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**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 24, 5782/October 29-30, 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)

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

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.

**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!**

**Shabbat: “b’ne Yehudah” – Sabbath: “The sons of Judah”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בני יהודה** |  | **Saturday Afternoon** |
| **“The sons of Judah”** | Reader 1 – B’Midbar 26:19-22 | Reader 1 – B’Midbar 26:52-54 |
| hijos de Judá | Reader 2 – B’Midbar 26:23-26 | Reader 2 – B’Midbar 26:55-57 |
|  | Reader 3 – B’Midbar 26:27-30 | Reader 3 – B’Midbar 26:58-60 |
| B’Midbar (Num.) 26:19-51 | Reader 4 – B’Midbar 26:31-34 |  |
| Ashlamatah: Joshua 14:6-15 | Reader 5 – B’Midbar 26:35-37 | **Monday and Thursday Mornings** |
| Special: 1 Sam. 20:18,42 | Reader 6 – B’Midbar 26:38-43 | Reader 1 – B’Midbar 26:52-54 |
| Psalms: 105:1-16 | Reader 7 – B’Midbar 26:44-51 | Reader 2 – B’Midbar 26:55-57 |
|  | Maftir – B’Midbar 26:44-51 | Reader 3 – B’Midbar 26:58-60 |
| Mk 11:20-26 | Joshua 14:6-15 |  |

**Summary of the Torah Seder**

* **The Sons of Judah – Numbers 26:19-22**
* **The Sons of Issachar – Numbers 26:22-25**
* **The Sons of Zebulun – Numbers 26:26-27**
* **The Sons of Joseph – Numbers 26:28-34**
* **The Sons of Ephraim – Numbers 26:35-37**
* **The Sons of Benjamin – Numbers 26:38-41**
* **The Sons of Dan – Numbers 26:42-43**
* **The Sons of Asher – Numbers 26:44-47**
* **The Sons of Naphtali – Numbers 26:48-50**
* **Numbered of the Children of Israel – Numbers 26:51**

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers)** ‎**25:19 – 51**‎

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 19**. The sons of Yehudah** are Eir and Onan; Eir and Onan died in the land of Canaan. | 19. **Of Jehudah**, Her and Onan. But Her and Onan died, on account of their sins, in the land of Kenaan. | |
| 20. The descendants of Yehudah by their families are: The Sheilanite family from Sheila, the Partzite family from Peretz, the Zarchite family from Zerach. | 20. Of the Beni Jehudah, the families of Shela, Pherez, Zerach. | |
| 21. The descendants of Peretz were: The Chetzronite family from Chetzron, and the Chamulite family from Chamul. | 21. The sons of Pherez, Hezron, Amul. | |
| 22. These are the families of Yehudah, and they numbered **seventy-six thousand and five hundred**. | 22. The numbers of the families of Jehudah, **seventy‑six thousand five hundred.** | |
| 23. **The descendants of Yissachar** by their families are: The Tolaite family from Tola, the Punite family from Puva, | 23. **Of Issakar**, the families of Thola, Puah, | |
| 24. the Yashuvite family from Yashuv, and the Shimronite family from Shimron. | 24. Jashub, Shimron, | |
| 25. These are the families of Yissachar and they numbered **sixty-four thousand and three hundred.** | 25. **sixty‑four thousand three hundred.** | |
| 26. **The descendants of Zevulun** by their families are: The Sardite family from Sered, the Eilonite family from Eilon, [and] the Yachle'eilite family from Yachle'eil. | 26. **Of Zebulon**, the families of Sered, Elon, Jahleel, | |
| 27. These are the families of Zevulun and they numbered sixty thousand and five hundred | 27. sixty thousand five hundred. | |
| 28. **The descendants of Yosef by their families are:** Menashe and Ephraim. | 28. **Of Joseph**, the Bene Menasheh, | |
| 29. The descendants of Menashe are: The Machirite family from Machir; Machir's son was Gil'ad, the Gil'adite family from Gil'ad. | 29. Makir, Gilead, | |
| 30. The descendants of Gil'ad are: The I'ezerite family from I'ezer, the Chelkite family from Cheilek, | 30. Thezar, Helek, | |
| 31. the Asrieilite family from Asrieil, the Shechemite family from Shechem, | 31. Asriel, Shekem, | |
| 32. the Shemidaite family from Shemida, and the Chefrite family from Cheifer. | 32. Shemida, Hepher. | |
| 33. Tzelofchad the son of Cheifer had no sons, only daughters; The name[s] of Tzelofchad's daughters were Machlah, No'ah, Choglah, Milkah and Sirtzah. | 33. But Zelophehad bar Hepher had no sons, but daughters only; and the names of the daughters of Zelophebad were, Mahelah, Nohah, Hogelah, Milchah, and Thirzah. | |
| 34. These are the families of Menashe and they numbered **fifty-two thousand and seven hundred.** | 34. These are the families of Menasheh, and their number **fifty‑two thousand seven hundred.** | |
| 35. **The descendants of Ephraim by their families are:** The Shusalchite family from Shuselach, the Bachrite family from Becher, and the Tachanite family from Tachan. | 35. **The Beni Ephraim**, Shuthelah, Bekir, Tachan, | |
| 36. These are the sons of Shuselach: The Eiranite family from Eiran. | 36. Heran the son of Shuthelah, | |
| 37. These are the families of Ephraim's descendants, and they numbered **thirty-two thousand and five hundred;** these are the descendants of Yoseif by their families. | 37. their numbers **thirty‑two thousand five hundred.** | |
| 38. **The descendants of Binyamin** by their families were: The Balite family from Bela, the Ashbelite family from Ashbeil, the Achiramite family from Achiram, | 38. The families **of Benjamin**, Bela, Ashbel, Abiram, | |
| 39. the Shufamite family from Shfufam, and the Chufamite family from Chufam. | 39. Shephuphia, | |
| 40. The sons of Bela were Ard and Na'aman [giving rise to] the Ardite family, and the Na'amite family from Na'aman. | 40. (the sons of Bela, Ared and Naaman,) | |
| 41. These are the descendants of Binyamin by their families, and they numbered **forty-five thousand and six hundred.** | 41. **forty‑five thousand six hundred.** | |
| 42. **These are the descendants of Dan** by their families: The Shuchamite family from Shucham, these are Don's families. | 42. **The Bene Dan**, the families of Shuham, | |
| 43. All Shuchamite families numbered **sixty-four thousand and four hundred** | 43. **sixty‑four thousand four hundred.** | |
| 44. **The descendants of Asher** by their families are: The Yimnite family from Yimnah, the Yishvite family from Yishvi, [and] the Bri'ite family from Briah. | 44. Those of Asher, Jimnah, Jishvah, Beriah, and of the sons of Beriah, | |
| 45. The descendants of Briah are: The Chevronite family from Chever, the Malkieilite family from Malkieil. | 45. Heber and Malkiel. | |
| 46. **The name of Asher's daughter was Serach.** | 46. **The name of the daughter of Asher was Sarach, who was conducted by six myriads of angels, and taken into the Garden of Eden alive, because she had made known to Jacob that Joseph was living.** | |
| 47. These are the families of Asher and they numbered **fifty-three thousand and four hundred.** | 47. The numbers of Asher, **fifty-three thousand four hundred.** | |
| 48. The descendants **of Naftali** by their families are: the Yachtze'eilite family from Yachtze'eil, the Gunite family from Guni, | 48. **The Bene Naphtali**, according to their families, Jaczeel, Guni, | |
| 49. the Yitzrite family from Yeitzer, and the Shileimite family from Shileim. | 49. Jezer, Shillem, | |
| 50. These are the families of Naftali and they numbered **forty-five thousand and four hundred.** | 50. forty‑five thousand four hundred. | |
| 51. **The total number of B’ne Yisrael was six hundred and one thousand, seven hundred and thirty.** | 51. **These are the numbers of the sons of Israel, six hundred and one thousand seven hundred and thirty.** | |

**Rashi Commentary for: ‎** **B’Midbar (Num.) 26:19– 51**

**24 from Jashub** This is Iob listed among those who migrated to Egypt (Gen. 46:13), for all the families were named after those who migrated to Egypt, but as for those born from that time on, their families were not called after them except for the families of Ephraim and Manasseh—all of whom were born in Egypt—and Ard and Naaman, the sons of Bela the son of Benjamin. I found in the writings of R. Moshe Hadarshan [the preacher], that their [Ard and Naaman’s] mother migrated to Egypt while she was pregnant with them, and that is why they formed separate families just as did Hezron and Hamul—who were Judah’s grandsons—and Heber and Malchiel, who were Asher’s grandchildren. If this is an Aggadah, all well and good, [we must accept it,] but if not, I maintain that Bela had numerous grandchildren, and from two of them—Ard and Naaman—two large families issued, and the descendants of all the other children were called after Bela’s name, whereas the descendants of these two were called after them [i.e. Ard and Naaman]. Similarly, I maintain that the sons of Machir were divided into two families, one was called after him and one was called after his son Gilead. Five families are missing from the sons of Benjamin, and here the prophecy of his mother [Rachel] was partially fulfilled. She called him Ben Oni, the son of my mourning. As a result of the incident of the concubine at Gibeah (see Jud. 20:35), it was completely fulfilled [as nearly the entire tribe was wiped out]. I found this in the writings of R. Moshe Hadarshan [the preacher].

**36 And these were the descendants of Shuthelah...** The descendants of the other sons of Shuthelah were called after Shuthelah. A large family issued from Eran, so they were called after him. Thus, the descendants of Shuthelah were considered two families. Go and figure it out and you will find that fifty-seven families [are listed] in this chapter, together with eight from the sons of Levi, totaling sixty- five. This is the meaning of what is said, “For you are the least (הַמְעַט) of all the peoples” (Deut. 7:7). [The word הַמְעַט denotes ‘five’ (ה) ‘less’ (מְעַט) .] You are five less than the families of all the nations, since they are seventy [and you are sixty-five]. This too I expounded from the writings of R. Moshe Hadarshan [the preacher], but I had to delete some of his words and add to them. -[Mid. Aggadah.]

**38 from Ahiram** This is Ehi, who migrated to Egypt. Since he was named after Joseph, who was his [Benjamin’s] brother (אֲחִי) , and greater (רָם) than he, he was called Ahiram (אֲחִירָם) . -[Mid. Aggadah.]

**39 from Shupham** This is Muppim, so named because Joseph was humbled (שָׁפוּף) among the nations.

**42 From Shuham** This is Hushim (see Gen. 46:23).

**46 The name of Asher’s daughter was Serah** Because she was still alive, she is mentioned here.-[Sotah 13a, Mid. Aggadah]

**Reading Assignment:**

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

By: Rabbi Yitzchaq Magriso

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

Vol. 14 – “Numbers – II – Final Wonderings,” pp. pp. 237-246.

**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](about:blank)]:

**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.

**Ketubim:** **Psalm** **105:1-16**

| **Rashi** | **Targum** | |
| --- | --- | --- |
| 1. Give thanks to the Lord, call out in His name; make His deeds known among the peoples. | 1. Sing praise in the presence of the LORD, call on His name; tell of His deeds among the Gentiles. |
| 2. Sing to Him, play music to Him, speak of all His wonders. | 2. Sing praise in His presence, make music in His presence; speak of all His wonders. |
| 3. Boast of His holy name; may the heart of those who seek the Lord rejoice. | 3. Sing praise in His holy name; may the heart of those who seek instruction from the presence of the LORD be glad. |
| 4. **Search for the Lord and His might; seek His presence constantly.** | 4. **Seek the teaching of the LORD, and His Torah; welcome His face continually.** |
| 5. Remember His wonders, which He performed, His miracles and the judgments of His mouth. | 5. Call to mind the wonders that he has done; his miracles, and the judgments of his mouth. |
| 6. The seed of Abraham His servant, the children of Jacob, His chosen ones. | 6. O seed of Abraham His servant, O sons of Jacob, His chosen ones. |
| 7. He is the Lord our God; throughout all the earth are His judgments. | 7. He is the LORD our God; His judgments are extended over all the earth. |
| 8. He remembered His covenant forever, the word He had commanded to the thousandth generation, | 8. He remembered His covenant forever; He commanded a word for a thousand generations. |
| 9. Which He had made with Abraham, and His oath to Isaac, | 9. That which He made with Abraham, and His covenant with Isaac. |
| 10. And He set it up to Jacob as a statute, to Israel as an everlasting covenant, | 10. And He established it for Jacob as a decree, for Israel as a perpetual covenant. |
| 11. Saying, "To you I shall give the land of Canaan, the portion of your heritage." | 11. Saying, "To you I will give the land of Canaan as the lot of your inheritance." |
| 12. **When they were but a few men in number. Yea, very few, and sojourners in it,** | 12. **When you were a people few in number, like little ones, and dwelling in it.** |
| 13. And when they went about from nation to nation, from one kingdom to another people, | 13. And they went from people to people, from one kingdom to another people. |
| 14. **He suffered no man to do them wrong, yea, for their sake He reproved kings:** | 14. **He did not allow anyone to oppress them, and He rebuked kings on their account.** |
| 15. **“Touch not Mine anointed ones, and do My prophets no harm.”** | 15. **“Do not come near My anointed ones (Messiah’s), and do no harm to My prophets.** |
| 16. He called a famine upon the land; He broke every staff of bread. | 16. And He proclaimed a famine against the land; He broke every support of food. |

**Rashi’s Commentary for Psalm 105:1-16**

**Chapter 105**

**1 His deeds** Heb. עלילותיו , His deeds.

**3 Boast of His holy name** Boast of the stronghold of His holy name that you have a patron like Him. התהללוּ is “porvontez vous” in Old French, [vantez vous in modern French, boast].

**8** **the word He had commanded to the thousandth generation** The Torah, which He commanded to make known in the world after a thousand generations, but He saw that the world could not exist without Torah, so he skipped 974 generations of them. It may also be interpreted according to its simple meaning: He remembered for Israel His covenant, which He commanded and promised to keep for them for a thousand generations, as the matter of (Deut. 7:9): “Who keeps the covenant and the kindness for those who love Him and who keep His commandments, to a thousand generations.”

**11** **Saying, “To you I shall give, etc.”** That is the covenant that He made for them.

**13 And they walked from nation-to-nation** Abraham sojourned in the land of the Philistines, in Egypt, and in the land of Canaan, and so Isaac, and so Jacob they all were exiled from one strange place to another strange place.

**14 and He reproved kings on their account (Gen. 12:17)**: “And the Lord plagued Pharaoh”; (ibid. 20:18), “For the Lord had closed up every womb of the house of Abimelech.”

**15 My anointed ones** **My great ones. Every [expression of] anointing is an expression of rulership and greatness.**

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

**Meditation from the Psalms**

**Psalms ‎‎105:1-16**

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

Psalms chapter 105 was composed on the day King David brought the Holy Ark from its temporary quarters in the home of Oved Edom to the holy city of Jerusalem, where it was installed with great ceremony and honor. The full details of the event are described in I Chronicles, chapter 16. Verses 8-22 of that chapter closely parallel the first fifteen verses of this psalm, while verses 23-33 of that chapter are an almost exact repetition of psalm 96.

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

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

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

Psalm 105 is unique as the only psalm that mentions the patriarch Avraham and does so not just once but three times.[[4]](#footnote-4)

***Tehillim (Psalms) 105:6*** *O ye seed of Abraham His servant, ye children of Jacob, His chosen ones*

***Tehillim (Psalms) 105:9*** *[The covenant] which He made with Abraham, and His oath unto Isaac*

***Tehillim (Psalms) 105:42*** *For He remembered His holy word unto Abraham His servant*

This emphasis on Avraham stands in stark contrast to the absence of any reference to David who is the major figure in most of the book of Psalms. It is only fitting, therefore, that we should spend a bit of time studying Avraham Avinu.

In Bereshit (Genesis) chapter 15 we read of **one of the most significant turning points in the history of man**.[[5]](#footnote-5) We find Avraham making himself into dust[[6]](#footnote-6) and ashes and then using this dust[[7]](#footnote-7) to make himself into an entirely new creature.

We read this significant chapter twice in a Sabbatical cycle, when using the triennial Torah cycle. We read it once in the end of Kislev just before the **tekufat**[[8]](#footnote-8) Tebet[[9]](#footnote-9) and again in the end of Sivan just before the **tekufat** Tammuz.[[10]](#footnote-10) It is read both times on the last Shabbat before Rosh Chodesh. The timing suggests a significant **turning point** in the year. This is an entirely appropriate time to read of the **turning point** of mankind. Curiously, our psalm which reference Avraham in an unusual manner is being read only a couple of weeks before Kislev.

The following paper is based on a study by Rabbi Noson Weisz.

The first covenant recorded in the Torah between HaShem and man that is arrived at by a process of negotiation is recorded in Bereshit:

***Bereshit (Genesis) 15:18*** *On that day HaShem made a covenant with Avraham saying, "To your descendants have I given this land, from the river of Egypt to the great river, the Euphrates River.*

This covenant constitutes a legal contract between HaShem and man where each takes on obligations and burdens. This covenant is a major cornerstone upon which the Bne Israel, the Children of Israel, stands.

As can be seen from the above text, the subject of the covenant was the grant of the land of Israel to the children of Avraham. In this covenant HaShem promised Avraham two things:

1. HaShem promised him offspring. Avraham accepted this part of the covenant:

***Bereshit (Genesis) 15:2*** *And Abram said, Lord HaShem, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of* HaShem came unto him, saying, this shall *not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be. 6 And he believed in HaShem; and he counted it to him for righteousness.*

2. HaShem promised Avraham the land of Israel. This promise Avraham raised some doubts for Avraham:

***Bereshit (Genesis) 15:7*** *And he said unto him, I am HaShem that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he said, Lord HaShem, whereby shall I know that I shall inherit it?*

Why did the promise of the land raise doubt in Avraham’s mind? Why did Avraham have more trouble accepting the promise of land than the promise of children?

At the time of the signing of this covenant HaShem told Avraham:

***Bereshit (Genesis) 15:13*** *And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.*

The four-hundred-year exile began when Avraham’s descendent, Yitzchak, was born. A hundred and ninety years later, Avraham’s descendants went into exile in Egypt. They spent two hundred and ten years in Egypt.[[11]](#footnote-11) According to the Gemara, this 210-year exile and oppression were a result of Avraham's questioning HaShem’s promise of the land of Israel, and his subsequent request for proof:

***Nedarim 32a*** *R. Abbahu said in R. Eleazar's name: Why was our Father Abraham punished and his children doomed to Egyptian servitude for two hundred and ten years? Because he pressed scholars into his service, as it is written, He armed his dedicated servants born in his own house. Samuel said: Because he went too far in testing the attributes [i.e., the promises] of the Lord, as it is written, [And he sand, Lord God,] whereby shall I know that I shall inherit it? R. Johanan sand: Because he prevented men from entering beneath the wings of the Shechinah, as it is written, [And the king of Sodom said it to Abraham,] Give me the persons, and take the goods to thyself.*

Why did HaShem have such a significant time period attached to Avraham’s question? A two-hundred-and-ten-year exile for simply asking a question? In answering all these questions, let us begin by trying to understand why it took a covenant with HaShem to allow Avraham to have children.

We are not only seeking an explanation for the workings of HaShem that determined that Avraham and Sarah should be naturally childless. We also have to explain why a couple bearing a child in their middle years[[12]](#footnote-12) takes on the proportions of such an immense miracle. After all, Avraham was willing to enter a fiery furnace[[13]](#footnote-13) out of loyalty to HaShem, so why did the mere belief in the promise of having children earn him so much praise from HaShem? What is so immense here?

The Midrash relates that when HaShem told Avraham to leave Ur, Avraham was nervous that people would criticize him for abandoning his parents just as they were getting old. HaShem told Avraham that he is absolved from the obligation of honoring his parents.

***Midrash Rabbah - Genesis 39:7*** *Now what precedes this passage? And Terah died in Haran (ib. XI, 32), [which is followed by] NOW THE LORD SAID UNTO ABRAM: GET THEE (LEK LEKA). R. Isaac said: From the point of view of chronology a period of sixty-five years is still required.[[14]](#footnote-14) But first you may learn that the wicked, even during their lifetime, are called dead.[[15]](#footnote-15) For Abraham was afraid, saying, ' Shall I go out and bring dishonor upon the Divine Name, as people will say, “He left his father in his old age and departed”? ‘Therefore, the Holy One, blessed be He, reassured him: ‘I exempt thee (leka) from the duty of honouring thy parents, though I exempt no one else from this duty.[[16]](#footnote-16) Moreover, I will record his death before thy departure.’ Hence, 'And Terah died in Haran’ is stated first, and then, NOW THE LORD SAID UNTO ABRAM, etc.*

HaShem added that Avraham was the only person in all of human history who would ever receive such absolution. But why was Avraham absolved?

The Maharal[[17]](#footnote-17) explains in his work *Gevurat HaShem*[[18]](#footnote-18) that Avraham received this absolution because he was a new beginning. Usually, children inherit their potential, whether physical or spiritual, entirely from their parents. As such, they owe their parents honor and respect as the ultimate source of their beings.

On his own, Avraham climbed to a new pinnacle of spirituality. Avraham did not inherit his spiritual potential from anyone. On his own he climbed to a new pinnacle of spirituality whose potential was innate in all human beings but that no one else had ever actualized since the fall of Adam.

The ability to form the powerful spiritual bond with HaShem which prompted HaShem to finally command Avraham to depart from Ur to go to live in the Holy Land was a heretofore unexploited human resource that Avraham obtained directly from Adam himself, as no human being had ever tapped into it before.

Avraham is described by the Midrash[[19]](#footnote-19) as the very first convert to Judaism:

***Tehillim (Psalms) 47:9*** *The princes of the people are gathered together, even the people of the G-d of Abraham: for the shields of the earth belong unto God: he is greatly exalted.*

The G-d of Avraham and not the G-d of Yitzchak and Yaaqov? The G-d of Avraham who was the very first convert to Judaism. [He is the noble of spirit among the peoples, as it was only Avraham's nobility of spirit that brought him to HaShem. He was not raised to be a Jew by his parents. Isaac and Jacob already had Jewish parents.] The ruling that applies to all new converts to Judaism, stated many times in the Talmud is that the convert is like a new born child.

***Yevamoth 48b*** *R. Jose said: One who has become a proselyte is like a child newly born.[[20]](#footnote-20)*

In the eyes of Jewish Law, he is no longer related to his previous family. On the other hand, all converts are considered the children of Avraham, their predecessor and the very first convert.

But there is a necessary downside to this. The ability to have children is also a potential one inherits from his parents. Indeed, it could be argued that the human genome is the most basic human factor that is transmitted from generation to generation. Each and every human being who is born represents yet another link in the endless chain of DNA that stretches all the way back to the first man. If Avraham is not a continuation of this chain, but represents an entirely new human departure, then it follows that he cannot serve as a connecting link along the existing chain of generations but has to originate a brand-new chain of his own. To transform oneself is one thing, to be able to transmit this transformation to all future generations of one's descendants is quite another. This is the background to the covenant described in Bereshit (Genesis) 15.

**Above the Stars**

***Shabbath 156a*** *Rab too holds that Israel is immune from planetary influence. For Rab Judah said in Rab's name: How do we know that Israel is immune from planetary influence? Because it is said, and he brought him forth from abroad.[[21]](#footnote-21) Abraham pleaded before the Holy One, blessed be He, ‘Sovereign of the Universe! one born in mine house is mine heir.’ ‘Not so,’ He replied, ‘but he that shall come forth out of thine own bowels.’ ‘Sovereign of the Universe!’ cried he, ‘I have looked at my constellation and find that I am not fated to beget child.’ ‘Go forth from [i.e., cease] thy planet [gazing], for Israel is free from planetary influence.*

According to Jewish thought, all physical potential is mapped out in the stars, which serve as both reservoir and conduit of the spiritual force required to bring about all physical changes in the world. Avraham was an expert in the science of reading the stars. Thus, he concluded, that his lack of offspring did not result from a mere physical defect which could theoretically be repaired by some sort of operation or its miraculous equivalent but was due to the fact that the natural universe contained no spiritual energy that could be translated into providing him with offspring. HaShem was informing Avraham that he was correct in this assessment, but it was irrelevant, as He, HaShem, was moving him out of this entire system controlled by the stars.

However, there is a major difficulty in the way of going above nature and drawing energy straight from this ultimate source. HaShem may be perfectly willing to supply the necessary inputs, but the recipient has to be able to reach up all the way to the ultimate source to be able to receive this input. In order to be able to accomplish this, Avraham had to somehow increase his own stature so that he could reach above nature, and such length of reach was not yet programmed into human beings.

Here is where ***emunah***[[22]](#footnote-22) or the power of **faithful obedience** comes into the picture. Suppose that a person who is naturally potent genuinely believes himself or herself to be sterile. As they inherited the capacity to conceive from their parents, and such capacity is already part of their phenotypes, their lack of belief is unlikely to interfere with their ability to actually bring children into the world. They may find themselves shocked to be pregnant. But the contrary is certainly not so. For someone who did not inherit any such capacity, belief is very much an issue. Avraham, who was not born with a capacity to reproduce and had to acquire it in midlife, could only accomplish such acquisition through the power of ***emunah*, faithful obedience**.

Perhaps the most illustrative example of this principle at work is in the story of Nachshon ben Aminadav. In Shemot (Exodus) 14, the Torah relates the story of the splitting of the sea. The pursuing Egyptians found the Jewish people encamped on the shores of the Red Sea and began their attack. Faced by the sea on one side, and the hostile Egyptians on the other, the Jewish people had nowhere to run. Moses assured them that HaShem would save them and then immersed himself in prayer.

***Shemot (Exodus) 14:15*** *The Lord said to Moses: “Moses, why do you cry out to me? Speak to the Children of Israel and let them journey forth.”*

But what else was Moses supposed to do? The sea was raging before them. There was nothing else to do except pray. Explains Rabbi Chaim of Volozhin, the student of the Gaon of Vilna:

“HaShem told Moses that from His part, He had done everything He could possibly do to split the sea. But the miracle could not happen unless the Jewish people believed it could happen. They had to start moving into the sea as though it would get out of their way.”

The Gemara[[23]](#footnote-23) relates that Nachshon ben Aminadav walked straight into the water. First it covered his knees, soon he was immersed in the water up to his neck, and finally it was over his nose, and he began to drown. But Nachshon believed that the water could not drown him, as HaShem had told the children of Israel to start traveling. Following HaShem's orders could not lead him into danger. Just before he reached the point of drowning **this power of *emunah* finally parted the waters and others who were not on this level of *emunah* were also able to follow. His faithful obedience was the key!**

The connection between *emunah* and Avraham's children and the need for a covenant with HaShem to bring this about is now clear.

Let us now move on to the land of Israel.

If Avraham had the necessary strength of *emunah* to reach above nature, connect directly to HaShem, and bring the power of reproduction down to the world, why did this *emunah* fail him about receiving the land of Israel? Why did he ask for a guarantee on this promise?

We must understand what is so special about this land of Israel that HaShem promised Avraham.

The answer to this question also emerges from these same ideas that we have been exploring. First of all, we must understand what is so special about this land of Israel that HaShem promised Avraham. Why did HaShem want Avraham to leave a place where he had a large following and was a major force for good and travel to the land of Canaan? After all isn’t HaShem everywhere?

In the world as HaShem arranged it, the human habitat is always perfectly adjusted to sustain the people it must support. The same spiritual forces that were implanted by HaShem into nature which produce human children also must be able to produce the energy required to sustain them. It would be futile to place human beings into the world without providing them with the necessities of survival. This connection between man and his world is clearly enunciated in the following passage of the Talmud, commenting on the following Torah pasuk.

***Bereshit (Genesis) 7:23*** *And He blotted out all existence that was on the face of the ground -- from man to animals to creeping things and to the bird of the heavens.*

***Sanhedrin 108a*** *and every living substance was destroyed which was upon the face of the ground, [both man and cattle]. If man sinned, how did the beasts sin? — A Tanna taught on the authority of R. Joshua b. Karha: This may be compared to a man who set up a bridal canopy for his son and prepared a banquet with every variety [of food]. Subsequently his son died, whereupon he arose and broke up the feast, saying, ‘Have I prepared all this for any but my son? Now that he is dead, what need have I of the banquet?’ Thus, the Holy One, blessed be He, said too, ‘Did I create the animals and beasts for aught but man: now that man has sinned, what need have I of the animals and beasts?’*

But if this is so, then Avraham's offspring must face another serious problem. For just as nature contained no spiritual energy that Avraham could draw on to reproduce, it also contained no energy for the habitat to sustain any potential offspring that he might have. The promise of offspring and the promise of the land of Israel are thus intertwined.

Just as Avraham had to surmount nature to access his children, he had to reach above the natural world to provide them with a habitat. This habitat is the land of Israel. To bring this down to earth, Avraham had to leave Ur and travel to Canaan. But to bring it to earth also required *emunah*. Oddly enough however, the reach for the habitat takes more *emunah* than the reach for offspring.

To understand this point let us consider the remedy for Avraham's lack of *emunah,* the four-hundred-year long exile, a large part of which was the 210 years spent in Egypt in a state of oppression. The final step of the Exodus was the splitting of the sea referred to above about which is written:

***Shemot (Exodus) 14:31*** *And the people revered HaShem, and they had faith in HaShem and in Moses, His servant.*

The type of *emunah* required to calmly walk into the waves of the sea, or to follow HaShem into the barren desert, is the type of faithful obedience that is ready to accept the possibility of existing in the physical world without the aid of any natural inputs. Thus, man can breathe in the absence of air, can relieve his thirst in the absence of water, and can satisfy his hunger in the absence of food if that is the will of HaShem.

It takes great *emunah* to be able to reach up to heaven and bring the land of Israel down to earth.

It is obviously this type of *emunah* in HaShem that is required to be able to reach up to heaven and bring the land of Israel down to earth. Avraham was not certain that he could pass this type of *emunah* down the chain of generations along with his genes. He knew that in the absence of such *emunah* it was impossible to hold on to the land of Israel. And so, he asked HaShem for a guarantee.

Thus, the four-hundred-year exile was not a punishment but a means by which the nation of Israel could acquire the necessary *emunah* to be able to settle and hold onto the land of Israel.

In the natural world there is no room or provision for the children of Avraham. But if they can survive intact for four hundred years and grow into a great nation without their own land or country or army, they will internalize the *emunah* that their prosperity and survival comes from HaShem Himself, bypassing the conduit of the world of nature. This *emunah* will also give them a long enough reach to stretch their arm all the way up to heaven and bring down for themselves their country, Israel.

If an exile of four hundred years was sufficient to bequeath the Jewish people such great *emunah,* how much more potent should an exile of two thousand years have proven to be. One would think that the Jewish people can certainly not be far away from the *emunah* necessary to bring the final redemption. Yet we are experiencing great difficulties in merely hanging on to a portion of the land of Israel. Why is this so? How can we explain such a total lack of *emunah* after such a long period of survival against great odds?

The truth is that the power of *emunah* hidden in the Jewish people is immense. The trouble with *emunah* is that we only push the switch that turns it on when we are convinced that there is no way to achieve our objectives according to natural law.

If we look at the history of modern Israel, it is clearly divisible into two parts. Before 1967 everything we touched turned to gold. Since then, things haven't gone so smoothly to put it mildly.

This difference in our success in the outer world is entirely matched by the rise and fall of the power of *emunah[[24]](#footnote-24)* within us.

Before 1967, the power of our *emunah* was at full strength. Back then, we looked at ourselves as a people who had to survive against great odds through the strength of our faith and determination. The world has regarded us this way as well. Since then, we've come to regard ourselves as a local superpower that is able to manage on its own. The world also treats us this way.

As our *emunah* has waned and so has our worldly success. The lessons of history are obvious. We have only to read the book. Now, we can understand how king David could connect Avraham with the land that was promised:

***Tehillim (Psalms) 105:7*** *He is HaShem our God; His judgments are in all the earth.* ***8*** *He hath remembered His covenant forever, the word which He commanded to a thousand generations;* ***9*** *[The covenant] which He made with Abraham, and His oath unto Isaac;* ***10*** *And He established it unto Jacob for a statute, to Israel for an everlasting covenant;* ***11*** *Saying: 'Unto thee will I give the land of Canaan, the lot of your inheritance.'*

**Ashlamatah: Joshua 14:6-15**

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| **Rashi** | **Targum** |
| **1** And these are the cities which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the tribes of the children of Israel, distributed for inheritance to them. |  |
| **2** By lot was their inheritance, as the Lord commanded through Moses, for the nine tribes and for the half tribe. |  |
| **3** For Moses had given the inheritance of two tribes and a half tribe on the other side of the Jordan, but to the Levites he gave no inheritance among them. |  |
| **4** For the children of Joseph were two tribes, Manasseh and Ephraim, but they gave no part to the Levites, in the land, save cities to dwell in, and the open land about them, for their cattle and for their flocks. |  |
| **5** As the Lord commanded Moses, so the children of Israel did, and they divided the land. |  |
|  |  |
| **6** Then the children of Judah came to Joshua in Gilgal; and Caleb the son of Jephunneh the Kenizzite said to him, "You know the thing that the Lord spoke to Moses the man of God concerning me and concerning you in Kadesh- barnea. | 6. And the sons of Judah drew near unto Joshua in Gilgal, and Caleb the son of Jepunneh the Kenizzite said to him: "You know the word that the LORD spoke with Moses *the prophet of the* LORD concerning me and concerning you in *Rekam-geah.* |
| **7** I was forty years old when Moses the servant of the Lord, sent me from Kadesh-barnea to spy out the land; and I brought him back word as it was in my heart. | 7. I was forty years old when Moses the servant of the LORD sent me from *Rekam-geah* to spy out the land, and I brought him back the word just as it was with my heart. |
| **8** And my brothers that went up with me, made the heart of the people melt; but I fulfilled the will of the Lord my God. | 8.. My brothers who went up with me *shattered5* the heart of the people, and I followed wholly after *the fear of the LORD* my God |
| **9** And Moses swore on that day, saying, 'Surely the land upon which your foot has trodden shall be your inheritance, and your children's forever, because you have fulfilled the will of the Lord my God.' | 9. And Moses swore on that day, saying: 'Surely the land on which *the sole of your foot7* has stepped will be yours for an inheritance and your sons forever, for you have followed wholly after *the fear of the LORD* my God |
| **10** And now, behold, the Lord has kept me alive, as He spoke, these forty-five years, from the time the Lord spoke this word to Moses, while Israel walked in the wilderness; and now, behold, I am this day eighty-five years old. | 10. And now behold the LORD *has sustained me* as he said these forty-five years from the time that the LORD spoke this word with Moses when Israel went about in the wilderness. And now behold this day I am eighty-five years old. |
| **11** I am still as strong this day as I was on the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out, and to come in. | 11. Even now this day I am strong as on the day that Moses sent me; as my strength was then, so is my strength now *to wage* battle'" and to go forth and to come in |
| **12** And now, give me this mountain, of which the Lord spoke on that day, for you heard on that day how the 'Anakim were there, and that the cities were big and fortified. It may be that the Lord will be with me, and I shall drive them out, as the Lord spoke." | 12. And now give to me this hill country of which the LORD spoke on that day; for you heard on that day that there were *giants* there and great *and* fortified cities. *If the Memra of the LORD be at my* aid," I will conquer them as the LORD said.” |
| **13** And Joshua blessed him, and gave Hebron to Caleb the son of Jephunneh for an inheritance. | 13. And Joshua blessed him and gave Hebron to Caleb and son of Jepunneh for an inheritance |
| **14** Hebron, therefore, became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he fulfilled the will of the Lord God of Israel. | 14. Therefore Hebron belongs to Caleb the son of Jepunneh the Kenizzite for an inheritance unto this day because he followed wholly after *the fear of the LORD* the God of Israel |
| **15** And the name of Hebron before was Kirjath-arba (the city of Arba); Arba was the greatest man among the 'Anakim. And the land had rest from war. | 15. And the name of Hebron formerly was "the City of Arba"; he was a great man among the *giants5* And the land had rest *from the making of battle.* |

**Rashi’s Commentary to Joshua 14:6-15**

**7** **as it was in my heart:** and not as it was in my mouth, for the spies were of one counsel, and Caleb was afraid to say to them that he would not say the same as they. But, when he came, he contradicted them. That is what is stated there: “Because there was another spirit with him,” for he said to them one version with his mouth, while he had another version in his heart.

**10** **these forty-five years:** We learn that the conquest of the land took seven years, for in the second year, Moses sent the spies. There remain thirty- eight years, during which the Israelites walked through the wilderness, and seven in which they conquered [the land], making a total of forty-five years.

**15** **Arba was the greatest man among the Anakim:** Arba was the name of the father of Ahiman, Sheshai and Talmai. Another explanation is: [It was called Kirjath-arba, the city of four] because of the father and the three sons for the scripture calls them the children of 'Anak.

**And the land had rest from war:** This refers back to the previous topic, i.e., after the seven years during which they conquered their surroundings, the Amorites were humbled and no longer gathered to wage war upon them. Therefore, they began to engage in the division of the land. The Midrash Aggadah states that the greatest man among the 'Anakim was our father Abraham who was instrumental for them that the land rested from war the forty years that they tarried in the wilderness as a reward for that which they honored the patriarch in Kiriath-arba, for they said to him. ’A Godly prince are you in our midst.’

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

18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.

42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.

**Nazarean Talmud**

**Sidra of B’midbar (Numbers)**

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

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| **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)** |
| **And in the morning, they** (Yeshua and his talmidim) **were passing beside** the fig tree, **and they saw the fig tree withered from the roots.** **And Hakham Tsefet remembering said to him** (Yeshua), **"Rabbi** (Hakham), **look, the fig tree which you cursed has dried up." And Yeshua responded saying to them,** “you must **have faithful obedience** (Heb. *Emunah*) **to G-d.**” **Amen ve’amen for I say to you, whoever should say to this mountain, be lifted up and be thrown into the sea, and is not divided in his heart, if** he is **faithfully obedient to G-d whom he is asking**, **he will have it** if he is to have it. **By this, I am saying to you, all that you pray for, and you are requesting,** be **faithfully obedient that you** may **have it** and **grasp a hold of** what you petition G-d for, **and it will be granted** to **you.** **And whenever you** recite **the Standing Prayer** (Heb. Amidah), **forgive, if you have anything against anyone; so that your Father also who is in** (the) **heavens may forgive you your transgressions**. **But if you do not forgive, neither will your Father who is in** (the**) heavens forgive your transgressions.** |

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

**A Dead Fig Tree**

Once again, we have an analogous picture of the death of a fig tree. This analogous picture shows that there are those who will not have their share in the Y’mot HaMashiach and the Olam HaBa. However, the fig tree can represent a rebellious group. We should note here that the fig tree is used in the previous pericope as a rebellious generation. Therefore, we have two occasions where Hakham Tsefet draws and analogy of the fig tree using it to represent a rebellious people or generation.

And, once again, the pericope of Mordechai solidly connects with the Torah Seder both verbally and thematically.

**Mar 11:22** **And Yeshua responded saying to them,** “you must **have faithful obedience** (Heb. *Emunah*) **to G-d**

This passage demands faithfulness to G-d. Within the present Torah Seder’s genealogy, we can see that the general list shows those who are faithful and obviously there are those who are not.

The Greek εχετε – *echete* (have) is imperative rather than indicative. Therefore, the language demands faithfulness to G-d. The phrase πίστιν θεοῦ (*pistin theou*) indicates the object of faithfulness. Consequently, we see Yeshua’s demand for faithfulness to G-d. This brings us to a question. Since our pericope is connected to the Torah Seder of B’Midbar (Num.) 26:19-51 we must apply the hermeneutic of **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context, we must realize that this means being faithful to G-d and faithful to his agent. During the times of the Nazarean Codicil we would say that it meant being faithful to Yeshua as a Hakham. In present times we must realize that it means being faithful to the agent of G-d in our lives at present. i.e., our Hakham.

**Mark 11:23 Amen ve amen for I say to you, whoever should say to this mountain, be lifted and be thrown into the sea, and is not divided in his heart, if** (he is) **faithfully obedient to G-d who he is saying** (asking), **he will have it** if he is to have it.

This set of passages is one of the most abused passages in all the Nazarean Codicil. The key to understanding this passage is the “divided heart.” The “divided heart” represents a student who has more than one teacher or one who does not trust his Hakham. This passage is used by the so-called Faith Teacher to say that whatever you say you will receive if you just have “faith.” The Greek word “*pistis*” parallels the Hebrew word *emunah*, which means faithfulness (faithful obedience). Our next passage will clarify this point more clearly.

**Mark 11:24 By this, I am saying to you, all that you pray for, and you are requesting,** be **faithfully obedient that you** may **have it,** and **grasp a hold of** what you petition G-d for, **and it will be granted** to **you.**

Verse 24 contains a measure of doubt in the final clause. In other words, it questions if it will be or if it is to be. This would leave room for a request to be determined by G-d rather than the will of man. Furthermore, the verse demands faithfulness to G-d as a condition for a petition to be accepted. Likewise, the speech should be seen as analogous rather than a literal request.

**Mar 11:25** **And whenever you** recite **the Standing Prayer** (Heb. Amidah), **forgive, if you have anything against anyone; so that your Father also who is in** (the) **heavens may forgive you your transgressions**. **But if you do not forgive, neither will your Father who is in** (the**) heavens forgive your transgressions.**

*Pardon us, our Father, for we have sinned, forgive us, our King, for we have transgressed. For You are a good and forgiving Almighty. Blessed are You, Adonai, Gracious One, who pardons abundantly.[[25]](#footnote-25)*

Materials are beginning to surface which would suggest that Hakham Tsefet played a part in helping to assemble parts of the Siddur and the Machzor.

**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
3. **What is the purpose of the census in our seder?**

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath:**

**Shabbat: “LaEleh, Techaleq” – Sabbath: “To these will be divided”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **לָאֵלֶּה, תֵּחָלֵק** |  | **Saturday Afternoon** |
| **“****LaEleh, Techaleq”** | Reader 1 – B’Midbar 26:52-56 | Reader 1 – B’Midbar 27:15-17 |
| **“****To these will be divided”** | Reader 2 – B’Midbar 26:57-59 | Reader 2 – B’Midbar 27:18-20 |
| **“A éstos se repartirá”** | Reader 3 – B’Midbar 26:60-62 | Reader 3 – B’Midbar 27:21-23 |
| B’Midbar (Num.) 26:52 – 27:14 | Reader 4 – B’Midbar 26:63-65 |  |
| Ashlamatah: Is 57:13-19 + 58:12-14 | Reader 5 – B’Midbar 27:1-5 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’Midbar 27:6-11 | Reader 1 – B’Midbar 27:15-17 |
| Psalms: 105:7-11 | Reader 7 – B’Midbar 27:12-14 | Reader 2 – B’Midbar 27:18-20 |
|  | Maftir – B’Midbar 27:12-14 | Reader 3 – B’Midbar 27:21-23 |
| Mk 11:27-33: Luke 20:1-8 | Is 57:13-19 + 58:12-14 |  |

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1. Ibn Ezra [↑](#footnote-ref-1)
2. In the name of Seder Olam Rabbah. [↑](#footnote-ref-2)
3. These opening remarks are excerpted, and edited, from: *The Art Scroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-3)
4. Tehillim (Psalms) 105:6, 9, 42; cf. Ps 47:10 [↑](#footnote-ref-4)
5. Avraham is associated with one of the climaxes of creation; the Akeida, the binding of Yitzchak. Avraham was also associated with the subsequent crash; the death of Sarah Imeinu. The other high points include the creation of Adam, The revelation of Yosef in Egypt, the giving of the Torah, and the building of the Mishkan. [↑](#footnote-ref-5)
6. ***Bereshit (Genesis) 18:27****And Abraham answered and said, behold now, I have taken upon me to speak unto the Lord, which [am but] dust and ashes:* [↑](#footnote-ref-6)
7. The burial place of Sarah was purchased from Ephron, whose name means the spiritual power of fear, dust. The vav nun on the end of Ephron’s name indicates the diminutive. Ephron, therefore, means “Little Dust”. [↑](#footnote-ref-7)
8. Tekufat means “turning point”. [↑](#footnote-ref-8)
9. The winter solstice [↑](#footnote-ref-9)
10. The summer solstice [↑](#footnote-ref-10)
11. Isaac was sixty years old when Jacob was born,[3](javascript:doFootnote('3a617888');) and Jacob was 130 years old when he went down to Egypt.[4](javascript:doFootnote('4a617888');) This means that 190 of the 400 years elapsed before the Israelites arrived in Egypt. So, the Israelites were in Egypt for a total of 210 years. "It is impossible to say that [they spent 400 years] in Egypt alone, because Kehat [the grandfather of Moses] was of those who came with Jacob [to Egypt]. Go and figure all his years [133 years], all the years of his son Amram [137 years], and Moses' 80 years [at which age he led the Israelites out of Egypt]; you will not find them [to be] that many, and perforce, Kehat lived many of his years before he descended to Egypt, and many of Amram's years are included in the years of Kehat, and many of Moses' years are included in Amram's years. Hence, you will not find 400 years counting from their arrival in Egypt" – Rashi's commentary on Shemot (Exodus) 12:40. [↑](#footnote-ref-11)
12. Avraham lived to 175 and Sarah to 127; they were only a 100 and 90 respectively when they had Isaac; that is to say middle aged [↑](#footnote-ref-12)
13. Midrash Rabbah - Genesis 34:9, Midrash Rabbah - Genesis 38:13 [↑](#footnote-ref-13)
14. To bring the narrative to the death of Terah. For Terah was seventy years old at Abram's birth (Gen. XI, 26), whilst Abram departed from Haran at the age of seventy-five (ib. XlI, 4); hence Terah, whose age at death was two hundred and five (ib. XI, 32), died sixty-five years after this command, and yet it is narrated before. [↑](#footnote-ref-14)
15. Hence Terah is already in his lifetime called dead. (Though it is stated supra, 38:12, that he repented, presumably this was much later.) [↑](#footnote-ref-15)
16. This is deduced from the emphasis GET THEE (LEK LEKA), where lek (‘go’) alone would have sufficed. [↑](#footnote-ref-16)
17. Hakham Judah Loew ben Bezalel [↑](#footnote-ref-17)
18. Chapter 5 [↑](#footnote-ref-18)
19. Tehillim 47:10 Rashi D”H Am & Malbim D”H Am; Yalkut Shimoni Tehillim Remez 754; Yalkut Shimoni Shir HaShirim Remez 992 and Machzor Vitri siman 287. See also Bava Batra 15A that identifies Eitan HaEzrachi as Avraham Avinu. [↑](#footnote-ref-19)
20. All his previous sins are forgiven. [↑](#footnote-ref-20)
21. Genesis 15:5 [↑](#footnote-ref-21)
22. Emunah = Faithfulness, faithful obedience. [↑](#footnote-ref-22)
23. Sotah 37a [↑](#footnote-ref-23)
24. Emunah = “faithful obedience” [↑](#footnote-ref-24)
25. Siddur Lev Eliezer, Eastern Book Press Inc (Siddur Linear Transliteration with English Translation for Weekdays) p.144 [↑](#footnote-ref-25)