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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**](mailto: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**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Sivan 16, 5774 – June 13/14, 2014** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. June 13 2014 – Candles at 8:44 PM  Sat. June 14 2014 – Habdalah 9:48 PM | **Austin & Conroe, TX, U.S.**  Fri. June 13 2014 – Candles at 8:15 PM  Sat. June 14 2014 – Habdalah 9:15 PM | **Brisbane, Australia**  Fri. June 13 2014 – Candles at 4:42 PM  Sat. June 14 2014 – Habdalah 5:38 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. June 13 2014 – Candles at 8:38 PM  Sat. June 14 2014 – Habdalah 9:41 PM | **Everett, WA. U.S.**  Fri. June 13 2014 – Candles at 8:51 PM  Sat. June 14 2014 – Habdalah 10:12 PM | **Manila & Cebu, Philippines**  Fri. June 13 2014 – Candles at 6:07 PM  Sat. June 14 2014 – Habdalah 7:01 PM |
| **Miami, FL, U.S.**  Fri. June 13 2014 – Candles at 7:55 PM  Sat. June 14 2014 – Habdalah 8:52 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. June 13 2014 – Candles at 7:57 PM  Sat. June 14 2014 – Habdalah 9:02 PM | **Olympia, WA, U.S.**  Fri. June 13 2014 – Candles at 8:49 PM  Sat. June 14 2014 – Habdalah 10:09 PM |
| **San Antonio, TX, U.S.**  Fri. June 13 2014 – Candles at 8:16 PM  Sat. June 14 2014 – Habdalah 9:15 PM | **Sheboygan & Manitowoc, WI, US**  Fri. June 13 2014 – Candles at 8:15 PM  Sat. June 14 2014 – Habdalah 9:29 PM | **Singapore, Singapore**  Fri. June 13 2014 – Candles at 6:52 PM  Sat. June 14 2014 – Habdalah 7:44 PM |
| **St. Louis, MO, U.S.**  Fri. June 13 2014 – Candles at 8:08 PM  Sat. June 14 2014 – Habdalah 9:14 PM | **Tacoma, WA, U.S.**  Fri. June 13 2014 – Candles at 8:48 PM  Sat. June 14 2014 – Habdalah 10:08 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 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

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Yoel ben Abraham

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 Michael Murray and beloved wife HE Giberet Leah Murray

His Excellency Adon Elisha ben Abraham

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

His Excellency Adon Michael Harston

Her Excellency Giberet Whitney Mathison

Her Excellency Giberet Rivqa bat Sarah

**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**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**We want to congratulate and send our best wishes and prayers for a happy, healthy, long and productive life in the service of our Master to the newlyweds His Excellency Adon Yoel ben Abraham and his beloved Her Excellency Giberet Rivkah bat Dorit, amen ve amen.**

**We also dedicate this Torah Seder to Her Excellency Giberet Simachah bat Sarah on occasion of her birthday and we wish her a very happy Yom Huledet Sameach, praying that she may be granted a long, healthy and prosperous life full of many good and wonderful deeds of loving-kindness like a pomegranate, amen ve amen!**

**We also pray for a speedy Refuah Shlemah for Her Excellency Prof. Dr. Cony Williams, and for Her Excellency Giberet Laurie. We pray for a complete and speedy healing and full restoration of their bodies and spirits, so that they can carry on like lionesses dedicated to the service of their Creator, most blessed be He, amen ve amen!**

**Shabbat “VeEleh Tol’dot Aharon” – Sabbath: “And these are the generations of Aaron”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאֵלֶּה תּוֹלְדֹת אַהֲרֹן** |  |  |
| **“VeEleh Tol’dot Aharon”** | Reader 1 – B’Midbar 3:1-4 | Reader 1 – B’Midbar 3:40-43 |
| **“And these are the generations of Aaron”** | Reader 2 – B’Midbar 3:5-10 | Reader 2 – B’Midbar 3:44-47 |
| **“Y éstas son las generaciones de Aarón”** | Reader 3 – B’Midbar 3:11-13 | Reader 3 – B’Midbar 3:48-51 |
| B’Midbar (Numbers) 3:1-39 | Reader 4 – B’Midbar 3:14-20 |  |
| Ashlamatah: Isaiah 45:19 – 46:2. 13 | Reader 5 – B’Midbar 3:21-26 | **Monday &**  **Thursday Mornings** |
|  | Reader 6 – B’Midbar 3:27-32 | Reader 1 – B’Midbar 3:40-43 |
| Psalm 92:1-8 | Reader 7 – B’Midbar 3:32-39 | Reader 2 – B’Midbar 3:44-47 |
| Abot: 3:20 | Maftir: B’midbar 3:36-39 | Reader 3 – B’Midbar 3:48-51 |
| N.C.: Mark 10:1-9; Lk 16:18;  Romans 1:18-23 | - Isaiah 45:19 – 46:2. 13 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

1. Descendants of Moses and Aaron – Numbers 3:1-4
2. The Levites – Numbers 3:5-13
3. The Families of the Three Sons of Levi – Numbers 3:14-24
4. The Work Assigned to the Various Sons of Levi – Numbers 3:25-39

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol XIII: First Journeys**

By: Rabbi Yitschaq Magrisso, Translated by: Dr. Tzvi Faier

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 13 – “First Journeys,” pp. 26-46

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Numbers) 3:1-39**

| **Rashi** | **Targum** |
| --- | --- |
| 1. These are the descendants of Moses and Aaron on the day that the Lord spoke to Moses at Mount Sinai. | 1. These are the generations of Aharon and Mosheh, who were genealogized in the day that the LORD spoke with Mosheh in the mountain of Sinai. |
| 2. These are the names of the sons of Aaron: Nadab the firstborn Abihu, Eleazar, and Ithamar. | 2. \_\_\_ |
| 3. These are the names of the sons of Aaron, the anointed kohanim, whom he consecrated to serve as kohanim. | 3. And these are the names of the Bene Aharon the priests, the disciples of Moses, the Rabbi of Israel; and they were called by his name in the day that they were anointed to minister in offering their oblations. |
| 4. Nadab and Abihu died before the Lord when they brought alien fire before the Lord in the Sinai desert, and they had no children. Eleazar and Ithamar, however, served as kohanim in the presence of Aaron, their father. | 4. But Nadab and Abihu died by the flaming fire at the time of their offering the strange fire from their own tents; and they had no children. And Elazar and Ithamar ministered before Aharon their father. |
| 5. The Lord spoke to Moses saying: | 5. And the LORD spoke with Mosheh, saying: |
| 6. Bring forth the tribe of Levi and present them before Aaron the kohen, that they may serve him. | 6. Bring the tribe of Levi near, and appoint them before Aharon the priest to minister with him, (or, to do him service;) |
| 7. They shall keep his charge and the charge of the entire community before the Tent of Meeting, to perform the service of the Mishkan. | 7. and let them be divided into twenty and four parties, and they will keep his charge, and the charge of all the congregation before the tabernacle of ordinance, to perform the work of the tabernacle; |
| 8. They shall take charge of all the vessels of the Tent of Meeting and the charge of the children of Israel, to perform the service of the Mishkan. | 8. and they will have charge of all the vessels of the tabernacle of ordinance, and the charge of the sons of Israel to do the service of the tabernacle. |
| 9. You shall give over the Levites to Aaron and his sons; they shall be wholly given over to him from the children of Israel. | 9. And I have given the Levites unto Aharon and his sons; a gift are they given and delivered to him from among the sons of Israel; |
| 10. You shall appoint Aaron and his sons, and they shall keep their kehunah; any outsider [non kohen] who approaches shall be put to death. | 10. and number you Aharon and his sons, that they may keep their priesthood; and the stranger who comes near will be slain by the flame from. before the LORD. |
| 11. The Lord spoke to Moses, saying. | 11. And the LORD spoke with Mosheh, saying: |
| 12. As for Me I have taken the Levites from among the children of Israel in place of all firstborns among the children of Israel who have opened the womb, and the Levites shall be Mine. | 12. And I, behold, I have brought near the Levites from among the sons of Israel, instead of all the first-born who open the womb among the sons of Israel; and the Levites will minister before Me. |
| 13. For all the firstborns are Mine; since the day I smote all the firstborns in the land of Egypt, I sanctified for Myself all the firstborns of Israel, both man and beast they shall become Mine, I am the Lord. | 13. For every first-born among the sons of Israel is Mine, from the day when. I slew every first-born in the land of Mizraim; I have sanctified before Me every first-born in Israel; from man to animal, they are Mine: I am the LORD. |
| 14. The Lord spoke to Moses in the Sinai desert, saying: | 14. And the LORD spoke with Mosheh in the wilderness of Sinai, saying: |
| 15. Count the children of Levi according to their fathers' house according to their families. Count all males from the age of one month and upward. | 15. Number the sons of Levi according to the house of their fathers and their families; every male from a month old and upward shalt thou number them. |
| 16. So Moses counted them according to God's word, just as he was commanded. | 16. Moses therefore numbered them according to the mouth of the Word of the LORD, as he had been commanded. |
| 17. These were the names of Levi's sons: Gershon, Kohath, and Merari. | 17. And these were the sons of Levi by their names: Gershon, Kehath, and Merari. |
| 18. The names of the sons of Gershon according to their families were Libni and Shim'ei. | 18. And these are the names of the Bene Gershon, according to their families, Libni and Shimei. |
| 19. And the sons of Kohath according to their families were Amram, Itzhar, Hebron, and Uziel. | 19. And the Bene Kehath by their families, Amram, Jizhar, Hebron, and Uzziel. |
| 20. And the sons of Merari according to their families were Mahli and Mushi. These are the families of Levi according to their fathers' houses. | 20. And the Bene Merari by their families, Machli, and Mushi: these are the families of the Levites after the house of their fathers. |
| 21. For Gershon, the Libnite family and the Shim'eite family; these are the Gershonite families. | 21. Of Gershon, the family of Libni, and the family of Shemei; these are the families of Gershon. |
| 22. Their sum was made according to the number of males from the age of one month and upward; the tally amounted to seven thousand, five hundred. | 22. The sum of them, by the numbers of all the males from a month old and upward, seven thousand five hundred. |
| 23. The Gershonite families shall camp behind the Mishkan, to the west. | 23. The two families who spring from Gershon will encamp after the tabernacle westward; |
| 24. The prince of the father's house of the Gershonites is Eliasaph the son of Lael. | 24. and the Rab of the house of the fathers set over the two families will be Eliasaph bar Lael. |
| 25. The charge of the sons of Gershon in the Tent of Meeting [included] the Mishkan, the Tent, its cover, and the screen for the entrance to the Tent of Meeting. | 25. And the charge of the Bene Gershon in the tabernacle of ordinance will be the tent, and the covering that overspreads, and the hanging of the door of the tabernacle of ordinance, |
| 26. The hangings of the courtyard, the screen at the entrance to the courtyard, which is around the Mishkan and the altar, its ropes, as well as all the work involved. | 26. and the curtains of the court, and the hanging which is at the gate of the court by the tabernacle, and the altar round about, and the cords of it, for all the service thereof. |
| 27. For Kohath, the Amramite family, the Izharite family, the Hebronite family, and the Uzielite family; these are the families of Kohath. | 27. Of Kehath was the family of Amram, and the family of Izbar, and of Hebron, and Uzziel: these are the families of Kehath, |
| 28. The number of all males from the age of one month and upward amounted to eight thousand six hundred, the keepers of the charge of the holy. | 28. the numbers eight thousand six hundred, keeping the charge of the sanctuary. |
| 29. The families of the sons of Kohath shall camp to the south side of the Mishkan. | 29. The four families that spring from Kehath will encamp by the south side of the tabernacle; |
| 30. The prince of the father's house of the Kohathite families is Elizaphan the son of Uziel. | 30. the Rab will be Elizaphan bar Uzziel, |
| 31. Their charge [included] the ark, the table, the menorah, the altars, and the holy utensils with which they would minister, and the screen and all the work involved. | 31. and their charge, the ark, the table, the candelabrum, the altars, the vessels of the sanctuary wherewith they minister, and the veil, and that which pertains to its service. |
| 32. The prince over all the princes of the Levites shall be Eleazar the son of Aaron the kohen, the appointment of all the keepers of the charge of the Holy. | 32. And the Amarkol set over the chiefs of the Levites will be Elazar bar Aharon the priest, who inquires by Urim and Thumim; and under his hand will they be appointed who keep the charge of the sanctuary. |
| 33. For Merari, the Machlite family and the Mushite family; these are the families of Merari. | 33. Of Merari, the families of Machli and Mushi, \_\_\_ |
| 34. Their tally according to the number of males from the age of one month and upward was six thousand two hundred. | 34. \_\_\_ their number six thousand two hundred, |
| 35. The prince of the father's house of the Merarite families is Zuriel the son of Abihail; they shall camp on the north side of the Mishkan. | 35. and the Rab Zeruel bar Abichael: they will encamp by the tabernacle northward; |
| 36. The appointment of the charge of the sons of Merari [included] the planks of the Mishkan, its bars, its pillars, and its sockets, all its utensils, and all the work involved. | 36. and that delivered to their charge will be the boards of the tabernacle, its bars, pillars, and sockets, and all (that pertains to) the service thereof. |
| 37. Also the pillars of the surrounding courtyard, their sockets, their stakes, and their ropes. | 37. The pillars of the court also round about, their sockets, pins, and cords. |
| 38. Camping in front of the Mishkan, in front of the Tent of Meeting to the east were Moses, Aaron and his sons, the keepers of the charge of the Sanctuary as a trust for the children of Israel; any outsider who approaches shall be put to death. | 38. But they who encamp before the tabernacle of ordinance eastward (will be) Mosheh and Aharon, and his sons; keeping charge of the sanctuary and of Israel; and the stranger who draws near will be slain by flaming fire from before the LORD. |
| 39. The sum of the male Levites according to their families, from the age of one month and upward, counted by Moses and Aaron according to the word of the Lord, was twenty two thousand. | 39. The sum of the Levites whom Mosheh and Aharon numbered by the mouth of the Word of the LORD was twenty-two thousand. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: B’Midbar (Numbers) 3:1-39**

**1** **These are the descendants of Moses and Aaron** Yet only the sons of Aaron are mentioned. However, they are considered descendants of Moses because he taught them Torah. **This teaches us that whoever teaches Torah to the son of his fellow man, Scripture regards it as if he had begotten him -[*Sanh.* 19b]**

**on the day that the Lord spoke to Moses** **they became his descendants, because he taught them what he had learned from the Almighty.**

**4** **in the presence of Aaron** During his lifetime. [*Num. Rabbah* 2:26, *Lev. Rabbah* 20:11, *Pesikta d’Rav Kahana* p. 173b]

**6** **that they may serve him** What form does this service take? “They shall keep his charge” (verse 7). Since guarding the Sanctuary so that no stranger (non- *kohen*) should come near is his obligation, as it says, “You, your sons, and your father’s house with you, shall bear the iniquity of the Sanctuary” (Num. 18:1), and these Levites assisted him this was the service.

**7** **They shall keep his charge** Any office to which a person is appointed and [the duty] he is bound to carry out, is Mishmeret in Scripture and in Mishnaic idiom, as in reference to Bigthan and Teresh [where it says], “But my duty is not similar to your duty” (*Meg.* 13b), [meaning that the hours of my service do not coincide with those of yours]. Similarly [we find the word used in the clause], “The watches (Mishmerot) of the *kehuna* and of the Levites.”

**8** **the charge of the children of Israel** All of them were bound [to take care of] the needs of the Sanctuary, but the Levites were in their stead, as their agents. Thus, in reward, they [the Levites] take tithes from them [the Israelites], as it says, “for it is your reward, in exchange for your service” (Num. 18:31).

**9** **Given over to him** for assistance.

**from the children of Israel** Heb. מֵאֵת בְּנֵי יִשְׂרָאֵל, like from among the children of Israel, that is to say, they have been singled out for this purpose from the rest of the congregation by the decree of the Omnipresent, and He gave them to him, as it says, “And I have given the Levites, they are... given” (Num. 8:19).

**10** **You shall appoint Aaron...** [The word s«ep¦T is] an expression of appointment, not of counting.

**They shall observe their kehunah** [This refers to] receiving the blood [in a basin], dashing the blood, burning [the fats], and other rites entrusted to the priests.

**12** **As for Me** I have taken—As for Me; what right do I have to them ?

**from among the children of Israel** That the Israelites should have to hire them for My service? I gained My right to them through the [Israelite] firstborns, taking them [the Levites] in their place. For [originally] the service was performed by the firstborns, but when they sinned by [worshipping] the [golden] calf, they became disqualified. The Levites, who had not committed idolatry, were chosen in their stead. [*Midrash Aggadah*]

**15** **From the age of one month and upward** When he is no longer in the category of [possible] premature birth, he is counted among those called, “keepers of the holy charge.” R. Judah the son of R. Shalom said: That tribe is accustomed to being counted from the womb, as it says, “whom she bore to Levi in Egypt”; as she entered the gate of Egypt, she bore her [Jochebed], yet she [Jochebed] was counted as one of the seventy souls. For if you count their total, you find only sixty-nine, but she completed the number. [*Mid. Tanchuma*, *Bamidbar* 16]

**16** **according to God’s word** Moses said to the Holy One, blessed is He, “How can I enter their tents to know the number of their sucklings?” The Holy One, blessed is He, replied to him, “You do yours, and I will do Mine.” Moses went and stood at the entrance to the tent, and the Divine Presence preceded him. A heavenly voice then emanated from the tent, saying, “There are this many babies in this tent.” That is why it says, “according to God’s word.” [*Num. Rabbah* 3:9]

**21** **For Gershon, the Libnite family** That is to say, from Gershon, those counted were the Libnite family and Shim’eite family; their numbers were so many and so many.

**25** **the Mishkan** The bottom curtains.

**the Tent** The curtains made of goats’ hair, which served as the roof.

**its cover** Ram skins and *tachash*.

**the screen for the entrance** This is the curtain.

**26** **and its ropes** of the *Mishkan* and the tent, but not of the courtyard.

**29** **The families of the sons of Kohath shall camp to the south** Near them was the division of Reuben, who camped to the south. Woe to the wicked, woe to his neighbor! This explains why Dathan, Abiram, and two hundred and fifty men were smitten with Korah and his congregation, for they were drawn into the dispute along with them. [*Tanchuma, Bamidbar* 12]

**31** **the screen** This refers to the dividing curtain [at the entrance to the Holy of Holies], for it is also known as [a screen, as in the phrase] “the screening dividing curtain” (Ex. 40:21).

**32** **The prince over all the princes of the Levites** He was appointed over all of them. In what regard was he prince over them?...

**the appointment of all the keepers of the charge of the Holy** They were all appointed by him.

**38** **Moses, Aaron and his sons** Near them was the division of the camp of Judah, next to whom camped Issachar and Zebulun. It is good for the righteous, and it is good for his neighbor; because they were neighbors of Moses, who was engaged in Torah study, they became great Torah scholars, as it says, “Judah is my lawgiver” (Ps. 60:9). The descendants of Issachar were those “who had understanding of the times” (I Chron. 12:32)... the two hundred heads of the *Sanhedrin*, “and from Zebulun came those who wield the scribe’s quill” (Jud. 5:114). [*Tanchuma* 12]

**39** **counted by Moses and Aaron** There are dots over the word וְאַהֲרֹן to show that he was not included in the sum of the Levites. [*Bech.* 4a]

**twenty-two thousand** But when you count them individually, you will find another three hundred: the descendants of Gershon were seven thousand, five hundred; the descendants of Kohath were eight thousand, six hundred, and the descendants of Merari, six thousand, two hundred. Why were they not included with the rest to redeem the firstborn, thus exempting the two hundred and seventy-three firstborns who were in excess [of the number of Levites] from redemption (see verses 46-48)? Our Sages in Tractate *Bechorot* (5a) answer that those three hundred Levites were firstborns, and it was enough that they exempt themselves from redemption.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

**Ḳal wa-ḥomer:** Identical with the first rule of Hillel.

**Gezerah shawah:** Identical with the second rule of Hillel.

**Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**Kelal u-Peraṭ:** The general and the particular.

**u-Peraṭ u-kelal:** The particular and the general.

**Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.

**The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.

**The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

**The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

**The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

**The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

**Deduction from the context.**

**When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. These rules are found also on the morning prayers of any Jewish Orthodox Siddur together with a brief explanation for each one of them.\

**Ramban’s Commentary for:** **B’Midbar (Numbers) 3:1-39**

**3:1. NOW THESE ARE THE GENERATIONS OF AARON AND MOSES IN THE DAY THAT THE ETERNAL SPOKE WITH MOSES IN MOUNT SINAI.** And yet [in the following verse] Scripture only enumerates the sons of Aaron, [as it is said, ***And these are the names of the sons of Aaron***]. If so, why does it say here ***and Moses***?] **They [were indeed the sons of Aaron, but] they are called the generations of Moses because he taught them Torah. This establishes the principle that if one teaches the Torah to one’s fellow man[[1]](#footnote-1), Scripture accounts it to him as though he had begotten him. In the day that the Eternal spoke to Moses did these children [of Aaron] become his [Moses’], because he taught them then what he learned from the mouth of the Almighty.** This is Rashi’s language.

However, the expression ***in the day that the Eternal spoke to Moses*** is intended [not to convey the idea mentioned by Rashi, but] only to say that these were [Aaron’s four] sons [namely, Nadab and Abihu, Eleazar and Ithamar, as mentioned in Verse 2] ***in the day that the Eternal spoke with Moses*** ***in Mount Sinai***, and then Scripture states [in the following verses] that Nadab and Abihu died, and that therefore they[[2]](#footnote-2) have no children now except Eleazar and Ithamar. Now Scripture mentions this in order to state that ***in the day that the Eternal spoke with Moses in Mount Sinai*** these [sons of Aaron] were chosen to be anointed, and ***their anointing will be to them for an everlasting priesthood***,[[3]](#footnote-3) but as for the rest of the tribe [of Levi], Moses was not commanded that they be chosen [for service in the Tabernacle] until now. And the reason why He mentioned ***the generations of Aaron and Moses*** at this place is that since He had completed the census of all Israel ***by their generations and by their fathers’ houses***, and He now wanted to mention the generations of the tribe of Levi, He began with the leaders of that tribe.

According to the plain meaning of Scripture, the sense of [the expression] ***the generations of Aaron and Moses*** is that the sons of Aaron were anointed priests separated from [the rest of] the tribe [of Levi] so that they ***be most holy***,[[4]](#footnote-4) and the generations of Moses were ***the family of the Amramites*** which He mentions further on, since of the Amramites there were only the children of Moses,[[5]](#footnote-5) and they are counted among the Levites. This [verse] is thus similar to that which it is written, ***The sons of Amram: Aaron and Moses; and Aaron was separated, that he should be sanctified as most holy***.[[6]](#footnote-6) ***But as for Moses the man of G-d, his sons are named among the tribe of Levi***.[[7]](#footnote-7) And the homiletic interpretation [which Rashi mentioned, that the generations of Aaron are also attributed to Moses because he taught them Torah], the Rabbis based upon [the fact that] Scripture does not state “and these are the names of the sons of Moses,” as it does with the sons of Aaron [stating in Verse 3: ***These are the names of the sons of Aaron*** — therefore the Rabbis explained that the verse says: ***Now these are the generations of Aaron and Moses*]** **to allude to [the principle that] the sons of Aaron are also the generations of Moses because he taught them Torah, for it is the way of the Torah to explain and to allude [to spiritual truths].**

**4. AND ELEAZAR AND ITHAMAR MINISTERED AL PNEI’ AARON THEIR FATHER** — “that is, during the lifetime [of Aaron their father].” This is the language of Rashi. Now [Rashi] does not mean to say that they ***ministered*** during their father’s lifetime, for all priests of the family of Aaron may minister during their fathers’ lifetime [so why should Scripture single out Eleazar and Ithamar in this respect?] Rather, [the verse says that they were ***anointed*** during Aaron’s lifetime], because He had stated [that Aaron’s sons were] ***the priests that were anointed,[[8]](#footnote-8)*** meaning that they too were like the High Priests in that they were anointed during Aaron’s lifetime, just as he [Aaron] was anointed, a procedure which was not applicable in later generations.[[9]](#footnote-9)

But the correct interpretation is that the expression ***al pnei*** refers to the beginning [of the verse, and the order of the phrases is to be understood as if inverted, as follows]: “And Nadab and Abihu died before the Eternal ***al pnei***״ (in the presence of) Aaron their father, when they offered strange fire.” [[10]](#footnote-10) And so indeed it is stated in the Book of Chronicles: ***And Nadab and Abihu died before their father, and had no children, and Eleazar and Ithamar executed the priest's office.[[11]](#footnote-11)*** The meaning of [the expression] ***before the Eternal*** is that they died a miraculous death which came [directly] from Him. Similarly it is stated in the case of the spies that they died ***by the plague before the Eternal***.[[12]](#footnote-12)

**14. AND THE ETERNAL SPOKE UNTO MOSES IN THE WILDERNESS OF SINAI.** The reason for this statement is that since Scripture said above ***in the day that the Eternal spoke with Moses in Mount Sinai***,[[13]](#footnote-13) it refers back and says [here] that the command for counting the Levites was not given in Mount Sinai; for only the choosing of the [four] children of Aaron [as priests] took place in Mount Sinai on the day that He commanded Moses about the making of the Tabernacle, but he was not given the command about the choosing of [all] the Levites [as ministers to the priests] at Mount Sinai, but ***in the wilderness of Sinai*** in the Tent of Meeting, just like the commandment mentioned [above] concerning [the counting of] the children of Israel [about which it is clearly stated that it was ***in the wilderness of Sinai, in the Tent of Meeting***].[[14]](#footnote-14)

Now the tribe of Levi was not like all the other tribes, for [even though they were counted] ***from a month old and upward[[15]](#footnote-15)*** [unlike the other tribes who were counted only from the age of twenty years and over], they were still only ***twenty and two thousand***,[[16]](#footnote-16) and from thirty years old and over they were all together [only] ***eight thousand [and five hundred and fourscore]***.[[17]](#footnote-17) Thus, their number from twenty years old and over does not reach even a half of the [number of the] smallest of [the other] tribes of Israel![[18]](#footnote-18) And they did not as yet carry the ark, [that we should say] that its holiness took a toll of them![[19]](#footnote-19) This is indeed astonishing, that His servants and His pious ones should not be ***blessed of the Eternal[[20]](#footnote-20)*** as were the rest of the people!

Therefore I am of the opinion that this is a confirmation of what our Rabbis have said,[[21]](#footnote-21) that the tribe of Levi was not [subject to] the enslavement of Egyptian bondage and the rigorous work [that was imposed on the rest of the tribes]. Now since the children of Israel’s ***lives*** were ***made bitter*** by the Egyptians ***with hard work***[[22]](#footnote-22) in order to diminish them, the Holy One, blessed be He, increased them [miraculously] to overcome the decree of the Egyptians, just as He said, ***And as they afflicted them, so they multiplied and so they grew,[[23]](#footnote-23)*** and just as it is said also with reference to the decree that ***if it be a son, then ye shall kill him[[24]](#footnote-24)*** — ***and the people multiplied, and waxed very mighty[[25]](#footnote-25)*** — since the Holy One, blessed be He, said: “We will see ***whose words will stand, Mine or theirs.[[26]](#footnote-26)*** But the tribe of Levi [which was not subject to bondage] reproduced and increased in a normal way, and therefore they did not become as numerous as the other tribes. **Perhaps also [their small numbers were] on account of the anger of the patriarch [Jacob] towards them**,[[27]](#footnote-27) for the tribe of Shimon which now had a large population[[28]](#footnote-28) decreased, so that at the time of their entry into the Land [they numbered only] twenty-two thousand [and two hundred[[29]](#footnote-29) — whereas most of the other tribes increased in the same period, or decreased relatively slightly]; similarly, Levi, the tribe of His pious ones,[[30]](#footnote-30) was not decreased in the plague [caused because of Peor,[[31]](#footnote-31) and yet at the time of entry into the Land they numbered only one thousand more[[32]](#footnote-32) than their present twenty-two thousand! Thus we see that it was the anger of the patriarch which affected the numbers of both Shimon and Levi.]

**23. THE FAMILIES OF THE GERSHONITES WERE TO PITCH BEHIND THE TABERNACLE WESTWARD.** Scripture did not begin from the east in [explaining] the charge of the [various families of the] Levites as it did in the case of the standards [of the other tribes],[[33]](#footnote-33) because the Levites had no charge there, except for Aaron and his sons the priests and Moses[[34]](#footnote-34) the priest of the priests.[[35]](#footnote-35) Therefore it began from the west, which was the position opposite the east. But He put the sons of Kohath who were the most honored of the Levites in the south [of the Tabernacle], which is the most distinguished direction [after the east][[36]](#footnote-36) and He gave them [the charge of carrying] the ark and [all] holy vessels;[[37]](#footnote-37) and in the west [of the Tabernacle] He placed the sons of Gershon, since he was the firstborn [of Levi],[[38]](#footnote-38) and gave them [the charge of carrying] ***the Tabernacle and the Tent***,[[39]](#footnote-39) and in the north, which is the last of the [four] directions, He put the sons of Merari, and gave them [the charge of] the implements of the sacred things.[[40]](#footnote-40)

**Ketubim: Tehillim (Psalms) 92:1-8**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song with musical accompaniment for the Sabbath day. | 1. A psalm and song that the first Adam uttered concerning the Sabbath day. |
| 2. **It is good to give thanks** to the Lord, and to sing to Your name, O Most High. | 2. **It is good to give thanks** in the presence of the LORD, and to praise your name, O Most High. |
| 3. **To declare in the morning Your kindness and Your faith at night.** | 3. **To recount Your goodness in the morning, and Your truth in the nights,** |
| 4. Upon a ten- stringed harp and upon a psaltery, with speech upon a harp. | 4. According to the harp of ten strings, and according to the lyre, upon the murmuring of harps. |
| 5. For You have made me happy O Lord, with Your work; with the work of Your hands I shall exult. | 5. For you have made me glad, O LORD, by your works; I will rejoice in the works of your hands. |
| 6. **How great are Your works, O Lord! Your thoughts are very deep.** | 6. **How great are Your works, O LORD; Your thoughts are very deep.** |
| 7. **A boorish man does not know; neither does a fool understand this.** | 7. **A foolish son of man will not know it, and a fool will not comprehend this.** |
| 8. When the wicked flourish like grass, and all workers of violence blossom, only to be destroyed to eternity. | 8. While the wicked flourish like grass and all workers of deceit blossom, God is going to destroy them forever. |
|  |  |

**Rashi’s Commentary for: Psalms 92:1-8**

**1** **A song with musical accompaniment** of the Levites.

**for the Sabbath day** that they would recite on Sabbaths, **and it deals with the world to come, which is entirely Sabbath.**

**3** **To declare in the morning Your kindness** **At the time of the Redemption.**

**and Your faith at night** **And during the distress of the exile, to believe in You that You will keep Your promise, all this is splendid and good.**

**4** **Upon a ten-stringed harp and upon a psaltery** Heb. עָשׂוֹר, a harp of ten strings.

**7** **A boorish man does not know** What is stated below.

**8** **When the wicked flourish like grass** they do not know that their flourishing is only to destroy them to eternity, for He recompenses His enemies to their face to destroy them.

**Meditation from the Psalms**

**Psalms ‎‎92:1-8**

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

The Pesikta notes[[41]](#footnote-41) that the initial letters of the first four Hebrew words of our psalm form למשה, *by Moses*, for this is the third of the eleven psalms which he composed.

Moses dedicated this psalm, the third in the series of eleven, to the tribe of Judah. Judah had been named by his mother, Leah, for she said,[[42]](#footnote-42) “This time let me gratefully thank HaShem”.[[43]](#footnote-43)

It is both unreasonable and unwise to pass judgment on a work of art before it has been completed; even a masterpiece may look like a grotesque mass of strokes and colors, prior to its completion. Human history is G-d’s masterpiece. Physical creation was completed at the end of the sixth day, but the spiritual development of mankind will continue until this world ends, at the close of the sixth millennium. Thus it is both unfair and impossible to judge G-d’s equity before the denouement of human history, despite the fact that history appears to be a long series of tragic injustices.

On the seventh day of the first week of creation, on the Shabbat,[[44]](#footnote-44) Adam surveyed G-d’s completed work and he was stirred to sing of the marvelous perfection which his eyes beheld.

Similarly, when the panorama of human history is completed, **the seventh millennium will be ushered in as the day of everlasting Shabbat.** At that time all of Adam’s descendants will look back and admire G-d’s completed masterpiece.

This psalm speaks of man’s bewilderment as he observes the inequity which is apparent in this world. It also tells of the joy he will experience when the inequities are resolved.

Therefore, the Talmud[[45]](#footnote-45) prescribes this as the Song of the Day[[46]](#footnote-46) for the Shabbat, both in the song of the Levites in the Holy Temple and in the universal Shabbat liturgy.[[47]](#footnote-47)

This psalm speaks of the significance of Shabbat, because of this, I would like to expound a bit on some interesting perspectives surrounding Shabbat. This psalm is also dedicated to the future world, which is described as שבת יום שכולו- Yom SheKulo Shabbat, the day which is completely Shabbat, for ordinary weekdays will not exist in that totally sacred world.

*When is the Shabbat*?[[48]](#footnote-48)

The Shabbat is the anniversary of the seventh day of creation.

*OK, but* ***when*** *is the Shabbat*? The Shabbat can be found on most calendars by noting the seventh day of any week. Usually is the far right column on the calendar. Additionally, you can ask any religious Jew and he will know because his ancestors spent forty years in the desert, in the days of Moshe, collecting manna on every day except the Shabbat when there was no manna to collect.

**The Shabbat begins Friday at sundown and ends at sundown on Saturday. The Shabbat is therefore NOT the same as Saturday, which begins and ends at midnight.**

Shabbat is the seventh day of the week.[[49]](#footnote-49) This is no accident. Shabbat **connects** the six days of the week. All of the other days revolve around it. It serves as the center for the three days before it and the three days after it. Even though the seventh appears to be the final element in a linear progression, it is actually the core around which everything else revolves. Shabbat is a taste of Shamayim, the next world, because on Shabbat you connect with your labors of the other six days. We do not *go* anywhere or *do* anything on Shabbat.[[50]](#footnote-50) This is a taste of what it means to be *there*,[[51]](#footnote-51) to be in Shamayim.[[52]](#footnote-52)

When the Torah wishes to give a name to the first day of the week, it gives it a name that describes it’s relationship to Shabbat, “the first day of Shabbat”, “the second day of Shabbat”, etc. And so it goes for the other six days. The sixth day is called “Erev Shabbat”, the eve of the Sabbath. Thus Shabbat connects the six days of the week. The following chart illustrates how the days revolve around Shabbat.

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |
| Tuesday 3rd day | Monday 2nd day | Sunday 1st day | Shabbat 7th day | Friday 6th day | Thursday 5th day | Wednesday 4th day |

When we are called “the nation that sanctifies the Seventh”, we can understand this to refer to the Jewish people sanctifying that which is at the core, the Shabbat. Shabbat (as well as other “time-sevens” such as the Sabbatical year of Shmita) are about resting and relying on HaShem. This hints to us that the core is about reliance on HaShem, but that the other six, be they days of the week, the six years prior to Shmita, etc. are about a struggle that stays centered on the core. [Working the six days of the week with an eye toward Shabbat in a way that is holy and spiritual even though it is “ordinary”; working the fields in compliance with Torah, leaving the gleanings, the corners, etc. for six years with the central realization that HaShem is the ultimate Provider not only during the Shmita year, but all of the other years as well]. Zayin, the Hebrew letter with a gematria of seven (7), seems to speak to us about the tension and paradox between struggle and letting go, finding balance between our effort, active trust in HaShem, and our passive trust in HaShem to provide our needs.

The Sages teach us that there are five things that we should strive to accomplish on Shabbat:

|  |  |
| --- | --- |
| **Shabbat Activity** | **Each of these seven is used for** **connection** |
| Eat the best food of the week. | Food connects the soul to the body. |
| Engage in marital relations. | Marital intimacy connects two physical bodies. |
| Rest. | Rest allows us to connect with the six days of work. |
| Pray. | Prayer allows us to connect with HaShem. |
| Study Torah. | Torah study allows us to connect with a transcendent world. |

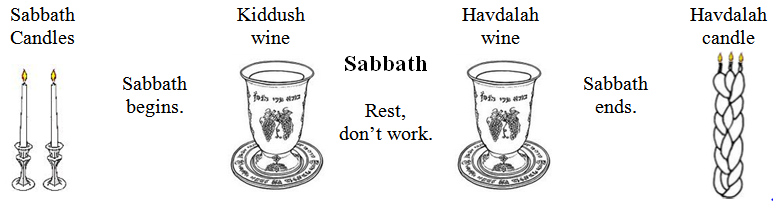
**Shabbat is the day of** ***connection***, as seven is always associated with connection. Consider that every physical object has seven parts. Six sides: front, back, top, bottom, left and right, and a seventh which is the center that connects the six disparate sides.

*The Torah commands us to keep the Shabbat holy.[[53]](#footnote-53) How do we keep the Shabbat Holy?*

If you look throughout the entire Bible you will never find the place where HaShem defines *how* we are to keep the Shabbat holy.[[54]](#footnote-54) So, *how do we keep the Shabbat holy?*

Our Sages have told us that the way to keep Shabbat holy is to light two candles[[55]](#footnote-55) just before Shabbat begins, make Kiddush[[56]](#footnote-56) on a cup of wine[[57]](#footnote-57) after Shabbat starts, have a cup of havdalah wine[[58]](#footnote-58) just before the end of Shabbat, and finally we are to kindle the Havdalah candle right after Shabbat ends. This is how we are to sanctify[[59]](#footnote-59) the Shabbat and set it apart from the six work days.

The following graphic illustrates these actions:



Since kindling a fire is forbidden on the Shabbat, we kindle the Shabbat candles *before* Shabbat begins. For the same reason, we kindle the havdalah candle *after* the end of the Shabbat. Between these two kindlings, we take **Kiddush wine[[60]](#footnote-60)** *at the* *beginning of the Shabbat* and again we take **havdalah** **wine[[61]](#footnote-61)** *just before the end of the Shabbat*.

The candles lit on Erev Shabbat[[62]](#footnote-62) are lit *during the day*, eighteen minutes prior to sundown. The havdalah candle is lit *during the night*, forty-two minutes after sundown. On the fourth day G-d created the sun, moon, and stars. The sun governs the day (Erev Shabbat candle); the moon governs the night (the havdalah candle). The fourth command (corresponding to the fourth day), of the ten commands, is to sanctify the seventh day which we do by lighting the Erev Shabbat candles and the havdalah candle.

The seventh millennium, when all will be Shabbat, is ushered in with the Erev Shabbat candles which are lit eighteen minutes prior to sundown, even as HaShem will have a period of time, known as the time of Jacob’s trouble, when HaShem will bring fire on His enemies, just before the beginning of the Shabbat millennium. In a corresponding manner, HaShem will destroy His enemies and renew the earth after the Shabbat millennium, even as we light the havdalah candle, forty-two minutes after sundown, after the Shabbat.

**An interesting thought**: On the Kiddush of the **festivals**, we say the following:

***Vayikra (Leviticus) 23:2-3*** *Speak to the Children of Israel, and tell them these are the Festivals that they shall keep holy. For six days, work may be performed, but on the seventh day, it is a complete rest day, a holy occasion; you shall not perform any work. It is a Shabbat to the Lord in all your dwelling places.*

*Why is Shabbat inserted into the middle of the* ***Festivals****?*

The Vilna Gaon explains that on all the festivals certain types of food related activity are permitted, whereas on Shabbat all melachot[[63]](#footnote-63) are forbidden. However on one Yom Tov no melacha is permitted – Yom Kippurim[[64]](#footnote-64) – which is also known as שַׁבָּתוֹן שַׁבַּת – *Shabbat Shabbaton, the same terminology that the Torah uses for a regular Shabbat.* Thus the pasuk can be rendered:

On six days melacha is permitted – the first and last days of Pesach (2), one day of Shavuot (3), one day of Rosh HaShana (4), one day of Succoth (5), one day of Shemini Atzeret (6). However the seventh is the holy of holiest, no melacha is permitted, not even cooking, this is Yom Kippurim![[65]](#footnote-65)

*What ‘work’ is forbidden on the Shabbat?*

Most Americans see the word “work” and think of it in the English sense of the word: physical labor and effort, or employment. Under this definition, turning on a light would be permitted, because it does not require effort, but a Hakham, a Rabbi, would not be permitted to lead Shabbat services, because leading services is his employment. Jewish law prohibits the former and permits the latter. Many Americans therefore conclude that Jewish law doesn’t make any sense.

The problem lies not in Jewish law, but in the definition that Americans are using. The Torah does not prohibit “work” in the 20th century English sense of the word. The Torah prohibits “melacha” (**מְלָאכָה**), which is usually translated as “work,” but does not mean precisely the same thing as the English word. Before you can begin to understand the Shabbat restrictions, you must understand the word “melacha”.

*Melacha* generally refers to the kind of work that is *creative*, or that *exercises control* or *dominion over your environment*. The word may be related to “Melech” (king; מלך). Avodah (permitted labor) comes from the root *eved* - slave. The quintessential example of melacha is the work of creating the universe, which G-d ceased from on the seventh day. Note that G-d’s work did not require a great physical effort: he spoke, and it was done.

The word melacha is rarely used in scripture outside of the context of Shabbat and holiday restrictions. The only other repeated use of the word is in the discussion of the building of the sanctuary and its vessels in the wilderness, in Shemot (Exodus) Chapters 31, 35-38. Notably, the Shabbat restrictions are reiterated during this discussion,[[66]](#footnote-66) thus we can infer that the work of creating the sanctuary had to be stopped for Shabbat. From this, our Hakhamim, our Rabbis, concluded that the work prohibited on Shabbat is the same as the work of creating the sanctuary. They found 39 categories of forbidden acts, all of which are types of work that were needed to build the sanctuary. These are the labors defined as *melacha*:[[67]](#footnote-67)

Sowing, Plowing, Reaping, Binding sheaves, Threshing, Winnowing, Selecting, Grinding, Sifting, Kneading, Baking, Shearing wool, Washing wool, Beating wool, Dyeing wool, Spinning, Weaving, Making two loops, Weaving two threads, Separating two threads, Tying, Untying, Sewing two stitches, Tearing, Trapping, Slaughtering, Flaying, Salting meat, Curing hide, Scraping hide, Cutting hide up, Writing two letters, Erasing two letters, Building, Tearing a building down, Extinguishing a fire, Kindling a fire, Hitting with a hammer, Taking an object from the private domain to the public, or transporting an object in the public domain.

Abstaining from melacha on Shabbat is a loyalty test from The King. It is the yardstick of a covenant. That is why the penalty for intentionally breaking the Shabbat - is death!

Carrying the weight of water is burdensome. But, if you scuba dive and immerse yourself in the water, and then bearing the weight of the water becomes a pleasure. Even so, one immersed in Torah and Shabbat will never find it’s commands to be burdensome. HaShem says that the Shabbat is a precious gift stored away in His treasury for the Jewish people.

**A Taste of the Olam HaBa:** Shabbat is the culmination, the end-point, of all of our labors. It is a taste of the next world.[[68]](#footnote-68) There is an idea that all spiritual realities have at least one tangible counterpart in the physical world so that we can experience them. **Shabbat is one sixtieth of the pleasure of the Olam HaBa**.[[69]](#footnote-69)

“It is good to thank G-d” -- you better believe it! As Adam and mankind have learned the hard way:

Because Adam blamed Chava for breaking the command not to eat of the Tree of the Knowledge of Good and Evil; and in the process, denied the good that HaShem had done for him, the decree of expulsion resulted. Expulsion from Gan Eden, the Garden of Eden, was the first ever exile of mankind, and the “root” of all exiles and oppressions to follow, especially for the Jewish people. Therefore showing HaShem gratitude is a crucial key to ending this exile.

This is why Shabbat is likened to one-sixtieth of the Olam HaBa,[[70]](#footnote-70) a time when we shall be able to fully appreciate HaShem’s gift of life to us. On Shabbat, by abstaining from certain “creative activities”, we are compelled to sit back and look at all that HaShem does to keep us going, and if we don’t do that, then we deny both the opportunity of Shabbat and HaShem’s good, just as Adam did.

Hence, the Sages are telling us that, as much as Shabbat is like the Olam HaBa (and it is), still, the experience is so minimal that it is as if it is not there at *all?* In other words, even if Shabbat is the most wonderful experience, still the Olam HaBa will become infinitely better. **Shabbat is, therefore, a taste of the Olam HaBa**.

It would be too difficult to relate to these abstract, spiritual things, if we could never have any direct experience of it. So, sleep is a sixtieth of the death experience; a dream is a sixtieth of prophecy. Shabbat is a sixtieth of the experience of the next world. We have these experiences in order that we should understand those things that HaShem has promised.

Why specifically a sixtieth? What is unique about the proportion of one in sixty? One who has sensitive ear will hear something very beautiful here. One in sixty is that proportion which is on the borderline of perception: in the laws of kashrut (permitted and forbidden foods) there is a general rule that forbidden mixtures of foods are in fact forbidden only if the admixture of the prohibited component comprises more than one part in sixty. If a drop of milk accidentally spills into a meat dish that dish would not be forbidden if less than one part in sixty were milk, the milk cannot be tasted in such dilution. The halachic borderline is set at that point where taste can be discerned. The beautiful hint here is that Shabbat is one sixtieth of the intensity of Olam HaBa, it is on the borderline of taste: if one lives Shabbat correctly, one tastes the next world. If not, one will not taste it at all.

**Shabbat is a sign:** Shabbat was given as a “sign[[71]](#footnote-71) of the covenant” to the Jews,[[72]](#footnote-72) the ones who accepted the covenant. Shabbat is a sign,[[73]](#footnote-73) which is, according to Exodus 31, symbolic of the eternal bond between HaShem and the Jewish people.

The Shabbat was made for all men to enjoy, when they entered the Mosaic covenant. Gentiles, and Jews, had to enter the covenant before they could enjoy the Shabbat. The Shabbat was part of the **marriage contract** between HaShem and Israel and a token and sign of that covenant:

***Shemot (Exodus) 31:12-17*** *And HaShem spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Shabbats ye shall keep: for it [is] a sign between me and you throughout your generations; that [ye] may know that I [am] HaShem that doth sanctify you. Ye shall keep the Shabbat therefore; for it [is] holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth [any] work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh [is] the Shabbat of rest, holy to HaShem: whosoever doeth [any] work in the Shabbat day, he shall surely be put to death. Wherefore the children of Israel shall keep the Shabbat, to observe the Shabbat throughout their generations, [for] a* ***perpetual covenant****. It [is] a sign between me and the children of Israel for ever: for [in] six days HaShem made heaven and earth, and on the seventh day he rested, and was refreshed.*

This covenant, which lasts forever, is called, in Hebrew, בְּרִית עוֹלָם – an eternal covenant. Here we see Shabbat identified as a *brit olam,* a covenant for all time, a term used with respect to circumcision in Genesis 17:7;[[74]](#footnote-74) here Israel is told Shabbat is *ot hee le’olam*, a sign for all times, parallel to the *ot brit* of Genesis 17:11. These are the only two commandments whose importance is emphasized by this sort of language.

The contract was not made with men before Moses. It was made with *Israel* in the days of Moses:

***Devarim (Deuteronomy) 5:1-3*** *And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. HaShem our G-d made a covenant with us in Horeb. HaShem made not this covenant with our fathers, but with us, [even] us, who [are] all of us here alive this day.*

The Shabbat only applied to the Jew, the ger tzaddik, and the ger toshav who was ready to convert.[[75]](#footnote-75) It did not apply to all people. Some may quote Hakham Shaul:

***Colossians 2:16*** *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Shabbat [days]: Which are a shadow of things to come; but the body [is] of Mashiach.*

Hakham Shaul is not abrogating the Torah! He is not changing what HaShem did with the Israelites. He does not have the authority, or the desire, to change this. Therefore we must conclude that the ones keeping the Shabbat are either Jews or proselytes (ger toshav).[[76]](#footnote-76) Hakham Shaul may also have been referring to the festival Shabbats which the Gentiles may keep, except for Shemini Atzeret. Remember that the natural progression would have the Gentiles become ger toshav; the ger toshav would then convert and become a ger tzaddik.

Some may also claim that His Majesty King Yeshua changed this by saying:

***Marqos (Mark) 2:27*** *And he said unto them, The Shabbat was made for man, and not man for the Shabbat:*

We must conclude that Mashiach’s audiences were Jews and that this was not meant to apply to those who were not a part of the covenant. Again Yeshua had neither the authority, nor the desire, to change HaShem’s covenant.

There is an important concept here, which we learn from this world. I don’t enjoy the wages and perks of a another man’s wife, because I did not sign the marriage contract and because I did not do the work. The Shabbat was a “sign” for those who “signed” the covenant, and kept its provision. It was the reward, like marital intimacy, for those folks alone, much as a husband will not tolerate an interloper. All covenants, or contracts, are like this: Those who sign, and keep the provisions, enjoy the rewards. Those who don’t sign, or don’t keep the provisions, do not share in the reward.

While Jews and ger toshav will be part of the Olam HaBa, they both have different roles and functions. This does not have anything to do with enjoying the Shabbat.

So, far from being a discouragement, the Shabbat is meant to entice the Gentile to “sign” the covenant (immerse in the mikveh, brit Milah,[[77]](#footnote-77) and agree, before a Bet Din, to keep the covenant). It is a reward for the man who loves HaShem and is willing to do what it takes. It is NOT for any Tom, Dick, or Harry who decides he wants it. That is outright adultery,[[78]](#footnote-78) and theft, and it negates the covenant.

Since circumcision and Shabbat represent special signs between HaShem and Israel, they do not apply to other nations. “A gentile who observed Shabbat deserves death”,[[79]](#footnote-79) and a non-Jew whose foreskin is removed, is still considered halachically uncircumcised: “All gentiles are uncircumcised”.[[80]](#footnote-80)

***Sanhedrin 58b*** *Resh Lakish also said: A heathen who keeps a day of rest, deserves death, for it is written, And a day and a night they shall not rest,[[81]](#footnote-81) and a master has said: Their prohibition is their death sentence.[[82]](#footnote-82) Rabina said: Even if he rested on a Monday. Now why is this not included in the seven Noachian laws? — Only negative injunctions are enumerated, not positive ones.[[83]](#footnote-83)*

The Maharsha explains[[84]](#footnote-84) that the Shabbat is, metaphorically, a bride.[[85]](#footnote-85) Indeed, the Talmud refers[[86]](#footnote-86) to the Shabbat as a bride and the Shabbat is greeted in the same way that a bride is greeted This imagery was immortalized by Rabbi Shlomo Alkabetz[[87]](#footnote-87) in his classical liturgical song, Lecha Dodi, which is sung just before the reception of the Shabbat. Rabbi Avraham Sperling writes,[[88]](#footnote-88) based on this allegorical comparison, that Shabbat is the female companion to the Israelite nation. The Jewish Nation is married to Shabbat. Therefore, when a non-Jew follows the rules of Shabbat, it is as if he is committing adultery with the married bride *Shabbat*, and so he is liable for the death penalty. However, before the giving of the Torah at Mount Sinai, Shabbat did not yet have any marital connection to the Jewish Nation, and therefore, the patriarchs of the Jewish Nation, even if they had the halachic status of Noachides, were allowed to observe the laws of Shabbat in its entirety.

Maimonides writes[[89]](#footnote-89) that the prohibition of a gentile observing Shabbat is a part of the general prohibition for gentiles not to innovate novel laws.[[90]](#footnote-90) Rabbi David Ibn Zimra[[91]](#footnote-91) explains[[92]](#footnote-92) that according to Maimonides gentiles are not allowed to keep the Sabbath as if they were commanded to do so, rather they are only allowed to observe it as means of acquiring merits, but not as a means of fulfilling a commandment because they have no such commandment. In light of this, Rabbi Moshe Sofer[[93]](#footnote-93) explains the words of an enigmatic Talmudic passage,[[94]](#footnote-94) which states that if a non-Jew rests on Shabbat, he has fulfilled the commandment of resting. A non-Jew is only not allowed to rest when doing so as part of a “religious service”, however, a non-Jew can rest and get the reward for fulfilling the commandment of Shabbat in doing so. This is true if the gentile personally accepts upon himself not to worship idols. Keeping Shabbat and abstaining from idols are really the same because Shabbat is testimony[[95]](#footnote-95) to the fact that HaShem created the world, while idolatry denies this truism. Therefore, a gentile who specially avowed not to worship idols (ger toshav) is also obligated to keep Shabbat and thereby has no prohibition of resting.[[96]](#footnote-96) Perhaps the patriarchs of the Jewish nation before the Sinaitic Revelation had the status of such Noachides, and were thus able to observe properly the Shabbat.

Finally, it is worth noting that the beginning of our psalm, the first eight pesukim, speaks of the primary duties of Aaron and his sons, the Priests, along with the Levites, in the Temple – on the Shabbat. This concords well with the Torah’s mention of HaShem’s selection of the priests and the Levites to minister before Him. Their secondary duty was to teach the Bne Israel the Torah. Through this teaching, the Priests and the Levites were to enable the Bne Israel to distance themselves from idolatry, which is the theme of our Ashlamata.

Now since Moses was in charge of conveying HaShem’s word to the Priests and the Levites, it is fitting that he should author our psalm for the Shabbat day.

**Ashlamatah: Yeshayahu (Isaiah) 45:19 – 46:2. 13**

| **Rashi** | **Targum** |
| --- | --- |
| 18. ¶ For so said the Lord, the Creator of heaven, Who is God, Who formed the earth and made it, He established it; He did not create it for a waste, He formed it to be inhabited, **"I am the Lord and there is no other.** | 18. ¶ For thus says the LORD, who created the heavens (he is God!), who founded the earth and made it—He established it; He did not create it for nothing, but He established it to increase the sons of men upon it! **“I am the LORD, and there is no other.** |
| 19. Not in secret did I speak, in a place of a land of darkness; I did not say to the seed of Jacob, Seek Me, in vain; I am the Lord, Who speaks righteousness, declares things that are right. | 19. I did not speak in secret in a place of a land of darkness; I did not say to the seed of the house of Jacob, ‘Seek My fear for nothing.' I the LORD speak truth, declaring what is right. |
| 20. Assemble and come, approach together, you survivors of the nations; those who carry their graven wooden image and pray to a god who does not save, do not know. | 20. Assemble yourselves and come, draw near together, you who are delivered of the peoples! They have no knowledge who carry about their wooden image, and beseech from a god who cannot save. |
| 21. Declare and present, let them even take counsel together; who announced this from before, [who] declared it from then? **Is it not I, the Lord, and there are no other gods besides Me, a just and saving God there is not besides Me.** | 21. **Declare and draw near, take counsel together! Who announced this long ago and declared it of old? Was it not I, the LORD? And there is no other god besides me, a God who is virtuous and a Savior; there is none except Me.** |
| 22. **Turn to Me and be saved, all the ends of the earth, for I am God, and there is no other.** | 22. **Turn to My Memra and be saved, all those at the ends of the earth! For I am God, and there is no other.** |
| 23. By Myself I swore, righteousness emanated from My mouth, a word, and it shall not be retracted, that to Me shall every knee kneel, every tongue shall swear." | 23. By My Memra I have sworn, before Me has gone forth in virtue a word that will not be void. Before Me every knee will bow, every tongue will swear. |
| 24. But to me did He say by the Lord righteousness and strength, **to Him shall come and be ashamed all who are incensed against Him.** | 24. Only in the Memra of the LORD has He promised me to bring virtues, and He is strong in His Memra; **all the Gentiles who were stirred up against His people will give thanks and be ashamed of their idols.** |
| 25. Through the Lord shall all the seed of Israel find righteousness and boast. | 25. In the Memra of the LORD all the seed of Israel will be justified and glorified. |
|  |  |
| 1. Bel squats; Nebo soils himself; their idols were to the beasts and to the cattle; what you carry is made a load, a burden for the weary. | 1. Bel kneels, Nebo is hewn down, their images are a likeness of beasts and cattle; the burdens of their idols are heavy upon those who carry them, and they are weary. |
| 2. They soiled themselves, yea they squatted together, they could not deliver the burden, and they themselves have gone into captivity. **{P}** | 2. They are cut off and hewn down together, they cannot save those who carry them, but those who serve them go into captivity. **{P}** |
| 3. Hearken to Me, the house of Jacob, and all the remnant of the house of Israel, who are borne from birth, carried from the womb. | 3. “Attend to My Memra, those of the house of Jacob, and all the remnant of the house of Israel, who have been beloved more than all the peoples, cherished more than all the kingdoms. |
| 4. And until old age I am the same, and until you turn gray I will carry; I have made and I will bear and I will carry and deliver. **{S}** | 4. Even to eternity I am He, and to the age of the ages My Memra endures. I have created every man, I scattered them among the peoples׳, I will also forgive their sins and will pardon. **{S}** |
| 5. To whom shall you liken Me and make Me equal and compare Me that we may be alike? | 5. Whom will you liken before Me and make equal and compare before Me in? |
| 6. Those who let gold run from the purse and weigh silver with the balance; they hire a goldsmith and he makes it a god, they kneel, yea they prostrate themselves. | 6. Behold, the Gentiles collect gold from a purse, and weigh out silver in a balance, hire a goldsmith, and he makes it into a god; then they worship it and are subjugated. |
| 7. They bear it, on the shoulder they carry it, and they put it in its place and it stands, from its place it does not move; yea he cries to it and it does not answer; from his distress it does not save him. **{S}** | 7. They lift it upon their shoulders, they carry it, they set it in its place, and it stands there; is not possible for it to budge from its place. He even beseeches from it, and it does not answer or save him from his trouble. **{S}** |
| 8. Remember this and strengthen yourselves, take to heart, you transgressors. | 8. Remember this and strengthen yourselves, recall to mind, O rebels. |
| 9. Remember the first things of old, that I am God and there is no other; **I am God and there is none like Me.** | 9. Remember the former things which were of old; **for I am God, and there is no other God besides me,** |
| 10. **[I] tell the end from the beginning, and from before, what was not done;** [I] say, 'My counsel shall stand, and all My desire I will do.' | 10. **declaring from the beginning the end** and from ancient times things not yet done, saying, ‘My counsel will stand, and I will accomplish all My pleasure, |
| 11. [I] call from the east a swift bird, from a distant land the man of My counsel; yea I spoke, I will also bring it; I formed it, I will also do it. **{S}** | 11. Who promised to gather the exiles from the east, to bring openly, like a swift bird from a far land, the sons of Abraham, My chosen. I have spoken, and I will bring it to pass; I have purposed, and I will do it. **{S}** |
| 12. Hearken to Me, you stout-hearted, that are far from righteousness/generosity. | 12. Attend to My Memra, you stubborn of heart, you who are far from innocence: |
| 13. I have brought near My righteousness, it shall not go far, and My salvation (Heb. Yeshua) shall not delay, and I will give salvation (Heb. Yeshua) in Zion, to Israel, My glory. **{S}** | 13. My innocence/generosity is near, it is not far off, and My salvation will not be checked, I will put a saviour in Zion, for Israel My celebrity **{S}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 45:19 – 46:2. 13**

**18** **He did not create it for a waste** but He formed it to be inhabited.

**19** **Not in secret did I speak** When I gave the Torah, and I did not say for naught and in vain to the seed of Jacob, Seek Me, but to receive great reward.

**I am the Lord Who speaks righteousness** Since I commenced to speak to them concerning My righteousness, to inform them of the giving of their reward, afterwards I told them things that are right, My statutes and My laws, for before the giving of the Torah it was said to them, “And now, if you heed, etc., you shall be for Me a treasure...a kingdom of priests, etc.” (Ex. 19:5f.).

**20** **approach** Heb. הִתְנַגְּשׁוּ, an expression of approaching (הַגָּשָׁה) and the ‘nun’ is attached to it, as one says “they were struck (הִתְנַגְּפוּ) ”; “they will be struck (יִתְנַגְּפוּ).”

**you survivors of the nations** who survived the sword of Nebuchadnezzar.

**who carry their graven wooden image...do not know** to understand knowledge.

**21** **who announced this from before** Who of your idols is it that announced from before that your God brought salvation, each one to its worshipers?

**Is it not I, the Lord, and there are no other** For I announce what I am destined to do for My people, and I fulfill My words.

**22** **Turn to Me** and abandon your graven images, all the ends of the earth, and, thereby, you shall be saved.

**23** **By Myself I swore** and righteousness emanated from My mouth to accept all those who return to Me. I spoke a word, and it will not be retracted. What is the righteousness that emanated from My mouth? That to Me shall every knee kneel, and I will accept them, as the matter is stated (Zeph. 3:9): “For then will I change for the people a pure language, to call all of them in the name of the Lord...”

**24** **But to me did He say by the Lord** Heb. אַךְ בַה' לִי אָמַר [lit. but by the Lord to me He said]. This verse is inverted, and thus is its interpretation: But to me did He say by the Lord righteousness and strength. Although all the nations shall prostrate themselves before Him [correct reading according to Warsaw edition, K’li Paz, and mss.], but to me alone, the congregation of Israel, has been promised by the Lord righteousness and strength, and other nations shall not be included in my glory.

**to Him shall come and be ashamed etc.** All who were incensed against the Holy One, blessed be He, shall come to Him to regret what they did in their lifetimes and be ashamed.

**all who are incensed** Heb. כֹּל הַנֶּחֱרִים בּוֹ, all who are incensed.

**25** **Through the Lord...find righteousness and boast** Through the promise of the support of His love they shall find righteousness and boast of His strength.

**boast** Heb. וְיִתְהַלְלוּ, porvantir in O.F.

**Chapter 46**

**1** **Bel squats; Nebo soils himself** The deities of Babylon squatted and soiled themselves. This is an expression of ridicule of the idols, like one who suffers from diarrhea and does not manage to sit down on the seat in the privy before he discharges with a splash.

**Bel squats; Nebo soils himself** Heb. כָּרַע בֵּל קֹרֵס נְבוֹ. Akropid sei Bel; konkiad sei Nebo. Bel squats; Nebo soils himself. So I heard in the name of Rabbenu Gershom, the Light of the Diaspora.

**their idols were** The images of the forms of Bel and Nebo were to the beasts and the cattle, compared to the beasts and the cattle, which soil and dirty themselves with their droppings.

**what you carry is made a load, a burden** The feces in their bowels are heavy to bear like a burden for a weary man. Therefore, they soiled themselves and squatted together, the soiling with the squatting.

**2** **they could not deliver the burden** to discharge the feces in their bowels as others discharge, in the normal manner.

**deliver** Heb. מַלֵּט, an expression of discharging from an embedded place. Comp. (supra 34:15) “There, the owl has made its nest, and she has laid eggs (וַתְּמַלֵט),” he has discharged her egg. Comp. also (infra 66:7) “And she has been delivered (וְהִמְלִיטָה) of a male child.” Jonathan, however, did not render these verses in this manner.

**3** **who are borne from birth** Since you were born in the house of Laban the Aramean, I bore you on My arms, for since then, adversaries stand up against you in every generation and not like the idolaters (other nations [K’li Paz and mss.]) who are laden and carry their Gods, as is mentioned above, but you are laden and borne in My arms.

**4** **And until old age** that you have aged and your strength is depleted, that you have no merit, I am the same with My mercy and with My trait of goodness to save you and to bear you and to carry you and deliver you. Since he says regarding their deity, that it is carried and also that it cannot deliver its burden, he says, “But I bear others, and I will deliver My burden.”

**5** **and compare Me** Heb. וְתַמְשִׁלֻנִי. Comp. (Job 30:19) “And I have become like (וָאֶתְמַשֵּׁל) dust and ashes.” An expression of comparison.

**that we may be alike** That I and he be alike, one to the other.

**6** **Those who let gold run from the purse** Heb. הַזָּלִים, an expression of (Ps. 146:18) “Water runs (יִזְּלוּ).”

**with the balance** Heb. קָנֶה, the bar of a scale, called flael in O.F.

**8** **Remember this** what I wish to say.

**and strengthen yourselves** Heb. וְהִתְאשָׁשׁוּ. Comp. (supra 16:7) “For the walls (לַאֲשִׁישֵׁי) of Kir-hareseth.”

**take to heart, you transgressors** And what do I say to you to remember and to take to heart?

**9** **Remember the first things of old** that you have seen that I am God and there is no other; I am God and there is none like Me.

**10** **[I] tell the end from the beginning** The Egyptian exile and its redemption I announced in the Covenant between the Parts, before they came about.

**11** **[I] call from the east a swift bird** Heb. עַיִט. From the land of Aram, which is in the east, I called Abraham to Me to take counsel with Me. עַיִט Comp. (Dan. 2:14) “Answered with counsel (עֵיטָא) and discretion”; (ibid. 6:8) “All the presidents of the kingdom have taken counsel (אִתְיָעֲטוּ).” Alternatively, it can be interpreted as an expression of a bird. I called him to hasten after Me like a bird that flies and wanders from its place. **f**

**rom a distant land** I called My man of counsel, and with him I took counsel between the parts concerning the four exiles, as it is explained in Gen. Rabbah (44:17) “And behold, a fear, great darkness was falling upon him.” [“Fear” refers to Babylon... “Darkness” refers to Media, who darkened the eyes of Israel with fasting. “Great” refers to Greece... “Was falling upon him” refers to Edom..., etc.]

**yea I spoke** with him concerning the exiles and their redemption; I will also bring it.

**12** **stout-hearted** You who have strengthened your heart among the heathens (the nations [Parshandatha, K’li Paz]) and have clung to Me.

**that are far from righteousness** For it has been a long time for you, and I have not demonstrated to you My righteousness to redeem you.

**13** **I have brought near My righteousness** from now on, and it will not be far off.

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:20**

**By: Rabbi Yitschaq (ben Mosheh) Magriso**

**Beloved is Israel, for they were given a precious instrument. It was with greater love that it was made known to them that they were given the precious instrument with which the universe was created. It is thus written, "I have given you a good teaching, forsake not My Torah״ (Proverbs 4:2).**

Rabbi Akiba further tells us that Israel is beloved by God, as evidenced by the fact that He gave us such a precious jewel as His Holy Torah. The Torah enlightens us so that we may act properly and thus be worthy of good in the next world. For this alone we are obliged to love God with all our heart and soul.

In giving us the Torah, God gave us a benefit that He did not give to any other nation. Actually, God did offer the Torah to all the nations of the world, but they refused to accept it. One may wonder what the master means when he says that God gave the Torah exclusively to Israel, since He also offered it to the other nations, only to have them refuse it.

God did not want to give the Torah to the other nations. The only reason He offered it to them was so that they would not have a complaint (pith'chon peh, פתחוין פה) saying, “If He had offered it to us, we would have accepted it." God wanted to demonstrate their wickedness, so that they would later have no complaint. As proof, He could cite the fact He offered them the Torah only to have them refuse it.[[97]](#footnote-97)

Since God did not want to give the Torah to the nations, when they asked about its contents, He replied to each nation with something that was opposite its nature and [psychological] makeup (mezeg, מזג). Thus, to the family of Esau, who were murderers, God said that the primary teaching of the Torah was, "Do not murder" (Exodus 20:13). To Ishmael, who were professional thieves, He said that the message of the Torah was, "Do not steal" (Ibid.). The same was true of all the other nations. In describing the Torah to each one, He did so in such a way as to make it seem diametrically opposed to the nation's most basic trait.

Furthermore, God did not disclose to any of the nations the secrets of the Torah, nor did He tell them anything of the spiritual reward (sekhar ruchni) that would be given for its observance in the Future World. If they had known of these things, they would have wanted to have the Torah.

On the other hand, when God offered the Torah to Israel, He disclosed all its secrets. Because of this the Torah was presented to them as a "precious instrument" (keli chemdah). The Israelites thus learned the mysteries of the Torah, just as it is studied by the angels. It is for this reason that the angels wanted to prevent Moses from taking the Torah. Besides this, God also disclosed to Israel the spiritual reward in the World to Come.

The master thus says, **"It was with greater love that it was made known to them that they were given a precious instrument."** God felt that He had to offer the Torah to the other nations. But His love for Israel was the cause of His revealing to them that it was a precious jewel. He therefore revealed to them all the mysteries of the Torah, as well as its spiritual reward in the World to Come. To the nations, on the other hand, God disclosed nothing of this. Since they were not aware of the Torah's greatness, they refused to accept it.

All this was a result of God's love for Israel. He loved them so much that He made sure that they became the exclusive recipients of this precious instrument.[[98]](#footnote-98)

**Correlations**

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

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

**B’Midbar (Numbers) 3:1-39**

**Yeshayahu (Isaiah) 45:19 – 46:2 + 13**

**Tehillim (Psalms) 92:1-8**

**Mk 10:1-9, Lk 16:18, Rm 1:18-20, Mt. 19:7-9**

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

LORD - יהוה, Strong’s number 03068.

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

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

Day - יום, Strong’s number 03117.

LORD - יהוה, Strong’s number 03068.

Name - שם, Strong’s number 08034.

**B’Midbar (Numbers) 3:1** These also are the generations of Aaron and Moses in the **day <03117>** that the **LORD <03068>** **spoke <01696> (8763)** with Moses in mount Sinai. 2 And these are the **names <08034>** of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

**Yeshayahu (Isaiah) 45:19** I have not **spoken <01696> (8765)** in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek Me in vain: I the **LORD <03068>** speak righteousness, I declare things that are right.

**Tehillim (Psalms) 92:1** « A Psalm or Song for the sabbath **day <03117>**. » It is a good thing to give thanks unto the **LORD <03068>**, and to sing praises unto Your **name <08034>**, O most High:

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Num 3:1-39** | **Psalms**  **Psa 92:1-8** | **Ashlamatah**  **Is 45:19 – 46:2 + 13** |
| --- | --- | --- | --- | --- |
| **laeytiyai** | this |  | Ps. 92:6 | Isa. 45:21 |
| **rm;a'** | saying, said | Num. 3:5 Num. 3:11 Num. 3:14 |  | Isa. 45:19 Isa. 45:24 |
| **#r,a,** | land, earth | Num. 3:13 |  | Isa. 45:19 Isa. 45:22 |
| **hm'heB.** | beast | Num. 3:13 |  | Isa. 46:1 |
| **rb;D'** | spoke, speak | Num. 3:1 Num. 3:5 Num. 3:11 Num. 3:14 |  | Isa. 45:19 |
| **dy"** | ordained, hands | Num. 3:3 | Ps. 92:4 |  |
| **[d'y"** | knowledge |  | Ps. 92:6 | Isa. 45:20 |
| **hwhy** | LORD | Num. 3:1 Num. 3:4 Num. 3:5 Num. 3:11 Num. 3:13 Num. 3:14 Num. 3:16 Num. 3:39 | Ps. 92:1 Ps. 92:4 Ps. 92:5 Ps. 92:8 | Isa. 45:19 Isa. 45:21 Isa. 45:24 Isa. 45:25 |
| **laer'f.yI** | Israel | Num. 3:8 Num. 3:9 Num. 3:12 Num. 3:13 Num. 3:38 |  | Isa. 45:25 Isa. 46:13 |
| **lKo** | all, whole, entire | Num. 3:7 Num. 3:8 Num. 3:12 Num. 3:13 Num. 3:15 Num. 3:22 Num. 3:26 Num. 3:28 Num. 3:31 Num. 3:34 Num. 3:36 Num. 3:39 | Ps. 92:7 | Isa. 45:22 Isa. 45:23 Isa. 45:24 Isa. 45:25 |
| **aol** | no, not, none | Num. 3:4 | Ps. 92:6 | Isa. 45:20 |
| **!mi** | amid, among | Num. 3:12 |  | Isa. 45:21 |
| **dg"n"** | declare |  | Ps. 92:2 | Isa. 45:19 Isa. 45:21 |
| **!t;n"** | give, gave, wholly | Num. 3:9 |  | Isa. 46:13 |
| **hP,** | word | Num. 3:16 Num. 3:39 |  | Isa. 45:23 |
| **br'q'** | offered | Num. 3:4 Num. 3:6 |  | Isa. 46:13 |
| **~ve** | names | Num. 3:2 Num. 3:3 Num. 3:17 Num. 3:18 | Ps. 92:1 |  |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Num 3:1-39** | **Psalms**  **Psa 92:1-8** | **Ashlamatah**  **Is 45:19 – 46:2 + 13** | **Peshat**  **Mk/Jude/Pet**  **Mk 10:1-9** | **Remes 1**  **Luke**  **Lk 16:18** | **Remes 2**  **Acts/Romans**  **Rm 1:18-20** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀλήθεια** | truth |  | Psa 92:2 | Isa 45:19 |  |  | Rom. 1:18 |
| **ἀνήρ** | man |  | Psa 92:6 |  | Mk. 10:2 | Lk. 16:18 |  |
| **ἄνθρωπος** | man, men |  |  |  | Mk. 10:7 Mk. 10:9 |  | Rom. 1:18 |
| **ἀπολύω** | waste away |  |  |  | Mk. 10:2 Mk. 10:4 | Lk. 16:18 |  |
| **ἀρχή** | beginning |  |  | Isa 45:21 | Mk. 10:6 |  |  |
| **γυνή** | woman, wife |  |  |  | Mk. 10:2 | Lk. 16:18 |  |
| **δίδωμι** | give, given | Num. 3:9 |  | Isa. 46:13 |  |  |  |
| **δύο** | two | Num 3:39 |  |  | Mk. 10:8 |  |  |
| **εἷς** | one | Num 3:27 |  |  | Mk. 10:8 |  |  |
| **θεός** | GOD |  |  | Isa 45:20 Isa 45:22  Isa 45:23  Isa 45:25 | Mk. 10:9 |  | Rom. 1:18 Rom. 1:19 |
| **kti,sij** | creation |  |  |  | Mk. 10:6 |  | Rom. 1:20 |
| **λέγω** | saying, said | Num. 3:5 Num. 3:11 Num. 3:14 |  | Isa. 45:19 Isa. 45:24 | Mk. 10:3 Mk. 10:4 Mk. 10:5 |  |  |
| **πᾶς** | all, whole, entire | Num. 3:7 Num. 3:8 Num. 3:12 Num. 3:13 Num. 3:15 Num. 3:22 Num. 3:26 Num. 3:28 Num. 3:31 Num. 3:34 Num. 3:36 Num. 3:39 | Ps. 92:7 | Isa. 45:22 Isa. 45:23 Isa. 45:24 Isa. 45:25 |  | Lk. 16:18 | Rom. 1:18 |
| **πατήρ** | father | Num 3:4 |  |  | Mk. 10:7 |  |  |
| **ποίημα** | actions |  | Psa 92:4 |  |  |  | Rom. 1:20 |

**Nazarean Talmud**

**Sidrot of B’midbar (Numbers) 3:1 – 39**

**“VeEleh Tol’dot Aharon” “And these are the generations of Aaron”**

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

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

|  |  |  |
| --- | --- | --- |
| |  |  | | --- | --- | | **School of Hakham Shaul’s Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** | |
| |  | | --- | | **“Everyone who sends his wife away** (without a bill of divorce Heb. get) **and marries another commits adultery, and the one who marries a woman sent away** (without a bill of divorce Heb. get) **from** her **husband commits adultery.** |   **Arising from that place, he came in to the borders of Y’hudah** (Judea) **beyond the Yarden and again congregations came to him and as his practice** (religious practice) **was, he instructed** them **in Halakha.**  **And, the some of the** Shammaite **P’rushim** (Pharisees) **came questioning him, “Is a man allowed to divorce his wife?” attempting to test him. But he answered, saying what did Moshe command? They answered saying, “Moshe permitted a bill of divorce** (Heb. get) **to set her free.” And Yeshua answered saying,** “He **wrote this mitzvah** for **you** because **of the stubbornness** (unyielding) **of your heart. But B’resheet** says, **“So God created man in his own image, in the image of God created he him; male and female created he them.”[[99]](#footnote-99)** **“Therefore will a man leave his father and his mother, and will cleave unto his wife: and they will be one flesh.”[[100]](#footnote-100)** **Then what God has joined man cannot separate.[[101]](#footnote-101)** |

|  |
| --- |
| **School of Hakham Shaul’s Remes**  **Romans:**  **Mishnah א:א** |
| **For the revelation of God’s wrath[[102]](#footnote-102)** coming**from the heavens is against all the wicked[[103]](#footnote-103) and unjust men who** intentionally **suppress[[104]](#footnote-104) the truth. This is because even intimate knowledge of God[[105]](#footnote-105) is evident to them, because God revealed Himself[[106]](#footnote-106) among them. For from the creation of the world, His invisible** attributes**, both His everlasting virtuous power and Divine majesty,[[107]](#footnote-107) are discerned[[108]](#footnote-108) clearly,[[109]](#footnote-109) being understood in the things made, so that they are without excuse.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 3:1-39 | Ps 92:1-8 | Is 45:19 – 46:2 + 13 | Mordechai 10:1-9 | 1 Luqas 16:18 | Romans 1:18-20 |

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

**Unjust men who** intentionally **suppress the truth**

We have borrowed the above phrase from the Remes of Romans for illustrating the continuity throughout the pericopes of the Nazarean Codicil.

Let us understand that the combined versions of the Peshat and Tosefta tell the truth of what Yeshua was trying to say. Furthermore, we must understand that the Greek texts from which these verses are derived have gaping lacunas. We have been faithful to translate the verses in the way that the **MUST** be read. The wife who is “**sent away without a bill of divorce**” **is not divorced**!!!

The text of 1 Luqas (Luke) would appear to be a contradiction to the Torah. This can NEVER be. Furthermore, it is G-d Himself who initiated the idea of “divorce.”[[110]](#footnote-110) Moshe Rabbenu is only the **Sh'liach** of G-d expressing the Divine will. Therefore, we must learn to discern the difference between *Middat HaDin* (G-d’s justice) *Middat HaRachamim* (G-d’s Mercy). How could we possibly believe that G-d would torture two souls that were incompatible for whatever reason? Such thoughts show the absurdity of a demented mind!

The connection to the Torah Seder is obvious when we understand and translate the Nazarean Codicil aright. Only the legitimate souls are counted. If a woman is “sent” from her husband without a divorce, his offspring can be considered questionable. Again, the questionable are not counted as a part of Yisrael.

Likewise, the connection to the Remes of Romans is built upon the same principle. The demented souls seek to establish halakhah without a Bet Din. Such men are men who hold the truth in injustice. Their injustice is subversion of truth, justice and mercy. However, divorce is not to be taken lightly and herein is the where the Bet Din comes in. The Bet Din will do everything possible to reconcile and salvage a marriage. But, when this is not possible a bill of divorce is the best answer.

It is from the union of Adam and Chavah (Eve) that Hakham Shaul draws his Remes of Romans. The injustice of hardhearted Shammaites forbade divorce tormenting the “little ones” and subverting the will of G-d (truth). It is therefore, inferred by the text that because a bill of divorce (Heb. get) was not given men would send their wives away illegally. Furthermore, we can readily determine that “whatever G-d has joined” will bear suitable, honorable fruit spiritually and physically.

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

**G-d’s Wrath**

How are we to understand G-d’s wrath as described by Hakham Shaul? Description of G-d’s wrath can only be understood in allegorical (Remes), parabolic (Midrash) or So’odic (symbolic) terms. The obvious answer to this problem is that G-d is not subject to human emotion and therefore does not have any association with anger retribution or vengeance. Therefore, we understand the pericope to be in terms of allegory.

The Sages of the first century, including Yeshua and his subsequent talmidim viewed the cosmos as an organismic whole. However, they often spoke in terms of interdependent absolutes. The subdivisions *Middat HaDin* (G-d’s justice) *Middat HaRachamim* (G-d’s Mercy) Torah and Yisrael are an organismic whole. Though the concept *Middat HaRachamim* (G-d’s Mercy) does not contain G-d's “name,” it is clearly understood to mean "G-d's love.” The two categories *Middat HaDin* and *Middat HaRachamim* are two aspects of G-d justice.[[111]](#footnote-111) G-d’s justice can also be understood in terms of *Gemilut Hasidim* (G-d’s works of loving-kindness). The creation of the cosmos is a balanced measure (middah) of both *Din* (justice) and *Rachamim* (mercy). This is because G-d chastises those that He loves.[[112]](#footnote-112) However, Hakham Shaul is not speaking in terms of chastisement or *Gemilut Hasidim* (G-d’s deeds of loving-kindness). He is speaking of *Middat HaDin* (G-d’s justice) and *Middat HaRachamim* (G-d’s Mercy). Judgment He pours out on those who subvert the truth and *Middat HaRachamim* (G-d’s Mercy) is for those He loves.

We can also look to the Shema for the answer. We are apprised of the benefits for being faithful to G-d in the verses D’barim (Deut.) 11:13-15. In D’barim (Deut.) 11:16 – 17 we are shown the results of turning to false gods.[[113]](#footnote-113) “Suppression of the truth” must some way be associated with idolatry and foreign deities. Wrath **ὀργή -** *orge[[114]](#footnote-114)* is also associated with a “hardened heart,” “willful disobedience,” “stubbornness” and “lack of repentance.” As *Middat HaDin* (G-d’s justice), **ὀργή -** *orge* is for the sake of turning the “sinner” to *teshubah* (repentance). Nonetheless, Hakham Shaul shows that G-d’s *“Middat HaDin”* (justice), is revealed in through G-d’s Mesorah.[[115]](#footnote-115) “G-d’s Mesorah” must be interpreted as the “Mesorah of Elohim” demanding strict justice.

The claim that the “G-d of the Torah” is only of justice, stands in contrast to the Nazarean Codicil “G-d of love” represents a gross distortion of the truth. Every objective biblical scholar, Christian and Jewish alike, understands that the Torah conceived of G-d in terms of both love and justice, just as this same G-d of the Nazarean Codicil manifests Himself in justice as well as love.[[116]](#footnote-116) Herein does the great heresy deserve G-d’s wrath. Those who hold that the G-d of the Torah must be appeased through Messiah blatantly subvert the truth of G-d’s Mesorah.

**For from the creation of the world**

G-d has impressed His Divine nature into the earth. This impression, though not observable as a visible power perceived with the eye, manifests itself when the earth “produces fruit.” As we have seen, invested in the earth is the ability to bear fruit “after its own kind.”[[117]](#footnote-117) This power is an invisible stamp of G-d’s image on the earth. G-d made man after His own “image.” Therefore, we deduce from the expressions G-d said “let the earth bring forth,” “after its own kind” and the earth “brought forth” after its own kind” that the earth also bears the Divine Image.[[118]](#footnote-118) The invisible impression of G-d on the earth is discernable to the invisible soul, which understands this impression as the image of G-d produced in the earth or specific power attributed to the telluric world. With the capacity to perceive the “knowable” (Da’at) ideas of G-d, Adam (man – humanity) has the power to see the invisible creation with his innermost being. Having the capacity to know the attributes of the Divine Majesty we are called to express them in the cosmos as an expression of His Sons (B’ne Elohim). The Dabar/Memra/Logos is the highest expression of G-d’s “ideas.” As the highest expression of G-d’s “ideas,” the Dabar/Memra/Logos is the “idea of ideas.” Even though the Dabar/Memra/Logos is the prototypical pattern for the B’ne Elohim, each Neshamah bears a unique expression of G-d. And each Neshamah bears some resemblance and characteristics of the Dabar/Memra/Logos. “Still, all created beings in the visible world, according to him (Philo), were preceded by the creation of ideas corresponding to them. Consequently, the created individual minds and souls in the world must have been preceded by the creation of the idea of mind and the idea of soul.”[[119]](#footnote-119) In summary to what Philo and Hakham Shaul are both saying G-d made a spiritual expression of Himself in the form of “souls” before He placed them in physical vessels. These vessels (bodies) equip and enable the B’ne Elohim to carry out the mitzvoth of G-d and they bear the mark of the Divine Majesty on the souls.

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat “P’qod Kol Bekhor Zakhar” – Sabbath: “Number all the first-born males”**

**&**

**Shabbat Mevar’chim HaChodesh Tammuz**

**Proclamation of the New Moon for the Month of Tammuz**

**(Next Shabbat 27th – 29th o) June, 2014)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **פְּקֹד כָּל-בְּכֹר זָכָר** |  |  |
| **“P’qod Kol Bekhor Zakhar”** | Reader 1 – B’Midbar 3:40-43 | Reader 1 – B’Midbar 4:16-18 |
| **“Number all the first-born males”** | Reader 2 – B’Midbar 3:44-48 | Reader 2 – B’Midbar 4:19-21 |
| **“Cuenta todos los primogénitos varones”** | Reader 3 – B’Midbar 3:49-51 | Reader 3 – B’Midbar 4:22-24 |
| B’Midbar (Numbers) 3:40 – 4:15 &  B’Midbar (Numbers) 28:9-15 | Reader 4 – B’Midbar 4:1-3 |  |
| Ashlamatah: Isaiah 66:7-12, 20-23 | Reader 5 – B’Midbar 4:4-8 | **Monday &**  **Thursday Mornings** |
| Special: I Samuel 20:18,42 | Reader 6 – B’Midbar 4:9-12 | Reader 1 – B’Midbar 4:16-18 |
| Psalm 92:9-16 | Reader 7 – B’Midbar 4:13-15 | Reader 2 – B’Midbar 4:19-21 |
| Abot: 3:21 | Maftir: B’midbar 28:9-15 | Reader 3 – B’Midbar 4:22-24 |
| N.C.: Mark 10:10-12; Romans 1:21-23 | - Isaiah 66:7-12, 20-23  - I Samuel 20:18,42 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. In our Rashi: “the son of his fellow man.” [↑](#footnote-ref-1)
2. I.e., Aaron and Moses. — Ramban is following the verse which speaks of the children as the generations of Aaron and Moses, for the reason that Rashi explained, but he is of course referring to Aaron’s sons. [↑](#footnote-ref-2)
3. Exodus 40:15. [↑](#footnote-ref-3)
4. I Chronicles 23:13. [↑](#footnote-ref-4)
5. Further, Verse 27. Of Amram’s two sons, the sons of the first, Aaron, are already mentioned above; thus the verse must be speaking of Moses’ children only. [↑](#footnote-ref-5)
6. 1 Chronicles 25:13. [↑](#footnote-ref-6)
7. 1 Chronicles 23:14. [↑](#footnote-ref-7)
8. Verse 3. [↑](#footnote-ref-8)
9. In later generations ordinary priests did not have to be anointed; they automatically entered into the priesthood by descent. Only High Priests were anointed. Scripture thus alludes here to the unusual fact that Eleazar and Ithamar were anointed at this time, although they were ordinary priests, in the same way that Aaron the High Priest was anointed, a procedure that was not followed in later generations. [↑](#footnote-ref-9)
10. The order of the phrases according to the Hebrew text is as follows: ***And Nadab and Abihu died before the Eternal when they offered strange fire before the Eternal, in the wilderness of Sinai, and they had no children; and Eleazar and Ithamar ministered in the priest’s office in the presence of Aaron their father.*** [↑](#footnote-ref-10)
11. 1 Chronicles 24:2. [↑](#footnote-ref-11)
12. Further, 14:37. [↑](#footnote-ref-12)
13. Above, verse 1. [↑](#footnote-ref-13)
14. Verse 15 here. [↑](#footnote-ref-14)
15. Ibid. [↑](#footnote-ref-15)
16. Further, Verse 39. [↑](#footnote-ref-16)
17. Ibid., 4:48. [↑](#footnote-ref-17)
18. The smallest tribe was that of Menasheh, which numbered — from the age of twenty and over — 32,200 (above, 1:35). Thus the Levites, who numbered 8000 men above the age of thirty, certainly do not reach half of the numbers of Menasheh, even after taking into consideration a few more thousand between the ages of twenty and thirty. [↑](#footnote-ref-18)
19. According to tradition, the carrying of the ark involved great risk. Any of the Kohathites who was unworthy of carrying it immediately suffered a punishment; so also anyone who attended to it with an unwilling heart (Bamidbar Rabbah 5:1). But, as Ramban points out, when this census of the Levites was taken, they were not yet carrying the ark, since they only journeyed from Mount Sinai on the twentieth of Iyar. So the question reappears, why were their numbers so few? [↑](#footnote-ref-19)
20. Isaiah 65:23. [↑](#footnote-ref-20)
21. Tanchuma Va'eira 6. See also Ramban on Exodus 5:4 [↑](#footnote-ref-21)
22. 22 Exodus 1:14. [↑](#footnote-ref-22)
23. Ibid., Verse 12. [↑](#footnote-ref-23)
24. Ibid., Verse 16. [↑](#footnote-ref-24)
25. Ibid., Verse 20. [↑](#footnote-ref-25)
26. Jeremiah 44:28. See Vol. I, p. 457. [↑](#footnote-ref-26)
27. Genesis 34:25-30, and 49:5-7. [↑](#footnote-ref-27)
28. See above, 1:23, where the verse numbers them at fifty-nine thousand and three hundred. [↑](#footnote-ref-28)
29. Further, 26:14. [↑](#footnote-ref-29)
30. See Deuteronomy 33:8. [↑](#footnote-ref-30)
31. Further, 25:9. [↑](#footnote-ref-31)
32. Ibid., 26:62. [↑](#footnote-ref-32)
33. Above, 2:3. [↑](#footnote-ref-33)
34. Further, Verse 38. [↑](#footnote-ref-34)
35. See Zebachim 101-102. During the seven days of installation when the Tabernacle was first erected, Moses acted as the priest, and showed the future priests how to do the Service. He was thus “priest of the priests.” [↑](#footnote-ref-35)
36. Tur. [↑](#footnote-ref-36)
37. Further, Verse 31 [↑](#footnote-ref-37)
38. Exodus 6:16. [↑](#footnote-ref-38)
39. Above, Verse 25. “The Tabernacle” refers to the lower ten Curtains which formed the ceiling, and were visible inside the Tabernacle. The Tent” refers to the upper layer of curtains made of goat’s hair, which were visible on top of the Tabernacle (Rashi). [↑](#footnote-ref-39)
40. Verses 36-37. [↑](#footnote-ref-40)
41. In Pesiḳta Rabbati number 46. [↑](#footnote-ref-41)
42. Beresheet (Genesis) 29:35 [↑](#footnote-ref-42)
43. See Midrash Shocher Tov and Radak to 91:1 [↑](#footnote-ref-43)
44. Shabbat is the English transliteration of the Hebrew word normally translated as ‘Sabbath’. [↑](#footnote-ref-44)
45. Rosh Hashanah 31a [↑](#footnote-ref-45)
46. Day is our verbal tally with the Torah portion: Day - יום, Strong’s number 03117. [↑](#footnote-ref-46)
47. 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-47)
48. In Beresheet (Genesis) 2:2, the Torah calls Shabbat *The* Seventh day. [↑](#footnote-ref-48)
49. The Sages teach us that what Shabbat, Sabbath, is to time, so Eretz Israel, the land of Israel, is to space. The Shmita, or Sabbatical, year connects these two. Space and time come together in a Shmita year. [↑](#footnote-ref-49)
50. In this world we still have a taste of the Olam HaBa through their honoring and guarding of Shabbat. We use our labor of the six days to connect to the Shabbat. They picture the six thousand years of labor followed by the Messianic age when all will be Shabbat. This seventh millennium is itself a prelude to the Olam HaBa. In this seventh millennium, we will still have going and doing. Never the less, in the messianic age we will be connecting with Shabbat through all of our actions. [↑](#footnote-ref-50)
51. The climax of the act of marital intimacy brings with it a sharp sense of arrival, of being *there*. This is the sensation we get when we arrive in the next world, of which Shabbat is just a bare taste, as we shall soon see. [↑](#footnote-ref-51)
52. Shamayim, heaven, is a euphemism for the next world because HaShem will dwell with us in that place, where now He dwells in shamayim. [↑](#footnote-ref-52)
53. ***Shemot (Exodus) 20:8*** *Remember the Shabbat day, to keep it holy*. [↑](#footnote-ref-53)
54. The answer to this question is found in the oral Torah. [↑](#footnote-ref-54)
55. The most common custom is to light at least two candles, corresponding to the two forms of the fourth commandment: to remember (zachor: Shemot (Exodus) 20:8) and to observe (shamor: Devarim (Deuteronomy) 5:12) the Shabbat day to keep it holy. There are other customs, for example one candle for each of our children. [↑](#footnote-ref-55)
56. The Friday night Kiddush is where we declare that the purpose of Shabbat is “to remember creation and to remember the Exodus.” Because while HaShem created the entire world, it was through the Exodus from Egypt that mankind came to appreciate HaShem as the guiding hand of history. [↑](#footnote-ref-56)
57. Wine is related to daat, knowledge. Both maintain excellence only in humble containers. Both get better with age. Wine, and associated products, is the only substance on earth that gets better with age. Wine, and the sod, the secret level of Torah, both have the same gematria, which is why the Sages teach that when “wine goes in the secret comes out”. We, therefore take wine, as Jews, when ever we want to elevate ourselves to a higher level. [↑](#footnote-ref-57)
58. Jews take wine at every time they are ascending from one level, in this world, to a higher level. We drink wine on occasions that mark distinction (circumcision), growth (marriage), elevation (Shabbat) and enlightenment (Purim, Passover). “Wine is a primary expression of sanctity, kedushah, since they ordain a blessing over wine, Kiddush, as the proper way to inaugurate each Shabbat and festival day. [↑](#footnote-ref-58)
59. Keep it holy. [↑](#footnote-ref-59)
60. The Maharal developed a numerical approach in his study of the entire Written and Oral Law. He noted that numbers contain special significance. A numerical connection between two Hebrew words is not simply a random connection; it illustrates a deep conceptual bond. In the Maharal’s system, multiples of ten do not change the character of the number; therefore we can relate to seventy as a large seven. But, before we understand the number seven, let’s talk about the number six. In the three-dimensional physical world, everything has six sides, as in the sides of a cube; the number six relates to the six sides of the physical existence in which we live. Seven, however, is the point at the center of the cube; it is the hidden place where everything in the physical world has its spiritual source. It is the point that represents unity and the inner essence of all existence. Now we can understand the Maharal’s statement that wine comes from the place of concealment. The numerical value of the word for wine (yayin - יין) points us to the hidden, inner essence of Creation. It also illustrates our appointed task in the world: bringing the seven, the elusive ideal, into the six, the physical nature of existence. This is a reason why wine is present for almost every significant Jewish lifecycle event, as well at every Shabbat and festival. At these central moments, wine sits at the center of our table and reminds us all about our hidden, infinite potential. [↑](#footnote-ref-60)
61. Drinking wine has other deep meanings as well. Why is it that we always start a spiritual holiday with Kiddush over wine? Well a Holiday such as Shabbat is a mix of physical and spiritual entities. The point of holidays is to lift our physical activities to the level of the spiritual. A persons spiritual level gets better with time (if he/she works on his/herself), however all physical things get worse with time. The only exception is wine. Wine is a physical entity which gets better with time thus symbolizing the mixture of the physical and spiritual. [↑](#footnote-ref-61)
62. Friday afternoon just before Shabbat starts (erev Shabbat means the eve of the Sabbath). [↑](#footnote-ref-62)
63. Creative labors, the labors of a king. [↑](#footnote-ref-63)
64. The Day of Atonement. [↑](#footnote-ref-64)
65. The weekly Shabbat and each of the festivals, in Vayikra chapter 23, are described as containing festival Shabbats. These festival Shabbats have the same actions and prohibitions as the weekly Shabbat. The only difference between the weekly Shabbat and the festival Shabbats is that we are allowed to cook on the festivals, if the fire is lit before the festival. [↑](#footnote-ref-65)
66. Shemot (Exodus) 31:13. [↑](#footnote-ref-66)
67. First of all, the Mishkan itself is a micro-world. Each and every detail, along with the 39 types of labor necessary for its construction, model the seven days of creation. As an aside, it now makes sense why the Torah forbids us to do those very same thirty-nine (forty less one) types of labor on Shabbat. Just as HaShem completed His activities of creation on the 7th day, so too we must stop our acts of labor on the 7th day. We are emulating the Creator! [↑](#footnote-ref-67)
68. Shabbat is described as “meeyn olam haba” - a small degree of the experience of the next world. [↑](#footnote-ref-68)
69. Shabbat 57b [↑](#footnote-ref-69)
70. The Coming World. [↑](#footnote-ref-70)
71. The Hebrew word for sign, ot - **אות**, gives us significant insight into HaShem’s plans. Ot - **אות**, Has a vav between an alef and a tav. The vav (ו) is the Hebrew letter that is often used for the prefix ‘and’. It is the letter of connection. The alef (א) is the first letter of the Hebrew alefbet. The tav (ת) is the last letter of the Hebrew alefbet. Thus the **Hebrew word ‘ot – אות’, sign, carries the connotaion of something that connect the beginning and the end**. [↑](#footnote-ref-71)
72. At Mt. Sinai, the Torah says that not only Jews were there, but a large mixed multitude of other people. Both groups accepted the covenant. In the process, all those Gentiles became Jews. At Sinai, Jews and Gentiles *became Jews*, they all became **converts**. That is why the rules for converts today correspond exactly to the requirements to stand at the foot of Mt. Sinai, in the Days of Moses. [↑](#footnote-ref-72)
73. A man always needs a sign of his bond with HaShem. Shabbat itself is such a sign, but on the weekdays, this sign is tefillin. [↑](#footnote-ref-73)
74. Thus we see that circumcision and Shabbat are connected. [↑](#footnote-ref-74)
75. A Ger toshav (lit. resident) is a Gentile who keeps the seven laws of Noah. A ger tzaddik is the name for a Gentile after he has entered the covenant and becomes a Jew. [↑](#footnote-ref-75)
76. II Luqas (Acts) chapter 15 strongly implies this. [↑](#footnote-ref-76)
77. Circumcision [↑](#footnote-ref-77)
78. This is why the Tanach often equates idolatry with adultery. [↑](#footnote-ref-78)
79. Sanhedrin 58b [↑](#footnote-ref-79)
80. Yermiyahu (Jeremiah) 9:25 [↑](#footnote-ref-80)
81. Beresheet (Genesis) 8:22. ‘They’ is here made to apply to men, and ‘shall not’ is taken to mean ‘may not’. [↑](#footnote-ref-81)
82. Eisenstein, J. E., V. p. 623, suggests that this may have been directed against the Christian Jews, who disregarded the Mosaic law yet observed the Sabbath, and quotes Maimonides who advances the following reason: ‘The principle is, one is not permitted to make innovations in religion or to create new commandments. He has the privilege to become a true proselyte by accepting the whole law.’ (Yad. Melakim, X, 9.) He also points out that ‘Deserves death’ expresses strong indignation, and is not to be taken literally; [cf. the recurring phrase. ‘He who transgresses the words of the Sages deserves death.’ Ber. 6b.] [↑](#footnote-ref-82)
83. The seven Noachide laws deal with things which a heathen must abstain from doing. But when we say that a heathen must not observe a day of rest, we bid him to do a positive action, viz., work. [↑](#footnote-ref-83)
84. To Sanhedrin 58b [↑](#footnote-ref-84)
85. The Gemara states that there are twenty-four instances in Scripture where the Priests are referred to as Levites. Reb Tzadok HaKohen from Lublin writes that the concept of Shabbat is mentioned twelve times in the Torah, and we know that everything on Shabbat is double, so essentially Shabbat is represented by the number twenty-four. This idea is also reflected in the fact that a bride adorns herself with twenty-four ornaments, and the Shabbat is referred to as the bride. In a similar vein we can suggest that the Zohar states that a Torah scholar is akin to Shabbat, and the Priests and Levites were the quintessential Torah scholars amongst the Jewish People, so it is appropriate that the Priests are referred to as Levites twenty-four times in Scripture. [↑](#footnote-ref-85)
86. Bava Kama 32a [↑](#footnote-ref-86)
87. A 16th century poet and Kabbalist from Tzfat. [↑](#footnote-ref-87)
88. Ta’amei HaMinhagim, pg. 502 (Eshkol Ed.) [↑](#footnote-ref-88)
89. Maimonides, Laws of Kings 10:9 [↑](#footnote-ref-89)
90. Maimonides writes that although this prohibition is not punishable with death, only floggings, gentiles should be warned that they could be liable for the death penalty as a means of deterring them from sinning through rest. [↑](#footnote-ref-90)
91. 1479-1573 [↑](#footnote-ref-91)
92. Radbaz ibid. 10:10 [↑](#footnote-ref-92)
93. Chatam Sofer to Chullin 33a [↑](#footnote-ref-93)
94. Nedarim 31a [↑](#footnote-ref-94)
95. This is why in Halacha the recitation of Genesis 2:1-3 on Friday night is to be done with at least two men because in Halacha witnesses in a legal setting can only come in pairs. [↑](#footnote-ref-95)
96. See Rashi to Yevamot 48b who says that a Ger Toshav is supposed to observe Shabbat; however, see Tosafot there. [↑](#footnote-ref-96)
97. Note cf. Romans 3:1-2 [↑](#footnote-ref-97)
98. Note cf. Romans 3:1-2 [↑](#footnote-ref-98)
99. Cf. Gen 1:27 [↑](#footnote-ref-99)
100. Cf. Gen 3:24 [↑](#footnote-ref-100)
101. This statement is in no way a contention against divorce and the “Torah of Moshe.” The “get” (bill of divorce) was/is G-d’s idea not Moshe’s [↑](#footnote-ref-101)
102. G-d’s wrath is often pictured and spoken of in terms of “G-d’s rage” or “anger.” There is an amazing difference in the nature of G-d as described in this passage. G-d’s chief desire is to show His goodness to His creatures and for His creatures to feel His love. This is the true reason for the existence of the universe, cosmos. The “revelation” (apocalypse) of G-d’s wrath against one of His creatures shows the magnitude of their crimes. Herein the creature has failed to understand the gift of the Yetser HaRa. The Yetser HaRa is given as a means of achieving the highest goals of our humanity, and not just to rebel against its creator. The topic of “G-d’s Wrath against the wicked” starts here in Romans 1:18 and continues until 3:31. [↑](#footnote-ref-102)
103. **ἀσέβεια** – *asebeia* is generally translated as “ungodly.” However, the root is stronger in intending that those being mentioned are the “wicked” Heb. *Rashim* (pl.). The *rasha* (sing.) is one who intentionally does evil against his knowledge of that which is good. This makes the *rasha* accountable for his actions and therefore liable for punishment. [↑](#footnote-ref-103)
104. The English word “suppress” is from the Latin “sub” (down) *premere* (to press) *supprimere* – suppress. This word cannot convey the depth of meaning expressed by Hakham Shaul. The intentional withholding of truth is a most heinous crime. These men withhold the truth knowing the consequences of their actions and those who are affected by these subversive actions. [↑](#footnote-ref-104)
105. Intimate knowledge here means that “these men” who suppress the truth (i.e. the Torah – Written and Oral) know G-d as far as He is “knowable.” However, even what they know they have subverted and suppressed. [↑](#footnote-ref-105)
106. G-d revealed His true nature and plan to them. Yet, they withhold the truth (i.e. the Torah – Written and Oral) from those who are subordinate to them. [↑](#footnote-ref-106)
107. For it follows of necessity that the Creator must always care for that which He has created, just as parents do also care for their children. And he who has learnt this not more by hearing it than by his own understanding, and has impressed on his own soul these marvelous facts which are the subject of so much contention—namely, that God has a being and existence, and that He who so exists is really **one**, and that He has created the world, and that He has created it one as has been stated, having made it like to Himself in singleness; and that He exercises a continual care for that which He has created will live a happy and blessed life, stamped with the doctrines of piety and holiness. Philo, A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged*. Peabody: Hendrickson. p. 24 [↑](#footnote-ref-107)
108. Because Hakham Shaul is speaking on the deeper aspects of Remes, we can see that he is speaking of meditation on G-d and the aspects, which verge on So’od. Meditation and deep mental thought brings about a normal mysticism that reveals aspects of G-d’s character that can only be revealed through allegorical comparisons. [↑](#footnote-ref-108)
109. **καθοράω﻿** – “to look down,” perceive etc. The best understanding we can derive from this sentence is that there are those who have transcended great heights and are able to see from “above” per se. To these souls, G-d is “clearly” seen, or intimately known. Hakham Shaul is not suggesting that the subversive men who suppress the truth (i.e. the Torah – Written and Oral) are capable of this mental level. He here shows that there are those who do have this capacity and will appropriately worship and honour G-d. [↑](#footnote-ref-109)
110. Cf. D’barim (Deut) 24. The text is plain enough. The bill of divorce (Heb. get) is issued and she is sent out of the house. [↑](#footnote-ref-110)
111. Kadushin, Max. *Organic Thinking: A Study in Rabbinic Thought*. New York: Bloch, 1976. p. 184 [↑](#footnote-ref-111)
112. Mishle (Pro.) 3:12 For whom the LORD loves He reproves, Even as a father *corrects* the son in whom he delights. [↑](#footnote-ref-112)
113. Toledano, Rabbi Eliezer. *Orot Sephardic Shabbat Siddur: A New Linear, Sephardic Siddur with English Translation*. Orot, n.d. pp. 380-81 [↑](#footnote-ref-113)
114. Out of the 28 times **ὀργή -** *orge* is used it is used 10 times in Romans. [↑](#footnote-ref-114)
115. Cf. Rm. 1:1 [↑](#footnote-ref-115)
116. Glustrom, Simon. *The Language of Judaism*. Jason Aronson, Incorporated, 2000. pp. 199-200 [↑](#footnote-ref-116)
117. Cf. B’resheet 1:11 [↑](#footnote-ref-117)
118. Cf. B’resheet 1:11-12, 26 [↑](#footnote-ref-118)
119. Wolfson, Harry Austryn. *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam, Volume 1: Structure and Growth of Philosophical Systems from Plato to Spinoza*. 4 Revised edition. Harvard University Press, 1962. p. 214 [↑](#footnote-ref-119)