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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Sivan 05, 5778 – May 18/19, 2018** | **Third Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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

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

**Roll of Honor:**

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

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

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

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

**Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to**[**benhaggai@GMail.com**](mailto:benhaggai@GMail.com)**with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!**

We also pray about a litigation case in which HE Adon Ya’aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya’aqob, amen ve amen!

We pray for the wife of Adon John Batchelor who is recovering from cancer. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Mrs. Batchelor and send her a complete and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be recovery so willed, and we will say, Amen ve Amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who is suffering from bouts of loss of equilibrium. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

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

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

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

**Thursday Evening May 17, 2018**

**Evening: Counting of the Omer Day 48**

**Evening Counting of the Omer Day 48**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 48 | Moreh/Parnas 3 | Sivan 4 | 6:21-22 | Humility united with Truth |

**Ephesians 6:21-22 But, so that you also may know[[1]](#footnote-1) my affairs and how I am doing, Tychicus, a beloved brother and faithfully obedient servant in the Lord (God), will reveal to you everything,[[2]](#footnote-2) who I have sent[[3]](#footnote-3) to you for the same purpose, that you might know our affairs and that he might comfort your hearts.**

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

**Friday Evening May 18, 2018**

**Evening: Counting of the Omer Day 49**

**Evening Counting of the Omer Day 49**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| **49** | **Moreh/Moreh** | **Sivan 5** | **6:23-24** | **House of the Presence – Teacher**  **Virtue: Humility**  **Ministry: Meturgeman/ Moreh /Zaqen (Interpreter/Teacher/Elder)** |

**Ephesians 6:23-24 Shalom[[4]](#footnote-4) to the brothers, and love[[5]](#footnote-5) with faithful obedience,[[6]](#footnote-6) from G-d the Father and the master Yeshua HaMashiach. Chesed be with all those who love our master Yeshua HaMashiach[[7]](#footnote-7) in sincerity. Amen ve Amen.**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יִפְקֹד יהוה** |  | **Saturday Afternoon** |
| **“****Yifqod Adonai”** | Reader 1 – B’Midbar 27:15-17 | Reader 1 – B’Midbar 27:26-28 |
| **“****Let appoint the LORD”** | Reader 2 – B’Midbar 27:18-23 | Reader 2 – B’Midbar 27:29-31 |
| **“Ponga el SEÑOR”** | Reader 3 – B’Midbar 28:1-4 | Reader 3 – B’Midbar 27:26-31 |
| B’Midbar (Num.) 27:15 – 28:25 | Reader 4 – B’Midbar 28:5-9 |  |
| Ashlamatah: Josh 13:7-14 + 14:4-5 | Reader 5 – B’Midbar 28:10-15 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’Midbar 28:16-18 | Reader 1 – B’Midbar 27:26-28 |
| Psalms: 105: 12-22 | Reader 7 – B’Midbar 28:19-22 | Reader 2 – B’Midbar 27:29-31 |
|  | Maftir – B’Midbar 28:23-25 | Reader 3 – B’Midbar 27:26-31 |
| Mk 12:1-12: Luke 20:9-19;  Rm 13:1-10; | Josh 13:7-14 + 14:4-5 |  |

**Contents of the Torah Seder**

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

**Reading Assignment:**

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

By: Rabbi Yitzchaq Magriso

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

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

**Rashi & Targum Pseudo Jonathan**

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

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

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 28**

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

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

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

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

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

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

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

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

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

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

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

**7 Its libation** of wine.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Ketubim: Psalm 105:12-22**

| **Rashi** | **Targum** |
| --- | --- |
| 12. **When they were but a few men in number. Yea, very few, and sojourners in it,** | 12. **When you were a people few in number, like little ones, and dwelling in it.** |
| 13. And when they went about from nation to nation, from one kingdom to another people, | 13. And they went from people to people, from one kingdom to another people. |
| 14. **He suffered no man to do them wrong, yea, for their sake He reproved kings:** | 14. **He did not allow anyone to oppress them, and He rebuked kings on their account.** |
| 15. **“Touch not Mine anointed ones, and do My prophets no harm.”** | 15. **“Do not come near My anointed ones (Messiah’s), and do no harm to My prophets.** |
|  |  |
| 16. He called a famine upon the land; He broke every staff of bread. | 16. And He proclaimed a famine against the land; He broke every support of food. |
| 17. **He sent a man before them; Joseph was sold as a slave.** | 17. **He sent a wise man before them; Joseph was sold as a slave.** |
| 18. They afflicted his foot with fetters; his soul was placed in irons. | 18. They afflicted his feet with chains; a collar of iron went on his soul. |
| 19. Until His word came, the saying of the Lord purified him. | 19. Until the time when His word came true; the word of the LORD purified him. |
| 20. A king sent and released him, a ruler of peoples [sent] and loosed his bonds. | 20. He sent a king and freed him; a ruler of peoples, and he set him free. |
| 21. He made him the master of his household and the ruler over all his possessions. | 21. He made him master of his house, and ruler of all his property. |
| 22. **To bind up his princes with his soul, and he made his elders wise.** | 22. **To bind his princes to, as it were, his soul; and he grew wiser than his elders.** |
|  |  |

**Rashi’s Commentary to Psalm 105:12-22**

**16 He called a famine** in order to exile them to Egypt (I found).

**17 He sent a man before them (Gen. 45:5):** “And God sent me before you.” Now who was the man? Joseph, who was sold.

**18 his soul was placed in irons**Said Rav Huna the son of Idi: She [Potiphar’s wife] made him a “shirtua” under his beard, so that if he bent his face over, the “shirtua” would wound him. שרתוע means a forked, suspended spear.

**19 Until His word came**[The word] of the Holy One, blessed be He, to fulfill His decree that the matter should “roll” and Israel should descend to Egypt.

**the saying of the Lord purified him**It tried Joseph, for he was tested and he overcame the temptation [to sin] with his master’s wife, and he was tortured because of her and purified with tortures to place him in the dungeon.

**20 A king sent and released him** Pharaoh, king of Egypt, sent his messengers and released him. A ruler of peoples, viz. Pharaoh, [sent] and loosed his bonds.

**22 To bind up his princes with his soul** **This is an expression of endearment, as (I Sam. 18:1): “that Jonathan’s soul had become attached to David’s soul.” When he interpreted the dream, they all loved him. Said Rabbi Idi: It is written שָׂרוֹ , his prince. This was Potiphar.**

**Meditation from the Psalms**

**Psalms ‎‎105:12-22**

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

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

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

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

In this composition, the Psalmist emphasizes that the Jews who escorted the Holy Ark are the seed of Abraham, His servant. Abraham’s greatest accomplishment was that he traveled from place to place teaching and publicizing the Name of the One G-d. The Holy Ark of the Law also represents G-d’s Name. Thus, when David carried the Ark from place to place to the accompaniment of thanksgiving to the Almighty, he resembled his illustrious forebear, Avraham.[[9]](#footnote-9)

Radak and Malbim[[10]](#footnote-10) explain that the Levites sang psalm 105 each morning and psalm 96 each evening while the Holy Ark was housed in a temporary tent in Jerusalem. When Solomon built the Temple and the Ark was placed in its permanent abode, a perpetual order of songs was established. These were the Songs of the Day which were related to the respective days of the week and to each special festival.[[11]](#footnote-11)

This section of our psalm centers on Yaaqov’s penultimate son. Let’s spend some time learning about the intimate connection between the life of Yosef ben Yaaqov,[[12]](#footnote-12) Yosef HaTsadiq,[[13]](#footnote-13) and the prophecies concerning Mashiach ben Yosef and Mashiach ben David. In this study I would like to understand the life of Yosef ben Yaaqov as it related to the Olam HaBa[[14]](#footnote-14) and the transition to the Olam HaBa. The connection between the life of the Patriarchs and future events is summarized by Chazal in this famous quote from the Talmud:

**“ma’aseh avot simon l'banim[[15]](#footnote-15)”**

"The deeds of the fathers are a sign for the children"

The following Midrash indicates that all the events that occurred in the story of Yosef and his brothers, whether they realized it or not, were directed by Heaven, to bring Mashiach:

***Beresheet Rabbah 85:2*** *The tribes were involved with the sale of Yosef; Yosef was immersed in mournful thoughts about his separation from his father; Reuven was involved with mourning over his sin; Yaaqov was mourning for Yosef; Yehuda was busy taking a wife for himself (Tamar). And the Holy One, Blessed is He, was busy creating the light of Mashiach.*

The Midrash is not merely summarizing disconnected events of the day. Rather, what the Midrash means to indicate is that all the events that occurred in the story of Yosef and his brothers, whether they realized it or not, were directed by Heaven. These events would make possible the revelation of the ***light* of *Mashiach****.* Thus, we learn that Yosef’s life reveals the Mashiach; and so, this is not a trivial study, but rather a study with prophetic and profound insights. Indeed, the Midrash states:

*All that happened to Yosef happened to Tzion.[[16]](#footnote-16)*

In fact, the gematria of Yosef and Tzion (Zion) are exactly the same: 156.

Let’s start our study by looking at an enigmatic statement in the Torah which has provoked commentary from nearly every major source:

***Beresheet (Genesis) 37:2*** *These are the generations of Yaaqov: Yosef…*

The above pasuk indicates a clear connection between Yosef and Yaaqov. Chazal, our Sages, draw many parallels between these two such that we can see that **Yosef represents Yaaqov. Yosef, therefore, represents Israel.**

***Midrash Rabbah - Genesis LXXXIV:6****. R. Samuel b. Nahman commented: THESE ARE THE GENERATIONS OF JACOB: YOSEF. Surely Scripture should say, THESE ARE THE GENERATIONS OF JACOB: Reuben? The reason is this: as Jacob was born circumcised, so was Yosef born circumcised: as the former's mother was childless, so was the latter's; as the former's mother had great labor, so did the latter's; as the mother of the former bore two, so did the mother of the latter; as the brother of the former hated him, so did the brothers of the latter; as the brother of the former sought to kill him, so did the brothers of the latter seek to kill him; the one was a shepherd and the other was a shepherd; the one was pursued by Satan and the other was pursued by Satan. 'Stolen' occurs twice in connection with one, and it occurs twice in connection with the other; the one was blessed with ten [blessings] and the other was blessed with ten; the one emigrated from the Land [Eretz Israel], and the other emigrated from the Land; the one took a wife outside the Land, and the other took a wife outside the Land; the one begot children outside the Land, and the other begot children outside the Land; the one was escorted by angels, and the other was escorted by angels ; the one was promoted through a dream, and the other was promoted through a dream; the house of the father-in-law of the former was blessed on his account, and the house of the father-in-law of the latter was blessed on his account; the one went down to Egypt and the other went down to Egypt; the one ended the famine and the other ended the famine; the one adjured [his children] and the other adjured [his brothers]; the one charged [his children] and the other charged [his brothers]; the one died in Egypt and the other died in Egypt; the one was embalmed and the other was embalmed; the bones of the one went up [from Egypt], and the bones of the other went up.*

To make this connection clear, consider that Rashi tells us that Yosef was the spitting image of Yaaqov. Thus, we understand that Yosef = Yaaqov.

From a previous study (Mashiach), we learned that:

**Yaaqov = Israel = Mashiach.**

Now we can add:

**Yaaqov = Yosef = Israel = Mashiach.**

In addition, we learn from Tehillim, Psalms, that both Yaaqov and Yosef are associated with redemption:

***Tehillim (Psalms) 77:15*** *Thou hast with arm redeemed thy people, the sons of* ***Jacob*** *and* ***Yosef****. Selah.*

The Ramban[[17]](#footnote-17) presents the fundamental principle that the book of Beresheet (Genesis) is a story not only about the creation of the world, but also about the creation of the Congregation of Israel. This begins with a family and develops into an entire nation. Ramban teaches us that Sefer Beresheet is the book of symbols; it tells us not only what transpired in the past, but more importantly, ***it tells us about that which will occur in the future***. The book of Beresheet reflects the image of the Jew throughout history, throughout the generations.

Paro[[18]](#footnote-18) called Yosef HaTsadiq, *Tzafnat Pa'aneach*,[[19]](#footnote-19) which, as *Targum Onkelos[[20]](#footnote-20)* translates, means the (*man through whom*) *the hidden is revealed*. Thus, we should expect that Yosef, through his life and acts, will reveal much of the hidden light of Mashiach. Let’s look at some hints to the hidden light of Mashiach as reflected by Yosef.

***Beresheet (Genesis) 41:1*** *It happened at the end (mikeitz) of two years to the day . . .*

In the above pasuk, Yosef is remembered by HaShem, using a key word, *keitz*. The word *keitz* is a special word, often denoting the historic arrival, at a certain predestined time, by which something is meant to happen, *specifically with respect to redemption*. For example, the Talmud uses this term with respect to the final redemption:

***Sanhedrin 97b*** *Rav said, "All the dates of redemption (hakeitzin) have already passed, and now it depends upon repentance and good deeds."*

Thus, when the Torah employs the term *keitz*, it is not merely informing us that twelve years have passed since Yosef was first thrown into prison, and he just "happened" to earn his release at that time. Rather, Yosef HaTsadiq earned his release from jail then, because history reached a moment in time, a moment that was pre-designated long before Yosef was even born, with the **ultimate redemption** in mind.

Thus, Yosef did not find release from prison because of Paro's dreams, but rather, Paro was made to dream as he did because Yosef was meant to be released precisely at that time. Thus, the Arizal taught:

***Sotah 36b*** *However, Yosef did not merit this until the night of the "end of two years",[[21]](#footnote-21) when it was decreed that he should leave jail; that day he rose to greatness. Therefore, it is what is written, "He appointed it as a testimony to Yosef when He went out over the land of Egypt, when I heard a language unknown to me"[[22]](#footnote-22). That night, Gavriel came and taught him seventy languages.[[23]](#footnote-23)*

A *keitz* is an appointed time, a pre-designated immutable moment in Jewish history, and through that time some form of redemption **MUST** occur, even if history has to be turned upside down to bring it about. If need be, HaShem will have one nation attack another, and trigger a war that involves massive armies and expenditures just to bring about a *keitz*, and this is what the Talmud means, or rather, warns.

Mashiach ben Yosef can be seen in the life of Yosef ben Yaaqov from his birth until he is removed from the prison by Paro. Mashiach ben David can be seen in the life of Yosef ben Yaaqov from the time he is crowned king, second only to Paro.

Let’s start by comparing what the Torah tells us about Yosef ben Yaaqov and what we read in the Nazarean Codicil about Yeshua, The Mashiach ben Yosef. Notice that it seems as though these two persons are really just one person.

**Mashiach ben Yosef vs. Yosef**

|  |  |
| --- | --- |
| **Mashiach ben Yosef** | **Yosef** |
| Mashiach ben Yosef was the firstborn of HaShem’s beloved Israel who is likened to a bride. | Yosef HaTsadiq was the firstborn of Yaaqov’s beloved Rachel. |
| Mashiach ben Yosef’s life begins and ends with prophecy. | Yosef HaTzadiq’s life, as depicted in Torah, begins and ends with prophetic dreams. |
| Mashiach ben Yosef, in his first coming, serves his father and brothers for 37 (33) years before His death. (According to most estimates) | Yosef serves his Father (Israel) and his brothers for 17 years. **Beresheet 37:2 [[24]](#footnote-24)** |
| **Marqos 14:62** And Yeshua said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. | **Beresheet 37:8** And his brethren said to him, Shalt thou indeed reign over us, or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. |
| HaShem saw spiritual greatness and the continuity of the Jewish people in Mashiach ben Yosef. | Yaaqov saw spiritual greatness and the continuity of the Patriarchs in Yosef. |
| Mashiach ben Yosef was united with his brothers through the agency of the angel Gavriel. | Yosef HaTsadiq was united with his brothers through the agency of the angel Gavriel. |
| Hated by His "brothers". ***Yochanan (John) 15:25*** | Hated by his brothers. ***Beresheet (Genesis) 37:4*** |
| Brought a bad report about his brothers.  ***Matityahu (Matthew) 12:30-37*** | Brought a bad report about his brothers. ***Beresheet (Genesis) 37:2*** |
| Loved by his father more than his brothers. ***Matityahu (Matthew) 3:17*** | Loved by his father more than his brothers.  **Beresheet (Genesis) 37:3** |
| He was a shepherd. ***Yochanan (John) 10:11*** | He was a shepherd. ***Beresheet (Genesis) 37:2*** |
| He was called the King of the Jews ***Matityahu (Matthew) 27:37*** | He said he would be king ***Beresheet (Genesis) 37:9-10*** |
| He was sent by His Father (HaShem) to check on his brothers. ***Matityahu (Matthew) 15:24*** | He was sent by his father (Yaaqov) to check on his brothers. ***Beresheet (Genesis) 37:14*** |
| "Brothers" plotted to kill Him. ***Matityahu (Matthew) 12:14*** | Brothers plotted to kill him. ***Beresheet (Genesis) 37:20*** |
| His disciples had him buried in a “pit”. | His brothers had Yosef “buried” in a pit. |
| Yeshua did not utter a word to the judges when they judged him. | Yosef did not utter a word to his brothers when they sold him. |
| Mashiach ben Yosef’s pleas were ignored. ***Matityahu 26:42*** | Yosef’s pleas for help were ignored. ***Beresheet 42:21*** |
| His people ate a meal while He was in the pit (Pesach). ***Yochanan (John) 13:1*** | Brothers ate a meal while he was in the pit.  ***Beresheet (Genesis) 37:25*** |
| He died doing His Father's will. ***Matityahu (Matthew) 26:42*** | "Died" doing his father's will. ***Beresheet (Genesis) 37:23-24*** |
| Judas sold Him to the Romans for 30 silver pieces. ***Matityahu (Matthew) 26:16*** | His brothers sold him. The coat of many colors dipped in blood and given with a lie to his father. Wild animals killed him. ***Beresheet (Genesis) 37:28*** – Yaaqov’s sons are likened to wild animals in Beresheet 49. |
| Some Jews worked to save Mashiach ben Yosef’s life, believing Him to be innocent. | Yehudah worked to save Yosef’s life, believing him to be innocent. |
| His robe was covered with blood. ***Marqos (Mark) 15:17*** | His robe was covered with blood. ***Beresheet (Genesis) 37:31*** |
| **Marqos 14:47** And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. | The firstborn sought to rescue Yosef (**Beresheet 37:21-22**) |
| Mashiach ben Yosef, in his first coming, dies at the hands of His brothers and is thrown into a pit. **Matityahu 27:60** | Yosef is thrown into a dual pit by his brothers. **Beresheet 37:24** |
| His empty pit caused concern. ***Matityahu (Matthew) 28:8*** | The empty pit caused Reuben concern. ***Beresheet (Genesis) 37:29*** |
| Came out of the grave alive. ***Marqos (Mark) 16:11*** | Came out of the pit alive. ***Beresheet (Genesis) 37:28*** |
| Met the spice bearers (Miriams). Mashiach ben Yosef is taken out of the tomb and wrapped in spices.  **Marqos (Mark) 16:1, Yochanan (John) 20:15** | Met the spice bearers (Ishmaelites). Yosef is drawn out of the pit and taken by a spice caravan to Egypt. **Beresheet 37:25** |
| Mashiach ben Yosef went down to Egypt as a youth. | Yosef went down to Egypt as a youth. |
| Did not get His kingdom right away. | Did not get his kingdom right away. |
| His disciples came to search for Him. | His brothers came to search for him. |
| His disciples did not recognize him. | His brothers did not recognize Him. |
| Began His ministry at 30. ***Luqas (Luke) 3:23*** | Began his ministry at 30. ***Beresheet (Genesis) 41:46*** |
| Yosef was brought out of the pit and prison to be exalted to the Pharaoh's right hand:    **Beresheet (Genesis) 40:39-41** "Then Pharaoh said to Yosef, “Since God has made all this known to you, there is no one so discerning and wise as you. You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you.” So, Pharaoh said to Yosef, “I hereby put you in charge of the whole land of Egypt.” Then Pharaoh took his signet ring from his finger and put it on Yosef's finger. He dressed him in robes of fine linen and put a gold chain around his neck. He had him ride in a chariot as His second in command." | Yeshua was brought out from the pit after death and exalted to the Father's right hand:    **Philippians 2:8-11** And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross! Therefore, God exalted him to the highest place and gave him the name that is above every name, that at the name of Yeshua every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Yeshua Mashiach is Lord, to the glory of God the Father. |
| Ate a meal with His disciples after the pit. ***Marqos 16:14*** | Ate a meal with his brother’s after the pit. ***Beresheet 43:25*** |
| ***II Luqas 2:4*** And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. | ***Sotah 33a*** a Master has declared: Gabriel came and taught [Yosef] the seventy languages. |
| ***Yeremyahu 23:3*** And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. | ***Beresheet 46:7*** (Yaaqov) His sons, and his sons’ sons with him, his daughters, and his sons’ daughters, and all his seed brought he with him into Egypt. |
| The bride of Mashiach is Israel, but many believe her to be the Christian goyim. | Yosef married a woman who was thought to be a goy who was in reality a grand-daughter of Yaaqov.  **Beresheet 41: 50** And unto Yosef were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. |
| Yeshua was not recognized after He was raised from the pit. | Yosef was not recognized after he was raised from the pit. |

If this comparison is valid, then we ought to be able to follow Yosef's career in Mitzrayim to determine what ***will be*** when Mashiach returns for His second advent. We see that He will sit at the right hand of power. We see that He will reveal Himself to Jews during the second year of a famine following seven prosperous years. We see that Jews will be tested by the King to see if he/they has learned his lesson.

**General Comparisons**

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| **Yeshua** | **Yosef** |
| Preached HaShem's word in prison. ***1 Tsefet (Peter) 3:19*** | Preached HaShem's word in prison. ***Beresheet (Genesis) 40:1-13*** |
| Reigned at the right hand of God.  **Matityahu (Matthew) 26:54** | Reigned at the right hand of Pharaoh.  **Beresheet (Genesis) 41:39-40** |
| Was a servant before He was the King.  **Matityahu (Matthew) 12:15-18** | Was a slave before he became king.  **Beresheet (Genesis) 39:1-2** |
| Provided food for His "brothers".  **Marqos (Mark) 8:1-8** | Provided food for his brothers.  **Beresheet (Genesis) 47:12-13** |
| Was drawn out of the pit by The Supreme Ruler. **II Luqas** (**Acts) 13:32-33** | Was drawn out of the pit by the supreme ruler. ***Beresheet (Genesis) 41:14*** |
| He will be the King of the Jews.  ***Marqos (Mark) 15:1-12*** | He was the first king of the Jews.  ***Beresheet (Genesis) 4*7*:*12-13** |
| Mashiach ben Yosef, in his second coming, will serve the Gentiles who will see that they are blessed because of him. | Yosef serves the Gentiles and their priest for 13 years. |
| Mashiach ben David will give the Gentiles as an inheritance to His brothers. | Yosef enslaves the Egyptians and they serve him for food. |
| Mashiach ben David will reveals Himself only to His brothers. | Yosef reveals himself ONLY to his brothers. |
| Mashiach ben David will gather is all the outcasts of Israel and settle them in their land (Israel). | Yosef gathers all of Israel and his descendants and settles them in Goshen. |

**Mashiach ben David vs. Yosef**

|  |  |
| --- | --- |
| **Mashiach ben David** | **Yosef** |
| He will be wise and discerning.  **1 Corinthians 1:30** | He was wise and discerning.  **Beresheet (Genesis) 41:39** |
| He will sit at the right hand of The Supreme Ruler. ***Matityahu (Matthew) 26:64*** | He will sit at the right hand of The Supreme Ruler. **Beresheet (Genesis) 41:40** |
| He will be second only to The Supreme Ruler. ***Ephesians 1:22*** | He will be second only to the supreme ruler. ***Beresheet (Genesis) 41:41*** |
| Will bring His people to where He dwells.  **Yeshayahu (Isaiah) 66:20** | Brought his family to where he was dwelling.  **Beresheet (Genesis) 45:16-21** |

Chazal[[25]](#footnote-25) indicate that Yosef served Potipherah for one year and then languished in prison for twelve years. (I wonder: Is the first year indicative of the twelve months that a person spends in tikkun after their death?)[[26]](#footnote-26)

Yosef sent a message to Yaaqov "G-d has made me the master of Egypt. *Redah eilay* - רְדָה אֵלַי [Come down to me], do not stay any longer".[[27]](#footnote-27) The Baal HaTurim says that there are only two times in the entire Tanach[[28]](#footnote-28) that the word 'Redah -רְדָה ' [Come down] is used in this sense. The other occurrence is a reference to Nevuchadnezzar's descent to Gehinnom.[[29]](#footnote-29) The Baal HaTurim[[30]](#footnote-30) comments that this teaches us that exile is on par with Gehinnom. Yosef's inviting Yaaqov to leave Eretz Israel and to join him in exile was equivalent to inviting him to Hell!

According to Chazal, in the Talmud, those who go to Gehinnom spend no more than twelve months there.[[31]](#footnote-31)

In our psalm portion, the *land* is associated with a *famine*. It is this famine that brings Yosef to power in Egypt.

***Tehillim (Psalms) 105:16****And He called a famine upon the land; He broke the whole staff of bread.*

Famine: This is a lack of food. Food, by definition, is that which connects the soul to the body. Yosef built the support system in the womb, of Egypt, that would support the fetus (Yaaqob and his family) when he stored the grain for seven years.

From the Garden of Eden, Adam *knew* Chava and the result was the fruit of the womb, Cain. Knowledge is a connection with someone, or something, which will always bear fruit. Thus, we see that the intimacy which began with Yosef’s descent into Mitzrayim,[[32]](#footnote-32) ended when a new king arose in Egypt who did not *know* Yosef.

In the building of the body (nation) of Israel, Yosef was the sperm. Sperm is *seed*. *Seed* is quintessentially a collection of memories. Yosef contained the memories of Yaaqob. Yosef is equated (these are the generations of Yaaqob, Yosef….) to Yaaqob by the Torah.[[33]](#footnote-33)

If Yosef was the sperm, then *who* was the egg? To understand this answer, we must first understand the essential difference between male and female. This is best seen in marital intimacy. During intimacy, we see that the **male gives** and the **female receives**. The female is primarily a receiver. This helps us to understand why HaShem is called *male* whilst His people are called *female*. HaShem *gives* and we *receive*.

Yosef *gives* food and shelter to his brothers. This makes the brothers the *receiver*. Thus, we would say that the brothers are the female component, the egg, if you will.

When the sperm and the egg meet, we see the ecstatic moment. We see also that this meeting is for the purposes of preserving life.[[34]](#footnote-34)

***Beresheet (Genesis) 45:1*** *Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. 2 And he wept aloud: and the Egyptians and the house of Pharaoh heard. 3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. 4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. 5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to* ***preserve life****.*

***Beresheet (Genesis) 46:29****And Joseph made ready his chariot, and went up to meet* ***Israel*** *his father, to Goshen; and he presented himself unto him, and fell on his* ***neck****, and wept on his* ***neck*** *a good while.*

The neck is the portion of the anatomy that represents the connection between the higher world (of the head) and the lower world (of the body). The Temple is called the neck[[35]](#footnote-35) because it is the connection between the world we live in and the higher world where HaShem dwells. Thus, the neck is synonymous with *connection*. Thus, we see that the sperm (Yosef) and the egg (Yosef’s eleven brothers) connected in the womb of Egypt. From this point, the nation grows and is nourished in Egypt until the predestined time of its birth.

As we will see in our psalm portion next week, when the time for the birth of the nation of Israel arrived, Moshe carried the bones of Yosef out of Egypt. Yosef was the “bones” that came forth from the womb. These were the memories of Yaaqov ben Yitzchak. These were the memories of Israel which he gave to his children, the Bne Israel!

To connect the various ideas presented in this commentary, consider that Chazal designated Psalms chapter 105 as the *Shir Shel Yom*, the psalm of the day, for the first day of Passover. King David saw in our Torah portion that the sons of Yehuda died in Canaan, and our psalm portion picks up the story that connects Canaan to that seminal even which will transform Canaan into Israel. That seminal event was the descent of Yaaqob and his family into the womb, the crucible, which would forge a nation worthy of transforming Canaan into Israel. And this all happened on the first day of Passover! In fact, the day of their descent was also the very same day as their ascent. They went down to Egypt on the first day of Passover and they left Egypt on that very same day!

***Beresheet (Genesis) 12:40*** *Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. 41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of HaShem went out from the land of Egypt. 42 It is a night to be much observed unto HaShem for bringing them out from the land of Egypt: this is that night of HaShem to be observed of all the children of Israel in their generations.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 14**

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

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

**Verbal Tallies**

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

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

**Bamidbar (Numbers) 27:15 – 28:25**

**Tehillim (Psalms) 105:12-22**

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

**Mk 12:1-12, Lk 20:9-19, Rm 13:1-10**

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

Go in / Laid - , Strong’s number 0935.

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

Levites - לויי, Strong’s number 03881.

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

Among / Midst - תוך, Strong’s number 08432.

Children - בן, Strong’s number 01121.

Israel - ישראל, Strong’s number 03478.

Taken / Received - לקח, Strong’s number 03947.

**Bamidbar (Numbers) 27:15** And after that shall the **Levites <03881>** **go in <0935> (8799)** to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering. 16 For they are wholly **given <05414> (8803)** unto me from **among <08432>** the **children <01121>** of **Israel <03478>**; instead of such as open every womb, even instead of the firstborn of all the **children <01121>** of **Israel <03478>**, have I **taken <03947> (8804)** them unto me.

**Tehillim (Psalms) 105:18** Whose feet they hurt with fetters: he was **laid <0935> (8804)** in iron:

**Yehoshua (Joshua) 13:8** With whom the Reubenites and the Gadites have **received <03947> (8804)** their inheritance, which Moses **gave <05414> (8804)** them, beyond Jordan eastward, even as Moses the servant of the LORD gave them;

**Yehoshua (Joshua) 13:9** From Aroer, that is upon the bank of the river Arnon, and the city that is in the **midst <08432>** of the river, and all the plain of Medeba unto Dibon;

**Yehoshua (Joshua) 13:10** And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the **children <01121>** of Ammon;

**Yehoshua (Joshua) 13:13** Nevertheless the **children <01121>** of **Israel <03478>** expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the **Israelites <03478>** until this day.

**Yehoshua (Joshua) 14:4** For the **children <01121>** of Joseph were two tribes, Manasseh and Ephraim: therefore they **gave <05414> (8804)** no part unto the **Levites <03881>** in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Num. 27:15 – 28:25** | **Psalms**  **105:12-22** | **Ashlamatah**  **Josh 13:7-14 + 14:4-5** |
| --- | --- | --- | --- | --- |
| vyai | man | Num. 27:16 Num. 27:18 | Ps. 105:17 |  |
| ~yhil{a/ | God | Num. 27:16 |  | Jos. 13:14 |
| #r,a, | earth, land |  | Ps. 105:16 | Jos. 13:7 Jos. 14:4 Jos. 14:5 |
| hV,ai | fire | Num. 28:2 Num. 28:3 Num. 28:6 Num. 28:8 Num. 28:13 Num. 28:19 Num. 28:24 |  | Jos. 13:14 |
| aAB | go, come | Num. 27:17 Num. 27:21 | Ps. 105:18 Ps. 105:19 |  |
| !Be | son | Num. 27:18 Num. 27:20 Num. 27:21 Num. 28:2 Num. 28:3 Num. 28:9 Num. 28:11 Num. 28:19 |  | Jos. 13:10 Jos. 13:13 Jos. 14:4 Jos. 14:5 |
| rBeDI | spoke, speak, say | Num. 27:15 Num. 27:23 Num. 28:1 |  | Jos. 13:14 |
| rh; | mount, mountain | Num. 28:6 |  | Jos. 13:11 |
| ycix] | half | Num. 28:14 |  | Jos. 13:7 |
| hw"hoy> | LORD | Num. 27:15 Num. 27:16 Num. 27:17 Num. 27:18 Num. 27:21 Num. 27:22 Num. 27:23 Num. 28:1 Num. 28:3 Num. 28:6 Num. 28:7 Num. 28:8 Num. 28:11 Num. 28:13 Num. 28:15 Num. 28:16 Num. 28:19 Num. 28:24 | Ps. 105:19 | Jos. 13:8 Jos. 13:14 Jos. 14:5 |
| ~Ay | day | Num. 28:3 Num. 28:9 Num. 28:16 Num. 28:17 Num. 28:18 Num. 28:24 Num. 28:25 |  | Jos. 13:13 |
| @seA | Joseph |  | Ps. 105:17 | Jos. 14:4 |
| laer'f.yI | Israel | Num. 27:20 Num. 27:21 Num. 28:2 |  | Jos. 13:13 Jos. 13:14 Jos. 14:5 |
| ~x,l, | bread | Num. 28:2 Num. 28:24 | Ps. 105:16 |  |
| xq;l' | bring | Num. 27:18 Num. 27:22 |  | Jos. 13:8 |
| hJ,m; | tribe |  | Ps. 105:16 | Jos. 14:4 |
| %l,M, | king |  | Ps. 105:14 Ps. 105:20 | Jos. 13:10 |
| hv,mo | Moses | Num. 27:15 Num. 27:18 Num. 27:22 Num. 27:23 Num. 28:1 |  | Jos. 13:8 Jos. 13:12 Jos. 14:5 |
| !t;n" | give, gave | Num. 27:20 |  | Jos. 13:8 Jos. 13:14 Jos. 14:4 |
| db,[, | servant, slave |  | Ps. 105:17 | Jos. 13:8 |
| hf'[' | did, do, done, made,make | Num. 27:22 Num. 28:4 Num. 28:6 Num. 28:8 Num. 28:15 Num. 28:18 Num. 28:20 Num. 28:21 Num. 28:23 Num. 28:24 Num. 28:25 |  | Jos. 14:5 |
| ~ynIP' | before, face | Num. 27:17 Num. 27:19 Num. 27:21 Num. 27:22 | Ps. 105:17 |  |
| hWc | inaugurate, commanded | Num. 27:19 Num. 27:22 Num. 27:23 Num. 28:2 |  | Jos. 14:5 |
| !y"n>qi | property |  | Ps. 105:21 | Jos. 14:4 |
| ~yIT;v. | two | Num. 28:3 Num. 28:9 Num. 28:11 Num. 28:12 Num. 28:19 Num. 28:20 |  | Jos. 14:4 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Num. 27:15 – 28:25** | **Psalms**  **105:12-22** | **Ashlamatah**  **Josh 13:7-14 + 14:4-5** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 12:1-12** | **Tosefta of**  **Luke**  **Lk 20:9-19** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Rm 13:1-10** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀγαπητός** | beloved |  |  |  | Mk. 12:6 | Lk. 20:13 |  |
| **ἄλλος** | other, another |  |  |  | Mk. 12:4 Mk. 12:5 Mk. 12:9 | Lk. 20:16 |  |
| **ἀμπελών** | vineyards |  |  |  | Mk. 12:1 Mk. 12:2 Mk. 12:8 Mk. 12:9 | Lk. 20:9 Lk. 20:10 Lk. 20:13 Lk. 20:15 Lk. 20:16 |  |
| **ἄνθρωπος** | man | Num. 27:16 Num. 27:18 | Ps.105:17 |  | Mk. 12:1 | Lk. 20:9 |  |
| **ἀποδημέω** | abroad, went to a far country |  |  |  | Mk. 12:1 | Lk. 20:9 |  |
| **ἀποδοκιμάζω** | rejected |  |  |  | Mk. 12:10 | Lk. 20:17 |  |
| **ἀποκτείνω** | killed |  |  |  | Mk. 12:5 Mk. 12:7 | Lk. 20:14 Lk. 20:15 |  |
| **ἀπόλλυμι** | destroy |  |  |  | Mk. 12:9 | Lk. 20:16 |  |
| **ἀποστέλλω** | sent, send |  | Ps 105:17 |  | Mk. 12:2 Mk. 12:3 Mk. 12:4 Mk. 12:5 Mk. 12:6 | Lk. 20:10 |  |
| **ἄρχομαι** | began |  |  |  | Mk. 12:1 | Lk. 20:9 |  |
| **ἄρχων** | rulers |  | Ps 105:20 Ps 105:21  Ps 105:22 |  |  |  | Rom. 13:3 |
| **ἀφίημι** | let him go, left |  | Ps 105:14  Ps 105:20 |  | Mk. 12:12 |  |  |
| **γεωργός** | vinedressers |  |  |  | Mk. 12:1 Mk. 12:2 Mk. 12:7 Mk. 12:9 | Lk. 20:9 Lk. 20:10 Lk. 20:14 Lk. 20:16 |  |
| **γινώσκω** | knowing |  |  |  | Mk. 12:12 | Lk. 20:19 |  |
| **δέρω** | beat |  |  |  | Mk. 12:3 Mk. 12:5 | Lk. 20:10 Lk. 20:11 |  |
| **δεῦτε** | come |  |  |  | Mk. 12:7 | Lk. 20:14 |  |
| **δίδωμι** | give, given | Num. 27:20 |  | Jos. 13:8 Jos. 13:14 Jos. 14:4 | Mk. 12:9 | Lk. 20:10 Lk. 20:16 |  |
| **δοῦλος** | servant, slave |  | Ps105:17 |  | Mk. 12:2 Mk. 12:4 | Lk. 20:10 Lk. 20:11 |  |
| **δύο** | two | Num. 28:3 Num. 28:9 Num. 28:11 Num. 28:12 Num. 28:19 Num. 28:20 |  | Jos. 14:4 |  |  |  |
| **εἷς** | one | Num 28:4  Num 28:7  Num 28:11  Num 28:12  Num 28:13  Num 28:14  Num 28:15  Num 28:19  Num 28:20 Num 28:21 Num 28:22 |  |  | Mk. 12:6 |  |  |
| **ἐκβάλλω** | cast |  |  |  | Mk. 12:8 | Lk. 20:12 Lk. 20:15 |  |
| **ἐκδίδωμι** | leased |  |  |  | Mk. 12:1 | Lk. 20:9 |  |
| **ἐντρέπω** | shame |  |  |  | Mk. 12:6 | Lk. 20:13 |  |
| **ἔξω** | outside |  |  |  | Mk. 12:8 | Lk. 20:15 |  |
| **ἔπω** | said | Num 27:15 |  | Jos 13:14 | Mk. 12:7 Mk. 12:12 | Lk. 20:13 Lk. 20:16 Lk. 20:17 Lk. 20:19 |  |
| **ἔργον** | works | Num 28:18 Num 28:25 |  |  |  |  | Rom. 13:3 |
| **ἔρχομαι** | came, come |  | Ps 105:19 |  | Mk. 12:9 | Lk. 20:16 |  |
| **ἕτερος** | another |  | Ps 105:13 |  |  | Lk. 20:11 | Rom. 13:8 Rom. 13:9 |
| **ζητέω** | seek |  |  |  | Mk. 12:12 | Lk. 20:19 |  |
| **ἡμέρα** | day | Num. 28:3 Num. 28:9 Num. 28:16 Num. 28:17 Num. 28:18 Num. 28:24 Num. 28:25 |  | Jos. 13:13 |  |  |  |
| **θεός** | God | Num. 27:16 |  | Jos. 13:14 |  |  | Rom. 13:1 Rom. 13:2 Rom. 13:4 Rom. 13:6 |
| **καιρός** | time, season |  |  |  | Mk. 12:2 | Lk. 20:10 |  |
| **καρπός** | fruit |  |  |  | Mk. 12:2 | Lk. 20:10 |  |
| **κενός** | empty |  |  |  | Mk. 12:3 | Lk. 20:10 Lk. 20:11 |  |
| **κεφαλή** | head, chief |  |  |  | Mk. 12:10 | Lk. 20:17 |  |
| **κληρονομία** | inheritance |  |  | Jos 13:7  Jos 13:8  Jos 13:14 | Mk. 12:7 | Lk. 20:14 |  |
| **κληρονόμος** | heir |  |  |  | Mk. 12:7 | Lk. 20:14 |  |
| **κύριος** | LORD | Num. 27:15 Num. 27:16 Num. 27:17 Num. 27:18 Num. 27:21 Num. 27:22 Num. 27:23 Num. 28:1 Num. 28:3 Num. 28:6 Num. 28:7 Num. 28:8 Num. 28:11 Num. 28:13 Num. 28:15 Num. 28:16 Num. 28:19 Num. 28:24 | Ps.105:19 | Jos. 13:8 Jos. 13:14 Jos. 14:5 | Mk. 12:9 Mk. 12:11 | Lk. 20:13 Lk. 20:15 |  |
| **λαμβάνω** | taking, take, receive | Num 27:18 Num 27:22 |  | Jos 13:8 | Mk. 12:2 Mk. 12:3 Mk. 12:8 |  | Rom. 13:2 |
| **λαός** | people |  | Ps 105:13  Ps 105:20 |  |  | Lk. 20:9 Lk. 20:19 |  |
| **λέγω** | saying | Num 27:18  Num 28:1  Num 28:2 |  |  | Mk. 12:1 Mk. 12:6 | Lk. 20:9 Lk. 20:14 |  |
| **λίθος** | stone |  |  |  | Mk. 12:10 | Lk. 20:17 Lk. 20:18 |  |
| **οἰκοδομέω** | built |  |  |  | Mk. 12:1 Mk. 12:10 | Lk. 20:17 |  |
| **παραβολή** | parable |  |  |  | Mk. 12:1 Mk. 12:12 | Lk. 20:9 Lk. 20:19 |  |
| **ποιέω** | did, do, done, made,make | Num. 27:22 Num. 28:4 Num. 28:6 Num. 28:8 Num. 28:15 Num. 28:18 Num. 28:20 Num. 28:21 Num. 28:23 Num. 28:24 Num. 28:25 |  | Jos. 14:5 | Mk. 12:9 | Lk. 20:13 Lk. 20:15 | Rom. 13:3 Rom. 13:4 |
| **τρίτος** | third | Num 28:14 |  |  |  | Lk. 20:12 |  |
| **υἱός** | son | Num. 27:18 Num. 27:20 Num. 27:21 Num. 28:2 Num. 28:3 Num. 28:9 Num. 28:11 Num. 28:19 |  | Jos. 13:10 Jos. 13:13 Jos. 14:4 Jos. 14:5 | Mk. 12:6 | Lk. 20:13 |  |
| **φοβέω** | fear |  |  |  | Mk. 12:12 | Lk. 20:19 | Rom. 13:3 Rom. 13:4 |
| **φυτεύω** | planted |  |  |  | Mk. 12:1 | Lk. 20:9 |  |

**Abarbanel On**

**Pirqe Abot**

**Pereq 1, Mishnah 6**

**Yehoshua hen Perahyah and Nitai of Arhel received [the tradi­tion) from them. Yehoshua hen Perahyah said: Provide [literally: make) yourself with a teacher and** **acquire [literally: buy) for yourself an associate. And judge all men meritoriously .**

It is amazing that Abarbanel starts his comments on this *Mishnah* with the cursory remark that Yehoshua hen Perahyah was a teacher of Jesus, the founder of Christianity.[[36]](#footnote-36) What moved him to digress and to make this observation is open to speculation. After Abarbanel apprises us of this fact, he launches into a short history of the Karaites, which sect, he claims, began in the time of Yehoshua hen Perahyah. According to Abarbanel, Karaism started during the reign of King Hyrcanus, who was also the high priest. At a banquet which he gave for his ministers and the scholars of his day, Hyrcanus said to the sages, "I am your disciple, if you ever see me leave the true path, rebuke me and return me to it, because you are the proper people to rebuke and I will accept it." The sages replied that in their estimation he was a saintly person, a faithful king and a righteous high priest. This, of course, pleased the king immensely. But then, one of the sages - his name was Elazar and he was a wicked and contentious man - spoke up and contradicted the sages and said, "Hyrcanus, if you like being rebuked you should relin­quish your station as a high priest because your mother was captured by the army of Antiochus and may have been sexually violated, thus disqualifying you as a priest." Noting that the other sages remained silent during this diatribe, the king became infuriated and had many of them put to death. He was advised by his counsellors to forsake the Oral Law, so as not to need the services of the sages and drive them all out of the country. Although they eventually returned and reestab­lished their authority, the concept of defying the Oral Law became an established fact.

As we noted above, it is difficult to understand what prompted Abrabanel to speak about Jesus and the Karaites before delving into the substance of this Mishnah. Perhaps he intended to set the histori­cal background to Yehoshua ben Perahyah's dictum.

True to fashion, Abrabanel connects this Mishnah with an earlier one in which Yosi ben Yoezer teaches us the importance of moving in the circles of the scholarly, to the extent that one's home should be open to them at all time on the basis that you can always gain intellec­tually in their presence. Along comes Yehoshua ben Perahyah and gives us an exercise in the process and methodology of learning. It is not wise to gather scholars into one's home for the sake of amassing cultural tidbits, **because unorganized and undisciplined study will only lead to confusion and obfuscation. The only advisable way to relate to scholars is to choose one primary master and learn from him as much as you can; then to turn to a master of another discipline and begin studying under him.** The use of the verb “A’asah L’kha” - make for yourself - is explained by Abrabanel to mean that even if the person you choose to be your teacher is not the greatest scholar there is, you should *make* him your teacher.

Abrabanel refers to **Seneca, the Roman philosopher, who compared an unorganized educational program to an upset stomach which re­sults from devouring all kinds of foodstuffs at one sitting.**

A question presents itself: In Chapter IV of *Pirkei Avot,* Ben Zoma says: **"Who is a wise man? He who learns from *all* men."** This seems **to** contradict the concept of sitting at the feet of one master at one time. However, Abrabanel does not see this as a contradiction. One does notstudy the dicta of Shammai and Hillel simultaneously with the natural sciences of Aristotle and the geometry of Ptolemy. To study the discip­lines individually and at different periods is productive, to attack them all at one time is unproductive.

Abrabanel is alerted to the difference of language that Yehoshua ben Perahyah employs: Provide yourself - “A’asah L’kha” - make for yourself - with a teacher and acquire for yourself – Uq’nah L’kha Chaber– and acquire [literally: buy) for yourself an associate." An associate in a study program is necessary because he challenges and sharpens the mind of the student. There are times when a student is reticent and too inhi­bited to ask of his master a difficult problem. When one has an associ­ate, however, and they debate, analyze and challenge each other, the student becomes more confident in the presence of the master. Thus, Yehoshua ben Perahyah is emphatic that even if one has to pay another student to be his associate he should do so. As for the importance of accepting the authority of a master, Abrabanel cites the Talmud (Ta'anit 4a; Tosefot) where the sages bemoan the incident involving Yiftah and his vow which ended in tragedy. Yiftah vowed that if he returned victorious from war he would sacrifice the first thing that emerged from his house. He had been thinking of an animal; his daugh­ter was the first creature to come out of his house and he sacrificed her. However, it need not have been so. He could have approached Pinhas the prophet and requested that his vow be nullified. Yiftah knew this, but demanded that Pinhas come to him, the political leader of the nation. Pinhas was equally adamant. He was the prophet of God, and Yiftah would have to come to him. **The catastrophe came about because Yiftah refused to relate to Pinhas as his master.**

Finally, Abrabanel is quick to caution the searching student that although he should attach himself to one master at a time and have one associate, he should not consider other scholars as unworthy. This is the thrust of Yehoshua ben Perahyah's words, "Judge all men meritori­ously." There may be many other scholars of equal standing. It is just that you have chosen this scholar to be your master.

To embellish this line of reasoning, Abrabanel looks to the Torah where we find that God gave the Children of Israel only one master, Moshe, and an associate, Aaron. Moshe, too, chose only one successor**,** Joshua and so it went on throughout the ages. Even in the days of Joshua there may have been scholars who were his equal, but Moshe felt that the most functional method was to appoint one. In later centuries there was one president and one head of the Sanhedrin.

In concluding his comments on this *Mishnah,* Abrabanel refers to Rambam's interpretation of "Judge all men meritoriously." Rambam is realistic in bis assessment of human beings. When an individual is renowned for his piety and noble behavior and suddenly wanders off the straight and narrow path, the sage of the *Mishnah* urges us not to condemn him. We must look for extenuating circumstances to explain his sudden lapse. Then, again, even if a person does not enjoy any singular distinction - he is not reputed to be either a saint or a sinner -he, too, should be judged meritoriously and be given the benefit of the doubt. However, when a man is known for his habitual transgressions, he does not deserve any favorable consideration by the community.

**Miscellaneous Interpretations**

**Rabbenu Yonah** comments on the first of the three dicta of Yehoshua ben **Perahyah** that a man should provide himself with a teacher. **He argues that when a student studies under the disciplined tutorship of a master he is apt to remem­ber what was taught more than if he studied by himself.** Moreover, there is always the possibility that the disciple will better understand the subject matter than his teacher, express himself and thus the student, for the moment, will become the tutor.

On the subject of acquiring an associate, the second of the three dicta, Rabbenu Yonah enumerates three reasons for so doing. First, basing his thesis on a Talmudic statement (Ta'anit 7a), where one rabbi confides that, "I have learned much from my masters but even more from my associates," he opines that this refers to the study of Torah. The give and take in the intricacies of Talmudic study will be beneficial both to him and his associate. The second reason deals with the personal and religious behavior of the two associates. It does not take very much for a man to digress from righteous living. A devoted friend will immediately alert the other to the folly of his ways and influence him to repent. Under these circumstances they will both stay on the straight and narrow path. Lastly, a friend is a valuable asset when one needs to unburden oneself of one's problems. To feel all alone can be stifling and oppressive; to have a confidante brings relief and comfort.

On the matter of the third dictum, "And judge all men meritoriously," Rabbe­nu Yonah fully agrees with Rambam who contends that this attitude is not to be applied in every case. If a person has a reputation of being an extremely righteous person, but is discovered to have deviated temporarily, he is to be judged not harshly but meritoriously. The rabbis (Berakhot 19a) took up this matter and concluded that if a scholar is seen committing a wrong during the nighttime, we must not condemn him the following day because immediately after the transgression he surely repented. Thus, the next morning he will have returned to his state of righteousness and any condemnation is unwarranted and unjustified.

On the other hand, an extremely wicked person cannot be allowed to enjoy our charitable attitude. Even when he does something meritorious on occasion, it is only a fluke and he does not intend it to be a sign that he has mended his ways. The main thrust of this Mishnah concerns the one who is deemed by society to be "so, so." In this case the rabbi asks us to be sympathetic and understanding and judge him meritoriously.

**Me'iri** pauses to analyze the language of the Mishnah, Why, in reference to a teacher, did the sage use the word A’asah (make), but when speaking of an associate employs the word Q’nah (buy)? The answer he proposes: The importance of having a teacher dictates that **one is required to work and toil to attract a master to him.** **In the matter of an associate, no such conscientious effort must be made. It is possible that he can be bought with material means.**

**Rabbi Moshe Alshakar:** How does one recognize an associate? What identifies a man as a desirable associate? The word **Chaber** implies a close relationship. If a man has only good things to say about his peers and showers praises upon them, it demonstrates that he is the type of a person who wants to be closely involved with others. This is a sure sign that he is the one you should seek out as an associate.

**Nazarean Talmud**

**Sidra of B’midbar (Numbers)**

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

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

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

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| **School of Hakham Shaul’s Tosefta**  **Luqas (Lk)** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)** |
| **And he began to tell the people this parable: “A man planted a vineyard, and leased it to tenant farmers, and went on a journey for a long time. And at the proper time he sent a servant to the tenant farmers, so that they would give him** some **of the fruit of the vineyard. But the tenant farmers sent him away empty-handed** after **beating** him**. And he proceeded to send another servant, but they beat and dishonored that one also,** and **sent** him **away empty-handed. And he proceeded to send a third, but they wounded** and **threw out this one also. So the owner of the vineyard said, ‘What should I do? I will send my beloved son; perhaps they will respect him.’ But** when **the tenant farmers saw him, they began to reason with one another, saying, ‘This is the heir. Let us kill him so that the inheritance will become ours!’ And they threw him out of the vineyard** and **killed** him**.**  **What then will the owner of the vineyard do to them? He will come and destroy those tenant farmers and give the vineyard to others.” And** when they **heard** this**, they said, “**May this **never happen!” But he looked intently at them** and **said, “What then is this that is written: ‘**(Psalm 118:22-23), **“The Stone which the builders rejected has become the Head of the Corner. This is from the Lord, it is marvelous in our eyes”?** **And the soferim** (scribes) **and they (the chief priests of the Sadducees** (Heb. Tz'dukim) **sought to lay** their **hands on him at** that **same hour, and they were afraid of the people, for they knew that he had told this analogy as a reference to them.** | **And he** (Yeshua) **began in analogies saying, a man planted a vineyard, and** (he) **placed a fence** (stone wall) **around it and dug a wine vat and built a tower and rented it out to be farmed** (by others) **and went away to foreign parts.** **And he** (the owner) **sent a servant to the farmers** (vineyardists) **at the appointed time of first fruits** (moed of first fruits) **to receive the** allotted **fruits from the farmers** (vineyardists) **of the vineyard**. **But they took and beat him** (the servant) **and sent him away empty handed. And again he** (the owner) **sent to them another servant** (and) **they struck him in the head with stones sending him away humiliated. And he** (the owner) **sent another again and this one they killed and many others they beat some and killed others. Still he** (the owner) **had a beloved** firstborn[[37]](#footnote-37) **son, which he** (the owner) **sent last saying they will respect my son. But the farmers** (vineyardists) **said to each other this is the heir, come let us kill him and the inheritance will be ours. And they ceased him and they killed him and threw him out of the vineyard.**  **What will the master of the vineyard do? He will come and destroy the farmers** (vineyardists) **and will give the vineyard to others. Have you not read the Scriptures** (Psalm 118:22-23), **“The Stone which the builders rejected has become the Head of the Corner. This is from the Lord, it is marvelous in our eyes”?** **And they (the chief priests of the Sadducees** (Heb. Tz'dukim) **and the scribes of the Sadducees and the elders** (Heb. Zekanim) **of the** (Sadducees) **desired to get hold of him but they feared the congregation; because they understood the analogy he used. And leaving him they went away.** |

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| **School of Hakham Shaul’s Remes**  **Romans :** |
| **Let every** Gentile **soul[[38]](#footnote-38) be subject to the governing authorities** of the Jewish Synagogue. **For there is no** legitimate **authority except** that of the Jewish Bet Din[[39]](#footnote-39) **from God, and the authorities** of the Bet Din **that exist are appointed by God. Therefore, whoever resists the authority** of the Bet Din **resists the ordinance of God, and those who resist will bring judgment** (of the heavens) **upon themselves. For the Rulers** of the Synagogue[[40]](#footnote-40) **are not a terror to good[[41]](#footnote-41) works** (acts of righteousness/generosity), **but to** (those who do) **evil. Do[[42]](#footnote-42) you want to** (be) **irreverent to the authority** of the Bet Din? **Do what is beneficial, and you will have praise from the same. For he** (the Chazan)[[43]](#footnote-43) **is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid;[[44]](#footnote-44) for he** (the Chazan)[[45]](#footnote-45) **does not bear the circumcision knife[[46]](#footnote-46) in vain; for he is God's minister** (Deputy of the Bet Din), **avenger to execute wrath on him who practices evil. Therefore you must be subject[[47]](#footnote-47)** (obey), **not only because of wrath but also for conscience's sake.** **For this reason, the servants of G-d** (Parnasim) **are devoted to collections of dues.** **Pay all their dues: revenues to whom revenues are due, reverence to whom reverence** (to the bench of three), **fear[[48]](#footnote-48) to whom fear, honor to** (the Parnasim) **whom honor** (are due the honor of their office). **Owe no one anything except to love[[49]](#footnote-49) one another** (following the guidance of the Masoret), **for he who loves another has accomplished** (the intent of) **the Torah. For the commandments, "You will not commit adultery," "You will not murder,"[[50]](#footnote-50) "You will not steal," "You will not bear false witness," "You will not covet," and if there is any other** negative **commandment, are allsummed up in this saying, namely, “You will love your neighbor as yourself.”** **Love does no harm to a neighbor; therefore, love isthe summation** (intent) **of the Torah.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 27.15 – 28.25 | Ps 105:12-22 | Josh 13.7-14 + 14.4-5 | Mordechai 12:1-12 | 1 Luqas 20:9-19 | Romans 13.1-10 |

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

**Scene 1**

**Mar 12:1 And he** (Yeshua) **began in analogies saying, a man planted a vineyard, and** (he) **placed a fence** (stone wall) **around it and dug a wine vat and built a tower and rented it out to be farmed** (by others) **and went away to foreign parts.**

Dr. Noonan Sabin’s[[51]](#footnote-51) comments on this pericope’s sees a connection to the “house of Yisrael.”[[52]](#footnote-52) Therefore, we see the vineyard as the people of Yisrael. What is even more fascinating is that Mordechai’s pericope is verbally matched to Yeshayahu 5:1-2.

**Yesha’yahu** (Isa.) **5:1 Let me sing of my well-beloved, a song of my beloved touching his vineyard. My well-beloved had a vineyard in a very fruitful hill; 2 And he dug it, and cleared it of stones, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a vat therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. JPS**

Mordechai uses the exact same language as this passage of Yesha’yahu. Eight words from Mordechai are exact matches to the LXX of Yesha’yahu. Not only are those words a direct match, they are not found in any other section of the Nazarean Codicil. On occasion, the Greek of the Nazarean Codicil will match that of the LXX. This is only because Mordechai wants us to see something that originated in Hebrew. The perplexities of translating the Nazarean Codicil means dealing with more than just Greek and English.[[53]](#footnote-53) We must consider Biblical Hebrew Ancient Greek and Mishnaic Hebrew, which was the language of the first century Jewish people. Because the language of Mordechai is intertwined with that of Yesha’yahu, we must look to that portion of the Tanakh to reveal the distinctions that Hakham Tsefet had in mind.

The opening scene of our pericope matches the scene of Yesha’yahu (Isaiah) with perfect verbal connection. Therefore, the sixth hermeneutic rule of Peshat comes into play.[[54]](#footnote-54) The language of love found in Yesha’yahu (Isaiah) should therefore be read into the pericope of Mordechai. The vineyard is the beloved Yisrael as Dr. Noonan Sabin has aptly pointed out.[[55]](#footnote-55) However, Dr Noonan Sabin has not picked up on the Hebrew nuances of the text. The “friend” is actually the “beloved” as the above translation has made clear. Therefore, we clearly see just how much G-d loves the Bne Yisrael.

The vineyard is on a fruitful hill. Here we must note that the language points to the location of the vineyard.

But the Temple, as I have shown, was seated on the crest of a strong hill, initially the ground was scarcely sufficient for the Temple and its altar, not being a flat plain, the plain was downhill and made a shear incline.[[56]](#footnote-56)

The vineyard (the Bne Yisrael) is built on a strong hill. Therefore, we conclude that the Bet Mikdash is a part of the analogy that Hakham Tsefet has in mind. This can be reinforced by other details, as we will see. The “Temple,” Sanctuary is the foundation on which Yisrael resides.

But King Solomon, who was the builder of the Temple, built up the ground of the eastern side. He placed a portico on this built up area and the rest of the Temple (היכל) remained bare or exposed to the open air. However, in the succeeding generations the people leveled the hill and increased the area making a larger plane.[[57]](#footnote-57)

**and** (he) placed a fence (stone wall) around it…

A few weeks ago, we dealt with the court of the Gentiles on our commentary on Mordechai 11:15-19. The “wall” of our analogy is the *soreg*, which means that the detail of our present pericope is currently focused on the Bne Yisrael and not the gentile nations.[[58]](#footnote-58)

**and built a tower…**

**Yesha’yahu** (Isa.) **5:2 and built a tower in the midst of it,…**

The pericope of Mordechai would most likely have read in the very same way as Yesha’yahu. Towers have two distinct purposes. Firstly, they serve as lookouts to protect the vineyard in this case. In present day Yisrael, these towers are still seen in the edges of ancient vineyards. Therefore, we must associate the language with the pericope to understand that those who occupied the “tower” would have the occupation of guarding and protecting the vineyard i.e. Yisrael. These issues we have addressed in the previous two pericopes. However, Hakham Tsefet makes them known through his analogous language. Consequently, we see that the guardianship of the Bne Yisrael is a part of our pericope.

The Tower serves to tell us also of the connection between the heavens and the earth per se. Therefore, we again see a picture of the Bet Mikdash in the midst of the vineyard. The language of Yeshayahu is reminiscent of Shemot 25:8

**Shemot 25:8 And let them make Me a sanctuary, that I may dwell among them. JPS**

Here the JPS[[59]](#footnote-59) translation is somewhat faithful to the Hebrew original, as we will see. If we made the language a bit more archaic, it might read…

And let them make Me a sanctuary, that I may dwell in their midst.

With the seven rules of Peshat, we must apply all the rules of Hebrew Grammar. Now this means that when we translate and comment we must use hermeneutic rules and follow all the rules of grammar before elucidating a text, something this noble body should remember when making replies to the comments posted weekly.

This text has a grammatical incongruity that we must point out. The anomaly is that the Mishkan (sanctuary) is written in the absolute singular. The clause “in their midst” is written in the third person masculine plural. Therefore, we might translate the verse to say, “make Me a sanctuary and I will dwell in them.” Or, “make Me [into a] sanctuary and I will dwell in the midst of them.” How are we to interpret this verse? Rashi tells us that the “sanctuary” would remain as long as it was dedicated to the service of God.[[60]](#footnote-60)

**dwell among them**. Note that it does not say that I may dwell “*in it*,” but “*among them*.” [[61]](#footnote-61)

This statement can be understood to mean “*among them*” meaning there would be more than one sanctuary or “*among them*” meaning among the Bne Yisrael.

The Bet HaMikdash or Mishkan is in the midst of the people.

**The Sanctuary was not the dwelling-place of God; cf. I Kings VIII, 27. It was the symbol of that holiness which was to be the rule of life for the Israelites, if His Spirit was to abide with the community. They were to hold themselves aloof from everything that was defiling, because God was amongst them (Lev. xv, 31). The Sanctuary was, therefore, the fountain of holiness for the congregation of Israel.[[62]](#footnote-62)**

We will elaborate on both possible interpretations. In so doing I believe we will uncover what Hakham Tsefet was trying to say and how he was relating the *mashal* of his pericope with the Parah Adumah (Red Heiffer).

**Scene 2**

**Mar 12:2** **And he** (the owner) **sent a servant to the farmers** (vineyardists) **at the appointed time of first fruits** (moed of first fruits) **in order to receive the** allotted **fruits from the farmers** (vineyardists**) of the vineyard. But they took and beat him** (the servant) **and sent him away empty handed.**

At present, we are faced with the perplexity of defining the text of Shemot 25:8. We need to determine the precise framework of the text in order to determine the meaning. Was G-d saying that He would dwell in the midst of the three Bate HaMikdash or was G-d saying that He would dwell in the midst of the Bne Yisrael?

**Three Bate Mikdash**

We would do well to ask a further question here to be able to come to a positive conclusion. How did the Sages see the three Bet HaMikdash?

**San 7a** Another used to say: When love[[63]](#footnote-63) was strong, we could have made our bed on a sword-blade; now that our love has grown weak, a bed of sixty [cubits] is not large enough for us. Said R. Huna: This is alluded to in the verses: Of the former age [when Israel was loyal to God] it is said: And I will meet with you and speak with you from above the ark-cover;[[64]](#footnote-64) and further it is taught: The Ark measured nine hand-breadths high and the cover one hand-breadth, i.e. ten in all. Again it is written: As for the House which King Solomon built for the Lord, the length thereof was three score cubits, the breadth thereof twenty cubits, and the height thereof thirty cubits.[[65]](#footnote-65) But of the latter age [when they had forsaken God] it is written: Thus saith the Lord, The Heaven is My throne and the earth My footstool. Where is the house that you may build unto Me?[[66]](#footnote-66)

This incisive passage from the Gemara applies a witticism describing human love to the relationship between G-d and the Bne Yisrael. In his reinterpretation, Rav Huna demonstrates a deep understanding of the difficult stages of the marital relationship. "When our love was strong, we could have lain together on the edge of a sword;[[67]](#footnote-67) now that our love is not strong, a bed sixty cubits wide is not big enough for us.”

Rav Huna reinterprets this axiom as the waning relation between G-d and the Bne Yisrael. In the early stage of the "relationship,[[68]](#footnote-68)" God meets with and speaks to Israel from above the cover of the Ark,"[[69]](#footnote-69) The two cherubim were analogous of the love between G-d and the Bne Yisrael. They, the two cherubim further illustrated the intimacy between G-d and the Bne Yisrael.

We do not need to labor any further on these two cherubim except to say that they were present in the Mishkan and the First Bet Mikdash but not the third. Therefore, the analogy of the waning love the Bne Yisrael had for G-d can be seen in the type and size of the Bet Mikdash. The analogy of the above cited Gemara should suffice to demonstrate for us that the Mishkan demonstrated the love between G-d and the Bne Yisrael. This love was the love of two young lovers that could not be close enough.

The subsequent Bet HaMikdash demonstrates the waning love of the Bne Yisrael. Eventually the third Temple was so big that it had lost the intimacy of the Mishkan. Thus Rav Huna cites the passage saying, The Heaven is My throne and the earth My footstool. Where is the house that you may build unto Me? [[70]](#footnote-70)

The Bet HaMikdash demonstrates the relationship of the Bne Yisrael and G-d. If the “spirit” was to dwell in the people, (Bne Yisrael) the community must hold them aloof and not succumb to the ways of the Gentiles. Hence, the Bet HaMikdash serves to illustrate the relationship between G-d and the Bne Yisrael irrespective of the intention of the phrase “in *their midst*.”

**Scene 3**

The owner (i.e. G-d) went to a faraway place. The absence of G-d is a paradox to some. The Megillah of Esther plays on the meaning of Esther and G-d’s hiddenness. And, there is always the question of why G-d hides Himself from the natural world. We might here ask the question, does G-d hide Himself from the natural world? Does G-d hide Himself so that we may learn to exercise “faithful obedience”? The enigma may not be so hard to explain. Perhaps G-d does hide Himself to see if we will be faithfully obedient. Herein we must be faithful to our interpretation of “Pistis.” Conceivably, we should see the absence of G-d as a means for His people to demonstrate their “faithful obedience” in His “absence.” If the Throne of G-d loomed large in the sky every day, we would know that G-d is watching from above and we would change the way we acted. G-d’s obscurity makes it possible for us to live in a way that if faithful to who and what we really are. This means that a lifestyle or activity lacks coercion. Hence, we live out who we really are. The owner (i.e. G-d) went to a faraway place. Why would he do such a thing? In a matter of speaking, it is all a test. How faithful are you to the revelation of G-d as found in the Torah and His mitzvot?

The unfaithful[[71]](#footnote-71) tenants beat and killed the appointed agents of G-d. This shows their contempt for G-d, His Torah, and the Mitzvot and the Hakhamim. Accordingly, we can see that process of degradation. When there is no respect for the “Agents of G-d” (i.e. Hakhamim) the degradation of community will soon fall. The Prophet Hosea[[72]](#footnote-72) makes all of this perfectly clear.

Who is this rejected cornerstone?

The rejected “Stone” is easily understood as King David who was rejected as potential leader by his father Jesse.[[73]](#footnote-73) However, the Torah also equates the “Stone” with the Shepherds of Yisrael.[[74]](#footnote-74)

Gen 49:24 But his bow abode firm, and the arms of his hands were made supple, by the hands of the Mighty One of Jacob, from thence, **from the Shepherd, the Stone of Israel**, JPS

The pseudo-Priesthood of the Tz’dukim replaced the legitimate shepherds of Yisrael, i.e. the genuine Priesthood. This was certainly the result of Roman oppression. Admittedly, the Sadducees were readily acceptant of the pseudo-priesthood as a means of pecuniary gain. Thus, the rejection of the true shepherds was an act of the omnipotence of G-d. The Tz’dukim only marked the transition between the rejected Priesthood and the restitution of the legitimate priesthood of the firstborn.

The other alternative that fits the analogy is that of the Davidic demesne. As one of Davidic ancestry,[[75]](#footnote-75) Yeshua had demonstrated contempt for the illegitimate and defunct pseudo-priesthood of the Tz’dukim. The marvel was, G-d would restore the lost authority of the firstborn to the rightful proprietors.

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

**Stone with seven eyes**

**Zec 3:9-10** **'For behold, the stone that I have set before Y’hoshua** (Yeshua); **on one stone are seven eyes. Behold, I will engrave an inscription on it,' declares the LORD of hosts, 'and I will remove the iniquity of that land in one day. 'In that day,' declares the LORD of hosts, 'every one of you will invite his neighbor to** sit**under** his **vine and under** his**fig tree.'"**

**Pesiqta deRab Kahana Pisqa Twenty-Seven (Part II)**

**Another matter: “In your presence is the fullness of joy” (Ps. 16:11): Read not fullness (SWBA) but seven (SBA). These are the seven groups of righteous/generous men who are going to receive the face of the Presence of God. And their face** (presence) **is like the sun, moon, firmament, lightning, stars, lilies, and the candelabrum that was in the house of the sanctuary.**

The question that we must ask ourselves now, is why Hakham Shaul has chosen these verses to interpret allegorically the master’s crucifixion. And how does all this tie into the Torah Seder? Hakham Shaul’s opening words should suffice.

**Let every** Gentile **soul[[76]](#footnote-76) be subject to the governing authorities** of the Jewish Synagogue. **For there is no** legitimate **authority except** that of the Jewish Bet Din[[77]](#footnote-77) **from God, and the authorities** of the Bet Din **that exist are appointed by God.**

As noted above the Gentile travesty of a so-called “court” is the reason that the Master was butchered as a Jewish Hakham. Here we point to the fact that Pilate, Herod and the Kohen Gadol could not accept the master’s profound wisdom. After all, what would have been the case if he were allowed to bring about the goal of making every Jewish soul a “Hakham”?

**Yavneh**

The fall of Yerushalayim was evident long before the Temple was destroyed. The Sage Yochanan b. Zakkai a student of Hillel abandoned Yerushalayim for a town in the Galil called Yavneh. Here he established a new center of Torah education with some of the greatest Sages of his day. What we find most interesting is that Yochanan ben Zakkai found the Galil as a place to establish his new Yeshiva. This of course brings us to yet another question. How much influence did Hakham Tsefet[[78]](#footnote-78) have over Yochanan and the Sages of Yavneh? We can only conjecture at this stage. However, we must admit that the Galil was transformed by the Master and his talmidim.

Now Yochanan was said to have moved to the Galil himself somewhere between 20 C.E. and 40 C.E.[[79]](#footnote-79) Some sources say that he lived in the Galil for eighteen years.[[80]](#footnote-80) After this period, he returned to Yerushalayim and eventually returned with the Sages of his generation. What was Yochanan’s agenda in bringing the Sages of Yerushalayim to the Galil? What was it that inspired his to make such a grand transition? Perhaps we could say that Yochanan found the lasting presence of the Master inspirational. Regardless we here opine that the Master’s lasting presence as personified by Hakham Tsefet was here in the Galil.

**Playing with Fire**

Yochanan perceived an idea while he was in the Galil. His great revelation was that Torah study was a lifestyle.[[81]](#footnote-81) In essence, Yochanan ben Zakkai learned from the Master (Yeshua) that Hokhmah was the single most important goal in life. As such, Hakham Shaul picks up from our Torah Seder the truth that Messiah would be a Prophet like Moshe Rabbenu.

**D’barim 18:15-16** **A prophet from among you, from your brothers, like me, the LORD, your God will set up for you and you will hearken to him. According to all that you asked of the Lord, your God, in Horeb, on the day of the assembly, saying, "Let me not continue to hear the voice of the Lord, my God, and let me no longer see this great fire, so that I will not die.**"

**D’barim 18:**[**18**](http://www.chabad.org/library/bible_cdo/aid/9982#v=18) **– 19 I will set up a prophet for them from among their brothers like you, and I will put My words into his mouth, and he will speak to them all that I command him. And it will be, that whoever does not hearken to My words that he speaks in My name, I will exact** it **of him.**

Now our Torah portion makes mention of the fire of Har Sinai. Philo allegorizes this incident as follows.

**Deca 1: 46** And a **voice sounded forth from out of the midst of the fire which had flowed from the heavens**, a most marvelous and awful voice, **the flame being endowed with articulate speech in a language familiar to the hearers**, which **expressed its words with such clearness and distinctness that the people seemed rather to be seeing than hearing it.[[82]](#footnote-82)**

This is exactly how Hakham Shaul depicted the incident of 2 Luqas (Acts) chapter two where he records the happenings on the Day of Shavuot (Pentecost). But the question remains as to why the B’ne Yisrael did not want to hear the words from G-d Himself. The answer may be that they realized the great cost connected with hearing the Words of G-d directly. Nevertheless, Moshe Rabbenu himself taught us that we were to be a Goy Kodesh (Holy Nation).

**Shemot (Exo) 19:6** and you will be to Me a kingdom of priests and a holy nation.' These are the words that you will speak to the sons of Israel."

Those who would sell their lives to marry the Torah would be playing with fire. Fire would be a part of their person.

**D’barim (De.) 33:2** And he said: The Lord came from Sinai, and rose from Seir unto them; He shined forth from mount Paran, and He came from the myriads holy, at His right hand was a **fiery law** unto them.

**D’barim (De.) 5:21** and you said: 'Behold, the LORD our God has shown us His glory and His greatness, and **we have heard His voice**(s) **out of the midst of the fire**; we have seen this day that God speaks with man, and he lives.

The Torah and the Sages often pictures those who handle the Torah as those who play with fire. Or, they are often associated with the fire of Har Sinai. Fraade makes a shocking discovery when he tells us that in the “Sayings of the Fathers” (Aboth) there is a lack of priesthood.[[83]](#footnote-83) So where are the Goy Kodesh (Holy Nation)?

The Nazarean Codicil makes it very clear that the Priesthood of the First Century was corrupt and defunct. This shows us that the Kohanim Goy Kodesh could not be found among the Tz’dukim. The Priestly constitution was no longer under their care. The occupation of being a Priest meant to be a Torah Scholar.

**The Proto-Hakham?**

Tcherikover shows that… “Another very important class, qualitatively if not quantitatively, must be mentioned here, namely, the scribes or interpreters of the Law.” [[84]](#footnote-84) He traces this “class” back to Ezra the Kohen, Sofer (Scribe) and Hasid.[[85]](#footnote-85) In Ezra, we see the “proto-Hakham.” In other words, Ezra is the surety that the Priesthood would never be lost so long as there were Hakhamim. The “Soferim” (Scribes) teach us a very important lesson with regard to the Oral Torah. The Sofer (counter) was an expert at the content of the Written Torah. But, just reading the Written Torah was not their only occupation.

**Nehemiah 8:1** **And all the people gathered as one man at the square which was in front of the Water Gate, and they asked Ezra the scribe** (Sofer) **to bring the book of the Torah of Moses which the LORD had given to Israel.**

**Ezr 7:10 For Ezra had set his heart to study** (Drash) **the Torah of the LORD and to practice** it, **and to teach** His**statutes and ordinances in Israel.**

The occupation of the Sofer is to study, practice and teach the Torah. This means that there MUST be an Oral Torah and the Sofer had the occupation of teaching that Torah as well as giving instruction from the Written Torah.

The Priestly constitution would never be lost or unfulfilled as long as there was a Hakham. However we must pause to ask the question, was “Ezra” the proto-Hakham? Before we answer too quickly, we must remember a precedential case from B’resheet.

**B’resheet 2:19 Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought** them **to Adam to see what he would call them. And whatever Adam called each living creature, that** was **its name.**

Ezra was not the proto-Hakham. He was a Hakham in the endless chain of Hakhamim. Ezra modeled the qualities of a Hakham in his day. He sat in a Bet Din with 120 other Hakhamim.

The Hakham (Torah Scholar –Sage) becomes the ideal man, in an ideal world.

Moshe Rabbenu said, **A prophet from among you, from your brothers, like me,**

**Num 11:29 But Moses said to him, "Are you jealous for my sake? Would that all the LORD'S people were prophets, that the LORD would put His Spirit upon them!"**

**“And the Hakhamim will shine as the brightness of the firmament” (Dan. 12:3).**

**Pesiqta deRab Kahana Pisqa Twenty-Seven (Part II)**

**Another matter: “In your presence is the fullness of joy” (Ps. 16:11): Read not fullness (SWBA) but seven (SBA). These are the seven groups of righteous/generous men who are going to receive the face of the Presence of God. And their face** (presence) **is like the sun, moon, firmament, lightning, stars, lilies, and the candelabrum that was in the house of the sanctuary.**

**Rev 1:12-14 ¶ Then I turned to see the voice that was speaking with me. And having turned I saw seven golden menorot; and in the middle of the menorot** I saw **one like the son of man** (prophet –Magid)**, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. His head and his hair were white like white wool, like snow; and his eyes were like a flame of fire.”**

**Questions for Understanding and Reflection**

1. **From all the readings for this week, which verse or verses touched your heart and fired your imagination?**
2. **In your opinion 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 Sabbath:**

**Shabbat: “UB’Yom HaBikurim” – Sabbath: “In the day of the first-fruits”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וּבְיוֹם הַבִּכּוּרִים** |  | **Saturday Afternoon** |
| **“****UB’Yom Ha****Bikurim”** | Reader 1 – B’Midbar 28:26-31 | Reader 1 – B’Midbar 30:2-5 |
| **“****In the day of the first-fruits”** | Reader 2 – B’Midbar 20:1-6 | Reader 2 – B’Midbar 30:6-8 |
| **“El día de los primeros frutos”** | Reader 3 – B’Midbar 29:7-11 | Reader 3 – B’Midbar 30:9-13 |
| B’Midbar (Num.) 28:26 – 30:1 | Reader 4 – B’Midbar 20:12-16 |  |
| Ashlamatah: Mal 3:4, 13-18, 22-24 | Reader 5 – B’Midbar 29:17-25 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’Midbar 29:26-34 | Reader 1 – B’Midbar 30:2-5 |
| Psalms: 105:23-36 | Reader 7 – B’Midbar 29:35-30:1 | Reader 2 – B’Midbar 30:6-8 |
|  | Maftir – B’Midbar 29:35-30:1 | Reader 3 – B’Midbar 30:9-13 |
| Mk 12:13-17: Luke 20:20-26;  Rm 13:11-14; | Mal 3:4, 13-18, 22-24 |  |

**Coming Holiday:**

**Chag Shabuot – Festival of Weeks (Pentecost)**

**Sivan 06, 5778 – Saturday Evening 19th of May – Monday Evening 21st of May 2018**

**For further info see:** [**http://www.betemunah.org/shavuot.html**](http://www.betemunah.org/shavuot.html) **&** [**http://www.betemunah.org/freedom.html**](http://www.betemunah.org/freedom.html)



**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

1. Hakham Shaul’s wants his readers to “know,” be intimately acquainted with his teachings on the Mesorah. “**Tychicus, a beloved brother and faithfully obedient servant in the Lord (God),**” [↑](#footnote-ref-1)
2. We see from these words that “**Tychicus, a beloved brother and faithfully obedient servant**” is perfectly versed in the Mesorah and capable of expounding all levels to the “Ephesian” congregation. Or we might say that “**Tychicus, a beloved brother and faithfully obedient servant**” will systematically organize the Esnoga among the Ephesians. This is very much in line with the “ordered Mishnah.” [↑](#footnote-ref-2)
3. **שְׁלַחְתִּיהוּ** – sent – apostle, sent as an emissary on Hakham Shaul’s behalf. [↑](#footnote-ref-3)
4. Shalom has the fullest connotation of referring to wholeness. His inference is that the structured congregation is a whole/complete congregation. This can only be that case when each officer takes his position and maximizes that office. [↑](#footnote-ref-4)
5. Unity and giving [↑](#footnote-ref-5)
6. At this conclusory statement, we see the “manifestation” of the “Will of Messiah.” Through the Seven officers of the Congregation, the congregation can come in full contact with the “will of Messiah.” This contact elevates the Esnoga to a level of intimate knowledge of Messiah (Adam Kadmon). By coming to an intimate knowledge (Da’at) of Messiah we are drawn back to Gan Eden, the Garden of Delight. [↑](#footnote-ref-6)
7. The Messiah is mentioned twice in Hakham Shaul’s closing. Herein we see that twice mentioned Messiah represents the achievement of maturity and all readiness to receive the Torah from Har Sinai. [↑](#footnote-ref-7)
8. See Pirqe Abot 1:1 – **“Moshe received the Torah from Sinai and handed it on to Joshua and Joshua [handed/gospelled it down] to the Elders and the Elders [handed/gospelled it down] to the Prophets and the Prophets handed/gospelled it down to the men of the Great Assembly. They said three things: Be deliberate in judgment; raise up (make stand) many disciples and make a fence around the Torah.**  [↑](#footnote-ref-8)
9. Ibn Ezra [↑](#footnote-ref-9)
10. In the name of Seder Olam Rabbah. [↑](#footnote-ref-10)
11. 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-11)
12. Yosef ben Yaaqov = Joseph son of Jacob. [↑](#footnote-ref-12)
13. Yosef HaTsadiq – Joseph the Righteous. [↑](#footnote-ref-13)
14. Olam HaBa = The Coming World. [↑](#footnote-ref-14)
15. Sotah 34a [↑](#footnote-ref-15)
16. Tanchuma, Vayigash 10. [↑](#footnote-ref-16)
17. Moses ben Nahman (1194–1270), commonly known as Nachmanides, and also referred to by the acronym Ramban (רמב״ן), was a leading medieval Jewish scholar, Sephardic rabbi, philosopher, physician, kabbalist, and biblical commentator. He was raised, studied, and lived for most of his life in Girona, Catalonia. He is also considered to be an important figure in the re-establishment of the Jewish community in Jerusalem following its destruction by the Crusaders in 1099. [↑](#footnote-ref-17)
18. Paro = Pharaoh. [↑](#footnote-ref-18)
19. Beresheet 41:45 [↑](#footnote-ref-19)
20. Onkelos (Hebrew: אונקלוס), possibly identical to Aquila of Sinope, was a Roman national who converted to Judaism in Tannaic times (c. 35–120 CE). He is considered to be the author of the famous Targum Onkelos (c. 110 CE). According to tradition, Onkelos authored the Targum Onkelos as an exposition of the "official" interpretation of the pshat (or basic meaning) of the Torah as received by Eliezer ben Hyrcanus and Joshua ben Hananiah. This helped canonize the status of both Onkelos and his Targum in the Jewish tradition. [↑](#footnote-ref-20)
21. Beresheet (Genesis) 41:1 [↑](#footnote-ref-21)
22. Tehillim (Psalms) 81:6 [↑](#footnote-ref-22)
23. Shaar HaGilgulim, Chapter 31 - Sotah 36b [↑](#footnote-ref-23)
24. The age at which Yosef was sold is 17. The Mispar Katan is Eight, alluding to the eight days of Chanukah. [↑](#footnote-ref-24)
25. Chazal or Ḥazal (Hebrew: חז"ל), an acronym for the Hebrew "Ḥakhameinu Zikhram Liv'rakha" (חכמינו זכרונם לברכה, "Our Sages, may their memory be blessed"), refers to all Jewish sages of the Mishna, Tosefta and Talmud eras, spanning from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE, or c. 250 BCE – c. 625 CE. [↑](#footnote-ref-25)
26. Chazal teach that those souls who have not rectified all of their ways will spend less than 12 months in Gehinnom correcting these final flaws. Gehinnom is not a punishment in the conventional sense; it is, in fact, the expression of a great kindness. The Jewish mystics described a spiritual place called “Gehinnom.” This is usually translated as “Hell,” but a better translation would be “the Supernal Washing Machine.” Because that’s exactly how it works. The way our soul is cleansed in Gehinnom is similar to the way our clothes are cleansed in a washing machine. [↑](#footnote-ref-26)
27. Beresheet (Genesis) 45:9 [↑](#footnote-ref-27)
28. Tanach is an acronym for Torah, Neviim, Ketubim - The Law, Prophets, and Writings. [↑](#footnote-ref-28)
29. Yehezekel (Ezekiel) 32:19 [↑](#footnote-ref-29)
30. Jacob was an influential Medieval rabbinic authority. He is often referred to as the Baal ha-Turim' ("Master of the Rows"), after his main work in halakha (Jewish law), the Arba'ah Turim ("Four Rows"). [↑](#footnote-ref-30)
31. Shabbat 33b [↑](#footnote-ref-31)
32. Mitzrayim = Egypt [↑](#footnote-ref-32)
33. Beresheet (Genesis) 37:2 [↑](#footnote-ref-33)
34. Beresheet (Genesis) 45:1 [↑](#footnote-ref-34)
35. Shir HaShirim (Song of Songs) 7:4 [↑](#footnote-ref-35)
36. Abarbanel, on this point has been found to be wrong. The teacher of Yeshua our Master was Shimon ben Hillel! [↑](#footnote-ref-36)
37. Shemot (Ex.) 4:22 [↑](#footnote-ref-37)
38. Verbal connection to D’barim 19:6 [↑](#footnote-ref-38)
39. Bet Din composed of a minimum of three Hakhamim. [↑](#footnote-ref-39)
40. Corresponding to 1st Hakham, 2nd Hakham and Apostle 3rd of the bench of three - Chokhmah, Bina and Da’at [↑](#footnote-ref-40)
41. Verbal connection to Psa 125:4 [↑](#footnote-ref-41)
42. Verbal connection to D’barim 18:9; Psa 124; Jer 33:18 [↑](#footnote-ref-42)
43. The Mohel (circumciser) like the Chazan (cantor) embody the aspirations and authority of the local congregation and the Bet Din. (Jewish court of authority) [↑](#footnote-ref-43)
44. Verbal connection to D’barim 19:20, 20:1,3,8 [↑](#footnote-ref-44)
45. Connected with the concept of Yir’ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop [↑](#footnote-ref-45)
46. Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek **μάχαιραν** holds the idea of some sort of contention. This is not always the case with the **μάχαιραν,** however in our present case the **μάχαιραν** is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-46)
47. Verbal connection to D’barim 19:7 [↑](#footnote-ref-47)
48. Fear, Yir’ah is related to the Chazan or Bishop (Sheliach/Apostle of the Congregation) [↑](#footnote-ref-48)
49. Verbal connection to D’barim 19:2

    Here love, agape is associated with the Masoret – Catechist – Evangelist [↑](#footnote-ref-49)
50. Verbal connection to D’barim 19:6 [↑](#footnote-ref-50)
51. Noonan Sabin, M. (2006), New Collegeville Bible Commentary: The Gospel According to Mark, Collegeville, Minnesota: Liturgical Press, pp. 105-107. [↑](#footnote-ref-51)
52. Cf. Yesha’yahu 5:7 [↑](#footnote-ref-52)
53. For a more thorough discussion see Thorleif Boman, Hebrew Thought Compared with Greek, The Norton Library, 1960 pp. 184ff [↑](#footnote-ref-53)
54. **Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage. [↑](#footnote-ref-54)
55. Noonan Sabin, M. (2006), New Collegeville Bible Commentary: The Gospel According to Mark, Collegeville, Minnesota: Liturgical Press, pp. 105-107. [↑](#footnote-ref-55)
56. B.J. 5:184, All quotations of Josephus B.J will be mine. [↑](#footnote-ref-56)
57. Ibid 5:185 [↑](#footnote-ref-57)
58. Cf. **m. Middot 2:3** [↑](#footnote-ref-58)
59. Jewish Publication Society, 1917 [↑](#footnote-ref-59)
60. The Soncino Chumash, Edited by The Pentateuch and Haphtarah’s, Edited by Dr. J.H. Hertz C.H. London Soncino Press 1992 p. 326 [↑](#footnote-ref-60)
61. Ibid p. 327 [↑](#footnote-ref-61)
62. Ibid [↑](#footnote-ref-62)
63. Between my wife and myself. [↑](#footnote-ref-63)
64. Ex. XXV, 22. [↑](#footnote-ref-64)
65. I Kings VI, 2 [↑](#footnote-ref-65)
66. Isa. LXVI, 1. Thus at first the Shechinah rested on an Ark of small dimensions, but when Israel sinned, even Solomon's Temple was too small. [↑](#footnote-ref-66)
67. Here we see and illustration of the Mishkan. [↑](#footnote-ref-67)
68. i.e., during the period in the wilderness following the exodus from Egypt [↑](#footnote-ref-68)
69. Shemot 25:22 [↑](#footnote-ref-69)
70. Isa. LXVI, 1. [↑](#footnote-ref-70)
71. My use of faithless means those who are not “faithfully obedient” to G-d, His Torah, Mitzvot and Hakhamim. [↑](#footnote-ref-71)
72. Cf. Hosea 4:6-9 [↑](#footnote-ref-72)
73. Tehillim, The Book of Psalms, with an Interlinear Translation, Schottenstein Edition, Mesorah Publications, ltd pp. 334-5 [↑](#footnote-ref-73)
74. Cf. Gen 49:22-24 [↑](#footnote-ref-74)
75. Cf. Matityahu 1:1 [↑](#footnote-ref-75)
76. Verbal connection to D’barim 19:6 [↑](#footnote-ref-76)
77. Bet Din composed of a minimum of three Hakhamim. [↑](#footnote-ref-77)
78. We realize that there is a temporal issues here. [↑](#footnote-ref-78)
79. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p. 58 [↑](#footnote-ref-79)
80. Buth, Randall, and R. Steven Notley. *The Language Environment of First Century Judaea: Jerusalem Studies in the Synoptic Gospels—Volume Two*. BRILL, 2013. p.174 [↑](#footnote-ref-80)
81. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p. 97 [↑](#footnote-ref-81)
82. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 522 [↑](#footnote-ref-82)
83. Gammie, J. G., & Perdue, L. G. (1990). *The Sage in Israel and the ancient Near East*. Winona Lake, IN: Eisenbrauns. p. 420 [↑](#footnote-ref-83)
84. Tcherikover, Victor. *Hellenistic Civilization and the Jews. Translated by S. Applebaum*. 2nd Printing edition. Philadelphia Jewish Publication Society of America, 1959. p. 124 [↑](#footnote-ref-84)
85. Ibid [↑](#footnote-ref-85)