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| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2014**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2014**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

**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** |
| **Heshvan 08, 5775 – Oct. 31/ Nov 01, 2014** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Oct 31 2014 – Candles at 6:36 PMSat. Nov 01 2014 – Habdalah 7:31 PM | **Austin & Conroe, TX, U.S.**Fri. Oct 31 2014 – Candles at 6:26 PMSat. Nov 01 2014 – Habdalah 7:20 PM | **Brisbane, Australia**Fri. Oct 31 2014 – Candles at 5:47 PMSat. Nov 01 2014 – Habdalah 6:43 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Oct 31 2014 – Candles at 6:30 PMSat. Nov 01 2014 – Habdalah 7:26 PM | **Everett, WA. U.S.**Fri. Oct 31 2014 – Candles at 5:34 PMSat. Nov 01 2014 – Habdalah 6:38 PM | **Manila & Cebu, Philippines**Fri. Oct 31 2014 – Candles at 5:10 PMSat. Nov 01 2014 – Habdalah 6:00 PM |
| **Miami, FL, U.S.**Fri. Oct 31 2014 – Candles at 6:22 PMSat. Nov 01 2014 – Habdalah 7:14 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Oct 31 2014 – Candles at 5:40 PMSat. Nov 01 2014 – Habdalah 6:37 PM | **Olympia, WA, U.S.**Fri. Oct 31 2014 – Candles at 5:39 PMSat. Nov 01 2014 – Habdalah 6:42 PM |
| **San Antonio, TX, U.S.**Fri. Oct 31 2014 – Candles at 6:30 PMSat. Nov 01 2014 – Habdalah 7:24 PM | **Sheboygan & Manitowoc, WI, US**Fri. Oct 31 2014 – Candles at 5:25 PMSat. Nov 01 2014 – Habdalah 6:26 PM | **Singapore, Singapore** Fri. Oct 31 2014 – Candles at 6:32 PMSat. Nov 01 2014 – Habdalah 7:22 PM |
| **St. Louis, MO, U.S.**Fri. Oct 31 2014 – Candles at 5:44 PMSat. Nov 01 2014 – Habdalah 6:42 PM | **Tacoma, WA, U.S.**Fri. Oct 31 2014 – Candles at 5:36 PMSat. Nov 01 2014 – Habdalah 6:40 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

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

His Excellency Adon Tsuriel ben Abraham and beloved wife HE Giberet Gibora bat Sarah

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

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

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

Her Excellency Giberet Whitney Mathison

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

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

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

**Shabbat: “VaYar Balaq” – “And Balaq saw”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיַּרְא בָּלָק** |  | **Saturday Afternoon** |
| **“VaYar Balaq”** | Reader 1 – B’Midbar 22:2-7 | Reader 1 – B’Midbar 23:10-12 |
| **“And Balaq saw”** | Reader 2 – B’Midbar 22:8-12 | Reader 2 – B’Midbar 23:13-15 |
| **“Y vió Balaq”** | Reader 3 – B’Midbar 22:13-20 | Reader 3 – B’Midbar 23:16-20 |
| B’Midbar (Num.) 22:2 – 23:9 | Reader 4 – B’Midbar 22:21-26 |  |
| Ashlamatah: Mic 17:16-20 +Nahum 1:7; 2:1-3 | Reader 5 – B’Midbar 22:27-35 | **Monday &** **Thursday Mornings** |
|  | Reader 6 – B’Midbar 22:36-38 | Reader 1 – B’Midbar 23:10-12 |
| Psalm 104:19-35 | Reader 7 – B’Midbar 22:39 – 23:9 | Reader 2 – B’Midbar 23:13-15 |
|  |  Maftir – B’Midbar 23:7-9 | Reader 3 – B’Midbar 23:16-20 |
| N.C.: Mk 12:18-27; Lk 20:27-40;Rm 5:1-11 |  Mic 17:16-20 + Nahum 1:7; 2:1-3 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Balak King of Moab – Numbers 22:2-4
* The first deputation to Balaam – Numbers 22:5-14
* A second deputation to Balaam – Numbers 22:15-20
* The journey – Numbers 22:21-35
* Arrival and reception – Numbers 22:36-40
* Preparation for the Great Incantation – 22:41 – 23:6
* Balaam’s first prophecy 23:7-9

**Reading Assignment:**

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

By: Rabbi Yitzchaq Magriso

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

Vol. 14 – “Numbers – II – Final Wonderings,” pp. 265-285.

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 22:2 – 23:9**

| **Rashi** | **Targum** |
| --- | --- |
| 2. Balak the son of Zippor saw all that Israel had done to the Amorites.  | 2. AND Balak bar Zippor saw what Israel had done to the Amoraee.  |
| 3. Moab became terrified of the people, for they were numerous, and Moab became disgusted because of the children of Israel. | 3. And the Moabaee feared before the people greatly because they were many, and they were distressed in their life before the sons of Israel. |
| 4. Moab said to the elders of Midian, "Now this assembly will eat up everything around us, as the ox eats up the greens of the field. Balak the son of Zippor was king of Moab at that time. | 4. And they said to the elders of the Midianee, for the people had been one and the kingdom one unto that day: Now will this congregation consume all that is about them, as the ox eats up the grass of the field. And Balak bar Zippor, a Midianite, was the king of Moab at that time; without (a Midianite) being such at another time; for so was the tradition among them, to have kings from this people and from that, by turns. |
| 5. He sent messengers to Balaam the son of Beor, to Pethor, which is by the river of the land of his people, to call for him, saying, "A people has come out of Egypt, and behold, they have covered the "eye" of the land, and they are stationed opposite me. | 5. And he sent unto Laban the Aramite, who was Bileam, (so called because he it was) who sought (Biluva) to swallow up (Amma) the people of the house of Israel: the son of Beor, who was insane from the vastness of his knowledge; and would not spare Israel, the descendants of his sons and daughters: and the house of his habitation in Padan was at Pethor, a name signifying an interpreter of dreams. It was built in Aram upon the Phrat, in a land where the children of the people worshipped and adored him. (To him did Balak send) to call him, saying: Behold, a people has come out of Mizraim, and, lo, they cover the face of the earth, and are encamped over against me. |
| 6. So now, please come and curse this people for me, for they are too powerful for me. Perhaps I will be able to wage war against them and drive them out of the land, for I know that whomever you bless is blessed and whomever you curse is cursed." | 6. But now, I entreat, come, curse this people for me, for they are stronger than I, if I may but be able to meet them, though smaller than they, and drive them from the land. For I know that he whom you do bless is blessed, and he whom you do curse is cursed. |
| 7. So the elders of Moab and the elders of Midian went, with magic charms in their hands, and they came to Balaam and conveyed Balak's message to him.  | 7. And the elders of Moab and of Midian went, with the price of divinations sealed up in their hands, and came to Bileam, and told him the words of Balak. |
| 8. He said to them, "Lodge here for the night, and I will give you an answer when the Lord speaks to me." So the Moabite nobles stayed with Balaam. | 8. And he said to them, Abide here tonight, and I will return you word as the LORD will speak with me. And the princes of Moab stayed with Bileam. |
| 9. God came to Balaam and said, "Who are these men with you?"  | 9. And the Word from before the LORD came to Bileam, and He said, What men are these who are now lodging with you? |
| 10. Balaam said to God, "Balak the son of Zippor the king of Moab has sent [them] to me, [saying]: | 10. And Bileam said before the LORD, Balak bar Zippor, king of the Moabaee, has sent messengers to me, saying: |
| 11. "Behold the people coming out of Egypt, a nation, has covered the 'eye' of the earth. Come and curse them for me, perhaps I will be able to fight against them and drive them out." | 11. Behold, a people has come out of Mizraim, and cover the face of the land: now therefore, come, curse them for me, so that I may be able to fight and drive them away. |
| 12. God said to Balaam, "You shall not go with them! You shall not curse the people because they are blessed." | 12. And the LORD said unto Bileam, you will not go with them, nor curse the people, for they are blessed of Me from the day of their fathers. |
| 13. When Balaam arose in the morning, he said to Balak's nobles, "Return to your country, for the Lord has refused to let me go with you."  | 13. And Bileam rose up early, and said to the princes of Moab, Go unto your country, for it is not pleasing before the LORD to permit me to journey with you. |
| 14. Moab's nobles arose and came to Balak and said, "Balaam refuses to come with us." | 14. And the princes of Moab arose and came to Balak, and said, Bileam has refused to come with us. |
| 15. So Balak continued to send dignitaries, more and higher in rank than these. | 15. But Balak added to send (other) princes more, and nobler than they;  |
| 16. They came to Balaam and said to him, "So said Balak the son of Zippor, 'Please do not hesitate to come to me. | 16. and they came to Bileam, and said to him: Thus says Balak bar Zippor, Let not anything hinder you from coming to me; |
| 17. For I will honor you greatly and do whatever you tell me to do. So please come and curse this people for me.'"  | 17. for honouring I will honour you greatly, and whatever you ask me I will do. Come therefore now, and curse this people for me. |
| 18. Balaam answered and said to Balak's servants, "Even if Balak gives me a house full of silver and gold, I cannot do anything small or great that would transgress the word of the Lord, my God. | 18. And Bileam answered the servants of Balak, and said, If Balak would give me out of his treasury a house full of silver and gold, I have no power to transgress the decree of the Word of the LORD my God, to fabricate a word either small or great. |
| 19. Now, you too, please remain here overnight, and I will know what the Lord will continue to speak with me." | 19. But I entreat you to remain here this night also, that I may know what the Word of the LORD may yet speak with me. |
| 20. God came to Balaam at night and said to him, "If these men have come to call for you, arise and go with them, but the word I speak to you-that you shall do." | 20. And the Word came from before the LORD unto Bileam in the night, and said to him, If these men come to call you, arise, go with them; only, the Word that I will speak with you, that will you do. |
| 21. In the morning Balaam arose, saddled his she-donkey and went with the Moabite dignitaries.  | 21. And Bileam, arose in the morning, and saddled his ass, and went with the princes of Moab. |
| 22. God's wrath flared because he was going, and an angel of the Lord stationed himself on the road to thwart him, and he was riding on his she-donkey, and his two servants were with him. | 22. But the anger of the LORD was provoked, because he would go (that he might) curse them; and the angel of the LORD stood in the way to be an adversary to him. But he sat upon his ass, and his two young men, Jannes and Jambres, were with him. |
| 23. The she-donkey saw the angel of the Lord stationed on the road with his sword drawn in his hand; so the she-donkey turned aside from the road and went into a field. Balaam beat the she-donkey to get it back onto the road. | 23. And the ass discerned the angel of the LORD standing in the way with a drawn sword in his hand, and the ass turned aside out of the road, to go into the field. And Bileam smote the ass to make her return unto the way. |
| 24. The angel of the Lord stood in a path of the vineyards, with a fence on this side and a fence on that side.  | 24. And the angel of the LORD stood in a narrow path that was in the midst between vineyards, in the place where Jacob and Laban raised the mound, the pillar on this side and the observatory on that side, which they raised, that neither should pass that limit to do evil (to the other). |
| 25. The she-donkey saw the angel of the Lord, and she was pressed against the wall. She pressed Balaam's leg against the wall, and he beat her again. | 25. And the ass discerned the angel of the LORD, and thrust herself against the hedge, and bruised Bileam's foot by the hedge, and he smote her again; for the angel was invisible to him. |
| 26. The angel of the Lord continued going ahead, and he stood in a narrow place, where there was no room to turn right or left. | 26. And the angel of the LORD yet passed on, and stood in a distant place, where there was no way to turn either to the right or left. |
| 27. The she-donkey saw the angel of the Lord, and it crouched down under Balaam. Balaam's anger flared, and he beat the she-donkey with a stick. | 27. And the ass saw the angel of the LORD, and fell under Bileam; and Bileam's wrath was strong, so that he smote the ass with his staff. |
| 28. The Lord opened the mouth of the she-donkey, and she said to Balaam, "What have I done to you that you have struck me these three times?" | 28. Ten things were created after the world had been founded at the coming in of the Sabbath between the suns, - the manna, the well, the rod of Mosheh, the diamond, the rainbow, the cloud of glory, the mouth of the earth, the writing of the tables of the covenant, the demons, and the speaking ass. And in that hour the Word of the LORD opened her mouth, and fitted her to speak: and she said to Bileam. What have I done to you, that you have smitten me these three times? |
| 29. Balaam said to the she-donkey, "For you have humiliated me; if I had a sword in my hand, I would kill you right now."  | 29. And Bileam said to the ass, Because you have been false to me; if there was now but a sword in my hand, I would kill you. |
| 30. The she-donkey said to Balaam, "Am I not your she-donkey on which you have ridden since you first started until now? Have I been accustomed to do this to you?" He said, "No." | 30. And the ass said to Bileam, Woe to you, Bileam, you wanting-in-mind when me, an unclean beast, who am to die in this world, and not to enter the world to come, you are not able to curse; how much less (can you harm) the children of Abraham, Izhak, and Jakob, on account of whom the world has been created, but whom you are going to curse! So have you deceived these people, and have said, This is not my ass, she is a loan in, my hand, and my horses remain in the pasture. But am I not your ass upon whom you have ridden from your youth unto this day? And have I been used to do thus with you? And he said, No. |
| 31. The Lord opened Balaam's eyes, and he saw the angel of the Lord standing in the road, with a sword drawn in his hand. He bowed and prostrated himself on his face. | 31. And the LORD unveiled the eyes of Bileam, and he beheld the angel of the LORD standing in the way, his sword unsheathed in his hand; and he bowed, and worshipped on his face.  |
| 32. The angel of the Lord said to him, "Why have you beaten your she-donkey these three times? Behold, I have came out to thwart you, for the one embarking on the journey has hastened against me. | 32. And the angel of the LORD said to him, why have you smitten your ass these three times? Behold, I have come out to withstand you; and the ass, fearing, saw, and turned from the way. It is known before me that you seek to go to curse the people, a thing that is not pleasing to me. |
| 33. When the she-donkey saw me, it turned aside these three times. Had she not turned aside before me, now also I would also have killed you and spared her [the she-donkey]." | 33. But the ass discerned me, and turned away from me these three times: had she not turned from me, surely now I should have slain you, and spared her alive. |
| 34. Balaam said to the angel of the Lord, "I have sinned, for I did not know that you were standing on the road before me. Now, if it displeases you, I will return."  | 34. And Bileam said to the angel of the LORD, I have sinned, because I knew not that you were standing against me in the way. But now, if it displease you, I will go back. |
| 35. The angel of the Lord said to Balaam, "Go with these men, but the word I will speak to you-that you shall speak." So Balaam went with Balak's dignitaries. | 35. But the angel of the LORD said to Bileam, Go with these men; but the word that I will tell you that you will speak. And Bileam went with the princes of Balak. |
| 36. Balak heard that Balaam was coming; so he went out toward him to the city of Moab which is on the border of Arnon-at the extreme edge of the border. | 36. And Balak heard that Bileam was coming, and came out to meet him at a city of Moab on the border of Arnon, which is on the side of the frontier. |
| 37. Balak said to Balaam, "Did I not send to you to call for you? Why did you not come to me? Am I indeed incapable of honoring you?" | 37. And Balak said to Bileam, Did I not send to call you? Why did you not come to me? Did you not indeed say that I could not do you honour? |
| 38. Balaam said to Balak, "Behold I have come to you, do I have any power to say anything? The word God puts into my mouth-that I will speak." | 38. And Bileam said to Balak, Behold, I have come to you; yet now am I able to say anything to you? But the word that the LORD will ordain for my mouth, that I must speak. |
| 39. Balaam went with Balak, and they arrived at Kiryath Huzoth [a city of streets]. | 39. And Bileam went with Balak, and they came to a city surrounded with walls, to the streets of the great city, the city of Sihon, which is Berosha. |
| 40. Balak slaughtered cattle and sheep and sent [some] to Balaam and to the dignitaries with him. | 40. And Balak slew oxen and sheep, and sent to Bileam and the princes, and those who were with them. |
| 41. And in the morning Balak took Balaam and led him up to Bamoth Baal, and from there he saw part of the people. | 41. And at the time of the morning Balak took Bileam, and brought him up to the high place of the idol Peor; saw from thence the camp of Dan, which went at the rear of the people; and they were discovered under the Cloud of Glory. |
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| 1. Balaam said to Balak, "Build me seven altars here, and prepare for me seven bulls and seven rams."  | 1. And Bileam, as he looked upon them, knew that strange worship was among them, and rejoiced in his heart; and he said to Balak, Build here seven altars, and prepare me here seven bullocks and seven rams.  |
| 2. Balak did as Balaam had requested, and Balak and Balaam offered up a bull and a ram on [each] altar. | 2. And Balak did as Bileam had said, and Balak and Bileam offered a bullock and a ram upon an altar. |
| 3. Balaam said to Balak, "Stand beside your burnt offering, and I will go. Perhaps the Lord will happen to appear to me, and He will show me something that I can tell you," and he went alone. | 3. And Bileam said to Balak, Stand by thy burnt offering, and I will go, if peradventure the Word of the LORD may come to meet me; and the word that will be discovered to me, that I will declare to you. And he went, bending as a serpent. |
| 4. God chanced upon Balaam, and he said to Him, "I have set up the seven altars, and I have offered up a bull and a ram on [each] altar." | 4. And the Word from before the LORD met with Bileam, who said before Him, The seven altars I have set in order, and have offered a bullock and a ram upon every altar. |
| 5. The Lord placed something into Balaam's mouth, and He said, "Return to Balak and say as follows." | 5. And the LORD put a word in Bileam's mouth, and said, Return to Balak, and thus speak. |
| 6. When he returned, Balak was standing next to his burnt offering, he and all the Moabite dignitaries. | 6. And he returned to him, and, behold, he was standing by his burnt-offering, he and all the nobles of Moab. |
| 7. He took up his parable and said, "Balak the king of Moab has brought me from Aram, from the mountains of the east [saying], 'Come, curse Jacob for me and come invoke wrath against Israel.' | 7. And he took up the parable of his prophecy, and said: From Aram on Euphrates has Balak king of the Moabaee brought me; from the mountains of the east come, curse for me the house of Jakob; come, for me make Israel small. |
| 8. How can I curse whom God has not cursed, and how can I invoke wrath if the Lord has not been angered? | 8. How will I curse, (while) the Word of the LORD blesses them? And whom will I diminish, when the Word of the LORD increases them? |
| 9. **For from their beginning, I see them as mountain peaks, and I behold them as hills; it is a nation that will dwell alone, and will not be reckoned among the nations.** | 9. **For, said Bileam the wicked, I look on this people who are led on for the sake of their righteous fathers, who are like the mountains, and of their mothers, who are like the hills: behold, this people alone are to possess the world, because they are not led by the laws of the gentiles.** |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi Commentary for: ‎** **B’Midbar (Num.) 22:2 – 23:9**

**2 Balak... saw all that Israel had done to the Amorites** He said, “These two kings whom we relied on could not resist them; we certainly cannot.” Consequently, “Moab became terrified.”-[Mid. Tanchuma Balak 2, Num. Rabbah 20:2]

**3 [Moab] became terrified** [Heb. וַיָּגָר is] a term denoting dread, as in, “Fear (גּוּרוּ) for yourselves” (Job 19:29). -[Machbereth Menachem p. 59, third def.]

**Moab became disgusted** They became disgusted with their own lives, as in “I am disgusted (קַצְתִּי) with my life” (Gen. 27:46). This is an abbreviated verse.

**4 to the elders of Midian** But did they not always hate each other, as it says, “who defeated Midian in the field of Moab” (Gen. 36:35), when Midian came against Moab in battle? However, because of their mutual fear of Israel they made peace with each other. And what did Moab see to take counsel with Midian? Since they saw that Israel was supernaturally victorious [in their battles], they said, “The leader of these [people] was raised in Midian. Let us ask them what his character is.” They told them, “His strength is solely in his mouth.” They said, “We too will come against them with a man whose strength is in his mouth.”-[Mid. Tanchuma Balak 3, Num. Rabbah 20:4]

**as the ox eats up** Whatever the ox has eaten up no longer contains blessing [because the ox uproots the plants it eats (Da’ath Zekenim)].-[Mid. Tanchuma Balak 3, Num. Rabbah 20:4]

**at that time** He was not entitled to the monarchy. He was one of the Midianite nobles [according to some: of the nobles of Sihon (Josh. 13:21)], and when Sihon died, they appointed him over them on a temporary basis.-[Mid. Tanchuma Balak 4, Num. Rabbah 20:4]

**5 to Pethor** Heb. פְּתוֹרָה , like this money changer, to whom everyone rushes coins, so did all the kings rush their letters to him [asking him for advice]. [In Aramaic, פְּתוֹרָא means table, denoting the counter over which currency transactions take place. This is synonymous with the Hebrew שֻׁלְחָן, table. Thus, a money changer is שֻלְחָנִי]. According to the simple meaning of the verse, it [Pethor] is a place-name.-[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

**the land of his people** [I.e.,] Balak’s [people]. He came from there. This one [Balaam] prophesied, telling him, “You are destined to rule.” If you ask, “Why did God bestow His Shechinah on a wicked gentile?” [The answer is] so the nations should not have an excuse to say, “Had we had prophets we would have repented.” So He assigned them prophets, but they breached the [morally] accepted barrier, for at first they had refrained from immorality, but he [Balaam] advised them to offer themselves freely for prostitution.-[Mid. Tanchuma Balak 1, Num. Rabbah 20:1]

**to call for him** This invitation was for him, [i.e.,] for his benefit, for he promised him a large sum of money. -[Mid. Tanchuma Balak4, Num. Rabbah 20:7]

**A people has come out of Egypt** And should you ask, “How does it harm you?”

**“behold, they have covered the ‘eye’ of the land”** Sihon and Og, who were our guardians—they attacked them and killed them. -[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

**and they are stationed opposite me** Heb. מִמֻּלִי . It [the word מִמֻּלִי ] is spelled defectively [lacking a 'vav’]; they are close by, ready to cut me down, as in “for I will cut them down (אֲמִילֵם) ” (Ps. 118:10). -[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

**6 Perhaps I will be able to wage war against them** Heb. נַכֶּה . I with my nation will wage war against them [hence the first person plural form of נַכֶּה]. Another interpretation: It [נַכֶּה] is a mishnaic term, as in, “he deducts (מְנַכֶּה) from the price for him” (B.M. 105b) [so the meaning here is,] to diminish them somewhat.-[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

**for I know** through the war of Sihon [against Moab] you helped him defeat Moab. -[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

**7 with magic charms in their hands** All types of charms, so he could not say, “I don’t have my tools with me.” Another interpretation: The elders of Midian took this omen (קֶסֶם) with them, saying, “If he comes with us this time, there is something to him, but if he pushes us off, he is useless.” Thus, when he said to them, “Lodge here for the night” (verse 8), they said, “He is hopeless”; so they left him and went away, as it says, “The Moabite nobles stayed with Balaam” (ibid.), but the Midianite elders left.-[Mid. Tanchuma Balak 5, Num. Rabbah 20:8]

**8 Lodge here for the night** The Divine Spirit rested on him only at night, and the same applied to all gentile prophets. So it was with Laban, [God came to him] in a dream at night, as it says, “God came to Laban the Aramite in a dream at night” (Gen. 31:24), like a man going to his concubine in secret.-[Mid. Lev. Rabbah 1:13]

**when the Lord speaks to me** If He advises me to go with people like you, I will go with you. But perhaps it is beneath His dignity to allow me to go with anyone but higher ranking nobles than you.

**stayed** Heb. וַיֵּשְׁבוּ , a term denoting remaining. -[Onkelos]

**9 Who are these men with you** It came to delude him. [Rashi means: “the ways of the Lord are straight, and the righteous shall walk in them, and the rebellious shall stumble on them” (Hosea 14:10). By asking, “Who are these men with you,” God meant to enter into a conversation with him, as Rashi states in the section Bereishith (3:9) on the word, “Where are you?” But it came to Balaam to delude him, for he erred.] He [Balaam] said, "Sometimes, not everything is revealed before Him, for He is not always omniscient. I will find a time when I am able to curse, and He will not realize it."-[Mid. Tanchuma Balak 5, Num. Rabbah 20:9]

**10 Balak the son of Zippor** Although I am not important in Your eyes, I am considered important in the eyes of the kings.-[Mid. Tanchuma Balak 5, Num. Rabbah 20:9]

**11 curse it** Heb. קָבָה־לּי . [This expression used by Balaam] is stronger than אָרָה־לּי [used by Balak in verse 6], for it specifies and details [the curse]-[Mid. Tanchuma Balak 5, Num. Rabbah 20:9]

**and drive it out** of the world. Balak said only, “and I will drive him out of the land” (verse 6). [His intention was:] I want only to get them away from me, but Balaam hated them more than did Balak.-[Mid. Tanchuma Balak 5, Num. Rabbah 20:9]

**12 You shall not go with them** He said to Him, “If so, I will curse them in my place.” He replied to him, “You shall not curse the people.” He said, “If so, I will bless them.” He replied, “They do not need your blessing, ‘for they are blessed.’ ” As the saying goes, “We say to the wasp (Other editions: the bee), ‘Neither your honey, nor your sting.’ ”-[Mid. Tanchuma Balak 6, Num. Rabbah 20:10]

**13 to go with you** Only with greater nobles than you. This shows us that he was conceited and unwilling to reveal that he was under the control of the Omnipresent except in an arrogant manner. Therefore, “But Balak sent... again...” (verse 15) -[Mid. Tanchuma Balak 6, Balak Num. Rabbah 20:10]

**17 For I will honor you greatly** I will give you more than you have ever received in the past.-[Mid. Tanchuma Balak 6, Num. Rabbah 20:10]

**18 a house full of silver and gold** This shows us that he was greedy and coveted other people’s money. He said, "He ought to give me all his silver and gold, since he has to hire many armies, and even then, it is questionable whether he will be victorious or not, whereas I will certainly succeed."-[Mid. Tanchuma Balak; Num. Rabbah 20:10]

**I cannot... transgress** He unwillingly admitted that he was under the control of others. Here he prophesied that he could not annul the blessings with which the patriarchs had been blessed by the mouth of the Divine Presence.-[Mid. Tanchuma Balak 6, Num. Rabbah 20: 10]

**19 you too** His mouth tripped him up [into telling them the truth]: You too, will end up leaving disappointed like the first group.-[Mid. Tanchuma Balak 6, Num. Rabbah 20:10]

**what [the Lord] will continue** He will not change his mind from a blessing to a curse, but if only He does not continue to bless [them]! Here he prophesied that He [God] would add to their blessings through him.-[See Mid. Tanchuma Balak 6, Num. Rabbah 20:10]

**20 If these men have come to call for you** If the calling is for you, and you expect payment for it, arise and go with them.

**but** In spite of yourself, “the word I speak to you—that you shall do.” Nevertheless, “Balaam went.” He said, Perhaps I can persuade Him and He will consent [to my cursing them].

**21 saddled his she-donkey** From here [we learn] that hate causes a disregard for the standard [of dignified conduct], for he saddled it himself. The Holy One, blessed is He, said, “Wicked one, their father Abraham has already preceded you, as it says, 'Abraham arose in the morning and saddled his donkey’” (Gen. 22:3). -[Mid. Tanchuma Balak 8, Num. Rabbah 20:12]

**with the Moabite dignitaries** His intent was the same as theirs.-[Mid. Tanchuma Balak 8, Num. Rabbah 20:12]

**22 because he was going** He saw that this was considered evil by the Omnipresent, yet he longed to go.

**to thwart him** It was an angel of mercy [as the Name yod hei vav hei denotes the attribute of mercy], and he wanted to prevent him from sinning, for should he sin, he would perish.-[Mid. Tanchuma Balak 8, Num. Rabbah 20:13]

**and his two servants were with him** From here we learn that a distinguished person who embarks on a journey should take two people with him to attend him, and then they can attend each other [so that when one is occupied, the other takes his place].-[Mid. Tanchuma Balak 8, Num. Rabbah 20:13]

**23 The she-donkey saw** But he [Balaam] did not see, for God permitted a beast to perceive more than a man. Since he [man] possesses intelligence, he would become insane if he saw demons.

**with his sword drawn in his hand** He said, "This wicked man has forsaken the tools of his own art, for the weapon of the heathen nations is the sword, and he is coming against them with [the power of] his mouth, which is their specialty. I too, will take hold of his (art) and accost him with his own art." This indeed was his fate [as it says], “and Balaam the son of Beor they slew with the sword” (31:8). -[Mid. Tanchuma Balak 8, Num. Rabbah 20:13]

**24 in a path** Heb. בְּמִשְׁעוֹל , as the Targum [Onkelos] renders, בִּשְׁבִיל , in a path. Similarly, “if the dust of Samaria will suffice for the soles (לִשְׁעָלִים) ” (I Kings 20:10) —the dust that sticks to the soles of the feet while walking. Similarly, “Who measured the waters with his step (בְּשָׁעֳלוֹ) ?” (Isa. 40:12) —with his feet and with his step [as one measures by pacing].

**with a fence on either side** Heb. גָּדֵר . Unless specified otherwise, גָּדֵר refers to one made of stone.

**25 She was pressed** - וַתִּלָּחֵץ . [The ‘ niphal ’ form denotes] she herself.

**She pressed** - וַתִּלְחַץ . [The ‘kal’ form denotes that she pressed] something else, namely, Balaam’s leg.

**26 The angel of the Lord continued going ahead** He continued further ahead of him, [that is,] to be before him in another spot, as in, “he [Jacob] went ahead (עָבַר) of them” (Gen. 33:3). The Midrash Aggadah in Tanchuma (8) [asks]: What made him stop in three places? For he [the angel] showed him [Balaam] symbols alluding to the patriarchs.

**28 these three times** He hinted to him, You seek to uproot a nation which celebrates three festivals (שָׁלשׁ רְגָלִים) in a year?-[Mid. Tanchuma Balak 9, Num. Rabbah 20:14]

**29 you have humiliated** Heb. הִתְעַלַּלְתָּ . As the Targum [Onkelos] renders it, a term denoting shame and disgrace.

**If I had a sword in my hand** This matter made him greatly contemptible in the eyes of the dignitaries. This man was going to kill an entire nation with his mouth, yet for this she-donkey he needed weapons!-[Mid. Tanchuma Balak 9, Num. Rabbah 20:14]

**30 Have I become accustomed** Heb. הַהַסְכֵּן הִסְכַּנְתִּי . As the Targum [Onkelos] renders [lit., have I learned to do this?]. Similarly, “Does man learn (יִסְכָּן) for God?” (Job 22:2). Our Rabbis, however, expounded this verse in the Talmud: They [the Moabite dignitaries] said to him, “Why aren’t you riding on a horse?” He [Balaam] said to them, “I sent it out to pasture.” [Immediately, the she-donkey retorted, “Am I not your she-donkey?” He said to her, “Just for bearing burdens.” She retorted, “on which you have ridden.” He said to her, “Only on occasion.” She retorted, "since you first started until now, and not only that but I provide you with riding by day, and with intimacy at night, (interpreting Heb. הַהַסְכֵּן הִסְכַּנְתִּי as “I heated you up,”) as is stated in Tractate Avodah Zarah [4b].

**32 for the traveler has hastened against me** Heb. יָרַט . Our Rabbis, the Sages of the Mishnah, expounded this word (יָרַט) as an acronym [of the words] יָרְאָה רָאֲתָה נָטְתָה , “She feared, she saw, she turned aside” (Shab. 125a), because the course you took is contrary to me, that is to say, you [made this journey] to make me vengeful and provoke me. According to the literal meaning [it means חָרֵד ], “because the journey was hurried against me.” The term יָרַט is cognate with רָטַט, rapid movement, [meaning,] for I saw that the one embarking on the journey [Balaam] has hastened and hurried on his way, in order to anger me and provoke me. The verse is elliptical [as it should read בַּעַל הַדֶּרֶךְ , the one embarking on the journey]. Similar is וַתְּכַל דָּוִד “David longed” (II Sam. 13:39), which means וַתְּכַל נֶפֶשׁ דָּוִד , “David’s soul longed,” [as is apparent from the feminine prefix of the verb וַתְּכַל . Another interpretation: [The term] יָרַט denotes desire. Similar is, “through the wicked He placates me (יִרְטֵנִי)” (Job 16:11); He appeases me and comforts me through the wicked, who do nothing but provoke me. [Hence, the verse is rendered: the one who embarked on the journey desired to provoke me.] -[Machbereth Menachem p. 163]

**33 Had she not turned** Heb. אוּלַי , like לוּלֵא ‘if not.’ Sometimes אוּלַי is used in the sense of לוּלֵא .

**I would also have killed you** Heb. גַּם אֽתְכָה הָרַגְתִּי , I would have killed you also. This is a transposed verse, like גַּם הָרַגְתִּי אֽתְךָ , I would also have killed you, meaning to say: Not only would the delay have befallen you through me but even [your] death.

**and spared her** But now, since she spoke and rebuked you, and you could not withstand her rebuke, as it is written, “He said, No,” therefore, I have killed her, so that [people] should not say, “This is the one that silenced Balaam with her rebuke, and he could not respond,” for the Omnipresent shows regard for human dignity. Similarly, “you shall kill the woman and the animal [through which the sin was committed]” (Lev. 20:16), and, “you shall kill the animal” (ibid. 20:15) -[Mid. Tanchuma Balak 9, Num. Rabbah 20:14]

**34 for I did not know** This too is a [mark of] disgrace for him, but he was forced to concede, for [earlier] he had boasted that he was aware of the thoughts of the Most High, but now his mouth professed, “I did not know.”-[Mid. Tanchuma Balak 9]

**if it displeases you, I will return** This reply was a challenge against the Omnipresent. He [Balaam] said to him, "He [God] Himself commanded me to go, yet you, an angel, annul His words. This is His custom: He says one thing and an angel retracts it. He said to Abraham, “Take now your son” (Gen. 22:2), and through an angel He annulled His words. I, too; if it displeases you, I will have to return."-[Mid. Tanchuma Balak 10, Num. Rabbah 20:15]

**35 Go with these men** A man is led along the path he wishes to follow.-[Mak. 10b]

**(Go with the men** For your portion is with them, and you are destined to perish from the world.- [Mak. 10b])

**but** Against your will, “the word I will speak [to you—that you shall speak.”

**with Balak’s dignitaries** He was glad to curse them as much as they were.-[Mid. Tanchuma Balak 10, Num. Rabbah 20:15]

**36 Balak heard** He sent messengers ahead to inform him.-[Mid. Tanchuma Balak 10, Num. Rabbah 20:16]

**to the city of Moab** Its capital, its most important city, as if to say, “Look what these [people] are trying to uproot!”-[Mid. Tanchuma Balak 10, Num. Rabbah 15]

**37 Am I indeed incapable of honoring you?** He prophesied that in the end he would leave him in disgrace.-[Mid. Tanchuma Balak 10, Num. Rabbah 20:16]

**39 Kiryath Huzoth** A city full of markets, with men, women and children in its streets, as if to say, See, and have pity, so that all these people are not annihilated.-[Mid. Tanchuma Balak 11, Num. Rabbah 20:17]

**40 cattle and sheep** A small number, only one bull and one sheep.-[Mid. Tanchuma Balak 11, Num. Rabbah 20:17]

**41 Bamoth Baal** As the Targum [Onkelos] understands it: “to the heights of his deity,” [Baal being] the name of a deity.

**Chapter 23**

**3 Perhaps the Lord will happen to appear to me** He is not accustomed to speak to me by day.

**and he went alone** Heb. שֶׁפִי , as the Targum [Onkelos] renders: “alone.” The term denotes ease and quietness, that he was accompanied by nothing but silence.

**4 [God] chanced upon** Heb. וַיִּקָּר , an expression denoting [a] casual [meeting or occurrence], and it denotes something shameful, an expression [used for] the uncleanness caused by seminal emission קֶרִי , as if to say, [God appeared to him] with reluctance and with contempt. He would never have appeared to him by day, but He wanted to show His love for Israel.-[Gen. Rabbah 52:5]

**the seven altars** “I prepared seven altars” is not written here, but “the seven altars.” He said to Him, “Their patriarchs built seven altars before You, and I have prepared [seven] corresponding to them all.” Abraham built four—"There he built an altar to the Lord Who appeared to him" (Gen. 12:7); “Abraham moved from there to the mountain... [and built an altar there]” (ibid. 8); “Abraham pitched his tent [and built an altar there]” (ibid. 13: 18), and one on Mount Moriah (ibid. 22:9). Isaac built one-"He built an altar there" (ibid. 26:25), and Jacob built two—one in Shechem (ibid. 33:20) and one in Beth El (ibid. 35:7). —[See Mid. Tanchuma Balak 11, Tzav 1, Num. Rabbah 20:18]

**and I offered up a bull and a ram on [each] altar** whereas Abraham offered up only a ram. —[See Mid. Tanchuma Balak 11, Tzav 1, Num. Rabbah 20:18]

**7 Come, curse Jacob for me and come invoke wrath against Israel** He told him to curse them with [their] two names, for perhaps one of them was not [their] distinctive [one].

**8 How can I curse whom God has not cursed** Even when they deserved to be cursed, they were not cursed, [namely,] when their father [Jacob] recalled their iniquity, [by saying,] “for in their wrath they killed a man” (Gen. 49:6), he cursed only their wrath, as it says, “Cursed be their wrath” (ibid. 7). When their father [Jacob] came in deceit to his father [Isaac], he deserved to be cursed. But what does it say there? “He, too, shall be blessed” (ibid. 27:33). Regarding those who blessed, it says, “These shall stand to bless the people” (Deut. 27:12). However, regarding those who cursed, it does not say, “These shall stand to curse the people” but, “These shall stand for the curse” (ibid. 13), for He [God] did not want to mention the word ‘curse’ in reference to them [the people].-[Mid. Tanchuma Balak 12, Num. Rabbah 20:19]

**If the Lord has not been angered** I myself am powerless, except that I can determine the precise moment when God becomes angry, and He has not become angry all these days since I have come to you. This is the meaning of the statement, "O my people, remember now what he [Balak king of Moab] planned... and what Balaam... answered him... may you recognize the righteous deeds of the Lord" (Mic. 6:5). -[Ber. 7a, Sanh.. 105b, A.Z. 4b]

**9 For from its beginning, I see them as mountain peaks** I look at their origins and the beginning of their roots, and I see them established and powerful, like these mountains and hills, because of their patriarchs and matriarchs.-[Mid. Tanchuma Balak 12, Num. Rabbah 20:19]

**It is a nation that will dwell alone** This is [the legacy] their forefathers gained for them—to dwell alone, as the Targum [Onkelos] renders it [it is a nation that is alone destined to inherit the world].

**and will not be reckoned among the nations** As Targum [Onkelos] paraphrases, they will not perish along with the other nations, for it says, “for I shall make an end of all the nations...” (Jer. 30:11); they will not be reckoned with the rest. Another interpretation: When they rejoice, no other nation rejoices with them, as it says, “God alone will guide them [to future happiness]” (Deut. 32:12). And when the nations prosper, they will receive a share with each one of them, but it will not be deducted from their account, and this is the meaning of, “and will not reckoned among the nations.”-[Mid. Tanchuma Balak 12, Num. Rabbah 20:19]

**Ketubim: Psalm 104:19-35**

| **Rashi** | **Targum** |
| --- | --- |
| 1. My soul, bless the Lord. My God, You are very great, You are attired with majesty and beauty.  | 1. Bless, O my soul, the name of the LORD. O LORD my God, You are greatly exalted; You have put on praise and splendor.  |
| 2. [You] enwrap Yourself with light like a garment; [You] extend the heavens like a curtain. | 2. Who wraps Himself in light like a sheet, who stretches out the heavens like a curtain. |
| 3. Who roofs His upper chambers with water; Who makes clouds His chariot, which goes on the wings of the wind. | 3. Who covers His chambers with water like a building with beams; who placed His chariot, as it were, upon swift clouds; who goes on the wings of an eagle. |
| 4. He makes winds His messengers, burning fire His ministers. | 4. Who made his messengers as swift as wind; his servants, as strong as burning fire. |
| 5. He founded the earth on its foundations that it not falter to eternity. | 5. Who lays the foundation of the earth upon its base, so that it will not shake for ages upon ages. |
| 6. You covered the deep as [with] a garment; the waters stand on the mountains. | 6. You have covered over the abyss as with a garment; and the waters split on the mountains, and endure. |
| 7. From Your rebuke they fled; from the sound of Your thunder they hastened away. | 7. At Your rebuke, they will flee, flowing down; at the sound of Your shout, they will be frightened, pouring themselves out. |
| 8. They ascended mountains, they descended into valleys to this place, which You had founded for them. | 8. They will go up from the abyss to the mountains, and descend to the valleys, to this place that You founded for them. |
| 9. You set a boundary that they should not cross, that they should not return to cover the earth. | 9. You have placed a boundary for the waves of the sea that they will not cross, lest they return to cover the earth. |
| 10. He sends the springs into the streams; they go between the mountains. | 10. Who releases springs into rivers; they flow between the mountains.  |
| 11. They water every beast of the field; the wild donkeys quench their thirst. | 11. They water all the wild animals; the asses will break their thirst. |
| 12. Beside them the fowl of the heavens dwell; from between the branches they let out their voices. | 12. The birds of heaven will settle on them; they will give out a sound of singing from among the branches. |
| 13. He waters the mountains from His upper chambers; from the fruit of Your works the earth is sated. | 13. Who waters the mountains from his upper treasury; the earth will be satisfied with the fruit of your deeds. |
| 14. He causes grass to sprout for the animals and vegetation for the work of man, to bring forth bread from the earth. | 14. Who makes grass grow for beasts, and herbs for the cultivation of the son of man, that bread may come forth from the earth; |
| 15. And wine, which cheers man's heart, to make the face shine from oil, and bread, which sustains man's heart. | 15. And wine that gladdens the heart of the son of man, to make the face shine by oil; and bread will support the heart of the son of man. |
| 16. The Lord's trees are sated, the cedars of Lebanon, which He planted. | 16. The trees that the LORD created are satisfied, the cedars of Lebanon that He planted: |
| 17. Where birds nest; as for the stork-the high junipers are its home. | 17. Where the birds make nests; the stork's dwelling is in the cypresses. |
| 18. The lofty mountains for the ibexes; the rocks a shelter for the hyraxes. | 18. The high mountains are for the wild goats; the rocks are security for the conies. |
| 19. **He made the moon for the appointed seasons**; the sun knows its setting.  | 19. **He made the moon to calculate times by**; the sun knows the time of his setting.  |
| 20. You make darkness and it is night, in which every beast of the forest moves about. | 20. You will make darkness and it will be night; in it all the beasts of the forest creep about. |
| 21. The young lions roar for prey and to beg their food from God. | 21. The offspring of lions roar to find food, and to seek their sustenance from God. |
| 22. When the sun rises they gather in and couch in their dens. | 22. The sun will shine, they gather together; and they lay down in their dwelling place. |
| 23. Man goes out to his work, to his labor until evening. | 23. A son of man will go forth to his work and to his cultivation, until the sunset of evening. |
| 24. How great are Your works, O Lord! **You have made them all with wisdom**; the earth is full of Your possessions! | 24. How many are Your works, O LORD! **You have made all of them in wisdom**; the earth is full of your possessions. |
| 25. This sea-great and wide; there are creeping things and innumerable beasts, both small and large. | 25. This sea is great and broad in extent; creeping things are there without number, both tiny creatures and large. |
| 26. There the ships go; You formed this leviathan with which to sport. | 26. There the ships go about, and this Leviathan You created for the sport of the righteous at the supper of His dwelling place. |
| 27. They all look to You with hope, to give their food in its time. | 27. All of them rely on You to give their food in its time. |
| 28. You give them that they may gather; You open Your hand that they may be sated with goodness. | 28. You will give it to them, and they gather it; You will open your hand, and they are satisfied with goodness. |
| 29. You hide Your countenance and they are frightened; You gather in their spirit and they perish and return to their dust. | 29. You will remove Your presence, they are dazed; You will gather their spirit and they expire, and return to their dust. |
| 30. **You will send forth Your spirit and they will be created, and You will renew the surface of the ground.** | 30. **You will send out your holy spirit and they are created; and You will make new the surface of the earth.** |
| 31. The glory of the Lord will be forever; the Lord will rejoice with His works. | 31. May the glory of the LORD be eternal; the LORD will rejoice in His works. |
| 32. He Who looks at the earth and it quakes; He touches the mountains and they emit smoke. | 32. Who looks at the earth, and it shakes; He draws near to the mountains, and they emit smoke. |
| 33. I shall sing to the Lord while I am alive; I shall sing praises to my God as long as I exist. | 33. I will sing praise in the presence of the LORD during my life; I will make music to my God while I exist. |
| 34. May my speech be pleasing to Him; I shall rejoice with the Lord. | 34. May my talk be pleasing in his presence; I will rejoice in the word of the LORD. |
| 35. Sinners will be destroyed from the earth and the wicked will be no more; my soul, bless the Lord. Hallelujah. | 35. The sinners will be destroyed from the earth, and wicked exist no longer. Bless, O my soul, the name of the LORD. Hallelujah! |
|  |  |

**Rashi’s Commentary to Psalm 104:19-35**

**19 He made the moon for the appointed seasons** To count with it the times and the festivals.

**the sun knows its setting** But the moon does not know its setting, because sometimes it comes through a long way and sometimes it comes through a short way.

**20 You make darkness and it is night** Every day You darken and block out the sun and it becomes night, when all the beasts of the forest move about.

**22 When the sun rises they gather in** into the secret places and hide there from the sons of men; then every man goes forth to his work.

**24 Your possessions** Heb. קנינך , the acquisition that you have acquired, like (Gen. 14:19): “Owner (קנה) of heaven and earth.” All is acquired by You.

**25 and wide** Heb. ורחב ידים . Wide of place, large in French, broad.

**26 with which to sport** three hours during the day. So did our Sages say in tractate Avodah Zarah (3b), and so it is written explicitly in the Book of Job (40:29): “Will you play with him like a bird?”

**29 You gather in their spirit** Heb. תסף , an expression of destruction, as (above 73:19): “They were completely consumed (ספו) .”

**30 You will send forth Your spirit** with the resurrection of the dead.

**32 He touches the mountains and they emit smoke** as is depicted of Sinai (Exod. 19:18): “And Mount Sinai was all in smoke.”

**33 as long as I exist** Heb. בעדי , like (Deut. 31:27): “When I am still (בעודני) alive.”

**35 Sinners will be destroyed** Heb. חטאים, sinners [rather than sins, but see Tal. Ber. 10a].

**Meditation from the Psalms**

**Psalms ‎‎104:19-35**

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

For continuity I am going to redo the opening remarks from the first part of our psalm.

This psalm is a continuation of the preceding one and echoes its refrain, **Bless HaShem, O my soul!** Here, David recounts the wonders of the six days of Creation and describes the splendor of the primeval light, the heaven and earth, the grass, the fish of the sea, the beasts of the field, and, finally, the crowning glory of Creation - man himself.[[1]](#footnote-1)

The Midrash[[2]](#footnote-2) says: **In the Torah, Moses related many events without elaboration. They remained obscure until David came and explained them, as he did here by expanding upon the theme of Creation and illuminating its mysteries.**

Radak observes that every artist is motivated to produce works of art because he seeks personal acclaim and glory. However when G-d fashioned the world, His sole concern was man’s welfare. Mere flesh and blood cannot grasp the profound motives of G-d, much less appreciate them. Only the soul can comprehend the altruism and selfless love of its Creator. Thus, the Psalmist calls upon his own spirit, **Bless HaShem, O my soul!** For none but the soul could compose this blessing.

This psalm is the שיר של יום, Song of the Day, for Rosh Chodesh, the first day of the new month. The Tur[[3]](#footnote-3) explains that the Psalmist alludes to the new month in verse 19, He made the moon for festivals.[[4]](#footnote-4) The Zohar[[5]](#footnote-5) says that the souls of the righteous people in Paradise recite this psalm every Rosh Chodesh.[[6]](#footnote-6)

Our verbal tally comes from the following pasuk:

***Tehillim (Psalms) 104:19****Who* ***appointed[[7]](#footnote-7)*** *the moon for seasons; the sun knows his going down.*

Here David found his inspiration from the Torah where he keyed in on the Chamor, the donkey, which was **appointed**, from the twilight of the sixth day of creation,[[8]](#footnote-8) for the purpose of giving musar[[9]](#footnote-9) to Bilaam.[[10]](#footnote-10) David composed this section of a psalm about creation to the items He **appointed** (the moon and the Chamor) to bring wisdom to the world.

Our Ashlamata’s verbal tally[[11]](#footnote-11) picks up on the reaction of the Gentiles to the donkey which speaks, and to the confounding of Bilaam’s curses into blessings. This is brought out in:

***Micah 7:16*** *The nations* ***will see*** *and be confounded at all their might: they will lay their hand upon their mouth, their ears will be deaf.*

Since this is the psalm for Rosh Chodesh, and since last Shabbat was Rosh Chodesh, let’s spend a bit of time studying some aspects of Rosh Chodesh.

The first Rosh Chodesh was Adam‘s birthday. That first Rosh Chodesh was also Rosh HaShanah.[[12]](#footnote-12) Man’s relationship with Rosh Chodesh, therefore, has special meaning as Adam‘s birthday and the birthday of the world. That first Rosh Chodesh was also the day when Adam and Chava sinned and crashed the world. That fateful Rosh Chodesh was also the day that Adam repented and was forgiven.

We know that Rosh HaShanah is a day of atonement for the sin of Adam, for it is the day which Adam sinned and was forgiven. Just as Rosh HaShanah is the first day of the solar cycle, so too Rosh Chodesh is the first day of the lunar cycle. On Rosh HaShana we do not bring the sacrifice of Rosh Chodesh. The Gemara, in Eruvin, explains that one Korban is sufficient for Rosh HaShana and for Rosh Chodesh. Rav Tzadok explains that both korbanot come to atone for the same sin, the sin of Adam HaRishon.[[13]](#footnote-13)

Rosh Chodesh has a special Maftir and a special Ashlamata (Haftarah) festival readings which are read, in addition to the normal Torah portion and Ashlamata, on Shabbat. These readings interrupt both the Annual and the Triennial / Septennial Torah cycles.

Rosh Chodesh literally means, “beginning renewal” and idiomatically means the “beginning of the month” or “new moon”.

The calculations for Rosh Chodesh were the fulfillment of prophecy and they represented great wisdom:

***Devarim (Deuteronomy) 4:5-6*** *See, I have taught you decrees and laws as HaShem my God commanded me, so that you may follow them in the land you are entering to take possession of it. Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, “Surely this great nation is a wise and understanding people.”*

“You shall guard and you shall do...” Rabbi Shmuel bar Nahman said in the name of Rebbe Yonatan, **from where do we know that it is a mitzva for each man to calculate the seasons and the months? It is written, “You shall guard and you shall do, for it is evidence, in the eyes of the nations, of the wisdom and understanding that has been given to you.”**

What is the wisdom and understanding that Israel possesses “in the eyes of the nations“? We must say that it refers to the calculation of the seasons and months. Concerning one who knows how to calculate and does not do so, the verse says:

***Yeshayahu (Isaiah) 5:12*** *They did not contemplate HaShem‘s deeds, and they have not paid attention to the work of His hands.*

The difference between Israel and the nations of the world is that we use a lunar calendar and they use a solar calendar. “The sun and the moon can be said to represent these two opposing viewpoints. The sun is constant and unchanging. Its fixed path symbolizes the nation's belief that the world has always existed and that nothing new is ever introduced by a higher guiding Hand. The moon, on the other hand, is constantly changing. This symbolizes the faith of Israel, who see the whole of nature as something new and innovative, that is under constant supervision and that therefore has the potential for change.” It was later given to the women since they had not ever abandoned this faith in HaShem‘s guidance by making the Golden Calf. “Rosh Chodesh is the day that emphasizes our separation from the nations. Jews believe in the world‘s creation from nothing and in all the consequences of that belief. Our lives are therefore always being renewed in HaShem‘s service and are constantly filled with vitality”.

The Torah seems to place Rosh Chodesh on a par with the other festivals. In Numbers chapter 28, the musaf (additional) services for Rosh Chodesh are listed along with the other festivals. The order, in Numbers 28 and 29, is:

 Morning (Shacharit)

 Afternoon (Mincha)

 Shabbat

 Rosh Chodesh

 Pesach

 Hag ha-Matza the first day

 Hag ha-Matza the seventh day

 Hag ha-Bikkurim - Shavuot

 Yom Teruah

 Yom HaKippurim

 Succoth

The Rosh Chodesh sacrifices are identical in number and in kind with those of Pesach and Shavuot. In post Temple times, a musaf service was established for Rosh Chodesh along with the other festivals. Rosh Chodesh was marked by many festive elements. There was a celebratory meal, and family gatherings were a natural for such occasions.[[14]](#footnote-14)

After the Bet Din HaGadol had sanctified the new moon and uttered a blessing to HaShem, special additional (Mussaf) offerings were presented to HaShem.

The traditional service includes a candle lit to burn for twenty-four hours. Some use a floating light because it resembles the moon floating in the sky. As on the Sabbath or festivals, two challot (special egg bread) are served; they are round or crescent shaped, preferably, thus invoking the shape of the moon. A new fruit will be sought for the menu for the sake of making a Shehecheyanu. The egg soup, traditionally served at the seder, is often included as a symbol of life immersed in liquid. A quiche of circular shape, or a nut loaf, are popular choices for the menu. During the meal, zemirot such as verses from the Hallel or special Rosh Chodesh songs are sung.

Over the course of later history, by association, the day was considered especially appropriate for housewarmings, dedications, wearing new clothes, and saying Shehecheyanu over new fruit. It was also called the day of good beginnings (Remember that all things go after the beginning as it is the most potent moment – we shall look at this concept a bit later.).

The joyous spirit of the day, in biblical times, is suggested by two references:

***Bamidbar (Numbers) 10:10*** *Also at your times of rejoicing--your appointed feasts and New Moon festivals--you are to sound the trumpets over your burnt offerings and fellowship offerings, and they will be a memorial for you before your God. I am HaShem your God.”*

***Hosea 2:11*** *I will stop all her celebrations: her yearly festivals, her New Moons, her Sabbath days--all her appointed feasts.*

HaShem does not specifically call Rosh Chodesh a rest day, but it is alluded to in:

***Amos 8:4-7*** *Hear this, you who trample the needy and do away with the poor of the land Saying, “When will the New Moon be over that we may sell grain, and the Sabbath be ended that we may market wheat?”--skimping the measure, boosting the price and cheating with dishonest scales, Buying the poor with silver and the needy for a pair of sandals, selling even the sweepings with the wheat. HaShem has sworn by the Pride of Jacob: “I will never forget anything they have done.*

Rosh Chodesh was celebrated only eleven times a year. In Tishri, Yom Teruah coincides with Rosh Chodesh; to this day, the new moon of Tishri is not proclaimed in advance, in the synagogue; Yom Teruah rather than Rosh Chodesh is dominant liturgically.

The Torah does not list Rosh Chodesh with HaShem‘s festivals in Leviticus chapter 23, never the less it is a festival as we shall see. Let’s note that Rosh Chodesh is specifically called a day of rejoicing in this passage from the Torah and is put on a par with Shabbat and the other festivals:

***Bamidbar (Numbers) 10:1-10*** *HaShem said to Moses: “Make two trumpets of hammered silver, and use them for calling the community together and for having the camps set out. When both are sounded, the whole community is to assemble before you at the entrance to the Tent of Meeting. If only one is sounded, the leaders--the heads of the clans of Israel--are to assemble before you. When a trumpet blast is sounded, the tribes camping on the east are to set out. At the sounding of a second blast, the camps on the south are to set out. The blast will be the signal for setting out. To gather the assembly, blow the trumpets, but not with the same signal. “The sons of Aaron, the priests, are to blow the trumpets. This is to be a lasting ordinance for you and the generations to come. When you go into battle in your own land against an enemy who is oppressing you, sound a blast on the trumpets. Then you will be remembered by HaShem your God and rescued from your enemies. Also at your times of rejoicing--your appointed feasts and New Moon festivals--you are to sound the trumpets over your burnt offerings and fellowship offerings, and they will be a memorial for you before your God. I am HaShem your God.”*

In the Nazarean Codicil, Rosh Chodesh is put on a par with Shabbat and the other festivals:

***Colossians 2:16-17*** *Let no (PAGAN) man therefore judge you but the body of Messiah (i.e. the Jewish people) concerning (kosher) meat, or (kosher) drink, or in respect to (the celebration of) a (Biblical) holyday, or of the new moon, or of the Sabbath days: 17 For these (observance of the laws of kashrut and of Biblical festivals) are a shadow (prophecy) of things yet to come.*

There are several other things which connect the festivals with Rosh Chodesh:

1. We rest on festivals; women rest on Rosh Chodesh.[[15]](#footnote-15) Some have a Minhag to reduce work on Rosh Chodesh.
2. We have a Musaf for festivals; we have a Musaf for Rosh Chodesh.
3. We have special additions (yaale v’yavo) to the Amida for festivals; we have special additions (yaale v’yavo) to the Amida for Rosh Chodesh.
4. We have special sacrifices on the festivals; we have special sacrifices on Rosh Chodesh[[16]](#footnote-16) (Two oxen, a ram, seven lambs and their respective libations of wine, flour, and oil[[17]](#footnote-17)).
5. We have special Torah and Ashlamata (from Parshat Pinchas) for festivals; we have a special Torah and Ashlamata for Rosh Chodesh (from Parshat Pinchas). These special readings interrupt the triennial Torah cycle.
6. We have additional aliyot[[18]](#footnote-18) on festivals; we have an additional aliya on Rosh Chodesh.
7. We say Hallel on Festivals; we say half Hallel on Rosh Chodesh[[19]](#footnote-19).
8. Fasting (mourning) is forbidden on the festivals; fasting (mourning) is forbidden on Rosh Chodesh[[20]](#footnote-20).
9. We eat special meals in honor of the festivals; we eat a special meal or food in honor of Rosh Chodesh[[21]](#footnote-21).
10. We wear special clothes for festivals; we wear special clothes for Rosh Chodesh.
11. Festivals are called Moedim; Rosh Chodesh is called moed[[22]](#footnote-22).
12. We light candles for festivals; some Sephardim light a candle on Rosh Chodesh.
13. Sustenance for festivals is not fixed on Rosh HaShana; sustenance for Rosh Chodesh is not fixed on Rosh HaShana[[23]](#footnote-23).

As to the Minhag to recite Half Hallel on Rosh Chodesh, Rabbi J. B. Soloveitchik in his YahrzeitShiur on 4 Tevet, 5717, explained the statement in Arachin 10b, Rosh Chodesh, which is called *moed,[[24]](#footnote-24)* should require the recitation of Hallel. There is no prohibition to work on this day” as follows: A festival such as Passover possesses sanctity because of:

*a) Musaf* the additional-sacrifice offered in the Temple;

b) Prohibition of work;

c) Obligation to make the pilgrimage to Jerusalem;

d) Special *mitzvot* such as *matza.*

All festivals have one or more of these qualities. **Rosh Chodesh, however, is distinguished only by *musaf* and is thus a festival in the Temple *only****,* where Hallel was recited as *din* (law) not *Minhag.* The *Minhag* to recite Hallel on Rosh Chodesh consists in extending the *sanctity* from the Temple to Jewish communities outside its precincts.

The day **before** Rosh Chodesh is also known as *Yom HaKippurim Katan*. This means that the day before Rosh Chodesh is a minor Yom HaKippurim. The devout will fast on the last day of the month and reflect upon his actions on the first day of the month.

The Talmud[[25]](#footnote-25) quotes an amazing comment of Rabbi Simeon ben Lakish that the he‑goat offered on Rosh Chodesh is called “a sin offering unto the Lord” because it is an atonement for HaShem Himself for having made the moon smaller than the sun. Arising out of this is the idea, expressed in the Rosh Chodesh liturgy, that Rosh Chodesh affords pardon for Israel’s sins. Additionally, during the Musaf prayer service of Rosh Chodesh, we call Rosh Chodesh a “time of atonement”. Thus in atonement, we see another connection between the festivals and Rosh Chodesh.

The Shabbat before Rosh Chodesh is known as Shabbat Mevarchim, which means “the Sabbath of blessing”. We have an additional Ashlamata[[26]](#footnote-26) to prepare us for this special day. After the Torah reading in the Shabbat service, the prayer leader holds the Torah scroll, recites a blessing hoping for a good month, then announces the day of the upcoming week when the new month will begin and the name of the new month.

Shabbat Mevarchim is not observed during the month of Elul to announce the beginning of the month of Tishri, the month in which Rosh HaShana[[27]](#footnote-27) occurs.

Thus we announce Rosh Chodesh ahead of time, but we do not announce for festivals. This would seem to give special significance to Rosh Chodesh.

Finally, when the Sanhedrin sanctified the new moon it set the calendar date for the festivals of that month. The date of the festivals, therefore, depended on the new moon for their proper celebration. Rosh HaShana, which falls on Rosh Chodesh, is a festival which no one knows the day or hour it begins because it’s beginning depends on the sanctification of the new moon. We have a Midrash that makes this point: The angels ask HaShem, “When is Rosh HaShana?” “I do not know,” HaShem responds. “Let us all go down to the bet din and see what they have decreed.”

**The First Mitzva**

The first mitzva given to the congregation of Israel is:

***Shemot (Exodus) 12:1-2*** *HaShem said to Moses and Aaron in Egypt, “This month is to be for you the first month, the first month of your year.”*

This is the very first commandment given to the nation as a whole, an indication that the concept of Rosh Chodesh, or the New Moon, is very meaningful. Moreover, a thousand years later in eretz Israel, during the period of Syrian-Greek persecution that culminated in the miracle of Chanukah, Rosh Chodeshwas one of only three commandments whose observance the oppressors prohibited. The other two forbidden commandments were the Sabbath and circumcision; that Rosh Chodeshwas on a plane with those central observances is sufficient indication of its great significance.

This can be understood on two levels. Only the court can proclaim Rosh Chodesh based on the testimony of witnesses who observed the re-appearance of the moon, and upon this proclamation, **the Jewish calendar is based**. Unless the new months can be proclaimed, there is no calendar, and without a calendar, there can be no festivals. Thus, if the Syrian-Greeks had succeeded in eradicating the observance of Rosh Chodesh, they would have succeeded in eliminating large numbers of other mitzvot, as well.

Thus we see that the first command, given to the congregation of Israel, was to:

**1.** Set up a calendar, based on the moon,

**2.** With Nisan as the first month.

Notice that this first command is given to Moses and Aaron as representing the highest authority in the nation. From this, it is derived that the authority for sanctifying the new moon and for establishing the order of the months lies with the highest authority in the nation, namely the Sanhedrin, as the Talmud relates:

***Rosh HaShana 22a*** *MISHNA. IF A FATHER AND A SON HAVE SEEN THE NEW MOON, THEY SHOULD BOTH GO [TO JERUSALEM], NOT THAT THEY CAN ACT AS JOINT WITNESSES[[28]](#footnote-28) BUT SO THAT IF ONE OF THEM IS DISQUALIFIED[[29]](#footnote-29) THE OTHER MAY JOIN WITH SOME OTHER WITNESS. R. SIMEON, HOWEVER, SAYS THAT A FATHER AND SON AND ALL RELATIVES ARE ELIGIBLE TO TESTIFY TO THE APPEARANCE OF THE NEW MOON. R. JOSE SAID: IT HAPPENED ONCE WITH TOBIAH THE PHYSICIAN THAT HE SAW THE NEW MOON IN JERUSALEM ALONG WITH HIS SON AND HIS EMANCIPATED SLAVE, AND THE PRIESTS ACCEPTED HIS EVIDENCE AND THAT OF HIS SON AND DISQUALIFIED HIS SLAVE, BUT WHEN THEY APPEARED BEFORE THE BETH DIN THEY ACCEPTED HIS EVIDENCE AND THAT OF HIS SLAVE AND DISQUALIFIED HIS SON.*

*GEMARA. R. Levi said: What is the reason of R. Simeon? — Because it is written, and the Lord spoke unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months,[[30]](#footnote-30) which implies, ‘this testimony shall be valid [when given] by you’.[[31]](#footnote-31) And the Rabbis? — [It implies], this evidence shall be entrusted to you.[[32]](#footnote-32)*

This authority is reiterated in:

***Rosh HaShana 25a*** *Our Rabbis taught: Once the heavens were covered with clouds and the likeness of the moon was seen on the twenty-ninth of the month. The public were minded to declare New Moon, and the Beth din wanted to sanctify it, but Rabban Gamaliel said to them: I have it on the authority of the house of my father’s father that the renewal of the moon takes place after not less than twenty-nine days and a half and two-thirds of an hour and seventy-three halakin.[[33]](#footnote-33) On that day the mother of Ben Zaza died, and Rabban Gamaliel made a great funeral oration over her, not because she had merited it, but so that the public should know that the Beth din had not sanctified the month.[[34]](#footnote-34)*

‘HaShem said to Moses and to Aaron: “... this month shall be for you the beginning of months ...” And at the moment when Moses our teacher received this command, the Holy One, blessed be He, transmitted to him the precise rules for intercalating the New Moon. Thus He made known to Moses the method for establishing the times and the seasons.’[[35]](#footnote-35)

Moses and Aaron were told by HaShem, in the oral law,[[36]](#footnote-36) that normally there should be two witnesses who actually see the new moon, in order to sanctify it on the thirtieth day. If no witnesses come on the thirtieth day, it is automatically sanctified on the thirty-first day.

***Sanhedrin 10b*** *THE INTERCALATION[[37]](#footnote-37) OF THE MONTH BY THREE. [The Tanna of the Mishna] mentions neither the ‘calculation’[[38]](#footnote-38) nor the ‘sanctification’[[39]](#footnote-39) , but the INTERCALATION of the month. [Why then the need of three for this?] Suppose it is not sanctified [on the thirtieth day] it will then be automatically intercalated! — Abaye therefore said: Read then, THE SANCTIFICATION OF THE MONTH. It is also taught to the same effect: The sanctification of the month and the intercalation of the year is to be determined by three. So R. Meir holds. But, asked Raba, does not the Mishna say, the INTERCALATION? — Hence, said Raba, the Mishnah means that the sanctification made on INTERCALATION, that is on the intercalary day,[[40]](#footnote-40) is determined by three; but on the day after it there is to be no sanctification. And this represents the opinion of R. Eliezer b. Zadok, as it has been taught: R. Eliezer b. Zadok says: If the new moon has not been visible in time, there is no need for the Sanctification next day, as it has already been sanctified in Heaven.[[41]](#footnote-41)*

Many assume that the witnesses were necessary because the Sanhedrin lacked the ability to calculate the time of the new moon. This is not born out by the facts. Consider: Why would the witnesses look on the thirtieth day, except they knew that that was the first time it might be visible. Also we should note that the last Sanhedrin calculated the new moons so accurately that they were able to sanctify every new moon for nearly two thousand years!

Welcoming the Shechinah[[42]](#footnote-42)

Since Kiddush Lavanah is considered to be an act of greeting the Shechinah, its blessing is distinguished from other blessings in the requirement that it be recited while standing, at a time of joy, while dressed in fine clothing, and in public, as if one were going out to greet a King.

The blessing for the new moon is generally recited on Motzei Shabbat, before the tenth day of the month, or on the first day that the new moon is visible, in fulfillment of the principle that the diligent fulfill mitzvot at the first possible opportunity. During the winter, it is not advisable to wait for Motzei Shabbat for fear of clouds.

In the month of Sivan, Kiddush Lavanah is recited on Motzei Shabbat so as to combine the blessing with the joy of the festival.

Even if one recites the blessing during the week, rather than on Motzei Shabbat, it is appropriate that he wear fine clothing in honor of this mitzva and that he purify his spirit and his heart before the act of welcoming the Shechinah.

During the month of Av, because of the spirit of mourning that prevails, Kiddush Lavanah is not said before the ninth of the month. The custom is to recite it after the end of the fast on the ninth of Av, but to eat something first. Similarly, because of our preoccupation with the anguish of our sins before they are forgiven, during Tishri, Kiddush Lavanah is not recited before Yom HaKippurim. Rather, we wait until the end of the fast and recite Kiddush Lavanah when we leave the synagogue and prior to eating. Among Sephardic communities, the custom is to recite Kiddush Lavanah before Yom HaKippurim so that one may have an additional source of merit prior to his judgment.

In accord with the view of the Vilna Gaon, it is customary in many Jerusalem synagogues not to wait for after Tisha B’Av or after Yom HaKippurim before reciting Kiddush Lavanah but to abide by the principle that the diligent fulfill mitzvot at the earliest opportunity.

Those who are especially careful in fulfilling the mitzvot make every effort to recite Kiddush Lavanah with a minyan, in fulfillment of the verse:

***Mishlei (Proverbs) 14:28*** *The King’s glory is in the multitudes.*

When reciting Kiddush Lavanah, one should not stand under a roof; nor should it be said while one is looking through a window or an open door. Rather one should go outside, as one would do were he greeting a king. However, if one finds it difficult to leave his home, the blessing may be recited inside, provided that the door or window through which he can see the moon is open and that there is nothing intervening between his eyes and the moon. If the glass of the window is clean and he can see through it clearly, one may recite the blessing without opening the window if he cannot open it because of the cold, etc.

Kiddush Lavanah is not recited before three full days and nights have passed from the time of the molad, the appearance of the new moon. Some authorities say, until seven full days and nights have passed. It may be recited until one half of the moon has passed; i.e., until the point that is halfway between the molad of that month and the molad of the coming month, since up to then the moon is in the process of renewal and achieving fullness. After half of the month has passed, the moon begins to diminish and Kiddush Lavanah may not be said.

Although Kiddush Lavanah is not recited on Shabbat, i.e. Friday night, or on festival nights, if it will be impossible to recite it on the next night, e.g. if Shabbat or the festival is the last night of the month on which one can recite it, it may be said.

Women do not recite Kiddush Lavanah.

When reciting the blessing, one should first look up at the moon so as to see it at the time of the blessing, but should not look at it while reciting the entire service, for we pray not to the moon but to the He Who created it. When reciting the blessing, one should stand in a manner befitting the service.

Among some communities, it is customary to sing and dance after Kiddush Lavanah.

Rosh Chodesh is a monthly festival, as is of course witnessed in the cycle of the moon. Renewal can be seen as starting over after a series of failings. Renewal can also be seen as a beginning at a new stage after the completion of a prior stage. In the psalm of Rosh Chodesh, Tehillim 104, we find a description of the functioning of the world. Every piece of creation has been set in its place. The water, land, and trees have all been set firmly. Animal life has been set into motion. Man again functions in his created role. This can be viewed as a renewal of creation as it was meant to be when the first Shabbat settled upon the earth. Hence it is renewal: we find that it refers not merely to the original creation, but to a future creation when sins will be wiped off the earth, and evil doers will be no more. This “back to the future” experience is the goal of Rosh Chodesh. This is a renewed world, a messianic view of the already existing world.

“Originally, the New Moon was not fixed by astronomical calculations, but was solemnly proclaimed after witnesses had testified to the reappearance of the crescent of the moon. On the 30th of each month, the members of the High Court assembled in a courtyard in Jerusalem, named Bet Ya’azek, where they waited to receive the testimony of two reliable witnesses; they then sanctified the New Moon. If the moon’s crescent was not seen on the 30th day, the New Moon was automatically celebrated on the 31st day.”[[43]](#footnote-43)

Entertaining the witnesses and taking their testimony, as well as the actual sanctification of the New Moon, all had to take place during daylight hours as this is a mishpat.

In addition to the witnesses, the molad for the new moon is also calculated by the Bet Din (Court) that has had their ordination conferred on them in a direct line from Moses. The Bet Din is the only body that is authorized by halachah to sanctify the new moon. Rabbi Samson Rafael Hirsch elaborates for us:

*“But that it is not at all the planetary occurrence in the sky that fixes the beginning of the month, so that all that would be necessary would be for the law-officers to take note of such occurrence, is clearly evident from laws that refer to the case where on the 30th, while yet daytime, the new moon is visible and has been seen by the judges, the court, and by all Israel; or of the case where the thorough examination of the witnesses who come and testify that they have seen it, has been satisfactorily completed by day, but in either of these cases, if night has fallen before the judges have pronounced “it is consecrated”, then the 30th ins not the first of the month, in spite of the fact that the new moon has actually been seen by everybody, or alternatively has been vouched for, and completely confirmed and established, the new moon only starts on the 31st.* ***This is striking evidence that it is not the actual condition up above, but the consecrating declaration of the representatives of Israel that is the decisive factor on which the beginning of the month depends. This, the fact that the nation itself fixes the date of the beginning of the months is what the command refers to...”***

*“... It is not to be the conjunction of the moon with the sun; not the moon receiving the rays of illumination afresh, that is to induce the beginning of our months, it is not that, to which our celebration of the New Moon is to be dedicated. But each time the moon finds the sun again, each time it receives its rays of light afresh, HaShem wants His people to find Him again and to be illuminated with fresh rays of His light, wherever and however, in running their course, they have had to pass through periods of darkness and obscurity. The moon finding itself again in conjunction with the sun is only a model for our finding ourselves again with HaShem, the rejuvenation of the moon a picture of and an incentive to, our own rejuvenation. Moed is literally conjunction.”[[44]](#footnote-44)*

***Tehillim (Psalms) 104:19****Who* ***appointedst[[45]](#footnote-45)*** *the moon for seasons; the sun knoweth his going down.*

**Ashlamatah: Mic 17:16-20 + Nahum 1:7; 2:1-3**

| **Rashi** | **Targum** |
| --- | --- |
| 14. Lead Your people with Your rod-the flock of Your inheritance who dwell alone, a forest in the midst of a fruitful field-and they shall graze in Bashan and Gilead as in days of yore. | 14. Sustain Your people by Your Memra; the tribe of Your inheritance will dwell by themselves in the world which will be renewed; those who were desolate in the forest will be settled in Carmel, they will be sustained in the land of Bashan and Gilead as in the days of old. |
| 15. As in the days of your exodus from the land of Egypt, I will show him wonders. | 15. As in the day when they came out of the land of Egypt, I will show them wondrous deeds. |
| 16. Nations shall see and be ashamed of all their might-they shall place a hand upon their mouth; their ears shall become deaf. | 16. The nations will see and be ashamed despite all their might; they will put their hands on their mouths; their ears will be deafened. |
| 17. They shall lick the dust as a snake, as those who crawl on the earth. They shall quake from their imprisonment; they shall fear the Lord, our God, and they shall fear you. | 17. They will prostrate themselves on their faces upon the ground like snakes, crawlers in the dust. They will come trembling out of their fortresses, and from before the LORD our God they will be destroyed; and they will be afraid before you. |
| 18. Who is a God like You, Who forgives iniquity and passes over the transgression of the remnant of His heritage? He does not maintain His anger forever, for He desires loving-kindness. | 18. There is none besides You; You are the God forgiving iniquities and passing over the transgressions of the remnant of His inheritance, who does not extend His anger forever, because He delights in doing good. |
| 19. He shall return and grant us compassion; He shall hide our iniquities, and You shall cast into the depths of the sea all their sins. | 19. His Memra will again have mercy on us, He will tread upon our transgressions in His love and He will cast all the sins of Israel into the depths of the sea. |
| 20. You shall give the truth of Jacob, the loving-kindness of Abraham, which You swore to our forefathers from days of yore.**{P}** | 20. You will show Your faithfulness to Jacob to his sons, as You swore to him in Bethel, Your kindness to Abraham to his seed after him, as You swore to him between the pieces; You will remember for us the binding of Isaac who was bound upon the altar before You. You will perform kind deeds with us as You swore to our fathers in days of old. |
|  |  |
| 1. The harsh prophecy concerning Nineveh. The book of the vision of Nahum the Elkoshite.  | 1. The oracle of the cup of malediction to be given to Niniveh to drink. Previously Jonah the son of Amittai the prophet from Gath-hepher, prophesied against her and she repented of her sins; and when she sinned again there prophesied once more against her Nahum of Beth Koshi, as is recorded in this book. |
| 2. The Lord is a jealous and vengeful God and is full of wrath; the Lord avenges Himself upon His adversaries, and He bears a grudge against His enemies. | 2. God is judge and an avenger is the LORD; the LORD takes vengeance on the enemies of His people, and on His adversaries with fierce anger. |
| 3. The Lord is slow to anger and great in power, but He will surely not acquit; the Lord-His way is with a tempest and with a storm? and cloud is the dust of His feet. | 3. The LORD removes anger, and there is great might before Him; and He pardons those who return to His Law; but does not leave unpunished those who do not return; the LORD goes forth in storm and wind, and the dark cloud is the path before Him. |
| 4. He rebukes the sea and dries it up, and He has dried up all the rivers; Bashan and Carmel are cut off, and the blossoms of the Lebanon are cut off. | 4. He rebukes the sea and dries it up, and He makes all the rivers dry; Mathnan and Carmel are desolate, and the trees of Lebanon are withered. |
| 5. Mountains quaked because of him and the hills melted, and the land raised up from before Him-and the inhabited earth and all who dwell thereon. | 5.. The mountains quake before Him, and the hills are torn asunder, and the earth is laid waste before Him, even the world and all that dwell in it |
| 6. Who can stand before His fury and who can rise amidst His wrath? His wrath has reached [the earth] like fire, and the rocks have been broken up by Him. | 6. If the world shook thus before Him when He revealed Himself in love to give the Law to His people, then when He reveals Himself in anger to take vengeance on the enemies of His people, who will stand before His vengeance, and who will endure in the indignation of His wrath? His anger dissolves like fire, and rocks are torn asunder before Him. |
| 7. The Lord is good-yea, a stronghold on a day of trouble- and is cognizant of those who trust in Him. | 7. The LORD is good to Israel that they may lean upon Him in time of affliction, and it is revealed before Him that they are relying upon His Memra. |
| 8. But, with an overrunning flood He shall make a full end of its place, and darkness shall pursue His enemies. | 8. But in fierce anger and in great wrath he will make an end of the nations which rose up and utterly destroyed the Sanctuary, and He will deliver His adversaries to Gehinnam. |
| 9. What do you think of the Lord? He will make a full end; the trouble will not rise twice. | 9. O nations who have plundered Israel, what are you reckoned before the LORD? He will make an end of you; relief after affliction will not be established twice for you as for the house of Israel. |
| 10. For, while the thorns are entangled and the drunkards are drinking, they are consumed like dry stubble, fully ripe. | 10. For the princes of the nations which plundered Israel and made them go astray, as though lead astray through wine, destroyed them just as fire destroys among very dry stubble. |
| 11. From you has emanated one who plots evil against the Lord, one who counsels wickedness.**{S}** | 11. From you, Niniveh, there has gone forth a king who plotted evil against the people of the LORD; he gave evil counsel. |
|  |  |
| 1. Behold on the mountains the feet of a herald announcing peace. O Judah, keep your feasts, pay your vows-for the wicked one shall no longer continue to pass through you; he has been completely cut off.  | 1. Behold, on the mountains of the land of Israel the feet of him who announces good tidings, proclaiming peace! Celebrate your festivals, O Judah, fulfil your vows, for the wicked will never pass through you again; they are all destroyed. |
| 2. The scatterer who came up before you is besieged by a siege. Watch the way! Strengthen your loins! Fortify your power mightily. | 2. For they were coming up and spreading themselves upon your land; they encamped against you in siege, they set watchmen along your ways; strengthen your neck, increase your might exceedingly. |
| 3. For the Lord has restored the pride of Jacob as the pride of Israel, for the emptiers have emptied them out and destroyed their branches. | 3. For the LORD has restored his strength to Jacob, his greatness to Israel; for robbers have robbed them and have laid waste the cities in which they glory. |
| 4. The shields of his mighty men are dyed red; the men of the army are in crimson; the chariots are in the fire of torches on the day of his preparation, and the cypresses are enwrapped. | 4. The shields of their warriors are dyed red, the men of war are dressed in crimson, the plates of their chariots are prepared in the fire of the day of their display, and their army commanders are attired in fine-coloured garments. |
| 5. The chariots shall dash about madly in the streets; they shall clatter in the city squares; their appearance is like torches; like lightning, they shatter. | 5. The chariots rush to and fro in the streets, the noise of the rattling of their weapons is heard in the city squares; their appearance is like torches, like lightnings hurling forth |
| 6. He shall remember his mighty men; they shall stumble in their walk; they shall hasten to its wall, and the protector is armed. | 6. They appoint their army commanders they stumble as they go, they hasten on, they break down the wall and build towers.  |
| 7. The gates of the rivers have opened, and the palace has dissolved. | 7. The bridges over the rivers are opened, and the king trembles in his palace. |
| 8. And the queen has been exposed and taken away, and her maidens moan, like the voice of doves beating their breasts. | 8. And the queen sits in a litter; she goes forth among the exiles, and her maid servants are led away; they go after her moaning like the sound of doves, beating upon their breasts. |
| 9. And Nineveh is like a pool of water-it is since days of yore-and they flee. Halt! Halt! But no one pays attention. | 9. And from the days of old Niniveh is like a gathering of waters. They run away. Halt! Halt! But there is none who turns back and halts. |
| 10. Plunder silver! Plunder gold! And there is no end to the treasures-to sweep out [Nineveh] of all precious vessels. | 10. Make spoil of silver, make spoil of gold! There is no end to the treasures. All the desirable goods are finished. |
| 11. Empty, yea, emptied out and breached; and the heart melts, the knees stumble, and there is trembling in all loins; and the faces of all of them have gathered blackness. | 11. She is plundered and spoiled, and the gate is opened to the enemy; and the heart melts, and there is knocking of knees, and trembling of the loins, and all their faces are covered with a coating of black like a pot. |
| 12. Where is the lions' den? And it is pasture for young lions, where the grown lion and the old lion went, and the lion's whelp-and none made them afraid. | 12. Where are the dwelling-places of the kings, and the princes’ residence? Where the kings went, there they left their sons like a lion which stays by its prey in safety and there is none to scare it away. |
| 13. The grown lion tore enough for his whelps and strangled for his lionesses, and he filled his caves with prey and his dens with prey. | 13. The kings brought spoil for their consorts and plunder for their children, and the storehouses were filled with spoil and their castles with plunder. |
| 14. Behold! I am against you, says the Lord of Hosts, and I will ignite her chariots with smoke; and the sword shall consume your young lions, and I will cut off your prey from the land; and the voice of your ambassadors shall no longer be heard.**{P}** | 14. “Behold, I am sending My wrath upon you,” says the LORD of Hosts, “and I will burn your chariots with fire, and the sword will slay your princess, and I will destroy your trade from the earth, and the sound of your emissaries will not be heard again.” |
|  |  |

**Rashi’s Commentary on Micah 7:16-20 + Nahum 1:7; 2:1-3**

**17** **as those who crawl on the earth** -They are snakes, which crawl on their bellies on the dust of the earth.

**They shall quake from their imprisonment** -They shall quake because of the extreme narrowness of their imprisonment and the confinement of their captivity.

**20** **You shall give the truth of Jacob** - *Jonathan* paraphrases: You shall give the truth of Jacob to his sons, as You swore to him in Bethel; the loving-kindness of Abraham to his seed after him, as you swore to him ‘between the parts.’ You shall remember for us the binding of Isaac, etc. Give us the truth that You promised Jacob. Cause to come true Your word that You promised Jacob (Gen. 28:15): “For I will not forsake you.”

**the loving-kindness of Abraham** The reward for the loving-kindness of Abraham, [out of] which he commanded his sons to keep the way of the Lord: to perform righteousness and justice. Therefore, it does not say, “And the loving- kindness,” but “the loving-kindness.” The truth - that you will make come true the promise to Jacob - that will be the payment of the reward for Abraham’s loving-kindness.

**which you swore** - at the binding of Isaac, (Gen 22:16) “I swore by Myself, says the Lord, that because you did this thing, etc.”

**7** **The Lord is good yea, a stronghold** -Even when he inflicts retribution upon His enemies, His mercies do not cease to do good to those who fear Him. [This ability is] unlike the trait of [a man of] flesh and blood, who, when he is busy with one thing, is not free to [simultaneously] do another thing, as the matter is stated (Exod. 15:3): “The Lord is a man of war; the Lord is His Name." [This is] as it is stated in *Mechilta* (ad loc.)

**and is cognizant of** -the necessities of those who trust in Him.

**1** **pay your vows** -that you vowed to the Holy One, blessed be He, if He would save you from the hand of Sennacherib, king of Assyria - for now you are saved.

**for... shall no longer continue to pass through you** -that wicked one.

**he has been completely cut off** -he and his descendants.

**2** **The scatterer who came up before you is besieged by a siege** -The scatterer, who came up upon the land of Judah before you during the time of Hezekiah, is now besieged by the siege of Nebuchadnezzar king of Babylon, who has besieged him.

**Watch the way** -You men of Judah, watch the crossroads and see those going to besiege him [Sennacherib] and strengthen your loins and fortify your power mightily.

**3** **as the pride of Israel** -As it was already.

**the emptiers have emptied them out** -They have plundered them and emptied them. The expression of בְּקִיקָה is appropriate for a vine.

**Verbal Tallies**

**By: HEm Rabbi Dr. Hillel ben David**

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

**Bamidbar (Numbers) 22:2 – 23:9**

**Tehillim (Psalms) 104:19-35**

**Micah 7:16-20 + Nahum 1:7, 2:1-3**

**Mk 12:18-27, Lk 20:27-40, Rm 5:1-11**

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

Done / Appointed - עשה, Strong’s number 06213.

Face / Of - פנים, Strong’s number 06440.

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

Saw / See - ראה, Strong’s number 7200.

Israel - ישראל, Strong’s number 03478.

Sore / Mightily - מאד, Strong’s number 03966.

Face / Of - פנים, Strong’s number 06440.

**Bamidbar (Numbers) 22:2** And Balak the son of Zippor **saw <07200> (8799)** all that **Israel <03478>** had **done <06213> (8804)** to the Amorites.

3 And Moab was **sore <03966>** afraid **of <06440>** the people, because they were many: and Moab was distressed **because of <06440>** the children of **Israel <03478>**.

**Tehillim (Psalms) 104:19** He **appointed <06213> (8804)** the moon for seasons: the sun knoweth his going down.

**Tehillim (Psalms) 104:29** Thou hidest thy **face <06440>**, they are troubled: thou takest away their breath, they die, and return to their dust.

**Micah 7:16** The nations **shall see <07200> (8799)** and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

**Nahum 2:1** He that dasheth in pieces is come up before thy **face <06440>**: keep the munition, watch the way, make thy loins strong, fortify thy power **mightily <03966>**.

**Nahum 2:2** For the LORD hath turned away the excellency of Jacob, as the excellency of **Israel <03478>**: for the emptiers have emptied them out, and marred) their vine branches.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Num 22:2 – 23:9** | **Psalms****Psa 104:19-35** | **Ashlamatah****Micah 7:16-20** **Nahum 1:7, 2:1-3** |
| --- | --- | --- | --- | --- |
| **!yIa;**  | no, without | Num. 22:26 | Ps. 104:25Ps. 104:35 |  |
| **vyai** | men | Num. 22:9Num. 22:20Num. 22:35 |  | Nah. 2:3 |
| **lae** | God | Num. 23:8 | Ps. 104:21 | Mic. 7:18 |
| **~yhil{a/** | GOD | Num. 22:9Num. 22:10Num. 22:12Num. 22:18Num. 22:20Num. 22:22Num. 22:38Num. 23:4 | Ps. 104:33 | Mic. 7:17 |
| **@a;** | angry, ground | Num. 22:22Num. 22:27Num. 22:31 |  | Mic. 7:18 |
| **#r,a,** | land, earth, ground | Num. 22:5Num. 22:6Num. 22:11Num. 22:13 | Ps. 104:24Ps. 104:32Ps. 104:35 | Mic. 7:17 |
| **rv,a]** | which, who | Num. 22:5Num. 22:6Num. 22:17Num. 22:20Num. 22:26Num. 22:30Num. 22:35Num. 22:36Num. 22:40 |  | Mic. 7:20 |
| **%r'B'** | bless | Num. 22:6Num. 22:12 | Ps. 104:35 |  |
| **lAdG"**  | great | Num. 22:18 | Ps. 104:25 |  |
| **yAG** | nations | Num. 23:9 |  | Mic. 7:16 |
| **%r,D,** | way | Num. 22:22Num. 22:23Num. 22:26Num. 22:31Num. 22:32Num. 22:34 |  | Nah. 2:1 |
| **hy"h'** | came, come | Num. 22:41 | Ps. 104:20Ps. 104:31 |  |
| **%l;h'**  | come, go, walk | Num. 22:6Num. 22:7Num. 22:11Num. 22:12Num. 22:13Num. 22:14Num. 22:16Num. 22:17Num. 22:20Num. 22:21Num. 22:22Num. 22:23Num. 22:35Num. 22:37Num. 22:39Num. 23:3Num. 23:7 | Ps. 104:26 |  |
| **rh;** | mountains | Num. 23:7 | Ps. 104:32 |  |
| **hz<** | this | Num. 22:6Num. 22:17Num. 22:19Num. 22:24Num. 22:28Num. 22:30Num. 22:32Num. 22:33Num. 23:1 | Ps. 104:25Ps. 104:26 |  |
| **dy"**  | hand | Num. 22:7Num. 22:23Num. 22:29Num. 22:31 | Ps. 104:28 | Mic. 7:16 |
| **[d'y"** | know, known | Num. 22:6Num. 22:19Num. 22:34 | Ps. 104:19 | Nah. 1:7 |
| **hwhy** | LORD | Num. 22:8Num. 22:13Num. 22:18Num. 22:19Num. 22:22Num. 22:23Num. 22:24Num. 22:25Num. 22:26Num. 22:27Num. 22:28Num. 22:31Num. 22:32Num. 22:34Num. 22:35Num. 23:3Num. 23:5Num. 23:8 | Ps. 104:24Ps. 104:31Ps. 104:33Ps. 104:34Ps. 104:35 | Mic. 7:17Nah. 1:7Nah. 2:2 |
| **~Ay** | day | Num. 22:30 |  | Mic. 7:20Nah. 1:7Nah. 2:3 |
|  **~y"** | sea |  | Ps. 104:25 | Mic. 7:19 |
| **bqo[]y"** | Jacob | Num. 23:7 |  | Mic. 7:20Nah. 2:2 |
| **ac'y"** | came, come, go | Num. 22:5Num. 22:11Num. 22:32Num. 22:36 | Ps. 104:23 |  |
| **laer'f.yI**  | Israel | Num. 22:2Num. 22:3Num. 23:7 |  | Nah. 2:2 |
| **!WK** | prepare | Num. 23:1 |  | Nah. 2:3 |
| **yKi** | since, because | Num. 22:6Num. 22:22Num. 22:29Num. 22:32Num. 22:33 |  | Mic. 7:18Nah. 2:2 |
| **lKo** | all, whole, entire, every | Num. 22:2Num. 22:4Num. 22:17Num. 23:6 | Ps. 104:20Ps. 104:24Ps. 104:27 | Mic. 7:16Mic. 7:19 |
| **%x;l'**  | lick | Num. 22:4 |  | Mic. 7:17 |
| **lyIl;** | night | Num. 22:8Num. 22:19Num. 22:20 | Ps. 104:20 |  |
| **daom.** | great | Num. 22:3Num. 22:17 |  | Nah. 2:1 |
| **hm'** | what, why | Num. 22:19Num. 22:28Num. 22:32Num. 22:37Num. 23:3Num. 23:8 | Ps. 104:24 |  |
|  **ymi** | who | Num. 22:9 |  | Mic. 7:18 |
| **!mi** | because | Num. 22:3Num. 22:5Num. 22:6Num. 22:15Num. 22:30 |  | Mic. 7:17 |
| **af'n"** | took, take, lift | Num. 23:7 |  | Mic. 7:18 |
| **!t;n"** | let, give, given | Num. 22:13Num. 22:18 | Ps. 104:27Ps. 104:28 | Mic. 7:20 |
| **dA[** | again | Num. 22:15Num. 22:30 | Ps. 104:33Ps. 104:35 |  |
| **l[;** | near, at | Num. 22:5Num. 22:32Num. 23:3Num. 23:6 |  | Mic. 7:18Nah. 2:1 |
| **hl'['** | brought, offered | Num. 22:41Num. 23:2Num. 23:4 |  | Nah. 2:1 |
| **rp'['**  | dust |  | Ps. 104:29 | Mic. 7:17 |
| **t[e** | time | Num. 22:4 | Ps. 104:27 |  |
| **hP,** | command, mouth | Num. 22:18Num. 22:28Num. 22:38Num. 23:5 |  | Mic. 7:16 |
| **~ynIP'**  | because, face, before | Num. 22:3 | Ps. 104:29Ps. 104:30 |  |
|  **ha'r'** | saw, appeared | Num. 22:2Num. 22:23Num. 22:25Num. 22:27Num. 22:31Num. 22:33Num. 22:41Num. 23:3Num. 23:9 |  | Mic. 7:16 |
| **#b;r'** | lay, lie down | Num. 22:27 | Ps. 104:22 |  |
| **bWv**  | bring, return, turn | Num. 22:8Num. 22:34Num. 23:5Num. 23:6 | Ps. 104:29 | Mic. 7:19Nah. 2:2 |
| **~Wf** | puts | Num. 22:38Num. 23:5 |  | Mic. 7:16 |
| **xl;v'** | sent, send | Num. 22:5Num. 22:10Num. 22:15Num. 22:37Num. 22:40 | Ps. 104:30 |  |
| **~v'** | there | Num. 22:41 | Ps. 104:25Ps. 104:26 |  |
| **rb;['** | contrary, went | Num. 22:18Num. 22:26 |  | Mic. 7:18 |
| **hf'['**  | do, done, make | Num. 22:2Num. 22:17Num. 22:18Num. 22:20Num. 22:28Num. 22:30Num. 23:2 | Ps. 104:19Ps. 104:24 |  |
|  **xt;P'** | open | Num. 22:28 | Ps. 104:28 |  |
| **~d,q,**  | east | Num. 23:7 |  | Mic. 7:20 |
| **!j'q'**  | small | Num. 22:18 | Ps. 104:25 |  |

**Greek:**

| **Greek** | **English** | **Torah Seder****Num 22:2 – 23:9** | **Psalms****Ps 104:19-35** | **Ashlamatah****Micah 7:16-20** **Nahum 1:7, 2:1-3** | **Peshat****Mk/Jude/Pet****Mk 12:18-27** | **Remes 1****Luke****Lk 20:27-40** | **Remes 2****Acts/Romans****Rm 5:1-11** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Ἀβραάμ** | Abraham |  |  |  | Mk. 12:26 | Lk. 20:37 |  |
| **ἀδελφός** | brother |  |  |  | Mk. 12:19Mk. 12:20 | Lk. 20:28Lk. 20:29 |  |
| **αἰών** | eon, age |  | Psa 104:31  |  |  | Lk. 20:34Lk. 20:35 |  |
| **ἁμαρτωλός** | sinners |  | Psa 104:35  |  |  |  | Rom. 5:8 |
| **\*ἀνάστασις** | raise up, rise up |  |  |  | Mk. 12:18Mk. 12:23 | Lk. 20:27Lk. 20:33Lk. 20:35Lk. 20:36 |  |
| **ἄνθρωπος** | man, men | Num. 22:9Num. 22:20Num. 22:35 | Psa 104:23  | Nah. 2:3 |  |  |  |
| **\*ἀνίστημι** | rise up | Num 22:13Num 22:14 Num 22:20 Num 22:21 Num 22:22  |  |  | Mk. 12:23Mk. 12:25 |  |  |
| **\*ἀποθνήσκω** | die |  |  |  | Mk. 12:19Mk. 12:20Mk. 12:21Mk. 12:22 | Lk. 20:28Lk. 20:29Lk. 20:31Lk. 20:32Lk. 20:36 | Rom. 5:6Rom. 5:7Rom. 5:8 |
| **ἀποκρίνομαι** | answer | Num 22:8Num 22:18 |  |  |  | Lk. 20:39 |  |
| **βάτος** | burning bush |  |  |  | Mk. 12:26 | Lk. 20:37 |  |
| **γαμέω** | marriage |  |  |  | Mk. 12:25 | Lk. 20:34Lk. 20:35 |  |
| **γράφω** | write, wrote |  |  |  | Mk. 12:19 | Lk. 20:28 |  |
| **γυνή** | woman, wife |  |  |  | Mk. 12:19Mk. 12:20Mk. 12:22Mk. 12:23 | Lk. 20:28Lk. 20:29Lk. 20:32Lk. 20:33 |  |
| **δεύτερος** | second |  |  |  | Mk. 12:21 | Lk. 20:30 |  |
| **διδάσκαλος** | teacher |  |  |  | Mk. 12:19 | Lk. 20:28Lk. 20:39 |  |
| **δίδωμι** | give, given | Num. 22:13Num. 22:18 | Ps. 104:27Ps. 104:28 | Mic. 7:20 |  |  | Rom. 5:5 |
| **δόξα** | glory |  | Psa 104:31 |  |  |  | Rom. 5:2 |
| **δύναμαι** | able | Num 22:6Num 22:11Num 22:18Num 22:37 |  |  |  | Lk. 20:36 |  |
| **\*ἐγείρω** | rise |  |  |  | Mk. 12:26 | Lk. 20:37 |  |
| **\*ἐξανίστημι** | rose up |  |  |  | Mk. 12:19 | Lk. 20:28 |  |
| **ἐπερωτάω** | ask |  |  |  | Mk. 12:18 | Lk. 20:28Lk. 20:40 |  |
| **ἑπτά** | seven | Num 23:1  |  |  | Mk. 12:20Mk. 12:22Mk. 12:23 | Lk. 20:29Lk. 20:31Lk. 20:33 |  |
| **ἔρχομαι** | came, come | Num 22:7Num 22:9 Num 22:14 Num 22:16 Num 22:20 Num 22:37 Num 22:39 |  |  | Mk. 12:18 |  |  |
| **ζάω** | living |  |  |  | Mk. 12:27 | Lk. 20:38 |  |
| **ζωή** | life |  | Psa 104:33  |  |  |  | Rom. 5:10 |
| **θάλασσα** | seas |  | Ps. 104:25 | Mic. 7:19 |  |  |  |
| **θεός** | GOD | Num. 22:9Num. 22:10Num. 22:12Num. 22:18Num. 22:20Num. 22:22Num. 22:38Num. 23:4 | Ps. 104:33 | Mic. 7:17 | Mk. 12:24Mk. 12:26Mk. 12:27 | Lk. 20:36Lk. 20:37Lk. 20:38 | Rom. 5:1Rom. 5:2Rom. 5:5Rom. 5:8Rom. 5:10Rom. 5:11 |
| **θλίψις** | afflictions, tribulation |  |  | Nah 1:7Nah 2:1 |  |  | Rom. 5:3 |
| **Ἰακώβ** | Jacob |  |  |  | Mk. 12:26 | Lk. 20:37 |  |
| **Ἰησοῦς** | Jesus |  |  |  | Mk. 12:24 | Lk. 20:34 | Rom. 5:1Rom. 5:11 |
| **\*Ἰσαάκ** | Isaac |  |  |  | Mk. 12:26 | Lk. 20:37 |  |
| **καιρός** | time | Num. 22:4 | Ps. 104:27 |  |  |  | Rom. 5:6 |
| **\*καταλείπω** | leave behind |  |  |  | Mk. 12:19Mk. 12:21 | Lk. 20:31 |  |
| **κύριος** | LORD | Num. 22:8Num. 22:13Num. 22:18Num. 22:19Num. 22:22Num. 22:23Num. 22:24Num. 22:25Num. 22:26Num. 22:27Num. 22:28Num. 22:31Num. 22:32Num. 22:34Num. 22:35Num. 23:3Num. 23:5Num. 23:8 | Ps. 104:24Ps. 104:31Ps. 104:33Ps. 104:34Ps. 104:35 | Mic. 7:17Nah. 1:7Nah. 2:2 |  | Lk. 20:37 | Rom. 5:1Rom. 5:11 |
| **λαμβάνω** | take, took |  |  |  | Mk. 12:19Mk. 12:20Mk. 12:21 | Lk. 20:28Lk. 20:29Lk. 20:31 | Rom. 5:11 |
| **λέγω** | saying | Num 22:5Num 22:10 Num 22:16 Num 22:28 Num 22:30Num 23:7 |  |  | Mk. 12:18Mk. 12:26 | Lk. 20:28Lk. 20:34Lk. 20:37Lk. 20:39 |  |
| **Μωσεύς**  | Moses |  |  |  | Mk. 12:19Mk. 12:26 | Lk. 20:28Lk. 20:37 |  |
| **\*νεκρός** | corpse, dead |  |  |  | Mk. 12:25Mk. 12:26Mk. 12:27 | Lk. 20:35Lk. 20:37Lk. 20:38 |  |
| **νῦν** | now | Num 22:4Num 22:6 Num 22:11 Num 22:19 Num 22:33 Num 22:34 Num 22:38 |  |  |  |  | Rom. 5:9Rom. 5:11 |
| **ὀργή** | anger |  |  | Mic 7:9 Mic 7:18 |  |  | Rom. 5:9 |
| **πᾶς** | all, whole, entire, every | Num. 22:2Num. 22:4Num. 22:17Num. 23:6 | Ps. 104:20Ps. 104:24Ps. 104:27 | Mic. 7:16Mic. 7:19 | Mk. 12:22 | Lk. 20:38 |  |
| **πνεῦμα** | spirit |  | Psa 104:29Psa 104:30 |  |  |  | Rom. 5:5 |
| **πρῶτος** | first |  |  |  | Mk. 12:20 | Lk. 20:29 |  |
| **Σαδδουκαῖος** | Sadducees |  |  |  | Mk. 12:18 | Lk. 20:27 |  |
| **σπέρμα** | seed |  |  |  | Mk. 12:19Mk. 12:20Mk. 12:21Mk. 12:22 | Lk. 20:28 |  |
| **τέκνον** | son, children |  |  |  | Mk. 12:19 | Lk. 20:31 |  |
| **τολμάω** | have, dare |  |  |  |  | Lk. 20:40 | Rom. 5:7 |
| **τρίτος** | third | Num 22:28 Num 22:32Num 22:33 |  |  | Mk. 12:21 | Lk. 20:31 |  |
| **υἱός** | son  |  |  |  |  | Lk. 20:34Lk. 20:36 | Rom. 5:10 |
| **ὡσαύτως** | likewise |  |  |  | Mk. 12:21 | Lk. 20:31 |  |
| **** | marriage |  |  |  | Mk. 12:25 | Lk. 20:35 |  |

**Nazarean Talmud**

**Sidra of “B’Midbar” (Num.) “22:2 — 23:9”**

**“VaYar Balaq” “And Balaq saw”**

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

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

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| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **Now some of the Sadducees—who deny that there is a resurrection—came up** and **asked him, saying, “Rabbi, Moshe Rabbenu, wrote for us if someone’s brother dies having a wife, and this man is childless, that his brother should take the wife and father descendants for his brother. Now there were seven brothers, and the first took a wife** and **died childless, and the second, and the third took her, and likewise also the seven did not leave children and died. Finally the woman also died. Therefore in the resurrection, the woman—whose wife will she be? For the seven had her** as **wife.” And Yeshua said to them, “The sons of this age marry and are given in marriage, but those who are considered worthy to attain to that age and** to **the resurrection from the dead neither marry nor are given in marriage, for they are not even able to die any longer, because they are like the messengers and are sons of God,** because they **are sons of the resurrection. But that the dead are raised, even Moses revealed in** the passage about **“the bush,” when he calls the LORD the God of Abraham and** the **God of Yitzchaq** (Isaac) **and** the **God of Ya’aqob”** (Jacob)**. Now he is not God of the dead, but of the living, for all live to him!” And some of the scribes answered** and **said, “Rabbi, you have spoken well.” For they no longer dared to ask him anything.** | **And some of the Sadducees** (Heb. Tz'dukim) **who say there is no resurrection, came to him** (Yeshua). **And ‎they questioned Him, saying, Rabbi, ‎ Moshe Rabbenu, wrote for us that:‎ If brothers reside together, and one of them dies having no son, the dead man's wife will not marry an ‎outsider.** Rather, **her husband's brother will be intimate with her, making her a wife for himself, thus ‎performing the obligation of a husband's brother with her. And it will be, that the eldest brother** who ‎performs the levirate marriage, if **she** can **bear will succeed in the name of his deceased brother, "It will be that the firstborn whom she bears will assume the name of his dead brother, so that his name will not be blotted out from Israel.** (Deut. 25:6) **There were seven brothers. And the first took a wife, and when he died** (he) **left no seed.‎ ‎And the second himself took her, and died, and neither did he leave seed; and the third did likewise.‎ And all seven took her and left no seed. And finally the woman died.‎ Then in the** Day of the **resurrection, when they rise up, which of them will she be wife? For the ‎seven had her** (as a) **wife.‎ And Yeshua answered them saying, have you been led astray because of this, not knowing the ‎Scriptures** and their oral elucidation **or the** dynamic and supernatural **power of God?**‎ **For when they rise again from the dead, they neither marry nor are given in marriage, but are as** ‎androgynous **messengers** (ambassadors from) **the Heavens.‎ But concerning the dead, that they are raised, have you not read in the book of Moses,** in the Torah ‎Seder **“Out Of The Midst Of A Bush,” how God spoke to him saying, “I am the God of your father, the ‎God of Abraham, the God of Yitzchaq** (Isaac)**, and the God of Ya’aqob (Jacob)?”** (Exo 3:6).‎**He is not the God of the dead, but God of the living. Therefore, you** are **greatly led astray.‎** |

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| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **Therefore,** we (Jews) **have been declared Tsadiqim[[46]](#footnote-46) by** our **faithful obedience, and we have peace with God through** (the Mesorah)[[47]](#footnote-47) of **our Master Yeshua HaMashiach. By our faithful obedience** to the Mesorah **we have experienced** (access) **loving-kindness[[48]](#footnote-48)** (Chesed – Masoret) **in which we stand, and we rejoice in the hope of the glory of God. And not only** this**, but we also rejoice in our trials,** because we **know that trials** (Gevurah - Shaliach) **produces patient** (Tiferet – Maggid) **endurance,** (Netzach – Parnas 1) **and patient endurance, proven character,** (Hod – Parnas 2) **and proven character, hope** (Yesod – Parnas 3)**, and hope does not disappoint, because the love of God has been poured out into our hearts through the Ruach HaKodesh** (Malchut – Shekinah, Nefesh Yehudi) **that was given to us. For** while **we were still helpless, yet at the proper time Messiah gave up his life for the ungodly** (Gentiles)**. For rarely will someone give his life for a Tsaddiq (for on behalf of a good person possibly someone might even dare to give his life), but God demonstrates His own love for us,** in **that** while **we were still** surrounded **by sinners, Messiah came for us.[[49]](#footnote-49) Therefore, how much more,** because we **have been declared Tsadiqim now through his life** as aTsaddiq among the Tsadiqim**, we will be delivered through him from the wrath** which is to come upon the ungodly**. For when** we **were their enemies** (enemies to the Gentiles, Egypt)**, we were brought close to death, but we were reconciled as His** (God’s) **firstborn son** (i.e. The Jewish people, “the firstborn of God” – Ex. 4:22). **How much the more, will we be reconciled through his** (Messiah’s) **exemplary life? And not only** this**, but also** we are **rejoicing in God through our Master Yeshua HaMashiach, the agent of reconciliation.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| \*Num 22:2 – 23:9 | Ps 104:19-35 | Micah 7:16-20 + Nahum 1:7, 2:1-3 | Mordechai 12:18-27 | 1 Luqas 20:27-40 | Romans 5:1-11 |

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

Josephus reports that the Tz’dukim (Sadducees) did not believe in the resurrection.

**Jwr 2:164-166** But the Sadducees are those who compose the second order, and take away fate entirely, and suppose that God is not concerned in our doing or not doing what is evil; and they say, that to act what is good, or what is evil, is at men's own choice, and that the one or the other belongs so to everyone, that they may act as they please. They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades. Moreover, the Pharisees are friendly to one another, and are for the exercise of concord, and regard for the public; but the behaviour of the Sadducees one toward another is in some degree wild; **and their conduct with those who are of their own party is as barbarous as if they were strangers to them**. And this is what I had to say concerning the philosophic sects among the Jews.[[50]](#footnote-50)

This fact is well established and need not be expounded upon. What strikes our interest is the repetitive mention of the resurrection. As the memories of the “High Holy Days” begin to fade and we look to the coming of Hanukah. Yet Hakham Tsefet and Hakham Shaul, as we will see, both revel in the after-glow of the Akedah. Again, the question arises as to the veracity of Abraham’s full obedience in making Yitzchaq a burnt offering. Here the commentary is Peshat, therefore the reader should understand that the event actually did happen.[[51]](#footnote-51) In other words, Abraham reduced his son to ashes with absolute faith and faithfulness. By G-d resurrecting Yitzchaq from the ashes, Abraham declared G-d to be the Tsaddiq. Can we fathom the depth of Abraham’s trust in G-d?

**The origins of the Tz’dukim** (Sadducees)

Antigonos of Sokho received the tradition from Simon the Just who was the last of the Men of the Great Assembly.

**Aboth 1:3 Antigonos of Sokho received** [the Torah] **from Simeon the Righteous. He would say, “Do not be like servants who serve the master on condition of receiving a reward, “but** [be] **like servants who serve the master not on condition of receiving a reward. “And let the fear of Heaven be upon you.”**

As can be seen, the statement of Antigonos does not undermine the idea of the resurrection. His point was only that we are not to serve the master on condition of receiving a reward. Yet the Tz’dukim understood the saying of their master inappropriately, believing there would be no resurrection.

Why did the Tz’dukim miss the point?

The origin of the Tz’dukim developed out of a misunderstanding of the scriptures. Because the Tz’dukim developed out of a misunderstanding or the Scriptures and failure to understand Biblical Hermeneutics the sect lived a life devoted to the Olam HaZeh (the here and now). The epicurean mentality naturally ensued. Yeshua, in Hebraic fashion, states that they have been “led astray” because of this ignorance.[[52]](#footnote-52) Herein the responsibility of the Talmid is inferred. The supposed elaborate fabrication of the Tz’dukim’s use of the Levirate marriage only served to demonstrate their ignorance rather than their mastery of Scripture. Not only had they been led astray they themselves had wandered astray. If the previous group which tried to entrap Yeshua with political interrogations did not achieve their aim, this group of “some Tz’dukim” must have been the talmidim of the so-called Soferim (scribes) of the Tz’dukim. They wanted to impress their masters by demonstrating that they were able to thwart Yeshua’s theonomy.

This pericope of Mordechai is about failed logic and ineffectual hermeneutic. Before there can be a progressive hermeneutic there must be a progressive logic. Nathan Cardozo begins his teaching on hermeneutics with the principle of “Sevarah” (logical deduction).[[53]](#footnote-53) In his preface to the “Handbook of Rabbinic Theology,” Prof. Jacob Neusner tells us how valuable the Oral Torah really with the following words:

*James Joyce is reputed to have said that if Dublin were destroyed, it could be reconstructed, brick by brick, from the pages of Ulysses. Along these same lines, I allege, if the Hebrew Scriptures of ancient Israel, the Written Torah, were lost, the main lines of the narrative of Israel's life with God and the consequent social vision could be reconstructed out of the details of the Halakhah, norms of conduct, and of the Aggadah, norms of conviction, that are set forth in the Oral Torah, that is, the canon of Rabbinic writings of late antiquity.[[54]](#footnote-54)*

This statement is very insightful. If the Written Torah were lost, the Oral Torah could reconstruct it. The system proposed by Prof. Jacob Neusner is based on the use of the Theology of Rabbinic Grammar, The Theology of the Oral Torah: Revealing the Justice of G-d and finally Halakha. The tools serve to elucidate the Written Torah, which the Tz’dukim could not master. Their lack of mastery of the Oral Torah resulted in their ignorance of the Written Torah. In this pericope, Yeshua demonstrates a concise measure of exegetical interpretation applied by the P’rushim as a means of reconstructing the intent of G-d in the Torah.

Schiffman intimates that the Tz’dukim also rejected the writings of the Prophets.[[55]](#footnote-55) He further advocates that they also held a form of Biblical exegesis by which they derived laws that varied from the interpretation of the P’rushim.[[56]](#footnote-56) If this were true then the Soferim of the Tz’dukim would have held diametric views to any of the P’rushim’s group. Yeshua demonstrates one such problematic issue in this pericope. For an example, what is hard to comprehend is how the Tz’dukim explained the angelic visitations of the Tanakh.[[57]](#footnote-57) This demonstrates a flawed exegetical practice.

Lawrence Schiffman also submits that not all Tz’dukim followed the practices as expounded in the Nazarean Codicil. In addition, that we should not judge all the Tz’dukim from the examples of the Nazarean Codicil. He suggests that there were those who were faithful to the Torah and the ancestral way of life. It may have been from this group that the Dead Sea Sect developed because of being unable to tolerate the replacement of the Zadokite high priest with a Hasmonean.[[58]](#footnote-58) This would account for our translation “some of the “Tz’dukim.”[[59]](#footnote-59) Also, some of the Tz’dukim became exemplary followers of the Master (Acts 21:20).

**No Power, No Resurrection**

Yeshua associates the ignorance of the Tz’dukim with the dynamic (living) power of G-d. Here we use “living” because the implication is that of following (living out) the oral law. We would seriously doubt that the Tz’dukim followed such halakha. If, they attempted to follow some sort of “Biblical Halakha” without the Oral Torah, they would have again missed the mark. We need not remind the reader the critical importance of the implications. The observance of the Tz’dukim could not be genuine obedience. Again, the resultant epicurean régime of the Tz’dukim would have taken precedence over authentic halakhic practice. A living G-d demands a living person. Torah and the Oral Torah demand a living body to implement its dictates.

Rabbinic Scholars tell us that the architectural instrument that G-d used to construct the universe from is the Torah (Prov. 8:30).[[60]](#footnote-60) Others report that the Torah equates to the DNA of the universe.

If the Torah is the architectural genius of the universe, it demands dynamic interaction. Static relationship to the Torah renders both us and the Torah ineffectual. Hence, Yeshua demanded a fervent relationship to G-d and His Torah. The Tz’dukim lacked such a relationship. They were constantly in upheaval and trying to instigate violent reactions to their practice and theology. They were unable to fathom the philosophical aspects of the Torah.

While Yeshua quotes Scripture to the Tz’dukim with justifiable cause, G-d demands a dynamic reaction. Yeshua uses Scriptural text and Sevarah to invalidate the faulty logical reasoning of the Tz’dukim. In the same vein Prof. Jacob Neusner, finds the resurrection logical and dynamic.

*Paradigmatic thinking in monotheism necessarily generates the conviction of resurrection. This is stated in so many words. The certainty of resurrection derives from a simple fact of restorationist theology: God has already shown that he can do it, so Genesis Rabbah LXXVII:I.1: "You find that everything that the Holy One, blessed be he, is destined to do in the age to come he has already gone ahead and done through the righteous in this world. The Holy One, blessed be he, will raise the dead, and Elijah raised the dead." The sages deem urgent the task of reading outward and forward from Scripture, and at the critical conclusion of their theological system the oral Torah focuses upon Scripture's evidence, the regularization of Scripture's facts.[[61]](#footnote-61)*

Neusner points to Eliyahu as the precedent for his thesis. However, we must emphasize that the true original precedent is not to be found in the story of Eliyahu but rather in the Akeda (Binding of) Yitzchaq. Abraham provides the living dynamic in faithful obedience establishing the precedent for Yeshua’s death and resurrection as well as the general resurrection from the dead. What secrets does Yitzchaq hold concerning the resurrection?

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

**Mystical Hermeneutics: Remes Mysticism**

Hakham Shaul connects with the writings of Hakham Tsefet’s citing the Patriarchs Abraham, Yitzchaq and Ya’aqob. He connects with the Torah Seder by mentioning **seven** virtues where the number **seven** is the number of altars that Balaam built. Herein there is a subtle allusion to the **Seven** Paqidim and their characteristics.

1. Chesed Chesed Masoret
2. tribulations also: ﻿ ﻿knowing that tribulation works Gevurah Shaliach
3. patience; and patience, Tiferet Maggid
4. ﻿experience; and ﻿experience, Netzach Parnas 1
5. hope: and ﻿﻿hope does not make one ashamed; because the Hod Parnas 2
6. love of God ﻿ ﻿is shed abroad in our hearts by the Yesod Parnas 3
7. Holy Ghost (Nefesh Yehudi) which is given unto us Malchut Shekinah

We must ponder the question of when the Patriarchs became the allegory for the upper triad of the lower seven sefiroth. We can determine that the Patriarchs were already venerated in the first century. Herod builds the monumental structure that stands to this day in Hebron. Interestingly in the remodeling project of the Temple, Herod followed the pattern of the Tomb for the Patriarchs. While many scholars grapple with the origins of Kabbalistic thought we need only look to the Torah and realize that Adam HaRishon lived in the supernal realm before he was exiled. If we accept the grandeur of the Oral Torah, we will realize that the mystical teachings were handed down with the literal understanding and practices of the Torah. It would seem plausible to accept that by the first century the Patriarchs represented the first triad of the seven lower sefirot. The present pericope of Mordechai seems to intimate this rationale. These three are sometimes referred to as three of the supreme “words” of the “ten kings.” These three “words” *logoi* are supreme in power yet they are the heads of the lower seven sefiroth.[[62]](#footnote-62)

The subtle allusion to the Seven Paqidim and their characteristics that are to be worked out in the following…

1. The Congregation
	1. Corporate individuality
2. The Congregant
	1. Halakhic faithfulness
	2. Individually

The subtle allusion to the Paqidim here suggests a type of “Remes Mysticism.” Allegory, as that which is NOT Peshat is more a personification and “working out” of spiritual precepts (halakhah) than a Peshat understanding of the mitzvoth. Please note that we are making and intentional distinction between mitzvoth (Peshat) and halakhah (Remes). In other words, “Remes Mysticism” is directly related to halakhic expression rather than simple Peshat mitzvoth. Peshat then, is more directly related to gaining an awareness of faithful obedience to the mitzvoth and thereby “Peshat Mysticism” or “normal mysticism” as we have discussed in the past. A Peshat approach to the mitzvoth is the immediate acting out of that mitzvah without lengthy rationale. “Remes mysticism” differs because it is associated with a philosophical awareness of the purpose behind the mitzvoth and thereby constructing a means of halakhic expression through faithful obedience. Each of the seven men are therefore an allegory for seven virtues in relation to halakhic practice. Peshat refers then to **immediate** and absolute obedience. “Remes mysticism” is having a philosophical awareness of the reasons for faithful obedience and their **“hinted”** purpose (allegorical) meaning. The key to investigating “Remes Mysticism” is understanding “*logos.*” *Logos* is the vessel for communicating with others when we think and speak. What is **“hinted”**, manifest through speaking and or communicating is everything that we mean. This means that “*logos*”triggers an allegorized name given to an object and a resulting **“hinted”** mental image.

In the present case, Hakham Shaul depicts the acid “test” of faithfulness in terms of seven spiritual expressions. These seven expressions match the seven officers of the Esnoga.

Hakham Shaul allegorically speaks about his “Mystery (Secret) of Messiah.”

**Ephesians 3:1-4 I Hakham Shaul, am the prisoner[[63]](#footnote-63)** (for the cause) **of Yeshua HaMashiach, I know you have heard[[64]](#footnote-64) of the administration[[65]](#footnote-65) of God’s loving-kindness[[66]](#footnote-66) which is given me for you: how the secret[[67]](#footnote-67)** (“Remes mystery” of Messiah) **was handed down to me by its** (systematic) **unveiling,[[68]](#footnote-68) as I have written briefly. Correspondingly, by reading this you can know[[69]](#footnote-69) my insight into the secret** (“Remes mystery”) **of Messiah,[[70]](#footnote-70)**

How is G-d’s love administred if not through halakhah? Therefore, we can see that Hakham Shaul mentions or discusses the “mystery of Messiah” in **“hinted”** allegorical (halakhic) terms. This constitutes a “Remes Mysticism” of sorts. This “mysticism” is “kabbalistic” in the sense that it is both “received” and “hidden” (i.e. “hinted”). Hakham Shaul’s Igeret to the Ephesians shows that the “mystery” was (systematically) handed down (Mesorah) to him, yet ta the same time remaining hidden. However, this “mysticism” is NOT “So’odic (Zohar) mysticism.” Hakham Shaul in a majority of cases uses the idea of “mystery” in a way subordinate to the So’odic “mystery.”

**Ephesians 1:3-4 Let the God and Father of our master Yeshua HaMashiach be Blessed[[71]](#footnote-71), having blessed[[72]](#footnote-72) us in Messiah with every spiritual[[73]](#footnote-73) blessing[[74]](#footnote-74) in the heavens,[[75]](#footnote-75) even as He (**God**) has elected[[76]](#footnote-76)** (separated)[[77]](#footnote-77)**us[[78]](#footnote-78)** (the Jewish people)to be **in union with him[[79]](#footnote-79)** Messiah **before the foundation of the world[[80]](#footnote-80) to be Tsadiqim (**Greek: agios**)and blameless in His** God's presence **love.**

We can better understand the above-cited Ephesians passage when we learn that mysticism is being “in union”[[81]](#footnote-81) with the Divine (i.e. Cleaving to G-d/HaShem) or His agent as in the present case referring to Messiah.[[82]](#footnote-82) Our use of the word “union” represents not so much an uncommon and inconceivable process. By uniting with G-d or His agent, we assimilate Torah virtues by an incarnation of the Logos into ourselves. Incarnation of the Torah comes by associating with or being in union with Torah Scholars and Hakhamim (the Sages). This “union” and incarnation is always the source for critical mystical experiences. The seven Paqidim are to be in union with the Sages and Hakhamim. This union is their path towards perfection/maturity. How can we say that we have interacted with the Torah or its expositors and not been “mystified?” Union therefore, intimates “communion.” Transmission (Mesorah – handing down) and reception (kibal) of Mysticism depends on a vehicle. In the case of Remes commentaries and allegorical transmission, the mystical vehicle is interpretation and incarnation through association.

Hakham Shaul speaks of the following mysteries in his writings.

1. Of G-d 1 Cor. 4:1
2. Of the Mesorah Rom. 11:26
3. Of Messiah Eph. 3:3
4. Resurrection 1 Cor. 15:51
5. Of G-d’s will in Messiah Col. 2:2
6. Lawlessness 2Th. 2:7
7. Of the Gentiles Col. 1:26

This is not to say that Hakham Shaul did not have awareness or experience in this level of (So’odic) “mystery.”[[83]](#footnote-83) In his second Igeret to the Corinthians, he speaks of a fourteen-year experience! It should be evident that this is two septennial Torah reading cycles. During this time, Hakham Shaul would have been taught all four levels of the PaRDeS hermeneutic system including So’odic materials and intimations of the Torah.

**The Oral Torah as a Mystery**

But a mystery, too, is the whole of the **oral tradition** by which the Israelites show themselves to be God’s children…

Cosmological and theosophical insights are promised to him who “occupies himself with the Torah for its own sake” (Aboth, 6, 2): “The mysteries of the Torah will be revealed to him.” These mysteries are the grounds of the Torah from which God gave the detailed provisions. The Torah is thus an envelope for the mystery of the divine creation which underlies it and all being and to which one must seek to penetrate in mystical interpretation.[[84]](#footnote-84)

If the whole of the Oral Torah is a “mystery,” can we say that there is a Remes/Allegorical mysticism?

**Ephesians 5:29-33 For, no man ever hates his own body,[[85]](#footnote-85) rather** (he) **sustains and values[[86]](#footnote-86) it, even as the Master loves the Congregation (of Messiah). For we are members of his body, his flesh, and of bones.[[87]](#footnote-87)** As it is written, **“For this cause a man will leave his father and mother and will be joined to his wife, and the two of them will be one flesh.”[[88]](#footnote-88) This is a profound “μυστήριον”,** (mystery)[[89]](#footnote-89) **but I speak concerning Messiah and his congregation.**

In Hakham Shaul’s Igeret to the Ephesians 5:32, he cites B’resheet (Gen.) 2:24 concerning marriage. “Since an exhortatory conclusion regarding marital life is drawn from the text and its exposition, **μυστήριον** refers to the text and not to the institution of marriage itself. The **μυστήριον** is thus the **allegorical meaning** of the Torah saying, its mysteriously concealed or “hinted at” prophecy of the relation of the Messiah to the “**ἐκκλησία**” (congregation).[[90]](#footnote-90)

According to the “*Theological dictionary of the New Testament,*”[[91]](#footnote-91) “**μυστήριον**”can have allegorical meaning. The depth of Remes mysticism is also found in the writings of the men like the Rambam,[[92]](#footnote-92) Ramban and Philo. Allegorical (Remes) Mysticism is also found in the Targums, specifically Targum Pseudo-Yonatan. The comparative nature of Remes/Allegory makes it possible to understand “Remes mysticism.” Philo finds Biblical language to be “mystical” and, as Goldfajn intimates, Biblical Hebrew is regarded as a “very foreign language.” “Mysterious”, “strange”, and “exotic” are some of the adjectives, which are found in descriptions of Hebrew.[[93]](#footnote-93)

We surmise that “**μυστήριον**” can be hermeneutically categorized in one of the four PaRDeS levels. In other words, each level has its own type of “mystery.” Therefore, when Hakham Shaul speaks of a “mystery” he is not referring to a “mystery” that should be categorized in a “So’odic corral.” When we allow for this type of hermeneutic, we can see the richness and depth of all that Hakham Shaul determined to communicate in the form of Remes/Allegorical Mysticism. In this vein of thought, we can see the depth of each hermeneutic level. When we study Peshat hermeneutics, we learn that the “Simple” meaning of the text is not always so simple. The same idea can be said of Remes hermeneutics. This allows us to look at the Seven Paqidim as character role models to be emulated by the congregation.

Each of the seven men exemplify an aspect that the congregation is to embody. And on an allegorical level we see that the seven men are indicative of Shabbat. They may also represent the seven days of creation. The seven days culminate in the seventh day, Shabbat where we receive (kibal) the Ruach HaKodesh (Spirit of sanctity), and the Neshamah Yetera (the extra soul). These seven men in conjunction with the Bench of three Hakhamim carry us into the realm of the Divine where we receive the Neshama Yetera the Sabbath Bride with a song of reception, L’cha Dodi. It is with this song and its incantation that Sabbath is initiated by men, as the lighting of the candles initiates Sabbath by the women.

Do we Jews wait for a special time when Messiah will arise and catch us away in to the realms of the supernal? YES! But we call it Shabbat not “the rapture” yet we are in fact “raptured”[[94]](#footnote-94) as we receive (Kibal) the Neshama Yetera, the Sabbath Bride in the Garden, (Gan Eden) the timeless dimension of Shabbat. The reception of Shabbat enraptures the soul and we are carried away into the spiritual confines of indescribable Sabbath joy. With the reception of this joy these men all hurry home to greet their bride (the Sabbath Kallah), reciting Eshet Hayil and entering into the rapturous garden of family and then marital intimacy.

***Boi Kallah!***

***P’ne Shabbat N’kabb’lah!***

**Some Questions to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. What question/s were asked of Rashi in B’Midbar 22:4?
3. What question/s were asked of Rashi in B’Midbar 22:5?
4. What question/s were asked of Rashi in B’Midbar 22:11?
5. What question/s were asked of Rashi in B’Midbar 22:18?
6. What question/s were asked of Rashi in B’Midbar 22:21?
7. What question/s were asked of Rashi in B’Midbar 22:22?
8. What question/s were asked of Rashi in B’Midbar 22:23?
9. What question/s were asked of Rashi in B’Midbar 22:30?
10. What question/s were asked of Rashi in B’Midbar 22:33?
11. What question/s were asked of Rashi in B’Midbar 22:34?
12. What question/s were asked of Rashi in B’Midbar 23:4?
13. What question/s were asked of Rashi in B’Midbar 23:8?
14. In your opinion what is the underlying intent of Hakham Tsefet’s pericope by the hand of his scribe Mordechai (Mark) for this Shabbat?
15. What do you think is the interpretation of the Master’s reply to the Sadducee’s delegation in Mark 12:24?
16. In your opinion what is the underlying intent of Hakham Shaul’s pericope in his letter to the Romans for this Shabbat?
17. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
18. What part of the Torah Seder fired the heart and the imagination of the prophets this week?
19. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
20. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming week?

**Blessing After Torah Study**

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

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

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

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

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

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

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat:**

**Shabbat “Mi Mana A’afar” – “Who can count the dust …?”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| מִי מָנָה עֲפַר |  | **Saturday Afternoon** |
| **“Mi Mana A’afar”** | Reader 1 – B’Midbar 23:10-17 | Reader 1 – B’Midbar 25:10-12 |
| **“Who can count the dust … ?”** | Reader 2 – B’Midbar 23:18-24 | Reader 2 – B’Midbar 25:13-15 |
| **“¿Quién contará el polvo … ?”** | Reader 3 – B’Midbar 23:25 – 24:2 | Reader 3 – B’Midbar 25:10-15 |
| B’Midbar (Num.) 23:10 - 25:9 | Reader 4 – B’Midbar 24:3-9 |  |
| Ashlamatah: Isaiah 49:23-25 + 50:4-10 | Reader 5 – B’Midbar 24:10-14 | **Monday &****Thursday Mornings** |
| Psalm 105:1-6 | Reader 6 – B’Midbar 24:15-25 | Reader 1 – B’Midbar 25:10-12 |
|  | Reader 7 – B’Midbar 25:1-9 | Reader 2 – B’Midbar 25:13-15 |
|  |  Maftir: B’Midbar 25:7-9 | Reader 3 – B’Midbar 25:10-15 |
| N.C.: Mk 12:28-34; Lk 10:25-37;Rm 5:12-16 |  - Isaiah 49:23-25 + 50:4-10 |   |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

HH Rosh Paqid Adon Hillel ben David

HH Paqid Dr. Adon Eliyahu ben Abraham

1. Ibn Ezra [↑](#footnote-ref-1)
2. Shemot Rabbah 15:22 [↑](#footnote-ref-2)
3. Orach Chaim 423 [↑](#footnote-ref-3)
4. see footnote there [↑](#footnote-ref-4)
5. Midrash HaNe’elam, Parshat Vaera [↑](#footnote-ref-5)
6. See Taamei HaMinhagim; 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-6)
7. Done / Appointed - עשה, Strong’s number 06213. [↑](#footnote-ref-7)
8. Pirke d'Rabbi Eliezer teaches us that the donkey which accompanied Avraham Avinu to the Akeida was none other than the son of the original donkey that was created on the Erev Shabbat of creation. This donkey later served Moshe Rabbeinu, his wife and sons, when they returned to Egypt to take part in HaShem's plan for liberating the Jews from Egypt. This is the donkey that Mashiach ben David will ride as he heralds the future Redemption. We see from here that the she-donkey that spoke with Bilaam was created on the Erev Shabbat of creation. [↑](#footnote-ref-8)
9. The Hebrew term *Musar* (מוּסַר), is from the book of Mishlei (Proverbs) 1:2 meaning moral conduct, instruction or discipline. The term was used by the Musar movement to refer to efforts to further ethical and spiritual discipline. [↑](#footnote-ref-9)
10. Chazal teach us that Bilaam was Lavan's son, Yaaqov Avinu's first cousin and brother-in-law. The she-donkey was Yaaqov's gift to Bilaam, to ensure that Bilaam, as advisor to Pharaoh, would go easy on the Jews. [↑](#footnote-ref-10)
11. Our Torah portion, psalm, and Ashlamata also share the verbal tally of ‘face’: Face / Of - פנים, Strong’s number 06440. This could be a hint to the face of the moon, the face of Israel’s tents, and the face of the Chamor when it spoke. [↑](#footnote-ref-11)
12. Sanhedrin 38b [↑](#footnote-ref-12)
13. Pri Tzadik Bereshit, Rosh Chodesh Kislev [↑](#footnote-ref-13)
14. See I Shmuel (Samuel) 20:18-29 [↑](#footnote-ref-14)
15. Shulchan Aruch (Orach Chayim 417). [↑](#footnote-ref-15)
16. Chullin 60b [↑](#footnote-ref-16)
17. Bamidbar (Numbers) 28:11-15 [↑](#footnote-ref-17)
18. Aliya (literally: go up) in this sense is one called to read the Torah. [↑](#footnote-ref-18)
19. There are two basic reasons for reciting Hallel. First, we recite Hallel on festival days in order to praise HaShem as we celebrate His festival (see RAMBAN, Shoresh 1, who understands that reciting Hallel is part of the mitzva of Simchat Yom Tov). Second, we recite Hallel in order to commemorate a miraculous salvation from danger. [↑](#footnote-ref-19)
20. Shulchan Aruch 418:1 [↑](#footnote-ref-20)
21. Shulchan Aruch, Orach Chayim 419:1-2, Mishna Berurah, Orach Chayim 418:2, Ben Ish Chai, Vayikra 10, 1 Samuel 20:24 [↑](#footnote-ref-21)
22. Bamidbar 10:10, Pesachim 77a and Shavuot 10a, Taanit 29a, Leviticus 23:4 and *Rashi ad loc.* [↑](#footnote-ref-22)
23. The Tur in Hilchot Rosh Chodesh [↑](#footnote-ref-23)
24. An Appointed time. [↑](#footnote-ref-24)
25. Chullin 60b [↑](#footnote-ref-25)
26. 1 Shmuel (Samuel) 20:18-42 [↑](#footnote-ref-26)
27. The Jewish New Year. [↑](#footnote-ref-27)
28. Near relatives being disqualified from offering evidence together. [↑](#footnote-ref-28)
29. I.e., found by the Beth din to be unreliable. [↑](#footnote-ref-29)
30. Shemot (Exodus) 12:1-2. [↑](#footnote-ref-30)
31. Even if you are near relatives. [↑](#footnote-ref-31)
32. The communal leaders, to sanctify the month on the strength of it. Nothing, however, is implied about relatives. [↑](#footnote-ref-32)
33. Lit., ‘parts’ (sc. of one hour), 73/1080 X 60 m == 4 m 3 1/3 sec. The new moon, therefore, could not be seen on the twenty-ninth day. [↑](#footnote-ref-33)
34. As a funeral oration would not be delivered on New Moon, which was regarded as a holy day. [↑](#footnote-ref-34)
35. *Midrash Sod Halbbur*. On the Mystery of the New Moon. [↑](#footnote-ref-35)
36. Rosh HaShana 1 and 2. [↑](#footnote-ref-36)
37. The commencement of the month was dated from the time when the earliest visible appearance of the new moon was reported to the Sanhedrin. If this happened on the 30th day of the current month, that month was considered to have ended on the preceding 29th day, and was called deficient. But if no announcement was made on the 30th day, that day was reckoned to the current month, which was then called full, and the ensuing day was considered the first of the next month. [↑](#footnote-ref-37)
38. The ‘calculation’ as to which and how many months were to be intercalated. It was an established rule that no year should consist of less than four nor more than eight full months. [↑](#footnote-ref-38)
39. The proclamation by formal ‘sanctification’ of the new moon on the thirtieth day. [↑](#footnote-ref-39)
40. The thirtieth day. [↑](#footnote-ref-40)
41. I.e., it is patent to all that the next day is the new moon, as no month exceeds 30 days. [↑](#footnote-ref-41)
42. This section is an excerpt from “The Book of Our Heritage” , by Eliyahu Kitov. [↑](#footnote-ref-42)
43. From the Jewish Encyclopedia [↑](#footnote-ref-43)
44. Rabbi Samson Rafael Hirsch [↑](#footnote-ref-44)
45. Done / Appointed - עשה, Strong’s number 06213. [↑](#footnote-ref-45)
46. Being declared a “Tsaddiq” can only be the results of faithful obedience. Forgiveness is not being declared a “Tsaddiq.” Pardon and faithfulness are not the same thing. [↑](#footnote-ref-46)
47. Peace ensues when one knows what is expected of him and he is faithful to that requirement. [↑](#footnote-ref-47)
48. Loving-kindness (Chesed) is experienced in knowing the righteous requirement of the Torah. This is elucidated through the Torah Scholars and Hakhamim. WE find peace in their words. Being human they know our failings and weaknesses. [↑](#footnote-ref-48)
49. The bimodal theme of Pesach resonates in the ears of the reader. The scene is that Messiah came to deliver the Jewish people by bringing the Gentiles to G-d by faithful obedience to the Mesorah of the Master. [↑](#footnote-ref-49)
50. My translation [↑](#footnote-ref-50)
51. Otherwise, we have no precedent for the crucifixion! However if the sacrifice of Isaac did happen then we have a clear precedent for the crucifixion of the Master. And if this be so, then we have a rationale for the morning and evening tamid offering, as well as the obligation to recite the Sh’ma twice a day – morning and evening. [↑](#footnote-ref-51)
52. Cf. Mark 12:24, 27 [↑](#footnote-ref-52)
53. Cardozo, Nathan T. Lopes, *The Witten and Oral Torah*, Jason Aronson Inc. 1997 p. 123 [↑](#footnote-ref-53)
54. Neusner, Jacob, *Handbook of Rabbinic Theology*, Brill Academic Publishers, Inc. 2002 Preface [↑](#footnote-ref-54)
55. Schiffman, Lawrence H. *From Text to Tradition, A History of Second Temple & Rabbinic Judaism*, Ktav Publishing House, Inc., 1991 p.108 [↑](#footnote-ref-55)
56. Ibid p. 110 [↑](#footnote-ref-56)
57. The presence and activity of Angelic beings is popular in the book of Beresheet. How the Tz’dukim missed this literal truth, is a further example of their flawed exegesis. [↑](#footnote-ref-57)
58. Schiffman, Lawrence H. *From Text to Tradition, A History of Second Temple & Rabbinic Judaism*, Ktav Publishing House, Inc., 1991, p.110 [↑](#footnote-ref-58)
59. Cf. Mark 12:18 [↑](#footnote-ref-59)
60. Cohen, A. *Everyman’s Talmud*, Schocken Books 1949 p.29 [↑](#footnote-ref-60)
61. Neusner, Jacob, *Recovering Judaism, The Universal Dimension of Judaism*, Fortress Press, 2001 p. 99 [↑](#footnote-ref-61)
62. Scholem, Gershom Gerhard. *Origins of the Kabbalah*. Translated by Allan Arkush. Philadelphia; Princeton: Princeton University Press, 1991. p. 138 [↑](#footnote-ref-62)
63. Hakham Shaul is made a prisoner by the cause of Messiah. Wallace, D. B. (1996). *Greek Grammar, Beyond the Basics, An Exegetical Syntax of the New Testament .* Grand Rapids: Zondervan. p. 82 [↑](#footnote-ref-63)
64. The Greek **ἀκούω** – *akouo* most certainly derived from the Hebraic **Shama** – to hear, obey or understand. [↑](#footnote-ref-64)
65. This compound Greek word **οἰκονομία** – *oikonomia* is derived from *oikos* (οἰκος), “a house” and *nomos* (νομος), “law” (Torah). Therefore, it is Hakham Shaul’s duty to dispense the Oral Torah to the Gentiles. [↑](#footnote-ref-65)
66. Herein the words of John 3:16 are brought to mind. “For G-d so loved the Gentiles (world) that he sent his only begotten son.” Here the interpretation is multifaceted. The “only begotten son of G-d” (Sh’mot Exo. 4:22) can refer to the B’ne Yisrael or to Messiah. [↑](#footnote-ref-66)
67. The “secret” – “Mystery” refers to the So’od understanding of Messiah. However, this “secret” – “Mystery” is the decision of G-d concerning Messiah, the Jewish people and the Gentiles and how the “Kingdom/Governance” of G-d would play out in history. μυστήριον *–mustērion,* from a derivative of μύω *muō* (to shut the mouth). This is a perfect description of So’od. So’od is not “revealed” by words. The “revelation” is in what is not said. **Abot 1:7** Simeon his son says, “All my life I grew up among the sages, and I found nothing better for a person [the body] than silence. Which Shimon is this? Herford argues that the usual reading of this text would cause us to believe that the Shimon is the son of Gamaliel. However, Herford sees problems. His suggestion is that the Shimon mentioned here is the Son of Hillel, Shimon ben Hillel, rather than Shimon ben Gamaliel. Herford, R. T. (1945). *The Ethics of the Talmud, Sayings of the Fathers, Perke Aboth, Text, Complete Translation and Commentaries.* New York: Schochen Books. [↑](#footnote-ref-67)
68. While the “revelation” being mentioned here can be related to the Dammesek experience, Hakham Shaul speaks of his reception of the So’od. The So’od (secret – mystery) is passed down from teacher to student in a systematic unveiling (revelation) of the Torah. In the present case, Hakham Shaul was taught the So’od of Messiah by systematically being taught the Torah from that perspective. This “revelation” also bespeaks the method in which the teacher (Hakham) teaches his talmidim. The talmid learns from those things, which are not said as much as he learns, from what is said. Consequently, the talmid learns by “revelation,” that which is unveiled in his mind as he learns. Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible posits that notion that “revelation” is the continuous and unceasing flow of information and power. This assessment is accurate in that the true Hakham never stops learning, teaching and growing in his awareness of Torah. Westcott asserts that the “general mode of communication” rather than “the specific fact” of one revelatory moment in Paul’s life is meant. Barth further notes that this “revelation” refers to many events not a single event such as the Dammesek experience. Therefore, Hakham Shaul’s “revelation” is the gradual unveiling of Messiah through the Oral Torah. [↑](#footnote-ref-68)
69. “Know” have an intimate knowledge of my awareness of the “Secret of Messiah.” Furthermore, Hakham Shaul makes it clear that he will be the one who is responsible for teaching the Ephesians and Gentiles the Torah in the same way that he himself received it. On a grander scale, we note that the Gentiles must receive, by “handing down” the Torah from their Jewish teachers/Hakhamim. [↑](#footnote-ref-69)
70. Messiah is the personification of the “Mystery/Secret” of G-d. [↑](#footnote-ref-70)
71. Lit. good words εὐλογέω Therefore, we see that the appropriate blessings should be said. General “barakhot” (blessings) follow the format of “Blessed are you O Lord God…) [↑](#footnote-ref-71)
72. The "blessing" mentioned here is in past tense. [↑](#footnote-ref-72)
73. πνευματικός Lit. Spirituals. Here we must note that the language is identical to 1Co. 12:1, where the text of the Authorized Version reads "spiritual" *gifts*. *Gifts* is added. *"Gifts"* is NOT implied. Therefore we see in πνευματικός the essence of the soul Heb. נפֶשׁ *a soul, living being, life, self, person, desire, passion, appetite, emotion*. Str. H5315, TWOT 659b [↑](#footnote-ref-73)
74. **εὐλογίᾳ πνευματικῇ** - good spiritual words. However, these words are the words spoken from the upper triad of the bench of three. Hokhmah – Binah & Da’at. ChaBaD. To put this more succinctly these “words” are the judgments of the Hakhamim. We also see these words applying to the Mesorah – Oral Torah. In these “breathings”, we have good spiritual (breathed) words. [↑](#footnote-ref-74)
75. **ἐπουράνιος** compound επι and ουράνιος point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, “from the heavens” means that the decisions (halakhic judgments which from the Bench of there are the judgments which are “binding on earth” because they have been made in the spiritual world. [↑](#footnote-ref-75)
76. ἐκλέγω Greek ἐκλέγω is compound. εκ meaning out of λέγω *logos* or Word, Aramaic Memra. This translation can be read "out of words" meaning that there were NO words spoken in our creation, or that this is a reference to being created and given a mission while we were in an ethereal state *spirit*. Regardless the ethereal world of God is without words. Herein we see God speaking to us the plan/mission of our lives without words. Note: בְּרֵאשִׁית Gen. 1:1 can be translated בְּ רֵאשִׁ In *the* head, i.e. God's head. These events took place in the timeless expanse of the "heavens" i.e spirit - ethereal world before there were words and letters. In this environment words are not spoken. ALL communication is "KNOWING" not hearing, but SEEING - which is not seeing with the eye of the body but the eye of the soul – spiritual being. [↑](#footnote-ref-76)
77. cf. Eze. 20:38 LXX. Kittel, G. (Ed.). (1964). *Theological Dictionary of the New Testament* (Vol. 4 ). (i. Geoffrey W. Bro, Trans.) Grand Rapids , Michigan: Wm. B. Eerdmans Publishing Co. p. 145 [↑](#footnote-ref-77)
78. We need to now alert the reader to pay special attention to Hakham Shaul’s (Paul) “us” and “you.” Hakham Shaul’s use of we, us and you are key to determining who he is addressing. [↑](#footnote-ref-78)
79. see 1:11 below [↑](#footnote-ref-79)
80. We interpret this to mean at or before Har Sinai. The foundation of the world was G-d’s giving of the Torah. However, the Greek word **καταβολή –** *katabole* also means, “to conceive.” Therefore, we can see that G-d conceived the Jewish people before all others and before there was an earth. Thus it can also be interpreted to mean that G-d conceived the Jewish people before Har Sinai, which is a very reasonable and an allegorical thought. The notion of **καταβολή –** *katabole* is also related to the thought of injecting or depositing semen into the womb. [↑](#footnote-ref-80)
81. We must make it perfectly clear that we are NOT suggesting that Yeshua is Deity! Our point is that one must “Cleave to G-d” through His agents as is forwarded by none less than the Rambam. See below. [↑](#footnote-ref-81)
82. Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. Vol. 1. 2 vols. New York: Soncino, 2003. p.9 [↑](#footnote-ref-82)
83. Cf. 2 Cor. 12:12-4 [↑](#footnote-ref-83)
84. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 4:817 [↑](#footnote-ref-84)
85. No one of typical sanity ever hated his body. On the contrary, many men love their bodies and are infatuated with themselves. Here to translate **σάρξ** – *sarx* as “body” makes most sense here. [↑](#footnote-ref-85)
86. Hoehner notes that these two words are from the “nursery.” They indicate raising or nursing a child. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 766-7 [↑](#footnote-ref-86)
87. These statements should be read as nonliteral allegorical. The body, bones of the Congregation of Messiah is seen in the seven officers of the Congregation. In a measure, they are the Congregation. Furthermore, they are the means by which Messiah takes care of his body, i.e. “sustains and values it.” Some versions insert “out of his flesh and bones.” If we accept this as allegory, there is no problem with the longer version. However, there is no room for a Catholic Eucharist here as the meaning of these words. [↑](#footnote-ref-87)
88. Cf. B’resheet 2:22 The Greek version of this text shows the transformation “into one flesh.” The better wording of the text would be “two become one flesh.” The phrase is used in 1 Corinthians 6:16 of a man being “joined” to a prostitute. Therefore, we learn that sexual intimacy brings a union between two partners. However, because the language is allegory we must ask ourselves how we are can define this relationship between Messiah and his Congregation. From this we also learn that intimacy is a mechanism by which the sins of a woman are transferred to the husband for him to atone before G-d, most blessed be He! Thus, being “joined” to a prostitute means that the male will absorb all the sins of the prostitute and will attone for them. [↑](#footnote-ref-88)
89. The **Mystery** is not something that cannot be told because it is a secret in the western sense of the word. The “mystery” is accurately described as the “mystery of his will” in Eph :9 The mystery/secret is unfolded in the mind of the reader/talmid. As such, the talmid receives (*Kibal*) the secret from his master (Rabbi) and the unfolding of the mystery is in unspeakable words. This is because the “mystery,” at this point is grasped as the invisible spermatic Word of G-d. Or as Abraham Heschel puts it…*It is not in a roundabout way, by analogy or inference, that we become aware of the ineffable; we do not think about it “in absentia.” It is rather sensed as something immediately given by way of an insight that is unending and underivable, logically and psychologically prior to judgment, to the assimilation of subject matter to mental categories; a universal insight into an objective aspect of reality, of which all men are at all times capable; not the froth of ignorance but the climax of thought, indigenous to the climate that prevails at the summit of intellectual endeavor, where such works as the last quartets of Beethoven come into being. It is a cognitive insight, since the awareness it evokes is a definite addition to the mind.* Heschel, Abraham Joshua, *Man is not Alone* , Farrar, Straus and Giroux, 1976 p.19. The “Word” of G-d” in this realm is unspoken. This is the ethereal world of spirit. This “Virtue” is the place where the supernal touches the natural. In the imagery of the human body, it is the crown of the head called “gilgal” or crown of the skull – Gilgulet. The point of connection to the Divine world begins in the Neshamah. The human Neshama has a point of connection with the speechless world called the Imagination. This “imagination” reaches into the speechless world of the Divine and draws down the Divine Wisdom – Hokhmah into the natural mundane and finite world. Or, we might understand that the Divine Wisdom “draws” us upward into the ethereal sublime world where we receive the invisible technical spermatic Word of G-d. The word written on the heart (mind) must be memorized. The “memorized” Word “written” on the mind is the Oral Torah, which proceeded from the ethereal speechless world. When the Imagination of man has received an awareness or revelation, it must find telluric words to define and capture the essence of what has been grasped from the spiritual dimension. This is a natural process. However, when we “capture” the “essence” of a thing it becomes telluric of a necessity. It contains a measure of its “spirituality” but is must be blended with it natural and finite mirror before we can comprehend it. [↑](#footnote-ref-89)
90. Our interpretation and emendation of … *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 4:823 [↑](#footnote-ref-90)
91. Ibid [↑](#footnote-ref-91)
92. Cf. *The Guide for the Perplexed* [↑](#footnote-ref-92)
93. Goldfajn, Tal. *Word Order and Time in Biblical Hebrew Narrative*. Oxford Theological Monographs. Oxford : New York: Clarendon Press ; Oxford University Press, 1998. p. 9 [↑](#footnote-ref-93)
94. Here we intimate that the idea of the “rapture” may have been a gross perversion of Kabbalat Shabbat. [↑](#footnote-ref-94)