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

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tammuz 28, 5774 – July 25/26, 2014** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Amarillo, TX, U.S.**Fri. July 25 2014 – Candles at 8:39 PMSat. July 26 2014 – Habdalah 9:39 PM | **Austin & Conroe, TX, U.S.**Fri. July 25 2014 – Candles at 8:12 PMSat. July 26 2014 – Habdalah 9:09 PM | **Brisbane, Australia**Fri. July 25 2014 – Candles at 4:57 PMSat. July 26 2014 – Habdalah 5:52 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. July 25 2014 – Candles at 8:32 PMSat. July 26 2014 – Habdalah 9:32 PM | **Everett, WA. U.S.**Fri. July 25 2014 – Candles at 8:37 PMSat. July 26 2014 – Habdalah 9:50 PM | **Manila & Cebu, Philippines**Fri. July 25 2014 – Candles at 6:10 PMSat. July 26 2014 – Habdalah 7:02 PM |
| **Miami, FL, U.S.**Fri. July 25 2014 – Candles at 7:53 PMSat. July 26 2014 – Habdalah 8:48 PM | **Murray, KY, & Paris, TN. U.S.**Fri. July 25 2014 – Candles at 7:50 PMSat. July 26 2014 – Habdalah 8:51 PM | **Olympia, WA, U.S.**Fri. July 25 2014 – Candles at 8:36 PMSat. July 26 2014 – Habdalah 9:48 PM |
| **San Antonio, TX, U.S.**Fri. July 25 2014 – Candles at 8:13 PMSat. July 26 2014 – Habdalah 9:10 PM | **Sheboygan & Manitowoc, WI, US**Fri. July 25 2014 – Candles at 8:05 PMSat. July 26 2014 – Habdalah 9:12 PM | **Singapore, Singapore** Fri. July 25 2014 – Candles at 6:58 PMSat. July 26 2014 – Habdalah 7:49 PM |
| **St. Louis, MO, U.S.**Fri. July 25 2014 – Candles at 8:00 PMSat. July 26 2014 – Habdalah 9:03 PM | **Tacoma, WA, U.S.**Fri. July 25 2014 – Candles at 8:35 PMSat. July 26 2014 – Habdalah 9:47 PM |  |
|  |  |  |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

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

His Excellency Adon Michael Murray and beloved wife HE Giberet Leah Murray

His Excellency Adon Elisha ben Abraham

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

His Excellency Adon Michael Harston

Her Excellency Giberet Whitney Mathison

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

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

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

**Barukh Dayan Emet**

**We pray that the Holy One, most blessed be He, comfort the families of the fallen and most brave soldiers who have paid the ultimate price in order to preserve and defend our nation. May He also comfort us in our grief.**

May G-d our Healer, have mercy on all of our soldiers who have been injured an provide a swift and complete healing for their bodies and souls, together with all the sick in Yisrael, and we say amen ve amen!

**Let us pray:**

He Who blessed our forefathers Abraham, Isaac and Jacob -- may He bless the brave and most noble fighters of the Israel Defense Forces, who stand guard over our land and the cities of our God, from the border of the Lebanon to the desert of Egypt, and from the Great Sea unto the approach of the Aravah, on the land, in the air, and on the sea.

May the Almighty cause the enemies who rise up against us to be struck down before them. May the Holy One, Blessed is He, preserve and rescue our fighters from every trouble and distress and from every plague and illness, and may He send blessing and success in their every endeavor.

May He lead our enemies under our soldiers’ sway and may He grant them salvation and crown them with victory. And may there be fulfilled for them the verse: For it is the LORD your God, Who goes with you to battle your enemies for you to save you, Amen ve Amen!

**Shabbat “Shim’u D’var Adonai” – “Hear the word of the LORD”**

**Second of Three Sabbaths of Penitence**

**&**

**Shabbat Mevar’chim HaChodesh Ab**

**(Sabbath of the Proclamation of the New Moon of Ab)**

**(Monday 28th of July)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שִׁמְעוּ דְבַר יי** |  | **Saturday Afternoon** |
| **“Shim’u D’var Adonai”** | Reader 1 – B’Midbar 7:48-53 | Reader 1 – B’Midbar 8:1-4 |
| **“Hear the word of the LORD”** | Reader 2 – B’Midbar 7:54-59 | Reader 2 – B’Midbar 8:5-7 |
| **“Oíd la palabra del SEÑOR”** | Reader 3 – B’Midbar 7:60-65 | Reader 3 – B’Midbar 8:8-10 |
| B’Midbar (Num.) 7:48-89B’Midbar (Num.) 28:9-15 | Reader 4 – B’Midbar 7:66-71 |  |
| Ashlamatah: Judges 5:14-22, 31 | Reader 5 – B’Midbar 7:72-77 | **Monday &** **Thursday Mornings** |
| Special: Jer. 2:4 – 2:28; 4:1, 2I Samuel 20:18,42 | Reader 6 – B’Midbar 7:78-83 | Reader 1 – B’Midbar 8:1-4 |
| Psalm 96:1-13 | Reader 7 – B’Midbar 7:84-89 | Reader 2 – B’Midbar 8:5-7 |
|  |  Maftir – B’Midbar 7:87-89 | Reader 3 – B’Midbar 8:8-10 |
| N.C.: Mk 10:32-34; Lk 31-34;Rm 2:1-11 |  Jer. 2:4 – 2:28; 4:1, 2 I Samuel 20:18,42 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Offering of Elishama ben Ammihud Prince of Bene Ephrayim – Numbers 7:48-53
* Offering of Gamaliel ben Pedahzur Prince of Bene Manasseh – Numbers 7:54-59
* Offering of Abidan ben Gideoni Prince of Bene Benjamin – Numbers 7:60-65
* Offering of Ahiezer ben Ammishaddai Prince of Bene Dan – Numbers 7:66-71
* Offering of Pagiel ben Ochran Prince of Bene Asher – Numbers 7:72-77
* Offering of Ahira ben Enan Prince of Bene Naphtali – Numbers 7:78-83
* Dedication Offering of the altar by the 12 Princes of Israel – Numbers 7:84-89

**Reading Assignment:**

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

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

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

Vol. 13 – “First Journeys,” pp. 197-215

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 7:48-89**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 48. On the seventh day, the chieftain was of the sons of Ephraim, Elishama the son of Ammihud. | 48. on the seventh, Elishama bar Ammihud, prince of the Bene Ephraim; |
| 49. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 49. -  |
| 50. One spoon [weighing] ten gold [shekels] filled with incense. | 50. -  |
| 51. One young bull, one ram and one lamb in its first year for a burnt offering. | 51. -  |
| 52. One young he goat for a sin offering. | 52. -  |
| 53. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Elishama the son of Ammihud; | 53. -  |
| 54. On the eighth day, the chieftain was of the sons of Manasseh, Gamliel the son of Pedazhur. | 54. on the eighth, Gamaliel bar Pedazur, prince of Menasheh; |
| 55. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 55. - |
| 56. One spoon [weighing] ten gold [shekels] filled with incense. | 56. - |
| 57. One young bull, one ram and one lamb in its first year for a burnt offering. | 57. - |
| 58. One young he goat for a sin offering. | 58. - |
| 59. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Gamliel the son of Pedazhur. | 59. - |
| 60. On the ninth day, the chieftain was of the sons of Benjamin, Abidan the son of Gideoni. | 60. on the ninth, Abidan bar Gideoni, prince of Benjamin;  |
| 61. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 61. - |
| 62. One spoon [weighing] ten gold [shekels] filled with incense. | 62. - |
| 63. One young bull, one ram and one lamb in its first year for a burnt offering. | 63. - |
| 64. One young he goat for a sin offering. | 64. - |
| 65. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Abidan the son of Gideoni. | 65. - |
| 66. On the tenth day, the chieftain was of the sons of Dan, Ahiezer the son of Ammishaddai. | 66. on the tenth, Achiezer bar Amishaddai, prince of the Bene Dan; |
| 67. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 67. - |
| 68. One spoon [weighing] ten gold [shekels] filled with incense. | 68. - |
| 69. One young bull, one ram and one lamb in its first year for a burnt offering. | 69. - |
| 70. One young he goat for a sin offering.  | 70. - |
| 71. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Ahiezer the son of Ammishaddai. | 71. - |
| 72. On the eleventh day, the chieftain was of the sons of Asher, Pag'iel the son of Ochran. | 72. on the eleventh, Pagiel bar Achran, prince of Asher; |
| 73. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 73. - |
| 74. One spoon [weighing] ten gold [shekels] filled with incense. | 74. - |
| 75. One young bull, one ram and one lamb in its first year for a burnt offering. | 75. - |
| 76. One young he goat for a sin offering. | 76. - |
| 77. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Pag'iel the son of Ochran. | 77. - |
| 78. On the twelfth day, the chieftain was of the sons of Naphtali, Ahira the son of Enan. | 78. and on the twelfth day, Achira bar Enan, prince of the Bene Naphtali, offered. |
| 79. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.  | 79. - |
| 80. One spoon [weighing] ten gold [shekels] filled with incense. | 80. - |
| 81. One young bull, one ram and one lamb in its first year for a burnt offering. | 81. - |
| 82. One young he goat for a sin offering. | 82. - |
| 83. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Ahira the son of Enan. | 83. - |
| 84. This was the dedication offering of the altar presented by the chieftains on the day it was anointed; there were twelve silver bowls, twelve silver basins and twelve gold spoons. | 84. This is the oblation at the anointing of the altar, on the day that they anointed it, from the riches of the princes of Israel: twelve silver bowls, answering to the twelve tribes; twelve silver vases, answering to the twelve princes of the Bene Israel; twelve golden pans, answering to the twelve signs (mazalia – of the Zodiac).  |
| 85. The weight of each silver bowl was one hundred and thirty [shekels], and that of each basin was seventy [shekels]; all the silver of the vessels weighed in total two thousand four hundred [shekels] according to the holy shekel. | 85. One hundred and thirty shekels was the weight of each silver bowl, answering to the years of Jokebed when she bare Mosheh; and seventy shekels was the weight of each vase, answering to the seventy elders of the great Sanhedrin: all the silver vessels, two thousand four hundred shekels, in shekels of the sanctuary. |
| 86. Twelve gold spoons filled with incense; each spoon weighing ten [shekels] according to the holy shekel; all the gold spoons totaled one hundred and twenty shekels. | 86. The golden pans were twelve, answering to the princes of Israel, full of good sweet incense; the weight of ten shekels was the weight of each pan, answering to the Ten Words; all the gold of the pans, one hundred and and twenty (shekels), answering to the years lived by Mosheh the prophet. |
| 87. The total of the cattle for the burnt offerings was twelve bulls, twelve rams, and twelve lambs in their first year with their meal offerings. And [there were] twelve young he goats for sin offerings. | 87. All the bullocks for the burnt offering, twelve, a bullock for a prince of the house of the fathers; twelve rams, because the twelve princes of Ishmael would perish; twelve lambs of the year, because the twelve princes of Persia would perish; **and their minchas, that famine might be removed from the world**; and twelve kids of the goats for the sin offering, to atone for the sins of the twelve tribes. |
| 88. The total of cattle for the peace offerings was twenty four oxen, sixty rams, sixty he goats, and sixty lambs in their first year. This was the dedication offering for the altar, after it was anointed. | 88. And all the oxen for consecrated victims, twenty-four, answering to the twenty-four orders (of the priests); the rams, sixty, answering, to the sixty years which Izhak had lived when he begat Jakob; the goats, sixty, answering to the sixty letters in the benediction of the priests; lambs of the year, sixty, to atone for the sixty myriads of Israel. This was the dedication of the altar by anointment on the day that they anointed it. |
| 89. When Moses would come into the Tent of Meeting to speak with Him, he would hear the voice speaking to him from the two cherubim above the covering which was over the Ark of Testimony, and He spoke to him. | 89. And when Mosheh entered into the tabernacle of ordinance to speak with Him, he heard the voice of the Spirit who spoke with him descending from the heaven of heavens upon the Mercy Seat which was upon the Ark of the Testimony between the two Cherubim, **and from thence was the Oracle {Word; Dibbera} speaking with him.** |
|  |  |

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 28:9-15**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] 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 on its Shabbat, in addition to the constant (daily) 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 **At the beginning of your months** you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.  | 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 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one 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 an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 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 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal 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 [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, 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. |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: B’Midbar (Numbers) 7:48-89**

**84 on the day it was anointed** On the day it was anointed, he brought the offering. So what is the meaning of “after it was anointed” (verse 88)? That it was first anointed and then he brought an offering, or [perhaps] “after it was anointed” means: after some time later [i. e., a while after it was anointed], and “on the day it was anointed” [does not mean that it was offered on the day it was anointed, but it] comes only to tell us that it was anointed by day? [However,] when Scripture says, “on the day they were anointed” (Lev. 7:36), we have already learned that it was anointed by day. So what does “on the day it was anointed” [here] teach us? That on the day it was anointed, he brought the offering.-[Sifrei Naso 1:159].

**twelve silver bowls** [The total is recorded here to show that] these were the very same ones that were donated, and no disqualifying factor happened to them. -[Sifrei Naso 1:160].

**85 [The weight of] each silver bowl was one hundred and thirty [shekels]** What does this teach us? Since Scripture says [in the account of the donation of each chieftain]: “weighing one hundred and thirty shekels,” but it does not specify which type of shekel, therefore, [Scripture] repeats it here, and includes them all: “all the silver of the vessels... according to the holy shekel.” -[Sifrei Naso 1:160].

**all the silver of the vessels** This teaches you that all the vessels of the sanctuary were of precise weight; whether weighed individually or collectively, there was neither more nor less [than the specified amount].- [Sifrei Naso 1:160]

**86 Twelve gold spoons** Why is this said? For it says [in the account of the donation of each chieftain]: “One spoon [weighing] ten gold [shekels].” [Does this mean that] it was made of gold and it weighed ten silver shekels? Or [does it mean] that it was a silver spoon weighing ten gold shekels—for the weight of the gold shekels is not the same as the weight of silver ones? Therefore, Scripture tells us: "Gold spoons"—they were [made] of gold.-[Sifrei Naso 1:161]

**89 When Moses would enter** [When there are] two contradictory verses, the third one comes and reconciles them. One verse says, “the Lord spoke to him from the Tent of Meeting” (Lev. 1:1), and that implies outside the curtain, whereas another verse says, “and speak to you from above the ark cover” (Exod. 25:22) [which is beyond the curtain]. This [verse] comes and reconciles them: Moses came into the Tent of Meeting, and there he would hear the voice [of God] coming from [between the cherubim,] above the ark cover. -[Sifrei Naso 1:162]

**from between the two cherubim** The voice emanated from heaven to [the area] between the two cherubim, and from there it went out to the Tent of Meeting.-[Sifrei Naso 1:162]

**speaking to him** Heb. מִדַּבֵּר . [The word מִדַּבֵּר ] is similar to מִתְדַּבֵּר [the reflexive form, literally,] “speaking to itself.” It is out of reverence for the Most High to express it in this way. [The voice] would speak to itself, and Moses would listen to it.

**and He spoke to Him** [Thus] excluding Aaron from the [Divine] statements.

**He would hear the voice** I might think it was in an undertone. Therefore, Scripture teaches us: "the voice"—the very voice which spoke with him at [Mount] Sinai, [which was loud and clear]. But when it [the voice] reached the entrance, it stopped and did not proceed outside the tent.

**Tehillim - Psalm 96:1-13**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Sing to the Lord a new song, sing to the Lord, all the earth.  | 1. Sing in the presence of the LORD a new psalm; sing praise, angels of the height, sing praise in the presence of the LORD, all righteous/generous of the earth. |
| 2. Sing to the Lord, bless His name, announce His salvation from day to day. | 2. Sing praise in the presence of the LORD, bless His name; proclaim his redemption from day to day. |
| 3. Tell of His glory among the nations, among all peoples His wonders. | 3. Tell of his glory among the Gentiles, of His wonders among all the peoples. |
| 4. For the Lord is great and very much praised; He is feared over all divine powers. | 4. For great is the LORD and greatly to be praised; and He is more to be feared than any god. |
| 5. For all the gods of the peoples are nought, but the Lord made the heavens. | 5. For all the things feared by the Gentiles are idols; but the LORD made the heavens. |
| 6. [They ascribe] beauty and majesty before Him; might and glory in His sanctuary. | 6. Praise and splendor are in His presence; strength and praise are in His sanctuary. |
| 7. Ascribe to the Lord, [you] families of peoples, ascribe to the Lord glory and might. | 7. Make music in the presence of the LORD, O races of peoples; ascribe glory and strength in the presence of the LORD. |
| 8. Ascribe to the Lord the glory due His name; carry an offering and come to His courtyards. | 8. Ascribe glory in the presence of the LORD, and exalt His name; carry and bring an offering and enter His presence in his courts. |
| 9. Prostrate yourselves to the Lord in the majestic sanctuary; quake before Him, all the earth. | 9. Bow down before Him in the splendor of holiness; tremble in His presence, all inhabitants of the earth. |
| 10. Say among the nations, "The Lord has reigned." Also the inhabited world will be established so that it will not falter; He will judge peoples with equity. | 10. Say among the Gentiles, "The LORD reigns"; also the world is made firm that it will not totter; He will judge the peoples uprightly. |
| 11. The heavens will rejoice and the earth will exult; the sea and the fullness thereof will roar. | 11. The forces of heaven will rejoice and the righteous/ generous of the earth will exult; the sea will shout and all its fullness. |
| 12. The field and all that is therein will jubilate; then all the forest trees will sing praises. | 12. The field and everything in it will pour forth praise; then all the trees of the forest will sing. |
| 13. Before the Lord, for He has come, for He has come to judge the earth; He will judge the inhabited world justly and the peoples with His faith. | 13. In the presence of the LORD, for He comes, for He comes to judge the earth; He will judge the world with righteousness/generosity and the peoples with his faithfulness. |
|  |  |

**Rashi’s Commentary for: Psalm 96:1-13**

**1** **a new song** This song deals with the future, as is proven by the final verse, “for He has come to judge the earth.” Any reference to a “new song” deals with the future.

**7** **Ascribe to the Lord, families of peoples** And what shall you ascribe to Him? Ascribe to the Lord glory and might.

**10** **“The Lord has reigned”** This song will be [sung] in the future.

**He will judge peoples with equity** **Those whom he will turn into a clear tongue (Zeph. 3:9)**.

**with equity** with merits.

**11** **the sea... will roar** to raise its voice in praise.

**12** **all the forest trees** All the rulers of the nations.

**Meditation from the Psalms**

**Psalms ‎‎96:1-13**

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

This is the seventh psalm which Moses composed. Midrash Shocher Tov[[1]](#footnote-1) quotes Rabbi Yehoshua ben Levi, who said: “I know to whom Moses dedicated the first six psalms because I heard it from my teachers. However, beyond that I received no tradition”.

Ibn Yachya[[2]](#footnote-2) attempts to identify the tribes to whom the remaining five psalms, in this series of eleven, were dedicated. He explains that this psalm was dedicated to Zevulun, who rejoiced when he went out to earn a livelihood so that he could support his brother Issachar, who studied Torah.[[3]](#footnote-3) Therefore, Zevulun would constantly sing to HaShema new song, thanking Him for the Divine blessing which resulted in his wealth.

Later, David adapted this psalm to his own circumstances. Radak comments that David recited it, together with psalm 105, when he brought up the Holy Ark from the house of Oved Edom.[[4]](#footnote-4) Thus, this composition contains a deeper symbolism. The Ark had been held captive in Philistine exile and David sang joyously upon the occasion of its redemption. Similarly, when Israel is finally released from exile, the Jews will join the Messiah and exult: Sing to HaShema new song, sing to HaShem**,** everyone on earth.

This psalm appears, with minor variations, in I Chronicles 16**:**23-33**,** where it is attributed to Assaf and his brothers. David appointed them to lead the thanksgiving to G-d on the day when David placed the Holy Ark in a tent before the presence of Hashem.[[5]](#footnote-5) Our Torah portion[[6]](#footnote-6) is also read during Chanukah when the Maccabees cleansed the Temple of the impure altar, restored the sanctity to the Temple,[[7]](#footnote-7) and rekindled the menorah. Thus this psalm seems fitting for the tikkunim[[8]](#footnote-8) that took place.

There are several major elements of this psalm that coalesce in the sefer of Jonah. As this psalm was dedicated to Zevulun, so Jonah was from the tribe of Zebulun.[[9]](#footnote-9) As this psalm was fitting for the redemption of the ark, from the Philistines, so did Jonah secure the redemption of the Ninevites and the men on his ship.[[10]](#footnote-10) Let’s take a deeper look at a side of Jonah that is not normally explored.

One of the highlights of the Yom Kippur[[11]](#footnote-11) liturgy is the reading of the Book of Jonah,[[12]](#footnote-12) a small book which contains a world of philosophy. The major message of the Book of Jonah is likewise the major message of Yom Kippur,[[13]](#footnote-13) so that the proper understanding of the former will most certainly illuminate the latter. It is worth noting that we never hear the *content* of Jonah’s[[14]](#footnote-14) call to the Ninevites to repent,[[15]](#footnote-15) only the fact of that call, and their reaction. Further the name of the Book is “Jonah”, not “Nineveh”. This teaches us that Jonah is the central focus, not Nineveh! We are, therefore, perplexed when we do not see Jonah’s teshuva either. He never repents! This suggests that his words are not as important as his actions. This book will require a very thoughtful approach if we are to discern it’s true lessons.

What is Jonah’s[[16]](#footnote-16) background?[[17]](#footnote-17)

Jonah starts off with a crucial identification:

***Yonah (Jonah) 1:1*** *Now the word of HaShem came unto Jonah the son of Amittai, saying:*

Our sages tell that Yonah[[18]](#footnote-18) son of Amittai[[19]](#footnote-19) was the son of the widow from Tzorphath[[20]](#footnote-20) with whom Elijah the prophet stayed during the years of famine,[[21]](#footnote-21) and that it was this boy that Elijah revived.[[22]](#footnote-22)

***Melachim alef (I Kings) 17:17-24****And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.* ***18****And she said unto Elijah: ‘What have I to do with thee, O thou man of God? art thou come unto me to bring my sin to remembrance, and to slay my son?’* ***19****And he said unto her: ‘Give me thy son.’ And he took him out of her bosom, and carried him up into the upper chamber, where he abode, and laid him upon his own bed.* ***20****And he cried unto the HaShem, and said: HaShem my God, hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son?’* ***21****And he stretched himself upon the child three times, and cried unto the HaShem, and said: HaShem my God, I pray thee, let this child’s soul come back into him.’* ***22****And the HaShem hearkened unto the voice of Elijah; and the soul of the child came back into him, and he revived.* ***23****And Elijah took the child, and brought him down out of the upper chamber into the house, and delivered him unto his mother; and Elijah said: ‘See, thy son liveth.’* ***24****And the woman said to Elijah: ‘Now I know that thou art a man of God, and that the word of the HaShem in thy mouth is truth* (emet).*’*

The Sages[[23]](#footnote-23) identify this boy as Jonah. Our Sages[[24]](#footnote-24) further teach that Jonah’s mother was from the tribe of Asher, and his **father from Zevulun**.[[25]](#footnote-25)

*Amittai[[26]](#footnote-26)* is derived from the Hebrew word: ‘emet’, meaning truth. From this we understand that Jonah is a man of truth. Truth, as Jonah understands it, demands that evil never be overlooked; evil must be punished. Jonah is the “son of truth”, a man of unbending commitment to the truth. Keep this in mind because it plays a pivotal role later on.

Jonah was a prophet from Gath-hepher[[27]](#footnote-27) in the Kingdom of Israel, then under the rule of Yeroboam II. Gath-hepher is a city of the northern tribe of Zebulun, as the text says:

***Yehoshua (Joshua) 19:10-13******10****And the third lot came up for the children of Zebulun according to their families; and the border of their inheritance was unto Sarid.* ***11****And their border went up westward, even to Maralah, and reached to Dabbesheth; and it reached to the brook that is before Jokneam.* ***12****And it turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor; and it went out to Dobrath, and went up to Japhia.* ***13****And from thence it passed along eastward to* ***Gath-hepher****, to Ethkazin; and it went out at Rimmon-methoar unto Neah.*

The tribe of Zebulun is described in Jacob’s prophetic last words to his children as maritime merchants involved in the shipping trade: ‘Zevulun shall dwell at the shore of the sea: and he shall be a haven for ships’ (Gen. 49:13). If this is so, then we can assume that Jonah, being a Zebulunite, was quite comfortable on ships. The Talmud says that his father was from the tribe of Zebulun and his mother was from the tribe of Asher.[[28]](#footnote-28)

*Why did this mariner flee from HaShem by going out to sea?* The Midrash says:

***Pirke D’Rebbi Eliezer 33*** *I will escape from His presence to a place where His glory is not declared. (If) I ascend above the heavens, it is said, “Above the heavens is his glory”.*[[29]](#footnote-29) *(If) above the earth, (it is said), “The whole earth is full of his glory”;*[[30]](#footnote-30) *behold, I will escape to the sea, to a place where His glory is not proclaimed.*

Note also that as a member of the ten northern tribes, Jonah’s descendants are going to be taken into captivity by Assyria, whose capital is Nineveh! Clearly Jonah has some skin in this game.

The personality of Jonah is filled with ironies. He is called the boy;[[31]](#footnote-31) one of the prophets’ disciples; the young man;[[32]](#footnote-32) the prophet’s attendant;[[33]](#footnote-33) this lunatic; that man; His servant; and the prophet, who was from Gat-Chefer. He is ben-Amittai, the prophet of uncompromising truth, foreshadowed in his mother’s proclamation: “…the word of Hashem in your mouth is truth (EMET).”

**What was Jonah fleeing from?**

In v.2, Jonah is commanded to go to Nineveh,[[34]](#footnote-34) but he attempts to flee “*from the presence of HaShem*”. And, just in case we didn’t get it the first time, we see at the end of v.2 that the reason he was going to Tarshish was to escape “*from the presence of HaShem*”. Why is a PROPHET[[35]](#footnote-35) attempting to flee from the presence of HaShem when he knows **very** well that that is not possible? Further, what powerful emotion is driving him? Why did the prophet find a mission to Nineveh so objectionable? These are crucial questions to understand because they build the picture that will explain this entire book. To approach an answer to some of these questions, let’s look at the next section and see the depth of emotion that Jonah exhibits.

**The Suicidal Prophet**

The rest of chapter one tells us that there was a storm[[36]](#footnote-36) that begins to tear at the ship, Jonah demonstrates his despair and dissatisfaction with the entire enterprise of HaShem’s call; indeed, with the very essence of life. He *goes down* and sleeps.[[37]](#footnote-37) While everyone[[38]](#footnote-38) else is calling out to their gods, Jonah doesn’t even bother to pray. He is disgusted and just descends into the bowels of the ship – to sleep! Once awoken, he does *not* call out to HaShem for salvation, because he is tired of the whole process of sin, forgiveness, sin, forgiveness, ad infinitum and ad nauseum. If there is no penalty for sin, then there is no truth to HaShem and His word. This is not something that the son of truth can abide. Without truth, life is not worth living.

When he is awoken, Jonah tells the sailors that his own death would be the *only* survivable option. It is notable, in v.12, that Jonah comes up with this solution as his *first* option. Normally, a man will seek many other options before he calls for his own death. Why doesn’t Jonah look at other options? Why doesn’t Jonah simply repent and agree to go to Nineveh? It seems clear that Jonah wanted to die. In other words, Jonah was so upset about his mission in Nineveh that he wanted to die. We will see that this suicidal attitude a couple more times in this small book.

Once in the belly of the fish, Jonah is silent for three days. At that point, instead of praying to be saved, he offers a psalm of thanksgiving to HaShem for having saved him, confident that “yet I will look again toward Your holy temple”. What is going on?

In chapter two, Jonah prays and HaShem causes the fish to vomit him out.[[39]](#footnote-39) However, a careful reading of this chapter will show a complete lack of teshuva. Jonah never speaks out his sin, nor does he repent of his desire to avoid going to Nineveh.[[40]](#footnote-40) Jonah is an extremely reluctant prophet.

Let’s examine Jonah’s prayer and compare it to Rambam’s famous formulation of “proper Teshuva”:[[41]](#footnote-41)

What is Teshuva? That the sinner should abandon his sin and remove it from his thoughts and commit to never again behave thusly, as it says: “The wicked shall leave his path”. Similarly, he should regret his past, as it says: “For after I had returned away, I repented”. And He Who knows all secrets should [be able to] testify regarding him that he will never again return to this sin, as it says: “nor shall we say any more to the work of our hands. [You are our gods]”.

It was “imperfect” teshuva that Jonah rejected, both for himself and also from the Ninevites.[[42]](#footnote-42) It was the teshuva where someone profoundly and deeply regrets his behavior, if only because of the sorry state he is in as a result, and commits to never again transgress; only to find himself a day, a week, a month, or even several years later repeating his earlier sinful behavior. This was the “imperfect” teshuva, a teshuva reflective of the pulsating beat of life, the pendulum to and fro of all of creation, which Jonah, the son of truth, could not abide.

The key to understanding Jonah’s prayer lies in the juxtaposition of v.9 and v.10:

*9: Those who pay regard to lying vanities forsake their loyalty.*

*10: But I will sacrifice to You with the voice of thanksgiving; I will pay that which I have vowed. Salvation belongs to HaShem.*

As opposed to the sailors who “pay regard to lying vanities” and then “forsake their loyalty” (i.e. do not fulfill their commitments), I pay regard only to You and “will pay that which I have vowed”.

This, in a nutshell, is Jonah’s argument with HaShem: Why do You pay heed to those who make promises which they ignore and who’s faith is only crisis-deep?

We now understand Jonah’s “prayer” inside the fish.[[43]](#footnote-43) Jonah maintains his position, that only a true penitent, one whose commitment reaches to the core of his being, is worthy of HaShem’s favor. Jonah is one like that, and he protests HaShem’s kindness to the sailors, already witnessed, and His plan to show similar kindness to the Ninevites.

In chapter three, the people of Nineveh, including their king, are frightened into a quick and dramatic plan of action. Public fasting, sackcloth and ashes, and even a change in behavior, are called for in order to avert the great disaster. Just like the sailors, however, there is no introspection, no sense that the community is seriously off-course and has fallen far from HaShem’s graces; the motivation is purely survival. This is exactly what Jonah feared, not that HaShem would ignore this ignoble teshuva, but that he would accept it. And accept it He did!

*Why did HaShem accept their teshuva?*

In v.3:10, the verse indicates that HaShem forgave them because they actually repaired the breach of their society and changed their behavior. They suddenly had the potential to become something significantly better that what they were. However, the final verse of the book, and the entire argument leading up to it, states that HaShem forgave them due to His compassion for them as His beloved creatures, no more and no less.

We find this odd behavior of including the animals[[44]](#footnote-44) in the fast, which, judging from the Ninevites motivations is actually easy to understand. They were not fasting to search deep and wide, to find the dark side of their hearts and to search out ways of returning to HaShem. That sort of task can only be undertaken by a person of intelligence and sensitivity. This teshuva was simply one of physical survival, one which is equally shared by the lettered and unlettered, the old and the young, and even the animals.

In chapter four, Jonah complains to HaShem, about the teshuva of the Ninevites, using wording that is very similar to a repeated refrain of Yom Kippur:

***Yonah (Jonah) 4:2*** *And he prayed unto HaShem, and said: ‘I pray Thee, O HaShem, was not this my saying, when I was yet in mine own country? Therefore I fled beforehand unto Tarshish; for I knew that Thou art a gracious God, and compassionate, long-suffering, and abundant in mercy, and repentest Thee of the evil.*

Compare what Jonah said to what we actually say on Yom Kippur:

***Shemot (Exodus) 34:6-7*** *HaShem, HaShem, God, merciful and gracious, long suffering, and abundant in goodness and truth, Keeping mercy for thousands.*

Jonah, the son of Truth, left “Truth” out of his equation. His claim is that HaShem is, indeed, violating the attribute of truth by allowing this imperfect teshuva to be accepted. Jonah tells HaShem that He is not truthful: There is no penalty given to the wicked. They get forgiven just like the righteous.

At this point, HaShem has already tried teaching Jonah that He has other attributes that take precedence over truth, namely compassion. Jonah disobeyed HaShem and deserved death, yet HaShem preserved him in the fish. Jonah did NOT get the point. So, HaShem is going to repeat the lesson in a new way.

Never the less, Jonah sees it as though HaShem has pardoned, or will pardon, Adolf Hitler (yimach shemo[[45]](#footnote-45)). He cannot abide in that kind of world. He wanted the attribute of truth, to bring justice. This is why he repeatedly wants to die. This is why Jonah replaced the midda of truth with the midda ‘changing Your mind’.

*How does HaShem teach Jonah about Divine compassion?*

In spite of the fact that Jonah was already shaded by his Succah,[[46]](#footnote-46) HaShem made a Kikayon[[47]](#footnote-47) grow up over him, giving him shade. Why was Jonah so happy about his plant?[[48]](#footnote-48) How did it “save him from his distress”?

This gourd was a manifestation of HaShem’s compassion. Jonah deserved to be punished because of his disobedience, never the less, HaShem showered him with compassion.

It seems that HaShem was teaching Jonah about the beauty of creation, and how that beauty is built upon the fluctuating rhythms of life. This morning, you are shaded by a Kikayon and it gives you great pleasure, even though it wasn’t here yesterday and may not be here tomorrow. Impermanence is not a shortcoming among HaShem’s creatures, it’s part of their essential definition.

In order to reinforce this point, HaShem appoints a worm to destroy the tree, and then appoints a hot wind to torture Jonah. At this point, Jonah got the point. He now understood the value of compassion in giving folks another chance, even if it meant delaying truth.

The final argument is now ready: And HaShem said to Jonah: Do you do well to be so angry for the plant? And he said: I do well to be so angry, even to death. Then HaShem said, You had concern for the plant, for which you did not labor, nor did you make it grow; which came up in a night, and perished in a night; And should I not spare Nineveh, that great city, where there are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left hand; and also much cattle?

*Who are these people who do not know their right from their left? Why are the cattle mentioned? And didn’t HaShem forgive the Ninevites because they had changed their ways? Why is Divine compassion necessary in such a case?*

HaShem’s final statement to Jonah is the powerful message of this Sefer. HaShem loves His creatures, in spite of their failings - perhaps even because of them. The teshuva which is sincere, even if driven by the most base threat and even if it doesn’t have “staying power”, is still acceptable to HaShem and allows the Divine compassion to nurture and bring salvation to His children, even those who cannot discern between their right hand and their left hand i.e. people whose teshuva is like that of a child.

We now understand the significance of this story to the afternoon of Yom HaKippurim. For over a week (at least), we have been standing before the Heavenly Throne, making commitments to leave our past behind and embrace a nobler future. We have come close to the end of the road, it is a few hours away from the closing of the gates, and a great fear overcomes us. Will we be able to live up to any of this? Will tomorrow be a repeat of yesterday, or, worse yet, of a few weeks ago? We tremble with the knowledge that we cannot give a full guarantee, that we are human, that we fail. And then we hear the story of Jonah, of a prophet who pronounced those fears as doctrine - and who was soundly defeated by Divine compassion.

**Compassion**

The Hebrew word for womb is *rechem* – רֶחֶם. The three letters of רֶחֶם also form the root of the Hebrew word Rachamim - רַחֲמִים, which is normally translated as *compassion*. This teaches us that the womb is the *source* of compassion.

What does a womb do? The womb takes a zygote[[49]](#footnote-49) and determines whether the zygote is viable: Does it have the *potential* to succeed? If it has that potential, then the womb shelters and nourishes the zygote. If it does not have the potential to succeed, then the zygote is expelled by the womb. Thus we understand that Rachamim – רַחֲמִים – compassion, is the potential for success. If one does teshuva – repentance, then one has the potential to succeed, and compassion will nourish and shelter that potential.

This understanding leads to another interesting idea: Rosh HaShana[[50]](#footnote-50) is the day of man’s conception. Ten days later that zygote is implanted in the womb, on Yom HaKippurim, the day of compassion. If we repent, then we have potential. If we have potential, then HaShem gives us compassion, on Yom HaKippurim. This is why we read the book of Jonah on Yom HaKippurim. This book is all about compassion.

If we look at the siddur for the additions to our prayers during the ten days between Rosh HaShana and Yom Kippur[[51]](#footnote-51) we will see that they all focus on life. Further, we pray that we will be written in the book of life, not because we deserve it, but because that is HaShem’s desire. His womb, His compassion, is all about life and it’s potential.

Another dimension of the prophecy of Jonah is brought out in the Holy Zohar.[[52]](#footnote-52)

In the words of the Zohar: These verses allude to the whole of man’s life from his emergence into the world until the resurrection of the dead. Jonah’s going down into the boat is man’s soul entering the body to live in this world. Man goes in this world like a boat in the great sea that seems likely to be wrecked. When man sins in this world and thinks he will flee from his Master without taking account of the world to come, HaShem sends a great storm-wind - the decree of harsh justice - and demands justice from this man, striking the boat and causing illness. Even on his sickbed, his soul is still not stirred to repent; Jonah goes down into the depths of the boat and slumbers.

Who is the captain of the boat that wakes him up? This is the *good inclination*, who tells him, “Now is not the time to sleep, they are taking you to judgment over all that you have done in this world: repent!” “What is your work? From where do you come? Which is your land? From which people are you”.[[53]](#footnote-53) “What works have you done in this world, confess to HaShem about it! Think where you come from, a putrid drop, and don’t be arrogant before Him! Remember that you were created from the very earth! Ask yourself if you are still protected by the merits of the founding fathers of your people!” When a person is about to die, his defending angels try to save him, the sailors try to row back to the land, but the storm-wind is too strong and can only be assuaged when man is taken down into his grave. Throwing Jonah into the sea corresponds to burial in the grave. The belly of the fish is hell, as it says, “From the belly of hell I cried out”.[[54]](#footnote-54)

The three days and nights Jonah was in the belly of the fish corresponds to the first three days in the grave, when his innards burst onto his face and they say, “Take what you put inside yourself: you ate and drank all your days and did not give to the poor. You made all your days like festivals, while the poor went hungry and did not eat with you”.

The judgment continues for thirty days with the soul and body being judged together. Afterwards the soul ascends and the body rots in the ground, until the time when HaShem will revive the dead. “He has swallowed up death for ever”[[55]](#footnote-55), “And HaShem spoke to the fish and it vomited Jonah out onto the dry land”.[[56]](#footnote-56) And in this fish there are remedies for the whole world.

*Why did Jonah run away?*

Hopefully by now we realize that he ran away from HaShem because he could not abide HaShem’s seeming disregard of the truth in favor of compassion.

*Why was he swallowed by the fish, repentance was clearly not the issue? (His repentance was clearly insincere because he quickly repeated his behavior.)*

Jonah was swallowed by the fish in order to teach him that there are times when HaShem exercises the attribute of Compassion while seemingly disregarding the attribute of truth. Unfortunately, Jonah was grateful but he did not ‘get’ the lesson. He still did not understand.

*What was the overall message of the book given the ‘hanging’ ending?*

*The ending is deeper than just Jonah is hot? Jonah wanted to die… This does not make sense! No sane person would want to die just because he was hot.*

Since Jonah did not get a chance to speak his mind at the end of this Sefer, we must understand that he finally absorbed the message. Why? Because it is obvious that HaShem tried at least twice to convey the message. If Jonah had not yet absorbed this message, HaShem would try at least three times to get His message across. Further, the Midrash indicates that Jonah did understand HaShem’s message at the end of the Sefer.[[57]](#footnote-57)

The footnotes in Pirke De Rebbe Eliezer, chapter 10,[[58]](#footnote-58) have the following note:

*A very interesting point is suggested by a passage in Origen, contra Celsum, vii. 57, according to which Jonah was considered to be the Messiah in place of Jesus. Our book ascribes certain Messianic functions to Jonah in connection with the Leviathan and the Day of Israel’s salvation. Perhaps he is a type of the “Messiah ben Joseph” who is to overcome the Anti-Christ or Satan (i.e. the Leviathan). The New Testament connects the story of Jonah with its Messiah; see Matt. 12:39-41 and ibid. 16:4; cf. Luke 11:29-32. The “Fish” as a Christian Messianic emblem may be associated with the Jonah legends.*

Now, contemplate how this summary of sefer Jonah, the Zevulunite, relates to our Psalm, the topics of salvation and its application to the nations, and to the glory of HaShem.

**Ashlamatah: Judges 5:14-22, 31‎‎**

| **Rashi** | **Targum** |
| --- | --- |
| 12. Praise! Praise! Deborah. Praise! Praise! Utter a song. Arise Barak, and capture your captives, son of Abinoam.  | 12. Give praise, give praise, Deborah, give praise, and give thanks; speak praise. Arise, Barak, and capture your captives, son of Abinoam.  |
| 13. Then ruled a remnant among the mighty of the nations; the Lord dominated the strong for me. | 13. Then one from the armies of Israel went down and shattered the strength of the warriors of the nations. Behold this was not from might, but rather the LORD shattered before His people the strength of the warriors of their enemies. |
| 14. Out of Ephraim, whose root was against Amalek; after you (will be) Benjamin with your abaters; out of Machir came down officers, and out of Zebulun they that handle the pen of the scribe. | 14. From those of the house of Ephraim, there arose Joshua the son of Nun; he first waged battle against those of the house of Amalek. After him there arose King Saul from those of the house of Benjamin; he killed those of the house of Amalek and waged battle against the rest of the nations. From those of the house of Machir, those who were marked went down in battle; and from the tribe of Zebulun they were writing with the pen of a scribe. |
| 15. And the princes of Issachar were with Deborah, as was Issachar with Barak; into the valley they rushed forth with their feet. (But) among the divisions of Reuben, (there were) great resolves of heart. | 15. And the captains of Issachar were listening to the words of Deborah, and the rest of the tribe of Issachar were serving before Barak, being sent forth in the cities of the plain to every place where there was need in his sending them forth. Inthe clans of Reuben there were many crafty of heart. |
| 16. Why do you sit between the borders, to hear the bleatings of the flocks? At the divisions of Reuben, (there are) great searchings of heart. | 16. Why did you sit apart from the armies of war, to sit between the borders, to hear good news, to know bad news? My army is victorious with her. Was it right for you to do (so), you of the house of Reuben? Did you not know that before Me the thoughts of the heart are revealed? |
| 17. Gilead abides beyond the Jordan; and Dan, why does he gather into the ships? Asher dwelt at the shore of the seas, and by his breaches he abides. | 17. Those of the house of Gilead camped out across the Jordan. And those of the house of Dan passed over, crossed the Jordan, put their goods in ships. Those of the house of Asher camped out on the shore of the seas; the cities of the nations that they destroyed - they turned, built them, and dwelt in them. |
| 18. Zebulun is a people that jeopardized their lives to die, as did Naphtali, upon the high places of the field. | 18. **Those of the house of Zebulun** opposite to the nations that blasphemed -they handed over their life to killing. They and those of the house of Naphtali - all the inhabitants of the land gave them praise |
| 19. The kings came and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. | 19. The kings came; they waged battle. Then they fought the kings of Canaan at Taanach. They were camping and settling down by the waters of Megiddo; wealth of silver they did not take. |
| 20. From heaven they fought; the stars from their courses fought against Sisera. | 20. From the heavens the battle was waged with them; from the place where the stars go forth, from the courses of their movements, there the battle was waged with Sisera. |
| 21. The brook Kishon swept them away, that ancient brook, the brook Kishon; tread down, O my soul, (their) strength. | 21. The Wadi Kishon shattered them, the wadi in which signs and mighty acts were done for Israel from of old - that Wadi Kishon - there my soul crushed their warriors dead by force.  |
| 22. Then were pounded the heels of the horses by reason of the prancings, the prancings of their mighty ones. | 22. Then the hoofs of their horses slipped the galloping that gallops before the chariots of his warriors. |
| 23. 'Curse you Meroz,' said the messenger of the Lord, 'curse you bitterly (you) inhabitants thereof,' because they came not to the aid of the Lord, to the aid of the Lord against the mighty. | 23. "Curse Meroz" said the prophet of the LORD. "Curse, and shatter its inhabitants, for they did not come to the aid of the people of the LORD, to the aid of the people of the LORD when it waged battle» with warriors." |
| 24. Blessed above women shall Jael, the wife of Heber the Kenite, be; above women in the tent shall she be blessed. | 24. May Jael the wife of Heber the Shalmaiter [The Kenite] be blessed with the blessing of good women may she be blessed like one of the women who serve in the houses of study. |
| 25. Water he requested, (but) milk she gave him: in a lordly bowl she brought him cream. | 25. He asked her for water; she gave him milk to drink; to find out if his pleasure was in the bowls of warriors, she brought before him cream-cheese. |
| 26. She put forth her hand to the pin, and her right hand to strike the weary; she struck Sisera, pierced his head, and wounded and penetrated his temple. | 26. She reached out her hand for the tent-peg, and her right hand for the hammer to shatter wicked men and oppressors. She struck it down into Sisera; she shattered his head; she crushed his brain; she made it pass through in his temple. |
| 27. At her feet he sank, fell, lay; at her feet he sank (and) fell; where he sank, there he fell down dead. | 27. Between her feet he collapsed, he fell, he lay down. Between her feet he collapsed, he fell. In the place where he collapsed, there Sisera fell, plundered. |
| 28. Through the window the mother of Sisera looked forth, and peered through the window; why is his chariot late in coming? Why tarry the strides of his chariots? | 28. From the window the mother of Sisera looked out and was gazing from between the laths. She was saying "Why are the chariots of my son slow to come? Why are the runners who are bringing to me the letter of victories detained?" |
| 29. The wisest of her princesses answer her, she too returns answers to herself. | 29. The wisest of her chambermaids were answering her. Even she accord­ing to her wisdom was answering and saying to her: |
| 30. 'Are they not finding (and) dividing the spoils? A damsel, two damsels to every man; a spoil of dyed garments to Sisera, a spoil of dyed garments of embroidery; dyed garments of embroidery for the neck of the spoiler.' | 30. "Are they not dividing from what they are finding, giving as spoil a man and his household to each and every one? Much spoil before Sisera, spoil of dyed embroidered cloth upon his neck, rich posses­sions, and delightful things before his warriors who despoiled. |
| 31. So may perish all Your enemies, O Lord; but they that love Him (should be) as the sun when he goes forth in his might." And the land rested forty years. | 31. Like Sisera, so may all the haters of Your people perish, LORD; and may His mercies be ready to give light with the light of His splendor 343 times over [7 x 7 x 7 =343, an allusion to the light of the seven stars in the seven days of creation], like the rising of the sun in its might. And the land of Israel was at rest forty years.” |
|  |  |

**Rashi’s Comments on Judges 5:14-22, 31**

**14** **Out of Ephraim** From Ephraim issued the root (שׁוֹרֶשׁ, referring to Joshua the son of Nun (their prince), to subdue Amalek and weaken him by the sword (Ex. 17:13). This verse is connected to the previous one and explains: The Lord dominated the strong for me by establishing Joshua to subdue Amalek.

**after you** Will arise from the tribe of Benjamin, Saul the son of Kish who will stone him and slacken (עֲמָם) him like dying (עוֹמְמוֹת) embers. We can (also) interpret בַּעֲמָמֶיךָ referring to the army of 200,000 soldiers with which Saul came upon them (I Sam. 15:4).

**Out of Machir came down officers** Outstanding officers who conquered the Amorites. This refers to those who captured sixty cities, the whole royal stretch conquered under Jair (of Menasseh See Deut. 3: 4, 14).

**15** **And the princes of Issachar** The princes of Issachar are the Sanhedrin who were occupied in Torah and “knew how to treat the times” (I Chron. 12:32). They are always (cooperating) with Deborah to teach Israel statutes and laws.

**And the princes of Issachar** Heb. שָׂרַי. The “yud” is inconsequential and does not serve any purpose, as the “yud” in (Ps. 8:8) “the cattle of the field (שָׂדַי)”; (Jer. 22:14) “Expand the windows (חַלּוֹנָי).”

**as was Issachar with Barak** (The princes) And the rest of the people of Issachar are faithful to Barak in all that he will instruct.

**into the valley they rushed forth with their feet** He sent them for all his errands; to gather the people and for all the needs of war.

**(But) among the divisions of Reuben** But in the divisions of Reuben’s heart were vast חִקְקֵי לֵב, (which *Targum Jonathan* renders) נִכְלֵי לִיבָּא i.e., shrewdness. And what was his shrewdness? He dwelt by the edges (מִשִׂפְתֵי) of the battle to hear who would win so that he should join with him.

**16** **the bleatings of the flocks** To hear the sound of the flocks in battle; to whom is the sound of victory and to whom is the sound of defeat.

**17** **abides beyond the Jordan** And he did not come to the battle, and likewise Dan gathered his wealth into ships to be prepared to escape.

**and by his breaches** To watch the vulnerable parts of his land.

**18** **Zebulun is a people that jeopardized...** He scorned himself and submitted himself to die in battle with Barak, and likewise Naphtali on the high places of the field, on Mount Tabor.

**19** **in Taanach by the waters of Megiddo** *Jonathan* renders: In Taanach they dwelt and reached until the waters of Megiddo. The edge of the camp was in Taanach and it reached until the waters of Megiddo.

**they took no gain of money** Without payment they came to aid Sisera, they asked no reward.

**20** **From heaven they fought** (As they sought no gain,) likewise the Holy One sent against them His hosts who do not desire any reward.

**from their courses** The tip of the star being in heaven and its edge upon earth (see following verses). From here it was said: The thickness of the firmament is equivalent to the space between heaven and earth, since the star is inserted in the firmament like a bolt into a door (this refers to an old fashioned bolt which went through the thickness of the door), i.e., the size of its length equaling the thickness of the firmament. Thus from this verse, which attests that from their courses they fought, we derive that the thickness of the firmament is equal to the height between heaven and earth.

**21** **swept them away** Heb. גְּרָפָם. It swept them from the world like a rake (מַגְרֵפָה) that rakes ashes from an oven.

**that ancient brook** It became a guarantor to the sea concerning this from the days of Egypt as it is stated in *Pesachim* (118b).

**tread down, O my soul** By using my feet upon the strength (עוֹז) of the mighty of Canaan.

**22** **were pounded the heels of the horses** The hoofs of their horses slipped off because the heat of the star would boil the mud and the nail would slip off, as one scalds the feet in boiling water and the hoofs would slip off. And since they slipped off, the feet were stricken (הָלְמוּ) (*Mechilta Ex.* 14:24).

**by reason of the prancings, the prancings of their mighty ones** They would cause their horses to prance in war as in (Nachum 3:2) “And a horse prancing” (דוֹהֵר). This is an expression of the prancing of a horse.

**23** **“Curse you Meroz,”** Some say it was a star and some say he was a prominent person who was near the battle area and yet did not come.

**said the messenger of the Lord** Said Barak as an agent of the Holy One.

**the inhabitants thereof** Those that dwell within his four cubits. With (the blast of) four hundred horns, Barak excommunicated Meroz.

**to the aid of the Lord** Speaking as though it could be done, for he who aids Israel is as if he is aiding the Divine Presence.

**24** **above women in the tent** Heb. אֹהֶל. Referring to Sarah of whom it is said, (Gen. 18:9) “She is in the tent,” Rebecca of whom it is said, (ibid. 24:67) “And Isaac brought her into the tent,” and Rachel and Leah of whom it is said, (ibid 31:33) "And he went out of Leah’s tent and he entered Rachel’s tent".

**above women in the tent shall she be blessed** (Referring to) Jael, because they bore and raised children, but if not Jael, this evil one (i.e., Sisera) would have come and destroyed them. So it states in *Genesis Rabbah* 48. Another interpretation is that Jael also dwelt in tents (above 4:18), therefore she was mentioned in the blessing of tents.

**25** **(but) milk she gave him** To test his state of consciousness, if he could discern between the taste of water and the taste of milk. So does *Targum Jonathan* paraphrase.

**in a lordly bowl** Heb. אַדִּירִים. In a vessel that one drinks water, since water is called “mighty” (or lordly i.e., אַדִּירִים), as it says, (Ex. 15:10) "In the mighty (אַדִּירִים) waters".

**26** **to strike the weary** Heb. עֲמֵלִים. Referring to Sisera who was exhausted (עָמֵל) and tired.

**(she) pierced** Heb. מָחֲקָה. An expression of piercing (חִיקוּי).

**and (she) wounded** Heb. מָחֲצָה. An expression of wounding (מַחַץ).

**and penetrated** Heb. חָלְפָה means “she made pass through” referring to the pin which pierced his head) coming out on the other side.

**28** **and peered** Heb. וַתְּיַבֵּב. An expression of speaking, as in (Isa. 57:19) “The speech (נִיב) of the lips.” But our Rabbis explained (*Rosh Hashanah* 33b) מְיַבֵּב as an expression of wailing, as in (Num. 29:1), “Of wailing” (תְּרוּעָה) which is rendered יַבָּבָא. However, I say it is an expression of looking, as in, (Zach. 2:12) “The pupil (בָבַת) of his eye,” and so has Menachem classified it. הָאֶשְׁנָב, the window.

**29** **The wisest of her princesses answer her** Heb. חַכְמוֹת is interpreted as “the wise of her princesses” (an adjective in the constructive form), therefore the “Heth” is vocalized with a “patach” ("ah" sounding vowel). חָכְמוֹת as a noun is vocalized “hataf kamatz” (an “aw” sound), as in (Prov. 24:7) “Wisdom (חָכְמוֹת) to a fool is like a rare jewel.” However, this form is vocalized חַכְמוֹת and similarly, (Prov. 14:1) “The wise (חַכְמוֹת) of the women establish their house.”

**answer her** The dot in the (second) “nun” replaces the third “nun” (which would be needed to replace the word “her”). It thus means “they answer her.” The dot of a “nun” replaces the word “her” as in (Lev. 6:14) “Scalded he shall bring it,” (lit., her) (תְּבִיאֶנָּה).

**she too returns answers** (Of) Consolation to herself saying: Why am I wondering about my son’s delay? (Are they not, etc.)

**30** **Are they not finding (and) dividing the spoils?** And that is delaying them.

**two damsels to every man** They are ravishing the pretty women of Israel and every one of the men has two or three women in his bed.

**31** **So may perish** Deborah said, “This is for her a vain consolation, for so may perish all your enemies, O Lord, as he was destroyed.”

**but they that love Him (should be) as the sun when he goes forth in his might** Which will occur in the coming future seven times seven the light of all the seven days of creation which is 343 times as much (as one day). This equals the sum of forty nine times seven. [*Tanchuma*].

**And the land rested** These are not Deborah’s words, but rather the words of the writer of this book.

**First Special Ashlamatah: Jer. 2:4 – 2:28; 4:1, 2**

| **Rashi** | **Targum** |
| --- | --- |
| 4. ¶ **Hearken** to the word of the Lord, O house of Jacob, and all the families of the house of Israel.  | 4. ¶ **Listen** to the word of the LORD, O house of Jacob, and every descendant of the house of Israel. |
| 5. So says the Lord: What wrong did your forefathers find in Me, that **they distanced themselves from Me, and they went after futility and themselves became futile?** | 5. Thus says the LORD: "What did your fathers ‎find in My Memra (that was) false that **they removed themselves from the fear of Me, and went astray after the idols and became worthless?** |
| 6. And they did not say, "Where is the Lord, Who brought us up from the land of Egypt, Who led us in the desert, in a land of plains and pits, in a land of waste and darkness, in a land where no man had passed and where no man had dwelt. | 6. And they did not say: ‘Let us fear from before the LORD, who brought us up from the land of Egypt, who led us in the wilderness, in a ‎land level and waste, in a land desolate, and of the shadow of death; in the land in which no man passes by, and no man dwells there.' |
| 7. And I brought you to a forest land to eat of its produce and its goodness, and you came and contaminated My land, and made My heritage an abomination. | 7. And I brought you into the land of Israel which was planted like Carmel, to eat its fruit and its goodness; but you went up and defiled the ‎land of the house of My Shekhina and you made my inheritance into the worship of idols. |
| 8. The priests did not say, "Where is the Lord?" And those who hold onto the Torah did not know Me and the rulers rebelled against Me, and the prophets prophesied by Baal and followed what does not avail. | 8. The priests did not say: 'Let us fear before the ‎LORD'; nor did the teachers of the Law study to know the fear of Me. But the king/ rebelled against My Memra, and the prophets of falsehood ‎prophesied in the name of the idols, and went after what would not profit them. |
| 9. Therefore, I will still contend with you, says the Lord, and with your children's children will I contend. | 9. Therefore I am going to exact punishment from you, ‎says the LORD, ‎and from the children of your sons whom I am going to punish, if they act according to your deeds.  |
| 10. For pass over [to] the isles of the Kittites and see, and send to Kedar and consider diligently, and see whether there was any such thing, | 10. For cross over to the coast lands of the ‎Kittim, and see; and send to the province of the Arabs and observe carefully; and see the nations who go into exile from district to district ‎and from province to province transporting their idols and carrying them with them: And in the place where they settle, they spread their ‎tents, and set up their idols and worship them. Where now is a nation and language which has acted like you, O house of 'Israel? |
| 11. Whether a nation exchanged a god although they are not gods. Yet My nation exchanged their glory for what does not avail. | 11. Behold, the nations have not forsaken the service of the idols, and they are idols in which there is no profit, But My people have forsaken ‎My service, for the sake of which I bring glory upon them, and they have gone after what will not profit them. |
| 12. Oh heavens, be astonished about this, and storm, become very desolate, says the Lord. | 12. Mourn, O heavens, because ‎of this, because of the land of Israel which is to be wasted, and because of the Sanctuary which is to be made desolate, and because My ‎people have done evil deeds to excess, says the LORD. |
| 13. **For My people have committed two evils; they have forsaken Me, the spring of living waters, to dig for themselves cisterns, broken cisterns that do not hold water.** | **13. For My people have committed two evils: they have forsaken My service, for the ‎sake of which I bring goodness upon them like a fountain of water which does not cease; and they have strayed after the idols which are ‎like broken pits for them, which cannot guarantee water.** |
| 14. Is Israel a slave? Is he a home-born slave? Why has he become a prey? | 14. Was Israel like a slave? Is he the son of a slave? Why is he handed over to ‎plunderers? |
| 15. Young lions roar over him: they have raised their voice, and they have made his land a desolation; his cities were burnt without an inhabitant. | 15. Kings will shout against him; they will lift up their voice and make' his land a desolation; his cities will be desolate ‎without inhabitant. |
| 16. Also the children of Noph and Tahpanhes will break your crown. | 16. Moreover the children of Memphis and Tahpanhes will kill your mighty men and plunder your herds. |
| 17. Is not this caused to you by your forsaking the Lord your God at the time He leads you by the way? | 17. Will not ‎this punishment be exacted from you because you have forsaken the worship of the LORD your God, who showed you the way which was ‎right but you did not walk in it? |
| 18. And now, what have you to do in the way of Egypt to drink the water of the Shihor and what have you to do in the way of Assyria to drink the water of the river? | 18. And now what profit was it for you to associate with Pharaoh the king of Egypt to cast your males ‎into the river? And what profit was it for you to make a covenant with the Assyrians (that they should) banish you yonder beyond the ‎Euphrates? |
| 19. Your evil will chastise you, and your backslidings will reprove you, and you shall know and see that your forsaking the Lord your God is evil and bitter, and fear of Me was not upon you, says the Lord God of Hosts. | 19. I have brought sufferings upon you. but you have not refrained from your wickednesses; and **because you have not ‎returned to the Law** punishment will be exacted from you. And know and see that I will bring evil and bitterness upon you, O Jerusalem, **because you have forsaken the worship of the LORD your God,** **and have not set my fear before your eyes,** says the ‎LORD God of Hosts.  |
| 20. For of old I broke your yoke, I tore open your yoke-bands, and you said, "I will not transgress," but on every lofty hill and under every leafy tree, you recline as a harlot. | 20. For from of old I have broken the yoke of the nations from your neck. I have severed your chains; and you said; ‎‎'We will not again transgress against Your Memra. But on every exalted height and under every leafy tree you worship the idols. |
| 21. Yet I planted you a noble vine stock, throughout of right seed; now how have you turned yourself into a degenerate wild vine to Me? | 21. And ‎ I Myself established you before Me like the plant of the choice vine. **All of you were doers of the truth**; and how then are you changed ‎before Me in your corrupted works? You have turned aside from My worship: you have been like a vine in which there is no profit. |
| 22. For if you wash with natron and use much soap, your iniquity is stained before Me, says the Lord God. | 22. Even ‎if you think to be cleansed of your sins, just as they cleanse (things) with natron and make white with soap, behold, like the mark of a ‎blood-stain which is unclean, so are your sins many before Me, says the LORD God.  |
| 23. How do you say, "I have not been defiled; I have not gone after the Baalim"? See your way in the valley, know what you have done, [like] a swift young she-camel, clinging to her ways. | 23. How do you say: 'I am not defiled, I have not walked ‎after the idols of the nations'? Lift up your eves upon your ways and see when you were dwelling in the ‎valley in front of Beth Peor, know what you did; you were like a swift young camel who corrupts her ways. |
| 24. A wild donkey accustomed to the desert, that snuffs up the wind in her desire, her tendency like the sea creatures, who can hinder her? **All who seek her will not weary; in her month they will find her.** | 24. Like a wild ass who dwells in the wilderness, walking in the pleasure of her soul, drinking the wind like a wild ass, ‎thus the assembly of Israel has rebelled and strayed from the Law, and does not wish to return. Say to her, O prophet,**’All those who seek ‎My Law will not be forgotten: in its time they will find it.‎'** |
| 25. **Withhold your foot from going barefoot** and your throat from thirst; but you said, "I despair. No, for I love strangers, and I will follow them." | 25. **Restrain your foot from associating with the nations.** and your mouth from worshipping the idols. But you said: 'I have turned away from ‎your worship. No; because I have loved to associate with the nations, so will I follow the worship of their idols.'  |
| 26. As the shame of a thief when he is found out, **so have the house of Israel been ashamed; they, their kings, their princes, their priests, and their prophets.** | 26. Like the shame of ‎a man who is considered trustworthy and is found to be a thief, **so is the house of Israel ashamed, they, their kings, their princes, and their ‎priests, and their prophets of falsehood.** |
| 27. They say to the wood, "You are my father," and to the stone, "You bore us," for they turned to Me their nape and not their face, and at the time of their misfortune they say, "Arise and save us." | 27. saying to an image of wood; 'You are our father’; and saying to something which is made of ‎stone: ‘You created us.' For they have turned their back on My worship, and have not set the fear of Me before their faces. But when ‎misfortune comes upon them, they renounce their idols, confessing before Me and saying: 'Have mercy on us and redeem us'. |
| 28. Now where are your gods that you have made for yourself; let them get up if they will save you at the time of your misfortune, for as many as your cities were your gods, O Judea. **{S}** | 28. But where ‎are your deities which you made for yourselves? Let them ‎ arise, if they can, to redeem you in the time of your misfortune: for the number of your towns is (the same) as (the number of) your deities, ‎‎O men of the house of Judah.‎ **{S}** |
|  |  |
| 1. **If you return, O Israel, says the Lord, to Me**, you shall return, and **if you remove your detestable things from My Presence, you shall not wander.** | 1. **‎"If you return, O Israel, to My worship**, says the LORD, your repentance will be received before your decree is sealed; and **if you remove your abominations from before Me, then you will not be exiled.**  |
| 2. **And you will swear, "As the Lord lives," in truth and in justice and in righteousness, nations will bless themselves with him and boast about him.**  | 2. **And if you swear in My ‎Name, The LORD is He who Exists; in truth, in justice, and in righteousness/ generosity, then will the nations be blessed through ‎Israel, and will glorify themselves through him.‎ {S}** |
|  |  |

**Rashi’s Commentary for: Yirm’yahu (Jeremiah) 2:4-28 + 4:1-2**

**6 And they did not say,** Where is the Lord that we should follow other gods?

**plains** Heb. ערבה (planure in O.F.), related to pianoro in Old Italian, meaning ‘a plateau.’

**and pits** Heb. ושוחה (enfosses in O.F.), pitted.

**waste** Heb. ציה (degat in French).

**and darkness** Heb. וצלמות . An expression of darkness.

**7 to a forest land** To the land of Israel which is planted like כרמל , meaning: planted like a forest.

**8 and those who hold onto the Torah** The Sanhedrin.

**and the rulers** the kings.

**prophesied by Baal** In the name of Baal.

**9 Therefore, I will still contend** Before I bring misfortune upon you, I will still contend with you through My prophets, although I have already contended with you many days.

**10 the isles of the Kittites** To the isles of the Kittites. איי is (isles in French).

**and send to Kedar** And send to Kedar to see their custom.

**and consider diligently** And put your heart to it to consider the matter diligently.

**whether** Heb. הן , like אם , if. Whether either of those nations exchanged its god although they are no gods, yet My nation exchanged their glory, with which they were honored. The Kittites and the Kedarites were tent dwellers and cattle herders, who would travel, go, and wander from pasture to pasture and from desert to desert, and they carry their gods with them to the place where they encamp. But I carried you until I established you, yet you forsook Me. This is how Jonathan paraphrased it. Our Sages said however: The Kittites worshipped water and the Kedarites worshipped fire. And although they know that water quenches fire, they did not forsake their god.

**11 for what does not avail** For an idol that does not avail.

**12 O heavens, be astonished** Heb. שמו , an expression of astonishment, like השתוממוּ . It is the imperative form, with the same vowel points as (I Sam. 14:9): “If they say thus to us, “Wait (דּמּוּ) .” and storm Heb. ושערו , an expression of סער , a storm.

**become very desolate** As though you are becoming desolate because of the Temple that is destined to be destroyed.

**13 two evils** **Had they exchanged their Deity [lit. their fear] for one His equal, it would be one evil, and now that they have forsaken Me, that I am a spring of living waters, to follow idols, which are like cisterns of stored up water, and they are broken and cracked, and their water is absorbed in their cracks, these are two evils.**

**to dig** Heb. לחצב , lit. to hew.

**that do not hold** (Tendront in O.F.) their water, for the water will make their edge and their walls muddy, and they cave in.

**14 Is he a home born slave?** The son of a maidservant.

**15 roar** roar, a present tense.

**young lions** Symbolic of kings.

**were burnt** were burnt with fire.

**16 Also the children of Noph and Tahpanhes** They are the Egyptians upon whom you trust for aid.

**will break your crown** They will break your skull. ירעוּך is an expression of breaking (רציצה) , as we translate ורצוץ , “and crushed” (Deut. 28:33), וּרעיע .

**17 Is not this caused to you** Is not this misfortune and this retribution caused to you by the guilt and the iniquity that you have forsaken the Lord your God?

at the time He leads you by the way For He would teach you the good and the straight way.

**18 what have you to do in the way of Egypt** Why do you leave Me and trust in Egypt?

**to drink the water of the Shihor** For they drowned your male children in the Nile. Shihor is the Nile, as it is said: “From the Shihor which is before Egypt,” in the Book of Joshua (13:3).

**and what have you to do to rebel against Me** so that you should be exiled to the way of Assyria, to the other side of the Euphrates River?

**19 Your evil will chastise you** Eventually, your evil will bring suffering upon you.

**and your backslidings,** Heb. ומשבותיך , an expression related to “backsliding children (שובבים) ” (infra 3:22).

**will reprove you** Heb. תוכחך , an expression of reproof.

**and the fear of Me was not** **My fear was not in your heart that you should fear Me.**

**20 I broke your yoke** To the wooden yoke an expression of breaking applies, and to the yoke-bands which are of leather an expression of tearing open applies.

**yoke-bands** [ מוסרותיך are the] ropes used to shackle the yoke [to the animal].

**and you said, “I will not transgress.”** your words.

**but on every lofty hill** But you did not keep your promise, for on every lofty hill you recline (צעה) . This is an expression of a bed and a sheet (מצע) . [The word] כי serves as an expression of ‘but.’

**21 I planted you a noble vine stock** Heb. שורק is the branches of a good vine, that is to say the children of pious and righteous fathers. **Its midrashic interpretation is: I planted you שורק . I added for you to the seven commandments of the children of Noah, six hundred and six, as is the numerical value of שורק .**

**degenerate** Heb. סוּרי (Destoultours in O.F).

**wild vine** that grows in the forests.

**22 with natron** A type of earth with which garments are cleansed and rubbed.

**soap** Heb. בּֽרִית , cleanliness. Comp. “And pure (וּבַר) of heart” (Ps. 24:4). Some explain בּֽרִית as savon in French, soap.

**your iniquity is stained** Jon. renders: Like the mark of a stain that is unclean, so have your sins increased before Me. כתם is tka in O.F.

**your iniquity** This is said concerning the iniquity of the ‘Golden Calf,’ which remains in existence forever, as it is stated: “And on the day of My visitation, I will visit upon them their sin” (Exodus 32:34). **All visitations that come upon Israel have part of the iniquity of the Golden Calf in them.**

**23 See your way in the valley** See what you have done opposite Beth-Peor, and until now you adhere to that way like a swift she camel clinging to her ways.

**young she-camel** Heb. בכרה , a young female camel, **that loves to wander.** “The young camels (בכרי) of Midian” (Isa. 60:6) is translated “and they are young camels,” as we find in Sanhedrin 52a: There are many old camels laden with the skins of young camels (הוגני) .

**clinging** Adhering to the ways of her youth, an expression similar to: “it would have clung (מסריך סריך) ” (Chullin 51a). This may be associated with “a shoe thong (שרוך נעל) ” (Gen. 14:23). She binds the ways of her youth in her heart.

**24 A wild donkey** (salvatico in O.F.) wild, and some interpret it as poulain in O.F., a foal.

**accustomed to the desert** Accustomed to be in the deserts, s**o she loves to wander.**

**that snuffs up the wind** She opens her mouth and snuffs up the wind, and he always returns to his place.

**her tendency like the sea creatures, who can hinder her?** That trait of the sea creatures that she has, for also the sea creature snuffs up the wind, as it is said: “They snuff up the wind like sea creatures” (infra 14:6). Who can hinder her from that trait? So it is with you who can return you from your evil way?

**her tendency like a sea creature** Son dagronemant in O.F., **dragon nature**. Jonathan rendered it in this manner, כערודה . Another explanation: It is an expression of wailing, comp. “moaning and wailing”

**all who seek her will not weary** For they will weary needlessly, for they will be unable to overtake her. What will her end be? In her month, they will find her. There is one month in the year that she sleeps for the whole month, and then she is captured. You, too, - **one month (viz. Ab) was already prepared for you from the days of the spies, when your forefathers established it as a time of vain weeping, therein**, you will be captured. (תּאניה ואניה) (Lam. 2:5). Another explanation: (sa contree in French,) her country, comp. Taanath Shiloh (Josh. 16:6).

**25 Withhold your foot from going barefoot** This your habit, like the wild donkey that loves to wander. My prophets say to you, “Withhold your foot from idolatry lest you go barefoot into exile and withhold your throat from dying of thirst.”

**but you said** concerning the words of the prophets.

**I despair It is of no concern.** I despair of your words. נואש is (nonkalajjr in O. F.) nonchalair in modern French.

**26 when he is found out** At the beginning, when he is found to be a thief, and he was presumed to be faithful. In this manner, Jonathan rendered it.

**27 and at the time of their misfortune they say** i. e., they say to Me, “Arise and save us.” Jonathan, too, translates in this manner: And at the time that misfortune befalls them, they deny their idols and confess before Me, and say. “Have mercy upon us and save us.”

**28 as many as your cities were your gods** In every city was another god.

**Chapter 4**

**1 If you return,** O Israel with this repentance, to Me, you will return to your original glory and greatness.

**and if you remove your detestable things from My Presence** Then you shall not wander to go out in exile.

**2 And you will swear, “As the Lord lives,” in truth** When you swear by My name, you will swear in truth, not as now, that it is written concerning you, “And if they say, ‘As the Lord lives,’ surely they swear falsely” (5:2).

**nations will bless themselves with him** **If you do so, then nations will bless themselves with Israel. Every non-Jew will say to his son, “You shall be like So-and-so the Jew.”**

* **Hakham’s Interpretation –** The “Him” here is speaking about G-d or an special agent of G-d as it is written: “in which G-d’s Name is in him” (cf. Exodus 23:21). Further, The word translated as “will bless themselves” is ***“Hit’barku”*** which can also mean ***“Graft themselves,”*** so that the verse could be translated as: ***“And you will swear as Ha-Shem lives, in truth, in justice, and in righteousness/generosity***, ***then the Goyim*** (Gentiles) ***will be grafted into Him*** (G-d) ***and in Him*** (G-d) ***will they glory.”*** [Cf. Romans 11:17 ff. and Gen. 18:18; and 22:18.]

**boast** Heb. יתהללו , they will recite your praise. Another explanation of is יתהללו : Whoever is able to cleave to Israel will boast about the matter (porvanter in French).

**Second Special Ashlamatah: ‎** **I Samuel 20:18,42**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.  | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' And he arose and went away; and Jonathan came to the city.  | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went; and Jonathan entered the city. |
|  |  |

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:25**

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

**Rabbi Eleazar Chisma said: [The laws of] birds' nests and the beginnings of the menstrual period are the essential parts of the Law. Astronomy and mathematics are a dessert for wisdom.**

Rabbi Eleazar Chisma was a great sage, well versed in Torah learning as well as in astronomy (*tekhunah*, תכוןה), mathematics *(tishboreth,* תשבורת) and geometry (*handassah*). There was no area of wisdom in which he was not an expert.

Once Rabban Gamaliel and Rabbi Yehoshua were traveling by ship on a commercial venture. Rabban Gamaliel took along enough bread for the journey. Rabbi Yehoshua also brought along bread, but he also took along a quantity of groats. The journey took much longer than planned and the bread was consumed. Rabban Gamaliel thus had to depend on the goats that Rabbi Yehoshua had brought along.

“You must have known that we would be delayed,״ said Rabban Gamaliel. ״That's why you brought along the goats. But how did you know? After all, the journey that we were taking was not supposed to be very long. We were only delayed because the captain took a wrong course. That's what delayed us so many days.״

Rabbi Yehoshua replied, "I know that the captain steers the boat by sighting along a star. By taking sightings of that star, he can determine that the ship is following the right course. Every seventy years, however, a comet appears, which looks like a star. It does not have a fixed position, but moves in the sky from north to south. It is the brightest object in the star, and sailors mistakenly use it to fix their bearings. Realizing that the comet was about to appear, and that such a mistake was likely, I brought along an extra supply of goats.”

Rabban Gamaliel looked at him in amazement. ״Since you have so much wisdom, and know every science, why are you forced to travel on the high seas to earn a living? With your knowledge, you should be able to earn an ample living at home.״

“Why are you surprised at me?״ replied Rabbi Yehoshua. ״What I calculated does not take very much wisdom. You should see two of our disciples, Rabbi Yochanan ben Godgada and Rabbi Eleazar Chisma. They are so brilliant that they can calculate the number of drops of water in the sea. They have such great wisdom and dialectic ability (*pilpul*), and still they have nothing to eat.״

He explained that man's means of living does not depend on his being wise *(chakham*) and brilliant (*charif*). Some people have great intelligence (*daath*) but cannot talk well, and therefore have no success in business. Sometimes the greatest scholars have no bread to eat. It is thus written, "The wise also have no bread" (Ecclesiastes 9:11).

When Rabban Gamaliel returned home, he summoned the two disciples in order to set them up in some community position (*minuy*), and give them a means of support (*haspakah*). They refused to come, replying that they had always shunned leadership (*serarah*) and status.

Rabban Gamaliel summoned them again, and when they came, he said, ״You think that I am offering you leadership. I am not making you leaders of the community, but its slaves. Every community leader is actually its slave.״

Upon hearing this, they accept the offered positions.From this we see that Rabbi Eleazar Chisma was a great scholar, expert in all areas of knowledge. It was therefore appropriate for him to make the statement, “**Birds' nests and the beginnings of the menstrual period are essential parts of the law.”** This means that a person should not spend his time studying astronomy and mathematics, studying such subjects as planetary motion, arithmetic and geometry. Rather, he should saturate himself with the wisdom of the Talmud, which is the main point of the Torah.

This is even true of the laws of birds' nests (*kinim*). This means the pairs of pigeons, where in the time of the Holy Temple, a woman who had just given birth would bring one for a burnt offering *(karban olah*) and the other for a sin offering *(karban chatath*) (Leviticus 12:8). Since the value of these pigeons was so small, such study might seem minor and unimportant.

The same is true with the laws dealing with menstruation *(niddah*). Since this involves intimate bodily functions, it may appear to be an unworthy subject for a true scholar.

The master therefore tells us that these are the essence of the law *(gufey halakhoth*). These are among the most important parts of the Torah, and one who engages in these difficult laws receive much reward.

While astronomy and mathematics may be important to understanding certain parts of the Torah, still, they are not central to its study, and therefore, a person does not receive reward for studying these subjects. True, such knowledge is highly valued in the eyes of the world. But in an ultimate sense, it is a rather unimportant area of concern.

Therefore, a person should first determine to become expert in the wisdom of the Talmud, and fluent in all the laws. This is the most important thing. Then, when he is knowledgeable in the Talmud, he can study these other disciplines.

The master therefore refers to such disciplines as "dessert for wisdom" *(parper'oth la-chokhmah*). They are like the

fruit that is eaten after a meal. Just as a dessert is eaten after the meal, so should these disciplines be studied after one has satiated himself with the Talmud.

**Correlations**

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

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

**Bamidbar (Numbers) 7:48-89**

**Shoftim (Judges) 5:14-22, 31**

**Yiremyahu (Jeremiah) 2:4-28, 4:1-2**

**Tehillim (Psalms) 96**

Mk 10:32:34, Lk 18:31-34, Rm 2:1-11

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

Day - יום, Strong’s number 03117.

Sanctuary / Holiness - קדש, Strong’s number 06944.

Offering - מנחה, Strong’s number 04503.

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

Ephraim - אפרים, Strong’s number 0669.

Silver / Money - כסף, Strong’s number 03701.

Year - שנה, Strong’s num ber 08141.

**Bamidbar (Numbers) 7:48** 48 On the seventh **day <03117>** Elishama the son of Ammihud, prince of the children of **Ephraim <0669>**, offered: 49 His offering was one **silver <03701>** charger, the weight whereof was an hundred and thirty shekels, one **silver <03701>** bowl of seventy shekels, after the shekel of the **sanctuary <06944>**; both of them full of fine flour mingled with oil for a meat **offering <04503>**: 50 One golden spoon of ten shekels, full of incense: 51 One young bullock, one ram, one lamb of the first **year <08141>**, for a burnt offering: 52 One kid of the goats for a sin offering:

**Tehillim (Psalms) 96:2** Sing unto the LORD, bless his name; shew forth his salvation from **day <03117>** to **day <03117>**.

**Tehillim (Psalms) 96:8** Give unto the LORD the glory due unto his name: bring an **offering <04503>**, and come into his courts.

**Tehillim (Psalms) 96:9** O worship the LORD in the beauty of **holiness <06944>**: fear before him, all the earth.

**Shoftim (Judges) 5:14** Out of **Ephraim <0669>** was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

**Shoftim (Judges) 5:19** The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of **money <03701>**.

**Shoftim (Judges) 5:31** So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty **years <08141>**.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Num 7:48-89** | **Psalms****Psa 96:1-13** | **Ashlamatah****Jud 5:14-22, 31** |
| --- | --- | --- | --- | --- |
| **za'** | then |  | Ps. 96:12 | Jdg. 5:19Jdg. 5:22 |
| **rx;a;** | after, following | Num. 7:88 |  | Jdg. 5:14 |
| **~yIr'p.a,** | Ephraim | Num. 7:48 |  | Jdg. 5:14 |
| **#r,a,** | land, earth, ground |  | Ps. 96:1Ps. 96:9Ps. 96:11Ps. 96:13 | Jdg. 5:31 |
| **rvea'** | Asher | Num. 7:72 |  | Jdg. 5:17 |
| **aAB** | went, go, come | Num. 7:89 | Ps. 96:8Ps. 96:13 | Jdg. 5:19 |
| **!yIB;** | between, among | Num. 7:89 |  | Jdg. 5:16 |
| **!ymiy"n>Bi** | Benjamin | Num. 7:60 |  | Jdg. 5:14 |
| **lAdG"** | great |  | Ps. 96:4 | Jdg. 5:15Jdg. 5:16 |
| **!D'** | Dan | Num. 7:66 |  | Jdg. 5:17 |
| **hwhy**  | LORD |  | Ps. 96:1Ps. 96:2Ps. 96:4Ps. 96:5Ps. 96:7Ps. 96:8Ps. 96:9Ps. 96:10Ps. 96:13 | Jdg. 5:31 |
|  **~Ay** | day | Num. 7:48Num. 7:54Num. 7:60Num. 7:66Num. 7:72Num. 7:78Num. 7:84 | Ps. 96:2 |  |
|  **~y"** | seashore |  | Ps. 96:11 | Jdg. 5:17 |
| **lKo** | all, whole, entire | Num. 7:85Num. 7:86Num. 7:87Num. 7:88 | Ps. 96:1Ps. 96:3Ps. 96:4Ps. 96:5Ps. 96:9Ps. 96:12 | Jdg. 5:31 |
| **@s,K,**  | silver | Num. 7:49Num. 7:55Num. 7:61Num. 7:67Num. 7:73Num. 7:79Num. 7:84Num. 7:85 |  | Jdg. 5:19 |
| **hx'n>mi**  | grain offering | Num. 7:49Num. 7:55Num. 7:61Num. 7:67Num. 7:73Num. 7:79Num. 7:87 | Ps. 96:8 |  |
| **yliT'p.n"** | Naphtali | Num. 7:78 |  | Jdg. 5:18 |
|  **z[o** | strength |  | Ps. 96:6Ps. 96:7 | Jdg. 5:21 |
|  **l[;** | above, over,upon | Num. 7:89 | Ps. 96:4 | Jdg. 5:19 |
| **vd,qo** | sanctuary, holy | Num. 7:49Num. 7:55Num. 7:61Num. 7:67Num. 7:73Num. 7:79Num. 7:85Num. 7:86 | Ps. 96:9 |  |
| **~yIm;v'**  | heaven |  | Ps. 96:5Ps. 96:11 | Jdg. 5:20 |
| **[m;v'** | heard, hear | Num. 7:89 |  | Jdg. 5:16 |
| **hn"v'** | year | Num. 7:51Num. 7:53Num. 7:57Num. 7:59Num. 7:63Num. 7:65Num. 7:69Num. 7:71Num. 7:75Num. 7:77Num. 7:81Num. 7:83Num. 7:87Num. 7:88 |  | Jdg. 5:31 |
| **~[;** | people |  | Ps. 96:3Ps. 96:5Ps. 96:7Ps. 96:10Ps. 96:13 | Jdg. 5:18 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Num 7:48-89** | **Psalms****96:1-13** | **Ashlamatah****Jud 5:14-22, 31** | **Peshat****Mk/Jude/Pet****Mk 10:32:34** | **Remes 1****Luke****Lk 18:31-34** | **Remes 2****Acts/Romans****Rm 2:1-11** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **avlh,qeia** | rightly, truth |  | Psa 96:13  |  |  |  | Rom. 2:2Rom. 2:8 |
| **avnabai,nw**  | go, up |  |  |  | Mk. 10:32Mk. 10:33 | Lk. 18:31 |  |
| **a;nqrwpoj**  | man |  |  |  | Mk. 10:33 | Lk. 18:31 | Rom. 2:1Rom. 2:3Rom. 2:9 |
|  **avni,sthmi**  | again |  |  |  | Mk. 10:34 | Lk. 18:33 |  |
| **avpoktei,nw** | kill |  |  |  | Mk. 10:34 | Lk. 18:33 |  |
| **γραμματεύς** | scribe |  |  | Jdg 5:14 | Mk. 10:33 |  |  |
| **do,xa** | glory |  | Psa 96:3 Psa 96:7 Psa 96:8 Psa 97:6 |  |  |  | Rom. 2:7Rom. 2:10 |
| **δώδεκα** | twelve | Num 7:84 Num 7:86 Num 7:87 |  |  | Mk. 10:32 | Lk. 18:31 |  |
| **ethnos** | nations |  | Psa 96:3 Psa 96:5 Psa 96:7 Psa 96:10  |  | Mk. 10:33 | Lk. 18:32 |  |
| **evmpai,zw**  | mock |  |  |  | Mk. 10:34 | Lk. 18:32 |  |
| **evmptu,w**  | spit |  |  |  | Mk. 10:34 | Lk. 18:32 |  |
| **e;rcomai** | came, come go |  | Ps. 96:8Ps. 96:13 | Jdg. 5:19 |  |  |  |
| **h`me,ra** | day | Num. 7:48Num. 7:54Num. 7:60Num. 7:66Num. 7:72Num. 7:78Num. 7:84 | Ps. 96:2 |   | Mk. 10:34 | Lk. 18:33 | Rom. 2:5 |
| **qa,natoj** | death |  |  | Jdg 5:18 | Mk. 10:33 |  |  |
| **θεός** | GOD |  | Psa 96:4Psa 96:5 |  |  |  | Rom. 2:2Rom. 2:3Rom. 2:4Rom. 2:5Rom. 2:11 |
| **ivdou,** | behold, see |  |  |  | Mk. 10:33 | Lk. 18:31 |  |
| **κατά** | according to | Num 7:49Num 7:55 Num 7:61 Num 7:67 Num 7:73 Num 7:79  |  |  |  |  | Rom. 2:2Rom. 2:5Rom. 2:6 |
| **katakri,nw**  | condemn |  |  |  | Mk. 10:33 |  | Rom. 2:1 |
| **κρίνω** | judge |  | Psa 96:10Psa 96:13  |  |  |  | Rom. 2:1Rom. 2:3 |
| **ku,rioj** | owner, Lord | Num 7:89  | Ps. 96:1Ps. 96:2Ps. 96:4Ps. 96:5Ps. 96:7Ps. 96:8Ps. 96:9Ps. 96:10Ps. 96:13 | Jdg. 5:31 |  |  |  |
| **le,gw** | said, spoke |  |  |  | Mk. 10:32 | Lk. 18:31Lk. 18:34 |  |
|  **mastigo,w** | scourge |  |  |  | Mk. 10:34 | Lk. 18:33 |  |
| **οὐρανός** | heaven |  | Ps. 96:5Ps. 96:11 | Jdg. 5:20 |  |  |  |
| **παραδίδωμι** | deliver |  |  |  | Mk. 10:33 | Lk. 18:32 |  |
| **paralamba,nw**  | receive, took |  |  |  | Mk. 10:32 | Lk. 18:31 |  |
| **pa/j** | all, every, whole, entire | Num. 7:85Num. 7:86Num. 7:87Num. 7:88 | Ps. 96:1Ps. 96:3Ps. 96:4Ps. 96:5Ps. 96:9Ps. 96:12 | Jdg. 5:31 |  | Lk. 18:31 | Rom. 2:1Rom. 2:9Rom. 2:10 |
| **poie,w** | made, making |  | Psa 96:5  |  |  |  | Rom. 2:3 |
|  **timh,** | honor |  | Psa 96:7 |  |  |  | Rom. 2:7Rom. 2:10 |
| **ui`o,j** | son | Num 7:48 Num 7:53 Num 7:54 Num 7:59 Num 7:60 Num 7:65 Num 7:66 Num 7:71 Num 7:72 Num 7:77 Num 7:78 Num 7:83 Num 7:84  |  |  | Mk. 10:33 | Lk. 18:31 |  |
| **yuch,** | soul |  |  | Jdg 5:18 Jdg 5:21  |  |  | Rom. 2:9 |

**Nazarean Talmud**

**Sidra of B’midbar (Numbers) 7:48 – 89**

**“Shim’u D’var Adonai” “Hear the word of the LORD”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta****Luqas (Lk)** Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **And taking aside the twelve, he said to them, “Behold, we are going up to Yerushalayim, and all the things that are written by the Nebi’im with reference to the Son of Man** the Prophet **will be accomplished. For he will be handed over to the Gentiles** (Romans) **and will be mocked and mistreated and spit on, and** after **flogging** him **they will kill him, and on the third day he will rise.” And they did not understood any of these** things**, and this saying was hidden from them, and they did not comprehend the things that were said.** | **And [they] were in** (on) **the way making Aliyah to Yerushalayim,** for Pesach **and Yeshua was leading them; and they were amazed and as they** (Yeshua’s Talmidim) **followed, and were struck with fear. And he took the Twelve** Talmidim **and began again to tell them what was about to happen to him,** Saying**, Behold, we are making Aliyah to Yerushalayim, and the Son of Man** the Prophet **will be handed over to the** Sadduceean **chief priests and the** their **scribes; and they will condemn** and sentence **him** illegally **to death and hand him over to the Gentiles** Romans**. And they,** the Romans **will abuse him, beat him with a whip, spit upon him, and put him to death; but** after **three days, he will rise again** from the dead**.** |

|  |
| --- |
| **School of Hakham Shaul’s Remes****Romans****Mishnah א:א** |
| **Therefore you are without defense,[[59]](#footnote-59) O** Gentile**[[60]](#footnote-60)** **man, every one** of you **who passes judgment. For in the judgment you pass on someone else, you condemn yourself, for you who are passing judgment are doing the same** things**. However, we know that the judgment** **of God** through the Bate Din and Hakhamim **is according to truth** of the Torah **against those who do such things. But do you think this, O** Gentile **man who passes judgment on those who do such things, and who does the same** things**, that you will escape the judgment of God? Or do you despise the abundance of His** (God’s) **chessed** (loving-kindness) **and mercy and patience, not knowing that the benevolence of God leads you to teshubah** (repentance)**? But because of the hardness and impenitence of your heart, you are accumulating wrath for yourself on the day of wrath and of the revelation of the judgment of God, who will render to each one according to his works: to those who, by tirelessness in good works, seek glory and honor and immortality, eternal life, but to those** who act **from self-seeking ambition disobey the truth** of the Torah**, and conform to wickedness, wrath and anger.** There will be **anguish and distress for every human being who does evil, of the Jew first and of the Hellenists, but glory and honor and peace** (shalom) **to everyone who does good** works (i.e. works of kindness)**, to the Jew first and to the Greek. For** there **is no partiality with God.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 7:48-89 | Ps 96 | Judges 5:14-22, 31 | Mordecai 10:32:34 | 1 Luqas 18:31-34 | Romans 2:1-11 |

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

**Handed over to the Gentiles (Romans – Edom)**

A subtle key to understanding what Yeshua is saying is given in Mordechai (Mark) 8:31.

**Mordechai 8:31 ¶ And** he **began to teach them, that it is necessary** for **the son of man** the Prophet **to suffer many things, and to be rejected by the elders of the Tz’dukim** (Sadducees)**, and** by some of the **chief priests, and** by some of their **scribes, and to be killed** by Edom**, and after three days to rise again; [[61]](#footnote-61)**

While the Romans will…

***will abuse him and beat him [with a whip] and spit upon him and put him to death;***

Our Psalmists says…

**Tehillim 96:10** Say among the nations, "The Lord has reigned." Also the inhabited world will be established so that it will not falter; **He** (God) **will judge peoples with equity**.

Nothing that man has planned will thwart the plan of G-d! While people look at the calamities of the world crying the end is near we must remember one thing! “The LORD has reigned" the LORD reigns and the LORD will reign, G-d is sovereign. The Ashlamatah demonstrates the tenacity of G-d’s people and G-d’s sovereignty over the entire world.[[62]](#footnote-62)

When I see the plans of the wicked, I always think of Psalm chapter 2

**Psalm 2:1** Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sits in the heavens will laugh: the Lord will have them in derision. Then will He speak unto them in his **wrath, and vex them in His great displeasure**. Yet have I set My king upon My holy hill of Zion.

The Bet Din Gadol could not be assembled to condemn Yeshua. This is simply stated in the Mishnah.

**m. Ketubot 1:1** A virgin is married on Wednesday, and a widow on Thursday. For twice weekly are the courts in session in the towns, on **Monday and on Thursday**. So if he the husband had a complaint as to virginity, he goes early to court.

It is evident that the lesser courts of the Sanhedrin met each Monday and Thursday. However, data concerning the meeting agenda of the Great Sanhedrin is hard to find. However, the Tosefta tells us that they did not sit on Shabbat or Festivals. Nor would they hear a case that would run over into Shabbat or a Feast day. Furthermore, they would not hear more than one case in a day. The length of the meeting lasted from the morning Tamid until the evening tamid (approximately 7:30 A.M.–3:30 P.M. depending on hours of daylight and time of year).[[63]](#footnote-63)

“Scholars who argue that Jesus appeared before the Great Sanhedrin during an illegal night session point to the Gospel of Mark's descriptive term, the "whole" council (Mark 14:55). The Greek word, holos, meaning "whole," should be understood in light of the Lukan parallel (Luke 22:66-71). This is the whole council of the chief priests who convene the session at night during the Passover, so that the ones who are sympathetic with Jesus will not be informed about the meeting. We do not hear of anyone else present, like Rabban Gamaliel. Rather, the high priest and his supporters are the ones who are shown questioning Jesus. Others, especially the Pharisees would have been involved with the Passover celebration. It is even possible that the Sadducees observed Passover at a different time according to their own calendar, which was different from the Pharisees' calendar.”[[64]](#footnote-64)

Summarizing Dr. Brad Young’s thoughts, the midnight court of Sadducees intended to keep out those who sympathized with Yeshua from attending. When this thought is compared to Hakham Shaul’s presentation of the P’rushim in control of the Great Bet Din, we can readily see the point that Dr Brad Young was making. Evidence for the P’rushim’s benevolence towards Yeshua and his talmidim can be found in II Luqas (Lk) 5:29-36.

**The Mishkan’s (Temple) Purpose**

The Prophet Yesha’yahu (Isaiah) had informed the Jewish people, “it was not sacrifices that G-d desired.”[[65]](#footnote-65) He further prophesied that the Holy Mountain and His Holy House would be called a House of Prayer for all nations.[[66]](#footnote-66) Herein we find that real purpose of the House of G-d.

**Peah 1:1** These are things, which have no [specified] measure:

(1) [the quantity of produce designated as] *peah,*

 (2) [the quantity of produce given as] firstfruits,

 (3) [the value of] the appearance [in the Temple][[67]](#footnote-67) offering,

 (4) [the performance of] righteous deeds,

 (5) and [time spent in] study of Torah.

These are things the benefit of which a person enjoys in this world, while the principal remains for him in the world to come:

 (1) [deeds in] honor of father and mother,

 (2) [performance of] righteous deeds,

 (3) and [acts which] bring peace between a man and his fellow.

(4) **But the study of Torah is as important as all of them together.**

This Mishnah discusses the depth of a man’s generosity and zeal for the Torah. How deeply a man devotes himself to the study of Torah, generosity to the poor and his attitude towards righteous/generous deeds is a matter of genuine spirituality. Mastery of the Yester HaRa and Yester HaTov is requisite in all situations. It is not the way of Jewish men to give of their sustenance to the point of poverty however; there are those who ignorantly believe this is appropriate. This can be as damaging as not giving anything at all. Therefore, mastery of the Yester is vital. The Mishnah Peah reveals a key element found in the righteous/generous.

We noted in the translation that the chief priests and their scribes are the source of the illegal trial of Yeshua. Again, the question would arise why Hakham Tsefet through his Sofer Mordechai chose to include this information. The fact that the Levitical Priesthood was defunct and the Sadduceean Priesthood was corrupt was common knowledge in the First Century. Therefore, Hakham Tsefet does not need to inform his readers, as we have of the Priesthoods occupation by the Sadducees. However, Hakham Tsefet was trying to insure that we would know that the court that tried Yeshua was illegal. Of all the sects of Judaism that thrived in the First Century the Sadducees were the most epicurean. Because they did not believe in the Olam HaBa they maintained a “eat drink and be merry, for tomorrow we die” mentality. The honored practices Peah 1:1 did not serve any lasting benefit for the Sadducees.

Therefore, the Bet HaMikdash (Temple) was to be a place of learning and education. The Tz’dukim (Sadducees) had corrupted the “House of G-d” to the point of mockery and idolatry. When we have learned the true lesson of being Living Temples (Stones), we will have begun to understand what G-d would have apprehend.

These words set the stage for understanding the allegorical interpretation of Hakham Shaul’s pericope below.

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

**Textual context**

We must begin by addressing the textual context of Hakham Shaul’s narrative before we discuss the allegorical implications of the text. Nearly all commentaries on Hakham Shaul’s Igeret (Letter) show that between Chapter 1 and 2 there is a shift and Hakham Shaul begins his address to the Jewish congregants in the Roman Synagogues. Arguing from the hermeneutic, **Sevarah** –logical deduction, drash or deductive[[68]](#footnote-68) we can look at the pericope and easily determine that this is a fallacy. The first comment we will make is that we have a continued discussion on the “wrath of G-d.” Secondly, and most importantly we see that the idea of “judgment” being addressed can in no way be associated with the Jewish people. Even the novice to Greek knows that the word **ἄνθρωπος** – *anthropos* means “man.” In each instance where **ἄνθρωπος** – *anthropos* is used in this pericope, it appears in its singular form. Jewish ears should now be peaked. Why? Even the Jewish child who has yet to experience his Bar Mitzvah knows that it is impossible for a single Jewish man to pass judgment. Judgment always comes from a bench of three Hakhamim. Thirdly, the language and accusations Hakham Shaul is making deal with materials that are common knowledge to the Jewish people. The Jewish people do not need to be told, “(God’s) **chesed** (loving-kindness), **mercy, patience and knowledge that the benevolence of God leads to teshubah.**” Hakham Shaul speaks to his audience as if they are unaware of these truths. Therefore, we must insist that the contents at present do NOT apply to the Jewish people.

**Illegitimate Judgment**

The Peshat portion of our Torah Seder makes it abundantly clear that Hakham Shaul understood exactly what Hakham Tsefet was saying. Furthermore, he is undergirding the words of his Hakham and mentor. Hakham Tsefet shows that it will be the illegal judgment of the Roman administrator who actually condemns Yeshua to death by crucifixion. We have commented before on the illegitimacy of this decision. Firstly, the Tz’dukim knew they could not gather the Bet Din on the eve of Pesach. Consequently, they devised a plan to take Yeshua to Pilatos who they could bribe or coerce into the death penalty of a Tsaddiq. Hakham will argue the illegitimacy of Roman “authorities” in the near future. Therefore, we will cite the halakhic decision of the Nazarean Bet Din. However, we need not think that the Nazareans were alone in this decision.

**Romans 13:1-10 Let every** Gentile **soul be subject to the governing authorities** of the Jewish Synagogue. **For there is no** legitimate **authority except** that of the Jewish Bet Din **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[[69]](#footnote-69) **are not a terror to good works** (acts of righteousness/generosity), **but to** (those who do) **evil. Do 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)[[70]](#footnote-70) **is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he** (the Chazan)[[71]](#footnote-71) **does not bear the circumcision knife[[72]](#footnote-72) 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** (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[[73]](#footnote-73) to whom fear, honor to** (the Parnasim) **whom honor** (are due the honor of their office). **Owe no one anything except to love[[74]](#footnote-74) 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," "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.**

**Colossians 2:16** **Let no** Gentile **man therefore judge you but the body of Messiah** (i.e. the Jewish people) **in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: For** these **are a shadow** (prophecy/rehearsal) **of things to come!**

It should be evidently clear from these passages that the Gentiles have no place in judging Jewish Hakhamim. Why does Hakham Shaul make this argument in the present Torah Seder? It is evident enough that Hakham Shaul associates the Jewish Princes with true authority. Furthermore, we see their acts of generosity in the gifts that are bringing to the Mishkan. Allegorically we see that the Princes are undergirding and strengthening the “Temple of living stones.”

**The Big Picture**

The allegory posited by Hakham Shaul is that the Jewish Hakhamim must embrace their cosmic duty and “Talmudize the Cosmos.” Talmudizing the cosmos means restoring what was lost in the sin of Adam. The recent pericope to the Romans 1:25 we can see an allegorical picture of Adam’s sin.

**“Who exchanged the truth of God with** (for) **a lie, and worshiped and served[[75]](#footnote-75) the creature (**i.e. the Serpent/Nachash.)**[[76]](#footnote-76) rather than the Creator, who is blessed for eternity.[[77]](#footnote-77) Amen.”**

The Nachash/serpent became the master of Adam and Chavah. They served the creature rather than the Creator. They accepted his lie and “**God[[78]](#footnote-78) gave[[79]](#footnote-79) them over to the immoral cravings of their minds[[80]](#footnote-80)** (hearts)**,** that **their bodies[[81]](#footnote-81) would become reprehensible[[82]](#footnote-82) among themselves.”**

The implications are clear, Adam and Chavah saw that they were naked and their bodies became reprehensible to them. Therefore, they covered their bodies with fig leaves. Why fig leaves? The fig is an allegorical representation of the Y’mot HaMashiach. Consequently, in their attempt to atone for their sin they thought they would usher in the Y’mot HaMashiach. We realize that there are deep So’odic implications here that we cannot discuss in Remes. Nevertheless, the wise will understand.

**New Gan Eden**

We have repeatedly returned to the thoughts concerning Gan Eden and the four levels of Hermeneutics. Our allegory demands that we look at Adam who lived in the Garden of Delight until he sinned. In order for the reparation of his sin, there must be a “new Adam.” Please take note that we did not say “Last Adam.”[[83]](#footnote-83) Or, we might say that Adam must make a reparation for his deeds so that he can re-enter Gan Eden. The Sages of blessed memory envisioned this in the allegory of the B’ne Yisrael returning to Eretz Yisrael. But, how will the B’ne Yisrael be enabled to return to Eretz Yisrael? The short answer is when we (the B’ne Yisrael) come to a place of unity. However, this “unity” means that we must gather all the Nafshot Yehudi from the four corners of the earth. We cite this prayer each time we recite the Shema.

In the minds of the Sages the B’ne Yisrael become the “New Adam” and Eretz Yisrael becomes the “New Eden.” How did the Hakhamim purport that the B’ne Yisrael would merit such a reward? The Talmud Yerushalmi gives us the answer.

*y.* Peah 1:1 “He who performs the most good deeds inherits Gan Eden, but he who performs the most transgressions inherits Gehenna.”

Now the question should be asked, “why is the answer found in the Oral Torah?” And, why is it in the tractate “Peah.” The answer is obvious. Tractate Peah deals with agriculture (i.e. restoration of the Garden) and the corners of the field left to feed the poor etc. Therefore, we must deduce that the Oral Torah has the answers to how the B’ne Yisrael have become the “New Adam” and Eretz Yisrael” has become the “New Eden.”

Mal 3:4 “Then the offering of Y’hudah and Yerushalayim will be pleasing to the Lord as in the days of old and as in former years (i.e. Gan Eden).

The Sages saw “the days of old” and “former years” as a reference to the return to Gan Eden and not just a “former” state of Y’hudah and Yerushalayim.[[84]](#footnote-84) The Sages found answers through “handkerchief hermeneutics.”[[85]](#footnote-85) Just as the redemption from Egypt was a picture of the final redemption, the Hakhamim envisioned humanity’s return to Eden. And, just as Adam exiled himself from the Garden, Yisrael must exile itself for the sake of cosmic return and restoration.

Because the Hakhamim know the path to redemption they have lead us into the Great Exile. This is explained in understanding that the microcosmic restoration sheds light on the macrocosmic renewal. If the Hakhamim have lead us into exile for the cosmic reparation, they will certainly know when and how to bring us back to the Garden of Delight. Herein Yeshua, a son of “delight”[[86]](#footnote-86) becomes an allegorical prototype of the Hakhamim.

**Questions for Understanding and Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat “Chazon Yeshayahu” – “Vision [of] Isaiah”**

**Third of Three Sabbaths of Penitence**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **חֲזוֹן, יְשַׁעְיָהוּ** |  | **Saturday Afternoon** |
| **“Chazon Yeshayahu”** | Reader 1 – B’Midbar 8:1-4 | Reader 1 – B’Midbar 10:1-3 |
| **“Vision [of] Isaiah”** | Reader 2 – B’Midbar 8:5-14 | Reader 2 – B’Midbar 10:4-6 |
| **“Visión [de] Isaías”** | Reader 3 – B’Midbar 8:15-22 | Reader 3 – B’Midbar 10:7-10 |
| B’Midbar (Num.) 8:1 – 9:23 | Reader 4 – B’Midbar 8:23-26 |  |
| Ashlamatah: Zech. 4:1-9 + 6:12-13 | Reader 5 – B’Midbar 9:1-8 | **Monday &** **Thursday Mornings** |
| Special: Isaiah 1:1-27 | Reader 6 – B’Midbar 9:9-14 | Reader 1 – B’Midbar 10:1-3 |
| Psalm 97:1-12 | Reader 7 – B’Midbar 9:15-23 | Reader 2 – B’Midbar 10:4-6 |
|  |  Maftir – B’Midbar 9:21-23 | Reader 3 – B’Midbar 10:7-10 |
| N.C.: Mk 10:35-41; Lk 12:49-53Rm 2:12-16 |  Isaiah 1:1-27 |   |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Midrash Tehillim (Hebrew: מדרש תהלים) or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his Halakot (1b), and by Rashi in his commentary on I Sam. xvii. 49, and on many other passages. This midrash is called also “Agadat Tehillim” (Rashi on Devarim 33:7 and many other passages), or “Haggadat Tehillim” (Aruk, s.v. סער, and in six other passages). From the 12th century it was called also Shocher Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Prov. 11:27. [↑](#footnote-ref-1)
2. Gedaliah (Eanes/Ben Yohanan) ibn Yahya ben Joseph (c. 1526 – c. 1587). His chief work was the Sefer Shalshelet ha-Ḳabbalah, called also Sefer Yaḥya, on which he labored for more than forty years. [↑](#footnote-ref-2)
3. See Devarim (Deuteronomy) 33:18 [↑](#footnote-ref-3)
4. See II Shmuel (Samuel), chapter 6 [↑](#footnote-ref-4)
5. See Meiri [↑](#footnote-ref-5)
6. Bamidbar (Numbers) 7:48-89 [↑](#footnote-ref-6)
7. Our verbal tally: Sanctuary / Holiness - קדש, Strong’s number 06944. [↑](#footnote-ref-7)
8. Tikkunim = corrections [↑](#footnote-ref-8)
9. Our Ashlamata also speaks of the tribe of Zevulun. [↑](#footnote-ref-9)
10. According to the Midrash (Pirkei D’Rebbi Eliezer, Ch. 10) representatives of each of the \*70\* nations of the world were on board Yonah’s ship, all of whom left their idols behind and turned to the ways of Hashem after their experience with Jonah. [↑](#footnote-ref-10)
11. We are just a day from Rosh Chodesh; Tomorrow will be *Yom Kippur katan*. Further, we read the bi-modal reading of this same Torah portion on the Shabbat two weeks before Purim. Purim is the pattern feast for Yom KiPurim – the day like Purim. [↑](#footnote-ref-11)
12. His prophecy was given to him on Succoth, when we bring Korbanot to atone for the gentiles, and his mission was indeed to save a gentile nation from annihilation. [↑](#footnote-ref-12)
13. The Book of Yonah is the only Biblical story that takes place entirely outside of the Land of Israel, with non-Jews playing all the supporting roles. [↑](#footnote-ref-13)
14. A Prophet in the days of Jeroboam II; son of Amittai of Gath-hepher. He is a historical personage; for, according to II Kings 14:25, he predicted in HaShem’s name the extent to which Jeroboam II would restore the boundaries of the Northern Kingdom, “from the entering of Hamath unto the sea of the plain.” The wording of the passage may also imply that Jonah’s prophecy was uttered even before Jeroboam II., perhaps in the time of Jehoahaz (thus Klostermann to II Kings 13:4). In any case Jonah is one of the prophets who advised the house of Jehu, and it is not unlikely that with him the series of prophets that began with Elijah came to a close.  [↑](#footnote-ref-14)
15. This son, Jonah, that Eliyahu brought back to life and was, in fact, supposed to be Mashiach ben Yosef - see Pirkei D’Rebbi Eliezer 33, tosafot bava metzia 114a-b s.v. Mahu. Just as Yeshua called people to repent, so also did Jonah. [↑](#footnote-ref-15)
16. He received his prophetic appointment from Elisha, under whose orders he anointed Jehu (II Kings ix; Kimchi, *ad loc.*; and Ẓemaḥ David).  [↑](#footnote-ref-16)
17. The Vilna Gaon taught (in Kol HaTor 2:32) that Yonah ben Amittai manifested the mission of Mashiach ben Yosef during his lifetime. [↑](#footnote-ref-17)
18. Meaning *dove*. [↑](#footnote-ref-18)
19. See also Melakhim Bet (II Kings) 14:23-27 [↑](#footnote-ref-19)
20. Pirke D’Rebbi Eliezer Ch. 33. According to the midrash (Shocher Tov 26:7) Yonah was the son of the widow in Tzarfat, who had died and had Eliyahu HaNavi bring him back to life (see Kings I, chapter 17). This intimate spiritual connection between Yonah and Eliyahu marked the beginning of Yonah’s reception of the spiritual potential to manifest Mashiach ben Yosef in his lifetime; for Eliyahu HaNavi was, and is, among those most connected to the qualities of Mashiach ben Yosef (see Shaar HaGilgulim (הקדמה לב’) and Kol HaTor 2:71). Elisha, who succeeded Eliyahu and continued his spiritual mission, was a contemporary and teacher of Yonah, who continued, as a result, to be privy to the reception of the spiritual the qualities of Mashiach ben Yosef, from Elisha, who had received them from Eliyahu. This is also the significance of the midrash which says that Elisha “anointed” Yonah (Mishnas R’ Eliezer 8) which expressed that Elisha “anointed” him as “Mashiach ben Yosef” (“Mashiach” literally meaning: “anointed”). [↑](#footnote-ref-20)
21. Melachim aleph (I Kings) 17:8ff [↑](#footnote-ref-21)
22. Ibid. 21 vv 17-24; Midrash Shohar Tov 26 [↑](#footnote-ref-22)
23. Pirke D’Rebbi Eliezer, 33 [↑](#footnote-ref-23)
24. Yalkut Shimoni; Yerushalmi Succah 5:1. It is for this reason that Yonah’s first impulse, upon fleeing the word of HaSem, was to board a ship. The tribe of Zevulun were primarily traders, who spent much time sailing to distant parts of the world in order to sell their wares (Rashi Devarim 33:18). It would therefore be natural for Yonah to feel safe and at ease when voyaging upon a boat. [↑](#footnote-ref-24)
25. Tribal affiliation is from the paternal side. This means that Jonah was also from the tribe of Zevulun. [↑](#footnote-ref-25)
26. אמתי = “One whose words always come true”. *Amittai* Literally: “my truth”. [↑](#footnote-ref-26)
27. Melachim bet (2 Kings) 14:25 (Gat-Chefer). [↑](#footnote-ref-27)
28. Tanchuma Tzav: 14, Pirkei de-Rabbi Eliezer, Chapter 10, Jerusalem 1852, 24a. [↑](#footnote-ref-28)
29. Tehillim (Psalms) 113:4 [↑](#footnote-ref-29)
30. Yeshayahu (Isaiah) 6:3 [↑](#footnote-ref-30)
31. Melachim alef (I Kings) 17:22. [↑](#footnote-ref-31)
32. Melachim bet (II Kings) 9:4. [↑](#footnote-ref-32)
33. Melachim bet (II kings) 9:1. [↑](#footnote-ref-33)
34. Nineveh, the city to which Jonah was sent, was a very important city in ancient Assyria. Nineveh was Israel’s enemy and Jonah really wanted HaShem to destroy them [↑](#footnote-ref-34)
35. We recognize that a prophet is a man of great spiritual, emotional, and intellectual stature (see, inter alia, Rambam’s Guide For The Perplexed II: 32-34) [↑](#footnote-ref-35)
36. The storm which overtook Jonah is quoted as one of three most noteworthy storms - Ecclesiastes Rabbah 1:6. [↑](#footnote-ref-36)
37. Sleep is 1/60th of death - Berachot 57b. [↑](#footnote-ref-37)
38. Pirke D’Rebbi Eliezer chapter 10 say: Rabbi Hananiah says, PEOPLE FROM ALL THE SEVENTY NATIONS WERE PRESENT IN THAT BOAT, each one with his idols in his hand (cf. 1:5). [I.e. the story of Jonah has universal application.] They prostrated to their idols, saying, “Let each one call in the name of his gods and the god that answers us and saves us from this trouble is God”. Jonah was asleep until the captain of the boat came and aroused him. When Jonah told him he was a Hebrew, the captain said, “We have heard that the God of the Hebrews is great. Rise and call to your God: perhaps He will have pity on us and perform miracles for us as He did for you at the Red Sea “. Jonah said, “I will not deny that this trouble has come upon you because of me. Throw me into the sea and it will become calm”. Rabbi Shimon says: The sailors did not want to throw Jonah into the sea, but after throwing all their baggage into the sea and trying in vain to row back to the shore, they took Jonah and lowered him up to his ankles into the water. The sea started becoming calmer, but when they hoisted him up again it started to rage again. They lowered him in up to his belly and it became calm; they pulled him up and it raged again. They lowered him down to his neck and it became calm, but when they pulled him up again it continued raging, until they threw him in completely - and the sea became calm. [↑](#footnote-ref-38)
39. The whole concept of “Gilgul”, “Re-incarnation”, really is essentially connected to the quality of Mashiach ben Yosef: Just as the soul returns to rectify the damage it caused and fulfill HaShem’s will, which it failed to do in its first life; so too, Mashiach ben Yosef comes in response to Adam’s initial sin, to attempt to subsequently rectify the world of that damage that occurred in man’s first “life” or “state”, by Adam HaRishon. – Vilna Gaon based on the Zohar 1:71b. [↑](#footnote-ref-39)
40. Nineveh was the largest city in the world for some fifty years. The ideogram means "house or place of fish," and was perhaps due to popular etymology (comp. Aramaic "nuna," denoting "fish"). - Jewish Encyclopedia: Nineveh. (I suspect that Jonah, the fish man, had some far reaching effects on this great city.) [↑](#footnote-ref-40)
41. Mishneh Torah Teshuva 2:2 [↑](#footnote-ref-41)
42. The Vilna Gaon teaches (Kol HaTor 2:75) that one of the missions of Mashiach ben Yosef is to be a: “מוכיח לתשובה”, that is, to give rebuke and spur the masses to repent. This furthers the goal of tikun olam by having people remove themselves from tumah and sin and return to serving HaShem and doing good in the world; eventually to the extent that the rectification can be done for the sin of Adam and Chava, in Gan Eden. [↑](#footnote-ref-42)
43. Matityahu (Matthew) 12:40 For as Jonah was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth. [↑](#footnote-ref-43)
44. See 3:7 [↑](#footnote-ref-44)
45. The Hebrew phrase ***yimakh shemo*** ימח שמו "May his name be obliterated" is a curse placed after the name of particular enemies of the Jewish people. A variant is *yimakh shemo ve zikhro* ימח שמו וזכרו "Obliterate his name and his memory." *Yimakh shemo* is one of the strongest curses in the Hebrew language. [↑](#footnote-ref-45)
46. A Succah is the three sided shelter we live in during the Feast of Tabernacles. [↑](#footnote-ref-46)
47. Castor-oil plant? [↑](#footnote-ref-47)
48. The gourd of Jonah was enormous. Before its appearance Jonah was tortured by the heat and by insects of all kinds, his clothes having been burned by the heat of the belly of the fish; he was tortured again after the worm had caused the gourd to wither. This brought Jonah to pray that G-d should be a merciful ruler, not a strict judge - Pirke Rabbi Eliezer 10; Yalkut. 551. [↑](#footnote-ref-48)
49. A **zygote** (from Greek ζυγωτός *zygōtos* ”joined” or “yoked”, from ζυγοῦν *zygoun* ”to join” or “to yoke”), is the initial cell formed when two gamete cells (a sperm and an egg for example) are joined by means of sexual reproduction. In multicellular organisms, it is the earliest developmental stage of the embryo.  [↑](#footnote-ref-49)
50. Rosh HaShana is the new year for counting years that is also known as “Judgment Day”. [↑](#footnote-ref-50)
51. The Day of Atonement [↑](#footnote-ref-51)
52. Vayakhel 199a ff [↑](#footnote-ref-52)
53. Yonah (Jonah) 1:8 [↑](#footnote-ref-53)
54. Yonah (Jonah) 2:3 [↑](#footnote-ref-54)
55. Yeshayahu (Isaiah) 25:8 [↑](#footnote-ref-55)
56. Yonah (Jonah) 2:11 [↑](#footnote-ref-56)
57. Bibliography: Pirke De Rabbi Eliezer, (The Chapters Of Rabbi Eliezer The Great) According To The Text Of The Manuscrpt Belonging To Abraham Epstein Of Vienna, Translated and annotated with introduction and indices by Gerald Friedlander, 1916 [↑](#footnote-ref-57)
58. Pg. 73 [↑](#footnote-ref-58)
59. The language of the Court, Bet Din continues in this pericope further addressing Gentile judgment and Hakham Shaul as a Courtier. [↑](#footnote-ref-59)
60. Contextually Hakham Shaul is speaking to Gentiles or possibly even Gentile converts. Therefore, his address must show the Gentile that he as an individual is incapable of passing “judgment” on others be they Gentiles or Jews.

**Αναπολόγητος** – *anapologetos* “without defense” clearly speaks to those who are without any defense for their actions. **Αδικος -** *ádikos* is a similar legal synonym meaning to be unjust or to lack righteousness/generosity. According to Zodhiates, the basic meaning of this word involves the assertion by human society of a certain standard expected by its people, which, if not kept, can bring forth ensuing judgment. Zodhiates, S. (2000, c1992, c1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, TN: AMG Publishers. Strong’s G1349 [↑](#footnote-ref-60)
61. Hakham Rabbi Dr. Yoseph ben Haggai’s rendition [↑](#footnote-ref-61)
62. See especially verses 24-30 of Shofetim 5 [↑](#footnote-ref-62)
63. Tosefta Sanhedrin 7:1 [↑](#footnote-ref-63)
64. Young, Brad, *Meet the Rabbis*, Hendrickson Publishers, Third Printing 2008 p. 52 [↑](#footnote-ref-64)
65. Yeshayahu 1:11 [↑](#footnote-ref-65)
66. Ibid 56:7ff [↑](#footnote-ref-66)
67. The Mishnah, Artscroll Mishnah Series, A New Translation with Commentary Yad Avraham Anthologized from Talmudic Sources and Classic Commentators, Peah p. 15 [↑](#footnote-ref-67)
68. Lopes Cardozo, Nathan T. *The Written and Oral Torah: A Comprehensive Introduction*. Northvale, N.J: Jason Aronson Inc., 1997. pp 123-5 [↑](#footnote-ref-68)
69. Corresponding to 1st Hakham, 2nd Hakham and Apostle 3rd of the bench of three - Chokhmah, Bina and Da’at [↑](#footnote-ref-69)
70. 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-70)
71. Connected with the concept of Yir’ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop [↑](#footnote-ref-71)
72. 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-72)
73. Fear, Yir’ah is related to the Chazan or Bishop (Sheliach/Apostle of the Congregation) [↑](#footnote-ref-73)
74. Here love, agape is associated with the Masoret – Catechist – Evangelist [↑](#footnote-ref-74)
75. Abodah Zarah [↑](#footnote-ref-75)
76. As noted above this is an exact statement for understanding the true nature of idolatry. Humanity that follows the creation rather than the Creator is a civilization of idolatry. [↑](#footnote-ref-76)
77. The contrast of G-d’s wrath is given in terms of **Creator, who is blessed for eternity,** meaning there is no end to His blessings. [↑](#footnote-ref-77)
78. Note that no intermediary or intercessor could intervene. This is the action of G-d upon the deserving wicked. What is evident contra Dodd is the “judgment of G-d” as a judicial act. Dodd, C. H. *The Epistle of Paul to the Romans*. 7th Edition. London : Hodder & Stoughton, 1940. p. 55. However, we must refer to the opening pericope of our present Igeret (Letter) to the Romans. Romans 1:1 “Hakham Shaul, a **courtier** of Yeshua HaMashiach, called to be a Sh’liach, set apart by the Mesorah **of God.**” Hakham Shaul’s language is judicial. Therefore, we must read certain phrase as if we were in a judicial setting. Regardless the act is deliberate and a reaction to the conduct of the wicked. [↑](#footnote-ref-78)
79. According to Dodd **παραδίδωμι** – *paradidomi* the disastrous progress of evil in society is presented as a natural process of cause and effect, and not as the direct act of God. Dodd, C. H. *The Epistle of Paul to the Romans*. 7th Edition. London : Hodder & Stoughton, 1940. p.55 However, we must assert that this “cause and effect” is middah kneged middah” and in turn the “judgment of G-d. Yet we must also concede to understand that actively judges the wicked. [↑](#footnote-ref-79)
80. Hakham Shaul shows that the mindset of these men who resemble Jannes and Jambres in character is very corrupt. *Because men are such fools and that is why God has given them over to the filthy things their hearts desire. And they do shameful things with each other.* [↑](#footnote-ref-80)
81. Hakham Shaul outlines idolatry in perfect clarity. However, the idolatry that he is outlining is not the idolatry that the B’ne Yisrael has ever succumbed too. The present “idolatry” is in every sense true idolatry; however, the circumstances mentioned by Hakham Shaul are “pagan idolatry” rather than what Yisrael has experienced. As such, pagan idolatry results in the deprivation of the human body created after the “image” of G-d. Furthermore, the deprivation of the “body” becomes communal and therefore, obliteration of societal ethics and mores. [↑](#footnote-ref-81)
82. They do shameful things with each other. [↑](#footnote-ref-82)
83. Cf. 1 Cor. 15:45 [↑](#footnote-ref-83)
84. Neusner, Jacob. *Recovering Judaism: The Universal Dimension of Jewish Religion*. Minneapolis, MN: Fortress Press, 2001. pp. 97-136 [↑](#footnote-ref-84)
85. Cf. Yesha’yahu (Isa) 46:10 [↑](#footnote-ref-85)
86. Cf. Mk. 1:11 [↑](#footnote-ref-86)