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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** | **Third Year of the Triennial Reading Cycle** |
| **Tebet 05, 5775 – Dec 26/27, 2014** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Dec 26 2014 – Candles at 5:24 PM  Sat. Dec 27 2014 – Habdalah 6:24 PM | **Austin & Conroe, TX, U.S.**  Fri. Dec 26 2014 – Candles at 5:20 PM  Sat. Dec 27 2014 – Habdalah 6:17 PM | **Brisbane, Australia**  Fri. Dec 26 2014 – Candles at 6:26 PM  Sat. Dec 27 2014 – Habdalah 7:25 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Dec 26 2014 – Candles at 5:18 PM  Sat. Dec 27 2014 – Habdalah 6:18 PM | **Everett, WA. U.S.**  Fri. Dec 26 2014 – Candles at 4:05 PM  Sat. Dec 27 2014 – Habdalah 5:16 PM | **Manila & Cebu, Philippines**  Fri. Dec 26 2014 – Candles at 5:17 PM  Sat. Dec 27 2014 – Habdalah 6:09 PM |
| **Miami, FL, U.S.**  Fri. Dec 26 2014 – Candles at 5:19 PM  Sat. Dec 27 2014 – Habdalah 6:15 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Dec 26 2014 – Candles at 4:26 PM  Sat. Dec 27 2014 – Habdalah 5:27 PM | **Olympia, WA, U.S.**  Fri. Dec 26 2014 – Candles at 4:10 PM  Sat. Dec 27 2014 – Habdalah 5:21 PM |
| **San Antonio, TX, U.S.**  Fri. Dec 26 2014 – Candles at 5:25 PM  Sat. Dec 27 2014 – Habdalah 6:22 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Dec 26 2014 – Candles at 4:02 PM  Sat. Dec 27 2014 – Habdalah 5:09 PM | **Singapore, Singapore**  Fri. Dec 26 2014 – Candles at 6:49 PM  Sat. Dec 27 2014 – Habdalah 7:40 PM |
| **St. Louis, MO, U.S.**  Fri. Dec 26 2014 – Candles at 4:28 PM  Sat. Dec 27 2014 – Habdalah 5:31 PM | **Tacoma, WA, U.S.**  Fri. Dec 26 2014 – Candles at 4:07 PM  Sat. Dec 27 2014 – Habdalah 5:18 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 Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

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

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Yoel ben Abraham and beloved wife HE Giberet Rivka bat Dorit

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

Her Excellency Giberet Whitney Mathison

**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!**

We dedicate this Torah Seder study for this week in honor of their Honors Paqid Adon Tsuriel ben Abraham and Paqid Adon Yoel ben Abraham for their appointment as Paqidim (Clerks of the Court) to serve at the bench, together with their beloved spouses Her Honor Giberet Gibora bat Sarah and Her Honor Giberet Rivka bat Dorit, may they be amply rewarded in this world and in the next for their faithfulness, obedience, sacrifices and generosity to all, and may they find much success in their studies of Torah, and in their gifts, and in their leadership, and many good works, amen ve amen!

We also dedicate this Torah Seder study and extend our most warm welcome to those brave souls who have worked very hard to achieve their goal of taking upon themselves the yokes of the Torah and of the Kingdom and fully becoming our brothers and sisters and citizens among our people: **HE Giberet Zehavah bat Sarah, HE Adon Yehoshua ben Abraham, HE Giberet Rut bat Sarah, HE Giberet BetT’eina bat Sarah,** and **HE Giberet Simcha bat Sarah.** To all of them we extend our most warm welcome to our family and people, may they be strengthened in their daily study of the Torah, in their prayers, and their observance of the Mitsvoth, and in being able to perform many and great deeds of loving-kindness, amen ve amen!

**Shabbat “El-Roshei HaMatot” – “To the Heads of the Tribes”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֶל-רָאשֵׁי הַמַּטּוֹת** |  | **Saturday Afternoon** |
| **“El-Roshei HaMatot”** | Reader 1 – B’Midbar 30:2-6 | Reader 1 – B’Midbar 31:25-27 |
| **“To the Heads of the Tribes”** | Reader 2 – B’Midbar 30:7-9 | Reader 2 – B’Midbar 31:28-31 |
| **“A los Príncipes de las Tribus”** | Reader 3 – B’Midbar 30:10-17 | Reader 3 – B’Midbar 31:32-35 |
| B’Midbar (Num.)  30:2 – 31:24 | Reader 4 – B’Midbar 31:1-6 |  |
| Ashlamatah: Is 45:23-25 + 46:3-5, 8-11 | Reader 5 – B’Midbar 31:7-12 | **Monday &**  **Thursday Mornings** |
|  | Reader 6 – B’Midbar 31:13-20 | Reader 1 – B’Midbar 31:25-27 |
| Psalm 106:1-5 | Reader 7 – B’Midbar 31:21-24 | Reader 2 – B’Midbar 31:28-31 |
|  | Maftir: B’Midbar 31:21-24 | Reader 3 – B’Midbar 31:32-35 |
| N.C.: Mk 13:9-13; Lk 12:11-12;  Lk 21:12-19; Rm 7:7-13 | - Is 45:23-25 + 46:3-5, 8-11 |  |

**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 delight. 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 performing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Contents of the Torah Seder**

* Sacredness of Vows – Numbers 30:2-3
* Vows of a Young Unmarried Woman – Numbers 30:4-6
* Case of the Married Woman Who Made The Vow Whilst Single – Numbers 30:7-9
* Vows of a Widow and Divorced Woman – Numbers 30:10-16
* War Against the Midianites – Numbers 31:1-4
* The Expedition – Numbers 31:5-18
* Purification of the Warriors – Numbers 31:19-24

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 14: Numbers – II – Final Wonderings**

By: Rabbi Yitzchaq Magriso

Published by: Moznaim Publishing Corp. (New York, 1983)

Vol. 14 – “Numbers – II – Final Wonderings,” pp. pp. 305-360.

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) ‎‎30:2 – 31:24**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 2. Moses spoke to the heads of the tribes of the children of Israel, saying: This is the thing the Lord has commanded. | 2. AND Mosheh spoke with the chiefs of the Tribes of the Bene Yisrael, saying: This is the Word which the LORD has spoken, saying: |
| 3. If a man makes a vow to the Lord or makes an oath to prohibit himself, he shall not violate his word; according to whatever came out of his mouth, he shall do. | 3. A man, a son of thirteen when he will have vowed a vow before the LORD, or have sworn an oath, saying, I will withhold from such a thing which is permitted to me, will not be allowed to relax his word (at his own will): nevertheless, the house of judgment (beth din) can absolve him; but if they absolve him not, whatsoever has gone out of his mouth he will perform. |
| 4. If a woman makes a vow to the Lord, or imposes a prohibition [upon herself] while in her father's house, in her youth, | 4. And a female who has not passed twelve years when she has vowed a vow before the LORD, and has bound herself in her father's house until her thirteenth year; |
| 5. if her father heard her vow or her prohibition which she has prohibited upon herself, yet her father remains silent, all her vows shall stand, and any prohibition that she has imposed upon herself shall stand. | 5. and her father hear her vow, and whatever bond she has bound upon her soul, and her father be acquiescent, and speak not to her; then every vow and every bond which she has bound upon her soul will be confirmed. |
| 6. But if her father hinders her on the day he hears it, all her vows and her prohibitions that she has imposed upon herself shall not stand. The Lord will forgive her because her father hindered her. | 6. But if her father prohibit her on the day that he hears, or, not being prepared to confirm, annuls after he has heard, (then) no vow or bond that she has bound upon her soul will be confirmed; but is remitted and forgiven her before the LORD, because her father has made her free from the authority of the vow, (or, nullified to her the power of the vow.) |
| 7. But if she is [betrothed] to a man, with her vows upon her or by an utterance of her lips which she has imposed upon herself, | 7. And if when she has been taken by a husband a vow be upon her, or her lips have expressed that which is binding upon her soul while in her father's house, and her father had not absolved her while unmarried, then, when she has been married, it will be confirmed. |
| 8. and her husband hears it but remains silent on the day he hears it, her vows shall stand, and her prohibition which she has imposed upon herself shall stand. | 8. But if after she is married she make a vow, and her husband hear it, and on the day that he hears it he is minded to confirm it, and is silent to her, then the vow and the bond which she has bound upon her soul will be ratified. |
| 9. But if her husband hinders her on the day he heard it, he has revoked the vow she had taken upon herself and the utterance which she had imposed upon herself, and the Lord will forgive her. | 9. But if her husband prohibit her on the day that he hears, then the vow which is upon her, and the utterance of her lips which bound her soul, are remitted and forgiven her. |
| 10. As for the vow of a widow or a divorced woman, whatever she prohibited upon herself will remain upon her. | 10. Yet the vow of a widow, or a divorced, whatever has bound her soul, will be confirmed upon her. |
| 11. **But if she vowed in her husband's house, or imposed a prohibition upon herself with an oath**. | 11. **But if, while she was in her husband's house, or while she had not attained to marriage years**, she had vowed, or bound her soul with the bond of an oath |
| 12. and her husband heard and remained silent, and did not hinder her, all her vows shall stand, and every prohibition she imposed upon herself shall stand. | 12. which her husband had heard of, and had neither spoken nor prohibited her, or had died before she was married, then all her vows will be confirmed, and all the obligations with which she had bound her soul be ratified, and her father will have no power to absolve her. |
| 13. If her husband revokes them on the day he hears them, anything issuing from her lips regarding her vows or self imposed prohibitions shall not stand; her husband has revoked them and the Lord shall forgive her. | 13. But if her husband released her on the day that he heard, then, whatever her lips had pronounced to be a vow, or a bond upon her soul, will not be confirmed; and if her husband had annulled them, and she, not knowing, had performed, it will be forgiven her before the LORD. |
| 14. Any vow or any binding oath of self-affliction, her husband can either uphold it or revoke it. | 14. Every vow, every oath-bond to chasten the soul, her husband may ratify or annul. |
| 15. However, if her husband remained silent from day to day, he has upheld all the vows and prohibitions she has assumed; **he has upheld them since he remained silent on the day he heard it.** | 15. But if her husband was silent and consented when he heard from one day to the next, then all her vows and all the bonds upon her are ratified; **by his silence he has confirmed them; for he was silent to her on the day, and consented, and absolved her not on the day that he heard.** |
| 16. If he revokes them after having heard [them], he shall bear her iniquity. | 16. But if, absolving, he would absolve her one day after he had heard, there is no force in the absolution; and if he then nullify the word, her husband or her father will bear her sin. |
| 17. These are the statutes which the Lord commanded Moses concerning a man and his wife, a father and his daughter, in her youth, while in her father's house. | 17. These are the publications of the statutes which the LORD commanded Mosheh (on these matters) between a man and his wife, and a father and his daughter in the day of her youth in her father's house; but not in the time of her youth, and she be in the house of her husband. |
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| 1. The Lord spoke to Moses saying, | 1. And the LORD spoke with Mosheh, saying: |
| 2. "Take revenge for the children of Israel against the Midianites; afterwards you will be gathered to your people." | 2. Take retribution for the children of Israel from the Midianites; and afterward you will be gathered to your people. |
| 3. So Moses spoke to the people, saying, "Arm from among you men for the army, that they can be against Midian, and carry out the revenge of the Lord against Midian. | 3. And Moses spoke with the people, saying: Arm of you men, for the host to make war against Midian, to give the people of the LORD avengement upon Midian; |
| 4. A thousand for each tribe, a thousand for each tribe, from all the tribes of Israel you shall send into the army." | 4. a thousand of each tribe of all the tribes of Israel send you to the war. |
| 5. From the thousands of Israel one thousand was given over for each tribe, twelve thousand armed for battle. | 5. And of the thousands of Israel fit men were chosen who gave up themselves, a thousand of a tribe, twelve thousand, armed for the war. |
| 6. Moses sent them the thousand from each tribe to the army, them along with Phinehas the son of Eleazar the kohen to the army, with the sacred utensils and the trumpets for sounding in his possession. | 6. And Mosheh sent them, a thousand of each tribe to the war, them and Phinehas bar Elazar the priest unto the war, with the Urim and Thummim consecrated to inquire for them, and the Jubilee trumpets in his hand for assembling, encamping, and ordering forward the host of Israel. |
| 7. They mounted an attack against Midian, as the Lord had commanded Moses, and they killed every male. | 7. And they warred against Midian, circumventing them from three corners, as the LORD had instructed Mosheh, and they killed every male; |
| 8. And they killed the Midianite kings upon their slain: Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian, and Balaam the son of Beor they slew with the sword. | 8. and they slew the kings of the Midianites with the slain of their armies, Evi, Rekem, Zur, who is Balak, and Hur and Reba, five kings of Midian; and Bileam bar Beor they killed with the sword. And it was when Bileam the guilty saw Phinehas the priest pursuing him, he made use of his magical arts, (lit., made words of enchantment,) and flew in the air of the heavens; but Phinehas forthwith pronounced the Great and Holy Name, and flew after him, and seized him by his head, and bringing him down drew the sword, and sought to kill him; but he opened his mouth with words of deprecation, and said to Phinehas: If you will spare my life, I swear to you that all the days I live I will not curse your people. He answered him, and said: Are you not Laban the Amarite who did seek to destroy Jacob our father, who went down into Mizraim, to destroy his children, and, after they had come out of Mizraim, did send the wicked Amalek against them; and have you not now been sent to curse them? But after you have seen that your works did not prosper, and that the Word of the LORD would not hear you, you did give the evil counsel to Balak to set his daughters in the way to make them go wrong, when there fell of them twenty-four thousand. Therefore, it cannot be that your life may be spared; and at once he drew the sword and slew him. |
| 9. The children of Israel took the Midianite women and their small children captive, and they plundered all their beasts, livestock, and all their possessions. | 9. And the sons of Israel led captive the wives of the Midianites, their children, their cattle, and all their flocks, and destroyed all their goods; |
| 10. They set fire to all their residential cities and their castles. | 10. and all their towns, the houses, of their rulers, and the high places of their houses of worship, they burned with fire; |
| 11. They took all the booty and all the plunder of man and beast. | 11. but they took all the spoil and the prey both of men and beasts, |
| 12. They brought the captives, the plunder, and the booty to Moses and to Eleazar the kohen and to the entire community of Israel in the camp, in the plains of Moab by the Jordan at Jericho. | 12. and brought to Mosheh, Elazar the priest, and all the congregation of Israel, the captives, the prey, and the spoils, at the camp in the fields of Moab, by the Jordan, near Jericho. |
| 13. Moses, Eleazar the kohen, and all princes of the community went out to meet them, outside the camp. | 13. And Mosheh and Elazar the priest, with all the heads of the congregation, went forth to meet them without the camp. |
| 14. Moses became angry with the officers of the army, the commanders of thousands and the commanders of hundreds, who had returned from the campaign of war. | 14. But Mosheh was angry with the leaders appointed over the host, the chiefs of thousands and of hundreds who came from the war with the host; |
| 15. Moses said to them, "Did you allow all the females to live? | 15. and Mosheh said to them, Why have you spared all the women? |
| 16. They were the same ones who were involved with the children of Israel on Balaam's advice to betray the Lord over the incident of Peor, resulting in a plague among the congregation of the Lord. | 16. These are they who caused the offence of the sons of Israel, by the counsel of Bileam, to do wrongly before the LORD in the matter of Peor, so that pestilence came upon the congregation of the LORD. |
| 17. So now kill every male child, and every woman who can lie intimately with a man you shall kill. | 17. Now, therefore, slay every male among the children, and every woman who has known a man; |
| 18. And all the young girls who have no experience of intimate relations with a man, you may keep alive for yourselves. | 18. **but every female child you will stand before the Crown of Holiness, (the priest's tiara,)** and look upon her: she who is not a virgin will be pallid in the face, but she who is a virgin child will blush in the face, like fire; them you will spare. |
| 19. And you, encamp outside the camp for seven days; whoever killed a person or who touched a corpse shall cleanse himself on the third and seventh day, both you and your captives. | 19. But as for you, abide without the camp seven days; whoever has slain a man, or touched the dead, you will sprinkle on the third; and on the seventh day both you and your captives, |
| 20. All garments, leather articles, any goat product, and every wooden article shall undergo purification." | 20. and every garment, and whatever is made of skin, goats' hair, horn, or bone, and every vessel of wood, you will sprinkle. |
| 21. Eleazar the kohen said to the soldiers returning from battle, "This is the statute that the Lord commanded Moses. | 21. And Elazar the priest said to the men of the host who had returned from the war: This is the manifestation of the decree of the Law which the LORD has commanded to Mosheh. |
| 22. Only the gold, the silver, the copper, the iron, the tin, and the lead | 22. Nevertheless, these (articles) without their rust, the gold, silver, brass, iron, tin, and lead, their vessels, but not the unformed and simple (metals), |
| 23. whatever is used in fire you shall pass through fire and then it will be clean; it must, however, [also] be cleansed with sprinkling water, and whatever is not used in fire you shall pass through water. | 23. everything whose nature it is to abide the fire, of the pans, pots, spits, and gridirons, you will make to pass through fire to purify them, and afterward (sprinkle them) with water such as is used to purify the unclean; but whatever will not abide the fire coverlids, cups flagons, and utensils, you will make to pass through forty sata of water; |
| 24. You shall wash your garments on the seventh day and become [ritually] clean; afterwards, you may enter the camp." | 24. and you will wash your raiment on the seventh day to be clean, and afterwards come into the camp. |
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**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 (Num.) 30:2 – 31:24**

**2 the heads of the tribes** **He honored the chieftains by teaching them first, and only later the rest of the Israelites.** How do we know that he did so with other statements? For it says, “[Moses called to them] and Aaron and all the princes of the community returned to him, and Moses would speak to them. Afterwards, all the children of Israel would draw near” (Exod. 34:31- 32). [If so,] why did [Scripture] see fit to mention it here? It is to teach us that **annulment of vows may be performed by a single expert, and if no single expert is available, it may be annulled by three laymen.** Alternatively, perhaps Moses related this passage to the princes alone? However, here it says, “This is the word,” and in [the chapter dealing with] sacrifices slaughtered outside the Temple confines it [also] says, “This is the word” (Lev. 17:2). Just as there it was said to Aaron, his sons and all the Israelites, as it says, “Speak to Aaron, etc.” (Lev. 17:2), so in this case was it said to all of them.-[Ned. 78a]

**This is the thing** Moses prophesied with, “So says the Lord, 'At the dividing point of the night... ’” (Exod. 11:4), and the prophets prophesied with [the phrase] “So says the Lord.” But Moses surpassed them, for he prophesied with the expression, “This is the thing.” Another interpretation: “This is the thing” is exclusive, informing us that a sage [revokes a vow] with the expression הַתָּרָה , “release” and the husband through the expression הֲפָרָה “revocation,” as Scripture has here. If they exchange [these terms] there is neither a release nor a revocation.- [Sifrei Mattoth 2] a vow By saying, “It shall be prohibited just like a sacrifice, that I will not eat, or I will not do a certain thing.” One might think that even if he swears to eat carrion, I apply to him “according to whatever came out of his mouth, he shall do.” Scripture therefore states, "to prohibit"—to prohibit what is permitted, but not to permit what is prohibited.-[Sifrei Mattoth 7]

**he shall not violate his word** Heb. לֹא יַחֵל דְּבָרוֹ , like לֹא יְחַלֵּל דְּבָרוֹ “he shall not profane his word,” he shall not treat his word as being unholy.-[Sifrei Mattoth 8]

**4 while in her father’s house** Under her father’s jurisdiction, even if she is not [actually] in his house. -[Sifrei Mattoth 12]

**in her youth** Neither a minor nor an adult [above the age of twelve and a half], since a minor’s vows are invalid, and an adult is not under her father’s jurisdiction to revoke her vows. What is considered a minor? Our Rabbis said: A girl of eleven years and a day—her vows are examined. If she knew in whose name she vowed, or in whose name she consecrated something, her vow stands. From the age of twelve years and one day, she does not need to be tested.-[Niddah 45b]

**6 But if her father hinders her** Heb. הֵנִיא , if he prevented her from [fulfilling] the vow, that is to say, he revoked it. I would not know what this term of הַנָאָה [in the verse, הֵנִיא ] means. However, when it says, “But if her husband hinders her on the day he heard it, he has revoked” (verse 9), I conclude that הֲנָאָה means revocation. Literally, it is a term implying prevention and removal. Similarly, “Why do you discourage [lit., turn away (תְנִיאוּן) the people’s hearts]?” (32:7), and, “may the oil of the anointment of my head not turn my head away (יָנִי) ” (Ps. 141:5); similarly, “thus you will come to know My alienation (תְּנוּאֲתִי) ” (14:34), that you have turned away from Me.

**and the Lord will forgive her** To what case does the verse refer? To a woman who took a nazarite vow, and her husband heard and revoked it for her without her knowledge. She then transgressed her vow by drinking wine and becoming unclean through contact with corpses—such [a woman] requires forgiveness even though it was revoked. And if those which have been revoked require forgiveness, all the more so those which have not been revoked.-[Sifrei Mattoth 17]

**7 If she is [betrothed] to a man** Heb. וְאִם־הָיֽה תִהְיֶה לְאִישׁ . This [refers to] a betrothed woman [i.e., אֲרוּסָה , the first stage of marriage, when the marriage ceremony has been performed, but the couple does not yet live together], or perhaps it refers to a married woman [ נְשׂוּאָה , who lives already with her husband]? When [Scripture] says, “if she vowed in her husband’s house” (verse 11) it speaks of a married woman, so this must refer to a betrothed woman, and it comes to distinguish her [the betrothed woman from the married woman] in that both her father and husband [must] revoke her vows. If the father revoked it, but the husband did not revoke it, or if the husband revoked it, but the father did not revoke it, it is not revoked, and it goes without saying that if one of them upheld it.-[Ned. 67a]

**with her vows upon her** which she had vowed while in her father’s house, but her father had not heard them, so they were neither revoked nor upheld.-[Sifrei Mattoth 20]

**8 and her husband heard...** Here you have the case that if the husband upholds it, it stands. -[Sifrei Mattoth 21]

**9 he has revoked the vow she had taken upon herself** I might think that even if the father had not revoked it [it is revoked]? Scripture therefore teaches, “in her youth, while in her father’s house” (verse 17); throughout her youth she is under her father’s jurisdiction.-[Sifrei Mattoth 31]

**10 whatever she prohibited upon herself will remain upon her** since she is neither under the jurisdiction of her father nor of her husband. Scripture refers to a widow from marriage, but if she is widowed from betrothal, as soon as her betrothed [husband] has died, she reverts to the jurisdiction of her father.-[Ned. 70a]

**11 But if she made a vow in her husband’s house** Scripture refers to a married woman (נְשׂוּאָה) . -[Sifrei Mattoth 25, Ned. 67a]

**14 Any vow or any binding oath of self-affliction** Since it says that the husband may revoke, I might think this includes all vows? Scripture therefore says, **"of self-affliction"—he can revoke only vows of self-affliction. They are delineated in Tractate Nedarim (79a).**

**15 from day to day** So that you should not say that [he has the power to revoke] for a twenty-four hour period, it says, “from day to day” to inform you that he may revoke only until nightfall.-[Ned. 76b]

**16 after having heard them** After he heard and upheld [them], by saying, “I approve of it” and then he retracted and revoked it, even on that very day.-[Sifrei Mattoth 30]

**he shall bear her iniquity** He takes her place. **We learn from here that if someone causes his fellow to stumble, he bears his punishments in his place.**-[Sifrei Mattoth 30]

**Chapter 31**

**2 against the Midianites** But not against the Moabites, for the Moabites were involved in the matter out of fear, since they were afraid of being plundered by them, because all it says is, “do not provoke them into battle” (Deut. 2:9), but the Midianites were angered over a dispute which did not concern them (See Sifrei Mattoth 33). Another interpretation: **Because of the two good doves [virtuous proselytes] whom I have [in mind] to bring forth from them, [namely] Ruth the Moabitess and Naamah the Ammonitess** (I Kings 14:21). -[B.K. 38b]

**3 Moses spoke** Although he heard that his death depended on the matter, he did it joyfully, without delay.-[Sifrei Mattoth 34, Mid. Tanchuma Mattoth 3, Num. Rabbah 22:2]

**arm** Heb. הֵחָלְצוּ , as the Targum [Onkelos renders זְרִיזוּ ], in the sense of “armed for battle” (verse 5), armed with weapons.-[See Sifrei Mattoth 34]

**men** Righteous men. Similarly, “choose men for us” (Exod. 17:9), and “men who are wise and renowned” (Deut. 1:15). -[Mid. Tanchuma Mattoth 3, Sifrei Mattoth 36, Num. Rabbah 22:2]

**the revenge of the Lord** **For anyone opposing Israel is reckoned as opposing the Holy One, blessed is He.-** [See Mid. Tanchuma Mattoth 3, Num. Rabbah 22:2]

**4 from all the tribes** including the tribe of Levi.-[Sifrei Mattoth 35]

**5 was given over** Heb. וִַיִּמָּסְרוּ . [The passive form is used] to inform you of the virtues of the Israelite shepherds [leaders]—how cherished they were by Israel. When they had not yet heard of his death, what did he say? “Just a little longer and they will stone me” (Exod. 17:4). But as soon as they heard that Moses’ demise was contingent upon the revenge against Midian, they refused to go, until they were given over against their will.-[Sifrei Mattoth 36, Mid. Tanchuma Mattoth 3, Num. Rabbah 22:3]

**6 them along with Phinehas** This shows that Phinehas equaled them all (Sifrei Mattoth 34). Why did Phinehas go, and Eleazar did not go? The Holy One, blessed is He, said, “The one who began the mitzvah by killing Cozbi the daughter of Zur, should finish it” (Mid. Tanchuma Mattoth 3). Another interpretation: **He sought the vengeance of Joseph, his maternal grandfather, for it says, “And the Medanites sold him”** (Gen. 37:36) (Sifrei Mattoth 34, Sotah 43a). How do we know that the Phinehas’s mother was [descended] from Joseph? Because it says, “[Eleazar the son of Aaron took himself one] of the daughters of Putiel (פּוּטִיאֵל) ” (Exod. 6:25) [meaning] of the descendants of Jethro, who fattened (פִּטֵּם) calves for idolatry, and from the descendants of Joseph, who made light of (פִּטְפֵּט) his passion and prevailed over it [when he was tempted by Potiphar’s wife]. Another interpretation: He was [the kohen] anointed for war.-[Sotah 43a]

**the sacred utensils** The holy Ark (Sifrei Mattoth 34, Num. Rabbah 22:4) and the golden showplate (Mid. Aggadah), since Balaam was with them and through sorcery was able to make the Midianite kings fly, and he flew along with them, he [Phinehas] showed them the showplate on which God’s Name was engraved, and they fell down [to earth]. For this reason it says, concerning the Midianite kings, “upon their slain” (verse 8), for they fell from the air on top of those slain. Likewise, it says in the book of Joshua (13:22) in connection with Balaam, “upon (sic) their slain.”-[Mid. Tanchuma Mattoth 4]

**in his possession** Heb. בְּיָדוֹ , lit. in his hand, [here] in his possession. Similarly, “taking all his land from his possession (מִיָּדוֹ) ” (Num. 21:26). - [Sifrei Mattoth 37]

**8 the five kings of Midian** Do I not see that the verse lists five [kings]? Why was it necessary [for Scripture] to say "five"? But it is to teach you that they were all equally involved in the conspiracy, and they all received the same punishment. Balaam went there [to Midian] to receive his reward for the twenty-four thousand that had fallen from Israel as a result of his advice, and now he left Midian to meet the Israelites, and he offered them harmful advice. He said to them, “If, when you were six hundred thousand, you could not overcome them, and now with twelve thousand, you come to fight?” They gave him his just deserts—in full, without depriving him in the least.-[Sifrei Mattoth 40]

**with the sword** He came against Israel and exchanged his craft for theirs. For they are victorious only with their mouths, through prayer and supplication, and he came and adopted their craft to curse them with his mouth. So they too came against him by exchanging their craft for the craft of the nations, who come with the sword, as it says [concerning Esau], “And you shall live by your sword” (Gen. 27:40). -[See Mid. Tanchuma Balak 8]

**10 their castles** Heb. בְּטִירֽתָם , the place of their notaries (נוֹטֵירִין) , [or the place of their palaces (פַּלְטֵירִין) ] which is an expression denoting the residence of the priests, knowledgeable in their laws. Another interpretation: The residence of their lords, for the Targum renders “the lords of the Philistines” פְלִשְׁתִּים) (סַרְנֵי (I Sam. 6:4) as טוּרְנֵי פְלשְׁתָּאֵי . -[See Sifrei Mattoth 41]

**11 They took all the booty** This teaches us that they were virtuous and righteous, and were not suspect of theft, to appropriate the booty without permission, for it says, “ all the booty” (Sifrei Mattoth 42). In tradition, [i.e., in the Prophets and the Writings] Scripture explicitly refers to them, [for it says,] “your teeth are like a flock of ewes...” (Song 6:6)—even your warriors; they are all righteous.-[See Rashi on Song 6:6]

**booty** Heb. שָׁלָל , movable objects such as garments and ornaments.

**spoil** Heb. בָּז denotes plunder of movable objects which are not ornaments.

**plunder** Heb. מַלְקוֹחַ , man and beast, but when “captives” (שְׁבִי) is mentioned together with “plunder” (מַלְקוֹחַ) , the “captives” refers to people and the “plunder” to animals.

**13 Moses, Eleazar the kohen... went out**- because they saw the Israelite youths going out to grab the spoils.-[Sifrei Mattoth 42]

**14 Moses became angry with the officers of the army** Those appointed over the army. [This comes] to teach you that when a generation is corrupt, the leaders are held responsible, for they have the power to protest.-[Sifrei Mattoth 43]

**16 They were the same ones** This shows that they recognized them [saying,] "This is the one who led so-and-so astray.-[Sifrei Zuta, Yalkut Shimoni]

**on Balaam’s advice** He said to them, "Even if you assemble all the multitudes of the world, you will not be able to overcome them. Are you more numerous than the Egyptians, who had six hundred chosen chariots? Come, and I will advise you. Their God hates immorality [thus, entice them to sin with your women...] as appears in [the chapter of] Cheilek (Sanh. 186a and in the Sifrei (Mattoth 43).

**17 Every woman who can lie intimately with a man** Capable of sexual intercourse, even though she may never have experienced it. They passed them all in front of the showplate, and the faces of those capable of intercourse turned green.-[Yev. 60b]

**you shall kill** Why is this repeated? In order to make a pause in the text; so says R. Ishmael. For when I read, “kill every male child, and every woman who can lie intimately with a man... And all the young girls...” I would not know whether to kill them [the women of the first verse] with the males, or allow them to live along with the young [girls]. That is why it says [at the end of the verse] “you shall kill.”-[Sifrei Mattoth 45]

**19 outside the camp** [This means] that they should not enter the courtyard [of the Mishkan].

**anyone who killed a person** R. Meir says, Scripture speaks of one who killed with a weapon susceptible to contamination, and it teaches that a vessel defiles a person when it is in contact with a corpse, as if he were actually in contact with the corpse itself. Or, I might think that [he becomes contaminated] even if he shot an arrow and killed him. Scripture therefore teaches, “or who touched a corpse,” equating the one who kills with the one who touches. Just as one who touches is [contaminated] through contact, so is the one who kills [contaminated] through contact.-[Sifrei Chukkath 48]

**shall cleanse himself** with sprinkling water, as is the law with others who were defiled through contact with corpses. For even those who believe that gentile graves do notcontaminate [an Israelite] if they are under the same roof-as it says, “You my sheep, the sheep of My pasture; you are men” (Ezek.. 34:31) [and the Sages add,] only you are called “men” (Yev. 61a)—admit that gentiles contaminate through contact and carrying, for [the term] “men” is said only in reference to uncleanness caused by being in the same tent [namely, under one roof] as it says, “[This is the law for a man (אָדָם) who dies in a tent” (19:14).

**you and your captives** Not that gentiles are susceptible to contamination and therefore require sprinkling, but just as you are members of the covenant, so too your captives, should they become contaminated after they enter the covenant [of God], they require sprinkling.-[Sifrei Mattoth 46]

**20 and any goat product** This includes articles made from the horns, the hooves, and the bones.-[Chul. 25b]

**21 Eleazar the kohen...** Since Moses came to a state of anger, he came to err, for the laws of purging gentile vessels eluded him. A similar incident happened on the eighth day of the investitures [of the kohanim], as it says, “He [Moses] became angry with Eleazar and Ithamar” (Lev. 10:16); he came to a state of anger, so he came to err. Similarly, in the episode of “Now listen, you rebels... and struck the rock” (20:10-11); through anger, he came to err.-[Sifrei Mattoth 48]

**which the Lord commanded [Moses]** He ascribed the ruling to his mentor.-[Sifrei Mattoth 48]

**22 Only the gold etc.** Even though Moses warned you only about the laws of ritual uncleanness, you must further be warned of the laws concerning the purging [of contaminated vessels]. [The word] אַךְ “only” is an exclusive expression, that is to say, you are excluded from using vessels even after their purification from contamination by a corpse, until they have been purged from the absorption of the forbidden flesh of carrion. Our Rabbis said, “ Only the gold...” teaches you that one must remove its rust before one purges it. This is the meaning of אַךְ "only"—there should be no rust; “only” the metal itself in its original form.-[Targum Jonathan ben Uzziel, Yalkut Shimoni]

**23 whatever is used in fire** It is purged in the manner it is used. If it is used in hot water, it must be purged in hot water, and if it is used for roasting, such as a spit or grill, it must be made to glow in fire.-[A.Z. 75b]

**it must, however, [also] be cleansed** with sprinkling water According to its simple meaning, this sprinkling was to cleanse it from contamination by a corpse. He said to them, "The vessels require purging to cleanse them from the [absorption of] forbidden [food], and sprinkling to cleanse them of [spiritual] uncleanness [caused by a corpse]." Our Rabbis expounded from here that even to make them fit for use [after contamination] from forbidden food, ritual immersion was required for metal utensils. They expound מֵי נִדָּה written here to mean water fit for a menstruant [Heb. נִדָּה ] to immerse herself in. How much is that? Forty 'seah.’-[A. Z. 75b]

**and whatever is not used in fire** Anything which is not used in fire such as ewers, cups, and jugs, all of which are used for cold [food] and did not absorb forbidden food.-[A.Z. 75b]

**shall be passed through water** He immerses them and that is sufficient. This refers only to metal utensils.-[A.Z. 75b, Sifrei Mattoth 50]

**24 the camp** The camp of the Shechinah, for one who is defiled by the dead is not banned from the Levite camp or the Israelite camp.-[Pes. 67a]

**Ketubim: Psalm 106:1-5**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Hallelujah. Give thanks to the Lord for He is good, for His kindness is forever. | 1. Hallelujah! Give thanks in the presence of the LORD, for He is good, for His goodness is forever. |
| 2. Who can narrate the mighty deeds of the Lord? [Who] can make heard all His praise? | 2. Who is able to utter the might of the LORD? Who is allowed to proclaim all His praises? |
| 3. Fortunate are those who keep justice, **who perform** **righteousness at all times.** | 3. Happy are they who observe judgment, those **who do** **righteousness/generosity at every time.** |
| 4. Remember me, O Lord, when You favor Your people; **be mindful of me with Your salvation.** | 4. Remember me, O LORD, with good will toward Your people; call me to mind with Your redemption (Hebrew: **פָּקְדֵנִי, בִּישׁוּעָתֶךָ** – **Paq’deni BiShuatekha** – **lit. “appoint me to Your Yeshua (salvation)”.** |
| 5. To see the goodness of Your chosen ones, to rejoice with the joy of Your nation, to boast with Your inheritance. | 5. To look on the plenty of Your chosen ones; to rejoice in the joy of Your people; to join in praise with Your inheritance. |
|  |  |

**Meditation from the Psalms**

**Psalms ‎‎106:1-5**

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

The preceding composition, Psalms 105, described the extensive wonders with which God mercifully redeemed our forefathers from Egypt. This psalm resumes the narrative and relates how God miraculously sustained the Jews as they wandered in the wilderness for forty years. Then HaShem led the Israelites into the land of Canaan and empowered them to conquer their adversaries despite overwhelming odds. Throughout these great historic periods, HaShem repeatedly performed so many wonders that the Psalmist exclaims (verse 2), who can express the mighty acts of HaShem**?** Who can declare all of His praise?[[1]](#footnote-1)

However, even while God was displaying unprecedented kindness to Israel, the Israelites were negligent in their duties toward God, and they failed to appreciate His wonders. Indeed, they defied God's representative, Moses, and rebelled against his commands. This defiance initiated the spiritual and moral decline which eventually led to the Jew's exile from the Holy Land.[[2]](#footnote-2)

The Psalmist completes his description of Israel's infidelity and exile with a prayer for redemption (verse 47),Save us HaShem**,** our God, and gather us from among the peoples, to thank Your Holy Name and to glory in Your praise!

*This psalm concludes the fourth*Book of Tehillim *with the declaration,*blessed is HaShem, the God of Israel, from This World to the World to Come, and let the entire nation say, "Amen!" Praise God![[3]](#footnote-3)

Perhaps our greatest praise is for our salvation, as David beseeches HaShem:

***Tehillim (Psalms) 106:4****Remember me, HaShem, when You favor Your people; O think of me at Your salvation (Heb. Yeshua);*

Verse 3 contains our verbal tally[[4]](#footnote-4) and leads us to how we achieve our salvation. Let’s explore the concept of salvation in greater detail in order to look at some little known aspects. Let’s begin by asking a couple of questions:

Was Moses saved?

How was Moses saved?

These two questions should prompt us to think a bit about the mechanics of the salvation process. I think that most folks would agree that Moses was saved. We gather he was saved because of what we see from the writer to the Bereans (Hebrews):

***Bereans (Hebrews) 11:24*** *By faithful obedience Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Messiah greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. 27 By faithful obedience he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him (HaShem) who is invisible. 28 Through faithful obedience he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faithful obedience they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.*

The writer to the Bereans is emphasizing the faithfulness of Moses by showing his deeds. With the firm conviction that Moses was saved, we come to our second question: How was he saved? This is a bit of a difficult question for most Christians because they see salvation as something that depends on the work that Yeshua did some 1500 years after the death of Moses. However, the Nazarean Codicil is quite clear as to the mechanics of how Moses was saved:

***Ephesians 2: 8*** *For by grace are you saved through faithful obedience; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are His (HaShem’s) workmanship, created in Messiah Yeshua unto good works, which God has before ordained that we should walk in them.*

Hakham Shaul (the Apostle Paul) writing to the Ephesians tells us that Moses was saved by grace through faith. This teaches us a very important lesson: Men are saved by grace through faith. From the first Adam to the last Adam, all are saved by grace through faith!

When I was discussing the faith of Moses, I mentioned that his faith was manifested through his deeds. In fact, the whole chapter of faith, found in Bereans, emphasizes the deeds of those with faith. The Hebrew word for faith is emunah. This word does not teach us about a thought, rather it teaches us about actions. A more accurate translation for emunah would be “faithful obedience”. So when we see the writer to the Bereans emphasizing the deeds of the great men of faith, we can see that these deeds show a pattern of faithful obedience. The verbal tally between our Torah and Psalm portion focuses on deeds.

Please remember that emunah, **faithful obedience**, requires actions and is not merely a thought process. Or, as Hakham Yaaqov (James) said:

***Yaaqov (James) 2:17*** *Even so faith, if it hath not works, is dead, being alone.*

Please remember that whenever you see the word faith, in the scriptures, you should always think “**faithful obedience**”.

**Obedience**

This leads us to another question: What are the deeds of faith? If we are to have faithful obedience, what do we obey?

There are two answers to this question, one for the Jew and one for the Gentile. For the Jew, the acts of faith consist of the 613 commands of the Torah. For the Gentile, the acts of faith are the obedience to the Noachide laws.

Christians usually sees themselves as Gentiles, so I am going to start this answer by showing that the laws of Noach are reiterated in the Nazarean Codicil.

A question arose in the diaspora: Do the Gentiles need to be circumcised to be saved?[[5]](#footnote-5) The question was so contentious and so profound that Hakham Shaul decided to put this question to the Bet Din Gadol (the Sanhedrin). He addressed it to the Rosh Bet Din (the head of the court, the chief justice) who just happens to be the brother of Yeshua. His name is Yaaqov. He is the writer of the book in the Nazarean Codicil which bears his name. The question is found in:

***II Luqas (Acts) 15:5*** *But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the whole Law of Moses.*

The answer to this question is found in:

***II Luqas (Acts) 15:19*** *Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For the rest Moses of old time has in every city them that preach him, being read in the synagogues every Sabbath day.*

Thus His Eminence, Hakham Yaaqov ben Yosef, decrees that circumcision is a natural result of the conversion process that takes place after a time of learning. He further decrees that those who are turning to God should obey the Noachide laws as a beginning point for their walk.

Maimonides, in his epic work the *Mishneh Torah,* in the Laws of Kings 9:1*,* teaches us concerning the Laws of Noah:

**"Six precepts were commanded to Adam:**

*1. The prohibition against worship of false gods.*

*2. The prohibition against cursing G-d.*

*3. The prohibition against murder.*

*4. The prohibition against forbidden sexual relations.*

*5. The prohibition against theft.*

*6. The command to establish laws and courts of justice.*

**To Noah, HaShem added the following:**

*7. The prohibition against eating the flesh from a living animal. Thus there are seven Mitzvot" (Commandments)"*

Again quoting from the Law of Kings 8:10 he states:

*"Our teacher Moshe (Moses) was commanded by G-d to compel all the peoples of the earth to accept upon themselves the laws given to the descendants of Noah."*

Again quoting:

*"This obligation, to teach all the peoples of the earth about the Laws of Noah, is incumbent upon every individual in every era. The Jews must serve as "a light to the nations"[[6]](#footnote-6) teaching them (the Gentiles) the seven Mitzvot (laws) and instructing them in proper behavior...Similarly, the Chatam Sofer[[7]](#footnote-7) writes that it is a mitzvah (commandment) to guide the Gentiles in the service of G-d."*

Now that we understand that salvation depends on our **faithful obedience** to the commandments; I need to deal a bit with some common Christian concepts that will be confusing if we do not address them. We need to understand that the concept of eternal life is related to the concept of salvation. To understand this idea will require that we address a few concepts. The first concept that I need to address is:

**Yeshua = Mashiach.**

The Greek word “christos” (which is transliterated as Christ) is used to translate the Hebrew word Mashiach:

***Matityahu (Matthew) 1:16*** *And Jacob begat Joseph the husband of Mary, of whom was born Yeshua, who is called Mashiach (Christ).*

***Matityahu******(Matthew) 16:20*** *Then charged he his disciples that they should tell no man that he was Yeshua the Mashiach (Christ).*

Now, most Christians understand this, never the less, the implications are profound. *Mashiach* means that His majesty was anointed as a King, as a Prophet, and as a Priest. Further, we can substitute the word Mashiach every time we encounter the word “Christ” or indeed even the word “Yeshua”:

**Christ = Mashiach**

**Mashiach = Yeshua**

Please remember to make this translation whenever you encounter the word *Christ*. In this way you will immediately gain understanding. The next concept that we need to understand is that:

**Yeshua = Mashiach = Torah.**

Yochanan (John) 1:1 alludes to this:

***Yochanan (John) 1:1-3*** *In the beginning was the Word (Torah), and the Word (Torah) was with HaShem, and the Word was an Elohim (judge). The same was in the beginning with HaShem. All things were made by him (the Word); and without him (the Word) was not anything made that was made.*

We understand that when someone is talking about the “Word of HaShem” that they are referring to the Torah. In this pasuk, Yochanan is clearly calling Yeshua The Word of HaShem, the Torah. Our Sages have taught us that HaShem used the Torah as the blueprint for creation. So when Yochanan tells us that The Word created everything, then clearly Torah and Yeshua are the same entity. Let me spell this out: HaShem is *The Speaker*, Yeshua / Torah is *The Word* that HaShem spoke.

We see this same concept in:

***Mishlei (Proverbs 3:13-19)*** *Happy [is] the man [that] finds wisdom, and the man [that] gets understanding. For the merchandise of it [is] better than the merchandise of silver, and the gain thereof than fine gold. She [is] more precious than rubies: and all the things you can desire are not to be compared unto her. Length of days [is] in her right hand; [and] in her left hand riches and honor. Her ways [are] ways of pleasantness, and all her paths [are] peace. She [is] a tree of life to them that lay hold upon her: and happy [is everyone] that retains her. HaShem by wisdom has founded the earth; by understanding has He established the heavens.*

We know from the siddur that wisdom is synonymous with Torah. We read in the siddur a paraphrase of Mishlei 3:

*Torah is a tree of life to those who take hold of her …*

We also know that “The Word” is synonymous with Torah. Therefore we can understand that anytime we see Torah we can substitute Yeshua or Mashiach. This helps us to understand why Orthodox Jews build their entire lives around Torah:

**Torah = Mashiach = Yeshua.**

This also helps us to understand why many Christians are focused on Mashiach while Orthodox Jews have the same fervor towards Torah.

Before the coming of Yochanan, only the salvation of Jews was understood. If the Gentile wanted to turn to HaShem he had to convert. There was no other way. In Yochanan we begin to see this mystery being revealed:

***Luqas (Luke) 3:4*** *As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 And all flesh shall see the salvation of God.*

Thus we see that ALL FLESH will see the salvation of HaShem. This salvation for the Gentiles is going to be revealed through the Jews. Further the salvation of the Jews depends on the salvation of the Gentiles. Until the Gentiles are saved, all the Jews cannot be saved. As we see in the Prophets, the Jews are to be a light to the nations, to the Gentiles:

***Yeshayahu (Isaiah) 49:6*** *And he said, It is a light thing that you should be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give you for a light to the Gentiles,* ***that you may be My salvation (Heb. Yeshua) unto the end of the earth.***

Yeshua reaffirmed this concept in:

***Yochanan (John) 4:21*** *Yeshua saith unto her, Woman, faithfully obey me, the hour comes, when you will neither in this mountain, nor yet at Jerusalem, worship the Father. 22 You worship what you do not know: we (Jews) know what we worship:* ***for salvation (Heb. Yeshua) is of the* *Jews.***

Now I have a question: From what we have learned about salvation, what does the following verse have to do with the Torah?

***II Luqas (Acts) 4:10*** *Be it known unto you all, and to all the people of Israel, that by the authority of Yeshua HaMashiach of the City of Branches, who was crucified, whom God raised from the dead, even by Him does this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other:* ***for there is no other authority under heaven given among men, whereby we must be saved.***

Do we have to accept Yeshua to be saved?

Now that we have these foundational concepts under our hat, let’s begin to understand eternal life and it’s relationship to salvation. To understand this idea, let’s begin with a question:

What must I do to inherit eternal life?

The first answer to this question is found in:

***Beresheet (Genesis) 3:20-24*** *Adam named his wife Eve, because she would become the mother of all the living. HaShem God made garments of skin for Adam and his wife and clothed them. And HaShem God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever." So HaShem God banished him from the Garden of Eden to work the ground from which he had been taken. After He drove the man out, He placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.*

So, in Beresheet (Genesis), HaShem says that men would live forever if they eat from the tree of life. This is the first reference to eternal life, in the scriptures. Let’s look again to see if there are any other ways to have eternal life:

***Devarim (Deuteronomy) 4:39-40*** *Acknowledge and take to heart this day that HaShem is God in heaven above and on the earth below. There is no other. Keep His decrees and commands, which I am giving you today, so that it may go well with you and your children after you and that you may live long in the land HaShem your God gives you for all time.*

The above passage seems to be saying that you can live forever by keeping the commands and decrees of HaShem. Lest we have any doubt lets try to confirm this from another passage:

***Yehezekel (Ezekiel) 20:10-13*** *Therefore I led them out of Egypt and brought them into the desert. I gave them My decrees and made known to them* ***My laws, for the man who obeys them will live by them****. Also I gave them My Sabbaths as a sign between us, so they would know that I HaShem made them holy. "'Yet the people of Israel rebelled against Me in the desert. They did not follow* ***My decrees*** *but rejected* ***My Laws--although the man who obeys them will live by them****--and they utterly desecrated My Sabbaths. So I said I would pour out my wrath on them and destroy them in the desert.*

Yehezekel (Ezekiel) never comes right out and calls it eternal life, but, it is obvious that the way to live is through the commands of God. This life is different than what the wicked do when they walk and breathe. The wicked do not live like the righteous. The only difference must be in how long they live. Let’s look at one more passage to make this point clear:

***Matityahu (Matthew) 19:15-17*** *When he had placed his hands on them, he went on from there. Now a man came up to Yeshua and asked, "Teacher, what good thing must I do to get eternal life?" "Why do you ask me about what is good?" Yeshua replied. "There is only One who is good. If you want to enter life, obey the commandments."*

The second way to live forever is to obey the commands of HaShem. By obeying Torah we inherit eternal life. Lets look, now, at a third way to live forever:

***Yochanan (John) 6:43-51*** *"Stop grumbling among yourselves," Yeshua answered. "No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day. It is written in the Prophets: 'They will all be taught by God.' Everyone who listens to the Father and learns from Him comes to me. No one has seen the Father except the one who is from God; only he has seen the Father. I tell you the truth, he who faithfully obeys has everlasting life. I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world (i.e. the Gentiles)."*

The next way to live forever is to eat of the Bread from Heaven. Yeshua is obviously *The Bread from Heaven*. The second way to live forever is to eat of this Living bread.

The third way to live forever involves believing in the Son of God. This third way is described, repeatedly, throughout the scriptures, in various ways. They all boil down to faithful obedience to Torah:

***Yochanan (John) 3:36*** *He that faithfully obeys the Son has everlasting life: and he that does not faithfully obey the Son will not see life; but the wrath of God abides on him.*

***Yochanan (John) 4:14*** *But whosoever drinks of the water that I will give him will never thirst; but the water that I will give him will be in him a well of water springing up into everlasting life.*

***Yochanan (John) 5:24*** *Verily, verily, I say unto you, he that hears my word, and faithfully obeys Him that sent me, has everlasting life, and will not come into condemnation; but is passed from death unto life.*

***Yochanan (John) 6:40*** *And this is the will of Him that sent me, that everyone which sees the Son, and faithfully obeys him, may have everlasting life: and I will raise him up at the last day.*

Let's summarize the methods, used by HaShem and described in His scriptures, for obtaining eternal life:

1. Eat from the Tree of Life.

2. Obey the commands of HaShem.

3. Believe in the Son of God.

**Yeshua = Torah = Tree of Life**

These three ways to live forever are all clearly spelled out in the Bible, yet there is a problem. Let’s look at the problem:

***Yochanan (John) 14:6*** *Yeshua answered, "I am the way and the truth and the life. No one comes to the Father except through me.*

Messiah seems to be saying that there is ONLY ONE way to life and that is through Yeshua. Yet, we have already seen that there are clearly three ways to live forever. How do we resolve this? Mishlei (Proverbs) puts all three of these together:

***Mishlei (Proverbs) 3:13-20*** *Blessed is the man who finds wisdom, the man who gains understanding, For she is more profitable than silver and yields better returns than gold. She is more precious than rubies; nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are pleasant ways, and all her paths are peace. She is a tree of life to those who embrace her; those who lay hold of her will be blessed. By wisdom HaShem laid the earth's foundations, by understanding He set the heavens in place; By His knowledge the deeps were divided, and the clouds let drop the dew.*

The above passage is read, in the synagogue, when the Torah scroll is returned to the ark. When we say this, we agree that the ultimate wisdom is Torah. This passage shows that whoever created the world is Torah and is the Tree of life. So, the Tree of Life, the Torah, and Yeshua are all the same entity. Yeshua must be the Tree of Life. Yeshua must be the Torah. Yeshua is THE way and THE truth and THE life!

The scriptures often compare two different things, to a third thing. For example: Torah is light and Yeshua is light:

***Mishlei (Proverbs) 6:23*** *For the commandment [is] a lamp; and the law (Torah) [is] light; and reproofs of instruction [are] the way of life:*

***Yochanan (John) 8:12*** *When Yeshua spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."*

This has profound implications for the believer today. It means that we must obey all of God's commands in the Torah or we will, in effect, be discarding a part of Yeshua. It means that if we make a distinction between the laws of God that we must obey and those that we don't have to obey, that we must somehow believe in part of Yeshua and not in all of Him. This does not work! Just as Yeshua is a single entity, so also is the Torah a single entity. We can not divide the commands of God anymore than we can divide the body of Messiah. We either obey all of the Torah or we have rejected Messiah.

Further evidence for this idea is demonstrated by the fact that the Sages divide the 613 commandments into 248 positive (corresponding to the 248 bodily organs) and 365 negative (corresponding to the 365 bodily sinews). After all, a wise individual understands that he must take care of his entire organism if he desires physical well-being. So too it borders on spiritual blindness to dramatize one mitzva while ignoring another. If Yeshua is the Living Torah, then these 613 mitzvot represent His body!

Thus we conclude our examination of the concept of salvation by clearly stating that we are to be saved from this mortal life by our **faithful obedience** to the Torah and it’s commands. By being faithfully obedient we will obtain eternal life and thereby will we be saved.

It is also worthwhile to examine *who* saves us. Many Christians believe that Yeshua saves them. Unfortunately, there are no scriptures to support this perspective. In fact, there are scriptures that teach, emphatically, that HaShem saves us.

The book of Romans gives us a big clue when he quotes from the Prophets:

***Romans 10:9*** *That if you will confess with your mouth the Master Yeshua, and will believe in your heart that HaShem has raised him from the dead, you will be saved. 10 For with the heart man believes unto righteousness/generosity; and with the mouth confession is made unto salvation. 11 For the Scripture says, Whosoever believes on him will not be ashamed.*

The author of Romans, in the above passage, is quoting the following verse from the Prophets:

***Yeshayahu (Isaiah) 45:17*** *Israel is saved by HaShem, a salvation for all times; they will not be shamed or disgraced forever and ever.*

It is also noteworthy to realize that the psalmist also declares this same message.

***Tehillim (Psalms) 3:8*** *Salvation belongs unto HaShem: Your blessing is upon Your people. Selah.*

If one reads the scriptures carefully, one can see that HaShem saves using multiple messengers and multiple servants to accomplish our salvation. Thus did David, the author of our psalm, pray that HaShem should remember him, and by extension the whole of the Bne Israel:

***Tehillim (Psalms) 106:4****Remember me, HaShem, when You favor Your people; O think of me at Your salvation;*

**Ashlamatah: Yeshayahu (Isaiah) 45:23-25 + 46:3-5, 8-11**

| **Rashi** | **Targum** |
| --- | --- |
| 18. ¶ For so said the Lord, the Creator of heaven, Who is God, Who formed the earth and made it, He established it; **He did not create it for a waste (Heb. לֹא-תֹהוּ בְרָאָהּ** – **Lo Tohu B’ra’a), He formed it to be inhabited, "I am the Lord and there is no other.** | 18. For thus says the LORD, who created the heavens (He is God!), who founded the earth and made it - He established it; **He did not create it for nothing (Heb. לֹא-תֹהוּ בְרָאָהּ – Lo Tohu B’ra’a), but He established it to increase the sons of men upon it! "I am the LORD, and there is no other.** |
| 19. Not in secret did I speak, in a place of a land of darkness; I did not say to the seed of Jacob, Seek Me, in **vain** (Heb. **תֹּהוּ – Tohu)**; I am the Lord, Who **speaks righteousness** **(דֹּבֵר צֶדֶק – Dober Tsedeq – speak righteousness/generosity), declares** **things that are right** (**Heb**. **מַגִּיד מֵישָׁרִים – declaring what is right/straight)**. | 19. I did not speak in secret in a place of a land of darkness; 1 did not say to the seed of the house of Jacob, 'Seek My fear for **nothing** (Heb. **תֹּהוּ – Tohu)**.' I the LORD **speak truth**, **declaring what is right.** |
| 20. Assemble and come, approach together, you survivors of the nations; those who carry their graven wooden image and pray to a god who does not save, do not know. | 20. Assemble yourselves and come, draw near together, you who are delivered of the peoples! They have no knowledge who carry about their wooden image, and beseech from a god who cannot save. |
| 21. Declare and present, let them even take counsel together; who announced this from before, [who] declared it from then? Is it not I, the Lord, and there are no other gods besides Me, a just and saving God there is not besides Me. | 21. Declare and draw near; take counsel together! Who announced this long ago and declared it of old? Was it not I**,** the LORD? And there is no other god besides me, a God who is virtuous and a Saviour; there is none except Me. |
| 22. **Turn to Me and be saved, all the ends of the earth, for I am God, and there is no other**. | 22. **Turn to My Memra and be saved, all those at the ends of the earth! For 1 am God, and there is no other**. |
| 23. By Myself **I swore,** righteousness **emanated from My mouth, a word,** and it shall not be retracted, that to Me shall every knee kneel, every tongue shall swear." | 23. By My Memra **1 have sworn, before Me has gone forth** in virtue **a word** that will not be void: Before Me every knee will bow, every tongue will swear. |
| 24. But to me did He say by the Lord righteousness and strength, **to Him shall come and be ashamed all who are incensed against Him.** | 24. Only in the Memra of the LORD has He promised me to bring virtues, and He is strong in His Memra; **all the Gentiles who were stirred up against His people will give thanks and be ashamed of their idols.** |
| 25. **Through the Lord shall all the seed of Israel find righteousness and boast**. | 25. **In the Memra of the LORD all the seed of Israel will be justified and glorified**. |
|  |  |
| 1. Bel squats; Nebo soils himself; their idols were to the beasts and to the cattle; what you carry is made a load, a burden for the weary. | 1. Bel kneels. Nebo is hewn down, their images are a likeness of beasts and cattle; the burdens of their idols are heavy upon those who carry them. and they are weary. |
| 2. They soiled themselves, yea they squatted together, they could not deliver the burden, and they themselves have gone into captivity. **{P}** | 2. They are cut off and hewn down together, they cannot save those who carry them, but those who serve them go into captivity. |
| 3. **Hearken to Me**, the house of Jacob, and all the remnant of the house of Israel, who are borne from birth, carried from the womb. | 3. **Attend to my Memra**, those of the house of Jacob, and all the remnant of the house of Israel, who have been beloved more than all the peoples, cherished more than all the kingdoms; |
| 4. **And until old age I am the same**, and until you turn gray I will carry; I have made and I will bear and I will carry and deliver. **{S}** | 4. **even to eternity I am He, and to the age of the ages My Memra endures.** I have created every man. I scattered them among the peoples; I will also forgive their sins and will pardon. |
| 5. To whom shall you liken Me and make Me equal and compare Me that we may be alike? | 5. Whom will you liken before Me and make equal and compare before Me in truth? |
| 6. Those who let gold run from the purse and weigh silver with the balance; they hire a goldsmith and he makes it a god, they kneel, yea they prostrate themselves. | 6. Behold. the Gentiles collect gold from a purse, and weigh out silver in a balance, hire a goldsmith, and he makes it into a god; then they worship and are subjugated. |
| 7. They bear it, on the shoulder they carry it, and they put it in its place and it stands, from its place it does not move; yea he cries to it and it does not answer; from his distress it does not save him. **{S}** | 7. They lift it upon their shoulders, they carry it, they set it in its place, and it stands there; it is not possible for it to budge from its place. He even beseeches from it, and it does not answer or save him from his trouble. |
| 8. Remember this and strengthen yourselves, take to heart, you transgressors. | 8. Remember this and strengthen yourselves, recall to mind, O rebels, |
| 9. Remember **the first things (Heb.**  **זִכְרוּ רִאשֹׁנוֹת – Zikeru Rishonot) of old**, that I am God and there is no other; I am God and there is none like Me. | 9. remember **the former things** which were of old; for 1 am God, and there is no other God besides Me, |
| 10. **[I] tell the end from the beginning (Heb. מַגִּיד מֵרֵאשִׁית אַחֲרִית –** **Magid MeResheet Acharit**), and from before, what was not done; [I] say, 'My counsel shall stand, and all My desire I will do.' | 10. **declaring from the beginning the end** and from ancient times things not yet done, saying, 'My counsel will stand, and I will accomp­lish all my pleasure,' |
| 11. **[I] call from the east a swift bird, from a distant land the man of My counsel;** yea I spoke, I will also bring it; I formed it, I will also do it. **{S}** | 11. **who promised to gather the exiles from the east, to bring openly, like a swift bird from a far land, the sons of Abraham, My chosen,** I have spoken, and I will bring it to pass; I have purposed, and I will do it. |
|  |  |

**Rashi’s Commentary on: Yeshayahu (Isaiah) 45:23-25 + 46:3-5, 8-11**

**18** **He did not create it for a waste** **but He formed it to be inhabited.**

**19** **Not in secret did I speak** When I gave the Torah, and I did not say **for naught** and **in vain** to the seed of Jacob, Seek Me, but to receive great reward.

**I am the Lord Who speaks righteousness** Since I commenced to speak to them concerning My righteousness/ generosity, to inform them of the giving of their reward, afterwards I told them things that are right, My statutes and My laws, for before the giving of the Torah it was said to them, **“And now, if you heed, etc., you shall be for Me a treasure...a kingdom of priests, etc.”** (Ex. 19:5f.).

**20** **approach** Heb. הִתְנַגְּשׁוּ, an expression of approaching (הַגָּשָׁה) and the ‘nun’ is attached to it, as one says “they were struck (הִתְנַגְּפוּ) ”; “they will be struck (יִתְנַגְּפוּ).”

**you survivors of the nations** who survived the sword of Nebuchadnezzar.

**who carry their graven wooden image...do not know** to understand knowledge.

**21** **who announced this from before** Who of your idols is it that announced from before that your God brought salvation, each one to its worshipers?

**Is it not I, the Lord, and there are no other** For **I announce what I am destined to do for My people, and I fulfill My words.**

**22** **Turn to Me** and abandon your graven images, **all the ends of the earth**, and, thereby, you shall be saved.

**23** **By Myself I swore** and righteousness/generosity emanated from My mouth to accept all those who return to Me. I spoke a word, and it will not be retracted. What is the righteousness/generosity that emanated from My mouth? That to Me shall every knee kneel, and I will accept them, as the matter is stated (Zeph. 3:9): “For then will I change for the people a pure language, to call all of them in the name of the Lord...”

**24** **But to me did He say by the Lord** Heb. אַךְ בַה' לִי אָמַר [lit. but by the Lord to me He said]. This verse is inverted, and thus is its interpretation: But to me did He say by the Lord righteousness and strength. Although all the nations shall prostrate themselves before Him [correct reading according to Warsaw edition, K’li Paz, and mss.], but to Me alone, the congregation of Israel, has been promised by the Lord righteousness/generosity and strength, and other nations shall not be included in My glory.

**to Him shall come and be ashamed etc.** All who were incensed against the Holy One, blessed be He, shall come to Him to regret what they did in their lifetimes and be ashamed.

**all who are incensed** Heb. כֹּל הַנֶּחֱרִים בּוֹ, all who are incensed.

**25** **Through the Lord...find righteousness/generosity and boast** Through the promise of the support of His love they shall find righteousness/generosity and boast of His strength.

**boast** Heb. וְיִתְהַלְלוּ, porvantir in O.F.

**Chapter 46**

**1** **Bel squats; Nebo soils himself** The deities of Babylon squatted and soiled themselves. This is an expression of ridicule of the idols, like one who suffers from diarrhea and does not manage to sit down on the seat in the privy before he discharges with a splash.

**Bel squats; Nebo soils himself** Heb. כָּרַע בֵּל קֹרֵס נְבוֹ. Akropid sei Bel; konkiad sei Nebo. Bel squats; Nebo soils himself. So I heard in the name of Rabbenu Gershom, the Light of the Diaspora.

**their idols were** The images of the forms of Bel and Nebo were to the beasts and the cattle, compared to the beasts and the cattle, which soil and dirty themselves with their droppings.

**what you carry is made a load, a burden** The feces in their bowels are heavy to bear like a burden for a weary man. Therefore, they soiled themselves and squatted together, the soiling with the squatting.

**2** **they could not deliver the burden** to discharge the feces in their bowels as others discharge, in the normal manner.

**deliver** Heb. מַלֵּט, an expression of discharging from an embedded place. Comp. (supra 34:15) “There, the owl has made its nest, and she has laid eggs (וַתְּמַלֵט),” he has discharged her egg. Comp. also (infra 66:7) “And she has been delivered (וְהִמְלִיטָה) of a male child.” Jonathan, however, did not render these verses in this manner.

**3** **who are borne from birth** Since you were born in the house of Laban the Aramean, I bore you on My arms, for since then, adversaries stand up against you in every generation and not like the idolaters (other nations [K’li Paz and mss.]) who are laden and carry their Gods, as is mentioned above, but you are laden and borne in My arms.

**4** **And until old age** that you have aged and your strength is depleted, that you have no merit, I am the same with My mercy and with My trait of goodness to save you and to bear you and to carry you and deliver you. Since he says regarding their deity, that it is carried and also that it cannot deliver its burden, he says, “But I bear others, and I will deliver My burden.”

**5** **and compare Me** Heb. וְתַמְשִׁלֻנִי. Comp. (Job 30:19) “And I have become like (וָאֶתְמַשֵּׁל) dust and ashes.” An expression of comparison.

**that we may be alike** That I and he be alike, one to the other.

**6** **Those who let gold run from the purse** Heb. הַזָּלִים, an expression of (Ps. 146:18) “Water runs (יִזְּלוּ).”

**with the balance** Heb. קָנֶה, the bar of a scale, called flael in O.F.

**8** **Remember this** what I wish to say.

**and strengthen yourselves** Heb. וְהִתְאשָׁשׁוּ. Comp. (supra 16:7) “For the walls (לַאֲשִׁישֵׁי) of Kir-hareseth.”

**take to heart, you transgressors** And what do I say to you to remember and to take to heart?

**9** **Remember the first things of old** that you have seen that I am God and there is no other; I am God and there is none like Me.

**10** **[I] tell the end from the beginning** The Egyptian exile and its redemption I announced in the Covenant between the Segments, before they came about.

**11** **[I] call from the east a swift bird** Heb. עַיִט. From the land of Aram, which is in the east, I called Abraham to Me to take counsel with Me. עַיִט Comp. (Dan. 2:14) “Answered with counsel (עֵיטָא) and discretion”; (ibid. 6:8) “All the presidents of the kingdom have taken counsel (אִתְיָעֲטוּ).” Alternatively, it can be interpreted as an expression of a bird. I called him to hasten after Me like a bird that flies and wanders from its place.

**from a distant land** I called My man of counsel, and with him I took counsel between the parts concerning the four exiles, as it is explained in Gen. Rabbah (44:17) “And behold, a fear, great darkness was falling upon him.” [“Fear” refers to Babylon... “Darkness” refers to Media, who darkened the eyes of Israel with fasting. “Great” refers to Greece... “Was falling upon him” refers to Edom..., etc.]

**yea I spoke** with him concerning the exiles and their redemption; I will also bring it.

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

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

**Bamidbar (Numbers) 30:2 – 31:24**

**Tehillim (Psalms) 106:1-5**

**Yeshayahu (Isaiah) 45:23-25 + 46:3-5, 8-11**

**Mk 13:9-13, Lk 12:11-12, Lk 21:12-19, Rm 7:7-13**

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

LORD - יהוה, Strong’s number 03068.

Do - עשה, Strong’s number 06213.

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

Man - איש, Strong’s number 0376.

LORD - יהוה, Strong’s number 03068.

Swear / Sworn - שבע, Strong’s number 07650.

Word - דבר, Strong’s number 01697.

Do - עשה, Strong’s number 06213.

Gone out - יצא, Strong’s number 03318.

Mouth - פה, Strong’s number 06310.

**Bamidbar (Numbers) 30:2** If a **man <0376>** vow a vow unto the **LORD <03068>**, or **swear <07650> (8736)** an oath to bind his soul with a bond; he will not break his **word <01697>**, he will **do <06213> (8799)** according to all that **proceeds <03318> (8802) out** of his **mouth <06310>**.

**Tehillim (Psalms) 106:1** Praise the LORD. O give thanks unto the **LORD <03068>**; for He is good: for His mercy endures forever.

**Tehillim (Psalms) 106:3** Blessed are they that keep judgment, and he that **does <06213> (8802)** righteousness/generosity at all times.

**Yeshayahu (Isaiah) 45:23** I have **sworn <07650> (8738)** by Myself, the **word <01697>** is **gone out <03318> (8804)** of My **mouth <06310>** in righteousness/generosity, and will not return, That unto Me every knee will bow, every tongue will swear.

**Yeshayahu (Isaiah) 45:24** Surely, will one say, in the **LORD <03068>** have I righteousness/generosity and strength: even to Him will men come; and all that are incensed against Him will be ashamed.

**Yeshayahu (Isaiah) 46:11** Calling a ravenous bird from the east, the **man <0376>** that executes my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also **do <06213> (8799)** it.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Num 30:2– 31:24** | **Psalms**  **Psa 106:1-5** | **Ashlamatah**  **Is 45:23-25 + 46:3-5, 8-11** |
| --- | --- | --- | --- | --- |
| vyai | man | Num. 30:2 Num. 30:6 Num. 30:7 Num. 30:8 Num. 30:10 Num. 30:11 Num. 30:12 Num. 30:13 Num. 30:14 Num. 30:16 Num. 31:3 Num. 31:17 Num. 31:21 |  | Isa. 46:11 |
| %a; | only | Num. 31:22 |  | Isa. 45:24 |
| rm;a' | saying | Num. 31:1 Num. 31:3 Num. 31:15 Num. 31:21 |  | Isa. 45:24 Isa. 46:10 |
| rv,a] | which,  who | Num. 30:4 Num. 30:5 Num. 30:6 Num. 30:7 Num. 30:8 Num. 30:9 Num. 30:11 Num. 30:14 Num. 30:16 Num. 31:12 Num. 31:18 Num. 31:21 Num. 31:23 |  | Isa. 46:10 |
| aAB | brought,  come,  go | Num. 31:12 Num. 31:14 Num. 31:21 Num. 31:23 Num. 31:24 |  | Isa. 45:24 Isa. 46:11 |
| tyIB; | house | Num. 30:3 Num. 30:10 Num. 30:16 |  | Isa. 46:3 |
| rb;D' | spoke,  said, speak | Num. 31:1 Num. 31:3 |  | Isa. 46:11 |
| rb'D' | word | Num. 30:2 Num. 31:16 |  | Isa. 45:23 |
| rk;z" | remember |  | Ps. 106:4 | Isa. 46:8 Isa. 46:9 |
| hwhy | LORD | Num. 30:2 Num. 30:3 Num. 30:5 Num. 30:8 Num. 30:12 Num. 30:16 Num. 31:1 Num. 31:3 Num. 31:7 Num. 31:16 Num. 31:21 | Ps. 106:1 Ps. 106:2 Ps. 106:4 | Isa. 45:23 |
| ac'y" | proceed,  go | Num. 30:2 Num. 31:13 |  |  |
| laer'f.yI | Israel | Num. 31:2 Num. 31:4 Num. 31:5 Num. 31:9 Num. 31:12 Num. 31:16 |  | Isa. 45:25 Isa. 46:3 |
| lKo | all,  every,  whole,  entire | Num. 30:2 Num. 30:4 Num. 30:5 Num. 30:9 Num. 30:11 Num. 30:12 Num. 30:13 Num. 30:14 Num. 31:4 Num. 31:7 Num. 31:9 Num. 31:10 Num. 31:11 Num. 31:13 Num. 31:15 Num. 31:17 Num. 31:18 Num. 31:19 Num. 31:20 Num. 31:23 | Ps. 106:2 Ps. 106:3 | Isa. 45:23 Isa. 45:24 Isa. 45:25 Isa. 46:3 Isa. 46:10 |
| ymi | who |  | Ps. 106:2 | Isa. 46:5 |
| af'n" | bear | Num. 30:15 |  | Isa. 46:3 Isa. 46:4 |
| ~l'A[ | everlasting,  long past |  | Ps. 106:1 | Isa. 46:9 |
| hP, | mouth | Num. 30:2 |  | Isa. 45:23 |
| dq;P' | officers | Num. 31:14 | Ps. 106:4 |  |
| hq'd'c. | righteousness  generosity |  | Ps. 106:3 | Isa. 45:23 Isa. 45:24 |
| ~Wq | stand, arise | Num. 30:4 Num. 30:5 Num. 30:7 Num. 30:9 Num. 30:11 Num. 30:12 Num. 30:13 Num. 30:14 |  | Isa. 46:10 |
| [b;v' | takes | Num. 30:2 |  | Isa. 45:23 |
| [m;v' | hears,  heard | Num. 30:4 Num. 30:5 Num. 30:7 Num. 30:8 Num. 30:11 Num. 30:12 Num. 30:14 Num. 30:15 | Ps. 106:2 | Isa. 46:3 |
| ll;h' | praise |  | Ps. 106:1 Ps. 106:5 | Isa. 45:25 |
| ~[; | people | Num. 31:3 | Ps. 106:4 |  |
| hf'[' | do, did,  done,  make | Num. 30:2 | Ps. 106:3 | Isa. 46:4 Isa. 46:10 Isa. 46:11 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Num 30:2 – 31:24** | **Psalms**  **Psa 106:1-5** | **Ashlamatah**  **Is 45:23-25**  **+ 46:3-5, 8-11** | **Peshat**  **Mk/Jude/Pet**  **Mk 13:9-13** | **Remes 1**  **Luke**  **Lk 12:11-19** | **Remes 2**  **Acts/Romans**  **Rm 7:7-13** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἅγιος** | holy |  |  |  | Mk. 13:11 | Lk. 12:12 | Rom. 7:12 |
| **ἄγω** | lead, brought, | Num 31:12 |  | Isa 46:11 | Mk. 13:11 |  |  |
| **ἀδελφός** | brother |  |  |  | Mk. 13:12 | Lk. 12:13 |  |
| **ἀκούω** | hear, heard | Num. 30:4 Num. 30:5 Num. 30:7 Num. 30:8 Num. 30:11 Num. 30:12 Num. 30:14 Num. 30:15 |  | Isa. 46:3 |  |  |  |
| **ἁμαρτία** | sin | Num 30:15 |  |  |  |  | Rom. 7:7 Rom. 7:8 Rom. 7:9 Rom. 7:11 Rom. 7:13 |
| **ἄνθρωπος** | man, men | Num 30:2 Num 31:11 |  |  |  | Lk. 12:14 Lk. 12:16 |  |
| **ἀποκτείνω** | kill | Num 31:7  Num 31:8  Num 31:17 |  |  |  |  | Rom. 7:11 |
| **βασιλεύς** | king | Num 31:8 |  |  | Mk. 13:9 |  |  |
| **ἔθνος** | nation |  | Psa 106:5 |  | Mk. 13:10 |  |  |
| **ἐξέρχομαι** | went forth, come forth | Num 30:2  Num 30:12  Num 31:13 |  | Isa 45:23 |  |  |  |
| **ἔρχομαι** | come, came | Num 31:14  Num 31:21 |  |  |  |  | Rom. 7:9 |
| **εὐφραίνω** | glad |  | Psa 106:5 |  |  | Lk. 12:19 |  |
| **ζωή** | life |  |  |  |  | Lk. 12:15 | Rom. 7:10 |
| **θάνατος** | death |  |  |  | Mk. 13:12 |  | Rom. 7:10 Rom. 7:13 |
| **ἵστημι** | stand, stood, arise | Num. 30:4 Num. 30:5 Num. 30:7 Num. 30:9 Num. 30:11 Num. 30:12 Num. 30:13 Num. 30:14 |  | Isa. 46:10 | Mk. 13:9 |  |  |
| **κληρονομία** | inheritance |  | Psa 106:5 |  |  | Lk. 12:13 |  |
| **λαλέω** | speak | Num. 31:1 Num. 31:3 | Psa 106:2 | Isa. 46:11 | Mk. 13:11 |  |  |
| **λαμβάνω** | take | Num 30:15 Num 31:11 |  |  |  |  | Rom. 7:8 Rom. 7:11 |
| **λέγω** | saying | Num. 31:1 Num. 31:3 Num. 31:15 Num. 31:21 |  | Isa. 45:24 Isa. 46:10 |  | Lk. 12:11 Lk. 12:12 Lk. 12:13 Lk. 12:14 Lk. 12:15 Lk. 12:16 Lk. 12:17 Lk. 12:18 Lk. 12:19 | Rom. 7:7 |
| **νόμος** | law | Num 31:21 |  |  |  |  | Rom. 7:7 Rom. 7:8 Rom. 7:9 Rom. 7:12 |
| **πᾶς** | all, entire, whole, every | Num. 30:2 Num. 30:4 Num. 30:5 Num. 30:9 Num. 30:11 Num. 30:12 Num. 30:13 Num. 30:14 Num. 31:4 Num. 31:7 Num. 31:9 Num. 31:10 Num. 31:11 Num. 31:13 Num. 31:15 Num. 31:17 Num. 31:18 Num. 31:19 Num. 31:20 Num. 31:23 | Ps. 106:2 Ps. 106:3 | Isa. 45:23 Isa. 45:24 Isa. 45:25 Isa. 46:3 Isa. 46:10 | Mk. 13:10 Mk. 13:13 | Lk. 12:15 Lk. 12:18 | Rom. 7:8 |
| **πατήρ** | father | Num 30:3 Num 30:4  Num 30:5  Num 30:16 |  |  | Mk. 13:12 |  |  |
| **πνεῦμα** | spirit |  |  |  | Mk. 13:11 | Lk. 12:12 |  |
| **ποιέω** | made, make, do | Num. 30:2 | Ps. 106:3 | Isa. 46:4 Isa. 46:10 Isa. 46:11 |  | Lk. 12:17 Lk. 12:18 |  |
| **συναγωγή** | synagogue | Num 31:13  Num 31:16 |  |  | Mk. 13:9 | Lk. 12:11 |  |
| **σώζω** | escaping |  |  | Isa 46:4 | Mk. 13:13 |  |  |
| **υἱός** | son | Num 31:2 Num 31:4 Num 31:6 Num 31:8 Num 31:12  Num 31:16 |  | Isa 45:25 |  |  |  |
| **φυλάσσω** | guard, keeping |  | Psa 106:3 |  |  | Lk. 12:15 |  |
| **ψυχή** | soul | Num 30:2 Num 30:4 Num 30:5 Num 30:6 Num 30:7  Num 30:8  Num 30:9  Num 30:10  Num 30:11 Num 30:12  Num 30:13  Num 31:19 |  |  |  | Lk. 12:19 |  |
| **ὥρα** | hour |  |  |  | Mk. 13:11 | Lk. 12:12 |  |

**Nazarean Talmud**

**Sidra of B’Midbar (Num.) “30:2 — 31:24”**

**“El-Roshei HaMatot” – “To the Heads of the Tribes”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)**  Mishnah **א:א** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| **¶ But when they bring you before their assemblies and rulers and the authorities, do not be anxious how or what you should speak in your own defense or what you should say, for the Divine Presence will teach you in** that **same hour what it is necessary to say.”**  **¶ “But before all these** things**, they will lay their hands on you and will persecute *you*, handing** you **over to their unlawful gatherings and prisons. You will be brought before kings and governors because of my authority** (name). **This will become for you a** time of **witness. Therefore make up your minds not to prepare in advance to speak in your own defense, for I will give you a mouth and Hokhmah** (wisdom) **that all your opponents will not be able to resist or contradict** you**. And you will be handed over even by parents and brothers and relatives and friends, and they will put** some **of you to death. And you will be hated by all because of my authority** (name)**.** Not **even a** single **hair of your head will perish! By your patient endurance you will gain your lives.** | **¶ But you yourselves, watch with discernment;** for **you will be** (**betrayed** and) **handed to their,** Gentile **courts** **and receive stripes in their** Gentile **courts; and stand before** Gentile **governors and kings because of your relationship to me as a testimony to them** (i.e. the Gentile authorities). **The first** (or, as a matter of first priority), **is** that **my Mesorah must be proclaimed to all the Nations** (Gentiles). **But, whenever you are brought to** trial, **do not worry beforehand what you should say; answer honestly in that time according to the Divine Presence** (breathing out of my Mesorah – i.e., the Oral Torah), **and not with your own answer. Brother will** **betray** **brother to death and the father his child and children will rebel against their parents, having them** (put to) **death;** **And** (you will be) **hated by everyone because of my name** (authority). **But, only those who keep** (guard and teach the Mesorah) **until they achieve the goal will be whole** (experience Shalom). |
| **School of Hakham Shaul’s Remes**  **Romans**  Mishnah **א:א** | |
| **First Person Allegory**  **What then will we say? Is the Torah** the cause of **sin? Heaven forbid! But I would not have known what sin was except through the Torah, for I would not have known what covetousness was if the Torah had not said, “Do not covet.” But t**he principle of **sin** and death**, seizing an opportunity in me requires,[[8]](#footnote-8)** causes me **to, produce all kinds of covetousness. For where the Torah is absent,[[9]](#footnote-9) there is sin and death. And I was once alive to sin, apart from the Torah,** before I reached the age of Bar Mitzvah. **But when my Bar Mitzvah came, I learned** (became responsible for) **the mitzvoth** and **I died, and sprang to life** as a Bar **Mitzvoth** (Son of the Commandments)**. At my** Bar Mitzvah, **I found the mitzvoth to be life even though I was dead to the Torah.** If one is separated from the **Mitzvoth, sin will seize any opportunity to deceive and kill. So then, the Torah is holy, and the commandments** (Mitzvoth) **are holy righteous/generous and beneficial.**    **¶** Therefore**, did that which is good cause** my**death** to the Torah**? Heaven forbid! It was sin by its own nature producing death in me so that the** negative **mitzvah,** “you will not covet,” **might be revealed sinful through** the Torah**, which brings about what is good** so that I **might become aware of what sinful beyond measure.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| \*Num 30:2 – 31:24 | Ps 106:1-5 | Is 45:23-25 + 46:3-5, 8-11 | Mordechai 13:9-13 | Luqas 12:11-12, 21:12-19 | Rom 7:7-12 |

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

When we review the commentaries on the present pericope of Mordechai (Mark) it is interesting, to say the least, to note the anti-Semitisms of the so called scholars. Titles to commentary notes appear such as “Persecution by Jews” and “Witness to the Gentiles.”[[10]](#footnote-10) These titles are at minimum misleading and anti-Semitic. The title heading circumvents the contextual thought of the text. With these subliminal headings, the germ of anti-Semitism is easily propagated.

However, we do find some material worth citing in the following works.

J. A. Brooks notes the possible accounts from the Nazarean Codicil in relation to the above-cited passage.

The “governors” would include such persons as Sergius Paulus (Acts 13:7), Gallio (Acts 18:12), Felix (Acts 24), and Festus (Acts 25–26). The kings would include Jewish client-kings such as Herod Agrippa I (Acts 12) and Herod Agrippa II (Acts 25–26) and perhaps even the emperor himself (Acts 25:11–12; 27:24). The last words of the verse could be translated either “witnesses to them” as in the NIV or “witnesses against them.”[[11]](#footnote-11)

Ezra Gould notes that the Greek word ἡγεμόνων *hegemonon,* which is a Gentile governor or gentile court, designates a Gentile Municipal court.

**The municipal court**. ἡγεμόνων—the word used in Greek to denote the Roman provincial governors. ἡγεμόνες and βασιλεῖς were Gentile rulers. They were to be brought before both. ἕνεκεν ἐμοῦ—for my sake. This was the Divine purpose of their appearance before earthly tribunals. They were to stand there to testify to his majesty King Yeshua.[[12]](#footnote-12)

Teaching active participation and observance of the Mesorah is not a popular message. It has been the practice of Christianity to teach and preach a static religion. Dynamic observance of the Mishnah and Torah is seldom the basis of sermonic materials. If these messages are the preeminent priority of Messiah’s heralds, the self-determined heralds have failed their mission. Not only do they fail their mission they do so on a regular basis as an affront to Messiah’s present mitzvah. This accusation not only fits the “Christian preachers” it fits all the so-called “Messianic congregations,” who like to cast off rabbinic authority. This turns out to be another charade and costume party where it is more fun to play “make believe.” Today’s Nazarean Community, which follows the Mesorah of the Master, is truly rejected as it was in antiquity.

While we have found disapproval for those who fail to observe the Master’s Mesorah, we encourage all the followers of the Master to take this material and message to heart. Nothing could be of greater import than following, observing and proclaiming the Master’s Mesorah!

**my Mesorah must be proclaimed to all the nations (Gentiles)**

It is evident from second Lukas (Acts) that Yeshua’s talmidim took this command seriously. The entire book is devoted to Hakham Tsefet and Hakham Shaul’s incorporation of the Gentiles into the community of the Nazarean Jews.

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

**Textual Analysis:**

Hakham Shaul connects to the Torah Seder through the Greek word **ἐντολή** meaning “command.” **Ẻντολή** is rooted in the word **ἐντέλλομαι –** *entellomai* meaning to give charge, give command (-ments), and or to in-join. Use of **ἐντέλλομαι –** *entellomai* in the Septuagint (LXX) finds seven synonyms.[[13]](#footnote-13) From that list the Hebrew word **דּבר** **–** *dâbar* and **אמר –** *'âmar* both match B’midbar 30:2 as cross-linguistic synonyms. Furthermore, **ἐντέλλομαι –** *entellomai* (ἐνετείλατο) is used by the LXX in B’midbar 30.1.[[14]](#footnote-14) Here **ἐντέλλομαι –** *entellomai* shows a contiguous continuation of thought in Hakham Shaul’s mind. He uses the end of the previous Torah Seder to launch his discourse on relationships to the Mitzvoth and Torah.[[15]](#footnote-15) The “end” of the previous Torah Seder serves as his “beginning.”

**Generally**,[[16]](#footnote-16) speaking, **ἐντολή** (command [ment]) is not an expressly religious term. This does not exclude it from being used in that sense. In its secular sense, **ἐντολή** is best understood as a commission or instruction. Hakham Shaul uses **ἐντολή,** as “requires,” in a **specific** sense. In verse eight, he is speaking of the “principle of sin and death” it not speaking of the mitzvoth of the Torah. He is rather speaking in an instructional manner for the sake of understanding the “principle of sin and death.”

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

**Eight Middot:**

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

1. Rule #1 No part of the Torah’s 613 ever causes a man (woman) to sin!
2. Rule #2 No part of the Oral Torah will ever cause a man to sin!
3. Rule #3 No part of the Torah's narrative will cause a man to sin!
4. Rule #4 No part of the Prophets or the writings (Ketubim) will ever cause a man to sin!
5. Rule #5 The Master's Mesorah (Nazarean Codicil) is a fence around the Torah
6. Rule #6 Therefore, the Nazarean Codicil cannot, in any way allow a man freedom to live in the manner of the secular world.
7. Rule #7 Hakham Shaul cannot possibly be saying that the Torah causes or leads a man to sin!
8. Rule #8 Hakham Shaul elsewhere recognizes that even in the absence of the law men do actually sin.[[17]](#footnote-17)

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

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

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

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

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

**מַסּוֹרֶת סְיָג לַתּוֹרָה**

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

**m. Aboth 3:14** R. Aqiba said: Jesting and levity accustom a man to lewdness. **The Mesorah is a fence around the Torah**; Tithes are a fence around riches; vows (**נְדָרִים**) are a fence around abstinence; a fence around wisdom is silence.[[18]](#footnote-18)

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

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

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

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

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

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

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

**Davidic inspiration**

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

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

“When David saw his end approaching, he tried to escape death by the following means: God had once revealed to him that he would die on a Sabbath, and **David therefore spent every Sabbath in studying the Torah, so that the angel of death could not seize him.** But the angel outwitted him by causing a noise in the royal palace; whereupon David interrupted his work for a moment, and went to a stairway. The stairs broke down, and David fell dead. He died on a Sabbath and feast-day—Pentecost” (Shabuoth).[[19]](#footnote-19)

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

Aderet Eliyahu’s discussion on the current Torah Seder teaches us that Adam’s fall brought about death and blood.[[20]](#footnote-20) Again, the death brought about by Adam not only causes men to die, but also to experience “death to Torah”. This is discerned from Hakham Shaul’s present pericope.

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

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

**Some Questions to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. In your opinion what is the intent of Hakham Tsefet’s pericope by the hand of his scribe Mordechai (Mark) for this Shabbat?
3. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
4. What part of the Torah Seder fired the heart and the imagination of the prophet this week?
5. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
6. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming 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!”**

**Coming Fast: Fast of the Tenth of Tebet**

**(Thursday 31st of December, 2014)**

**For further information see:**

[**http://www.betemunah.org/tevet10.html**](http://www.betemunah.org/tevet10.html)

**Next Shabbat:**

**Shabbat “Sa, Et Rosh Mal’qoach” – “Take the sum [of] the prey”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שָׂא, אֵת רֹאשׁ מַלְקוֹחַ** |  |  |
| **“Sa, Et Rosh Mal’qoach”** | Reader 1 – B’Midbar 31:25-27 | Reader 1 – B’Midbar 32:1-4 |
| **“Take the sum [of] the prey”** | Reader 2 – B’Midbar 31:28-31 | Reader 2 – B’Midbar 32:5-8 |
| **“Toma la cuenta de la presa”** | Reader 3 – B’Midbar 31:32-35 | Reader 3 – B’Midbar 32:9-12 |
| B’Midbar (Num.) 31:25-54 | Reader 4 – B’Midbar 31:36-41 |  |
| Ashlamatah: Isaiah 49:24 – 50:7 | Reader 5 – B’Midbar 31:42-46 |  |
|  | Reader 6 – B’Midbar 31:47-50 | Reader 1 – B’Midbar 32:1-4 |
| Psalm 106:6-12 | Reader 7 – B’Midbar 31:51-54 | Reader 2 – B’Midbar 32:5-8 |
|  | Maftir: B’Midbar 31:51-54 | Reader 3 – B’Midbar 32:9-12 |
| N.C.: Mordechai 13:14-20;  Lk 21:20-24; Rom. 7:14-20 | - Isaiah 49:24 – 50:7 |  |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Radak [↑](#footnote-ref-1)
2. Sforno [↑](#footnote-ref-2)
3. 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-3)
4. The verbal tallies between the Torah and the Psalm are: Do - עשה, Strong’s number 06213. [↑](#footnote-ref-4)
5. II Luqas (Acts) 15:5 [↑](#footnote-ref-5)
6. Yeshayahu (Isaiah) 42:6 [↑](#footnote-ref-6)
7. Choshen Mishpat, Responsum 85 [↑](#footnote-ref-7)
8. Cranfield notes that Paul elsewhere recognizes that even in the absence of the law, (Torah) men do actually sin (cf., e.g., 2:12; 5:12–14) he can hardly have meant to imply here that there is no experience of sin at all except through the law (Torah). We can hardly believe that in the absence of the tenth commandment men do not have experience of coveting. Rather, we should have to understand him to mean that, in comparison with experience of sin in the presence of the law, the experience of it where the law is not present would scarcely count, as experience of sin, so much more serious is the experience where the law is given. However, this is rather forced. It is more straightforward to understand Paul’s meaning to be that, while men do actually sin in the absence of the law, they do not fully recognize sin for what it is, apart from the law (cf. 3:20),and that, while they do indeed experience covetousness even though they do not know the tenth commandment, it is only in the light of that commandment that they recognize their coveting for what it is—that coveting which God forbids, is a deliberate disobeying of God’s revealed will. Cf. Cranfield, C. E. B. (2004). *A Critical and Exegetical Commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p. 348 [↑](#footnote-ref-8)
9. Here is a thematic connection to the Torah Seder. The men of war did not kill the women of their enemies most likely because they coveted or lusted after them. This was a remnant of the sin of Balaam as noted in B’Midbar 31:16ff. This also builds on the notion of **ἐντολή** meaning “command.” See below [↑](#footnote-ref-9)
10. McKenna, D. L., & Ogilvie, L. J. (1982). *The Preacher's Commentary Series, Volume 25 : Mark. Formerly The Communicator's Commentary. The Preacher's Commentary series.* Nashville, Tennessee: Thomas Nelson Inc. p. 275 [↑](#footnote-ref-10)
11. Brooks, J. A. (1991). *The New American Commentary, Vol. 23: Mark*. Nashville: Broadman & Holman Publishers. p. 201 [↑](#footnote-ref-11)
12. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. New York: C. Scribner's sons. p 244-5. [↑](#footnote-ref-12)
13. LXX related word(s) H559 *amar*, H1696 *davar* pi., H5341 *natsar*, H6113 *atsar* hi., H6437 *panah*, H6485 *paqad* qal,ni,pi, and H6680 *tsavah* pi.,pu. [↑](#footnote-ref-13)
14. **Numbers 30:1** ¶ καὶ ἐλάλησεν Μωυσῆς τοῖς υἱοῖς Ισραηλ κατὰ πάντα ὅσα ἐνετείλατο κύριος τῷ Μωυσῇ [↑](#footnote-ref-14)
15. “Napkin Hermeneutics” – Midrash from Isaiah 4:10, i.e. the End is in the beginning and the beginning is in the end. [↑](#footnote-ref-15)
16. Hermeneutic Laws concerning “generalities” and “specifics.”

    1. **Kelal u-Perat:** The general and the particular.
    2. **u-Perat u-kelal:** The particular and the general.
    3. **Kelal u-Perat u-kelal:** The general, the particular, and the general.
    4. **Kelal Shehu Tzarich Li-ferat U-ferat Tzarich Lichelal The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
    5. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
    6. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
    7. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
    8. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
    9. **Deduction from the context.**

    [↑](#footnote-ref-16)
17. Cf. Romans 2:12; 5:12–14 [↑](#footnote-ref-17)
18. Danby, Herbert. *The Mishnah*. Oxford: Clarendon Press, 1933. pp.451-2 [↑](#footnote-ref-18)
19. <http://www.jewishencyclopedia.com/articles/4922-david#anchor16> . Cf. Shab. xxx; Ruth R. i. 17 [↑](#footnote-ref-19)
20. Rabbi Yosef Chaim of Baghdad. *Aderet Eliyahu*. M. Abromovich, 2014. p. 637 [↑](#footnote-ref-20)