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

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Kislev 07, 5775 – Nov 28/29, 2014** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Nov 28 2014 – Candles at 5:18 PMSat. Nov 29 2014 – Habdalah 6:16 PM | **Austin & Conroe, TX, U.S.**Fri. Nov 28 2014 – Candles at 5:12 PMSat. Nov 29 2014 – Habdalah 6:09 PM | **Brisbane, Australia**Fri. Nov 28 2014 – Candles at 6:09 PMSat. Nov 29 2014 – Habdalah 7:06 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Nov 28 2014 – Candles at 5:12 PMSat. Nov 29 2014 – Habdalah 6:11 PM | **Everett, WA. U.S.**Fri. Nov 28 2014 – Candles at 4:02 PMSat. Nov 29 2014 – Habdalah 5:11 PM | **Manila & Cebu, Philippines**Fri. Nov 28 2014 – Candles at 5:06 PMSat. Nov 29 2014 – Habdalah 5:58 PM |
| **Miami, FL, U.S.**Fri. Nov 28 2014 – Candles at 5:11 PMSat. Nov 29 2014 – Habdalah 6:06 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Nov 28 2014 – Candles at 4:20 PMSat. Nov 29 2014 – Habdalah 5:20 PM | **Olympia, WA, U.S.**Fri. Nov 28 2014 – Candles at 4:08 PMSat. Nov 29 2014 – Habdalah 5:16 PM |
| **San Antonio, TX, U.S.**Fri. Nov 28 2014 – Candles at 5:17 PMSat. Nov 29 2014 – Habdalah 6:13 PM | **Sheboygan & Manitowoc, WI, US**Fri. Nov 28 2014 – Candles at 3:58 PMSat. Nov 29 2014 – Habdalah 5:03 PM | **Singapore, Singapore** Fri. Nov 28 2014 – Candles at 6:36 PMSat. Nov 29 2014 – Habdalah 7:27 PM |
| **St. Louis, MO, U.S.**Fri. Nov 28 2014 – Candles at 4:23 PMSat. Nov 29 2014 – Habdalah 5:24 PM | **Tacoma, WA, U.S.**Fri. Nov 28 2014 – Candles at 4:05 PMSat. Nov 29 2014 – Habdalah 5:14 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

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

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

Her Excellency Giberet Whitney Mathison

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

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

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

**Shabbat “LaEleh Techaleq” – “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 &****Thursday Mornings** |
|  | Reader 6 – B’Midbar 27:6-11 | Reader 1 – B’Midbar 27:15-17 |
| Psalm 105:23-28 | 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 |
| N.C.: Mk 12:41-44; Lk 21:1-4;Rm 6:12-14 |  - Is. 57:13-19 + 58:12-14 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: 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!**

**Contents of the Torah Seder**

* Concerning the Division of the Land – Numbers 26:52-56
* Census of the Levites – Numbers 26:57-62
* The Daughters of Zelophehad – Numbers 27:1-11
* Moses sees the land – Numbers 27:12-14

**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. 246-285.

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) ‎26:52 – 27:14**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 52. The Lord spoke to Moses, saying: | 52. And the LORD spoke with Mosheh, saying:  |
| 52. You shall apportion **the Land** among these **as an inheritance**, in accordance with the number of names. | 53. Unto these tribes will **the land** be divided by **inheritances** according to their names. |
| 54. To the large [tribe] you shall give a larger inheritance and to a smaller tribe you shall give a smaller inheritance, each person shall be given an inheritance according to his number. | 54. To that tribe whose people are many you will make their inheritance large, and to the tribe whose people are few you will give a smaller inheritance; to each his heritage will be given according to the number of his names. |
| 55. Only through lot shall the Land be apportioned; they shall inherit it according to the names of their fathers' tribes. | 55. Yet the land will be divided by lots; according to the names of their fathers tribes they will inherit. |
| 56. The inheritance shall be apportioned between the numerous and the few, according to lot. | 56. Their heritage will be divided by lots, whether great or small. |
| 57. These were the numbers of the Levites according to their families: the family of the Gershonites from Gershon, the family of the Kohathites from Kohath, the family of the Merarites from Merari. | 57. But these are the names of the Levites after their families, the families of Gershon, Kehath, Merari. |
| 58. These were the family of the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. | 58. These are the families of the Levites: the family of Lebni, Hebron, Maheli, Mushi, Korach. And Kehath begat Amram; |
| 59. The name of Amram's wife was Jochebed the daughter of Levi, whom [her mother] had borne to Levi in Egypt. She bore to Amram, Aaron, Moses, and their sister Miriam. | 59. and the name of Amram's wife was Jokebed, a daughter of Levi, who was born to Levi when they had come into Mizraim, within the walls; and she bare to Amram Aharon, and Moshe, and Miriam their sister. |
| 60. Born to Aaron were Nadab, Abihu, Eleazar and Ithamar. | 60. And to Aharon were born Nadab and Abihu, Elazar and Ithamar. |
| 61. Nadab and Abihu died when they offered up an unauthorized fire before the Lord. | 61. But Nadab and Abihu died when they offered the strange fire from the hearth-pots before the LORD. |
| 62. And those counted of them were twenty three thousand, every male aged one month and upward, for they were not counted among the children of Israel, since no inheritance was given them among the children of Israel. | 62. And the number of them (the Levites) was twenty-three thousand, every male from a month old, and upward; for they were not reckoned among the children of Israel, as no possession was given them among the sons of Israel. |
| 63. This was the census of Moses and Eleazar the kohen, who counted the children of Israel in the plains of Moab, by the Jordan at Jericho. | 63. These are the numbers when Mosheh and Elazar the priest numbered the sons of Israel in the plains of Moab, by Jordan, (over against) Jericho. |
| 64. Among these there was no man who had been [included] in the census of Moses and Aaron when they counted the children of Israel in the Sinai desert. | 64. And among them was not a man of the numbers when Mosheh and Aharon the priest took the sum of the children of Israel in the wilderness of Sinai, |
| 65. For the Lord had said to them, "They shall surely die in the desert," and no one was left of them but Caleb the son of Jephunneh and Joshua the son of Nun. | 65. because the LORD had said that dying they should die in the wilderness; and none of them remained except Kaleb bar Jephunneh, and Jehoshua bar Nun. |
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| 1. The daughters of Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph, came forward, and his daughters' names were Mahlah, Noah, Hoglah, Milcah, and Tirzah.  | 1. And the daughters of Zelophehad bar Hepher, bar Gilead, bar Makir, bar Menasheh, of the family of Menasheh bar Joseph, when they heard that the land was to be divided to the males, came to the Bet Din, trusting in the compassions of the LORD of the world. And these are the names of the daughters, Mahelah, Nohah, Hogela, Milchah, and Thirzah.  |
| 2. They stood before Moses and before Eleazar the kohen and before the chieftains and the entire congregation at the entrance to the Tent of Meeting, saying, | 2. And they stood before Mosheh, after that they had stood before Elazar the priest, the princes, and all the congregation, at the door of the tabernacle of ordinance, saying: |
| 3. "Our father died in the desert, but he was not in the assembly that banded together against the Lord in Korah's assembly, **but he died for his own sin**, and he had no sons. | 3. Our father died in the wilderness, but he was not among the congregation who murmured and gathered to rebel against the LORD in the congregation of Korach, **but died for his own sin**; nor made he others to sin; but he had no male children. |
| 4. Why should our father's name be eliminated from his family because he had no son? Give us a portion along with our father's brothers." | 4. Why should the name of our father be taken away from among his family because he had not a male child? If we are not reckoned as a son, and our mother claim (or observe) the Jebam, our mother will take the portion of our father and of our father's brother. But if we be reckoned as a son, give us an inheritance among our father's brethren. |
| 5. So Moses brought their case before the Lord. | 5. This is one of the four cases of judgment brought before Mosheh the prophet, and which he resolved in the manner above said. Of them some were judgments, etc. And Mosheh brought their cause before the LORD. |
| 6. The Lord spoke to Moses, saying: | 6. And the LORD spoke with Mosheh, saying: |
| 7. Zelophehad's daughters speak justly. You shall certainly give them a portion of inheritance along with their father's brothers, and you shall transfer their father's inheritance to them. | 7. The daughters of Zelophehad have fitly spoken: this has been written before Me: but they are worthy that it be said of them, Give them possession and inheritance among the brethren of their father, and make over their father's possession unto them. |
| 8. Speak to the children of Israel saying: If a man dies and has no son, you shall transfer his inheritance to his daughter. | 8. And when a son of Israel will speak, and say, A man has died without having a male child, then you will make over his inheritance to his daughter: |
| 9. If he has no daughter, you shall give over his inheritance to his brothers. | 9. if he have no daughter, you will give his possession to his brothers: |
| 10. If he has no brothers, you shall give over his inheritance to his father's brothers. | 10. if he have no brothers, you will give his possession to the brethren of his father: |
| 11. If his father has no brothers, you shall give over his inheritance to the kinsman closest to him in his family, who shall inherit it. This shall remain a decreed statute, as the Lord commanded Moses. | 11. but if his father had no brothers, then you will give his possession to his kinsman who is nearest to him of his father's family to inherit. And this will be the publication of a decree of judgment to the children of Israel, as the LORD has commanded Mosheh. |
| 12. The Lord said to Moses, "Go up to this mount Abarim and look at the land that I have given to the children of Israel.  | 12. And the LORD said to Mosheh, Go up to this mount, of Abaraee, and survey the land which I have given to the children of Israel. |
| 13. And when you have seen it, you too will be gathered to your people, just as Aaron your brother was gathered. | 13. And you will see it, but you yourself will be gathered to your people, as Aharon your brother has been gathered:  |
| 14. Because you disobeyed My command in the desert of Zin when the congregation quarreled, [when you were] to sanctify Me through the water before their eyes; these were the waters of dispute at Kadesh, in the desert of Zin. | 14. because you were disobedient against My Word in the desert of Zin, in the congregation at the Waters of Strife, to sanctify Me at the waters in their sight: these are the Waters of Strife in the desert of Zin. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎** **B’Midbar (Num.) 26:52 – 27:14**

**53 You shall apportion the Land among these** And not to those below age twenty, although they reached the age of twenty before the allocation of the Land—**for the conquest took seven years, and the allocation took seven [years]**—no one other than these six hundred and one thousand took a portion in the Land, and if one of them had six sons, they received only their father’s portion. -[Sifrei Pinchas 2, B.B. 117a]

**54 To the large you shall give a large inheritance** To the tribe with a large population you shall allocate a larger portion. Although the portions were unequal—since the portions were divided according to the size of the tribes—they were decided by lot, and the lot was determined by the Divine Spirit, as it is stated explicitly in [Tractate Bava Bathra [117b]: Eleazar the kohen was clad with the Urim and Thummim, and he said while inspired with the Divine Spirit, “If such-and-such a tribe is drawn, then such-and-such a territory will be allocated to it.” The tribes were inscribed on twelve slips, and the twelve territories on [another] twelve slips. They mixed them in a box and the chieftain [of a tribe] placed his hand inside and drew out two slips. In his hand came a slip bearing the name of his tribe and a slip [inscribed] with the territory designated for it. The lot itself cried out, saying, “I am the lot drawn for such-and-such a territory for such-and-such a tribe” as it says, “according to lot” (verse 56) **[lit. by the mouth of the lot]** (Mid. Tanchuma Pinchas 6). Since some areas were superior to others, the Land was not divided [solely] according to measurements, but it was assessed; an inferior piece of land sufficient to sow a kor was equivalent to a superior piece sufficient to sow a seah [a thirtieth of a kor]; it all depended on the value [of the soil].-[Sifrei Pinchas 7]

**55 according to the names of their fathers’ tribes** This refers to those who came out of Egypt. Scripture treats this inheritance differently from all other inheritances [mentioned] in the Torah. For in the case of all other inheritances, the living inherit the dead, whereas here, the dead inherit the living. How is this? Two brothers who came out of Egypt who had sons that entered the Land—one had one [son] and the other had three. The one received one portion, and the three received three, as it says, “You shall apportion the Land among these” (verse 53). The inheritance [of these four] reverts to their grandfather [who left Egypt] and they divided everything equally. This is the meaning of what is stated, “they shall inherit it according to the names of their fathers’ tribes.” For after the sons received it, it was divided up according to the fathers who had left Egypt, whereas had they apportioned it originally according to the number who came out of Egypt, these four would not have received four but only two portions. Now, however, they received four portions.-[B.B. 117a]

**Only through lot** Heb. אַךְ-בְּגוֹרָל [The word אַךְ ] excludes Joshua and Caleb [from this method of allocation]. And so it says, “They gave Hebron to Caleb as Moses had spoken” (Jud. 1:20), and it further says, “According to the word of the Lord, they gave him the city he had requested” (Josh. 19:50). - [Sifrei Pinchas 6]

**of their fathers’ tribes** Excluding proselytes and [gentile] slaves.-[Sifrei Pinchas 7]

**56 According to lot** Heb. עַל-פִּי הַגּוֹרָל , lit. **by the mouth of the lot**. The lot spoke out, as I explained above (verse 54). This tells us that it was divided by the Divine Spirit. (This is why it says, “in accordance with the Lord’s word” [Josh. 19:50].)

58 **These were the families of Levi** Missing here are the family of the Shimeites, the family of the Uzzielites, and part of the family of the Izharites (Exod. 6:17, 18).

59 **Whom [her mother] had borne to Levi in Egypt** Her birth took place in Egypt, but not her conception (Sotah 12a, B.B. 120a, 123b). She gave birth to her as they entered the walls, and she completed the number of seventy, for if you count them individually you will find only sixty-nine (see Gen. 46:8-27). -[Gen. Rabbah 94:9 , Num. Rabbah 13:20]

**62 they were not counted among the children of Israel** who were counted from the age of twenty and upward. For what reason?…

**since no inheritance was given them** And those who were counted from the age of twenty were recipients of an inheritance, as it says, “each person shall be given an inheritance” (verse 54).

**64 Among these there was no man...** But the women were not included in the decree [enacted in the aftermath] of the spies, for they cherished the Land. The men said, “Let us appoint a leader and return to Egypt!” (14:4), whereas the women said, “Give us a portion” (27:4). This is why the passage of Zelophehad’s daughters follows here.-[Mid. Tanchuma Pinchas 7]

**Chapter 27**

**1 of the families of Manasseh the son of Joseph** Why is this said? Has it not already said, “the son of Manasseh"? But to inform you that Joseph cherished the Land, as it says, "and you shall bring up my bones... ” (Exod. 13:19), and his daughters cherished the Land, as it says, “Give us a portion” (verse 4) (Sifrei Pinchas 10), [hence they were of Joseph’s family in spirit], and to teach you that they [who are mentioned in the verse] were all righteous, for anyone whose deeds and whose father’s deeds are not clearly described, but Scripture specifies one of them to trace his genealogy for praise, he is a righteous man the son of a righteous man, but if it traces his genealogy for shame, as for example, “Ishmael the son of Nethaniah the son of Elishama came” (II Kings 25:25), it is known that all those mentioned with him were wicked people.-[Sifrei Pinchas 9]

**Mahlah, Noah...** Later (36:11) it says, “Mahlah, Tirzah... were” [in a different order]. This teaches us that they were all equal—one to the other; therefore, Scripture changes the order.-[Sifrei Pinchas 11]

**2 before Moses and before Eleazar** This [statement that they stood before Eleazar] informs us that they stood before them only in the fortieth year, after Aaron’s death.-[Sifrei Pinchas 12]

**before Moses** And afterwards, "before Eleazar"? Is it possible that if Moses did not know [the law] and Eleazar did know? But transpose the verse and expound it [as if it were written, “before Eleazar and before Moses”]. These are the words of R. Yoshiyah. Abba Chanan said in the name of R. Eleazar: They were sitting in the study hall and they stood before all of them.-[Sifrei Pinchas 12, B.B. 119b]

**3 but he was not...** Since they were going to say that “**he died for his own sin**,” they had to say that it was not for the sin of those who grumbled, and [that he was] not in Korah’s company who incited [the people] against the Holy One, blessed is He, but **he died for his own sin alone**, and **he did not cause others to sin with him** (B.B. 18b, Sifrei Pinchas 13). **R. Akiva says, He was the wood gatherer [see 15:32],** and R. Shimon says: He was among those who ascended [the mountain] defiantly [see 14:44].- [Shab. 96b]

**4 Why should our father’s name be eliminated** We are instead of a son, and if females are not considered offspring, let our mother be taken in levirate marriage by her brother-in-law.-[Sifrei Pinchas 13]

**because he had no son** But if he had a son, they would have made no claim at all. **This teaches us that they were intelligent women**.-[Sifrei Pinchas 15, Sifrei Pinchas 13]

**5 So Moses brought their case** The law eluded him, and here he was punished for crowning himself [with authority] by saying, “and the case that is too difficult for you, bring to me” (Deut. 1:17) (Mid. Tanchuma Pinchas 8). Another interpretation: This passage ought to have been written through Moses, but Zelophehad’s daughters were meritorious, so it was written through them.-[Sanh. 8a]

**7 Zelophehad’s daughters speak justly** As the Targum [Onkelos] יָאוּת , rightly. [As if God said,] This is the way this passage is inscribed before Me on high (Sifrei Pinchas 18). It teaches us that their eye perceived what Moses’ eye did not. -[see Mid. Tanchuma Pinchas 8]

**Zelophehad’s daughters speak justly** Their claim is just. Fortunate is the person with whose word the Holy One, blessed is He, concurs. -[Sifrei Pinchas 18]

**You shall certainly give** [The double expression נָתֽן תִּתֵּן denotes] two portions: the portion of their father, who was among those who came out of Egypt, and the portion which he shared with his brothers in the property of [his father] Hepher.- [Sifrei Pinchas 19, B.B. 116b, 118b].

**and you shall transfer** Heb. וְהַעֲבַרְתָּ , an expression denoting “anger” (עֶבְרָה) [for God is angry] when one does not leave a son to inherit him (B.B. 116a). Another interpretation: Since a daughter transfers an inheritance from one tribe to another, when her son or husband inherit from her, since [the prohibition of] “you shall not transfer an inheritance” (36:7) was directed only at that generation. The same [reason] applies to [the wording of the command] “you shall transfer the inheritance to his daughter” (verse 8). In the case of all of them it says, “you shall give over” but in the case of a daughter, it says, “you shall transfer.” -[Sifrei Pinchas 21]

**11 to the kinsman closest to him in his family** Only [kin from] the father’s side is considered “family.”-[Sifrei Pinchas 22, B.B. 109b]

**12 Go up to this mount Abarim Why is this [passage] juxtaposed here [with the previous passage]? When the Holy One, blessed is He, said, “You shall certainly give them...” (verse 7), he [Moses] said, “The Omnipresent commanded me to allocate the inheritance! Perhaps the decree has been annulled, and I will enter the Land?”** The Holy One, blessed is He, said to him, “My decree remains as it was” (Mid. Tanchuma Pinchas 9). Another interpretation: Since Moses had entered the territories of the descendants of Gad and the descendants of Reuben, he rejoiced, saying, “It seems that the vow [made] regarding me has been annulled.” This can be compared to a king who decreed that his son could not enter the portals of his palace. He [the king] entered the gate, with him [the son] following; the courtyard, with him following; the foyer with him following. When he was about to enter the inner chamber, he said to him, “My son, from here on, it is forbidden for you to enter.”-[Sifrei Pinchas 23]

**13 just as Aaron your brother was gathered** From here [we see] that Moses yearned for a death like Aaron’s (Sifrei Pinchas 23). Another interpretation: You are no better than he (Mid. Tanchuma Pinchas 9); “because you did not sanctify...” Deut. 2:51). But if you had sanctified Me, your time to depart from the world would not yet have arrived. On each occasion that their death is mentioned, their sin is mentioned, for a decree had been pronounced against the generation of the desert, that they should die in the desert on account of their sin that they did not believe. Moses therefore requested that his sin be mentioned, so that it should not be said that he was one of those who rebelled. This is analogous to two women who were flogged by the court, one for immoral behavior [adultery] and the other for eating unripe produce of the sabbatical year [a lighter offense].... Here too, wherever their death is mentioned, their sin is mentioned, to tell you that they had no [sin] other than this [sin] alone. -[Sifrei Pinchas 23, Yoma 86b]

**14 These were the waters of dispute at Kadesh** These [waters] alone; they [Moses and Aaron] had no other sin to their name (Sifrei Pinchas 23). Another interpretation: Those [waters] which instigated the rebellion [of the Israelites] at Marah were the same as those which caused the rebellion at the Red Sea [in Rephidim (Levush, Divrei David)], and those same ones provoked the rebellion in the desert of Zin. -[Source unknown]

**Ketubim: Psalm 105:23-28**

| **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 few in number, hardly dwelling in it. | 12. When you were a people few in number, like little ones, and dwelling in it. |
| 13. And they walked 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 let no man oppress them, and He reproved kings on their account. | 14. He did not allow anyone to oppress them, and He rebuked kings on their account. |
| 15. "Do not touch My anointed ones, and do not harm My prophets." | 15. Do not come near My anointed ones, and do no harm to My prophets. |
| 16. He called a famine upon the land; He broke every staff of bread. | 16. And He proclaimed a famine against the land; He broke every support of food. |
| 17. He sent a man before them; Joseph was sold as a slave. | 17. He sent a wise man before them; Joseph was sold as a slave. |
| 18. They afflicted his foot with fetters; his soul was placed in irons. | 18. They afflicted his feet with chains; a collar of iron went on his soul. |
| 19. Until His word came, the saying of the Lord purified him. | 19. Until the time when His word came true; the word of the LORD purified him. |
| 20. A king sent and released him, a ruler of peoples [sent] and loosed his bonds. | 20. He sent a king and freed him; a ruler of peoples, and he set him free. |
| 21. He made him the master of his household and the ruler over all his possessions. | 21. He made him master of his house, and ruler of all his property. |
| 22. To bind up his princes with his soul, and he made his elders wise. | 22. To bind his princes to, as it were, his soul; and he grew wiser than his elders. |
| 23. Israel came to Egypt, and Jacob sojourned in the land of Ham. | 23. And Israel came to Egypt, and Jacob dwelt in the land of Ham. |
| 24. And He made His people very fruitful, and He made it stronger than its adversaries. | 24. And He made His people very numerous, and made it stronger than its oppressors. |
| 25. He turned their heart to hate His people, to plot against His servants. | 25. Their heart was changed to hate His people, to plot evil things against His servants. |
| 26. He sent Moses His servant, [and] Aaron whom He chose. | 26. He sent Moses His servant, Aaron, with whom He was pleased. |
| 27. They placed upon them the words of His signs and His miracles in the land of Ham. | 27. They set among them the decrees of His signs, and wonders in the land of Ham. |
| 28. He sent darkness and it darkened, and they did not disobey His word. | 28. He sent darkness and darkened them, and they did not rebel against His word. |
|  |  |

**Rashi’s Commentary to Psalm 105:23-28**

**24 And He made...fruitful** The Holy One, blessed be He, [made] His people [fruitful]. He made them fruitful and caused them to multiply.

**28 And they did not disobey His word** The plagues, that He commanded upon them, came according to His commandments and did not deviate from His word.

**Meditation from the Psalms**

**Psalms ‎‎105:23-28**

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

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

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

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

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

The opening pasuk of our psalm’s portion speaks of a single individual using two different names:

***Tehillim (Psalms) 105:23****Israel also came into Egypt; and Yaaqob sojourned in the land[[4]](#footnote-4) of Ham.*

I would like to take this opportunity to speak to the meaning of these two names because throughout the Torah, and particularly in B’resheet,there is great deal of significance associated with names. A name is not merely a way to call someone but, rather, it encapsulates the essence of the individual. Meam Loez introduces the different names with a bit of explanation:

*It had been decreed that the children of Israel should be enslaved in Egypt.[[5]](#footnote-5) In order for this decree to be fulfilled, “Israel came to Egypt”. The name Israel conveys that Yaaqob was greatly esteemed upon his arrival in Egypt. Subsequently, he “sojourned” there as “Yaaqob”. He (the children of Israel) suffered a reduction in stature upon being enslaved “in the land of Ham”.*

*Notwithstanding that Ham was cursed for what he did to Noah, and condemned to become a slave to his brothers,[[6]](#footnote-6) Yaaqob’s descendants became slaves to the descendants of Ham.*

*At first Yaaqob himself had the stature of Israel. But by coming into Egypt and agreeing to live there as a sojourner, he acquired the lesser stature of “Yaaqob”.[[7]](#footnote-7)*

*Da’ath Sofrim* brings some additional insight: **Israel... Yaaqob.** “**Israel**” here is not meant as Yaaqob’s personal name, **but as the collective name of the entire family**.[[8]](#footnote-8) If we insert this definition into our psalm, we get this:

***Tehillim (Psalms) 105:23****Yaaqob’s family also came into Egypt; and Yaaqob* [himself] *sojourned in the land[[9]](#footnote-9) of Ham.*

Lets look at some other places where both names are used and try to understand the different meanings. The first place we see the name ‘Israel’ is when Yaaqob wrestled with an adversary.

***B’resheet (Genesis) 32:25*** *And Yaaqob was left alone; and there wrestled a man with him until the breaking of the day.*

Late one night a nameless, enigmatic adversary meets a man named Yaaqob; at least, Yaaqob thought that was his name.

***B’resheet (Genesis) 32:28-29*** *And he said to him, what is your name? And he said, Yaaqob. And he said, No longer will you be called Yaaqob, but Israel; for you have struggled with G-d and with men, and have prevailed.*

While the identity of this individual is withheld, apparently his statement is accurate, for later G-d reaffirms the message:

***B’resheet (Genesis) 35:9-10*** *And G-d appeared to Yaaqob again, when he came from Padan-Aram, and blessed him. And G-d said to him, your name is Yaaqob; no longer shall you be called Yaaqob, but Israel shall be your name; and he called his name Israel.*

While these pronouncements seem straightforward, things may not be as simple as they appear. Although other biblical figures also had name changes, after their new name was bestowed, the old name was never used again. But in the case of Yaaqob/Israel, the name change doesn’t seem to stick: Avraham was born Avram, but after G-d changed his name, he never again reverted to the previous form of Avram. One would assume that in similar fashion, from this point onward Yaaqob should never again be called Yaaqob, but that simply is not the case. G-d Himself, in subsequent dialogue, addresses him as Yaaqob rather than as Israel. Perhaps, then, we have not properly understood the “name change”.[[10]](#footnote-10)

When Avraham’s name is changed it is permanent, to the extent that using the old name is halachically proscribed.[[11]](#footnote-11) The Baalei HaTosefot explains that Avraham’s name changed as he underwent a metamorphosis. The new name was given at the juncture at which most Jewish males are given their name: when they are circumcised. Precisely because the new name was part of Avraham’s conversion, the old identity was forfeited. Yaaqob, unlike Avraham, was born “Jewish”, was circumcised on the eighth day after his birth and given his name concurrently. His new name must have a different purpose.[[12]](#footnote-12)

***Berachoth 12b*** *It has been taught: Ben Zoma said to the Sages: Will the Exodus from Egypt be mentioned in the days of the Messiah? Was it not long ago said: Therefore behold the days come, saith the Lord, that they shall no more say: As the Lord liveth that brought up the children of Israel out of the land of Egypt; but, As the Lord liveth that brought up and that led the seed of the house of Israel out of the north country and from all the countries whither I had driven them?[[13]](#footnote-13) They replied: This does not mean that the mention of the exodus from Egypt shall be obliterated, but that the [deliverance from] subjection to the other kingdoms shall take the first place and the exodus from Egypt shall become secondary. Similarly you read: Thy name shall not be called any more Yaaqob, but Israel shall be thy name.[[14]](#footnote-14) This does not mean that the name Yaaqob shall be obliterated, but that Israel shall be the principal name and Yaaqob a secondary one.*

We must conclude that Yaaqob’s name was not changed; rather, he received an additional name.[[15]](#footnote-15) The implications of this approach must be explored. Suggestions abound, but an overarching explanation into which all the instances fit perfectly and every occurrence is explained still seems lacking. The various approaches are not mutually exclusive, and may complement one another, together giving us a whole picture greater than the sum of its parts.

Rashi[[16]](#footnote-16) suggests that the name Yaaqob indicates subservience, while the name Israel indicates strength and victory. Varying uses reflect different aspects of Yaaqob’s personality that come to light in varying situations. Another view is offered by *Meshech Chochma*,[[17]](#footnote-17) who sees the different names as expressing the distinction between Yaaqob as an individual versus Israel as a national identity. Thus, according to Meshech Chochma, G-d addresses “Israel” exclusively when, and only when, there are national issues at hand.[[18]](#footnote-18)

The Netziv[[19]](#footnote-19) proposes that the distinction is between a supernatural aspect (Israel), versus a more mundane name (Yaaqob) used when natural events or actions are described. Because humans cannot function purely on the spiritual plane, both names are needed.

**The rule**: A different name will be used for the same person depending upon the context.

**The example**: The Patriarch Yaaqob (Yaaqob) / Israel.

**The meaning**: He was called Yaaqob (derived from ‘heel’) because when he was born, his hand was holding Esau’s heel.[[20]](#footnote-20) He was also called Israel (meaning ‘head’ or ‘exalted one’) because he had triumphed over an angel.[[21]](#footnote-21) Thus his original name connotes a lowly, subservient nature while the one given him later in life implies strength and victory.

Malbim tells us that the name *Yaaqob* always describes the Jewish masses, the common folk. *Israel* denotes the elite, the aristocracy, the scholars and saints who guide the masses.[[22]](#footnote-22) In our psalm it would look like this:

***Tehillim (Psalms) 105:23****The aristocracy also came into Egypt; and the Jewish people sojourned in the land of Ham.*

Rabbeinu Bachya[[23]](#footnote-23) gives us the following insight into the use of these two names:

The plain meaning of why the Torah suddenly calls Yaaqob by his alternate name Israel again instead of writing “the time approached for Yaaqob to die”, (which would have been the natural sequence to the line: “Yaaqob lived in the land of Egypt for seventeen years”) is that ever since he had been given the additional name the Torah uses both names interchangeably. Throughout the Torah the names *Yaaqob* and *Israel* are used intermittently.

From a more rational or scientific point of view we may detect a distinct pattern in the Torah sometimes choosing to refer to Yaaqob by his original name and sometimes by his additional name. The name Yaaqob applies to the physical part of Yaaqob’s personality, matters connected to his terrestrial existence, whereas the name Israel refers to spiritual aspects of his personality, matters connected to his eternal existence in celestial regions. When Yaaqob had first been given the name “Yaaqob” the Torah stated that this reflected his holding on to the heel of his brother Esau.[[24]](#footnote-24) We find the name Israel first used in connection with Yaaqob having successfully contended with the celestial force representing his brother Esau.[[25]](#footnote-25) It is therefore clear that the additional name Israel was intended principally to reflect Yaaqob’s spiritual accomplishments. Seeing that it is impossible for a human being while part of a body to divest himself totally of bodily needs and concerns, we can appreciate what our Sages said that, contrary to the name Avraham which replaced the name Avram, the name Israel did *not* replace the name Yaaqob. It reflected the fact that this Yaaqob had attained an additional dimension in his personality development, according to Kli Yakar, as reflected in the Talmud:

***Berachoth 13a*** *GEMARA. It has been taught: Ben Zoma said to the Sages: Will the Exodus from Egypt be mentioned in the days of the Messiah? Was it not long ago said: Therefore behold the days come, saith the Lord, that they shall no more say: As the Lord liveth that brought up the children of Israel out of the land of Egypt; but, As the Lord liveth that brought up and that led the seed of the house of Israel out of the north country and from all the countries whither I had driven them?[[26]](#footnote-26) They replied: This does not mean that the mention of the exodus from Egypt shall be obliterated, but that the [deliverance from] subjection to the other kingdoms shall take the first place and the exodus from Egypt shall become secondary. Similarly you read: Thy name shall not be called any more Yaaqob, but Israel shall be thy name.[[27]](#footnote-27) This does not mean that the name Yaaqob shall be obliterated, but that Israel shall be the principal name and Yaaqob a secondary one. And so it says: Remember ye not the former things, neither consider the things of old[[28]](#footnote-28). ‘Remember ye not the former things’: this refers to the subjections to the other nations; ‘Neither consider the things of old’: this refers to the exodus from Egypt.*

***Midrash Rabbah - Genesis XLVI:8*** *NEITHER SHALL THY NAME ANY MORE BE CALLED ABRAM, BUT THY NAME SHALL BE ABRAHAM (XVII, 5). Bar Kappara said: Whoever calls Abraham ‘Abram’, violates a positive commandment. R. Levi said: A positive commandment and a negative commandment. NEITHER SHALL THY NAME ANY MORE BE CALLED ABRAM--that is a negative command; BUT THY NAME SHALL BE ABRAHAM--that is a positive command. But surely the men of the Great Assembly called him Abram, as it is written, Thou... who didst choose Abram (Neh. IX, 7). There it is different, as it means that He chose him while he was yet Abram. Then, by analogy, does one who calls Sarah ‘Sarai’ infringe a positive command? No, for only he [Abraham] was enjoined respecting her. Again, by analogy, if one calls Israel, ‘Yaaqob,’ does one infringe a positive command? [No, for] it was taught: It was not intended that the name Yaaqob should disappear, but that ‘Israel’ should be his principal name, while ‘Yaaqob’ should be a secondary one. R. Zebida interpreted in R. Aha’s name: At all events, Thy name is Yaaqob, save that, But Israel [too] shall be thy name (Gen. XXXV, 10): ‘Yaaqob’ will be the principal name, while ‘Israel’ will be an additional one.*

The name Yaaqob henceforth became subordinate to that of Israel. The use of these names teaches amongst other matters that if someone makes his spiritual dimension subordinate to his physical, terrestrial concerns this “kills” him, leads to his death sooner or later. This is what David had in mind when he said:

***Tehillim (Psalms) 22:30*** *all those who in full vigor shall eat and prostrate themselves, all those at death’s door whose spirit lag, shall bend the knee before Him.*

David refers to people who make a point of first tasting all the pleasures of terrestrial life before prostrating themselves before HaShem as having their priorities reversed. As a result, such people experience death in a very real sense of the word. In the verse we just quoted the word “they will bend the knee” does not refer to something similar to “prostrating” oneself (before HaShem); rather, it is similar to Tehillim (Psalms) 20:9. In that psalm it is used as meaning falling down and not rising up again. This is the punishment for having had one’s priorities mixed up. When the people mentioned in Psalm 22 finally decide to “give to Caesar what is Caesar’s[[29]](#footnote-29)“, i.e. to also make an obeisance to HaShem as an afterthought, it is too late. They had not lifted a finger to secure their share in eternity while there was time.

Upon closer examination you will find that when the Torah employs the name Yaaqob to describe our patriarch it refers to his terrestrial concerns (the feminine attribute), concerns which are indispensable for any human being, whereas when it switches by calling him Israel it refers to his spiritual concerns, matters which are largely abstract. This is what the prophet had in mind when he said:

***Yeshayahu (Isaiah) 43:1*** *who created you O Yaaqob, who formed you O Israel?*

If we plug this meaning into our psalm we have:

***Tehillim (Psalms) 105:23****The spiritual side also came into Egypt; and the physical side sojourned in the land of Ham.*

In connection with the name Yaaqob, the prophet only mentioned the word “Bara – Created”, a primitive kind of creation, whereas in connection with spiritual parts of man the prophet speaks of a more sophisticated product, one that has undergone an advanced stage of formation. You will note that at the revelation of the Torah at Mount Sinai HaShem says to Moses:

***Shemot (Exodus) 19:3*** *So shall you say to the house of Yaaqob and relate to the children of Israel.*

The name Yaaqob referred to the women, the word Israel to the men. Perhaps the fact that Adam had described Eve as “bones of my bones and flesh of my flesh,” but not as “spirit of my spirit”[[30]](#footnote-30), is the reason that woman symbolizes primarily the physical part of the human being. Yeshayahu had something similar in mind when he wrote:

***Yeshayahu (Isaiah) 43:22*** *But you have not worshipped Me, O Yaaqob, that you should be weary of me O Israel.*

He meant that while you Yaaqob were concerned with your terrestrial matters you did not really worship Me (even if you paid lip-service). As to worshipping Me as “Israel”, you indicated that it was too wearisome for you. If we plug this meaning into our psalm we get:

***Tehillim (Psalms) 105:23****The men also came into Egypt; and the women sojourned in the land of Ham.*

When B’resheet chapters 47-50 refer to Yaaqob’s existence on earth by calling him Yaaqob,[[31]](#footnote-31) this is in keeping with what we have explained. In B’resheet 47:29 however, when the Torah commences to speak of “death” of the body, it switches to using the name “Israel” seeing that the death of a righteous person is but the necessary preamble to his taking his place in eternal life. Whenever preparations for death are described, including the very mention of the bed on which Yaaqob lay sick, the Torah describes him as Israel. As soon as the Torah finishes describing his preparations for the life in the hereafter by blessing Joseph and his brothers, it reverts to the use of the name Yaaqob. The Torah never describes Yaaqob as having died.[[32]](#footnote-32)

***Ta’anith 5b*** *R. Nahman and R. Isaac were sitting at a meal and R. Nahman said to R. Isaac: Let the Master expound something. He replied: Thus said R. Johanan: One should not converse at meals lest the windpipe acts before the gullet and his life will thereby be endangered. After they ended the meal he added: Thus said R. Johanan: Yaaqob our patriarch is not dead. He [R. Nahman] objected: Was it then for nought that he was bewailed and embalmed and buried?-The other replied: I derive this from a scriptural verse, as It is said, Therefore fear thou not, O Yaaqob, My servant, saith the Lord; neither be dismayed, O Israel, for, lo, I will save thee from afar and thy seed from the land of their captivity.[[33]](#footnote-33) The verse likens him [Yaaqob] to his seed [Israel]; as his seed will then be alive so he too will be alive.*

Only Israel is described as having died. The embalmers are described as embalming Israel.[[34]](#footnote-34) As soon as Yaaqob had made the physical preparations for death, i.e. “he gathered in his feet to the bed,” the Torah calls him Israel again. As of that moment he had entered eternal life. When we find, in B’resheet 49:1, that the Torah refers to Yaaqob suddenly again as Yaaqob, the reason is that at that moment HaShem withheld from him the visions of the redemption and what precedes it which he had intended to reveal to his sons. In other words, at that moment he had become primarily physical, his spiritual dimension having temporarily become subordinate. There is another instance where we could question why the Torah suddenly reverts to the use of the name Yaaqob. This is, in B’resheet 48:3, where he explains to Joseph where and when he had his first communication from HaShem, i.e. at Luz. The reason that the Torah calls him Yaaqob at that point in our chapter is because he referred to a time in his life prior to his having the name Israel added to his regular name. In other words, we detect the following pattern. When the Torah indicates that Yaaqob had not yet established mutual communication with HaShem he is called Yaaqob. When, even after he had established such communication, this channel of communication had been interrupted, he is also called Yaaqob instead of Israel.

Rav Elie Munk notes that Yaaqob undergoes two name changes in the Torah. First, Yaaqob is changed to Israel. Rashi, over there, says that ‘Yaaqob’ refers to a person who waits in ambush, but there will come a time when you will be called ‘Israel’, connoting an officer and a prince. You will then be able to deal with Esav, no longer surreptitiously, but as an equal. When we plug in this meaning, into our psalm, we get:

***Tehillim (Psalms) 105:23****The Prince also came into Egypt; and the one who waits in ambush sojourned in the land of Ham.*

Even though we find, that even after Yaaqob was called Israel, the Torah still, sometimes refers to him as ‘Yaaqob’ and sometimes refers to him as ‘Israel’. Why? Because Yaaqob can not yet totally abandon the practices of ‘Yaaqob’. Throughout Jewish history, there were times when we as a people had to fall back on the tactics of ‘Yaaqob’ and could not go with the name ‘Israel’. When we are surrounded by 140 million people wishing to destroy us, we cannot always go with the ‘high-road’ behavior. We have to come back to the practices of ‘Yaaqob’.

In the End of Days, however, our Sages tell us that Yaaqob will go from the name of *Yaaqob* and *Israel* to the name of *Yeshurun*, meaning straight.[[35]](#footnote-35) When the nations of the world will finally come to recognize the greatness of Israel, then Yaaqob can be transformed into the name Yeshurun and will no longer have to deal with Esav with deceit and tricks.

This is what Yeshayahu HaNavi means when he says:

***Yeshayahu (Isaiah) 40:4*** *... and the crooked will be made straight...*

Rav Munk says this refers to the name *Yaaqob* becoming the name *Yeshurun*. We will abandon the practices which were forced upon us, those of ‘Yaaqob’ and will strictly conduct ourselves according to the practices of ‘Yeshurun’ (straightness).

The message of the dual name is clear; both the *Yaaqob* approach of behind the scenes discussion with authority and a willingness to negotiate and compromise and the *Israel* component of outspoken advocacy are crucial.  They work in sync, each complementing the other to achieve the goal of justice and tikkun olam.[[36]](#footnote-36)

**A Servant or a Son**

B’resheet (Genesis) chapter 32 narrates Yaaqob’s victorious struggle with the angel and the subsequent changing of his name to Israel.

***B’resheet (Genesis) 32:28)*** *Not Yaaqob shall your name any more be called, but Israel, for you have striven with G-d and with men, and prevailed.*

The names “Yaaqob” and “Israel” are used to refer to the entire Jewish people; each of the two terms emphasizes a particular characteristic of the Jewish nation. According to Chasidic philosophy, “Yaaqob” and “Israel” symbolize two levels in the Jew’s relationship with HaShem. Jews are referred to as both *servants* of HaShem and as HaShem’s *sons*. As “servants”, they are called “Yaaqob”: “Hearken unto Me, Yaaqob my servant”. As “sons”, they are called “Israel”: “My son, My firstborn, Israel”.

The difference between a servant and a son is obvious. When a son fulfills his father’s wishes, he does so happily and out of love. A servant, however, is not necessarily overjoyed at the opportunity to carry out his master’s command, quite frequently doing so only because he has no choice in the matter.

Both situations apply to our own lives, in our own personal service of HaShem. A Jew can pray, learn Torah, observe the mitzvot and serve his Father like a son, or he can perform the very same actions without joy, like a servant serves his Master. When a Jew stands on the level of “Israel”, he willingly fulfills his Father’s commands, experiencing no inner conflict with the Evil Inclination. When, however, a Jew is on the level of “Yaaqob”, it means he is forced to grapple with the Evil Inclination in order to properly fulfill his Master’s command, quite frequently doing so only out of a sense of obligation and submission.

Obviously, the level of “Israel” is the one toward which we all strive, yet one cannot reach this level without first passing through the level of “Yaaqob”. If a Jew is not always enthusiastic in his service, sometimes finding it difficult to serve HaShem properly, he should know that this is only natural when one embarks upon a new course. The Evil Inclination is not vanquished all at once, and it takes time to transform the will of HaShem into one’s own personal will. At first (and this stage may last for years!), the Evil Inclination howls in protest, attempting to divert the Jew. But when a Jew consistently stands up for what is right and refuses to despair, the Evil Inclination is eventually conquered. When we adopt this meaning in our psalm we have:

***Tehillim (Psalms) 105:23****The sons also came into Egypt; and the servants sojourned in the land of Ham.*

One insight into the difference between the Yaaqob and Israel personalities is offered by Balaam, the pagan prophet who was summoned to curse the Jewish people and ended up mouthing one of the most beautiful odes to Jewish life and destiny contained in the Torah.

In the second of Balaam’s curses-turned-blessings, there is a verse in which he proclaims:

***Bamidbar (Numbers) 23:21****None hath beheld iniquity in Yaaqob, neither hath one seen perverseness in Israel; HaShem his God is with him, and the shouting for the King is among them.*

This implies that Yaaqob does experience toil, though his struggles and difficulties do not result in his guilt in the eyes of G‑d. Israel, on the other hand, enjoys a tranquil existence, devoid not only of guilt but also of toil.

The *Netivot Shalom[[37]](#footnote-37)* suggests that Yaaqob/Israel’s two names relate to two different forces he combated in his life, Laban and Esav.

Laban represents flaws of the mind, beliefs, approaches, and outlook. Lavan’s pronouncement, “The daughters are mine, the sons are mine, the sheep is mine, and everything you see here is mine,” is the classic arrogant, blasphemous denial. We say in the Haggada, “Laban wanted to uproot everything,” because he wanted to strike out at the mind, the seat of the soul.

Esav personifies impurity of the body, physical lusts and aggression. The Sages say[[38]](#footnote-38) that on the day be became bar mitzva Esav both had relations with a betrothed woman and committed murder. Esav relates to the realm of action, stirring up the animalistic side of man.

The name ‘Yaaqob’ refers to Yaaqob’s holding on to Esau’s ankle when they were born. From the very start, Yaaqob tried to hold back Esau’s universal nature. To maintain his special identity, Yaaqob held back with his hand. The hand is a metaphor for the practical mitzvot that distinguish and separate him from other peoples.

The name “Yaaqob” counteracts Esav. This is hinted at when the Torah says, “His hand held on to Esau’s ankle”, meaning that Yaaqob overcomes Esau’s body. “Israel” counteracts Laban, who wanted to destroy the mind and soul. The letters of the word Israel can be regrouped to say, “Li Rosh” (lamed yud reish aleph hei), meaning, “The head belongs to me”. In other words, Israel is in control of the head, not letting it get contaminated by the Laban force.

Thus we see that the name Yaaqob and Israel are clearly names with many meanings.

**Ashlamatah: Isaiah (Yeshayahu) 57:13-19 + 58:12-14**

| **Rashi** | **Targum** |
| --- | --- |
| 3. And you, draw near hither, children of sorcery; children who commit adultery, and played the whore.  | 3. But you, draw near hither, people of the generation whose deeds are evil, whose plant was from a holy plant, and they are adulterers and harlots.  |
| 4. On whom will you [rely to] enjoy yourselves; against whom do you open your mouth wide; against whom do you stick out your tongue? Are you not children of transgression, seed of falsehood? | 4. Of whom are you making sport? And before whom will you open your mouth and continue speaking great things? Are you not children of a rebel. the offspring of deceit, |
| 5. You who inflame yourselves among the terebinths, under every green tree, who slaughter the children in the valleys, under the clefts of the rocks. | 5. you who serve idols under every green tree and sacrifice children in the valleys, under the clefts of the rocks? |
| 6. Of the smooth [stones] of the valley is your portion; they, they are your lot; to them too you have poured out libations, offered up sacrifices; in the face of these shall I relent? | 6. Among the smooth rock of the valley is your portion; even there they are your lot; to them you have poured out drink offerings, you have brought offerings. Will my Memra repent for these things? |
| 7. On a high and lofty mountain you placed your couch; there too you went to slaughter sacrifices. | 7. Upon a high and lofty mountain you have set the place of your camping, and thither you went up to offer sacrifice. |
| 8. And behind the door and the doorpost you have directed your thoughts, for while with Me, you uncovered [us] and went up, you widened your couch and made for yourself [a covenant] with them; you loved their couch, you chose a place. | 8. Behind the door and the doorpost you have set the symbol of your idols; you resembled a woman who was beloved by her husband and strayed after strangers, you have made wide the place of your camping; and you have made a covenant for yourself with them, you have loved the place of their bedroom, you have chosen a place. |
| 9. And you brought a gift to the king with oil, and you increased your perfumes; and you sent your ambassadors far off, and you humbled them to the grave. | 9. **When you performed the Law for yourself, you prospered in the kingdom**, and when you multiplied for yourself deeds, your armies were many; you sent your messengers far off, and humbled the strong ones of the peoples to Sheol. |
| 10. **With the length of your way you became wearied; you did not say, "Despair." The power of your hand you found; therefore, you were not stricken ill.** | 10. **In the length of your ways you promised to repent; you increased many possessions, and so you did not hope to repent.** |
| 11. And whom did you dread and fear, that you failed, and you did not remember Me; you did not lay [Me] to your heart. Indeed, I am silent and from everlasting, but you do not fear Me. | 11. Whom did you dread and before whom fear, so that you continued to speak lies, and did not remember My service, did not lay My fear upon your heart? Have I not given you respite for a long time, that if you repented -and before Me you did not repent? |
| 12. I tell your righteousness and your deeds, and they shall not avail you. | 12. I have told you that good deeds are virtues for you, but you increased for yourself evil deeds which will not profit you. |
| 13. When you cry out, let your collections save you; wind shall carry all of them off, a breath shall take them, but he who trusts in Me shall **inherit the land** and shall inherit My holy mount. | 13. Cry out, if now the deeds of your deceit with which you were laboring from your childhood will deliver you! The wind will carry them all off, they will be for nothing. But he who trusts in My Memra will **possess the land**, and will inherit My holy mountain. |
| 14. And he shall say, "Pave, pave, clear the way; remove the obstacles from the way of My people." **{S}** | 14. And he will say, “Teach, and exhort, turn the heart of the people to a correct way, remove the obstruction of the wicked from the way of the congregation of My people.” |
| 15. For so said the High and Exalted One, Who dwells to eternity, and His name is Holy, "With the lofty and the holy ones I dwell, and with the crushed and humble in spirit, to revive the spirit of the humble and to revive the heart of the crushed. | 15. For thus says the high and lofty One who dwells in the heavens, whose name is Holy; in the height He dwells, and His Shekhinah is holy. He promises to deliver the broken in heart and the humble of spirit, to establish the spirit of the humble, and to help the heart of the broken. |
| 16. For I will not contend forever, neither will I be wroth to eternity, when a spirit from before Me humbles itself, and souls [which] I have made. | 16. "For I will not so avenge forever, nor will My anger always be (so); for I am about to restore the spirits of the dead, and the breathing beings I have made. |
| 17. **For the iniquity of his thievery** I became wroth, and I smote him, I hid Myself and became wroth, for he went rebelliously in the way of his heart. | 17. **Because of the sins of their mammon**, **which they robbed,** my anger was upon them, I smote them, removed My Shekhinah from them and cast them out; I scattered their exiles because they went astray after the fantasy of their heart. |
| 18. I saw his ways and I will heal him, and I will lead him and requite with consolations him and his mourners. | 18. The way of their repentance is disclosed before Me, and I will forgive them; I will have compassion on them and requite them with consolations, and those who mourn them. |
| 19. [I] create the speech of the lips; peace, peace to the far and to the near," says the Lord, "and I will heal him." | 19. The one who creates speech of lips in the mouth of every man says. Peace will be done for the righteous/ generous, who have kept My Law from the beginning, and peace will be done for the penitent, who have repented to My Law recently, says the LORD; and I will forgive them. |
| 20. But the wicked are like the turbulent sea, for it cannot rest, and its waters cast up mud and dirt. | 20. But the wicked are like the tossing sea which seeks to rest and it cannot, and its waters disturb mire and dirt. |
| 21. "There is no peace," says my God, "for the wicked." **{P}** | 21. There is no peace, says my God, for the wicked." |
|  |  |
| 1. Call with a [full] throat, do not spare, like a shofar raise your voice, and relate to My people their transgression, and to the house of Jacob their sins. | 1. "Prophet. call with your throat, spare not, lift up your voice like the sound of the trumpet; declare to My people their apostasies, to the house of Jacob their sins. |
| 2. Yet they seek Me daily and they wish to know My ways, like a nation that performed righteousness and did not forsake the ordinance of its God: they ask Me ordinances of righteousness; they desire nearness to God. | 2. Yet before Me they seek teaching daily, as if they wished to know ways which are correct before Me, as if they were a people that did virtue and were not forsaken from the judgment of their God; they ask before Me a true judgment, as if they wished to draw near to the fear of the LORD. |
| 3. "Why have we fasted, and You did not see; we have afflicted our soul and You do not know?" Behold, on the day of your fast you pursue business, and [from] all your debtors you exact [payment]. | 3. They say, ‘Why have we fasted, as is disclosed before You? Why have we afflicted ourselves, as is known before You?’ Prophet, say to them: Behold, in the day of your fasts you seek your own pleasures, and bring near all your stumblings. |
| 4. Behold, for quarrel and strife you fast, and to strike with a fist of wickedness. Do not fast like this day, to make your voice heard on high. | 4. Behold, you fast only for quarrel and for contention and to hit with the wicked fist. You will not fast with fasts like these to make their voice to be heard on high. |
| 5. Will such be the fast I will choose, a day of man's afflicting his soul? Is it to bend his head like a fishhook and spread out sackcloth and ashes? Will you call this a fast and an acceptable day to the Lord? | 5. Is this it, the fast that I take pleasure in, a day for a man to afflict himself? Is it to bow down his head like a rush that is bowed down, and to lodge upon sackcloth and ashes? Do you call this a fast, and a day that is a pleasure before the LORD? |
| 6. Is this not the fast I will choose? To undo the fetters of wickedness, to untie the bands of perverseness, and to let out the oppressed free, and all perverseness you shall eliminate. | 6. Is not this it, the fast that I take pleasure in: disperse a wicked congrega­tion, undo bands, writings of perverted judgment, let those who were robbed depart free, and remove every perverted judgment? |
| 7. **Is it not to share your bread with the hungry, and moaning poor you shall bring home; when you see a naked one, you shall clothe him, and from your flesh you shall not hide.** | 7. **Will you not nurture from your bread the hungry, and bring needy outcasts into the midst of your house; when you will see the naked, cover him, and not suppress your eye from a relative of your flesh**? |
| 8. **Then your light shall break forth as the dawn, and your healing shall quickly sprout, and your righteousness shall go before you; the glory of the Lord shall gather you in.** | 8. **Then will your light be revealed as the dawn, and the healing of your stroke go up speedily; your virtues will go before you, in glory before the LORD you will be gathered.** |
| 9. Then you shall call and the Lord shall answer, you shall cry and He shall say, "Here I am," **if you remove perverseness from your midst, putting forth the finger and speaking wickedness.** | 9. Then you will pray, and the LORD will accept your prayer; you will beseech before Him and He will carry out your request. **If you take away from your midst perversion of judgment, pointing with the finger and speaking sayings of oppres­sion**, |
| 10. **And you draw out your soul to the hungry, and an afflicted soul you sate,** then your light shall shine in the darkness, and your darkness shall be like noon. | 10. **if your soul is kindled before the hungry and satisfies the soul of the afflicted**, then will your light arise in the darkness and your gloom will be as the noonday. |
| 11. And the Lord shall always lead you, and He shall satisfy your soul in drought, and strengthen your bones; and you shall be like a well-watered garden and like a spring of water whose water does not fail. | 11. And the LORD will lead you continually, and satisfy your soul in the years of drought, and your body will live in everlasting life; and your soul will be full of pleasures like a channeled garden which is watered, like a spring of water, whose waters cease not. |
| 12. And [those coming] from you shall build ancient ruins, foundations of generations you shall erect, **and you shall be called the repairer of the breaches, restorer of the paths, to dwell in.** | 12. And they will build from you ancient ruins; you will raise up the foundations of many generations; **they will call you the one who establishes the correct way, the restorer of the wicked to the Law.** |
| 13. **If you restrain your foot because of the Sabbath, from performing your affairs on My holy day, and you call the Sabbath a delight, the holy of the Lord honored, and you honor it by not doing your wonted ways, by not pursuing your affairs and speaking words.** | 13. **If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and celebrate the Sabbath with delights, honouring the holy day of the LORD; if you give honour before it, not going your own way, or supplying your own pleasure, or talking sayings of oppression**; |
| 14. **Then, you shall delight with the Lord, and I will cause you to ride on the high places of the land, and I will give you to eat the heritage of Jacob your father, for the mouth of the Lord has spoken.** **{P}** | 14. **then you will take delight before the LORD, and He will make you dwell upon the strongholds of the earth; He will feed you with the fruits of the heritage of Jacob your father, for by the Memra of the LORD it is so decreed.**” |
|  |  |

**Rashi’s Commentary on: Isaiah (Yeshayahu) 57:13-19 + 58:12-14**

**13** **When you cry out, let your collections save you** Let the collection of your idols and your graven images [and those who deny the Torah] that you collected, rise and save you when you cry out from your distress. Indeed, wind will carry all of them off, and they will not rise, neither will they be able to save.

**14** **And he shall say, “Pave, pave”** So will the prophet say in My name to My people, “Pave, pave a paved highway, clear away the evil inclination from your ways.”

**remove the obstacle** Remove the stones upon which your feet stumble; they are wicked thoughts.

**15** **“With the lofty and the holy ones”** I dwell, and thence I am with the crushed and the humble in spirit, upon whom I lower My Presence.

**humble...crushed** Suffering from poverty and illnesses.

**16** **For I will not contend forever** If I bring afflictions upon a person, My contention with him is not for a long time, neither is My anger forever.

**when a spirit from before Me humbles itself** Heb. יַעֲטוֹף. When the spirit of man, which is from before Me, humbles itself, confesses and humbles itself because of its betrayal. Comp. (Lam. 2:19) “humbled (הָעֲטוּפִים) with hunger,” “when the small child and the suckling are humbled (בֵּעָטֵף).” And the souls which I made.

**when a spirit from before Me** Heb. כִּי. This instance of the word כִּי is used as an expression of “when.” Comp. (infra 58:7) “When you see (כִּי תִרְאֶה) ”; (Deut. 26:1) “When you come (כִּי תָבוֹא).” That is to say, when his spirit is humbled, and he is humbled, I terminate My quarrel and My anger from upon him.

**17** **For the iniquity of his thievery** Heb. בִּצְעוֹ, his thievery.

**I became wroth** at the beginning and I smote him, always hiding My face from his distress and I was wroth for he went rebelliously in the way of his heart. Transpose the verse and explain it thus: For the iniquity of his thievery and the fact that he went rebelliously in the way of his heart, I became wroth and smote him.

**18** **I saw his ways** when he humbled himself before Me, when troubles befell him.

**and I will heal him, and I will lead him** Heb. וְאַנְחֵהוּ. I will lead him in the way of healing. Alternatively, וְאַנְחֵהוּ is an expression of rest and tranquility.

**him and his mourners** to those who are troubled over him.

**19** **[I] create the speech of the lips** I create for him a new manner of speech. In contrast to the trouble that befell him, and everyone was degrading him, they will call, “Peace, peace.”

**to the far and to the near** Both are equal; he who aged and was accustomed to My Torah and My worship from his youth, and he who drew near now, just recently to repent of his evil way. Said the Lord, “I will heal him of his malady and of his sins.”

**Chapter 58**

**12** **restorer of the paths, to dwell in** Heb. מְשׁוֹבֵב. Jonathan renders: restorer of the wicked to the Torah. מְשׁוֹבֵב is like מֵשִׁיב, restores to dwell, to the Torah, which insures the settlement of the world.

**14** **the heritage of Jacob your father** An inheritance without boundaries, as it is said (Gen. 28: 14): “And you shall spread to the west and to the east, etc.” Not like Abraham, about whom it is stated (ibid. 13:15): “The land that you see...” And Jacob indeed kept the Sabbath, as it is said (ibid. 33:18): “And he encamped before the city,” i.e., he established the Sabbath limits at twilight. So did Rabbi Samson explain it.

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

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

**Bamidbar (Numbers) 26:52 – 27:14**

**Tehillim (Psalms) 105:23-28**

**Yeshayahu (Isaiah) 57:13-19 + 58:12-14**

**Mk 12:41-44, Lk 21:1-4, Rm 6:12-14**

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

Moses - משה, Strong’s number 04872.

Land - ארץ, Strong’s number 0776.

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

LORD - יהוה, Strong’s number 03068.

Spake / Speaking - דבר, Strong’s number 01696.

Saying / Say - אמר, Strong’s number 0559.

Land - ארץ, Strong’s number 0776.

Inheritance / Heritage - נחלה, Strong’s number 05159.

Names / Name - שם, Strong’s number 08034.

**Bamidbar (Numbers) 26:52** And the **LORD <03068>** **spake <01696> (8762)** unto **Moses <04872>**, **saying <0559> (8800)**, 53 Unto these the **land <0776>** shall be divided <02505> (8735) for an **inheritance <05159>** according to the number <04557> of **names <08034>**.

**Tehillim (Psalms) 105:23** Israel <03478> also came <0935> (8799) into Egypt <04714>; and Jacob <03290> sojourned <01481> (8804) in the **land <0776>** of Ham <02526>.

**Tehillim (Psalms) 105:26** He sent <07971> (8804) **Moses <04872>** his servant <05650>; and Aaron <0175> whom he had chosen <0977> (8804).

**Yeshayahu (Isaiah) 57:13** When thou criest <02199> (8800), let thy companies <06899> deliver <05337> (8686) thee; but the wind <07307> shall carry them all away <05375> (8799); vanity <01892> shall take <03947> (8799) them: but he that putteth his trust <02620> (8802) in me shall possess <05157> (8799) the **land <0776>**, and shall inherit <03423> (8799) my holy <06944> mountain <02022>;

**Yeshayahu (Isaiah) 57:14** And shall **say <0559> (8804)**, Cast ye up <05549> (8798), cast ye up <05549> (8798), prepare <06437> (8761) the way <01870>, take up <07311> (8685) the stumblingblock <04383> out of the way <01870> of my people <05971>.

**Yeshayahu (Isaiah) 57:15** For thus saith <0559> (8804) the high <07311> (8802) and lofty One <05375> (8737) that inhabiteth <07931> (8802) eternity <05703>, whose **name <08034>** is Holy <06918>; I dwell <07931> (8799) in the high <04791> and holy <06918> place, with him also that is of a contrite <01793> and humble <08217> spirit <07307>, to revive <02421> (8687) the spirit <07307> of the humble <08217>, and to revive <02421> (8687) the heart <03820> of the contrite ones <01792> (8737).

**Yeshayahu (Isaiah) 57:19** I create <01254> (8802) the fruit <05108> of the lips <08193>; Peace <07965>, peace <07965> to him that is far off <07350>, and to him that is near <07138>, saith <0559> (8804) the **LORD <03068>**; and I will heal <07495> (8804) him.

**Yeshayahu (Isaiah) 58:13** If thou turn away <07725> (8686) thy foot <07272> from the sabbath <07676>, from doing <06213> (8800) thy pleasure <02656> on my holy <06944> day <03117>; and call <07121> (8804) the sabbath <07676> a delight <06027>, the holy <06918> of the LORD <03068>, honourable <03513> (8794); and shalt honour <03513> (8765) him, not doing <06213> (8800) thine own ways <01870>, nor finding <04672> (8800) thine own pleasure <02656>, nor **speaking <01696> (8763)** thine own words <01697>:

**Yeshayahu (Isaiah) 58:14** Then shalt thou delight <06026> (8691) thyself in the **LORD <03068>**; and I will cause thee to ride <07392> (8689) upon the high places <01116> of the earth <0776>, and feed <0398> (8689) thee with the **heritage <05159>** of Jacob <03290> thy father <01>: for the mouth <06310> of the **LORD <03068>** hath **spoken <01696> (8765)** it.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Num 26:52 – 27:14** | **Psalms****Psa 105:23-28** | **Ashlamatah****Is 57:13-19 + 58:12-14** |
| --- | --- | --- | --- | --- |
| **ba'** | father | Num. 26:55Num. 27:3Num. 27:4Num. 27:7Num. 27:10Num. 27:11 |  | Isa. 58:14 |
| **!Arh]a;** | Aaron | Num. 26:59Num. 26:60Num. 26:64Num. 27:13 | Ps. 105:26 |  |
| **~ai** | except | Num. 26:65Num. 27:9Num. 27:10Num. 27:11 |  | Isa. 58:13 |
| **rm;a'**  | saying | Num. 26:52Num. 26:65Num. 27:2Num. 27:6Num. 27:8Num. 27:12 |  | Isa. 57:14Isa. 57:15Isa. 57:19 |
| **#r,a,**  | land, earth, ground | Num. 26:53Num. 26:55Num. 27:12 | Ps. 105:23Ps. 105:27 | Isa. 57:13Isa. 58:14 |
| **rv,a]**  | who, which | Num. 26:59Num. 26:63Num. 26:64Num. 27:12 | Ps. 105:26 |  |
| **tae** | against | Num. 27:14 | Ps. 105:28 |  |
| **rb;D'**  | spoke, speak, say | Num. 26:52Num. 27:7Num. 27:8 |  | Isa. 58:13Isa. 58:14 |
| **rb'D'** | acts, words |  | Ps. 105:27Ps. 105:28 | Isa. 58:13 |
| **rh;**  | mountain | Num. 27:12 |  | Isa. 57:13 |
| **hwhy** | LORD | Num. 26:52Num. 26:61Num. 26:65Num. 27:3Num. 27:5Num. 27:6Num. 27:11Num. 27:12 |  | Isa. 57:19Isa. 58:13Isa. 58:14 |
| **bqo[]y"**  | Jacob |  | Ps. 105:23 | Isa. 58:14 |
| **vr'y"** | possess | Num. 27:11 |  | Isa. 57:13 |
| **laer'f.yI** | Israel | Num. 26:62Num. 26:63Num. 26:64Num. 27:8Num. 27:11Num. 27:12 | Ps. 105:23 |  |
| **lKo** | every, all, whole, entire | Num. 26:62Num. 27:2 |  | Isa. 57:13 |
| **aol** | no, none, not | Num. 26:62Num. 27:3 |  | Isa. 57:16 |
| **ble** | heart |  | Ps. 105:25 | Isa. 57:15Isa. 57:17 |
| **!mi** | than |  | Ps. 105:24 | Isa. 57:16Isa. 58:13 |
|  **~yIr'c.mi**  | Egypt | Num. 26:59 | Ps. 105:23 |  |
| **hr'm'**  | rebelled | Num. 27:14 | Ps. 105:28 |  |
| **hv,m** | Moses | Num. 26:52Num. 26:59Num. 26:63Num. 26:64Num. 27:2Num. 27:5Num. 27:6Num. 27:11Num. 27:12 | Ps. 105:26 |  |
| **lx;n"** | inheritance | Num. 26:55 |  | Isa. 57:13 |
| **hl'x]n"**  | inheritance | Num. 26:53Num. 26:54Num. 26:56Num. 26:62Num. 27:7Num. 27:8Num. 27:9Num. 27:10Num. 27:11 |  | Isa. 58:14 |
|  **hP,** | according, mouth | Num. 26:54Num. 26:56Num. 27:14 |  | Isa. 58:14 |
| **~ynIP'**  | before, face | Num. 26:61Num. 27:2Num. 27:5Num. 27:14 |  | Isa. 57:16 |
|  **bArq'**  | nearest | Num. 27:11 |  | Isa. 57:19 |
| **ha'r'** | see, seen | Num. 27:12Num. 27:13 |  | Isa. 57:18 |
|  **~ve** | names | Num. 26:53Num. 26:55Num. 26:59Num. 27:1Num. 27:4 |  | Isa. 57:15 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Num 26:52 – 27:14** | **Psalms****Ps 105:23-28** | **Ashlamatah****Is 57:13-19 +** **58:12-14** | **Peshat****Mk/Jude/Pet****Mk 12:41-44** | **Remes 1****Luke****Lk 21:1-4** | **Remes 2****Acts/Romans****Rm 6:12-14** |
| --- | --- | --- | --- | --- | --- | --- | --- |
|
|
| **ἁμαρτία** | sins | Num 27:3  |  | Isa 57:17 |  |  | Rom. 6:12Rom. 6:13Rom. 6:14 |
| **βάλλω** | put |  |  |  | Mk. 12:41Mk. 12:42Mk. 12:43Mk. 12:44 | Lk. 21:1Lk. 21:2Lk. 21:3Lk. 21:4 |  |
| **βίος** | live |  |  |  | Mk. 12:44 | Lk. 21:4 |  |
| **γαζοφυλάκιον** | treasury |  |  |  | Mk. 12:41Mk. 12:43 | Lk. 21:1 |  |
| **δύο** | two |  |  |  | Mk. 12:42 | Lk. 21:2 |  |
| **ἑαυτοῦ** | himself |  | Psa 105:26 |  |  |  | Rom. 6:13 |
| **θεός** | GOD |  |  | Isa 58:13  |  |  | Rom. 6:13 |
| **λέγω** | says | Num. 26:52Num. 27:7Num. 27:8 |  | Isa. 58:13Isa. 58:14 | Mk. 12:43 | Lk. 21:3 |  |
| **λεπτόν** | small |  |  |  | Mk. 12:42 | Lk. 21:2 |  |
| **ὁράω** | see, appear | Num. 27:12Num. 27:13 |  | Isa. 57:18 |  | Lk. 21:1Lk. 21:2 |  |
| **ὅς / ἥ / ὅ** | which, who | Num. 26:59Num. 26:63Num. 26:64Num. 27:12 | Ps. 105:26 |  |  |  |  |
| **πᾶς** | all, every, entire, whole | Num. 26:62Num. 27:2 |  | Isa. 57:13 | Mk. 12:43Mk. 12:44 | Lk. 21:3Lk. 21:4 |  |
| **περισσεύω** | surplus |  |  |  | Mk. 12:44 | Lk. 21:4 |  |
| **πλούσιος** | wealthy |  |  |  | Mk. 12:41 | Lk. 21:1 |  |
| **πολύς / πολλός** | many, much |  |  |  | Mk. 12:41Mk. 12:43 | Lk. 21:3 |  |
| **πτωχός** | poor |  |  |  | Mk. 12:42Mk. 12:43 | Lk. 21:3 |  |
| **χήρα** | widow |  |  |  | Mk. 12:42Mk. 12:43 | Lk. 21:2Lk. 21:3 |  |

**Nazarean Talmud**

**Sidra of “B’Midbar” (Num.) “26:52 – 27:14?”**

**“LaEleh Techaleq” “To these will be divided”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **And he looked up** and **saw the wealthy putting their gifts into the contribution box, and he saw a certain poor widow putting in there two small copper coins. And he said, “Truly I say to you that this poor widow put in more than all** of them**. For these all put** gifts **into the offering out of their abundance, but this** woman **out of her poverty put in all the means of subsistence that she had.”** | **¶ And he** (Yeshua) **sat down before the treasury, and** (Yeshua) **watched the congregation putting coins into the treasury. And many wealthy ones put in large amounts. And one poor widow came** and **put in two small coins, an insignificant amount. And he called his talmidim near, and he said to them, Amen ve amen I say to you that this poor widow has put in more than all the others depositing money into the treasury. For everyone else put in out of their excess, but she in her poverty put in everything she had to live on.** |

|  |
| --- |
| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **Therefore do not let** habitual **sin control[[39]](#footnote-39) your mortal[[40]](#footnote-40) body, giving in to its** inordinate **desires, and do not present your members[[41]](#footnote-41) to sin** as **weapons[[42]](#footnote-42) of injustice, but submit** (present) **yourselves to the** mighty hand of **God as those who are brought from death to life, and your members to God** as **weapons of righteous/generosity. For sin will not be your master, because** previously **you have not been under[[43]](#footnote-43)**(in close connection with)the written **Torah’s loving kindness** (which delights the soul[[44]](#footnote-44) by turning towards the Oral Torah (as a Paraclete) for assistance[[45]](#footnote-45) in understanding the written Torah).[[46]](#footnote-46) |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 26:52 – 27:14 | Ps 105:23-28 | Is 57:13-19 + 58:12-14 | Mk 12:41-44 | Lk 21:1-4 | Rm 6:12-14 |

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

**My Two Cents**

Yeshua positions himself to observe the Temple treasury. He watches the givers with some sincere scrutiny. Yeshua noticed the “Wealthy” who placed monies in the treasury as well as one “poor widow.” The rich give out of their excess or abundance while the poor widow gives everything she has. In effect, the rich only maintain a static union with G-d.

Here we return to the idea of static versus dynamic power and connection. The connection to G-d made by the rich giving out of excess is static. This person is unable to make a positive connection to G-d by this manner of giving. However, the poor widow giving from her personal sustenance is dynamically connecting herself to G-d. The dynamic connection of the widow is a partnership with G-d in building and repairing the world. Regardless of whether the widow put her money in the Temple treasury or giving it to one of the Soferim, the widow understood how to build the Governance of G-d on a personal level.

**The Collective vs the One**

While the matter is somewhat disclosed to the naked eye, this pericope matches the Ashlamath for this week. The chief seats and places at festival meals of the previous pericope match our Ashlamatah’s mention of Shabbat as a reason for G-d’s accusations against the B’ne Yisrael.[[47]](#footnote-47)

When the B’ne Yisrael came to Yericho they learned a lesson of collective unity. The entire congregation moved and acted as one unit. The second battle that the B’ne Yisrael faced when they entered the Promised Land was at Ai. Here the lesson was dramatically different. The lesson of Ai was that of collective responsibility. ONE man’s sin affected the entire nation. In the Torah Seder of Pin’chas we saw how one man brought a plague on the B’ne Yisrael. Likewise, Ezra forces the B’ne Yisrael to divorce their foreign wives. The select number who married foreign wives was very few. Therefore, we have a principle of accountability. Our pericope demonstrates how a single group affects the fate of the entire congregation of Yisrael. However, the single poor widow affects tikun for the entire congregation. When the righteous/generous cease to exist and effect tikun on the world, trouble will soon follow. We would surmise that the two cents offered by the poor widow offset the extortions of the Soferim of the Tz’dukim.

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

**Textual Analysis**

We have offered our notes and foundation for our translation in the cited footnotes above. Please pay close attention to these comments when reading the Remes commentary.

**What Now?**

Hakham Shaul, addressing new converts is saying, “now that you are Jewish through your conversion, witnessed by the **signs of circumcision and immersion**, we must address the issue of (habitual) sinful conduct, i.e. violation of halakhah.”

Hakham Shaul looks at the previous pericopes noting that he has discussed the mortality of the body and the power of sin. Death having entered the cosmos through sin demonstrates the mortality of man. However, Hakham Shaul is keenly aware of what he is saying. In this vein, we can relate to the foundational Mitzvah of normative Judaism.

**Shemot** **(Ex.) 20:1** ¶ Then God spoke all these words, saying, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

Hakham Shaul does not need to cite the passage that all the Jewish people know to be the foundation of their faith. Furthermore, we can also make a connection to the “Shema.”[[48]](#footnote-48) If we continue to allow “sin” to be our master, we can see that…

1. We are in true bondage to sin (i.e., the transgression of the Law)

2. The result will be the destruction of both the body and the soul

Because the soul has a Divine origin,[[49]](#footnote-49) we fail to understand that that spark is diminished by or through sin. Not only will the soul/Neshamah be “diminished,” it bears a certain amount of damage. In most cases, this is resolved by “teshubah” (repentance); however, this is not always the case. It is possible to bring irreparable damage to the soul through some actions. Usually, we see that the sins that bring this level of damage to the soul are the mitzvoth, which when transgressed the Torah describes its penalty as “karet,” being “cut off.” Here being “cut off,” first relates to being excised from the community. Secondly, it refers to the damage done to our relationship with G-d.

**Who is your Master?**

Will you allow sin to be your master? We have translated **βασιλεύω** - *basileuo* as “control” because it is greater than the idea of just “reigning” over someone like a king. Even so, there are positive reasons for translating **βασιλεύω** - *basileuo* as “reign,” which we will not discuss at present.

The Remes of the text will draw on the differing contrasts of the *Soma* (body) of Adam HaRishon and the *Soma* (body) of the Adam Kadmon archetypal man. Had Adam HaRishon obeyed the mitzvoth of G-d in relation to Shabbat, Erubin, and Orlah in a general manner of speaking we would have remained in a Sabbatical Eden, a place of eternal delight. As noted in the footnotes above the Nazarean Hakhamim still maintain a connection with Eden/Delight. In short, Hakham Shaul is now giving guidance on matters of halakhah to the Gentiles who have turned towards G-d through conversion. Drawing on the continuity of thought presented by Hakham Shaul, we see a structured pattern and procedural halakhot for Gentile conversion. Hakham Shaul began by showing that Gentiles were in the realm of G-d’s wrath by being outside the Torah. However, they were under the legal auspices of the Written Torah without their distinct knowledge of being so. Hakham Shaul proceeds with a systematic and ordered discussion of how, and what halakhic protocols the Gentiles must follow in order to escape G-d’s wrath and become Jewish. He then turns to the ceremonial act of circumcision by speaking of Abraham’s entering into covenant with G-d as a prototypical Gentile converting to Judaism. He has in this chapter spoken of Immersion into Messiah showing that immersion is the final stage for those who are serious about halakhic observance and becoming Jewish. Therefore, we can surmise that Hakham Shaul is addressing those Gentiles who either are in the process of Conversion or newly converted.

**Midrash or Remes**

**βασιλεύω** - *basileuo* and **ὅπλον** –*oplon* are both Midrashic terms. The pericope is dressed in Midrashic language. Thus, the whole pericope is a “Midrashic Remes” per se. While we may not have seen this connection and combination in the past, it should be expected more often. Because Hakham Shaul uses Remes and Midrashic phrases, he intends that we join the struggle to find a balance between the Yetser HaRa and the Yetser HaTob.

And, when we further investigate these matters we find that the desire of the soul, Neshamah is to honor G-d. And because the soul is engaged, we can see that we enter this process through valiant struggle in acquiring knowledge (Da’at) and the discipline of reason. Therefore, we must come to realize that each choice of human action is met with Divine Providence. Divine Providence includes G-d’s interaction with His creation. Hakham Shaul makes it abundantly clear that not only is G-d involved in creation, He guides it through His constant preservation.[[50]](#footnote-50) The human condition in one sense of the word influences history. Acts of righteous generosity bring the Cosmos ever closer to the Tikun needed to enter the Y’mot HaMashiach. Adam HaRishon’s sin was the model sin. The Master serves to counteract the damage done through the sin of Adam.

**Romans 5:18 For as through the one man's disobedience the many** (Gentiles) **were made sinners, even so through the obedience of the One** (Yeshua HaMashiach) **the many** (Gentiles) **will come to justice.**

Sin is the point where G-d and man meet. This can also be countered through worship. In other words, we encounter G-d through sin or worship (i.e. Torah Study). And, we must understand that these two actions have cosmic repercussions either positive or negative. Therefore, in relation to man’s original occupation, meaning that man was established to have “dominion” over creation, the whole cosmos is ordered by man’s actions. Each action brings to bear on the cosmic order of things. Even man’s creation and fall caused the cosmic order to be changed. This is evident by reading B’resheet 1:1-2. In the second pasuk darkness has appeared. In other words, the “light-bearer,” Lucifer fell because of G-d’s intention in creating Adam. This is because it is man of all creatures terrestrial and celestial that can resist G-d through freewill. Consequently, any flaw found in the cosmos is due to man’s resistance to G-d’s will. The consequence of man’s resistance is cosmic. History is the cosmic tale of man’s encounter with G-d. While man must bear the consequence for his sin, each recompense of G-d is justly commensurate. Each penalty for sin is justly meted out and man receives the exact and true penalty for his sin. However, at this point we must depart from the singular and engage the collective. We must rid ourselves of the idea that “salvation” is singular or personal. Nothing could be farther from the truth. As such, the consequence for sin is communal as noted in the Peshat commentary above. Each member of the community bears the sins of his congregation. The primal battles of the B’ne Yisrael bear this truth. Yericho was accomplished through collective unity. The battle of Ai was lost because of singular independence. Singular independence testifies to the fact of Collective, communal responsibility.

The Paraclete that we possess is the Torah, Written and Oral. However, this can be equally our adversary. The Torah can be our opponent and accuser. How will we be able to read Yochanan (John) 1:1 if we do not understand that the Torah is both an accuser and an advocate? As an incarnate Torah like all the Rabbanim are or should be Yeshua MUST judge by the Torah!

**Some Questions to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. What question/s were asked of Rashi in B’Midbar 26:53?
3. What question/s were asked of Rashi in B’Midbar 26:55?
4. What question/s were asked of Rashi in B’Midbar 26:64?
5. What question/s were asked of Rashi in B’Midbar 27:3?
6. What question/s were asked of Rashi in B’Midbar 27:4?
7. What question/s were asked of Rashi in B’Midbar 27:7?
8. In your opinion what is the intent of Hakham Tsefet’s pericope by the hand of his scribe Mordechai (Mark) for this Shabbat?
9. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
10. What part of the Torah Seder fired the heart and the imagination of the prophet this week?
11. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
12. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming 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!”**

**Coming Festival: Chanukah**

**Kislev 25 – Tebet 2 (Evening Dec 16 – Evening Dec 24, 2014)**

**For further information see:**

[**http://www.betemunah.org/lapin.html**](http://www.betemunah.org/lapin.html)**;** [**http://www.betemunah.org/connection.html**](http://www.betemunah.org/connection.html)**;** [**http://www.betemunah.org/chanukah.html**](http://www.betemunah.org/chanukah.html)**; &** [**http://www.betemunah.org/lights.html**](http://www.betemunah.org/lights.html)

**Next Shabbat:**

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

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יִפְקֹד יְהוָה** |  | **Saturday Afternoon** |
| **“Yifqod Adonai”** | Reader 1 – B’Midbar 27:15-17 | Reader 1 – B’Midbar 28:26-28 |
| **“Let appoint the LORD”** | Reader 2 – B’Midbar 27:18-20 | Reader 2 – B’Midbar 28:29-31 |
| **“Ponga el SEÑOR”** | Reader 3 – B’Midbar 27:21-23 | Reader 3 – B’Midbar 28:26-31 |
| B’Midbar (Num.)  27:15 – 28:25 | Reader 4 – B’Midbar 28:1-9 |  |
| Ashlamatah: Joshua 13:7-14 + 14:4-5 | Reader 5 – B’Midbar 28:10-14 | **Monday &****Thursday Mornings** |
|  | Reader 6 – B’Midbar 28:15-18 | Reader 1 – B’Midbar 28:26-28 |
| Psalm 105:29-38 | Reader 7 – B’Midbar 28:19-25 | Reader 2 – B’Midbar 28:29-31 |
|  |  Maftir: B’Midbar 28:23-25 | Reader 3 – B’Midbar 28:26-31 |
| N.C.: Mk 13:1-2; Lk 21:5-6;Rm 6:15-23 |  - Joshua 13:7-14 + 14:4-5 |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

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 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-3)
4. Land is our verbal tally with the Torah: Land - ארץ, Strong’s number 0776. [↑](#footnote-ref-4)
5. B’resheet (Genesis) 15:13 [↑](#footnote-ref-5)
6. B’resheet (Genesis) 9:25 [↑](#footnote-ref-6)
7. *The Book of Tehillim -* *Me’am Lo’ez,*Psalms IV Chapters 90—118, by Rabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier. [↑](#footnote-ref-7)
8. DA’ATH SOFRIM, Torah, Prophets, Sacred Writings, Commentary to the Book ofPSALMS, by Rabbi Chaim Dov Rabinowitz, Translated from Hebrew by Rabbi Y. Starrett, Edited by Shalom Kaplan. [↑](#footnote-ref-8)
9. Land is our verbal tally with the Torah: Land - ארץ, Strong’s number 0776. [↑](#footnote-ref-9)
10. This observation is made by the Ktav V’Kabbalah, B’resheet (Genesis) 35:10. [↑](#footnote-ref-10)
11. See Talmud Bavli Berachot 13a: Whoever calls Avraham Avram transgresses a positive precept, since it says, Thy name shall be Avraham. R. Eliezer says: He transgresses a negative command, since it says, neither shall thy name any more be called Avram. [↑](#footnote-ref-11)
12. Ibn Ezra B’resheet (Genesis) 35:10. [↑](#footnote-ref-12)
13. Yeremyahu (Jeremiah) 23:7-8. [↑](#footnote-ref-13)
14. B’resheet (Genesis) 35:10. [↑](#footnote-ref-14)
15. Ibid. 12 [↑](#footnote-ref-15)
16. Rashi B’resheet (Genesis) 35:10, this idea is echoed by Rabbenu Bachya 32:29. [↑](#footnote-ref-16)
17. Meir Simcha of Dvinsk (1843–1926) was a rabbi and prominent leader of Orthodox Judaism in Eastern Europe in the early 20th century. He was a Kohen, and is therefore often referred to as Meir Simcha ha-Kohen ("Meir Simcha the Kohen"). He is known for his writings on Maimonides' Mishneh Torah, which he titled Ohr Somayach, as well as his novellae on the Torah, titled Meshech Chochma. [↑](#footnote-ref-17)
18. Meshech Chachma B’resheet (Genesis) 35:10. [↑](#footnote-ref-18)
19. Ha’amek Davar B’resheet (Genesis) 35:10, see Rabbenu Bachya 47:29 who see Yaaqob as a name indicating physicality, and Israel as a name indicative of the spiritual. Naftali Zvi Yehuda Berlin, (b. Mir, Russia, 1816 - d. Warsaw, Poland, August 10, 1893), also known as Reb Hirsch Leib Berlin, and commonly known by the acronym Netziv, was an Orthodox rabbi, dean of the Volozhin Yeshiva and author of several works of rabbinic literature in Lithuania. [↑](#footnote-ref-19)
20. B’resheet (Genesis) 25:26 [↑](#footnote-ref-20)
21. Esau’s guardian angel. B’resheet (Genesis) 32:29 [↑](#footnote-ref-21)
22. *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. See pg 182 on Psalm 14. [↑](#footnote-ref-22)
23. From a “Torah Commentary” by Rabbi Bachya ben Asher [↑](#footnote-ref-23)
24. B’resheet (Genesis) 25,26 [↑](#footnote-ref-24)
25. B’resheet (Genesis) 32,29 [↑](#footnote-ref-25)
26. Yermiyahu (Jeremiah) 23:7-8 [↑](#footnote-ref-26)
27. B’resheet (Genesis) 35:10 [↑](#footnote-ref-27)
28. Yeshayahu (Isaiah) 43:18 [↑](#footnote-ref-28)
29. Matityahu (Matthew) 22:21 [↑](#footnote-ref-29)
30. B’resheet (Genesis) 2:23 [↑](#footnote-ref-30)
31. Twice in B’resheet (Genesis) 47:28 [↑](#footnote-ref-31)
32. What does the Talmud mean when it claimed that our third patriarch never died? The Rashba (Rabbi Shlomo Ben Aderet, leading halakhic authority in 13th century Spain) explains that Yaaqob stands apart from his two predecessors in that all his children followed his example of piety and formed G-d’s chosen nation. As both Avraham and Yitzchak begot undeserving children (Ishmael and Esav, respectively), the Rashba explains, “part of their progeny died”. The piety of all twelve his sons testified to Yaaqob’s spiritual completeness, such that, spiritually speaking, he never “died”. We can perhaps better understand this notion in light of the explanation offered by the Abarbanel (Portugal, Spain and Italy, 15th century). According to Abarbanel, Yaaqob’s eternal life is manifest in the fact that our nation forever bears his name: Bne Israel. We are the “children of Israel”, not the “children of Avraham” or the “children of Yitzchak”. In this sense, Yaaqob never died. As Am Israel, which descends from the entirety of Yaaqob’s household, is eternal, so is Yaaqob. Avraham and Yitzchak fathered children from whom other nations formed. Those nations, like all others, have since disappeared. Only Yaaqob has earned eternal life through the eternal existence of all his progeny, Kenesset Israel. [↑](#footnote-ref-32)
33. Yeremyahu (Jeremiah) 30:10 [↑](#footnote-ref-33)
34. B’resheet (Genesis) 50:1 [↑](#footnote-ref-34)
35. From the word ‘yashar’. [↑](#footnote-ref-35)
36. The repair of the world [↑](#footnote-ref-36)
37. Rabbi ***Sholom Noach Berezovsky*** (Hebrew: שלום נח ברזובסקי‎; August 8, 1911 – August 8, 2000) served as Slonimer Rebbe from 1981 until his death. He is widely known for his teachings which he published as a series of books entitled *Netivot Shalom*. [↑](#footnote-ref-37)
38. Bava Batra 16b [↑](#footnote-ref-38)
39. **βασιλεύω** – is translated in most cases as “reign.” Therefore, do not let sin “reign” over your mortal bodies. The passage can also be translated; “do not let sin be your king.” All possible translations show that sin tries to dominate the will and soul of man. However, the text shows that the power is in the hands of those who turn to the Torah as a guide for what is pleasing to G-d. [↑](#footnote-ref-39)
40. “Mortal” being, that which is capable of perishing through the power of death. [↑](#footnote-ref-40)
41. The Secret; under the influence of oriental (Jewish ideological thought) ideas, the distinctively philosophical application of the image of the **σῶμα** (body) and the **μέλη** (members/organs) as organ and organism of the intellectual life is accompanied by religious contemplation concerning the ideas of image and likeness. In B’resheet these “ideas” stem from the description of Adam Kadmon (B’resheet 1:26-28) the primal man and “Goel” kinsman redeemer.” The idea of “members” **μέλη** (members/organs) relates to our function as a “member” of the **σῶμα** (body) of Messiah. Both terms are related to the idea of Temple sacrifice. Herein we see that the korbanot (sacrifices) were for teaching, meaning that we should have been learning the true reason and lesson behind Temple offerings and sacrifice. [↑](#footnote-ref-41)
42. Use of **ὅπλον** –*hoplon* translated in the Authorized Version translates, as “weapon” is Midrashic language. Thus, the whole pericope is related to Midrashic Remes. [↑](#footnote-ref-42)
43. **to be in close connection (with),** ***is,*** frequently. in statements of identity or equation, as a copula, the equative function, uniting subject and predicate. On absence of the copula,(TDNT) Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 283 [↑](#footnote-ref-43)
44. Def. Charis – In **χάρις** the specific relation to the cosmos comes into view. It is joyous being, “charm,” understood not in terms of the beautiful but of the element of the delightful in the beautiful.

1. Usage

a. The basis of the usage is the relation to **χαίρω**.﻿

1.﻿ **χάρις** is what delights.

(TDNT) Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 283 [↑](#footnote-ref-44)
45. **Χάρις –** is represented by two words in the Tanakh. **חֵן** and **חֶסֶד**. **חֵן** is also gracefulness or the act of acting gracefully. The true depiction of this idea is that of assisting another in some sort of difficulty. Therefore, we see that if one is in possession of the Oral Torah he needs explication by bringing alongside a Paraclete. i.e. the Written Torah. And, the reverse is true as well. Therefore, the Hebrew word **חֵן** brings to mind the act of bringing a Paraclete to assist in **understanding and practice** of (Halakhah) the Torah. [↑](#footnote-ref-45)
46. Ibid (TDNT) 9:377 [↑](#footnote-ref-46)
47. Cf. Yeshayahu 58:13-14. There is also an allusion to the Sabbath in B’midbar 27:7 as our Sages state that this is the man that was caught gathering wood on the Sabbath after being warned not to do so. [↑](#footnote-ref-47)
48. Devarim (Deut) 6:4¶ "Hear, O Israel! The LORD is our God, the LORD is one!” [↑](#footnote-ref-48)
49. B’resheet (Gen) 2:7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. Qohelet (Ecc.) 12:7 then the dust will return to the earth as it was, and the spirit will return to God who gave it. [↑](#footnote-ref-49)
50. Hilchot Yesodei HaTorah 2:9 - All existence, aside from the Creator - from the first form down to a small mosquito in the depths of the earth - came into being from the influence of His truth. Since He knows Himself and recognizes His greatness, beauty, and truth, He knows everything, and nothing is hidden from Him. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*. Moznaim Publishing Corporation, 1989. p. 170 [↑](#footnote-ref-50)