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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2014**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2014**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Sivan 23, 5774 – June 20/21, 2014** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. June 13 2014 – Candles at 8:47 PM  Sat. June 14 2014 – Habdalah 9:50 PM | **Austin & Conroe, TX, U.S.**  Fri. June 13 2014 – Candles at 8:17 PM  Sat. June 14 2014 – Habdalah 9:17 PM | **Brisbane, Australia**  Fri. June 13 2014 – Candles at 4:43 PM  Sat. June 14 2014 – Habdalah 5:39 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. June 13 2014 – Candles at 8:40 PM  Sat. June 14 2014 – Habdalah 9:43 PM | **Everett, WA. U.S.**  Fri. June 13 2014 – Candles at 8:54 PM  Sat. June 14 2014 – Habdalah 10:15 PM | **Manila & Cebu, Philippines**  Fri. June 13 2014 – Candles at 6:09 PM  Sat. June 14 2014 – Habdalah 7:02 PM |
| **Miami, FL, U.S.**  Fri. June 13 2014 – Candles at 7:57 PM  Sat. June 14 2014 – Habdalah 8:54 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. June 13 2014 – Candles at 7:59 PM  Sat. June 14 2014 – Habdalah 9:04 PM | **Olympia, WA, U.S.**  Fri. June 13 2014 – Candles at 8:52 PM  Sat. June 14 2014 – Habdalah 10:12 PM |
| **San Antonio, TX, U.S.**  Fri. June 13 2014 – Candles at 8:18 PM  Sat. June 14 2014 – Habdalah 9:17 PM | **Sheboygan & Manitowoc, WI, US**  Fri. June 13 2014 – Candles at 8:18 PM  Sat. June 14 2014 – Habdalah 9:31 PM | **Singapore, Singapore**  Fri. June 13 2014 – Candles at 6:54 PM  Sat. June 14 2014 – Habdalah 7:45 PM |
| **St. Louis, MO, U.S.**  Fri. June 13 2014 – Candles at 8:10 PM  Sat. June 14 2014 – Habdalah 9:17 PM | **Tacoma, WA, U.S.**  Fri. June 13 2014 – Candles at 8:51 PM  Sat. June 14 2014 – Habdalah 10:11 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela 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 Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Yoel ben Abraham

His Excellency Adon Tsuriel ben Abraham and beloved wife HE Giberet Gibora bat Sarah

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 Murray and beloved wife HE Giberet Leah Murray

His Excellency Adon Elisha ben Abraham

His Excellency Adon Ze’ev ben Abraham and beloved wife HE Giberet Hadassah bat Sarah

His Excellency Adon Michael Harston

Her Excellency Giberet Whitney Mathison

Her Excellency Giberet Rivqa bat Sarah

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’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**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat “P’qod Kol Bekhor Zakhar” – Sabbath: “Number all the first-born males”**

**&**

**Shabbat Mevar’chim HaChodesh Tammuz**

**Proclamation of the New Moon for the Month of Tammuz**

**(Next Shabbat 27th – 29th o) June, 2014)**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **פְּקֹד כָּל-בְּכֹר זָכָר** |  |  |
| **“P’qod Kol Bekhor Zakhar”** | Reader 1 – B’Midbar 3:40-43 | Reader 1 – B’Midbar 4:16-18 |
| **“Number all the first-born males”** | Reader 2 – B’Midbar 3:44-48 | Reader 2 – B’Midbar 4:19-21 |
| **“Cuenta todos los primogénitos varones”** | Reader 3 – B’Midbar 3:49-51 | Reader 3 – B’Midbar 4:22-24 |
| B’Midbar (Numbers) 3:40 – 4:15 &  B’Midbar (Numbers) 28:9-15 | Reader 4 – B’Midbar 4:1-3 |  |
| Ashlamatah: Isaiah 66:7-12, 20-23 | Reader 5 – B’Midbar 4:4-8 | **Monday &**  **Thursday Mornings** |
| Special: I Samuel 20:18,42 | Reader 6 – B’Midbar 4:9-12 | Reader 1 – B’Midbar 4:16-18 |
| Psalm 92:9-16 | Reader 7 – B’Midbar 4:13-15 | Reader 2 – B’Midbar 4:19-21 |
| Abot: 3:21 | Maftir: B’midbar 28:9-15 | Reader 3 – B’Midbar 4:22-24 |
| N.C.: Mark 10:10-12; Romans 1:21-23 | - Isaiah 66:7-12, 20-23  - I Samuel 20:18,42 |  |

**Blessings Before Torah Study**

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

**Please Ha-Shem, our G-d, 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 desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our G-d, 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: Honouring 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!**

**Contents of the Torah Seder**

1. Substitution of the Levites for the First Born – Numbers 3:40-51
2. The Kohathites and their Duties – Number 4:1-15

**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. 56-64

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Numbers) 3:40 – 4:15**

| **Rashi** | **Targum** |
| --- | --- |
| 40. The Lord said to Moses: **Count every firstborn male** aged one month and upward of the children of Israel, and take the number of their names. | 40. And the LORD said unto Mosheh, **Number all the first-bon males** among the sons of Israel, from a month old and upward, and take the number of their names. |
| 41. And you will take the Levites for Me I am the LORD instead of all firstborns among the children of Israel. And [take] the Levites' animals instead of all the firstborn animals of the children of Israel. | 41. And bring near the Levites before me -- I am the LORD -- instead of all the firstborn among the sons of Israel, and all the cattle of the Levites instead of all the firstling cattle of the children of Israel. |
| 42. So Moses counted every firstborn of Israel, as the LORD had commanded him. | 42. And Mosheh numbered, as the LORD commanded him, |
| 43. The firstborn males aged one month and upward, according to the number of names, was twenty two thousand, two hundred and seventy three. | 43. all the firstborn of the sons of Israel: the sum of their number was twenty-two thousand two hundred and seventy-three. |
| 44. The LORD spoke to Moses, saying: | 44. And the LORD spoke with Mosheh, saying: |
| 45. Take the Levites instead of all the firstborns among the children of Israel and the Levites' animals instead of their animals, and the Levites will be Mine I am the LORD. | 45. Bring near the Levites instead of every first-born among Israel, and the cattle of the Levites instead of their cattle, that the Levites may minister before Me: I am the LORD. |
| 46. As for the two hundred and seventy three of the children of Israel who required redemption, who are in excess of the Levites, | 46. And for the redemption of the two hundred and seventy and three of the first-born of the Bene Israel, who are more (than the number of) the Levites, |
| 47. you will take five shekels per head, according to the holy shekel, by which the shekel is twenty gerahs. | 47. you will take of each five shekels by poll, in the shekel of the sanctuary will you take, twenty mahin to the shekel. |
| 48. You will give the money to Aaron and his sons, in redemption for the firstborns who are in excess of them. | 48. And thou shalt give the Shekel unto Aharon, and to his sons, as the redemption of them who are more than they. |
| 49. So Moses took the redemption money for those in excess of those redeemed by the Levites. | 49. And Mosheh took the redemption (money) of them who were above those who were released by the Levites, |
| 50. He took the money from the firstborn of the children of Israel; one thousand, three hundred and sixty five of the holy shekels. | 50. \_\_\_ one thousand three hundred and sixty-five shekels; |
| 51. Then Moses gave the money of those redeemed to Aaron and his sons, in accordance with the word of the LORD, as the LORD had commanded Moses. | 51. and Mosheh gave the redemption silver to Aharon, and to his sons, according to the mouth of the Word of the LORD, as the LORD commanded Mosheh. |
|  |  |
| 1. The LORD spoke to Moses and Aaron saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. Make a count of the sons of Kohath from among the children of Levi by their families, according to their fathers' houses. | 2. Take the account of the sons of Kehath from among the Bene Levi, |
| 3. From the age of thirty until the age of fifty, all who enter the service, to do work in the Tent of Meeting. | 3. from thirty years and upwards to fifty years, everyone who comes by the band to do the work in the tabernacle of ordinance. |
| 4. The following is the service of the sons of Kohath in the Tent of Meeting-the Holy of Holies. | 4. This is the service of the Bene Kehath, in the tabernacle of ordinance (with) the most holy things. |
| 5. When the camp is about to travel, Aaron and his sons will come and take down the dividing screen; with it, they will cover the Ark of the Testimony. | 5. But whenever the camp is to be removed, Aharon and his sons will enter, and unloose the veil that is spread, and cover up the Ark of the Testimony, |
| 6. They will place upon it a covering of tachash skin and on top of that they will spread a cloth of pure blue wool. Then they will put its poles in place. | 6. and put over it the covering of hyacinthine skin, and overspread it with a wrapper of twined work, and inset its staves. |
| 7. They will spread a cloth of blue wool on the Show Table and they will place on it the forms, spoons, supports, and covering frames; the continual bread can then be placed upon it. | 7. And over the table of the presence bread they will spread a wrapper of purple, and set upon it the vials, and the spoons, and the vases, and the libation cups; but the bread will be upon it evermore. |
| 8. They will spread upon them a cloth of crimson wool and cover that with a covering of tachash skin. Then they will put its poles into place. | 8. And they will spread upon it a wrapper of scarlet, and cover it with a covering of hyacinthine skin, and inset its staves. |
| 9. They will take a blue cloth and cover the menorah for lighting and its lamps, its tongs, and its scoops, and all its oil vessels used in performing its service. | 9. And they will take a purple wrapper, and cover the candelabrum that lights, and its lamps, its tongs, its snuff-dishes, and all the vessels of service by which they attend it. |
| 10. They will put it and its vessels into a covering of tachash skin and place it on a pole. | 10. And they will put it and all its vessels in a covering of hyacinth skin, and place it upon a rest. |
| 11. They will spread a cloth of blue wool over the golden altar and cover it with a covering of tachash skin, and then set its poles in place. | 11. And upon the golden altar they will spread a purple vest, and cover it with a covering of hyacinth skin, and inset its staves. And they will take all the vessels, of the service with which they minister in the sanctuary, and wrap them in a covering of hyacinth skins, |
| 12. They will then take all the vessels used in the Holy, put them into a cloth of blue wool, cover them with a covering of tachash skin, and put them onto a pole. | 12. and place it upon a beam. |
| 13. They will remove the ashes from the altar and spread a cloth of purple wool over it. | 13. And they will remove the cinders from the altar, and overspread it with a covering of crimson. |
| 14. They will place on it all the utensils with which they minister upon it: the scoops, the forks, the shovels, and the basins-all the implements of the altar. Then they will spread over it a covering of tachash skin and set its poles into place. | 14. and put upon it all its vessels with which it is served, the cinder-holders, flesh-hooks, prongs, and basins, even all the vessels of the altar, and spread upon it a covering of hyacinth skin, and inset its staves. |
| 15. Aaron and his sons will finish covering the Holy and all the vessels of the Holy when the camp is set to travel, and following that, **the sons of Kohath will come to carry [them], but they will not touch the sacred objects for [then] they will die.** These are the burden of the sons of Kohath for the Tent of Meeting. | 15. And after Aharon and his sons have completed to cover the sanctuary, and all the vessels thereof, when the camp is to go forward, **then the sons of Kehath may enter in to carry: but they will not touch any holy thing, lest they die by the flaming fire.** This is the burden of the sons of Kehath in the tabernacle of ordinance. |
|  |  |

**Rashi & Targum Pseudo Jonathan**

**for: Bemidbar (Numbers) 28:9-15**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation. |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 **At the beginning of your months** you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11 **And at the beginning of your months** you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
|  |  |

**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.

**Rashi’s Commentary for: B’Midbar (Numbers) 3:40 – 4:15**

**40** **Count every firstborn male aged one month and upward** **From the time he is no longer categorized as possibly a premature birth.**

**45** **and the Levites animals...** The Levites’ animals did not redeem the clean firstborn animals of the Israelites, but their firstborn donkeys. One lamb belonging to a Levite could exempt many firstborn donkeys of an Israelite. The proof is that [Scripture] counts the excess number of [firstborn] men, but not the extra animals. [*Bech.* 4b]

**46** **As for the two hundred and seventy-three of the children of Israel who required redemption** The firstborn among them who require redemption—these are the two hundred and seventy-three in excess of the Levites; from them you shall take five shekels per head. Such was the sale [price] of Joseph, the firstborn of Rachel, [for the price was] twenty silver pieces [i.e., twenty *dinarim*, four of which equal a *sela*]. [*Gen. Rabbah* 84:18]

**49** **in excess of those redeemed by the Levites** Those remaining after the Levites had redeemed them with their very selves.

**50** **one thousand, three hundred and sixty-five** This is the sum total, at five shekels per head: for two hundred firstborn, a thousand shekels. For seventy firstborn, three hundred and fifty shekels; for three firstborn, fifteen shekels. He [Moses] said, “How shall I do it? If I tell a firstborn to give five shekels, he will tell me, 'I am one of those redeemed by the Levites.’” What did he do? He brought twenty-two thousand slips [of paper] and wrote on them, “Levite.” [Then] two hundred and seventy-three slips and wrote on them, “five shekels.” He jumbled them and put them into an urn and told them, “Come and take your slips according to lot.” [*Sanh.* 17a]

**Chapter 4**

**2** **Make a count** Count those among them who are fit for the service of carrying, and are from the age of thirty until the age of fifty. One under thirty has not reached the peak of his strength; from this our Sages said, “At thirty for [full] strength” (*Avoth* 5:21). Over the age of fifty, one’s strength begins to wane.

**4** **The Holy of Holies** The holiest of all—the ark, the table, the menorah, the altars, the dividing curtain, and the service utensils.

**5** **Aaron and his sons shall come** They shall put each vessel into its holder specified for it in this section. The Levite sons of Kohath need only carry them.

**When the camp is about to travel** When the cloud withdraws, they know that they are to travel.

**7** **forms, spoons, supports, and covering frames** I have already described [these] in [the chapter dealing with] the work of the *Mishkan*.

**covering** Heb. הַנָסֶךְ, from the term מָסָךְ [a screen] as it is written, with which they are covered (יֻסַּךְ) " (Ex. 25:29).

**9** **its tongs** A type of tweezers with which the wick was drawn to the desired direction.

**its scoops** Heb. מַחְתֹּתֶיהָ, a sort of small spoon, with a level bottom, not rounded. It had no wall in the front, only at its sides, and he uses it to rake the ashes from the [menorah] lamps when he cleans them.

**its lamps** Heb. נֵרֹתֶיהָ, *loces* in Old French, in which the oil and wicks are placed.

**10** **into a covering of tachash skin** A type of [large] sack.

**12** **all the vessels used in the Holy** That is, within the *Mishkan* [as opposed to the courtyard], which is holy. These are the incense vessels with which they ministered on the inner altar.

**13** **They shall remove the ashes from the altar** The copper altar.

**They shall remove** remove the ashes from upon [the altar].

**and spread a purple cloth over it** The fire that descended from heaven crouched under the cloth like a lion during their travels, but it did not burn it because they covered it with a large copper pot.

**14** **scoops** Heb. מַחְתֹּת, with which they raked (חוֹתִין) the coals during the separation of the ashes. It was shaped like a three-sided pan, and the coals were gathered up with its front end.

**forks** Heb. מִזְלָגֹת, copper hooks used to prod the limbs on the altar and turn them over, so they would be consumed properly and quickly.

**shovels** Heb. יָעִים. These were shovels, in Old French, *videl*, which were made of copper and used to sweep the ashes off the altar.

**15** **the covering of the Holy** The ark and the altar.

**vessels of the Holy** The menorah and the service utensils.

**they will die** **If they touch [the sacred objects] they are punishable by death at the hands of heaven.**

**Ketubim: Tehillim (Psalms) 92:9-16**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song with musical accompaniment for the Sabbath day. | 1. A psalm and song that the first Adam uttered concerning the Sabbath day. |
| 2. **It is good to give thanks** to the Lord, and to sing to Your name, O Most High. | 2. **It is good to give thanks** in the presence of the LORD, and to praise your name, O Most High. |
| 3. **To declare in the morning Your kindness and Your faith at night.** | 3. **To recount Your goodness in the morning, and Your truth in the nights,** |
| 4. Upon a ten- stringed harp and upon a psaltery, with speech upon a harp. | 4. According to the harp of ten strings, and according to the lyre, upon the murmuring of harps. |
| 5. For You have made me happy O Lord, with Your work; with the work of Your hands I shall exult. | 5. For you have made me glad, O LORD, by your works; I will rejoice in the works of your hands. |
| 6. **How great are Your works, O Lord! Your thoughts are very deep.** | 6. **How great are Your works, O LORD; Your thoughts are very deep.** |
| 7. **A boorish man does not know; neither does a fool understand this.** | 7. **A foolish son of man will not know it, and a fool will not comprehend this.** |
| 8. When the wicked flourish like grass, and all workers of violence blossom, only to be destroyed to eternity. | 8. While the wicked flourish like grass and all workers of deceit blossom, God is going to destroy them forever. |
| 9. But You remain on high forever, O Lord. | 9. But You are high and supreme in this age, O LORD, and You are high and supreme in the age to come. ANOTHER TARGUM: And You, Your hand is supreme to punish the wicked in the age to come, in the great day of judgment, O LORD; and You, Your hand is supreme to give a good reward to the righteous/ generous in the age to come, O LORD. |
| 10. For behold Your enemies, O Lord, for behold Your enemies will perish; all workers of violence will scatter. | 10. For, behold, Your enemies, O LORD, for behold, **Your enemies will perish in the age to come**; and all the workers of deceit will be separated from the band of the righteous/generous. |
| 11. **But You have raised my horn like that of a wild ox; to soak me with fresh oil.** | 11. **You have raised up my might like a wild-ox; you have anointed me with moist anointing oil of the leafy olive.** |
| 12. My eye has gazed upon those who stare at me [with envy]; when evildoers rise up against me, my ears hear [them]. | 12. And my eye has looked on the perdition of my oppressors; my ear has heard the sound of the destruction of those who stand against me to do harm. |
| 13. **The righteous one flourishes like the palm; as a cedar in Lebanon he grows.** | 13. **The righteous/generous man will grow fruit like the palm-tree, like the cedar in Lebanon he will grow and produce roots.** |
| 14. **Planted in the house of the Lord, in the courts of our God they will flourish.** | 14. **His sons will be planted in the sanctuary of the LORD; in the court of the house of our God they will flourish.** |
| 15. They will yet grow in old age; fat and fresh will they be. | 15. Again like their fathers they will produce sons in old age; they will be plump and juicy. |
| 16. **To declare that the Lord is upright, my rock in Whom there is no injustice.** | 16. **So that the inhabitants of the earth might tell it, for the LORD is upright; my strength, and there is no wrong in Him.** |
|  |  |

**Rashi’s Commentary for: Psalms 92:9-16**

**9** **But You remain on high** In all Your judgments, You have the upper hand, for all justify Your judgments.

**11** **to soak me with fresh oil** Heb. בלתי. To soak me with the oil of dominion. בַלֹתִי is like (Num. 15:9): “mingled (בלולה) with oil.”

**12** **upon those who stare at me** Heb. בשורי, at those who stare at me, as (5:9): “those who lie in wait for me (בשוררי).”

**when evildoers rise up against me** About the wicked who rise up against me, my ears heard from behind the “veil” that they will not succeed in destroying us [perhaps, David and his men]. So I heard.

**13** **The righteous one flourishes like the palm, etc.** **Like the palm that produces fruit, and like the cedar insofar as its trunk renews itself.**

**14** **Planted** **The righteous will be [planted] in the house of the Lord.**

**15** **will...grow** Heb. ישגה, will grow.

**fat** Heb. דשנים, They will be fat and fresh, and then they will declare that the Lord is upright.

**Meditation from the Psalms**

**Psalms ‎‎92:9-16**

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

This week we will be looking at the second half of Psalm 92. I am repeating the introduction from last week for continuity’s sake. After the introduction, I will build on what was taught last week to build another perspective on Shabbat and the Olam HaBa.[[1]](#footnote-1)

The Pesikta notes[[2]](#footnote-2) that the initial letters of the first four Hebrew words of our psalm form למשה, *by Moses*, for this is the third of the eleven psalms which he composed.

Moses dedicated this psalm, the third in the series of eleven, to the tribe of Judah. Judah had been named by his mother, Leah, for she said,[[3]](#footnote-3) “This time let me gratefully thank HaShem”.[[4]](#footnote-4)

It is both unreasonable and unwise to pass judgment on a work of art before it has been completed; even a masterpiece may look like a grotesque mass of strokes and colors, prior to its completion. Human history is G-d’s masterpiece. Physical creation was completed at the end of the sixth day, but the spiritual development of mankind will continue until this world ends, at the close of the sixth millennium. Thus it is both unfair and impossible to judge G-d’s equity before the denouement of human history, despite the fact that history appears to be a long series of tragic injustices.

On the seventh day of the first week of creation, on the Shabbat,[[5]](#footnote-5) Adam surveyed G-d’s completed work and he was stirred to sing of the marvelous perfection which his eyes beheld. Moshe, in our Torah portion, was stirred by the setting apart the Levites for the work of the Mishkan. This tent, HaShem’s house,[[6]](#footnote-6) was a microcosm of creation. It was at this tent that Levites would sing our psalm on Shabbat.

Similarly, when the panorama of human history is completed, the seventh millennium will be ushered in as the day of everlasting Shabbat. At that time all Adam’s descendants will look back and admire G-d’s completed masterpiece.

This psalm speaks of man’s bewilderment as he observes the inequity which is apparent in this world. It also tells of the joy he will experience when the inequities are resolved. Therefore, the Talmud[[7]](#footnote-7) prescribes this as the Song of the Day[[8]](#footnote-8) for the Shabbat, both in the song of the Levites in the Holy Temple and in the universal Shabbat liturgy.[[9]](#footnote-9)

On Shabbat we recite Psalm 92. The Psalmist refers to this chapter as a *shir[[10]](#footnote-10)* as opposed to a *shira*. According to the Midrash,[[11]](#footnote-11) all the nine major songs of the past were referred to, in Tanach, as *shira* and only the song of the future is called a *shir*. This suggests that this Psalm pertains to the future.

As to the future, it is also worth noting that G-d created His world in seven days. Our Hakhamim understood that, to HaShem, a day is **as** a thousand years. This suggests that the Sabbath itself is an allusion to the future.

***2 Tsefet (Peter) 3:8*** *But, beloved, be not ignorant of this one thing, that one day is with the Lord* ***as*** *a thousand years, and a thousand years as one day.*

This suggests the following rabbinic understanding:

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **One Day** | **A Second Day** | **A Third Day** | **A Fourth Day** | **A Fifth Day** | **The Sixth Day** | **The Seventh Day** |
| First Millennium | Second Millennium | Third Millennium | Fourth Millennium | Fifth Millennium | Sixth Millennium | Seventh Millennium |
| Adam’s Day | Noah’s Day | Days of Torah | Days of the Temple | Times of the Gentiles | Times of the Gentiles  **We are here: 5774** | The Messianic Age |
| 2000 years of chaos[[12]](#footnote-12) | | 2000 years of Torah[[13]](#footnote-13) | | 2000 years of Mashiach[[14]](#footnote-14) | | ***Yom Shekulo Shabbat*** |

Rashi, on the first verse of Psalm 92, notes that this psalm is really all about the *messianic age* – *Yemot HaMashiach*. In the Talmud[[15]](#footnote-15) the Messianic Age is called *Yom* *Shekulo Shabbat,* the day that all will be Sabbath. Psalm 92 speaks to the future messianic time when Israel[[16]](#footnote-16) will enjoy one long Shabbat!

***Tamid 33b*** *On Sabbath they used to say, a psalm, a song for the Sabbath day[[17]](#footnote-17) A psalm a song for the time to come, for the day that will be all Sabbath and rest for everlasting life.*

The weekly Shabbat is a ***rehearsal****[[18]](#footnote-18)* for a revolutionary new world; Yom Shekulo Shabbat - *the day* (millennium) *that will be all Sabbath*.

G-d created the heavens and the earth in six days, and on the seventh day He rested. In the Talmud,[[19]](#footnote-19) some of the Sages viewed the seven days of creation as a broad outline for human history, as it says, “For a thousand years in Your sight are **like** a day when it passes by”.[[20]](#footnote-20) Accordingly, they compared each of the six days to a millennium of history. Various constructs are offered by the *Talmud*. The seventh day, the day of the Sabbath, is generally understood as a picture of the seventh millennium.[[21]](#footnote-21) On one day each week, a Jew belongs to a different world, a world that is *kulo Shabbat* - *entirely Shabbat*. This day serves as a respite from the external actions and from working the earth. It ‘resembles the World to Come’.

|  |  |  |
| --- | --- | --- |
| **CREATION** |  | **EVENTS** |
| One Day  *Light* | Years of chaos | 0: Day Six – Adam the Light of the World is created. (Ramban)  930: Adam died having given seventy years to King David. |
|  |  |
| A Second Day  *Waters separated* | 1056: Noach is born.  1948: Avraham is born.  1996: Dispersion from the Tower of Bavel. |
|  |  |  |
| A Third Day  *Land and Plants* | Years of Torah | 2000: Avraham destroys his father’s idols.  2018: Covenant between the parts.  2084: The Akeida.  2238: Yaaqov and his family descend into Egypt for 210 years.  2449: The Mishkan is erected, it will stand for 480 years.  2928: First Temple begun. 72 years before the end of the third Millennium. |
|  |  |
| A Fourth Day  *Sun, moon, and stars* | 3000: First Temple is still standing.  3338: First Temple was destroyed. It stood for 410 years.  3342: seventy years of Babylonian exile begin.  3408: Begin building the Second Temple to stand 420 years.  3782: Yeshua dies (approx.)  3829: The Second Temple is destroyed.  172 years remaining in the fourth millennium. |
|  |  |  |
| A Fifth Day  *Fishes and Birds* | Years of Mashiach | 4000: The nations have dominion. |
|  |  |
| The Sixth Day  *Animals and Man* | 5000: beginning of which the “beasts,” ‎symbolizing the kingdoms *that knew not the Eternal*, will rule, but after a tenth thereof - in the ‎proportion of the time from the first sparklings of the sun to the beginning of the day - the redeemer will ‎come, as it is said concerning him, *And his throne is as the sun before Me.* This is the son of David.  5708: The nation of Israel is established. |
|  |  |  |
| The Seventh Day  *Rest* |  | The seventh day which is the Sabbath alludes to the World to Come, “which will be wholly a Sabbath and ‎will bring rest for life everlasting”. |

During Creation, the Torah uses the phrase “and there was evening, and there was morning”, the evening precedes the morning; the darkness precedes the light, with respect to every day, **except for Shabbat**. Why? What is the Torah alluding to? Perhaps a time that is neither day nor night?

Now lets examine another idea that will help us understand the relationship between the *weekly Shabbat* and *Yom Shekulo Shabbat*.

***Vayikra (Leviticus) 23:3*** *Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation* **(rehearsal)***; ye shall do no work therein: it is the Sabbath of HaShem in all your dwellings.*

The Hebrew word that means “rehearsal” is “miqra - מקרא” and is translated as “sacred assemblies” or “holy convocation” depending on which translation one uses. Thus we see that *miqra* defines an assembly of people for the purposes of rehearsing. The first use of *miqra* is found in *Shemot (Exodus) 12:16.* In this pasuk, HaShem is speaking about the *first festival* that we celebrate in each year, the festival of Pesach.

Vayikra chapter 23 describes the rehearsals, the festivals, of HaShem. Notice that these are HaShem’s appointments, which the Sanhedrin (those who sit in the seat of Moses) were to proclaim and sanctify. The Sanhedrin determined the date for these rehearsals based on their determination and sanctification of the new moons. Because they had the authority to determine when to sanctify a new moon, they had the ability to change the date for the festivals. In Vayikra 23, Shabbat is given top billing and is the rehearsal that helps us understand all of the other festivals. Just as the Bne Israel celebrated Pesach, in Egypt, before they celebrated any other festival, so they were given Shabbat next.[[22]](#footnote-22)

The Torah never teaches us how to fulfill the Torah commands. The festivals are no different. The manner of the fulfillment of the festivals is described in the Oral Torah. The Oral Torah describes the rules that Chazal used to write the scripts for our rehearsals. These scripts are the prayer books, the siddur, and the festival prayer books, the machzorim, that we use to guide our prayers on the festivals.

The prayers we pray in the synagogue with the rest of the congregation are so much like a script that they even include the different parts that are used by the different participants. We have parts for the Hakham, for the Priests, for the Levites, for the other Jews. We also have special parts for the cantor.[[23]](#footnote-23) Each of these different parts is designed to bring out each of the various parts which make up the body called Israel.

In addition, each major group has its own siddurim[[24]](#footnote-24) and machzorim[[25]](#footnote-25) which are ever so slightly different from the others. The different customs represent the different missions and roles that the various groups are to exercise. These prayerbooks, when used properly, will put a person in the right place, at the right time, doing the right things, and saying the right words – a true rehearsal.

The last parts of the *scripts* are the special Torah, Haftarah / Ashlamata, and Psalms readings that are prescribed for the Sabbath and festivals. These readings allow us to see the creation, and progression, of the world through the eyes of Moshe and the Prophets. These prophetical readings allow us to see the future!

There are at least four pieces of clothing that constitute our costumes for these rehearsals. We have the tallit, the kittel, our headcovering, and our Shabbat clothes.

We also have several special props that are used for our rehearsals. These include the Seder, with matza and wine, for Pesach, The giant challah for Shavuot, the shofar for Rosh HaShana, the lulav and succah for Succoth, the chanukyah for Chanukah, and the groggers, masks, and costumes for Purim.

Finally, we have the location for our rehearsals. For Shabbat we have two locations: The Esnoga[[26]](#footnote-26) and our own homes. Armed with these three things: The scripts, the props, the costumes, and the rehearsal location all assist us in preparing for the time when we experience the reality and no longer need to rehearse. These items help us to create the reality in this world in order to bring the reality of the next world. For Shabbat, these rehearsal items bring us a taste of the Days of Mashiach.

Hakham Shaul wrote that Shabbat is "a mere shadow of what is to come" - rehearsals:

***Colossians 2:16****Let no [Gentile] man therefore judge you but the body of Messiah (i.e. the Jewish people) in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days:* ***17****For [these] are a shadow (prophecy/****rehearsal****) of things to come!*

This idea of rehearsal has to be understood within the context of the other six days. These other six days all relate to the Shabbat. As we noted last week, Shabbat is the center of the week. The days all revolve around Shabbat;

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |
| Tuesday 3rd day | Monday 2nd day | Sunday 1st day | **Shabbat** 7th day | Friday 6th day | Thursday 5th day | Wednesday 4th day |

Shabbat is to be viewed ***not*** as end of the week but as the focus of the week just as Israel is the center of the earth, its navel according to ancient Midrashic traditions. Thus Shabbat will expand to the left and to the right. Non-Jews use names for each day of the week, such as Sunday, Monday, etc. In Judaism, we count the days of the week with an eye **towards** Shabbat: *Yom rishon l'Shabbat"* (First day towards the Shabbat[[27]](#footnote-27)) This is referring to the first day of the week (Sunday) which is the first day towards the Shabbat, Monday is the second day towards the Shabbat, Tuesday is the third day towards the Shabbat, till we get to the sixth day which is also called *Erev Shabbat*, the eve of the Sabbath.

With the exception of the Shabbat, the weekdays have no names.  They are simply numbered:

1. א  *yom rishon* = "first day" = (Sunday)
2. ב  *yom sheni* = "second day" = (Monday)
3. ג  *yom sh'lishi* = "third day" = (Tuesday)
4. ד  *yom revi'i* = "fourth day" = (Wednesday)
5. ה  *yom chamishi* = "fifth day" = (Thursday)
6. ו  *yom shishi* = "sixth day" = (Friday)

The week culminates in the seventh day, the Holy Shabbat. From the beginning till the end of the week we have a daily relationship with Shabbat. Ultimately Shabbat *will* absorb all time and the messianic age will be a day which is all Shabbat, *Yom Shekulo Shabbat*.

The essence of anything is always found in its beginning. Shabbat is no different.

If Adam had not sinned, the redemption would have come that day, and that first Shabbat would have been: “Yom Shekulo Shabbat”. But since he sinned, Shabbat could only be a taste[[28]](#footnote-28) – 1/60th of Olam Haba.

Shabbat has become a rehearsal for the real time when all will be Shabbat, for *Yom Shekulo Shabbat*. This is the message of Psalms chapter 92.

The Arizal taught that all the souls that would ever come into the world were part of Adam when he sinned, this means that we all have a great obligation to “bring joy to Shabbat”, to compensate for the loss that she had not being “Yom Shekulo Shabbat” and only “a taste”.

The Shabbat foods we eat are hints and reminders to the foods that Hashem will feed us in Olam Haba. The wine that we use to make Kiddush is a reminder to the “preserved wine” that HaShem will serve us. The fish and meat that we eat are reminders of the “Leviathan[[29]](#footnote-29) and Behemoth[[30]](#footnote-30)” that HaShem will feed us.

We prepare for Shabbat by washing in hot water and changing our clothes for Shabbat. This too is a reminder of the preparation for Olam Haba, when we will dip into the “Nehar dinur[[31]](#footnote-31) – the ocean of fire”, to cleanse ourselves from all the worldly filth, and we will get rid of our physical body, which is the clothing of our soul, and will only need our spiritual clothing, mitzvot and good deeds.

By eating all these foods we remind Shabbat, in allegory, of what HaShem will serve us “in the day what all will be Shabbat” in Olam Haba. This is as if we are saying to Shabbat: Don’t be so sad that we spoiled your great holiness, because the time will come very soon, when instead of being “a taste of the world to come” you will be “Yom Shekulo Shabbat – a day that is only Shabbat”, a day when your rays of holiness will flourish and shine into all days of the year.

On every Sabbath, we partake of the future world, of the peace and harmony of the Messianic Age. The Jew who keeps Shabbat knows the meaning of true harmony and tranquility. He knows how to use it and how to elevate himself with it. When the Messianic revolution comes, he will not be unprepared. By observing the Sabbath, he will be ready for the day when all is Sabbath.

**Every time we prepare for the Sabbath, we are also reminding ourselves to prepare for the** **messianic age when all is Sabbath**. We remind ourselves that our stay in this world is, but a preparation, a rehearsal, for something much loftier. Yom Shekulo Shabbat is a reward, but this reward is a result of our preparation in this world. The reward is built by our actions here.

After Avram's dramatic victory over the four kings and the successful rescue of Lot and the return of all the captives, HaShem reassures Avram: "Do not fear Avram, I am your shield, your reward is very great".[[32]](#footnote-32) To this promise, Avram responds: "God Almighty, what will you give me since I go through life childless”.[[33]](#footnote-33) Many commentaries raise a perplexing problem with Avram's answer. Clearly, Avram, who had discovered the truth of the One and Only G-d independently and against the prevailing theology of paganistic polytheism prevalent in his time period, surely also arrived at the truths of the transcendence of the soul and *'Olam Haba* - the World to Come, the world of true and everlasting reward. How did Avram know that HaShem's promise of "great reward" was not referring to Avram's reward in the hereafter? The Malbim addresses this question by formulating a fundamental principle concerning the nature of the everlasting reward. The spiritual delights of *'Olam Haba* are not reward, which implies something extra, not built into the very system of creation. The soul is not "rewarded" for its service of G-d any more than one who diligently studies is "rewarded" with wisdom. The acquired knowledge is a natural consequence of the study; so too, the "reward" of *Olam Haba* is a natural consequence of the elevation of the soul that served its Creator. It is for this reason, posits the Malbim, that the reward in *Olam Haba* is not mentioned more explicitly in the Torah *Shebichtav*[[34]](#footnote-34) whereas the apparent reward[[35]](#footnote-35) in *Olam Hazeh, this world,* is mentioned countless times. The reward of the next world is a fundamental axiom of the very creation of the soul and its mission in this world; the reward of this world is an additional act of kindness that the Merciful One bestows on His creations.[[36]](#footnote-36)

R. Chaim Volozhiner in his *Nefesh Hachaim*[[37]](#footnote-37) expounds on this concept further. The reward of *'Olam Haba* is created by Man himself. Each time a person performs a mitzva, the spiritual radiance created by that mitzva is transferred into the next world and awaits its creator to benefit from it. Thus, explains Rav Chaim, in a very literal sense, the reward of a mitzva is (created by) the mitzva itself.[[38]](#footnote-38)

The Ohr HaChayim expresses a similar theme. In explanation of the passage “And the Jewish people should keep the Shabbat, in order that they perform (literally make) the Shabbat for all generations”, he explains that by the Jewish people keeping the this-worldly Shabbat, they actively create (hence “make”) their reward in the next world which is referred to as the “*Yom Shekulo Shabbat*”, the day that is eternally Shabbat.[[39]](#footnote-39) Thus, the observance of Shabbat quite literally creates another, everlasting Shabbat for the observer.[[40]](#footnote-40)

The Torah calls Shabbat,[[41]](#footnote-41) “an eternal sign”. The author of *Resheet Chochmah* writes that this means that it is a “sign of Eternity”. On Shabbat, the door opens a crack, and we see a spark of the Eternal. We feel a breeze blowing from the future world when all is Sabbath. The Shabbat feeling *is* a sign of the future, when man and HaShem will be in total harmony.[[42]](#footnote-42)

”This world” is a world of “becoming”, and the “next world” is a world of “being”.

The Final Redemption at the end of days is known as yom Shekulo Shabbat,[[43]](#footnote-43) an epoch of *complete spirituality*. Our current level of engagement with Shabbat and Yom Tov is only within the confines of ‘a semblance of the World to Come’. The difference between these two states is the explanation of the Midrash.

The Midrash uses the verb *batel*, *annulled*. The Bostoner Rebbe ztvk’’l explains that this has two definitions: one being that something will be expunged, the other that it will still exist but it will be so subsumed by something else that it will seem as if it has been annulled. In the times of Mashiach, we will continue to observe the Torah and mitzvot, but we will not experience the same contrast between the festivals and the weekday as we do currently. The spiritual ecstasy of *yom Shekulo Shabbat* will permeate our entire week so that it will represent a constant state of elevated spirituality, such that the distinctive nature of the moedim, the festivals, will appear to have been overwhelmed. The exception to this will be Purim. The aura of the festival of Purim in the future will feel at least as unique as it does presently, possibly more so.

Is it conceivable that, in messianic times, we will never do any labor at all, as every day will be like Shabbat? Does that mean that we will never eat cooked food or wear clean clothes, since the acts required for them are forbidden? That we will never go beyond the geographical limits where our feet can take us, nor communicate with others by phone or email? Or never write an essay, paint a picture, make music, or engage in other creative work through which man expresses himself on the most profound level? Rather, every day will be like “the Supernal Shabbat”, that is a time in which consciousness of HaShem will permeate all of life.

In the grace after meals we have these most potent words: *May the Compassionate One bring us a day which will be wholly Shabbat and eternal rest*.

Shabbat is referred to as a "microcosm of the world to come"[[44]](#footnote-44) and conversely, the Era of the Redemption is referred to as "the Day which is entirely Shabbat, and rest for life everlasting".[[45]](#footnote-45) It is the woman of the house who introduces the atmosphere of Shabbat by lighting its Shabbat candles.[[46]](#footnote-46) Thus, to recall the analogy of the world as G-d's dwelling, it is the women who must usher the light of redemption into the world. I believe that this is the ‘woman’ our Ashlamata speaks of. Clearly this passage from Yeshayahu is speaking of messianic days, just as our psalm is. The common Shabbat greeting, Shabbat shalom, is surely speaking of our Ashlamata;

***Yeshayahu (Isaiah) 66:10-12*** *Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her;* ***11****That ye may suck, and be satisfied with the breast of her consolations; that ye may drink deeply with delight of the abundance of her glory.****12****For thus saith the LORD:* ***Behold, I will extend peace* (Shalom) *to her like a river****, and the wealth of the nations like an overflowing stream, and ye shall suck thereof: Ye shall be borne upon the side, and shall be dandled upon the knees.*

Can you imagine a time of only Shabbat?

Soon, very soon, Mashiachwill arrive to herald the news. Every day will be Shabbat, yes every day - *Yom Shekulo Shabbat*.

**Ashlamatah: Yeshayahu (Isaiah) 66:7-12, 20-23**

| **Rashi** | **Targum** |
| --- | --- |
| 13. ¶ Therefore, so said the Lord God, "Behold, My servants shall eat, but you shall be hungry; behold, My servants shall drink, but you shall thirst; behold, My servants shall rejoice, but you shall be ashamed. | 13. ¶ Therefore thus says the LORD God: “Behold, My servants, the righteous/generous, will eat, but you, the wicked, will be hungry; behold, My servants, the righteous/generous, will drink, but you, the wicked, will be thirsty; behold, My servants, the righteous/generous, will rejoice, but you will be put to shame; |
| 14. Behold, My servants shall sing from joy of heart, but you shall cry out from sorrow of heart, and from a broken spirit you shall wail. | 14. behold, My servants, the righteous/generous, will sing from goodness of heart, but you will cry from pain of heart, and will wail from breaking of spirit. |
| 15. And you shall leave your name for an oath for My elect, "And the Lord God shall slay you," but to His servants He shall call another name. | 15. You will leave your name to my chosen for an oath, and the LORD God will slay you with the second death, but His servants, the righteous/generous, He will call by a different name. |
| 16. For whoever himself on the earth shall bless himself by the true God, and whoever swears on the earth shall swear by the true God, **for the first troubles have been forgotten and they have been hidden from My eyes.** | 16. He who blesses in the land will bless by the living God, and he who takes an oath in the land will swear by the living God; **because the former troubles will be forgotten and hid from before Me.** |
| 17. For behold, I create new heavens and a new earth, **and the first ones shall not be remembered, neither shall they come into mind.** | 17. For behold, I create new heavens and a new earth; **and the former things will not be remembered or be brought into mind.** |
| 18. But rejoice and exult forever [in] what I create, for behold I create Jerusalem a rejoicing and its people an exultation. | 18. But they will be glad in the age of the ages which I create; for behold, I create Jerusalem gladness, and her people rejoicing. |
| 19. And I will rejoice with Jerusalem, and I will exult with My people, and a sound of weeping or a sound of crying shall no longer be heard therein. | 19. I will be glad in Jerusalem and my people will rejoice in her, the sound of those who weep and the sound of those who cry shall not be heard in her. 65.20 |
| 20. There shall no longer be from there a youth or an old man who will not fill his days, for the youth who is one hundred years old shall die, and the sinner who is one hundred years old shall be cursed. | 20. No more will there be a suckling that lives but a few days, or an old man who does not fill out his days, for a youth who sins will be dying a hundred years old, and the sinner a hundred years old will be expelled. |
| 21. And they shall build houses and inhabit them, and they shall plant vineyards and eat their fruit. | 21. They will build houses and inhabit them; they will plant vineyards and eat their fruit. |
| 22. They shall not build, and another inhabit; they shall not plant, and another eat, **for like the days of the tree are the days of My people, and My elect shall outlive their handiwork.** | 22. They will not build and others inhabit; they will not plant and others eat; **for like the days of the tree of life will the days of My people be, and My chosen will wear out the work of their hands.** |
| 23. They shall not toil in vain, neither shall they bear for terror, **for they are seed blessed by the Lord, and their offspring shall be with them.** | 23. They will not be weary in vain, or bring up children for death; **for they will be the seed which the LORD blessed, and their sons’ sons with them.** |
| 24. And it shall be, when they have not yet called, that I will respond; when they are still speaking, that I will hearken. | 24. Before they pray before Me I will accept their prayer, and before they beseech before Me I will do their request. |
| 25. A wolf and a lamb shall graze together, and a lion, like cattle, shall eat straw, and a serpent-dust shall be his food; they shall neither harm nor destroy on all My holy mount," says the Lord. **{S}** | 25. The wolf and the lamb will feed together, the lion will eat straw like an ox; and dust will be the serpent’s They will not hurt or destroy in all My holy mountain, says the LORD.” **{S}** |
|  |  |
| 1. So says the Lord, "The heavens are My throne, and the earth is My footstool; which is the house that you will build for Me, and which is the place of My rest? | 1. Thus says the LORD: “The heavens are the throne of My glory and the earth is a highway before Me; what is the house which you would build before Me, and what is the place of the dwelling of My Shekhinah? |
| 2. And all these My hand made, and all these have become," says the Lord. **"But to this one will I look, to one poor and of crushed spirit, who hastens to do My bidding.** | 2. All these things My might has made, did not all these things come to be, says the LORD? **But in this man there is pleasure before Me to regard him, he that is poor and humble in spirit, and trembles at My word.** |
| 3. Whoever slaughters an ox has slain a man; he who slaughters a lamb is as though he beheads a dog; he who offers up a meal-offering is [like] swine blood; he who burns frankincense brings a gift of violence; they, too, chose their ways, and their soul desired their abominations. | 3. He who slaughters an ox is like him who kills a man; he who sacrifices a lamb, like him who bludgeons a dog: he who presents an offering, [like him who offers] swines’s blood; their offering of gifts is a gift of oppression. They have taken pleasure in their own ways, and their soul takes pleasure in their abominations. |
| 4. I, too, will choose their mockeries, and their fears I will bring to them, since I called and no one answered, I spoke and they did not hearken, and they did what was evil in My eyes, and what I did not wish they chose. **{S}** | 4. Even I will wish breaking for them, and from what they dreaded they will not be delivered; because, when I sent my prophets, they did not repent, when they prophesied they did not attend, but they did what is evil before Me, and took pleasure in that which I did not wish. **{S}** |
| 5. Hearken to the word of the Lord, who quake at His word, **"Your brethren who hate you, who cast you out, said, "For the sake of my name, the Lord shall be glorified," but we will see your joy, and they shall be ashamed.** | 5. Listen to the word of the LORD, you righteous/ generous who tremble at the words of His pleasure: **“Your brethren, your adversaries who despise you for My name’s sake say, ‘Let the glory of the LORD increase, that we may see your joy’; but it is they who shall be put to shame.** |
| 6. There is a sound of stirring from the city, a sound from the Temple, the voice of the Lord, recompensing His enemies. | 6. A sound of tumult from the city of Jerusalem! A voice from the temple! The voice of the Memra of the LORD, rendering recompense to His enemies. |
| 7. **When she has not yet travailed, she has given birth; when the pang has not yet come to her, she has been delivered of a male child.** | 7. **Before distress comes to her she will be delivered; and before shaking will come upon her, as pains upon a woman in travail, her king will be revealed.** |
| 8. **Who heard [anything] like this? Who saw [anything] like these? Is a land born in one day? Is a nation born at once, that Zion both experienced birth pangs and bore her children?** | 8. **Who has heard such a thing? Who has seen such things? Is it possible that a land will be made in one day? Will its people be created in one moment? For Zion about to be comforted and to be filled with the people of her exiles.** |
| 9. **"Will I bring to the birth stool and not cause to give birth?" says the Lord. "Am I not He who causes to give birth, now should I shut the womb?" says your God.** **{S}** | 9. **I, God, created the world from creation, says the LORD; I created every man; I scattered them among the Gentiles; I am also about to gather your exiles, says Your God.** **{S}** |
| 10. Rejoice with Jerusalem and exult in her all those who love her: rejoice with her a rejoicing, all who mourn over her. | 10. Rejoice Jerusalem and be glad for her, all you who love her; rejoice with her in joy, all you who were mourning over her, |
| 11. In order that you suck and become sated from the breast of her consolations in order that you drink deeply and delight from her approaching glory. **{S}** | 11. that you may be indulged and be satisfied with the plunder of her consolations; that you may drink and be drunk with the wine of her glory.” **{S}** |
| 12. **For so says the Lord, "Behold, I will extend peace to you like a river, and like a flooding stream the wealth of the nations, and you shall suck thereof; on the side you shall be borne, and on knees you shall be dandled.** | 12. **For thus says the LORD: “Behold, I bring peace to her like the overflowing of the Euphrates river, and the glory of the Gentiles like a swelling stream; and you will be indulged, you will be carried upon hips, and upon knees.** |
| 13. Like a man whose mother consoles him, so will I console you, and in Jerusalem, you shall be consoled. | 13. As one whom his mother comforts, so My Memra will comfort you; you will be comforted in Jerusalem. |
| 14. And you shall see, and your heart shall rejoice, and your bones shall bloom like grass, and the hand of the Lord shall be known to His servants, and He shall be wroth with His enemies. **{S}** | 14. You will see, and your heart will rejoice; your bodies will flourish like grasses; and the might of the LORD will be revealed to do good to His servants, the righteous/generous, and He will bring a curse to His enemies. **{S}** |
| 15. For behold, the Lord shall come with fire, and like a tempest, His chariots, to render His anger with fury, **and His rebuke with flames of fire.** | 15. For behold, the LORD is revealed in fire, and His chariots like the storm-wind, to render the strength of His anger, **and His rebuke with a flame of fire**. |
| 16. For with fire, will the Lord contend, and with His sword with all flesh, and those slain by the Lord shall be many. | 16. For by fire, and by His sword, the LORD is about to judge all flesh; and those slain before the LORD will be many. |
| 17. "Those who prepare themselves and purify themselves to the gardens, [one] after another in the middle, **those who eat the flesh of the swine and the detestable thing and the rodent, shall perish together," says the Lord.** | 17. Those who join and purify themselves for your gardens of the idols, company following company, **eating swine’s flesh and the abomination and the mouse, will come to an end together, says the LORD.** |
| 18. And I-their deeds and their thoughts have come to gather all the nations and the tongues, and they shall come and they shall see My glory. | 18. For before Me their works and their conceptions are disclosed, and it is about to gather all the peoples and the nations and the tongues; and they will come and will see My glory, |
| 19. And I will place a sign upon them, and I will send from them refugees to the nations, Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, the distant islands, who did not hear of My fame and did not see My glory, and they shall recount My glory among the nations. | 19. and I will set a sign among them. And from them I will send survivors among the Gentiles, to the province of the sea, the Puleans, and the Ludeans, who draw and shoot with the bow, to the province of Tubal and Javan, the islands, those afar off, who have not heard the fame of My might or seen My glory; and they will declare My glory among the Gentiles. |
| 20. And they shall bring all your brethren from all the nations as a tribute to the Lord, with horses and with chariots, and with covered wagons and with mules and with joyous songs upon My holy mount, Jerusalem," says the Lord, "as the children of Israel bring the offering in a pure vessel to the house of the Lord. | 20. And they will bring all your brethren from all the Gentiles as an offering before the LORD, with horses and with chariots, and with ewes, and with mules, and with songs, upon My holy mountain, to Jerusalem, says the LORD, just as the sons of Israel will bring an offering in a clean vessel to the sanctuary of the LORD. |
| 21. **And from them too will I take for priests and for Levites," says the Lord.** | 21. **And some of them I will bring near to become priests and Levites, says the LORD.** |
| 22. "For, as the new heavens and the new earth that I am making, stand before Me," says the Lord, "so shall your seed and your name stand. | 22. For as the new heavens and the new earth which I am making stand before Me, says the LORD, will your seed and your name be established. |
| 23. **And it shall be from new moon to new moon and from Sabbath to Sabbath, that all flesh shall come to prostrate themselves before Me," says the Lord.** | 23. **From new moon to new moon, and from Sabbath to Sabbath, all the sons of flesh will come to worship before Me, says the LORD.** |
| 24. "And they shall go out and see the corpses of the people who rebelled against Me, for their worm shall not die, and their fire shall not be quenched, and they shall be an abhorring for all flesh." **{P}** | 24. And they will go forth and look on the bodies of the sinful men who have rebelled against My Memra; for their breaths will not die and their fire will not be quenched, and the wicked will be judged in Gehenna until the righteous/generous will say concerning them, We have seen enough." **{P}** |
|  |  |

**Special Ashlamatah: ‎** **I Samuel 20:18,42**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, **for your seat will be vacant.** | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, **for your dining place will be empty.”** |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' And he arose and went away; and Jonathan came to the city. | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went; and Jonathan entered the city. |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 66:7-12, 20-23**

**1** **The heavens are My throne** I do not need your Temple.

**which is the house** that is fitting for My Shechinah.

**2** **And all these** The heavens and the earth, and for this reason I confined My Shechinah among you when you obeyed Me, for so is My wont, to look at one poor and of crushed spirit, who hastens to do My bidding. But now, I have no desire for you, for whoever slaughters an ox, has smitten its owner and robbed him of it. Therefore, whoever slaughters a lamb seems to Me as one who beheads a dog, and whoever offers up a meal offering is before Me like swine blood, and מַזְכִּיר, he who burns incense. Comp. (Lev. 5:12) “its memorial part (אַזְכָּרָתָהּ).” Also (ibid. 24: 7), “and it shall be for the bread as a memorial (לְאַזְכָּרָה).”

**3** **brings a gift of violence** Heb. מְבָרֵךְ, blesses Me with a gift of violence, brings a gift of violence. This is its explanation, and the expression of בְּרָכָה applies to a gift that is for a reception. Comp. (Gen. 33:11) “Please take my gift (בִּרְכָתִי).” Also (supra 36:16), “Make peace (בְרָכָה) with me and come out to me.”

**they, too, chose their ways** They desire these evil ways, and I, too, will choose and desire their mockeries. Now if you ask the meaning of גַּם, too, so is the style of the Hebrew language to say twice גַּם one next to the other. Comp. (Deut. 32:25) “Both a young man and a virgin (גַּם בָּחוּר גַּם בְּתוּלָה) ”; (I Kings 3:26) “neither mine nor yours (גַּם לִי גַּם לָךְ) ”; (Ecc. 9: 1) “neither love nor hate (גַּם אַהֲבָה גַּם שִׂנְאָה) ”; (Num. 18:3) “and neither they nor you shall die הֵם גַּם אַתֶּם) (גַּם.” Here, too, both they chose and I will choose.

**4** **their mockeries** Heb. בְּתַעֲלוּלֵיהֶם, to mock them, an expression like (ibid. 22:29) “For you mocked (הִתְעַלַּלְתְּ) me.”

**and their fears** What they fear.

**since I called** Hearken and return to Me.

**and no one answered** saying, “I heard.”

**5** **who quake at His word** The righteous who hasten with quaking to draw near to His words.

**Your brethren...said** The transgressors of Israel mentioned above. Another explanation:

**Your brethren...who cast you out, said** Who said to you (Lam. 4:15), “Turn away, unclean one.”

**who hate you, who cast you out** Who say (supra 65:5), “Keep to yourself, do not come near me.” [Because of the confusion, we quote other readings. Some manuscripts, as well as K’li Paz, read:]

**Your brethren...said** The transgressors of Israel mentioned above.

**who hate you, who cast you out** who say (supra 65:5), “Keep to yourself, do not come near me.” Another explanation:

**Your brethren...said** The children of Esau.

**who cast you out** Who said to you (Lam. 4:15), “Turn away, unclean one.”

**For the sake of my name, the Lord shall be glorified** With our greatness, the Holy One, blessed be He, is glorified, for we are closer to Him than you are.

**but we will see your joy** The prophet says, But it is not so as their words, for “we will see your joy, and they shall be ashamed.” Why? For sound a sound of their stirring has come before the Holy One, blessed be He, from what they did in His city, and a sound emanates from His Temple and accuses those who destroyed it, and then the voice of the Lord, recompensing His enemies.

**7** **When she has not yet travailed** When Zion has not yet travailed with birth pangs, she has borne her children; that is to say that her children will gather into her midst, which was desolate and bereft of them, and it is as though she bore them now without birth pangs, for all the nations will bring them into her midst.

**she has been delivered of a male child** Heb. וְהִמְלִיטָה. Any emerging of an embedded thing is called הַמְלָטָה. And הַמְלָטָה is esmoucer, or eschamocier in O.F., to allow to escape.

**8** **Is a land born in one day?** Can a pain come to a woman in confinement to bear a land full of sons in one day?

**9** **Will I bring to the birth stool and not cause to give birth** Will I bring a woman to the birth stool and not open her womb to bring out her fetus? That is to say, Shall I commence a thing and not be able to complete it? Am I not the One Who causes every woman in confinement to give birth, and now will I shut the womb? This is a question.

**11** **from the breast** Heb. מִשֹּׁד, an expression of breasts (שָׁדַיִם).

**you drink deeply** Heb. תָּמֹצּוּ, sucer in French, to suck.

**from her approaching glory** Heb. מִזִּיז. From the great glory that is moving and coming nearer to her. זִיז means esmoviment in O.F., movement.

**12** **and like a flooding stream** I extend to her the wealth of the nations.

**on the side** On the sides of your nurses, [in Aramaic,] גִּסְסִין.

**you shall be dandled** You shall be dandled as they dandle an infant. Esbanier in O.F.

**14** **and the hand of the Lord shall be known** When He wreaks His vengeance and His awesome acts, His servants shall know the strength of the might of His hand.

**15** **shall come with fire** With the fury of fire He shall come upon the wicked.

**to render** Heb. לְהָשִׁיב, [lit. to return] to His adversaries with fury His anger.

**16** **For with fire** of Gehinnom will the Lord contend with His adversaries, and since He is the plaintiff and the judge, the expression of contending is appropriate for Him, for He, too, presents His claim to find their iniquity and their transgression. Comp. (Ezekiel 38:22) “And I will contend with him (וְנִשְׁפַּטְתִּי) ”; (Jer. 2:35) “Behold, I contend with you.” It is an expression of debate. Derajjsner in O.F. [And its simple meaning is: For with the fire of the Lord and with His sword, all flesh shall be judged. Similarly, there are many inverted verses in Scriptures.]

**17** **Those who prepare themselves** Heb. הַמִּתְקַדְּשִׁים. Those who prepare themselves, “Let you and me go on such-and-such a day to worship such-and-such an idol.”

**to the gardens** where they plant vegetables, and there they would erect idols.

**[one] after one** As Jonathan renders: a company after a company. They prepare themselves and purify themselves to worship, one company after its fellow has completed its worship.

**in the middle** In the middle of the garden. Such was their custom to erect it.

**18** **And I - their deeds and their thoughts have come etc.** And I What am I to do? Their deeds and their thoughts have come to Me. And that forces Me to gather all the heathens (nations [Mss. and K’li Paz]), and to let them know that their deeds are vanity and the thoughts they are thinking, “For the sake of my name, the Lord shall be glorified,” let them understand that it is false. And where is the gathering? It is the gathering that Zechariah prophesied (14:2): “And I will gather all the nations to Jerusalem.”

**and they shall see My glory** When I wage war with them with the plague of the following description (ibid. 14:12): “Their flesh shall disintegrate...and their eyes...and their tongue.”

**19** **And I will place a sign upon them etc.** Refugees will survive the war, and I will allow them to remain in order to go to report to the distant islands My glory that they saw in the war, and also upon those refugees I will place one of the signs with which their colleagues were punished, in order to let the distant ones know that with this plague, those who gathered about Jerusalem were smitten.

**20** **and with covered wagons** Heb. וּבַצַּבִּים. These are wagons equipped with partitions and a tent. Comp. (Num. 7:3) “Six covered wagons (עֶגְלוֹתצָב).”

**and with joyous songs** Heb. וּבַכִּרְכָּרוֹת. With a song of players and dancers. Comp. (II Sam. 6:14) “And David danced (מְכַרְכֵּר),” treper in O.F. [Menahem (p. 109) explains it as an expression meaning a lamb. Comp. (supra 16:1) “Send lambs (כַּר) of the ruler of the land.”]

**as...bring** an offering in a pure vessel for acceptance, so will they bring your brethren as an acceptable offering.

**21** **And from them too** From the peoples bringing them and from those brought, I will take priests and Levites, for they are now assimilated among the heathens (nations [Mss. and K’li Paz]) under coercion, and before Me the priests and the Levites among them are revealed, and I will select them from among them, and they shall minister before Me, said the Lord. Now where did He say it? (Deut. 29:28) “The hidden things are for the Lord our God.” In this manner it is explained in the Aggadah of Psalms (87:6).

**24** **their worm** The worm that consumes their flesh.

**and their fire** in Gehinnom.

**and abhorring** Heb. דֵרָאוֹן, an expression of contempt. Jonathan, however, renders it as two words: enough (דֵּי)seeing (רְאִיָה), until the righteous say about them, We have seen enough.

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:21**

**By: Rabbi Yitschaq (ben Mosheh) Magriso**

**All is seen, free will is given, the world is judged for good, and it all depends on the majority of deeds.**

Rabbi Akiva furthermore tells us that everything a person does is seen by God. Even if a person hides himself in a chamber within a chamber, God sees all that he does. Nothing can be concealed from Him, and everything is revealed before Him.

God not only knows what a person is doing, He even knows what a person will do in the future. Still, God does not prevent a person from doing that which his free will dictates. If a person is going to commit a sin or a crime, God lets him do it and does not stop him.

God thus told us, ***"See I have set before you this day life and good, and death and evil"*** (Deuteronomy 30:15). God was saying, "Today I am giving you two paths, one good one bad. You have the free will (bechirah) to walk along whichever path you choose, and I will do nothing to restrict you. I am placing the free choice in your hand. Beyond this, I am giving you advice and nothing more. The advice that I give you is that you walk the good road—for your own benefit."

The master further said, "The world is judged with goodness." There are sinners in the world who anger God with their bad deeds, and because of these many times the world deserves to be destroyed. In spite of it all, God overlooks the evil. Not only does He not destroy the world, but He also continues to provide the wicked with good, not even waiting for them to repent.

This does not mean that God forgives their sins. God does not forgive a sin unless it is repented. He simply gives the sinner a long rope, providing him with every opportunity to repent.

If the sinner does not repent, God eventually collects His debt. Then a person is judged according to the majority *(rov,* רוב) of his deeds. If the majority of a person's deeds are good, and the minority are bad, God punishes him for his bad deeds in this world, and leaves the reward for his good deeds for the World to Come. Conversely, if the majority of a person's deeds are bad, and the minority are good, then he is paid for his good in this world, with a good life and peace of mind. The penalty for his bad deeds is left for Judgment Day.

In general, each world parallels the part of man's deeds which are compensated in it. Thus, this world constitutes the minor part of man's total existence, and therefore he is compensated in it for the minor part of his deeds, good or bad. The World to Come, on the other hand, constitutes the major part of man's total existence, and therefore, in it he is compensated for the major part of his deeds.

The master therefore says, **"All depends on the majority of deeds."** He is speaking in ultimate terms, regarding a person's destiny in the World to Come. Whether the majority is good or bad, it is what determines a person's destiny in the next world.

**Correlations**

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

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

**Bamidbar (Numbers) 3:40 – 4:16**

**Yeshayahu (Isaiah) 66:7-12, 20-23**

**Tehillim (Psalms) 92:9-16**

**Mk 10:10-12, Rm 1:21-23**

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

LORD - יהוה, Strong’s number 03068.

Males / Child - זכר, Astrong’s number 02145.

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

Israel - ישראל, Strong’s number 03478.

Take / Bourne - נשא, Strong’s number 05375.

Name - שם, Strong’s number 08034.

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

LORD - יהוה, Strong’s number 03068.

House - בית, Strong’s number 01004.

**Bamidbar (Numbers) 3:40** And the **LORD <03068>** **said <0559> (8799)** unto Moses, Number all the firstborn of the **males <02145>** of the **children <01121>** of **Israel <03478>** from a **month <02320>** **old <01121>** and upward, and **take <05375> (8798)** the number of their **names <08034>**.

**Bamidbar (Numbers) 4:2** Take the sum of the **sons <01121>** of Kohath from among the **sons <01121>** of Levi, after their families, by the **house <01004>** of their fathers,

**Yeshayahu (Isaiah) 66:7** Before she travailed, she brought forth; before her pain came, she was delivered of a man **child <02145>**.

**Yeshayahu (Isaiah) 66:8** Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her **children <01121>**.

**Yeshayahu (Isaiah) 66:9** Shall I bring to the birth, and not cause to bring forth? **saith <0559> (8799)** the **LORD <03068>**: shall I cause to bring forth, and shut the womb? saith thy God.

**Yeshayahu (Isaiah) 66:12** For thus **saith <0559> (8804)** the **LORD <03068>**, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be **borne <05375> (8735)** upon her sides, and be dandled upon her knees.

**Yeshayahu (Isaiah) 66:20** And they shall bring all your brethren for an offering unto **the LORD <03068>** out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, **saith <0559> (8804)** the **LORD <03068>**, as the **children <01121>** of **Israel <03478>** bring an offering in a clean vessel into the house of the **LORD <03068>**.

**Yeshayahu (Isaiah) 66:22** For as the new heavens and the new earth, which I will make, shall remain before me, saith the **LORD <03068>**, so shall your seed and your **name <08034>** remain.

**Yeshayahu (Isaiah) 66:23** And it shall come to pass, that from one new **moon <02320>** to another, and from one sabbath to another, shall all flesh come to worship before me, **saith <0559> (8804)** the **LORD <03068>**.

**Tehillim (Psalms) 92:9** For, lo, thine enemies, O **LORD <03068>**, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

**Tehillim (Psalms) 92:13** Those that be planted in the **house <01004>** of the **LORD <03068>** shall flourish in the courts of our God.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Num 3:40 – 4:16** | **Psalms**  **92:9-15** | **Ashlamatah**  **Is 66:7-12, 20-23** |
| --- | --- | --- | --- | --- |
| **hL,ae** | these | Num. 4:15 |  | Isa. 66:8 |
| **~yhil{a/** | GOD |  | Ps. 92:13 | Isa. 66:9 |
| **rm;a'** | saying | Num. 3:40 Num. 3:44 Num. 4:1 |  | Isa. 66:9 Isa. 66:12 Isa. 66:20 Isa. 66:21 Isa. 66:23 |
| **rv,a]** | which,  who | Num. 4:9 Num. 4:12 Num. 4:14 |  | Isa. 66:22 |
| **aAB** | enter,  go,  come | Num. 4:3 Num. 4:5 Num. 4:15 |  | Isa. 66:7 Isa. 66:20 Isa. 66:23 |
| **tyIB;** | household,  house | Num. 4:2 | Ps. 92:13 | Isa. 66:20 |
| **!Be** | sons | Num. 3:40 Num. 3:41 Num. 3:42 Num. 3:43 Num. 3:45 Num. 3:46 Num. 3:48 Num. 3:50 Num. 3:51 Num. 4:2 Num. 4:3 Num. 4:4 Num. 4:5 Num. 4:15 Num. 4:16 |  | Isa. 66:8 Isa. 66:20 |
| **hNEhi** | behold |  | Ps. 92:9 | Isa. 66:12 |
| **hz<** | this | Num. 4:4 |  | Isa. 66:8 |
| **rk'z"** | male | Num. 3:40 Num. 3:43 |  | Isa. 66:7 |
| **vd,xo** | month | Num. 3:40 Num. 3:43 |  | Isa. 66:23 |
| **hwhy** | LORD | Num. 3:40 Num. 3:41 Num. 3:42 Num. 3:44 Num. 3:45 Num. 3:51 Num. 4:1 | Ps. 92:9 Ps. 92:13 Ps. 92:15 | Isa. 66:9 Isa. 66:12 Isa. 66:20 Isa. 66:21 Isa. 66:22 Isa. 66:23 |
| **laer'f.yI** | Israel | Num. 3:40 Num. 3:41 Num. 3:42 Num. 3:45 Num. 3:46 Num. 3:50 |  | Isa. 66:20 |
| **!heKo** | priest | Num. 4:16 |  | Isa. 66:21 |
| **lKo** | every,  all,  whole,  entire | Num. 3:40 Num. 3:41 Num. 3:42 Num. 3:43 Num. 3:45 Num. 4:3 Num. 4:9 Num. 4:10 Num. 4:12 Num. 4:14 Num. 4:15 Num. 4:16 | Ps. 92:9 | Isa. 66:10 Isa. 66:20 Isa. 66:23 |
| **yliK.** | vessels | Num. 4:9 Num. 4:10 Num. 4:12 Num. 4:14 Num. 4:15 Num. 4:16 |  | Isa. 66:20 |
| **yYIwIle** | Levites | Num. 3:41 Num. 3:45 Num. 3:46 Num. 3:49 |  | Isa. 66:21 |
| **xq;l'** | take,  taken | Num. 3:41 Num. 3:45 Num. 3:47 Num. 3:49 Num. 3:50 Num. 4:9 Num. 4:12 |  | Isa. 66:21 |
| **hx'n>mi** | grain offering | Num. 4:16 |  | Isa. 66:20 |
| **af'n"** | make, take | Num. 3:40 Num. 4:2 Num. 4:15 |  | Isa. 66:12 |
| **l[;** | beyond, from | Num. 3:46 Num. 3:49 Num. 4:7 Num. 4:8 Num. 4:11 Num. 4:13 Num. 4:14 | Ps. 92:11 | Isa. 66:10 |
| **~ynIP'** | presence,  face, before | Num. 4:7 |  | Isa. 66:22 Isa. 66:23 |
| **vd,qo** | sanctuary | Num. 3:47 Num. 3:50 Num. 4:4 Num. 4:12 Num. 4:15 Num. 4:1 |  | Isa. 66:20 |
| **~ve** | names | Num. 3:40 Num. 3:43 |  | Isa. 66:22 |
| **!m,v,** | oil | Num. 4:9 Num. 4:16 | Ps. 92:10 |  |
| **[m;v'** | hear, heard |  | Ps. 92:11 | Isa. 66:8 |
| **rv,a]K;** | just | Num. 3:42 Num. 3:51 |  | Isa. 66:20 Isa. 66:22 |
| **hf'['** | do, make | Num. 4:3 |  | Isa. 66:22 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Num 3:40 – 4:16** | **Psalms**  **Ps 92:9-16** | **Ashlamatah**  **Is 66:7-12, 20-23** | **Peshat**  **Mk/Jude/Pet**  **Mk 10:10-12** | **Remes 2**  **Acts/Romans**  **Rm 1:21-23** |
| --- | --- | --- | --- | --- | --- | --- |
| **δίδωμι** | give, given | Num 3:48 Num 3:51 |  | Isa 66:9 |  |  |
| **δόξα** | glory | Isa 66:11  Isa 66:12 |  |  |  | Rom. 1:23 |
| **θεός** | GOD |  | Ps. 92:13 | Isa. 66:9 |  | Rom. 1:21 Rom. 1:23 |
| **λέγω** | says, saying | Num. 3:40 Num. 3:44 Num. 4:1 |  | Isa. 66:9 Isa. 66:12 Isa. 66:20 Isa. 66:21 Isa. 66:23 | Mk. 10:11 |  |
| **ὅς / ἥ / ὅ** | which, who | Num. 4:9 Num. 4:12 Num. 4:14 |  | Isa. 66:22 | Mk. 10:11 |  |
| **πᾶς** | whole, all | Num. 3:40 Num. 3:41 Num. 3:42 Num. 3:43 Num. 3:45 Num. 4:3 Num. 4:9 Num. 4:10 Num. 4:12 Num. 4:14 Num. 4:15 Num. 4:16 | Ps. 92:9 | Isa. 66:10 Isa. 66:20 Isa. 66:23 |  |  |

**Nazarean Talmud**

**Sidra of B’midbar (Numbers) 3:40 – 4:16**

**“P’qod Kol Bekhor Zakhar” “Number all the first-born males”**

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

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

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| --- |
| **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| **And in the house, his talmidim asked him again about the** answer he gave. **And I say, if a man divorces a woman** without a Get **and he marry another** woman **he commits adultery against her. And if she divorces her husband** without a Get **and marry another** man **she commits adultery.** |

|  |
| --- |
| **School of Hakham Shaul’s Remes**  **Romans**  Mishnah א:א |
| **Because[[47]](#footnote-47)** although they **knew[[48]](#footnote-48) God, they did not[[49]](#footnote-49) honor[[50]](#footnote-50)** him **as God[[51]](#footnote-51) or give** Him **thanks, but they became vain[[52]](#footnote-52)** (futile) **in their reasoning,[[53]](#footnote-53) and their unteachable[[54]](#footnote-54) minds** (hearts[[55]](#footnote-55)) **were darkened. Professing wisdom,[[56]](#footnote-56) they acted foolishly,[[57]](#footnote-57) and exchanged the glory of the immortal God with the images** (idols) **of corrupted human[[58]](#footnote-58) beings,[[59]](#footnote-59) birds, quadrupeds and reptiles.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Num 3:40 – 4:16 | Ps 92:9-16 | Is 66:7-12, 20-23 | Mordecai 10:10-12 | Romans 1:21-23 |

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

Our job as Nazareans is to be able to explicate the Torah in the same manner that Hakham Tsefet and Hakham Shaul did. In other words, we must have an understanding of the Master is a way that allows us to see the intricate workings of his mind in his talmidim and their writings. As such, this would be a great place for a test. The following question would be the summary of the whole test.

How does the present text of Hakham Tsefet’s Peshat elucidate and connect with the Torah Seder?

Hint #1: **P’qod Kol Bekhor Zakhar!**

Hint #2: Read last week’s Peshat and Tosefta!

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

**Hakham Shaul’s responsa to “P’qod Kol Bekhor Zakhar”**

Hakham Shaul’s pericope (Rm. 1:21-23) is perfect parlance of the Torah Seder “**P’qod Kol Bekhor Zakhar.”** It is perfectly evident that the pericope of Romans 1:21-23 is a direct expression of “**P’qod Kol Bekhor Zakhar.”** and related issues.

**Jewish Perspective of the Gentile world Romans 1:18-32**

In dealing directly with the text, we will note the following. The section of Romans 1:18-32 deals with the Jewish perspective of the Gentile world. While some scholars contest this notion, Professor Paula Fredrikson’s article on Judaism and Circumcision notes the Jewish view of the “average Gentile” in the first century. Even though we have cited this reference in the past, we find these comments apropos.

What, on the average, did the average Jew think of the average Gentile? I think that we can rely here on Paul who, even when addressing Gentiles and in some sense acting as their advocate, refers to them, quite unselfconsciously, as ‘sinners’ (Gal.2:15). Their characteristic social and sexual sins—slander, insolence, deceit, malicious gossip, envy, heartlessness, disrespect of parents, homosexual and heterosexual fornication—are the varied expression of a more fundamental spiritual error: they worship idols. Could there be such a thing, then, as a morally good Gentile?[[60]](#footnote-60)

Fredrikson also notes that there are also arguments for the moral superiority of Gentiles who respect Jews and Judaism within the works of Josephus.[[61]](#footnote-61) Furthermore, Hellenistic Jews such as Philo found the “Stranger” who converted to be not only superior to his “pagan” counterparts but being embraced by the loving-kindness of G-d. Jewish acceptance of the “convert” is therefore considered meritorious.[[62]](#footnote-62) Consequently, the Gentiles who were “sympathetic” towards the Jewish people were considered to be of a greater moral affluence and worthy of merit. Hakham Shaul may have seen Gentiles that he was addressing in this way. However, what is very evident here is that the view of the Gentiles during the first century tended to be one of disdain and contempt rather than acceptance. The Gentile populace of “Rome” most likely would have found Judaism appealing based on it legal system. This view shows that the Romans considered themselves the vogue society. Acceptance of laws that governed civil and religious life therefore would have been appealing. The civility of Jewish lifestyle would have been a welcomed change from the drunken revelries of Roman debauchery.

Roman acceptance of certain aspects of Hellenistic influence had been a societal elevation. “Rules” and “Laws” for the Hellenist meant morality and civility. Monuments and shrines found listing numerous moral maxims in the middle of Grecian cities attest to this very truth.[[63]](#footnote-63) Interestingly, these “moral maxims,” were religious and philosophical in nature. Their sources varied but of greatest interest is the fact that portions came from Persian magi and Jewish Priests.[[64]](#footnote-64) The Hellenistic propensity towards high ethic may account for the Legalistic approach of Stephen in 2Luqas (Acts) 6-7 and following.

Roman monarchies often pictured and proclaimed themselves gods. This eventually lead to a denigration of the so-called hierarchy among Roman rulers. Even the Roman hierarchy of military was not exempt from having wives, family and children used as depraved sport by their leaders. The grip of paganism was destroyed by true moral civility as modeled by their Jewish subordinates. Code of conduct within family and society were far more appealing than the alternatives. This is not to say that Rome had no strengths worthy of emulation. However, the destruction of Rome was the result of antinomianism.[[65]](#footnote-65) The lack of certain legal restraint allowed immoral conduct to bring a deterioration and annihilation from within itself.

**The darkened mind and mental futility, from a Jewish Perspective**

**Ephesians 4:17-19 Now I say this, and testify in the Master, that from now on you cannot walk[[66]](#footnote-66) as** (some) **other Gentiles do** (walk**), devoid of truth** (Torah) **in their mind,[[67]](#footnote-67) having a** mental **disposition full of darkness,[[68]](#footnote-68) alienated[[69]](#footnote-69)** (cut off)**from the life of God,[[70]](#footnote-70) their ignorance is due to an unyielding obstinacy of mind.[[71]](#footnote-71) For they, being desensitized, have given themselves up to apostasy,[[72]](#footnote-72) to every kind of impurity**.[[73]](#footnote-73)

The consequence of idolatry and rejection of Torah principles results in darkened thinking and thoughts. People prefer a “religion” of their own making rather than the Divine revelation. Thus religion is born, springing from a rejected knowledge of G-d.[[74]](#footnote-74) **Διαλογισμός** – *dialogismos* in the Nazarean Codicil is only used in the negative sense for evil thoughts or anxious reflection.[[75]](#footnote-75) In a sense, the mind of vanity and futility is the judgment G-d has placed on the insolent. This punishment is “middah kneged middah.” The lack of gratitude is punishable through a darkening, retarding of the mind. In rejecting the “Da’at” of G-d the mental faculties are effected. Because there is a lack of honoring G-d in idolatrous and human religion, life is not experienced as a gift from G-d. Therefore, it loses touch with Divine reality and condemns itself to vanity and futility. Cf. Ecc. 1:2 The result or vanity of idolatry is always a “darkening” of the mental facilities. “The relation between sin and mental blindness is that of action and re-action. Each sinful/idolatrous action is cause and effect of mental darkening. Here, the darkening of the intellect is represented as the effect or foolish and wicked speculation; the liar comes to believe his own lie.”[[76]](#footnote-76) Knowing G-d demands the appropriate response due to His **δοξάζω** (glory)**.** In the Jewish mind, “Knowing G-d” demands a specific response. Knowing G-d is tantamount to experiencing G-d. They have in fact experienced Him—His wisdom, power, generosity—in every moment of their existence, though they have not recognized Him. It has been by Him that their lives have been sustained, enriched, bounded. In this limited sense, they have known Him all their lives.[[77]](#footnote-77) Because they did not thank G-d as an appropriate response. Men experience the pleasures of “life” and do not give due benevolence to G-d for any of their likings or gifts. The appropriate response is trust and obedience. Men should have recognized their indebtedness to G-d for His loving-generosity.

**The Allegory of Har Sinai**

**b.﻿ Shabb. 89a** Why was Mount Sinai was also called Mount Horeb? Because desolation [hurbah] to idolaters descended thereon.

The current pericope of Hakham Shaul’ pericope is perfect parlance of the present Torah Seder. The current pericope of Romans summed in “v23” notes a circumstance that is a play on Psalms 106:20 (Lxx 105), which is a reference to the sin of the Golden calf. It may be hard to determine how this fits into the “Jewish perspective” of the Gentile as a “pagan idolater until we know the details. Furthermore, we can see that Hakham Shaul knows the true nature of the sin of the Golden Calf and its relationship “P’qod Kol Bekhor Zakhar,” numbering of all the first-born males.

God now commands Moses to appoint the Levites to serve and minister to Aaron (Num. 3:5–10), as a substitute for the consecrated firstborn in Israel (Num. 3:11–13, 44). **This appointment recognizes the Levites’ response to Moses’ rallying call and their consequent execution of Israelites for the sin of the golden calf (Exod. 32:26–29; Deut. 10:8–9).** They accordingly are given charge of carrying the Ark of the Covenant that leads the Israelites in the desert and in battle (Num. 10:33–36; Josh. 6) and are assigned as assistants to Aaron and his sons (Num. 3:9), to attend on and minister to God (1 Chr. 23:28, 32).[[78]](#footnote-78)

**Professing wisdom,[[79]](#footnote-79) they acted foolishly,[[80]](#footnote-80) and exchanged the glory of the immortal God with the images** (idols) **of corrupted human beings,[[81]](#footnote-81) birds, quadrupeds and reptiles.**

2Ti 3:8 **Just as aJannes** (Jannis)[[82]](#footnote-82) **and Jambres opposed Moses,[[83]](#footnote-83) so these *men* also oppose the truth, men of depraved mind, rejected concerning faithful obedience** to G-d and His Torah

Some scholars point out that Hakham Shaul’s reference to Jannes and Jambres shows his connection with and use of Jewish Liturgy[[84]](#footnote-84), i.e. Triennial Torah Reading Cycle. The Timothy passage is especially germane to our present pericope. This is because “Jannes and Jamberes” had full “knowledge” of who G-d was. Hakham Shaul was aware that Jannes (Janis-Jannis) and Jambres opposed Moshe on more than one occasion.

The first occasion:

**Targum Pseudo Yonatan Shemot (Ex) 1:15 And** Pharoh told that he, being asleep, had seen in his dream, and, behold, all the land of Mizraim was placed in one scale of a balance, and a lamb, the young of a sheep, was ill the other scale; and the scale with the lamb in it overweighed. Forthwith he sent and called all the magicians of Mizraim, and imparted to them his dream. **Immediately Jannis and Jambres, the chief of the magicians**, opened their mouth and answered Pharoh? A certain child[[85]](#footnote-85) is about to be born in the congregation of Israel, by whose hand will be destruction to all the land of Mizraim. Therefore did Pharoh, king of Mizraim, give counsel to the Jehudith midwives, the name of one of whom was Shifra, who is Jokeved, and the name of the other Puvah, who is Miriam her daughter.

Second occasion:

**Targum Pseudo Yonatan Shemot (Ex) 7:11** But Pharoh called the hachems and magicians; and they also, **Janis and Jamberes, magicians of Mizraim**, did the same by their burnings of divination.

Also relevant to our discussion is the fact that many Gentiles parted from Egypt (Mitzrayim) with the B’ne Yisrael.

**Targum Pseudo Yonatan Shemot (Ex) 12:38** and a multitude of **strangers**, two hundred and forty myriads (thousands), went up with them, and sheep, and oxen, and cattle, very many.

Among those “strangers” were two infamous magicians, named Jannes and Jambres.

**JANNES AND JAMBRES**, two legendary Egyptian sorcerers whose names appear in various sources as the adversaries of Moses. Jewish tradition seems to identify them with the sorcerers mentioned in Exodus 7:11ff. (cf. Targ. Jon., *ibid.*). They are also mentioned as the sons of Balaam (Targ. Jon., Num. 22:22; Yal., Ex. 168, 176) and as having played a part in the incident of the golden calf after joining the mixed multitude that accompanied Israel in the exodus from Egypt (Tanḥ., Ki Tissa, 19).[[86]](#footnote-86)

The initiative in demanding the idol (of the Golden Calf) is attributed by some rabbis to the mixed multitude who joined the Israelites at the time of the Exodus (Ex. 12:38). Forty thousand of them, accompanied by two Egyptian magicians, Jannes and Mambres, came to Aaron and claimed that it already was the sixth hour of the 40th day since Moses had left, the hour which he previously had designated for his return. They claimed that since he had not yet appeared he would never come. Satan added to the state of helplessness of the people by showing them a vision of Moses’ bier, which convinced them that he had died. Only then did they demand that Aaron produce a god for them (Shab. 89a; Tanh. B., Ex.112–3).[[87]](#footnote-87)

The truth of Romans 1:18 is now revealed. **For the revelation of God’s wrath[[88]](#footnote-88)** coming**from the heavens is against all the wicked[[89]](#footnote-89) and unjust men** (like Jannes and Jambres) **who** intentionally **suppress[[90]](#footnote-90) the truth. This is because even intimate knowledge of God[[91]](#footnote-91) is evident to them, because God revealed Himself[[92]](#footnote-92) among them.**

**b.﻿ Shabb. 89a** One of the Rabbis asked R. Kahana: have you heard what the mountain of Sinai [connotes]... While what was its [real] name? its name was Horeb. Now they disagree with R. Abbahu, For R. Abbahu said: its name was Mount Sinai, and why was it called Mount Horeb? Because desolation [hurbah] to idolaters descended thereon.

Hakham Shaul knows the Aggadah, and the Targum having followed the Jewish liturgical readings of the Torah. Consequently, the Torah, Targum and related materials fashioned the opinion of Hakham Shaul concerning the pagan Gentiles. The “Jewish perspective” of the Gentile as a “pagan idolater was therefore; more than likely the Rabbinic view. Har Sinai is also Horeb because of the desolation of idolaters. Allegorically we take this to mean that the Torah is a means for destroying idolatry and pagan idolaters. We can look at their destruction as if they were destroyed in some horrific punishable way or we can see their destruction in their acceptance of Torah. It seems evident that Hakham Shaul was looking for the latter.

**Answer to the Test questions of our present Peshat: If she has relations with another man the true posterity of a man is not knowable. If a proper “get” bill of divorce is not presented the “numbering” of children, especially the firstborn can never be accomplished. This is because if a husband send out his wife without a “get” and she has relations with another man the true posterity (descendants) of a man are not knowable.**

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat:**

**Shabbat “Yif’qod Adonai” – “Let Appoint the LORD”**

**Rosh Chodesh Tammuz - 5774**

**New Moon for the month of Tammuz - 5774**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יִפְקֹד יְהוָה** |  |  |
| **“Yif’qod Adonai”** | Reader 1 – B’Midbar 27:15-17 | Reader 1 – B’Midbar 4:16-18 |
| **“Let Appoint the LORD”** | Reader 2 – B’Midbar 27:18-20 | Reader 2 – B’Midbar 4:19-21 |
| **“Ponga el SEÑOR”** | Reader 3 – B’Midbar 27:21-23 | Reader 3 – B’Midbar 4:22-24 |
| B’Midbar (Num.) 27:15 – 28:26 | Reader 4 – B’Midbar 28:1-9 |  |
| Ashlamatah:  Yeshayahu (Is.) 66:1-24 | Reader 5 – B’Midbar 28:10-14 | **Monday &**  **Thursday Mornings** |
|  | Reader 6 – B’Midbar 28:15-18 | Reader 1 – B’Midbar 4:16-18 |
| Proverbs 7:1-27 | Reader 7 – B’Midbar 28:19-25 | Reader 2 – B’Midbar 4:19-21 |
|  | Maftir – B’Midbar 28:23-25 | Reader 3 – B’Midbar 4:22-24 |
| N.C.: Col. 2:16-23‎ | Isaiah ‎66:1-24‎ |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Olam HaBa = The coming world. [↑](#footnote-ref-1)
2. In Pesikta Rabbati number 46. [↑](#footnote-ref-2)
3. Bereshit (Genesis) 29:35 [↑](#footnote-ref-3)
4. See Midrash Shocher Tov and Radak to 91:1 [↑](#footnote-ref-4)
5. Shabbat is the English transliteration of the Hebrew word normally translated as ‘Sabbath’. [↑](#footnote-ref-5)
6. House - בית, Strong’s number 01004 forms our verbal tally between the Torah and our Psalm. [↑](#footnote-ref-6)
7. Rosh Hashanah 31a [↑](#footnote-ref-7)
8. *Day* is our verbal tally with the Torah portion: *Day* - יום, Strong’s number 03117. [↑](#footnote-ref-8)
9. 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-9)
10. In v.1 שִׁיר [↑](#footnote-ref-10)
11. Tosafot Pesachim 116B [↑](#footnote-ref-11)
12. Sanhedrin 97a [↑](#footnote-ref-12)
13. Ibid. 12 [↑](#footnote-ref-13)
14. Ibid. 12 [↑](#footnote-ref-14)
15. Tamid 7:4, Tamid 33b [↑](#footnote-ref-15)
16. As an aside, it was no accident that the Christians replaced Saturday with Sunday and the Muslims selected Friday. The Sabbath was HaShem’s special gift to Israel; He saw to it that it be shared with no other. [↑](#footnote-ref-16)
17. The reasons why these Psalms were chosen are given in Rosh HaShana.31a. [↑](#footnote-ref-17)
18. A rehearsal is practice for the real thing. By celebrating the festivals dictated by HaShem, on Mount Sinai, and as detailed by Chazal in the Oral Torah: We will be in the right place, at the right time, wearing the right clothes, saying the right words, and doing the right things. Thus even if we were not highly Torah educated, or were distracted by the task that HaShem gave us, even then we would be perfectly positioned to fulfill His will. The Hebrew word “miqra” is translated as “sacred assemblies” or “holy convocation” depending on which translation one uses. [↑](#footnote-ref-18)
19. Rosh HaShana 31a [↑](#footnote-ref-19)
20. Tehillim (Psalm) 90:4 [↑](#footnote-ref-20)
21. Hebrews chapters 3 and 4 also compare the age to come to the Sabbath, and speak of the Sabbath as a foretaste of final salvation.  [↑](#footnote-ref-21)
22. The Lord made a decree and law for them, there He tested them, at *Marah* - Shemot (Exodus) 15:25. There is an opinion (*Shabbath 87b*) that the command to observe the Sabbath was given here. How are the events at Marah related to the Sabbath commandment? To sweeten bitters waters, one should take sweet wood NOT bitter wood and throw it into the waters. Thus the logic of Sabbath is that we should work on Sabbath, but, just the opposite is actually true. It is rest that derives the profit of Shabbat. It is the shabbat which enlivens the other six days. It is the shabbat which fixes up the other six days. [↑](#footnote-ref-22)
23. Sheliach Tzibur [↑](#footnote-ref-23)
24. Prayerbook [↑](#footnote-ref-24)
25. Festival prayerbook. [↑](#footnote-ref-25)
26. Esnoga is how Sefardim call their synagogues. [↑](#footnote-ref-26)
27. Motsi Shabbat [↑](#footnote-ref-27)
28. Berachot 57B [↑](#footnote-ref-28)
29. Iyov (Job) 41:1 [↑](#footnote-ref-29)
30. Iyov (Job) 40;15 [↑](#footnote-ref-30)
31. Pasuk 278 of the Zohar’s Commentary on Parasha Vayikra. [↑](#footnote-ref-31)
32. Bereshit (Genesis) 15:1 [↑](#footnote-ref-32)
33. Bereshit (Genesis) 15:2 [↑](#footnote-ref-33)
34. The written Torah. - although it is alluded to (see Maimonides, Introduction to Perek Cheilek) [↑](#footnote-ref-34)
35. Reward = expense account. Our reward in this world is simply the encouragement, the tools, the expense account that we need to fulfill HaShem’s word. The purpose of this ‘reward’ is to enable us to do more mitzvot in HaShem’s service. [↑](#footnote-ref-35)
36. See also Ramban on Vayikra 26:12 and Ruach Chaim on Avot 3:1. [↑](#footnote-ref-36)
37. Nefesh Hachaim 1:12 [↑](#footnote-ref-37)
38. Abot 4:2 [↑](#footnote-ref-38)
39. See Tamid 7:4 [↑](#footnote-ref-39)
40. This section was edited and excerpted from a shiur by *Rabbi Yaakov Haber.* [↑](#footnote-ref-40)
41. Shemot (Exodus) 31:17 [↑](#footnote-ref-41)
42. *Resheet Chochmah Shaar HaKedushah* 3 (New York, 5728) p. 131a. K*uzari* 2:34, 3:10. Cf. Abarbanel on *Moreh Nevuchim* 2:31. [↑](#footnote-ref-42)
43. Israel returned to this state briefly at the revelation at Mount Sinai -- and then lost it again with the sin of the Golden Calf. Yet once a week, HaShem granted Israel a small taste of that ultimate, blissful state -- the gift of Sabbath, as we discussed last week. [↑](#footnote-ref-43)
44. In the original, Mei'ein Olam HaBa, a phrase which appears in the zemirot sung at the Shabbat table. Cf.: "The Shabbat is a sixtieth part of the World to Come" (Berachot 57a). This too, like the phrase quoted in our text, alludes to "the World to Come, which is entirely Shabbat" (in the original, HaOlam HaBa, Shekulo Shabbat; in Osiyot deRabbi Akiva, sec. 4). [↑](#footnote-ref-44)
45. In the original, Yom Shekulo Shabbat.... See the closing words of Tamid 7:4, incorporated in the Sabbath prayer inserted near the conclusion of the Grace after Meals, which asks that we be privileged to inherit that eternal Day. [↑](#footnote-ref-45)
46. This recalls the mystic concepts mentioned above. Shabbat also relates to the Sefirah of Malchut and is associated with the feminine dimension, as reflected in the expression, "the Shabbat Queen". [↑](#footnote-ref-46)
47. **Διότι** – *dioti* = “because” on account of; a marker of cause or reason. [↑](#footnote-ref-47)
48. Generally associated with “Da’at,” here is in the negative showing an absence of “Da’at.” In other words, the pagan view of G-d is distorted and devoid of true “Da’at.” The “wisdom” of pagan humanity can never “know” G-d. Their “wisdom” is not Biblical, Jewish Hokhmah. Failure to find true wisdom is due to the absence of the Mesorah among the Gentiles. **Eph 1:17** **the Father of dignity grant you** the **power to comprehend through the Oral Torah, and His** agents **Chochmah, Binah and Da’at.** The wisdom of the world, philosophical or otherwise cannot “know” G-d. In other words, the world (kosmos – pagan earthly system) cannot even achieve the level of “Da’at.” herein is the blinding “veil” which covers the minds of the unfaithful. cf. 2 Cor. 4: 3ff once the Mesorah is shined on the soul of the “Gentile” the true nature of that soul shines forth. If the resident soul is that of the Nefesh Yehudi that Neshamah will embrace the Torah, Oral and Written. [↑](#footnote-ref-48)
49. Because they knew, they did not conduct themselves accordingly.

    **Γνόντες**, the aorist participle is used since their experience of God has necessarily always gone before their failure to recognize its true significance and act accordingly. Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 116 [↑](#footnote-ref-49)
50. Praise, glorify, honor and magnify. **Δoxázō** also means to “believe in.” Therefore, we have the connotation of pagans and Gentiles not believing in G-d. They had enough knowledge of G-d to know to give Him due benevolence, however, they failed/refused to do so. The phrase implies giving thanks for G-d’s actions towards man, i.e. His loving-kindness, “good.” Cf. Luzzatto, Moshe Hayyim. *Derekh Hashem / the Way of God / by Moshe Chaim Luzzatto ; Translated and Annotated by Aryeh Kaplan; Emended by Gershon Robinson.* Jerusalem; New York: Feldheim Publishers, 1998. pp. 37-41 [↑](#footnote-ref-50)
51. The article **τὸν θεὸν** implies the “true G-d.” Shedd, William G. T. *Commentary on Romans*. Wipf and Stock Publishers, 1999. p. 22 fn. #4 [↑](#footnote-ref-51)
52. Cf. D’barim (Deut) 32:21; Yermi’yahu (Jer.) 2:5 [↑](#footnote-ref-52)
53. **Διαλογίζομαι** implies that they have no ability to conceive of G-d. This means that the “Da’at” intimate knowledge they would possess is not available to them. In the Nazarean Codicil **διαλογισμός** – *dialogismos* is only used in the negative sense for evil thoughts or anxious reflection. G. Schrenk TDNT 2:96 [↑](#footnote-ref-53)
54. What we translated here as “unteachable” bears stronger language in Hebrew. The words “stupid,” “wicked” and “fallen.” **ἀσύνετος** takes on the connotation of being without or in opposition to the wisdom of the teacher (Hakham). As such, we note that Hakham Shaul refers here to those who have an unteachable spirit. [↑](#footnote-ref-54)
55. The “heart” is the center of “inner life.” Morris, Leon. *The Epistle to the Romans*. Reprint edition. Grand Rapids, Mich.; Leicester, England: Wm. B. Eerdmans Publishing Co., 2012. p. 85 [↑](#footnote-ref-55)
56. Professing to have Hokhmah [↑](#footnote-ref-56)
57. To be recalcitrant [↑](#footnote-ref-57)
58. Aramaic *talya;* "lamb, kid" (possibly young bull or calf) or "young boy." This will bear a greater importance below. [↑](#footnote-ref-58)
59. **φθαρτός** – *phthartos* is used of that which is corruptible and perishing. [↑](#footnote-ref-59)
60. Professor Paula Fredrikson, [Journal of Theological Studies, N.S. 42 (1991) p534](http://www.bu.edu/religion/files/pdf/Judaism-the-Circumcision-of-Gentiles-and-Apocalyptic-Hope-Another-Look-at-Galatians-1-and-2.pdf) [↑](#footnote-ref-60)
61. Ibid [↑](#footnote-ref-61)
62. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 650 [↑](#footnote-ref-62)
63. Walbank, F. W. *The Hellenistic World*. Rev. ed. Cambridge, Mass: Harvard University Press, 1993. p. 60ff [↑](#footnote-ref-63)
64. Ibid. [↑](#footnote-ref-64)
65. Our reference here is used to denote that opposition to the Torah’s laws of civil morality brought about its own destruction. However, we must note that the “antinomianism” of Rome is not the same as it is in the contemporary world. The Romans of the first century were “lawless” on a level that may not have been specific opposition to the Torah. Only after introduction to the Torah and then its refusal could the Romans be considered “antinomian.” The true idea of antinomianism in its contemporary meaning did not exist until Martin Luther. [↑](#footnote-ref-65)
66. **περιπατέω** – *peripateo* is used here twice to call the Gentile to Torah observance, meaning Hakham Shaul demands the acceptance of the Halakhah (613 mitzvot) as taught and expounded upon by the Hakhamim. [↑](#footnote-ref-66)
67. **ματαιότης** – *mataiotes*  mental futility or vanity. This means that the Gentile who rejects the Torah, 613 Mitzvot and the teachings of the Hakhamim are aimless conducting lifestyles of futility. This futility has captured their minds holding them ransom. [↑](#footnote-ref-67)
68. Hakham Shaul now apprises us of the opposing mental disposition. Not only is it a mental disposition, it is the direct opposition to the Torah, the 613 Mitzvot and the Hakhamim. [↑](#footnote-ref-68)
69. **ἀπαλλοτριόω** – *apallotriou* has the sense of being “hostile.” [↑](#footnote-ref-69)
70. Morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **כָּרַת** – *karat*, “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. Here we can see the gravity of moral purposelessness. There are those people who believe that the idle mind of secular entertainment is harmless. However, this idle purposelessness is “opposition” to the Torah, which presents the “goal of Messiah” before us a s standard of life. Life in Messiah has the purpose of recapturing the mission of Adam HaRishon. Adam HaRishon shows the ability to capture the essence of each creature on the earth. Nevertheless, the goal was to apprehend the essence of G-d Himself. Herein, Hakham Shaul in this letter to the Ephesian Congregation sets this goal before them in the pattern of the ten men (3 Dinim – Judges and 7 Paqidim) of the congregation. Why did Adam HaRishon and his spouse Chava cover themselves with a fig leaf? Was this an attempt to “hide” from the Omni Presence of G-d? Their new “awareness” was the sentience of the state of being **כָּרַת** – *karat*, “cut off.” Therefore, they saw that they were without G-d’s protection in the Garden. Covering themselves with a fig leaf has many So’od connotations. The most simplistic explanation is that they wanted to camouflage themselves primarily from G-d but the other animals of the earth that would now pursue them as a food source. The human mind/soul is preprogramed with the capacity to perceive G-d. When we deviate from the Torah and the teachings of the Hakhamim, this is impossible. [↑](#footnote-ref-70)
71. This is an unyielding mind devoted to opposing G-d and G-dly truth/practice. Its dealings are strict, harsh cruel and merciless. Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature.* [↑](#footnote-ref-71)
72. This is the result of being “cut off” from G-d. The language uses terms of sexual impropriety as an allegorical way of telling us that the person or persons are bereft of G-d or any ethical mores. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.). Grand Rapids, MI: Eerdmans. 1:490 [↑](#footnote-ref-72)
73. In much of the Nazarean Codicil, demonic possession is associated with ritual impurity. While, Hakham Tsefet (Peter the wise) learned at Caesarea not to call Gentiles unclean, those who vehemently oppose the Torah are in some way subjected to unclean Shedim. This is not to say that all Gentiles are “unclean,” G-d forbid. Rather it is noteworthy to mention that direct opposition against the Torah, as a way of life is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life, and, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**” Hakham Shaul’s view of the Gentile in Ephesians is the same as his view in his Letter to the Romans 1:18-32. Here Hakham Shaul takes the position that the lack of ability to comprehend G-d is a willful opposition against the Torah/G-d. [↑](#footnote-ref-73)
74. Leenhardt, Franz J. *The Epistle to the Romans: A Brilliant Commentary on St. Paul’s Letter to the Church at Rome*. The World Publishing Company, 1961. pp. 22-24 [↑](#footnote-ref-74)
75. Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament.* Grand Rapids, Mich.: Eerdmans, 1964. G. Schrenk TDNT 2:96 [↑](#footnote-ref-75)
76. Shedd, William G. T. *Commentary on Romans*. Wipf and Stock Publishers, 1999. p.23 [↑](#footnote-ref-76)
77. Cranfield, C. E. B. (2004). *A Critical and Exegetical Commentary on the Epistle to the Romans*. London; New York: T&T Clark

    International. p. 117 [↑](#footnote-ref-77)
78. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." (2:596). Brill [↑](#footnote-ref-78)
79. Professing to have Hokhmah [↑](#footnote-ref-79)
80. To be recalcitrant [↑](#footnote-ref-80)
81. **φθαρτός** – *phthartos* is used of that which is corruptible and perishing. [↑](#footnote-ref-81)
82. Cf. Targum Pseudo Yonatan Shemot (Ex) 1:15: 32:4 [↑](#footnote-ref-82)
83. Cf. Ex 7:11; 32.4 [↑](#footnote-ref-83)
84. McNamara, M. 1966. *The New Testament and the Palestinian Targums to the Pentateuch.* AnBib 27a. Rome. 83-85 [↑](#footnote-ref-84)
85. Explicit mention has already been made of these two in Pseudo-Jonathan at Exodus 1:15, in an inserted haggadah on Pharaohs dream on the birth of a lamb (Aramaic *talya;* "lamb, kid" or "young boy"), interpreted by Jannes and Jambres chief magicians of Egypt as referring to the birth of a son among the Israelites, one destined to destroy Egypt. McNamara, Martin. *Targum and Testament Revisited: Aramaic Paraphrases of the Hebrew Bible: A Light on the New Testament*. Grand Rapids, Mich: William B. Eerdmans Pub, 2010. p. 236 [↑](#footnote-ref-85)
86. Roth, Cecil. *Encyclopedia Judaica [or Encyclopedia Judaica] (16 Volumes)*. Keter Publishing House, n.d. Vol 11. p. 78 [↑](#footnote-ref-86)
87. Ibid Vol 7. pp. 700-1 [↑](#footnote-ref-87)
88. G-d’s wrath is often pictured and spoken of in terms of “G-d’s rage” or “anger.” There is an amazing difference in the nature of G-d as described in this passage. G-d’s chief desire is to show His goodness to His creatures and for His creatures to feel His love. This is the true reason for the existence of the universe, cosmos. The “revelation” (apocalypse) of G-d’s wrath against one of His creatures shows the magnitude of their crimes. Herein the creature has failed to understand the gift of the Yetser HaRa. The Yetser HaRa is given as a means of achieving the highest goals of our humanity, and not just to rebel against its creator. The topic of “G-d’s Wrath against the wicked” startshere in Romans 1:18 and continues until 3:31. [↑](#footnote-ref-88)
89. **ἀσέβεια** – *asebeia* is generally translated as “ungodly.” However, the root is stronger in intending that those being mentioned are the “wicked” Heb. *Rashim* (pl.). The *rasha* (sing.) is one who intentionally does evil against his knowledge of that which is good. This makes the *rasha* accountable for his actions and therefore liable for punishment. [↑](#footnote-ref-89)
90. The English word “suppress” is from the Latin “sub” (down) *premere* (to press) *supprimere* – suppress. This word cannot convey the depth of meaning expressed by Hakham Shaul. The intentional withholding of truth is a most heinous crime. These men withhold the truth knowing the consequences of their actions and those who are affected by these subversive actions. [↑](#footnote-ref-90)
91. Intimate knowledge here means that “these men” who suppress the truth (i.e. the Torah – Written and Oral) know G-d as far as He is “knowable.” However, even what they know they have subverted and suppressed. [↑](#footnote-ref-91)
92. G-d revealed His true nature and plan to them. Yet, they withhold the truth (i.e. the Torah – Written and Oral) from those who are subordinate to them. [↑](#footnote-ref-92)