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| **Esnoga Bet Emunah**[**12210 Luckey Summit**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)[**San Antonio, TX 78252**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)**United States of America****© 2017**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2017**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Cheshvan 22, 5778 – Nov 10/11, 2017** | **Third Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.**

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Marvin Hyde

His Excellency Adon Ya’aqob ben Abraham

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

**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** **benhaggai@GMail.com** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

We hank G-d most sincerely for healing His Eminence our beloved Rabbi Dr. Hillel ben David. It will take some time for his full recovery. We pray that God, most blessed be He, make his recovery time most pleasant, without any complications, and with good rest, and we all say amen ve amen!

We also pray for a problem with a property of H.E. Giberet Leah whose neighbor is spreading Lashon Hara to anyone who approaches to buy it, and resulting in buyers going back on their intention to purchase the property. This is very important to H.E. Giberet Leah. Let us pray for HaShem’s mighty and just intervention in this matter, and that this property be sold speedily soon, and let us say, amen ve amen!

We pray for His Excellency Adon Jonah Lindemann (age 18), and His Excellency Adon Bart Lindemann. Jr. (age 20). [the sons of His Excellency Adon Barth Lindemann] who have recently been diagnosed with Asperger’s disease (a “spectrum disorder”). Their father asks that we pray that he can find for his two young sons the appropriate and good professional assistance that they urgently need. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Their Excellencies Adon Adon Bart Lindemann Jr. & Adon Jonah Lindemann, May the Holy One, Blessed is He, be filled with compassion for them to restore their health, to heal them, to strengthen them, and to revivify them. And may He send them speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

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

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

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**Shabbat: “B’Midbar Sinai” - “In (the) wilderness (of) Sinai”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בְּמִדְבַּר סִינַי** |  | **Saturday Afternoon** |
| **“****B’Midbar Sinai”** | Reader 1 – B’Midbar 1:1-19 | Reader 1 – B’Midbar 2:1-5 |
| **“****In (the) wilderness (of) Sinai”** | Reader 2 – B’Midbar 1:20-25 | Reader 2 – B’Midbar 2:6-10 |
| **“en (el) desierto (de) Sinaí”**  | Reader 3 – B’Midbar 1:26-31 | Reader 3 – B’Midbar 2:11-16 |
| B’midbar (Numbers) 1:1-54 | Reader 4 – B’Midbar 1:32-37 |  |
| Ashlamatah: Hos 2:16-25 | Reader 5 – B’Midbar 1: 38-43 | **Monday & Thursday****Mornings** |
|  | Reader 6 – B’Midbar 1:44-47 | Reader 1 – B’Midbar 2:1-5 |
| Psalms 90:1-17 | Reader 7 – B’Midbar 1:48-54 | Reader 2 – B’Midbar 2:6-10 |
|  |  Maftir – B’Midbar 1:52-54 | Reader 3 – B’Midbar 2:11-16 |
| N.C.: 2 Pet 1:19-21;Lk 16:9-11; Rm 5:12-16 |  Hos 2:16-25 |   |

**Contents of the Torah Seder**

* Mustering the People – Numbers 1:1-19
* Details of the Census – Numbers 1:20-46
* The Levites – Numbers 1:47-54

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**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. 1-25

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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Numbers) 1:1-54**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The Lord spoke to Moses **in the Sinai Desert**, in the Tent of Meeting on the first day of the second month, in the second year after the exodus from the land of Egypt, saying. | 1. AND the LORD spoke with Mosheh **in the wilderness of Sinai**, in the tabernacle of ordinance, on the first of the month Iyar, which was the second month of the second year from the time of their coming forth from the land of Mizraim, saying: |
| 2. Take the sum of all the congregation of the children of Israel, by families following their fathers' houses; a head count of every male according to the number of their names. | 2. Take the account of the whole congregation of the Bene Yisrael, according to the families of their fathers' house, by the number of the names of all the males by their capitations. |
| 3. From twenty years old and upwards, all who are fit to go out to the army in Israel, you shall count them by their legions you and Aaron. | 3. From each son twenty years and upwards, every one going out in the host in Israel; you and Aharon number them by their hosts. |
| 4. With you there shall be a man from each tribe, one who is head of his father's house. | 4. And let there be with you a man of each tribe, a chief of his father's house. |
| 5. These are the names of the men who shall stand with you; for Reuben, Elitzur the son of Shedeur. | 5. And these are the names of the men who will stand with you. Of Reuben, Elizur bar Shedeur: |
| 6. For Simeon, Shelumiel the son of Zurishaddai. | 6. of Shimeon, the leader, Shelumiel bar Zuri-Shaddai: |
| 7. For Judah, Nahshon the son of Amminadab. | 7. the prince of Yehudah, Nachshon bar Amminadab: |
| 8. For Issachar, Nethanel the son of Zu'ar. | 8. the prince of Issakar, Nathaniel bar Zuar: |
| 9. For Zebulun, Eliab the son of Helon. | 9. the prince of Zebulon, Eliab bar Chelon: |
| 10. For the children of Joseph: for Ephraim, Elishama' the son of 'Ammihud; for Manasseh, Gamliel the son of Pedazur. | 10. the prince of the Bene Yoseph, of Ephraim, Elishama bar Ammihud: the prince of Menasheh, Gamliel bar Pedazur: |
| 11. For Benjamin, Abidan the son of Gideoni. | 11. the prince of Benjamin, Abidan bar Gideoni: |
| 12. For Dan, Ahi'ezer the son of 'Ammishaddai. | 12. the prince of Dan, Achiezer bar Ammi-shadai: |
| 13. For Asher, Pag'iel the son of 'Ochran. | 13. the prince of Asher, Pagiel bar Achran: |
| 14. For Gad, Eliasaph the son of De'uel. | 14. the prince of Gad, Eljasaph bar Dehuel: |
| 15. For Naphtali, Ahira' the son of 'Enan. | 15. the prince of Naphtali, Achira bar Enan. |
| 16. These were the ones summoned by the congregation, the princes of the tribes of their fathers; they are the heads of the thousands of Israel. | 16. These (were) the notables of the congregation of the people, chiefs of their fathers' tribes, heads of thousands in Israel these. |
| 17. Then Moses and Aaron took these men, who were indicated by [their] names, | 17. And Mosheh and Aharon took these men who are expressed by their names: |
| 18. and they assembled all the congregation on the first day of the second month, and they declared their pedigrees according to their families according to their fathers' houses; according to the number of names, a head count of every male from twenty years old and upward. | 18. and they assembled all the congregation on the first day of the month Iyar, which is the second month, and re-censed them by the families of their fathers' house, by the number of their names, from twenty years old and upward by their capitations. |
| 19. As the Lord commanded Moses, so did he count them in the Sinai desert. | 19. As the LORD commanded Mosheh, they numbered them in the wilderness of Sinai. |
| 20. This was [the sum of] the children of Reuben, the firstborn of Israel, their descendants according to their families, according to their fathers' houses; the number of individual names of every male from twenty years old and upward, all who were fit to go out to the army. | 20. And the sons of Reuben, the first-born of Israel by the families of the generations of their fathers' house, in the number of their names by their polls, every male from twenty years old and upward, all going forth in the host, |
| 21. Those counted from the tribe of Reuben [were] forty six thousand, five hundred. | 21. the sum of the tribe of Reuben, forty-six thousand Five hundred.JERUSALEM: Their sum. |
| 22. Of the tribe of Simeon, their descendants according to their families, according to their fathers' houses; his tally, according to the number of individual names of every male from twenty years old and upward, all who were fit to go out to the army. | 22. Of the families of the Bene Shimeon, after the generations of their fathers' house in the number of their names by their polls, every male from twenty years and upward, every one going forth in the host, |
| 23. Those counted from the tribe of Simeon: fifty nine thousand, three hundred. | 23. the sum of the tribe of Shimeon, fifty-nine thousand three hundred: |
| 24. Of the tribe of Gad, their descendants according to their families, according to their fathers' houses; the number of individual names of every male from twenty years old and upward, all who were fit to go out to the army. | 24. of the family of the Bene Gad, after the generation of their fathers' house, in the number of their names by their polls, every male from twenty years and upward, |
| 25. Those counted from the tribe of Gad: forty five thousand, six hundred and fifty. | 25. forty-five thousand six hundred and fifty. |
| 26. Of the tribe of Judah, their descendants according to their families, according to their fathers' houses; the number of individual names of every male from twenty years old and upward, all who were fit to go out to the army. | 26. \_\_\_ |
| 27. Those counted from the tribe of Judah: seventy four thousand, six hundred. | 27. The sum of the tribe of Yehudah seventy-four thousand six hundred: |
| 28. Of the tribe of Issachar, their descendants according to their families, according to their fathers' houses; the number of individual names of every male from twenty years old and upward, all who were fit to go out to the army. | 28. \_\_\_  |
| 29. Those counted from the tribe of Issachar: fifty four thousand, four hundred. | 29. of Issakar, fifty-four thousand four hundred. |
| 30. Of the tribe of Zebulun, their descendants according to their families, according to their fathers' houses; the number of individual names of every male from twenty years old and upward, all who were fit to go out to the army. | 30. \_\_\_ |
| 31. Those counted from the tribe of Zebulun: fifty seven thousand, four hundred. | 31. of Zebulon, fifty-seven thousand four hundred: |
| 32. Of the tribe of Ephraim, their descendants according to their families, according to their fathers' houses; the number of individual names of every male from twenty years old and upward, all who were fit to go out to the army. | 32. \_\_\_ |
| 33. Those counted from the tribe of Ephraim: forty thousand, five hundred. | 33. of Ephraim, forty thousand five hundred: |
| 34. Of the tribe of Manasseh, their descendants according to their families, according to their fathers' houses; the number of individual names of every male from twenty years old and upward, all who were fit to go out to the army. | 34. \_\_\_ |
| 35. Those counted from the tribe of Manasseh: thirty two thousand, two hundred. | 35. Of Menasheh, thirty-two thousand two hundred: |
| 36. Of the tribe of Benjamin, their descendants according to their families, according to their fathers' houses; the number of individual names of every male from twenty years old and upward, all who were fit to go out to the army. | 36. \_\_\_ |
| 37. Those counted from the tribe of Benjamin: thirty five thousand, four hundred. | 37. Benjamin, thirty five thousand four hundred: |
| 38. Of the tribe of Dan, their descendants according to their families, according to their fathers' houses; the number of individual names of every male from twenty years old and upward, all who were fit to go out to the army. | 38. \_\_\_ |
| 39. Those counted from the tribe of Dan: sixty two thousand, seven hundred. | 39. Dan, sixty-two thousand seven hundred: |
| 40. Of the tribe of Asher, their descendants according to their families, according to their fathers' houses; the number of individual names of every male from twenty years old and upward, all who were fit to go out to the army. | 40. \_\_\_ |
| 41. Those counted from the tribe of Asher: forty one thousand, five hundred. | 41. Asher, forty-one thousand five hundred: |
| 42. Of the tribe of Naphtali, their descendants according to their families, according to their fathers' houses; the number of individual names of every male from twenty years old and upward, all who were fit to go out to the army. | 42. \_\_\_ |
| 43. Those counted from the tribe of Naphtali: fifty three thousand, four hundred. | 43. Naphtali, fifty-three thousand four hundred. |
| 44. These are the numbered ones, whom Moses and Aaron and the twelve princes of Israel counted each one [representing] his fathers' house. | 44. These are the sums of the numbered ones which Mosheh and Aharon, and the princes of Israel, twelve men, a man for each house of their fathers, did number. |
| 45. All the children of Israel were counted according to their fathers' houses, from twenty years and upward, all who were fit to go out to the army. | 45. \_\_\_ |
| 46. The sum of all those who were counted: six hundred and three thousand, five hundred and fifty. | 46. And all the sums of the numbered of the Bene Yisrael were six hundred and three thousand five hundred and fifty. |
| 47. But the Levites, according to their father's tribe were not numbered among them. | 47. But the Levites after their father's tribe were not numbered among them. |
| 48. The Lord spoke to Moses saying: | 48. For the LORD had spoken with Mosheh, saying: |
| 49. Only the tribe of Levi you shall not number, and you shall not reckon their sum among the children of Israel. | 49. Nevertheless, the tribe of Levi you will not number, nor take their sum among the children of Israel: |
| 50. But you shall appoint the Levites over the Tabernacle of the Testimony, over all its vessels and over all that belong to it; they shall carry the Tabernacle and they shall minister to it, and they shall encamp around the Tabernacle. | 50. but you will appoint the Levites over the tabernacle of the testimony, and over all its vessels, and whatever things pertain unto it. They will carry the tabernacle and all its vessels, and do service in it; and round about the tabernacle will they dwell. |
| 51. When the Tabernacle is set to travel, the Levites shall dismantle it; and when the Tabernacle camps, the Levites shall erect it; any outsider [non Levite] who approaches shall be put to death. | 51. And when the tabernacle is to go forward, the Levites will take it apart; and when the tabernacle is to be stationary, the Levites are to uprear it: the common person who draws near will be slain by a flaming fire from before the LORD. |
| 52. The children of Israel shall encamp, each man by his own camp and each man by his division. | 52. And the sons of Israel will encamp every one by the place of his own company, every one under his standard according to their hosts. |
| 53. The Levites shall encamp around the Mishkan of the Testimony, so that there be no wrath upon the congregation of the children of Israel and the Levites shall keep the charge of the Mishkan of the Testimony. | 53. But the Levites will encamp round about the tabernacle of the testimony, that there may not be wrath upon the congregation of the children of Israel; and the Levites will keep charge of the tabernacle of testimony. |
| 54. And the children of Israel did according to all that the Lord had commanded Moses thus did they do. | 54. And the sons of Israel did according to all that the LORD commanded Mosheh, so did they. |
|   |   |

**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.

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**Rashi’s Commentary for: B’Midbar (Numbers) 1:1-54**

**1** **The Lord spoke... in the Sinai Desert... on the first of the month Because they were dear to Him, He counted them often.** When they left Egypt, He counted them (Exod. 12:37); when [many] fell because [of the sin] of the golden calf, He counted them to know the number of the survivors (Exod. 32:28); when He came to cause His Divine Presence to rest among them, He counted them. On the first of Nissan, the*Mishkan* was erected, and on the first of Iyar, He counted them.

**2** **by families** To ascertain the number of [people in] each tribe.

**following their fathers’ houses** If one’s father was from one tribe and his mother from another tribe, he is counted with his father’s tribe.

**a head count** Heb. לְגֻלְגְּלֹתָם, by means of shekels; “a *bekka* (half a shekel) per head (לְגֻלְגֹּלֶת.)”

**3** **all who are fit to go out to the army** This informs [us] that no one went out to the army below the age of twenty.

**4** **With you** When you count them, there should be with you a prince from each tribe.

**16** **the ones summoned of the congregation** They were summoned for every important matter concerning the congregation.

**17** **these men** These twelve princes.

**who were indicated** to him here by their names.

**18** **and they declared their pedigrees according to their families** They brought the records of their pedigrees and witnesses of their birth claims, so that each one should trace his genealogy to a tribe.

**49** **Only the tribe of Levi you shall not number** The legion of the king deserves to be counted on its own (*Tanchuma*). Another explanation: The Holy One, Blessed Be He, foresaw that a decree was destined to be enacted against all those counted from twenty years and upward [condemning them] to die in the desert. He said, “Let these not be included, for they are Mine, since they did not err in [the sin of] the [golden] calf.”-[*B.B.* 121]

**50** **But you shall appoint the Levites** Heb. הַפְקֵד, as the *Targum* renders, מַנִי, *appoint* ; it is an expression of appointing to control the thing over which one is appointed, as it says, “Let the king appoint (וְיַפְקֵד) officers (פְקִידִים)” (Esther 2:3).

**51** **shall dismantle it** Heb. יוֹרִידוּ, as the *Targum* [*Onkelos*] renders, “They shall take it apart.” Whenever they were about to set out on a journey in the desert from one station to another, they dismantled the structure and carried it to the place where the cloud would settle. They would encamp there and set it up.

**any outsider who approaches** [to participate] in this work.

**shall be put to death** at the hands of heaven.

**52** **and each man by his division** As the divisions are arranged in this Book [of Numbers], three tribes for every division.

**53** **so that there be no wrath** If you act in accordance with My command, there will be no wrath, but if not, and outsiders take part in this service, there will be wrath, as we find with the incident with Korah [that is says,] “for the wrath has gone forth from the Lord” (Num. 17:11).

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**Ketubim: Tehillim (Psalms) 90:1-17**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A prayer of Moses, the man of God. O Lord, You have been our dwelling place throughout all generations. | 1. The prayer that Moses the prophet of the LORD prayed when the people, the house of Israel, sinned **in the wilderness**. He raised his voice and thus he said: O LORD, the dwelling of whose presence is in heaven, You have been for us a helper in every generation. |
| 2. Before the mountains were born, and You brought forth the earth and the inhabited world, and from everlasting to everlasting, You are God. | 2. When it was manifest in Your presence that Your people were going to sin, You established repentance; before ever the mountains were lifted up and the earth and the world's inhabitants created, and from this age to the age to come, You are God. |
| 3. You bring man to the crushing point, and You say, "Return, O sons of men." | 3. You will return a son of man to death because of his sin; and yet You have said, "Repent, O sons of men." |
| 4. For a thousand years are in Your eyes like yesterday, which passed, **and a watch in the night.** | 4. For a thousand years in Your eyes are considered in Your presence like a yesterday, for it will pass; **and like a watch in the night.** |
| 5. You carry them away as a flood; they are like a sleep; in the morning, like grass it passes away. | 5. And if they do not repent, death will come upon them, they will be as those who are sleeping; and in the age to come, they will disappear like crumbling grass. ANOTHER TARGUM: You made them drink the cup of cursing; they became like a drunken man in his sleep. |
| 6. In the morning, it blossoms and passes away; in the evening, it is cut off and withers. | 6. Their deeds are like grass that in the morning will spring up and multiply; in the evening it fades and dries up from the heat. |
| 7. For we perish from Your wrath, and from Your anger we are dismayed. | 7. For we have been destroyed by Your harshness, and by Your anger we have been terrified. |
| 8. You have placed our iniquities before You, [the sins of] our youth before the light of Your countenance. | 8. You have set our sins in front of You, the iniquities of our youth before the light of Your face. |
| 9. For all our days have passed away in Your anger; we have consumed our years as a murmur. | 9. For all our days have been removed from Your presence in Your anger; we have completed the days of our lives like a vapor of the mouth in winter. |
| 10. The days of our years because of them are seventy years, and if with increase, eighty years; but their pride is toil and pain, for it passes quickly and we fly away. | 10. The days of our years in this age are seventy years, quickly passing; and if one is in strength, eighty years; but most of them are toil and deceit for the guilty, for they pass in haste and fly away to the morning. |
| 11. Who knows the might of Your wrath, and according to Your fear is Your anger. | 11. Who is he who knows how to turn back the force of Your harshness? Except the righteous/generous, who fear You, appease Your anger. |
| 12. So teach the number of our days, so that we shall acquire a heart of wisdom. | 12. Who is right to teach us to number our days, except the prophet, whose heart pours forth wisdom? |
| 13. Return, O Lord, how long? And repent about Your servants. | 13. Turn, O LORD how long will You afflict us? And turn from the harm that You commanded to do to Your servants. |
| 14. Satiate us in the morning with Your loving-kindness, and let us sing praises and rejoice with all our days. | 14. Satisfy us with Your goodness in the age that is likened to a morning, and we will rejoice and be glad in all our days. |
| 15. Cause us to rejoice according to the days that You afflicted us, the years that we saw evil. | 15. Gladden us like the days that You afflicted us, like the years that we saw harm. |
| 16. May Your works appear to Your servants, and Your beauty to their sons. | 16. Let the works of Your miracles appear to Your servants, and let Your splendor be upon their sons. |
| 17. And may the pleasantness of the Lord our God be upon us, and the work of our hands establish for us, and the work of our hands establish it. | 17. And may the pleasantness of the Garden of Eden be upon us from the presence of the LORD our God, and the works of our hands will be established by Him. |
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**Rashi’s Commentary for: Psalms 90:1-17**

**1** **A prayer of Moses** Moses recited all the eleven psalms from here to (ch. 101) “Of David, a song.” Corresponding to them, he [Moses] blessed eleven tribes with eleven blessings, in (Deut. 33): “And this is the blessing.”

**You have been our dwelling place** Heb. מעון, an abode and a refuge in which to enter. [That is what] You have been for us.

**throughout all generations** From time immemorial, for You preceded all.

**2** **Before the mountains were born** [i.e., before they] were created, and before You brought forth the earth and the inhabited world, and from the first world to the last world, You are God.

**3** **You bring man to the crushing point** You bring agonies upon man until You reduce him to a weakened state, near death, and You tell him with these agonies, “Return, O sons of men from your evil ways.”

**4** **For a thousand years are in Your eyes** A thousand years of man are like one day of the Holy One, blessed be He, and part of the night with it; for one day of the Holy One, blessed He, and a little of the night of the Holy One, blessed be He, are a thousand years, for the text does not say that the day of the Holy One, blessed be He, is like a thousand years, but that when a little of the night elapses with it, then His day is complete, and it is a thousand years. Therefore, Adam died within a thousand [years] for had he lived a thousand [years] it would be more than the day of the Holy One, blessed be He. Perhaps the amount of that watch equals the time from the death of Adam until a thousand years, but we do not know how much that watch was, except from conjecture. I found [this]:

**For a thousand years are in Your eyes, etc.** And when repentance came into Your thoughts from the beginning, You judged well and created it. Now those years were appropriate for it because people’s days were many, so that a thousand years were in Your eyes like one passing day, which passed and was gone, with a little of the night with it, for You said to Adam (Gen. 2:17): “for on the day you eat of it, you will surely die,” and he lived nine hundred and thirty years. We find that a thousand years equal one whole day and a little of the night with it.

**like yesterday, which passed** Which already passed.

**5** **You carry them away as a flood; they are like a sleep** Now you have seized those years and had them become a few days, which are merely like a sleep of slumber, for the years of the generations are seventy years, as is explained at the end of the chapter: “The days of our years because of them are seventy years,” and they are regarded as one sleep. As the matter that is said (below 126:1) “When the Lord returns the returnees to Zion, we shall be like dreamers.” This was stated regarding the Babylonian exile, which lasted seventy years.

**You carry them away as a flood** Heb. זרמתם, an expression of flooding, as (Hab. 3:10): “A stream (זרם) of water.”

**in the morning, like grass it passes away** If one is born at night, he dies in the morning at the end of his sleep. And if,...

**6** **In the morning, it blossoms** it passes away immediately, and when evening comes, it is cut off and withered. Why?

**7** **For we perish from Your wrath, and from Your anger, etc.** That is to say: And because of all this,...

**8** **You have placed our iniquities before You** and our youth, the sins of our youth, You have placed before the light of Your countenance.

**our youth** Heb. עלמנו, our youth, as (I Sam. 17: 56): “whose son is this youth (העלם).”

**before the light of Your countenance** opposite You and to look at them.

**9** **have passed away in Your anger** Have turned, have been cleared away, and have gone away in Your anger.

**as a murmur** Like speech, which hastens to disappear.

**10** **The days of our years because of them are seventy years** The days of these years of ours, because of these iniquities of ours and because of these sins of our youth, are seventy years.

**and if with increase** And if his days are much increased, they are eighty years.

**but their pride is toil and pain** But all the greatness and the dominion that a person enjoys in these days are only toil and pain. Why? Because it passes quickly and we fly away. During its swift passing, we fly away and die.

**it passes** Heb. גז, an expression of passing, as (Nahum 1:12): “they have crossed (נגוזו) ”; (Num. 11:31), “and drove (ויגז) quails up from the sea.”

**11** **Who knows the might of Your wrath** In these few days, who can acquire intelligence to know the might of Your wrath and to fear You, and as for YouYour fear is Your anger. Just as You are feared, so is Your anger harsh, and You exact retribution from the sinners.

**12** **So teach the number of our days** And just as in the beginning, make known in the world the number of our long days, and since we enjoy longevity, we will be able to acquire intelligence, and we will acquire in them a heart of wisdom. The word נביא is an expression of bringing [rather than of a prophet. Cf. B.B. 12a, Targum ad. loc, Redak below]. (Some say: According to the number of our days כן, according to the numerical value of כן, seventy years. He says: According to the number of our years, which are few, so shall You chastise us, as [Jud. 8:16]: “and with them he chastised (ויודע) the men of Succoth.” This does not appear in all editions.)

**13** **Return, O Lord** from Your burning wrath.

**And repent** Think well about Your servants.

**14** **Satiate us in the morning** On the day of the redemption and the salvation, which is the morning of the night of the trouble, the sighing, and the darkness.

**and let us sing praises and rejoice with all our days** i.e., with all the troubles that passed over us in these days of ours.

**15** **Cause us to rejoice according to the days that You afflicted us** Cause us to rejoice in the days of our Messiah according to the number of days that You afflicted us in the exiles and according to the number of years that we experienced evil.

**17** **And may the pleasantness of the Lord our God be upon us** His presence and His consolations.

**and the work of our hands establish for us** Heb. כוננה. This is an expression of supplication. כוֹננה is like שמרה, watch, שפטה, judge.

**establish it** Establish it. The two times “and the work of our hands establish” [are mentioned are for the following purposes]: One is for the work of the Tabernacle, when he blessed Israel and prayed that the Shechinah should rest on the work of their hands in the Tabernacle, and one is that there should be a blessing in the work of their hands.

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**Meditation from the Psalms**

**Psalms ‎‎90:1-17**

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

The fourth book of Psalms commences with eleven consecutive works *composed by Moses*,[[1]](#footnote-1) a man of G-d.[[2]](#footnote-2) Rashi explains that these correspond to the eleven blessings which Moses bestowed upon eleven of the tribes as enumerated in Deuteronomy 33**.** The tribe of Simeon was excluded from Moses’ blessings because the Simeonites had led the orgy that resulted in the death of thousands of Jews.[[3]](#footnote-3)

Midrash Shocher Tov demonstrates how the theme of each of the eleven psalms relates to a specific tribe. Psalm 90 speaks of repentance, as indicated in the third verse: You reduce man to pulp and You say, “Repent, O sons of man”! In his blessings, Moses blessed Reuben[[4]](#footnote-4) first, saying, “Let Reuben live and not die”**,**[[5]](#footnote-5)referring to Reuben’s sin and to his subsequent repentance.[[6]](#footnote-6) With his sincere remorse and penitence, Reuben introduced the principle of complete repentance to the world.[[7]](#footnote-7) Thus, this psalm relates to Reuben, the symbol of repentance.

According to the Talmud,[[8]](#footnote-8) when David composed the Book of Psalms he drew upon the works of ten scholars, including Moses. Rashi explains that Moses’ contribution to Tehillim was these eleven psalms.

Radak explains that David found these eleven psalms in an old manuscript which had been traditionally ascribed to the authorship of Moses. David then adapted and incorporated them into his Book of Psalms. David dedicated this work to those crushed under the burden of exile. He speaks of man’s frailty and of the brevity of his existence.

Ultimately, man can find solace only in the fact that G-d has been a dwelling place ... for us in all generations[[9]](#footnote-9) and that He welcomes penitents to dwell with Him.[[10]](#footnote-10)

This psalm should be familiar to most folks as we recite it during Shacharit on Shabbat as part of Pesuke Dezimra. This suggests that it is specifically related to the intimacy, with HaShem, that we achieve on Shabbat.

As we begin to read the fourth book of Psalms, we also begin to read the fourth book of the Chumash. The word ‘Chumash’ is derived from the Hebrew **root** for "**five**". This suggests that since the G-d used the Chumash as the blueprint of reality, He literally used ‘The Word’ to create the world.

One of the first obstacles to understanding the fourth book of the Chumash,[[11]](#footnote-11) Bamidbar,[[12]](#footnote-12) is thinking of it as a book. Bamidbar literally means “in the desert”.[[13]](#footnote-13) But, the root of *midbar*, desert, is “MiDibur - מדיבור”[[14]](#footnote-14) which means literally means “from speech”, but used with the prefix *bet*, means a “place of speech or speaking”,[[15]](#footnote-15) a place where thought is translated into action. Dibur is speaking to someone with articulate, verbal communication.

When the Jewish People left Egypt, they went straight into the desert. There’s something special about the desert. It’s very difficult to give directions there. “Turn left at the third cactus” will not get you very far. In Hebrew, the word for desert is “midbar”, which is from the root mi’dibur, “from speech”. The desert is the place that is removed from speech. Since the desert is the maximum place of non-speech, of non-direction, it is the ideal place to rebuild the power of speech from the ground up.

And that’s what the Jewish People were to do in the desert. When the Jewish People left Egypt, they had to rebuild this power of speech that had been in exile with them. The Zohar[[16]](#footnote-16) says that the Divine Word (*dibur*) went into exile during the period of Egyptian slavery and was not totally liberated until the Giving of the Torah when G-d spoke directly to every Jew.

To help us rebuild the power of speech, after the exile, HaShem gave us the mitzvot of the Pesach seder.

The fifth stage of the seder is called *maggid* (storytelling) and it is one of two Torah-level mitzvot that are fulfilled by the evening’s ritual. (The second is eating matzah.) And *maggid* is further distinguished as one of the two mitzvot *(*out of 613) that are fulfilled by reciting a story. (The second being the tithe of Bikkurim). The *maggid* portion of the Haggada actually combines both of these “speaking” mitzvot. It begins with several short passages that are directed toward the children who might not stay awake for the whole seder. And then it segues into a Torah portion that was to be spoken aloud when we offered our first fruits to the kohanim (Temple priests).[[17]](#footnote-17) The *maggid* is a brief narrative of our exile in Egypt, our redemption, and the source of our obligation to fulfill the *mitzvah* of *Bikkurim*. In the Passover haggada, every word of this script is unpacked and elaborated.[[18]](#footnote-18) This is true dibur, true speech.

The whole point of ‘the telling’ is to take dibur (speech) and us, out of exile and use us in HaShem’s service.

The Zohar tells us that one of the first reforms inaugurated by the newly emergent conscience was to institute freedom of speech. Actually, it was more organic than that. As soon as the balance of power inverted, the gates of inspiration opened and speech emerged from exile.

The ultimate liberation of *dibur*, called Oral Torah, is when a person speaks personal truth with such authenticity that it also conveys precisely what Hashem sought to reveal through them.  The Talmud declares: “HaShem’s seal is truth”[[19]](#footnote-19) meaning that “Where you find truth, [you find HaShem, and] there you find Torah”.[[20]](#footnote-20) Even if we might otherwise have missed the centrality of this notion, the book’s ‘*orality’* is brought to our attention right from the start: “These are the words that Moshe spoke”. The text clues us in to the fact that, as opposed to the other four books, Bamidbar, to its very core, is an oral work. And where do we go after the rebuilding, the tikkun, of the power of speech? To the “Book of Devarim”, literally, “The Book of Words”.

The fourth of the five layers upon which the world is built, is the layer of speech. The fourth part of any structure is where all of the action is taking place.

If we look back over the Book of Bamidbar, the book of “In the desert”, we will notice all of the events dealt with speech. Let me say that again: Every event is Sefer Bamidbar deals with speech, for the most part it deals with the misuse of speech.

Finally, the Vilna Gaon taught that if you have a collection of five things, then *the* ***fourth*** *is always the most important*. This is where the action takes place. This suggests that the fourth book of Psalms, which begins with our Psalm is the most important. This is where the action takes place. Keep this in mind as we progress through this fourth book.

In our Torah portion, HaShem commands Moses to count the tribes. Why does HaShem count them on the first day, of the second month (Iyar), in the second year? One answer might be that He values them greatly and wants to demonstrate this as they approach the one-year point since the covenant at Sinai.

Our psalm contains an interesting pasuk:

***Tehillim (Psalms 90:1*** *A Prayer of Moses the man of God. Lord, Thou hast been our dwelling-place in all generations.*

Now contrast HaShem as our dwelling place with **His** dwelling place:

***Shemot (Exodus) 25:8*** *“They shall make for Me a sanctuary and I will dwell in them.”*

***Bamidbar (Numbers) 1:50*** *But thou shalt appoint the Levites over the Dwelling Place of the Testimony, and over all the vessels thereof, and over all things that belong to it: they shall carry the Dwelling Place, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.*

The Mishkan and the Temple were not merely places of prayer and service, but were actually the dwelling place of HaShem. It was a stunning declaration of the principle that HaShem’s interest is in man alone.

The commentaries point out that the verse does not say, “I will dwell inside **it**”, but rather “inside **them**”. What is the meaning of this unusual phrasing? To answer this question will require a bit of background. Let’s start by examining the act of marriage. Of course, there will be no act of marriage without a marriage, so let’s begin with the betrothal.

In many Sephardic congregations, prior to the Torah reading on the first day of Shavuot, a Ketubah le-Shavuot (marriage certificate for Hag Shavuot) is read, as a symbolic betrothal of HaShem and His people Israel. There are various versions of such piyyutim, nearly all similar in terminology to the traditional tenaim (premarital document specifying the conditions agreed upon between the two parties) or the Ketubah (certificate the bridegroom presents to the bride at the wedding ceremony). These are hymns based on the verses:

***Hoshea (Hosea) 2:14-20*** *“Therefore I am now going to allure her; I will lead her into the desert* **(at Sinai?)** *and speak tenderly to her. There I will give her back her vineyards, and will make the Valley of Achor a door of hope. There she will sing as in the days of her youth, as in the day she came up out of Egypt. “In that day,” declares HaShem, “you will call me ‘my husband’; you will no longer call me ‘my master.’ I will remove the names of the Baals from her lips; no longer will their names be invoked. In that day I will make a covenant for them with the beasts of the field and the birds of the air and the creatures that move along the ground. Bow and sword and battle I will abolish from the land, so that all may lie down in safety. I will betroth you to me forever; I will betroth you in righteousness and justice, in love and compassion. I will betroth you in faithfulness, and you will acknowledge HaShem.*

And:

***Yirmeyahu (Jeremiah) 31:31-34*** *“The time is coming,” declares HaShem, “when I will make a renewed covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband (betrothed) to them,” declares HaShem. “This is the covenant I will make with the house of Israel after that time,” declares HaShem. “I will put my Torah in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know HaShem,’ because they will all know me, from the least of them to the greatest,” declares HaShem. “For I will forgive their wickedness and will remember their sins no more.’*

The act of marriage causes the man and the woman to become one flesh, as we see in the Torah:

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

And Adam *knew* Eve.This means that they were united on every possible level until they became “as one flesh”.

The Torah describes the mitzva of marital intimacy as *onah*, “a response to her”, implying that a man must attune himself to his wife and her desire for holiness in the marriage.

Adam HaRishon, before he sinned, had skin that was translucent like our finger nails, which incidentally, we remind ourselves of at Havdalah on Motzei Shabbat when we use the light of the fire to view our fingernails. Physical food and physical digestion were unnecessary, for Adam HaRishon, on his pre-sin level, received his life-sustaining Holy Sparks directly from HaShem through creation. Just like Moshe after he came down the mountain with his “glowing”.

Furthermore, on such a level, becoming “one flesh” with one’s wife was not physically impossible, but easy to do since the skin resembled light more than it did physical and obstructing flesh. Rashi’s Peshat of such human unification taking place only through the children is a post-sin consequence, and obviously has many shortcomings.

Moreover, we see that the Jewish mystical tradition describes the union of a couple in marriage as the coming together of two half-souls. The physical union completes the expression of their total bond.

We have some peculiar wording in the following pasuk:

***Bereshit (Genesis) 1:27*** *So G-d created man in his [own] image, in the image of G-d created he him; male and female created he them.*

The wording of this verse is a bit strange. It seems that G-d created Adam with BOTH male and female attributes. The Midrash explains this anomaly:

***Midrash Rabbah - Genesis VIII:1*** *AND G-D SAID: LET US MAKE MAN, etc. (I, 26). R. Johanan commenced [his discourse]: Thou hast formed me behind and before, etc.[[21]](#footnote-21) Said R. Johanan: If a man is worthy enough, he enjoys both worlds, for it says, ‘Thou hast formed me for a later [world] and an earlier [world].’ But if not, he will have to render a full account [of his misdeeds], as it is said, And laid Thy hand upon me (ib.). R. Jeremiah b. Leazar said: When the Holy One, blessed be He, created Adam, He created him an hermaphrodite [bi-sexual], for it is said, Male and female created He* them and called their name Adam*.[[22]](#footnote-22) R. Samuel b. Nahman said: When the Lord created Adam He created him double-faced, then He split him and made him of two backs, one back on this side and one back on the other side.*

Adam HaRishon, the first Adam was composed of male and female parts. In Adam, also, were all of the seeds for the physical part of the human race[[23]](#footnote-23). According to the sod, mystical, tradition of the Sages, prior to the fall, Adam was a far greater person than he was afterwards. Prior to the fall, Adam was more of a spiritual being than a physical one. Also included within him, were all of the souls of mankind. This does not only mean that all souls would come forth from him, but rather that each and every cell of his body was an individual, conscious soul. Adam was thus the collective soul of all mankind. It is of no wonder then that the Hebrew word for mankind and the name of the father of mankind is one and the same: Adam.

In the act of marriage, this act of becoming “one flesh”, or “knowing” creates, on a small but physical scale, what will be in the end of days. One could say, crudely, that in the act of marriage, Adam was the delivery system for his seed, his memories. What we understand from this is that the essential part of Adam, of man, is that which is *inside* the woman. She is the house and he is the dweller in the house!

When Jews marry, the woman walks seven times around the man in order to make herself into his *house*.

Hakham Shimshon Raphael Hirsh states that the Hebrew word for bride - kallah - means completion as in: *“beyom kallot* *hamishkan* - the day the tabernacle was completed.” Thus, we see that the Mishkan (The Tabernacle, the Sanctuary) is a representation of the body of Mashiach. It is feminine and it is, and we are, the kallah, the bride.

Additionally, it is well known that the woman is the undisputed ruler over her house. She determines the colors of the fabrics and the wall coverings. She arranges the furniture, and she chooses where her family is to live. In this she proves that she **IS** *the* *house*.

The man dwells in *the house* in the same way he dwells in the woman during the act of marriage. In fact, if you ask a man where is his favorite place, he will tell you that his favorite place is inside his wife while engaged in the act of marriage. Sex gives him his place. During sex, a man is in his house.

In the same way, the sperm dwells *in* the egg. The egg, from the woman, is the “house” and the sperm, from the man, is the dweller in the house. The woman is obviously the house for the first 40 weeks of a child’s development.

This explanation is all well and good, but what does it mean? The meaning is as profound as you can possibly imagine! Consider the following pasukim:

***Bereshit (Genesis) 3:16*** *Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.*

***Romans 8:1-8*** *There is therefore now no condemnation to them which are in Mashiach Yeshua, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Mashiach Yeshua hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, G-d sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against G-d: for it is not subject to the law of G-d, neither indeed can be. 8 So then they that are in the flesh cannot please* G-d.

This leads us to the following understanding: Adam as an *androgynous[[24]](#footnote-24)* being had a feminine body and a masculine soul. I say that he was androgynous in both body and soul, but, the male dominated the soul and the female dominated the body. In the act of marriage, man becomes the soul and woman becomes the body. This has profound implications!

***Midrash Rabbah - Leviticus XIV:1*** *Rabbi Shemuel bar Nachman said: When the Holy One, blessed be He, created the first man, he created him an hermaphrodite. Rabbi Levi said: When man was created, he was created with two body fronts, and He sawed him in two, so that two backs resulted, one back for the male and another for the female. An objection was raised: “And He took one of his ribs” (Bereshit 2:21). He answered: The word should be rendered “of his sides,” as it is written: “And for the second side of the tabernacle” (Shemot 26:20)*

We find that many mitzvot are commanded solely to the man, while others are the domain of the woman: a husband and wife, our sages explain, embody the two halves of a single soul;[[25]](#footnote-25) the deeds of each contribute to their common soul’s fulfillment of both the “masculine” and “feminine” elements of its mission in life.[[26]](#footnote-26)

Consider also that the body of Mashiach is feminine and will be the bride of HaShem. Now we know that Mashiach has a bride too. This means that Mashiach ben David will become the second Adam when he mates with Israel his bride:

***I Corinthians 15:45*** *And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.*

As the first man was androgynous, so the last Adam will be androgynous. This androgynous Adam will then become the bride of HaShem:

***Yehezekel (Ezekiel) 16:3-13*** *And say, Thus saith the Lord HaShem unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. 4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. 5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. 6 ¶ And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. 7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. 8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord HaShem, and thou becamest mine. 9 Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil. 10 I clothed thee also with broidered work, and shod thee with badgers’ skin, and I girded thee about with fine linen, and I covered thee with silk. 11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. 12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. 13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.*

When HaShem marries His bride, she will be His *House* and He will *dwell* in her. He will be the soul and she will be the body, so to speak. This what is to be in the end of days. Our psalm depicts HaShem as our dwelling place now.

On Tisha B’Ab, when we mourn the destruction of the Temple, let us remember that the Temple was a physical representation of reality. It was NOT the reality! The reality is the body of Mashiach with HaShem dwelling *in* His people, as it says:

***Shemot (Exodus) 25:8*** *“They shall make for Me a sanctuary and I will dwell* ***in*** *them.”*

***Matityahu (Matthew) 12:6*** *But I say unto you, That in this place is one (Mashiach) greater than the temple.*

***Yochanan (John) 2:19*** *Yeshua answered and said unto them, Destroy this temple, and in three days I will raise it up.*

HaShem has asked us to bring what is needed to build His dwelling place. We are not looking to create a building made of inanimate stones, but rather a Temple of living stones (the body of Mashiach).

***1 Tsefet (Peter) 2:5*** *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Yeshua HaMashiach.*

We are commanded to form a living structure in which HaShem will dwell. How do we do this?

To answer this question, we must take a look at what was required of the physical components that made up the sanctuary. Those things which were used as the building blocks for the sanctuary were required to be new stones. Stones that had not been used for altars to other gods. Additionally, these stones needed to be fashioned without using metal implements. Since metal was used for war and killing, it was not suitable for forming the building blocks used in HaShem’s house.

From a close examination of what went into forming the stones, we can see that the people who make up the lively stones, must also be formed properly. What does it mean to be formed?

To answer this question involves a bit of self-examination. First we must ask: What is a natural stone, a natural man? Surely, we must say that the natural man is described in detail as:

***I Corinthians 2:13-14*** *Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

A natural man is a man who can not receive the things of HaShem. It follows that a man who is properly formed, and is no longer “natural”, is a man who discerns the wisdom of HaShem. Wisdom is the word used through out the Tanach[[27]](#footnote-27) as the epitome of Torah. Thus, we would say that a properly formed man is a man of Torah study and Torah deeds.

Now a man of Torah deeds will be properly formed. To the extent that he avoids bloodshed, to that extent he is a stone formed without metal implements.

***Shemot (Exodus) 25:8*** *“They shall make for Me a sanctuary and I will dwell* ***in*** *them.”*

Let us pursue Torah and its deeds in order that we might build the lively stones, the stones of the final sanctuary, the body of Mashiach. Let us prepare now for intimacy with HaShem

Please remember that our Sages have taught that the Temple was destroyed because Jew hated Jew without cause. This hatred pulled the lively stones apart. When the lively stones were broken this was reflected in the stones of the physical Temple being pulled apart and destroyed. The goal of the Torah is the building up of the lively stones into the body of Mashiach in order that we might be a fitting place for HaShem to dwell.

Without Torah and its deeds, the Sanctuary of living stones can never be built. Without this sanctuary, HaShem cannot dwell in us. In the meantime, let us thank HaShem that He has been our dwelling place!

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**Ashlamatah: Hos 2:16-25**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ And the number of the children of Israel shall be as the sand of the sea, which shall neither be measured nor counted; and it shall come to pass that, instead of saying to them, "You are not My people," it shall be said to them, "The children of the living God." | 1. ¶ And the number of the people of Israel will be many as the sands of the sea, which cannot be measured or counted. And from the land where they were exiled among the nations, when they transgressed the Law, and it was said to them, “You are not my people”, they will return and be made great. It will be said to them, "People of the living God.” |
| 2. And the children of Judah and the children of Israel shall be gathered together, and they shall appoint for themselves one head, and they shall go up from the land, for great is the day of Jezreel. | 2. The people of Judah and the people of Israel will gather together as one, and they will appoint themselves one head from the house of David, and they will come up from the land of their exile, for great is the day of their assembling. |
| 3. Say to your brethren, "Ammi," and to your sisters, "Ruhamah." | 3. Prophets! Say to your brothers, “My people, return to My Law and I will have pity on your congregations. |
| 4. Strive with your mother, strive, for she is not My wife, and I am not her Husband, and let her remove her harlotries from her face and her adulteries from between her breasts. | 4. Reprove the congregation of Israel and say to her that, because she does not humble herself in My worship, My Memra will not hear her prayer, until she removes her evil deeds from before her face and the worship of her idols from among her towns. |
| 5. Lest I strip her naked and leave her as [on] the day she was born; and I make her like a desert, and I set her like an arid land, and cause her to die of thirst. | 5. Else I will remove My Shekinah from her, and will take away her glory. I will make her abandoned as in former days, until she drew near to My worship. My anger will fall on her as it fell on the people of the generation that transgressed My Law in the wilderness. I will make the land desolate and kill her with dearth. |
| 6. And I will not pity her children for they are children of harlotries. | 6. I will not have mercy on her children, for they are children who go astray. |
| 7. For their mother played the harlot; she who conceived them behaved shamefully, for she said, "I will go after my lovers, those who give my bread and my water, my wool and my flax, my oil and my drinks." | 7. For their congregation has gone astray after false prophets, their teachers are ashamed. For she said, “I will go after the nations that love me, who provide my food and my drink, clothing of fine wool and linen, oil and all my provisions.” |
| 8. Therefore, behold I will close off your way with thorns, and I make a fence against her, and she shall not find her paths. | 8. Therefore I will ruin your roads, as one fences off with thorn-bushes, and I will divide them off as one divides off with walls, and she will not find her paths. |
| 9. And she shall pursue her lovers and not overtake them, and she shall seek them and not find them; and she shall say, "I will go and return to my first Husband, for it was better for me then than now. | 9. Then she will pursue peace with the nations her lovers, but not reach it; and she will seek help but not find it. Then she will say, “I will go and return to the worship of my former Master, for it was better for me when I was worshipping before him; from now on I will not worship idols. |
| 10. But she did not know that I gave her the corn, the wine, and the oil, and I gave her much silver and gold, but they made it for Baal. | 10. But they do not know that it was I who blessed them with grain, and wine and oil; I who lavished silver on them and gold, with which they made idols. |
| 11. Therefore, I will return and take My corn in its time and My wine in its appointed season, and I will separate My wool and My flax, to cover her nakedness. | 11. Therefore My Memra will return to curse the grain at the time of its harvest, and the wine at the time of its pressing. And I will remove the clothing of fine wool and linen which I gave to her to cover her shame. |
| 12. And now, I will bare her disgrace before the eyes of her lovers, and no man shall save her from My hand. | 12. Now I will uncover her shame in the sight of the nations her lovers, and none shall rescue her from My hand. |
| 13. And I will terminate all her rejoicing, her festival[s], her new moon[s], and her Sabbath[s], and all her appointed seasons. | 13. And I will end all her rejoicing, her feasts, new moons, and Sabbaths—all her festive seasons. |
| 14. And I will lay waste her vine[s] and her fig tree[s], [concerning] which she said, "They are my hire, which my lovers have given me," and I will make them a forest, and the beasts of the field shall devour them. | 14. I will lay waste the fruit of her vines and her fig-trees of which she said, “They are a reward for me, which the nations my lovers, gave to me”; but I will make them a forest and the wild beasts shall devour them. |
| 15. And I will visit upon her the days of the baalim, to whom she burnt incense, and she adorned herself with her earrings and her jewelry, and went after her lovers, and she forgot Me, says the Lord. **{S}** | 15. I will punish her for the days on which she worshipped idols when she offered incense to them, when she was like a woman who has left her husband and decked herself with her earrings and her strings of pearls and has gone astray after her lovers. So loved the congregation of Israel to worship idols; but my worship she has forsaken, says the Lord.  **{S}** |
| 16. Therefore, behold I will allure her and lead her **into the desert**, and I will speak comfortingly to her heart. | 16. Therefore, behold I will make her subject to the Law, and I will work miracles and mighty deeds for her, as I did for her **in the wilderness**. I will speak comfort to her heart through my servants the prophets |
| 17. And I will give her her vineyards from there and the depth of trouble for a door of hope, and she shall dwell there as in the days of her youth, and as the day of her ascent from the land of Egypt. | 17. I will appoint her leaders from there, and the Valley of Achor for delights of the soul There they will follow eagerly after My Memra as in former days, and I, too, will work miracles and mighty deeds for them as in the day when they came up from the land of Egypt. |
| 18. And it shall come to pass on that day, says the Lord, you shall call [Me] Ishi, and you shall no longer call Me Baali. | 18. And at that time, says the LORD, you will eagerly follow My worship, and no more will you worship idols. |
| 19. And I will remove the names of the baalim from her mouth, and they shall no longer be mentioned by their name. | 19. I will remove the name of the idols of the names of the idols from their mouth, and their names will nevermore be mentioned. |
| 20. And I will make a covenant for them on that day with the beasts of the field and with the fowl of the sky and the creeping things of the earth; and the bow, the sword, and war I will break off the earth, and I will let them lie down safely. | 20. At that time, I will make a covenant for them, that they may be at peace with the wild beasts, the birds of the air, and the creeping things of the ground. And I will abolish the bow, the sword, and      warriors from the land and 1 will let them rest secure. |
| 21. And I will betroth you to Me forever, and I will betroth you to Me with righteousness and with justice and with loving- kindness and with mercy. | 21. And I will establish you before Me for ever; I will establish you before Me in truth and justice, and in loving- kindness and mercy. |
| 22. And I will betroth you to Me with faith, and you shall know the Lord.   **{P}** | 22. I will establish you before Me in faithfulness; then you will know to fear before the LORD.    **{P}** |
| 23. ¶ And it shall come to pass on that day, [that] I will answer, says the Lord; I will answer the heavens, and they shall answer the earth. | 23. ¶ At that time 1 will listen to your prayer says the LORD; I will command the heavens and they will send down rain on the earth. |
| 24. And the earth shall answer the corn and the wine and the oil, and they shall answer Jezreel. | 24. And the earth will produce corn and wine and oil, and they will supply them to the exiles of My people  |
| 25. And I will sow her for Me in the land, and I will have compassion upon the unpitied one, and I will say to them that are not My people, "You are My people," and they shall say, "[You are] my God."    **{P}** | 25. 1 will establish you before Me in the land of the house of My Shekinah, and 1 will have pity on those who were not pitied because of their deeds. And I will say to those to whom I said, “Not My people”, “Now you are My people”, and they will say, “Our God”.   **{P}** |
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**Rashi’s Commentary on Hosea 2:16-25**

**16** **Therefore, behold I will allure her** I will persuade her to be drawn after Me (losanjier in O.F., to flatter or cajole). Other editions read: atrayray in O.F. (attirerai). I will lure, attract. And what is the allurement?

**and lead her into the desert** **In exile, which is to her like a desert and a wasteland. And there she will lay up to her heart that it was better for her when she performed My will than when she rebelled against Me.**

**17** **her vineyards** Jonathan rendered this as an expression of managers and leaders. Comp. (Job 24:18) “he will not face the way of the vineyards,” meaning that the people of the generation of the flood had made up their mind not to follow the righteous leaders, such as Noah and Methusalah. And so, (Song 1:6) “my vineyard I did not guard.” The allusion is to the worship of idols instead of worshipping God, the Leader. Another explanation:

**and lead her into the desert**To the desert of Sihon and Og, and with the same expression Ezekiel prophesied (20:35, 38), “And I will bring you there to the desert of the peoples, and I will contend with you there, etc. As I continued with your forefathers etc., and **I will bring them into the tradition of the covenant. And I will purge you of those who rebel...” but the righteous I will keep alive.** That is the intention of “her vineyards.” [from Ruth Rabbah 5:6, Pesikta d’Rav Kahana 49b].

**and the depth of trouble**Heb. עֶמֶק עָכוּר. The depth of the exile where they were troubled I will give her for a door of hope (an expectation of hope), for, out of those troubles, she will take heart to return to Me.

**and she shall dwell there** Heb. וְעָנְתָה, an expression of dwelling. Comp. (Nahum 2:12) “a den (מְעוֹן) of lions.” [from Machbereth Menachem p. 135]

**as in the days of her youth** when she dwelt in Egypt a long time.

**and as the day of her ascent, etc.** as Israel cried out to me in Egypt because of the subjugation and I redeemed her, so also now.

**18** **you shall call [Me] Ishi, etc** **You shall worship Me out of love and not out of fear. Ishi is an expression of marriage and the love of one’s youth.**

**Baali** **An expression of mastership and fear. And our Rabbis (Pesachim 87a, Kethuboth 71b) explained: Like a bride in her father-in-law’s house, and not like a bride in her father’s house.**

**19** **and they shall no longer be mentioned** I.e. Israel shall no longer be mentioned by the name of the baalim. Or, the baalim shall no longer be mentioned by the name of Israel, saying that they are their gods. Or, the name of the baalim shall no longer be mentioned, as it is stated. (Isa. 2:18) “And the idols shall completely pass away.”

**20** **with the beasts of the field** for I will destroy harmful creatures from the world. And so Scripture states (Isa. 11:9): “They shall neither harm nor destroy etc.”

**21** **with righteousness and with justice** which you practice.

**and with loving-kindness and with mercy** which will come to you from Me because of them. Concerning our father Abraham, it is written (Gen 18:19): “For I love him since he commands etc. to perform righteousness and justice.” And, corresponding to them, He bestowed upon his children loving-kindness and mercy, as it is said (Deut. 13:18): “And He shall grant you mercy”; (ibid. 7:12) “And the Lord your God shall keep for you the covenant and the loving-kindness.” When they ceased to perform righteousness and justice, as it is said (Amos 5:7): “Those who turn justice into wormwood, and righteousness they leave on the ground,” also the Holy One, blessed be He, took away from them the loving-kindness and the mercy, as it is said (Jer. 16:5): “for I have gathered in My peace from this people, says the Lord, the loving-kindness and the mercies.” And when they will return to perform righteousness and justice, they shall be redeemed immediately, as it is said (Isa. 1: 27): “Zion shall be redeemed through justice, and her penitent through righteousness.” And the Holy One, blessed be He, will add mercy and loving-kindness to them and make a crown of all four of them and place it on their head.

**22** **And I will betroth you to Me with faith** For the reward of the faith, **for, while in exile, you believed in the promises through My prophets**. [from Mechilta 14:31 with variations]

**23** **I will answer the heavens** to pour upon the clouds from the rivulet of good that depends on My word. They will, in turn, answer to pour water upon the earth.

**24** **Jezreel** The people of the exile who were scattered and then in gathered.

**25** **And I will sow her for Me in the land** As one who sows a se’ah in order to gather many korim, **so will many proselytes be added to them. [from Pesachim 87b]**

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**Correlations**

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

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

 **Bamidbar (Numbers) 1:1-54**

**Tehillim (Psalms) 90**

**Hoshea (Hosea) 2:16-25**

**2 Pet 1:19-21, Lk 16:9-11, Rm 5:12-16**

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

LORD - יהוה, Strong’s number 03068.

Moses - משה, Strong’s number 04872.

Year - שנה, Strong’s number 08141.

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

Saying / Say / Sayest - אמר, Strong’s number 0559.

Children - בן, Strong’s number 01121.

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

LORD - יהוה, Strong’s number 03068.

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

Saying / Say / Sayest - אמר, Strong’s number 0559.

Names - שם, Strong’s number 08034.

**Bamidbar (Numbers) 1:1** And the **LORD <03068>** spake unto **Moses <04872>** in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second **year <08141>** after they were come out of the **land <0776>** of Egypt, **saying <0559> (8800)**,

2 Take ye the sum of all the congregation of the **children <01121>** of Israel, after their families, by the house of their fathers, with the number of their **names <08034>**, every male by their polls;

**Tehillim (Psalms) 90:1** « A Prayer of **Moses <04872>** the man of God. » Lord, thou hast been our dwelling place in all generations.

**Tehillim (Psalms) 90:2** Before the mountains were brought forth, or ever thou hadst formed the **earth <0776>** and the world, even from everlasting to everlasting, thou art God.

**Tehillim (Psalms) 90:3** Thou turnest man to destruction; and **sayest <0559> (8799)**, Return, ye **children <01121>** of men.

**Tehillim (Psalms) 90:4** For a thousand **years <08141>** in thy sight are but as yesterday when it is past, and as a watch in the night.

**Tehillim (Psalms) 90:13** Return, O **LORD <03068>**, how long? and let it repent thee concerning thy servants.

**Hoshea (Hosea) 2:16** And it shall be at that day, saith the **LORD <03068>**, that thou shalt call me Ishi; and shalt call me no more Baali.

**Hoshea (Hosea) 2:17** For I will take away the **names <08034>** of Baalim out of her mouth, and they shall no more be remembered by their name.

**Hoshea (Hosea) 2:18** And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the **earth <0776>**, and will make them to lie down safely.

**Hoshea (Hosea) 2:23** And I will sow her unto me in the **earth <0776>**; and I will have mercy upon her that had not obtained mercy; and I will **say <0559> (8804)** to them which were not my people, Thou art my people; and they shall **say <0559> (8799)**, Thou art my God.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Num. 1:1-54** | **Psalms****90:1-17** | **Ashlamatah****Hos 2:16-25** |
| --- | --- | --- | --- | --- |
| **vyai** | tribe, man | Num. 1:4Num. 1:44Num. 1:52 | Ps. 90:1 | Hos. 2:16 |
| **~yhil{a/** | God |  | Ps. 90:1Ps. 90:17 | Hos. 2:23 |
| **@l,a,** | divisions, thousand | Num. 1:16Num. 1:21Num. 1:23Num. 1:25Num. 1:27Num. 1:29Num. 1:31Num. 1:33Num. 1:35Num. 1:37Num. 1:39Num. 1:41Num. 1:43Num. 1:46 | Ps. 90:4 |  |
| **rm;a'** | saying | Num. 1:1Num. 1:48 | Ps. 90:3 | Hos. 2:23 |
| **vAna/** | men | Num. 1:5Num. 1:17 | Ps. 90:3 |  |
| **#r,a,** | land, earth, ground, country | Num. 1:1 | Ps. 90:2 | Hos. 2:15Hos. 2:18Hos. 2:21Hos. 2:22Hos. 2:23 |
|  **!Be** | children, sons | Num. 1:2Num. 1:3Num. 1:5Num. 1:6Num. 1:7Num. 1:8Num. 1:9Num. 1:10Num. 1:11Num. 1:12Num. 1:13Num. 1:14Num. 1:15Num. 1:18Num. 1:20Num. 1:22Num. 1:24Num. 1:26Num. 1:28Num. 1:30Num. 1:32Num. 1:34Num. 1:36Num. 1:38Num. 1:40Num. 1:42Num. 1:45Num. 1:49Num. 1:52Num. 1:53Num. 1:54 | Ps. 90:3Ps. 90:16 |  |
| **rBeDI** | spoke, spoken, speak | Num. 1:1Num. 1:48 |  | Hos. 2:14 |
| **ds,x,** | mercy |  | Ps. 90:14 | Hos. 2:19 |
| **[dy** | knows, gain |  | Ps. 90:11Ps. 90:12 | Hos. 2:20 |
| **hw"hoy>** | LORD | Num. 1:1Num. 1:19Num. 1:48Num. 1:54 | Ps. 90:13Ps. 90:17 | Hos. 2:16Hos. 2:20Hos. 2:21 |
| **~Ay** | like, day |  | Ps. 90:4Ps. 90:9Ps. 90:10Ps. 90:12Ps. 90:14Ps. 90:15 | Hos. 2:15Hos. 2:16Hos. 2:18Hos. 2:21 |
| **dl;y"** | ancestry | Num. 1:18 | Ps. 90:2 |  |
| **rB'd>mi** | wilderness | Num. 1:1Num. 1:19 |  | Hos. 2:14 |
| **~yIr;c.mi** | Egypt | Num. 1:1 |  | Hos. 2:15 |
| **hv,mo** | Moses | Num. 1:1Num. 1:17Num. 1:19Num. 1:44Num. 1:48Num. 1:54 | Ps. 90:1 |  |
| **~l'A[** | everlasting, forever |  | Ps. 90:2 | Hos. 2:19 |
| **ar'q'** | chosen, called | Num. 1:16 |  | Hos. 2:16 |
| **~y[ib.vi** | seventy | Num. 1:27 | Ps. 90:10 |  |
| **~ve** | name | Num. 1:2Num. 1:5Num. 1:17Num. 1:18Num. 1:20Num. 1:22Num. 1:24Num. 1:26Num. 1:28Num. 1:30Num. 1:32Num. 1:34Num. 1:36Num. 1:38Num. 1:40Num. 1:42 |  | Hos. 2:17 |
| **hnEv'** | year | Num. 1:1Num. 1:3Num. 1:18Num. 1:20Num. 1:22Num. 1:24Num. 1:26Num. 1:28Num. 1:30Num. 1:32Num. 1:34Num. 1:36Num. 1:38Num. 1:40Num. 1:42Num. 1:45 | Ps. 90:4Ps. 90:9Ps. 90:10Ps. 90:15 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading****Num. 1:1-54** | **Psalms****90:1-17** | **Ashlamatah****Hos 2:16-25** | **Peshat****Mishnah of Mark,****1-2 Peter, & Jude****2 Pet 1:19-21** | **Tosefta of****Luke****Lk 16:9-11** | **Remes/Gemara of****Acts/Romans****and James****Rm 5:12-16** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἄνθρωπος** | man, men |  | Psa 90:0 Psa 90:3  |  | 2 Pet. 1:21 |  | Rom. 5:12Rom. 5:15 |
| **γίνομαι** | became, existed |  | Psa 90:1Psa 90:2  |  | 2 Pet. 1:20 | Lk. 16:11 |  |
| **γινώσκω** | knows, knowing |  | Psa 90:11 |  | 2 Pet. 1:20 |  |  |
| **εἷς** | one | Num 1:1Num 1:18Num 1:41 Num 1:44 |  |  |  |  | Rom. 5:12Rom. 5:15Rom. 5:16 |
| **ἐκλείπω** | failed |  | Psa 90:9  |  |  | Lk. 16:9 |  |
| **ἡμέρα** | like, day |  | Ps. 90:4Ps. 90:9Ps. 90:10Ps. 90:12Ps. 90:14Ps. 90:15 | Hos. 2:15Hos. 2:16Hos. 2:18Hos. 2:21 | 2 Pet. 1:19 |  |  |
| **θεός** | God |  | Ps. 90:1Ps. 90:17 | Hos. 2:23 | 2 Pet. 1:21 |  | Rom. 5:15 |
| **καρδία** | heart |  | Psa 90:12  | Hos 2:14 | 2 Pet. 1:19 |  |  |
| **κρίμα** | equity, judgment |  |  | Hos 2:19 |  |  | Rom. 5:16 |
| **λαλέω** | spoke, spoken, speak | Num. 1:1Num. 1:48 |  | Hos. 2:14 | 2 Pet. 1:21 |  |  |
| **λέγω** | saying | Num. 1:1Num. 1:48 |  | Hos 2:16Hos 2:21 |  | Lk. 16:9 |  |
| **ποιέω** | did, do, done, made, make | Num 1:54 |  |  | 2 Pet. 1:19 | Lk. 16:9 |  |
| **σκηνή** | tent, home | Num 1:1Num 1:50Num 1:51 Num 1:53 |  |  |  | Lk. 16:9 |  |
|  |  |  |  |  |  |  |  |

**Nazarean Talmud**

**Sidrot of Vayikra (Lev.) 19:23 – 20:27**

**“V’Ki-Tabou El-HaArets” “And when you come into the land”**

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

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

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| --- | --- |
| **School of Hakham Shaul****Tosefta****Luqas (Lk)** Mishnah **א:א** | **School of Hakham Tsefet****Peshat****1 Tsefet (1 Pet)** Mishnah **א:א** |
| **And the master praised the dishonest manager, because he had acted shrewdly. For the sons of this age are shrewder than the sons of light with regard to their own generation. But I also say to you, work as** hard as **your materialistic associates do, who by means of unrighteous treasures** (mamon)[[28]](#footnote-28)build temporal dwellings.[[29]](#footnote-29) **So that when they,** theunrighteous treasures **fail, you will be welcomed into your eternal dwellings** (Heb. mishkan)**.[[30]](#footnote-30)**  | **¶** **And we possess the secure[[31]](#footnote-31) prophetic word** in the Oral Torah **which we do well to give attention as a lamp shines in a dark place until the day dawns and the morning star[[32]](#footnote-32) may arise in your hearts** (minds). **Knowing** (from intimate connection) **this first, ALL Prophecy from Scripture is not for one’s own** private**interpretation. Prophecy did not come by the will of man but was Divinely breathed** (by the Ruach HaQodesh), **as Godly men** (Prophets) **breathed out the Word of G-d.** |
| **School of Hakham Shaul****Remes****2 Luqas (Acts)****Mishnah א:א** |
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| **Sin entered into the cosmos through Adam HaRishon[[33]](#footnote-33)** (one man, i.e. the first man)**, and because of this death** (entered) **through sin,[[34]](#footnote-34) so also death spread to all people because all sinned. For until the** written **Torah was given** (at Har Sinai)**, sin existed in the world, but no one was charged with violation of the** written **Torah, because the Torah had not been given in a written form. Yet death reigned from Adam** (HaRishon) **until Moshe even over those who did not sin in the likeness of the transgression of Adam** (HaRishon), **who is an allegory of the coming one.** **But the gift** (Natan HaTorah – of the Torah) **is not like the trespass, for if by the trespass of the one, the many died, by** how **much more did the loving-kindness of God and the gift** (of the Torah) **by the loving-kindness of the Adam Kadmon** (one man)**,[[35]](#footnote-35) Yeshua HaMashiach, multiply** it **to the many.[[36]](#footnote-36) And the gift** (of the Torah) is **not as through the one who sinned, for on the one hand, judgment from the one** sin led **to condemnation, but the gift** (of the Torah)**, apart from many trespasses, leads to justice.** |

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

**B’midbar** (Numbers) **1:1-54, Ps 90:1-17, Hos 2:16-25, 2 Tsefet 1:19-21, 1 Lk 16:1-13, 2 Lk 16:9-11**

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

**A Cryptic Message from Peshat to So’od**

Perhaps the best way to say what Hakham Tsefet is trying to convey is “We have a legal guarantee[[37]](#footnote-37) that cannot be annulled.” This legal agreement is surer[[38]](#footnote-38) than the transfiguration. Greater than seeing the Master in his transfigured glory Or, we can translate the thought by saying “we have a legal guarantee because of the transfiguration.” We would most certainly have been awed by the brightness of the transfiguration. This “sign” seemed as a “sign” or prophecy to guarantee the coming world. Yet Here Hakham Tsefet tells us here that there is a greater guarantee than the sign of the transfiguration. The greatest lamp[[39]](#footnote-39) is the Oral Torah. It shines in the darkness. Or perhaps we should say that it shined into the darkness…[[40]](#footnote-40) Interestingly the Sages teach us that the Ruach Elohim of B’resheet 1:2 is the “Spirit of Messiah.”[[41]](#footnote-41) The Sages are attesting that the new light-bearer is Messiah. The previous fallen or rebellious agent that held this office defected and was cast down. Hakham Tsefet equates the transfiguration of Messiah with the “Light of Hebron.”[[42]](#footnote-42)

**What is the cryptic message of Hakham Tsefet?**

As we can see in the footnotes that the Cohanim could not start the day until it was “light in Hebron.” There we have offered two simple solutions to the question of “why Hebron.” Yet both answers do not wholly satisfy the curiosity. Even though Hakham Tsefet has given us a Peshat piece of text he expects a far greater answer that we have offered in our footnote. Furthermore, what does prophecy have to do with all this light and the Master’s transfiguration.

In Hakham Tsefet’s account of the transfiguration (Mark 9:2-13) he quickly associates the transfiguration with the resurrection. As such we must string the pearls to see what is being intimated by Hakham Tsefet.

In short, the Sages teach us that the resurrection will begin with Hebron. It only stands to reason that it will begin in Hebron. Why? Not only are the Patriarchs buried there, but so were Adam and Chavah (Eve). Where should the resurrection begin? With the first two people that G-d created. This is in itself the prophecy that Hakham Tsefet is alluding to.

**Was Moshe our Rabbi Like Yeshua our Master a God?**

In the Targum of Psalm 90:1 we read: [[43]](#footnote-43)

***“The prayer that Moses the prophet of the LORD prayed when the people, the house of Israel, sinned in the wilderness*** (Ps.90:1). He raised his voice and thus he said: O LORD, the dwelling of whose presence is in heaven, You have been for us a helper in every generation. …[[44]](#footnote-44)

Another reading: **“*A prayer of Moses, a man, the God …”*** (Ps, 90:1). If man how God? If God how man? When Moses stood before Pharaoh he was a God, for it is said: ***See, I have set you in God’s stead to Pharaoh*** (Ex. 7:1); but when Moses fled from before Pharaoh, he was a man.

Another comment: When Moses was cast into the river, he was a man; but when the water turned to blood, he was as God.

Another comment: When Moses went up on high, he was a man. In the presence of God, how bright is a candle? How bright is even a torch in the presence of God? When mortal goes up to the Holy One, blessed be He, who is pure fire, and whose ministers are fire – and Moses did go up to Him – he is a man. But after he comes down, he is called “God.”

Or, when Moses went up on High where they neither eat nor drink, and he also did neither eat nor drink, he was called “God.” But when Moses came down, and did eat and drink, he was a man.

R. Abin said: From his middle and above Moses was called “God”; and from his middle and below he was a man.

R. Eleazar said: Moses was God’s seneschal (Literally, Magister Palatii), for God said of him: ***My servant Moses is not so; he is trusted in all My house*** (Numbers 12:17).

Or, ***the man of God*** means **“the man who is a judge,”** for it is said: He executed the righteousness of the LORD, and His ordinances with Israel (Deut. 33:21), and Moses used to say: “Let the Law take its course.”

This too is part of the secret intimated in Mark 1:1 quoted above – i.e. that he was a “son of GOD” (i.e. a Torah Judge)!

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

**Introduction and setting**

Hakham Shaul is addressing Gentiles who lack the mental discernment of our Father Abraham. Therefore, they must be made aware of the Oral Torah (Mesorah) and the Written Torah. Furthermore, they must be made aware of the consequences for not adhering to both.

In this commentary, we will discuss…

1. The result of Adam’s sin introduced death on a cosmic level
2. The Oral Torah is the cosmic DNA of creation
	1. Therefore, all men are judged and accountable to the Oral Torah
3. Adam HaRishon is the antithesis of Adam Kadmon
4. It is the “gift” of the Torah, both Oral and Written that frees humanity from condemnation
5. It is the loving-kindness of G-d, as expressed through Adam Kadmon brings justice
6. It is through faithful obedience to the Torah that men are deemed just (a Tsaddiq) in G-d’s court
7. The seminal effect of Peshat on the subsequent levels of hermeneutics

**Theme or Key thought:**

A case for the importance of the Oral Torah

It is the general assessment of the Christian majority, be they Protestant or Catholic that man does not have the capacity to “please” G-d. Here we must vehemently object. And, we will use the Nazarean Codicil as “case law” to supplant their ideas.

**Luqas (Luke) 1:5-6 And now it happened in the days of Herod, king of Y’hudah, that there was a Kohen** (priest) **named Z’kharyah, of the** (priestly) **division of Aviyah.[[45]](#footnote-45) And he had a wife from the daughters of Aharon, and her name was Elisheba.[[46]](#footnote-46) And they were both righteous/generous before God, walking blamelessly** (sinless) **in all the mitzvoth** (commandments) **and statutes[[47]](#footnote-47) of the LORD.**

If adjectives like “blameless,” “sinless” and “righteous/generous” are not pleasing before G-d, humanity has no hope whatsoever at all. However, because this Biblical husband and wife show the normal ability to keep ALL of the (applicable) mitzvoth, (commandments) we can come to an understanding that Torah observance does in fact establish favor with G-d. Therefore, we must assert that G-d loves roses[[48]](#footnote-48) more than tulips![[49]](#footnote-49)

**Sin entered the cosmos and the Cosmic Torah**

Hakham Shaul’s pericope to the Romans is not a narrative about sin. The narrative of Hakham Shaul follows and maintains continuity of his explanation for the need of halakhah, or a halakhic cosmos. The “beginning” of the Jewish people told in Sefer B’resheet (Genesis) reveals the halakhic nature of their history at the onset of the narrative. In the beginning, “Elohim” bespeaks judgment, justice and judicial activity.[[50]](#footnote-50) The activity of the Ruach Ha-Elohim (v.2) shows a direct legal environment is determined. This shows us that “creation” of a legal cosmos is the direct purpose of G-d (Elohim – the supreme Judge). Therefore, creation’s environment is halakhic. The unfolding narrative of creation is told and depicted as a systematic development of “legal halakhah.” This causes us to understand that the Cosmos is an Oral Torah. Study of the Oral Torah will show its systematic process and development.

The Nazarean Codicil, subordinate to the Torah does not simply re-tell the Torah’s story. It “re-tells” the story in terms of the role of Messiah and his judicial agenda in the earth. The Nazarean Codicil as a Mesorah conveys the story in its principal legal parts, not as a single, continuous narrative. In this manner it is the same as the Torah. While certain “narrative” parts do tell a story, the agenda is halakhic and Theocentric. Messiah as the agent of G-d (HaShem) works to create a theocratic society. And, a Theocratic society is never without halakhah. The “gift” and “loving-kindness of G-d” is the life of Messiah told in halakhic terms. However, the gift and loving-kindness of G-d in the present pericope is directly related to the Oral and Written Torah. The written Torah comes at an age when men cannot be trusted to live by the Cosmic Torah. Therefore, the Written Torah, as a gift is the undergirding of the Oral Torah. It is therefore necessary for Messiah and his agents to work towards the establishment of this Theocracy. In the coming age, Y’mot HaMashiach we will live by these theocratic mores.

B’resheet 1-3 teaches us about the sin of Adam HaRishon. Sin entered the cosmos through the sin of one man. The opening of B’resheet shows us that the cosmos must be tied to halakhah. Furthermore, as we have stated, B’resheet 1:1-5 shows the inevitable fall of Adam HaRishon.[[51]](#footnote-51) Careful examination of the B’resheet narrative reveals its legal and covenantal nature. The talmidim of Abraham were in their own right men of monumental genius. Abraham is said to have logically deduced that there can be only one G-d. Therefore, we opine that those who were Torah Scholars under his tutelage must have been men who were equally brilliant.

The brilliance of the Nazarean Hakhamim is that they established a halakhic structure that integrated the life of Messiah in conjunction with the liturgy of the Torah Sedarim. However, their genius was in telling this tale in a halakhic, semi-haggadic and distinctively traditional format. Torah and Mesorah are woven together as one fabric. When looking at the fabric is seems impossible to discern where one begins and the other disappears. In one sense, we desire to know and learn the Torah. Yet, on the other hand, we need to know how this fits into the establishment of a theocratic society. The Nazarean Rabbanim were not concerned with “theory.” They realized that the execution of the mitzvoth in the social order of an entire society is what really matters.

Here we again turn to Remes/Allegorical Mysticism. The secrets of the Nazarean Rabbanim are interwoven with bits of Halakhic, Haggadic, Midrashic and So’odic pieces. The genius of presenting their material in such fashion makes it possible to convey more material than would otherwise be possible. The narrative only functions as a carrier for the cosmic message of the Torah in Messianic dress.

The seminal statement of the Nazarean Codicil is found in the Peshat writings of Hakham Tsefet. And which reads…

**Mordechai** (Mk.) **א ¶ The chief part** (Resheet) **of the Masorah** (Tradition/Oral Law) **is Yeshua ‎Ha-Messiah, the Son of God** (i.e. Ben Elohim = the King/Judge)**; ‎as it is written in the prophets, “Behold, I send My messenger** (Agent) **before your face** (into your presence)**, which will ‎prepare your way** (Hebrew: Derekh/Halakha) **before you”** (Exodus 23:30; & Malachi 3:1).

It is clearly abundant that Hakham Tsefet wants his readers to connect with Sefer B’resheet. However, if we peer into this passage deeply and long enough the seminal So’odic secret begins to surface. A cosmic secret (So’od) and plan unfolds from a “simple” Peshat text. We can better understand this if we appeal to Rashi’s comments to B’resheet 1:1…

‎‎**בְּרֵאשִׁית בָּרָא‎ IN THE BEGINNING ‎GOD CREATED** — This verse calls aloud ‎for explanation in the manner that our ‎Rabbis explained it: **God created the world ‎for the sake of the Torah which is called ‎‎(Prov. 8:22) "The beginning (‎רֵאשִׁית ‎ -Resheet) of ‎His** (God's) **way"**, and for the sake of ‎Israel who are called (Jer. II. 3) "The ‎beginning **(‎רֵאשִׁית ‎ -Resheet)** of His (G-d's) increase". ‎‎[The Rabbis translated thus: For the sake ‎of (‎**בּ**‎) the Torah and Israel which bear the ‎name of **‎רֵאשִׁית ‎ -Resheet** G-d created the heavens ‎and the earth.”‎[[52]](#footnote-52)

Hakham Shaul following the words of his master Hakham Tsefet, connects with the same Proverb showing us that “**God created the cosmos ‎for the sake of the Torah which is called ‎‎(Prov. 8:22) “The beginning (‎רֵאשִׁית ‎ -Resheet) of ‎His (God's) way.”** Or, that the Torah was the instrument, “workman” of creation. However, Hakham Shaul’s “Torah” is alive.[[53]](#footnote-53) Furthermore, the legal universe makes it impossible for a man to say that he is without sin. In order for sin to exist, per se there must be a definition of what equates to sin. This is readily and systematically found in the Mesorah. **However, the “revelation” of sin in the Toroth is not for the sake of condemnation!** This misnomer commonly held among Christians in the greatest lie ever fabricated. The revelation of sin from the Toroth is for the sake of bringing humankind close to G-d and or returning to G-d. The revelation of sin is making one aware of obstacles that hinder one’s relationship with G-d.

**GENESIS RABBAH 1:1.1-2** **“Then I was beside him like a little child, and I was daily his delight** rejoicing before him always, rejoicing in his inhabited world, and delighting in the sons of men” (Prov. 8:30-31).

Hakham Tsefet by way of contiguity[[54]](#footnote-54) reflects on B’resheet and further elucidates his revelation of the Mesorah, Messiah and “Way of HaShem.”

Mordechai (Mk.) **א And now it happened in those days,[[55]](#footnote-55) Yeshua came from the** city of **Branches**[[56]](#footnote-56) **of the Galil and was immersed by Yochanan in the Yarden. And immediately coming out of the water[[57]](#footnote-57) he saw the heavens torn apart and the spirit** (ruach - breath) **descending on him like a dove. And a** daughter of a **voice** (bat kol) **came from the heavens** saying, **“You are my son, the beloved; with you I have delight[[58]](#footnote-58).”**

Again, Hakham Shaul interpreting Hakham Tsefet’s secret, sees Messiah (Adam Kadmon) as “R’sheet” as he was taught by Hakham Tsefet. Hakham Tsefet takes us back to Gan Eden with his “Bat Kol.” The Hebrew word **“Eden”** means, **“Delight.”** Now we have extended Peshat to Remes and reached the limit of allegorical hermeneutics. If we are to understand the intent of Hakham Tsefet beyond this point, we must turn to Drash and So’odic interpretive keys, all of which are Oral, never to be written down. However, Hakham Shaul’s awareness of Hakham Tsefet’s teachings makes it abundantly clear that there was a Cosmic Torah before there was a “Written Torah” and that both of them are in fact the “Gift of G-d!”

This also confirms the thesis that we have posited concerning the Peshat texts of Hakham Tsefet being the deepest mystical (secret) in all of the Nazarean Codicil. Hakham Shaul is able to take the Peshat text of Hakham Tsefet and derive deep secret (Remes mystical) content therein. This can only happen in Remes when there is seminal Peshat. However, we have learned from our Masters that the opening pericopes of B’resheet are not to be taken as literal. This intimates that the beginning pericopes of B’resheet are So’odic materials. The exact point of demarcation where B’resheet departs from being strictly So’od is somewhere near the end of the 3rd or 4th chapter. This being said the line is somewhat evasive because the text gradually leans and lends itself to Peshat understanding. We here posit the thesis that Hakham Tsefet has followed the same principles. His opening pericopes lend themselves to a more So’odic interpretation than the latter chapters. This is the hermeneutic principle of the end being wedged in the beginning.[[59]](#footnote-59)

Hakham Shaul’s present pericope takes all of these things into his comments and then shows us a very important principle if we are able to see it. That principle as stated above is that the end is contained in the beginning. His pericope shows that humanity began with the Cosmic Oral Torah as a guide for humanity. The evolution of the Torah will return to its seminal beginning where the Oral Torah is the cosmic Nomos. Mittleman lays out his understanding of this idea by saying…

The Torah, as a normative order, a nomos, is the plan of the cosmos. Therefore, Torah study is not simply the study of a peculiar positive nomos-cum-narrative, but is the inner truth of the world as such. A premise such as this informs Aboth as well. Torah is more than story and law; it is the inner pulse of reality.[[60]](#footnote-60)

Therefore, we inhabit a “*nomos* – a normative universe.” Torah is not only a “system of rules” but rather becomes the structure of the world in which we live. G-d can demand justice because justice is the foundation of the cosmic Torah. The Torah is the fabric and infrastructure of all life. As such, the present world is structured by the *nomos* of the Torah; as we have stated in our Peshat commentary, G-d’s law is maintained by dynamic Torah observance. If we violate that structure and order, we damage the fabric of the universe. When we conform to the dynamic normative *nomos* of Torah, we build the universe or repair the damage caused by sin. If we are to understand the world in which we live, we must study its *nomos*, Torah. Of course, this develops into a bifurcate approach to Torah, static and dynamic. Herein, legal hermeneutics becomes the fundamental contrivance for life’s directive. As such, each mitzvah is an opportunity to build or destroy the world. The positive mitzvoth (commandments) demonstrate our devotion to G-d along with our determination to collaborate with Him in the creative and reparative process. “The performance of a mitzvah transforms the overall character of one’s life.”[[61]](#footnote-61) As such, the transformation of a single life is the reparation of the world, Torah – *nomos*. The static practice of mitzvoth sustains the universe. While we may often think in terms of our individual practices, we must realize that the practice of Torah is a universal singularity. As Yeshua was “one” with G-d and Torah, we must abandon our individuality for the sake of the one G-d and Torah. The acceptance of the Yoke of the Kingdom in the K’riat Shema (recital of the Shema Deut. 6:4) discussed above is not only for the sake of G–d’s unity, it is to forge our existence into that unity. The fragmentation of the world, Gen 1:6ff is repaired through our unification of G–d and His Torah. If the “mitzvoth are vehicles for enlivening and refining the consciousness of the Divine”[[62]](#footnote-62) we must be engaged in this practice on a universal level. Or, we might opine that the practice of the Torah – *nomos* has cosmic effects. Practice of the Torah *– nomos* by a society is not only the realization and healing of the world; it is becoming one with G-d. It is for this reason that the K’riat Shema (recital of the Shema) has precedence as a Halakhic norm in all of Jewish life.

In defining *nomos* as a “plan for the universe,” we can see why G-d gave the Torah *–* *nomos* in the wilderness. By exhibition of the Torah *–* *nomos* in the wilderness G-d demonstrated that the Torah *–* *nomos* is, universal and eternal. Therefore, we can see how Hakham Shaul understood *nomos* as a “law,” for the Gentiles and Torah for the Jewish people. The *nomos* of the Gentile is NOT the Torah of the Jew. Through acceptance of the Torah,the Gentile embraces Judaism and comes under the canopy of righteousness/generosity as presented in Torah. The *nomos* of the Gentile is the “law” of subservience to the varied intermediaries, which govern their territories under the authority of G-d. Each “intermediary is matched to the disposition of the nation and peoples it governs. Furthermore, the disposition of the intermediary may change to match the changing disposition of the subordinate nation. However, when the Gentile embraces Torah in the same manner as the Jew (i.e. through conversion to Judaism), he no longer lives under the *nomos* of the universe as moderated through an intermediary in the way other Gentiles do.

In the coming chapter of Hakham Shaul’s Igeret to the Romans we will see that Hakham Shaul discusses being “free from sin.” How are we to accomplish such a monumental task?

**﻿m. Aboth 6:2﻿** And it says, and the tables were the work of god, and the writing was the writing of God, graven upon the tables.[[63]](#footnote-63) Read not *haruth* [which means “graven”] but *heruth* [which means “freedom”].[[64]](#footnote-64) **For there is no free man for you but he that occupies himself with the study of the Torah; and whoever regularly occupies himself with the study of the Torah, lo, he is exalted,** as it is said, and from *Mattanah* to *Nahaliel*; and *nahaliel* to bamoth.[[65]](#footnote-65)

**Questions for Reflection**

1. What question was asked of Rashi regarding Numbers 1:1?
2. What three questions were asked of Rashi regarding Numbers 1:2?
3. What question was asked of Rashi regarding Numbers 1:3?
4. What question was asked of Rashi regarding Numbers 1:4
5. In the Targum of Psalm 90:1 we read: “The prayer that Moses the prophet of the LORD prayed when the people, the house of Israel, sinned **in the wilderness**. He raised his voice and thus he said: O LORD, the dwelling of whose presence is in heaven, You have been for us a helper in every generation.” Midrashically speaking this verse contains a series of Parables, identify them and give its Peshat meaning.
6. Hosea 2:16 is at minimum in the Remets. What does this verse is allegorically speaking, and even Midrashically speaking?
7. In the first part of 1 Tsefet for this week we read:

**And** **we possess the secure[[66]](#footnote-66) prophetic word** in the Oral Torah **which we do well to give attention as a lamp shines in a dark place until the day dawns and the morning star[[67]](#footnote-67) may arise in your hearts** (minds).

And in the Midrash to Psalm 90 we read:

***“A prayer of Moses the man of GOD* (Psalm 90:1). Rabbi Helbo said in the name of Rabbi Huna: On the day that Moses died he wrote thirteen scrolls of the Law; twelve scrolls for the twelve tribes, and one scroll which he set in the Ark, so that if men should seek to falsify anything within the Scroll of the Law they would not be able to falsify.”**

From this vantage point, what did Hakham Tsefet tried to convey when he stated: **“we possess the secure[[68]](#footnote-68) prophetic word”?**

1. In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

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**Blessing After Torah Study**

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat: “Ish Al-Dig’lo” - “Each man by his own banner”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אִישׁ עַל-דִּגְלוֹ** |  | **Saturday Afternoon** |
| **“****Ish Al-Dig’lo”** | Reader 1 – B’Midbar 2:1-4 | Reader 1 – B’Midbar 3:1-4 |
| **“****each man by his own banner”** | Reader 2 – B’Midbar 2:5-9 | Reader 2 – B’Midbar 3:5-7 |
| **“cada uno junto a su bandera”**  | Reader 3 – B’Midbar 2:10-13 | Reader 3 – B’Midbar 3:8-10 |
| B’midbar (Numbers) 2:1-34 | Reader 4 – B’Midbar 2:14-17 |  |
| Ashlamatah: Is 55:13 – 56:8 | Reader 5 – B’Midbar 2:18-24 | **Monday & Thursday****Mornings** |
|  | Reader 6 – B’Midbar 2:25-31 | Reader 1 – B’Midbar 3:1-4 |
| Psalms 91:1-16 | Reader 7 – B’Midbar 2:32-34 | Reader 2 – B’Midbar 3:5-7 |
|  |  Maftir – B’Midbar 2:32-34 | Reader 3 – B’Midbar 3:8-10 |
| N.C.: 2 Pet 2:1-3a;Lk 16:12-13; Rm 5:17-21 |  Is 55:13 – 56:8 |   |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

**PS. This Thursday we will have the first class on the Book of Logic (Sefer HaHigayon) by Rabbi Chaim Luzzatto.**

1. Tehillim (Psalms) 90-100 [↑](#footnote-ref-1)
2. Moses was one of ten people called "man of G-d". The others were: Elkanah, Samuel, David, Shmemaya, Ido, Elijah, Elisha, Micah and Amon. [↑](#footnote-ref-2)
3. See Bamidbar (Numbers) 25:1-15 [↑](#footnote-ref-3)
4. Reuben will be the first tribe counted by Moses, in our Torah portion. [↑](#footnote-ref-4)
5. Devarim (Deuteronomy) 33:6 [↑](#footnote-ref-5)
6. See Genesis 35:22and ArtScroll commentary [↑](#footnote-ref-6)
7. Bereshit Rabbah 84:19 [↑](#footnote-ref-7)
8. Bava Batra 14b [↑](#footnote-ref-8)
9. Verse 1 [↑](#footnote-ref-9)
10. 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-10)
11. AKA Torah [↑](#footnote-ref-11)
12. AKA Numbers [↑](#footnote-ref-12)
13. A desert is a place where no speech is possible. A desert is like an ocean with no landmarks. [↑](#footnote-ref-13)
14. So midbar is exchangeable with midaber, meaning speech that comes forth automatically, of its own accord. [↑](#footnote-ref-14)
15. Speech (dibur) also means leadership in Hebrew, the king rules with his word. [↑](#footnote-ref-15)
16. Vaeira 25b [↑](#footnote-ref-16)
17. Debarim (Deuteronomy) 26:5-8 [↑](#footnote-ref-17)
18. The Haggada itself states: “To elaborate on these ideas is praiseworthy”. [↑](#footnote-ref-18)
19. Shabbat 55a; Yoma 69b, Sanhedrin. 64a. [↑](#footnote-ref-19)
20. Rosh HaShana 18a [↑](#footnote-ref-20)
21. Tehillim (Psalms) 139:5 [↑](#footnote-ref-21)
22. Bereshit (Genesis) 5:2 [↑](#footnote-ref-22)
23. c.f. Bereshit 46:26 [↑](#footnote-ref-23)
24. A hermaphrodite like creature. [↑](#footnote-ref-24)
25. In the Olam HaBa, the woman will receive her husband’s reward. She has no independent reward because she and her husband will be a single entity for the judgment – just as Adam and Eve were created as a single entity in the beginning. This helps us to understand why the wife spends the entire marriage trying to ‘fix up’ her husband, while the wise husband never tries to fix up his wife. The wife knows, intrinsically, that she must whip her husband into shape for her own benefit. [↑](#footnote-ref-25)
26. I Corinthians 7:10-14 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. 12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. [↑](#footnote-ref-26)
27. **Tanach (Hebrew: תנ׳ך‎) (also Tanach)** is an acronym that identifies the Hebrew Bible. The acronym is formed from the initial Hebrew letters of the Tanach's three traditional subdivisions:

**Torah (תורה)**, meaning "teaching" or "law," includes the Five Books of Moses. The Torah is also known by its Greek name, "the Pentateuch," which similarly means "five scrolls."

**Neviim (נביאים),** meaning "Prophets." The Neviim are often divided into the Earlier Prophets, which are generally historical, and the Later Prophets, which contain more exhortational prophecies.

**Ketuvim (כתובים),** meaning "Writings," are sometimes also known by the Greek title "Hagiographa". These encompass all the remaining books, and include the Five Scrolls. [↑](#footnote-ref-27)
28. TDNT 4:388 1. The Gk. *mamonas* seems to come from an Aramaic noun which most probably derives from the root *’mn* (“that in which one trusts”) 2. The word does not occur in the OT but is used in Jewish writings in the senses a. “resources,” b. “gain” (especially dishonest), and c. “compensation” or “ransom,” but also “bribe.” In general, it has an ignoble sense, is often called unrighteous, and is a target of ethical censure and admonition. 3. In the NT the word occurs only on the lips of Jesus. It denotes “earthly goods,” but always with a stress on their materialistic character. [↑](#footnote-ref-28)
29. Thematic connection to Psa 84:11 [↑](#footnote-ref-29)
30. Verbal connection to Psa 84:2 [↑](#footnote-ref-30)
31. Deissmann (BS, p. 104 ff.) has shown very fully how much force the technical use of this word and its cognates to denote legal guarantee. i.e. covenant (Torah) [↑](#footnote-ref-31)
32. i.e. Venus, fig. used of the Messiah as the “Light bearing One” [↑](#footnote-ref-32)
33. “**ἑνὸς** **ἀνθρώπου”** intimates “one man.” However, we can, and should read it not as “one man” but “man one” i.e. Adam (man) HaRishon (the one or first man). It should not read as Delitzsch has **אָדָם אֶחָד** “one unified man” However, we can read in **אָדָם אֶחָד** that all men were united in Adam HaRishon. [↑](#footnote-ref-33)
34. Cf. B’resheet 2:17, where the “principle (law) of sin and death enters the cosmos. Sin and death now becomes a “spiritual law.” Also establishing the principle of “where there is not sin there is no death.” [↑](#footnote-ref-34)
35. While the same phrase is used, the indication is not the same person. Therefore, we can see that Hakham Shaul sees Yeshua as Adam Kadmon. Furthermore, like Philo Hakham Shaul makes a distinction between Adam HaRishon and Adam Kadmon. It will also be noted that the nomenclature shows that Hakham Shaul is speaking of another subject, i.e. “the man” and therefore changes his address to **τοῦ ἑνὸς ἀνθρώπου** demanding that we see this man a differing from “**ἑνὸς** **ἀνθρώπου.”** i.e. Adam HaRishom. [↑](#footnote-ref-35)
36. The “few” is said about the members of the community of Israel, whilst the “many” is said about those outside the community of Israel – i.e. the Gentiles. [↑](#footnote-ref-36)
37. Deissmann (BS, p. 104 ff.) has shown very fully how much force the technical use of this word and its cognates to denote legal guarantee. i.e. covenant (Torah) [↑](#footnote-ref-37)
38. **Βεβαιότερος** - “more reliable” than the Transfiguration, or (﻿neut.﻿ as ﻿adv.﻿) we hold the prophetic word with greater certainty (because of the Transfiguration). Zerwick, Max; Grosvenor, Mary: A Grammatical Analysis of the Greek New Testament. Rome: Biblical Institute Press, 1974, p. 719 [↑](#footnote-ref-38)
39. **λύχνος** [↑](#footnote-ref-39)
40. B’resheet 1:2-4 [↑](#footnote-ref-40)
41. Targum Pseudo Yonatan Genesis 1:1 At the beginning (min avella) the LORD created the heavens and the earth. And the earth was vacancy and desolation, solitary of the sons of men, and void of every animal; and darkness was upon the face of the abyss, and the Spirit of mercies from before the Lord breathed upon the face of the waters. [↑](#footnote-ref-41)
42. M. Yoma 3:1-2 The officer said to them: “Go out and see whether the time for slaughtering [the morning sacrifice] has arrived.” If it had arrived, then he who saw it said: “It is daylight!” **Matitya ben Shmuel says**: “The whole east is light.” Even unto **Hebron**? And he answered “Yes.”

M. Shekalim 5:1 These are the supervisors who were in the Temple: Yohanan the son of Pinhas oversaw the seals; Ahiya oversaw the libations; **Matityah the son of Shemuel** oversaw the lots, Petachya oversaw the bird-offerings. Petachya is Mordekhai. Why was he called 'Petachya'? Because he would open [poteach] with words and interpret them, and he knew seventy languages. The son of Achya oversaw stomach illnesses. Nechunia dug pits. Gevini announced. The son of Gever oversaw the locking of the gates. The son of Beibi oversaw [the preparation of] wicks. The son of Arza oversaw the cymbal. Hugras the Levite oversaw the songs. The House of Garmo oversaw the making of the showbreads. The House of Avtinas oversaw the making of the incense. Eleazar oversaw the curtain. And Pinhas oversaw the [priestly] clothing.

**Matitya ben Shmuel** oversaw the “lots” (Purim) that would be drawn by the Cohenim who would have various duties. **Matitya ben Shmuel** would determine who would light the fire on the Mitzbeach for the morning Tamid offering. However, his question “even to Hebron” begs a question. Why does he ask about Hebron? The Peshat answer is that it was necessary to have a fixed point where they could determine how much daylight was acceptable for the morning offerings to begin. Thus, Hebron was that marker. Yet, this answer begs for a deeper interpretation. Again, why Hebron? One other answer is that our lives are based on the merit of the forefathers (Zechut Avot), Abraham, Yitzach and Ya’aqob. Therefore, They would begin the day, therefore, by reminding God of the merit accrued to them by virtue of their being descendants of Abraham, Isaac and Jacob, as well as Sarah, Rivkah and Leah. [↑](#footnote-ref-42)
43. Cf. **Midrash on Psalms**, translated by Nemoy, Leon; Lieberman, Saul; and Wolfson, Harry A.. 1987, New Haven: Yale University Press, Vol. II, pp.86-89. [↑](#footnote-ref-43)
44. [↑](#footnote-ref-44)
45. Cf. 1Chr 24:7–18 [↑](#footnote-ref-45)
46. The present introductory style can be found in typical “husband / wife” introductions in the Tanakh. Cf. 1Sa.1:1–2 [↑](#footnote-ref-46)
47. This refers to the Chukim, pl.m. Chukot pl.f. Chukim/Chukot are statutes, inexplicable Laws of the Torah. The use here implies the extent of their “righteous/generosity” which is attested to by the use of “blameless/sinless. [↑](#footnote-ref-47)
48. For a better understanding of the “rose” (Shoshanah) see Frankel, Ellen, and Betsy Platkin Teutsch. *The Encyclopedia of Jewish Symbols*. Northvale, N.J.: J. Aronson, 1992. p. 139 [↑](#footnote-ref-48)
49. T.U.L.I.P. is the acronym for the Calvinistic doctrinal belief that man is incapable of pleasing G-d due to his “Total depravity.” Building in the idea of total depravity, he embarks on explaining Unconditional election, Limited atonement, Irresistible grace and the Preservation of the Saints. For more information on the Calvinist doctrine of “Tulip” see Palmer, Edwin H. *The Five Points of Calvinism; a Study Manual*. Grand Rapids: Baker Book House, 1972. [↑](#footnote-ref-49)
50. In this sense, the Narrative of B’resheet bespeaks not only “justices” but a systematic justice. If we study the Mesorah/Oral Torah long enough we will see that it has a very specific structure. What needs to follow the understanding of the systematic structure of the Oral Torah is our awareness of the part that it played in the creation, establishment and government of the Cosmos. [↑](#footnote-ref-50)
51. See our discussion on Torah Focus, a shiur given on Thursday October 30th 2014 [↑](#footnote-ref-51)
52. Rashi on B’resheet 1:1 [↑](#footnote-ref-52)
53. The genius of the Nazarean Rabbanim is the concept that a Torah Scholar through much study and practice of the mitzvoth becomes the Torah Incarnate – the embodiment of the Torah in the flesh, and therefore a “living Torah.” The precedent for this is to be found in Malachi 2:6 – “The Law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with Me in peace and uprightness, and did turn many away from iniquity.” [↑](#footnote-ref-53)
54. Contiguity as a hermeneutic can have a number of influences on the text. Firstly, it can connect two pericopes or pieces of text through their close proximity because they share a common idea. Secondly, they can share commonality because they are a continuation of a narrative that crosses more than one pericope. [↑](#footnote-ref-54)
55. What days? **John 1:1** ¶ “**In the beginning**” In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through Him, and Apart From Him, nothing came into being that has come into being. 4 In Him was life, and the life was the Light of men. 5 The Light shines in the darkness, and the darkness did not 1comprehend it. [↑](#footnote-ref-55)
56. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-56)
57. When reviewing B’resheet we not that the “spirit of Elohim hovered over the waters disturbing them. The “Spirit of Elohim” according to the Rabbanim is Messiah. The “heavens torn apart” is synonymous with the separating of waters, light and firmaments etc. [↑](#footnote-ref-57)
58. A verbal tally with Gan Eden (i.e. Garden of Delight), implying that Yeshua would be the key to enter PaRDeS (Paradise). [↑](#footnote-ref-58)
59. Yesha’yahu (Isa.) 46:10 Declaring the end from the beginning, And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure [↑](#footnote-ref-59)
60. Mittleman, A. L. (2011). *A Short History of Jewish Ethics: Conduct and Character in the Context of Covenant.* John Wiley & Sons. p. 65 [↑](#footnote-ref-60)
61. Ibid [↑](#footnote-ref-61)
62. Ibid [↑](#footnote-ref-62)
63. Ex. XXXII, 16. [↑](#footnote-ref-63)
64. Read not . . . but (read) . . . is an exegetical device used when the expounder felt that a minor alteration of a word would provide a short cut to the interpretation he wished to convey. It was a deliberate and manifest play on words, and was not intended to indicate a variant in the Scriptural text. [↑](#footnote-ref-64)
65. Treating the Hebrew place-names as if they were common nouns, the passage may be taken to mean Through (God's) gift (to Israel) (i.e. the Torah) (one attains) a heritage of God; from the heritage of God (one is raised) to high places. MV adds: But if he cultivates overweening pride, God brings him low, as it is said, And from Bamoth (i.e. high places) to the valley (Num. XXI, 20, the continuation of the quotation in our text). V. Er. 54a. [↑](#footnote-ref-65)
66. Deissmann (BS, p. 104 ff.) has shown very fully how much force the technical use of this word and its cognates to denote legal guarantee. i.e. covenant (Torah) [↑](#footnote-ref-66)
67. i.e. Venus, fig. used of the Messiah as the “Light bearing One” [↑](#footnote-ref-67)
68. Deissmann (BS, p. 104 ff.) has shown very fully how much force the technical use of this word and its cognates to denote legal guarantee. i.e. covenant (Torah) [↑](#footnote-ref-68)