסֶד**. **חֵן** is also gracefulness or the act of acting gracefully. The true depiction of this idea is that of assisting another in some sort of difficulty. Therefore, we see that if one is in possession of the Oral Torah he needs explication by bringing alongside a Paraclete. i.e. the Written Torah. And, the reverse is true as well. Therefore, the Hebrew word **חֵן** brings to mind the act of bringing a Paraclete to assist in **understanding and practice** of (Halakhah) the Torah. [↑](#footnote-ref-50)
51. Ibid (TDNT) 9:377 [↑](#footnote-ref-51)
52. Cf. Romans 8:1 [↑](#footnote-ref-52)
53. Vocabulary and thematic context matches the Targum of chapter 28 where the discussion on the Tamid offerings is “presented” to the L-rd. However, the language of Rashi is also connected here with chapter 28 as well. [↑](#footnote-ref-53)
54. ‘‘Body’’ does not denote physical mass that is quantifiable and measurable, but rather the phenomenological sense of the corporeal as lived presence. Elliot R. Wolfson, *The Jewish Quarterly Review*, Vol. 95, No. 3 (Summer 2005) 479–500 [↑](#footnote-ref-54)
55. Note the immediate connection to the Torah Seder. Y’hoshua was the “slave,” *dulos* – courtier to Moshe Rabbenu. [↑](#footnote-ref-55)
56. The only way that one can be freed from sin is to have knowledge of what “sin” is. Sin must be defined and appropriate measures taken to prevent a soul from falling into that sin. [↑](#footnote-ref-56)
57. Consecrated to serve in G-d’s court as a courtier. [↑](#footnote-ref-57)
58. **1 Kings 6:1** ¶ Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he 1began to build the house of the LORD. [↑](#footnote-ref-58)
59. Devarim (Deut) 6:4¶ "Hear, O Israel! The LORD is our God, the LORD is one!” [↑](#footnote-ref-59)
60. B’resheet (Gen) 2:7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. Qohelet (Ecc.) 12:7 then the dust will return to the earth as it was, and the spirit will return to God who gave it. [↑](#footnote-ref-60)
61. Hilchot Yesodei HaTorah 2:9 - All existence, aside from the Creator - from the first form down to a small mosquito in the depths of the earth - came into being from the influence of His truth. Since He knows Himself and recognizes His greatness, beauty, and truth, He knows everything, and nothing is hidden from Him. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*. Moznaim Publishing Corporation, 1989. p. 170 [↑](#footnote-ref-61)
62. Ramban. *Ramban (Nachmanides): Commentary on the Torah (5 Vol. Set) S/C*. S.l.: Judaica Pr, 2010. p. 74 [↑](#footnote-ref-62)
63. Ibid p. 75 [↑](#footnote-ref-63)
64. Jacob ben Asher. *Tur on the Torah: Commentary on the Torah*. Jerusalem ; New York: Lambda Publishers, 2005. p. 28 [↑](#footnote-ref-64)
65. D’varim (Deu.) 30:15 "See, I have set before you today life and good, death and evil… Note that good, “tob” is associated with life and that “ra” is associated with death. [↑](#footnote-ref-65)
66. Hananel ben Ḥushiʼel, Samuel ben Meir, David Kimhi, Obadiah ben Jacob Sforno, and Eliyahu Munk. *Mikraot Gedolot: Multi-Commentary on Torah: Hachut Hameshulash*. Vol. 1. 4 vols. Jerusalem; New York: Lambda Publishers, 2006. p. 100 [↑](#footnote-ref-66)
67. Cf. Midrash Rabbah Gen. XX:4 [↑](#footnote-ref-67)
68. ﻿**B’resheet Rabbah VIII:4** R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the Lord do? He removed the way of the wicked out of His sight, He deliberately disregarded it. [↑](#footnote-ref-68)
69. “And I hid myself from my deed, and I was afraid of my deed, for I was bare of (the fulfilment of) my commandment, as it is said, ' For I was naked” (Gen. iii. 10). Adam was stripped of his dress of glory because of his disobedience. Friedlander, Gerald. *Pirkê de Rabbi Eliezer*. Intellectbooks, 2009. p. 98 [↑](#footnote-ref-69)
70. Here we mean the “words of G-d.” However, we can also say that the “D’barim Elohim” are words of judgment. His “judgments” establish the legal and halakhic norms for his world. [↑](#footnote-ref-70)
71. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 286 [↑](#footnote-ref-71)
72. The view we have from Sefer “B’resheet seems most literal. While there are certainly literalities in the opening chapters of B’resheet, we can see that all of these literalities are in fact images of the supernal. Here Adam names the creatures by looking into the supernal. Upon calling the creature by its supernal name it immediately becomes a literal reality. This fallows the idea of “as above so below.” [↑](#footnote-ref-72)
73. The primordial Torah is known as *Torah Kedumah*. This primordial Torah was one of the seven things created before the creation of the world. The image of the Torah being written in black fire on white, found in the Talmud and recurring in the *Zohar*, serves as an archetype for the primordial Torah. The notion of God looking into the Torah to create the world is found in *Genesis Rabbah* 1:1: “Thus God consulted the Torah and created the world.” Here God is portrayed as an architect and the Torah a blueprint in the creation of the world. See “Seven Things Created before the Creation of the World,” The way the letters of the alphabet emerge and combine has an uncanny resemblance to the combining and recombining of strings of DNA. Schwartz, Howard. *Tree of Souls: The Mythology of Judaism*. Oxford ; New York: Oxford University Press, 2004. p.265 [↑](#footnote-ref-73)
74. Neusner, Jacob. *The Theology of the Oral Torah: Revealing the Justice of God*. McGill-Queen’s Studies in the History of Religion. Montreal ; Ithaca: McGill-Queen’s University Press, 1999. p. 460 [↑](#footnote-ref-74)
75. “Averah” is in no way associated with the idea of the Feast of “Passover.” [↑](#footnote-ref-75)
76. Museum of Jewish Heritage (New York, N. Y.). *The Encyclopedia of Judaism*. Vol. 3. 3 vols. New York: Continuum, 1999. p. 1322 [↑](#footnote-ref-76)
77. Shemot (Ex.) 20:3 [↑](#footnote-ref-77)
78. Vermès, Géza. *The Complete Dead Sea Scrolls in English*. New York, N.Y., U.S.A.: Penguin Books, 1998. p.367 [↑](#footnote-ref-78)
79. **B’resheet Rabbah 31:6** Another interpretation: FOR THE EARTH IS FILLED WITH HAMAS (VIOLENCE), etc. R. Levi said: Hamas connotes idolatry, incest, and murder. Idolatry, as it is written, FOR THE EARTH IS FILLED WITH HAMAS. Incest: The violence done to me (hamasi fr. hamas) and to my flesh (she'eri) be upon Babylon (Jer. LI, 35).7 Murder: For the hamas [E.V. violence] against the children of Judah because they have shed innocent blood (Joel LV, 19). In addition, hamas (violence) bears its literal meaning also. [↑](#footnote-ref-79)
80. **Yerushalami Hagigah 1:7 1:3** R. Huna, R. Jeremiah is the name of R. Samuel bar R. Issac: “We find that the Holy One, Blessed be He, forgave Israel for idolatry, fornication and murder. [But} **for their rejection of the Torah he never forgave them**.” What is the scriptural basis for that view? It is not written, "Because they practiced idolatry, fornication, and murder," but rather, "And the Lord said, 'Because they have forsaken my Torah.' " Said R. Hiyya bar Ba, " 'If they were to forsake me, I should forgive them, for they may yet keep my Torah. For if they should forsake me but keep my Torah, the leaven that is in (the Torah) will bring them closer to me.' " E. R. Huna said, "Study Torah (even if it is) not for its own sake, for, out of (doing so) not for its own sake, you will come (to study it) for its own sake." [↑](#footnote-ref-80)
81. Neusner, Jacob. *The Theology of the Oral Torah: Revealing the Justice of God*. McGill-Queen’s Studies in the History of Religion. Montreal ; Ithaca: McGill-Queen’s University Press, 1999. p. 460 [↑](#footnote-ref-81)
82. “Averah” is in no way associated with the idea of the Feast of “Passover.” [↑](#footnote-ref-82)
83. Museum of Jewish Heritage (New York, N. Y.). *The Encyclopedia of Judaism*. Vol. 3. 3 vols. New York: Continuum, 1999. p. 1322 [↑](#footnote-ref-83)
84. Mishna from Maimonides [↑](#footnote-ref-84)