

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	Second Year of the Triennial Reading Cycle
Ellul 04, 5774 – August 29/30, 2014	Sixth Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Aug 29 2014 – Candles at 8:00 PM
Sat. Aug 30 2014 – Habdalah 8:56 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Aug 29 2014 – Candles at 7:54 PM
Sat. Aug 30 2014 – Habdalah 8:49 PM

Miami, FL, U.S.

Fri. Aug 29 2014 – Candles at 7:25 PM
Sat. Aug 30 2014 – Habdalah 8:17 PM

San Antonio, TX, U.S.

Fri. Aug 29 2014 – Candles at 7:41 PM
Sat. Aug 30 2014 – Habdalah 8:34 PM

St. Louis, MO, U.S.

Fri. Aug 29 2014 – Candles at 7:18 PM
Sat. Aug 30 2014 – Habdalah 8:15 PM

Austin & Conroe, TX, U.S.

Fri. Aug 29 2014 – Candles at 7:39 PM
Sat. Aug 30 2014 – Habdalah 8:32 PM

Everett, WA, U.S.

Fri. Aug 29 2014 – Candles at 7:38 PM
Sat. Aug 30 2014 – Habdalah 8:42 PM

Murray, KY, & Paris, TN, U.S.

Fri. Aug 29 2014 – Candles at 7:09 PM
Sat. Aug 30 2014 – Habdalah 8:06 PM

Sheboygan & Manitowoc, WI, US

Fri. Aug 29 2014 – Candles at 7:14 PM
Sat. Aug 30 2014 – Habdalah 8:14 PM

Tacoma, WA, U.S.

Fri. Aug 29 2014 – Candles at 7:37 PM
Sat. Aug 30 2014 – Habdalah 8:41 PM

Brisbane, Australia

Fri. Aug 29 2014 – Candles at 5:15 PM
Sat. Aug 30 2014 – Habdalah 6:08 PM

Manila & Cebu, Philippines

Fri. Aug 29 2014 – Candles at 5:52 PM
Sat. Aug 30 2014 – Habdalah 6:42 PM

Olympia, WA, U.S.

Fri. Aug 29 2014 – Candles at 7:39 PM
Sat. Aug 30 2014 – Habdalah 8:42 PM

Singapore, Singapore

Fri. Aug 29 2014 – Candles at 6:52 PM
Sat. Aug 30 2014 – Habdalah 7:40 PM

For other places see: <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 Tsurriel 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 with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

Barukh Dayan Emet

We pray that the Holy One, most blessed be He, comfort the families of the fallen most brave soldiers of the IDF who have paid the ultimate price in order to preserve and defend our nation. May He also comfort us in our grief and great loss.

May G-d our Healer, have mercy on all of our soldiers who have been injured and provide a swift and complete healing for their bodies and souls, together with all the sick in Yisrael, and we say amen ve amen!

Shabbat: "Ad-Anah Y'na'atsuni" – "Until when will despise Me" Shabbat "Nachamu IV" – "Of Our Consolation IV" Fourth of Seven Sabbaths of Consolation/Strengthening

Shabbat	Torah Reading:	Weekday Torah Reading:
עַד-אַנָּה יְנַאֲצֵנִי		Saturday Afternoon
"Ad-Anah Y'na'atsuni"	Reader 1 – B'Midbar 14:11-14	Reader 1 – B'Midbar 15:1-3
"Until when will despise Me"	Reader 2 – B'Midbar 14:15-20	Reader 2 – B'Midbar 15:4-6
"¿Hasta cuándo me desdeñará?"	Reader 3 – B'Midbar 14:21-25	Reader 3 – B'Midbar 15:7-10
B'Midbar (Num.) 14:11-45	Reader 4 – B'Midbar 14:26-30	
Ashlamatah: Isaiah 52:5-12 + 54:7-8	Reader 5 – B'Midbar 14:31-34	Monday & Thursday Mornings
Special: Isaiah 51:12 – 52:12	Reader 6 – B'Midbar 14:35-38	Reader 1 – B'Midbar 15:1-3
Psalms 101:1-8	Reader 7 – B'Midbar 14:39-45	Reader 2 – B'Midbar 15:4-6
	Maftir – B'Midbar 14:43-45	Reader 3 – B'Midbar 15:7-10
N.C.: Mk 11:12-14; Lk 13:1-9 Rm 3:9-20	Isaiah 51:12 – 52:12	

Blessings Before Torah Study

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

Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and

our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!

Blessed are You, Ha-Shem our G-d, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!

Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:

May Ha-Shem bless you and keep watch over you; - Amen!
May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!
May Ha-Shem bestow favor on you, and grant you peace. – Amen!

This way, the priests will link My Name with the Israelites, and I will bless them."

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.

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

Contents of the Torah Seder

- The Divine Wrath and the Intercession of Moses – Numbers 14:11-25
- The Punishment of the People – Numbers 14:26-39
- Detour Back to Egypt – Numbers 14:40-45

Reading Assignment:

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

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

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

Vol. 13 – “First Journeys,” pp. 362-374

Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 14:11-45

Rashi	Targum
11. The Lord said to Moses, "How long will this people provoke Me? How much longer will they not	11. And the LORD said to Mosheh, "How long will this people provoke Me to anger? How long will they

Rashi	Targum
believe in Me after all the signs I have performed in their midst?	disbelieve in My Word, for all the signs I have wrought among them?
12. I will strike them with a plague and annihilate them; then I will make you into a nation, greater and stronger than they."	12. I will strike them with deadly plague and destroy them, and will appoint you for a people greater and stronger than they.
13. Moses said to the Lord, "But the Egyptians will hear that You have brought this nation out from its midst with great power.	13. But Mosheh said, The children of the Mizraee, whom You did drown in the sea, will hear that You did bring up this people from among them by Your power,
14. They will say about the inhabitants of this land, who have heard that You, O Lord, are in the midst of this people; that You, the Lord, appear to them eye to eye and that Your cloud rests over them. And You go before them with a pillar of cloud by day and with a pillar of cloud by night,	14. and will say with exultation to the people of this land, who have heard that You are the LORD, whose Shekinah dwells among this people, in whose eyes, O LORD, the Glory of Your Shekinah appeared on the mountain of Sinai, and who there received Your Law; Your Cloud has shadowed, that neither heat nor rain might hurt them; and whom in the pillar of the Cloud You have led on by day, that the mountains and hills might be brought low, and the valleys lifted up, and have guided in the pillar of Fire by night:
15. and if You kill this nation like one man, the nations who have heard of Your reputation will say as follows:	15. and after all of these miracles will You kill this people as one man? Then the nations who have heard the fame and of Your power will speak saying:
16. 'Since the Lord lacked the ability to bring this nation to the Land which He swore to them, He slaughtered them in the desert.'	16. Because there was no (more) strength with the LORD to bring this people into the land which swearing He a promised to them, He has killed them in the wilderness!
17. Now, please, let the strength of the Lord be increased, as You spoke, saying.	17. And now, I beseech You, magnify Your power, O LORD, and let mercies be fulfilled upon us, and appoint me for (this) great people, as You have spoken, saying:
18. 'The Lord is slow to anger and abundantly kind, forgiving iniquity and transgression, Who cleanses [some] and does not cleanse [others], Who visits the iniquities of parents on children, even to the third and fourth generations.'	18. The LORD is longsuffering, and near in mercy, forgiving sins and covering transgressions, justifying such as return to His Law though them who turn not He will not absolve, but will visit the sins of wicked/ Lawless fathers upon rebellious children unto the third and fourth generation.
19. Please forgive the iniquity of this nation in accordance with your abounding kindness, as You have borne this people from Egypt until now."	19. Pardon now the sin of this people according to Your great goodness, even as You have forgiven them from the time that they came out from Mizraim until now.
20. And the Lord said, "I have forgiven them in accordance with your word.	20. And the LORD said, I have forgiven, according to your word.
21. However, as surely as I live, and as the glory of the Lord fills the earth...	21. Nevertheless, by oath have I sworn that the whole earth will be filled with the glory of the LORD.
22. that all the people who perceived My glory, and the signs that I performed in Egypt and in the desert, yet they have tested me these ten times and not listened to My voice,	22. Because all the men who have beheld My glory, and My signs, which I have wrought in Mizraim and in the Desert, have tempted Me now ten times, and have not obeyed (received) My Word:
23. if they will see the Land that I swore to their fathers, and all who provoked Me will not see it.	23. by oath have I said this, That they will not see the land which I covenanted to their fathers; and the generation which has been provokeful before Me will not behold it.
24. But as for My servant Caleb, since he was possessed by another spirit, and he followed Me, I will bring him	24. But My servant, Kaleb, because there is in him another spirit, and he has entirely followed (in) My fear,

Rashi	Targum
to the land to which he came, and his descendants will drive it[s inhabitants] out.	him will I bring into the land to which he went, and his children will possess it.
25. The Amalekites and the Canaanites dwell in the valley. Tomorrow, turn back and journey into the desert toward the Red Sea."	25. But the Amalekites and Kenaanites dwell in the valley: tomorrow turn you and go into the wilderness by the way of the Red Sea.
26. The Lord spoke to Moses and Aaron, saying,	26. And the LORD spoke with Mosheh and Aharon, saying:
27. "How much longer will this evil congregation who are causing to complain against Me [exist]? The complaints of the children of Israel which they caused them to complain against Me, I have heard.	27. How long (will I bear with) this evil congregation who gather together against Me? The murmurs of the sons of Israel which they murmur against Me are heard before Me.
28. Say to them, 'As I live,' says the Lord, 'if not as you have spoken in My ears, so will I do to you.	28. Say to them, By oath I decree that according to (what) you have spoken, so will I do to you.
29. In this desert, your corpses shall fall; your entire number, all those from the age of twenty and up, who were counted, because you complained against Me.	29. In this wilderness your carcasses will fall, the whole number of all who were counted from twenty years old and upward, who have murmured against Me.
30. You shall [not] come into the Land concerning which I raised My hand that you would settle in it, except Caleb the son of Jephunneh and Joshua the son of Nun.	30. By a fast oath (have I sworn) that you will not enter into the land which I covenanted in My Word to give you to inhabit, except Kaleb bar Jephunneh and Jehoshua bar Nun.
31. As for your infants, of whom you said that they will be as spoils, I will bring them [there], and they will come to know the Land which You despised.	31. But your children, who you said would be a prey, them will I bring in, and they will know the land which you rejected;
32. But as for you, your corpses shall fall in this desert.	32. but your carcasses will fall in this wilderness.
33. Your children shall wander in the desert for forty years and bear your defection until the last of your corpses has fallen in the desert.	33. Yet your children will have to wander in this wilderness forty years, and bear your sins until the time that your carcasses are consumed in the wilderness.
34. According to the number of days which you toured the Land forty days, a day for each year, you will [thus] bear your iniquities for forty years; thus you will come to know My alienation.	34. According to the number of the days in which you were exploring the land, forty days, a day for a year, a day for a year, you will receive for your sins, forty years, and will know (the consequence) of your murmuring against Me.
35. I, the Lord, have spoken if I will not do this to the entire evil congregation who have assembled against me; in this desert they will end, and there they will die.	35. I the Lord have decreed in My Word, - if I have not made a decree in My Word against all this evil congregation who have gathered to rebel against Me in this wilderness, that they will be consumed and die there.
36. As for the men whom Moses had sent to scout the Land, who returned and caused the entire congregation to complain against him by spreading [a slanderous] report about the Land"	36. But the men whom Mosheh had sent to explore the land, and who returning had made the whole congregation murmur against him, by bringing forth an evil report of the land,
37. the men who spread an evil report about the Land died in the plague, before the Lord.	37. (even those) men who had brought forth the evil of the report of the land died, on the seventh day of the month of Elul, with worms coming from their navels, and with worms devouring their tongues; and were buried in death from before the LORD.
38. But Joshua the son of Nun and Caleb the son of Jephunneh remained alive of the men who went to tour the Land.	38. Only Jehoshua bar Nun and Kaleb bar Jephunneh survived of those men who had gone to explore the land.
39. Moses related all these words to the children of	39. And Mosheh spoke these words with all the sons of

Rashi	Targum
Israel, and the people mourned greatly.	Israel, and the people mourned greatly.
40. They arose early in the morning and ascended to the mountain top, saying, "We are ready to go up to the place of which the Lord spoke, for we have sinned."	40. And they arose in the morning and went up to the top of the mountain., saying: Behold, we will go up to the place of which the LORD has spoken; for we have sinned.
41. Moses said, "Why do you transgress the word of the Lord? It will not succeed.	41. But Mosheh said, Why will you act against the decree of the Word of the LORD? But it will not prosper with you.
42. Do not go up, for the Lord is not among you, [so that] you will not be beaten by your enemies.	42. Go not up, for the LORD's Shekinah dwells not among you; and the ark, the tabernacle, and the Cloud of Glory proceed not; and be not crushed before your enemies.
43. For the Amalekites and the Canaanites are there before you, and you will fall by the sword. For you have turned away from the Lord, and the Lord will not be with you.	43. For the Amalekites and Kenaanites are there prepared for you, and you will fall slaughtered by the sword. For, because you have turned away from the service of the LORD, the Word of the Lord will not be your Helper.
44. They defiantly ascended to the mountain top, but the Ark of the Covenant of the Lord and Moses did not move from the camp.	44. But they armed themselves in the dark before the morning to go up to the height of the mountain: but the ark, in which was the covenant of the LORD, and Mosheh, stirred not from the midst of the camp.
45. The Amalekites and the Canaanites who lived on the mountain came down and smote them and crushed them [pursuing them] until Hormah.	45. And the Amalekites and Kenaanites who dwelt in that mountain came down and slaughtered and destroyed them, and drove them hard to destruction.

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. Kal 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-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.
- 6. Ka-yoze bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi Commentary for: B'Midbar (Num.) 14:11 – 14:45

11 How long Until when. -[Onkelos]

provoke Me Heb. וַיִּצְעֲקֵנִי, anger me. -[Onkelos]

after all the signs After all the miracles I performed for them, they should have believed that I am capable of fulfilling My promises.

12 and annihilate them Heb. וְאַחֲרָיו. As the Targum [Onkelos] renders, a term denoting destruction [rather than inheritance]. You might ask, What will become of the oath I made to the patriarchs? "I will make you into a great nation," for you are descended from them. -[Mid. Tanchuma Shelach 13]

13 But the Egyptians will hear They will hear that You killed them.

that You have brought up Heb. כִּי. This כִּי is used in the sense of אֲשֶׁר, "that." And they saw that You brought them up from among them with Your great might, and when they hear that You killed them, they will not assume that they sinned against You, but they will say that against them You were able to fight, but against the inhabitants of the Land You were unable to fight; this is [the meaning of the following verse]:

14 They will say about the inhabitants of this Land Heb. לָאָרֶץ, like לַעֲלֵי, concerning the inhabitants of this Land. What will they say about them? What is stated at the end of the passage (verse 16), "Since the Lord lacked the ability...." Because they heard that You, O Lord, dwell among them, and You reveal Yourself to them eye to eye in an affectionate manner, and until now they had not realized that Your love for them had been withdrawn,

15 and if You kill this nation like one man suddenly, consequently, the nations who have heard....

16 Since the Lord lacked the ability Because the inhabitants of the Land are strong and powerful. Pharaoh cannot be compared to thirty-one kings. They will say this about the inhabitants of this land, "Since [the Lord] is incapable"—Because He did not have the ability to bring them, He slaughtered them. ability Heb. יָקָלָה. This is a noun form.

17 Now, please, let the strength of the Lord be increased By implementing Your word.

as You spoke, saying What was the statement?

18 The Lord is slow to anger [both] towards the righteous and towards the wicked. When Moses ascended on high, he found the Holy One, blessed is He, sitting and writing, "The Lord is slow to anger." He said to Him, "Towards the righteous?" The Holy One, blessed is He, answered him, "Even toward the wicked" He [Moses] said to Him, "Let the wicked perish!" He said to him, "By your life, you will have need for this [patience for the wicked]. When Israel sinned at [the incident of] the [golden] calf and at the [time of the] spies, Moses prayed before Him [making mention of] "slow to anger." The Holy One, blessed is He, replied to Him, Did you not tell me "Toward the righteous"? He [Moses] responded, But did You not reply to me, "Even toward the wicked"? -[Sanh. 111a]

cleanses those who repent. -[Yoma 86a]

does not cleanse those who do not repent. - [Yoma 86a]

20 in accordance with your word Because of what you said, namely, "They might say that God lacks the ability..."

21 However Heb. אֲכַלְכֶם like אֲכַלְכֶם, but this will I do to them.

as surely as I live A term expressing an oath. Just as I live and My glory fills the entire earth, so will I fulfill regarding them, “that all the people who perceived...If they will see the Land.”

22 have tested Me This is to be understood literally.

these ten times Twice at the [Red] sea, twice with the manna, twice with the quails..., as is stated in Tractate Arachin (15a).

23 (If they will see the Land This verse is transposed. [It should be understood as follows:] As surely as I live, that all these men, if they see the Land...[i.e., they will not see the land] yet My glory shall fill the entire earth, so that My Name shall not be desecrated through this plague by [people] saying “Since God lacked the ability to bring them.” For I shall not kill them suddenly, as one man, but gradually, over a period of forty years.)

if they will see They will not see it.

will not see it They will not see the Land.

24 another spirit Two spirits, one [which he spoke] with the mouth, and one [he concealed] in his heart. He told the spies, “I am with you in your plot,” but in his heart he intended to say the truth. Because of this, he was able to silence them, as it says, “Caleb silenced...” (13:30), for they thought that he would concur with them. This is what is stated in the Book of Joshua (14:7), “I [Caleb] brought back word to him [Moses] as it was in my heart”—but not according to what I had said. -[Mid. Tanchuma Shelach 10]

and followed Me Heb. וַיִּמְלֵא אַחֲרַי, lit., he filled after Me. He followed Me wholeheartedly [lit., he filled his heart after Me]; this is an elliptical verse [since the word לִבּוֹ, “his heart,” is missing but implied].

to which he came Hebron shall be given to him.

will drive it[s inhabitants] out Heb. יִרְשְׁנָהּ, as the Targum [Onkelos] renders, “They will drive out.” They will expel the giants and the people who dwell in it. But it [the word יִרְשְׁנָהּ] is not to be rendered as “will inherit it” unless the text has יִרְשְׁנָהּ.

25 The Amalekites If you go there [to the valley] they will kill you, since I am not with you.

Tomorrow, turn back Turn around and travel [back to the desert].

27 this evil congregation This refers to the spies; [we derive] from here that a congregation numbers [a minimum of] ten.-[Meg. 23b]

who are causing the Israelites... to complain against Me. The complaints of the children of Israel which they the spies...

caused them to complain against Me, I have heard.

28 As I live A term denoting an oath. “If not...so will I do” [i.e., if I do not do as you have spoken into My ears] it is as if I do not live, as it were.

as you have spoken that you requested from Me, “or if only we had died in this desert” (verse 2).

29 your entire number, all those...who were counted All those counted in any census which was numbered, for

example going to or returning from war, contributing shekels; all those listed in those tallies will die. They are: All those from the age of twenty and up, excluding the tribe of Levi, who were not counted from the age of twenty [but from the age of one month].

32 But as for you, your corpses As the Targum renders: וּפְגָרֵיכֹן דִּילְכֹן, and your corpses of yours. Since [in the previous verse] He spoke about bringing the children into the Land, and now He wants to say, But as for you, you shall die, it is appropriate to use the term אַתָּם[literally “you”].

33 forty years Not one of them died before the age of sixty. This is why forty [years] was decreed, so that those who were twenty years old would reach the age of sixty. The first year was included although it preceded the dispatching of the spies. For from the time they made the [golden] calf, this decree had been in [God’s] mind, but He waited until their measure [of wickedness] was filled. This is what is stated, "But on the day I make an accounting"—at the time of the spies—"I shall reckon their sin" (Exod. 32:34). Here too, it says, “you will bear your iniquities” [in the plural, indicating] two iniquities: the [one of the] calf and the [one of] the complaint. In calculating their ages, Scripture considers part of a year like a whole year, and when they their sixtieth year, those **who had been twenty years old** [now] died. -[Midrash Tanchuma Shelach 13]

and bear your defection As the Targum renders, “They will endure your guilt.”

34 My alienation Heb. הִתְנַחֲתִי, that you alienated your hearts from following Me. [The word] הִתְנַחֲתִי denotes ‘removal,’ as in, “for her father obstructed [in the sense of removed] (הִנִּיא) her” [from her vow] (30:6).

36 who returned and caused... to complain against him When they returned from scouting the Land, they caused the entire congregation to complain against him by spreading slander—those men died. The expression הוֹצֵאת דָּבָר implies instructing to speak, for they ply the tongue of a man to speak about something, as in, “making the lips of the sleeping speak (דוֹרְב) ” (Song 7:10). It may be for either good or bad, and that is why it says here (verse 37), “who spread an evil report about the Land” because a ‘report’ (דָּבָר) can [also] be good.

report Heb. דָּבָר, parleriz or parlediz in Old French, talk, gossip.

37 in the plague before the Lord Through that death which was fitting for them—measure for measure; they had sinned with the tongue and now [in retribution] their tongues extended to their navels. Worms came out from their tongues and entered their navels. This is why Scripture says, “in the plague,” rather than “in a plague,” and this is also the meaning of "before the Lord"—in that plague which was fitting for them according to the methods of the Holy One, blessed is He, [namely] that He metes out measure for measure. -[Sotah 35a]

38 But Joshua...and Caleb...remained alive... What does Scripture mean by saying, "remained alive of the men"? It teaches that they took the spies’ portion in the Land, and replaced them in life, as it were. [B.B. 118b]

40 to the mountain top That is the route leading up to the Land of Israel.

We are ready to go up to the place To the Land of Israel.

of which the Lord spoke to give to us; let us go up there.

for we have sinned By saying, “Is it not better for us to return to Egypt?” (verse 3).

41 It will not succeed What you are doing will not succeed.

43 For you have turned away That is to say: This will happen to you because you have turned away etc...

44 They defiantly ascended Heb. וַיַּעֲפְלוּ, a term connoting insolence; similarly (Hab. 2:4), “behold, it is insolent

(עֲפָלָה) ,” in old French, engres, a term denoting arrogant boldness. Similarly, “the tower (עֲפָלָה) of the daughter of Zion” (Mic. 4: 8); “rampart (עֲפָלָה) and tower” (Isa. 32:14). The Midrash Tanchuma (Buber Shelach addendum 19) interprets it as a term denoting darkness (לְאֶפְסֵל); they [the Israelites] went in darkness, without permission.

45 and crushed them Heb. וַיִּכְתְּוּם, as in, “and I crushed (אָפַסְתִּי) it, grinding it” (Deut. 9: 21), [implying] blow after blow.

until Hormah The name of the place [which means destruction] commemorates the event which took place there.

Ketubim: Psalm 101:1-8

Rashi	Targum
1. Of David, a song. I shall sing of kindness and judgment; to You, O Lord, I shall sing.	1. Composed by David, a psalm. Whether You show mercy to me or treat me with justice, for both of them I will sing praise; in Your presence, O LORD, I will make music.
2. I shall concern myself with the way of integrity. When will it come to me? I shall walk with the innocence of my heart within my house.	2. God said, "I will make you wise in the perfect way; when will you come unto Me?" David said, "I will walk in the perfection of my heart within my house of instruction."
3. I do not place before my eyes any base thing; I hate doing wayward deeds; it does not cling to me.	3. I will not set upon my heart the word of the wicked man, the ones who do evil; and those who wander from the commandments I hate, they will not follow me.
4. A perverse heart turns away from me; I know no evil.	4. Let the twisted heart pass from me; I will not know the evil impulse.
5. He who slanders his neighbor in secret, I cut him down; one whose eyes are raised up high and his heart is expansive, I cannot tolerate him.	5. He who relates slander against his fellow him will I overturn; and he who walks with haughty eyes will be stricken with leprosy; with him I will never dwell.
6. My eyes are upon the faithful of the land to dwell with me; he who goes on the way of the innocent, he will serve me.	6. My eyes are on the honest of the land, to dwell in the precincts of the righteous/generous; he who walks perfect on the way he will stand among My ministers.
7. He will not dwell within my house; he who practices deceit, who speaks lies, will not be established before my eyes.	7. He who acts guilefully will not dwell in the midst of My sanctuary; he who speaks lies has no right to stand before My eyes.
8. Betimes I cut down all the wicked of the earth; to cut down from the city of the Lord all workers of violence.	8. In the age to come, which is likened to the light of morning, I will overturn all the wicked of the earth, to destroy from Jerusalem, the city of the LORD, all those who work deceit.

Rashi's Commentary to Psalm 101:1-8

1 I shall sing of kindness and judgment when You bestow kindness upon me, I will praise you [with the blessing:] “Blessed be He Who is good and does good,” and when You perform judgment upon me, I will sing, “Blessed be the true Judge.” In either case, to You, O Lord, I shall sing.

2 I shall concern myself I shall direct my thoughts to the way of integrity.

When will it come to me The straight path, to walk upon it, and I shall walk with the integrity of my heart even within my house, in private as well as in public.

3 wayward Heb. חטא, an expression of (Num. 5:12): “whose wife strays (תשט) from the right path,” to turn away from the road, destolemant in Old French, to swerve.

4 I know no evil I love no [evil] (Another explanation: [Shem Ephraim]) I recognize no evil thing.

5 I cannot tolerate him that he should be my friend, lest I learn from his deeds.

8 Betimes I cut down Every day, I cut down the wicked of Israel little by little, those who are condemned to death.

Meditation from the Psalms

Psalms 101:1-8

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

The Sages of the Talmud¹ teach us that in most instances David elevated himself to the level of Divine exultation upon the wings of his own song. In such cases the psalm is superscribed, a song [first, and then inspiration came] to David.

In a few instances, however, David achieved a pitch of rapture and ecstasy without prior preparation through song. He secluded himself and immersed his entire being in intense meditation. Oblivious to his surroundings, David contemplated the wonders of G-d as demonstrated in history and in nature. The result of this forceful encounter of faith was a psalm of praise introduced as, To David — a song, for inspiration first came to David through meditation, and the result was a song.

This psalm describes how David secluded himself:² I will walk wholeheartedly within my home; and how he yearned for the truth of Divine revelation: I will discern the way of wholesomeness. O when will You come to me?³

Throughout the psalm David reiterates his hatred for evil and his sincere love of strict justice. Thus, for him Divine kindness and justice are one and the same. David loves G-d unswervingly no matter how the Almighty treats him; therefore, he can sing at all times, to You HaShem will I sing praise.⁴

Some say that David composed this psalm when he asked G-d to let him build the Temple. Earlier he had already made the necessary preparations to become worthy of this privilege. Clearly our psalm speaks of those who dwell in HaShem's house.

***Tehillim (Psalms) 101:7** He that works deceit will not dwell within my house; he that speaks falsehood will not be established before mine eyes.*

With this connection before us, let's examine an aspect of the Temple that is not well known.

Six (people) were called by their names before they were created,⁵ and they are: Isaac, Ishmael, Moses,⁶ Solomon,

¹ Pesachim 117a

² verse 2

³ Alshich

⁴ verse 1; 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.

⁵ Pirke D'Rabbi Eliezer chapter 32. In Mechilta, Bo. xvi. p. 19a; only Isaac, Solomon, and Josiah are mentioned. See Agadath Beresheet, 65, and Midrash HaGadol, c. 246. In T.J. Berachot i. 8 four names are mentioned, the three as in the Mechilta and, in addition, Ishmael; cf. Gen. Rab. xlv. 8. In T.B. Chullin, 139b, the name of Moses is mentioned, as also the names of Mordecai, Esther, and Haman, all these names being hinted at in the Torah. Luria observes that Cyrus (Is. xliv. 28 and xlv. i) should have been mentioned in the list of people named before

Josiah, and King Messiah.⁷ Let's look at these individuals and what connects them together.

Beresheet (Genesis) 16:11 *And the angel of HaShem said unto her, Behold, you are with child, and will bear a son, and will call his name Ishmael; because HaShem has heard your affliction.*

Beresheet (Genesis) 17:19 *Then G-d said, "Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him.*

I Divrei HaYamim (Chronicles) 22:9 *But you will have a son who will be a man of peace and rest, and I will give him rest from all his enemies on every side. His name will be Shlomo, and I will grant Israel peace and quiet during his reign.*

I Melachim (Kings) 13:2 *And he cried against the altar in the word of HaShem, and said, O altar, altar, thus says HaShem; Behold, a child will be born unto the house of David, Josiah by name; and upon you will he offer the priests of the high places that burn incense upon you, and men's bones will be burnt upon you.*

The Midrash also tells us about three of these men.

Midrash Rabbah - Genesis XLV:8 AND THE ANGEL OF THE LORD SAID UNTO HER: BEHOLD, THOU ART WITH CHILD, etc. (XVI, 1). *R. Isaac said: Three were called by their names before they were born, Isaac, Shlomo, and Josiah. What is said in the case of Isaac? And God said: Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac (Gen. XVII, 19). In the case of Shlomo? Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Shlomo (I Chron. XXII, 9). In the case of Josiah? And he cried against the altar by the word of the Lord: O altar, altar, thus saith the Lord: Behold, a son shall be born unto the house of David, Josiah by name (I Kings XIII, 2). Some add Ishmael among the nations [i.e. non-Jews]: BEHOLD, THOU ART WITH CHILD, AND SHALT BEAR A SON; AND THOU SHALT CALL HIS NAME ISHMAEL.*

Each of these men is intimately associated with the Temple. Let's look at each of these men and their contribution to the Temple.

Yitzchak, Isaac

Pirke D'Rabbi Eliezer 32 *How do we know (this with reference to) Isaac? Because it is said, "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac".⁸ Why was his name called Isaac?⁹ Because Yod (the first Hebrew letter of Isaac indicates) the ten trials¹⁰ wherewith our father Abraham was tried; and he withstood them all. Zaddi (the second letter indicates) the ninety (years), for his mother was ninety years (at the birth of Isaac), as it is said, "And shall Sarah, that is ninety years old,*

their birth. This fact would not warrant the inference that all these people were pre-existent. This reasoning is, however, often applied to the name of the Messiah, as though it meant that the Messiah pre-existed because his name was named before his birth; see Hellenism and Christianity, p. i 7.

⁶ The first editions add: "our Rabbi", or "our teacher". Since Moses' name was not explicitly given before he was born, I will not elaborate. **Pirke D'Rabbi Eliezer 32** *Whence do we know about Moses?⁶ Because it is said, "And the Lord said. My spirit shall not abide in man forever in their going astray".⁶ What is the implication (of the expression), "In their going astray"?⁶ Retrospectively his name was called Moses." For the life of Moses was one hundred and twenty years, as it is said, "His days shall be an hundred and twenty years".⁶ Moses was responsible for building the Mishkan, the Tabernacle, which was the forerunner of the Temple. Further, the focal point of the Temple were the Luchot, the tablets that Moses carved out, which were written by HaShem, and brought down and explained my Moses.*

⁷ The first editions read: "the name of the Messiah". The Amsterdam edition reads: "our Messiah". The first editions add: "May the Holy One, blessed be He, cause him to come speedily in our days".

⁸ *ibid.* 17:19

⁹ See Midrash HaGadol, c. 256 ; Agadath Beresheet, 53; Gen. Rab. liii. 7: and Tanchuma (ed. Buber), Gen. 54a. Jubilees xvi.3 says: "And we told her (Sarah) the name of her son, as his name is ordained and written in the heavenly tables, (i.e.) Isaac".

¹⁰ The Agadath Beresheet, loc. cit., refers to the Ten Commandments. The context in our author agrees with Tanchuma, Korach, xii.

bear?"¹¹ Cheth (the third letter points to) the eighth (day), for he was circumcised on the eighth day, as it is said, "And Abraham circumcised his son Isaac, being eight days old".¹² Kuf (the fourth letter of the name marks) the hundred (years), for his father was an hundred years old (at Isaac's birth), as it is said, "And Abraham was an hundred years old".¹³

Yitzchaq, Isaac, was THE sacrifice on THE altar in THE place of the Temple:

Beresheet (Genesis) 22:9 When they reached the place G-d had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood.

Thus we see that even the animal sacrifices are the physical item that mirrors the spiritual reality.

The name "Isaac" means Laughter, according to Strong's.

Now laughter is what happens when two opposite things come together. For example: when the arrogant stumble. The Temple is likewise, a place where two opposites come together: HaShem (The infinite Spirit) and man (the physical and finite).

Shlomo HaMelech, King Shlomo, built the Temple, designed by David, for HaShem.

Pirke D'Rabbi Eliezer 32 Whence do we know concerning Solomon? Because it is said, "Behold, a son shall be born to thee, who shall be a man of rest, for his name shall be Solomon".¹⁴ Why was his name called Solomon? Because his name was called Solomon in the Aramaic language, as it is said, "I will give peace (Shalom) and quietness unto Israel in his days".¹⁵

II Divrei HaYamim (Chronicles) 7:11-12 When Shlomo had finished the temple of HaShem and the royal palace, and had succeeded in carrying out all he had in mind to do in the temple of HaShem and in his own palace, HaShem appeared to him at night and said: "I have heard your prayer and have chosen this place for myself as a temple for sacrifices.

Thus we see that there were three phases in the building of the Temple – first, its essence in spirit was brought into being by Yitzchak. Its innate holiness was made manifest by that Patriarch of the Jewish people who himself was bound on the altar. Next, its physical building was completed by Shlomo. And thus it must be: first, the soul or essence must be brought into existence, and only then can the material manifest. Yitzchak prepared the essence, the neshama,¹⁶ and Shlomo gave that essence, that 'soul', expression in a physical structure.

What is most interesting is how HaShem had King Shlomo build hidden subterranean tunnels beneath the Temple, AS PART OF THE ORIGINAL DESIGN. This suggests that these chambers were an integral part of the Temple structure. This is the deeper significance of the fact that King Shlomo built the Holy Temple "knowing that it was destined to be destroyed" and incorporated into it a hiding place for the Ark for that eventuality. Had the Temple not been initially constructed with the knowledge of, and the provision for, what was to happen on the ninth of Av, no mortal could have moved a single stone from its place. In the day of King Yoshiyah, Josiah, these hidden chambers would house the Ark of the Covenant. The very essence of the Temple!

¹¹ ibid. 17

¹² ibid. 21:4

¹³ ibid. 5

¹⁴ Divrei HaYamim (1 Chronicles) 22:9; The Venice edition reads: "and thou shalt call his name Solomon, because". See Midrash HaGadol, c. 246.

¹⁵ Ibid.

¹⁶ There are two levels within our souls: One level refers to the soul as it enclathes itself in our conscious powers. This itself has four mediums of expression: nefesh, ruach, neshama, and Chaya, which parallel the four spiritual worlds: Asiyah, Yetzira, Beriah, and Atzilut. And there is a level of soul which transcends our entire range of powers, the level of yechidah. This level is at one with Hashem as He is manifest as yachid, "the singular One," a level that transcends the spiritual cosmos.

These hidden chambers suggest that there is a hidden and a revealed Temple. The hidden Temple still contains the Aron, the Ark of the Covenant. This most important furnishing contains the essence of the Temple. The fact that it has been a part of the site of both Temples suggests that it is the essence! When the third Temple is built and the Aron is moved from its hidden chamber to its "revealed" chamber, then we will recognize this essence.

King Shlomo's Temple held the ark in the Holy of Holies. The second Temple had an empty spot in the Holy of Holies because the ark was still hidden underground.

The final Temple will again have the ark in its rightful place. It will no longer be hidden and unavailable. Thus this structure will simply be a continuation of the presence of HaShem, because its essence has always been in this place.

This is the Temple that HaShem really desires, the Temple He modeled in stone so that we could see the reality:

Yeshayahu (Isaiah) 66:1-2 Thus saith HaShem, The heaven [is] my throne, and the earth [is] my footstool: where [is] the house that ye build unto me? and where [is] the place of my rest? For all those [things] hath mine hand made, and all those [things] have been, saith HaShem: but to this [man] will I look, [even] to [him that is] poor and of a contrite spirit, and trembleth at my word.

The name "Shlomo" means peaceful according to Strong's.

Shlomo HaMelech was responsible for a kingdom at peace. His father had waged the wars and the struggles to prepare the kingdom for his son. In the same way, we must struggle and build in this world, but in the coming world we will have peace and no more kingdom building. We will be at peace in Messianic times, to work on ourselves, to build ourselves into a dwelling fit for HaShem, even as Shlomo HaMelech was at peace when he built the Temple of stone. We must always look for the reality and not get distracted by the physical. We must use the physical to understand the reality. Once the reality is understood, then we will not lose our focus. With a correct focus we will not be distracted in the laying of stone cornerstones. Instead we will be engaged in building up the lively stones.

The Temple is the place of peace because it is also the Prince of Peace. The Temple is "The Body of Mashiach".

The Aron Kodesh

Yoshiyah, Josiah

Pirke D'Rabbi Eliezer 32 Whence do we know about Josiah? Because it is said, "Behold, a child shall be born unto the house of David, Josiah by name",¹⁷ Why was his name called Josiah? (Because he was as acceptable)¹⁸ as an offering upon the altar; she¹⁹ said: A worthy offering let him be before Thee.²⁰ Therefore was his name called Josiah, as it is said, "And he cried against the altar", etc.²¹

Yoshiyah, Josiah, was responsible for the preservation of the Temple. It was Josiah who hid the Aron Kodesh (the Holy Ark), and the other essential Temple furniture, in the subterranean tunnels built by King Shlomo:

¹⁷ Melachim alef (1 Kings) 13:2

¹⁸ The words in brackets do not occur in the MS., but they are found in the first editions.

¹⁹ The reference is probably to the mother. The first editions omit this.

²⁰ See Jalkut on 1Kings 13§ 200. The name Josiah (ישיה) is interpreted as though it were יאִישִׁיהוּא, "he is worthy like a lamb".

The next sentence is found only in the MS.

²¹ *ibid.* 2

Yoma 52b GEMARA. *To what are we referring here? If it be the first Sanctuary, was there then a curtain?²² Again, if it is to the second Sanctuary, was there then an Ark? Surely it has been taught: When the Ark was hidden, there was hidden with it the bottle containing the Manna,²³ and that containing the sprinkling water,²⁴ the staff of Aaron,²⁵ with its almonds and blossoms, and the chest which the Philistines had sent as a gift to the G-d of Israel, as it is said: And put the jewels of gold which you return to Him for a guilt-offering in a coffer by the side thereof and send it away that it may go.²⁶ Who hid it? — Josiah hid it. What was his reason for hiding it? — He saw the Scriptural passage: The Lord will bring thee and thy King whom thou shalt set over thee,²⁷ therefore he hid it, as it is said: And he said to the Levites, that taught all Israel, that were holy unto the Lord: Put the holy ark into the house which Shlomo, the son of David, King of Israel did build. There shall no more be a burden upon your shoulders now. Serve now the Lord your G-d and His people Israel.²⁸*

Divrei HaYamim Bet (II Chronicles) 35:1-4 *Moreover Josiah kept a Passover unto HaShem in Jerusalem: and they killed the Passover on the fourteenth [day] of the first month. And he set the priests in their charges, and encouraged them to the service of the house of HaShem, And said unto the Levites that taught all Israel, which were holy unto HaShem, Put the holy ark in the house which Shlomo the son of David king of Israel did build; [it shall] not [be] a burden upon [your] shoulders: serve now HaShem your God, and his people Israel, And prepare [yourselves] by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Shlomo his son.*

King Shlomo brought the ark into the Temple for the first time. Now four hundred years later Yoshiyah, Josiah, is bringing it in again? Yes, here is where he is bringing it for the first time into its hidden chambers.

The name “Josiah” means “founded by HaShem, according to Strong’s.

In preserving the essential furniture of the Temple, King Josiah insured that the furniture would be preserved for the day of restoration. He also insured that the furniture would not be desecrated or abused by the Gentiles.

The Sages teach that just as the western lamp of the menorah burned miraculously and did not go out during the day, so too is the western lamp, and its reality, are still burning in its hidden place.

There is another stage, in the process of building, since essence and outer form are not enough. If that which is being built is to be part of the real world, it requires one more component, it must be given eternity. The Temple stood, it was alive with inner essence contained in an outer form, but it was to be destroyed. And in order to ensure that the destruction would be only outward, to ensure that the essence would remain alive even when the outer form lies in ruins, the heart was to be hidden. If the Aron²⁹ is hidden beneath the site of the Temple when above it the Temple burns and collapses, the meaning is that this is not a destruction, it is only a retreating into the unrevealed.

Just as Yitzchak prepared what was needed for King Shlomo to complete, King Shlomo prepared what was needed for Yoshiyahu to complete. And just as King Shlomo in fact completed his share in building, Yoshiyahu completed his share in hiding. That hiding was in a very deep sense a building. Yitzchak brought the heart to the world; King Shlomo gave that heart a body; and Yoshiyahu secreted that same heart away so that it remains pulsating and alive

²² V. supra 51b.

²³ Ex. XVI, 33.

²⁴ Num. XIX, 9.

²⁵ Num. XVII, 25.

²⁶ I Sam. VI, 8. Hence it is evident that it was placed together with the Ark and the fear was justified that together with the latter these things might be exiled and lost.

²⁷ Deut. XXVIII, 36.

²⁸ II Chron. XXXV, 3.

²⁹ The Ark of the Covenant.

in hiding while awaiting its final revelation for eternity. Yitzchak built the neshama, King Shlomo built the body, and Yoshiyahu ensured that those two would never be permanently separated.

Ishmael

Pirke D'Rabbi Eliezer 32 Whence do we know about Ishmael? Because it is said, "And the angel of the Lord said unto her, Behold, thou art with child,³⁰ . . . and thou shalt call his name Ishmael".³¹ Why was his name called Ishmael?³² Because in the future the Holy One, blessed be He, will hearken to the cry³³ of the people arising from (the oppression) which the children of Ishmael will bring about in the land in the last (days);³⁴ therefore was his name called Ishmael.³⁵

But what has Ishmael to do with the Temple Mount? Rashi gives us one very clear connection. On the verse "Sarah saw Hagar's son ... playing",³⁶ Rashi comments that Ishmael was involved in idolatry, incest, and murder. These are the very anti-thesis of the Temple and what it stood for. Precisely from the exile of Ishmael will there sprout forth salvation as described in:

Pirke De Rabbi Eliezer chapter 30 R. Ishmael says: "They (Ishmaelites) will do fifteen things at the end of days:

1. Measure the Land;
2. Make of the cemetery a holding pen for cattle;
3. They will measure from them and by them on the mountain tops;
4. Lies will increase
5. The truth will disappear;
6. The Law will be distanced from the Jews;
7. There will be an increase in crime in the Jewish people;
8. The paper and quill will wrinkle;
9. The rock of the Kingdom will spoil;
10. They will rebuild the ruined cities;
11. They will plant orchards and fields;
12. They will close the gaps in the walls of the Temple;
13. They will construct a building on the site of the Temple;
14. Two brothers will be their elders;
15. And in those days there will rise Tzemach (flower) - the son of David (i.e. Mashiach).

Ishmael's descendants built the Al-Aqsa Mosque **on the Temple Mount**.

Preceding Names in the Nazarean Codicil

In the Nazarean Codicil we find two more individuals who were called by name before they were born:

Luqas (Luke) 1:13 But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to give him the name Yochanan (John).

³⁰ The first editions omit this part of the verse, and give the second half only.

³¹ Beresheet (Genesis) 16:11.

³² Ishma-el is interpreted as meaning "God will hear"; cf. Beresheet (Genesis) 16:11 .

³³ The first editions read: "the voice of the cry".

³⁴ The MS. omits "days". It occurs in the first editions. The reference is to the time of woe preceding the coming of the Messiah. See supra, pp. 221 f., and cf. Matt. 24:3 ff. for the Messianic woes.

³⁵ The first editions add: "as it is said, 'God shall hear and answer them' ". (Ps. 55:19). The Hebrew for "God shall hear" contains the same letters as the Hebrew word Ishmael.

³⁶ Beresheet (Genesis). 21:14

Matityahu (Matthew) 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, G-d with us.

Yochanan (John) and Yeshua were also connected with the Temple. **Yochanan (John)** was the one who prepared the way for Yeshua, the Greater Temple. He did this by preparing the “living stones”³⁷:

Matityahu (Matthew) 11:10 This is the one about whom it is written: 'I will send my messenger ahead of you, who will prepare your way before you.'

The name “Yochanan (John)” means “Favored of HaShem” according to Strong’s”.

Yeshua

Pirke D'Rabbi Eliezer 32 Whence do we know concerning King Messiah? Because it is said, "His name shall endure forever. Before the sun his name shall be continued (Yinnon)".³⁸ Why was his name called Yinnon? For he will awaken³⁹ those who sleep at Hebron out of the dust of the earth, therefore is his name called Yinnon, as it is said, "Before the sun his name is Yinnon".⁴⁰

Sanhedrin 98b The school of R. Shila said: The messiah's name is 'Shiloh', as it is stated, Until Shiloh come,⁴¹ where the word is spelt Shlh. The School of R. Hanina said: His name is 'Haninah', as it is stated, I will not give you Haninah.⁴² The School of R. Jannai said: His name is 'Yinnon'; for it is written, E'er the sun was, his name is Yinnon (Ps. LXXII, 17). R. Biba of Sergunieh said: His name is 'Nehirah', as it is stated, And the light (nehorah) dwelleth with Him,⁴³ where the word is spelt nehirah.

The Vilna Gaon says that these four opinions are one since the initials of Menachem, Shiloh, Yinnon, and Haninah make up the word Mashiach. The Gemara tells us that Moshe Rabbenu and King Solomon had many names. Similarly the Messiah has many names.

And **Yeshua** was the Temple:

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

The name “Yeshua” means “HaShem Saves”⁴⁴ according to Strong’s.

Everything that His Majesty King Yeshua did was to turn His people from their sins. It was their repentance which would allow HaShem to save them. The Temple was The Place where HaShem put His name and it was The Place where HaShem drew near to His people. The vehicle that HaShem used to draw us near was His Torah, His Mashiach.

Thus we can see that HaShem had a clear plan to build a Temple that was guided by those He named before they were born. This Temple was to be a place where men were to draw near to HaShem. In fact, the Hebrew word for

³⁷ 1 Tsefet (Peter) 2:5

³⁸ Tehillim (Psalms) 72:17; See Aruch, ed. Kohut, iv. p. 141a, s.v. p: in the sense of "offspring"; cf. Gen. 21:23. Gesenius (Oxford edition) renders Ps. Ixxii. 17: "Let his name have increase". See Parchon's Heh. Diet, s.v., and note Jalkut, loc. cit., which says: "He will stir up all the evil ones of the earth (in the future)"; cf. Jalkut, Gen. § 45, and Midrash HaGadol, loc. cit.

³⁹ See Ibn Ezra on this verse of Ps 72. See also Sanhedrin, 95a, and supra, p. 230. 'Aruch, loc. cit., reads: "in the future he will bring to life those who sleep in the dust, therefore is his name called Yinnon". See also supra, p.12.

⁴⁰ Ibid.

⁴¹ Beresheet (Genesis) 49:10

⁴² Yirmiyahu (Jeremiah) 16:13

⁴³ Daniel 2:22

⁴⁴ See Yeshayahu (Isaiah) 43:11.

sacrifice is Korban, which means "to draw near". The ultimate way to draw near is to offer your whole body to HaShem as Isaac did. As a wife offers her body to her husband, so too will the Body of Mashiach, the bride, be offered to HaShem.

Now what does this have to do with names? A name is an expression of essence. In Torah, a name describes reality in the most exact way; it is in fact a non-tangible representation of that which it describes. A person's name is the most compressed expression of the essence of that person; it holds the secrets of that individual's existence and destiny. It is the core; in a sense it is the neshama.

The meaning of a name which is given before birth is this: when people are born into the world and then named, which is the usual order of things, the idea is that their essence begins to be manifest when they arrive in the world. They appear, and then a name must be found which is fitting. First there is the person, and then there is an expression of that person's nature and purpose. But when a name is given *before* birth, when HaShem names a person before He brings that person into the world, the meaning is that such a person is already defined in essence, nature and purpose before his physical arrival. Such a person's physical nature and material life in the world are destined to be perfectly matched with his inner being if he performs his work well. After all, that inner level is clear and revealed even before he begins his task in life.

First named and then born; such a personality will be one who most perfectly fits his spiritual identity. Such people must be very close to perfection in terms of carrying out their duty in the world; they are challenged with building that which most closely reveals its spiritual source. Their essence is clear; they must reveal it in perfect loyalty to its genuine identity, and therefore their work is to reveal all inner essence in perfect reflection in the world.

And that is the nature of the Temple. As we have attempted to understand, the Temple represents the perfect meeting between inner and outer worlds. It is the demonstration of harmony between inner and outer. This is the place which most clearly represents the indivisible bond between soul and body, spirit and matter. This is the physical place and structure which is in perfect harmony with its non-physical core. This is where HaShem's Name is spoken, and this is where it is revealed.

At a deeper level, we say that HaShem and His Name are fitting: Your Name is fitting for You, and You are fitting for Your Name." This is the way it is at the Source, and in depth this is the way it must always be; the name must be fitting.

Yitzchak, Shlomo, Yoshiyahu, and Yeshua; four who were superlative in their Divine service and who merited to reveal and eternalize the place of Divine service to the world. Yitzchak was a pure servant of HaShem, a pure burnt offering. Shlomo, whose name means wholeness and completeness and who reigned for forty years of near-perfect closeness between the Jewish people and HaShem. Yoshiyahu, about whom Scripture states: "And before him there never was a king who returned to HaShem with all his heart, with all his soul and with all his might according to the entire Torah of Moshe, and after him there never arose one like him".⁴⁵ And Yeshua, whose name means salvation, who offered himself as an atonement for the Gentiles, and as Mashiach ben Yosef, His body epitomized the Temple as the head of the body.⁴⁶

Four who were close to being perfectly fitting for their names; four who revealed HaShem's Name in the place which is most fitting for Him.

Our Torah portion speaks of the consequences of the sin of the spies.

Bamidbar (Numbers) 14:20-23 And HaShem said: 'I have pardoned according to thy word. 21 But in very deed, as I live--and all the earth shall be filled with the glory of HaShem-- 22 surely all those men that have seen My glory, and My signs, which I wrought in Egypt and in the wilderness, yet have put Me to proof these

⁴⁵ Melachim bet (II Kings) 23:25.

⁴⁶ Colossians 1:18.

ten times, and have not hearkened to My voice; 23 surely they shall not see the land which I swore unto their fathers, neither shall any of them that despised Me see it.

I believe that this was the seminal passage which inspired our psalmist. He saw the mercy administered to that generation and he realized that the glory of HaShem fills the land and is concentrated in the Temple. He envisioned the place where HaShem would speak to His people. HaShem called the righteous, in our Torah portion, by name. I believe that our psalmist then desired to speak of them obliquely while alluding to the Temple.

Our Ashlamata speaks of HaShem's name and our psalmist recalled that HaShem put His name in His Temple. Our Ashlamata speaks of many of the qualities of the temple when it tells us to 'touch no unclean thing', when it speaks of HaShem reigning on Zion. The folks whose names were given to the world before they were born are precisely the folks spoken of when He speaks of His watchmen.

Ashlamatah: Yeshayahu (Isaiah) 52:5-12 + 54:7-8

Rashi	Targum
4. For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed them for nothing."	4. For thus says the LORD God: My people went down at the first to Egypt to sojourn there, and the Assyrian robbed him for nothing.
5. "And now, what have I here," says the Lord, "that My people has been taken for nothing. His rulers boast," says the Lord, "and constantly all day My name is blasphemed.	5. Now therefore I am about to save, says the LORD, seeing that My people are sold for nothing. The peoples that rule over them boast, says the LORD, and continually all the day they incite to anger over against the service of My name.
6. Therefore, My people shall know My name; therefore, on that day, for I am He Who speaks, here I am." {S}	6. Therefore My name will be exalted among the peoples; therefore in that time you will know that it is I who speak; and My Memra endures."
7. How beautiful are the feet of the herald on the mountains, announcing peace, heralding good tidings, announcing salvation, saying to Zion, "Your God has manifested His kingdom."	7. How beautiful upon the mountains of the land of Israel are the feet of him who announces, who publishes peace, who announces good tidings, who publishes salvation, who says to the congregation of Zion, "The kingdom of your God is revealed."
8. The voice of your watchmen- they raised a voice, together they shall sing, for eye to eye they shall see when the Lord returns to Zion.	8. The voice of your guardians, who lift up their voice, together they sing for joy; for with their eyes they will see the prodigies which the LORD will do when He will return his Shekhinah to Zion.
9. Burst out in song, sing together, O ruins of Jerusalem, for the Lord has consoled his people; He has redeemed Jerusalem.	9. Shout and sing together, you waste places of Jerusalem; for the LORD is about to comfort His people, he has redeemed Jerusalem.
10. The Lord has revealed His holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. {S}	10. The LORD has disclosed His holy arm to the eyes of all the Gentiles; and all those at the ends of the earth will see the salvation of our God.
11. Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels.	11. Separate, separate, go out thence, draw near no unclean thing; go out from the midst of her, purify yourselves, you who bear the vessels of the sanctuary of the LORD.
12. For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel. {S}	12. For you will not go out in haste from among the Gentiles, and you will not be brought in flight to your land, for the LORD leads before you, and the God of Israel is about to gather your exiles.

Rashi	Targum
1. "Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.	1. Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD.
2. Widen the place of your tent, and let them stretch forth the curtains of your habitations, <u>do not spare; lengthen your cords and strengthen your stakes.</u>	2. Enlarge the place of your camping, and cause the cities of your land to be inhabited; <u>hold not back, increase the people of your armies and strengthen your rulers.</u>
3. For right and left shall you prevail, and your seed shall inherit nations and re-people desolate cities.	3. For you will be strengthened to the south and to the north, and your sons will possess the Gentiles and will cause desolate cities to be inhabited.
4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember.	4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproaches of your widowhood you will remember no more.
5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth.	5. For your Maker is your husband, the LORD of hosts is His name; and the Holy One of Israel is your Redeemer, the God of the whole earth He is called.
6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God.	6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God.
7. "For a small moment have I forsaken you, and with great mercy will I gather you.	7. "In a little anger I forsook you, but with great compassion I will bring your exiles near.
8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord. {S}	8. In a brief hour, for a time, I took up the face of My Shekinah from you, but with everlasting benefits which do not cease, I will have compassion on you, says the LORD, your Redeemer.

Rashi's Commentary to Yeshayahu (Isaiah) 52:5-12 + 54:7-8

4 My people first went down to Egypt The Egyptians had somewhat of a debt upon them, for they served for them as their hosts and sustained them, but Assyria oppressed them for nothing and without cause.

5 And now, what have I here Why do I stay and detain My children here?

boast Heb. נִהַלְלִי לִי, Boast saying, "Our hand was powerful."

is blasphemed Blasphemes itself, and this is an instance similar to (Num 7:89) "And he heard the voice speaking to him."

6 My people shall know When I redeem them, they will recognize that My name is master, monarch, and ruler, as is its apparent meaning.

therefore, on that day The day of their redemption, they will understand that I am He Who speaks, and behold, I have fulfilled the prophecy.

8 The voice of your watchmen The watchmen who are stationed on the walls and the towers to report and to see

(to see and to report [Parshandatha]) who comes to the city.

10 has revealed Heb. הִשָּׁחֵחַ, has revealed.

11 touch no unclean one They shall be abominable to you to touch them.

get out of its midst Out of the midst of the exile, for all these last consolations refer only to the last exile.

purify yourselves Heb. הִקַּדְתֶּם, purify yourselves.

you who bear the Lord's vessels You, the priests and the Levites, who carried the vessels of the Holy One, blessed be He, in the desert [from here is proof of the resurrection of the dead].

12 for...goes before you Two things at the end of this verse explain two things in its beginning, [viz.] **For not with haste shall you go forth. What is the reason? For the Lord goes before you to lead you on the way, and one whose agent advances before him to lead him on the way his departure is not in haste. And not in the flurry of flight shall you go, for your rear guard is the God of Israel. He will follow you to guard you from any pursuer.** Comp. (Num. 10:25) "And the division of the camp of Dan shall travel, the rear guard of all the camps." Whoever goes after the camp is called אַחֲרָיָהוּ, the rear guard, because he waits for the stragglers and the stumblers. Similarly, Scripture states in Joshua (6:13): "And the rear guard was going after the Ark."

1 Sing, you barren woman Jerusalem, who was as though she had not borne.

you who have not experienced birth pangs Heb. לִהְיוֹת, an expression of childbirth, for the woman in confinement gives birth with pains and writhing.

for the children of the desolate one The daughter of Edom.

2 and let them stretch forth far off.

lengthen your cords These are thin ropes that hang at the bottom of tents, and that are tied to stakes called 'chevills' in French, which are thrust into the ground.

3 shall you prevail Heb. תִּפְרָץ, shall you prevail.

4 your youth Heb. צְעִימֶיךָ, your youth.

6 who was rejected When she is rejected at times that her husband is a little wroth with her.

8 With a little wrath Heb. אֶפְשָׁה. Menahem (Machbereth p. 179) interprets this as, "with kindling of wrath," and Dunash (Teshuvoth p. 20) states, "with a little wrath," paralleling "For a small moment have I forsaken you," and so did Jonathan render.

and with everlasting kindness that will exist forever.

Special Ashlamatah: Yeshayahu (Isaiah) 51:12 – 52:12

Rashi	Targum
12. I, yea I am He Who consoles you; who are you that you fear man who will die and the son of man, who shall be made [as] grass?	12. "I, I am He that comforts you; of whom are you afraid. of man who dies, of the son of man who is reckoned as the grass?

Rashi	Targum
13. And you forgot the Lord your Maker, Who spread out the heavens and founded the earth, and you fear constantly the whole day because of the wrath of the oppressor when he prepared to destroy. Now where is the wrath of the oppressor?	13. And you have forgotten the service of the LORD, your Maker, who stretched out the heavens and founded the earth, and do you fear continually all the day because of the fury of the oppressor, when he sets himself to destroy? And now. where is the fury of the oppressor?
14. What must be poured out hastened to be opened, and he shall not die of destruction, and his bread shall not be wanting.	14. The avenger will speedily be revealed; the righteous/ generous will not die in destruction, neither will they lack their food.
15. I am the Lord your God, Who wrinkles the sea and its waves stir; the Lord of Hosts is His name.	15. For I am the LORD your God, who rebukes the sea so that its waves roar, the LORD of armies is His name.
16. And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth and to say to Zion [that] you are My people.	16. And I have put the words of My prophecy in your mouth, and protected you in the shadow of My might, to establish the people concerning whom it was said that they would increase as the stars of the heavens and to found the congregation concerning whom it was said they would increase as the dust of the earth, and to say to those who reside in Zion, 'You are my people.'"
17. Awaken, awaken, arise, Jerusalem, for you have drunk from the hand of the Lord the cup of His wrath; the dregs of the cup of weakness you have drained.	17. Exalt yourself, exalt yourself, stand up, O Jerusalem, you who have accepted before the LORD the cup of His wrath, who have drunk to the dregs a bowl of the cup of cursing.
18. She has no guide out of all the sons she bore, and she has no one who takes her by the hand out of all the sons she raised.	18. There is none to comfort her among all the sons she has borne; there is none to take her by the hand among all the sons she has brought up.
19. These two things have befallen you; who will lament for you? Plunder and destruction, and famine and sword. [With] whom will I console you?	19. Two distresses have come upon you. Jerusalem - you are not able to stand. When four will come upon you - spoil and breaking and famine and sword; there is none that will comfort you but I.
20. Your sons have fainted, they lie at the entrance of all streets like a wild ox in a net, full of the wrath of the Lord, the rebuke of your God.	20. Your sons will be dashed to pieces, thrown at the head of all the streets like those cast in nets; they are full of wrath from the LORD, rebuke from your God.
21. Therefore, hearken now to this, you poor one, and who is drunk but not from wine.	21. Therefore hear this, you who are cast out, who are drunk with distress, but not with wine.
22. So said your Master, the Lord, and your God Who shall judge His people, "Behold, I took from you the cup of weakness; the dregs of the cup of My wrath-you shall no longer continue to drink it.	22. Thus says your Lord, the LORD, your God who is about to take the just retribution of His people: "Behold, I have accepted from your hand the cup of cursing; the bowl of the cup of My wrath you shall drink no more;
23. And I will place it into the hand of those who cause you to wander, who said to your soul, 'Bend down and let us cross,' and you made your body like the earth and like the street for those who cross."	23. and I will hand it over into the hand of those who were your oppressors, who have said to you, 'Be humble, that we may pass over'; and you have humbled your glory like the ground, and were like a street to those who pass over."
1. Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you.	1. Be revealed, be revealed, put on your strength, O Zion; put on, put on your celebrity, O Jerusalem, the holy city; for there will no longer pass among you the uncircumcised and the unclean.
2. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O	2. Shake yourself from the dust, arise, sit, O Jerusalem on the throne of glory; the chains of your necks are

Rashi	Targum
captive daughter of Zion.	broken, O captives of the congregation of Zion.
3. For so said the Lord, "You were sold for nought, and you shall not be redeemed for money."	3. For thus says the LORD: "You were sold for nothing, and you will be redeemed without money."
4. For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed them for nothing."	4. For thus says the LORD God: My people went down at the first to Egypt to sojourn there, and the Assyrian robbed him for nothing.
5. "And now, what have I here," says the Lord, "that My people has been taken for nothing. His rulers boast," says the Lord, "and constantly all day My name is blasphemed.	5. Now therefore I am about to save, says the LORD, seeing that My people are sold for nothing. The peoples that rule over them boast, says the LORD, and continually all the day they incite to anger over against the service of My name.
6. Therefore, My people shall know My name; therefore, on that day, for I am He Who speaks, here I am."	6. Therefore My name will be exalted among the peoples; therefore in that time you will know that it is I who speak; and my Memra endures."
7. How beautiful are the feet of the herald on the mountains, announcing peace, heralding good tidings, announcing salvation, saying to Zion, "Your God has manifested His kingdom."	7. How beautiful upon the mountains of the land of Israel are the feet of him who announces, who publishes peace, who announces good tidings, who publishes salvation, who says to the congregation of Zion, "The kingdom of your God is revealed."
8. The voice of your watchmen - they raised a voice, together they shall sing, for eye to eye they shall see when the Lord returns to Zion.	8. The voice of your guardians , who lift up their voice, together they sing for joy; for with their eyes they will see the prodigies which the LORD will do when He will return his Shekhinah to Zion.
9. Burst out in song, sing together, O ruins of Jerusalem, for the Lord has consoled his people; He has redeemed Jerusalem.	9. Shout and sing together, you waste places of Jerusalem; for the LORD is about to comfort His people, He has redeemed Jerusalem.
10. The Lord has revealed His holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.	10. The LORD has disclosed His holy arm to the eyes of all the Gentiles; and all those at the ends of the earth will see the salvation of our God.
11. Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels.	11. Separate, separate, go out thence, draw near no unclean thing; go out from the midst of her, purify yourselves, you who bear the vessels of the sanctuary of the LORD.
12. For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel.	12. For you will not go out in haste from among the peoples, and you will not be brought in flight to your land, for the LORD leads before you, and the God of Israel is about to gather your exiles.

Rashi's Commentary for: Yeshayahu (Isaiah) 51:12 – 52:12

12 who are you the daughter of the righteous like you and full of merits, why should you fear man, whose end is to die?

13 And you forgot the Lord your Maker and you did not rely on Him.

the oppressor The rulers of the heathens (the nations of the world [Parshandatha, K'li Paz]) who subjugate you.

when he prepared Prepared himself.

Now where is the wrath of the oppressor Tomorrow comes and he is not here.

14 What must be poured out hastened to be opened Heb. מְהֵרָא צָעָה לְהִפָּתֵחַ. Even if his stools are hard, and he must be opened by walking in order to move the bowels in order that he not die by destruction, and once he hastens to open up, he requires much food, for, if his bread is lacking, even he will die. צָעָה An expression of a thing prepared to be poured, as he says concerning Moab, whom the prophet compared to wine (Jer. 48:11): “Who rests on his dregs and was not poured from vessel to vessel.” And he says there (v. 12), “And I will send pourers (צָעִים) upon him and they shall pour him out (וְצָעוּהוּ) , and they shall empty his vessels.” [This is an illustration of the weakness of man. Consequently, there is no need to fear him.] Another explanation is: מְהֵרָא צָעָה That enemy who oppresses you, who is now with girded loins, girded with strength, shall hasten to be opened up and to become weak. צָעָה Girded. Comp. (infra 63:1) “Girded (צָעָה) with the greatness of His strength.”

and he shall not die i.e., the one delivered into his hand [shall not die] of destruction. But the first interpretation is a Midrash Aggadah in Pesikta Rabbathi (34:5).

15 Who wrinkles the sea Heb. רָגַע, an expression similar to (Job 7:5) “My skin was wrinkled (רָגַע) .” Froncir in O.F. [froncer in Modern French, to wrinkle, gather, pucker].

to plant the heavens to preserve the people about whom it was said that they shall be as many as the stars of the heavens [from Jonathan].

and to found the earth **And to found the congregation about whom it is said that they shall be as many as the dust of the earth [from Jonathan].**

17 dregs Heb. קִבְעָה. Jonathan renders: פִּילִי, which is the name of a cup [phiala in Latin]. But it appears to me that קִבְעָה, these are the dregs fixed (קִבְעִים) to the bottom of the vessel, and the word מְצִיטָה, “you have drained,” indicates it, as it is said (Ps. 75:9): “...shall drain (מְצִיטוּ) its dregs.”

weakness Heb. תַּרְעֵלָה. That is a drink that clogs and weakens the strength of a person, like one bound, tied, and enwrapped. Comp. (Nahum 2:4) “And the cypress trees were enwrapped (תַּרְעֵלוּ) .” Also (supra 3:19), “And the bracelets and the veils (רַעֲלוֹת) ,” which is an expression of enwrapping, and in Tractate Shabbath (6:6): “Median women (sic) may go out veiled (רַעֲלוֹת) ,” a kind of beautiful veil in which to enwrap oneself. תַּרְעֵלָה is entoumissant in O.F., (stiffening, weakening, paralyzing).

you have drained Heb. מְצִיטָה, egoutter in French, [to drain, exhaust].

19 These two things have befallen you Twofold calamities, two by two.

[With] whom will I console you? Whom will I bring to you to console you and to say that also that certain nation suffered in the same manner as you?

20 fainted Heb. עָלַפוּ. An expression of faintness. Comp. (Amos 8:13) “The...virgins shall faint (תִּתְעַלְפְּנָה) from thirst.” Pamer in O.F., (pamer in Modern French).

like a wild ox in a net Abandoned like this wild ox that falls into a net. Comp. (Deut. 14:5) “And the wild ox (וְתֹאזֵן) and the giraffe.”

21 and who is drunk but not from wine Drunk from something else other than wine.

22 Who shall judge His people Who shall judge the case of His people.

23 those who cause you to wander Heb. מוֹגִיְךָ. Those who cause you to wander and those who cause you to move.

Comp. (I Sam. 14:16) "And the multitude was wandering (נָמְדוּ) ," krosler in O.F.

Bend down and let us cross on your back.

Chapter 52

2 Shake yourself Heb. הִתְנַעֲרִי, escourre in O.F., to shake strongly, like one who shakes out a garment.

arise from the ground, from the decree (supra 3:26), "She shall sit on the ground."

sit down on a throne.

free yourself Untie yourself [from Jonathan].

bands of Heb. מוֹטְרֵי, cringatro umbriah in O.F., [strap].

captive Heb. שְׁבוּיָהּ, like שְׁבוּיָהּ, captive.

3 You were sold for naught Because of worthless matters, i.e., the evil inclination, which affords you no reward.

and you shall not be redeemed for money but with repentance.

4 My people first went down to Egypt The Egyptians had somewhat of a debt upon them, for they served for them as their hosts and sustained them, but Assyria oppressed them for nothing and without cause.

5 And now, what have I here Why do I stay and detain My children here?

boast Heb. הִתְלַלְתִּי, Boast saying, "Our hand was powerful."

is blasphemed Blasphemes itself, and this is an instance similar to (Num 7:89) "And he heard the voice speaking to him."

6 My people shall know When I redeem them, they will recognize that My name is master, monarch, and ruler, as is its apparent meaning.

therefore, on that day The day of their redemption, they will understand that I am He Who speaks, and behold, I have fulfilled the prophecy.

8 The voice of your watchmen The watchmen who are stationed on the walls and the towers to report and to see (to see and to report [Parshandatha]) who comes to the city.

10 has revealed Heb. הִשָּׁפַח, has revealed.

11 touch no unclean one They shall be abominable to you to touch them.

get out of its midst **Out of the midst of the exile, for all these last consolations refer only to the last exile.**

purify yourselves Heb. הִקְדַּשְׁתֶּם, purify yourselves.

you who bear the Lord's vessels You, the priests and the Levites, who carried the vessels of the Holy One, blessed be He, in the desert **[from here is proof of the resurrection of the dead].**

12 for..goes before you Two things at the end of this verse explain two things in its beginning, [viz.] For not with haste shall you go forth. What is the reason? For the Lord goes before you to lead you on the way, and one whose agent advances before him to lead him on the way his departure is not in haste. And not in the flurry of flight shall you go, for your rear guard is the God of Israel. He will follow you to guard you from any pursuer. Comp. (Num. 10:25) "And the division of the camp of Dan shall travel, the rear guard of all the camps." Whoever goes after the camp is called *רֵאָרְבָּקָה*, the rear guard, because he waits for the stragglers and the stumblers. Similarly, Scripture states in Joshua (6:13): "And the rear guard was going after the Ark."

Pirqa Abot – MeAm Lo'ez

Pereq Dalet

Mishnah 4:5

By: Rabbi Yitschaq (ben Mosheh) Magriso

Rabbi Yochanan ben Berokah said: Whoever desecrates the Name of Heaven in private is punished in public. Acting without intent is the same as acting purposely with regard to the desecration of the Name.

Rabbi Levitas taught that we should guard against the bad trait of pride, that a person must steer clear as much as possible from it and be humble and lowly in spirit. Now Rabbi Yochanan ben Berokah tells us that a person should not be a hypocrite, showing his hooves like a pig (*mareh telafim ke-chazir*). [While a pig has a split hoof like the kosher animals, it is un-kosher because it does not chew its cud (Leviticus 11:7). The pig lays on its back, displaying its hooves, as if to say, "I am also kosher."]³³

A person should not be like the pig. He should not give the appearance of being humble in spirit, sitting in the lowliest place he can find in order to fool the people, while in his heart, he has great pride (*ga'avah*).

To do this is to "desecrate the Name in private." The person profanes the holy Name of God inwardly, while outwardly he gives the appearance of being good.

The master teaches that when a person "desecrates the Name of Heaven privately," then God takes revenge publicly, so that all the world learns of his hypocrisy and deceit. It goes without saying that if a person desecrates God's name openly, he is punished publicly.

The desecration of the Name (*chillul ha-Shem*) consists of any transgression (*issur*) that a Torah scholar (*talmid chakham*) does publicly. Also included is any case where a Torah scholar is not meticulously honest in his business dealings. Aside from the actual sin, such a person is also guilty of desecrating the Name.

Upon seeing such acts people say, "What kind of scholar is this? He knows that this is forbidden, but he does it anyway. It would have been better if he had never studied the Torah. An ignoramus is better off than he is!"

Also included in the category of desecrating God's name is stealing from a non-Jew, or borrowing from him and not paying back. The gentile then says, "Look at what kind of people the Jews are! They are all dishonest!"

It is also important to realize that the sin of desecrating God's name is the greatest of all sins. There are some sins which are atoned by repentance alone, and others that are atoned by Yom Kippur and by suffering. The sin of desecrating God's Name is not atoned by repentance, Yom Kippur or suffering, but only through death.

Moreover, in the case of all other sins, God punishes the person in the same manner that the sin was committed. If the sin is committed secretly, the punishment is also private, while if it is committed openly, the punishment is

public. In the case of the desecration of God's name on the other hand, one is always punished publicly, regardless of whether the sin was committed secretly or openly.

The master says, "Acting without intent is the same as acting purposefully with regard to the desecration of the Name." Obviously, he does not mean that the punishment is the same for acting without intent (*shogeg*) and acting purposefully (*mezid*). When one acts without intent, the punishment is lenient, while when one acts purposefully, it is severe.

Rather, the master is saying that whether a person acts purposefully or without intent, he is always punished openly, even if he desecrates God's name privately. This is a sin that relates directly to God, and before Him there are no secrets.

Verbal Tallies

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

B'midbar (Numbers) 14:11-45

Yeshayahu (Isaiah) 52:5-12 + 54:7-8

Tehillim (Psalms) 101

Special Ashlamata: Yeshayahu (Isaiah) 51:12 – 52:12

Mk 11:12-14, Lk 13:1-9, Rm 3:9-20

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.

Believe / Faithful - אמן, Strong's number 0539.

Shewed / Work - עשה, Strong's number 06213.

Among / Within - קרב, Strong's number 07130.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.

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

People - עם, Strong's number 05971.

Provoke / Blaspheme - , Strong's number 05006.

Bamidbar (Numbers) 14:11 And the **LORD <03068> said <0559> (8799)** unto Moses, How long will this **people <05971> provoke <05006> (8762)** Me? And how long will they not **believe <0539> (8686)** in Me, for all the signs which I have **showed <06213> (8804) among <07130>** them?

Tehillim (Psalms) 101:1 « A Psalm of David. » I will sing of mercy and judgment: unto You, O **LORD <03068>**, will I sing.

Tehillim (Psalms) 101:2 I will behave myself wisely in a perfect way. O when wilt You come unto me? I will walk **within <07130>** my house with a perfect heart.

Tehillim (Psalms) 101:3 I will set no wicked thing before mine eyes: I hate the **work <06213> (8800)** of them that turn aside; it will not cleave to me.

Tehillim (Psalms) 101:6 Mine eyes will be upon the **faithful <0539> (8737)** of the land, that they may dwell with me: he that walks in a perfect way, he will serve me.

Yeshayahu (Isaiah) 52:5 Now therefore, what have I here, says the **LORD <03068>**, that My **people <05971>** is taken away for nought? They that rule over them make them to howl, says the **LORD <03068>**; and My name continually every day is **blasphemed <05006> (8711)**.

Yeshayahu (Isaiah) 52:7 How beautiful upon the mountains are the feet of him that brings good tidings, that publishes peace; that brings good tidings of good, that publishes salvation; that **says <0559> (8802)** unto Zion, Your God reigns!

Hebrew:

Hebrew	English	Torah Seder Num 14:11-45	Psalms Psa 101:1-8	Ashlamatah Is 52:5-12 + 54:7-8
אָמַן	believe	Num. 14:11	Ps. 101:6	
אָמַר	said	Num. 14:11 Num. 14:13 Num. 14:14 Num. 14:15 Num. 14:17 Num. 14:20 Num. 14:26 Num. 14:28 Num. 14:31 Num. 14:40 Num. 14:41		Isa. 52:7 Isa. 54:8
אָרֶץ	land, earth, ground	Num. 14:14 Num. 14:16 Num. 14:21 Num. 14:23 Num. 14:24 Num. 14:30 Num. 14:31 Num. 14:34 Num. 14:36 Num. 14:37 Num. 14:38	Ps. 101:6 Ps. 101:8	Isa. 52:10
בּוֹא	bring come, go	Num. 14:16 Num. 14:24 Num. 14:30 Num. 14:31	Ps. 101:2	
בֹּקֶר	morning	Num. 14:40	Ps. 101:8	
גָּדוֹל	greater	Num. 14:12		Isa. 54:7
גּוֹי	nations	Num. 14:12 Num. 14:15		Isa. 52:10
דָּבַר	declare, speak, spoken	Num. 14:17 Num. 14:26 Num. 14:28 Num. 14:35 Num. 14:39	Ps. 101:7	Isa. 52:6
דְּבָר	word	Num. 14:20 Num. 14:39	Ps. 101:3	
דֶּרֶךְ	way	Num. 14:25	Ps. 101:2 Ps. 101:6	
הֵלֵךְ	go, come, walk	Num. 14:14 Num. 14:38	Ps. 101:2 Ps. 101:6	Isa. 52:12
הִנֵּה	here	Num. 14:40		Isa. 52:6
הַר	hill, mountain	Num. 14:40 Num. 14:44 Num. 14:45		Isa. 52:7
יָדַע	know known	Num. 14:31 Num. 14:34	Ps. 101:4	Isa. 52:6

Hebrew	English	Torah Seder Num 14:11-45	Psalms Psa 101:1-8	Ashlamatah Isa 52:5-12 + 54:7-8
יהוה	LORD	Num. 14:11 Num. 14:13 Num. 14:14 Num. 14:16 Num. 14:18 Num. 14:20 Num. 14:21 Num. 14:26 Num. 14:28 Num. 14:35 Num. 14:37 Num. 14:40 Num. 14:41 Num. 14:42 Num. 14:43 Num. 14:44	Ps. 101:1 Ps. 101:8	Isa. 52:5 Isa. 52:8 Isa. 52:9 Isa. 52:10 Isa. 52:11 Isa. 52:12 Isa. 54:8
יום	days	Num. 14:34		Isa. 52:5 Isa. 52:6
יכל	could endure	Num. 14:16	Ps. 101:5	
יבא	bringing	Num. 14:36 Num. 14:37		Isa. 52:11 Isa. 52:12
ישוב	inhabitants, live	Num. 14:14 Num. 14:25 Num. 14:45	Ps. 101:6 Ps. 101:7	
ישראל	Israel	Num. 14:27 Num. 14:39		Isa. 52:12
כל	all, entire, whole, every	Num. 14:11 Num. 14:21 Num. 14:22 Num. 14:23 Num. 14:29 Num. 14:35 Num. 14:36 Num. 14:39	Ps. 101:8	Isa. 52:5 Isa. 52:10
כן	so, thus	Num. 14:28 Num. 14:43		Isa. 52:6
לא	no, none	Num. 14:18 Num. 14:23 Num. 14:35 Num. 14:42 Num. 14:44	Ps. 101:3 Ps. 101:4 Ps. 101:5	Isa. 52:12
מה	why, what	Num. 14:41		Isa. 52:5 Isa. 52:7
מתי	how	Num. 14:27	Ps. 101:2	
נאם	says	Num. 14:28		Isa. 52:5
נאץ	spurn	Num. 14:11 Num. 14:23		Isa. 52:5
נשא	forgiving, forgiven	Num. 14:18 Num. 14:19 Num. 14:30 Num. 14:33 Num. 14:34		Isa. 52:8 Isa. 52:11
סדר	depart		Ps. 101:4	Isa. 52:11
עין	eye	Num. 14:14	Ps. 101:3 Ps. 101:5	Isa. 52:8 Isa. 52:10

Hebrew	English	Torah Seder Num 14:11-45	Psalms Psa 101:1-8	Ashlamatah Is 52:5-12 + 54:7-8
			Ps. 101:6	
עַתָּה	now	Num. 14:17		Isa. 52:5
פְּנִים	before, face	Num. 14:14 Num. 14:37 Num. 14:42 Num. 14:43		Isa. 52:12 Isa. 54:8
קוֹל	voice	Num. 14:22		Isa. 52:8
קִרְבֵּי	midst	Num. 14:11 Num. 14:13 Num. 14:14 Num. 14:42	Ps. 101:2 Ps. 101:7	
רָאָה	see, seen	Num. 14:14 Num. 14:22 Num. 14:23		Isa. 52:8 Isa. 52:10
שׁוּב	turn, return	Num. 14:36 Num. 14:43		Isa. 52:8
שָׁם	there	Num. 14:35 Num. 14:43		Isa. 52:11
שָׁמַע	here, heard	Num. 14:13 Num. 14:14 Num. 14:15 Num. 14:22 Num. 14:27		Isa. 52:7
חֶסֶד	Loving-kindness	Num. 14:18 Num. 14:19	Ps. 101:1	Isa. 54:8
עַם	people	Num. 14:11 Num. 14:13 Num. 14:14 Num. 14:15 Num. 14:16 Num. 14:19 Num. 14:39		Isa. 52:5 Isa. 52:6 Isa. 52:9
עָשָׂה	did, do, make, perform	Num. 14:11 Num. 14:12 Num. 14:22 Num. 14:28 Num. 14:35	Ps. 101:3 Ps. 101:7	

Greek:

Greek	English	Torah Seder Num 14:11-45	Psalms Psa 101:1	Ashlamatah Is 52:5-12 + 54:7-8	Peshat Mk/Jude/Pet Mk 11:12-14	Remes 1 Luke Lk 13:1-9	Remes 2 Acts/Romans Rm 3:9-20
αἷμα	blood					Lk. 13:1	Rom. 3:15
ἀκούω	heard	Num 14:13 Num 14:14 Num 14:15 Num 14:27			Mk. 11:14		
ἅμα	together, at the same time			Isa 52:8 Isa 52:9			Rom. 3:12
ἁμαρτία	sins	Num 14:18 Num 14:19 Num 14:34					Rom. 3:9 Rom. 3:20
ἁμαρτωλός	sinner		Psa 101:8			Lk. 13:2	

Greek	English	Torah Seder Num 14:11-45	Psalms Psa 101:1	Ashlamatah Is 52:5-12 + 54:7-8	Peshat Mk/Jude/Pet Mk 11:12-14	Remes 1 Luke Lk 13:1-9	Remes 2 Acts/Romans Rm 3:9-20
ἄνθρωπος	man	Num 14:15 Num 14:36 Num 14:37 Num 14:38				Lk. 13:4	
ἀποδίδωμι	repaying, pay	Num 14:18					
ἀποκρίνομαι	answer, answering				Mk. 11:14	Lk. 13:2 Lk. 13:8	
ἀποκτείνω	kill		Psa 101:8			Lk. 13:4	
ἀπόλλυμι	destroy	Num 14:12				Lk. 13:3 Lk. 13:5	
ἀφήμι	dismiss, forgive	Num 14:19				Lk. 13:8	
γῆ	land	Num. 14:14 Num. 14:16 Num. 14:21 Num. 14:23 Num. 14:24 Num. 14:30 Num. 14:31 Num. 14:34 Num. 14:36 Num. 14:37 Num. 14:38	Ps. 101:6 Ps. 101:8	Isa. 52:10		Lk. 13:7	
γίνομαι	were, became	Num 14:19 Num 14:24					Rom. 3:19
γινώσκω	know, known	Num. 14:31 Num. 14:34	Ps. 101:4	Isa. 52:6			Rom. 3:17
ἔθνος	nation	Num. 14:12 Num. 14:15		Isa. 52:10			
εἰρήνη	peace			Isa 52:7			Rom. 3:17
εἷς	one	Num 14:15					Rom. 3:10 Rom. 3:12
ἐκκλίνω	aside		Psa 101:4				Rom. 3:12
ἐνώπιον	before,		Psa 101:7	Isa 52:10			Rom. 3:20
ἐξέρχομαι	Come/go forth,			Isa 52:11	Mk. 11:12		
ἔρχομαι	come, came				Mk. 11:13	Lk. 13:6 Lk. 13:7	
εὕρισκω	find, found				Mk. 11:13	Lk. 13:6 Lk. 13:7	
θεός	GOD			Isa 52:7 Isa 52:10			Rom. 3:11 Rom. 3:18 Rom. 3:19
ἰδοὺ	behold	Num 14:40				Lk. 13:7	
καιρός	time				Mk. 11:13	Lk. 13:1	
κατοικέω	dwell, live	Num 14:14 Num 14:25				Lk. 13:4	
κύριος	Lord, sir	Num. 14:11 Num. 14:13 Num. 14:14 Num. 14:16 Num. 14:18 Num. 14:20 Num. 14:21 Num. 14:26	Ps. 101:1 Ps. 101:8	Isa. 52:5 Isa. 52:8 Isa. 52:9 Isa. 52:10 Isa. 52:11 Isa. 52:12 Isa. 54:8		Lk. 13:8	

Greek	English	Torah Seder Num 14:11-45	Psalms Psa 101:1	Ashlamatah Is 52:5-12 + 54:7-8	Peshat Mk/Jude/Pet Mk 11:12-14	Remes 1 Luke Lk 13:1-9	Remes 2 Acts/Romans Rm 3:9-20
		Num. 14:28 Num. 14:35 Num. 14:37 Num. 14:40 Num. 14:41 Num. 14:42 Num. 14:43 Num. 14:44					
λαλέω	spoke, said	Num. 14:17 Num. 14:26 Num. 14:28 Num. 14:35 Num. 14:39	Ps. 101:7	Isa. 52:6			Rom. 3:19
λαμβάνω	take, took	Num 14:34		Isa 52:5			
λαός	people	Num. 14:11 Num. 14:13 Num. 14:14 Num. 14:15 Num. 14:16 Num. 14:19 Num. 14:39		Isa. 52:5 Isa. 52:6 Isa. 52:9			
λέγω	says, speak	Num. 14:28		Isa. 52:5	Mk. 11:14	Lk. 13:2 Lk. 13:3 Lk. 13:5 Lk. 13:6 Lk. 13:7 Lk. 13:8	Rom. 3:19
ὁδός	way	Num. 14:25	Ps. 101:2 Ps. 101:6				Rom. 3:16 Rom. 3:17
ὁράω	appear, seem, look	Num. 14:14 Num. 14:22 Num. 14:23		Isa. 52:8 Isa. 52:10	Mk. 11:13		
ὄφθαλμός	eyes	Num. 14:14	Ps. 101:3 Ps. 101:5 Ps. 101:6	Isa. 52:8 Isa. 52:10			Rom. 3:18
πᾶς	whole, all, every, entire	Num. 14:11 Num. 14:21 Num. 14:22 Num. 14:23 Num. 14:29 Num. 14:35 Num. 14:36 Num. 14:39	Ps. 101:8	Isa. 52:5 Isa. 52:10		Lk. 13:2 Lk. 13:3 Lk. 13:4 Lk. 13:5	Rom. 3:9 Rom. 3:12 Rom. 3:19 Rom. 3:20
πίπτω / πέτω	fell, fall	Num 14:29 Num 14:32 Num 14:42 Num 14:43				Lk. 13:4	
ποιέω	did, do, done	Num. 14:11 Num. 14:12 Num. 14:22 Num. 14:28 Num. 14:35	Ps. 101:3 Ps. 101:7			Lk. 13:9	Rom. 3:12
πούς	foot, feet			Isa 52:7			Rom. 3:15
συκῆ	fig-tree				Mk. 11:13	Lk. 13:6	

Greek	English	Torah Seder Num 14:11-45	Psalms Psa 101:1	Ashlamatah Is 52:5-12 + 54:7-8	Peshat Mk/Jude/Pet Mk 11:12-14	Remes 1 Luke Lk 13:1-9	Remes 2 Acts/Romans Rm 3:9-20
συνίημι	perceive, see		Psa 101:2			Lk. 13:7	Rom. 3:11

NAZAREAN TALMUD

SIDRA OF B'MIDBAR (NUMBERS) 14:11 – 45

“AD-ANAH Y'NA'ATSUNI” – “UNTIL WHEN WILL DESPISE ME”

SHABBAT “NACHAMU IV” – “OF OUR CONSOLATION IV”

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM &

H. EM. HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL'S SCHOOL OF TOSEFTA

LUQAS (LK)

MISHNAH 8:8

HAKHAM TSEFET'S

SCHOOL OF PESHAT

MORDECHAI (MK)

MISHNAH 8:8

Now at the same time some had come to tell him about the Galileans whose blood Pilate had mixed with their sacrifices. And he answered and said to them, “Do you think that these Galileans were sinners worse than all the Galileans, because they suffered these things? No, I tell you, but unless you **repent** you will all perish as well! Or those eighteen on whom the tower in Siloam fell and killed them—do you think that they were sinners worse than all the people who live in Yerushalayim? No, I tell you, but unless you **repent**, you will all perish as well!”

And he gave this analogy: “A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it and did not find any. So he said to the gardener, ‘**Behold, for three years** I have come looking for fruit on this fig tree and did not find any. Cut it down! Why should it even exhaust the soil?’ But he answered and said to him, ‘Sir, please leave it for this year also, until I dig around it and put manure on it. And if indeed it produces fruit in the coming year, so much the better, but if not, you can cut it down then.’”

And on the morrow, they were going out from Bet Chanan, and he Yeshua was hungry. And seeing a fig tree from a distance having leaves, he went toward it, if perhaps he would find anything on it. And coming on (to) it, he found nothing except leaves, for it was not yet the season of figs. And Yeshua responding, said to it, Let no one eat of your fruit any more to the (in this) age (or, for this generation). And his talmidim heard.

HAKHAM SHAUL'S SCHOOL OF REMES

ROMANS:

MISHNAH 8:8

¶ What then, Do we (Jews) have a prior advantage? Abundantly.”⁴⁷ For as we have already shown, both Jews and Hellenists, **are also** subject to sin being at the hands of the wicked, as it is written: Have the workers of wickedness no knowledge, **Who eat up My people** as though they ate bread And have not called upon God? (Psa 53:4)(1) The fool has said in his heart, "There is no God." They are corrupt, **they have committed abominable works**; (human attempts to please God) (Psa 14:3)(2) **Indeed, there is not a righteous/generous man on earth who continually does good and who never sins.** (Ecc. 7:20)(3) The LORD has looked down from heaven upon the sons of men to see if there are any who understand, Who **seek after God**. They have all turned aside, together they have become corrupt; There is no one who does good, not even one. (Psa 14:1-

⁴⁷ Fitzmyer shows that the translation can also be read, “What then, are we Jews at a disadvantage? No, not at all.” Fitzmyer takes up the argument posited by Goodspeed, who according to Cranfield shows that the Jewish people’s advantage is expressed in the prior pericope and extends to our present pericope. Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. New Haven; London: Yale University Press, 2008. p 330 Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 188. Dunn has the following translation. “What then do we plead in our defense? For we have now charged both Jews and Greeks as all alike under sin. Dunn, J. D. G. (2002). *Vol. 38A: Word Biblical Commentary: Romans 1-8*. Word Biblical Commentary. Dallas: Word, Incorporated. p. 144

3)(4) "Their throat is an open grave; they use their tongues to deceive." (Psa 5:9)(5) "They sharpen their tongues as a serpent; Poison of a viper is under their lips. Selah." (Psa 140:3)(6) "His mouth is full of curses, deceit, and oppression; Under his tongue is mischief and wickedness." (Psa 10:7)(7) "For their feet run to evil And they hasten to shed blood." (Pro1:16)(8) "Devastation and destruction are in their highways. They do not know the way of peace, And there is no justice in their tracks; They have made their paths crooked, Whoever treads on them does not know peace." (Isa. 59:7b-8)(9) "An **oracle within my heart** concerning the transgression of the **wicked**: There is no fear of God before his eyes." (Ps. 36:1)(10)

¶ Now we know that whatever the Torah says it speaks to those who are under its authority (Torah/Nomos – law), so that every mouth may be stopped, and the **whole world (cosmos) may be held accountable to God**. No one is justified in His (God's) sight through personal attempts (without the guidance of a Torah Teacher) to keep the Torah, since through the Torah comes intimate knowledge of sin.

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

Num 14:11-45	Ps 101	Is 52:5-12 + 54:7-8	Mordechai 11:12-14	1 Luqas 13:1-9	Romans 3:9-20
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

PESHAT HERMENEUTIC RULE #6

The 6th Peshat hermeneutic rule states, **Ka-yoze bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.

This hermeneutic rule will allow us to delve further into our pericope's meaning. Because the content is similar through verbal connection, we can make a connection between the Torah Seder and the Pericope of Mordechai.

Mar 11:13 And seeing a **fig tree** from a distance **having leaves**, he went toward it, if perhaps he would find anything on it. And coming on (to) it, he found **nothing except leaves**, for it was not yet the season of figs.

B'Midbar 14:11-12 The Lord said to Moses, "How long will this people provoke Me? How much longer will they not believe in Me after all the signs I have performed in their midst? I will strike them with a plague and annihilate them; then I will make you into a nation, greater and stronger than they."

Our Torah Seder looks at a group of rebellious individuals who would defy their leader and G-d. It is interesting that Hakham Tsefet should use a fig leaf analogy to represent those who defy G-d. Here we draw analogous comparison between Adam HaRishon and the men of our Torah Seder.

Gen 3:6-7 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they **sewed fig-leaves** together, and made themselves girdles. And they heard the voice of the LORD God walking in the garden toward the cool of the day; and the man and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. ^(JPS)

The fig leaves sewed together were supposed to hide the sin of rebellion, which Adam and Chavah committed against G-d. The fear experienced by Adam and Chavah is seen by implication. They "hid" and cover their naked bodies with fig leaves in order to cover their sin. We would also opine that it is impossible for a physical object to cover a spiritual condition. The sin of rebellion contaminates the soul. The men of our Torah Seder have bathed in rebellion so long that their souls are tainted. It is no longer possible to cover or hide their sin. Therefore, the sin of

Adam and Chavah is that of attempting to please G-d through human means.

There is no “redemption and atonement” apart from the gift of G-d, i.e. the Torah. Redemption and atonement cannot be produced without obedience to the “Oracles of G-d” i.e. The Oral Torah. When we read of the “works of the Torah/Nomos,” we need some clarity as to what “works” are being discussed. The proper way to understand the phrase “works” in the present conversation on Adam and Chavah’s covering themselves with “fig leaves” is, as we have stated **“human attempts to please God.”** If we accept that, no human works **devoid of the Torah can please G-d** we have a perfect understanding of Hakham Shaul’s intention in the Igeret to the Romans below. In other words, when we hermeneutically understand these words aright, we understand that we must join G-d’s gift of the Torah with the idea of “being made whole” (redemption). Works that men contrive or imagine apart from the Torah can NEVER produce “redemption,” bring a man to “spiritual wholeness” or bring us into connection with G-d.

Adam and Chavah covered themselves with “fig leaves,” why?

What is of particular interest in this Torah Seder, which must have peaked Hakham Tsefet’s interest is that fact that the plagues of Egypt are mentioned along with the plague, which would destroy the scouts that brought back a slanderous report. Rabbi Yitzchaq Magriso notes that the spies and rebellion by some of the B’ne Yisrael who complained that they should have died in Egypt. Consequently, G-d allows their destruction by the same means that He destroyed Egypt.⁴⁸

This must have sparked Hakham Tsefet’s memory of Yeshua and the fig tree. Looking at the analogy of Adam and Chavah we see that sin is related to the fig tree.

Berakhot 40a R. Meir holds that the tree of which Adam ate was the vine, since the thing that most causes wailing to a man is wine, as it says, And he drank of the wine and was drunken.⁴⁹ **R. Nehemiah says it was the fig tree, so that they repaired their misdeed with the instrument of it, as it says, And they sewed fig leaves together.**⁵⁰

The fig leaves that covered their body were to rectify the sin of rebellion. Here we will draw a Prophetic analogy. The covering of fig leaves was because of fear. Adam and Chavah knew they were “naked.” Their sin was exposed.

Mic 4:4 Each of them will sit under his vine And under his fig tree, With no one to make them afraid, For the mouth of the LORD of hosts has spoken.

The cure for the bite of a viper is often found in the poison. This simple logic tells us that the fig is analogous of peace and the Messianic era.

Peshat Hermeneutic rule #7 states, **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Maintaining our contextual hermeneutic means that we must look to the Torah Seder for an explanation as to why Hakham Tsefet penned his words.

The men who scouted Eretz Yisreal and brought back a slanderous report sinned by slander against G-d. We are taught that these men would have no part of the Olam HaBa. We must also conclude that they would have no part in the Messianic age.

Sanhedrin 10:1 All Israelites have a share in the world to come as it is said, Your people also will be all righteous/generous, they will inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified (Is. 60:21). And these are the ones who have no portion in the world to come: He who says,

⁴⁸ Rabbi Yitzchaq Magriso, The Torah Anthology: Vol. 13 - First Journeys (Me'am Lo'ez Series), Moznaim Pub Corp (June 1, 1983) p. 362

⁴⁹ Gen. IX, 21. The reference is to Noah.

⁵⁰ Ibid. III, 7.

the resurrection of the dead is a teaching which does not derive from the Torah, and the Torah does not come from Heaven; and an Epicurean. R. Aqiba says, "Also: He who reads in heretical books, "and he who whispers over a wound and says, *I will put none of the diseases upon you which I have put on the Egyptians, for I am the Lord who heals you* (Ex. 15:26)." Abba Saul says, "Also: he who pronounces the divine Name as it is spelled out."

Note that the plagues of Egypt are mentioned.

Sanhedrin 10:3 ...The spies have no portion in the world to come, as it is said, *Even those men who brought up an evil report of the land died by the plague before the Lord* (Num. 14:37)—*Died*—in this world. *By the plague*—in the world to come.

The Mishnah draws a parallel from within itself⁵¹ and the Torah demonstrating that the plague is an alternative expression for not being able to take part in the Olam HaBa and the Messianic era.⁵²

Therefore, we must deduce that the "plague" is related to the idea of not having a part in the Olam HaBa. If we look at Hakham Tsefet's fig tree, we will see that it too is "plagued" and not able to produce. Yeshua tells the tree that it would not produce for anyone in this present age.

The Prophet Yermi'yahu sees the fig tree as a picture of destruction. The foreign nations would come to plunder Yisrael **eating all the fruit of the vine and its figs**.⁵³

The Prophet Habakuk in his prayer sees the fig tree as a sign of judgment and possibly the harbinger of Messiah.

Hab 3:17 For though the **fig tree will not blossom**, neither will fruit be in the vines; the labour of the olive will fail, and the fields will yield no food; the flock will be cut off from the fold, and there will be no herd in the stalls;^(JPS)

When we unite the Tosefta of Luqas and the Peshat of Hakham Tsefet, we note that Yeshua makes a plea for Teshuba. This great plea in the Tosefta is made three times. The first two are found in the word "repent." the third is in the analogy of the fig tree. The message is clear. If you do not repent from evil practices, you will have no part in the Olam HaBa. Who is the gardener in the present Tosefta? Is he not the First Parnas/Pastor who leans towards the side of Chesed?

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

TEXTUAL ANALYSIS

The 7th hermeneutic rule of Remes is, from a generality that requires elucidation by the specific, and the specific which requires elucidation by the general." The 9th rule reads as follows, anything that was a part of a general principle and later singled out to discuss another point similar [to the general principle] was singled out in order to be more lenient, but not to be more stringent.⁵⁴ And the 12th hermeneutic rule of Remes is "a matter derived from context."

From these Remes hermeneutic rules, we learn that we must gather information from what has preceded the present

⁵¹ The Mishnah in Sanhedrin 10:1 tells us that the Egyptians will not have a part in the olam haba. It connects Egypt with the plagues. The plague mentioned in 10:3 connects with the plague of 10:1 and deduces that the spies who died by plague would not have their part in the world to come.

⁵² We deduce by logic that if a person will not have a part in the world to come this would also exclude him from the Messianic era.

⁵³ Cf. Yermiyahu 5:15-16; 8:13; Hos 2:12 (2;14); Hab 3:17

⁵⁴ Toledano, Rabbi Eliezer. *Orot Sephardic Shabbat Siddur: A New Linear, Sephardic Siddur with English Translation*. Orot, n.d. p. 296-7

pericope for the sake of context. Likewise, we need to understand that Hakham Shaul has used some “specific” in the previous pericope that we can determine “general” truths to be applicable in the interpretation of the pericope of Romans.

What Hakham Shaul has “specifically stated” in the previous pericope, **“Therefore, what is the advantage of being Jewish, how are they favored,⁵⁵ or what is the purpose of circumcision? They have every advantage, priority, privilege, preeminence altogether great and important!⁵⁶ For most importantly (first),⁵⁷ God entrusted His oracles to them and placed them within their custody.⁵⁸”**

This pericope establishes a “specific” that that is now taken up as a “generality.” Therefore, a negative translation of this pericope fails to bring to light appropriate interpretations based on the previously stated “specifics.” With these hermeneutic rules in place, we can determine that the statement at the beginning of our pericope MUST place the Jewish people in a positive light.

V. 9a Fitzmyer shows that the translation can also be read, “What then, are we Jews at a disadvantage? No, not at all.” Fitzmyer takes up the argument posited by Goodspeed, who according to Cranfield, shows that the Jewish people’s advantage is expressed in the prior pericope and extends to our present pericope.⁵⁹ Dunn has the following translation. *“What then do we plead in our defense? For we have now charged both Jews and Greeks as all alike under sin.”*⁶⁰

Fitzmyer shows us that our translation is appropriate.⁶¹ The Greek word προεχόμεθα – *proechometha* appears only once in the Nazarean Codicil. Προεχόμεθα – *proechometha* is in the middle passive form. This form demands the positive advantage of being “Jewish” continuing the thought of the previous pericope’s specifics. As such, our translation follows our hermeneutics perfectly. Therefore, we conclude that the Jewish people have every advantage and a “prior” advantage as the chosen people of G-d.

V.9b **“For as we have already shown, both Jews and Hellenists, are also subject to sin being at the hands of the wicked.”**

⁵⁵ What has just been said in chapter 2, and particularly in vv. 25–29, might indeed seem to imply that there is no advantage of the Jew over the Gentile and no profit in circumcision. But, if this really were the implication of Paul’s argument, then it would have called in question the truthfulness of the Old Testament or the faithfulness of God; **for, according to the testimony of the Old Testament, God chose this nation out of all mankind to be His special people and gave them circumcision as a token of the covenant which He had made with them.** If then there really is no advantage of the Jew and no profit in circumcision, this must mean either that the Old Testament is a false witness or else that God has not been faithful to His word. The question raised is nothing less than the question of the credibility of God. Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p.176

⁵⁶ κατὰ πάντα τρόπον does not mean “much of every sort,” but “much in every way” or “much in every respect.” The Jew has every advantage, a priority, a privilege, a preeminence, which in every respect is great and important.

⁵⁷ Cranfield contra Dodd points out... “According to Dodd, ‘The logical answer on the basis of Paul’s argument is, “None whatever!”’ and the answer which Paul has given is to be explained as the result of his deeply engrained Pharisaic and patriotic prejudice. **With regard to the latter part of this judgment, it must be said that to see nothing more than prejudice behind Paul’s answer is strange unperceptiveness.** For, as we have already seen in connexion with v. 1, to deny that the Jew has a real advantage and that circumcision does profit is to impugn either the faithfulness and consistency of God or the fundamental veracity of the Old Testament. How could Paul then, as a serious theologian, have answered differently?” Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 177

πρῶτον – *proton* is also used hierarchically.

⁵⁸ They were entrusted with the care of the Oracles of G-d.

⁵⁹ Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. New Haven; London: Yale University Press, 2008. p 330 Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 188

⁶⁰ Dunn, J. D. G. (2002). *Vol. 38A: Word Biblical Commentary: Romans 1-8*. Word Biblical Commentary. Dallas: Word, Incorporated. p. 144

⁶¹ Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. New Haven; London: Yale University Press, 2008. p 330

Our bolded text is a direct translation from the Greek texts. The text that is not bolded is derived from "context" of the cited Psalm i.e. Psalm 53:4. The people of G-d, i.e. the Jewish people are subjected to the sinful world of those who would "eat up My people." It is therefore, the environment that is "sinful," not the Jewish people. Those who have "committed abominable works" are the Gentiles who have **attempted** (and not succeeded) to "please G-d" through Torah observance **without the guidance of a Torah Teacher**. Now the truth becomes evident. We see this happening in our own time. As people realize the beauty of the truth that Yeshua is an Orthodox Jewish Rabbi, they make a decision to accept the "Jewishness of Jesus" (Yeshua). However, they reject the Sages and their explanation of how to follow the Torah. Therefore, their (the Gentiles) **attempts** are nothing more than **human attempts to please G-d**," (abominable works against the Torah/Nomos). Their rejection of the Mesorah (Oral Torah) leaves them to their own abominable devices. This is nothing more than Christian dogma while wearing a "tallit," a "legalism" of their own making. We can clearly understand **"No one is justified in His (God's) sight through personal attempts (without the guidance of a Torah Teacher) to keep the Torah, since through the Torah comes intimate knowledge of sin."**

How will we understand the phrase **"Now we know that whatever the Torah says it speaks to those who are under its authority"** (i.e. the Jewish Hakhamim)?" In other words, the Torah is being spoken and has been spoken to the Jewish people "the true authorities" of the Torah. The Torah speaks to the Jewish people, who live and function as the recipients of **"His oracles" placing them within their** (the Jewish people's) **custody**. Why has G-d spoken the Torah to those who are under its authority, or authorities from within the superstructure of the Torah? **"So that every mouth may be stopped, and the whole world (cosmos) may be held accountable to God."** And, how does G-d stop the mouths of the whole cosmos? This is accomplished by parading a special people before the whole cosmos who KEEP and GUARD the Torah with a great love for G-d and His precious gift of the Torah. Now we must come to an understanding of exactly what the "works of the Law" means. The "works of the Law/Torah/Nomos" are the 613 mitzvot. However, when placed in the hands of the uneducated, they are nothing more than a set of abominable rules that they cannot interpret. Again, **"whatever the Torah says it speaks to those who are under its authority,"** meaning that it does not speak to those who are not under its authority. Therefore, they have nothing more than an abominable attempt to please G-d. The only thing that the Gentile can see in the Torah is a mirror of his sin.

2Co 4:3-4 But if our Mesorah is hidden, it is hidden to those who are lost: (not under the Torah authority). Whom the god of this world (Yetser HaRa) has blinded the minds of them who are unfaithful (to the Torah and Hakhamim), so as not to shine the light of the glorious Mesorah of Messiah, who is made in the image of God, should shine upon them.

A STRING OF TEN PEARLS

In verses 10-18 Hakham Shaul cites ten passages from the Tanakh. This string of pearls is a judgment of a Bet Din against the Gentiles who reject the authority of the Bet Din and Hakhamim. Note that the Psalmist speaks showing us that they are "wicked." This is the continued judgment and "wrath" of G-d on the wicked who hold the truth (i.e. the Torah) in their "unrighteousness" (injustice).⁶² Hakham Shaul the courtier of G-d's court of plenipotentiary agents i.e. Hakhamim, announces judgment against all those who would "eat up His people." How do we know that they do not "seek after G-d?" The Rambam tells us clearly that those who want to cleave to G-d must engage His Torah Scholars. To "cleave to G-d is to cleave to the Hakhamim/Sages and their talmidim."⁶³ Therefore, we understand that those who will not receive the Oracles of G-d through the mouths of the Hakhamim are left to their own abominable devices, with nothing more than an abominable human attempt to please G-d. This is the sin of Adam all over again. G-d has clearly taught us how to defend ourselves against the Yetser HaRa **"through the Torah from which comes intimate knowledge of sin."** However, the bite of the viper bears the antidote for sin. Here our viper is a Hakham.

⁶² **Rm. 1:18 For the revelation of God's wrath coming from the heavens is against all the wicked and unjust men who intentionally suppress the truth** (Torah).

⁶³ Maimonides, Moses. *The Commandments: The 613 Mitzvot of the Torah Elucidated in English*. 2 vols. New York: Soncino, 2003. Vol. 1. p. 9-10

Abot 2:10 They [each] said three things. R. Eliezer says, "Let the respect owing to your fellow be as precious to you as the respect owing to you yourself. "And don't be easy to anger. "And repent one day before you die. "And warm yourself by the fire of the sages (Hakhamim), but be careful of their coals, so you don't get burned. "For their bite is the bite of a fox, and their sting is the sting of a scorpion, and their hiss is like the hiss of a snake. "And everything they say is like fiery coals."⁶⁴

We can clearly see that the serpent represents the words of the Hakhamim. The cunning wisdom of the Torah Hakhamim is depicted as a "serpent's hiss." This hiss can be deadly when received the wrong way. This is much like the words of Hakham Shaul when he describes the letter that kills.

Allegorically we see that we are within the seven weeks of Nahamu. This is clearly seen in the office of the first Parnas/Pastor who is on the side of Chesed. However, Hakham Shaul also tells us that we have entered the month of Elul, "I am to my beloved and my beloved is to me." In the Luqan Tosefta for this week, we have two (awakening) calls "repent." There is actually a third appeal in the analogous story of the fig tree. The Fig tree is an allegory for the Y'mot HaMashiach." Therefore, the Master is making a plea to his audience, calling for Teshuba/repentance. Hakham Shaul's Igeret to the Romans is also a plea, calling the Gentiles to repentance. There is "no fear" therefore we deduce there is no wisdom; therefore we deduce there is not a Hakham among them. And, that do not have an intimate (Da'at) knowledge of sin as it is defined in the Torah.

Abot 1:4 "Yose b. Yoezer says, "Let your house be a gathering place for sages. "And wallow in the dust of their feet. "And drink in their words with gusto."

Questions for Understanding and Reflection

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

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

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

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

⁶⁴Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 677

Next Shabbat:

Shabbat: "Ki Tabou. El Erets" – "Until when will despise Me"

Shabbat "Nachamu V" – "Of Our Consolation V"

Fifth of Seven Sabbaths of Consolation/Strengthening

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי תִבְאוּ, אֶל-אֶרֶץ		Saturday Afternoon
"Ki Tabou. El Erets"	Reader 1 – B'Midbar 15:1-7	Reader 1 – B'Midbar 16:1-3
"When you have come to the land"	Reader 2 – B'Midbar 15:8-16	Reader 2 – B'Midbar 15:4-7
"Cuando entréis en la tierra"	Reader 3 – B'Midbar 15:17-21	Reader 3 – B'Midbar 15:7-11
B'Midbar (Num.) 15:1-41	Reader 4 – B'Midbar 15:22-26	
Ashlamatah: Is. 56:3-8 + 57:15-16, 18-19	Reader 5 – B'Midbar 15:27-31	Monday & Thursday Mornings
Special: Isaiah 54:1-10	Reader 6 – B'Midbar 15:32-36	Reader 1 – B'Midbar 16:1-3
Psalms 102:1-12	Reader 7 – B'Midbar 15:37-41	Reader 2 – B'Midbar 15:4-7
	Maftir – B'Midbar 15:37-41	Reader 3 – B'Midbar 15:7-11
N.C.: Mk 11:15-19; Lk 19:45-48 Rm 3:21-26	Isaiah 54:1-10	



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