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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2021**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2021**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Ab 29, 5781 – Aug 6/7, 2021** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

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This Commentary comes out weekly and on the festivals thanks to the great generosity of:

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His Excellency Adon Ya’aqob ben David

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD’s richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!**

**Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**chozenppl@GMail.com**](mailto:chozenppl@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

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

**Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

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

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

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you and grant you peace. – Amen!**

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

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

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

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

Manifest yourself in the splendor of Your boldness before the eyes of all inhabitants of Your world and may everyone endowed with a soul affirm that the Lord, God of Israel, is King and his dominion is absolute. Amen forevermore.

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach…**He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

**Special Requests from Hi Eminence Hakham Dr. Yosef ben Haggai:**

He Who blessed our holy matriarchs, Sarah, Rebecca, Rachel and Leah, Miriam the Prophetess. Abigail, and Esther daughter of Abigail – may He bless the sick mother of three children HE Giberet Hannah bat Sarah (the much-loved niece of HH Giberet Giborah bat Sarah) and send her a complete recovery in all her organs and all her blood vessels. Please HaShem, heal her now. Please HaShem, heal her now. Please HaShem, heal her now among the other sick people of Your people Israel. And so may it be His will, and we all will say with one voice: AMEN ve AMEN

**Shabbat: “Sh’lach L’kha” – “Send out for yourself”**

**&**

**3rd Shabbat of Nachamu (Consolation)**

**&**

**(Proclamation of the New Moon for the Month of Elul)**

**(Evening Saturday 7th of August – Evening Monday 9th of August)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שְׁלַח-לְךָ** |  | **Saturday Afternoon** |
| **“****Sh’lach L’kha”** | Reader 1 – B’Midbar 13:1-3 | Reader 1 – B’Midbar 14:11-14 |
| **“****Send out for yourself”** | Reader 2 – B’Midbar 13:4-16 | Reader 2 – B’Midbar 14:15-20 |
| **“Envía tú”** | Reader 3 – B’Midbar 13:17-20 | Reader 3 – B’Midbar 14:21-25 |
| B’midbar (Numbers) 13:1 – 14:10  B’midbar (Numb.) 28:9-15 | Reader 4 – B’Midbar 13:21-24 |  |
| Ashlamatah: Joshua 2:1-9, 23-24 | Reader 5 – B’Midbar 13:25-27 | **Monday & Thursday**  **Mornings** |
| Special: Isaiah ‎54:11 – 55:5  I Samuel 20:18,42 | Reader 6 – B’Midbar 13:28-33 | Reader 1 – B’Midbar 14:11-14 |
| Psalms 101:1-8 | Reader 7 – B’Midbar 14:1-10 | Reader 2 – B’Midbar 14:15-20 |
|  | Maftir – B’Midbar 14:8=10 | Reader 3 – B’Midbar 14:21-25 |
| N.C.: Mk 10:1-9; Lk 16:18 Col. 3: 12-25. | Joshua 2:1-9, 23-24 |  |

**Contents of the Torah Seder**

* The Mission of the Spies – Numbers 13:1-24
* The Report of the Spies – Numbers 13:25-33
* Panic, Wailing and Rebellion – Numbers 14:1-10

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Numbers) 13:1 – 14:10**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The Lord spoke to Moses saying, | 1. AND the LORD spoke with Mosheh, saying: |
| 2. **"Send out for yourself** men who will scout the Land of Canaan, which I am giving to the children of Israel. You shall send one man each for his father's tribe; each one shall be a chieftain in their midst." | 2. **Send you** keen-sighted men who may explore the land of Kenaan, which I will give to the children of Israel; one man for each tribe of their fathers, you will send from the presence of all their leaders. |
| 3. So Moses sent them from the desert of Paran by the word of the Lord. All of them were men of distinction; they were the heads of the children of Israel. | 3. And Mosheh sent them from the wilderness of Pharan, according to the mouth of the Word of the LORD; all of them acute men, who had been appointed heads over the sons of Israel. |
| 4. These are their names: For the tribe of Reuben, Shammua the son of Zakkur. | 4. And these are the names of the twelve men, the explorers: the messenger of the tribe of Reuben, Shamua bar Zakkur; |
| 5. For the tribe of Simeon, Shaphat the son of Hori. | 5. of the tribe of Shemeon, Shaphat bar Hori; |
| 6. For the tribe of Judah, Caleb the son of Jepphunneh. | 6. for Jehudah, Kaleb bar Jephunneh; |
| 7. For the tribe of Issachar, Yigal the son of Joseph. | 7. for Issakar, Yiggeal bar Joseph; |
| 8. For the tribe of Ephraim, Hoshea the son of Nun. | 8. for Ephraim, Hoshea bar Nun; |
| 9. For the tribe of Benjamin, Palti the son of Raphu. | 9. for Benjamin, Palti bar Raphu; |
| 10. For the tribe of Zebulun, Gaddiel the son of Sodi. | 10. for Zebulon, Gadiel bar Zodi; |
| 11. For the tribe of Joseph, the tribe of Manasseh, Gaddi the son of Susi. | 11. for Menasheh, Gaddi bar Susi; |
| 12. For the tribe of Dan, Ammiel the son of Gemalli. | 12. for Dan, Ammiel bar Gemmalli; |
| 13. For the tribe of Asher, Sethur the son of Michael. | 13. for Asher, Sether bar Michael; |
| 14. For the tribe of Naphtali, Nahbi the son of Vophsi. | 14. for Naphtali, Nachbi bar Vaphsi; |
| 15. For the tribe of Gad, Geuel the son of Machi. | 15. and for Gad, Geuel bar Machi |
| 16. These are the names of the men Moses sent to scout the Land, and Moses called Hoshea the son of Nun, Joshua. | 16. These are the names of the men whom Mosheh sent to explore the land; and when Mosheh saw his humility, he called Hoshea bar Nun Jehoshua. |
| 17. Moses sent them to scout the Land of Canaan, and he said to them, "Go up this way in the south and climb up the mountain. | 17. And Mosheh sent them to survey the land of Kenaan, and said to them, Go up on this side by the south, and ascend the mountain, |
| 18. You shall see what [kind of] land it is, and the people who inhabit it; are they strong or weak? Are there few or many? | 18. and survey the country, what it is, and the people who dwell in it; whether they be strong or weak, few or many; |
| 19. And what of the land they inhabit? Is it good or bad? And what of the cities in which they reside are they in camps or in fortresses? | 19. what the land is in which they dwell, whether good or bad; what cities they inhabit, whether they live in towns that are open or walled; |
| 20. What is the soil like is it fat or lean? Are there any trees in it or not? You shall be courageous and take from the fruit of the land." **It was the season when the first grapes begin to ripen.** | 20. and what the reputation of the land, whether its productions are rich or poor, and the trees of it fruitful or not. And do valiantly, and bring back some of the fruit of the land. **And the day on which they went was the nineteenth of the month of Sivan, (about) the days of the first grapes**. |
| 21. So they went up and explored the land, from the desert of Zin until Rehov, at the entrance to Hamath. | 21. They went up, therefore, and explored the country, from the wilderness of Zin, unto the roads by which you come unto Antiochia. |
| 22. They went up in, the south, and he came to Hebron, and there were Ahiman, Sheshai, and Talmai, the descendants of the giant. Now Hebron had been built seven years before Zoan of Egypt. | 22. They went up from the side of the south and came to Hebron, where were Achiman, Sheshai, and Talmai, sons of Anak the giant Now Hebron was built seven years before Tanis in Mizraim. |
| 23. They came to the Valley of Eshkol, and they cut a branch with a cluster of grapes. They carried it on a pole between two [people] and [they also took] some pomegranates and figs. | 23. They came then to the stream of the grapes (or bunches, ethkala), and cut down from thence a branch with one cluster of grapes, and carried it on a staff on the shoulders of two of them, and also took they of the pomegranates and the figs. |
| 24. They called that place the Valley of Eshkol because of the cluster [eshkol] the children of Israel cut from there. | 24. Now that place they call the stream of the cluster, from the branch which the sons of Israel cut down there; and wine was dropping from it like a stream. |
| 25. They returned from scouting the Land **at the end of forty days.** | 25. And they returned from exploring the land **on the eighth day of the month Ab, at the end of forty days**. |
| 26. They went, and they came to Moses and Aaron and all the congregation of the children of Israel in the desert of Paran, to Kadesh. They brought them back a report, as well as to the entire congregation, and they showed them the fruit of the land. | 26. And they came to Mosheh and Aharon, and all the congregation of the children of Israel in the wilderness of Pharan, at Rekem, and returned them word, to them and the whole congregation, and showed them the fruit of the land. |
| 27. They told him and said, "We came to the land to which you sent us, and it is flowing with milk and honey, and this is its fruit. | 27. And they recounted to him and said: We went into the country to which you did send us; and it indeed produces milk and honey, and this is the fruit of it. |
| 28. However, the people who inhabit the land are mighty, and the cities are extremely huge and fortified, and there we saw even the offspring of the giant. | 28. But the people who inhabit the country are strong, and the fortified cities they inhabit very great; and we saw also there the sons of Anak the giant. |
| 29. The Amalekites dwell in the south land, while the Hittites, the Jebusites, and the Amorites dwell in the mountainous region. The Canaanites dwell on the coast and alongside the Jordan." | 29. The Amalekites dwell in the south, the Hittites, Jebusites, and Amorites in the mountains; but the Kenaanites dwell by the sea, and by the bank of the Jordan. |
| 30. Caleb silenced the people to [hear about] Moses, and he said, **"We can surely go up and take possession of it, for we can indeed overcome it."** | 30. And Kaleb stilled the people, and made them listen to Mosheh, and said: **Let us go up and possess it, for we are able to take it.** |
| 31. But the men who went up with him said, "We are unable to go up against the people, for they are stronger than we. | 31. But the men who had gone up with him said, we are not able to go up to the people, for they are stronger than we. |
| 32. **They spread an [evil] report about the land** which they had scouted, telling the children of Israel, "The land we passed through to explore is a land that consumes its inhabitants, and all the people we saw in it are men of stature. | 32. And **they brought out an evil report about the land** which they had surveyed, to the sons of Israel, saying, the country through which we have passed to explore it is a land that kills its inhabitants with diseases; and all the people who are in it are giants, masters of evil ways |
| 33. There we saw the giants, the sons of Anak, descended from the giants. In our eyes, we seemed like grasshoppers, and so we were in their eyes. | 33. And there we saw the giants, the sons of Anak, of the race of the giants; and we appeared to ourselves to be as locusts; and so we appeared to them. |
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| 1. The entire community raised their voices and shouted, **and the people wept on that night.** | 1. And all the congregation lifted up and gave forth their voice, **and the people wept that night: and it was confirmed (as a punishment) that they should weep on that night in their generations**. |
| 2. All the children of Israel complained against Moses and Aaron, and the entire congregation said, "If only we had died in the land of Egypt, or if only we had died in this desert. | 2. And all the sons of Israel murmured against Mosheh and Aharon and said: Would that we had died in the land of Mizraim, or that we may die in this wilderness! |
| 3. Why does the Lord bring us to this land to fall by the sword; our wives and children will be as spoils. Is it not better for us to return to Egypt?" | 3. Why is the LORD bringing us into this land, to fall by the sword of the Kenaanaah, and our wives and little ones to become a prey? Will it not be better to return into Mizraim? |
| 4. They said to each other, "Let us appoint a leader and return to Egypt!" | 4. And one man said to his brother, Let us appoint a king over us for a chief, and return to Mizraim. |
| 5. Moses and Aaron fell on their faces before the entire congregation of the children of Israel. | 5. And Mosheh and Aharon bowed upon their faces before all the congregation of the sons of Israel; |
| 6. Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had scouted the land, tore their clothes. | 6. and Jehoshua bar Nun and Kaleb bar Jephunneh of the explorers of the land rent their clothes, |
| 7. They spoke to the entire congregation of the children of Israel, saying, **"The land we passed through to scout is an exceedingly good land.** | 7. and spoke to the congregation, saying: **The land we went to see is an exceedingly good land.** |
| 8. **If the Lord desires us, He will bring us to this land and give it to us, a land flowing with milk and honey.** | 8. **If the LORD has pleasure in us, He will bring us into this land, and give it us, a land producing milk and honey.** |
| 9. **But you shall not rebel against the Lord, and you will not fear the people of that land for they are [as] our bread. Their protection is removed from them, and the Lord is with us; do not be fear them."** | 9. **Only do not rebel against the commandments of the LORD, and you need not fear the people of the land, for they are delivered into our hands; the strength of their power has failed from them, but the Word of the LORD will be our helper; fear them not.** |
| 10. The entire congregation threatened to pelt them with stones, but the glory of the Lord appeared in the Tent of Meeting to all the children of Israel. | 10. But all the congregation said they would stone them with stones. And the glorious Shekinah of the LORD was revealed in bright clouds at the tabernacle. |

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 28:9-15**

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

**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. 333-362

**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Rashi’s Commentary for: ‎** **B’Midbar (Num.) 13:1 – 14:10‎**

**2 Send for yourself men** Why is the section dealing with the spies juxtaposed with the section dealing with Miriam? Because she was punished over matters of slander, for speaking against her brother, and these wicked people witnessed [it], but did not learn their lesson.-[Midrash Tanchuma Shelach 5]

**Send for yourself** According to your own understanding. I am not commanding you, but if you wish, you may send. Since the Israelites had come [to Moses] and said, “Let us send men ahead of us,” as it says, “All of you approached me...” (Deut. 1:22), Moses took counsel with the Shechinah. He [God] said, “I told them that it is good, as it says, ‘I will bring you up from the affliction of Egypt...’ (Exod. 3:17). By their lives! Now I will give them the opportunity to err through the words of the spies, so that they will not inherit it.” -[Midrash Tanchuma 5]

**3 by the word of the Lord** With his consent; He did not stop him.

**All of them were men of distinction** Whenever [the word] אֲנָשִׁים [is used] in Scripture, it denotes importance. At that time, they were virtuous.-[Mid. Tanchuma 4]

**16 And Moses called Hoshea...** He prayed on his behalf, “May God save you from the counsel of the spies.” [The name יְהוֹשֻׁעַ is a compounded form of יָהּ יוֹשִׁיעֲךָ , May God save you.]-[Sotah 34b]

**17 Go up this way** in the south This was the inferior part of the Land of Israel. This is the custom of merchants; they show their inferior goods first and afterward display their best.-[Midrash Tanchuma 6]

**18 what [kind of] land it is** Some countries rear strong people, and some countries rear weak [people]; some produce large populations and some small populations.-[Mid. Tanchuma 6]

**are they strong or weak** He gave them a sign. If they live in open cities [it is a sign that] they are strong, since they rely on their might. And if they live in fortified cities [it is a sign that] they are weak.- [Mid. Tanchuma 6]

**19 are they in camps** Heb. הַבְּמַחֲנִים , as the Targum [Onkelos] renders, הַבְּפַצְחִין , cities which are exposed and open, unwalled.

**is it good** possessing springs and other good and healthy water sources.

**20 does it have trees** Heb. הֲיֵשׁ בָּהּ עֵץ , lit,. does it have a tree. Does it have a worthy man who will protect them with his merit. -[B.B. 15a]

**when the first grapes begin to ripen** The season in which the grapes begin to ripen, in their first stage of growth.

**21 from the desert of Zin until Rehov at the entrance to Hamath** They walked along the length and width of its borders, [so that their path looked] like a [Greek] gamma. They walked along the side which was the southern border, from the eastern corner to the western corner, as Moses had directed them: "Go up this way in the south"—by way of the southeastern border until the sea, for the sea was its western border. From there they turned and walked along the entire western border, which is the coast, until the entrance to Hamath, which is near Mount Hor, in the northwestern corner, as is described in the borders of the Land in the portion [beginning with the words,] “These are the travels” (34:6).

**22 and he came to Hebron** Caleb went there alone [hence the singular “he came”] to prostrate himself on the graves of the patriarchs [in prayer] that he not be enticed by his colleagues to be part of their counsel. Thus, it says, “I will give him [Caleb] the land on which he has walked” (Deut. 1:36), and it is written, “They gave Hebron to Caleb” (Jud. 1:20). -[Sotah 34b]

**had been built seven years** Is it possible that Ham built Hebron for Canaan, his youngest son, before he built Zoan for Mizraim, his eldest son? Rather, it was stocked with everything good, seven times more than Zoan. The intention is to inform you of the excellence of the Land of Israel, for there is no place in the Land of Israel rockier than Hebron, which was why it was designated for a burial ground. And there is no country in the world as excellent as Egypt, as it says, “it was like the garden of the Lord, like the land of Egypt” (Gen. 13:10). Zoan is the best part of Egypt, for the residence of the kings is situated there, as it says, “for his princes were in Zoan” (Isa. 30:4). Yet Hebron was superior to it seven times over.-[Sotah 34b]

**23 a branch** A vine branch with a cluster of grapes hanging on it.

**They carried it on a pole between two [people**] From the implication of what it says “they carried [in the plural] it on a pole” do I not know that it was [carried] by two? So what does “[between] two” tell us? [The answer is:] With two poles. How was it done? Eight of them took a cluster [of grapes], one took a fig and one took a pomegranate. Joshua and Caleb did not take anything, for the intention of the others was to present a slanderous report, [namely,] just as its fruit is extraordinary, so its people are extraordinary. If you wish to know how much one of them carried, go forth and learn from the stones they set up at Gilgal: Each man carried on his shoulder one stone [from the Jordan] and set it up at Gilgal. The Sages weighed them [and determined that] each stone weighed forty seah, and it is a fact that the load a person can carry on his shoulders is only a third of the weight of the load he can carry when others help him lift it.-[Sotah 34b]

**25 They returned from scouting the Land at the end of forty days** But does not the Land measure four hundred parasangs by four hundred parasangs [a parasang is equivalent to about three- and-a-half miles in length], and an average person’s daily traveling distance is ten parasangs? Thus, it takes forty days to walk from east to west, and they traversed its length and its breadth? However, since it was revealed before the Holy One, blessed is He, that He would sentence them with a year for every day, he shortened the way [so they covered ground more rapidly].-[Mid. Tanchuma 8]

**26 They went, and they came** What is meant by "They went"? [It says already that they returned.] To compare their going with their coming. Just as their return was with evil intent, so was their departure [on the journey] with evil intent.-[Sotah 35a]

**They brought them back a report** To Moses and Aaron.

**27 flowing with milk and honey** Any lie in which a little truth is not stated in the beginning cannot be maintained in the end.-[Sotah 35a]

**28 fortified** Heb. בְּצֻרוֹת , an expression denoting strength.The Targum [Onkelos], however, renders, כְּרִיכָן , a term meaning circular fortresses; in Aramaic כְּרִיךְ means “circular.” -[See Aruch, first definition of כרךְ ]

**29 The Amalekites dwell** Since they had already been “burnt” by Amalek [as it were,] the spies mentioned it in order to frighten them.-[Mid. Tanchuma 9]

**and alongside the Jordan** Heb. וְעַל יַד הַיַּרְדֵּן . [The word] יַד is [used] in its literal sense, next to the Jordan, so that you will be unable to cross.

**30 Caleb silenced** Heb. וַיַּהַס , he silenced them all [the spies so that the people could what he was going to say].

**to Moses** to hear what he would say about Moses. He cried out, “Is this the only thing the son of Amram has done to us?” Anyone listening might have thought that he intended to disparage him, and since there was [resentment] in their hearts against Moses because of the spies’ report, they all became silent so they could hear his defamation. But he said, “Didn’t he split the sea for us, bring down the manna for us and cause the quails to fly down to us?”-[Sotah 35a]

**We can surely go up** even to heaven; if he tells us, “Make ladders and go up there,” we will succeed in whatever he says.-[Sotah 35a]

**silenced** Heb. וַיַּהַס , a term denoting silence; similarly, “Silence (הַס) all flesh” (Zech. 2:17); “’Still (הַס) ! This is for not mentioning [the Lord’s Name]’” (Amos. 6:10). Similarly, it is the custom for someone who wants to silence a group to say, “Shhh!”

**31 for they are stronger than we** Heb. מִמֶּנּוּ , [which may also be interpreted as, they are stronger than he.] They said this in reference to the most High, as it were, [as if to say that the people are stronger than He.-[Sotah 35a]

**32 consumes its inhabitants** Wherever we passed, we found them burying dead. The Holy One, blessed is He, intended this for good, to keep them occupied with their mourning so they should not notice them [the spies].-[Sotah 35a]

**men of stature** Big and tall, those to whom measurements are attributed [because of their unusual size], such as Goliath [about whom it says] “his height was six cubits and a span” (I Sam. 17:4); similarly, “a man of great stature (מָדוֹן) ” (II Sam. 21:20); “a man of stature (מִדָּה) ” (I Chron. 11: 23).

**33 the giants** Heb. נְפִילִים , giants, descended from Shamhazai (Nidah 61a) and Azael (Yoma 67b), who fell (שֶׁנָּפְלוּ) ) from heaven in the generation of Enosh.

**and so we were in their eyes** We heard them telling each other, “There are ants in the vineyard who look like people.” - [Sotah 35a]

**Anak** [The name עֲנָק is given] because the sun was draped around the neck [מַעֲנִיקִים] because of their height.-[Sotah 34b]

**Chapter 14**

**1 The entire community** The members of the Sanhedrin. -[Mid. Tanchuma Shelach 13]

**2 If only we had died** Heb. מַתְנוּ לוּ־ . We wish that we would have died. -[Targum Onkelos]

**4 Let us appoint a leader** Heb. נִתְּנָה־רֽאשׁ . As the Targum renders, “Let us appoint a head.” Let us appoint a king over us. Our Sages, however, explained this as a term referring to idolatry. -[Mechilta Beshallach (Vayassa 1:22), Othioth d’Rabbi Akiva p. 398, Midrash Tannaim p. 2, Midrash Lekach Tov]

**9 you shall not rebel** And consequently, “You will not fear....”

**for they are [as] our bread** We will consume them like bread.

**Their protection is removed from them** Their shield and strength, their virtuous ones have died—[namely,] Job, who protected them [See Rashi on Sotah 35a, B.B. 15a]. (Another interpretation: The shade [protection] of the Omnipresent has departed from them.)

**10 to pelt them** [I.e.,] Joshua and Caleb.

**the glory of the Lord** The cloud descended there.-[Mid. Tanchuma Shelach 12]

**Ketubim: Psalm 101:1-8**

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

**Rashi’s Commentary to Psalm 101:1-8**

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

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

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

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

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

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

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

**Meditation from the Psalms**

**Psalms ‎‎101:1-8**

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

August 5, 2021 – Ab 27, 5781

**Bamidbar (Numbers) 13:1 – 14:10**

**Tehillim (Psalms) 101**

**Joshua 2:1-9, 23-24**

Mk 10:1-9, Lk 16:18

The Sages of the Talmud[[1]](#footnote-1) teach us that in most instances David elevated himself to the level of Divine exultation upon the wings of his own song. In such cases the psalm is superscribed, a song [first, and then inspiration came] to David.

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

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

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

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

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

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

Six (people) were called by their names before they were created,[[5]](#footnote-5) and they are: Isaac, Ishmael, Moses,[[6]](#footnote-6) Solomon, Josiah, and King Messiah.[[7]](#footnote-7) Let’s look at these individuals and what connects them together.

***Bereshit (Genesis) 16:11*** *And the angel of HaShem said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name* ***Ishmael****; because HaShem hath heard thy affliction.*

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

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

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

The Midrash also tells us about three of these men.

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

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

**Yitzchak, Isaac**

***Pirke D’Rabbi Eliezer 32*** *How do we know (this with reference to) Isaac? Because it is said, “And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac”.[[8]](#footnote-8) Why was his name called Isaac?[[9]](#footnote-9) Because Yad (the first Hebrew letter of Isaac indicates) the ten trials[[10]](#footnote-10) wherewith our father Abraham was tried; and he withstood them all. Zaddi (the second letter indicates) the ninety (years), for his mother was ninety years (at the birth of Isaac), as it is said, “And shall Sarah, that is ninety years old, bear?”[[11]](#footnote-11) Cheth (the third letter points to) the eighth (day), for he was circumcised on the eighth day, as it is said, “And Abraham circumcised his son Isaac, being eight days old”.[[12]](#footnote-12) Kuf (the fourth letter of the name marks) the hundred (years), for his father was an hundred years old (at Isaac’s birth), as it is said, “And Abraham was an hundred years old”.[[13]](#footnote-13)*

*Yitzchak Avinu built the initial manifestation of the Beis Hamikdash as the place of service to Hashem, of sacrifices, in the most powerful way: he became a korban, a sacrifice, himself. He was bound on the altar built on the site that would later become the Temple. He laid the foundation of the function of the Beis Hamikdash, the function of service and sacrifice, with his own being. Long before the physical structure of the Beis Hamikdash was built, its inner essence was being constructed.[[14]](#footnote-14)*

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

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

Thus, we see that even the animal sacrifices are the physical items that mirror the spiritual reality.

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

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

***Pirke D’Rabbi Eliezer 32*** *Whence do we know concerning Solomon? Because it is said, “Behold, a son shall be born to thee, who shall be a man of rest, for his name shall be Solomon”.[[15]](#footnote-15) Why was his name called Solomon? Because his name was called Solomon in the Aramaic language, as it is said, “I will give peace (Shalom) and quietness unto Israel in his days”.[[16]](#footnote-16)*

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

*Thus, we see that there were three phases in the building of the Temple, first, its essence in spirit was brought into being by Yitzchak. Its innate holiness was made manifest by that Patriarch of the Jewish people who himself was bound on the altar. Next, its physical building was completed by Shlomo. And thus, it must be: first, the soul or essence must be brought into existence, and only then can the material manifest. Yitzchak prepared the essence, the neshama,[[17]](#footnote-17) and Shlomo gave that essence, that ‘soul’, expression in a physical structure.[[18]](#footnote-18)*

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

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

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

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

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

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

The name “Shlomo” means peaceful according to Strong’s.

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

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

**The Aron Kodesh – The Holy Ark**

**Yoshiyahu, Josiah**

***Pirke D’Rabbi Eliezer 32*** *Whence do we know about Josiah? Because it is said, “Behold, a child shall be born unto the house of David, Josiah by name”,[[19]](#footnote-19) Why was his name called Josiah? (Because he was as acceptable)[[20]](#footnote-20) as an offering upon the altar; she[[21]](#footnote-21) said: A worthy offering let him be before Thee.[[22]](#footnote-22) Therefore was his name called Josiah, as it is said, “And he cried against the altar”, etc.[[23]](#footnote-23)*

Yoshiyahu, Josiah**,** was responsible for the preservation and renovation of the Temple, which was completed in 3303AM. It was Josiah who hid the Aron Kodesh (the Holy Ark), and the other essential Temple furniture, in the subterranean tunnels built by King Shlomo:

***Yoma 52b*** *GEMARA. To what are we referring here? If it be the first Sanctuary, was there then a curtain?*[[24]](#footnote-24) *Again, if it is to the second Sanctuary, was there then an Ark? Surely it has been taught: When the Ark was hidden, there was hidden with it the bottle containing the Manna,*[[25]](#footnote-25) *and that containing the sprinkling water,*[[26]](#footnote-26) *the staff of Aaron,*[[27]](#footnote-27) *with its almonds and blossoms, and the chest which the Philistines had sent as a gift to the G-d of Israel, as it is said: And put the jewels of gold which you return to Him for a guilt-offering in a coffer by the side thereof and send it away that it may go.*[[28]](#footnote-28) *Who hid it? — Josiah hid it. What was his reason for hiding it? — He saw the Scriptural passage: The Lord will bring thee and thy King whom thou shalt set over thee,*[[29]](#footnote-29) *therefore he hid it, as it is said: And he said to the Levites, that taught all Israel, that were holy unto the Lord: Put the holy ark into the house which Shlomo, the son of David, King of Israel did build. There shall no more be a burden upon your shoulders now. Serve now the Lord your G-d and His people Israel.*[[30]](#footnote-30)

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

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

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

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

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

There is another stage, in the process of building, since essence and outer form are not enough. If that which is being built is to be part of the real world, it requires one more component, it must be given eternity. The Temple stood, it was alive with inner essence contained in an outer form, but it was to be destroyed. And in order to ensure that the destruction would be only outward, to ensure that the essence would remain alive even when the outer form lies in ruins, the heart was to be hidden. If the Aron[[31]](#footnote-31) is hidden beneath the site of the Temple when above it the Temple burns and collapses, the meaning is that this is not a destruction, it is only a retreating into the unrevealed.

Just as Yitzchak prepared what was needed for King Shlomo to complete, King Shlomo prepared what was needed for Yoshiyahu to complete. And just as King Shlomo in fact completed his share in building, Yoshiyahu completed his share in hiding. That hiding was in a very deep sense a building. Yitzchak brought the heart to the world; King Shlomo gave that heart a body; and Yoshiyahu secreted that same heart away so that it remains pulsating and alive in hiding while awaiting its final revelation for eternity. Yitzchak built the neshama*,* King Shlomo built the body, and Yoshiyahu ensured that those two would never be permanently separated.

**Ishmael**

***Pirke D’Rabbi Eliezer 32*** *Whence do we know about Ishmael? Because it is said, “And the angel of the Lord said unto her, Behold, thou art with child,[[32]](#footnote-32) . . . and thou shalt call his name Ishmael”.[[33]](#footnote-33) Why was his name called Ishmael?[[34]](#footnote-34) Because in the future the Holy One, blessed be He, will hearken to the cry[[35]](#footnote-35) of the people arising from (the oppression) which the children of Ishmael will bring about in the land in the last (days);[[36]](#footnote-36) therefore was his name called Ishmael.[[37]](#footnote-37)*

But what has Ishmael to do with the Temple Mount? Rashi gives us one very clear connection. On the verse “Sarah saw Hagar’s son ... playing”,[[38]](#footnote-38) Rashi comments that Ishmael was involved in idolatry, incest, and murder. These are the very anti-thesis of the Temple and what it stood for. Precisely from the exile of Ishmael will there sprout forth salvation as described in:

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

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

Another connection of Ishmael to the Temple: Ishmael’s descendants built the Al-Aqsa Mosque **on the Temple Mount**.

**Preceding Names in the Nazarean Codicil**

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

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

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

Yochanan (John) and Yeshua were also connected with the Temple. **Yochanan (John)** was the one who prepared the way for Yeshua, the Greater Temple. He did this by preparing the “living stones”: [[39]](#footnote-39)

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

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

**Yeshua**

***Pirke D’Rabbi Eliezer 32*** *Whence do we know concerning King Messiah? Because it is said, “His name shall endure for ever. Before the sun his name shall be continued (Yinnon)”.[[40]](#footnote-40) Why was his name called Yinnon? For he will awaken[[41]](#footnote-41) those who sleep at Hebron out of the dust of the earth, therefore is his name called Yinnon, as it is said, “Before the sun his name is Yinnon”.[[42]](#footnote-42)*

***Sanhedrin 98b*** *The school of R. Shila said: The messiah’s name is ‘Shiloh’, as it is stated, Until Shiloh come,[[43]](#footnote-43) where the word is spelt Shlh. The School of R. Hanina said: His name is ‘Haninah’, as it is stated, I will not give you Haninah.[[44]](#footnote-44) The School of R. Jannai said: His name is ‘Yinnon’; for it is written, E’er the sun was, his name is Yinnon (Ps. LXXII, 17). R. Biba of Sergunieh said: His name is ‘Nehirah’, as it is stated, And the light (nehorah) dwelleth with Him,[[45]](#footnote-45) where the word is spelt nehirah.*

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

And **Yeshua** was the Temple:

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

The name “Yeshua” means “HaShem Saves”[[46]](#footnote-46) according to Strong’s.

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

Thus, we can see that HaShem had a clear plan to build a Temple that was guided by those He named before they were born. This Temple was to be a place where men were to draw near to HaShem. In fact, the Hebrew word for sacrifice is Korban, which means “to draw near”. The ultimate way to draw near is to offer your whole body to HaShem as Isaac did. As a wife offers her body to her husband, so too will the Body of Mashiach, the bride, be offered to HaShem.

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

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

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

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

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

*Yitzchak, Shlomo, Yoshiyahu, and Yeshua; four who were superlative in their Divine service and who merited to reveal and eternalize the place of Divine service to the world. Yitzchak was a pure servant of HaShem, a pure burnt offering. Shlomo, whose name means wholeness and completeness and who reigned for forty years of near-perfect closeness between the Jewish people and HaShem. Yoshiyahu, about whom Scripture states: “And before him there never was a king who returned to HaShem with all his heart, with all his soul and with all his might according to the entire Torah of Moshe, and after him there never arose one like him”.*[[47]](#footnote-47)

*Three who were close to being perfectly fitting for their names; Three who revealed HaShem’s Name in the place which is most fitting for Him.*[[48]](#footnote-48)

And Yeshua, whose name means salvation, who offered himself as an atonement for the Gentiles, and as Mashiach ben Yosef, His body epitomized the Temple as the head of the body.[[49]](#footnote-49)

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

**Ashlamatah: Joshua 2:1-9, 23-24**

| **Rashi** | **Targum** |
| --- | --- |
| 1. And Joshua the son of Nun **sent** two men out of Shittim **to spy** secretly, saying, Go see the land and Jericho. And they went, and came to the house of a harlot named Rahab, and they lay there. | 1. And Joshua the son of Nun **sent** two men from Shittim, **as spies** in secret, saying “Go, look at the land and Jericho.” And they went and entered the house of the harlot woman, and her name was Rahab; and they slept there. |
| 2. And it was told to the king of Jericho, saying, Behold, men have come here this night from the children of Israel to search the land. | 2. And it was told to the king of Jericho, saying: "Behold men came here by night from the sons of Israel to spy out the land." |
| 3. And the king of Jericho sent to Rahab, saying, bring forth the men who have come to you, that have entered your house, for they have come to search out the entire land. | 3. And the king of Jericho sent unto Rahab, saying: "Bring forth the men who came unto you, who entered your house, for they came to spy out all the land." |
| 4. Now the woman had taken the two men, and had hidden them, and she said, Indeed the men came to me, but I did not know from where they were. | 4. And the woman took the two men and hid them. And she said: *"In truth'* the men came unto me, and I did not know where they were from. |
| 5. And it was time to close the gate, at darkness, that the men went out. I do not know where they went. Pursue after them quickly, for you will overtake them. | 5. And it was *time* to close the gate at dark, and the men went forth. I do not know where the men went. Pursue after them quickly, for you will overtake them." |
| 6. And she had brought them up to the roof, and she hid them with the stalks of flax, that she had laid arranged upon the roof. | 6. And she brought them up to the roof and hid them in the loads of flax that were arranged for her on the roof. |
| 7. And the men pursued them in the direction of the Jordan, to the fords; and as soon as the pursuers had gone out, they shut the gate. | 7. And the men pursued after them by way of the Jordan to the fords. And they closed the gate after the pursuers went forth after them. |
| 8. And before they were asleep, she came up to them upon the roof. | 8. And when they had not yet fallen asleep, she came unto them to the roof. |
| 9. And she said to the men, I know that the Lord has given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land have melted away because of you. | 9. And she said to the men: "I know that the LORD has given to you the land, and that fear of you has fallen upon us, and that all the inhabitants of the land are shattered before you |
| 10. For we have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt; and what you did to the two kings of the Amorites that were on the other side of the Jordan, Sihon and Og, whom you completely destroyed. | 10. For we heard that the LORD was drying up the water of the Red Sea before you when you were going forth from Egypt and what you did to the two kings of the Amorite who were across the Jordan, to Sihon and to Og, whom you destroyed utterly. |
| 11. And as soon as we heard, our hearts melted, nor did there remain anymore spirit in any man because of you, for the Lord your God He is God in heaven above and on the earth below. | 11. And we heard, and our heart was melted, and there was no spirit left in any man before you, for the LORD your God is the God *whose Shekinah* is in the heavens above and is powerful over the earth below. |
| 12. And now, I pray, swear to me by the Lord, since I have showed you kindness, that you will also show kindness to my father's house, and give me a true token. | 12. And now swear now for me by *the Memra of the LORD* for I have acted kindly with you, and you will also act kindly with the house of my father. And you will give to me a sign of truth. |
| 13. And you shall preserve alive my father, and my mother, and my brothers and my sisters, and all that they have, and you shall deliver our lives from death. | 13. And you will let live my father and mother and my brothers and my sisters and everything that is theirs. And you will save our lives from death." |
| 14. And the men answered her, our life for yours, if you will not tell this our discussion. And it shall be, when the Lord gives us the land, that we will deal with you with kindness and truth. | 14. And the men said to her: "Our lives *are handed over* in place of your lives to die. If you do not tell this affair of ours, then when the LORD will give us the land, we will do goodness and truth with you." |
| 15. **And she let them down by a rope through the window,** for her house was in the town wall and she dwelt in the wall. | 15. **And she let them down by rope from the window**, for her house was in the city wall and in the wall she was living. |
| 16. And she said to them, go to the mountain lest the pursuers meet you; and hide yourselves there three days until the pursuers return, and afterwards you will go your way. | 16. And she said to them: "Go to the hill country, lest the pursuers happen upon you; and hide yourselves there three days until the pursuers return. And afterwards you will go on your way." |
| 17. And the men said to her, we will be blameless of this your oath which you made us swear; | 17. And the men said to her: "We are innocent regarding this oath of yours that you swore upon us. |
| 18. Behold when we come into the land, **you shall bind this line of scarlet thread in the window by which you let us down**; and you shall bring your father and your mother, and your brothers and all your father's household home to you. | 18. Behold we are entering the land. **This band of red cord you will tie in the window, by which you let us down**. And your father and your mother and your brothers and all the house of your father will gather unto you to the house. |
| 19. And it shall be, that whosoever shall go out of the doors of your house outside, his blood shall be upon his head, and we will be blameless, and that whosoever shall be with you in the house, his blood shall be upon our head if any hand be upon him. | 19. And everyone who will go forth *out* from the doors of your house to the outside, *the guilt of his killing* will be on his own head; and we will be innocent. And everyone who will be with you in the house, *the guilt of his killing* will be on our head, if *the hand of a man* will be on him. |
| 20. And if you tell this our discussion, then we will be blameless of your oath which you have made us swear. | 20. And if you tell this affair of ours, we will be innocent of the oath that you swore upon us." |
| 21. And she said, according to your words, so be it. And she sent them away, and they departed; **and she bound the scarlet line in the window**. | 21. And she said: "According to your words, so it is." And she sent them away, and they went, **and she tied a band of red on the window**. |
| 22. And they went, and came to the mountain, and stayed there three days until the pursuers returned; and the pursuers sought them throughout all the way, but they did not find them. | 22. And they went and entered the hill country and dwelt there three days until the pursuers returned. And the pursuers searched on all the way and did not find (them). |
| 23. And the two men returned and descended from the mountain and crossed over and came to Joshua the son of Nun and told him all that had happened to them. | 23. And the two men returned and came down from the hill country and crossed over and came unto Joshua the son of Nun. And they told him everything that happened to them. |
| 24. And they said to Joshua, -For the Lord has delivered into our hands all the land; and also, the inhabitants of the country have melted away because of us. | 24. And they said to Joshua that "the LORD has given into our hands all the land," and that "all the inhabitants of the land are shattered before us." |

**Rashi’s Commentary on Joshua 2:1-9, 23-24**

**1** **And Joshua [the son of Nun]sent [two men out of Shittim to spy]** Against my will I must say that he dispatched them during Moses’ mourning period, for after three days following the termination of Moses’ mourning period, they crossed the Jordan, for thence we deduced that Moses died on Adar 7 by counting back thirty-three days from the day they came up from the Jordan, namely, the tenth day of the first month. Now, of necessity, from the time the spies were dispatched, they did not cross the Jordan until the fifth day, as it is stated: and stayed there three days until the pursuers returned. On that night they crossed over and came to Joshua the son of Nun, and Joshua rose up early in the morning, and they moved from Shittim, here is a fourth day. And they lodged there before they crossed over. Hence, they did not cross until the fifth day.

**secretly** Secretly. So did Jon. render it. He said to them: Disguise yourselves as deaf-mutes (חרשים) so that they will not conceal their affairs from you. Another explanation is: חרש [with a “shin”] is like חרש [with a “sin” or “samech,” namely pottery.] Load yourselves with pots so that you appear as potters.

**and see the land and Jericho** Now, was Jericho not included in the generalization? Why, then, is it specifed? Because it was as strong as all of them [the cities combined], it was situated on the boundary. Similarly, and there were missing of David’s servants nineteen men and Asahel. Now, was Asahel not included in the generalization? Why, then, was he specified? Because he was as strong as all of them [combined]. Similarly, and King Solomon loved many foreign wives and Pharaoh’s daughter. Now, was Pharaoh’s daughter not included in the generalization? Why, then, was she specified? Because he loved her as much as all of them [combined]. And regarding the sin, since she caused him to sin more than all of them. This was taught in *Sifrei*.

**harlot** זונה. Targum Jon. renders: Innkeeper, one who sells various foodstuffs (מזונות).

**2** **to search** לחפר [lit. to dig,] to spy. And similarly: Thence he sought (חפר) food.

**4** **and had hidden them** [lit. "and had hidden him."] Some Scriptural passages treat the plural as singular. [In this case,] because she hastened to hide them, and [she hid them] in a narrow place as though they were one man. The Agadic Midrash of Rabbi Tanhuma states: They were Phinehas and Caleb, and Phinehas stood before them, yet they did not see him because he was like an angel. Another explanation is: And she hid him, [i.e.,] each one by himself. And we have found the like thereof: Oil and incense make joyful the heart. (ישמח לב), sing. form.) And it is not written לב ישמחו (plural form), [implying that each one makes the heart joyful.]

**6** **with the stalks of flax** With their capsules.

**7** **to the fords** the place for crossing the water, for they thought that they had turned back towards the Plains of Moab, and the Jordan stood in between.

**they shut the gate** [I.e.,] the gatekeepers.

**11** **nor did there remain (or arise) anymore spirit** And there did not remain anymore spirit, even to lie with a woman. [This was evident to Rahab] because, as the Rabbis said: There was neither prince or ruler who had no relations with Rahab the harlot. She was ten years old when the Israelites departed from Egypt, and she practiced harlotry for forty years.

**12** **a true token** That you will make, so that when you come and conquer the city, that you will recognize the sign and let me live.

**15** **And she let them down by a rope through the window** [lit., by] the [rope.] By this very rope and window the sinners would ascend to her. She said: “O Lord of the universe! With these I have sinned. With these forgive me.”

**16** **until the pursuers return** There sprouted in Rahab an expression of Divine Spirit that they would return at the end of three days.

**17** **We will be blameless** We are making this matter dependent upon you to make this sign.

**18** **line of scarlet thread** תקות - an expression of a line (קו) or rope.

**19** **his blood shall be upon his head** The guilt of his slaying will be upon his own head, for he will have caused his own death.

**his blood shall be upon our head** The guilt of his slaying will be upon us.

**23** **and crossed over** the Jordan.

**Special Ashlamatah (I): Isaiah ‎‎54:11 – 55:5 ‎‎**

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| **Rashi** | **Targum** |
| 11. O poor tempestuous one, who was not consoled, behold I will set your stones with carbuncle, and I will lay your foundations with sapphires. | 11. O needy one, suffering mortification, city concerning which the peoples say it will not be comforted, behold, I am setting your pavement stones in antimony, and I will lay your foundations with good stones. |
| 12. And I will make your windows of jasper and your gates of carbuncle stones, and all your border of precious stones. | 12. I will make your wood as pearls and your gates of carbuncles, and all your border of precious stones. |
| 13. And all your children shall be disciples of the Lord, and your children's peace shall increase. | 13. All your sons will be taught in the Law of the LORD, and great will be the prosperity of your sons. |
| 14. With righteousness/generosity shall you be established, go far away from oppression, for you shall not fear, and from ruin, for it will not come near you. | 14. In innocence you will be established; be far from oppression, for you will not fear; and from breaking, for it will not come to you. |
| 15. Behold, the one with whom I am not, shall fear, whoever mobilizes against you shall defect to you. | 15. Behold, the exiles of your people will surely be gathered to you at the end; the kings of the peoples who are gathered to distress you, Jerusalem, will be cast in your midst. |
| 16, Behold I have created a smith, who blows on a charcoal fire and produces a weapon for his work, and I have created a destroyer to destroy [it]. | 16. Behold, I have created the smith who blows fire in coals, and produces a vessel for its worth; I have created the destroyer to destroy; |
| 17. Any weapon whetted against you shall not succeed, and any tongue that contends with you in judgment, you shall condemn; this is the heritage of the servants of the Lord and their due reward from Me, says the Lord. **{S}** | 17. No weapon that is prepared against you, Jerusalem, will prosper, and you will declare a sinner every tongue that rises against you in judgment. This is the heritage of the servants of the LORD, and their innocence before Me, says the LORD.” |
|  |  |
| 1. Ho! All who thirst, go to water, and whoever has no money, go, buy, and eat, and go, buy without money and without a price, wine and milk. | 1. Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear, and learn! Come, hear, and learn without price, and not with mammon, teaching which is better than wine and milk. |
| 2. Why should you weigh out money without bread and your toil without satiety? Hearken to Me and eat what is good, and your soul shall delight in fatness. | 2. Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to My Memra diligently, and eat what is good, and your soul will delight itself in that which is fat. |
| 3. Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David. | 3. Incline your ear, and attend to My Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David. |
| 4. Behold, a witness to nations have I appointed him, a ruler, and a commander of nations. | 4. Behold, I appointed him a prince to the peoples, a king, and a ruler over all the kingdoms. |
| 5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. **{S}** | 5. Behold, people that you do not know will serve you, and people that knew you not; will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for He has glorified you. |

**Special Ashlamatah (II): I Samuel 20:18,42‎ ‎‎**

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

**Pirque Avot**

**Chapter 4**

**Mishna 12: Answering the Heretic**

**Rabbi Elazar ben Shammua said: “Let the honour of your disciple be as dear to you as your own, and the honour of your associate be like the reverence for your master, and the reverence for your master like the fear of Heaven.”**

**Abarbanel on Pirke Abot**

By: Abraham Chill

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As an introduction to his commentary on this Mishnah, Abarbanel remarks that the text given here is the one in most editions of the Mishnah and that Rambam used it. Rashi and Sefer ha-Mitzvoth had a text which read “Let the honour of your disciple be as dear to you as the honour of your associate ...” However, the meaning of the two different readings is the same.

In the previous Mishnah, Rabbi Yochanan Ha-Sandlar taught us the importance of altruism on the part of all those involved in community projects. He spoke in general terms on Le-Shem Shamayim. For Elazar ben Shammua in our Mishnah this was not enough. He was interested in details and a program. Hence, he emphasized the importance of respect and honour among men to ensure the protracted endurance of social relationships.

In the view of Abarbanel, Rabbi Elazar is talking of three levels of social contact. The first is the relationship between a person with one who is inferior to him, such as the Scholar and his disciple. In this case, the master is admonished to extend the same respect to his disciple as he would want to be extended to himself. This refers not only regarding a subordinate who is not indebted to his superior in any manner or fashion, but even one who is. That this is the proper attitude is illustrated in the Torah: Moshe said to Aaron, “Pick some men for us and go out and do battle with Amalek” (Exodus 17:9). Although Aaron was a lesser personality than Moshe, yet he was put on the same level when Moshe used the word us.

The second level of social contact is the relationship between equals.

Here Rabbi Elazar teaches us to honour our equals with the fear that is due to a master. Abarbanel alerts us to the difference between honour and fear. He reminds us that the Torah addresses itself to both, “Honour your father and your mother,” and “You will fear your father and mother.” Honouring parents means providing them with food, drink and clothing; fearing, or revering them implies not contradicting them, not sitting in their appointed place, etc. With this in mind, Rabbi Elazar ben Shammua underscores the premise that the bond between a person and his equal should be coloured with fear and reverence.

To elaborate this point, Abarbanel refers to a passage in the Talmud (Bava Mezi'a 33a) where Ulla, a scholar from Eretz Israel, remarks that the scholars in Babylonia used to rise in respect of each other and that when one of them died, the others used to perform the ritual of *keriyah* (tearing their garments) and eulogize the deceased. Rabbi explains that they used to do these things, which are the marks of respect due to a teacher, because it is impossible that associates in study do not learn something one from the other. Thus, each one is the master of the other.

Furthermore, Abarbanel quotes the Jerusalem Talmud to the effect that if a person accidentally cuts himself, he will not punish the hand which held the knife. So, too, must a man behave towards his associate; he must consider him to be one with himself. The Torah demands, “You will love your neighbour as yourself.”

As an aside, Abarbanel includes in the maxim of Rabbi Elazar the serious wrong a person commits when he exploits the embarrassment of his peer or his colleague. We are told (Megillah 28a) that the rabbis asked Nehunyah ben ha-Kanah to what he attributed his longevity. He replied, “In all my life I have never exploited the embarrassment of any of my associates,” and referred to an incident involving Rav Hunna who was walking along carrying a rake on his shoulder. Along came Rav Hana bar Hanilai who wanted to take the rake away because it was demeaning for such a great scholar as Rav Hunna to be seen carrying an agricultural implement. He turned to his helpful friend and said to him that if he did something like this in his own hometown, he would have no objections. This was a sight that people were accustomed to. “If, on the other hand, you do not do such a thing in your community, I hesitate to exploit your shame.” The underlying theme of this second level is the fundamental importance of according the proper recognition and deference to a Torah personality. However, one does not need to abase oneself before an associate, because an associate does not merit the self-abasement which is the due of a master.

The third level deals with one who is in the company of a superior personality, especially in Torah circles. For him, Rabbi Elazar ben Shammua is unequivocal in stating that the relationship must be one of reverence, fear and trepidation as if he was in the presence of the Shekhinah. In that situation the Law is clear: It is true that a man must honour and fear his parents, but if they instruct him to violate a Law, he must defy them, because both he and they must obey God's will. So, it is with the disciple and his master. Here, again, the Halakhah is definitive: If a man's father and master are in captivity and he has enough funds to pay the ransom for only one of them, his obligation is towards his master. Of course, this applies only to one whose father taught him nothing. In the event that his father is also scholarly, his duties lie with his father. The reasoning behind this line of thinking is that God gave the Torah to Israel, but the scholars are the ones who bring the precepts of the Torah into clear focus so that the Jew can live by them.

**Miscellaneous Interpretations**

**Rashbatz** quotes Rashi and Rambam who reason that the meaning of “Let the honour of your disciple be as dear to you as your own, and the fear of your associate as the fear of your master" cannot be taken literally because it is a far cry from reality for one to assume these attitudes. A disciple knows less than his instructor and an associate is not on the same level as a master. What Rabbi Elazar is emphasizing is the importance of according respect to scholars on all levels as closely and commensurately as they deserve.

Rashbatz finds a flaw in Rabbi Elazar's maxim that the respect you must have for a peer should be tantamount to the fear of a master. “Where,” asks Rashbatz, “does the Torah indicate that one must honour his colleagues to that extent that it be equated with fear of a master?”

**Rashi:** Why should a disciple be given the respect of a colleague? Because the teacher gains his reputation and prominence through the successful development of his students. In other words, he was elevated to a colleague because his student put him there.

Following this reasoning, an associate must be given extra respect which Rabbi Elazar characterizes as fear - fear of the master. In this instance, the associate had nothing to do with the progress of his peer. He should conduct himself not only with respect, but on a much higher plateau, fear.

Finally, in the Jewish tradition the apex of achievement in life is to become a Scholar and a master of God's Law. Nothing requires more dedication, perseverance, and toil. Rabbi Elazar could think of no other tribute to such a person than to pay homage to him as one would to God.

**Rabbenu Yonah** is joined by Rashbatz and others in their conceptualization of the respect due to a disciple from his teacher. However, he goes his own way in his analysis of the relationship between the fear of one's master as compared to the fear of God. At first blush, this may appear somewhat illogical. Rabbenu Yonah finds the logic in the idea that the master is the one who imbues his students with the passion to study Torah and to fear the Almighty. The student would never have come close to Godliness if it were not for his teacher. He would not know the meaning and significance of the fear of God. It is for this reason that Rabbi Elazar employs the word fear in relation to both God and the master.

**Verbal Tallies**

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

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

**Bamidbar (Numbers) 13:1 – 14:10**

**Tehillim (Psalms) 101**

**Yehoshua (Joshua) 2:1-9, 23-24**

**Mk 10:1-9, Lk 16:18**

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

LORD - יהוה, Strong’s number 03068

Spake / Telleth - דבר, Strong’s number 01696.

Land - ארץ, Strong’s number 0776.

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

LORD - יהוה, Strong’s number 03068

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

Send / Sent - שלח, Strong’s number 07971.

Men - אנוש, Strong’s number 0582.

Land / Country - ארץ, Strong’s number 0776.

Give / Given - נתן, Strong’s number 05414.

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

Israel - ישראל, Strong’s number 03478.

**Bamidbar (Numbers) 13:1** And the **LORD <03068>** **spake <01696> (8762)** unto Moses, **saying <0559> (8800)**, 2 **Send <07971> (8798)** thou **men <0582>**, that they may search the **land <0776>** of Canaan, which I **give <05414> (8802)** unto the **children <01121>** of **Israel <03478>**: of every tribe of their fathers shall ye **send <07971> (8799)** a man, every one a ruler among them.

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

**Tehillim (Psalms) 101:6** Mine eyes shall be upon the faithful of the **land <0776>**, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

**Tehillim (Psalms) 101:7** He that worketh deceit shall not dwell within my house: he that **telleth <01696> (8802)** lies shall not tarry in my sight.

**Yehoshua (Joshua) 2:1** And Joshua <03091> the **son <01121>** of Nun **sent <07971> (8799)** out of Shittim two **men <0582>** to spy secretly, **saying <0559> (8800)**, Go view the **land <0776>**, even Jericho. And they went, and came into an harlot’s house, named Rahab, and lodged there.

**Yehoshua (Joshua) 2:2** And it was **told <0559> (8735)** the king of Jericho, **saying <0559> (8800)**, Behold, there came men in hither to night of the **children <01121>** of **Israel <03478>** to search out the **country <0776>**.

**Yehoshua (Joshua) 2:9** And she **said <0559> (8799)** unto the **men <0582>**, I know that the **LORD <03068>** hath **given <05414> (8804)** you the **land <0776>**, and that your terror is fallen upon us, and that all the inhabitants of the **land <0776>** faint because of you.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Num. 13:1 – 14:10** | **Psalms**  **101:1-8** | **Ashlamatah**  **Jos 2:1-9, 23-24** |
| --- | --- | --- | --- | --- |
| **rm;a'** | saying | Num. 13:1 Num. 13:17 Num. 13:27 Num. 13:30 Num. 13:31 Num. 13:32 Num. 14:2 Num. 14:4 Num. 14:7 Num. 14:10 |  | Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:4 Jos. 2:9 Jos. 2:24 |
| **vAna/** | men | Num. 13:2 Num. 13:3 Num. 13:16 Num. 13:31 Num. 13:32 |  | Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:4 Jos. 2:5 Jos. 2:7 Jos. 2:9 Jos. 2:23 |
| **#r,a,** | land, earth, ground, country | Num. 13:2 Num. 13:16 Num. 13:17 Num. 13:18 Num. 13:19 Num. 13:20 Num. 13:21 Num. 13:25 Num. 13:26 Num. 13:27 Num. 13:28 Num. 13:29 Num. 13:32 Num. 14:2 Num. 14:3 Num. 14:6 Num. 14:7 Num. 14:8 Num. 14:9 | Ps. 101:6 Ps. 101:8 | Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:9 Jos. 2:24 |
| **hV'ai** | wives, woman | Num. 14:3 |  | Jos. 2:1 Jos. 2:4 |
| **aAB** | entrance, go, come, enter | Num. 13:21 Num. 13:22 Num. 13:23 Num. 13:26 Num. 13:27 Num. 14:3 Num. 14:8 | Ps. 101:2 | Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:4 Jos. 2:23 |
| **tyIB;** | house |  | Ps. 101:2 Ps. 101:7 | Jos. 2:1 Jos. 2:3 |
| **!Be** | son, children | Num. 13:2 Num. 13:3 Num. 13:4 Num. 13:5 Num. 13:6 Num. 13:7 Num. 13:8 Num. 13:9 Num. 13:10 Num. 13:11 Num. 13:12 Num. 13:13 Num. 13:14 Num. 13:15 Num. 13:16 Num. 13:24 Num. 13:26 Num. 13:32 Num. 13:33 Num. 14:2 Num. 14:5 Num. 14:6 Num. 14:7 Num. 14:10 |  | Jos. 2:1 Jos. 2:2 Jos. 2:23 |
| **rBeDI** | speak, spoke | Num. 13:1 | Ps. 101:7 |  |
| **rb'D'** | word | Num. 13:26 | Ps. 101:3 |  |
| **%r,D,** | road |  | Ps. 101:2 Ps. 101:6 | Jos. 2:7 |
| **%l;h'** | went, walk |  | Ps. 101:2 Ps. 101:6 | Jos. 2:5 |
| **rh;** | mountains | Num. 13:17 Num. 13:29 |  | Jos. 2:23 |
| **dy"** | bank | Num. 13:29 |  | Jos. 2:24 |
| **[dy** | know, known |  | Ps. 101:4 | Jos. 2:4 Jos. 2:5 Jos. 2:9 |
| **hw"hoy>** | LORD | Num. 13:1 Num. 13:3 Num. 14:3 Num. 14:8 Num. 14:9 Num. 14:10 | Ps. 101:1 Ps. 101:8 | Jos. 2:9 Jos. 2:24 |
| **[;vuAhy>** | Joahua | Num. 13:16 Num. 14:6 |  | Jos. 2:1 Jos. 2:23 Jos. 2:24 |
| **lkoy"** | overcome, able, endure | Num. 13:30 Num. 13:31 | Ps. 101:5 |  |
| **$l;y"** | departed, go | Num. 13:26 |  | Jos. 2:1 |
| **ac'y"** | went out, gone out, gave | Num. 13:32 |  | Jos. 2:3 Jos. 2:5 Jos. 2:7 |
| **!Der>y:** | Jorden | Num. 13:29 |  | Jos. 2:7 |
| **bv;y"** | dwell, abide, remain, stay | Num. 13:18 Num. 13:19 Num. 13:28 Num. 13:29 Num. 13:32 | Ps. 101:6 Ps. 101:7 | Jos. 2:9 Jos. 2:24 |
| **laer'f.yI** | Israel | Num. 13:2 Num. 13:3 Num. 13:24 Num. 13:26 Num. 13:32 Num. 14:2 Num. 14:5 Num. 14:7 Num. 14:10 |  | Jos. 2:2 |
| **tr;K'** | cut down, cut off | Num. 13:23 Num. 13:24 | Ps. 101:8 |  |
| **lyIl;** | night | Num. 14:1 |  | Jos. 2:2 |
| **xq;l'** | bring, take, took | Num. 13:20 |  | Jos. 2:4 |
| **!Wn** | Num | Num. 13:8 Num. 13:16 Num. 14:6 |  | Jos. 2:1 Jos. 2:23 |
| **lp;n"** | fall, fell | Num. 14:3 Num. 14:5 |  | Jos. 2:9 |
| **!t;n"** | give,gave, given | Num. 13:2 Num. 14:1 Num. 14:4 Num. 14:8 |  | Jos. 2:9 Jos. 2:24 |
| **rWs** | depart | Num. 14:9 | Ps. 101:4 |  |
| **rp;s'** | told, tell | Num. 13:27 |  | Jos. 2:23 |
| **rb;['** | gone, passed, crossed over | Num. 13:32 Num. 14:7 Jos. 2:23 |  | Jos. 2:23 |
| **!yI[;** | sight, eye, see, saw | Num. 13:33 | Ps. 101:3 Ps. 101:5 Ps. 101:6 Ps. 101:7 |  |
| **ry[i** | cities, | Num. 13:19 Num. 13:28 | Ps. 101:8 |  |
| **hl'['** | go up, arise, ascend | Num. 13:17 Num. 13:21 Num. 13:22 Num. 13:30 Num. 13:31 |  | Jos. 2:6 Jos. 2:8 |
| **#[e** | forests, trees | Num. 13:20 |  | Jos. 2:6 |
| **~ynIP'** | before, face | Num. 13:22 Num. 14:5 |  | Jos. 2:9 Jos. 2:24 |
| **ha'r'** | see, preceive, saw | Num. 13:18 Num. 13:26 Num. 13:28 Num. 13:32 Num. 13:33 Num. 14:10 |  | Jos. 2:1 |
| **[r;** | bad, wickedess | Num. 13:19 | Ps. 101:4 |  |
| **bWv** | return, turn | Num. 13:25 Num. 13:26 Num. 14:3 Num. 14:4 |  | Jos. 2:23 |
| **xl;v'** | send | Num. 13:2 Num. 13:3 Num. 13:16 Num. 13:17 Num. 13:27 |  | Jos. 2:1 Jos. 2:3 |
| **~ve** | name | Num. 13:4 Num. 13:16 |  | Jos. 2:1 |
| **~yIT;v.** | two | Num. 13:23 |  | Jos. 2:1 Jos. 2:4 Jos. 2:23 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Num. 13:1 – 14:10** | **Psalms**  **101:1-8** | **Ashlamatah**  **Jos 2:1-9, 23-24** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 10:1-9** | **Tosefta of**  **Luke**  **Lk 16:18** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἀνήρ** | men, man | Num. 13:2 Num. 13:3 Num. 13:16 Num. 13:32 |  | Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:4 Jos. 2:5 Jos. 2:7 Jos. 2:9 Jos. 2:23 | Mk. 10:2 | Lk. 16:18 |
| **ἄνθρωπος** | men, man | Num 13:31 |  |  | Mk. 10:7 Mk. 10:9 |  |
| **ἀποκρίνομαι** | answering | Num 13:26 |  |  | Mk. 10:3 Mk. 10:5 |  |
| **ἀπολύω** | loosed |  |  |  | Mk. 10:2 Mk. 10:4 | Lk. 16:18 |
| **γυνή** | wives, woman | Num. 14:3 |  | Jos. 2:1 Jos. 2:4 | Mk. 10:2 Mk. 10:7 | Lk. 16:18 |
| **δύο** | two |  |  | Jos 2:4  Jos 2:23 | Mk. 10:8 |  |
| **εἷς** | one | Num 13:2  Num 13:23 |  |  | Mar 10:8 |  |
| **ἔπω** | said | Num 13:17 Num 13:27  Num 13:30  Num 13:31  Num 14:2  Num 14:4  Num 14:7  Num 14:10 |  | Jos 2:4  Jos 2:9  Jos 2:24 | Mk. 10:3 Mk. 10:4 Mk. 10:5 |  |
| **ἔρχομαι** | came, come | Num 13:22 Num 13:23  Num 13:26  Num 13:27 |  | Jos 2:23 | Mk. 10:1 |  |

**Nazarean Talmud**

**Sidrah of B’midbar (Numbers) 13:1 – 14:10**

**“Sh’lach L’kha” “Send out for yourself”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul - Tosefta**  **Luqas 16:18** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 10:1-9** |
| **“Everyone who sends his wife away (without a bill of divorce Heb. get) and marries another commits adultery, and the one who marries a woman sent away (without a bill of divorce Heb. get) from her husband commits adultery.** | **Arising from that place, he came into the borders of Y’hudah (Judea) beyond the Yarden and again congregations came to him and as his practice (religious practice) was, he instructed them in Halakha.**  **And the some of the Shammaite P’rushim (Pharisees) came questioning him, “Is a man allowed to divorce his wife?” attempting to test him. But he answered, saying what did Moshe command? They answered saying, “Moshe permitted a bill of divorce (Heb. get) to set her free.” And Yeshua answered saying, “He wrote this mitzvah for you because of the stubbornness (unyielding) of your heart. But B’resheet says, “So God created man in his own image, in the image of God created he him; male and female created he them.”[[50]](#footnote-50) “Therefore will a man leave his father and his mother, and will cleave unto his wife: and they will be one flesh.”[[51]](#footnote-51) Then what God has joined man cannot separate.[[52]](#footnote-52)** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 13:1- 14.10 | Ps 101.1-8 | Joshua 2.1-9, 23-24 | Mk 10:1-9 | 1 Luqas 16:18 | Mark 10:1-9 |

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) 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: “A’ad-Anah Y’na-atsuni” – “How long will”**

**&**

**4th Shabbat of Nachamu (Consolation)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **עַד-אָנָה יְנַאֲצֻנִי** |  | **Saturday Afternoon** |
| **“****A’ad-Anah Y’na-atsuni”** | Reader 1 – B’Midbar 14:11-14 | Reader 1 – B’Midbar 15:1-7 |
| **“****How long will”** | Reader 2 – B’Midbar 14:15-20 | Reader 2 – B’Midbar 15:8-15 |
| **“¿Hasta cuándo me ha …?”** | Reader 3 – B’Midbar 14:21-25 | Reader 3 – B’Midbar 15:1-15 |
| B’midbar (Numbers) 14:11-45 | Reader 4 – B’Midbar 14:26-30 |  |
| Ashlamatah: Is 52:5-12 + 54:7-8 | Reader 5 – B’Midbar 14:31-34 | **Monday & Thursday**  **Mornings** |
| Special Ashlamatah: Is 51:12-52:12 | Reader 6 – B’Midbar 14:35-38 | Reader 1 – B’Midbar 15:1-7 |
| Psalms 102:1-12 | Reader 7 – B’Midbar 14:39-45 | Reader 2 – B’Midbar 15:8-15 |
|  | Maftir – B’Midbar 14:43-45 | Reader 3 – B’Midbar 15:1-15 |
| N.C.: Mk 10:10-12; Lk 18:15-17 | Is 52:5-12 + 54:7-8 |  |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

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1. Pesachim 117a [↑](#footnote-ref-1)
2. verse 2 [↑](#footnote-ref-2)
3. Alshich [↑](#footnote-ref-3)
4. verse 1; These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-4)
5. Pirke D’Rabbi Eliezer chapter 32. In Mechilta, Bo. xvi. p. 19a; only Isaac, Solomon, and Josiah are mentioned. See Agadath Bereshit, 65, and Midrash HaGadol, c. 246. In T.J. Berachot i. 8 four names are mentioned, the three as in the Mechilta and, in addition, Ishmael; cf. Gen. Rab. xlv. 8. In T.B. Chullin, 139b, the name of Moses is mentioned, as also the names of Mordecai, Esther, and Haman, all these names being hinted at in the Torah. Luria observes that Cyrus (Is. 44:28 and 45:1) should have been mentioned in the list of people named before their birth. This fact would not warrant the inference that all these people were pre-existent. This reasoning is, however, often applied to the name of the Messiah, as though it meant that the Messiah pre-existed because his name was named before his birth; see Hellenism and Christianity, p. i 7. [↑](#footnote-ref-5)
6. The first editions add: “our Rabbi”, or “our teacher”. Since Moses’ name was not explicitly given before he was born, I will not elaborate. ***Pirke D’Rabbi Eliezer 32*** *Whence do we know about Moses? Because it is said, “And the Lord said. My spirit shall not abide in man for ever in their going astray”. What is the implication (of the expression), “In their going astray”? Retrospectively his name was called Moses.’’ For the life of Moses was one hundred and twenty years, as it is said, “His days shall be an hundred and twenty years”.*Moses was responsible for building the Mishkan, the Tabernacle, which was the forerunner of the Temple. Further, the focal point of the Temple were the Luchot, the tablets that Moses carved out, which were written by HaShem, and brought down and explained my Moses. [↑](#footnote-ref-6)
7. The first editions read: “the name of the Messiah”. The Amsterdam edition reads: “our Messiah”. The first editions add: “May the Holy One, blessed be He, cause him to come speedily in our days”. [↑](#footnote-ref-7)
8. ibid. 17:19 [↑](#footnote-ref-8)
9. See Midrash HaGadol, c. 256; Agadath Bereshit, 53; Gen. Rab. liii. 7: and Tanchuma (ed. Buber), Gen. 54a. Jubilees xvi.3 says: “And we told her (Sarah) the name of her son, as his name is ordained and written in the heavenly tables, (i.e.) Isaac”. [↑](#footnote-ref-9)
10. The Agadath Bereshit, loc. cit., refers to the Ten Commandments. The context in our author agrees with Tanchuma, Korach, xii. [↑](#footnote-ref-10)
11. ibid. 17 [↑](#footnote-ref-11)
12. ibid. 21:4 [↑](#footnote-ref-12)
13. ibid. 5 [↑](#footnote-ref-13)
14. WORLDMASK, byRabbi Akiva Tatz, pg. 78 [↑](#footnote-ref-14)
15. Divrei HaYamim (1 Chronicles) 22:9; The Venice edition reads: “and thou shalt call his name Solomon, because”. See Midrash HaGadol, c. 246. [↑](#footnote-ref-15)
16. Ibid. [↑](#footnote-ref-16)
17. There are two levels within our souls: One level refers to the soul as it enclothes itself in our conscious powers. This itself has four mediums of expression: nefesh, ruach, neshama, and Chaya, which parallel the four spiritual worlds: Asiyah, Yetzira, Beriah, and Atzilut. And there is a level of soul which transcends our entire range of powers, the level of yechidah. This level is at one with Hashem as He is manifest as yachid, “the singular One,” a level that transcends the spiritual cosmos. [↑](#footnote-ref-17)
18. WORLDMASK, byRabbi Akiva Tatz, pg. 78 [↑](#footnote-ref-18)
19. Melachim alef (1 Kings) 13:2 [↑](#footnote-ref-19)
20. The words in brackets do not occur in the MS., but they are found in the first editions. [↑](#footnote-ref-20)
21. The reference is probably to the mother. The first editions omit this. [↑](#footnote-ref-21)
22. See Yalkut on 1Kings 13§ 200. The name Josiah (ישיה) is interpreted as though it were יאישיהוא, “he is worthy like a lamb”.

    The next sentence is found only in the MS. [↑](#footnote-ref-22)
23. ibid. 2 [↑](#footnote-ref-23)
24. V. supra 51b. [↑](#footnote-ref-24)
25. Ex. XVI, 33. [↑](#footnote-ref-25)
26. Num. XIX, 9. [↑](#footnote-ref-26)
27. Num. XVII, 25. [↑](#footnote-ref-27)
28. I Sam. VI, 8. Hence it is evident that it was placed together with the Ark and the fear was justified that together with the latter these things might be [exiled](about:blank) and lost. [↑](#footnote-ref-28)
29. Deut. XXVIII, 36. [↑](#footnote-ref-29)
30. II Chron. XXXV, 3. [↑](#footnote-ref-30)
31. The Ark of the Covenant. [↑](#footnote-ref-31)
32. The first editions omit this part of the verse, and give the second half only. [↑](#footnote-ref-32)
33. Bereshit (Genesis) 16:11. [↑](#footnote-ref-33)
34. Ishma-el is interpreted as meaning “God will hear”; cf. Bereshit (Genesis) 16:11 . [↑](#footnote-ref-34)
35. The first editions read: “the voice of the cry”. [↑](#footnote-ref-35)
36. The MS. omits “days”. It occurs in the first editions. The reference is to the time of woe preceding the coming of the Messiah. See supra, pp. 221 f., and cf. Matt. 24:3 ff. for the Messianic woes. [↑](#footnote-ref-36)
37. The first editions add: “as it is said, ‘God shall hear and answer them’ “. (Ps. 55:19). The Hebrew for “God shall hear” contains the same letters as the Hebrew word Ishmael. [↑](#footnote-ref-37)
38. Bereshit (Genesis). 21:14 [↑](#footnote-ref-38)
39. 1 Tsefet (Peter) 2:5 [↑](#footnote-ref-39)
40. Tehillim (Psalms) 72:17; See Aruch, ed. Kohut, iv. p. 141a, s.v. p: in the sense of “offspring”; cf. Gen. 21:23. Gesenius (Oxford edition) renders Ps. Ixxii. 17: “Let his name have increase”. See Parchon’s Heh. Diet, s.v., and note Jalkut, loc. cit., which says: “He will stir up all the evil ones of the earth (in the future)”; cf. Jalkut, Gen. § 45, and Midrash HaGadol, loc. cit. [↑](#footnote-ref-40)
41. See Ibn Ezra on this verse of Ps 72. See also Sanhedrin, 95a, and supra, p. 230. ‘Aruch, loc. cit., reads: “in the future he will bring to life those who sleep in the dust, therefore is his name called Yinnon”. See also supra, p.12. [↑](#footnote-ref-41)
42. Ibid. [↑](#footnote-ref-42)
43. Bereshit (Genesis) 49:10 [↑](#footnote-ref-43)
44. Yirmiyahu (Jeremiah) 16:13 [↑](#footnote-ref-44)
45. Daniel 2:22 [↑](#footnote-ref-45)
46. See Yeshayahu (Isaiah) 43:11. [↑](#footnote-ref-46)
47. Melachim bet (II Kings) 23:25. [↑](#footnote-ref-47)
48. WORLDMASK, byRabbi Akiva Tatz, pg. 78-79 [↑](#footnote-ref-48)
49. Colossians 1:18. [↑](#footnote-ref-49)
50. Cf. Gen 1:27 [↑](#footnote-ref-50)
51. Cf. Gen 3:24 [↑](#footnote-ref-51)
52. This statement is in no way a contention against divorce and the “Torah of Moshe.” The “get” (bill of divorce) was/is G-d’s idea not Moshe’s [↑](#footnote-ref-52)