

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 11, 5774 – Sept. 05/06, 2014	Sixth Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Sept 05 2014 – Candles at 7:51 PM
Sat. Sept 06 2014 – Habdalah 8:45 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Sept 05 2014 – Candles at 7:44 PM
Sat. Sept 06 2014 – Habdalah 8:39 PM

Miami, FL, U.S.

Fri. Sept 05 2014 – Candles at 7:18 PM
Sat. Sept 06 2014 – Habdalah 8:09PM

San Antonio, TX, U.S.

Fri. Sept 05 2014 – Candles at 7:33 PM
Sat. Sept 06 2014 – Habdalah 8:26 PM

St. Louis, MO, U.S.

Fri. Sept 05 2014 – Candles at 7:07 PM
Sat. Sept 06 2014 – Habdalah 8:04 PM

Austin & Conroe, TX, U.S.

Fri. Sept 05 2014 – Candles at 7:31 PM
Sat. Sept 06 2014 – Habdalah 8:24 PM

Everett, WA, U.S.

Fri. Sept 05 2014 – Candles at 7:24 PM
Sat. Sept 06 2014 – Habdalah 8:27 PM

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

Fri. Sept 05 2014 – Candles at 6:59 PM
Sat. Sept 06 2014 – Habdalah 7:55 PM

Sheboygan & Manitowoc, WI, US

Fri. Sept 05 2014 – Candles at 7:01 PM
Sat. Sept 06 2014 – Habdalah 8:01 PM

Tacoma, WA, U.S.

Fri. Sept 05 2014 – Candles at 7:24 PM
Sat. Sept 06 2014 – Habdalah 8:26 PM

Brisbane, Australia

Fri. Sept 05 2014 – Candles at 5:18 PM
Sat. Sept 06 2014 – Habdalah 6:11 PM

Manila & Cebu, Philippines

Fri. Sept 05 2014 – Candles at 5:47 PM
Sat. Sept 06 2014 – Habdalah 6:37 PM

Olympia, WA, U.S.

Fri. Sept 05 2014 – Candles at 7:25 PM
Sat. Sept 06 2014 – Habdalah 8:28 PM

Singapore, Singapore

Fri. Sept 05 2014 – Candles at 6:49 PM
Sat. Sept 06 2014 – Habdalah 7:38 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: "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 תָבֹאוּ, 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	

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

- Meal Offerings and Libations – Numbers 15:1-16
- Challah – Numbers 15:17-21
- Sin Offering for Unintentional Sins – Numbers 15:22-29
- Blaspheming the LORD – Numbers 15:30-31
- The Sabbath-Breaker – Numbers 15:32-36
- Tzitzit – Numbers 15:37-41

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. 375-417

**Rashi & Targum Pseudo Jonathan
for: B'Midbar (Num.) 15:1-41**

Rashi	Targum
1. The Lord spoke to Moses saying:	1. And the LORD spoke with Mosheh, saying:
2. Speak to the children of Israel and say to them: When you arrive in the Land of your dwelling place, which I am giving you,	2. Speak with the sons of Israel, and say to them: When you have entered into the land of your habitation which I will give you,
3. and you make a fire offering to the Lord, a burnt offering or a sacrifice [namely a peace offering], for an expressed vow or for a voluntary offering or on your festivals, to provide a pleasing fragrance for the Lord, from the cattle or from the sheep.	3. and you may make an oblation upon the altar before the LORD, burnt offering or consecrated sacrifice for release of a vow, or by free-will offering; or at the time of your feasts you offer what is acceptable to the LORD of the world, to be received with approval before the LORD from the herd or from the flock:
4. The one who brings his offering to the Lord shall present a meal offering containing one tenth fine flour mixed with a quarter of a hin of oil.	4. let the man who offers his oblation before the LORD bring a mincha of a tenth of flour mingled with the fourth of a hin of olive oil;
5. And a quarter of a hin of wine for a libation, you shall prepare with the burnt offering or for the sacrifice, for each lamb.	5. and wine of grapes for a libation, the fourth of a hin, to be made upon the burnt offering or hallowed sacrifice-for one lamb.
6. Or for a ram, you shall present a meal offering containing two tenths fine flour mixed with a third of a hin of oil.	6. Or for a ram, let him perform a mincha of two tenths of flour mingled with the third of a hin of olive oil,
7. And a third of a hin of wine for a libation; you shall offer up, a pleasing fragrance to the Lord.	7. and wine of grapes let him offer in a vase for the libation, the third of a hin, to be received with acceptance before the LORD.
8. If you prepare a young bull as a burnt offering or sacrifice by expressing a vow, or for a peace offering for the Lord,	8. But when he makes a bullock a burnt offering, or a sacrifice for release from a vow, or a hallowed sacrifice before the LORD,
9. with the young bull he shall offer up a meal offering consisting of three tenths fine flour mixed with half a hin of oil.	9. let him bring for the bullock a mincha of three tenths of flour mixed with half of a hin of olive oil,
10. And you shall offer half a hin of wine for a libation, a fire offering of pleasing fragrance to the Lord.	10. and wine of grapes half a hin, for a libation to be received with acceptance before the LORD.
11. So shall it be done for each ox or ram, or for a young sheep or young goat.	11. So let him do with each bullock, with each ram, and each lamb, whether it be from the lambs or the kids:
12. In accordance with the number you offer up, so shall you present for each one, according to their numbers.	12. according to the number of the bullocks or lambs or goats with which the oblation is made so will you do, each according to their number.
13. Every native born shall do it in this manner, to offer up a fire offering of pleasing fragrance to the Lord.	13. All who are native born in Israel, and not of the sons of the Gentiles, will so make these libations in offering an oblation to be received with acceptance before the LORD.
14. If a proselyte resides with you, or those among you in future generations, and he offers up a fire offering of pleasing fragrance to the Lord, as you make it, so shall he make it.	14. And when a sojourner who sojourns with you, or whoever is among you now, or in your generations, will bring an oblation to be received with favor before the LORD, as you do so will he.
15. One rule applies to the assembly, for yourselves and for the proselyte who resides [with you]; one rule applies throughout your generations just as [it is] for you, so [it is] for the proselyte, before the Lord.	15. For the whole congregation there is one statute, for you and the sojourner who sojourns; it is an everlasting statute for your generations; as with you, so will it be with the sojourner before the LORD.
16. There shall be one law and one ordinance for you and the proselyte who resides [with you].	16. One Law and one judgment will be for you and for the sojourner who sojourns with you.
17. The Lord spoke to Moses saying:	17. And the LORD spoke with Mosheh, saying:

Rashi	Targum
18. Speak to the children of Israel and you shall say to them, When you arrive in the Land to which I am bringing you,	18. Speak with the sons of Israel, and say to them: When you have entered the land into which I will bring you,
19. and you eat from the bread of the Land, you shall set aside a gift for the Lord.	19. and you eat the bread of the produce of it, (not rice, nor millet, nor pulse,)
20. The first portion of your dough, you shall separate a loaf for a gift; as in the case of the gift of the threshing floor, so shall you separate it.	20. you will set apart a separation before the LORD. Of the first of your dough one cake of twenty-four you will set apart as a separation for the priest; as with the separation from the threshing floor, so will you set it apart.
21. From the first portion of your dough you shall give a gift to the Lord in [all] your generations.	21. Of the first of your dough you will give a separation before the LORD in your generations.
22. And if you should err and not fulfill all these commandments, which the Lord spoke to Moses.	22. And should you have erred, and not performed some one of all these commandments which the LORD has spoken with Mosheh;
23. All that the Lord commanded you through Moses, from the day on which the Lord commanded and from then on, for all generations.	23. whatsoever the LORD has commanded you by Mosheh from the day He commanded it, and thenceforth unto your generations -
24. If because of the eyes of the congregation it was committed inadvertently, the entire congregation shall prepare a young bull as a burnt offering for a pleasing fragrance for the Lord, with its prescribed meal offering and libation, and one young he goat for a sin offering.	24. if without the knowledge of the congregation sin has been committed through ignorance, let all the congregation make one young bullock a burnt offering to be received with acceptance before the LORD, with his mincha and libation. as are proper; and one kid of the goats without mixture for a sin offering;
25. The kohen shall atone on behalf of the entire congregation of the children of Israel, and it shall be forgiven them, for it was an error, and they have brought their offering as a fire offering to the Lord and their sin offering before the Lord because of their error.	25. and let the priest make atonement for all the congregation of the sons of Israel, and it will be forgiven them; for it was an error, and they have brought their oblation, an offering before the LORD, even an offering for their sin have they presented before the LORD for their error;
26. The entire congregation of the children of Israel and the proselyte who resides with them shall be forgiven, for all the people were in error.	26. and all the congregation of Israel will be forgiven before the LORD, and the sojourners who sojourn among them; for an error has occurred to the people.
27. But if an individual sins inadvertently, he shall offer up a she goat in its first year as a sin offering.	27. And if any one man sin through ignorance, let him bring one goat of the year without mixture for a sin offering,
28. And the kohen shall atone for the erring soul which sinned inadvertently before the Lord, so as to atone on his behalf, and it shall be forgiven him.	28. and let the priest make atonement for the man who has erred in sinning through ignorance before the LORD to atone for him, that it may be forgiven him;
29. One law shall apply to anyone who sins inadvertently from the native born of the children of Israel and the proselyte who resides among them.	29. as well for the native-born of the children of Israel, and for the strangers who sojourn among you, there will be one Law for him who transgresses through ignorance:
30. But if a person should act highhandedly, whether he is a native born or a proselyte, he is blaspheming the Lord, and that soul shall be cut off from among its people.	30. but a man who transgresses with presumption, whether of the native-born or strangers, and who turns. not away from his sin before the LORD, - he causes anger, and that man will perish from among his people;
31. For he has scorned the word of the Lord and violated His commandment; that soul shall be utterly cut off for its iniquity is upon it.	31. for, the primal Word which the LORD commanded on Sinai he has despised, and has made the commandment of circumcision vain; with destruction in this world will that man be destroyed; in the world that

Rashi	Targum
	comes will he give account of his sin at the great day of judgment.
32. When the children of Israel were in the desert, they found a man gathering wood on the Sabbath day.	32. And while the sons of Israel were dwelling in the wilderness, the decree of the Sabbath was known to them, but the punishment (for the profanation) of the Sabbath was not known. And there arose a man of the house of Joseph, and said with himself: I will go and pull up wood on the Sabbath day; and witnesses saw it, and told Mosheh; and Mosheh sought instruction from the presence of the LORD, that He might teach me judgment, and make known the discipline of all the house of Israel. And the witnesses of the man who pulled up and collected wood came,
33. Those who found him gathering wood presented him before Moses and Aaron and before the entire congregation.	33. and, after they had admonished him, and he had wounded the witnesses who had found him pulling up wood, brought him to Mosheh and Aharon, and all the congregation.
34. They put him under guard, since it was not specified what was to be done to him.	34. This is one of four judgments which were brought before Mosheh the prophet, which he adjudged according to the Word of the Holy. Of these judgments some related to money, and some to life. In the judgments regarding money Mosheh was prompt, but in those affecting life he was deliberate, and in each he said, I have not heard, - to teach the princes of the future Sanhedrin to be prompt in decisions on mammon, and deliberate in those that involved life, nor to be ashamed to inquire for counsel in what may be difficult, forasmuch as Mosheh the Rabbi of Israel himself had need to say, I have not heard. Therefore put they him in confinement, because they had not yet heard the explanation of the judgment they should execute upon him.
35. The Lord said to Moses, The man shall be put to death; the entire congregation shall pelt him with stones outside the camp.	35. And the Lord said to Mosheh: The man will be surely put to death; the whole congregation will stone him with stones without the camp;
36. So the entire congregation took him outside the camp, and they pelted him to death with stones, as the Lord had commanded Moses.	36. and the congregation led him forth without the camp, and stoned him with stones that he died, as the LORD had commanded Mosheh.
37. The Lord spoke to Moses, saying:	37. And the LORD said unto Mosheh:
38. Speak to the children of Israel and you shall say to them that they shall make for themselves fringes on the corners of their garments, throughout their generations, and they shall affix a thread of sky blue [wool] on the fringe of each corner.	38. Speak with the sons of Israel, and bid them make for themselves fringes, not of threads, nor of yarns, nor of fibres, but after a manner of their own (lesumhon) will they make them, and will cut off the heads of their filaments, and suspend by five ligatures, four in the midst of three, upon the four corners of their garment in which they enwrap themselves, unto their generations; and they will put upon the edge of their robes an embroidery of hyacinth (shezir de-thikela).
39. This shall be fringes for you, and when you see it, you will remember all the commandments of the Lord to perform them, and you shall not wander after your	39. And this will be to you a precept for fringes, that you may look upon them at the time when you dress yourselves daily, and remember all My commandments

Rashi	Targum
hearts and after your eyes after which you are going astray.	to do them, and not go aside to wander after the imaginations of your heart and the sight of your eyes, after which you have gone astray.
40. So that you shall remember and perform all My commandments and you shall be holy to your God.	40. To the end that you may remember and perform all My precepts, and be holy, like the angels who minister before the LORD your God.
41. I am the Lord, your God, Who took you out of the land of Egypt to be your God; I am the Lord, your God.	41. I am the LORD your God who have delivered and brought you free out of the land of Mizraim, to be to you Elohim. I am the LORD your God.

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-Peraṭ and Peraṭ u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoṣe 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.) 15:1-41

2 When you arrive He informed them that they would enter the Land.

3 and you make a fire-offering This is not a command, but [it means that], when you arrive there and you decide to make a fire-offering for the Lord...

for an expressed vow or for a voluntary offering... Or, you make a fire-offering for the obligatory festival sacrifice, which I required you to make on festivals.

a pleasing fragrance That it should afford Me contentment.

4 The one who brings his offering...shall present You shall offer up libations and a meal-offering for each animal. The meal-offering is completely consumed, and the oil is blended into it. The wine is put into basins [from which it runs onto the altar and down to the foundations], as we learned in Tractate Sukkah (48a, b).

5 for each lamb This relates to everything mentioned above—the meal-offering, the oil and the wine.

6 Or for a ram [I.e.,] if [the animal you bring is] a ram. Our Sages expounded [the word] אֹר, “or” to include the palgas [a sheep in its thirteenth month, which is neither a lamb nor a ram] for the libations of a ram. -[Chullin 23a, see Parah 1:3]

10 a fire-offering of pleasing fragrance This refers only to the meal-offering and oil, but the wine is not a fire-offering, since it is not placed on the fire.

11 Or for a young sheep... Whether it is a sheep [lamb] or a goat. שֶׁבֶט and אֵשֶׁת are the names given to sheep or goats within their first year. -[Parah 1:3]

ram Heb. אֵיל. אֵיל[is the name given] from the age of thirteen months and one day. -[Parah 1:3]

12 In accordance with the number you offer up In accordance with the number of animals you offer up as a sacrifice, so shall you present libations for each of them, according to the number of animals shall be the number of libations.

15 just as [it is] for you, so [it is] for the proselyte Heb. כְּכֶם כְּגֵר, lit., like you like the proselyte, just as it for you, so it is for the proselyte. This is the style of the Hebrew language; “like the garden of the Lord, like the Land of Egypt” (Gen. 13:10) [meaning] so was the Land of Egypt [like the garden of the Lord] (Compare Rashi on Gen. 13:10); “like me, like you, like my people, like your people” (I Kings. 22:4) [meaning, I am like you, and your people like my people].

18 When you arrive in the Land Heb. כִּבְרַחֲמֶיךָ [lit., when you come to the Land] This ‘coming’ differs from all the other ‘comings’ in the Torah. For with the others, Scripture say, “when you will come” [in the singular] (כִּי־תָבֹא) or [plural] (כִּי־תָבֹאוּ) ; therefore, all of them learn [a particular law] from each other. Since in one of their cases, Scripture specifies that it applies only after inheritance and settling [in the Land], it therefore applies in all cases. But here it uses the term כִּבְרַחֲמֶיךָ as soon as they arrived there and ate from its bread, they were obligated to separate a portion of the dough. -[Sifrei Shelach 21]

20 the first portion of your dough When you knead an amount of dough you are accustomed to kneading in the desert. And how much is that? “They measured with an omer ” (Exod. 16:18), “an omer per head” (verse 16). You shall separate from its first portion, that is to say, before you eat the first portion from it, you shall separate one loaf as a gift for the sake of the Lord.

a loaf In old French, tortel, a sort of cake, a round loaf of bread, [in modern French, torteau.]

as in the case of the gift of the threshing floor in which no amount is specified, but unlike the gift taken from the tithe [given by Levites to kohanim] for which an amount is specified. However, the Sages did specify an amount—for a householder, one twenty-fourth [of the dough] and for a baker one forty-eighth. - [Challah 2:7]

21 From the first portion of your dough Why is this [verse] stated? [Is not verse 20 sufficient?] Because it says, “the first portion of your dough” (verse 20). From this I understand the first one of the doughs. Hence, Scripture teaches us, "From the first"—a part of the dough but not the entire dough. -[Sifrei Shelach 27]

you shall give a gift to the Lord Since no amount is specified for the dough portion, [challah], it says, "you shall give"—the gift should be an amount which can be considered a ‘gift.’ -[Sifrei Shelach 30]

22 And if you should err and not fulfill Idolatry was included in “all the commandments” (Lev. 4:13) for which the community brings a bull [as a sin-offering], but here Scripture removes it from that category to apply to it the

law of a bull for a burnt offering and a he-goat for a sin-offering. - [Sifrei Shelach 22]

If you err Scripture speaks of idolatry, or perhaps only to one of the other commandments? Scripture therefore states, “all of these commandments.” One commandment which is equivalent to all the commandments. Just as someone who transgresses all the commandments, casts off the yoke [of the Torah], violates the covenant, and acts brazenly [toward the Torah], so one who transgresses this commandment, casts off the yoke, violates the covenant, and acts brazenly. Which [one] is this? This is idolatry. - [Sifrei Shelach 33]

which the Lord spoke to Moses [The first two commandments,] “I am [the Lord, your God]” and “You must not have [any other gods]” (Exod. 20:2-3) were heard by the word of the Divine, as it says, “Once did God speak, but we heard them twice” (Ps. 62:12). -[Sifrei Shelach 33]

23 All that the Lord commanded This teaches us that anyone who acknowledges [the truth of] idolatry is considered as if he had denied the entire Torah and all the prophecies of the prophets, as it says, “from the day on which the Lord commanded and from then on.” - [Sifrei Shelach 33]

24 If because of the eyes of the congregation it was committed inadvertently If, because of the leaders [literally, eyes] of the congregation this transgression was committed inadvertently—for they [the leaders] erred and ruled concerning one form of service, that it was permitted to worship an idol in this manner. - [See Horioth 2b]

for a sin-offering Heb. אֶת־[This word] is missing an ‘aleph,’ because this [sin-offering] is different from all other sin-offerings. In the case of all the other sin-offerings [mentioned] in the Torah which are brought together with a burnt offering, the sin-offering precedes the burnt offering, as it says, “he shall make the second one a burnt offering” (Lev. 5:10), but this one—the burnt offering—precedes the sin-offering. -[Hor. 13a]

25 and they have brought their offering as a fire-offering to the Lord This refers to [the offering] stated in the passage [in verse 24], namely the bull [which is brought as a] burnt offering, as it says [here], “a fire-offering to the Lord.” - [Sifrei Shelach 37]

and their sin-offering This [refers to] the he-goat [in verse 24]. - [Sifrei Shelach 37]

27 sins inadvertently By worshipping idols. - [Sifrei Shelach 41]

she-goat in its first year For any other transgression an individual could bring [either] a ewe-lamb or a young she-goat, but in this case Scripture designates a she-goat for it. - [Sifrei Shelach 40]

30 highhandedly Intentionally. - [Jonathan ben Uzziel, Onkelos (See Mechokekei Yehudah)]

is blaspheming Heb. רָגַדְךָ, reviles (מְקַרְרֵךְ), as in “it shall be a reproach (מְקַרְרָה) and a taunt (מְגַדְרָה)” (Ezek. 5:15); “which the servants of the King of Assyria have blasphemed (גְּדַרְפוּ)” (Is. 37:6). Furthermore, our Sages (Ker. 7b) derived from here that someone who blasphemes [lit., blesses] the Name [of God] is subject to spiritual excision.

31 the word of the Lord The warning against idolatry was [heard directly] by the word of the Divine; the rest was by the word of Moses. - [Hor. 8a]

its iniquity is upon it During the time the iniquity is with him, namely, if he has not repented.- [Sanh. 90b, Sifrei Shelach 51]

32 [When the children of Israel] were in the desert, they found Scripture speaks disparagingly of Israel, for they had kept only one Sabbath, yet on the second one, this man came and desecrated it.- [Sifrei Shelach 52]

33 Those who found him gathering [This redundant clause means to say that] they warned him, but he did not

stop gathering even after they found him and warned him.- [Sanh. 90a, Sifrei Shelach 55]

34 since it was not specified what was to be done to him With which method he should be executed. But they did know that one who desecrates the Sabbath is put to death.- [Sifrei Shelach 57]

35 pelt Heb. רָגַם, 'doing,' [which] in French [is], faisant. Similarly, 'going,' in old French, allant. Likewise, זָכוֹר, remember, (Exod. 20:8), and שָׁמַר, keep (Deut. 5:12)

36 took him outside From here we derive that the place of stoning was outside, and distant from the courthouse.- [Sifrei Shelach 59]

38 that they shall make for themselves fringes Heb. צִיצִית, [so named] because of the threads suspended from it, as in, "he took me by a lock of (בְּצִיצִית) my hair (lit., by the fringes of my head)" (Ezek. 8:3) (Men. 42a). Another interpretation: [It is called] צִיצִית because of the [command], "you shall see it" (verse 39), as in, "peering (מִצִּיצִית) from the lattices" (Song 2:9).

blue The green-blue dye obtained from the chillazon [See Aruch Hashalem under חֵלְזוֹן, Yehudah Feliks, Nature & Man in the Bible (New York: Soncino Press, 1981, pp. 18-20)].

39 you will remember all the commandments of the Lord because the numerical value of the צִיצִית is six hundred. א=90 י=10 ג=90 ו=10 ה=400 =600 [Add to this the] eight threads and five knots, and we have [a total of] six hundred and thirteen [the number of commandments in the Torah]. -[Num. Rabbah 18:21]

and you shall not wander after your hearts Heb. וְלֹא־תִתְּרוּר, like "from scouting (מְתוּר) the Land" (13:25). The heart and eyes are the spies for the body. They are its agents for sinning: the eye sees, the heart covets and the body commits the transgression. - [Mid. Tanchuma 15]

41 I am the Lord Faithful to pay reward.-[Sifrei Shelach 75]

your God Faithful to exact punishment.-[Sifrei Shelach 75]

Who took you out I redeemed you on condition you accept My decrees upon yourselves. - [Sifrei Shelach 73]

I am the Lord, your God Why is this repeated? So that the Israelites should not say, "Why did the Omnipresent say this? Was it not so that we should perform [the commandments] and receive reward? We will not perform [them] and not receive reward!" [Therefore, God says,] "I am your King, even against your will." Similarly, it says, "[As I live, says the Lord God,] surely with a strong hand...will I reign over you" (Ezek. 20:33). Another interpretation: Why is the exodus from Egypt mentioned? It was I who distinguished between the drop [of sperm] of a firstborn and of that which was not of a firstborn. So in future will I distinguish and punish those who attach indigo-dyed [fringes, which is extracted from a vegetable] to their garments, claiming that it is sky-blue [dye extracted from the chillazon]. -[B.M. 61b] From the commentary of R. Moshe Hadarshan [the preacher] I transcribed [the following:] **Why is the passage of the wood gatherer juxtaposed with the passage addressing idolatry? To inform [you] that one who desecrates the Sabbath is regarded as one who worships idols, for it [namely the Sabbath] too [just like the prohibition against idolatry] is as important as [the sum of] all the commandments.** So Scripture says in Ezra (Neh. 9:13-14, which is strictly part of Ezra. See Rashi on Neh. 1:1), "You descended upon Mount Sinai... and you gave Your people the Law and the commandments (sic). And Your holy Sabbath You made known to them." **Likewise, the passage of fringes; why is it juxtaposed with these two [passages]? Since it too is equally important as [the sum of] all the commandments, as it states, "and perform all My commandments."**

on the corners of their garments Corresponding to [the verse said in connection with the exodus from Egypt] "I carried you on the wings (כַּנְּפֵי) of eagles" (Exod. 19:4). On the four corners, but not on a garment of three or five

[corners]. [This] corresponds to the four expressions of redemption that were said in Egypt: “I will take you out...I will save you...I will redeem you...I will take you” (Exod. 6:6-7). - [Mid. Aggadah]

a thread of sky- blue [wool] Heb. פתיל תכלת, so called because of the bereavement [suffered by the Egyptians] over the loss of their firstborn. The Aramaic translation of שכּוּל, bereavement, is תכלת [a word similar to תכלת]. Moreover, the plague struck them at night, and the color of תכלת is similar to the color of the sky, which blackens at dusk; its eight threads symbolize the eight days that Israel waited from when they left Egypt until they sang the song at the [Red] Sea. - [Mid. Aggadah]

Ketubim: Psalm 102:1-12

Rashi	Targum
1. A prayer for a poor man when he enwraps himself and pours out his speech before the Lord.	1. The prayer for the poor man, for he is weary , and will speak his prayer in the presence of the LORD.
2. O Lord, hearken to my prayer, and may my cry come to You.	2. O LORD, accept my prayer, and let my entreaty come before You.
3. Do not hide Your countenance from me; on the day of my distress extend Your ear to me; on the day I call, answer me quickly.	3. Do not remove Your presence from me in the day of my distress; incline Your ear unto me; in the day that I call, hasten, answer me.
4. For my days have ended in smoke, and as a hearth my bones are dried up.	4. For my days are consumed like smoke; and my limbs burn like an oven.
5. Beaten like grass and withered is my heart, for I have forgotten to eat my bread.	5. My heart is smitten like grass and will dry up; for I have forgotten the Torah of my instruction.
6. From the sound of my sigh my bones clung to my flesh.	6. Because of the sound of my groaning, my bones have clung to my flesh.
7. I was like a bird of the wilderness; I was like an owl of the wasteland.	7. I have become like a marsh-bird in the wilderness; I have become like an owl in the parched land.
8. I pondered, and I am like a lonely bird on a roof.	8. I stay awake all night, and I have become like a bird that flutters and wanders by itself on the roof.
9. All day long my enemies revile me; those who scorn me swear by me.	9. All the day my enemies will jeer at me; those who mock me have sworn by my word in vain.
10. For ashes I ate like bread, and my drinks I mixed with weeping.	10. For I have supped on ashes like food, and prepared my drink in weeping.
11. Because of Your fury and Your anger, for You picked me up and cast me down.	11. Because of your anger and rage, for you have lifted me up and cast me down.
12. My days are like a lengthening shadow, and I dry out like grass.	12. My days are like a shadow that lengthens; and I will wither like grass.

Rashi's Commentary to Psalm 102:1-12

1 A prayer for a poor man Israel, who is a poor people.

when he enwraps himself when their soul is enwrapped in distress.

4 are dried up Heb. נהרו. The “nun” serves as a prefix, as: נעשו, they were made, נקנו, they were acquired; and it is an expression of dryness, as (Job 30:30): “and my bones dried out (חרה) from the heat”; (Jer. 6:29), “the bellows is heated (נהר).”

7 Like a bird of Heb. לקאת. It is the name of a bird.

Like an owl of the wasteland Heb. כוכוס, the name of a bird, as (Lev. 11:17): “The owl (הכוכוס), the cormorant, and the night owl.”

wasteland deserts. I was like a bird of the desert. So do we wander from our place to go into exile.

8 I pondered I pondered about myself, and behold I am like a lonely bird on a roof, sitting alone without a mate.
lonely Heb. בודד, sitting alone.

9 those who scorn me Heb. מזהוללי, those who scorn me, an expression of mockery.

swear by me They saw my misfortune and they swear by me and say, “If it is not so, what happened to Israel should happen to me.” “So may the Lord do to me as to Israel.”

10 I mixed with weeping. I mixed with tears.

11 for You picked me up First You picked me up and now You cast me down from heaven to the earth, and if You had not picked me up first, my disgrace would not be so great.

12 Like a lengthening shadow At eventide, when the shadows lengthen, and when it becomes dark, they are not recognizable, but progressively disappear.

Meditation from the Psalms

Psalms 102:1-12

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

David composed this psalm to express the feelings of the poor man enveloped in misery. In a deeper sense these verses describe the tragic state of Israel in exile, impoverished and downtrodden. The nation is poor both financially and spiritually.¹

Another aspect of Israel's poverty in exile is the poor response which their prayers receive from heaven. In better days HaShem responded generously and in abundance, but now the blessings are meager and few.² Similarly we lament:³ *Though I would cry out and plead, He shut out my prayer.* Rav Eliezer said: *From the day the Temple was destroyed the gates of prayer have been locked tight.*⁴

However, this psalm ends with a prophecy of hope and redemption. **Prosperity will return to Israel when they return to their permanent homeland to serve HaShem eternally.** Your servants' children shall be settled, and their children will be steadfast before You.⁵

Our psalm focuses intently on prayer as we can see from the introductory pesukim (verses).

Tehillim (Psalms) 102:1 A Prayer of the afflicted, when he faints, and pours out his complaint before HaShem. 2 HaShem, hear my prayer, and let my cry come unto You.

¹ Radak; Ibn Ezra Maharam Armaah

² The Maggid of Koznitz

³ Eicha (Lamentations) 3:8

⁴ Berachot 32b; Alshich

⁵ Tehillim (Psalms) 102:29; 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.

This week I would like to explore prayer (tefilah) as a way of understanding this psalm.

The *Nefesh Hachayim* points out that we learn many of the aspects and details of tefilah from Chana's prayer; when she came to the Sanctuary and prayed for a child. What the *Nefesh Hachayim* states briefly we can understand in more detail. We are told that Chana prayed very powerfully, even somehow going beyond the apparent limits of what should be said. The Bet Halevy explains that she went so far as to threaten extreme action in order to get her way; she told HaShem that if He refused her request for a child she would seclude herself with a man other than her husband and cause herself to be subjected to the test of a Sotah⁶ in which Hashem's name is erased into water. When the suspected *Sotah* drinks the water the result depends on the truth of her behavior: if she is guilty, she suffers a miserable end, but if she is innocent she becomes pregnant and gives birth; a promise of the Torah. Chana used this stratagem: "HaShem, I intend to do this. Since I shall be innocent, You will *have* to give me a child; You have promised thus in Your Torah and You will never make Your Torah untrue!" Forcing the Divine hand! **A sharp prayer indeed.**

The first time we see 'praying' in Tanach⁷ is found in Hannah's tefilah⁸ when she was afflicted by being barren:

1 Shmuel (Samuel) 1:1-18 Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name [was] Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: And he had two wives; the name of the one [was] Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship and to sacrifice unto HaShem of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of HaShem, [were] there. And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: But unto Hannah he gave a worthy portion; for he loved Hannah: but HaShem had shut up her womb. And her adversary also provoked her sore, for to make her fret, because HaShem had shut up her womb. And [as] he did so year by year, when she went up to the house of HaShem, so she provoked her; therefore she wept, and did not eat. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? [am] not I better to thee than ten sons? So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of HaShem. And she [was] in bitterness of soul, and prayed unto HaShem, and wept sore. And she vowed a vow, and said, HaShem of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto HaShem all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before HaShem, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? Put away thy wine from thee. And Hannah answered and said, No, my lord, I [am] a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before HaShem. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, go in peace: and the God of Israel grant [thee] thy petition that thou hast asked of him. And she said, let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more [sad].⁹

If the prime meaning for the Hebrew root word (palal) for 'praying' is *to judge*, then whom are we judging? We can get a clue to the answer by understanding that the Hebrew word 'palal' is reflexive, that is, the speaker acts upon himself. From this we understand that 'praying' is judging oneself! Chazal¹⁰ teach that the spiritual efficacy of

⁶ A woman suspected of unfaithfulness to her husband.

⁷ An acronym for Torah, Neviim, and Ketuvim. This is how Jews identify what Christians call the Old Testament.

⁸ Hannah's predicament and blessing fits perfectly with the opening pasuk of our special Ashlamata: *I Sing, O barren, thou that didst not bear, break forth into singing, and cry aloud, thou that didst not travail; for more are the children of the desolate than the children of the married wife, saith HaShem.*

⁹ How fitting the name she gave that son born of her prayer: Shmuel, "HaShem hears". The perfect source for the Jewish people to learn the laws of tefilah - a Jewish woman using her own desire to be a mother for HaShem's service entirely.

¹⁰ Our Sages

prayer lies in its effect on the person praying.

It is understood that a person can have only one *ratzon*, only one *desire* at a time. If we examine our current desire and ask, "Why do I desire this thing?" If the answer leads us to an underlying desire, then we need to repeat this question until we arrive at the answer: "I desire this thing for no other reason than I desire it". At this point we understand what is our *ratzon*, what is our innermost desire. Getting to our *ratzon* can be a very difficult and embarrassing ordeal, but the exercise will help us to pray.

For example: I want to earn more money. Why do I desire more money? I desire more money because I desire a new car. Why do I desire a new car? I desire a new car in order to attract a young lady. Why do I desire to attract this young lady? I desire the young lady because I desire her. This is the true *ratzon*, the true desire.

This *ratzon* is what motivates us to act in the world. When we pray we are 'judging ourselves' and acting on that judgment.

The Sages derive many of the rules for praying from Hannah's prayer. We will therefore look at Hannah's prayer in a careful manner to attempt to understand how to pray.

Lets start by examining Hannah's *ratzon*:

1 Shmuel (Samuel) 1:10 And she [was] in bitterness of soul, and prayed unto HaShem, and wept sore.

Our story opens with a bit of background information that helps us to understand why Hannah had such bitterness of soul. Peninnah had children and Hannah did not. Peninnah provoked Hannah because Hannah had no children. The only way that Peninnah could provoke Hannah, is if Hannah had a *ratzon*, a strong desire, for children. This *ratzon* is what caused Hannah to pray.

When we pray, we pray for the *ratzon*, for the desire of our heart. That is why a thief will often pray that he not be caught. The incongruity of asking HaShem to help a thief commit a crime that HaShem has forbidden, never enters the mind of such a person because his *ratzon* is so strong. Such a prayer, oddly enough, is often answered. Why is it answered?

Psalms 145:16 You open Your hand, and satisfies the desire of every living thing.

Tehillim (Psalm) 106:15 And he gave them their request; but sent leanness into their soul.

So, be exceedingly careful about what you pray for!

Hannah's *ratzon* caused her to pray:

1 Shmuel (Samuel) 1:11 And she vowed a vow, and said, HaShem of hosts, if You will indeed look on the affliction of Your handmaid, and remember me, and not forget Your handmaid, but will give unto Your handmaid a man child, then I will give him unto HaShem all the days of his life, and there will no razor come upon his head.

The first rule about praying can be derived from the above verse: Hannah SPOKE. In order to properly pray, we should speak. The mental desire should become manifest in the world by our words. As Hannah desired, so she spoke.

One of the major differences between men and animals is our ability to thoughtfully speak. We can pray because we can speak.

Notice that when Hannah spoke, her lips moved but no sound was heard:

1 Shmuel (Samuel) 1:13 Now Hannah, she spoke in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

From this, the Sages have learned that the words must be spoken, but they should be inaudible to others.

Berachot 31a R. Hamnuna said: How many most important laws can be learnt from these verses relating to Hannah!¹¹ Now Hannah, she spoke in her heart: from this we learn that one who prays must direct his heart. Only her lips moved: from this we learn that he who prays must frame the words distinctly with his lips. But her voice could not be heard: from this, it is forbidden to raise one's voice in the Tefilah. Therefore Eli thought she had been drunken: from this, that a drunken person is forbidden to say the Tefilah.

The words "I am the woman who stood here beside you"¹² teach that Hannah prayed while standing, from which the Hakhamim concluded that she recited the Amida¹³ prayer. The laws derived from Hannah's prayer also relate to the Amida:

1. It is said of Hannah: "In her wretchedness [or: bitterness of soul], she prayed to the Lord",¹⁴ thus showing that one should stand up to recite the Amida only in a reverent frame of mind.¹⁵
2. From the words "now Hannah was praying in her heart"¹⁶ we learn that the one reciting the Amida must have intent.
3. The words "only her lips moved"¹⁷ teach that thinking to oneself the words of the prayer is not sufficient; they must be pronounced with one's lips.
4. The words "but her voice could not be heard"¹⁸ indicates that, even though a person must pronounce the words, he must not raise his voice during the Amida.
5. "So Eli thought she was drunk"¹⁹ teaches that one who is intoxicated may not pray.²⁰
6. When Hannah meets Eli for the second time, she tells him "I am the woman who stood here beside you",²¹ from which the Rabbis deduce that Eli also stood while Hannah prayed; consequently, it is forbidden to sit within four cubits of someone reciting the Amida and one must stand until the person finishes.²²

From this we understand that many of the rules for prayer in general also apply to the Amida. The Amida, though, has some special attributes, for example the Amida prayer is said while standing.

Praying will take us in to the hidden area of Da'at, which is normally translated as knowledge. This is a strange experience because we repeat the same prayers over and over. Prayer can be just spitting out the same old tired words over and over. This is not what prayer is supposed to be! Prayer is the highest form of meditation. Prayer is

¹¹ Shmuel alef (I Samuel) 1:10ff.

¹² Shmuel alef (I Samuel) 1:26

¹³ the Shemone Esrei

¹⁴ Shmuel alef (I Samuel) 1:10

¹⁵ Berachot 30b

¹⁶ Shmuel alef (I Samuel) 1:13

¹⁷ ibid.

¹⁸ ibid.

¹⁹ Ibid.

²⁰ Berachot 31a

²¹ Shmuel alef (I Samuel) 1:26

²² Berachot 31b

hard work!²³

Prayer is not optional. The Sages teach us that our very existence depends on what we ask for. If we don't ask then we do not receive. And if we do ask, we receive only what we ask for.

There are many problems with praying.

What does praying have to do with the rain, since rain is a central idea in our prayers? *Geshem* means *rain* and it also means all of our material existence.²⁴ The root of *geshem* means the whole of physicality. *Gush* means a body or mass. Since Hebrew is a very sensitive language, it must mean that *rain* is intimately connected with all of physical existence.

There are other paradoxical aspects of prayer. The word *tefilah*, prayer, is based on a root which has two opposite meanings: *pallo* - *pallal* has the connotation of the hope of completely unpredictable, illogical consequences occurring, great kindness being expressed despite circumstances suggesting otherwise, as it says "I could not have hoped to see your face again", the words of Yaaqob's wonder at seeing Yosef after so many years of separation. Yet the same root means strict, deserved justice - *plilli* connotes justice in the narrow legal sense, exactly the opposite of unexpected bounty.

Tefilah, prayer, means two opposite things.

1. Requesting things that we do not deserve to have or have any expectation of ever receiving. We are asking for mercy, not what we deserve.
2. Negotiating in order to obtain exactly what we deserve. Negotiated JUSTICE! What profit do you have in my blood if I go down to the grave? Do the dead praise you?

When we have a single word, which means two opposite things, then we know that these two must be the same thing. *Tefilah* is one such word.

Additionally the Gemara says that HaShem prays and wears *tefillin* when He prays, just as we do. His *Tefilah* is very similar to ours:

Berachoth 7a R. Johanan says in the name of R. Jose: How do we know that the Holy One, blessed be He, says prayers? Because it says: Even them will I bring to My holy mountain and make them joyful in My house of prayer. It is not said, 'their prayer', but 'My prayer'; hence [you learn] that the Holy One, blessed be He, says prayers. What does He pray? — R. Zutra b. Tobi said in the name of Rab: 'May it be My will that My mercy may suppress My anger, and that My mercy may prevail over My [other] attributes, so that I may deal with My children in the attribute of mercy and, on their behalf, stop short of the limit of strict justice'. It was taught: R. Ishmael b. Elisha says: I once entered into the innermost part [of the Sanctuary] to offer incense and saw Akathriel Jah, the Lord of Hosts, seated upon a high and exalted throne. He said to me: Ishmael, My son, bless Me! I replied: May it be Thy will that Thy mercy may suppress Thy anger and Thy mercy may prevail over Thy other attributes, so that Thou mayest deal with Thy children according to the attribute of mercy and mayest, on their behalf, stop short of the limit of strict justice! And He nodded to me with His head. Here we learn [incidentally] that the blessing of an ordinary man must not be considered lightly in your eyes.

Berachoth 6a R. Abin son of R. Ada in the name of R. Isaac says [further]: How do you know that the Holy One, blessed be He, puts on *tefillin*? For it is said: The Lord hath sworn by His right hand, and by the arm of

²³ Many of the lessons of this section I heard from Rabbi Akiva Tatz.

²⁴ The Hebrew word for rain is *geshem*, which means *physical*.

His strength. 'By His right hand': this is the Torah; for it is said: At His right hand was a fiery law unto them. 'And by the arm of his strength': this is the tefillin; as it is said: The Lord will give strength unto His people. And how do you know that the tefillin are a strength to Israel? For it is written: And all the peoples of the earth shall see that the name of the Lord is called upon thee, and they shall be afraid of thee, and it has been taught: R. Eliezer the Great says: This refers to the tefillin of the head.

R. Nahman b. Isaac said to R. Hiyya b. Abin: What is written in the tefillin of the Lord of the Universe? — He replied to him: And who is like Thy people Israel, a nation one in the earth. Does, then, the Holy One, blessed be He, sing the praises of Israel? — Yes, for it is written: Thou hast avouched the Lord this day . . . and the Lord hath avouched thee this day. The Holy One, blessed be He, said to Israel: You have made me a unique entity in the world, and I shall make you a unique entity in the world. 'You have made me a unique entity in the world', as it is said: Hear, O Israel, the Lord our God, the Lord is one. 'And I shall make you a unique entity in the world', as it is said: And who is like Thy people Israel, a nation one in the earth. R. Aha b. Raba said to R. Ashi: This accounts for one case, what about the other cases? — He replied to him: [They contain the following verses]: For what great nation is there, etc.; And what great nation is there, etc.; Happy art thou, O Israel, etc.; Or hath God assayed, etc.; and To make thee high above all nations. If so, there would be too many cases? — Hence [you must say]: For what great nation is there, and what great nation is there, which are similar, are in one case; Happy art thou, O Israel, and Who is like Thy people, in one case; Or hath God assayed, in one case; and To make thee high, in one case.

No one, including women, is exempt from praying, according to most authorities. They must spend at least a couple minutes a day in prayer.

Praying means to request things. The middle sixteen blessings of the Amida are requests for various things. What does this have to do with meditation?

Meditation is not switching our mind off and becoming a zombie! Meditation means getting to the essential root of who you are, and changing it. Meditation is changing our ratzon, our desire.

There is a major paradox to prayer: HaShem is our Father and a father gives his child what he needs. Therefore, why do we have to ask since HaShem already knows what we need? A loving father will NOT give his child something that is bad for the child. So why do we pray? Consider what His Majesty Yeshua and His Talmidim said:

***Matityahu (Matthew) 6:7-8** But when you pray, use not vain repetitions, as the heathen [do]: for they think that they will be heard for their much speaking. Be not you therefore like unto them: for your Father knows what things you have need of, before you ask him.*

***Yaaqov (James) 4:1-3** From whence [come] wars and fighting among you? [come they] not hence, [even] of your lusts that war in your members? You lust, and have not: you kill, and desire to have, and cannot obtain: you fight and war, yet you have not, because you ask not. You ask, and receive not, because you ask amiss, that you may consume [it] upon your lusts.*

Most people understand that prayer as an attempt to change HaShem's mind. We negotiate with the expectation that we can change HaShem's desire. **The bottom line is that we cannot change HaShem or His ratzon. It is not possible to change HaShem's mind!**

The correct understanding of Tefilah is that we stand and try to change US. We do not try to change HaShem. We try to change ourselves! We try to change US into the person who does deserve the things that we are asking for. We attempt to change us to the point that we could handle the thing that we are requesting. We attempt to change our ratzon, our desire, to desire something different. When we desire the right things, then HaShem will give us what we desire.

How do we change ourselves through praying? It is easy to understand how we change ourselves through mitzvot and other similar actions, but how are we changed through prayer? And how do we change by **requesting** things?

This is where we connect with the *Da'at*. The act of praying a request is the act that can change our ratzon, our desire, by switching on the *Da'at*.

Da'at is the central line that connects the right and left hand sides of the body. It runs through the central organs in the body. It runs through the Brit HaLashon (the tongue), and the Brit Mila (the organ of circumcision), the two male organs. These are the two organs that make fruit in the world. The Brit HaLashon we use to make Talmidim, spiritual children, who will enter the Olam HaBa and the Brit Mila we use to make physical children. Thus we can understand when the Torah speaks of Da'at:

***Beresheet (Genesis) 4:1** And Adam knew (da'at) Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from HaShem.*

***Beresheet (Genesis) 4:25** And Adam knew (da'at) his wife again; and she bare a son, and called his name Seth: For God, [said she], has appointed me another seed instead of Abel, whom Cain slew.*

Da'at is inner wisdom that we know because *we know*. It is not amenable to examination using the various tools of the scientific method. It is like a camera. A camera can take a picture of everything but itself. In the same way we can use external knowledge to examine everything except the Da'at.

Da'at is the place where we know that we exist. We do not know we exist because of external measurements. We know we exist only because *we know*. Proving we exist has been a major problem of philosophy for a long time. In philosophy, we have come to grips with the knowledge that we can NOT prove that we exist. We only know we exist because *we know*.

One of the ways that we can experience the da'at is through a near death experience. For example: If one is drowning and at the last moment is raised above the water, that first breath is an experience of da'at. At that moment there is no debate about whether you do, or don't exist. At that moment **you know** that you exist.

The root, or the highest point, of da'at is called ratzon. Ratzon comes from a Hebrew root, which means *to run*, because the ratzon (the will) is the source of all movement. All motion begins because we want something.

On the human body this is the point where the baby's head is open. It is the place where the tefillin are worn. This is the highest place of the da'at and this place is called ratzon, desire.

When we pray, we can travel up to the highest point of da'at and actually reach our ratzon! This is the goal of our Tefilah. We can reach the place of what we *want* and reform that desire to become something new. *With our Tefilah we can become something new*. Consider that what we want, our ratzon, is what we are. That is, the root of our desire is what makes us human; it is what makes us different from all other creatures.

If all we want is to eat, for example, we are no different from a monkey in the forest. This is a very poor ratzon. What we try to do in our Tefilah is to change our ratzon to want what HaShem wants and then use the needs of the body to serve HaShem.

(It is an important exercise to get at the "root" desire. For example: If we desire money it is usually because we want to buy something. The thing that we buy may also be something like a car that we are using to impress a young lady. Ultimately, when we finally get to the root, what we really want is to marry the young lady, but it started with the desire for money. The root, the ratzon, was NOT the money or the car; the root was the desire to be married.)

What we ask for is not always what we need. In fact there is often a fine line between what we need and what we actually ask for. HaShem will ONLY give us what we need, of those things we have requested.

Chazal, our Sages, teach that when the Torah says that man was created in the image of HaShem, that means that we have free will, like HaShem. This means that what we want is who we are. **Nothing stands in the way of desire.** Nothing stands in the way of ratzon.

Therefore, when we pray we are changing, at the highest level, who we are, *by asking* for things. Our meditations, our Tefilah, are to change the very essence of who we are. We change ourselves to want the things that we are asking for. In so doing we make HaShem's ratzon, our ratzon. Because we are a different person, because we have a different ratzon, we could deserve those things that we did not deserve before we changed who we are by changing our ratzon.

Prayer is *not* directed at changing HaShem at all; it is directed at changing *you*. The idea is that the work of tefilah²⁵ is work on the self, the effort to change the personality. It has been said that if one takes three steps backwards at the end of Shemone Esrei (eighteen-fold prayer central to the prayer service) and is not a different person, one has failed in that tefilah. Work on the personality means making changes; some refinement, some elevation must occur.

(Although one cannot voluntarily create a new desire, there is one thing which can be felt powerfully in a natural way: the desire to change! One cannot lie and say: I want this or that more selfless level, but one *can* say: Hashem, I really do want to have a higher ratzon, I *want* to feel a higher desire! *I want to want it!* One should pour one's heart out in the request to be elevated.)

This explains why the first of the thirteen middle blessings of the Amida is a request for da'at - knowledge. The da'at is the beginning point, which leads us to our ratzon, our real desire.

Praying is usually something we do at the extremes of our life: When something is going very well, or when something is going very badly. There is a mitzva to pray when we are in crisis:

Shemot (Exodus) 22:22-24 You will not afflict any widow, or fatherless child. If you afflict them in any wise, and they cry at all unto Me, I will surely hear their cry; and My wrath will wax hot, and I will kill you with the sword; and your wives will be widows, and your children fatherless.

Bamidbar (Numbers) 12:9 And if you go to war in your land against the enemy that oppresses you, then you will blow an alarm with the trumpets; and you will be remembered before HaShem your God, and you will be saved from your enemies.

This is not the only way it should be. Whilst it is a mitzva of the Torah to pray when we are in crisis, there is another higher aspect of praying. There is actually a Halakha which demands that we pray to continue our existence! Just to stay alive we need to continually make that connection with HaShem and continually change our ratzon. In praying for our existence we reveal Malkhut, the Kingship of HaShem.

We can begin to understand this concept of Malkhut by understanding that when we stand before HaShem to do our Tefilah; we are standing in front of The King. When we pray we are like a slave in front of his master. This we do just to continue to exist. We are making a request of the King that He should allow us to continue to exist. What gives us the right to ask HaShem to allow us to live? The Sages teach that the merit of simply coming before The King in prayer is all we need to deserve the right to petition The King. When we stand before The King as *His subjects*, we make Him King. A king is only a king if he has subjects who proclaim Him to be king.

Midrash Rabbah - Lamentations V:19. THOU, O LORD, ART ENTHRONED FOR EVER, THY THRONE

²⁵ Prayer is known as *avoda she'b'lev* - the work of the heart.

IS FROM GENERATION TO GENERATION (v, 19). Is there enthronement without a throne or a king without a consort? (The Temple is HaShem's throne and Israel His consort; so there must be a restoration since the enthronement is for ever.)

Now we can understand that praying is greater than just us reforming who we are. Praying is actually a revelation of the presence and Kingship of HaShem. Therefore when we stand to do Tefilah we must be dressed like we were standing before a king. We are not allowed to be sloppy or incompletely dressed. We must be scrupulously clean. Our bodies must be completely clean because we are standing before The King! The Sages teach us that our mouth should be empty and our head should be covered. These are the requirements of Tefilah.

Somehow we must stand in abject terror and at the same time we must stand in ecstasy. We must realize that we stand like a slave before a master who has the power to kill us and the power to bring us ecstasy. Both concepts are brought out by the word Tefilah. Thus we can understand the Psalmist:

Tehillim (Psalms) 2:11 Serve HaShem with fear, and rejoice with trembling.

Standing in prayer is the ultimate connection between the higher and the lower worlds. On the one hand our very existence depends on it, yet on the other hand we can also experience ecstasy because of it. Thus we understand the connection to da'at. If we stand in front of HaShem, He stands in front of us.

If we do not pray for rain, it will not rain. Rain is one of the three things that HaShem Himself does without an angel:

1. He opens the womb.
2. He opens the grave and brings resurrection.
3. He makes the rain fall.

Rain comes unpredictably and is always a direct result of our prayer. Our Sages teach us that when Adam awoke on that first day, he saw a world without vegetation. He realized that it was his responsibility to pray for rain. When he did, HaShem brought the rain, which allowed the sprouts just under the surface to bring forth vegetation on the earth:

Chullin 60b R. Assi pointed out a contradiction [between verses]. One verse says: And the earth brought forth grass, referring to the third day, whereas another verse when speaking of the sixth day says: No shrub of the field was yet in the earth. This teaches us that the plants commenced to grow but stopped just as they were about to break through the soil, until Adam came and prayed for rain for them; and when rain fell they sprouted forth. This teaches you that the Holy One, blessed be He, longs for the prayers of the righteous. R. Nahman b. Papa had a garden and he sowed in it seeds but they did not grow. He prayed; immediately rain came and they began to grow. That, he exclaimed, is what R. Assi had taught.

Beresheet (Genesis) 2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for HaShem God had not caused it to rain upon the earth, and [there was] not a man to till (avodah) the ground.

Avodah is the Hebrew word for the work of service to HaShem of which the primary service is Tefilah, prayer! Without Tefilah there would be no rain. Tefilah is the connection, which connects the rain to the earth.

Thus we see that the world is set up in such a way that if we do not ask it will not be given. All of creation is subject to human request. If we want it, we must ask, even though HaShem wants to give it to us, He will not unless we ask. We have to bring down the mercy by asking, yet after we ask we see that that is the way HaShem wanted it from the beginning. Thus the paradox of the two meanings of Tefilah. We must ask for the mercy, yet it was HaShem's justice that it should be. We are the key to unlock that which has to be, but will not be unless we ask.

Rain is the symbol of this, yet the entire material world is just like this. **It is HaShem's will that it should be, but only if we ask for it. This is the power and key to Tefilah.**

The Pattern Of Prayer

How do we know *how* to pray? Has HaShem given us a clear understanding as to how He wants to be worshipped? Lets take a look at what the Tanach says about the Temple service:

***1 Divrei HaYamim (Chronicles) 28:11-19** Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat, And the pattern of all that he had by the spirit, of the courts of the house of HaShem, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: Also for the courses of the priests and the Levites, and for all the work of the service of the house of HaShem, and for all the [He gave] of gold by weight for [things] of gold, for all instruments of all manner of service; [silver also] for all instruments of silver by weight, for all instruments of every kind of service: Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, [both] for the candlestick, and [also] for the lamps thereof, according to the use of every candlestick. And by weight [he gave] gold for the tables of Shewbread, for every table; and [likewise] silver for the tables of silver: Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basins [he gave gold] by weight for every basin; and [likewise silver] by weight for every basin of silver: And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out [their wings], and covered the ark of the covenant of HaShem. All [this, said David], HaShem made me understand in writing by [his] hand upon me, [even] all the works of this pattern.*

So, HaShem gave King David the proper pattern for the service. This pattern is preserved in the synagogue service and prayers. HaShem has *not* left us without a clear understanding of how He wants to be worshipped.

The prayers in our siddur were instituted to replace the daily offerings.²⁶ Thus the offerings and the avodah of our Torah portion inspired King David to pen this psalm. Our opening pasuk surely caused David to think about Hannah and her prayer as surely as it caused me to recall her prayer of affliction. Verse 39 of our Torah portion sums up the whole purpose of tefilah:

***Bamidbar (Numbers) 15:39** And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of HaShem, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;*

The Navi, the Prophet, in our Ashlamata also focused on prayer by referring to the Temple as a 'House of Prayer'.

***Yeshayahu (Isaiah) 56:7** Even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be acceptable upon Mine altar; for My house shall be called a house of prayer for all peoples.*

Three times daily, we say the silent, standing prayer. We should approach this with awe, as if we were performing the Temple's daily offerings ourselves. The verbal tally, **bo** – come,²⁷ between the Torah and the Ashlamata invites us **to come** to HaShem in prayer. This invitation to prayer is also a signal that we are approaching the High Holy days, just 18 days away, where we will turn our hearts to HaShem in teshuva – repentance and tefilah. It is my prayer that our fervent tefilah that grows out of the afflictions in our lives will cause us to cleave to HaShem, Amen V'Amen!

²⁶ Berachot 26b

²⁷ Come / Bring - בוא, Strong's number 0935.

Ashlamatah: Yeshayahu (Isaiah) 56:3-8+57:15-16,18-19

Rashi	Targum
1. So says the Lord, "Keep justice and practice righteousness, for My salvation is near to come, and My benevolence to be revealed."	1. Thus says the LORD: "Keep judgment and do righteousness, for My salvation is near to come, and My virtue to be revealed."
2. Fortunate is the man who will do this and the person who will hold fast to it, he who keeps the Sabbath from profaning it and guards his hand from doing any evil.	2. Blessed is the man who will do this, and a son of man who will hold it fast, who will keep the Sabbath from profaning it, and will keep his hands from doing any evil."
3. Now let not the foreigner who joined the Lord, say, "The Lord will surely separate me from His people," and let not the eunuch say, "Behold, I am a dry tree."	3. Let not a son of Gentiles who has been added to the people of the LORD say, "The LORD will surely separate me from His people"; and let not the eunuch say. "Behold, I am like a dry tree."
4. For so says the Lord to the eunuchs who will keep My Sabbaths and will choose what I desire and hold fast to My covenant,	4. For thus says the LORD: "To the eunuchs who keep the days of the Sabbaths that are Mine, who are pleased with the things I wish and hold fast My covenants,
5. "I will give them in My house and in My walls a place and a name, better than sons and daughters; an everlasting name I will give him, which will not be discontinued.	5. I will give them in My sanctuary and within the land of My Shekhinah a house a place and a name better than sons and daughters; I will give them an everlasting name which will not cease.
6. And the foreigners who join with the Lord to serve Him and to love the name of the Lord, to be His servants, everyone who observes the Sabbath from profaning it and who holds fast to My covenant.	6. And the sons of the Gentiles who have been added to the people of the LORD, to minister to Him, to love the name of the LORD, and to be His servants, everyone who will keep the Sabbath from profaning it, and hold fast My covenants -
7. I will bring them to My holy mount, and I will cause them to rejoice in My house of prayer, their burnt offerings and their sacrifices shall be acceptable upon My altar, for My house shall be called a house of prayer for all peoples.	7. these I will bring to the holy mountain, and make them joyful in my house of prayer; their burnt offerings and their holy sacrifices will even go up for [My] pleasure on My altar; for My sanctuary will be a house of prayer for all the peoples.
8. So says the Lord God, Who gathers in the dispersed of Israel, I will yet gather others to him, together with his gathered ones.	8. Thus says the LORD God who is about to gather the outcasts of Israel, I will yet bring near their exiles, to gather them."
9. All the beasts of the field, come to devour all the beasts in the forest.	9. All the kings of the peoples who were gathered to distress you, Jerusalem, will be cast in your midst; they will be food for the beasts of the field-every beast of the forest will eat to satiety from them.
15. For so said the High and Exalted One, Who dwells to eternity, and His name is Holy, "With the lofty and the holy ones I dwell, and with the crushed and humble in spirit, to revive the spirit of the humble and to revive the heart of the crushed.	15. For thus says the high and lofty One who dwells in the heavens, Whose name is Holy; in the height He dwells, and His Shekhinah is holy. He promises to deliver the broken in heart and the humble of spirit, to establish the spirit of the humble, and to help the heart of the broken.
16. For I will not contend forever, neither will I be wroth to eternity, when a spirit from before Me humbles itself, and souls [which] I have made.	16. "For I will not so avenge forever, nor will My anger always be (so); for I am about to restore the spirits of the dead, and the breathing beings I have made.
17. For the iniquity of his thievery I became wroth, and I	17. Because of the sins of their mammon, which they

Rashi	Targum
smote him, I hid Myself and became wroth, for he went rebelliously in the way of his heart.	robbed, My anger was upon them, I smote them, removed My Shekhinah from them and cast them out; I scattered their exiles because they went astray after the fantasy of their heart.
18. I saw his ways and I will heal him, and I will lead him and requite with consolations him and his mourners.	18. The way of their repentance is disclosed before Me, and I will forgive them; I will have compassion on them and requite them with consolations, and those who mourn them.
19. [I] create the speech of the lips; peace, peace to the far and to the near," says the Lord, "and I will heal him."	19. The one who creates speech of lips in the mouth of every man says. Peace will be done for the righteous who have kept My Law from the beginning, and peace will be done for the penitent who have repented to My Law recently, says the LORD; and I will forgive them.
20. But the wicked are like the turbulent sea, for it cannot rest, and its waters cast up mud and dirt.	20. But the wicked are like the tossing sea which seeks to rest and it cannot, and its waters disturb mire and dirt.
21. "There is no peace," says my God, "for the wicked."	21. There is no peace, says my God, for the wicked."

Special Ashlamatah: Yeshayahu (Isaiah) 54:1-10

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, do not spare; lengthen your cords and strengthen your stakes.	2. Enlarge the place of your camping, and cause the cities of your land to be inhabited; hold not back, increase the people of your armies and strengthen your rulers.
3. For right and left shall you prevail, and your seed shall inherit nations and repeople desolate cities.	3. For you will be strengthened to the south and to the north, and your sons will possess peoples 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	8. In a brief hour. for a time. I took up the face of My Shekhinah from you, but with everlasting benefits

Rashi	Targum
have compassion on you," said your Redeemer, the Lord. {S}	which do not cease I will have compassion on you, says the LORD, your Redeemer. {S}
9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you.	9. This is like the days of Noah before Me: as I swore by My Memra that the waters of the flood which were in the days of Noah should no more go over the earth, so I have sworn that My anger will not turn upon you and I will not rebuke you.
10. For the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter," says the Lord, Who has compassion on you. {S}	10. For the mountains may pass and the hills be split, but My goodness will not pass from you. Jerusalem. and My covenant of peace will not be cast away, says He who is about to have compassion on you, says the LORD. {S}

Rashi's Commentary on Yeshayahu (Isaiah) 54:1-10

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

you who have not experienced birth pangs Heb. הָלָהָ, 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. עֲלוּמֵיךָ, 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. הִפְצֵץ. Menahem (Machbereth p. 179) interprets this as, "with kindling of wrath," and Dunash (Teshuvot 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.

9 For this is to Me [as] the waters of Noah [i.e.,] it is an oath in My hand, and He proceeds to explain His words, "as I swore that the waters of Noah shall never again pass over the earth, etc."

10 For the mountains shall depart Even if the merit of the Patriarchs and the Matriarchs is depleted, My kindness shall not depart from you.

Mishnah 4:6

By: Rabbi Yitschaq (ben Mosheh) Magriso

Rabbi Yishmael his son said: If one learns in order to teach, he is given the means to learn and to teach. If one learns in order to do, he is given the means to learn, to teach, to observe, and to do.

When a person studies Torah, it must primarily be for the sake of heaven (*le-shem Shamayim*).

God ordained that on the cover (*kaporeth*) [of the Ark that would stand in the Holy of Holies,] there be forms representing two Cherubim (Exodus 25:18). [This Ark contained both the original Torah written by Moses and the two tablets containing the Ten Commandments. The Cherubim (angels) on the Ark-cover] signified that students of the Torah must resemble the angels of heaven [in piety and reverence].

It is thus written, **"For the Cohen-priest's lips will keep knowledge, and [the people] will seek Torah from his mouth, for he is a an angel of the LORD of Hosts"** (Malachi 2:7). It is taught that if the rabbi (*chakham*) resembles **"an angel of the LORD of Hosts,"** studying for the sake of heaven and keeping all that he learns, one should seek Torah from his lips. If he does not have this quality, one should avoid learning from him.

This is why the Cherubim had their wings spread upward. Their faces were toward the Holy Ark (*Aron HaKodesh*), so that their eyes viewed the Ark, and their hands were open and stretched out toward the heavens.

All this was to show that Torah scholars should not study with the intent of displaying pride, so that people would show them honor by standing up when they enter, or that they would have financial gain from their studies. When a person does this, he is said to be studying Torah, "not for its own sake" (*she-lo li-sh'mah*). When one studies the Torah it must be "for the sake of heaven"—for the sake of God who is in the heavens—and so that the world will continue to endure.

Rabbi Yishmael, the son of Rabbi Yochanan ben Berokah, now speaks about the person who "learns in order to teach." This indicates that such a person's study is not "for its own sake" (*li-sh'mah*), but rather to gain position or wealth. In such a case, Providence helps him study and attain what he desires as his goal. But in such a case, Providence will not help him keep the commandments and do good deeds, so that through them he should be worthy of the World to Come. This is because his original intention was not pure.

But there is another type of person, whose original intention is to study for the sake of heaven, to know what is permitted and what is forbidden, so that he can carry out his obligations. Such a person is not interested in gaining position or wealth through his Torah knowledge. In such a case Providence gives him the means of studying without being concerned about livelihood. Beyond that, he is given position, and is worthy of keeping the commandments and doing good deeds. This is because his original intentions were pure.

Verbal Tallies

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

B'midbar (Numbers) 15:1-41

Yeshayahu (Isaiah) 56:3-8 + 57:15-16, 18-19

Tehillim (Psalms) 102:1-12

Mk 11:15-19, Lk 19:45-48, Rm 3:21-26

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.

Come / Bring - בוא, Strong's number 0935.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.

Saying / Speak / Say - אמר, Strong's number 0559.

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

Israel - ישראל, Strong's number 03478.

Come / Bring - בוא, Strong's number 0935.

Bamidbar (Numbers) 15:1 And the **LORD <03068>** spoke unto Moses, **saying <0559> (8800)**, 2 Speak unto the **children <01121>** of **Israel <03478>**, **and say <0559> (8804)** unto them, When you be **come <0935> (8799)** into the land of your habitations, which I give unto you,

Tehillim (Psalms) 102:1 « A Prayer of the afflicted, when he is overwhelmed, and pours out his complaint before the **LORD <03068>**. » Hear my prayer, O **LORD <03068>**, and let my cry **come <0935> (8799)** unto You.

Yeshayahu (Isaiah) 56:3 Neither let the **son <01121>** of the stranger, that hath joined himself to the **LORD <03068>**, **speak <0559> (8799)**, **saying <0559> (8800)**, The **LORD <03068>** has utterly separated me from His people: neither let the eunuch **say <0559> (8799)**, Behold, I am a dry tree.

Yeshayahu (Isaiah) 56:7 Even them will I **bring <0935> (8689)** to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices will be accepted upon My altar; for My house will be called a house of prayer for all people.

Yeshayahu (Isaiah) 56:8 The Lord GOD which gathers the outcasts of **Israel <03478>** says, Yet will I gather others to him, beside those that are gathered unto him.

Hebrew:

Hebrew	English	Torah Seder Num 15:1-41	Psalms Psa 102:1-12	Ashlamatah Is 56:3-8 + 57:15-16, 18-19
אכל	eat	Num. 15:19	Ps. 102:4 Ps. 102:9	
אמר	saying	Num. 15:1 Num. 15:2 Num. 15:17 Num. 15:18 Num. 15:35 Num. 15:37 Num. 15:38		Isa. 56:3 Isa. 56:4 Isa. 57:15 Isa. 57:19
אשר	which, whom	Num. 15:2 Num. 15:14 Num. 15:18 Num. 15:22 Num. 15:23 Num. 15:30 Num. 15:39 Num. 15:41		Isa. 56:4 Isa. 56:5
בוא	enter, come, go	Num. 15:2 Num. 15:18	Ps. 102:1	Isa. 56:7

Hebrew	English	Torah Seder Num 15:1-41	Psalms Psa 102:1-12	Ashlamatah Is 56:3-8 + 57:15-16, 18-19
		Num. 15:25		
בָּן	sons	Num. 15:2 Num. 15:8 Num. 15:9 Num. 15:18 Num. 15:24 Num. 15:25 Num. 15:26 Num. 15:29 Num. 15:32 Num. 15:38		Isa. 56:3 Isa. 56:5 Isa. 56:6
בַּת	daughter	Num. 15:27		Isa. 56:5
דּוֹר	generations	Num. 15:14 Num. 15:15 Num. 15:21 Num. 15:23 Num. 15:38	Ps. 102:12	
הָיָה	have, had	Num. 15:29	Ps. 102:6 Ps. 102:7	
זָבַח	sacrifice	Num. 15:3 Num. 15:5 Num. 15:8		Isa. 56:7
יָד	through, defiantly, memorial	Num. 15:23 Num. 15:30		Isa. 56:5
יְהוָה	LORD	Num. 15:1 Num. 15:3 Num. 15:4 Num. 15:7 Num. 15:8 Num. 15:10 Num. 15:13 Num. 15:14 Num. 15:15 Num. 15:17 Num. 15:19 Num. 15:21 Num. 15:22 Num. 15:23 Num. 15:24 Num. 15:25 Num. 15:28 Num. 15:30 Num. 15:31 Num. 15:35 Num. 15:36 Num. 15:37 Num. 15:39 Num. 15:41	Ps. 102:1 Ps. 102:12	Isa. 56:3 Isa. 56:4 Isa. 56:6 Isa. 56:8 Isa. 57:19
יּוֹם	day	Num. 15:23 Num. 15:32	Ps. 102:2 Ps. 102:3	

Hebrew	English	Torah Seder Num 15:1-41	Psalms Psa 102:1-12	Ashlamatah Is 56:3-8 + 57:15-16, 18-19
			Ps. 102:8 Ps. 102:11	
יִשְׂרָאֵל	Israel	Num. 15:2 Num. 15:18 Num. 15:25 Num. 15:26 Num. 15:29 Num. 15:32 Num. 15:38		Isa. 56:8
כִּי	when	Num. 15:2 Num. 15:8 Num. 15:14 Num. 15:22 Num. 15:31 Num. 15:34	Ps. 102:4	
כָּל	all, whole, entire, every	Num. 15:13 Num. 15:22 Num. 15:23 Num. 15:24 Num. 15:25 Num. 15:26 Num. 15:33 Num. 15:35 Num. 15:36 Num. 15:39 Num. 15:40	Ps. 102:8	Isa. 56:6 Isa. 56:7
כָּרַת	cut	Num. 15:30 Num. 15:31		Isa. 56:5
לֵב	heart		Ps. 102:4	Isa. 57:15
לֶחֶם	food, bread	Num. 15:19	Ps. 102:4 Ps. 102:9	
מִן	with, without	Num. 15:24 Num. 15:30 Num. 15:35 Num. 15:36	Ps. 102:5 Ps. 102:10	Isa. 56:5 Isa. 57:16
נִשָּׂא	lifted		Ps. 102:10	Isa. 57:15
נָתַן	give, giving	Num. 15:2 Num. 15:21 Num. 15:38		Isa. 56:5
עוֹלָם	perpetual, forever	Num. 15:15	Ps. 102:12	Isa. 56:5 Isa. 57:16
עֵץ	wood, tree	Num. 15:32 Num. 15:33		Isa. 56:3
פָּנִים	before, face	Num. 15:15 Num. 15:25 Num. 15:28	Ps. 102:2 Ps. 102:10	Isa. 57:16
קָדוֹשׁ	holy	Num. 15:40		Isa. 57:15
קָרָא	call		Ps. 102:2	Isa. 56:7
רָאָה	look, see, seen	Num. 15:39		Isa. 57:18
רִיב	lift	Num. 15:19 Num. 15:20 Num. 15:30		Isa. 57:15
שַׁבָּת	sabbath	Num. 15:3		Isa. 56:4 Isa. 56:6
תַּפִּלָּה	prayer		Ps. 102:1	Isa. 56:7

Hebrew	English	Torah Seder Num 15:1-41	Psalms Psa 102:1-12	Ashlamatah Is 56:3-8 + 57:15-16, 18-19
מדבר	wilderness	Num. 15:32	Ps. 102:6	
	faint		Ps. 102:1	Isa. 57:16
עלה	burnt	Num. 15:3 Num. 15:5 Num. 15:8 Num. 15:24		Isa. 56:7
עם	people	Num. 15:26 Num. 15:30		Isa. 56:3 Isa. 56:7
עשה	make, do , did	Num. 15:3 Num. 15:5 Num. 15:6 Num. 15:8 Num. 15:11 Num. 15:12 Num. 15:13 Num. 15:14 Num. 15:22 Num. 15:24 Num. 15:29 Num. 15:30 Num. 15:34 Num. 15:38 Num. 15:39 Num. 15:40		Isa. 57:16

Greek:

Greek	English	Torah Seder Num 15:1-41	Psalms Ps 102:1-12	Ashlamatah Is 56:3-8 + 57:15-16, 18-19	Peshat Mk/Jude/Pet Mk 11:15-19	Remes 1 Luke Lk 19:45-48	Remes 2 Acts/Romans Rm 3:21-26
ἀκούω	heard,hear				Mk. 11:18	Lk. 19:48	
ἁμαρτάνω	sinning	Num 15:27 Num 15:28					Rom. 3:23
ἀπόλλυμι	destroy				Mk. 11:18	Lk. 19:47	
αρχιερευ	chief, high				Mk. 11:18	Lk. 19:47	
ἄρχω	began				Mk. 11:15	Lk. 19:45	
ἀφίημι	forgiven, permit	Num 15:25 Num 15:26 Num 15:28			Mk. 11:16		
γραμματεὺς	scribe				Mk. 11:18	Lk. 19:47	
διδάσκω	teach				Mk. 11:17	Lk. 19:47	
ἔθνος	nations			Isa 56:7	Mk. 11:17		
εἰσερχομαι	enter	Num 15:2			Mk. 11:15	Lk. 19:45	
ἔρχομαι	come, came		Psa 102:1		Mk. 11:15		
εὕρισκω	found, find	Num 15:32 Num 15:33				Lk. 19:48	
ζητέω	seek				Mk. 11:18	Lk. 19:47	
ἡμέρα	day	Num. 15:23 Num. 15:32	Ps. 102:2 Ps. 102:3 Ps. 102:8 Ps. 102:11			Lk. 19:47	

θεός	GOD	Num 15:30 Num 15:40 Num 15:41					Rom. 3:21 Rom. 3:22 Rom. 3:23 Rom. 3:25
ιερός	temple				Mk. 11:15 Mk. 11:16	Lk. 19:45 Lk. 19:47	
καλέω	called			Isa 56:7	Mk. 11:17		
λαός	people	Num. 15:26 Num. 15:30		Isa. 56:3 Isa. 56:7		Lk. 19:47 Lk. 19:48	
λέγω	say, speak	Num. 15:1 Num. 15:2 Num. 15:17 Num. 15:18 Num. 15:35 Num. 15:37 Num. 15:38		Isa. 56:3 Isa. 56:4 Isa. 57:15 Isa. 57:19	Mk. 11:17	Lk. 19:46	
ληστής	robber				Mk. 11:17	Lk. 19:46	
νόμος	law	Num 15:16 Num 15:29					Rom. 3:21
οἶκος	house			Isa 56:5 Isa 56:7	Mk. 11:17	Lk. 19:46	
ὁράω	see, appear	Num. 15:39		Isa. 57:18			
πᾶς	all, whole, entire, every	Num. 15:13 Num. 15:22 Num. 15:23 Num. 15:24 Num. 15:25 Num. 15:26 Num. 15:33 Num. 15:35 Num. 15:36 Num. 15:39 Num. 15:40	Ps. 102:8	Isa. 56:6 Isa. 56:7	Mk. 11:17 Mk. 11:18		Rom. 3:22 Rom. 3:23
ποιέω	do, did, done, make	Num. 15:3 Num. 15:5 Num. 15:6 Num. 15:8 Num. 15:11 Num. 15:12 Num. 15:13 Num. 15:14 Num. 15:22 Num. 15:24 Num. 15:29 Num. 15:30 Num. 15:34 Num. 15:38 Num. 15:39 Num. 15:40		Isa. 57:16	Mk. 11:17	Lk. 19:46 Lk. 19:48	
προσευχή	prayer		Ps. 102:1	Isa. 56:7	Mk. 11:17	Lk. 19:46	
πωλέω	selling				Mk. 11:15	Lk. 19:45	
σπήλαιον	caves, den				Mk. 11:17	Lk. 19:46	
υἱός	sons	Num. 15:2 Num. 15:8 Num. 15:9 Num. 15:18		Isa. 56:3 Isa. 56:5 Isa. 56:6			

		Num. 15:24 Num. 15:25 Num. 15:26 Num. 15:29 Num. 15:32 Num. 15:38					
επιβαλλω	cast				Mk. 11:15	Lk. 19:45	

NAZAREAN TALMUD

SIDRA OF B'MIDBAR (NUMBERS) 15:1 – 41

“KI TABOU. EL ERETS” “WHEN YOU HAVE COME TO THE LAND”

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

FIFTH OF SEVEN SABBATHS OF CONSOLATION/STRENGTHENING

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

H. EM. HAKHAM DR. YOSEF BEN HAGGAI

SCHOOL OF HAKHAM SHAUL'S TOSEFTA

LUQAS (LK)

Mishnah א:א

SCHOOL OF HAKHAM TSEFET'S PESHAH

MORDECHAI (MK)

Mishnah א:א

And he entered into the temple courts and began to drive out those who were selling (on Shabbat), saying to them, “It is written...

*“Even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt-offerings and their sacrifices will be acceptable upon Mine altar; for My house will be called **a house of prayer for all peoples.** Is this house, whereupon My name is called, become a den of robbers in your eyes? Behold, I, even I, have seen it, says the LORD.”* (Is. 5:7, Jer. 7:11)

And he was teaching every day in the temple courts, and the chief priests and the scribes (Heb. Soferim) of the Sadducees - Heb. Tz'dukim and the most prominent men (i.e. Zeqanim – elders) of the people were seeking to destroy him. And they did not find anything they could do, because all the people were paying close attention to what they were hearing from him.

And they came to Yerushalayim. And entering into the temple, Yeshua began to throw out those selling and buying on the Sabbath in the temple; also he overturned the tables of the money changers and the seats²⁸ of those selling the doves. And he would not allow any to carry a vessel through the temple on the Sabbath. And he taught, saying to them, Has it not been written...

*Even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt-offerings and their sacrifices will be acceptable upon Mine altar; for My house will be called **a house of prayer²⁹ for all peoples.** Is this house, whereupon My name is called, become a den of robbers in your eyes? Behold, I, even I, have seen it, says the LORD.* (Is. 5:7, Jer. 7:11)

And the scribes (Heb. Soferim) of the Sadducees - Heb. Tz'dukim and the chief priests (of the Sadducees Heb. Tz'dukim) heard. And they looked for a way to destroy him, for they feared him, because all the congregation was astonished by his teachings (Mesorot). And he went out of the Holy City when **evening** came.

SCHOOL OF HAKHAM SHAUL'S REMES

ROMANS

Mishnah א:א

Now the justice³⁰ of God, attested to by the Torah, the Neb'i'im (Prophets) and the Writings³¹ has been

²⁸ The so-called “money changers” were only a problem on Shabbat and in the court of the Gentiles. The shops and merchandise had filled the court of the Gentiles to the place that the Gentiles were not afforded a place to pray and worship. The deduction and hermeneutic for this understanding is found in the following hermeneutic rules of Hillel, 5. **Kelal u-Peraṭ and Peraṭ u-kelal**: Definition of the general by the particular, and of the particular by the general. 7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context. Deduced from scripture that is close together (i.e. corral)

²⁹ Thematic connection to the Tzitzit of B' Midbar 15:37

³⁰ Gregory of Nyssa, a fourth century Greek Scholar and commentator notes that δικαιοσύνη – *dikaioisune* (righteousness) means justice. Therefore, we have chosen the “bolder” translation of “justice.” Cf. (Kovacs, p. xiii) See commentary below.

manifested apart³² from Gentile attempts to keep the Torah without the guidance of a Jewish Torah Teacher³³ through faithful obedience in union with Yeshua the Messiah to all who practice faithful obedience. So there is no separate **statute** (חֻקָּה – *chuqqah*),³⁴ for the Gentiles,³⁵ for all have sinned and fall short of the glory of God, being justified by the gift (Notén HaTorah) of His (God's) Torah in chesed, (loving-kindness) with the redemption which is in the Mesorah³⁶ of Yeshua HaMashiach, whom God displayed publicly as though³⁷ he (Yeshua) were a propitiation by his life through his faithful obedience. This was to demonstrate His (God's) justice, because in the patience of God He passed over (disregarding)³⁸ the sins previously committed; for this is a demonstration of His justice in the Olam HaZeh (present time), so that He might be just and the one who justifies the person by faithful obedience in union with Yeshua.

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

Num 15:1-41	Ps 102:1-12	Is 56:3-8 + 57:15-16, 18-19	Mordecai 11:15-19	1 Luqas 19:45-48	Romans 3:21-26
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

m. Middot 1:1 In three places do the priests keep watch in the sanctuary:

- (1) in Bet Abtinias,
- (2) in Bet Hanitzot (house of the spark - flame), and

³¹ We must attest to the fact that the “Writings – Ketubim” are intended through “pars pro toto.”

³² The δικαιοσύνη θεοῦ of which vv. 21 and 22 speak is manifest as something, which has not been earned by men's fulfilment of the law. In other words, χωρὶς νόμου here is equivalent in significance to χωρὶς ἔργων νόμου in v. 28 and χωρὶς ἔργων in 4:6. To appeal to these words as evidence that Paul regarded the law as superseded and set aside by the gospel as something now **out of date and irrelevant is surely perverse**. Cranfield, C. E. B. (2004). *A critical and exegetical commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p. 201

³³ We arrive at this translation based on “Corral Hermeneutics,” relating to the seventh hermeneutic rule of Hillel (**Dabar ha-lamed me-'inyano**: Meaning interpretation deduced from the context. Deduced from scripture that is close together (i.e. corral) we assert that the Gentile **MUST** be trained in Halakhah before his conversion. The text implies that the Gentiles frequently circumvent this process. They declare themselves “Jewish” and “Rabbis” without the guidance of a true Hakham/Torah Teacher. This in and of itself is another form of “replacement theology.” Therefore, we note that three places in the Torah Seder shows that the Gentiles must keep the same laws when turning towards G-d i.e. becoming Jewish. (B'Midbar 15:14, 15, 30)

³⁴ “Cross-linguistic” hermeneutics demands that we used the Hebraic understanding of the Greek word διαστολή – *diastole* as “statute” based on the Hebrew equivalent חֻקַּת הַתּוֹרָה, meaning **Statute** of instruction (חֻקַּת הַתּוֹרָה, a “statute of instruction,” or law-statute). See Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1964. Vol. 7 p. 592. Here we must also note that the “cross-linguistic hermeneutic” brings us to verbal connection with B'Midbar 15:15. Furthermore, this Torah pasuk refutes the idea that the Gentiles do not have to keep the Torah and its “statutes.” **B'Midbar 15:15 'As for the assembly, there will be one statute (חֻקָּה – *chuqqah*) for you and for the alien who sojourns with you, a perpetual statute (חֻקָּה – *chuqqah*) throughout your generations; as you are, so will the alien be before the LORD.** Cf. B'Midbar 15:30

³⁵ **Shemot (Ex.) 12:49** “The same law will apply to the native (Jewish people) as to the stranger (Gentile) who sojourns among you.”

³⁶ The Mesorah is a Torah, i.e. the Oral Torah. Therefore, the “gift” of G-d is the Torah b'katav and the Torah Sh'bal pey as personified in Yeshua HaMashiach.

³⁷ The translation shows that we must render this phrase allegorically. It is “as if” Yeshua was a propitiation in non-literal terms.

³⁸ **B'reshet Rabbah VIII:4** R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the Lord do? He removed the way of the wicked out of His sight [He deliberately disregarded it.] and associated the quality of mercy [This is often hypostatized.] with Himself and created him, as it is written, For the Lord regards the way of the righteous/generous, but the way of the wicked tobéd- E.V. will perish (Ps. I, 6): what does tobéd mean? He destroyed it (ibbedah) from before His sight and associated the quality of mercy with Himself and created him. R. Hanina did not say this, but [he said that] when He came to create Adam He took counsel with the ministering angels, saying to them, LET US MAKE MAN. What will his character be? asked they. Righteous/generous men will spring from him, He answered, as it is written, For the Lord knows (yodea) the way of the righteous, which means that the Lord made known (hodia) the way of the righteous/generous to the ministering angels; But the way of the wicked will perish: He destroyed [hid] it from them. He revealed to them that the righteous/generous would arise from him, but He did not reveal to them that the wicked would spring from him, for had He revealed to them that the wicked would spring from him; the quality of Justice would not have permitted him to be created.

(3) in Bet Hamoked (house of the hearth).

And the Levites [keep watch] in twenty-one places [I Chron. 26:17–18]: five at the five gates of the Temple mount; four at the four corners on the inside [of the Temple wall]; five at the five gates of the courtyard; four at the four corners on the outside [the wall of] the courtyard; and one at the office of the offering [M. 1:6], and one at the office of the veil, and one behind the Mercy Seat [outside of the western wall of the holy of holies, M. 5: 1].

These expanded areas had a higher level of sanctity than the rest of Yerushalayim but did not have the sanctity of the 500 by 500 area. This 500 *amot*³⁹ (cubits) square included not only the Temple and its courtyards but also the area of the palace of the king. The king's palace was destroyed at the end of the First Temple Period and was not rebuilt in the Second Temple Era. The area of the palace was outside the *Soreg*⁴⁰, (fence or barrier) with a lower sanctity than within the *Soreg*.

Middot 2.3 Within it (Har haBayit) was a latticework (*Soreg*), ten *tefachim* (handbreadths) high, and thirteen breaches were there that the kings of Greece breached, and they repaired them again, and decreed thirteen prostrations opposite them. Within it was the Heil ten *amot*, and twelve steps were there, the height of each step was half an amah, and its depth half an *amah*. All the steps that were there, the height of each step was half an amah, and its depth half an amah, except those to the ulam. . .

Wars 5:193-194 Approaching the second court before the Temple was a fence made of stone three cubits high, entirely surrounding the temple with graceful proficiency. Standing at equal intervals were monuments of stone announcing the laws of purity written in Greek and Latin forbidding foreigners to be present or entrance into the sacred precincts.⁴¹



1 - THE CAPTION ON THE SOREG, A WARNING TO GENTILES

The above caption reads...

**NO FOREIGNER
IS TO GO BEYOND THE BALUSTRADE
AND THE PLAZA OF THE TEMPLE ZONE
WHOEVER IS CAUGHT DOING SO
WILL HAVE HIMSELF TO BLAME
FOR HIS DEATH**

³⁹ Hebrew for “cubit.” The Royal Cubit measured 20.67 inches. This “amah” (Heb. Cubit, singular) This amah was the measurement used on the 500 by 500 *amot* Har haBayit. The five *tefachim* (handbreadth) *amah* measured 19.2 inches. The Six *Tefachim Amah* measured 23.06 inches

⁴⁰ A barrier fence that surrounded the Inner Courtyards, which delineated the court of the gentiles from the court of the Israelites.

⁴¹ Translation is H. Em. Rabbi Dr. Eliyahu ben Abraham, 2007

WHICH WILL FOLLOW

To this very day understanding of the Second Temple complex and its layout is a matter of much scholarly research and debate. Having been involved in some of that research we can attest to the complexities of understanding the layout of the Second Temple precincts. Therefore, we conclude that the events of our present pericope occurred within the court of the gentiles. **ALL** other courts had higher levels of sanctity and would not allow gentiles to pass beyond the *soreg* as detailed above.

Therefore, we will also note that the proposition that these events took place on Shabbat and within the Court of the Gentiles. We can say that this opinion is based on logic (**Severah** - logical deduction, drash deductive hermeneutic). However, our pericope shows a clear disdain for holiness and the things of G-d. While we see that the disdain for the true palace of G-d was being exhibited by the money-changers, we also believe that the courts of sanctity were not opened for practices such as buying and selling regardless of the need.

Mishnah Middot cited above elaborates on the extensive locations where the Kohanim guarded the Temple. As we will see, the "guards" were not there to protect the Temple from theft etc. However, we can also see that for a Gentile to pass into a forbidden court was a capital offence.

The information cited above teaches us about the sanctity of the Temple. The issue at hand has to do with the violation of Shabbat. We noted this immediately in preparing for the translation of Mordechai.

Another aspect of the present Torah Seder is the wearing of *tzitzit*. Here the question of how Hakham Tsefet was able to interlace all of the Torah Seder material into one short pericope is amazing.

The *soreg* bespeaks sanctity as does Shabbat and the Tzitzit. It is clear from our pericope that there was a loss of reverence for the Temple, Shabbat and the things of G-d in general. However, Yeshua's consternation is the result of violating the Sabbath. Yeshua was not trying to say that the money-changers or other services were in some way unacceptable. The Temple required these services.

The actions of Yeshua teach us clearly that Shabbat bears sanctity above all the other days of the week. This should go without saying.

One should not enter the Temple mount with his walking stick, his overshoes, his money bag, or with dust on his feet...

If we apply the hermeneutic rule of **Kal va-homer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori we will understand that if one was not able to enter the Temple precincts (the courts of sanctity) with a walking stick, overshoes, his money bag or dust on his feet, we will draw the conclusion that this was **much the more** prohibited on Shabbat.

On the normal weekdays, it was permitted to exchange foreign monies with the moneychangers. Actually, it was required. However, what would have brought great consternation was when the moneychangers moved into the court of the Gentiles. The text of the Torah Seder along with the pericope of Mordechai teaches us clearly, when there is a disregard for the Sabbath there is erosion that causes degradation of all the mitzvot of G-d.

However, the "*soreg*" addresses other issues in relation to our pericope.

Mar 11:17 And he taught, saying to them, Has it not been written...

Isa 56:7 Even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be acceptable upon Mine altar; for My house shall be called a house of prayer for all peoples.

Yeshua declares that the Temple would become a house of prayer for all nations (peoples). This directly relates to our Torah Seder.

B'Midbar15:14 – 16 If a proselyte resides with you, or those among you in future generations, and he offers up a fire offering of pleasing fragrance to the Lord, as you make it, so will he make it. One rule (Chuqah) applies to the assembly, for yourselves and for the proselyte who resides with you; one rule applies throughout your generations just as it is for you, so it is for the proselyte, before the Lord. There will be one law and one ordinance for you and the proselyte who resides with you.

The rules of the Temple and Shabbat were required to follow all the Laws of the Torah in relation to Shabbat, fringes and offerings, how much the more should the Proselyte have to **guard** these things?

The lesson of the *soreg* discussed above is rather simple. First, we must realize that there are levels of sanctity. Secondly, we should realize that there are boundaries and borders in life that we are not permitted to cross.

HOUSE OF PRAYER FOR THE NATIONS

The Mesorah of Yeshua includes Gentiles. In other places, this teaching caused the leaders of the city to try to throw Yeshua off the edge of a cliff.⁴² We can see here the masterful art of Hakham Tsefet in weaving a pericope into the Torah Seder. Likewise, Yeshua's masterful teachings as a Hakham taught the Messianic aspects of the Torah from a triennial Torah reading cycle. This seems to be most logical because dominate scholarly consensus is that Yeshua's ministerial life is believed to have lasted for three and one-half years.

Yeshua's citing of the passage from Yeshayahu⁴³ is not a claim at deity. It is clear from Yeshua's teachings that he believed that Judaism should be the universal religion for ALL humanity. This is elaborated at length by Professor Jacob Neusner in his work titled "Recovering Judaism."⁴⁴ The so called "Great Commission" was to "talmudize" all nations or peoples.⁴⁵ This "talmudizing" required teaching foreign nations how to walk and conduct life after the manner of Yeshua's Mesorah. Note here that the teachings of Yeshua are in perfect agreement with the Torah Seder. We will also posit the idea that halakhah follows universal rules and truths along specific rules of logical analogy.⁴⁶ Consequently, the logical thinking man should be able to deduce the rationality of the halakhah as taught by the Rabbis. The teachings of Yeshua are at unity with the teachings of the Rabbis, specifically the House of Hillel. These "teachings" naturally deduce the monotheistic conduct that the first century Talmidim followed.

It is very interesting to note that the point of connection would cause the hermeneutic rule of "Dabar ha-lamed me-'inyano: Interpretation deduced from the context" to posit that the gentile proselytes would have to follow the mitzvot in exactly the same way that the native-born Jew does. Again, Professor Jacob Neusner's thoughts and logic ring true.⁴⁷

It is also noteworthy to mention Abarbanel's view of the resurrection in relation to the Gentiles. It is also noteworthy to mention that the House of Shammai did not have the same universal view of Judaism that the House of Hillel possessed. The House of Hillel saw the universal aspects of Judaism as taught by the Prophets. This should be obvious here since Yeshua, from the House of Hillel is quoting a prophetic passage to demonstrate the universalistic message of Judaism.⁴⁸

⁴² Cf. Luke 4:16ff

⁴³ Isaiah

⁴⁴ Cf. Jacob Neusner, *Recovering Judaism, The Universal Dimension of Judaism*, Fortress Press, 2001

⁴⁵ Cf. Mark 16:15ff, Matthew 28:18ff

⁴⁶ Jacob Neusner, *Recovering Judaism, The Universal Dimension of Judaism*, Fortress Press, 2001 p.16

⁴⁷ Ibid

⁴⁸ Jacob Neusner, *Recovering Judaism, The Universal Dimension of Judaism*, Fortress Press, 2001 p.16

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

Hakham Shaul's discourse continues from the previous two pericopes where he has been pointing out the "Jewish Advantage." The "advantage" discourse continues here in our present pericope with a discussion on the "Justice" (or "Righteousness" see below) of G-d, which in the present pericope is based on the "Jewish Advantage" previously discussed. The present pericope shows that the Jewish people are the recipients of a special gift. In other words, the Greek word **δωρεάν** – *dorean*, meaning gift goes untranslated as being a "gift." This "gift" is totally overlooked or ignored, when reading this passage from some versions of the Nazarean Codicil. Several versions advertise "free justice."⁴⁹ This idea is so nonsensical that we can hardly believe that anyone was simple enough to accept this abominable lie.

In chapter 3 of his Igeret to the Romans, Hakham Shaul has outlined the Jewish Advantage as follows.

1. **They have every advantage, priority, privilege, preeminence altogether great and important!**
2. **What then, Do we (Jews) have a prior advantage? Abundantly.**
 - a. **Now we know that whatever the Torah says it speaks to those who are in its authority (Torah/Nomos – law), so that every mouth may be stopped, and the whole world (cosmos) may be held accountable to God.**

This week's advantage offers another point to the Jewish Advantage along with the key to justification (G-d's Justice.)

3. **Being justified by the gift (of Notén HaTorah) of His (God's) chesed, (loving-kindness) through the redemption which is in the Mesorah⁵⁰ of Yeshua HaMashiach.**

The Jewish Advantage is found in the gift of the Torah. Through this gift the redemptive plan and practice is revealed. All of this is outlined in the "Mesorah of the Master." Scholars want to make this "gift" a "gift of righteousness" because of the "grace" of G-d. They fail to note that continuity between the final sentence of the previous pericope and the present "gift." The "gift" of the Torah is "a Torah that speaks to those who are under its authority." Therefore, the gift is not "righteousness" but the "Torah" that produces redemption in harmony with the Mesorah of the Master and the Jewish Sages of antiquity. Therefore, Hakham Shaul believed that the Torah was/is the key and path to redemption for the Gentiles "turning to G-d." His Igeret to the Romans has turned to the advantage of being Jewish to make an appeal to the Gentiles to "turn towards G-d" by means of the Oral Torah.

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. The Igeret to the Romans has at its core bringing the Gentiles into obedience of the Torah. Note that we have already pointed out "Through him, I have received chesed⁵¹ and an Igeret Reshut⁵² to bring Messiah's

⁴⁹ Cf. Rm. 3:24 in The King James Version and similar associated versions.

⁵⁰ The Mesorah is a Torah, i.e. the Oral Torah. Therefore, the "gift" of G-d is the Torah b'katav and the Torah Sh'bal pey as personified in Yeshua HaMashiach.

⁵¹ **Chesed:** It is G-d's loving-kindness, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah.

⁵² **Igeret Reshut: "Letter of Permission."** The Bet Din of Yeshua's three pillars, Hakham Tsefet, Hakham Ya'aqob and Hakham Yochanan, would have issued this Igeret Reshut. This would have been very important to the Jewish Synagogues of the first century. Furthermore, we can see that Hakham Shaul must have followed this practice in all of his interactions with Jewish Synagogues. In the second Igeret to Corinthians Hakham Shaul asks if he needs an Igeret Reshut. Cf. 2 Co 3:1. Hakham Shaul's Igeret Reshut is his letter of acceptance as a Chaber among the "Apostles." His office is subjected to the Three Pillars rather than the Bat Kol. We find **b. B.M. 59b** as a precedent for understanding that a Bat Kol does not usurp the authority of the Bet Din. In this case, the Bet Din are the chief Nazarean Hakhamim.

authority⁵³ **over all the Gentiles** turning to God, **and bringing them into faithful obedience**⁵⁴ Talmudizing them in the Torah.⁵⁵

What does the idea of justification through or by the Torah mean to the Nazareans? Being justified by the “gift of the Torah” means that the Nazareans should be schooled in the deepest mysteries of the Torah. Through the academy of Torah, we seek and desire to have the highest understanding of the Torah for the Olam HaZeh and the coming return to Gan Eden also known as the Y'mot HaMashiach. In returning to Gan Eden, we will re-embrace the mission of Adam HaRishon through the Shaliach (agent) of Mashiach the Adam Kadmon.

FOR THERE IS NO SEPARATE STATUTE (חֻקִּים – CHUQQAH)

Our Torah Seder makes it abundantly clear that the Gentile is equally bound to Torah observance as instructed in the Torah Scholars etc. **There is no redemption (apart) from Torah!** The phrase διαστολή – *diastole* as translators would have it is “distinction.” Again they want to dispense with the difference, “distinction” between the Jewish and the Gentiles. If they truly believe this abominable lie, they should attend Synagogue rather than “Church.” Nevertheless, the phrase διαστολή – *diastole* must be interpreted through a cross-linguistic hermeneutic.⁵⁶ The term διαστολή – *diastole* best translates as “**Choq** – mitzvoth beyond human comprehension” or “**Statute** of instruction” (חֻקֵי הַתּוֹרָה, a “*statute of instruction*,” or law-statute).⁵⁷ Therefore, the “Torah” is the single “gift of chesed” given by G-d for the sake of redemption. The only way that the “difference” is abolished is when the Gentile becomes a “Proselyte” meaning, that he becomes a fully Torah Observant Jew through conversion.

George Foot Moore makes this point abundantly clear.

Nothing but misunderstanding can come from calling the *ger toshab* a “proselyte” or semi-proselyte;” he was not a convert to Judaism at all.⁵⁸

In other words, either the convert was Jewish by conversion or, he was a stranger “Ger.” The “Ger” may be in the process of conversion but he is still a “Ger” nonetheless. “Rabbinic Law as halakhic requirements for those who would join the B'ne Yisrael instruction in the mitzvot and accompanying ritual acts such as immersion; while the Temple stood, sacrifice; and finally, for the male convert, milah, circumcision.” **Circumcision is likewise singled out in Hellenistic Jewish, pagan, and Christian literature as the premier mark of the Jew, and specifically of the convert to Judaism.**⁵⁹

⁵³ **Name:** ὄνομα – *onoma*, (name) meaning authority

⁵⁴ **Faithful Obedience:** ὑπακοὴν πίστεως – *upakonen pisteos*, faithful obedience.” πίστις – *pistis* is paralleled to the Hebrew word אמונה אמנה – *emunah*, meaning faithfulness, faithful obedience.

- Faithful Obedience to G-d
- Acceptance of the Mesorah (Orally breathed and written Torah)
- Acceptance and obedience to the authority of the Nazarean Hakhamim

⁵⁵ See our translation of Romans 1:5. And we must note that Hakham Shaul reiterates this same truth in the latter portion of this Igeret. Cf. 15:18. **For I will not presume to speak of anything except what Messiah has accomplished through me, resulting in faithful obedience of the Gentiles in word (Torah) and deed (halakhot)**

⁵⁶ Cross-linguistic hermeneutics is the exegesis of a piece of Scripture in one language i.e. Greek or Hebrew, trying to determine its meaning from the Hebrew Tanakh. Understanding that all things must be interpreted from the Torah. This principle builds on Hillel's 3rd rule, Binyan ab mi-katub ehad and the 4th Binyan ab mi-shene ketubim: The same as the preceding, except that the provision is generalized from two Biblical passages.

Cross linguistic hermeneutics can also apply to words that are used by the LXX and Nazarean Codicil in Greek that are synonymous for Hebrew words of the Tanakh.

For example one Hebrew word has many synonyms in Greek and vice versa

⁵⁷ Keil, C. F., & Delitzsch, F. (2002). *Commentary on the Old Testament*. (1:733). Peabody, MA: Hendrickson. The expression is חֻקֵי מִשְׁפָּט (chukat mishpat, “a statute of judgment”), which means it is a fixed enactment that determines justice. It is one, which is established by G od.

⁵⁸ Moore, G. F. (1960). *Judaism In the First Centuries of the Christian Era: Age of the Tannaim* (Vol. I). Peabody, MA: Hendrickson Publishers Inc. Vol 1 p. 339

⁵⁹ Professor Paula Fredriksen, [Journal of Theological Studies, N.S. 42 \(1991\) p534](#)

“On a practical level, this meant that Paul expected his Gentiles-in-Christ to conduct themselves in a particular way. They were to eschew 'the works of the flesh,' which Paul enumerates frequently, heatedly, and in detail: 'fornication (Porneia), impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing.' Elsewhere, exhorting them, he summarizes their ideal behavior simply as **'fulfilling the Law.'**”⁶⁰

For the Nazareans the idea of being in union with Messiah means being fully Torah observant. However, because there is no other set of Laws (**חוקים** – *chuuqah*) for the Gentiles who have joined the Nazareans. Now being “in union with Messiah” means that they will also become Jewish as their Messiah,⁶¹ fulfilling all the Laws of Torah by becoming full converts.

JUSTICE OR RIGHTEOUSNESS?

Gregory of Nyssa, a fourth century Greek Scholar and commentator notes that **δικαιοσύνη** – *dikaiousune* usually translated “righteousness” means “justice.” In a homily, he asks, “what is Justice?”, to which he responds with the typical philosophical answer; justice is to give to each according to his worth. He then observes that there is a higher form of justice, not based on merit. This “justice” is the “justice” of desire;⁶² hence, the beatitude speaks of those who hunger and thirst for “justice” (Mt 5:6 “Blessed are those who hunger and thirst for justice, for they will be satisfied”). He then shows that translating **δικαιοσύνη** – *dikaiousune* as “justice” is the bolder interpretation with the meaning of **justice** rather than “righteousness.” Gregory sees our desire for “wisdom” as the highest form of spirituality, and something we seek to merit. While it is not necessarily the belief of Gregory, we note that seeking wisdom is the beginning of the “fear of G-d.” This as we have shown is accomplished by “cleaving to G-d”, and attaching one’s self to a Torah Scholar. **The Hakham is the principle agent (Shaliach) of G-d and point of contact with the wisdom of G-d.** In showing that the “soul that thirsts for G-d” (Psa 42:2) we see that the person who desires “justice” is one who also “seeks to cleave to G-d” and finds the means to his end in acceptance of the wisdom of a Hakham. Therefore, we have chosen the “bolder” translation of “justice.”

Seeking and thirsting for “more” of G-d and Torah wisdom is a merit higher than what we possess in terms of true worth. In essence, this is a form of “devekut,”⁶³ “cleaving to G-d.” This is found in the soul of the one who seeks the Torah as an academic. According to Wikipedia, “academia” is the community of students and scholars engaged in higher education and research.⁶⁴ Academia then fits the life of the Nazarean Jew. As an academy of Scholars, Nazareans have a higher merit or sense of justice. Perhaps we can call the individual who is deeply committed to this level of Torah study an “Academic Devekut.” This would then mean that the “Academic Devekut” is one who cleaves to G-d through joining himself to a collegiate community of Torah Scholars. In this vein, “merit” becomes both communal and ultimately individual. Our coining the phrase “Academic Devekut.” means that we find a normal “Devekut” in collegiate Torah studies without a direct reference to “Devekut” in the philosophical sense. Here again we are referring to a “normal mysticism” or “normal Devekut” rather than So’odic or Kabbalistic “Devekut.” Torah is in and of itself a concept and general term. In this form, “normal Devekut” forms a justice that relates to all the positive mitzvot. Our point here is that those who are especially interested in the positive mitzvot are those who have in mind the establishment of the Kingdom/Governance of G-d in the Olam HaZeh.

We should also note that “justice” is directly related to the “Kingdom/Governance/Sovereignty of G-d through the Hakhamim.” The Sanhedrin of antiquity was not strictly a “judicial” body. The Sanhedrin was a collegiate academy of Torah Scholars better understood as a Yeshiva.

⁶⁰ *Interpretation and Allegory*, ed. Jon Whitman (Leiden: E.J. Brill 2000 125-149) p.129

⁶¹ No one can say that he/she is in union with Messiah whilst remaining a Gentile, for Messiah is Jewish and no lawful union can be maintained between a Jew and a Gentile.

⁶² *Kavannah* – devotion and personal inspiration or possibly *deveikut* – cleaving to G-d or his Sages.

⁶³ Eisenberg, Joyce, and Jewish Publication Society. *The Jps Dictionary of Jewish Words*. Philadelphia, PA: Jewish Publication Society, 2001. p. 32

⁶⁴ <http://en.wikipedia.org/wiki/Academia>

b. San 32b Our Rabbis taught: **justice, justice** will you follow, this means, Follow the scholars to their academies. e.g.. R. Eliezer to Lydda, R. Johanan b. Zakkai to Beror Hai,⁶⁵ R. Joshua to Peki'in,⁶⁶ Rabban Gamaliel [II] to Jabneh,⁶⁷ R. Akiba to Benai Berak,⁶⁸ R. Mathia to Rome,⁶⁹ R. Hanania b. Teradion to Sikni,⁷⁰ R. Jose [b. Halafta] to Sepphoris. R. Judah b. Bathyra to Nisibis,⁷¹ R. Joshua⁷² to the Exile,⁷³ Rabbi to Beth She'arim,⁷⁴ or the Sages⁷⁵ to the chamber of hewn stones.⁷⁶

Note that all the places mentioned here, as *Yeshivot* or academies are actually locations for the Great Sanhedrin. The phrase is not exclusive in all Rabbinic materials. The Tannaitic materials seem to have this thought in a dominant portion of their uses. The “sessions” of the Judges (Hakhamim) were *Yeshivot*. This does not mean that it was not a court. This means that our understanding of those “courtly” systems is not comparable with the court systems that we know today. This information should not be surprising since these courts determined Halakha. The elevation to office in the varied Sanhedrin is difficult at minimum to explain and understand. Tractate Hagigah explains the individual as being worthy to sit in *yeshiva*.

Hagigah 14a The elder this means one who is worthy to **sit** in session (*yeshiva*).⁷⁷

The idea of being appointed (ordained) to a seat in the Yeshiva seems synonymous with being appointed a judge or Sage in the Sanhedrin.⁷⁸

The Hebrew word “*Yeshiva*” means, “to sit.” However, this is only an elementary definition of the word. Its uses developed into the idea of study, which in turn became the academy and court sessions. It is noteworthy to scrutinize the similarity between the “sitting” of the Judges in the Sanhedrin and the “sittings” of the Hakhamim in the *Yeshivot* or academies. Their office is educational as well as judicial. This gives insight into the occupation of the Hakhamim of the Great Sanhedrin.

While we can continue to draw a number of other parallels, the above-cited materials will suffice. The Sanhedrin was not only a court but an academy as well. David Goodblatt summarizes that the Hebrew word *yeshiva* designates a court in more instances than school. This is especially true of materials associated with Eretz Yisrael.⁷⁹ Consequently, we must realize that the Great Sanhedrin had great importance in the area of halakhic establishment. But, we must also realize that this institution was not given solely to judicial practice. The academic nature of the Sanhedrin was a vital part of their existence. It was so great that even the members of the Great Sanhedrin received testing for knowledge, understanding and wisdom in Academic schools.

Consequently, Nazareans should labor to become a collegiate community of scholarly academics well versed in halakhah and higher educational matters. In the recent past, we have discussed the “Kallah sessions.” In

⁶⁵ [Where he spent the last years of his life, v. Derenbourg, MGWJ. 1893, 304.]

⁶⁶ Or Beki'in, a small town in Palestine, between Jabneh and Lydda. A seat of a Talmudic School during the patriarchate of Gamaliel II.

⁶⁷ A small town on the N.W. borders of Judea, identified with Jabneel of Naftali (Josh. XIX, 33). Seat of the celebrated school after the destruction of Jerusalem, which locality is replaced as the seat of the Sanhedrin. Scholars (Weiss, Graetz, Halevy) disagree as to the exact authority it possessed.

⁶⁸ One of the cities of the tribe of Dan (Josh. XIX, 45) identified with the modern Benai Berak, a flourishing Jewish Colony.

⁶⁹ [He left Palestine at the same time as Judah b. Bathyra and R. Hananiah, the nephew of R. Joshua b. Hananiah (v. infra) shortly before the Bar Kochba war, and making his way to Rome he there established a school, v. Bacher, AT., I, 380.]

⁷⁰ Sogana (v. Josephus, Vita 51). North of Jotapata in Galilee.

⁷¹ Nisibis, city in North-eastern Mesopotamia, in the ancient province of Migdona.

⁷² Read: Haninah (nephew of R. Joshua) about whose journey to Babylon. v. Ber. 63a. V. marginal note.

⁷³ [He established a school in Nihar Pekod, west of Nehardea, v. Bacher, op. cit. 389.]

⁷⁴ A city identified with El Shajerah, south of Sepphoris. (Neubauer, Geographie, p. 200.) One of the stations the Sanhedrin were destined to pass in its ten exiles during the period 30-170 C.E. V. R.H. 31b; Keth. 103b.

⁷⁵ The Great Sanhedrin (Rashi).

⁷⁶ The chamber of hewn stones in the inner court of the Temple, which was the home of the Great Sanhedrin. [On the refutation of Schurer's view that it was the chamber 'close to the Xystus' on the western border of the Temple Mount, v. Krauss, J.E., XII, 576]

⁷⁷ I.e., as counselor in Yeshiva.

⁷⁸ See Y. Ber 4, 7d

⁷⁹ David M. Goodblatt, Rabbinic instruction in Sasanian Babylonia, Brill Academic Pub, 1975 pp. 63-76

antiquity, Yisrael was viewed as the "Bride of G-d." However, the Hebrew term "Kallah" carried other relative connotations. The term "Kallah" often used to refer to either academic instruction or an academic institution.⁸⁰ As such, the "Kallah sessions" served as a means for determining the best of the best. If the Nazareans will merit being called the "Bride of Messiah", we must inevitably need to excel in Torah wisdom and knowledge.

The Sages have taught us that the idea of "worshiping G-d" means to serve (abodah) G-d. As such, "abodah" in their mind means "Torah study."⁸¹ And, Torah study means that one must be connected to the Hakhamim. Therefore, the "chesed of G-d" is His "giving the world Torah Scholars" to reveal the path to wisdom and redemption. This life (of the Torah Scholar) then is "as if" he were **a propitiation by his life through his faithful obedience**. Again, **there is no redemption (apart) from Torah**, and there is no understanding of Torah without a Torah Scholar. "Interpreting and exemplifying the Word of G-d is regarded in Jewish thought as being nearest to Him (i.e. G-d). And to cleave to a wise man is to cling to G-d."⁸²

As noted above "seeking and thirsting for "more" of G-d and Torah wisdom is a merit higher than what we possess in terms of true worth." Therefore, the true merit of a soul is in his desire to "know G-d and His Torah." And through this "merit" "G-d disregards the sins previously committed." The "Academic Devekut" is one who cleaves to G-d through joining himself to a collegiate community of Torah Scholars. **In this vein, "merit" becomes firstly communal and then the individual**. However, there is no "merit" if there is no faithful obedience to one's calling and middah.

QUESTIONS FOR YESHIVA STUDENTS

1. What thematic connection is there between Hakham Tsefet's Peshat Pericope and the Remes of Hakham Shaul?
2. Cite two passages from our Torah Seder that correspond with Hakham Tsefet's Peshat which show that the Gentile is responsible to keep the Mitzvoth.
3. Does this week's Pericope of Hakham Shaul's Tosefta lean more towards the side of Remes/Allegory or Peshat?
4. What part of the Torah Seder inspired Hakham Tsefet this week?
5. What part of the Torah Seder inspired Hakham Shaul this week?
6. How did hermeneutics help us solve a verbal and thematic connection between the Torah Seder and our Remes pericope of Hakham Shaul's Igeret to the Romans?

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. What is the main theme or word/words that connect all the readings for this Shabbat?
3. What does it mean that we are obligated to study Torah "LeShem Shamayim"? And why is it important that we do this?
4. What is the allegorical meaning of "**for the children of the desolate one are more than the children of the married woman," says the Lord**"?
5. What is the allegorical meaning of "'I will give them in My house and in My walls a place and a name, better than sons and daughters; an everlasting name I will give him, which will not be discontinued'"?
6. What is the metaphorical meaning of: "From the sound of my sigh my bones clung to my flesh. I was like a

⁸⁰ Ibid p.155

⁸¹ Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. Vol. 1. 2 vols. New York: Soncino, 2003.

p. 8-10

⁸² Ibid

bird of the wilderness; I was like an owl of the wasteland. I pondered, and I am like a lonely bird on a roof” (Psalm 102:6-8)?

7. What are some of the implications of the following words: “One rule applies to the assembly, for yourselves and for the proselyte who resides [with you]; one rule applies throughout your generations just as [it is] for you, so [it is] for the proselyte, before the Lord. There shall be one law and one ordinance for you and the proselyte who resides [with you]” (Numbers 15:15-16)? And where in Gan Eden do we have this command in an embryonic form?
8. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

Blessing After Torah Study

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

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

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

Next Shabbat:
Shabbat: "Vayiqach Qorach" – "And now Korah"
Shabbat "Nachamu VI" – "Of Our Consolation VI"
Sifth of Seven Sabbaths of Consolation/Strengthening

Shabbat	Torah Reading:	Weekday Torah Reading:
ויקח קרח		Saturday Afternoon
"Vayiqach Qorach"	Reader 1 – B'Midbar 16:1-7	Reader 1 – B'Midbar 17:16-18
"And now Korah"	Reader 2 – B'Midbar 16:8-14	Reader 2 – B'Midbar 17:19-21
"Y Coré"	Reader 3 – B'Midbar 16:15-19	Reader 3 – B'Midbar 17:22-24
B'Midbar (Num.) 16:1 – 17:15	Reader 4 – B'Midbar 16:20-27	
Ashlamatah: Hos. 10:2-12	Reader 5 – B'Midbar 16:28-35	Monday & Thursday Mornings
Special: Isaiah 60:1-22	Reader 6 – B'Midbar 17:1-5	Reader 1 – B'Midbar 17:16-18
Psalms 102:13-29	Reader 7 – B'Midbar 17:6-15	Reader 2 – B'Midbar 17:19-21
	Maftir – B'Midbar 17:13-15	Reader 3 – B'Midbar 17:22-24
N.C.: Mk 11:20-26; Lk 19:45-48 Rm 3:27-31	Isaiah 60:1-22	



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