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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 21, 5778 – Dec 08/09, 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 pray for Mr. David Cox (the father of HE Giberet Sarai bat Sarah) who will be undergoing eye cataract surgery tomorrow morning, December 5.  He is 79, and also has a condition similar to Parkinson’s. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Mr. David Cox, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for Mrs. Mary Pauline Block Smith (the mother of HE Adon Aviner ben Abraham), who is going through a a shooting pain in her head above her neck for over a year now and after many tries with trying to isolate the nerve they are going to do a surgical procedure to implant a device to deaden the nerves. The problem is the Drs. will not do the surgery until she gains more stamina and energy. Please pray that she is able to have her operation as scheduled by the 13th of this month. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Mrs. Mary Pauline Block Smith and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

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

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| **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 |   |

**Contents of the Torah Seder**

* The Law of the Nazirite – Numbers 6:1-8
* Involuntary Defilement ofr the Nairite – Numbers 6:9-12
* Rites to be Performed at the Completion of the Vow – Numbers 6:13-21
* The Priestly Blessing – Numbers 6:22-27
* The Freewill Spontaneous Gifts for the Service of G-d by the 12 Princes of Israel – Numbers 7:1-3
* Moses gives the offerings to the Levites as needed and commanded by G-d – Numbers 7:4-9
* The princes offered – Numbers 7:10-11
* The offering of Nahshon ben Amminadab Prince of the Tribe of Judah – Numbers 7:12-17
* The Offering of Nethanel ben Zuar Prince of the Tribe of Issachar Numbers 7:18-23
* The offering of Eliab ben Helon Prince of the Tribe of Zebulun Numbers 7:24-29
* The offering of Elizur ben Shede’ur Prince of the Tribe of Reuben Numbers 7:30-35
* The offering of Shelumiel ben Zurishaddai Prince of the Tribe of Simeon – Numbers 7:36-41
* The offering of Eliasaph ben Deu’el Prince of the Tribe of Gad – Numbers 7:42-47

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**Reading Assignment:**

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

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

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

Vol. 13 – “First Journeys,” pp. 128-196

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**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 6:1** **- 7:47**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 1. The Lord spoke to Moses saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to the children of Israel, and you shall say to them: **A man or woman who sets himself apart by making a nazirite vow** to abstain for the sake of the Lord. | 2. Speak with the children of Israel, and say to them: When a man or, woman, seeing her who had gone astray in her corruption, will (resolve to) become abstinent from wine, or for any other cause **will make the vow of a Nazir in separating one's- self unto the Name of the LORD,** |
| 3. He shall abstain from new wine and aged wine; he shall not drink [even] vinegar made from new wine or aged wine, nor shall he drink anything in which grapes have been steeped, and he shall eat neither fresh grapes nor dried ones. | 3. he will abstain from wine, new and old, he will drink neither vinegar of old wine or new; neither may he drink liquor in which grapes have been crushed, nor eat of grapes either fresh or dried. |
| 4. For the entire duration of his abstinence, he shall not eat any product of the grape vine, from seeds to skins. | 4. All the days of his vow he will not eat of the tree which makes wine, from the husks of grapes even to the kernels within them. |
| 5. All the days of his vow of abstinence, no razor shall pass over his head; until the completion of the term that he abstains for the sake of the Lord, it shall be sacred, and he shall allow the growth of the hair of his head to grow wild. | 5. All the days of his nazir-vow the razor will not pass upon his head until the time when the days of his separation to the Name of the LORD be fulfilled; he will be consecrate, letting the hair of his head grow. |
| 6. All the days that he abstains for The Lord, he shall not come into contact with the dead. | 6. All the days of his separation to the Name of the LORD he will not go in where there is a dead man. |
| 7. To his father, to his mother, to his brother, or to his sister, he shall not defile himself if they die, for the crown of his God is upon his head. | 7. For his father, or his mother, his brother, or his sister, he will not make himself unclean through their decease; for the crown of Elohim is upon his head; |
| 8. For the entire duration of his abstinence, he is holy to the Lord. | 8. all the days in which he is a Nazir he will be sacred before the LORD. |
| 9. If someone in his presence dies unexpectedly or suddenly, and causes the nazirite head to become defiled, he shall shave off [the hair of] his head on the day of his purification; on the seventh day, he shall shave it off. | 9. But if a person die near him suddenly, and he unawares defile the head of his vow, let him shave his head on the day of his purification; on the seventh day let him shave it. |
| 10. And on the eighth day, he shall bring two turtledoves or two young pigeons to the kohen, at the entrance to the Tent of Meeting. | 10. And on the eighth day let him bring two turtle doves, or two young pigeons, unto the priest at the door of the tabernacle of ordinance. |
| 11. The kohen shall prepare one for a sin offering and one for a burnt offering and atone on his behalf for sinning by coming into contact with the dead, and he shall sanctify his head on that day. | 11. And the priest will make one a sin offering, and one a burnt offering, and atone for him on account of that in which he has sinned, in defiling himself by the dead: and he will consecrate his head on that day. |
| 12. He shall consecrate to the Lord the period of his abstinence and bring a lamb in its first year as a guilt offering; the previous days shall be canceled because his naziriteship has been defiled. | 12. And let him dedicate before the LORD the days of his nazirate (afresh), and bring a lamb of the year for a trespass offering; but the former days will have been in vain, because he had defiled his nazirate. |
| 13. This is the law of the nazirite: On the day his period of naziriteship is completed, he shall present himself at the entrance to the Tent of Meeting. | 13. And this is the Law of the Nazir on the day when his separation days are fulfilled: Let him present himself at the door of the tabernacle of ordinance, |
| 14. He shall bring his offering to the Lord: one unblemished lamb in its first year as a burnt offering, one unblemished ewe lamb in its first year as a sin offering, and one unblemished ram as a peace offering, | 14. and bring his oblation before the LORD, one lamb of the year unblemished for a burnt offering, and one ewe Iamb of the year unblemished for a sin offering, and one ram unblemished for the consecrated oblation; |
| 15. and a basket of unleavened cakes; loaves of fine flour mixed with oil, and unleavened wafers anointed with oil, with their meal offerings and their libations. | 15. and a basket of unleavened cakes of flour with olive oil, and unleavened wafers anointed with olive oil, their minchas and libations. |
| 16. The kohen shall present it before the Lord, and perform the service of his sin offering and his burnt offering. | 16. And the priest will offer before the LORD, and perform the sin offering, and the burnt sacrifice; |
| 17. He shall make the ram as a peace offering to the Lord, along with the basket of unleavened cakes, and the kohen shall perform the service of its meal offering with its libation. | 17. and make the ram a consecrated victim (peace offering) before the LORD, with the basket of unleavened; and the priest will make its mincha and its libation. |
| 18. The nazirite shall shave the head of his naziriteship at the entrance to the Tent of Meeting, and he shall take the hair of the head of his naziriteship and place it upon the fire which is under the peace offering. | 18. And the Nazir will shave his consecrated head, without, after the offering of the holy oblations at the door of the tabernacle of ordinance, and take the hair of his consecrated head, and lay it on the fire that is under the cauldron of the peace offering. |
| 19. The kohen shall then take the cooked foreleg of the ram, one unleavened loaf from the basket and one unleavened wafer, place [them] in the hands of the nazirite after he has shaven off his nazirite [head]. | 19. And the priest will take the shoulder that is boiled, entire from the ram, and one unleavened cake from the basket, and one unleavened wafer, and put upon the hands of the Nazirite, after he has shaved his head of the consecration. |
| 20. The kohen shall wave them as a waving before the Lord; it is consecrated to the kohen, along with the breast of the waving and the thigh of the uplifting. After this, the nazirite may drink wine. | 20. And the priest will uplift them for an elevation. It is sacred; it belongs to the priest, with the breast of the elevation, and the separated shoulder. And after that the Nazirite may drink wine. |
| 21. This is the law of a nazirite who makes a vow: his offering to the Lord for his naziriteship is in addition to what is within his means. According to the vow that he vows, so shall he do, in addition to the law of his naziriteship. | 21. This is the declaration of the Law of the Nazir who will have vowed his oblation before the LORD for his separation, besides what may come into his hand according to the rule (or measure) of his vow, to bring that which he had vowed; so will he do according to the law of his nazirate. |
| 22. The Lord spoke to Moses saying: | 22. And the LORD spoke with Mosheh, saying: |
| 23. Speak to Aaron and his sons, saying: This is how you shall bless the children of Israel, saying to them: | 23. Speak with Aharon and his sons, saying: Thus will you bless the children of Israel, while spreading forth the hands from the high place; in this tongue. |
| 24. "May the Lord bless you and watch over you. | 24. The LORD bless you and keep you. The LORD make His face to shine upon you, and be gracious unto you. The LORD lift up His countenance upon you, and grant you peace. The LORD bless you in all your business, and keep you from demons of the night, and things that cause terror, and from demons of the noon and of the morning, and from malignant spirits and phantoms. |
| 25. May the Lord cause His countenance to shine to you and favor you. | 25. The LORD make His face to shine upon you, when occupied in the Law, and reveal to you its secrets, and be merciful unto you. |
| 26. May the Lord raise His countenance toward you and grant you peace." | 26. The LORD lift up His countenance upon you in your prayer, and grant you peace in your end. |
| 27. They shall bestow My Name upon the children of Israel, so that I will bless them. | 27. And they will bestow the benediction of My Name upon the children of Israel, and I, by My Word, will bless them. |
|   |   |
| 1. And it was that on the day that Moses finished erecting the Mishkan, he anointed it, sanctified it, and all its vessels, and the altar and all its vessels. | 1. And it was on the day which begins the month of Nisan, when Mosheh had finished to uprear the tabernacle, he took it not in pieces again, but anointed and consecrated it and all its vessels, the altar and all the vessels thereof, and he anointed them and hallowed them; |
| 2. **The chieftains of Israel, the heads of their fathers' houses, presented [their offerings]. They were the leaders of the tribes. They were the ones who were present during the counting,** | 2. **then the leaders of Israel, who were the chiefs of the house of their fathers, brought their offerings. These were they who had been appointed in Mizraim chiefs over the numbered,** |
| 3. **They brought their offering before the Lord: six covered wagons and twelve oxen, a wagon for each two chieftains, and an ox for each one; they presented them in front of the Mishkan.** | 3. **and they brought their offering before the LORD; six wagons covered and fitted up, and twelve oxen; one wagon for two princes and one ox for each. But Mosheh was not willing to receive them, and they brought them before the tabernacle.** |
| 4. The Lord spoke to Moses, saying: | 4. And the LORD spoke with Mosheh, saying: |
| 5. Take [it] from them, and let them be used in the service of the Tent of Meeting. You shall give them to the Levites, in accordance with each man's work. | 5. Take them, and let them be used for the need of the appointed (work), and let the oxen and the wagons be for the work of the service of the tabernacle of ordinance, and give them to the Levites, to each according to the measure of his work. |
| 6. So Moses took the wagons and the cattle and gave them to the Levites. | 6. And Mosheh took the wagons and the oxen, and gave them to the Levites. |
| 7. He gave two wagons and four oxen to the sons of Gershon, according to their work. | 7. Two wagons and four oxen he gave to the sons of Gershon, according to the amount of their service, |
| 8. And he gave four wagons and eight oxen to the sons of Merari, according to their work under the direction of Ithamar the son of Aaron the priest. | 8. and four wagons and eight oxen gave be to the sons of Merari, according to the measure of their service, by the hand of Ithamar bar Aharon the priest. |
| 9. But to the sons of Kohath he did not give, for incumbent upon them was the work involving the holy [objects], which they were to carry on their shoulders. | 9. But to the sons of Kehath he gave neither wagons nor oxen, because on them was laid the service of the sanctuary, to be carried on their shoulders. |
| 10. The chieftains brought [offerings for] the dedication of the altar on the day it was anointed; the chieftains presented their offerings in front of the altar. | 10. And the princes offered at the dedication of the altar by anointing, on the day that he anointed it did the princes present their oblations before the altar. |
| 11. The Lord said to Moses: One chieftain each day, one chieftain each day, shall present his offering for the dedication of the altar. | 11. And the LORD said unto Mosheh, Let the princes offer each, one prince on one day, their oblations at the dedication of the altar by anointing. |
| 12. The one who brought his offering on the first day was Nahshon the son of Amminadab of the tribe of Judah. | 12. He who on the first day presented his oblation was Nachshon bar Amminadab, prince of the house of the fathers of the tribe Jehudah: |
| 13. And his offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 13. and his oblation which he offered was one silver bowl, thickly embossed, (or, crusted,) in weight one hundred and thirty shekels, in shekels of the sanctuary; one silver vase, slightly embossed, of seventy shekels, in shekels of the sanctuary; both of these vessels he brought filled with flour of the separation, sprinkled with olive oil for a mincha; |
| 14. One spoon [weighing] ten gold [shekels], filled with incense. | 14. one pan (censer) weighing ten silver shekels, but it was itself of good gold; and he brought it full of good sweet incense of the separation; |
| 15. One young bull, one ram and one lamb in its first year for a burnt offering. | 15. one young bullock of three years, one ram of two years, and one lamb of the year. These three did the chief of the tribe Jehudah bring for a burnt offering; |
| 16. One young he goat for a sin offering. | 16. one kid of the goats he brought for a sin offering; |
| 17. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Nahshon the son of Amminadab. | 17. and for consecrated victims, two oxen, five rams, five goats, lambs of the year five: this is the order of the oblation which Nachshon bar Amminadab offered of his wealth. |
| 18. On the second day, Nethanel the son of Zu'ar, the chieftain of Issachar brought [his offering]. | 18. On the second day, Nethanel bar Zuar, chief of the house of the fathers of the tribe Issakar, brought his oblation. |
| 19. He brought his offering of one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 19. He brought his oblation after Jehudah by commandment of the Holy: one silver dish thickly embossed, one hundred and thirty shekels, &c., as the first. |
| 20. One spoon [weighing] ten gold [shekels] filled with incense. | 20. \_\_ |
| 21. One young bull, one ram and one lamb in its first year for a burnt offering. | 21. \_\_ |
| 22. One young he goat for a sin offering. | 22. \_\_ |
| 23. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Nethanel the son of Zu'ar. | 23. \_\_ |
| 24. On the third day, the chieftain was of the sons of Zebulun, Eliab the son of Helon. | 24. On the third day, Eliab bar Helon, prince of the Bene Zebulon, offered. |
| 25. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 25. \_\_ |
| 26. One spoon [weighing] ten gold [shekels] filled with incense. | 26. \_\_ |
| 27. One young bull, one ram and one lamb in its first year for a burnt offering. | 27. \_\_ |
| 28. One young he goat for a sin offering. | 28. \_\_ |
| 29. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Eliab the son of Helon. | 29. \_\_ |
| 30. On the fourth day, the chieftain was of the sons of Reuben, Elitzur the son of Shedeur. | 30. On the fourth, Elizur bar Shedeur, prince of the Bene Reuben; |
| 31. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 31. \_\_ |
| 32. One spoon [weighing] ten gold [shekels] filled with incense. | 32. \_\_ |
| 33. One young bull, one ram and one lamb in its first year for a burnt offering. | 33. \_\_ |
| 34. One young he goat for a sin offering. | 34. \_\_ |
| 35. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Elitzur the son of Shedeur. | 35. \_\_ |
| 36. On the fifth day, the chieftain was of the sons of Simeon, Shelumiel the son of Zurishaddai. | 36. on the fifth, Shelumiel bar Zurishaddai, prince of Shimeon; |
| 37. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 37. \_\_ |
| 38. One spoon [weighing] ten gold [shekels] filled with incense. | 38. \_\_ |
| 39. One young bull, one ram and one lamb in its first year for a burnt offering. | 39. \_\_ |
| 40. One young he goat for a sin offering. | 40. \_\_ |
| 41. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Shelumiel the son of Zurishaddai. | 41. \_\_ |
| 42. On the sixth day, the chieftain was of the sons of Gad, Eliasaph the son of De'uel. | 42. on the sixth, Eliasaph bar Dehuel, prince of the Bene Gad; |
| 43. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 43. \_\_ |
| 44. One spoon [weighing] ten gold [shekels] filled with incense. | 44. \_\_ |
| 45. One young bull, one ram and one lamb in its first year for a burnt offering. | 45. \_\_ |
| 46. One young he goat for a sin offering. | 46. \_\_ |
| 47. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Eliasaph the son of De'uel. | 47. \_\_ |
|   |   |

**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) 6:1** **- 7:47**

**Chapter 6**

**2** **who sets himself apart** Heb. כִּי יַפְלִא, sets himself apart. Why is the section dealing with the nazirite juxtaposed to the section of the adulterous woman? To tell us that whoever sees an adulteress in her disgrace should vow to abstain from wine, for it leads to adultery.-[*Sotah* 2a]

**a nazirite vow** Heb. נָזִיר [The term] נְזִירָה everywhere [in Scripture] means only separation; here too [the nazirite] separates himself from wine. -[*Sifrei Naso* 1:87]

**to abstain for the sake of the Lord**To separate himself from wine for the sake of Heaven.-[*Ned.* 9b, *Sifrei Naso* 1:84]

**3** **from new wine and aged wine** Heb. מִיַיִּן וְשֵׁכָר. As *Targum* [*Onkelos*] renders: “From new wine and aged wine,” for when wine has been aged, it intoxicates מְשַׁכֵּר.

**anything in which grapes have been steeped** Heb. מִשְׁרַת עֲנָבִים. [The word מִשְׁרַת is] an expression denoting steeping in water, or any other liquid. In the language of the Mishnah, there are many [such examples]: We may not steep (אֵין שׁוֹרִין) ink or dye [in water on the eve of Sabbath] (*Shab.* 17b); a nazirite who steeped (שֶׁשָּׁרָה) his bread in wine (*Nazir* 34b).

**4** **seeds** Heb. חַרְצַנִּים. They are the kernels. -[*Sifrei Naso* 1:93] **skins** Heb. זָג, the outer shells, for the seeds are inside, like the clapper in a bell (זוּג).

**5** **it shall be sacred** [That is,] his hair; he must let the growth of the hair of his head flourish.

**growth** Heb. פֶּרַע. [The word] is vowelized with a small “pattach” [known as “segol”] because it is [a construct state and] attached to the phrase “the hair of his head.” [The meaning is:] A growth of hair, and the word פֶּרַע means to allow the hair to grow [wild]. Similarly [we find], “He shall not allow his head to grow freely (לֹא יִפְרָע) ” (Lev. 21:10). Any growth [of hair] less than thirty days is not considered פֶּרַע.

**8** **For the entire duration of his abstinence, he is holy** This [refers to] the sanctification of the body, against contamination by [contact with] the dead.

**9** **unexpectedly** Heb. בְּפֶתַע. This is an unavoidable occurrence.

**suddenly** This refers to an unintentional [defilement] (*Sifrei Naso* 1:110). Some say that [the words] פֶּתַע פִּתְאֹם are a single phrase [denoting one idea, namely], “a sudden incident.” [Perhaps *Rashi* is alluding to *Onkelos* or to *Menachem* (*Machbereth Menachem* p.147). See *Leket Bahir*].

**If someone in his presence dies** In the tent in which he is located. -[*Midrash Lekach Tov*]

**on the day of his purification** On the day he is to be sprinkled, or perhaps only on the eighth day, when he becomes completely clean? [Therefore] Scripture states, “on the seventh day.” But if on the seventh, I might think that [his head must be shaved] even if he was not sprinkled. So Scripture [also] states, “on the day of his purification.” - [*Sifrei Naso* 1:113]

**10** **And on the eighth day he shall bring two turtledoves** This [is meant] to exclude the seventh [day], or perhaps it is meant to exclude only the ninth [day]? It [Scripture] designates a time for the sacrifices and it designates a time for those offering them. Just as it validates the eighth [day] and from the eighth [day] onwards for sacrifices, so those who offer the sacrifices may do so on the eighth [day] and from the eighth [day] onwards. -[*Sifrei Naso* 1:116]

**11** **for sinning by coming into contact with the dead** Heb. מֵאֲשֶׁר חָטָא עַל־הַנֶּפֶשׁ, lit., for sinning concerning the body, meaning that he did not take precautions against becoming defiled by the dead. Rabbi Eleazar Hakappar says: He afflicted himself [by abstaining] from wine, [thus, he sinned against his own body].-[*Nazir*19a, *B.K.* 91b, *Ta’anith* 11a, *Sifrei Naso* 1:18, and other places]

**and he shall sanctify his head** By beginning again the count of his naziriteship. -[*Sifrei Naso* 1: 119]

**12** **He shall consecrate to the Lord the period of his abstinence** He shall start counting his naziriteship again from the beginning.-[*Sifrei Naso* 1:119]

**The previous days shall be canceled**They shall not count.-[*Targum Onkelos*]

**13** **he shall present himself** Heb. יָבִיא אֹתוֹ, lit., “he shall bring him,” i.e., he shall bring himself. This [word אֹתוֹ “himself”] is one of the three [cases of the word] אֶת which Rabbi Ishmael expounded in this way [as being reflexive]. Similarly, “thereby bringing upon themselves (אוֹתָם) to bear iniquity and guilt” (Lev. 22:16) -[" אוֹתָם " meaning] themselves. Similarly, “He buried him (אֹתוֹ) in the ravine” (Deut. 34:6) he [Moses] buried himself.-[*Sifrei Naso* 1:124]

**15** **with their meal-offerings and libations** Of the burnt offerings and peace offerings [but not of the sin-offering]. Since they were included in the general rule [requiring libations] but were then singled out to be the subject of a new case, namely, that they required bread, [Scripture] returns them to the general rule [by stating that] they require libations, as is the universal law for all burnt offerings and peace offerings. -[See *Sifrei Naso* 1:127]

**unleavened loaves and unleavened wafers** Ten of each kind.-[*Men.* 77b; *Rambam*, *Mishnah Comm*., *Men.* 7:2; *Mishneh Torah*, *Neziruth* 8:1, *Kesef Mishneh*]

**17** **a peace offering to the Lord, along with the basket of unleavened cakes** He slaughters the [ram of] the peace offering with the intention of sanctifying the bread.-[*Men.* 46b]

**Its meal offering with its libation** [I.e.,] the ram’s.

**18** **The nazirite shall shave...at the entrance to the Tent of Meeting** I might think that he should shave in the courtyard, but this would be degrading [for the courtyard]. Rather, “the nazirite shall shave” after the peace offering has been slaughtered, regarding which it is written, “and slaughter it at the entrance to the Tent of Meeting” (Lev. 3:2). -[*Nazir* 45a, *Sifrei Naso*1:128]

**which is under the peace offering** [I.e.,] under the pot in which he cooks it. For the nazirite’s peace offering was cooked in the courtyard, since the *kohen* had to take the foreleg after it had been cooked and wave it before the Lord.

**19** **the cooked foreleg** After it has been cooked.

**20** **it is consecrated to the kohen** The loaf, the wafer, and the foreleg are donations for the *kohen*.

**along with the breast of the waving, etc.** Besides the breast and thigh due him from all peace offerings, this foreleg is added to the nazirite peace offerings. [This is] because the nazirite peace offerings were included in the general rule, but were then singled out to determine something new—setting apart the foreleg. [Thus,] it was necessary to return them to the general rule so that they are subject to [the gifts of] the breast and the thigh as well.-[*Sifrei Naso* 1:134]

**21** **in addition to that which is within his means** [For example,] if he said, “I am hereby a nazirite on the condition that I shall shave [my hair] with one hundred burnt offerings and with one hundred peace offerings” -

**the laws of his naziriteship** According to the vow that he vows, so shall he do.

**Added to the law of his naziriteship** Heb. תּוֹרַת נִזְרוֹ means he may add to the law his naziriteshipt but not omit anything. If he said, “I am hereby a nazirite five times over on condition that I shave with [only] these three animals,” I do not apply to him [the rule], “According to the vow that he vows, so shall he do.”-[*Sifrei Naso* 1:137]

**23** **saying to them** Heb. אָמוֹר. [The infinitive] as in זָכוֹר, “remembering” (Exod. 20:8), and  שָׁמוֹר, “keeping” (Deut. 5:12); in French, *disant*.

**saying to them** So that they can all hear-[*Sifrei Naso* 1: 143]

**saying** The word אָמוֹר is written in its full form [i.e., with a “vav”], indicating that they should not bless them hastily or in a hurried manner, but with concentration and with wholeheartedness. -[*Midrash Tanchuma Naso* 10]

**24** **May [the Lord] bless you** that your possessions shall be blessed. - [*Midrash Tanchuma Naso* 10, *Sifrei Naso* 1:144]

**and watch over you** that no thieves shall attack you and steal your money. For when one gives his servant a gift, he cannot protect it from all other people, so if robbers come and take it from him, what benefit has he [the servant] from this gift? As for the Holy One, blessed be He, however, He is the One who [both] gives and protects (*Midrash Tanchuma Naso* 10). There are many expository interpretations in the *Sifrei*.

**25** **May the Lord cause His countenance to shine to you** May He show you a pleasant, radiant countenance. -[*Midrash Tanchuma Naso* 10, *Sifrei Naso* 1:144]

**and favor you** May He grant you favor -[*Sifrei Naso* 1:144]

**26** **May the Lord raise His countenance toward you** by suppressing His wrath. -[*Sifrei Naso* 1: 144,]

**27** **They shall bestow My Name** They shall bless them with the Explicit Name. -[*Sifrei Naso* 1: 144, *Num. Rabbah* 11:4, 8]

**so that I will bless them** [I.e.,] the Israelites, and endorse the [blessing of the] *kohanim*. Another interpretation: "I will bless them"—that is, the *kohanim*. -[*Chul.* 49a]

**Chapter 7**

**1** **And it was that on the day that Moses finished Heb.**כַּלּוֹת. The text כַּלּוֹת on the day the *Mishkan* was erected, the Israelites were like a bride (כַּלּוֹת) entering the nuptial canopy.- [*Tanchuma Naso* 20, 26, *Pesikta Rabbathi* 5:5, *Pesikta d’Rav Kahana* p. 6a, and other sources] [According to *Tanchuma*, the *derash* is based on the spelling כַּלַּת, which differs from the spelling in all extant *sifrei Torah.* Some believe that the *derash* is based on the vowelization כַּלוֹת, instead כְּלוֹת, which would clearly mean “finishing.” Heidenheim believes that the choice of the word כַּלוֹת, the root of which is ambiguous, indicates the intention of the Torah to include both meanings: *finishing* and *nuptials*. See fn. 104, to *Pesikta d’Rav Kahana*.

**Moses finished** Bezalel, Oholiab, and all the wise-hearted [men] assembled the *Mishkan*, yet Scripture credits Moses with it, because he utterly devoted himself to it, overseeing that the design of each article conformed with what he was shown on the mount [Sinai], to instruct the craftsmen, and he did not err in any design. Similarly, we find with David, that since he devoted himself to the building of the Temple, as it says, “O Lord, remember for David all his affliction, that he swore to the Lord...” (Ps. 132:1-2), therefore, it [the Temple] was called by his name, as it says, “See your House, David” (I Kings 12: 16). -[See *Midrash Tanchuma Naso* 21]

**[On the day] that Moses finished erecting** It does not say: “On the day he erected.” This teaches us that throughout the seven days of investitures, Moses erected it and dismantled it, but on that day he erected it but did not dismantle it. Therefore, it says, "Moses finished erecting"—that day marked the end of his erecting [the *Mishkan*]. It was the New Moon of Nissan. On the second [day], the red cow was burned; on the third [day], they sprinkled the first sprinkling (See below ch. 19); and on the seventh [day], they [the Levites] were shaved (see below 5:7). -[*Sifrei* 1:145]

**2** **They were the leaders of the tribes** They were the officers [appointed] over them in Egypt, and they were beaten on account of them, as it says, “The officers of the children of Israel were beaten” (Exod. 5:14). [*Rashi* interprets הַמַּטֹּת as “the sticks.” Hence, נְשִׂיאֵי הַמַּטֹּת means “the chieftains who were beaten with sticks.”] -[*Sifrei* 1:145]

**who were present during the counting**They stood with Moses and Aaron when they counted the Israelites, as it says, “With you [Moses and Aaron] there shall be [a man from each tribe]” (Num. 1:4).

**3** **six covered wagons** The word צָב can denote only “covered.” Similarly, “In covered wagons (בַּצַּבִּים) and on mules” (Isa. 66:20). Covered wagons are called צַבִּים. [Some expound the word  צָבin the sense of הַצְבִי יִשְׂרָאֵל, “O beauty of Israel” (II Sam. 1:19), (meaning) that they were elegant.] - [*Sifrei Naso* 1:148, *Num. Rabbah* 12:17. See *Maharzav.*]

**they presented them in front of the Mishkan** for Moses did not accept them from their hands until he was instructed to do so by the Omnipresent. Rabbi Nathan says: Why did the chieftains see fit to be the first to contribute here, whereas concerning the work of the *Mishkan*, they were not the first to contribute [but the last]? However, the chieftains said as follows, “Let the people contribute what they can, and then we will complement whatever is missing.” When they saw that the people had supplied everything—as it says, “And the work was sufficient for them” (Exod. 36:7)—they said, “What is left for us to do now?” So they brought the *shoham* stones and the filling [stones] for the *ephod* and the *choshen*. Therefore, [in order to make amends,] here they were first to contribute.-[*Sifrei Naso* 1: 150]

**7** **according to their work** Because the burden of the sons of Gershon was lighter than that of [the sons of] Merari, who carried the planks, the pillars, and the sockets.

**9** **for incumbent upon them was the work involving the holy [objects]** [I.e.,] the burden of the holy objects [such as] the ark and the table, etc. [was incumbent upon them]. Therefore “they were to carry on their shoulders” [and not in wagons].

**10** **The chieftains brought [offerings for] the dedication of the altar** After they had contributed the wagons and the oxen for carrying the *Mishkan*, they were inspired to contribute offerings for the altar to dedicate it.

**the chieftains presented their offerings in front of the altar** For Moses did not accept it from their hands until instructed to do so by the Almighty.-[*Sifrei Naso* 1:152]

**11** **shall present his offering for the dedication of the altar** But Moses still did not know how they should bring [the offerings], whether in the order of their births [namely, the order in which Jacob’s sons were born] or according to the order in which they traveled—until he was instructed by the Holy One, blessed is He, that they should bring the offerings according to the order in which they traveled, each one in his day.-[*Sifrei Naso* 1:152]

**12** **on the first day** That day acquired ten crowns; it was the first day of Creation, the first day of the [offerings of the] chieftains, etc., as it is stated in *Seder Olam*.

**of the tribe of Judah** Scripture traces his kinship to his tribe, but not that he solicited [the offering] from his tribe and then offered it up. Or perhaps it says, “of the tribe of Judah” to teach that he indeed solicited [the offering] from his tribe and then brought [it]? Scripture therefore states, “This was the offering of Nahshon the son of Amminadab” (verse 17), [to teach us that] he brought from his own [resources].-[*Sifrei Naso* 1:153, 157]

**13** **both filled with fine flour** for a voluntary meal offering.-[*Sifrei Naso* 1:155]

**14** **ten gold [shekels]** Heb. עֲשָָׂרָה זָהָב. As *Targum* [*Onkelos*] renders: it contained the weight of ten [shekels of] gold according to the holy shekel.

**filled with incense** We never find incense brought by an individual or on the outer [i.e., copper] altar except in this case; this was a temporary order.- [*Men.* 50a]

**15** **One young bull** The choice of the herd.-[*Sifrei Naso* 1:146]

**16** **One young he-goat for a sin-offering** to atone for [uncleanness caused by] a grave in the depths [i.e., an unknown grave which may lie in the earth over which people unknowingly pass, rendering them unclean],which is a [case of] uncertain contamination. -[*Sifrei Naso* 1:156]

**18** **Nethanel the son of Zu’ar... brought...**

**19** **He brought his offering** Why is the word הִקְרִב, “brought [his offering],” used in connection with the tribe of Issachar, but is not used in connection with any of the [other] tribes? Because [the tribe of] Reuben came and complained, “Is it not enough that my brother Judah has preceded me? Let me [at least] offer up after him.” Moses said to him, “I was told by the Almighty that they should offer up in the order in which they travel, according to their divisions.” This is why it says: הִקְרִב אֶת־קָרְבָּנוֹ, [in which the word הִקְרִב is] missing a “yud,” [thus] giving it the meaning of הַקְרִב, in the imperative—for he was commanded by the Almighty, “Bring the offering!” (*Sifrei Naso* 1: 158) What is the meaning of הִקְרִב... הִקְרִב, twice? For because of two reasons he [Issachar] merited to be the second of the tribes to offer their sacrifices: One, because they were [well] versed in the Torah, as it says, “And of the sons of Issachar, those who had understanding of the times” (I Chron. 12:32). Another, because they advised the chieftains to contribute these offerings (*Sifrei*). In the writings of Rabbi Moses *Hadarshan* ["the preacher"], I found [the following]: Rabbi Phinehas the son of Yair says [that] Nethaniel the son of Zu’ar gave them this idea.

**one silver bowl** Heb. קַעֲרַתכֶּסֶף. The numerical value of [the two words] in *gematria* amounts to nine hundred and thirty, corresponding to the years of Adam, the first man (Gen. 5:5). ק = 100 ע = 70 ר = 200  ת=400 כ = 20 ס = 60 פ = 80 - = 930

**weighing one hundred and thirty shekels** Alluding to the fact that when he [Adam] began to raise a family to maintain the existence of the world, he was one hundred and thirty years old, as it says, “Adam lived one hundred and thirty years, and he begot...” (Gen. 5:3).

**one silver sprinkling basin** Heb. מִזְרָק אֶחָד כֶּסֶף. The *gematria* of these[three words] is five hundred and twenty- מ = 40 ז = 7 ר = 200 ק = 100 א = 1 ח = 8 ד = 4 כ = 20 ס = 60 פ = 80 - =520 alluding to Noah, who began raising a family at the age of five hundred, and alluding to the twenty years before his children were born in which the decree of the [Great] Flood was enacted, as I explained [to be the meaning of the verse], “His days shall be one hundred and twenty years” (Gen. 6:3). This is why it says מִזְרָק אֶחָד כֶּסֶף rather than מִזְרָק כֶּסֶף אֶחָד, as it says in the case of the [silver] bowl [i.e., קַעֲרַתכֶּסֶף אַַחַת], to tell us that even the letters of [the word]  אֶחָדare included in the calculation.

**seventy shekels** Corresponding to the seventy nations who emanated from his [Noah’s] sons.

**20** **One spoon** Corresponding to the Torah, which was given by the hand of the Holy One, blessed is He. [כַּף also means “hand.”]

**ten gold [shekels]** Corresponding to the Ten Commandments.

**filled with incense** - קְטֹרֶת. The *gematria* of קְטֹרֶת [i.e., 613] corresponds to the six hundred and thirteen commandments—provided that you convert the “chaph” into a “daleth” in accordance with the cipher known as, ק“ד ר”ג ש“ב ת” א[in which the first and last letters of the alphabet are interchangeable, the second and the second-to-last letters, etc. Thus, ד = 4 ט = 9 ר =200 ת = 400 totalling 613].

**21** **One young bull** Corresponding to Abraham, of whom it says, “He took a young bull” (Gen. 18:7).

**one ram** Corresponding to Isaac [of whom it says,] “and took the ram [and offered it up as a burnt offering instead of his son]...” (Gen. 22:13).

**one lamb** Corresponding to Jacob, [about whom it says,] “Jacob separated the lambs” (Gen. 30:40).

**22** **One young he-goat** to atone for the sale of Joseph, about which it says, “and they slaughtered a kid” (Gen. 37:31).

**23** **And for the peace-offering: two oxen** Corresponding to Moses and Aaron, who established peace between Israel and their Father in heaven.

**Rams...he-goats...lambs** Three types, corresponding to *kohanim*, Levites, and Israelites, and corresponding to the Torah, the Prophets, and the Holy Writings. The three fives [in this verse] correspond to the five books of the Pentateuch, to the five commandments inscribed on the first tablet, and the five commandments inscribed on the second one. Until this point, [my comments were] in the name of Rabbi Moses *Hadarshan* [the preacher].

**24** **On the third day, the chieftain...** On the third day, the chieftain who brought the offering was from the sons of Zebulun, and so with all of them. However, regarding Nethanel, about whom it states, הִקְרִיב נְתַנְאֵל, “Nethanel... brought,” it is appropriate to follow it with the phrase “the chieftain of Issachar” [unlike the other instances, where the verse refers to the chieftain as “the chieftain of the sons of so-and-so,” followed by his name], since his name and what he had offered has already been mentioned. Concerning the others, where it does not say: הִקְרִיב, “he offered,” the appropriate wording is this, "the chieftain was of the sons of so-and-so"—that day, the chieftain who brought his offering was from such-and-such a tribe. [Why the word הִקְרִיב is written only in reference to Nethanel is discussed above on verses 18 and 19.]

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**Ketubim: Tehillim (Psalms) 94:16-23 & 95:1-11**

| **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. |
| 16. Who will rise up for me against evildoers; **who will stand up for me against workers of violence?** | 16. Who will arise for me to do battle with evildoers? **Who will stand up for me to dispute with workers of deceit?** |
| 17. Had not the Lord been my help, in an instant my soul would rest silent. | 17. If the LORD were not my helper, my soul would almost have dwelt in silence. |
| 18. If I said, "My foot has slipped," Your kindness, O Lord, supported me. | 18. If I said, "My foot is slipping," Your goodness, O LORD, will aid me. |
| 19. With my many thoughts within me, Your consolations cheered me. | 19. In the many thoughts within me, your comforts will delight my soul. |
| 20. Will the throne of evil join You, which forms iniquity for a statute? | 20. Could it be that the throne of deceit will be allied with You? Or could the creature of toil stand against the covenant? |
| 21. They gather upon the soul of the righteous and condemn innocent blood. | 21. Evil things will gather against the soul of the righteous/generous man; and they will condemn innocent blood to the judgment of death. |
| 22. **But the Lord was my fortress, and my God the rock of my refuge.** | 22. **But the LORD will be a helper for me; and my God is the strength of my confidence.** |
| 23. And He returned upon them their violence, and for their evil, may He cut them off; may the Lord our God cut them off. | 23. And He has turned their lies against them, and He will destroy them in their evil; the LORD our God will destroy them. |
|   |   |
| 1. Come, let us sing praises to the Lord; let us shout to the rock of our salvation. | 1. Come, let us sing praise before the LORD, let us shout aloud before the Mighty One of our redemption. |
| 2. Let us greet His presence with thanksgiving; let us shout to Him with songs. | 2. Let us come before His face with thanksgiving, with hymns let us shout aloud before Him. |
| 3. For the Lord is a great God and a great King over all divine powers. | 3. For the LORD is the great God, and the great King over every god (judge). |
| 4. In Whose hand are the depths of the earth, and the heights of the mountains are His. | 4. From Whose hand the depths of the earth are suspended, and the strongholds of the mountain height are His. |
| 5. For the sea is His, He made it, and His hands formed the dry land. | 5. His is the sea, and He made it; and His hands created the dry land. |
| 6. Come, let us prostrate ourselves and bow; let us kneel before the Lord, our Maker. | 6. Come, let us bow down and prostrate ourselves; let us kneel in the presence of the LORD who makes us. |
| 7. **For He is our God, and we are the people of His pasture and the flocks of His hand, today, if you hearken to my voice.** | 7. **For He is our God and we are His people and the flock of His hand's pasturing; today, if you accept his word.** |
| 8. **Do not harden your heart as [in] Meribah, as [on] the day of Massah in the desert.** | 8. **Do not harden your heart as in the dispute, as on the day you tested God in the wilderness.** |
| 9. **When your ancestors tested Me; they tried Me, even though they had seen My work.** | 9. **For your fathers tempted Me, they tried Me; yet they saw My works.** |
| 10. Forty years I quarreled with a generation, and I said, "They are a people of erring hearts and they did not know My ways." | 10. Forty years I rejected the generation of the wilderness, and I said, "They are a people with error in their heart, and they do not know My ways." |
| 11. **For which reason I swore in My wrath, that they would not enter My resting place.** | 11. **For I swore in the harshness of My wrath, "They will not enter the repose of My sanctuary."** |
|   |   |

**Rashi’s Commentary for: Psalms 94:16-23 & 95:1-11**

**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.

**16** **Who will rise up for me** Whose merit will stand up for us among these evildoers?

**17** **Who will rise up for me** Whose merit will stand up for us among these evildoers?

**20** **Will the throne of evil join You** Will it be able to compare to You?

**for a statute** for the sake of a statue, to be for them as the statute of their worship.

**21** **They gather** Troops gather upon a Jewish soul to kill [him].

**and condemn** Heb. ירשיעו. They condemn in judgment to kill him.

**23** **their violence** Heb. אונם, their violence, as (Job 21:19): “Should God lay away his violence (אונו) for his sons?”

**Chapter 95**

**4** **and the heights** An expression of height, like a bird that flies [up high].

**6** **let us kneel** Heb. נברכה, an expression of (Gen. 24:11): “He made the camels kneel (ויברך).”

**7** **today** In this world.

**9** **tested Me** for nothing.

**even though they had seen My work** in Egypt.

**10** **Forty years** I quarreled with them and contended with them. [אקוט is] an expression of (Job 10:1): “My soul quarrels (נקטה) with my life.” I strove with them for forty years to kill them in the desert, because I said, “They are of erring heart.”

**11** **My resting place** [In]to the land of Israel and Jerusalem, which I called “resting place,” as it says (below 132:14): “This is my resting place forever.”

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**Meditation from the Psalms**

**Psalms ‎‎94:16-23** **& 95:1-11**

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

This is the fifth[[1]](#footnote-1) of the eleven psalms composed by Moses. He dedicated it to the tribe of Gad from which Elijah the prophet is descended.[[2]](#footnote-2) The tribe of Gad was renowned for its military prowess and its ability to punish the attacking enemy as we read in Yaaqob’s blessing: Gad will recruit a regiment and it will retreat in its tracks.[[3]](#footnote-3) And, of Gad, [Moses] said: He dwells like a lion, and tears off the arm [of the enemy] with the crown of the head.[[4]](#footnote-4) Similarly, Elijah will herald the advent of the Messianic era, when God will appear as *the God of vengeance*, who will punish the proud and cruel nations.[[5]](#footnote-5)

The Talmud[[6]](#footnote-6) designates this psalm as the *Song of the Day* for the fourth day of the week, on which G-d created the sun and the moon. In the future, the G-d vengeance will punish the idolaters who worshiped these celestial bodies. Moses composed this psalm as a prayer to bring that day of Messianic redemption and retribution closer.[[7]](#footnote-7)

Both of our chapters of Psalms contain reference to a ‘Rock’

***Tehillim (Psalms) 94:22****But HaShem hath been my high tower, and my God the Rock of my refuge.*

***Tehillim (Psalms) 95:1****O come, let us sing unto HaShem; let us shout for joy to the Rock of our salvation.*

I would like to explore the concept of rocks and its small cousin ‘dirt’.

“Rock” is the normal translation of the Hebrew word *tzur*. There are a couple of other words which are sometimes translated as *rock*: *eben* [stone], *selah* [rock formation], or *matzeivah* [stone monument]. Whenever these words appear, they are metaphors for HaShem.

Maimonides notes, in his Guide for the Perplexed,[[8]](#footnote-8) in his explanation of the term *tzur* - *rock*: Tzur - rock is an equivocal term.

That is to say, the word has several meanings, entirely different one from the other, as opposed to a borrowed term, namely, a metaphor, where there is a similarity between the various meanings. One way that the Torah conceals its esoteric truths is by using words having multiple meanings. It is for this reason that the story relating to the cleft in the rock[[9]](#footnote-9) is formulated the way it is, the term “tzur” intentionally chosen because of its multiple denotations. Maimonides explicates the various meanings of the word “tzur.”

*It is a term denoting a mountain… It is also a term denoting a hard stone like flint… It is, further, a term denoting the quarry from which quarry-stones are hewn…*

*In derivation from the third meaning of this equivocal term (quarry), the word was applied to G-d, who is also designated by the term “tzur.”*

*Subsequently, in derivation from the last meaning, the term was used figuratively to designate the root and principle of every thing… On account of the last meaning,* **quarry***, G-d, may He be exalted, is designated as The Rock, as he is the principle and the efficient cause of all things other than himself. Accordingly, it is said:*

***Debarim (Deuteronomy) 32:4*** *The Rock, His work is perfect.*

***Debarim (Deuteronomy) 32:18*** *Of the Rock that begot you, you were unmindful.*

***Debarim (Deuteronomy) 32:30*** *Their Rock had given them over.*

***Shmuel alef (I Samuel) 2:2*** *And there is no Rock like our G-d.*

***Yeshayahu (Isaiah) 26:4*** *The Rock of Eternity.*

The last verse cited by Maimonides to illustrate the meaning of the term *tzur* relates to G-d’s revelation to Moses in the cleft of the rock:

The verse, “And you shall stand upon the rock”[[10]](#footnote-10) means: Rely upon, and be firm in considering, G-d, may He be exalted, as the first principle. This is the entryway through which you shall come to Him, as we have made clear when speaking of His saying [to Moses]: “Behold, there is a place by Me”.[[11]](#footnote-11)

Think, for a moment, about the implications of HaShem being a quarry from which other rocks are hewn.

As we progress in this study, we will see that Maimonides was surely correct when he said that Tzur is equivocal. So, lets look at another common word for rock.

*Eben* the Hebrew word for rock, “eben”, is all about **connecting**. According to Rashi,[[12]](#footnote-12) the Hebrew word *stone* or *eben -* אבן,[[13]](#footnote-13) is a contraction of the words father (ab *–* אב) *and* son + (ben - בן). Both words share the letter beit - ב. This word shows what we all know, that a son is an extension of his father. Yaaqov’s hope for the Jewish people is that we **connect** from generation to generation – through the Torah.[[14]](#footnote-14)

The Hebrew words “stone” (eben - אבן), “father” (ab - אב), and “son” (ben - בן) were spoken by Mashiach in which he put all the pieces together:

***Matthew 3:9*** *And do not suppose that you can say to yourselves, ‘We have Abraham for our father’* (ab - אב)*; for I say to you that from these stones* (eben - אבן) *G-d is able to raise up children* (ben - בן) *to Abraham.*

With this introduction, lets turn over a few rocks and see if we can’t connect to the Torah’s usage of this common word.

**Rock**

First usage of *tzur* in the Torah is found in:

***Shemot (Exodus) 17:6*** *Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moshe did so in the sight of the elders of Israel.*

This suggests that a rock has an association with HaShem and a rock is meant to provide something for us. In the case above, the rock was to provide water, a **connection** to life.[[15]](#footnote-15)

**HaShem as a rock**

Why is HaShem referred to in the following Pasuk as a tzur, a rock?

***Debarim (Deuteronomy) 32:15*** *But Yeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook G-d which made him, and lightly esteemed the Rock of his salvation.*

In an earlier Pasuk, Rashi explains this term used as an alternative description of HaShem.

***Debarim (Deuteronomy) 32:4*** *He is the Rock, his work is perfect: for all his ways are judgment: a G-d of truth and without iniquity, just and right is he.*

Tzur, rock, implies strength, as Rashi explains.[[16]](#footnote-16) HaShem is called by this name when we wish to talk about His power and steadfastness. It is as Targum Yonatan renders the word, *mighty*, and his elaboration makes it clear that HaShem is a rock when he is involved in **connecting** people, animals, or things.

***Targum Pseudo Jonathan*** *32:4. Moshe the prophet said: When I ascended the mountain of Sinai, I beheld HaShem of all the worlds, HaShem, dividing the day into four portions; three hours employed in the Law, three with judgment, three in making marriage bonds between man and woman, and appointing to elevate or to abase, and three hours in the care of every created thing: for so it is written: The Mighty One whose works are perfect, for all His ways are judgment, a faithful G-d before whom no iniquity comes forth, pure and upright is He.*

Notice that all of the activities, in the Targum, involve **connecting**.

**Water from a rock[[17]](#footnote-17)**

One of the more famous Torah rocks was the well that traveled with the Children of Israel in the wilderness. Let’s examine this incident a bit more closely. We need to remember that Moshe was told to bring forth water from a rock on two different occasions.

The first time was in Shemot (Exodus) 17:1-7, which tells of an incident in which the Jews asked for water during their ***first*** year in the desert, at which time Moshe was told to ***strike*** a rock and bring forth water.

The second is Bamidbar (Numbers) 20:1-13, which tells of the incident in the beginning of the Jews’ ***fortieth year*** in the desert, when the Jews asked for water, Moshe was told to ***speak*** to a rock to bring forth water, and Moshe struck the rock, instead.

Recall that the reason Moshe could not enter the Promised Land was because of a rock. When the people cried for water at Kadesh, HaShem told Moshe to take his rod and before the eyes of the community order the rock to give water. So, Moshe took the rod as he was commanded, went to the rock in front of the community and struck it to bring forth water. HaShem immediately told Moshe that because he had not trusted enough to affirm HaShem’s sanctity, Moshe cannot enter the Promised Land.[[18]](#footnote-18) Fair enough. HaShem had said to *speak* to the rock and did not say to *hit* the rock. Moshe did not follow orders. Others who had not followed orders precisely were struck dead immediately. Moshe received a relatively mild punishment.

***Bamidbar (Numbers) 20:7*** *And G-d spoke to Moshe, saying, “Take the staff and gather the Assembly, you and Aharon your brother, and speak to the rock (selah) before their eyes and give from its waters; bring forth water from the rock to give water to the Assembly and their animals.”*

The Midrash *Yalkut Shimoni*, makes the following comment:[[19]](#footnote-19)

“Speak to the rock, do not strike it. G‑d told Moshe, when a child is young, the educator may hit the lad in order to teach him. When the child grows into adulthood, however, the educator must rebuke him only verbally. Similarly, when the rock was but a ‘small child’, I instructed you to strike it; but now [after 40 years when it has ‘grown up’] you must only speak to it. Teach it a chapter of Torah and it will produce water.”

This is a strange Midrash. What is the comparison between a rock and a child? And how are you supposed to teach a rock a chapter of Torah?[[20]](#footnote-20)

Obviously, according to the Midrash, the story with the rock was more than a physical event concerning an attempt to draw water from a hard, inanimate object. It was also a psychological and moral tale about how to educate and refine human “rocks” so that they can produce water, and use the water for connecting to HaShem and to others.

Before any refinement could be achieved, the outer “rock” needed to be cracked. The “hard skin” they naturally developed over 210 years in exile, needed to be penetrated before its inner vibrant and fresh waters could be fully discovered.

That is why, immediately after the Exodus, G‑d instructed Moshe to strike the rock. At this primitive point in Jewish history, smiting the “rock” was appropriate, indeed critical. Their hearts were too dense to be pierced in any other way. Moshe needed to be forceful, direct and blunt.

Forty years later, their children and grandchildren, born and raised in liberty and in a highly spiritual environment, developed a sense of selfhood quite different from their parents and grandparents. Forty years in wilderness, in the presence of Moshe, Aaron and miracles, left a dent. The nation had spiritually and psychologically matured.

But suddenly, they, too, began to lament and kvetch[[21]](#footnote-21) about a lack of water. Yet a subtle reading of the text exposes us to a tune quite different from the tune present in their parents’ cry 40 years earlier. This new generation of Jews asks only for water, not for meat or other delicacies. They do not express their craving to return to Egypt. Nor do they wish to stone Moshe. They are simply terrified of the prospects of death by thirst.

G-d was sensitive to the nuanced distinctions. He commanded Moshe to speak to the rock, rather than strike it. “Now you must speak to it, teach it a chapter of Torah and it will produce water”, in the above recorded words of the Midrash. The Jews have come a long way. The model of smiting must be replaced with the model of teaching and inspiring.

At that critical juncture, however, Moshe was unable to metamorphose himself. Moshe, who came to identify so deeply with the generation he painstakingly liberated from Egyptian genocide and slavery and worked incessantly for their development as a free and holy people, could not easily assume a new model of leadership. Moshe, calling the people “rebels”, struck the rock. He continued to employ the method of rebuke and strength.

And he struck it twice, because when you attempt to change things through pressure, rather than by persuasion, you must always do it more than once.

This demonstrated that Moshe belonged to the older generation and because of his profound love and loyalty to that generation, about whom he told G-d that should He not forgive them, He could erase Moshe’s name from the Torah,[[22]](#footnote-22) he was not the appropriate person to take the new generation into the land.

Moshe did not possess the ability to properly assess the transformation that had taken place in the young generation of Jews who had come of age. This was not a flaw of Moshe; it was his virtue: A result of his extraordinary intimate connection with the minds of his generation. Moshe has become one with them.

What is more, Moshe wished not, perhaps could not, speak to the rock, for that would demonstrate the flaws of the Jews he faithfully led for forty years; it would highlight the contrast between enslaved parents and liberated children. Moshe chose to diminish himself rather than diminish his people. That is what made Moshe such a unique leader.

So, G‑d told Moshe, “*You did not have faith in Me, to sanctify Me in the eyes of the children of Israel*”. Instead of exposing the elevated spiritual status of the new generation of Jews, Moshe diminished their moral level, creating a crack in their profound and mature relationship with G‑d.

**Two Types of Stones**

The above explanation will clarify another curious anomaly in the biblical description of the two incidents with the water. The description for the “rock” in the first incident is the Hebrew term “tzur.” The description for the rock in the second incident is the Hebrew term “selah.” Why?

(In the case of the tzur, the nation had yet to reach such a high level, though they had been in need of a great miracle in terms of the water. Hitting the rock was a way to do this and to counteract the spiritual imbalance at that time. In fact, “tzur” is the name used to indicate that the rock itself had yet to become transformed to a higher spiritual level, indicated by the word “selah” used 40 years later.)

In English we translate both Hebrew words, tzur and selah, to mean a rock. But in the Hebrew, there is a significant difference between the two terms. A tzur is a rock that is hard and solid both in its exterior and interior parts. It is all rock. A selah, on the other hand, is a rock that is hard and rocky on its outside, but its interior contains water or moisture.

When you are dealing with a “rock” that has no moisture stored in it, you have no choice but to smite it. However, when you are confronted with a rock that is merely rocky on the outside but soft on the inside, you have no right to smite it. Now, you must speak to it and inspire it to reveal its internal waters of wisdom, love and inspiration.

Not only is HaShem a rock, but we, too, are hewn from that rock and we are rocks as well:

***Yeshayahu (Isaiah) 51:1*** *Hearken to me, ye that follow after righteousness, ye that seek HaShem: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.*

Yet, man is also dust.

***Bereshit (Genesis) 2:7*** *And HaShem God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

**Dust[[23]](#footnote-23)**

Dust, afar - עפר,[[24]](#footnote-24) is an unexpected ingredient in the composition of Adam. It is rare that anyone thinks of themselves as “dust of the earth”. We tend to have a more elevated concept of ourselves as a the ‘highest form of earthly being’. Never the less, when HaShem went to create man, He started with dust.[[25]](#footnote-25)

***Bereshit (Genesis) 2:7*** *And HaShem G-d formed man* (adam) *from the* ***dust*** *of the earth* (adamah) *and He blew into his nostrils the breath of life, and man became a living being.*

But man is called Adam. What is established here is an interesting connection: Adam and Adamah, man and earth. And not just earth, but “dust of the earth”. The word used for the earth out of which *Adam* was made is *Adamah*. They are the same noun: Adam is the masculine form, Adamah is the feminine. We are literally earth-creatures. There is a sense of this connection also in English in the cognate relationship between the words “human” and “humus[[26]](#footnote-26)“. (The identification of the earth as feminine and humans as masculine reflects the traditional agricultural or poetic characterization of the earth being, like woman, the receiver of seed and bearer of fruit.)

They are the same word: *Adam* and *Adamah*. Just by virtue of his name, it would appear that of the elements which form man, it is Adamah rather than the G-dly element, which would seem to be the primary ingredient.

Dust represents death, the inanimate that has no life-force. The body alone is just “**dust** of the earth”, it needs the soul to give it life.

From the above pasuk, we see that there are two unique building blocks that form the basic elements of man: **Dust** and the **breath** of HaShem. Man is both physical and spiritual, earthly and G-dly.[[27]](#footnote-27)

Because of Adam’s sin, the dust which formed our humble beginning, will also be our end:

***Bereshit (Genesis) 3:19*** *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for* ***dust*** *thou art, and unto* ***dust*** *shalt thou return.[[28]](#footnote-28)*

Rashi, draws our attention to the origin of the dust out of which Adam was formed. He brings two very different midrashic explanations:

“DUST FROM THE ADAMA: He gathered his (Adam’s) dust from the four corners of the globe so that in whatever place he may die, the ground will absorb him in burial.

AN ALTERNATIVE READING: G-d took his dust from the place of which it is said “You shall make an altar of earth (adamah) to Me”[[29]](#footnote-29)… I only wish that he may gain atonement ...”

Let us examine the images that Rashi presents to us here. It is difficult to understand what these colorful interpretations are trying to suggest. What do we mean when we talk about the raw materials for man coming from the entire globe? Apparently, we are suggesting that man somehow encompasses the entire world. This first interpretation of Rashi’s is expanded upon by The Netziv[[30]](#footnote-30) in his commentary, HaEmek Davar.

“G-d gathered earth, a little from here and a little from there, unlike the way that he created animal and beast. Human existence differs greatly from that of the animal kingdom. Animals will live only in a specific climate, each according to their specific nature. Each animal is born and thrives in a particular climate. Man is different, living throughout the world, in hot and cold climate, adapting diet and nutrition in accordance with the local conditions. This is the result of G-d gathering the materials for man from all over the globe. In addition, certain lands breed certain temperaments ... but man has no defined temperament due to his diverse origin.”

So, the unique aspect of man is his adaptability and universality. His versatile, portable, robust nature is encapsulated in this image. Man lives everywhere in the world. There is nowhere where man is a stranger. Because man is a creation of all places, he is at home in all places. The first Midrash emphasises the universal nature of man.

But what of the second midrash? The second midrash plays on the word ‘adamah’, knowing that the altar in the Temple is described using that self-same word: “mizbeach adamah”.[[31]](#footnote-31) On this basis the midrash proposes that man’s origin’s lies in a single spot, the site of the future Temple in Jerusalem. Why? Why does man need to be created from this hallowed place?

According to Rashi, this particular ingredient is vital to grant man the future opportunity of atonement and forgiveness. In this very daring reading, the midrash notes an inherent ‘flaw’ within the blueprint of man, the inevitable tendency towards sin, a devastating imperfection. Man, if he is to exist as man, is going to sin, and thus the very fact of his existence necessitates teshuva,[[32]](#footnote-32) leading to forgiveness, and atonement.[[33]](#footnote-33) Thus forgiveness must precede his very creation. Indeed, this Midrash tells us that it is a crucial ingredient of every fibre of his being.

This suggests that man has a higher purpose than merely being the “dust of the earth”. This higher purpose is lost in Adam. Adam after the fall, epitomizes the “dust of the earth” aspect.

Our humble beginning as the “dust of the earth” is turned around later when Avraham recognizes and acknowledges HaShem. HaShem, then, makes a promise to Avraham.

***Bereshit (Genesis) 28:14*** *And HaShem said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the* ***dust*** *of the earth: so that if a man can number the* ***dust*** *of the earth, then shall thy seed also be numbered.*

The Midrash explains the very powerful significance of this choice of words. This is more than just a blessing of multitudes. The blessing of “dust of the earth” represents the history of the Jews. Everybody tramples over the dust of the earth, but in the end the dust of the earth always remains on top.

In the final analysis, the “dust of the earth” is always on top. This is the analogy and the blessing of “Your descendants will be like the dust of the earth.” Yaakov is told that his children will be trampled upon and spat upon, like the dust. But in the end, like the dust, they will remain on top.

That same dust ultimately covers those who trample it.

***Bereshit (Genesis) 3:19*** *From dust you are taken and to dust you will return.[[34]](#footnote-34)*

***Shabbath 152b*** *Our Rabbis taught: ‘And the dust return to the earth as it was, and the spirit return unto G-d who gave it’: Render it back to him as He gave it to thee, [viz.,] in purity, so do thou [return it] in purity.*

Thus, we come full circle to show that the tremendous blessing also carries with it a powerful reminder that we should remain humble, knowing what our end will be.

Adam’s purpose, was to lift himself up beyond the *dust* within himself and reach an exalted level of spirituality. This is alluded to in the pasuk:

***Kohelet (Ecclesiastes) 3:21*** *Who knows the spirit of the sons of man that goes up above, and the spirit of the animal that descends below to the earth.*

Indeed, a scholar who succeeds in learning Torah lishmah, for its own sake, experiences a similar ascendancy:

***Avot 6:1*** *And he is lifted up and elevated above all that is mundane.*

**Little Dust**

Efron the Hittite sold a cave and its land to Avraham.[[35]](#footnote-35) This cave was called Machpelah.[[36]](#footnote-36) Normally *Efron* is spelled ‘full’ (with five letters). However, after he negotiated in bad faith with Avraham for the field for burying Sarah, Efron’s name is spelled ‘missing’ (with four letters)[[37]](#footnote-37) as a sign by the Torah of the belittling of his stature.

Avraham found the cave in the fields that belongs to Efron. He could see Adam and Chava in the cave. He also saw that they were buried by the entrance to the Garden of Eden that was in the cave of Machpelah.[[38]](#footnote-38)

That was the reason why he wanted to have ownership of this place. He was ready to pay any price and he did pay the full price. His intention was to give us, the future generations, the connection to the tree of life. The patriarchs and the matriarchs that are buried there protect the entrance to the Garden of Eden for us until the time of the resurrection of the dead. Avraham established control over the gates to the Garden of Eden and bridged the gap between death (our world, the Tree of the Knowledge Good and Evil) and life (Garden of Eden and Tree of Life).

It is by no accident that Abraham bought the Machpelah Cave from Efron (עפרון)[[39]](#footnote-39) the Hittite, whose name is derived from the same root as “dust” (עפר). Man was created, “dust from the earth” and after his sin he was destined to die, “for you are dust, and to dust you shall return”. Yet “dust” takes on new significance when Abraham states his famous expression of submissiveness and lowliness:

***Bereshit (Genesis) 18:27*** *And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:*

“I am dust and ashes”, the attribute of submissiveness is implied in our context too, in the above-mentioned phrase, “Sarah died in Kiryat Arba, which is Chevron,[[40]](#footnote-40) in the land of Canaan”. Canaan (כנען) is from the same root as “submissiveness” (הכנעה). As the indicated by the Zohar, the four elements of the “city of four” (Kiryat Arba) remain connected by the merit of “the land of Canaan” i.e., the dust-like attribute of a submissive soul.

The field Avraham buys is called *Sde Efron*: the field of little dust. The name “field of little dust” has resonance: It is as if Avraham buys the dust, the *afar* out of which Adam was first made. One midrash says the dust that created Adam’s body was from the place of the Temple, while another midrash says that Adam’s body was created using dust from every corner of the world. We can understand both of these *midrashim* as containing the truth. Avraham is buying a stake in the land on which he lives, the land on which the Temple will one-day stand. And, there is a connection between Avraham and the whole earth.

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**Ashlamatah:** **Judges 13:2-14**

| **Rashi** | **Targum** |
| --- | --- |
| 2 And there was one man from Zorah, from the family of the Danites, whose name was Manoah; and his wife was barren, and had not borne.  | 2. And there was a certain man from Zorah, from the family of Dan, and his name was Manoah and his wife was sterile, and she had no child*.* |
| 3 And an angel of the Lord appeared to the woman, and said to her, "Behold now, you are barren, and have not borne; and you shall conceive and bear a son. | 3. And the angel of the Lord appeared to the woman, and he said to her: "Behold now you are sterile, and you have no child. and you will become pregnant and give birth to a son.” |
| 4 Consequently, beware now, and do not drink wine or strong drink, and do not eat any unclean thing. | 4. “And now be careful, and do not drink new and old wine and do not eat anything unclean.” |
| 5 Because you shall conceive, and bear a son; and a razor shall not come upon his head, for a Nazirite to God shall the lad be from the womb; and he will begin to save Israel from the hand of the Philistines." | 5. “For behold you are pregnant and will give birth to a son. And a razor will not pass over his head, for the boy will be from the womb a Nazirite of the LORD. And he will begin to save Israel from the hand of the Philistines." |
| 6 And the woman came and said to her husband, saying, "A man of God came to me, and his appearance was like the appearance of an angel of God, very awesome; and I did not ask him from where he was and his name he did not tell me. " | 6. And the woman came and said to her husband, saying: "The prophet of the LORD came unto me, and his appearance was like the appearance of the angel of the LORD very powerful. And I did not ask him from where he was, and he did not tell me his name. |
| 7 And he said to me, 'Behold, you shall conceive and bear a son; and now do not drink wine and strong drink, and do not eat any unclean (thing), for a Nazirite to God shall the lad be, from the womb until the day of his death.' | 7. And he said to me: “Behold you are pregnant and will give birth to a son. And now do not drink new and old wine. and do not eat anything unclean, for the boy will be a Nazirite of the LORD from the womb unto the day of his death.” |
| 8 And Manoah entreated the Lord, and said, "Please, O Lord, the man of God whom You sent, let him come now again to us, and teach us what we shall do to the lad that will be born." | 8. And Manoah prayed before the LORD and said: "Please, LORD, let the prophet of the LORD whom you sent come now once more unto us, and let him teach us what we will do for the boy who is to be born." |
| 9 And God hearkened to the voice of Manoah; and the angel of God came again to the woman, and she was sitting in the field, and Manoah her husband was not with her. | 9. And the LORD received the prayer of Manoah, and the angel of the LORD came once more unto the woman, and she was sitting in the field, and Manoah her husband was not with her. |
| 10 And the woman hurried and ran, and told to her husband; and she said to him, "Behold, there has appeared to me the man that came to me on that day." | 10. And the woman hastened and ran and told her husband and said to him: "Behold the man who came unto me on that day has appeared to me." |
| 11 And Manoah arose and went after his wife; and he came to the man, and said to him, "Are you the man that spoke to the woman?" And he said, "I am." | 11. And Manoah arose and went after his wife and came unto the man and said to him: "Are you the man who spoke with the woman?" And he said: "I am." |
| 12 And Manoah said, "Now your words will come forth; what shall be the rule for the lad, and his doing?" | 12. And Manoah said: "Now let your words come to fulfillment! What shall be proper for the boy, and what shall we do for him?" |
| 13 And the angel of the Lord said to Manoah, "Of all that I said to the woman shall she beware. | 13. And the angel of the LORD said to Manoah: "Of everything that I have said to the woman, let her be careful. |
| 14 From all that comes out of the grapevine she shall not eat, and wine or strong drink she may not drink, and any unclean (thing) she may not eat; all that I commanded her, shall she observe." | 14. From everything that goes forth from the vine of wine she shall not eat, and new and old wine she will not drink, and everything unclean she will not eat. Everything that I commanded her, let her observe. |

**Rashi’s Commentary on Judges 13:2-14**

**4 wine or strong drink** YAYIN V’SHEKAR. New and old wine [after Targum Jonathan].

**5 UMORAH**. (Lit., a thrower.) This is a razor because it casts and throws off hair.

**7 and do not eat any unclean (things)** Of those things that are prohibited to a Nazir.

**8 LANA’AR HAYULAD** To the lad that will be born.

**11 after his wife** after her counsel.

**12 what shall be the rule for the lad, and his doing** What is proper for the lad and what shall be done to him [after Targum Jonathan].

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**Correlations**

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

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

**B’Midbar (Numbers) 6:1 – 7:47**

**Tehillim (Psalms) 94:16-23 - 95:1-11**

**Shoftim (Judges) 13:2-14**

**2 Pet 3:1-2, Lk 17:5-10, Rm 7:1-6**

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

LORD - יהוה, Strong’s number 03068.

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

Day - יום, Strong’s number 03117.

Made - עשה, Strong’s number 06213.

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

LORD - יהוה, Strong’s number 03068.

Spake - דבר, Strong’s number 01696.

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

Children / Son - בן, Strong’s number 01121.

Israel - ישראל, Strong’s number 03478.

Man - איש, Strong’s number 0376.

Woman / Wife - אשה, Strong’s number 0802.

Nazarite - נזיר, Strong’s number 05139.

**Bamidbar (Numbers) 6:1** And the **LORD <03068>** **spake <01696> (8762)** unto Moses, **saying <0559> (8800)**, 2 **Speak <01696> (8761)** unto the **children <01121>** of **Israel <03478>**, and **say <0559> (8804)** unto them, When either **man <0376>** or **woman <0802>** shall separate themselves to vow a vow of a **Nazarite <05139>**, to separate themselves unto the **LORD <03068>**: 3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.4 All the **days <03117>** of his separation shall he eat nothing that is **made <06213> (8735)** of the vine tree, from the kernels even to the husk.

**Tehillim (Psalms) 94:17** Unless the **LORD <03068>** had been my help, my soul had almost dwelt in silence.

**Tehillim (Psalms) 94:18** When I **said <0559> (8804)**, My foot slippeth; thy mercy, O **LORD <03068>**, held me up.

**Tehillim (Psalms) 95:5** The sea is his, and he **made <06213> (8804)** it: and his hands formed the dry land.

**Tehillim (Psalms) 95:7** For he is our God; and we are the people of his pasture, and the sheep of his hand. To **day <03117>** if ye will hear his voice,

**Shoftim (Judges) 13:2** And there was a certain **man <0376>** of Zorah, of the family of the Danites, whose name was Manoah; and his **wife <0802>** was barren, and bare not.

**Shoftim (Judges) 13:3** And the angel of the **LORD <03068>** appeared unto the woman, and **said <0559> (8799)** unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a **son <01121>**.

**Shoftim (Judges) 13:5** For, lo, thou shalt conceive, and bear a **son <01121>**; and no razor shall come on his head: for the child shall be a **Nazarite <05139>** unto God from the womb: and he shall begin to deliver **Israel <03478>** out of the hand of the Philistines.

**Shoftim (Judges) 13:11** And Manoah arose, and went after his **wife <0802>**, and came to the **man <0376>**, and **said <0559> (8799)** unto him, Art thou the **man <0376>** that **spakest <01696> (8765)** unto the **woman <0802>**? And he **said <0559> (8799)**, I am.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Num. 6:1-7:47** | **Psalms****94:16 - 95:11** | **Ashlamatah****Jud 13:2-14** |
| --- | --- | --- | --- | --- |
| **ba'** | father | Num. 6:7Num. 7:2 | Ps. 95:9 |  |
| **dx'a,** | one | Num. 6:11Num. 6:14Num. 6:19Num. 7:3Num. 7:11Num. 7:13Num. 7:14Num. 7:15Num. 7:16Num. 7:19Num. 7:20Num. 7:21Num. 7:22Num. 7:25Num. 7:26Num. 7:27Num. 7:28Num. 7:31Num. 7:32Num. 7:33Num. 7:34Num. 7:37Num. 7:38Num. 7:39Num. 7:40Num. 7:43Num. 7:44Num. 7:45Num. 7:46 |  | Jdg. 13:2 |
| **rx;a;** | after, behind | Num. 6:19Num. 6:20 |  | Jdg. 13:11 |
|  **vyai** | man, men | Num. 6:2Num. 7:5 |  | Jdg. 13:2Jdg. 13:6Jdg. 13:8Jdg. 13:9Jdg. 13:10Jdg. 13:11 |
| **lk;a'** | eat, ate | Num. 6:3Num. 6:4 |  | Jdg. 13:4Jdg. 13:7Jdg. 13:14 |
| **~yhil{a/** | God | Num. 6:7 | Ps. 94:22Ps. 94:23Ps. 95:3Ps. 95:7 | Jdg. 13:5Jdg. 13:6Jdg. 13:7Jdg. 13:8Jdg. 13:9 |
| **rm;a'** | saying | Num. 6:1Num. 6:2Num. 6:22Num. 6:23Num. 7:4Num. 7:11 | Ps. 94:18Ps. 95:10 | Jdg. 13:3Jdg. 13:6Jdg. 13:7Jdg. 13:8Jdg. 13:10Jdg. 13:11Jdg. 13:12Jdg. 13:13 |
| **hV'ai** | woman | Num. 6:2 |  | Jdg. 13:2Jdg. 13:3Jdg. 13:6Jdg. 13:9Jdg. 13:10Jdg. 13:11Jdg. 13:13 |
| **aAB** | go, come | Num. 6:6Num. 6:10Num. 6:12Num. 6:13Num. 7:3 | Ps. 95:6Ps. 95:11 | Jdg. 13:6Jdg. 13:8Jdg. 13:9Jdg. 13:10Jdg. 13:11Jdg. 13:12 |
| **!Be** | sons, children | Num. 6:2Num. 6:10Num. 6:12Num. 6:14Num. 6:23Num. 6:27Num. 7:7Num. 7:8Num. 7:9Num. 7:12Num. 7:15Num. 7:17Num. 7:18Num. 7:21Num. 7:23Num. 7:24Num. 7:27Num. 7:29Num. 7:30Num. 7:33Num. 7:35Num. 7:36Num. 7:39Num. 7:41Num. 7:42Num. 7:45Num. 7:47 |  | Jdg. 13:3Jdg. 13:5Jdg. 13:7 |
| **%rB** | bless | Num. 6:23Num. 6:24Num. 6:27 | Ps. 95:6 |  |
| **!p,G<** | grapevine | Num. 6:4 |  | Jdg. 13:14 |
| **rBeDI** | spoke, speak, say, said | Num. 6:1Num. 6:2Num. 6:22Num. 6:23 |  | Jdg. 13:11 |
| **dy"** | hand | Num. 6:21Num. 7:8 | Ps. 95:4Ps. 95:5Ps. 95:7 | Jdg. 13:5 |
| **hw"hoy>** | LORD | Num. 6:1Num. 6:2Num. 6:5Num. 6:6Num. 6:8Num. 6:12Num. 6:14Num. 6:16Num. 6:17Num. 6:20Num. 6:21Num. 6:22Num. 6:24Num. 6:25Num. 6:26Num. 7:3Num. 7:4Num. 7:11 | Ps. 94:17Ps. 94:18Ps. 94:22Ps. 94:23Ps. 95:1Ps. 95:3Ps. 95:6 | Jdg. 13:3Jdg. 13:8Jdg. 13:1 |
| **~Ay** | days | Num. 6:4Num. 6:5Num. 6:6Num. 6:8Num. 6:9Num. 6:10Num. 6:11Num. 6:12Num. 6:13Num. 7:1Num. 7:10Num. 7:11Num. 7:12Num. 7:18Num. 7:24Num. 7:30Num. 7:36Num. 7:42 | Ps. 95:7Ps. 95:8 | Jdg. 13:7Jdg. 13:10 |
|  **!yIy:** | wine | Num. 6:3Num. 6:4Num. 6:20 |  | Jdg. 13:4Jdg. 13:7Jdg. 13:14 |
| **$l;y"** | followed |  | Ps. 95:1 | Jdg. 13:11 |
|  **laer'f.yI** | Israel | Num. 6:2Num. 6:23Num. 6:27Num. 7:2 |  | Jdg. 13:5 |
| **tw<m'** | die | Num. 6:7 |  | Jdg. 13:7 |
| **ryzIn"** | Nazarite | Num. 6:2Num. 6:13Num. 6:18Num. 6:19Num. 6:20Num. 6:21 |  | Jdg. 13:5Jdg. 13:7 |
| **vp,n<** | body, soul | Num. 6:6Num. 6:11 | Ps. 94:17Ps. 94:19Ps. 94:21 |  |
| **hf'['** | produce, do, did, done, make, made | Num. 6:4Num. 6:11Num. 6:16Num. 6:17Num. 6:21 | Ps. 95:5Ps. 95:6 | Jdg. 13:8 |
| **~ynIP'** | before, face | Num. 6:16Num. 6:20Num. 6:25Num. 6:26Num. 7:3Num. 7:10 | Ps. 95:2Ps. 95:6 |  |
| **lAq** | voice |  | Ps. 95:7 | Jdg. 13:9 |
| **~Wq** | setting up, arose | Num. 7:1 | Ps. 94:16 | Jdg. 13:11 |
| **ha'r'** | appeared,saw |  | Ps. 95:9 | Jdg. 13:3Jdg. 13:10 |
| **varo** | head | Num. 6:5Num. 6:7Num. 6:9Num. 6:11Num. 6:18Num. 7:2 |  | Jdg. 13:5 |
| **rk've** |  strong drink | Num. 6:3 |  | Jdg. 13:4Jdg. 13:7Jdg. 13:14 |
|  **~ve** | name | Num. 6:27 |  | Jdg. 13:2Jdg. 13:6 |
| **[m;v'** | listened, hear |  | Ps. 95:7 | Jdg. 13:9 |
| **rm;v'**  | keep | Num. 6:24 |  | Jdg. 13:4Jdg. 13:13Jdg. 13:14 |
| **hnEv'** | year | Num. 6:12Num. 6:14Num. 7:15Num. 7:17Num. 7:21Num. 7:23Num. 7:27Num. 7:29Num. 7:33Num. 7:35Num. 7:39Num. 7:41Num. 7:45Num. 7:47 | Ps. 95:10 |  |
| **ht'v'** | drink, drank | Num. 6:3Num. 6:20 |  | Jdg. 13:4Jdg. 13:7Jdg. 13:14 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading****Num. 6:1-7:47** | **Psalms****94:16-95:11** | **Ashlamatah****Jud 13:2-14** | **Peshat****Mishnah of Mark,****1-2 Peter, & Jude****2 Pet 3:1-7** | **Tosefta of****Luke****Lk 17:5-19** | **Remes/Gemara of****Acts/Romans****and James****Rm 7:1-13** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἅγιον | holy | Num 6:5 Num 6:8 Num 6:20 Num 7:9 Num 7:13 Num 7:19 Num 7:25 Num 7:31 Num 7:37 Num 7:43  |  |  | 2Pe 3:2  |  | Rom 7:12  |
| ἀγρός | field |  |  | Jdg 13:9 |  | Lk. 17:7 |  |
| ἀδελφός | brother | Num 6:7 |  |  |  |  | Rom. 7:1Rom. 7:4 |
| αἴρω | lift | Num 7:9   |  |  |  | Lk. 17:13 |  |
| ἁμαρτία | sin, sinful | Num 6:11Num 6:14 Num 6:16 Num 7:16 Num 7:22 Num 7:28 Num 7:34 Num 7:40 Num 7:46  |  |  |  |  | Rom. 7:5Rom. 7:7Rom. 7:8Rom. 7:9Rom. 7:11Rom. 7:13 |
| ἀνήρ | man, husband | Num 6:2  |  | Jdg 13:2Jdg 13:6 Jdg 13:9 Jdg 13:10 Jdg 13:11  |  | Lk. 17:12 | Rom. 7:2Rom. 7:3 |
| **ἄνθρωπος** | man, men |  |  | Jdg 13:6 Jdg 13:8  | 2 Pet. 3:7 |  | Rom. 7:1 |
| **ἀνίστημι** | setting up, arose, arise | Num. 7:1 | Ps. 94:16 | Jdg. 13:11 |  | Lk. 17:19 |  |
| **ἀποθνήσκω** | died, dying | Num 6:7 Num 6:9  |  |  |  |  | Rom. 7:2Rom. 7:3Rom. 7:6Rom. 7:9 |
| **ἀπόστολος** | apostles |  |  |  | 2 Pet. 3:2 | Lk. 17:5 |  |
| **γῆ** | earth, land |  | Psa 95:3 Psa 95:4 |  | 2 Pet. 3:52 Pet. 3:7 |  |  |
| **γινώσκω** | know, knows, knowing |  | Psa 95:10   |  | 2 Pet. 3:3 |  | Rom. 7:1Rom. 7:7 |
| **γυνή** | woman | Num. 6:2 |  | Jdg. 13:2Jdg. 13:3Jdg. 13:6Jdg. 13:9Jdg. 13:10Jdg. 13:11Jdg. 13:13 |  |  | Rom. 7:2 |
| **δέκα** | ten | Num 7:14Num 7:20Num 7:26Num 7:32 Num 7:38Num 7:44  |  |  |  | Lk. 17:12Lk. 17:17 |  |
| **δεύτερος** | second | Num 7:18  |  |  | 2 Pet. 3:1 |  |  |
| **δίδωμι** | give, gave | Num 6:26Num 7:5 Num 7:6 Num 7:7 Num 7:8 Num 7:9  |  |  |  | Lk. 17:18 |  |
| **διέρχομαι** | going |  |  | Jdg 13:12 |  | Lk. 17:11 |  |
| **δίκαιος** | just |  | Psa 94:21  |  |  |  | Rom. 7:12 |
| **εἴδω** | behold, beheld, see, seen |  | Psa 95:9  |  |  | Lk. 17:14Lk. 17:15 | Rom. 7:7 |
| **εἷς** | one | Num. 6:11Num. 6:14Num. 6:19Num. 7:3Num. 7:11Num. 7:13Num. 7:14Num. 7:15Num. 7:16Num. 7:19Num. 7:20Num. 7:21Num. 7:22Num. 7:25Num. 7:26Num. 7:27Num. 7:28Num. 7:31Num. 7:32Num. 7:33Num. 7:34Num. 7:37Num. 7:38Num. 7:39Num. 7:40Num. 7:43Num. 7:44Num. 7:45Num. 7:46 |  | Jdg. 13:2 |  | Lk. 17:15 |  |
| **εἰσέρχομαι** | enter | Num 6:6 | Psa 95:11 |  |  | Lk. 17:7Lk. 17:12 |  |
| **ἐλεέω** | mercy | Num 6:25  |  |  |  | Lk. 17:13 |  |
| **ἐντολή** | commandments |  |  |  | 2 Pet. 3:2 |  | Rom. 7:8Rom. 7:9Rom. 7:10Rom. 7:11Rom. 7:12Rom. 7:13 |
| **ἐπιθυμία** | desire |  |  |  | 2 Pet. 3:3 |  | Rom. 7:7Rom. 7:8 |
| **ἔπω** | saying, said | Num. 6:1Num. 6:2Num. 6:22Num. 6:23Num. 7:4Num. 7:11 | Ps. 94:18Ps. 95:10 | Jdg. 13:3Jdg. 13:6Jdg. 13:7Jdg. 13:8Jdg. 13:10Jdg. 13:11Jdg. 13:12Jdg. 13:13 |  | Lk. 17:5Lk. 17:6Lk. 17:14Lk. 17:17Lk. 17:19 |  |
| **ἐρέω** | speak, say | Num 6:2  |  |  |  | Lk. 17:7Lk. 17:8 | Rom. 7:7 |
| **̓́ρχομαι** | came, come, went |  |  | Jdg 13:6 Jdg 13:8 Jdg 13:10 Jdg 13:11  | 2 Pet. 3:3 |  | Rom. 7:9 |
| **ἐσθίω** | eat, ate | Num. 6:3Num. 6:4 |  | Jdg. 13:4Jdg. 13:7Jdg. 13:14 |  | Luk 17:8 |  |
| **εὑρίσκω** | find, found | Num 6:21  |  |  |  | Lk. 17:18 | Rom. 7:10 |
| **ἡμέρα** | day | Num. 6:4Num. 6:5Num. 6:6Num. 6:8Num. 6:9Num. 6:10Num. 6:11Num. 6:12Num. 6:13Num. 7:1Num. 7:10Num. 7:11Num. 7:12Num. 7:18Num. 7:24Num. 7:30Num. 7:36Num. 7:42 | Ps. 95:7Ps. 95:8 | Jdg. 13:7Jdg. 13:10 | 2 Pet. 3:32 Pet. 3:7 |  |  |
| **θάλασσα** | west |  | Psa 95:5 |  |  | Lk. 17:6 |  |
| **θάνατος** | death | Num 6:9 |  | Jdg. 13:7 |  |  | Rom. 7:5Rom. 7:10Rom. 7:13 |
| **θεός** | God | Num. 6:7 | Ps. 94:22Ps. 94:23Ps. 95:3Ps. 95:7 | Jdg. 13:5Jdg. 13:6Jdg. 13:7Jdg. 13:8Jdg. 13:9 | 2 Pet. 3:5 | Lk. 17:15Lk. 17:18 | Rom. 7:4 |
| **ἱερεύς** | priest | Num 6:10 Num 6:11 Num 6:16 Num 6:17 Num 6:19 Num 6:20 Num 7:8 |  |  |  | Lk. 17:14 |  |
| **καθαρίζω** | cleansed | Num 6:9   |  |  |  | Lk. 17:14Lk. 17:17 |  |
| **κατεργάζομαι** | manufactured | Num 6:3   |  |  |  |  | Rom. 7:8Rom. 7:13 |
| **κύριος** | LORD | Num. 6:1Num. 6:2Num. 6:5Num. 6:6Num. 6:8Num. 6:12Num. 6:14Num. 6:16Num. 6:17Num. 6:20Num. 6:21Num. 6:22Num. 6:24Num. 6:25Num. 6:26Num. 7:3Num. 7:4Num. 7:11 | Ps. 94:17Ps. 94:18Ps. 94:22Ps. 94:23Ps. 95:1Ps. 95:3Ps. 95:6 | Jdg. 13:3Jdg. 13:8Jdg. 13:1 | 2 Pet. 3:2 | Lk. 17:5Lk. 17:6 |  |
| **λαλέω** | spoke, speak, say, said | Num. 6:1Num. 6:2Num. 6:22Num. 6:23 |  | Jdg. 13:11 |  |  | Rom. 7:1 |
| **λαμβάνω** | take, took | Num 6:19 Num 7:5 Num 7:6 |  |  |  |  | Rom. 7:8Rom. 7:11 |
| **νόμος** | law | Num 6:13 Num 6:21  |  |  |  |  | Rom. 7:1Rom. 7:2Rom. 7:3Rom. 7:4Rom. 7:5Rom. 7:6Rom. 7:7Rom. 7:8Rom. 7:9Rom. 7:12 |
| **ὄνομα** | name | Num. 6:27 |  | Jdg. 13:2Jdg. 13:6 |  |  |  |
| **πατήρ** | father | Num. 6:7Num. 7:2 | Ps. 95:9 |  | 2 Pet. 3:4 |  |  |
| **πίνω  /  πίω** | drink, drank | Num. 6:3Num. 6:20 |  | Jdg. 13:4Jdg. 13:7Jdg. 13:14 |  | Lk. 17:8 |  |
| **ποιέω** | produce, do, did, done, make, made | Num. 6:4Num. 6:11Num. 6:16Num. 6:17Num. 6:21 | Ps. 95:5Ps. 95:6 | Jdg. 13:8 |  | Lk. 17:9Lk. 17:10 |  |
| **πορεύομαι** | go, gone |  |  | Jdg 13:11  | 2 Pet. 3:3 | Lk. 17:11Lk. 17:14Lk. 17:19 |  |
| **πούς** | feet, foot |  | Psa 94:18  |  |  | Lk. 17:16 |  |
| **πρόσωπον** | face, before, front | Num. 6:16Num. 6:20Num. 6:25Num. 6:26Num. 7:3Num. 7:10 | Ps. 95:2Ps. 95:6 |  |  | Lk. 17:16 |  |
| **πῦρ** | fire | Num 6:18  |  |  | 2 Pet. 3:7 |  |  |
| **ῥῆμα** | word, thing |  |  | Jdg 13:12  | 2 Pet. 3:2 |  |  |
| **σώζω** | delivered |  |  | Jdg 13:5 |  | Lk. 17:19 |  |
| **σωτήρ** | deliverer |  | Psa 95:1 |  | 2 Pet. 3:2 |  |  |
| **υἱός** | sons, children | Num. 6:2Num. 6:10Num. 6:12Num. 6:14Num. 6:23Num. 6:27Num. 7:7Num. 7:8Num. 7:9Num. 7:12Num. 7:15Num. 7:17Num. 7:18Num. 7:21Num. 7:23Num. 7:24Num. 7:27Num. 7:29Num. 7:30Num. 7:33Num. 7:35Num. 7:36Num. 7:39Num. 7:41Num. 7:42Num. 7:45Num. 7:47 |  | Jdg. 13:3Jdg. 13:5Jdg. 13:7 |  |  |  |
| **φωνή** | voice, sound |  | Ps. 95:7 | Jdg. 13:9 |  | Lk. 17:13Lk. 17:15 |  |
| **χείρ** | hand | Num. 6:21Num. 7:8 | Ps. 95:4Ps. 95:5Ps. 95:7 | Jdg. 13:5 |  |  |  |
| **χωρίς** | apart from, separate from | Num 6:21 |  |  |  |  | Rom. 7:8Rom. 7:9 |

**Nazarean Talmud**

**Sidrot B’midbar (Numbers) 6:1 – 7:47**

**“Ki Yaf’li Lin’dor” “When will utter** a **vow”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****Luqas (Lk)** Mishnah **א:א** | **School of Hakham Tsefet****Peshat****2 Tsefet (2 Pet)** Mishnah **א:א** |
| **And the Sh’lichim said to the Master,** teach us how to **“Grow in our faithful obedience!” So the Master said, “If you have faithful obedience like a** tiny **mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.[[41]](#footnote-41) “And which of you who has a slave plowing or shepherding** sheep **who comes in from the field will say to him, ‘Come here at once** and **recline at the table’? Will he not rather say to him, ‘Prepare something that I may eat, and dress yourself to serve me while I eat and drink, and after these** things **you will eat and drink.’ He will not be grateful to the slave because he did what was ordered,** will he**? Thus you also, when you have done all the things you were ordered to do, say, ‘We are unworthy slaves; we have done what we were obligated to do.’ ”****And it happened that while traveling toward Yerushalayim, he was passing through the region between Samaria and Galilee. And** as **he was entering into a certain village, ten men met** him**—lepers, who stood at a distance. And they raised** their **voices, saying, “Yeshua, Master, have mercy on us!” And** when he **saw** them **he said to them, “Go** and **show yourselves to the priests.” And it happened that as they were going, they were cleansed. But one of them,** when he **saw that he was healed, turned back, praising God with a loud voice. And he fell on** his **face at his feet, giving thanks to him. And he was a Samaritan. So Yeshua answered** and **said, “Were not ten cleansed? And where** are **the nine? Was no one found to turn back** and **give praise to God except this foreigner?” And he said to him, “Get up** and **go your way. Your faithful obedience has made you well.”** | **Beloved, now I write this second igeret** (epistle) **to you (in** *both of* **which I awaken your pure minds by way of reminder), that you may be mindful of the words which were spoken before by the holy prophets, and our commandments, the Sh’liachim** (apostles) **of the Master and strengthener.[[42]](#footnote-42) Knowing this first, that scoffers will come in the last days, walking according to their own sinful appetites. And saying, "Where is the promise of his coming? For since the fathers fell asleep, all things continue as** *they have* **from the beginning of creation." For they deliberately make no mention of the fact, that the heavens existed from antiquity, and the earth was formed out of water and through water by the Torah** (logos) **of God[[43]](#footnote-43) by which the world** *that***then existed perished, being flooded with water. But by His Torah** (logos) **the present heavens and earth are being reserved for fire, kept for the** final **day of judgment and destruction of ungodly men.** |
| **School of Hakham Shaul****Remes****2 Luqas (Acts)****Mishnah א:א** |
| **Allegorical Reading!****Or do you not know, brothers, for I am speaking to those who** [are] **intimately conversant with the Oral Torah,[[44]](#footnote-44) that the Torah is** a **person’s master for as long** as **he lives? For** example **the married woman is bound by a marital contract**[[45]](#footnote-45)(cf. Seder Nashim[[46]](#footnote-46)) **to** her **husband while he lives, but if her husband dies, she is released from that marital contract. However, if she has intimate relations with another man** while **her husband is living, she will be called an adulteress. But if her husband dies, she is released from that marital contract, so that she is not an adulteress** if she **has intimate relations with another man.****So then, my brothers, you also were brought to** **death,** allegorically speaking,however **through** faithfulobedience to the **the Mesorah** and incorporation into the **body of the Messiah, you** like the allegorical woman **belong to another** (i.e. Messiah)**, who was raised from the dead, in order that we may bear first-fruits for God. For when we lived according to our human nature, sinful desires were working through the principle** (law) of sin and death **in our members, to bear fruit for death. But now we have been released from the principle** (law) of sin and death**,** because we **have died** to that **by which we were bound, so that we may** [now] **serve in renewed understanding** of the **Written Torah[[47]](#footnote-47) by** means of **the Oral Torah.****What then will we say? Is the Torah** the cause of **sin? Heaven forbid! But I would not have known what sin was except through the Torah, for I would not have known what covetousness was if the Torah had not said, “Do not covet.” But t**he principle of **sin** and death**, seizing an opportunity in me requires,[[48]](#footnote-48)** causes me **to, produce all kinds of covetousness. For where the Torah is absent,[[49]](#footnote-49) there is sin and death. And I was once alive to sin, apart from the Torah,** before I reached the age of Bar Mitzvah. **But when my Bar Mitzvah came, I learned** (became responsible for) **the mitzvoth** and **I died, and sprang to life** as a Bar **Mitzvoth** (Son of the Commandments)**. At my** Bar Mitzvah, **I found the mitzvoth to be life even though I was dead to the Torah.** If one is separated from the **Mitzvoth, sin will seize any opportunity to deceive and kill. So then, the Torah is holy, and the commandments** (Mitzvoth) **are holy righteous/generous and beneficial.**Therefore**, did that which is good cause** my**death** to the Torah**? Heaven forbid! It was sin by its own nature producing death in me so that the** negative **mitzvah,** “you will not covet,” **might be revealed sinful through** the Torah**, which brings about what is good** so that I **might become aware of what sinful beyond measure.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **B’Midbar (Num) 6:1 – 7:47** | **Psalms 94:16-23** | **Judges 13:2-14** | **2 Tsefet 3:1-7** | **Lk 17:5-19** | **Rm 7:1-13** |

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

**Awakening the Pure Mind**

Asked to define the meaning of the term Shekinah, Rabbi Sherira Gaon, the famous head of the celebrated Academy of Pumbedita, Babylonia, wrote: “Know, that the Shekinah is to be found among the scholars of the Academy, it is the light of God abiding among them.” Divested of its metaphorical expression, this remark of the great leader of Judaism in the second half of the tenth century contains a profound truth, that the spiritual and intellectual life of the Jews always had its center of gravity in the Talmud Academies, or Yeshibot.[[50]](#footnote-50)

The difficulty with the present pericope of Hakham Tsefet is that he turns to the deepest aspect of our spiritual character and the human complex. Having a true awareness of the human composite brings the student of Torah into the realm of deep So’odic awareness. However, as usual we always try to see what Hakham Tsefet is teaching through Peshat and “Normal” Mysticism. Normally, Hakham Tsefet looks at the human complex as an organismic whole. This week however, Hakham Tsefet seems to be pointing to the higher functions of the soul. Furthermore, in this pericope Hakham Tsefet employs the elucidation of “apostolic” halakhic norms as a value system for Nazarean Jews. Hakham Tsefet points out that the lexis of the Nazarean Codicil builds on the halakhic norms of previous generations - i.e. “the words spoken by the Holy Prophets.” One will not be able to discern the Nazarean Codicil apart from the halakhic norms of the Jewish Sages. Herein Hakham Tsefet establishes a hermeneutic rule for Nazarean Talmidim.

To “awaken the pure mind” is to “stir” the talmidim into dynamic Torah study. This was the function and purpose of the Yeshibot and the talmudic Hakhamim. The high caliber of the Nazarean writings shows the stature of their education. Finding the Nazarean Codicil as the prototypical format for the Oral Torah is awe-inspiring. As the vanguard for the Jewish mind of the first century, we understand that the Nazarean Hakhamim established archetypal Yeshibot. The ruling classes during the First Century were those who attended the advanced Yeshibot called Kallah. In antiquity, Yisrael was viewed as the “Bride of G-d.” However, the Hebrew term “Kallah” carried other relative connotations. The term “Kallah” often used to refer to either academic instruction or an academic institution.[[51]](#footnote-51) These institutions were held in apparent sessions.[[52]](#footnote-52) Degrees of “Kallah” students existed. The “Kallah” were those who had excelled in their studies and obtained a high level of Torah and Halakhic education. These talmidim were in line to become Hakhamim or a part of a Bet Din. They often served, as Paqidim to the “Bench” of three Hakhamim. The “B’ne Kallah” were less educated and most likely on a subordinate level. Yeshua’s talmidim certainly qualified as “Kallah,” the “Bride of Messiah.” Their minds were wide-awake, engaged in the highest forms of Jewish Halakhic study! Therefore, the phrase “Bride of Messiah” refers to the elite of the Nazarean Talmidim.

The entire Nazarean Codicil[[53]](#footnote-53) is a defense of the Torah, read and taught weekly, in the first century. Conversely, we cannot diminish the Nazarean Codicil to a simple elucidation of the Torah. As we will see, the Nazarean Codicil is as much a part of the Torah as is the Oral Torah itself.[[54]](#footnote-54) We cannot overstate the importance of the Torah to the Jewish people of the First Century.[[55]](#footnote-55) We must also include Yeshua’s Talmidim, or early followers of Yeshua, within this group. What we will find in this proposition is that the Talmidim were geniuses in their ability to elaborate on the Torah, which they expressed in writing the Nazarean Codicil. We have failed to realize just how deep their training was in the Yeshiva of Yeshua HaMashiach. We have correctly looked at Yeshua and his teaching abilities. The one thing we have failed to see is how he influenced his talmidim in their rabbinic training.

It seems evident when we look closely at the teachings of Yeshua and his mentor Hillel that they both were re-defining the way to read, understand and practice the Torah in their day. Of course, the practical application of their teachings would take some time to be fully implemented. The writing of the Nazarean Codicil was most likely finished before the year 70 C.E. The works of the Mishnah[[56]](#footnote-56) and Talmud, which recorded the teachings of the Rabbis were not finished until somewhere around 200-600 C.E. Both Hillel and Yeshua shared in a common goal. That goal was to bring the Torah and a Torah way of life into everyday animation. This application of the Torah was dynamic rather than static. They both sought the governance of G-d or the “Kingdom of G-d” in accordance with their teachings. This is probable because Hillel and Yeshua also shared a common Davidic ancestry. This accounts for the high caliber of teaching and exposition in the Nazarean Codicil.

**Ned 62a** It was taught: That you may love the LORD your God and that you must obey His voice, and that you must **cleave unto Him**:*[[57]](#footnote-57)* [This means] that one should not say, I will read the Torah that I may be called a Sage. I will study, that I may be called Rabbi, I will study,*[[58]](#footnote-58)* to be an Elder, and **sit** in the **assembly** (yeshivah) [of elders];*[[59]](#footnote-59)* but learn out of love, and honour will come in the end, as it is written, Bind them upon your fingers, write them upon the table of your heart.*[[60]](#footnote-60)* And, it is also said, Her ways are ways of pleasantness;*[[61]](#footnote-61)* also, She is a tree of life to them that lay hold upon her: and happy is everyone that retains her.*[[62]](#footnote-62)*

The word “Yeshiva” is frequently translated “session.” In some of those cases, the intention is a court, or session of the Sanhedrin. On other occasions, the word “session” implies an educational setting where the Hakhamim taught their Talmidim.

Here we meet with Peshat, “what was learned at the school realized its true purpose only when it was put to practical use in daily life. Consequently, the Bet HaMidrash contributed more than any other institution of antiquity to cause differences of class and caste to disappear from among the Jews.”[[63]](#footnote-63) They were aristocrats of the intellect; they belonged to an aristocracy, which carried with it no privileges, but many duties.[[64]](#footnote-64)

**Derekh Hakhamim, men of mental purity:**

“The way of the wise is to be modest, humble, alert and intelligent; to endure injustice, to make himself beloved of men; to be gracious even in intercourse with subordinates; to avoid wrongdoing; to judge each man according to his deeds; to act according to the motto, ‘I take no pleasure in the good things of this world, seeing that life here below is not my portion.’ Wrapped in his mantle he sits at the feet of the wise; no one can detect anything unseemly in him; he puts pertinent questions and gives suitable answers.”[[65]](#footnote-65)

The “way of the wise” is not a reference to ascetic life. The Sages do take advantage of some simple pleasures in life. However, the true Hakham looks to be rewarded in the Y’mot HaMashiach and Olam HaBa rather than the Olam HaZeh. Hakham Tsefet shows that the Nazarean Hakhamim are the architects of the Mesorah’s construct. However, it seems evident that the Nazarean Hakhamim founded their works on the “Holy Prophets” who had taught in their Yeshibot and Bate Midrash. Herein lays the purity of the Nazarean Hakhamim. If we divorce the Nazarean Hakhamim from their love of Torah, we have a confabulated and contorted heresy.

Hakham Tsefet also shows that the pseudo-teachers and prophets will eventually be judged by fire. Why does he say that they are “reserved for fire”? And what is he referring to?

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

We must first realize that Hakham Shaul is presenting his pericope in **Remes (allegory).** This being said we must read the ENTIRE pericope from an allegorical (non-literal) perspective. The “woman” in the pericope is only “allegorical,” i.e. non-literal! Likewise, the man Hakham Shaul speaks of is also “allegorical.” The “law” of the first part of the pericope is NOT the Torah! The allegory Hakham Shaul uses is a marital contract between a man and his wife, NOT the Torah!

Hakham Shaul uses the “woman” who has the potential for “adultery” to show that spiritual adultery is an allegory for idolatry or apostasy.

The death he speaks of in Messiah relates to the primary passages of our Torah Seder and its discussion on “Yom HaBikurim.” Therefore, the death and immersion he speaks of is related to the death experienced by the B’ne Yisrael when they passed through the Yam Suf (Sea of Reeds). The B’ne Yisrael “died” to Pharo and the Egyptian tyranny and came alive to the Torah. Therefore, they were freed from the “law (principle) of sin and death” allegorically speaking.

Therefore, one should use great caution and wisdom when reading this pericope and Hakham Shaul’s writings!

**Textual Analysis:**

We have discussed at length the tools, which help us determine context and meaning in a pericope. This pericope has an unusual anomaly that can be hard to solve. We will begin by calling attention to the contents of the Torah Seder. Therefore, we expect to see some sign or evidence in the Igeret to the Romans. Hakham Shaul uses **καρποφορέω** – *karpophoreo* to describe “bearing fruit” for G-d. This has caused the verbal tally for this the week to miss its connection of Romans to our Torah Seder. Herein we find the demand for understanding Greek and Hebrew.

When we turn to the verbal tally one does not see, **καρποφορέω** – *karpophoreo.* Nor does it see **καρπός** –*karpos*, the root to **καρποφορέω** – *karpophoreo.* This brings us to the hermeneutic principles we have discussed in the past that we have titled “cross-linguistic” hermeneutics. Out of ten possibilities found in the Septuagint (LXX) the amazing choice of “Bikkurim,” which is the second (Hebrew) word of our Torah Seder is used to translate **καρποφορέω** – *karpophoreo*. This amazing coincidence[[66]](#footnote-66) unlocks the key to understanding what Hakham Shaul is trying to say this week.

**The Allegorical woman**

If we are astute, we will realize that the woman of our pericope is strictly hypothetical (allegorical). There is no “real” woman and no real husband. The whole pericope is an allegorical statement to bring clarity to the present Torah Seder and Ashlamatah. Or, we might say that Hakham Shaul is presenting Messiah’s view on this specific Torah Seder through generalities. The Hermeneutic of “**Heqesh”** depends on a similarity of subject matter. Likewise, the generalities of Hakham Shaul are clarified by the specifics of the Torah Seder. This pericope bridges several Remes hermeneutic laws. Thus, the theme of **First-fruits (Bikkurim)** dominates our pericope.

Consequently, we question why Hakham Shaul uses a woman to illustrate the truth of his pericope?

If we understand the festivals aright, we know that each festival gives a particular view of G-d, Torah and Yisrael’s relationship to both. The theme of Shavuot has from antiquity, equated the B’ne Yisrael with the “Bride of G-d.” Bringing us near to “death through immersion” resurrects us and commits us contractually and covenantally to G-d. Being made the “Bride” (kallah) therefore, further demands excellence of character through understanding “knowing intimately” the Oral Torah.

The Hebrew word “Kallah” is so loaded with allegorical meaning that we could not possibly cover every thought that must be running through Hakham Shaul’s head. Nevertheless, we will see in the coming pericopes just how great a part the “Kallah of G-d” plays into the redemptive plan.

The function and purpose of the Yeshibot and the talmudic Hakhamim is **in making Talmidim stand.** This is the exact opposite of the fear mongering tactics mentioned above. The high caliber of the Nazarean writings shows the stature of their author’s education. Finding the Nazarean Codicil as the prototypical format for the Oral Torah is awe-inspiring. As the vanguard for the Jewish mind of the first century, we understand that the Nazarean Hakhamim established archetypal Yeshibot. The ruling classes during the First Century were those who attended the advanced Yeshibot called Kallah. In antiquity and to this day, the B’ne Yisrael is viewed as the “Bride of G-d.” However, the Hebrew term “Kallah” carried other relative connotations. As we have stated the term “Kallah” often used to refer to either academic instruction or an academic institution.[[67]](#footnote-67) These institutions were held in apparent sessions.[[68]](#footnote-68) Degrees of “Kallah” students existed. The “Kallah” were those who had excelled in their studies and obtained a high level of Torah and Halakhic education. These talmidim were in line to become Hakhamim or a part of a Bet Din. They often served, as Paqidim to the “Bench” of three Hakhamim. The “B’ne Kallah” were less educated and most likely on a subordinate level. Yeshua’s talmidim certainly qualified as “Kallah,” the “Bride of Messiah.” Their minds were wide-awake, engaged in the highest forms of Jewish Halakhic study dialectics and reasoning! Therefore, the phrase “bride of Messiah” refers to the elite of the Nazarean Talmidim.

Suffice it to say that Hakham Shaul is emphasizing Torah Observance and study, which is equated with spiritual fidelity and faithful obedience to G-d!

**Textual Analysis:**

Hakham Shaul connects to the Torah Seder through the Greek word **ἐντολή** meaning “command.” **Ẻντολή** is rooted in the word **ἐντέλλομαι –** *entellomai* meaning to give charge, give command (-ments), and or to in-join. Use of **ἐντέλλομαι –** *entellomai* in the Septuagint (LXX) finds seven synonyms.[[69]](#footnote-69) From that list the Hebrew word **דּבר** **–** *dâbar* and **אמר –** *'âmar* both match B’midbar 30:2 as cross-linguistic synonyms. Furthermore, **ἐντέλλομαι –** *entellomai* (ἐνετείλατο) is used by the LXX in B’midbar 30.1.[[70]](#footnote-70) Here **ἐντέλλομαι –** *entellomai* shows a contiguous continuation of thought in Hakham Shaul’s mind. He uses the end of the previous Torah Seder to launch his discourse on relationships to the Mitzvoth and Torah.[[71]](#footnote-71) The “end” of the previous Torah Seder serves as his “beginning.”

**Generally**,[[72]](#footnote-72) speaking, **ἐντολή** (command [ment]) is not an expressly religious term. This does not exclude it from being used in that sense. In its secular sense, **ἐντολή** is best understood as a commission or instruction. Hakham Shaul uses **ἐντολή,** as “requires,” in a **specific** sense. In verse eight, he is speaking of the “principle of sin and death” it not speaking of the mitzvoth of the Torah. He is rather speaking in an instructional manner for the sake of understanding the “principle of sin and death.”

Like the Greek word **νόμος** –*nomos,* **ἐντολή** – *commandment*, generally refers to some sort of command or order. It can be used is a general sense to speak of the 613 mitzvot. The term has also the sense of “pedagogic instruction.” When used in a “specific sense” **ἐντολή** refers to the 613 mitzvoth. Its general use can also be a reference to the Oral Torah’s Sederim etc. However, when defined specifically, the text must have a context of relating a specific mitzvah or mitzvoth as well as specifics in the Oral Torah.

**Eight Middot:**

Here we would like to posit eight middot for understanding the present pericope and the Igeret to Romans by Hakham Shaul.

1. Rule #1 No part of the Torah’s 613 commandments ever causes a man (woman) to sin!
2. Rule #2 No part of the Oral Torah will ever cause a man to sin!
3. Rule #3 No part of the Torah's narrative will cause a man to sin!
4. Rule #4 No part of the Prophets or the writings (Ketubim) will ever cause a man to sin!
5. Rule #5 The Master's Mesorah (Nazarean Codicil) is a fence around the Torah
6. Rule #6 Therefore, the Nazarean Codicil cannot, in any way allow a man freedom to live in the manner of the secular world.
7. Rule #7 Hakham Shaul cannot possibly be saying that the Torah causes or leads a man to sin!
8. Rule #8 Hakham Shaul elsewhere recognizes that even in the absence of the law men do sin.[[73]](#footnote-73)

**Consequent Result of the Eight Middot: Sevarah**

Listed below are several consequences that result from applying the eight Middot above.

1. The Torah study reveals the true nature of sin.
	1. In defining sin, the Torah creates a malak (power - energy- angel) with the special assignment to avert sin.
		1. **Note:** Angels have a special association with the Torah (II Luqas 7:53).
	2. When a person observes a mitzvah, he creates a positive malak (power - energy- angel) that repairs the cosmos.
	3. Is an expression of our love and appreciation for G-d!
2. Therefore, the Torah reproves sin.
3. The Torah states the penalty for sin.
4. If these things are true of the Torah, how much the more in the Oral Torah.
5. If this is true of the Oral Torah, how much the more in the Master's Mesorah.

There is NO mitzvah recorded in the Torah that causes us to commit any specific sin! This is equally true of the Oral Torah. Therefore, Hakham Shaul cannot be saying that there is in fact a “Mitzvah (command) to sin as the result of Torah observance. Furthermore, we cannot rescind the Toroth. If we teach antinomianism, we produce a society based on lawlessness. This is wholly counterproductive for Nazarean Hakhamim and teachers who are to produce “first-fruits” for G-d. While these truths are based on sound logic, it would seem that a great number of Scholars are devoid of this mental commodity.

Hakham Shaul is here making an allegorical play off the theme of immersion which he discussed previously. He shows himself to be “dead to the Torah” before his Bar Mitzvah. Then he describes the ritualistic process of immersion by saying that he died to himself and “sprang to life” as a Bar Mitzvah (Son of the Commandments). Furthermore, he shows that he was born under the “law of sin and death.”

**מַסּוֹרֶת סְיָג לַתּוֹרָה**

**The first** (or, as a matter of first priority), **is my Mesorah must be proclaimed to all the Nations** (Gentiles).

**m. Aboth 3:14** R. Aqiba said: Jesting and levity accustom a man to lewdness. **The Mesorah is a fence around the Torah**; Tithes are a fence around riches; vows (**נְדָרִים**) are a fence around abstinence; a fence around wisdom is silence.[[74]](#footnote-74)

In our attempts to better understand Rabbinic methods of interpretation and hermeneutics we are buffeted with a plethora of books and Scholarly papers. We find a nugget here and another in some other place. The work of uncovering the priceless gems is laborious but incalculably rewarding. We have cited “Mishnah Aboth” here because it brings the theme of vows (**נְדָרִים**) from our Torah Seder, to be expounded upon by Hakham Shaul in allegorical terms of a Bar Mitzvah. It would be preposterous to think that Hakham Shaul was speaking of his life before his Damascus experience yet many Scholars fall into this mode of thinking. Hakham Shaul is not saying that he “lived in sin” prior to meeting the Master. This is absurd! In true simplicity, Hakham Shaul shows that the absence of Torah is an open door for sin. Therefore, we are in need of special mechanisms to protect us from the subtlety of sin and the Yetser HaRa.

Rabbi Aqiba’s maxim is an extension of Mishnah Pirqe Aboth 1:1 which we have cited “ad nauseam.” Yet, it bears repeating in each use.

**m. Abot 1:1** **And as it is said: “Mosheh received the Torah from Sinai and gospelled (וּמְסָרָהּ) it down to Yehoshua, and Yehoshua gospelled (וּמְסָרָהּ) it down to the Elders, the Elders to the Prophets, and the Prophets gospelled (וּמְסָרָהּ) it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah” (P. Abot 1:1).**

While we can clearly see that the idea of making a “fence around the Torah” originated with the Men of the Great Assembly, we must note that Rabbi Aqiba shows that the Mesorah is that “fence (**סְיָג**) around Torah.” Because the Men of the Great Assembly had coined the phrase **“make a fence around the Torah,”** we might surmise that the idea of the Mesorah being a “fence around the Torah” pre-dated Rabbi Aqiba. Here we can see that **the “S’yag” (fence) upholds the sanctity of the Torah.** We can also see that the Torah is guarded through the “D’barim Zeqanim.”

In relating the idea of making a fence around the Torah, we also note that the Men of the great assembly believed in making and strengthening Talmidim. Making a fence around the Torah begins with **making a fence around a boy** **at his Bar Mitzvah.** In making a fence around the talmid, we have strengthened him and started the process of **making him stand.**

**The Nazarean Codicil as a Fence Around the Torah**

The point we want to make regarding the Nazarean Codicil as the Mesorah, is that it is a “fence” around the Torah. Yeshua and his Talmidim have established a proto-Talmud of sorts for the explicit purpose of making a fence around the Torah. Therefore, as Nazarean’s we need to have a better grasp of the Oral Torah/Mesorah than might be normally expected of the rest. We are therefore to be better versed and schooled than others who purport a connection with the Messiah. The Nazarean Codicil undergirds the Torah’s mitzvoth calling for unwavering fidelity to its legal system. Hakham Shaul sees those who are not “faithfully connected to the Torah” through infidelity in their observance as “dead to the Torah.” Acceptance of the “Yoke of the Torah” is being “dead to the principle (law) of sin and death.” As noted above, death is inevitable. However, Hakham Shaul calls for Torah faithfulness, which brings about the death to all things that hinder our relationship with G-d, most blessed be He!

**Davidic inspiration**

Hakham Shaul has built the present pericope on the foundation of the previous one. We have noted the use of “Handkerchief hermeneutics above.” This allows us to see what brought Hakham Shaul to the present conclusion.

Being aware of all the nuances in King David’s life is essential for Nazareans, especially because he is the prototypical Messiah. The Midrash of Rut records David’s death being on Shabuoth (Yom HaBikkurim).

“When David saw his end approaching, he tried to escape death by the following means: God had once revealed to him that he would die on a Sabbath, and **David therefore spent every Sabbath in studying the Torah, so that the angel of death could not seize him.** But the angel outwitted him by causing a noise in the royal palace; whereupon David interrupted his work for a moment, and went to a stairway. The stairs broke down, and David fell dead. He died on a Sabbath and feast-day—Pentecost” (Shabuoth).[[75]](#footnote-75)

We can learn a very powerful lesson from this Midrash. David avoided death, allegorically speaking through incessant Torah study. As we have stated in the past, the Psalms themselves stand as a witness to David’s great love for the Torah. We are not given the full details in the texts that record his passing. But, what is striking is the idea that **David immersed himself in Torah study as a means of preventing death.** This brings us to the conclusion through the hermeneutic principle of Sevarah (it is logical) that if King David died because he ceased Torah study even for a brief time, that the sin of Adam could have been something similar, in a manner of speaking, Adam stopped studying the Torah to study the Mesorah of the Primordial Nachash (serpent). This allegorical statement should be like a sounding alarm. Presently Messiah is bound by the doctrines of Rome and its daughters. Our Tikun (repair) is that we have stopped to study “the wrong torah” and now have taken upon us the yokes of the “real” Torah and of the Kingdom of Heaven. Barukh HaShem!

Aderet Eliyahu’s discussion on the current Torah Seder teaches us that Adam’s fall brought about death and blood.[[76]](#footnote-76) Again, the death brought about by Adam not only causes men to die, but also to experience “death to Torah”. This is discerned from Hakham Shaul’s present pericope.

Adam’s role in relation to the cosmos was to “guard it.” We take the meaning of “guard” in the usual sense of the Hebrew word “shomer.” The structure of the universe is a Torah-Nomos, and Adam was to guard the cosmos from antinomian encroachment. As such, the Kingdom (through the Bate Din and Hakhamim) and the Torah/Nomos are so intertwined that they are inseparable. One of the primary purposes of (Torah) halakhah is to produce a specific social order. It was this order that Adam HaRishon was to engender and protect. However, Adam not only did fail to “guard” the cosmos and its relationship to the Torah, he submitted to the “torah” of the Nachash. In the word of some teachers, this was treason. Adam HaRishon (the First Adam) is the first creature to communicate the words of the Divine by capturing the spiritual essence of the creatures and calling them by name. This process is that of marrying the temporal world to the eternal dimension of the “ever coming” world. This process is captured in the Greek word “Nomos” and the Hebrew word “Dabar.” The world of Adam and Chava, Eden was not only supposed to be strictly a “garden paradise.” Eden was supposed to be a “social paradise.” The Nomos – Torah of the universe was built to support a specific social order. The agents of G-d – the intermediaries are situated and empowered to maintain this type of societal structure. Therefore, when society runs contrary to the predetermined social order of the Nomos – Torah, the intermediaries work to reestablish that environ. Eden was designed to be a societal structure where humanity freely accepted and delighted in the will of G-d as the normative way of life. Because Eden was designed to be a societal structure as well as a paradise we are able, through the Oral Torah to recreate that communal organization and paradise. Not only are we able to recreate this state of being, this is our "mission" in life. Therefore, regardless of ethnicity the Oral Torah must be accepted in order to be a part of the Perfected Community.

**We cannot forget the Torah and its Mesorah, we must endeavor to keep it alive and guard/treasure its sanctity!**

**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!”**

**Coming Festival: Festival of Chanukah**

**Evening Tuesday December 12 – Evening Wednesday December 20, 2017**

**Next Shabbat:**

**Shabbat Chanukah**



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Psalm 95 [↑](#footnote-ref-1)
2. According to some sources. See Bereshit Rabbah 71:12 and Midrash Shocher Tov Psalm 90. [↑](#footnote-ref-2)
3. Bereshit (Genesis) 49:19. [↑](#footnote-ref-3)
4. Devarim (Deuteronomy0 33:20 [↑](#footnote-ref-4)
5. See Radak 91:1 [↑](#footnote-ref-5)
6. Rosh Hashanah 31a [↑](#footnote-ref-6)
7. Radak - These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-7)
8. 1:16 [↑](#footnote-ref-8)
9. Shemot (Exodus) 33:22 [↑](#footnote-ref-9)
10. Shemot (Exodus) 33:21 [↑](#footnote-ref-10)
11. ibid. 10 [↑](#footnote-ref-11)
12. Rashi Bereshit (Genesis) 49:24 [↑](#footnote-ref-12)
13. Eben Shetiya – foundation stone, is the foundation of the world and was located in the Holy of Holies in the Temple. This is the stone that **connects** heaven and earth. [↑](#footnote-ref-13)
14. Bereshit (Genesis) 48:15-16 [↑](#footnote-ref-14)
15. At multiple hermeneutical levels. [↑](#footnote-ref-15)
16. **The deeds of the [Mighty] Rock are perfect**Even though G-d is strong [like a rock], when He brings retribution upon those who transgress His will, He does not bring it in a flood [of anger], but [rather] with justice because “His deeds are perfect.” [↑](#footnote-ref-16)
17. By Yosef Y. Jacobson [↑](#footnote-ref-17)
18. Bamidbar (Numbers) 20:6-13 [↑](#footnote-ref-18)
19. Yalkut Shimoni Chukat Remez 763 toward the end. This book is one of the most popular early Midrashic collections on the Bible, compiled by Rabbi Shimon Ashkenazi HaDarshan of Frankfurt (circa 1260). Many Midrashim are known only because they are cited in this work. [↑](#footnote-ref-19)
20. This section is an aextract from TheYeshiva.net. [↑](#footnote-ref-20)
21. To whine or complain, often needlessly and incessantly. [↑](#footnote-ref-21)
22. Shemot (Exodus) 32:32 [↑](#footnote-ref-22)
23. Dust is the basis for rocks and rocks all degrade into dust. [↑](#footnote-ref-23)
24. We learn from the Zohar that the neck (luz) bone “עצם־הלוז” (numerical value is 248), is the starting point in creating Adam’s body. “עפר” (dust) also appears first time in the creation of Adam. Genesis 2:7 “Then G-d formed man of the dust of the ground”. That dust is the seed of the physical body encapsulate into the neck bone “ עצם־הלוז “, which is immortal. It will stay until the resurrection of the Dead. It is interesting to know that babies are born with 350 bones in their body. 350 is the numerical value of “ עָפָר “, dust. As the baby grows to become adult, many bones fused together to form 206 bones and 42 joints and together 248. It is the same numerical value as Avraham and “ עצם־הלוז “ (neck bone). [↑](#footnote-ref-24)
25. This sections is an edited excerpt from a shiur given by Rabbi Alex Israel. [↑](#footnote-ref-25)
26. Humus is the organic component of soil, formed by the decomposition of leaves and other plant material by soil microorganisms. [↑](#footnote-ref-26)
27. Animals too are created from “adamah” but the elements of “afar” (dust) and the Divine breath are absent. Compare Bereshit 2:7 with 2:1. [↑](#footnote-ref-27)
28. Kohelet (Ecclesiastes) 3:20-21 [↑](#footnote-ref-28)
29. Shemot Exodus) 20:21 [↑](#footnote-ref-29)
30. Rabbi Naftali Zvi Berlin - Volozhin 1817-1893 [↑](#footnote-ref-30)
31. Shemot (Exodus) 20:21 [↑](#footnote-ref-31)
32. repentance [↑](#footnote-ref-32)
33. Rashi on Sanhedrin explains that there is atonement in the very degradation of being lowered into the earth. (The Rishonim discuss the paradox this creates in light of the Gemara’s previous statement that it is the lack of burial which is degrading.) This does indeed have a parallel in the atonement of the altar, which according to the Ramban stems from the fact that the slaughter of the sacrifice is a kind of humbling symbolic slaughter of the sinner. [↑](#footnote-ref-33)
34. When it says “for you are dust, and unto dust you shall return”, we see the past and the future. It **doesn’t say** into the ground as in the death of the body, but we are to return to “dust - עפר”, which is the genesis of its creation and its resurrection. [↑](#footnote-ref-34)
35. As the Midrash states, this is one of three places where Scripture attests to the Jews’ uncontestable possession of the Holy Land. For the Cave of Machpelah, the site of the Temple, and the Tomb of Joseph were all purchased without bargaining and paid for with unquestionably legal tender. [↑](#footnote-ref-35)
36. The Cave of the Patriarchs, also called the Cave of Machpelah (Hebrew: מערת המכפלה, Ma’arat ha-Machpelah, the translation is “cave of the double tombs”), is a series of subterranean chambers located in the heart of the old city of Hebron (Kiryat Arba), in the Hebron Hills. The Hebrew name of the complex reflects the very old tradition of the double tombs of Abraham and Sarah, Isaac and Rebecca, Jacob and Leah. [↑](#footnote-ref-36)
37. Bereshit (Genesis) 25:9 [↑](#footnote-ref-37)
38. from the root word “ כפל “ \’double\’ in Hebrew. [↑](#footnote-ref-38)
39. Lit. “little dust” or “of the dust”. [↑](#footnote-ref-39)
40. Hebron comes from the root word is “חֶבְר” and it means *connection of two sides*. [↑](#footnote-ref-40)
41. This Tosefta leans towards an allegorical interpretation. The saying is not to be taken literally, since there is no reason for miraculously moving a tree into the sea. Black, M. C. (1996). *Luke*. College Press NIV commentary. Joplin, Mo.: College Press Pub. (Lk 17:6) [↑](#footnote-ref-41)
42. Cf. TDNT 7:1005 σωτήρ as Helper, Saver of Life, and Physician. [↑](#footnote-ref-42)
43. Cf. B’resheet 1:6 [↑](#footnote-ref-43)
44. Note that the details are acquainted with the laws of marital relationships that are beyond the scope of the written Torah. Some versions have these words in brackets. [↑](#footnote-ref-44)
45. Note that the woman is “bound” by “Law” but no specific “law” is cited. This therefore, makes the subject of the Oral Law by and large, and other laws relevant to our discussion. Therefore, we look at the “supposed law,” and understand this “law” to be the marital contract between a man and woman. [↑](#footnote-ref-45)
46. **Nashim (Women) (נשים)** Yevamot Ketubot Nedarim Sotah Gittin Kiddushin [↑](#footnote-ref-46)
47. The Written Torah is referred to as the “Old” law. We have translated the thought of the Oral Torah being connected to the Written Torah rather than calling either the “Old Law.” However, we should not find any negativity in the Torah being referred to as “old” Old does not mean set aside. It clearly relates to the Oral Torah as a foundation for our awareness of G-d/ Mal 3:4 "Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.” [↑](#footnote-ref-47)
48. Cranfield notes that Paul elsewhere recognizes that even in the absence of the law, (Torah) men do actually sin (cf., e.g., 2:12; 5:12–14) he can hardly have meant to imply here that there is no experience of sin at all except through the law (Torah). We can hardly believe that in the absence of the tenth commandment men do not have experience of coveting. Rather, we should have to understand him to mean that, in comparison with experience of sin in the presence of the law, the experience of it where the law is not present would scarcely count, as experience of sin, so much more serious is the experience where the law is given. However, this is rather forced. It is more straightforward to understand Paul’s meaning to be that, while men do actually sin in the absence of the law, they do not fully recognize sin for what it is, apart from the law (cf. 3:20),and that, while they do indeed experience covetousness even though they do not know the tenth commandment, it is only in the light of that commandment that they recognize their coveting for what it is—that coveting which God forbids, is a deliberate disobeying of God’s revealed will. Cf. Cranfield, C. E. B. (2004). *A Critical and Exegetical Commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p. 348 [↑](#footnote-ref-48)
49. Here is a thematic connection to the Torah Seder. The men of war did not kill the women of their enemies most likely because they coveted or lusted after them. This was a remnant of the sin of Balaam as noted in B’Midbar 31:16ff. This also builds on the notion of **ἐντολή** meaning “command.” See below [↑](#footnote-ref-49)
50. Louis Ginzberg, April 1. *Students, Scholars and Saints*. 1st edition. The Jewish Publication Society and Meridian Books, 1958. Preface vii [↑](#footnote-ref-50)
51. Ibid p.155 [↑](#footnote-ref-51)
52. ﻿Berakot 6b I also run. R. Zera says: The merit of attending a lecture lies in the running. Abaye says: The merit of attending the Kallah sessions. [↑](#footnote-ref-52)
53. We will use the phrase, Nazarean Codicil throughout this exposition to refrain from using “New Testament”, which would imply that the Tanakh has been abrogated. It should also be understood that we in no way embrace the idea that the Tanakh has been abrogated. Therefore, we will refrain from using the nomenclature of Old and New Testaments. We will further illustrate that the Nazarean Codicil is a document that explains the Messianic nuances of a living “Word of G-d,” which we refer to as the Tanakh. For a better understanding of the word, “Codicil” See Wikipedia article “[Codicil](http://en.wikipedia.org/wiki/Codicil_%28will%29).” [↑](#footnote-ref-53)
54. The “Oral Torah” considered as the “oral repetition of the Torah.” This constituted the definition *deuterosis* Gk. “repetition,” i.e. “*Mishnah*.” [↑](#footnote-ref-54)
55. Here we include all the “Disciples” and followers of Yeshua. They were clearly Jews and they followed the Torah and Jewish halakha (rulings on how to conduct daily life). We will further develop these ideas throughout the thesis. Likewise, we will refer to the early community that Yeshua established as the Nazarean Jews. [↑](#footnote-ref-55)
56. Some sources suggest that around 200 C.E. completed the compilation of Mishnah. [↑](#footnote-ref-56)
57. ﻿Deut. XXX, 20. [↑](#footnote-ref-57)
58. [So, Bah. cur. edd.: ibat ‘I will teach.’ I.e. he teaches others, so that his fame may spread, and he may obtain a seat in the Academy.] [↑](#footnote-ref-58)
59. Elder’ may simply mean scholar (cf. Kid. 32b), or more exactly a member of the Sanhedrin; cf. Joseph. Ant. XII, 111, p. 3. [↑](#footnote-ref-59)
60. Prov. VII, 3: i.e., make it an integral part of thyself, not as something outside thee, cherished only for its worldly advantages. [↑](#footnote-ref-60)
61. Ibid. III, 17. [↑](#footnote-ref-61)
62. Ibid. 18: this is quoted to show that honor comes eventually. [↑](#footnote-ref-62)
63. Louis Ginzberg, *Students, Scholars and Saints*. 1st edition. The Jewish Publication Society and Meridian Books, 1958. p. 51 [↑](#footnote-ref-63)
64. Ibid p. 52 [↑](#footnote-ref-64)
65. Derek Erez Zutta I, the name “Conduct or way of the wise" given to it by several authors of the Middle Ages is most appropriate, comp. the author's article in Jewish Encyclopedia IV, 528-529 [↑](#footnote-ref-65)
66. Geometrically speaking, a “coincidence” is not something that happens at random, but rather two line travelling in differing directions, so that at some time the lines will “coincide” at a point of intersection. Coincidence in Scrpture should always be understood from this geometric perspective. [↑](#footnote-ref-66)
67. Ibid p.155 [↑](#footnote-ref-67)
68. ﻿Berakhot 6b I also run. R. Zera says: The merit of attending a lecture lies in the running. Abaye says: The merit of attending the Kallah sessions. [↑](#footnote-ref-68)
69. LXX related word(s) H559 *amar*, H1696 *davar* pi., H5341 *natsar*, H6113 *atsar* hi., H6437 *panah*, H6485 *paqad* qal,ni,pi, and H6680 *tsavah* pi.,pu. [↑](#footnote-ref-69)
70. **Numbers 30:1** ¶ καὶ ἐλάλησεν Μωυσῆς τοῖς υἱοῖς Ισραηλ κατὰ πάντα ὅσα ἐνετείλατο κύριος τῷ Μωυσῇ [↑](#footnote-ref-70)
71. “Napkin Hermeneutics” – Midrash from Isaiah 4:10, i.e. the End is in the beginning and the beginning is in the end. [↑](#footnote-ref-71)
72. Hermeneutic Laws concerning “generalities” and “specifics.”

	1. **Kelal u-Perat:** The general and the particular.
	2. **u-Perat u-kelal:** The particular and the general.
	3. **Kelal u-Perat u-kelal:** The general, the particular, and the general.
	4. **Kelal Shehu Tzarich Li-ferat U-ferat Tzarich Lichelal The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
	5. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
	6. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
	7. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
	8. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
	9. **Deduction from the context.** [↑](#footnote-ref-72)
73. Cf. Romans 2:12; 5:12–14 [↑](#footnote-ref-73)
74. Danby, Herbert. *The Mishnah*. Oxford: Clarendon Press, 1933. pp.451-2 [↑](#footnote-ref-74)
75. <http://www.jewishencyclopedia.com/articles/4922-david#anchor16> . Cf. Shab. xxx; Ruth R. i. 17 [↑](#footnote-ref-75)
76. Rabbi Yosef Chaim of Baghdad. *Aderet Eliyahu*. M. Abromovich, 2014. p. 637 [↑](#footnote-ref-76)