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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2021**  [**https://www.betemunah.org/**](about:blank)  **E-Mail:** [**gkilli@aol.com**](about:blank) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2021**  [**https://torahfocus.com/**](about:blank)  **E-Mail:** [**waltoakley@charter.net**](about:blank) |

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Heshvan 10, 5782- October 15/16, 2021** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

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

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

**Shabbat: “Vaya Shav Yisrael”**

**Sabbath: “And abode Israel”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּשֶׁב יִשְׂרָאֵל** |  | **Saturday Afternoon** |
| **“Vayahav Yisrael”** | Reader 1 – B’Midbar 25:1-3 | Reader 1 – B’Midbar 26:4-6 |
| **“And abode Israel”** | Reader 2 – B’Midbar 25:4-6 | Reader 2 – B’Midbar 26:7-9 |
| **“Morada Israel”** | Reader 3 – B’Midbar 25:7-9 | Reader 3 – B’Midbar 26:10-14 |
| B’Midbar (Num.) 25:1 – 26:3 | Reader 4 – B’Midbar 25:10-12 |  |
|  | Reader 5 – B’Midbar 25:13-15 | **Monday and Thursday Mornings** |
| Joel 4:18-21 + Amos 1:1-8 | Reader 6 – B’Midbar 25:16-18 | Reader 1 – B’Midbar 26:4-6 |
| Psalms: 104:19-26 | Reader 7 – B’Midbar 26:1-3 | Reader 2 – B’Midbar 26:7-9 |
| Mk 11:12-14; Lk 13:1-9 | Maftir – B’Midbar 26:1-3 | Reader 3 – B’Midbar 26:10-14 |

**Blessings Before Torah Study**

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

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

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

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

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

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

**May Ha-Shem bestow 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 performing acts of kindness; and there is no maximum amount of Torah that a person must study.**

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

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach…**He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

**Special Requests from His Eminence Hakham Dr. Yosef ben Haggai:**

He Who blessed our holy matriarchs, Sarah, Rebecca, Rachel and Leah, Miriam the Prophetess. Abigail, and Esther daughter of Abigail – may He bless the sick mother of three children HE Giberet Hannah bat Sarah (the much-loved niece of HH Giberet Giborah bat Sarah) and send her a complete recovery in all her organs and all her blood vessels. Please HaShem, heal her now. Please HaShem, heal her now. Please HaShem, heal her now among the other sick people of Your people Israel. And so may it be His will, and we all will say with one voice: AMEN ve AMEN

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**Summary of the Torah Seder**

* **The Sin of Baal Peor – Numbers 25:1-9**
* **Phinehas’ reward – Numbers 25:10-15**
* **War declared against the Midianites – Numbers 25:16-18**
* **The Second Census – Numbers 25:19 – 26:3**

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 25:1 - 26:3**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. Israel settled in Shittim, and the people began to commit harlotry with the daughters of the Moabites. | 1. And Israel dwelt in the place, which is called Shittim, on account of the (Shetutha) foolishness and depravity which were among them. And the people began to profane their holiness, and to strip their bodies to the image of Peor, and commit fornication with the daughters of the Moabites, who brought out the image of Peor, concealed under their bundles. |
| 2. They invited the people to the sacrifices of their gods, and the people ate and prostrated themselves to their gods. | 2. And they invited the people to the sacrifices of their idols; and the people ate in their feasts and bowed themselves to their idols. |
| 3. Israel became attached to Baal Peor, and the anger of the Lord flared against Israel. | 3. And the people of the house of Israel joined themselves to Baal-Peor, like the nail in the wood, which is not separated but by breaking up the wood (or, with the splinters). And the anger of the LORD was kindled against Israel. |
| 4. The Lord said to Moses, "Take all the leaders of the people and hang them before the Lord, facing the sun, and then the flaring anger of the Lord will be removed from Israel. | 4. And the LORD said to Mosheh, Take all the chiefs of the people, and appoint them for judges, and let them give judgment to put to death the people who have gone astray after Peor, and hang them before the Word of the LORD upon the wood over against the morning sun, and at the departure of the sun take them down and bury them and turn away the strong anger of the LORD from Israel. |
| 5. Moses said to the judges of Israel, "Each of you shall kill the men who became attached to Baal Peor. | 5. And Mosheh said to the judges of Israel, Slay everyone a man of his tribe of those who have joined themselves to the idol of Peor. |
| 6. Then an Israelite man came and brought the Midianite woman to his brethren, before the eyes of Moses and before the eyes of the entire congregation of the children of Israel, while they were weeping at the entrance of the Tent of Meeting. | 6. And behold, a man of the sons of Israel came, holding a Midianitess, and brought her to his brethren, in the sight of Mosheh and all the congregation of the children of Israel. He answered and said to Mosheh, what is it (that is wrong) to have company with her? If you say, it is forbidden, did you not yourself take a Midianitess, the daughter of Jethro? When Mosheh heard, he trembled and swooned. But they wept, and cried, Listen! And they stood at the door of the tabernacle of ordinance. |
| 7. Phinehas the son of Eleazar the son of Aaron the kohen saw this, arose from the congregation, and took a spear in his hand. | 7. And Phinehas bar Elazar-bar Aharon, the priest, saw, and, remembering the ordination, answered, and said: He who ought to kill, let him kill! Where are the lions of the tribe of Jehudah? When they saw, they were quiet. And he arose from among his Sanhedrin and took a lance in his hand. |
| 8. He went after the Israelite man into the chamber and drove [it through] both of them; the Israelite man, and the woman through her stomach, and the plague ceased from the children of Israel. | 8. Twelve miracles were wrought for Phinehas at the time that he went in after the man of Israel with the Midianitha. The first sign was, (1) He would have parted them but could not; (2) Their mouth was closed, that they could not cry out; for had they cried out, they would have been rescued; (3) He drove the lance through both of them; (4) The lance remained fixed in the wound; (5) When he bare them aloft, the lintel was uplifted for him until he had gone forth; (6) He carried them through the whole camp, six miles, without fatigue; (7) He held them up by his right arm, in sight of their kindred, who had no power to hurt him; (8) The lance was made strong so as not to be broken with the load; (9) The iron transpierced them, but was not withdrawn; (10) An angel came and made bare their corpses in sight of the people; (11) They lingered alive till they had been carried through the entire camp, lest the priest in the tabernacle should be defiled by the dead; (12) Their blood thickened so as not to flow upon him; but when he had borne them through the camp, it brake forth, and they died. Answering, he said before the LORD of the world, can it be that, on account of these, twenty and four thousands of Israel will die? Immediately the compassions of Heaven were moved, and the plague was stayed from the children of Israel. |
| 9. Those that died in the plague numbered twenty-four thousand. | 9. And the number who died by the pestilence was twenty and four thousand. |
| 10. The Lord spoke to Moses, saying: | 10. AND the Lord spake with Mosheh, saying: |
| 11. Phinehas the son of Eleazar the son of Aaron the kohen has turned My anger away from the children of Israel by his zealously avenging Me among them, so that I did not destroy the children of Israel because of My zeal. | 11. Phinehas the zealous, the son of Elazar bar Aharon, the priest, hath turned away mine anger from the children of Israel, in that, when zealous with My zeal, he hath slain the sinners who were among them; and for his sake I have not destroyed the children of Israel in My indignation. |
| 12. Therefore, say, "I hereby give him My covenant of peace. | 12. Swearing by My Name, I say to him, Behold, I decree to him My covenant of peace, and will make him an angel of the covenant, that he may ever live, to announce the Redemption at the end of the days. |
| 13. It shall be for him and for his descendants after him [as] an eternal covenant of kehunah, because he was zealous for his God and atoned for the children of Israel." | 13. And because they defamed him, saying, Is he not the son of Phuti, the Midianite? behold, I will make him to possess the high priesthood; and because he took the lance with his arm, and struck the Midianitess in her body, and prayed with his mouth for the people of the house of Israel, the priests shall be held worthy of the three gifts of the shoulder, the cheek-bone, and the inwards; and it shall be to him, and to his sons after him, an everlasting covenant of consecration, because he was zealous for the Lord, and propitiated for the children of Israel. |
| 14. The name of the Israelite man who was killed, who was slain with the Midianite woman was Zimri the son of Salu, the chieftain of the Simeonite paternal house. | 14. Now the name of the man of Israel who was slain with the Midianitha was Zimri bar Salu, a chief of the house of his fathers of the tribe of Shemeon. |
| 15. And the name of the Midianite woman who was slain was Cozbi the daughter of Zur, a national leader of a paternal house in Midian. | 15. And the name of the Midianite woman who was killed was Kosbi, daughter of Zur, who was called Shelonae, a daughter of Balak, the prince of the people of Moab, whose dwelling-place was in Midian. |
| 16. The Lord spoke to Moses saying: | 16. And the Lord spake with Mosheh, saying: |
| 17. Distress the Midianites, and you shall smite them. | 17. Trouble the Midianites and slay them, |
| 18. For they distress you with their plots which they contrived against you in the incident of Peor and in the incident of Cozbi their sister, the daughter of the Midianite chieftain, who was slain on the day of the plague [that had come] because of Peor. | 18. because they troubled you by their deceitful counsels when they beguiled you in the matter of Peor, and of Kosbi their sister, daughter of the prince of Midian, who was slain in the day of the plague for the matter of Peor. |
|  |  |
| 1. It was after the plague, that the Lord spoke to Moses and to Eleazar the son of Aaron the kohen, saying: | 1. And it came to pass after the plague, that the compassions of the heavens were turned to avenge His people with judgment. And the Lord spake to Mosheh and Elazar bar Aharon the priest, saying: |
| 2. Take a census of all the congregation of the children of Israel from twenty years old and upwards, following their fathers' houses, all that are fit to go out to war in Israel. | 2. Take the sum of the account of the whole congregation of the Beni Israel, from twenty years old and upward, according to the house of their fathers, of every one who goeth forth with the host in Israel. |
| 3. Moses and Eleazar the kohen spoke with them in the plains of Moab by the Jordan at Jericho, saying: | 3. And Mosheh and Elazar the priest spake with the leaders, and commanded that they should number them in the plain of Moab, by the Jordan (over against) Jericho, saying |

**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.

**Reading Assignment:**

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

By: Rabbi Yitzchaq Magriso

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

Vol. 14 – “Numbers – II – Final Wonderings,” pp. 212-234.

**Rashi Commentary for: ‎** **B’Midbar (Num.) 25:1 - 26:3**

**Chapter 25**

**1 in Shittim** That is its name.-[Sanh. 106a]

**to commit harlotry with the daughters of Moab** As a result of Balaam’s advice, as is stated in [the chapter entitled] "Cheilek’ (Sanh. 106a).

**2 and prostrated themselves to their gods** When his urge overcame him, and he said to her, “Submit to me,” she took out an image of Peor from her bosom and said to him, “Bow down before this.” -[Sifrei Balak 1]

**3 Peor** - [ פְּעוֹר was so named] because before it they bared [פּוֹעֲרִין] their anus before it and relieved themselves. This was the manner of its worship. -[Sifrei Balak 1]

**and the anger of the Lord flared against Israel** He sent a plague upon them.

**4 Take all the leaders of the people** to judge those who worshipped Peor.- [Sanh. 35a]

**and hang them** The [idol] worshippers.

**and hang them** Heb. הוֹקַע . This refers to [death by] hanging, as we find with the sons of Saul [where a similar expression is used,] “and we shall hang them (הוֹקַעֲנוּם) for the Lord” (II Sam. 21:6), and there hanging is specifically mentioned. Idolatry is [punishable] by stoning, and all those stoned are also hanged [as is stated in Sanh. 45b according to Rabbi Eliezer].

**facing the sun** for all to see. The Midrash Aggadah (Mid. Tanchuma Balak 19) says: The sun identified the sinners, for the cloud folded back from the area above him and the sun shone on him.-

**5 Each of you shall kill the men** Each one of the Israelite judges executed two, and there were eighty-eight thousand Israelite judges, as is stated in Sanhedrin [18a].

**6 Then an Israelite man came** The tribe of Simeon gathered around Zimri, who was their prince, and they said to him, “We have been sentenced to death, yet you sit there [and remain silent] etc.,” as it is related in [the chapter of] Elu hen hanisrafin’ (Sanh. 82a).

**the Midianite woman** Cozbi the daughter of Zur (see verse 15).

**before the eyes of Moses** They said to him, “Moses, is this one forbidden or is she permitted? If you say it is forbidden, who permitted for you the daughter of Jethro...?” as is stated there (Sanh. 82a).

**while they were weeping** The law [that anyone cohabiting with a non-Jewish woman is to be executed by zealots] eluded him. [Therefore,] they all burst out weeping. At the incident of the golden calf Moses [successfully] confronted six hundred thousand as it says, “He ground it until it was powder...” (Exod. 32:20), yet here he appeared so helpless? However, [this happened] so that Phinehas should come and take what was due to him.- [Mid. Tanchuma Balak 20]

**7 Phinehas...saw** He saw the deed and reminded himself of the law. He said to Moses, “I learned from you, ‘If someone cohabits with an Aramean [heathen] woman, zealots have a right to strike him [dead].’ ” He replied to him, “Let the one who reads the letter be the agent to carry it out.” Immediately, “he took a spear in his hand....”-[Sanh. 82a]

**8 into the chamber** Into the tent.

**through her stomach** Heb. קֳבָתָהּ , as in, “the jaw and the maw (וְהַקֵּבָה) ” (Deut. 18:3). He aimed for the male organ of Zimri and her female organs and everyone saw that he had not killed them for nothing. Many miracles happened to him..., as it is related there (Sanh. 82b).

**11** **Phinehas the son of Eleazar the son of Aaron the kohen:**Since the tribes were disparaging him, saying, Have you seen the son of Puti, whose mother’s father [Jethro] fattened (פִּטֵּם) calves for idols (See Rashi, Exod. 6:25), and who killed a chieftain of an Israelite tribe? For this reason, Scripture traces his pedigree to Aaron. — [Sanh. 82b, Num. Rabbah 21:3, Mid. Tanchuma Pinchas 2]

**by his zealously avenging Me:**Heb. אֶתקִנְאָתִי בְּקַנְאוֹ, by his avenging My vengeance, by his releasing the wrath that I should have released. The term קִנְאָה always denotes someone motivated to take vengeance for some matter, in old French, enprenemant.

**12** **My covenant of peace:**That it should be a covenant of peace for him. Just as a man owes gratitude and favor to someone who did him a favor, so here God expressed to him His feelings of peace.

**13** **It shall be:**This covenant of Mine [mentioned in the previous verse] shall be for him.

**an eternal covenant of kehunah:**Although the kehunah had already been given to Aaron’s descendants, it had been given only to Aaron and his sons who were anointed with him, and to their children whom they would beget after their anointment. Phinehas, however, who was born before that and had never been anointed, had not been included in the kehunah until now. And so, we learn in [Tractate] Zevachim [101b], “Phinehas was not made a kohen until he killed Zimri.”

**for his God:**Heb. לֵאלֹהָיו, for the sake of his God, as in (11:29), “Are you zealous for my sake (לִי)?” and (Zech. 8:2), “I am zealous for Zion (לְצִיּוֹן)”-for the sake of Zion.

**14** **The name of the Israelite man:**In the place it [Scripture] traces the lineage of the righteous man for praise, it traces the lineage of the wicked man for shame. — [Mid. Tanchuma Pinchas 2, Num. Rabbah 21:3]

**the chieftain of the Simeonite paternal house:**Of one of the five paternal houses belonging to the tribe of Simeon. Another interpretation: To proclaim the praise of Phinehas, for although he [Zimri] was a chieftain, he [Phinehas] did not refrain from acting zealously against a profanation of the Divine Name. This is why Scripture tells us the name of the one who was slain. — [Mid. Aggadah]

**15** **The name of the slain… woman…:**To inform you of the hatred of the Midianites [toward Israel], for they submitted a princess to prostitution to entice Israel into sin. — [Mid. Tanchuma Pinchas 2, Num. Rabbah 21:3]

**a national leader:**One of the five Midianite kings: “Evi, Rekem, Zur…” (31:8). He was the most prominent of them all, as it says, “a national leader.” But because he degraded himself by abandoning his daughter, he is listed only as the third [king]. — [Mid. Tanchuma Pinchas 2]

**a paternal house:**There were five paternal houses in Midian: Ephah, Epher, Hanoch, Abida, and Elda’ah (Gen. 25:4). This was the king of one of them.

**17** **Distress:**Heb. צָרוֹר, like זָכוֹר, ‘remember,’ (Exod. 20:8), and שָׁמוֹר, ‘keep’ (Deut. 5:12); a term describing a continual action [as if to say,] You must [constantly] show hostility toward them.

**18** **For they distress you… in the incident of Cozbi:**By submitting their daughters for prostitution so as to entice you to stray after Peor. He did not order the destruction of Moab for the sake of Ruth, who was destined to issue from them, as is stated in [Tractate] Bava Kamma [38b].

**1** **It was after the plague:**This can be compared to a shepherd whose flock was intruded by wolves who killed some of them [his sheep]. He counted them to know how many were left. Another interpretation: When they left Egypt and were entrusted to Moses, they were delivered to him with a number. Now that he was close to death and would soon have to return his flock, he returns them with a number. — [Mid. Tanchuma Pinchas 4, Num. Rabbah 21:7]

**2** **following their fathers’ houses:**Their lineage followed their father’s tribe, not their mother’s. — [B.B. 109b]

**3** **Moses and Eleazar the kohen spoke with them:**They spoke with them concerning this, namely that the Omnipresent had commanded to count them.

**saying:**They said to them, “You must be counted.”

**Ketubim:** **Psalm 104:19-26**

| **Rashi** | **Targum** |
| --- | --- |
| 1. My soul, bless the Lord. My God, You are very great, You are attired with majesty and beauty. | 1. Bless, O my soul, the name of the LORD. O LORD my God, You are greatly exalted; You have put on praise and splendor. |
| 2. [You] enwrap Yourself with light like a garment; [You] extend the heavens like a curtain. | 2. Who wraps Himself in light like a sheet, who stretches out the heavens like a curtain. |
| 3. Who roofs His upper chambers with water, Who makes clouds His chariot, which goes on the wings of the wind. | 3. Who covers His chambers with water like a building with beams; who placed His chariot, as it were, upon swift clouds; who goes on the wings of an eagle. |
| 4. He makes winds His messengers, burning fire His ministers. | 4. Who made his messengers as swift as wind; his servants, as strong as burning fire. |
| 5. He founded the earth on its foundations that it not falter to eternity. | 5. Who lays the foundation of the earth upon its base, so that it will not shake for ages upon ages. |
| 6. You covered the deep as [with] a garment; the waters stand on the mountains. | 6. You have covered over the abyss as with a garment; and the waters split on the mountains and endure. |
| 7. From Your rebuke they fled; from the sound of Your thunder, they hastened away. | 7. At Your rebuke, they will flee, flowing down; at the sound of Your shout, they will be frightened, pouring themselves out. |
| 8. They ascended mountains, they descended into valleys to this place, which You had founded for them. | 8. They will go up from the abyss to the mountains, and descend to the valleys, to this place that You founded for them. |
| 9. You set a boundary that they should not cross, that they should not return to cover the earth. | 9. You have placed a boundary for the waves of the sea that they will not cross, lest they return to cover the earth. |
| 10. He **sends** the springs into the streams; they go between the mountains. | 10. Who releases springs into rivers; they flow between the mountains. |
| 11. They water every beast of the field; the wild donkeys quench their thirst. | 11. They water all the wild animals; the asses will break their thirst. |
| 12. Beside them the fowl of the heavens dwell; from between the branches they let out their voices. | 12. The birds of heaven will settle on them; they will give out a sound of singing from among the branches. |
| 13. He waters the mountains from His upper chambers; from the fruit of Your works the earth is sated. | 13. Who waters the mountains from his upper treasury; the earth will be satisfied with the fruit of your deeds. |
| 14. He causes grass to sprout for the animals and vegetation for the work of man, to bring forth bread from the earth. | 14. Who makes grass grow for beasts, and herbs for the cultivation of the son of man, that bread may come forth from the earth; |
| 15. And wine, which cheers man's heart, to make the face shine from oil, and bread, which sustains man's heart. | 15. And wine that gladdens the heart of the son of man, to make the face shine by oil; and bread will support the heart of the son of man. |
| 16. The Lord's trees are sated, the cedars of Lebanon, which He planted. | 16. The trees that the LORD created are satisfied, the cedars of Lebanon that He planted: |
| 17. Where birds nest; as for the stork-the high junipers are its home. | 17. Where the birds make nests; the stork's dwelling is in the cypresses. |
| 18. The lofty mountains for the ibexes; the rocks a shelter for the hyraxes. | 18. The high mountains are for the wild goats; the rocks are security for the conies. |
| 19. **He made the moon for the appointed seasons**; the sun knows its setting. | 19. **He made the moon to calculate times by**; the sun knows the time of his setting. |
| 20. You make darkness, and it is night, in which every beast of the forest moves about. | 20. You will make darkness and it will be night; in it all the beasts of the forest creep about. |
| 21. The young lions roar for prey and to beg their food from God. | 21. The offspring of lions roar to find food, and to seek their sustenance from God. |
| 22. When the sun rises, they gather in and couch in their dens. | 22. The sun will shine, they gather together; and they lay down in their dwelling place. |
| 23. Man goes out to his work, to his labor until evening. | 23. A son of man will go forth to his work and to his cultivation, until the sunset of evening. |
| 24. How great are Your works, O Lord! **You have made them all with wisdom**; the earth is full of Your possessions! | 24. How many are Your works, O LORD! **You have made all of them in wisdom**; the earth is full of your possessions. |
| 25. This sea-great and wide; there are creeping things and innumerable beasts, both small and large. | 25. This sea is great and broad in extent; creeping things are there without number, both tiny creatures and large. |
| 26. There the ships go; You formed this leviathan with which to sport. | 26. There the ships go about, and this Leviathan You created for the sport of the righteous at the supper of His dwelling place. |

**Rashi’s Commentary on Psalms 104:19-26**

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

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

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

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

24. **Your possessions:**Heb. קנינך, the acquisition that you have acquired, like ([Gen. 14:19)](https://www.chabad.org/8209#v19): “Owner (קנה) of heaven and earth.” All is acquired by You.

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

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

**Meditation from the Psalms**

**Tehillim (Psalms) 104:19-26**

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

**Bamidbar (Numbers) 25:1 – 26:3**

**Joel 4:18-21 + Amos 1:1-8**

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

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

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

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

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

Since this is the psalm for Rosh Chodesh, and since Rosh Chodesh was this week, lets spend a bit of time studying some aspects of Rosh Chodesh.

The first Rosh Chodesh was Adam’s birthday. That first Rosh Chodesh was also Rosh HaShanah.[[7]](#footnote-7) Man’s relationship with Rosh Chodesh, therefore, has special meaning as Adam‘s birthday and the birthday of the world. That first Rosh Chodesh was also the day when Adam and Chava sinned and crashed the world. That fateful Rosh Chodesh was also the day that Adam repented and was forgiven.

We know that Rosh HaShanah is a day of atonement for the sin of Adam, for it is the day which Adam sinned and was forgiven. Just as Rosh HaShanah is the first day of the solar cycle, so too Rosh Chodesh is the first day of the lunar cycle. On Rosh HaShana we do not bring the sacrifice of Rosh Chodesh. The Gemara, in Eruvin, explains that one Korban is sufficient for Rosh HaShana and for Rosh Chodesh. Rav Tzadok explains that both korbanot come to atone for the same sin, the sin of Adam HaRishon.[[8]](#footnote-8)

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

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

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

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

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

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

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

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

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

Morning (Shacharit)

Afternoon (Mincha)

Shabbat

Rosh Chodesh

Pesach

Hag ha-Matza the first day

Hag ha-Matza the seventh day

Hag ha-Bikkurim - Shavuot

Yom Teruah

Yom HaKippurim

Succoth

The Rosh Chodesh sacrifices are identical in number and in kind with those of Pesach and Shavuot. In post Temple times, a Musaf service was established for Rosh Chodesh along with the other festivals. Rosh Chodesh was marked by many festive elements. There was a celebratory meal, and family gatherings were a natural for such occasions.[[9]](#footnote-9)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. We rest on festivals; women rest on Rosh Chodesh.[[10]](#footnote-10) Some have a Minhag to reduce work on Rosh Chodesh.
2. We have a Musaf for festivals; we have a Musaf for Rosh Chodesh.
3. We have special additions (yaale v’yavo) to the Amida for festivals; we have special additions (yaale v’yavo) to the Amida for Rosh Chodesh.
4. We have special sacrifices on the festivals; we have special sacrifices on Rosh Chodesh[[11]](#footnote-11) (Two oxen, a ram, seven lambs and their respective libations of wine, flour, and oil[[12]](#footnote-12)).
5. We have special Torah and Ashlamata (from Parshat Pinchas) for festivals; we have a special Torah and Ashlamata for Rosh Chodesh (from Parshat Pinchas). These special readings interrupt the triennial Torah cycle.
6. We have additional aliyot[[13]](#footnote-13) on festivals; we have an additional aliya on Rosh Chodesh.
7. We say Hallel on Festivals; we say half Hallel on Rosh Chodesh[[14]](#footnote-14).
8. Fasting (mourning) is forbidden on the festivals; fasting (mourning) is forbidden on Rosh Chodesh[[15]](#footnote-15).
9. We eat special meals in honor of the festivals; we eat a special meal or food in honor of Rosh Chodesh[[16]](#footnote-16).
10. We wear special clothes for festivals; we wear special clothes for Rosh Chodesh.
11. Festivals are called Moedim; Rosh Chodesh is called moed[[17]](#footnote-17).
12. We light candles for festivals; some Sephardim light a candle on Rosh Chodesh.
13. Sustenance for festivals is not fixed on Rosh HaShana; sustenance for Rosh Chodesh is not fixed on Rosh HaShana[[18]](#footnote-18).

As to the Minhag to recite Half Hallel on Rosh Chodesh, Rabbi J. B. Soloveitchik in his YahrzeitShiur on 4 Tevet, 5717, explained the statement in Arachin 10b, Rosh Chodesh, which is called *moed,[[19]](#footnote-19)* should require the recitation of Hallel. There is no prohibition to work on this day” as follows: A festival such as Passover possesses sanctity because of:

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

b) Prohibition of work;

c) Obligation to make the pilgrimage to Jerusalem;

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

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

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

The Talmud[[20]](#footnote-20) quotes an amazing comment of Rabbi Simeon ben Lakish that the he‑goat offered on Rosh Chodesh is called “a sin offering unto the Lord” because it is an atonement for HaShem Himself for having made the moon smaller than the sun. Arising out of this is the idea, expressed in the Rosh Chodesh liturgy, that Rosh Chodesh affords pardon for Israel’s sins. Additionally, during the Musaf prayer service of Rosh Chodesh, we call Rosh Chodesh a “time of atonement”. Thus, in atonement, we see another connection between the festivals and Rosh Chodesh.

The Shabbat before Rosh Chodesh is known as Shabbat Mevarchim, which means “the Sabbath of blessing”. We have an additional Ashlamata[[21]](#footnote-21) to prepare us for this special day. After the Torah reading in the Shabbat service, the prayer leader holds the Torah scroll, recites a blessing hoping for a good month, then announces the day of the upcoming week when the new month will begin and the name of the new month.

Shabbat Mevarchim is not observed during the month of Elul to announce the beginning of the month of Tishri, the month in which Rosh HaShana[[22]](#footnote-22) occurs.

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

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

**The First Mitzva**

The first mitzva given to the congregation of Israel is:

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

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

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

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

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

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

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

***Rosh HaShana 22a*** *MISHNA. IF A FATHER AND A SON HAVE SEEN THE NEW MOON, THEY SHOULD BOTH GO [TO JERUSALEM], NOT THAT THEY CAN ACT AS JOINT WITNESSES[[23]](#footnote-23) BUT SO THAT IF ONE OF THEM IS DISQUALIFIED[[24]](#footnote-24) THE OTHER MAY JOIN WITH SOME OTHER WITNESS. R. SIMEON, HOWEVER, SAYS THAT A FATHER AND SON AND ALL RELATIVES ARE ELIGIBLE TO TESTIFY TO THE APPEARANCE OF THE NEW MOON. R. JOSE SAID: IT HAPPENED ONCE WITH TOBIAH THE PHYSICIAN THAT HE SAW THE NEW MOON IN JERUSALEM ALONG WITH HIS SON AND HIS EMANCIPATED SLAVE, AND THE PRIESTS ACCEPTED HIS EVIDENCE AND THAT OF HIS SON AND DISQUALIFIED HIS SLAVE, BUT WHEN THEY APPEARED BEFORE THE BETH DIN THEY ACCEPTED HIS EVIDENCE AND THAT OF HIS SLAVE AND DISQUALIFIED HIS SON.*

*GEMARA. R. Levi said: What is the reason of R. Simeon? — Because it is written, and the Lord spoke unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months,[[25]](#footnote-25) which implies, ‘this testimony shall be valid [when given] by you’.[[26]](#footnote-26) And the Rabbis? — [It implies], this evidence shall be entrusted to you.[[27]](#footnote-27)*

This authority is reiterated in:

***Rosh HaShana 25a*** *Our Rabbis taught: Once the heavens were covered with clouds and the likeness of the moon was seen on the twenty-ninth of the month. The public were minded to declare New Moon, and the Beth din wanted to sanctify it, but Rabban Gamaliel said to them: I have it on the authority of the house of my father’s father that the renewal of the moon takes place after not less than twenty-nine days and a half and two-thirds of an hour and seventy-three halakin.[[28]](#footnote-28) On that day the mother of Ben Zaza died, and Rabban Gamaliel made a great funeral oration over her, not because she had merited it, but so that the public should know that the Beth din had not sanctified the month.[[29]](#footnote-29)*

‘HaShem said to Moses and to Aaron: “... this month shall be for you the beginning of months ...” And at the moment when Moses our teacher received this command, the Holy One, blessed be He, transmitted to him the precise rules for intercalating the New Moon. Thus He made known to Moses the method for establishing the times and the seasons.’[[30]](#footnote-30)

Moses and Aaron were told by HaShem, in the oral law,[[31]](#footnote-31) that normally there should be two witnesses who actually see the new moon, in order to sanctify it on the thirtieth day. If no witnesses come on the thirtieth day, it is automatically sanctified on the thirty-first day.

***Sanhedrin 10b*** *THE INTERCALATION[[32]](#footnote-32) OF THE MONTH BY THREE. [The Tanna of the Mishna] mentions neither the ‘calculation’[[33]](#footnote-33) nor the ‘sanctification’[[34]](#footnote-34) , but the INTERCALATION of the month. [Why then the need of three for this?] Suppose it is not sanctified [on the thirtieth day] it will then be automatically intercalated! — Abaye therefore said: Read then, THE SANCTIFICATION OF THE MONTH. It is also taught to the same effect: The sanctification of the month and the intercalation of the year is to be determined by three. So R. Meir holds. But, asked Raba, does not the Mishna say, the INTERCALATION? — Hence, said Raba, the Mishnah means that the sanctification made on INTERCALATION, that is on the intercalary day,[[35]](#footnote-35) is determined by three; but on the day after it there is to be no sanctification. And this represents the opinion of R. Eliezer b. Zadok, as it has been taught: R. Eliezer b. Zadok says: If the new moon has not been visible in time, there is no need for the Sanctification next day, as it has already been sanctified in Heaven.[[36]](#footnote-36)*

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

Welcoming the Shechinah[[37]](#footnote-37)

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

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

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

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

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

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

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

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

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

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

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

Women do not recite Kiddush Lavanah.

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

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

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

“Originally, the New Moon was not fixed by astronomical calculations, but was solemnly proclaimed after witnesses had testified to the reappearance of the crescent of the moon. On the 30th of each month, the members of the High Court assembled in a courtyard in Jerusalem, named Beit Ya’azek, where they waited to receive the testimony of two reliable witnesses; they then sanctified the New Moon. If the moon’s crescent was not seen on the 30th day, the New Moon was automatically celebrated on the 31st day.”[[38]](#footnote-38)

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

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

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

*“... It is not to be the conjunction of the moon with the sun; not the moon receiving the rays of illumination afresh, that is to induce the beginning of our months, it is not that, to which our celebration of the New Moon is to be dedicated. But each time the moon finds the sun again, each time it receives its rays of light afresh, HaShem wants His people to find Him again and to be illuminated with fresh rays of His light, wherever and however, in running their course, they have had to pass through periods of darkness and obscurity. The moon finding itself again in conjunction with the sun is only a model for our finding ourselves again with HaShem, the rejuvenation of the moon a picture of and an incentive to, our own rejuvenation. Moed is literally conjunction.”[[39]](#footnote-39)*

***Tehillim (Psalms) 104:19****Who* ***appointedst[[40]](#footnote-40)*** *the moon for seasons; the sun knowest his going down.*

**Ashlamatah: Joel 4:18-21 + Amos 1:1-8**

| **Rashi** | **Targum** |
| --- | --- |
| **Joel 4:18-21** |  |
| **18.** And it shall come to pass on that day that the mountains shall drip with wine, and the hills shall flow with milk, and all the springs of Judah shall flow with water, and a spring shall emanate from the house of the Lord and water the valley of Shittim. | 18. And at that time, the mountains shall drip with sweet wine and the hills shall flow with goodness all the watercourses of the house of Judah shall flow with water; and a spring shall come forth from the Sanctuary of the LORD and shall water the Valley of Acacias. |
| **19.** And Egypt shall become desolate, and Edom shall be a desert waste, because of the violence done to the children of Judah, because they shed innocent blood in their land. | 19. Egypt shall become a desolation, and Edom a desolate wilderness, because of the violence done to the people of Judah in whose land they shed innocent blood. |
| **20.** But Judah shall remain forever, and Jerusalem throughout all generations. | 20. But Judah shall be inhabited forever, and Jerusalem for generation after generation. |
| **21.** Now should I cleanse, their blood I will not cleanse, when the Lord dwells in Zion. | 21. Their blood which I avenged on the nations I will avenge again. says the LORD, who caused his Shekinah to dwell in Zion. **{P}** |
|  |  |
| **Amos 1:1-8** |  |
| **1.** The words of Amos, who was among the herdsmen from Tekoa, who prophesied concerning Israel in the days of Uzziah king of Judah and in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake. | **1**. The words of Amos, who was an owner of herds from Tekoa, which he prophesied concerning Israel in the days of Uzziah king of the tribe of the house of Judah, and in the days of Jeroboam son of Joash king of Israel, two years before the coming of the earthquake. |
| **2.** And he said: The Lord shall roar from Zion, and He shall give forth His voice from Jerusalem, and the dwellings of the shepherds shall be cut off, and the choice of the fruitful land shall wither. | **2**. And he said, “The Lord calls from Zion, and lifts up His Memra from Jerusalem; and the dwellings of the kings shall be made desolate, and their mighty cities shall be destroyed.” |
| **3.** So said the Lord: For three transgressions of Damascus, yea for four, I will not return them; Because they threshed the Gileadites with sledges of iron. | **3**. Thus says the Lord, “For three transgressions of Damascus, and for four, I will not forgive them; because they threshed the inhabitants of the land of Gilead with threshings sledges of iron. |
| **4.** And I will send fire into the house of Hazael, and it shall consume the palaces of Ben-Hadad. | **4.** So I will send fire upon Hazaell’s house, and it shall destroy the fortresses of Bar Hadad. |
| **5.** And I will break the bolt of Damascus, and I will cut off an inhabitant from Bikath- Aven, and one who holds the scepter from Beth-eden, and the people of Aram shall be exiled to Kir, says the Lord. | **5**. I will destroy the might of Damascus and wipe out the the inhabitants from the Valley of Aven and the one who wields power from Beth-ede; and the people of Aram shall be exiled to Cyrene”, says the Lord. |
| **6.** So said the Lord: For three transgressions of Gaza, yea for four, I will not return them; Because they carried away captive a whole captivity, to deliver to Edom. | **6**. Thus says the Lord, “For three transgressions of Gaza, and for four, I will not forgive them; because they exiled and entire population, which they handed over to Edom. |
| **7.** And I will send fire into the wall of Gaza, and it shall consume its palaces. | **7**. So I will send fire upon the walls of Gaza and it shall destroy its fortresses. |
| **8.** And I will cut off an inhabitant from Ashdod and one who holds the scepter from Ashkelon, and I will return My hand upon Ekron, and the remnant of the Philistines shall be lost, says the Lord God. | 8. I will wipe out the inhabitants from Ashdod and the one who wields power from Ashkelon; and I will turn the scourge of my power against Ekron, and the remnant of the Philistines shall perish”, says the Lord God. |

**Rashi’s Commentary for: Joel 4:18-21**

**18** **springs:**Heb. אֲפִיקֵי, a place of the source of water.

**and water the valley of Shittim:**According to its apparent meaning, and it will water the valley of Shittim (Targum), and, according to its Midrashic meaning, He will atone for the iniquity of Peor.

**19** **Egypt etc. and Edom:**He juxtaposed them as regards their retribution. You find that, were it not for Egypt, Edom would not exist, as it is stated: (I Kings 11:16 21) “For Joab and all Israel remained [stationed] there for six months etc. every male in Edom.” And it is stated there: (verse 17) “Adad fled, he and some Edomite men etc. And Hadad pleased Pharaoh very much etc. And Hadad etc. that David slept with his fathers etc.” And, at the end, (verse 25) “And he was an adversary to Solomon (sic).” Said the Holy One, blessed be He: I will destroy both of them.

**because of the violence done to the children of Judah:**Because of the violence they did to the children of Judah, viz., that they shed their blood.

**21** **Now should I cleanse, their blood I will not cleanse:**Even if I cleanse them of other sins in their hands, and of the evils they have done to Me, I will not cleanse them of the blood of the children of Judah. When will this come to pass? At the time the Holy One, blessed be He, dwells in Zion.

**Rashi’s Commentary for: Amos 1:1-8**

**1** **who was among the herdsmen:**Heb. בַנֹּקְדִים. Jonathan renders: who was an owner of livestock. Cf. (II Kings 3:4) “Now Mesha the king of Moab was an owner of livestock (נֹקֵד).”

**two years before the earthquake:**Two years before Uzziah was plagued, the day Isaiah prophesied, as it is stated: (Isaiah 6:4) “And the doorposts quaked,” and it is stated: (Zechariah 14:5) “As you fled before the earthquake.”

**2 shall roar from Zion**: From the Holy of Holies the speech emanates.

**and the dwellings of the shepherds shall be cut off:**Jonathan renders: And the dwellings of the kings shall become desolate, and the strength of their walled cities shall be destroyed.

**3** **For three transgressions of etc.:**As it is stated (Job 33:29) “Lo, all these things does God work, twice, yea, thrice, with a man.” But He does not forgive more (according to Shem Ephraim). And here, it is as follows: I have already behaved toward them according to My standard, to forgive them for three transgressions, and if there are more, surely the smaller number is included in the larger amount.

**yea for four I will not return them:**For the fourth transgression, I need no longer return him empty- handed from taking his recompense from Me, and surely since there are many transgressions in their hands; now I will visit upon them the retribution for threshing the inhabitants of Gilead, their neighbors.

**with sledges of iron:**Jonathan renders: morigin of iron. Now that is a sort of file called ‘lime,’ which is made with numerous grooves, and with which they chastise people with tortures, and with them they cut the stubble of the grain to make straw.

**4** **Hazael etc. Ben Hadad:**The kings of Aram, and the head of Aram is Damascus.

**5** **from Bik’ath-Aven:**That is a place in Aram.

**and one who holds the scepter:** [Jonathan renders:] and one who exercises sovereignty. Cf. (Gen. 49:10) “The scepter shall not turn away from Judah,” since the ruler castigates the people with sticks.

**from Beth-Eden:**A place name.

**to Kir:**A place name, where Sennacherib exiled them during the time of Ahaz, as it is stated: “And he went up to Damascus and seized it, and exiled Aram to Kir.” [see II Kings 16:9, where the wording differs.] All the retribution that the prophets of Israel prophesied concerning the nations - the prophets who preceded Sennacherib, e.g. Isaiah and Amos, prophesied concerning the sword of Sennacherib, and Jeremiah and Ezekiel prophesied concerning the sword of Nebuchadnezzar.

**6** **Gaza:**That was a city of the Philistines.

**a whole captivity:**I.e, the captivity of Israel, that the captivity be complete, that no one should escape, for they would stand on the roads and seize those fleeing and deliver them. And so did the people of Tyre, and so to the four sides during the destruction of the Second Temple, as is delineated in the Aggadah of Ha’azinu (Sifre 322), Gaza from the south, Tyre from the north, Damascus from the east, the Arabs from the west, as it is stated: (Isaiah 21: 13) “The harsh prophecy concerning Arabia: In the forest in Arabia did you lodge, on the roads of your cousins.”

**8** **Ashdod… Ashkelon… Ekron -They were the lords of the Philistines. and I will return My hand:**I will smite them repeatedly.

**Verbal Tallies**

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

**October 15, 2021 - Heshvan 10, 5782**

**Bamidbar (Numbers) 25:1–26:3**

**Tehillim (Psalms) 104:19-26**

**Joel 4:18-21 + Amos 1:1-8**

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

LORD - יהוה, Strong’s number 03068.

Sun - שׁמשׁ, Strong’s number 08121.

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

Abode / Dwell - ישׁב, Strong’s number 03427.

Shittim - שׁטים, Strong’s number -7851.

**Bamidbar (Numbers) 25:1-2** And Israel <03478> abode <03427> (8799) in Shittim <07851>, and the people <05971> began <02490> (8686) to commit whoredom <02181> (8800) with the daughters <01323> of Moab <04124>.

2 And they called <07121> (8799) the people <05971> unto the sacrifices <02077> of their gods <0430>: and the people <05971> did eat <0398> (8799), and bowed down <07812> (8691) to their gods <0430>.

3 And Israel <03478> joined <06775> (8735) himself unto Baalpeor <01187>: and the anger <0639> of the LORD <03068> was kindled <02734> (8799) against Israel <03478>.

4 And the LORD <03068> said <0559> (8799) unto Moses <04872>, Take <03947> (8798) all the heads <07218> of the people <05971>, and hang them up <03363> (8685) before <05048> the LORD <03068> against the sun <08121>, that the fierce <02740> anger <0639> of the LORD <03068> may be turned away <07725> (8799) from Israel <03478>.

**Tehillim (Psalms) 104:19** He appointed <06213> (8804) the moon <03394> for seasons <04150>: the sun <08121> knoweth <03045> (8804) his going down <03996>.

**Tehillim (Psalms) 104:22** The sun <08121> ariseth <02224> (8799), they gather themselves together <0622> (8735), and lay them down <07257> (8799) in their dens <04585>.

**Tehillim (Psalms) 104:24** O LORD <03068>, how manifold <07231> (8804) are thy works <04639>! in wisdom <02451> hast thou made <06213> (8804) them all: the earth <0776> is full <04390> (8804) of thy riches <07075>.

**Joel 3:18** And it shall come to pass in that day <03117>, *that* the mountains <02022> shall drop down <05197> (8799) new wine <06071>, and the hills <01389> shall flow <03212> (8799) with milk <02461>, and all the rivers <0650> of Judah <03063> shall flow <03212> (8799) with waters <04325>, and a fountain <04599> shall come forth <03318> (8799) of the house <01004> of the LORD <03068>, and shall water <08248> (8689) the valley <05158> of Shittim <07851>.

**Joel 3:20** But Judah <03063> shall dwell <03427> (8799) for ever <05769>, and Jerusalem <03389> from generation <01755> to generation <01755>.

**Nazarean Talmud**

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

|  |  |
| --- | --- |
| Hakham Shaul’s School of Tosefta, Luqas — Luke | Hakham Tsefet’s School of Peshat  Mordechai — mark |
| Now at the same time some had come to tell him about the Galileans whose blood Pilate had mixed with their sacrifices. And he answered and said to them, “Do you think that these Galileans were sinners worse than all the Galileans, because they suffered these things? No, I tell you, but unless you repent you will all perish as well! Or those eighteen on whom the tower in Siloam fell and killed them—do you think that they were sinners worse than all the people who live in Yerushalayim? No, I tell you, but unless you repent, you will all perish as well!”  And he gave this analogy: “A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it and did not find any. So he said to the gardener, ‘Behold, for three years I have come looking for fruit on this fig tree and did not find any. Cut it down! Why should it even exhaust the soil?’ But he answered and said to him, ‘Sir, please leave it for this year also, until I dig around it and put manure on it. And if indeed it produces fruit in the coming year, so much the better, but if not, you can cut it down then.’ ” | And on the morrow, they were going out from Bet Chanan, and he Yeshua was hungry. And seeing a fig tree from a distance having leaves, he went toward it, if perhaps he would find anything on it. And coming on (to) it, he found nothing except leaves, for it was not yet the season of figs. And Yeshua responding, said to it, let no one eat of your fruit any more to the (in this) age (or, for this generation). And his talmidim heard. |

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

|  |  |
| --- | --- |
| Mordechai 11:12-14 | 1 Luqas 13:1-9 |

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

**Peshat Hermeneutic Rule #6**

The 6th Peshat hermeneutic rule states, **Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

This hermeneutic rule will allow us to delve further into our pericope’s meaning. Because the content is similar through verbal connection, we can make a connection between the Torah Seder and the Pericope of Mordechai.

Mar 11:13 **let no one eat of your fruit any more**

B’Midbar 25:2 And they called the people unto the sacrifices of their gods; and **the people did eat** and bowed down to their gods. B’Midbar 25:8So the **plague** was stayed from the children of Israel.

Our Torah Seder looks at a group of rebellious individuals who would defy their leader Moshe and G-d in committing idolatry. It is interesting that Hakham Tsefet should use a fig leaf analogy to represent those who defy G-d. Here we draw analogous comparison between Adam HaRishon and the men of our Torah Seder.

Gen 3:6-7 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and **he did eat.** And the eyes of them both were opened, and they knew that they were naked; and they **sewed fig-leaves** together and made themselves girdles. And they heard the voice of the LORD God walking in the garden toward the cool of the day; and the man and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. (JPS)

The fig leaves sewed together were supposed to hide the sin of rebellion, which Adam and Chavah committed against G-d. The fear experienced by Adam and Chavah is seen by implication. They “hid” and cover their naked bodies with fig leaves in order to cover their sin. We would also opine that it is impossible for a physical object to cover a spiritual condition. The sin of rebellion contaminates the soul. The men of our Torah Seder have bathed in rebellion so long that their souls are tainted. It is no longer possible to cover or hide their sin. Therefore, the sin of Adam and Chavah is that of attempting to please G-d through human means.

There is no “redemption and atonement” apart from the gift of G-d, i.e. the Torah. Redemption and atonement cannot be produced without obedience to the “Oracles of G-d” i.e. The Oral Torah. When we read of the “works of the Torah/Nomos,” we need some clarity as to what “works” are being discussed. The proper way to understand the phrase “works” in the present conversation on Adam and Chavah’s covering themselves with “fig leaves” is, as we have stated “**human attempts to please God**.” If we accept that, no human works **devoid of the Torah can please G-d** we have a perfect understanding of Hakham Shaul’s intention in the Igeret to the Romans below. In other words, when we hermeneutically understand these words aright, we understand that we must join G-d’s gift of the Torah with the idea of “being made whole” (redemption). Works that men contrive or imagine apart from the Torah can NEVER produce “redemption,” bring a man to “spiritual wholeness” or bring us into connection with G-d.

Adam and Chavah covered themselves with “fig leaves,” why?

What is of particular interest in this Torah Seder, which must have peaked Hakham Tsefet’s interest is that fact that the **plagues** of Egypt are mentioned along with the plague, which would destroy the scouts that brought back a slanderous report. Rabbi Yitzkhaq Magriso notes that the spies and rebellion by some of the B’ne Yisrael who complained that they should have died in Egypt. Consequently, G-d allows their destruction by the same means that He destroyed Egypt.[[41]](#footnote-41)

This must have sparked Hakham Tsefet’s memory of Yeshua and the fig tree. Looking at the analogy of Adam and Chavah we see that sin is related to the fig tree.

**﻿Berakhot 40a** R. Meir holds that the tree of which Adam ate was the vine, since the thing that most causes wailing to a man is wine, as it says, And he drank of the wine and was drunken.[[42]](#footnote-42) **R. Nehemiah says it was the fig tree, so that they repaired their misdeed with the instrument of it, as it says, And they sewed fig leaves together.[[43]](#footnote-43)**

The fig leaves that covered their body were an attempt to rectify the sin of rebellion. Here we will draw a Prophetic analogy. The covering of fig leaves was because of fear. Adam and Chavah knew they were “naked.” Their sin was exposed.

**Mic 4:4 Each of them will sit under his vine And under his fig tree, With no one to make them afraid, For the mouth of the LORD of hosts has spoken.**

The cure for the bite of a viper is often found in the poison. This simple logic tells us that the fig is analogous of peace and the Messianic era.

Peshat Hermeneutic rule #7 states, **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Maintaining our contextual hermeneutic means that we must look to the Torah Seder for an explanation as to why Hakham Tsefet penned his words.

The men who scouted Eretz Yisreal and brought back a slanderous report sinned by slander against G-d. We are taught that these men would have no part of the Olam HaBa. We must also conclude that they would have no part in the Messianic age.

**Sanhedrin 10:1** All Israelites have a share in the world to come as it is said, your people also will be all righteous/generous, they will inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified (Is. 60:21). And these are the ones who have no portion in the world to come: He who says, the resurrection of the dead is a teaching which does not derive from the Torah, and the Torah does not come from Heaven; and an Epicurean. R. Aqiba says, “Also: He who reads in heretical books, “and he who whispers over a wound and says, *I will put none of the diseases* *upon you which I have put on the Egyptians, for I am the Lord who heals you* (Ex. 15:26).” Abba Saul says, “Also: he who pronounces the divine Name as it is spelled out.”

Note that the plagues of Egypt are mentioned.

**Sanhedrin 10:3** …The spies have no portion in the world to come, as it is said, *Even those men who brought up an evil report of the land died by the plague before the Lord* (Num. 14:37)— *Died—*inthis world. *By the* ***plague****—*inthe world to come.

The Mishnah draws a parallel from within itself[[44]](#footnote-44) and the Torah demonstrating that the plague is an alternative expression for not being able to take part in the Olam HaBa and the Messianic era.[[45]](#footnote-45)

Therefore, we must deduce that the “plague” is related to the idea of not having a part in the Olam HaBa. If we look at Hakham Tsefet’s fig tree, we will see that it too is “**plagued**” and not able to produce. Yeshua tells the tree that it would not produce for anyone in this present age.

The Prophet Yermi’yahu sees the fig tree as a picture of destruction. The foreign nations would come to plunder Yisrael **eating all the fruit of the vine and its figs**.[[46]](#footnote-46)

The Prophet Habakuk in his prayer sees the fig tree as a sign of judgment and possibly the harbinger of Messiah.

Hab 3:17 For though the **fig tree will not blossom**, neither will fruit be in the vines; the labour of the olive will fail, and the fields will yield no food; the flock will be cut off from the fold, and there will be no herd in the stalls; (JPS)

When we unite the Tosefta of Luqas and the Peshat of Hakham Tsefet, we note that Yeshua makes a plea for Teshuba. This great plea in the Tosefta is made three times. The first two are found in the word “repent.” the third is in the analogy of the fig tree. The message is clear. If you do not repent from evil practices, you will have no part in the Olam HaBa. Who is the gardener in the present Tosefta? Is he not the First Parnas/Pastor who leans towards the side of Chesed?

**Next Shabbat: “Pin’chas ben El’a’azar” –**

**“Phinehas, the son of Eleazar”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **פִּינְחָס בֶּן-אֶלְעָזָר** |  | **Saturday Afternoon** |
| **“****Pin’chas ben El’a’azar”** | Reader 1 – B’Midbar 25:10-13 | Reader 1 – B’Midbar 26:19-21 |
| **“****Phinehas, the son of Eleazar”** | Reader 2 – B’Midbar 25:14-18 | Reader 2 – B’Midbar 26:22-24 |
| **“¿Quién puede contar…?”** | Reader 3 – B’Midbar 26:1-3 | Reader 3 – B’Midbar 26:25-27 |
| B’Midbar (Num.) 25:10 – 26:18 | Reader 4 – B’Midbar 26:4-6 |  |
| Ashlamatah: Mal 2:5-7 + 3:1-6, 10 | Reader 5 – B’Midbar 26:7-9 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’Midbar 26:10-12 | Reader 1 – B’Midbar 26:19-21 |
| Psalms: 104:27-35 | Reader 7 – B’Midbar 26:13-18 | Reader 2 – B’Midbar 26:22-24 |
|  | Maftir – B’Midbar 26:16-18 | Reader 3 – B’Midbar 26:25-27 |
| Mk 11:15-19: Luke 19:45-48 | Mal 2:5-7 + 3:1-6, 10 |  |

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) 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!”**

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

Please e-mail any comments to [chozenppl@gmail.com](about:blank)

1. Ibn Ezra [↑](#footnote-ref-1)
2. Shemot Rabbah 15:22 [↑](#footnote-ref-2)
3. Orach Chaim 423 [↑](#footnote-ref-3)
4. see footnote there [↑](#footnote-ref-4)
5. Midrash HaNe’elam, Parshat Vaera [↑](#footnote-ref-5)
6. See Taamei HaMinhagim; these opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-6)
7. Sanhedrin 38b [↑](#footnote-ref-7)
8. Pri Tzadik Bereshit, Rosh Chodesh Kislev [↑](#footnote-ref-8)
9. See I Shmuel (Samuel) 20:18-29 [↑](#footnote-ref-9)
10. Shulchan Aruch (Orach Chayim 417). [↑](#footnote-ref-10)
11. Chullin 60b [↑](#footnote-ref-11)
12. Bamidbar (Numbers) 28:11-15 [↑](#footnote-ref-12)
13. Aliya (literally: go up) in this sense is one called to read the Torah. [↑](#footnote-ref-13)
14. There are two basic reasons for reciting Hallel. First, we recite Hallel on festival days in order to praise HaShem as we celebrate His festival (see RAMBAN, Shoresh 1, who understands that reciting Hallel is part of the mitzva of Simchat Yom Tov). Second, we recite Hallel in order to commemorate a miraculous salvation from danger. [↑](#footnote-ref-14)
15. Shulchan Aruch 418:1 [↑](#footnote-ref-15)
16. Shulchan Aruch, Orach Chayim 419:1-2, Mishna Berurah, Orach Chayim 418:2, Ben Ish Chai, Vayikra 10, 1 Samuel 20:24 [↑](#footnote-ref-16)
17. Bamidbar 10:10, Pesachim 77a and Shavuot 10a, Taanit 29a, Leviticus 23:4 and *Rashi ad loc.* [↑](#footnote-ref-17)
18. The Tur in Hilchot Rosh Chodesh [↑](#footnote-ref-18)
19. An Appointed time. [↑](#footnote-ref-19)
20. Chullin 60b [↑](#footnote-ref-20)
21. 1 Shmuel (Samuel) 20:18-42 [↑](#footnote-ref-21)
22. The Jewish New Year. [↑](#footnote-ref-22)
23. Near relatives being disqualified from offering evidence together. [↑](#footnote-ref-23)
24. I.e., found by the Beth din to be unreliable. [↑](#footnote-ref-24)
25. Shemot (Exodus) 12:1-2. [↑](#footnote-ref-25)
26. Even if you are near relatives. [↑](#footnote-ref-26)
27. The communal leaders, to sanctify the month on the strength of it. Nothing, however, is implied about relatives. [↑](#footnote-ref-27)
28. Lit., ‘parts’ (sc. of one hour), 73/1080 X 60 m == 4 m 3 1/3 sec. The new moon, therefore, could not be seen on the twenty-ninth day. [↑](#footnote-ref-28)
29. As a funeral oration would not be delivered on New Moon, which was regarded as a holy day. [↑](#footnote-ref-29)
30. *Midrash Sod Halbbur*. On the Mystery of the New Moon. [↑](#footnote-ref-30)
31. Rosh HaShana 1 and 2. [↑](#footnote-ref-31)
32. The commencement of the month was dated from the time when the earliest visible appearance of the new moon was reported to the Sanhedrin. If this happened on the 30th day of the current month, that month was considered to have ended on the preceding 29th day, and was called deficient. But if no announcement was made on the 30th day, that day was reckoned to the current month, which was then called full, and the ensuing day was considered the first of the next month. [↑](#footnote-ref-32)
33. The ‘calculation’ as to which and how many months were to be intercalated. It was an established rule that no year should consist of less than four nor more than eight full months. [↑](#footnote-ref-33)
34. The proclamation by formal ‘sanctification’ of the new moon on the thirtieth day. [↑](#footnote-ref-34)
35. The thirtieth day. [↑](#footnote-ref-35)
36. I.e., it is patent to all that the next day is the new moon, as no month exceeds 30 days. [↑](#footnote-ref-36)
37. This section is an excerpt from “The Book of Our Heritage” , by Eliyahu Kitov. [↑](#footnote-ref-37)
38. From the Jewish Encyclopedia [↑](#footnote-ref-38)
39. Rabbi Samson Rafael Hirsch [↑](#footnote-ref-39)
40. Done / Appointed - עשה, Strong’s number 06213. [↑](#footnote-ref-40)
41. Rabbi Yitzchaq Magiriso, The Torah Anthology: Vol. 13 - First Journeys (Me'am Lo'ez Series), Moznaim Pub Corp (June 1, 1983) p. 362 [↑](#footnote-ref-41)
42. Gen. IX, 21. The reference is to Noah. [↑](#footnote-ref-42)
43. Ibid. III, 7. [↑](#footnote-ref-43)
44. The Mishnah in Sanhedrin 10:1 tells us that the Egyptians will not have a part in the olam haba. It connects Egypt with the plagues. The plague mentioned in 10:3 connects with the plague of 10:1 and deduces that the spies who died by plague would not have their part in the world to come. [↑](#footnote-ref-44)
45. We deduce by logic that if a person will not have a part in the world to come this would also exclude him from the Messianic era. [↑](#footnote-ref-45)
46. Cf. Yermiyahu 5:15-16; 8:13; Hos 2:12 (2;14); Hab 3:17 [↑](#footnote-ref-46)