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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** |
| **Kislev 14, 5775 – Dec 05/06, 2014** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Dec 05 2014 – Candles at 5:17 PMSat. Dec 06 2014 – Habdalah 6:16 PM | **Austin & Conroe, TX, U.S.**Fri. Dec 05 2014 – Candles at 5:12 PMSat. Dec 06 2014 – Habdalah 6:09 PM | **Brisbane, Australia**Fri. Dec 05 2014 – Candles at 6:14 PMSat. Dec 06 2014 – Habdalah 7:12 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Dec 05 2014 – Candles at 5:11 PMSat. Dec 06 2014 – Habdalah 6:10 PM | **Everett, WA. U.S.**Fri. Dec 05 2014 – Candles at 3:59 PMSat. Dec 06 2014 – Habdalah 5:09 PM | **Manila & Cebu, Philippines**Fri. Dec 05 2014 – Candles at 5:08 PMSat. Dec 06 2014 – Habdalah 6:00 PM |
| **Miami, FL, U.S.**Fri. Dec 05 2014 – Candles at 5:12 PMSat. Dec 06 2014 – Habdalah 6:07 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Dec 05 2014 – Candles at 4:19 PMSat. Dec 06 2014 – Habdalah 5:20 PM | **Olympia, WA, U.S.**Fri. Dec 05 2014 – Candles at 4:05 PMSat. Dec 06 2014 – Habdalah 5:14 PM |
| **San Antonio, TX, U.S.**Fri. Dec 05 2014 – Candles at 5:17 PMSat. Dec 06 2014 – Habdalah 6:14 PM | **Sheboygan & Manitowoc, WI, US**Fri. Dec 05 2014 – Candles at 3:56 PMSat. Dec 06 2014 – Habdalah 5:02 PM | **Singapore, Singapore** Fri. Dec 05 2014 – Candles at 6:39 PMSat. Dec 06 2014 – Habdalah 7:30 PM |
| **St. Louis, MO, U.S.**Fri. Dec 05 2014 – Candles at 4:22 PMSat. Dec 06 2014 – Habdalah 5:23 PM | **Tacoma, WA, U.S.**Fri. Dec 05 2014 – Candles at 4:02 PMSat. Dec 06 2014 – Habdalah 5:12 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!**

This Torah Seder is dedicated to her Excellency Giberet Sarai bat Sarah who will be undergoing some medical procedures next month. May the procedures go well and may she be healed completely speedily soon of all her ailments, amen ve amen!

**Shabbat “Yifqod Adonai” – “Let appoint the LORD”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יִפְקֹד יְהוָה** |  | **Saturday Afternoon** |
| **“Yifqod Adonai”** | Reader 1 – B’Midbar 27:15-17 | Reader 1 – B’Midbar 28:26-28 |
| **“Let appoint the LORD”** | Reader 2 – B’Midbar 27:18-20 | Reader 2 – B’Midbar 28:29-31 |
| **“Ponga el SEÑOR”** | Reader 3 – B’Midbar 27:21-23 | Reader 3 – B’Midbar 28:26-31 |
| B’Midbar (Num.)  27:15 – 28:25 | Reader 4 – B’Midbar 28:1-9 |  |
| Ashlamatah: Joshua 13:7-14 + 14:4-5 | Reader 5 – B’Midbar 28:10-14 | **Monday &****Thursday Mornings** |
|  | Reader 6 – B’Midbar 28:15-18 | Reader 1 – B’Midbar 28:26-28 |
| Psalm 105:29-38 | Reader 7 – B’Midbar 28:19-25 | Reader 2 – B’Midbar 28:29-31 |
|  |  Maftir: B’Midbar 28:23-25 | Reader 3 – B’Midbar 28:26-31 |
| N.C.: Mk 13:1-2; Lk 21:5-6;Rm 6:15-23 |  - Joshua 13:7-14 + 14:4-5 |   |

**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 delight. 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: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Contents of the Torah Seder**

* Appointment of Joshua as Moses’ successor – Numbers 27:15-23
* Daily Offerings – Numbers 28:1-8
* Additional Offerings for the Sabbath – Numbers 28:9-10
* New Moon Offerings – Numbers 28:11-15
* Passover Offerings – Numbers 28:16-25

**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. pp. 265-285.

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) ‎‎27:15 – 28:25‎**

| **Rashi** | **Targum Pseudo Yonatan** |
| --- | --- |
| 15. Moses spoke to the Lord, saying: | 15. And Mosheh spoke before the LORD, saying |
| 16. "Let the Lord, the God of spirits of all flesh, **appoint** a man over the congregation, | 16. May the Word of the LORD, who rules over the souls of men, and by whom has been given the inspiration of the spirit of all flesh, **appoint** a faithful man over the congregation, |
| 17. who will go forth before them and come before them, who will lead them out and bring them in, so that the congregation of the Lord will not be like sheep without a shepherd." | 17. who may go out before them to set battle in array, and may come in before them from the he battle who may bring them out from the hands of their enemies, and bring them into the land of Israel; that the congregation of the LORD may not be without the wise, nor go astray among the nations as sheep who go astray, having no shepherd. |
| 18. The Lord said to Moses, "Take for yourself Joshua the son of Nun, a man of spirit, and you shall lay your hand upon him. | 18. And the LORD said to Mosheh, Take to yourself Jehoshua bar Nun, a man upon whom abides the Spirit of prophecy from before the LORD, and lay your hand upon him, |
| 19. **And you shall present him** before Eleazar the kohen and before the entire congregation, and you shall command him in their presence. | 19. **and make him stand** before Elazar the priest and the whole congregation, and instruct him in their presence. |
| 20. You shall bestow some of your majesty upon him so that all the congregation of the children of Israel will take heed. | 20. And you will confer a ray of your brightness upon him, that all the congregation of the sons of Israel may be obedient to him. |
| 21. He shall stand before Eleazar the kohen and seek [counsel from] him through the judgment of the Urim before the Lord. By his word they shall go, and by his word they shall come; he and all Israel with him, and the entire congregation." | 21. And he will minister before Elazar the priest; and when any matter is hidden from him, he will inquire for him before the LORD by Urim. According to the word of Elazar the priest they will go forth to battle, and come in to do judgment he and all the sons of Israel with him, even all the congregation. |
| 22. Moses did as the Lord had commanded him, and he took Joshua and presented him before Eleazar the kohen and before the entire congregation. | 22. And Mosheh did as the LORD commanded him, and took Jehoshua and caused him to stand before Elazar the priest and all the congregation; |
| 23. He laid his hands upon him and commanded him, in accordance with what the Lord had spoken to Moses. | 23. and he laid his hands upon him and instructed him, as the LORD commanded Mosheh. |
|  |  |
| 1. The Lord spoke to: Moses, saying: | 1. And the LORD spoke with Mosheh, saying:  |
| 2. Command the children of Israel and say to them: My offering, My food for My fire offerings, a spirit of satisfaction for Me, you shall take care to offer to Me at its appointed time. | 2. Instruct the children of Israel, and say to them: The priests may eat of My oblation the bread of the order of My table; but that which you offer upon My altar may no man eat. Is there not a fire that will consume it? And it will be accepted before Me as a pleasant smell. Sons of Israel, My people, be admonished to offer it from the firstlings on the Sabbath, an oblation before Me in its time. |
| 3. And you shall say to them: This is the fire offering which you shall offer to the Lord: two unblemished lambs in their first year each day as a continual burnt offering. | 3. And say to them: This is the order of the oblations you will offer before the LORD; two lambs of the year, unblemished, daily, a perpetual burnt offering. |
| 4. The one lamb you shall offer up in the morning, and the other lamb you shall offer up in the afternoon. | 4. The one lamb you will perform in the morning to make atonement for the sins of the night; and the second lamb you will perform between the suns to atone for the sins of the day; |
| 5. And one tenth of an ephah of fine flour for a meal offering, mixed with a quarter of a hin of crushed [olive] oil. | 5. and the tenth of three seahs of wheaten flour as a mincha mingled with beaten olive oil, the fourth of a hin. |
| 6. A continual burnt offering, as the one offered up at Mount Sinai, for a spirit of satisfaction, a fire offering to the Lord. | 6. It is a perpetual burnt offering, such as was (ordained to be) offered at Mount Sinai, to be received with favor as an oblation before the LORD. |
| 7. Its libation shall be one quarter of a hin for each lamb, to be poured on the holy [altar] as a libation of strong wine to the Lord. | 7. And its libation will be the fourth of a hin for one lamb; from the vessels of the house of the sanctuary will it be outpoured, a libation of old wine. But if old wine may not be found, bring wine of forty days to pour out before the LORD. |
| 8. And the second lamb you shall offer up in the afternoon. You shall offer up it with the same meal offering and libation as the morning [sacrifice], a fire offering with a spirit of satisfaction to the Lord. | 8. And the second lamb you will perform between the suns, according to the presentation of the morning, and according to its oblation will you make the offering, that it may be accepted with favor before the LORD |
| 9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram. | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year. | 14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.  |
| 16. In the first month, on the fourteenth day of the month, [you shall offer up] a Passover offering to the Lord. | 16. And in the month of Nisan, on the fourteenth day of the month, is the sacrifice of the Pascha before the LORD. |
| 17. On the fifteenth day of this month, a festival [begins]; you shall eat unleavened bread for seven days. | 17. On the fifteenth day of this month is a festival; seven days will unleavened be eaten. |
| 18. On the first day is a holy convocation; you shall not perform any mundane work. | 18. On the first day of the festival a holy convocation; no servile work will you do; |
| 19. You shall offer up a fire offering, a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year they shall be unblemished for you. | 19. but offer an oblation of a burnt sacrifice before the LORD, two young bullocks, one ram, and seven lambs of the year, unblemished, will you have. |
| 20. Their meal offerings [shall be] fine flour mixed with oil; three tenths for each bull and two tenths for the ram you shall offer up. | 20. And their minchas of wheat flour, mingled with olive oil, three tenths for each bullock, two tenths for the ram, |
| 21. And you shall offer up one tenth for each lamb, for all seven lambs. | 21. and for a single lamb a tenth, so for the seven; |
| 22. And one young male goat for a sin offering to atone for you. | 22. and one kid of the goats, to make an atonement for you: |
| 23. You shall offer these up besides the morning burnt offering which is offered as a continual burnt offering. | 23. beside the burnt sacrifice of the morning, the perpetual burnt sacrifice, you will make these offerings. |
| 24. Like these, you shall offer up daily for seven days, food of the fire offering, a spirit of satisfaction to the Lord; you shall offer up this in addition to the continual burnt offering and its libation. | 24. According to these oblations of the first day you will do daily through the seven days of the festival. It is the bread of the oblation which is received with favor before the LORD; it will be made beside the perpetual burnt offering, with its libation. |
| 25. The seventh day shall be a holy convocation for you; you shall not perform any mundane work. | 25. And on the seventh day you will have a holy convocation; no servile work will you do. |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎** **B’Midbar (Num.) 27:15 – 28:25**

**15 Moses spoke to the Lord…** This [verse comes] to let us know the virtues of the righteous, for when they are about to depart from the world, they disregard their own needs and occupy themselves with the needs of the community.-[Sifrei Pinchas 23]

**saying** He said to Him, “Answer me whether You are appointing a leader for them or not.” - [Sifrei Pinchas 23]

**16 Let the Lord... appoint** When Moses heard that the Omnipresent told him to give Zelophehad’s inheritance to his daughters, he said, “It is time to ask for my own needs—that my son should inherit my high position.” The Holy One, blessed is He, said to him, **That is not My intention, for Joshua deserves to be rewarded for his service, for he “would not depart from the tent” (Exod. 33:11). This is what Solomon meant when he said, “He who guards the fig tree eats its fruit” (Prov. 27:18)**. -[Mid. Tanchuma Pinchas 11]

**God of the spirits** Why is this said? He said to Him, "Master of the universe, the character of each person is revealed to you, and no two are alike. Appoint over them a leader who will tolerate each person according to his individual character."-[Mid. Tanchuma Pinchas 10]

**17 who will go forth before them Not like the kings of the [gentile] nations, who sit at home and send their armies to war**, but as I did, for I fought against Sihon and Og, as it says, “Do not fear him” (21:34), and as Joshua did, as it says, “Joshua went to him and said to him, Are you for us [or for our enemies]?” (Josh. 5:13). Similarly, concerning David it says, “For he went forth and came in before them” (I Sam. 18:16)—he went out [to battle] at their head and came in before them.-[Sifrei Pinchas 23]

**who will lead them** out through his merits. -[Sifrei Pinchas 23]

**and bring them in** through his merits. -[Sifrei Pinchas 23] Another interpretation: “Who will bring them in” [means] that You should not do to him as You did to me, for I may not bring them into the Land.-[Num. Rabbah 21:15]

**18 Take for yourself** Encourage him verbally, [and say,] “Fortunate are you that you have merited to lead the children of the Omnipresent!” -[Sifrei Pinchas 23 on verse 22]

**for yourself** Someone verified by you, someone you know.-[Sifrei Pinchas 23]

**a man of spirit** As you requested; someone able to deal with the character of each one.-[Sifrei Pinchas 23]

**and you shall lay your hand upon him** Provide him with an announcer so that he can expound [halachic discourses] during your lifetime, so they should not say about him that he dared not raise his head in the days of Moses.-[Sifrei Pinchas 23]

**19 and you shall command him** Concerning Israel; be aware that they are troublesome and obstinate. [You accept office] on condition that you take upon yourself [all this]. -[See Sifrei Beha’alothecha 42]

**20 You shall bestow some of your majesty upon him** This refers to the radiance of the skin of his face (see Exod. 34:29).

**some of your majesty** But not all of your majesty. Thus, we learn that the face of Moses was [radiant] like the sun, whereas the face of Joshua was like the moon.-[Sifrei Pinchas 23, b.b. 75a]

**so that all the congregation of the children of Israel will take heed** [meaning] that they will behave toward him with reverence and awe, just as they behaved toward you.

**21 He shall stand before Eleazar the priest** Here is [the response to] the request that you made [that your children should inherit you]; this honor shall not depart from your father’s house, for even Joshua will have need for Eleazar.-[Mid. Tanchuma Pinchas 11]

**and seek [counsel from] him** when he finds it necessary to go to war. -[Sanh. 16a] By his word Eleazar’s [word].

**and the entire congregation** The Sanhedrin.-[Yoma 73b, Sanh. 16a]

**22 and he took Joshua** He took him [by encouraging him] with words, and informed him of the reward in store for the leaders of Israel in the World to Come.-[Sifrei Pinchas 23]

**23 He laid his hands** generously; over and above what he had been commanded. For the Holy One, blessed is He, said to him, “and you shall lay your hand upon him” (verse 18), but he did it with both his hands. He fashioned him like a full and overflowing vessel, filling him with wisdom in abundance.-[Sifrei Pinchas 23, Sanh. 105b]

**in accordance with what the Lord had spoken to Moses** [That is,] also with respect to the majesty; He bestowed some of his majesty [radiance] upon him.

**Chapter 28**

**2 Command the children of Israel** What is stated above? “Let the Lord…appoint” (27:16). The Holy One, blessed is He, said to him, “Before you command me regarding My children, command My children regarding Me.” This is analogous to a princess who was about to depart from the world and was instructing her husband about her children, [and he replied, “Before you instruct me about them, instruct them about me,”] as it is stated in Sifrei Pinchas 24.

**My offering** This refers to the blood.-[Sifrei Pinchas 25]

**My food** This refers to the sacrificial parts, as it says, “the priest shall burn them [the fat-portions] on the altar; it is the food of the fire-offerings” (Lev. 3:16). -[Sifrei Pinchas 25]

**My fire-offerings** which are put on the fires of My altar.

**you shall take care** The Kohanim, Levites, and Israelites shall stand over them [to watch them]; hence they instituted the ma’amodoth [representatives of the people who were present at the sacrificial services].-[Sifrei Pinchas 26, Taanith 26a]

**at its appointed time** Each day is the appointed time prescribed for the continual offerings.-[see Sifrei Pinchas 26]

**3 And you shall say to them** This is an admonition to the [rabbinical] court.-[Sifrei Pinchas 27]

**two...each day** Heb. שְׁנַיִם לְיוֹם . [To be understood] according to its simple meaning [that two sacrifices were to be offered up every day]. Primarily, however, it comes to teach that they should be slaughtered opposite the sun [also known as יוֹם ]; the continual sacrifice of the morning to the west, and the one of the afternoon to the east of the rings [set in the floor of the Temple courtyard].-[Yoma 62b]

**4 the one lamb** Even though this is already stated in the portion of Ve’attah Tetzaveh ; “This is what you shall offer [upon the altar...The one lamb you shall offer up in the morning]” (Exod. 29:38, 39), that was an instruction for the days of the investitures [of the kohanim], whereas here He commanded it for all generations.

**5 fine flour for a meal-offering** The meal-offering of the libations [which accompanied the sacrifice].

**6 offered up at Mount Sinai** Like those offered up during the days of the investitures (Exod. 29:38-43). Another interpretation: “offered up at Mount Sinai”: the continual burnt offering is compared to the continual offering of Mount Sinai, the one offered before the giving of the Torah, about which it is written, “he put it [the blood] into the basins” (Exod. 24:6). This teaches us that it [the continual burnt offering] requires a vessel [for its blood].-[Torath Kohanim, Tzav 18:8]

**7 Its libation** of wine.

**on the holy** They shall be poured on the altar.

**a libation of strong wine** Intoxicating wine, [this comes] to exclude wine straight from the winepress [which has not fermented].-[B.B. 97a]

**8 a spirit of satisfaction** It is gratifying for Me that I spoke, and My will was carried out.-[Zev. 46b, Sifrei Pinchas 38]

**10 The burnt offering of each Sabbath on its Sabbath** But not the burnt offering of this Sabbath on another Sabbath. For if they did not offer one up on this Sabbath, I might think that two should be offered up on the following Sabbath. Scripture therefore says, “on its Sabbath” to instruct us that if its day passes, its offering is canceled.-[Sifrei Pinchas 40]

**in addition to the continual burnt offering** This refers to the additional [musaf] offerings, besides those two lambs of the continual burnt offering. And it teaches us that they [the additional sacrifices] may be offered only between the two continual offerings. Similarly, in the case of all the additional offerings it says, “In addition to the continual burnt offering” for this teaching.-[Sifrei Pinchas 40]

**12 Three tenths** As is the case with the libations brought with a bull, for thus they are fixed in the portion dealing with libations [see 15:9].

**14 This is the burnt offering of each new month in its month** However, once the day passes, its offering is canceled, and there is no way to make it up.-[Sifrei Pinchas 43]

**15 And one young male goat...** All the additional-offering goats were brought to atone for defiling the Sanctuary and it holy sacrifices, as is outlined in the Tractate of Shevuoth (9a). The young male goat [brought] on the first day of the month differs insofar as with regard to it Scripture says, “to the Lord.” This teaches you that it atones for a case where there is no awareness [of the person’s uncleanness] either before [entering the Temple or eating sacrificial food] or after [the sin has been committed]. The only One aware of the sin is the Holy One, blessed is He. We derive [the law of] the other young male goats from this one. In the Aggadah, it is expounded thus: The Holy One, blessed is He, said, “Bring atonement for Me because I diminished [the size of] the moon.” -[Shev. 9a]

**it shall be offered up in addition to the continual burnt offering** This entire offering [not just the young male goat]. and its libation [The phrase] “and its libation” does not refer to the young male goat because sin-offerings have no libations.

**18 You shall refrain from all manner of mundane work** Even essential work, such as the prevention of loss, which is permitted on the intermediate days of the festival, is forbidden on the festival itself.-[Torath Kohanim Emor 187, see Rashi on Lev. 23:8]

**19 bulls** Corresponding to Abraham, about whom it says, “And to the cattle did Abraham run,” [to feed the three angels who visited him] (Gen. 18:7).

**ram** Symbolizing the ram [sacrificed instead] of Isaac (see Gen. 22:13).

**lambs** Corresponding to Jacob, of whom it says, “Jacob separated the lambs” (Gen. 30:40). I saw this in the commentary of R. Moshe Hadarshan [the preacher]. -[Mid. Aggadah, Midrash Tadshey ch. 10]

**24 Like these, you shall offer up daily** They should not be decreased progressively, as is the case of the bulls of the [Sukkoth] festival.-[Sifrei Pinchas 48]

**Ketubim: Psalm 105:29-38**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Give thanks to the Lord, call out in His name; make His deeds known among the peoples. | 1. Sing praise in the presence of the LORD, call on His name; tell of His deeds among the Gentiles.  |
| 2. Sing to Him, play music to Him, speak of all His wonders. | 2. Sing praise in His presence, make music in His presence; speak of all His wonders. |
| 3. Boast of His holy name; may the heart of those who seek the Lord rejoice. | 3. Sing praise in His holy name; may the heart of those who seek instruction from the presence of the LORD be glad. |
| 4. Search for the Lord and His might; seek His presence constantly. | 4. Seek the teaching of the LORD, and His Torah; welcome His face continually. |
| 5. Remember His wonders, which He performed, His miracles and the judgments of His mouth. | 5. Call to mind the wonders that he has done; his miracles, and the judgments of his mouth. |
| 6. The seed of Abraham His servant, the children of Jacob, His chosen ones. | 6. O seed of Abraham His servant, O sons of Jacob, His chosen ones. |
| 7. He is the Lord our God; throughout all the earth are His judgments. | 7. He is the LORD our God; His judgments are extended over all the earth.  |
| 8. He remembered His covenant forever, the word He had commanded to the thousandth generation, | 8. He remembered His covenant forever; He commanded a word for a thousand generations. |
| 9. Which He had made with Abraham, and His oath to Isaac, | 9. That which He made with Abraham, and His covenant with Isaac. |
| 10. And He set it up to Jacob as a statute, to Israel as an everlasting covenant, | 10. And He established it for Jacob as a decree, for Israel as a perpetual covenant. |
| 11. Saying, "To you I shall give the land of Canaan, the portion of your heritage." | 11. Saying, "To you I will give the land of Canaan as the lot of your inheritance." |
| 12. When they were few in number, hardly dwelling in it. | 12. When you were a people few in number, like little ones, and dwelling in it. |
| 13. And they walked from nation to nation, from one kingdom to another people. | 13. And they went from people to people, from one kingdom to another people. |
| 14. He let no man oppress them, and He reproved kings on their account. | 14. He did not allow anyone to oppress them, and He rebuked kings on their account. |
| 15. "Do not touch My anointed ones, and do not harm My prophets." | 15. Do not come near My anointed ones, and do no harm to My prophets. |
| 16. He called a famine upon the land; He broke every staff of bread. | 16. And He proclaimed a famine against the land; He broke every support of food. |
| 17. He sent a man before them; Joseph was sold as a slave. | 17. He sent a wise man before them; Joseph was sold as a slave. |
| 18. They afflicted his foot with fetters; his soul was placed in irons. | 18. They afflicted his feet with chains; a collar of iron went on his soul. |
| 19. Until His word came, the saying of the Lord purified him. | 19. Until the time when His word came true; the word of the LORD purified him. |
| 20. A king sent and released him, a ruler of peoples [sent] and loosed his bonds. | 20. He sent a king and freed him; a ruler of peoples, and he set him free. |
| 21. He made him the master of his household and the ruler over all his possessions. | 21. He made him master of his house, and ruler of all his property. |
| 22. To bind up his princes with his soul, and he made his elders wise. | 22. To bind his princes to, as it were, his soul; and he grew wiser than his elders. |
| 23. Israel came to Egypt, and Jacob sojourned in the land of Ham. | 23. And Israel came to Egypt, and Jacob dwelt in the land of Ham. |
| 24. And He made His people very fruitful, and He made it stronger than its adversaries. | 24. And He made His people very numerous, and made it stronger than its oppressors. |
| 25. He turned their heart to hate His people, to plot against His servants. | 25. Their heart was changed to hate His people, to plot evil things against His servants. |
| 26. He sent Moses His servant, [and] Aaron whom He chose. | 26. He sent Moses His servant, Aaron, with whom He was pleased. |
| 27. They placed upon them the words of His signs and His miracles in the land of Ham. | 27. They set among them the decrees of His signs, and wonders in the land of Ham. |
| 28. He sent darkness and it darkened, and they did not disobey His word. | 28. He sent darkness and darkened them, and they did not rebel against His word. |
| 29. He turned their water into blood, and it killed their fish. | 29. He turned their water into blood, and killed all their fish. |
| 30. Their land swarmed with frogs in the rooms of their monarchs. | 30. Their land crawled with frogs in the chambers of their kings. |
| 31. He commanded and a mixture of noxious beasts came, lice throughout all their boundary. | 31. He spoke, and brought swarms, vermin in all their territory. |
| 32. He made their rains into hail, flaming fire in their land. | 32. He gave their rain as hail, blazing fire in their land. |
| 33. And it struck their vines and their fig trees, and it broke the trees of their boundary. | 33. And He smote their vines and their figs, and smashed the trees of their territory. |
| 34. He spoke and locusts came, and nibbling locusts without number. | 34. He spoke, and brought locusts, and grasshoppers without number. |
| 35. And they consumed all grass in their land, and they consumed the produce of their soil. | 35. And they obliterated all the grass in their land, and consumed the fruits of their land. |
| 36. And He smote every firstborn in their land, the first of all their strength. | 36. And He smote every firstborn in Egypt, the beginning of all their strength. |
| 37. And He took them out with silver and gold, and there was no pauper among their tribes. | 37. And He brought them out with silver and with gold, and they did not quarrel with the Egyptians about the weight. |
| 38. Egypt rejoiced with their departure for their fear had fallen upon them. | 38. The Egyptians rejoiced when they left, for fear of them had fallen upon them. |
|  |  |

**Rashi’s Commentary to Psalm 105:29-38**

**30 Their land swarmed with frogs** Said Rabbi Johanan: Wherever water would lie, frogs would lie.

**Meditation from the Psalms**

**Psalms ‎‎105:29-38**

**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 was composed on the day King David brought the Holy Ark from its temporary quarters in the home of Oved Edom to the holy city of Jerusalem, where it was installed with great ceremony and honor. The full details of the event are described in I Chronicles, chapter 16. Verses 8-22 of that chapter closely parallel the first fifteen verses of this psalm, while verses 23-33 of that chapter are an almost exact repetition of psalm 96.

Verse 7 there reads: On that day David determined the foremost activity to be the offering of thanks to HaShem, under the direction of Assaf and his brothers. Rashi explains that Assaf would recite one verse of praise at a time, which would then be repeated by his fellow Levites.

In this composition, the Psalmist emphasizes that the Jews who escorted the Holy Ark are the seed of Abraham, His servant. Abraham’s greatest accomplishment was that he traveled from place to place teaching and publicizing the Name of the One G-d. The Holy Ark of the Law also represents G-d’s Name. Thus when David carried the Ark from place to place to the accompaniment of thanksgiving to the Almighty, he resembled his illustrious forebear, Avraham.[[1]](#footnote-1)

Radak and Malbim[[2]](#footnote-2) explain that the Levites sang psalm 105 each morning and psalm 96 each evening while the Holy Ark was housed in a temporary tent in Jerusalem. When Solomon built the Temple and the Ark was placed in its permanent abode, a perpetual order of songs was established. These were the Songs of the Day which were related to the respective days of the week and to each special festival.[[3]](#footnote-3)

Our portion of psalms 105 focuses on the ten plagues. Let’s spend a bit of time looking at the plagues from an unusual perspective.

In our Haggada, Rabbi Yehudah referred to the ten plague using acronyms:[[4]](#footnote-4)

|  |  |
| --- | --- |
| DeTzaCh דצ״ך | (blood, frogs, lice); |
| AdaShעד״ש | (beasts, pestilence, boils); |
| BeAChaBבאח״ב | (hail, locust, darkness, first-born). |

 The letters באח״ב עד״ש דצ״ך are the initials of the names of the ten plagues in Hebrew.

Rabbi Yehudah said that ...these are the Ten plagues (= Plagues) which the Holy One Blessed be He brought upon the Egyptians in Egypt. They are:

|  |  |  |  |
| --- | --- | --- | --- |
| ד | דם | Dam | Blood, |
| צ | צפרדע | Tz’fardya | Frogs, |
| ך **(**כ**)** | כנים | Kinim | Lice, |
|  |  |  |  |
| ע | ערוב | Arov | Beasts, |
| ד | דבר | Dever | Cattle Pestilence, |
| ש | שחין | Sh’chin | Boils, |
|  |  |  |  |
| ב | ברד | Barad | Hail, |
| א | ארבה | Arbeh | Locusts, |
| ח | חשך | Chosheh | Darkness, |
| ב | בכורות מכת | Makat B’chorot | Death of the Firstborn.  |

Rebbi Yehudah would make an acronym from the Hebrew words for the ten plagues: “D’TZ’CH - דצ״ך, A’D’SH - עד״ש, B’A’CH’V - באח״ב”. Rebbi Yehudah proposed an easily memorized acronym for the ten plagues: “D’TZ’CH - דצ״ך, A’D’SH - עד״ש, B’A’CH’V - באח״ב” (usually pronounced “DeTZaCH ADaSH B’ACHaV”). This simple mnemonic provides an easy way to remember the ten plagues. A very basic question may be asked concerning Rebbi Yehudah’s mnemonic. A mnemonic is necessary to help us recall a matter which is not recorded somewhere readily accessible, such as the opinion of a Sage in the Mishna or Gemara, which did not originally exist in written form. The ten plagues, on the other hand, are written clearly in the Torah, and every child can recite them by heart. What need did Rebbi Yehudah see to create a mnemonic to help us recall the ten plagues?

Commentators throughout the ages have discussed this issue.[[5]](#footnote-5) Let us examine some of their suggestions.

The most obvious suggestion is that Rebbi Yehudah was not trying to help us remember the names of the plagues. Rather, he was emphasizing to us that the plagues are to be divided into three distinct sets. The first three plagues form one set, the second three form another, and the last four form a third. There are a number of ways in which these three groups are distinct.[[6]](#footnote-6) Daat Zekenim suggests that perhaps Rebbi Yehudah’s acronym is a mnemonic after all. However, it is not meant to remind us of the plagues themselves. It is intended to record for us the correct “chronological order” of the plagues.

Two different chapters in Tehillim 78:44-51; 105:28-36 review the plagues which struck the Egyptians. These chapters, however, list them in a different order than the Torah does. Since the Sages tell us that the Torah does not always relate events in chronological order[[7]](#footnote-7), one may come to the mistaken conclusion that the order in Tehillim is the correct one. Rebbi Yehudah meant to assert, through his acronym that the order in which they appear in the Torah is indeed correct. Daat Zekenim quotes a novel explanation for Rebbi Yehudah’s acronym from Rebbi Yitzchak ben Asher II (RYBA), which is also cited in part by Hagahot Maimonei. RYBA makes two points. First, he remarks that if one writes the three sets of acronyms one on top of the other, the third letters of each grouping spell חשך “CHoSHeKH” (= darkness), backwards:

|  |  |  |  |
| --- | --- | --- | --- |
|  | **כ (ך)** KH | צ TZ | ד D |
|  | ש SH | ד D | ע A |
| ב B | **ח** CH | א A | ב B |

**“D’TZ’CH דצ״ך, A’D’SH עד״ש, B’A’CH’V באח״ב “**

RYBA derives from this that darkness accompanied all of the other plagues. That is, during the plagues of Blood, Frogs, Lice etc., there was darkness, as well. Of course, the darkness of the actual plague of Darkness, when its time came, was much deeper.[[8]](#footnote-8)

RYBA’s second remark is that the plagues which occupy the third position in each set always came together. That is to say, the plague of Lice was accompanied not only by darkness, but by boils, as well.

Similarly, the plague of Boils was accompanied by lice and darkness, and the plague of Darkness, was accompanied by boils and lice. The reason that they are listed individually in the Torah is because as the turn for each of them came, that particular plague was the dominant one. Lice were dominant when the time came for the third plague, Boils by the sixth, and Darkness by the ninth. RYBA contends that the inter-connectedness of these plagues is attested to through a diagram containing the three three-letter words arranged one on top of the other.

כנים - “KiNiM” (= Lice),

שחין - “SHeCHiN” (= Boils) and

חשך - “CHoSHeK” (= Darkness),

Interestingly, the names of the three plagues are spelled out in such a diagram both horizontally and vertically:

|  |  |  |
| --- | --- | --- |
| חCH | שSH | כ **(**ך**)** KH |
| שSH | חCH | נN |
| כ **(**ך**)** KH | נN | םM |

The authors of the Tosafot are themselves perplexed by RYBA’s explanation. Although these are intriguing observations regarding Rebbi Yehudah’s acrostic, there would seem to be no source for RYBA’s assertions in Talmudic literature. To make such assumptions solely on such vaporous “proofs” would seem to be taking too much for granted. Perhaps we may suggest a new source for RYBA’s claims. It may be that RYBA was alerted to his explanation by the differences between the Torah’s version of the plagues and the versions presented in Tehillim.

In Tehillim 105, nearly all of the plagues are listed in their proper order. Only the plague of darkness is out of place. It is listed first, instead of second to last. This may be what prompted RYBA to suggest that darkness actually accompanied “all” of the plagues. It is listed before the plague of blood, in Tehillim, because darkness was present right from the beginning. In fact, the entire year of the plagues may have been characterized by darkness. Perhaps this is why Rebbi Yehudah’s acrostic spelled חשך CHoSHeKH “backwards”, the way RYBA arranged it. Rebbi Yehudah was pointing out that the order in which Choshekh appears among the plagues must be “reversed” -- as it indeed is, in Tehillim! RYBA’s suggestion accounts for the order of the plagues in Psalm 105, at the same time explaining Rebbi Yehudah’s acronym.

The second half of RYBA’s explanation may be connected to another verse in Tehillim. In Tehillim 78, when specifying the plagues of the Egyptians in Egypt three of the plagues are omitted altogether. The three which are left out are none other than Lice, Boils and Darkness. If we accept the RYBA’s proposal that these three were not three distinct plagues, but rather they always came in conjunction, then it may be that they actually were not omitted. They are alluded to in verse 43, which tells us, “He performed “signs” in Egypt, and “wonders” in the field of Tzo’an (= the Egyptian capital).” This verse can be seen as alluding to an unspecified group of mixed signs and wonders that struck the Egyptians all at once. Since Lice, Boils and darkness are not mentioned elsewhere in the psalm, the RYBA may have concluded that they are the plagues which are intended!

Some of the commentaries explain the meaning of Rebbi Yehudah’s acronym using the approach of Gematria, where every letter of the Hebrew alphabet is accorded a numerical value, and any Hebrew word has the “value” of the sum of its letters. Rav Shimshon of Ostropolier, a great Kabbalist of the 16th century, points out that the numerical Gematria value of “D’TZ’CH - דצ״ך, A’D’SH - עד״ש, B’A’CH’V - באח״ב” is 501. This is the same value as the Hebrew word “Asher” (= that). With this in mind, we may find many hints to the ten plagues in verses that use the word “Asher.” Rav Shimshon quotes, for example, Shemot 4:17, “(Hashem said to Moshe,) ‘Take this staff with you, that (“Asher”) you may perform with it the signs.’ “Take the staff and perform with it the “Asher” (=501, or “D’TZ’CH - דצ״ך, A’D’SH - עד״ש, B’A’CH’V - באח״ב”) signs, the signs hinted at by the acronym equaling 501 that was engraved upon the staff!

Similarly, “You shall tell your son and grandson the way that (“Asher”) I punished the Egyptians”[[9]](#footnote-9). Tell them that I sent the Egyptians plagues with a numerical value totaling “Asher” (=501). Rav Shimshon was actually preceded in this Gematria by Hagahot Maimonei, who fits it into another verse: “All the plagues that (“Asher”) I have brought upon the Egyptians, I shall not bring upon you” (Shemot 15:26). All the plagues of Egypt, which total “Asher” (=501), HaShem shall not bring upon us. Finally, the Tosafists (in Hadar Zekenim) offer a unique Gematria approach to Rebbi Yehudah’s “D’TZ’CH - דצ״ך, A’D’SH - עד״ש, B’A’CH’V - באח״ב”

The portion of the Haggada immediately following our acronym deals with a three-way argument as to how many plagues the Egyptians actually suffered. Although the Torah only mentions openly the ten plagues that affected the Egyptians in Egypt proper, the Torah hints that the Egyptians suffered at the Reed Sea “five times” as many plagues as they suffered while in Egypt. That means that they were plagued with “50” plagues at the sea, besides the ten that took place in Egypt. Such is Rebbi Yossi HaGlili’s opinion.

Rebbi Eliezer disagrees. He contends that in Egypt, each plague was actually a “four-fold” plague. That brings up the mainland total to forty plagues, and the sea-plague total to 5 x 40, or 200 plagues. Rebbi Akiva goes further, asserting that there the plagues of Egypt were “five- fold” plagues. The mainland total is now fifty plagues, making the sea-plague total of two hundred and fifty plagues! If we apply here the Talmudic dictum that, “These and those are both the words of HaShem” (i.e., all the opinions are correct to some measure), we can add together all the figures that were suggested. This makes a grand total of a hundred plagues in Egypt itself, and five hundred more by the sea.

Rebbi Yehudah’s acronym was meant as a mnemonic for the total number of plagues that were suggested by the Sages in the section following his “sign” in the recital of the Haggada. “D’TZ’CH - דצ״ך, A’D’SH - עד״ש, B’A’CH’V - באח״ב” adds up to a Gematria of 501, reminding us that the Egyptians suffered “500” plagues at the sea, plus another “1” hundred plagues in Egypt proper!

A particularly fascinating approach to Rabbi Yehuda’s comment is taken by the Netziv,[[10]](#footnote-10) in his commentary to the Chumash. The Netziv claims that the release of Bne Israel occurred in three distinct stages, corresponding to “detzach, adash, be-achav.” After the third plague, the plague of lice (and thus after “detzach”), Pharaoh lightened Bne Israel’s burden. They remained slaves, but they were no longer forced to perform physically grueling labor as they had previously.[[11]](#footnote-11) The next significant stage occurred after the second set of plagues, after the plague of boils. At this point, the Netziv claims, Bne Israel were freed from bondage altogether. However, Pharaoh still refused to allow them to leave Egypt. The Netziv notes that from this point on, the Torah describes Pharaoh’s refusal with the words, “He did not let BNE ISRAEL go from his land”. Until this point, the Torah always said, “He did not let THE NATION go.” This implies that after the sixth plague, even Pharaoh granted Bne Israel a degree of respect and dignity. He now looked at them as an independent nation, rather than simply “the people” who served as his slaves. Yet, he refused to set them free until after the tenth plague, the smiting of the firstborn.

Now let’s examine the plagues in our psalm in greater depth. Tehillim Chapter 105 describes them as:

“He sent Moshe, his servant; Aharon, whom He chose.

(27) They placed His signs among them, and wonders in the land of Cham.

(28) He sent darkness and made it dark; and they did not rebel against His word.

(29) He turned their water to blood, and caused their fish to die.

(30) He made their land swarm with frogs, in the rooms of their kings.

(31) He spoke, and there came wild swarms, lice in all their borders.

(32) He made their rain – hail, flaming fire in their land.

(33) He struck their vines and their fig trees, and broke the trees of their borders.

(34) He spoke, and there came locusts, and hopping locusts without number.

(35) And they consumed all the vegetation of their country, and consumed the fruit of their land.

(36) He smote every firstborn in their country, the first of all their strength.”

The plagues mentioned here, in order of their appearance, can be enumerated as follows:

1. darkness

2. blood

3. frogs

4. wild swarms- lice

5. hail

6. locusts

7. firstborn

Here, too, we find what appears to be a description that assumes seven, rather than ten, plagues. Admittedly, there is room for question with regard to the fourth plague on this list: wild swarms (*arov*) and lice are two separate plagues in the account in the Torah. Nevertheless, the psalmist seems to combine them here into a single plague. The swarms turn out to be lice. We actually have no clear idea what the swarms were. (The view that describes them as wild animals is a possibility, but it is far from proven.) Perhaps the swarms were identical to lice. After all, in the account of the Torah, too, these two plagues are consecutive. The parallel in the verse is clear, and further support for the idea that they are the same plague lies in the fact that there is no second verb: “There came wild swarms, lice in all their borders.” Hence, the text here seems to be speaking of one plague – leading us, once again, to the number seven. The list of verbs here is less well defined than in the previous chapter examined above, and it is not entirely clear whether the verbs refer to God’s actions, or to the plagues themselves.

As in the previous chapter that we examined, here too there are three plagues that are missing. Which are they? The pestilence and boils are certainly missing; I propose that the third plague that is omitted is the swarms (*arov*) as an independent plague, because this psalm identifies them with the lice. Thus, the three plagues that are missing here, in comparison with the list in Sefer Shemot, are the fourth, fifth and sixth plagues. To understand why these plagues are missing will require that we recall that the plagues were divided into groups. Abarbanel was the first to divide the plagues into groups. Lets quickly review a chart that we have previously studied in order to understand the fourth, fifth and sixth plagues which our psalm omits:

|  |  |  |
| --- | --- | --- |
| The purpose of the first group: **HaShem’s existence.**These were initiated by Aaron, with the staff of Moses, and they involved water and land.[[12]](#footnote-12)**DeTzaCh** - דצ״ך | The purpose of the second group: **Divine providence.****These were initiated by HaShem, without the staff of Moses**, and they involved those dwelling on the land:[[13]](#footnote-13)**AdaSh -** עד״ש | The purpose of the third group: **A universal HaShem.**These were initiated by Moses, with his staff, and they revealed HaShem’s power to strike from the air:[[14]](#footnote-14)**BeAChaB -** באח״ב |
|  |  |  |
| 1. **Blood** - דםShemot (Exodus) 7:14-25 | **4.** **Beasts** - ערובShemot (Exodus) 8:20-32 | **7.** **Hail/Fire -** ברדShemot (Exodus) 9:13-35 |
| Preceded by a warning | Preceded by a warning | Preceded by a warning |
| “…in the morning…” Shemot (Exodus) 7:15 | “… in the morning…” Shemot (Exodus) 8:16 | “…in the morning…” Shemot (Exodus) 9:13 |
| “…you shalt know that I am HaShem Shemot (Exodus) 7:17 | “…you will know that I, HaShem, am in this land.” Shemot (Exodus) 8:22 | “… so you may know that there is no one like me in all the earth. |
| Paroh hardened his heart. - Shemot (Exodus) 7:22-23 | Paroh hardened his heart. – Shemot (Exodus) 8:28 | HaShem hardened the heart of Paroh. – Shemot (Exodus) 9:27,34,35 – Shemot 10:1 |
| Reduced the Egyptians in their own land to the insecure existence of strangers.[[15]](#footnote-15) | Reduced the Egyptians in their own land to the insecure existence of strangers. | Reduced the Egyptians in their own land to the insecure existence of strangers. |
| 2. **Frogs** - צפרדעShemot (Exodus) 8:1-15 | **5.** **Plague** - דברShemot (Exodus) 9:1-7 | **8.** **Locusts** - ארבהShemot (Exodus) 10:1-20 |
| Preceded by a warning | Preceded by a warning | Preceded by a warning |
| “Go in to Pharaoh…” Shemot (Exodus) 7:26 | “Go in to Pharaoh…” Shemot (Exodus) 9:1 | “…Go in to Pharaoh…” Shemot (Exodus) 10:1 |
| Paroh hardened his heart. – Shemot (Exodus) 8:11 | Paroh hardened his heart. – Shemot (Exodus) 9:7 | HaShem hardened the heart of Paroh. – Shemot (Exodus) 10:20 |
| Robbed the Egyptians of their pride, their possessions, and their sense of superiority, reducing them to lowly submission. | Robbed the Egyptians of their pride, their possessions, and their sense of superiority, reducing them to lowly submission. | Robbed the Egyptians of their pride, their possessions, and their sense of superiority, reducing them to lowly submission. |
| 3. **Lice** - כניםShemot (Exodus) 8:16-19 | **6.** **Boils** - שחיןShemot (Exodus) 9:8-12 | **9.** **Darkness** - חשךShemot (Exodus) 10:21-29 |
| No warning! Shemot (Exodus) 8:16 | No warning! Shemot (Exodus) 9:8 | No warning! Shemot (Exodus) 10:21 |
| Paroh hardened his heart Shemot (Exodus) 8:15 | HaShem hardened the heart of Paroh. – Shemot (Exodus) 9:12 | HaShem hardened the heart of Paroh. – Shemot (Exodus) 10:27 |
| Imposed upon the Egyptians actual physical suffering. | Imposed upon the Egyptians actual physical suffering. | Imposed upon the Egyptians actual physical suffering. |
| **10.** **Death** - בכורות מכת **-** **This was brought on by HaShem:**[[16]](#footnote-16) - Shemot (Exodus) 12:29-33 |
| HaShem hardened the heart of Paroh – Shemot (Exodus) 14:4-5 |

In the second triad, the purpose is to reveal HaShem’s presence in the world, or simply, Divine Providence. Pagan divinity is power; it can, as it were, be “activated”. But it involves no concepts of justice, individual Providence, reward and punishment. HaShem distinguishes between the righteous and the wicked, and therefore the plagues include a description of the discrimination that HaShem practices between Israel and Egypt. It should be noted that the fact of this discrimination is mentioned for the first time in the plagues of swarms and pestilence. It is not mentioned at all in the first triad. We cannot know, from the literal text, what the situation actually was in the case of the blood and the frogs; Chazal teach that there, too, the plague struck only the Egyptians. But the Torah makes no mention of this, because this is the objective that characterizes the second group of plagues, not the first. It is for this reason that it is specifically the fourth and fifth plagues, highlighting HaShem’s presence, that emanate directly from Him rather than being mediated, since this is their principal message: to reveal HaShem’s own presence in the land.

In Tehillim 105, we see the main purpose of the chapter is to describe HaShem’s watchfulness over His chosen people, the forefathers and the prophets:

***Tehillim (Psalms 105:14****He suffered no man to do them wrong, yea, for their sake He reproved kings:* ***15****’Touch not Mine anointed ones, and do My prophets no harm.’*

Our psalm first describes the forefathers, then Yosef, and finally Moshe and Aharon:

***Tehillim (Psalms 105:1****O give thanks unto HaShem, call upon His name; make known His doings among the peoples.* ***2****Sing unto Him, sing praises unto Him; speak ye of all His marvellous works.* ***3****Glory ye in His holy name; let the heart of them rejoice that seek HaShem.*

Here the psalmist arrives at the description of the plagues. He begins:

***Tehillim (Psalms 105:26****He sent Moses His servant, and Aaron whom He had chosen.* ***27****They wrought among them His manifold signs, and wonders in the land of Ham.*

**In other words, here the purpose is not to describe specifically the deeds of God, but rather the help that He gives to His servants, for our purposes, the plagues where Moshe and Aharon act with Divine assistance. Hence, it is clear that the plagues that are mentioned here are specifically those that are brought about by Moshe and Aharon, and not those that HaShem brought about “alone”, as it were: the wild swarms (subordinated to the lice), pestilence, and boils.**

All in all, the order of the plagues in Chapter 105 matches the order of the Torah in Sefer Shemot, with the exception of the fact that darkness is mentioned first. I can offer no convincing explanation for this phenomenon. It is possible that two unique characteristics pertain to the plague of darkness:

“For all of the children of Israel there was light in their dwelling places”, and also, the fact that the plague is brought about by Moshe, such that this plague especially teaches of HaShem’s Providence over Israel and His actions through the agency of His prophets.

Finally, it is worth noting that the verbal tally[[17]](#footnote-17) between our Torah portion and our psalm portion centers on the purpose of the plagues. As King David contemplated the Torah’s speaking of ‘going out’ and ‘coming in’ as it applied to Moshe’s request for his replacement. He realized that the whole purpose of the leader was to take the Bne Israel out of Egypt – using the plagues. The replacement was to take the Bne Israel into Eretz Israel.

**Ashlamatah: Yehoshua (Joshua) 13:7-14 + 14:4-5**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Now Joshua was old, advanced in years; and the Lord said to him, "You are old and advanced in years, and there remains yet very much land to be possessed.  | 1. ¶ And Joshua was old, advanced in days, and the LORD said to him: “You are old, advanced in days, and the land remains very great to possess it.  |
| 2. This is the land that yet remains; all the borders of the Philistines, and all of the Geshurites. | 2. This is the land that remains: All the territories of the Philistines; and all the Geshurites  |
| 3. From the Shihor, which is before Egypt, to the borders of Ekron northward, which is counted to the Canaanites; the five lords of the Philistines; the Gazathites, and the Ashdodites, the Ashkelonites, the Gittites, and the 'Ekronites; also the 'Avim. | 3. from Shihor which is on the edge of Egypt and unto the territory of Ekron to the north to the land of the Canaanites it is reckoned; there are five rulers of the Philistines — the Gazaites, the Ashdodites, the Ashkelonites, the Gathites, and the and the Avites; |
| 4. From the south, all the land of the Canaanites, and Mearah that belongs to the Sidonians, to Aphek, to the border of the Amorites. | 4. from the south all the land of the Canaanites and Mearah which belongs to the Sidonians unto Aphek, unto the territory of the Amorite, |
| 5. And the land of the Giblites, and all the Lebanon, toward the sunrising, from Baal-gad under Mount Hermon to the entering into Hamath. | 5. and the land of the Gebalite and all Lebanon toward the sunrise, from the plain of Gad, the lowlands of Mount Hermon, unto the entrance of Hamath, |
| 6. All the inhabitants of the hill country from Lebanon to Misrephoth-maim, and all the Sidonians, I will drive them out from before the children of Israel; only divide it by lot to the Israelites for an inheritance, as I have commanded you. | 6. all the inhabitants of the hill-country from Lebanon unto the channels of water, all the Sidonians, by My Memra I will dispossess them from before the sons of Israel; only divide it for Israel in inheritance as I have commanded you. |
| 7. And now, divide this land for an inheritance to the nine tribes, and the half tribe of Manasseh. | 7. And now divide this land in inheritance for the nine tribes and the half tribe of Manasseh. |
| 8. With him, the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond the Jordan eastward, even as Moses the servant of the Lord gave them. | 8. With it the tribe of Reuben and the tribe of Gad received their inheritance that Moses gave to them across the Jordan to the east, as Moses the servant of the LORD gave to them: |
| 9. From 'Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the Plain of Medba to Dibon; | 9. from the Aroer which is on the edge of the gorge of the Arnon, and the city that is in the midst of the gorge, and all the plain of Medba unto Dibon; |
| 10. And all the cities of Sihon king of the Amorites, who reigned in Heshbon, to the border of the children of 'Ammon; | 10. and all the cities of Sihon the Amorite king who was king in Heshbon unto the territory of the sons of Ammon; |
| 11. And Gilead, and the border of the Geshurites and the Maachathites, and all Mount Hermon, and all Bashan to Salcah; | 11. and the land of Gilead, and the territory of the Geshurite, and Epicaerus, and all the hill country of Hermon, and all Matthan unto Salcah; |
| 12. All the kingdom of Og in Bashan, who reigned in Ashtaroth and Edrei, who remained of the remnant of the giants-these did Moses smite, and cast them out. | 12. all the kingdom of Og in Matthan, who was king in Ashtaroth and in Edrei (he was left from the remnant of the giants), and Moses struck them down and drove them out. |
| 13. Nevertheless, the children of Israel did not expel the Geshurites or the Maachathites; but the Geshurites and Maachathites dwell among the Israelites until this day. | 13. And the sons of Israel did not drive out the Geshurite and the Epicaerite, and the Geshurite and the Epicaerite dwell in the midst of Israel unto this day. |
| 14. Only to the tribe of Levi he gave no inheritance; the sacrifices of the Lord God of Israel made by fire are his inheritance, as He said to him. **{P}** | 14. Only to the tribe of Levi he did not give an inheritance; the offerings of the LORD God of Israel are its inheritance as He said to him. **{P}** |
| 15. And Moses gave to the tribe of the children of Reuben inheritance according to their families. | 15. And Moses gave to the tribe of the sons of Reuben according to their families. |
| 16. And their border was from 'Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medba; | 16. And the territory was for them from Aroer which is on the edge of the gorge of the Arnon, and the city in the midst of the gorge, and all the plain unto Medeba; |
| 17. Heshbon, and all her cities that are in the plain; Dibon, and Bamoth- baal, and Beth-baal-meon. | 17. Heshbon and all its cities which are in the plain — Dibon, and Bamoth-baal, and Beth-baal-maon, |
| 18. And Jahaza, and Kedemoth, and Mephaath. | 18. and Jahaz and Kedemoth and Mephaath,  |
| 19. And Kirjathaim, and Sibmah, and Zereth- hashahar in the mount of the valley. | 19. and Kiriathaim and Sibmah and Zereth-shahar on the hill of the plain; |
| 20. And Beth- peor, and Ashdoth-pisgah, and Beth-jeshimoth. | 20. and Beth-peor, and the channel from the heights and Beth-jeshimoth; |
| 21. And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses smote; and the princes of Midian: Evi, and Rekem, anal Zur, and Hur, and Reba, dukes of Sihon, inhabitants of the land. | 21. and all the cities of the plain and all the kingdom of Sihon, the Amorite king who was king in Heshbon, whom Moses struck down; and the chiefs of Midian — Evi and Rekem and Zur and Hur and Reba, the chiefs of Sihon, the inhabitants of the land. |
| 22. And Balaam the son of Beor, the soothsayer, did the children of Israel slay with the sword, together with those that were slain by them. | 22. And the sons of Israel killed by the sword Balaam the son of Beor, the diviner, among their killed. |
| 23. And the border of the children of Reuben was the Jordan and its border. This was the inheritance of the children of Reuben according to their families, the cities and their villages. **{P}** | 23. And the border of the sons of Reuben was the Jordan and its territory, and this was the inheritance of the sons of Reuben according to their families, the cities and their villages. **{P}** |
| 24. And Moses gave to the tribe of Gad, to the children of Gad according to their families. | 24. And Moses gave to the tribe of Gad, to the sons of Gad, according to their families. |
| 25. And their border was Jazer, and all the cities of Gilead, and half the land of the children of 'Ammon, to 'Aroer that is before Rabbah. | 25. And their territory was Jazer and all the cities of Gilead and half the land of the sons of Ammon unto Aroer which is on the edge of Rabbah; |
| 26. And from Heshbon to Ramath-mizpeh, and Betonim; and from Mahanaim to the border of Debir; | 26. and from Heshbon unto Ramath-mizpeh and Betonim, and from Mahanaim unto the territory of Debir, |
| 27. And in the valley, Beth-haram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and its border, to the edge of the Sea of Chinnereth on the eastern side of the Jordan. | 27. and in the valley of Beth-haram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon the king of Heshbon, and Jordan and its territory, unto the ends of the Sea of Ginessar, beyond the Jordan to the east. |
| 28. This is the inheritance of the children of Gad, according to their families, the cities and their villages. | 28. This is the inheritance of the sons of Gad according to their families, the cities and their villages. |
| 29. And Moses gave inheritance to the half tribe of Manasseh; and this was for the half tribe of the children of Manasseh according to their families. | 29. And Moses gave to the half tribe of Manasseh, and it was for the half tribe of the sons of Manasseh according to their families. |
| 30. And their border was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the villages of Jair, which are in Bashan, threescore cities; | 30. And their territory was from Mahanaim: all Matnan, all the kingdom of Og the king of Matnan and all the towns of Jair, which are in Matnan, sixty cities, |
| 31. And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were for the children of Machir the son of Manasseh, to one half the children of Machir according to their families. | 31. and half the land of Gilead and Ashtaroth, and Edrei, the cities of the kingdom of Og in Matnan, to the sons of Machir the son of Manasseh, for the half of the sons of Machir, according to their families. |
| 32. These are the tribes which Moses caused to inherit in the plains of Moab, on the other side of the Jordan eastward, facing Jericho. | 32. These are what Moses gave as an inheritance in the plain of Moab across the Jordan, east of Jericho. |
| 33. But to the tribe of Levi Moses gave no inheritance. The Lord God of Israel was their inheritance, as he spoke to them. **{S}** | 33. And to the tribe of Levi, Moses did not give an inheritance. The gifts that the LORD God of Israel gave to them are their inheritance as the LORD spoke to them. **{S}** |
|  |  |
| 1. And these are the cities which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the tribes of the children of Israel, distributed for inheritance to them.  | 1. And these are what the sons of Israel inherited in the land of Canaan, what Eleazar the priest and Joshua the son of Nun and the heads of the clans of the tribes of the sons of Israel gave them to inherit.  |
| 2. By lot was their inheritance, as the Lord commanded through Moses, for the nine tribes and for the half tribe. | 2. By lot their inheritance was divided to as the LORD commanded by the hand of Moses to the nine tribes and the half tribe. |
| 3. For Moses had given the inheritance of two tribes and a half tribe on the other side of the Jordan, but to the Levites he gave no inheritance among them. | 3. For Moses gave the inheritance of the two tribes and the half tribe across the Jordan. And he did not give to the Levites an inheritance among them.  |
| 4. For the children of Joseph were two tribes, Manasseh and Ephraim, but they gave no part to the Levites, in the land, save cities to dwell in, and the open land about them, for their cattle and for their flocks. | 4. For the sons of Joseph were two tribes — Manasseh and Ephraim. And they did not give a portion to the Levites in the land, but only cities to dwell in and their open spaces for their cattle and for their possessions. |
| 5. As the Lord commanded Moses, so the children of Israel did, and they divided the land. **{P}** | 5. As the LORD commanded Moses, so the sons of Israel did; and they divided the land. **{P}** |
|  |  |

**Rashi’s Commentary on: Yehoshua (Joshua) 13:7-14 + 14:4-5**

**1** **there remains yet very much land** of that which I promised to Abraham remains to be possessed, for it has not been conquered.

**2** **borders** Heb. גּלִילוֹת, *marche* in Old French.

**3** **From the Shihor** i.e., the Nile synonymous with the brook of Egypt. It adjoins the southwestern border of Eretz Israel, as is stated in “וְאֵלֶּה מַסְעֵי.” We learn here that in Joshua’s lifetime, he did not conquer the entire southern border, except from the desert of Zin [which is the divided smooth mount that goes up to Seir] to the Nile. This is the boundary of Gaza which is stated above: “From Kadesh Barnea to Gaza.”

**to the border of Ekron northward** The 'Ekronites dwell by the sea and spread out farther northward than the others.

**which is counted to the Canaanites** i.e., It is a part of the land of Canaan which I gave to Abraham.

**the five lords of the Philistines** This is the end of the border to the Mediterranean Sea which is in the west.

**the Gazathites, and the Ashdodites, etc.** He enumerates six, yet in the beginning he calls them five. Said Rabbi Johanan: [He counts] their prominent ones. The prominent ones were five, for he does not count the 'Avim among the prominent lords. We may also explain thus: The five lords of the Philistines: The Gazathites, and the Ashdodites, and the Ashkelonites, and the Gittites, and the Ekronites, these are the five. And there also remained to conquer, the land of the 'Avim who are not of the Philistines.

**4** **From the south, all the land of the Canaanites** The preceding verse describes [the region] from the south side from east to west, and this verse describes the width of that region, which remained to conquer, how much it was from south to north. [Thus we explain]

**From the south** From the south, i.e., Mearah that belongs to the Sidonians, to Aphek, to the Amorites.

**5** **And the land of the Giblites, and all the Lebanon, toward the sun-rising** And on the eastern border, there remained to conquer in the northern end, all the Lebanon, from Baal-Gad to the end of the border, and in the width from east to west, to the entering into Hamath. This is the entire northern boundary, for the entering into Hamath is at the northwestern corner, in “ אֵלֶּה מַסְעֵי.”

**6** **I will drive them out** after your death.

**only divide it by lot to the Israelites as an inheritance** and subsequently, each tribe will conquer that which fell into its lot.

**8** **With him** i.e., with the first half tribe of Manasseh, the Reubenites and Gadites received their inheritance.

**9** **From 'Aroer** He goes on to describe the entire land on the other side of the Jordan, after which he explains the boundary of each tribe. And Moses gave to such and such a tribe, etc.

**12** **who remained of the remnant of the giants [Rephaim]** whom Chedorlaomer and the kings who were with him had slain, as it is stated: “And they smote the Rephaim in Ashteroth Karnaim.”

**19** **the mount of the valley** This follows Jonathan.

**25** **and half the land of the children of 'Ammon** half of what they conquered of the land of the children of 'Ammon and (sic) from Sihon.

**27** **Jordan and its border** the cities which are on its bank.

**28** **the cities and their villages** the walled cities. **and their villages** open cities without walls.

**Chapter 14**

**1** **distributed for inheritance to them** [lit.,] caused to inherit.

**4** **For the children of Joseph were two tribes** instead of the tribe of Levi.

**Verbal Tallies**

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

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

**B’Midbar (Numbers) 27:15 – 28:25**

**Tehillim (Psalms) 105:29-38**

**Yehoshua (Joshua) 13:7-14 + 14:4-5**

**Mk 13:1-2, Lk 21:5-6, Rm 6:15-23**

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

Spoke / Saying - אמר, Strong’s number 0559.

Go out / Forth - יצא, Strong’s number 03318.

Go in / Came - בוא, Strong’s number 0935.

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

Moses - משה, Strong’s number 04872

Spoke / Said - דבר, Strong’s number 01696.

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 0430.

**Bamidbar (Numbers) 27:15** And **Moses <04872>** **spake <01696> (8762)** unto the **LORD <03068>**, **saying <0559> (8800)**,

16 Let the **LORD <03068>**, the **God <0430>** of the spirits of all flesh, set a man over the congregation,

17 Which may **go out <03318> (8799)** before them, and which may **go in <0935> (8799)** before them, and which may lead **them out <03318> (8686)**, and which may bring **them in <0935> (8686)**; that the congregation of the **LORD <03068>** be not as sheep which have no shepherd.

**Tehillim (Psalms) 105:31** He **spake <0559> (8804)**, and there **came <0935> (8799)** divers sorts of flies, and lice in all their coasts.

Ps 105:37 He brought them **forth <03318> (8686)** also with silver and gold: and there was not one feeble person among their tribes

**Yehoshua (Joshua) 13:8** With whom the Reubenites and the Gadites have received their inheritance, which **Moses <04872>** gave them, beyond Jordan eastward, even as **Moses <04872>** the servant of the **LORD <03068>** gave them;

**Yehoshua (Joshua) 13:14** Only unto the tribe of Levi he gave none inheritance; the sacrifices of the **LORD <03068>** **God <0430>** of Israel made by fire are their inheritance, as he **said <01696> (8765)** unto them.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Num 27:15 – 28:25** | **Psalms****Psa 105:29-38** | **Ashlamatah****Josh 13:7-14 + 14:4-5** |
| --- | --- | --- | --- | --- |
| **!yIa;** | no, nothing | Num. 27:17 | Ps. 105:34Ps. 105:37 |  |
| **lk;a'** | eat, eaten | Num. 28:17 | Ps. 105:35 |  |
| **~yhil{a/** | GOD | Num. 27:16 |  | Jos. 13:14 |
| **rm;a'** | saying | Num. 27:15Num. 27:18Num. 28:1Num. 28:2Num. 28:3 | Ps. 105:31 |  |
| **#r,a,** | land, earth, ground |  | Ps. 105:34 | Jos. 13:7Jos. 14:4Jos. 14:5 |
| **hV,ai** | offering | Num. 28:2Num. 28:3Num. 28:6Num. 28:8Num. 28:13Num. 28:19Num. 28:24 |  | Jos. 13:14 |
| **rv,a]** | who, which | Num. 27:17Num. 27:18Num. 28:3Num. 28:23 |  | Jos. 13:8Jos. 13:9Jos. 13:10Jos. 13:12Jos. 13:16Jos. 13:17 |
| **aAB** | come, go, bring | Num. 27:17Num. 27:21 | Ps. 105:31Ps. 105:34 |  |
|  **!Be** | son | Num. 27:18Num. 27:20Num. 27:21Num. 28:2Num. 28:3Num. 28:9Num. 28:11Num. 28:19 |  | Jos. 13:10Jos. 13:13Jos. 13:15Jos. 14:4Jos. 14:5 |
| **lWbG>** | border |  | Ps. 105:31Ps. 105:33 | Jos. 13:10Jos. 13:11Jos. 13:16 |
| **rb;D'** | spoke, spoken | Num. 27:15Num. 27:23Num. 28:1 |  | Jos. 13:14 |
| **rh;** | mountain | Num. 28:6 |  | Jos. 13:11 |
| **hz<** | this | Num. 28:3Num. 28:14Num. 28:17 |  | Jos. 13:7Jos. 13:13 |
| **ycix]** | half | Num. 28:14 |  | Jos. 13:7 |
| **hwhy**  | LORD | Num. 27:15Num. 27:16Num. 27:17Num. 27:18Num. 27:21Num. 27:22Num. 27:23Num. 28:1Num. 28:3Num. 28:6Num. 28:7Num. 28:8Num. 28:11Num. 28:13Num. 28:15Num. 28:16Num. 28:19Num. 28:24 |  | Jos. 13:8Jos. 13:14Jos. 14:5 |
| **~Ay** | day | Num. 28:3Num. 28:9Num. 28:16Num. 28:17Num. 28:18Num. 28:24Num. 28:25 |  | Jos. 13:13 |
| **ac'y"** | go, gone | Num. 27:17Num. 27:21 | Ps. 105:37Ps. 105:38 |  |
| **laer'f.yI**  | Israel | Num. 27:20Num. 27:21Num. 28:2 |  | Jos. 13:13Jos. 13:14Jos. 14:5 |
|  **lKo** | all, entire, whole, every | Num. 27:16Num. 27:19Num. 27:20Num. 27:21Num. 27:22Num. 28:18Num. 28:25 | Ps. 105:31Ps. 105:35Ps. 105:36 | Jos. 13:9Jos. 13:10Jos. 13:11Jos. 13:12Jos. 13:16Jos. 13:17 |
| **xq;l'** | take, took | Num. 27:18Num. 27:22 |  | Jos. 13:8 |
| **%l,m,** | king |  | Ps. 105:30 | Jos. 13:10 |
|  **hv,m** | Moses | Num. 27:15Num. 27:18Num. 27:22Num. 27:23Num. 28:1 |  | Jos. 13:8Jos. 13:12Jos. 13:15Jos. 14:5 |
| **hk'n"**  | stuck |  | Ps. 105:33Ps. 105:36 | Jos. 13:12 |
| **!t;n"**  | put, give | Num. 27:20 | Ps. 105:32 | Jos. 13:8Jos. 13:14Jos. 13:15Jos. 14:4 |
| **hw"c'** | commission | Num. 27:19Num. 27:22Num. 27:23Num. 28:2 |  | Jos. 14:5 |
| **jb,ve** | tribes |  | Ps. 105:37 | Jos. 13:7Jos. 13:14 |
| **~yIn"v.**  | two | Num. 28:3Num. 28:9Num. 28:11Num. 28:12Num. 28:19Num. 28:20 |  | Jos. 14:4 |
| **rv,a]K;** | just | Num. 27:22Num. 27:23 |  | Jos. 13:8Jos. 14:5 |
| **hf'['** | did, do, done, make | Num. 27:22Num. 28:4Num. 28:6Num. 28:8Num. 28:15Num. 28:18Num. 28:20Num. 28:21Num. 28:23Num. 28:24Num. 28:25 |  | Jos. 14:5 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Num 27:15 – 28:25** | **Psalms****Psa 105:29-38** | **Ashlamatah****Josh 13:7-14 + 14:4-5** | **Peshat****Mk/Jude/Pet****Mk 13:1-2** | **Remes 1****Luke****Lk 21:5-6** | **Remes 2****Acts/Romans****Rm 6:15-23** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἁμαρτία | sin | Num 28:15 Num 28:22  |  |  |  |  | Rom. 6:16Rom. 6:17Rom. 6:18Rom. 6:20Rom. 6:22Rom. 6:23 |
| εἷς | one | Num 28:4Num 28:7Num 28:11 Num 28:12 Num 28:13Num 28:14Num 28:15Num 28:19Num 28:20 Num 28:21 Num 28:22 |  |  | Mk. 13:1 |  |  |
| ἔρχομαι | came, come |  | Psa 105:31Psa 105:34  |  |  | Lk. 21:6 |  |
| ἡμέρα | day | Num. 28:3Num. 28:9Num. 28:16Num. 28:17Num. 28:18Num. 28:24Num. 28:25 |  | Jos. 13:13 |  | Lk. 21:6 |  |
| θεός | GOD | Num. 27:16 |  | Jos. 13:14 |  |  | Rom. 6:17Rom. 6:22Rom. 6:23 |
| ἱερός | temple |  |  |  | Mk. 13:1 | Lk. 21:5 |  |
| Ἰησοῦς | Jesus |  |  |  | Mk. 13:2 |  | Rom. 6:23 |
| καρπός | fruit |  | Psa 105:35 |  |  |  | Rom. 6:21Rom. 6:22 |
| καταλύω | torn down |  |  |  | Mk. 13:2 | Lk. 21:6 |  |
| κοσμέω | adorn |  |  |  |  | Lk. 21:5 |  |
| κύριος | LORD | Num. 27:15Num. 27:16Num. 27:17Num. 27:18Num. 27:21Num. 27:22Num. 27:23Num. 28:1Num. 28:3Num. 28:6Num. 28:7Num. 28:8Num. 28:11Num. 28:13Num. 28:15Num. 28:16Num. 28:19Num. 28:24 |  | Jos. 13:8Jos. 13:14Jos. 14:5 |  |  | Rom. 6:23 |
| λέγω | say | Num 27:18Num 28:1 Num 28:2 |  |  | Mk. 13:1Mk. 13:2 | Lk. 21:5 | Rom. 6:19 |
| λίθος | stone |  |  |  | Mk. 13:1Mk. 13:2 | Lk. 21:5Lk. 21:6 |  |
| ὅς / ἥ / ὅ | which, who | Num. 27:17Num. 27:18Num. 28:3Num. 28:23 |  | Jos. 13:8Jos. 13:9Jos. 13:10Jos. 13:12Jos. 13:16Jos. 13:17 | Mk. 13:2 | Lk. 21:6 | Rom. 6:16Rom. 6:17Rom. 6:21 |
| σάρξ | flesh | Num 27:16  |  |  |  |  | Rom. 6:19 |
| υἱός | son | Num. 27:18Num. 27:20Num. 27:21Num. 28:2Num. 28:3Num. 28:9Num. 28:11Num. 28:19 |  | Jos. 13:10Jos. 13:13Jos. 13:15Jos. 14:4Jos. 14:5 |  |  |  |

**Nazarean Talmud**

**Sidra of “B’Midbar” (Num.) “27:15 – 28:25”**

**“Yifqod Adonai” “Let appoint the LORD”**

**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** |
| **And** while **some were speaking about the Temple, that it was adorned with precious stones and votive offerings, he said, “**As for **these** things **that you see, the days will come in which not** one **stone will be left on another** (stone) **that will not be thrown down!”** | **And as he** (Yeshua) **came out of the Temple, and one of his talmidim[[18]](#footnote-18) said to him, Rabbi** (Hakham)**, Look! What kind of stones and what kind of buildings! And Yeshua answering him, said Do you see these great buildings? Not one stone will be left upon another** (stone)**; all will be hurled down** (and) **destroyed.** |

|  |
| --- |
| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **What then? Will we sin because we are no longer under the principle** (law)of sin and death[[19]](#footnote-19) **but under the** Torah’s **loving-kindness? May it never be! Do you not know that to whomever you present[[20]](#footnote-20) yourselves[[21]](#footnote-21)** as **slaves[[22]](#footnote-22) for obedience, you are slaves to whomever you obey, whether sin,** leading **to death, or obedience,** leading **to becoming a Tsaddiq? But thanks** be **to God that you were slaves of sin, but you have obeyed from the heart the pattern of teaching** (instruction of the Torah, i.e. Oral Torah) **to which you were entrusted, and having been set free from** habitual **sin** (i.e. the **principle** of sin and death), **you became enslaved to righteous/generosity. (I am speaking in human terms because of your natural limitations.) For just as you presented your members** as **slaves to impurity and lawlessness,** leading **to** habitual **lawlessness, so now present your members** as **slaves to righteous/generosity,** leading **to becoming a Tsadiq. For when you were slaves of sin, you were free with respect to righteous/generosity. Therefore what sort of fruit did you have then, about which you are now ashamed? For the end of those** things is **death** (spiritual annihilation)**. But now, having been set free from sin[[23]](#footnote-23)** (the principle of sin and death) **and now being a courtier to God, you have your fruit** leading **to a consecrated[[24]](#footnote-24) life, and its goal** is **the Olam HaBa. For the wages of sin** is **death** (spiritual annihilation)**, but the gift of God** is **endless** **life in the Olam HaBa** (in the Y’mot HaMashiach) **in union with Yeshua the Messiah our Master.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 27:15 – 28:25 | Ps 105:29-38 | Josh 13:7-14 + 14:4-5 | Mordechai 13:1-2 | 1 Luqas 21:5-6 | Rom. 6:15-23 |

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

**And as he (Yeshua) came out of the Temple, and one of his talmidim said to him, Rabbi** (Hakham)**, Look! What kind of stones and what kind of buildings!**

What must be remembered when reading the Nazarean Codicil is that the Temple was in a constant state of construction and renovation. We tend to read the Nazarean Codicil as if the Temple was in perfect operational status. The renovations to the Temple were incomplete until the middle 60’s of the Common Era. This would mean that Yeshua never witnessed the renovations in a completed form. Therefore, the statements of the talmid must have been in relation to the construction that they viewed as they were leaving the Temple.

It is most likely that Yeshua and his talmidim exited the Temple through the Huldah tunnels to the south. This would have been then an appropriate path to Bet Pagah (Bethany). These two sets of tunnels were named after the prophetess Huldah, the wife of Shallum, Jeremiah’s contemporary.[[25]](#footnote-25) These tunnels were pre-Herodian.[[26]](#footnote-26) Exactly why these gates are referred to as the “Huldah tunnels” or “Gates” is a matter of conjecture. It has been suggested that the Hebrew name “Huldah” means weasel or mole. The pilgrims would enter the tunnel and rise to the platform of the Temple as moles or weasels.[[27]](#footnote-27) These tunnels were extended during the Hasmonean and Herodian renovations. Yet for some unexplained reason the tunnels were named after the prophetess Huldah.[[28]](#footnote-28) Today when viewing the southern end of the Temple walls it appears that, there were two sets tunnels albeit one set is covered by later construction. One set is the typical set of two tunnels and the other set to the east appears to be a “triple gate.” In a personal conversation and interview held at the Pool of Siloam in June 2006, Professor Dr. Ronny Reich suggested that the third gate was added some time after the Herodian period, possibly as late as the Umayyad period or even by Crusaders who used the area to stable horses.

These tunnels offered an entrance and exit described in the Mishnah.[[29]](#footnote-29) The Mishnah also offers other points of entry and exit. However, the primary point of entry and exit was through the southern Huldah gates. All other gates seem to serve other specific purposes. It is here at the Huldah Gates that the “Beautiful Gates”[[30]](#footnote-30) were located.[[31]](#footnote-31) From this location the massive stones, which stabilized the colossal southeastern wall, would have been visible.

Josephus describes the walls of the Temple and the construction needed to build a level platform in his Jewish Wars. We have translated these passages in the past for some research explaining Temple construction.

The lower regions of the walls were built up **from the bedrock as much as three hundred cubits**.[[32]](#footnote-32) But some areas exceeded this height. The depth is not apparent because the valleys were filled to level the narrow city streets.

The southern entrance to the Temple would have given any pilgrim an overwhelming impression of the Temple. It would have given view to the largest stones of the Temple’s construction. Today many of these foundational stones are hidden from view. While most stones weighted nearly 5 tons, there are massive stones on the western wall that weigh 400 and 600 metric tons each. The stones at the base of the southern corners form some of the largest. This is because these massive stones form a solid foundation for the walls of excessive height.

While we can offer no proof that the location of Yeshua’s prophecy was in the proximity of the Huldah Gates, we submit that we can draw this conclusion by Hillel’s 2nd and 6th hermeneutic principles.[[33]](#footnote-33) We will first reiterate that the title given for the gates at the southern end of the Temple as “Huldah Gates”[[34]](#footnote-34) is not sufficiently explained by historical scholarship. Here we would like to offer our scholarly opinion. The prophetess Huldah lived as a contemporary to Yermiyahu (Jeremiah) as stated above.[[35]](#footnote-35) The prophecies of Yermiyahu recorded in the Tanakh are well known. Likewise, the reasons for his “Lamentations” echo through the ages as a reminder that the Babylonians destroyed Yerushalayim with its First Temple. While the Tanakh records the prophecy of Huldah the prophetess, her prophecy is not as well known. While it is rather taboo in scholarly articles to cite scripture at length, these passages are well worth the read.

Figure 1 –

Reconstruction of the Beautiful gateway underground passageway of the double huldah gates

**2 Kings 22:14 - 20.** And Hilkiah the priest and Ahikam and Achbor and Shaphan and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah the son of Harhas, the keeper of the raiment, and she was sitting in Jerusalem in the study-hall, and they spoke to her. And she said to them, "So has the Lord God of Israel spoken, 'Say to the man who sent you to me, "So has the Lord said, 'Behold I bring calamity to this place and upon its inhabitants-all the words of the scroll that the king of Judah read. Because they have forsaken Me and have burned incense to pagan deities, in order to provoke Me with all the deeds of their hands, My wrath is kindled against this place, and it shall not be quenched.' And concerning the king of Judah who has sent you to inquire of the Lord, so shall you say to him, 'So has the Lord God of Israel said, "The words are what you heard. Since your heart has become soft, and you have humbled yourself before the Lord, when you heard what I spoke about this place and about its inhabitants, to become a desolation and a curse, and you rent your garments and wept before Me, I, too, have heard [it],' says the Lord. Therefore, behold I gather you in to your forefathers, and you shall be gathered into your graves in peace, and your eyes shall not see any of the calamity that I am bringing upon this place." And they brought back word to the king.[[36]](#footnote-36)

Our conjecture is that the prophetess Huldah was standing on the southern steps of the Temple mount of her day, looking down the Kidron valley into the Ge’Hinnom[[37]](#footnote-37) (Gehanna) a place given to extreme idolatry. The palace of King David was just below this wondrous view. It seems most plausible that many of the subsequent kings of Yisrael lived in this vicinity. Therefore, the title given to these gates could easily have been because Huldah prophesied from this location. What is interesting about Huldah’s prophecy is that it foretells the destruction of the First Bet haMikdash with reason. Therefore, we would further our conjecture that Yeshua was in the proximity of the Huldah Gates when he made his prophecy of the Temple’s pending doom.

If there is any validity to all this conjecture, we may have a reason furthered by Yeshua as to why the Temple was destroyed.

Targum Pseudo Yonatan Malachai 3:22 Remember the Law of Moses My servant, which I commanded him on Horeb for all Israel, *to teach them* statutes and ordinances.

Targum Pseudo Yonatan Yermiyahu 2:8,13 2:8. The priests did not say: *‘Let us fear before* the LORD’; nor did the *teachers* of the Law *study to* know *the fear of Me.* But *the king* rebelled against *My Memra,* and the prophets *of falsehood* prophesied *in the name of the idols,* and went after what would not profit *them.* 2:13. For My people have committed two evils: they have forsaken *My service, for the sake of which I bring goodness upon them* *like* a fountain of water *which does not cease; and they have strayed after the idols which* are *like* broken pits for them, which cannot *guarantee* water.

The prophetess accuses the B’ne Yisrael of idol worship. While the thought deserves a deeper explanation, we will offer a brief elucidation here. After the reforms of Ezra, idolatry was no longer a problem for the Bne Yisrael. However, we suggest that a new form of idolatry was embraced by the B’ne Yisrael - a new form of in assimilation. This assimilation actually began in Babylon. Many of the B’ne Yisrael refused to leave Babylon’s comforts to re-pioneer Eretz Yisrael. The Sothern steps offered the main entrance into the Temple plaza. While there was a “Shushan Gate,” “Eastern gate” it was not used for public entrance and exit. Consequently, the public entrance was to the south through the “Huldah Gates.” Yisrael’s new idolatry was in becoming like the nations (Gentiles). This is especially evident when we review the past few pericopes and the accusations brought against the Tz’dukim (Sadducees) by Yeshua.

In summary, we offer the three reasons for the Temple’s destruction.

1. Failure to tithe appropriately supporting the work of G-d (Community)
2. Failure to keep Shabbat
3. Failure to appropriately keep the mitzvoth and attend the Festivals (Sabbaths)
	1. Because there are specific, mitzvoth related to the Temple, it would also be implied that these mitzvoth were being directly violated
	2. Failure to follow the Oral Torah – as passed down by the forefathers

In noticing these things, Yeshua foretold the Temple’s pending doom. This doom would foster the rise of the rabbinic system, which we believe Yeshua, Hillel and other such renowned Rabbis of that era fought to bring about as a means of Judaic reform. The Temple became defunct thereby circumventing its purpose for existence. It is very interesting to note that the Mishkan was retired by Solomon (the son of David as Edersheim has pointed out) in favor for the First Temple and Yeshua points to the retirement of the Temple (as a Son of David) in favor of the rabbinic system.

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

**Textual Analysis**

Again, we are faced with what seems to be an antinomian position of “free-grace,” which is nothing but a disgrace. Yet, nothing could be farther than the truth. Therefore, as usual we need to turn to logic (Sevarah) to determine context and purpose. One question that is not asked in true sincerity is whether “righteousness/generosity” through Torah observance exists. It is evident through these passages of the Nazarean Codicil that “righteousness/generosity” through Torah observance does exist! (See: Lk. 1:5, Mk. 10:20, and Phil. 3:5-6).

Secondly, it should be abundantly clear to the reader that Hakham Shaul has a specific agenda in the Remes portion of our Nazarean Talmud. That objective is the acceptance of an **appointed position as an agent (slave - courtier) of G-d** rather than an agent for sin. This means acceptance of the Torah both written and Oral as we will see.

**The Principle of sin and death**

Since the sin of Adam, death entered the cosmic world. Sin infuses the cosmos with death, disease and all of its siblings. Hakham Shaul begins discussing this principle in the opening pericope of his Igeret to the Romans in chapter Six.

Gentiles die on the account of their (habitual) sins.[[38]](#footnote-38) As such, they only see a minimal reward for their life. G-d compensates them in this life for their good deeds. They never fully experience the holy or the spiritual. In some cases, they die an immediate death because of the enormity of their immorality. Some will die the death of spiritual annihilation. G-d eradicates them from history as if they never existed.

G-d’s will is for humanity is to be men of righteous/generosity, living eternally as Tsadiqim. When men rebel and become (habitual) sinners is it no longer G-d’s will for them to live eternally.[[39]](#footnote-39) The principle of sin and death related to Adam’s forfeiture of living eternally in Gan Eden. Men who are habitual sinners likewise, forfeit eternal life on the earth.[[40]](#footnote-40) Death then is the punishment for habitual sin,[[41]](#footnote-41) this punishment relating to forfeiture of eternal life. This is because man now knows there are sinful actions he must avoid. This is written into the cosmic fabric of the universe. The cosmic DNA is the Oral Torah therefore man is without excuse. His choice of violating the good that G-d would have him do sees him forfeiting his claim to enter the Olam HaBa or Y’mot HaMashiach.

Eating of the tree of evil married to good resulted in the shortening of life[[42]](#footnote-42) because the evil is also associated with the “principle of sin and death.”

**G-d Sat in Judgment:**

**“You are slaves to whomever you obey”**

These words directly relate to the fall of Adam in Gan Eden. When we read the Biblical account of Adam’s fall, we notice that Hakham Shaul’s words reveal a very interesting truth. **You are a slave to whomever you obey** reveals the Adamic failure. Adam is placed in Gan Eden with what appears to be a few simple mitzvoth i.e. do not eat of the tree and cultivate the Garden etc. However, we opine that Adam knew the whole Oral Torah, as we will see. What we may fail to see in its proper perspective is that Adam chose to follow the teachings (oral teachings) of the serpent rather than those of G-d. Or, as some would point out that Adam followed the words of Chavah. Regardless, Adam does not follow the words and mitzvoth of G-d. His choice is to follow the words of the primordial Nachash (serpent) and or the words of Chavah his wife. The Midrash shows that even though the verse reads, “Because you have listened to the voice of your wife” we understand that ultimately Adam obeyed the words (teachings) of the Nachash. As G-d begins His judgment, He begins with the primordial Nachash. The Midrash offers an interesting perspective showing that the “Name of G-d” appears in the text of the Written Torah seventy-one times before G-d pronounces judgment on the Nachash for his criminal acts of treason. According to Rabbi Yehudah ben Shimon on the authority of Rabbi Hoshaya his master… ﻿“From the beginning of the Book [of Genesis] up to this point the Divine Name occurs seventy-one times: this intimates that he [the serpent] was judged by a full court.”[[43]](#footnote-43) The treasonous disobedience to the primordial Nachash is therefore prototypical of sin. Sin refuses to obey the Torah, i.e. the Mitzvoth of G-d preferring the enticements of the Nachash. Allegorically speaking sin is therefore, obedience to the Nachash and rejection of the Living Torah. We can equate the “Living Torah” with the Jewish people who are the model for the Tsadiqim. Therefore, “**Lawlessness,** leading **to** habitual **lawlessness”** is a fitting description of the continuity of sin. Interestingly, the antinomian teachings of the Nachash remain alive to this day. Many are unwittingly bitten with the poison of the primordial Nachash’s venom refusing to obey the Torah of G-d.

Adam’s terror at the Divine presence’s entering the Garden is due to his sin. But, how are we to understand his sin? Note that G-d does not appear to have viewed the traitorous act of Adam HaRishon. And, why is this? This is because G-d vowed to Himself not to look on man’s sin.[[44]](#footnote-44) Therefore, Adam was invisible to G-d. Yet, Adam hid himself from the Divine Presence because he had no mitzvah to his credit.[[45]](#footnote-45) He had not abstained from eating what was forbidden. Therefore, Adam violated the laws of Kosher. Allegorically we have stated that Adam also violated the laws of Shabbat and Erubin. Eating of the tree of evil married to good resulted is trespassing a boundary that was forbidden, i.e. going beyond the Erub. Chavah violates Shabbat and the Erub in that she carries fruit from a profane place outside the Erub, into the Erub. Furthermore, the food is not kosher and therefore compounding the matter. Note also that Adam and Chavah intentionally hid from the Divine presence on Shabbat, which is tantamount to violating Shabbat. Shabbat is the day to embrace the Shekinah. Adam rejected the Divine presence for his own personal pleasure. The violation of Shabbat is evidence that they violated the whole Oral Torah by not being Shomer Shabbat.

In the prelude of B’resheet where we read the narrative of the separation of Chavah from Adam, we learn that the “D’barim Elohim”[[46]](#footnote-46) were in the mouth of Adam. In other words, Adam was G-d’s **appointed courtier (agent).** Then G-d passes all the beasts of the field before Adam to see what he would call them. The Ruach HaKodesh (Oral Torah – Divine Breath) was resident within Adam and he called (breathed out) each creature by its essential self. We must maintain careful attention to our wording here. Our intention is to use allegorical terms for the sake of understanding the spiritual realm. The essence and “names” of the creatures is inconsequential to our discussion. To understand the work of Adam HaRishon we must see the names of the creatures from their symbolic meanings. In other words Adam was working on a deeply So’odic level in naming the creatures. Adam did not see the creatures in the usual sense. Adam saw the “invisible technical spermatic word of G-d,”[[47]](#footnote-47) its words and letters in the supernal dimension while reading the (Oral) Torah.[[48]](#footnote-48) The Torah’s pre-existence (supernal existence) is supported by the verse “The Lord possessed me in the beginning of His way, before His works of old” (Prov. 8:22). Upon seeing the combinations of the letters he read, or spoke their essence. At this point, they became a true and living entity. Our point here is that Adam was already the master of the Primordial Torah (Torah Kedumah) i.e. Oral Torah. From the top of Har Sinai Moshe Rabbenu peered into the realm of the Divine, an a-temporal dimension. As he saw the letters forming in that realm and he read them. As he read each word, he heard the voice of G-d speaking (breathing it out) as he read.[[49]](#footnote-49) The “unpardonable sin” according to the Jewish Sages is the sin of rejecting the Torah (both Oral and Written).[[50]](#footnote-50) This is seen in the Oral Torah as “*averah*” meaning to “pass over”[[51]](#footnote-51) or transgress. Sin, therefore is a “going over” (passing over) or setting the Torah aside.[[52]](#footnote-52)

If we were able to peer into the dimension of the Divine as Adam and Moshe did we would see the Divine Torah Kedumah in the form of letters and words forming and dancing before our eyes. We can better understand this by way of allegorical analogy of the rain that falls and with every drop it changes and influences creation. The Torah Kedumah constantly changes creation and brings it ever closer to its intended end.

The sin of Adam is the model sin. In the allegorical interpretation of Adam’s sin, we see the violation of the first positive mitzvah. “You will have no gods before Me.”[[53]](#footnote-53) Hakham Shaul clearly shows us that we sacrifice the eternal on the altar of the temporal when we allow sin to control us. He further stresses the idea that man is **the appointed courtier (agent) of G-d** in the cosmos. His mouth is to be filled with the D’barim Elohim (the words of G-d).

**Messiah: Job Description**

The “Messianic idea” is that of **agency** and **appointment.** Messiah must restore all that Adam HaRishon forfeited in Eden. However, we often mistakenly think that one day Messiah will return and with the snap of his fingers, he will make everything better. Nothing could be farther from the truth. This is the lackadaisical man’s theology. Yisrael is Messiah and as “Messiah,” we have a great deal of work to do. The Sages constructed Oral Torah so that we have the Divine pattern for reconstructing Eden right before our eyes. By viewing the allegorical images of Gan Eden, we are able to learn of their supernal realities. The Theocratic Society of the Y’mot HaMashiach are not magical happenings we idly wait for hoping that things will get better. The cosmos is to be engaged by a dynamic interaction with the Torah Kedumah. True spirituality is willful, intentional refinement of one’s character through Torah study and practice. This then allows G-d to be genuinely at home (tabernacle) with in our psyche. The destruction of the Temple prophesied by the Master makes room in the Temple of the Heart.

**Moshe’s Vestment of Kabod**

We have discussed in our translation to Hakham Shaul’s Igeret to the Ephesians the “Lights of Messiah.” There are many versions of these lights and many explanations. At present, we need to look at a view of these lights from another perspective. The Dead Sea Scrolls have preserved some of the ancient traditions that occasionally surface as we put the pieces of the puzzle together. In the section called “The Words of the Heavenly lights,” we have a view of Adam HaRishon as one of these “lights.” The following is an excerpt from 4Q504. [[54]](#footnote-54)

Fr. 8 recto

... [ ... Adam,] our [fat]her, *you fashioned in the image of [Your] glory*…[... the breath of life] you [b]lew into his nostril, and intelligence and knowledge [...] [... in the gard]en of Eden, which you had planted. You made [ him] govern [...] [...] and so that he would walk in a glorious land... [...] [...] he kept. And you imposed on him not to tu[rn away... ] [...] he is flesh, and to dust [...].

Adam HaRishon in his state before he sinned was seen to bear the image of G-d. While there are other ideas concerning which Adam this truly was (whether Adam HaRishon or Adam Kadmon), we will proceed with the Dead Sea scenario for the sake of making our point.

Fr. 6. recto

... [...Re]member, please, that all of us are your people. You have lifted us wonderfully [upon the wings of] eagles and you have brought us to you. And like the eagle which watches its nest, circles [over its chicks,] stretches its wings, takes one and carries it upon fits pinions] [...] we remain aloof and one does not count us among the nations. And [...] [...] You are in our midst, in the column of fire and in the cloud [...] [...] your [hol]y […] walks in front of us, *and your glory is in [our] midst [...] [...] the face of Moses* [your] serv[ant]...

There is an evident connection between the “kabod” of Adam HaRishon fashioned in the “image of G-d” and Moshe Rabbenu’s face that would shine with the “kabod” of G-d. Adam possessed a “body of light,” which shone from one end of the world to the other. This light was identical to the Ohr HaGanuz (primordial light) that was created on the first day. So bright was that light that Adam’s heel outshone the globe of the sun, how much more so the brightness of his face.

Moshe Rabbenu ascended to the supernal realm and communed with G-d when he received (kibel) the Torah. However, as noted above he was bathed in the Ohr HaGanuz, i.e. the Oral Torah. This constant immersion caused Moshe Rabbenu to become infused with the Ohr HaGanuz, radiating it from his being. His face shone with radiance that was overwhelming to the B’ne Yisrael.

While there is a great deal to be discussed on the matter of Moshe, Adam and their “Kabod” (glory), the evident connection is between the two Torahs that existed in the cosmos. Adam HaRishon represents the Oral Torah.

B’resheet (Gen) 2:20 Adam gave names to all the cattle, and to the birds of the sky, and to every beast of the field…

Shemot (Exo) 34:29 It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony *were* in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him (God).

The “Glory” of Adam relates to the Oral Torah, whereas the “Glory” of Moshe Rabbenu relates to the Written Torah.

Moshe Rabbenu repairs the damage done to the Cosmos by bringing the Torah down from the Heavens. Therefore, Adam was responsible for giving the world the Oral Torah. Consequently, he failed at his mission. Moshe Rabbenu initiated the tikun for this cosmic sin by bringing the Torah MiSinai down from the Heavens. However, the cosmos was still in need of further repair. This is because the principle of reconstruction is always the reverse of its construction. We can see this same principle in the plagues G-d poured out on Egypt.

**Mordechai (Mk) 9:2-4 And after six days Yeshua took** the three Paqidim **Tsefet and Ya’aqob and Yochanan and led them up to a high mountain apart** (from the other talmidim)**. And he transformed in front of them. And his clothing began shining, outstandingly white** as snow **such as no launderer on earth had the capacity to whiten them. And they saw Eliyahu with Moshe, and they were talking with Yeshua.**

Time nor space will allow us to elaborate at length the whole setting and occasion of this great miracle. What we need to draw from these passages is a relationship between the Master, Moshe Rabbenu and Eliyahu. As we have stated above Moshe relates to the Written Torah. Because Eliyahu is a prophet, Oral Spokesman for G-d he relates to the Oral Torah. Therefore, we see that the Master is the synthesis of these Toroth. Thus, he is a personification of the Words of the Torah Kedumah, as are all the Jewish Sages and Jewish people.

While the Sages have said a great deal about sin, we know that Judaism holds a “doctrine” of sin per se. in that certain sins are considered “absolute sin”[[55]](#footnote-55) specifically murder, fornication and idolatry.[[56]](#footnote-56) However, even these sins are forgivable through true repentance. Yet, there remains one unpardonable sin according to the Jewish Sages. That sin is specifically the rejection of the Torah (both Oral and Written).[[57]](#footnote-57) This is seen in the Oral Torah as “*averah*” meaning to “pass over”[[58]](#footnote-58) or transgress. This sin, therefore is a “going over” (passing over) or “setting aside” of the Torah as if it did not exist.[[59]](#footnote-59) G-d is not insulted nor does He take offence when He is ignored, in a manner of speech, so long as the rebellious soul still reads and studies the Torah. Why? Because when one reads and studies the Torah, he is guided down the path of Teshuba (repentance.) Cleaving to G-d is always seen as attending to the Torah studies of the Sages. Because G-d transcends the tangible realm, He has established a mediator between Himself and the Cosmic Order. The Torah is a mediator between G-d and man. We must come to realize that the Oral Torah is reflected in the Cosmic Order. When man intentionally violated a prohibition or directive of the Oral Torah, he becomes part and parcel of the unpardonable sin. “**Lawlessness,** leading **to** habitual **lawlessness”** breeds contempt for the Torah resulting in spiritual annihilation. Therefore, study of the Torah is paramount in the life of the Jewish soul. Abraham Abinu became aware of this truth and turned many souls to G-d. However, he has not seen the full scope of his reward because Gentiles are still coming to the Torah following his pattern.

**Talmud Torah 3:10** “Anyone who decides to be engaged in Torah [study] and not to work, and will be supported by charity – this person desecrates God’s name, degrades the Torah, extinguishes the light of our faith, brings evil upon himself and forfeits life in the world to come; since it is forbidden to derive benefit from the words of Torah in this world.[[60]](#footnote-60)

**Some Questions to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. In your opinion what is the intent of Hakham Tsefet’s pericope by the hand of his scribe Mordechai (Mark) for this Shabbat?
3. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
4. What part of the Torah Seder fired the heart and the imagination of the prophet this week?
5. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
6. 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!”**

**Coming Festival: Chanukah**

**Kislev 25 – Tebet 2 (Evening Dec 16 – Evening Dec 24, 2014)**

**For further information see:**

[**http://www.betemunah.org/lapin.html**](http://www.betemunah.org/lapin.html)**;** [**http://www.betemunah.org/connection.html**](http://www.betemunah.org/connection.html)**;** [**http://www.betemunah.org/chanukah.html**](http://www.betemunah.org/chanukah.html)**; &** [**http://www.betemunah.org/lights.html**](http://www.betemunah.org/lights.html)

**Next Shabbat:**

**Shabbat “UB’Yom HaBikurim” – “And in the day of first-fruits”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וּבְיוֹם הַבִּכּוּרִים** |  | **Saturday Afternoon** |
| **“UB’Yom HaBikurim”** | Reader 1 – B’Midbar 28:26-31 | Reader 1 – B’Midbar 30:2-5 |
| **“And in the day of first-fruits”** | Reader 2 – B’Midbar 29:1-6 | Reader 2 – B’Midbar 30:6-9 |
| **“Y en el día de las primicias”** | Reader 3 – B’Midbar 29:7-11 | Reader 3 – B’Midbar 30:2-9 |
| B’Midbar (Num.)  28:26 – 30:1 | Reader 4 – B’Midbar 29:12-16 |  |
| Ashlamatah: Malachi 3:4, 13-18, 22-24 | Reader 5 – B’Midbar 29:17-25 | **Monday &****Thursday Mornings** |
|  | Reader 6 – B’Midbar 29:26-34 | Reader 1 – B’Midbar 30:2-5 |
| Psalm 105:39-45 | Reader 7 – B’Midbar 29:35-30:1 | Reader 2 – B’Midbar 30:6-9 |
|  |  Maftir: B’Midbar 29:38-30:1 | Reader 3 – B’Midbar 30:2-9 |
| N.C.: Mk 13:3-8; Lk 21:7-11;Rm 7:1-6 |  - Malachi 3:4, 13-18, 22-24 |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Ibn Ezra [↑](#footnote-ref-1)
2. In the name of Seder Olam Rabbah. [↑](#footnote-ref-2)
3. 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-3)
4. Much of this study came from Rabbi Mordecai Kornfeld. [↑](#footnote-ref-4)
5. The authors of Tosafot in Daat Zekenim and Hadar Zekenim, Shemot 7:25; Rosh, beginning of Vaera; Hagahot Maimonei, end of Chametz U’Matzah, #2; Abudraham and KolBo, in Haggadah shel Pesach; Pardes Yosef, Shemot 7:25. [↑](#footnote-ref-5)
6. Tosafot, Hagahot Maimonei and Abudraham [↑](#footnote-ref-6)
7. [Gemara](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Corallaw.html) Pesachim 6b [↑](#footnote-ref-7)
8. see Shemot 10:21 and Rashi [↑](#footnote-ref-8)
9. Shemot 10:2, beginning of [Parashat Bo](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cannual.html) [↑](#footnote-ref-9)
10. Naftali Zvi Yehuda Berlin, (b. Mir, Russia, 1816 - d. Warsaw, Poland, August 10, 1893), also known as Reb Hirsch Leib Berlin, and commonly known by the acronym Netziv, was an Orthodox rabbi, dean of the Volozhin Yeshiva and author of several works of rabbinic literature in Lithuania. [↑](#footnote-ref-10)
11. The Netziv cites two sources to this effect – Rosh Hashanah 11, and Ibn Ezra to Shemot 8:18. [↑](#footnote-ref-11)
12. Midrash Rabbah - Exodus XII:4 [↑](#footnote-ref-12)
13. [Midrash](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Corallaw.html) Rabbah - Exodus XII:4 [↑](#footnote-ref-13)
14. Midrash Rabbah - Exodus XII:4 [↑](#footnote-ref-14)
15. Rabbi S.R. Hirsch [↑](#footnote-ref-15)
16. Midrash Rabbah - Exodus XII:4 [↑](#footnote-ref-16)
17. The verbal tallies between the Torah and the Psalm is:Go out / Forth - יצא, Strong’s number 03318. [↑](#footnote-ref-17)
18. Note the phrase “talmidim.” This gives us an immediate connection to the Torah Seder “Yifqod Adonai” where the talmid of Moshe Rabbenu, Y’hoshua is appointed as his successor. [↑](#footnote-ref-18)
19. Cf. Romans 8:1 [↑](#footnote-ref-19)
20. Vocabulary and thematic context matches the Targum of chapter 28 where the discussion on the Tamid offerings is “presented” to the L-rd. However, the language of Rashi is also connected here with chapter 28 as well. [↑](#footnote-ref-20)
21. ‘‘Body’’ does not denote physical mass that is quantifiable and measurable, but rather the phenomenological sense of the corporeal as lived presence. Elliot R. Wolfson, *The Jewish Quarterly Review*, Vol. 95, No. 3 (Summer 2005) 479–500 [↑](#footnote-ref-21)
22. Note the immediate connection to the Torah Seder. Y’hoshua was the “slave,” *dulos* – courtier to Moshe Rabbenu. [↑](#footnote-ref-22)
23. The only way that one can be freed from sin is to have knowledge of what “sin” is. Sin must be defined and appropriate measures taken to prevent a soul from falling into that sin. [↑](#footnote-ref-23)
24. Consecrated to serve in G-d’s court as a courtier. [↑](#footnote-ref-24)
25. Cf. 2Kgs. 22:14; 2Chr 34:22 (3285 to 3316) b. Meg. 14b [↑](#footnote-ref-25)
26. Ritmeyer, L. (2006). The Quest, Revealing the Temple Mounbt in Jerusalem. Jerusalem: Carta, The Lamb Foundation. p.85 [↑](#footnote-ref-26)
27. Schick, C. (1896) Die Stiftschutte, der Tempel in Jerusalem und der Tempelplatz der Jetztzeit (Berlin.) p. 185 [↑](#footnote-ref-27)
28. I will delve into this further below [↑](#footnote-ref-28)
29. Cf. m. Mid. 1:3 [↑](#footnote-ref-29)
30. Cf. Second Lukas (Acts) 3:2 In a lecture given by Orit Peleg (student of Elat Mazar) presenting materials she had prepared for her doctoral dissertation, Orit demonstrated the true beauty of the magnificent gates. Her thesis offered positive proof that these gates were the “Beautiful Gate” of Acts and that the artistry was strictly Jewish. [↑](#footnote-ref-30)
31. See illustration below [↑](#footnote-ref-31)
32. The Royal cubit measured inches. This would mean that the height of the southeastern corner of the Temple might have reached nearly 500 ft. While Josephus is given to hyperbole, it is plausible to believe the southeastern corner reached a staggering height. [↑](#footnote-ref-32)
33. 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. 6. **Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage. [↑](#footnote-ref-33)
34. Cf. m. Mid. 1:3 [↑](#footnote-ref-34)
35. Cf. 2Kgs. 22:14; 2Chr 34:22 (3285 to 3316) b. Meg. 14b [↑](#footnote-ref-35)
36. Rashi’s translation [↑](#footnote-ref-36)
37. Valley of Hinnom [↑](#footnote-ref-37)
38. Ramban. *Ramban (Nachmanides): Commentary on the Torah (5 Vol. Set) S/C*. S.l.: Judaica Pr, 2010. p. 74 [↑](#footnote-ref-38)
39. Ibid p. 75 [↑](#footnote-ref-39)
40. Jacob ben Asher. *Tur on the Torah: Commentary on the Torah*. Jerusalem ; New York: Lambda Publishers, 2005. p. 28 [↑](#footnote-ref-40)
41. D’varim (Deu.) 30:15 "See, I have set before you today life and good, death and evil… Note that good, “tob” is associated with life and that “ra” is associated with death. [↑](#footnote-ref-41)
42. Hananel ben Ḥushiʼel, Samuel ben Meir, David Kimhi, Obadiah ben Jacob Sforno, and Eliyahu Munk. *Mikraot Gedolot: Multi-Commentary on Torah: Hachut Hameshulash*. Vol. 1. 4 vols. Jerusalem; New York: Lambda Publishers, 2006. p. 100 [↑](#footnote-ref-42)
43. Cf. Midrash Rabbah Gen. XX:4 [↑](#footnote-ref-43)
44. ﻿**B’resheet Rabbah VIII:4** R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the Lord do? He removed the way of the wicked out of His sight, He deliberately disregarded it. [↑](#footnote-ref-44)
45. “And I hid myself from my deed, and I was afraid of my deed, for I was bare of (the fulfilment of) my commandment, as it is said, ' For I was naked” (Gen. iii. 10). Adam was stripped of his dress of glory because of his disobedience. Friedlander, Gerald. *Pirkê de Rabbi Eliezer*. Intellectbooks, 2009. p. 98 [↑](#footnote-ref-45)
46. Here we mean the “words of G-d.” However, we can also say that the “D’barim Elohim” are words of judgment. His “judgments” establish the legal and halakhic norms for his world. [↑](#footnote-ref-46)
47. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 286 [↑](#footnote-ref-47)
48. The view we have from Sefer “B’resheet seems most literal. While there are certainly literalities in the opening chapters of B’resheet, we can see that all of these literalities are in fact images of the supernal. Here Adam names the creatures by looking into the supernal. Upon calling the creature by its supernal name it immediately becomes a literal reality. This fallows the idea of “as above so below.” [↑](#footnote-ref-48)
49. The primordial Torah is known as *Torah Kedumah*. This primordial Torah was one of the seven things created before the creation of the world. The image of the Torah being written in black fire on white, found in the Talmud and recurring in the *Zohar*, serves as an archetype for the primordial Torah. The notion of God looking into the Torah to create the world is found in *Genesis Rabbah* 1:1: “Thus God consulted the Torah and created the world.” Here God is portrayed as an architect and the Torah a blueprint in the creation of the world. See “Seven Things Created before the Creation of the World,” The way the letters of the alphabet emerge and combine has an uncanny resemblance to the combining and recombining of strings of DNA. Schwartz, Howard. *Tree of Souls: The Mythology of Judaism*. Oxford ; New York: Oxford University Press, 2004. p.265 [↑](#footnote-ref-49)
50. Neusner, Jacob. *The Theology of the Oral Torah: Revealing the Justice of God*. McGill-Queen’s Studies in the History of Religion. Montreal ; Ithaca: McGill-Queen’s University Press, 1999. p. 460 [↑](#footnote-ref-50)
51. “Averah” is in no way associated with the idea of the Feast of “Passover.” [↑](#footnote-ref-51)
52. Museum of Jewish Heritage (New York, N. Y.). *The Encyclopedia of Judaism*. Vol. 3. 3 vols. New York: Continuum, 1999. p. 1322 [↑](#footnote-ref-52)
53. Shemot (Ex.) 20:3 [↑](#footnote-ref-53)
54. Vermès, Géza. *The Complete Dead Sea Scrolls in English*. New York, N.Y., U.S.A.: Penguin Books, 1998. p.367 [↑](#footnote-ref-54)
55. **B’resheet Rabbah 31:6** Another interpretation: FOR THE EARTH IS FILLED WITH HAMAS (VIOLENCE), etc. R. Levi said: Hamas connotes idolatry, incest, and murder. Idolatry, as it is written, FOR THE EARTH IS FILLED WITH HAMAS. Incest: The violence done to me (hamasi fr. hamas) and to my flesh (she'eri) be upon Babylon (Jer. LI, 35).7 Murder: For the hamas [E.V. violence] against the children of Judah because they have shed innocent blood (Joel LV, 19). In addition, hamas (violence) bears its literal meaning also. [↑](#footnote-ref-55)
56. **Yerushalami Hagigah 1:7 1:3** R. Huna, R. Jeremiah is the name of R. Samuel bar R. Issac: “We find that the Holy One, Blessed be He, forgave Israel for idolatry, fornication and murder. [But} **for their rejection of the Torah he never forgave them**.” What is the scriptural basis for that view? It is not written, "Because they practiced idolatry, fornication, and murder," but rather, "And the Lord said, 'Because they have forsaken my Torah.' " Said R. Hiyya bar Ba, " 'If they were to forsake me, I should forgive them, for they may yet keep my Torah. For if they should forsake me but keep my Torah, the leaven that is in (the Torah) will bring them closer to me.' " E. R. Huna said, "Study Torah (even if it is) not for its own sake, for, out of (doing so) not for its own sake, you will come (to study it) for its own sake." [↑](#footnote-ref-56)
57. Neusner, Jacob. *The Theology of the Oral Torah: Revealing the Justice of God*. McGill-Queen’s Studies in the History of Religion. Montreal ; Ithaca: McGill-Queen’s University Press, 1999. p. 460 [↑](#footnote-ref-57)
58. “Averah” is in no way associated with the idea of the Feast of “Passover.” [↑](#footnote-ref-58)
59. Museum of Jewish Heritage (New York, N. Y.). *The Encyclopedia of Judaism*. Vol. 3. 3 vols. New York: Continuum, 1999. p. 1322 [↑](#footnote-ref-59)
60. Mishna from Maimonides [↑](#footnote-ref-60)