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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Sivan 25, 5781 / May 4-5, 2021** | **Sixth Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

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

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

**Shabbat: “Al-Tak’ritu” – “Do not let be cut off”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אַל-תַּכְרִיתוּ** |  | **Saturday Afternoon** |
| **“****Al-Tak’ritu”** | Reader 1 – B’Midbar 4:17-22 | Reader 1 – B’Midbar 5:11-13 |
| **“****Do not let be cut off”** | Reader 2 – B’Midbar 4:23-29 | Reader 2 – B’Midbar 5:14-16 |
| **“No permitáis que sea cortada”** | Reader 3 – B’Midbar 4:30-36 | Reader 3 – B’Midbar 5:17-19 |
| B’midbar (Numbers) 4:17 – 5:10 | Reader 4 – B’Midbar 4:37-42 |  |
| Ashlamatah: Zeph 3:7-15, 20 | Reader 5 – B’Midbar 4:43-49 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – B’Midbar 5:1-4 | Reader 1 – B’Midbar 5:11-13 |
| Psalms 93:1-5 | Reader 7 – B’Midbar 5:5-10 | Reader 2 – B’Midbar 5:14-16 |
| N.C.: 2 Pet 2:10-16 Lk 16:19-31;Phil 2:12-30 | Maftir – B’Midbar 5:5-10 | Reader 3 – B’Midbar 5:17-19 |
|  | Zeph 3:7-15, 20 |  |

**Contents of the Torah Seder**

* The Kohathites and Their Duties – Numbers 4:17-20
* The Gershonites and Merarites Their Counting and Duties – Numbers 4:21-33
* Totals of the Levitical Census – Numbers 4:34-49
* Removal of Unclean Persons from the Camp – Numbers 5:1-4
* Restitution for Wrongs – Numbers 5:5-10

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 4:17 – 5:10**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 17. The Lord spoke to Moses and Aaron saying: | 17. And the LORD spoke with Mosheh, saying: |
| 18. **Do not cause** the tribe of the families of Kohath **to be cut off** from among the Levies. | 18. **You will not give occasion** for the tribe of the family of Kehath **to perish** among the Levites. |
| 19. Do this for them, so they should live and not die, when they approach the Holy of Holies. Aaron and his sons shall first come and appoint each man individually to his task and his load. | 19. But this appointment, make you for them, that they may live the life of the just, and die not by the flaming fire; they will turn away their eyes from the Most Holy Place at the time they approach thither. Aharon and his sons will enter and appoint them man by man to his service and his burden.  JERUSALEM: And the Levites will not go into gaze when the priests cover the vessels of the holy house, lest they die. |
| 20. They shall not come in to see when the holy [vessels] are being wrapped up, lest they die. | 20. But they will not go into gaze, when the priests go in to cover the vessels of the sanctuary, that they die not by the flaming fire. |
| 21. The Lord spoke to Moses saying: | 21. AND the LORD spoke with Mosheh, saying: |
| 22. Take a census of the sons of Gershon, of them too, following their fathers' houses, according to their families. | 22. Take the account of the Bene Gershon also, \_\_\_ |
| 23. From the age of thirty years and upward, until the age of fifty years you shall count them, all who come to join the legion, to perform service in the Tent of Meeting. | 23. from thirty years to fifty years, of all who come by bands to do the work of the tabernacle of ordinance. |
| 24. This is the service of the Gershonite families to serve and to carry. | 24. And this is the service of the family of Gershon, to serve and to carry. |
| 25. They shall carry the curtains of the Mishkan and the Tent of Meeting, its covering and the tachash skin covering overlaid upon it, and the screen for the entrance to the Tent of Meeting. | 25. They will carry the curtains of the tabernacle, the tabernacle of ordinance, its covering, and the hyacinth covering which is upon it above; and the hanging of the gate of the tabernacle of ordinance; |
| 26. The hangings of the courtyard, the screen at the entrance of the gate of the courtyard, which is around the Mishkan and the altar, their ropes, all the work involved, and everything that is made for them, and thus shall they serve. | 26. and the curtains of the court, and the hanging for the gate of the court, which is by the tabernacle round about, and their cords and all the vessels of their service, and all that is delivered to them to serve with. |
| 27. All the service of the sons of Gershon shall be by the instruction of Aaron and his sons, regarding all their burden and all their service. You shall designate their entire burden as their charge. | 27. Upon the word of Aharon and his sons will be all the service of the Bene Gershon, for all their burdens and service, and of their whole work will you ordain the charge upon them. |
| 28. This is the service of the families of the sons of Gershon in the Tent of Meeting, and their charge, which was under the supervision of Ithamar, the son of Aaron the kohen. | 28. This is the ministry of the family of the Bene Gershon, in the tabernacle of ordinance; and the care of them will be in the hand of Ithamar bar Aharon the priest. |
| 29. [As for] the sons of Merari, you shall count them by their families, according to their fathers' houses. | 29. The sons of Merari will you number, \_\_\_ |
| 30. From the age of thirty years and upward until the age of fifty years, you shall count them, all who come to the legion, to perform service in the Tent of Meeting. | 30. from thirty years to fifty years, everyone who comes with the band to minister in the work of the tabernacle of ordinance. |
| 31. This is the charge of their burden for all their service in the Tent of Meeting: the planks of the Mishkan, its bars, its pillars, and its sockets. | 31. And this will be the charge of the burdens of all their service in the tabernacle of ordinance, the boards of the tabernacle, its bars, pillars, and bases; |
| 32. The pillars of the surrounding courtyard, their sockets, their pegs, and their ropes, all their implements for all the work involved. You shall designate by name the implements charged to them for their burden. | 32. the pillars of the court also round about, their pins and their cords, with all the instruments of their whole service, and all those of the charge of their burdens, you will number by their names. |
| 33. This is the service of the families of the sons of Merari for all their service in the Tent of Meeting, which was under the supervision of Ithamar the son of Aaron the kohen. | 33. This is the work of the family of Merari, according to all their service in the tabernacle of ordinance, under the hand of Ithamar bar Aharon the priest. |
| 34. Moses, Aaron, and the chieftains of the congregation counted the sons of the Kohathites, according to their families and their fathers' houses. | 34. And Mosheh and Aharon numbered the sons of Kehath by their families, and by the house of their fathers, |
| 35. From the age of thirty years and upward, until the age of fifty years, all who come to the legion, for service in the Tent of Meeting. | 35. from thirty years to fifty years; everyone who came with the band to serve in the tabernacle of ordinance; |
| 36. Their tally, according to their families: two thousand, seven hundred and fifty. | 36. and the sums of them were two thousand seven hundred and fifty. |
| 37. These are the numbers of the Kohathite families, all who served in the Tent of Meeting, who were counted by Moses and Aaron as directed by the Lord to Moses. | 37. These are the numbers of the family of Kehath, of all who ministered in the tabernacle of ordinance; whom Mosheh and Aharon numbered upon the mouth of the Word of the LORD by Mosheh. |
| 38. The tally of the sons of Gershon, according to their families and their fathers' houses. | 38. The numbers of the Bene Gershon, after the families of their father's house |
| 39. From the age of thirty years and upward, until the age of fifty years, all who come to the legion, for service in the Tent of Meeting. | 39. from thirty years to fifty years, everyone who came with the band to serve in the tabernacle of ordinance; |
| 40. Their total, according to their families and their fathers' houses: two thousand, six hundred and thirty. | 40. the sums of them were two thousand six hundred and thirty. |
| 41. These are the numbers of the families of the sons of Gershon, all who served in the Tent of Meeting, whom Moses and Aaron counted as directed by the Lord. | 41. These are the numbers of the Bene Gershon, of all who ministered in the tabernacle of ordinance, whom Mosheh and Aharon numbered upon the mouth of the Word of the LORD by Mosheh. |
| 42. The tally of the families of the sons of Merari, according to their families and their fathers' houses. | 42. And the numbers of the Bene Merari, by the families of their father's house, |
| 43. From the age of thirty years and upward, until the age of fifty years, all who all who come to the legion, for work in the Tent of Meeting. | 43. from thirty to fifty years, everyone who came with the band to the service of the tabernacle of ordinance, |
| 44. Their tally, according to their families: three thousand two hundred. | 44. were three thousand two hundred. |
| 45. These are the numbers of the families of the sons of Merari, whom Moses and Aaron counted as directed by the Lord to Moses. | 45. These are the numbers of the Bene Merari, whom Mosheh and Aharon numbered upon the mouth of the Word of the LORD by Mosheh. |
| 46. All the numbers whom by Moses, Aaron, and the chieftains of Israel counted the Levites according to their families and their fathers' houses, | 46. The whole sum of the Levites whom Mosheh and Aharon and the princes of Israel numbered, |
| 47. from the age of thirty years and upward until the age of fifty years, who are fit to perform the service for the service and the work of carrying, in the Tent of Meeting. | 47. from thirty to fifty years, all coming by bands to fulfil the charge and service of the porterage of the tabernacle of ordinance, |
| 48. Their tally: eight thousand, five hundred and eighty. | 48. was eight thousand five hundred and eighty. |
| 49. As directed by the Lord, they were appointed by Moses, each man to his service and his burden; they were counted as the Lord had commanded Moses. | 49. By the mouth of the Word of the LORD were they numbered by Mosheh, every man according to his service and burden; and the numbering of them was as the LORD commanded Mosheh. |
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| 1. The Lord spoke to Moses saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. Command the children of Israel to banish from the camp all those afflicted with tzara'ath or with a male discharge, and all those unclean through [contact with] the dead. | 2. Command the sons of Israel to send away from the camp everyone who is leprous, or who has an issue, or is unclean by having defiled himself (by touching) the dead. |
| 3. Both male and female you shall banish; you shall send them outside the camp, and they not defile their camps, in which I dwell among them. | 3. From a male to a female you will send them away, and separate them without the camp, that they may not defile their tents; for the Shekinah of My Holiness dwells among you. |
| 4. The children of Israel did so: they sent them outside the camp; as the Lord had spoken to Moses, so did the children of Israel do. | 4. And the sons of Israel did so and sent them away from the camp; as the LORD had commanded Mosheh, so did the sons of Israel. |
| 5. The Lord then spoke to Moses saying: | 5. And the LORD spoke with Mosheh, saying: |
| 6. Tell the children of Israel: When a man or woman commits any of the sins against man to act treacherously against God, and that person is [found] guilty, | 6. Say to the children of Israel: A man or a woman who commits any human sin, in acting perversely before the LORD, and has become guilty; |
| 7. they shall confess the sin they committed and make restitution for the principal amount of his guilt, add its fifth to it, and give it to the one against whom he was guilty. | 7. they will make confession of their sins which they have committed. If he has extorted money from his neighbour, he will restore (the amount of) his sin in the principal thereof, and add to it a fifth of its value, and give (both) principal and fifth to him against whom he has sinned. |
| 8. But if the man has no kinsman to whom to make restitution, the debt which is restored to the Lord, [is to be given] to the kohen. [This is] besides the atonement ram through which expiation is made for him. | 8. And if the man (has died and) has no kinsman to whom the debt may be rendered, the debt to be restored (will he render) before the LORD; he will give it to the priest, besides the ram for his atonement, by which atonement is to be made for him. |
| 9. Every offering of all the children of Israel's holy things which is brought to the kohen, shall be his. | 9. And every separation of all consecrated things of the children of Israel which they bring to the priest will be his. |
| 10. Everyone's holy things shall belong to him; whatever a man gives to the kohen shall be his. | 10. The consecrated tithe, also, of any man will be his, that his substance may not fail; whatever a man gives unto the priest will be his. |

**Reading Assignment:**

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

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

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

Vol. 13 – “First Journeys,” pp. 66-114

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: B’Midbar (Numbers) 4:17 - 5:10**

**18** **Do not cause... to be cut off** Do not cause them to die.

**20** **They shall not come in to see when the holy [vessels] are being wrapped up** In their covering, as I explained above in this section: They shall spread such and such a cloth over it, and cover it with such and such a cover. The wrapping up of it [mentioned here] is identical with the covering [mentioned above].

**22** **Take a census of the sons of Gershon, of them too** As I commanded you with regards to the children of Kohath, to see how many there are who have reached the category of [those fit for] service.

**25** **the curtains of the Mishkan** The ten lower ones.

**and the Tent of Meeting** The curtains of goat hair made as a tent over it.

**its covering** The ram skins dyed red.

**the screen for the entrance** The screen on the east side.

**26** **which are around the Mishkan** That is to say, the hangings and the screen of the courtyard, which shelter and protect the *Mishkan* and the copper altar all around.

**and everything that is made for them** As the *Targum* [understands it]: everything that is given over to them, that is, to the sons of Gershon.

**27** **by the instruction of Aaron and his sons** Which of the sons was appointed over them? [The answer is:] “under the supervision of Ithamar the son of Aaron the priest” (verse 28).

**32** **pegs and ropes** of the pillars, since the pegs and ropes of the hangings were included in the burden assigned to the sons of Gershon. There were pegs and ropes for the bottom of the curtains and the hangings so that the wind should not lift them up, and there were pegs and ropes for the pillars all around, from which to hang the hangings from their upper edge with poles and rods, as was taught in [the *Baraitha*] *Melecheth HaMishkan*.-[ch. 5]

**47** **to perform the service for the service** This refers to the music with cymbals and harps, which is a service for another service [the sacrifices].

**and the work of carrying** As it [the phrase] means literally.

**49** **They were counted as the Lord had commanded Moses** Those that were counted were as commanded, from the age of thirty years until the age of fifty years.

**2** **Command the children of Israel** This section was said on the day the Mishkan was erected, and eight sections were said on that day, as it is stated in Tractate *Gittin*, in the chapter entitled: *HaNizakin* (60a, b).

**to banish from the camp** At the time of their encampment, there were three camps: within the hangings [of the courtyard of the *Mishkan*] was the camp of the *Shechinah*. The encampment of the Levites surrounding it—as described in the portion of *Bamidbar Sinai* (1: 50)—was the Levite Camp; from there until the edge of the camp of the divisions, on all four sides, was the Israelite camp. Anyone afflicted with *tzara’ath* was expelled from all [three] of them. One with a discharge was allowed into the Israelite camp, but banned from the [other] two. And one defiled by a dead body was permitted even into the Levite [camp], and is banished only from the [camp] of the *Shechinah*. Our Sages derived all this from the verses [as appears] in Tractate *Pesachim* (67a, b).

**who are unclean through [contact with] the dead** - *Targum* [*Onkelos* renders:] דִמְסָאָב לִטְמֵי נַפְשָׁא דֶאֱנָשָׁא I believe that it [the word טְמֵי] is Aramaic for human bones. There are many such examples in *Gen. Rabbah* (78:1; see 10:3, 28:3), such as: “Hadrian, שְׁחִיק טַמְיָא,” [meaning] may his bones be ground [to dust]. [Since only one reference reads שְׁחִיק טַמְיָא, while the others שְׁחִיק עֲצָמוֹת, I believe that Rashi means that there are many places in *Gen. Rabbah* where these two expressions, both referring to Hadrian, are interchangeable.]

**6** **to act treacherously against God** [Scripture] repeats the section [dealing with] a thief who swears falsely, which is stated in *parshath Vayikra*: “... and acts treacherously against God by falsely denying to his fellow...” (Lev. 5:21). It is repeated here because two new matters are introduced. The first is that it is written: “they shall confess,” which teaches us that he [the thief] is not required to pay a fifth and [bring] a guilt [offering] when incriminated by two witnesses, until he admits to the deed himself, and the second [matter] is that what is stolen from a proselyte must be given to the *kohanim*. -[*Sifrei Naso* 1:13]

**7** **for the principal amount of his guilt** This is the principal amount on which he has sworn [falsely].-[*B.K.* 110a]

**to the one against whom he was guilty** The one to whom he is liable.-[*Keth.* 19a] [I.e., if the payee owes this amount to a third party, the thief must pay the third party.]

**8** **But if the man has no kinsman** For the claimant who made him swear has died, and has left no heirs. **to whom to make restitution** when this one decided to confess his sin. Our Sages say: Is there any man in Israel who has no kinsman—either a son, a daughter, a brother, or some other relative from his father’s family—all the way back to our father Jacob? Rather, this is [referring to] a proselyte who died, leaving no heirs.-[*Sifrei Naso* 1:23, *B.K.* 109a, *Sanh.* 68b] [since a proselyte is judged as a newborn, without relationship to those born prior to his conversion.]

**the debt which is restored** Heb. הָאָשָׁם הַמּוּשָׁב. The ["debt" (הָאָשָׁם) refers to the] principal and ["which is restored" (הַמּוּשָׁב) refers to] the fifth.-[*B.K.* 110a]

**to the Lord,[is to be given] to the kohen** God assumes ownership and gives it over to the *kohen* [on duty] in that watch.-[*B.K.* 109b]

**besides the atonement ram** mentioned in [*parshath*] *Vayikra* (Lev. 5:25), which he is required to bring.

**9** **Every offering** Heb. תְּרוּמָה. Rabbi Ishmael said: Is the *terumah* brought to the *kohen* ? Does he not go around the granaries seeking it? So what does the clause “brought to the *kohen* ” mean? These are the first fruits, of which it is stated, “you shall bring to the House of the Lord, your God” (Exod. 23:19), but I do not know what to do with them. Therefore, Scripture states: “to the *kohen*, [it] shall be his.” Scripture teaches us regarding the first fruits, that they are to be given to the *kohen*.-[*Sifrei Naso* 1:30].

**10** **A man’s holy things belong to him** Since the *kohen*’s and the Levite’s gifts are [explicitly] stated, one might think that they can come and appropriate them forcefully. Therefore, Scripture states: “Everyone’s holy things belong to him,” which informs us that their benefit [to give them to whichever *kohen* it pleases him] belongs to the owner. They [the Sages] deduced many other expository explanations from it [this clause] in the *Sifrei* (*Naso* 1:31-34). An Aggadic interpretation: “Everyone’s holy things belong to him” [means,] if one withholds his tithes and does not give them [to the *kohen* or Levite], those tithes shall be his, for eventually his field will produce only a tenth of its usual yield.-[See *Midrash Tanchuma*, *R’eh* 10, *Pesikta d’Rav Kahana* p. 96a, *Tos. Ta’anith* 9a. See also *Tanchuma Buber*, vol. 1, p. 126, §5, fn. 6. Apparently, *Rashi* and the Tosafists had a variant reading of one of these midrashim, which attributes this idea to our verse.]

**whatever a man gives to the kohen** The gifts to which he is entitled.

**shall be his** [He shall have] much wealth.-[*Ber. 63a]*

**Ketubim: Tehillim (Psalms) 93:1-5**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The Lord has reigned; He has attired Himself with majesty; yea the Lord has attired Himself, He has girded Himself with might. The world also is established that it cannot be moved. | 1. The LORD is king, He has put on greatness; the LORD has put on strength and girded Himself; also, He made strong the world, so that it will not be shaken. |
| 2. Your throne is established of old; You are from everlasting. | 2. Your throne is established from the beginning; from eternity You are God. |
| 3. The rivers have raised, O Lord, the rivers have raised their voice; the rivers have raised their depths. | 3. The rivers lift up, O LORD, the rivers lift up their voice in song; the rivers will receive a reward for their praise. |
| 4. More than the voices of great waters and more than the mightiest breakers of the sea, is the Lord mighty on high. | 4. The LORD is more to be praised in the highest heavens than the sound of many waters, the praiseworthy waters, the breakers of the great sea! |
| 5. Your testimonies are very faithful to Your house, the dwelling of holiness, O Lord, to the length of days. | 5. Your testimonies are very true, beautiful and holy for Your sanctuary, O LORD, for length of days. |

**Rashi’s Commentary for: Psalms 93:1-5**

**1** **The Lord has reigned** They will say in the future.

**The world also is established** When He reigns, the earth will rejoice.

**3** **The rivers have raised, O Lord** This is an expression of a cry and a plaint: Woe, O Lord, behold! Your enemies, who flood like rivers, have raised their voice and roar, and the lowness of the depths of their locks they will raise and lift on high constantly to be haughty against You. Every expression of דכא is an expression of depth and lowness.

**4** **More than the voices of great waters, etc.** I know that more than the voices of great waters, which roar over us, and more than the mightiest breakers of this sea, You are mighty, O Lord, and Your hand is powerful over them.

**5** **Your testimonies** which Your prophets prophesied and promised concerning Your house, which is the dwelling of holiness.

**are very faithful to Your house** and to the length of days He looks forward to them, and although it has been a long time, they are very faithful to God.

**dwelling** Heb. נאוה, like (83:13): “the dwellings נְאוֹת of God,” an expression of נָוֶה. You should know [that this is so] because no instance of נָאוָה has a pronounced “aleph,” for they are an expression of נוֹי beauty, but this one has an “aleph” which is pronounced.

**Meditation from the Psalms**

**Psalms ‎‎93:1-5**

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

**Bamidbar (Numbers) 4:17 – 5:10**

**Zephaniah 3:7-15, 20**

**2 Pet 2:10-16, Lk 16:19-31, Phil 2:12-30**

Rashi explains that this psalm is dedicated to the Messianic era when all men will again recognize G-d’s majesty.

This psalm is a direct continuation of Psalm 92, which concluded with the prediction that in the Messianic era men will declare that HaShem is just; My Rock in Whom there is no wrong.[[1]](#footnote-1) At that time men will recognize that HaShem [alone] reigns over all of creation and that He alone, ‘will have donned grandeur’.[[2]](#footnote-2)

Unlike the arrogant gentile monarchs such as Pharaoh of Egypt, Nebuchadnezzar of Babylon, and Sennacherib of Assyria, who considered themselves to be gods and who brazenly defied the Almighty, Messiah will be a monarch noted for his humility.[[3]](#footnote-3)

This psalm is the Song of the Day for the sixth day of the week[[4]](#footnote-4) because on that day G-d completed His work and donned [the] grandeur of His creation.[[5]](#footnote-5)

Indeed, comments Rav Yaaqob Emden,[[6]](#footnote-6) this psalm describes G-d as robing Himself in grandeur like one dressing in His Sabbath finery. Thus, this work was designated as the Song of Friday when the footsteps of Sabbath begin to be heard.

On the sixth day Adam was created. G-d blew a breath of life into his nostrils and invested him with a Divine soul. When Adam stood and scrutinized G-d’s amazing creation, he realized how awesome and wonderful it was. As he sang G-d’s praises, Adam truly looked Divine, because he was a reflection of G-d’s image. The creatures of the earth were filled with awe, for they imagined that Adam was their creator. When they gathered to bow to him in submission, however, Adam was incredulous, “Why do you bow to me?” he asked: “Let us go together to pay homage to HaShem, Who truly reigns. Let us robe the Creator in majesty.” Then Adam led all the creatures in this song, HaShem ... reigned, He ... donned majesty.[[7]](#footnote-7)

In his commentary**,[[8]](#footnote-8)** *Radak* cites the view of *Midrash Shochar Tov* that Moses, the author of this psalm, dedicated this psalm to the tribe of Benjamin, which dwelled in the shelter of HaShem, the King of the world. The Beit HaMikdash, The House of the Holy[[9]](#footnote-9) One - the Holy Beit HaMikdash, was built in the territory of Benjamin, in fulfillment of Moses’ farewell blessing to this tribe:

***Debarim (Deuteronomy) 33:12*** *[And] of Benyamin he said, The beloved* (yadid - ידיד) *of the HaShem shall dwell in safety by him; [and HaShem] shall cover him all the day long, and he shall dwell between his shoulders.*

**The sanctity of time trumps sanctity of space.**

There is a profound connection between Shabbat, the subject of our psalm, and the Beit HaMikdash, which was built in Benjamin’s territory, as summarized in the following pasuk:

***Vayikra (Leviticus) 19:30*** *You shall keep My Sabbaths and revere My sanctuary.*

On Yom tov, each Jew is commanded to come close to the Shechinah by leaving his home and traveling to Jerusalem. This is the mitzvah of aliyah l’regel. Shabbat, however, is not like Yom tov. On Shabbat, the Jew is not commanded to leave his home and make a pilgrimage to Jerusalem to search for the Shechinah. There is no need to do so. On Shabbat, the Shechinah comes to usand knocks on our door. All we have to do is let her enter.

***Shemot (Exodus) 34:1-2*** *And Moshe gathered all the congregation of the children of Israel together, and said unto them, these are the words which the Lord has commanded, that you should do them. Six days shall work be done, but on the seventh day there shall be to you a holy day, a Shabbat of rest to the Lord…*

The juxtaposition of the Mishkan and Shabbat occurs not only here but in Ki Tisa as well at the end of the commands to make the Mishkan. This juxtaposition indicates, minimally, that these are two parallel institutions, two loci of Kedushah. The Mishkan represents Kedushat makom, sanctity of space, while Shabbat represents Kedushat Zeman, sanctity of time. The Rabbis take this further stating that the juxtaposition is meant to indicate that Shabbat cannot be violated for the making of the Mishkan. That is, sanctity of time trumps sanctity of space.

It is easy to understand why this is the case. Sanctity of time, Shabbat, precedes historically any sanctified space, the Land of Israel, the Beit HaMikdash Mount, or the Mishkan. It also directs one away from the physical. Time is not a physical entity, space is. Physicality and sanctity can sometimes be a dangerous mix; it could lead to idolatry. Shabbat’s lack of physicality makes it truer to the infinite, non-physical God, the source of all that is holy in the world.

**Benjamin**

Benjamin is admirably suited to project the grandeur of HaShem as depicted in this psalm, for Benjamin never compromised his posture of Jewish pride in the face of our enemies. When the Patriarch Yaaqob encountered Esau, he and his eleven sons prostrated themselves before this wicked man in order to appease him**.[[10]](#footnote-10)** Benjamin, who was yet unborn, was never subjected to such humiliation. Therefore, the Holy Beit HaMikdash, the*majestic pride* of Israel,[[11]](#footnote-11)was built in Benjamin’s territory.

Let’s examine Benyamin a bit more closely to gain some understanding of this psalm.

Benyamin was named by his mother, Rachel:

**Ben Oni**, “Son of Sorrows”.

But, Yaaqob named him:

**Ben Yamin**, “Son of My Right Hand”,[[12]](#footnote-12) or “Son of Power”.

Benyamin is from the right side only.[[13]](#footnote-13) In fact when Moshe[[14]](#footnote-14) blesses him, he calls him *The beloved of the HaShem*, as we can see from Debarim 33:12.

The word “beloved” comes from the Hebrew word “yadid - ידיד”, which is spelled yod dalet yod dalet. Yod dalet (yad - יד) is the way we spell “hand” in Hebrew. So, “yadid” can mean *hand hand*. Since everyone has two hands, this obviously has a different meaning. Chazal say that it means he has two *right* hands.

Why was the blessing to Benyamin given after Levi’s but before Yoseph’s? Since Levi’s blessing was to serve in the Beit HaMikdash it was fitting subsequently to bless the tribe which would have the Beit HaMikdash in its portion, Benyamin. The tribe of Yoseph would also have the Shekinah, the Divine Presence, residing in its portion. However, this was temporary, as Shiloh (a place within the borders of Yoseph) housed only the Tabernacle and not the Beit HaMikdash itself.[[15]](#footnote-15) Why did the tribe of Benyamin merit to have the Shekinah and the Holy Beit HaMikdash reside in its portion of the land? Benyamin had three unique qualifications:

1. He was the only member of Yaaqob’s family who did not bow to Esau (he was not born yet):

***Bereshit (Genesis) 33:1-7*** *And Yaaqob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Yoseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, who [are] those with thee? And he said, the children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Yoseph near and Rachel, and they bowed themselves.*

1. In addition, Benyamin was the only one of the brothers who was actually born in the land of Israel:

***Bereshit (Genesis) 35:16-19*** *And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labor. And it came to pass, when she was in hard labor, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benyamin. And Rachel died, and was buried in the way to Ephrath, which [is] Beth-lehem.*

1. As well, he was the only brother who did not participate in the fiasco that sent Yoseph to Egypt[[16]](#footnote-16). Since Benyamin had these special merits, it was fitting for him to merit the place that manifested the Divine Presence[[17]](#footnote-17).

The names *Ben-oni* and *Ben-yamin* allude to Mashiach:

***Yochanan (John) 16:19-22*** *Now Yeshua knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be* ***sorrowful****, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*

***Matityahu (Matthew) 26:64*** *Yeshua saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting* ***on the right hand*** *of power, and coming in the clouds of heaven.*

Benyamin and Yoseph are bound together by blood and love. They were both the sons of Yaaqob and Rachel. They were both loved in a special way, by their father because of his love for Rachel.

Benyamin is also linked to his brothers who make up the twelve tribes of Israel. All the brothers, with the exception of Benyamin, were born within a span of seven years; Reuben being the first and Yoseph the last. After the family arrived in the land of Israel, Benyamin was born.

Throughout the scriptures, the tribes are sorted in different orders to emphasize a particular attribute. For example, the order of the tribes in their first appearance in Bereshit (Genesis), is in birth order. Their first appearance in Shemot (Exodus), is in the order they camped around the Mishkan (Tabernacle). There is also an order according to how they marched in the wilderness, as we learned three weeks ago.

To understand these orders, you will need to examine the lives (life stories) of each of Yaaqob’s twelve sons. For this study, we will focus on the life story of Binyamin.

Binyamin was the last son born to Yaaqob, and the last son born to Rachel. So, according to the birth order, Binyamin would be associated with the last month of the year, the month of Adar.

According to Chazal,[[18]](#footnote-18) Benyamin was sinless:

***Shabbath 55b*** *An objection is raised: Four died through the serpent’s machinations,*[[19]](#footnote-19) *viz.,* ***Benyamin the son of Yaaqob****, Amram the father of Moses, Jesse the father of David, and Caleb the son of David. Now, all are known by tradition, save Jesse the father of David, in whose case the Writ gives an explicit intimation. For it is written, And Absalom set Amasa over the host instead of Joab. Now Amasa was the son of a man whose name was Ithra the Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab’s mother.*[[20]](#footnote-20) *Now, was she the daughter of Nahash? Surely she was the daughter of Jesse, for it is written, and their sisters were Zeruiah and Abigail?*[[21]](#footnote-21) *Hence it must mean, the daughter of one who died through the machinations of the nahash [serpent].*[[22]](#footnote-22) *Who is [the author of this]? Shall we say, the Tanna [who taught] about the ministering angels? — Surely there were Moses and Aaron too! Hence it must surely be R. Simeon b. Eleazar, which proves that there is death without sin and suffering without iniquity. Thus the refutation of R. Ammi is [indeed] a refutation.*

The Talmud[[23]](#footnote-23) relates that only ‘Four died through the serpent’s machinations’[[24]](#footnote-24) (and not on account of their own sins):

**Benyamin** son of Yaaqob,

Amram father of Moses,

Jesse, father of David and

Caleb, son of David.

Benyamin was the most perfect and sinless of Yaaqob’s sons. The sinlessness of Benyamin links him to Mashiach who also was sinless:

***2 Corinthians 5:20-21*** *Now then we are ambassadors for Mashiach, as though God did beseech [you] by us: we pray [you] in Mashiach’s stead, be ye reconciled to God. For he hath made him [to be] sin for us,* ***who knew no sin****; that we might be made the righteousness of God in him.*

The one who comes at the end (birth order) has to have absolute perfection.

**Purim**

Purim is celebrated in Adar and points plainly at Binyamin. Mordecai, a major participant in the story, was a Benjamite:

***Esther 2:5*** *[Now] in Shushan the palace there was a certain Jew, whose name [was] Mordecai, the son of Jair, the son of Shimei, the son of Kish,* ***a Benjamite****;*

Haman, the enemy of the Jews in the book of Esther, was the descendant of an Amalekite (Agag) who was supposed to be slain by a Benjamite. His name was King Saul:

***1 Shmuel (Samuel) 9:21*** *And Saul answered and said, [Am] not I a Benjamite, of the smallest of the tribes of Israel? And my family the least of all the families of the tribe of Benyamin? wherefore then speakest thou so to me?*

***1 Shmuel (Samuel) 15:7-8*** *And Saul smote the Amalekites from Havilah [until] thou comest to Shur, that [is] over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.*

Mordechai, in Megillat Esther, refused to bow down (he was from the tribe of Benyamin). In fact, he always stood.

In Shoftim, we learn that the Benjamite *King* is supposed to destroy Amalek:

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

Notice the pattern: King Saul comes to destroy Amalek and fails. He is replaced with King David. In the future, I expect to see the same pattern: **A Benjamite king comes first to destroy Amalek, Then Mashiach ben David comes to reign**. Look for the pattern! It is also worth noting that our Ashlamata alludes to the Benjamite king and his task of removing the wicked from the world,[[25]](#footnote-25) in:

***Zephaniah 7:15*** *HaShem hath taken away thy judgments, He hath cast out thine enemy; The King of Israel, even HaShem, is in the midst of thee; thou shalt not fear evil any more.*

**Yoseph and Benyamin**

Throughout the scriptures, Yoseph and Benyamin are intimately linked. They were the only children of Yaaqob and Rachel:

***Bereshit (Genesis) 35:24*** *The sons of Rachel; Yoseph, and Benyamin:*

Rachel died on 11th Cheshvan, at the age of 36, while giving birth to **Benyamin**. She was buried in Ephrath / Bethlehem because Yaaqob foresaw that the Babylonian exiles were destined to pass that spot and pray; at that time Rachel would beg mercy for them:

***Yirmiyahu (Jeremiah) 31:14-16*** *“A loud voice is heard, Rachel weeping for her children and refusing to be comforted...they will return from their enemy’s land...within their own borders.”.*

Yoseph and Benyamin were the only children of the only woman who was ever called *Yaaqob’s wife*:

***Bereshit (Genesis) 46:19*** *The sons of Rachel Yaaqob’s wife; Yoseph, and Benyamin.*

***Midrash Rabbah - Bereshit (Genesis) LXXIII:2*** *He hath remembered His mercy and His faithfulness toward the house of Israel; all the ends of the earth have seen the salvation of our God (ib. 98:3). ‘He hath remembered His mercy’ alludes to Abraham, as it says, Mercy to Abraham (Micah 7:20); ‘And His faithfulness,’ to Yaaqob, as it says, Thou wilt show faithfulness to Yaaqob (ib.); ‘Toward the house of Israel’ means Israel the patriarch’. Who was the ‘house’ of our ancestor Yaaqob? Surely Rachel! For in connection with all the others it is written, And the children of Leah: the firstborn of Yaaqob was Reuben... and the children of Zilpah Leah’s maid were Gad and Asher... and the children of Bilhah Rachel’s maid were Dan and Naphtali (Gen. 35:23-6). But in the case of Rachel it is written, the sons of Rachel, Yaaqob’s wife[[26]](#footnote-26): Yoseph and Benyamin (ib. 46:19).*

When Yoseph was born, Rachel, his mother, prophesied that *another* son would be added to this one:

***Bereshit (Genesis) 30:24*** *And she called his name Yoseph; and said, HaShem shall add to me another son.*

Chazal says that this son who is added to Yoseph, will be Benyamin:

***Midrash Rabbah - Bereshit (Genesis) LXI:4*** *Bar Kappara said: The addition granted by the Holy One, blessed be He, exceeds the principal. Cain was the principal, yet since Abel is recorded as an addition,[[27]](#footnote-27) he was born together with two twin sisters.[[28]](#footnote-28) Yoseph was the principal, yet since Benyamin is recorded as an addition,[[29]](#footnote-29) he begot ten sons, as it is written, And the sons of Benyamin: Bela, and Becher and Ashbel, Gera, etc. (ib. 46:21).*

Yoseph and Benyamin stood together on Mount Gerizim, the mount of blessing:

***Debarim (Deuteronomy) 27:12*** *These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Yoseph, and Benyamin:*

Yoseph’s and Benyamin’s inheritance in the land of Israel were together:

***Yehoshua (Joshua) 18:11*** *And the lot of the tribe of the children of Benyamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Yoseph.*

Ezekiel puts Yoseph’s and Benyamin’s gates to the city of Jerusalem together:

***Yehezchel (Ezekiel) 48:32*** *And at the east side four thousand and five hundred: and three gates; and one gate of Yoseph, one gate of Benyamin, one gate of Dan.*

**And so it goes; nearly every time that Benyamin is mentioned, Yoseph is closely connected.**

After the “death” of Yoseph, Yaaqob treated Benyamin like his only son:

***Bereshit (Genesis) 42:4*** *But Benyamin, Yoseph’s brother, Yaaqob sent not with his brethren; for he said, Lest peradventure mischief befall him.*

***Bereshit (Genesis) 42:36*** *And Yaaqob their father said unto them, Me have ye bereaved [of my children]: Yoseph [is] not, and Simeon [is] not, and ye will take Benyamin [away]: all these things are against me.*

The Midrash tells us that Benyamin is the only one of Yaaqob’s sons who is not associated with the selling of Yoseph:

***Midrash Rabbah - Bereshit (Genesis) XCIX:1*** *When Solomon came to build the Beit HaMikdash, the tribes ran and contended with one another, one saying, ‘Let it be built in my territory,’ while the other said, ‘Let it be built in my territory. ‘Said the Holy One, blessed be He, to them: ‘Ye tribes, why look ye askance (terazdun)? Ye are all tribes, ye are all righteous. Yet ye are gabnunim.’ What does gabnunim mean? Ganabim (thieves); ye were all associated in the selling of Yoseph. But since Benyamin was not associated in the selling of Yoseph, [his is] ‘The mountain which God hath desired for his abode’. And thus you find that four hundred and eighty years previously the sons of Korach prophesied that it would be within Benyamin’s portion, as it says, My soul yearneth, yea, even pineth for thc courts of the Lord.[[30]](#footnote-30) And thus it says, Lo, we heard of it as being in Ephrath; we found it in the field of the wood.[[31]](#footnote-31) R. Judah said: The Beit HaMikdash was built in Judah’s territory, for it is written, The Ephrathite of Beth-lehem in Judah.[[32]](#footnote-32) R. Simeon said: It is in the territory of the son of the woman who died in Ephrath. And who died in Ephrath? Rachel. You might then think that it is in the portion of Yoseph, seeing that he too was her son: therefore it states, ‘We found it in the field of the forest,’ which implies: In the portion of him who was likened to the beast of the forest. And who was so likened? Benyamin, as it is written, BENYAMIN IS A WOLF THAT RAVENETH.*

We can see from the above Midrash that the Beit HaMikdash was built in the land that was allocated to Binyamin. The Beit HaMikdash was the point where heaven and earth kiss. The Beit HaMikdash is like the neck of the body; it connects the higher world (head) to the lower world (the body). It is the place where HaShem meets with man. This alludes to the fact that Benyamin is where heaven and earth *kiss*.

When the land of Israel was divided among the tribes, the territories of Judah and Binyamin ended up converging by the location of the altar in the future altar. As a result, the south-eastern portion of the altar was in the territory of Yehudah, and the north-western part of the Beit HaMikdash was in the land of Binyamin. However, it was only around these two sides that a base of about two feet wide wrapped around the altar, called the Yesod (foundation – the place of the brit mila), a merit that Binyamin earned because of his intense desire to be a host to the Divine Presence.

As an aside, it is insightful to remember the reunion between Yoseph and Binyamin in Mitzrayim (Egypt), and that it, too, was related to the Beit HaMikdash:

One of the most important events in clarifying the role of Binyamin is his appearance with his brothers before Yoseph in Egypt.[[33]](#footnote-33) Following the discovery of the cup in Binyamin’s sack, Yoseph wishes to take Binyamin as a slave, but Yehuda, in the wake of the guarantee that he had given his father regarding Binyamin,[[34]](#footnote-34) beseeches him: “Now, therefore, I pray you, let your servant remain instead of the lad a slave to my lord; and let the lad go up with his brothers”.[[35]](#footnote-35) This surety of Yehuda for Binyamin is the surety referred to in the *midrash*,[[36]](#footnote-36) and by virtue of it the Beit HaMikdash was built in the portions of Yehuda and Binyamin.[[37]](#footnote-37) In any event, Binyamin’s arrival and the discussion between Yoseph and Yehuda led, in the end, to the reunification of the family.

Here, Binyamin plays no active role, and the discussion is conducted between Yoseph and Yehuda. This situation perfectly matches the location of Binyamin’s territory in *Eretz* *Israel*, a territory that joins together the two most important forces in the nation: Yoseph (Ephraim) to the north and Yehuda to the south.[[38]](#footnote-38)

After forgiving his brothers, Yoseph was overcome with emotion and “he fell upon his brother **Benyamin’s neck** and wept, and Benyamin wept upon his neck”.[[39]](#footnote-39) This scene doesn’t make sense given the background provided by Chazal. The Midrash says that Yoseph identified himself to Benyamin. After the brothers brought Benyamin to Egypt, Yoseph took him aside, showed him an astrological map of Egypt, and asked him to use his divine inspiration to locate his long-lost brother Yoseph. Benyamin successively identified the district, the city, and the building in which they were sitting. When shown a map of the palace, he indicated the room they were in, and said “my brother is beside me.” This puts everything in a new light! If Yoseph had already revealed himself to Benyamin, why did this emotional scene take place when Yoseph identified himself to the rest of his brothers? Rashi explains that Yoseph was weeping “for the two Beit HaMikdashs that were to be in Benyamin’s portion [of the land of Israel] and were destined ultimately to be destroyed,” while Benyamin was weeping over “the Mishkan [Tabernacle (predecessor of the Beit HaMikdash in Jerusalem)] of Shiloh destined to be in Yoseph’s portion, which also ended in destruction.” This seems like a non-sequitur. Why did the brothers’ reunion elicit this response from Yoseph and Benyamin? Chazal tell us that the destruction of the Beit HaMikdash was divine punishment for the baseless hatred that existed among the Jews at that time.

The Midrash also says that Yoseph and Binyamin were equal:

***Midrash Rabbah - Bamidbar (Numbers) XIV:8*** *ON THE NINTH DAY ABIDAN THE SON OF GIDEONI, PRINCE OF THE CHILDREN OF BENYAMIN (7:60). Why did Benyamin present his offering after the sons of Yoseph? Because, just as the Shechinah resided in the territory of the former at Shiloh, so it dwelled in the territory of Benyamin in the Beit HaMikdash at Jerusalem. Another exposition: It was in reference to what Scripture says, Before Ephraim and Benyamin and Manasseh, stir up thy might, and come to save us (Ps. 80:3).*[[40]](#footnote-40) *HIS OFFERING WAS ONE SILVER DISH (KA’ ARATH) (7:61). Read not KA’ARATH but ‘ikkereth (chief). It symbolized Rachel who was the main pillar of the house; she being Yaaqob’s chief wife; for it says, The sons of Rachel, Yaaqob’s wife[[41]](#footnote-41): Yoseph and Benyamin (Gen. 46:19) and it says, Rachel died unto me (ib. 48:7).*[[42]](#footnote-42) *ONE SILVER. It was a result of her prayer that Benyamin was born, for it says, And she called his name Yoseph, saying: The Lord add to me another son (ib. 30:24), and it is to her that the text applies,’ The tongue of the righteous is as choice silver’ (Prov. 10:20) --righteous man or righteous woman. THE WEIGHT THEREOF WAS A HUNDRED AND THIRTY SHEKELS (7:61). Benyamin was born when Yaaqob was a hundred years old, -it was for this reason that he was called by the name of Benyamin (ben yamin), namely, because was born when his father was a hundred years old-and he himself was thirty years of age* ***when he went down to Egypt****. This gives you a total of a hundred and thirty. ONE SILVER BASIN (MIZRAK) (7: 6}). A mizrak is the same thing as a gabia’ (goblet) and the MIZRAK here alludes to Yoseph who tested the righteousness of his brothers in regard to Benyamin by means of the goblet. When Yoseph saw that Judah risked his life for Benyamin he realized the righteousness of his brothers and made himself known to them. Moreover, because Yoseph drank wine (yayin) in a goblet and the numerical value of yayin is seventy, the weight of the basin was for that reason SEVENTY SHEKELS, AFTER THE SHEKEL OF THE SANCTUARY (ib.). BOTH OF THEM FULL. BOTH OF THEM, Yoseph and Benyamin, were equal, for the Tabernacle was erected in the territory of Yoseph at Shiloh and the Beit HaMikdash in the territory of Benyamin at Jerusalem.*

Benyamin had to go *down to Egypt* because he was the *only son* of his father.[[43]](#footnote-43) Does this sound familiar?

***Matityahu (Matthew) 2:13*** *And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying,* ***Out of Egypt have I called my son.***

Our Torah portions speaks of the service of the Levites in the Beit HaMikdash, and with the above background, one can see how Benyamin, with the Beit HaMikdash in his territory, had this psalm dedicated to him, as we can see from its final verse:

***Tehillim (Psalms) 93:5*** *Thy testimonies are very sure, holiness becometh Thy house, HaShem, for evermore.*

===========================================================================

**Ashlamatah: Zephaniah 3:7-15, 20**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Woe to her who is filthy and polluted-the dove-like city. | 1. ¶ Woe to her who rushes on and is delivered, the city which multiplies provocations. |
| 2. She did not obey; she did not accept reproof. She did not trust in the Lord. She did not draw near to her God. | 2. She has not listened to the voice of His servants the prophets nor has she received instruction, she has not trusted in the Memra of the LORD, nor drawn near to the service of her God. |
| 3. Her princes in her midst are roaring lions; her judges, wolves of the evening. They did not leave over the bones for morning. | 3. Her princes in her midst are like roaring lions, her judges are evening wolves; they do not wait for the morning. |
| 4. Her prophets are unstable, treacherous people. Her priests have profaned the sanctuary; they have removed the Torah. | 4. The false prophets who are in her midst are evil, deceitful men; her priests desecrate what is holy; they do violence to the Law. |
| 5. The Lord is just in her midst; He commits no injustice. Every morning He brings His judgment to light. It does not fail. But the one who commits injustice knows no shame. | 5. The LORD, the righteous/generous One, has promised to make His Shekinah dwell within her; He cannot act deceitfully. Behold as the morning light which increases in strength, so His judgment goes out forever and is not held back; but the wicked do not know shame. |
| 6. I have cut off nations; their towers have become desolate. I have destroyed their streets so that no one passes by. Their cities have become waste so that there is no man-so that there is no inhabitant. | 6. I have destroyed nations; their fortresses are laid waste; I have left their streets desolate so that there is none that passes by; their cities have been laid waste, without people, without inhabitants. |
| 7. I said, "Surely you will fear Me, you will accept reproof, **and her dwelling shall not be cut off**, all that I ordained upon her." **But they arose early and corrupted all their deeds.** | 7. I said, “Surely you will fear from before Me, you will accept instruction, **and their dwelling will not cease** from the land of the house of My Shekinah; all the blessings which I promised to them I will bring to them.” **Then were they quick to make all their works corrupt.** |
| 8. Therefore, wait for Me, says the Lord, for the day that I will rise up to meet [with you]. For it is My judgment to assemble nations, to gather kingdoms, to pour out My fury upon them; yea, all the kindling of My wrath, for with the fire of My jealousy all the earth shall be consumed. | 8. “Therefore wait for My Memra,” says the LORD, for the day of My appearing to give judgement; for My decision is to gather nations, to bring kingdoms near, in order to pour out My wrath upon them, even all the force of My anger; for all the wicked of the earth will perish in the fire of retribution. |
| 9. **For then I will convert the peoples to a pure language that all of them call in the name of the Lord, to worship Him of one accord.** | 9. **For then I will bring again upon the nations one chosen language, so that they may all pray in the name of the LORD, that they may serve before Him with one accord.** |
| 10. From the other side of the rivers of Cush, My supplicants, the community of My scattered ones - they shall bring Me an offering. | 10. From beyond the rivers of India the exiles of My people who were exiled will return in mercy, and they will bring them as offerings. |
| 11. On that day you shall not be ashamed of all your deeds [with] which you rebelled against Me, for then I will remove from your midst those who rejoice in your pride, and you shall no longer continue to be haughty on My holy mount. | 11. At that time you will not be ashamed of all your evil works with which you have rebelled against My Memra, for then I will banish from your midst the mighty ones in whom you glory, and you will no longer vaunt yourself in My holy mountain. |
| 12. And I will leave over in your midst a humble and poor people, and they shall take shelter in the name of the Lord. | 12. But I will leave in your midst a people lowly and suffering humiliation and they will trust in the name of the LORD. |
| 13. The remnant of Israel shall neither commit injustice nor speak lies; neither shall deceitful speech be found in their mouth, for they shall graze and lie down, with no one to cause them to shudder. **{P}** | 13. The remnant of Israel will not act deceitfully and will not speak lies. Nor will a deceitful tongue be found in their mouth, for they will maintain themselves and will settle down and there will be none to make them afraid. **{P}** |
| 14. ¶ Sing, O daughter of Zion! Shout, O Israel! Rejoice and jubilate wholeheartedly, O daughter of Jerusalem! | 14. ¶ Give praise, O congregation of Zion, shout for joy, O Israel; rejoice and exult with all your heart, O congregation of Jerusalem. |
| 15. The Lord has removed your afflictions; He has cast out your enemy. The King of Israel, the Lord, is in your midst - you shall no longer fear evil. **{P}** | 15. The LORD has banished the deceitful judges from your midst; He has removed your enemies; the King of Israel, the LORD has promised to make His Shekinah dwell in your midst; no longer be afraid of evil. **{P}** |
| 16. ¶ On that day it shall be said to Jerusalem, "Have no fear! O Zion, let your hands not be slack. | 16. ¶ At that time it will be said to Jerusalem, “Do not be afraid, O Zion; do not let your hands be slack.” |
| 17. The Lord your God is in your midst - a Mighty One Who will save. He will rejoice over you with joy. He will be silent in His love. He will jubilate over you with song." | 17. The LORD your God has promised to make His Shekinah dwell in your midst; the mighty deliverer will rejoice over you with joy, He will subdue your sins by His love, He will exult over you with exultation. |
| 18. **Those who are removed from the appointed season I have destroyed.** They were of you - it was a burden of shame upon her. | 18. **“Those who were delaying among you the times of your festivals I have removed from your midst.** Woe to them for they were taking up their arms against you and were reviling you. |
| 19. Behold, I wreak destruction upon all those who afflict you at that time. And I will save the one who limps, and I will gather the stray one, and I will make them a praise and a name throughout all the land where they suffered shame. | 19. Behold, at that time I will make a full end of all those who enslave you, and I will deliver those who are exiled and will bring near those who are scattered and will set them for glory and for renown in all the land where they were in shame. |
| 20. At that time I will bring them, and at [that] time I will gather you, for I will make you a name and a praise among all the peoples of the earth when I restore your captivities before your eyes, said the Lord. **{P}** | 20. At that time I will bring you in, and at that time I will gather you, for I will make you for renown and for glory among all the nations of the earth when I bring back your exiles before your eyes;” says the LORD. **{P}** |
|  |  |

**Rashi’s Commentary on Zephaniah 3:7-15, 20**

**1** **Woe to her who is filthy and polluted** Until now, Zephaniah was speaking of Nineveh, but now he refers to Jerusalem: Woe to her who is destined to be plundered and sullied like dung. It will be polluted with the filth of its iniquity.

**filthy** as in (Lev. 1:16) “its crop”; and (Nahum 3:6) “And I will make you like dung.”

**the dove like city** Like a silly dove, without a heart.

**3** **wolves of the evening** who hasten to devour their prey at night.

**They did not leave over the bones for morning** They did not leave over even the bones to gnaw in the morning.

**4** **they removed the Torah** They did not teach it to those who inquired of them.

**5** **The Lord is just** He caused His Shechinah to rest in their midst; therefore, He cannot look upon their evil deeds. He is just, and there is no injustice before Him.

**He brings His judgment to light** He judges a true judgment to its absolute truth.

**But the one who commits injustice knows no shame** But the unjust judges do not take it to heart, to be ashamed because of the Righteous One Who dwells among them.

**6** **I have cut off nations** I brought retribution upon the nations so that you should see and fear as He concludes, “I said, ‘Surely you will fear Me.’”

**7** **I said, “Surely you will fear Me... and her dwelling shall not be cut off”** Her dwellings shall not be destroyed.

**all that I ordained upon her** And all the good that I ordained to bring upon her shall not be cut off from her.

**8** **That I will rise up to meet** When I will rise to meet with you.

**10** **From the other side of the rivers of Cush** **They will bring Me an offering.**

**My supplicants** those who pray to me.

**the community of My scattered ones** The gatherings of My scattered ones, whom I scattered.

**11** **you shall not be ashamed of all your deeds** Because you have already suffered, and your iniquity has been expiated.

**12** **a humble and poor people** A humble people that submits to humiliation.

**15** **your afflictions** justice in French.

**17** **A Mighty One will save** He is a Mighty One, Who will save [Israel] from the enemy.

**He will be silent in His love** **He will conceal your transgressions with His love. So did *Jonathan* render: He will cover your sins with His love.**

**18** **Those who are removed from the appointed season** **I destroyed those removed from My appointed seasons, those who did not keep the Sabbaths and the festivals.**

**I have destroyed** lit., I gathered in.

**they were of you** They were of your people.

**it was a burden of shame upon her** That guilt was a burden of shame to you.

**Those who are removed** an expression of taking out, as in (Prov. 25:4) “Take away the dross from the silver"; and (II Sam. 20:13) “When he was removed from the highway." The only radical letter is the “gimel."

**19** **Behold, I wreak destruction** *Jonathan* rendered: Behold I wreak destruction. It may also be interpreted as an expression of crushing, as in (Mal. 3:21): “And you shall crush the wicked.”

**throughout all the land where they suffered shame** Every place where they were for their shame, there I will make them to be a praise and a name.

**Correlations**

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

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

**Bamidbar (Numbers) 4:17 – 5:10**

**Tehillim (Psalms) 93**

**Zephaniah 3:7-15, 20**

**2 Pet 2:10-16, Lk 16:19-31; Phil 2:12-30**

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

LORD - יהוה, Strong’s number 03068.

Unto the most / Holy / Holiness - קדש, Strong’s number 06944.

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

LORD - יהוה, Strong’s number 03068.

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

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

Cut off - כרת, Strong’s number 03772.

Unto the most / Holy / Holiness - קדש, Strong’s number 06944.

**Bamidbar (Numbers) 4:17** And the **LORD <03068>** **spake <01696> (8762)** unto Moses and unto Aaron, **saying <0559> (8800)**, 18 Cut ye not off <03772> (8686) the tribe of the families of the Kohathites from among the Levites: 19 But thus do unto them, that they may live, and not die, when they approach **unto the most <06944>** **holy things <06944>**: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

**Tehillim (Psalms) 93:1** The **LORD <03068>** reigneth, he is clothed with majesty; the **LORD <03068>** is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

**Tehillim (Psalms) 93:5** Thy testimonies are very sure: **holiness <06944>** becometh thine house, O **LORD <03068>**, for ever.

**Zephania 3:7** I **said <0559> (8804)**, Surely, thou wilt fear me, thou wilt receive instruction; so their dwelling should not be **cut off <03772> (8735)**, howsoever I punished them: but they rose early, and corrupted all their doings.

**Zephania 3:8** Therefore wait ye upon me, saith the **LORD <03068>**, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

**Zephania 3:11** In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my **holy <06944>** mountain.

**Zephania 3:13** The remnant of Israel shall not do iniquity, nor **speak <01696> (8762)** lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Num. 4:17 – 5:10** | **Psalms**  **93:1** | **Ashlamatah**  **Zeph 3:7-15, 20** |
| --- | --- | --- | --- | --- |
| **rm;a'** | saying | Num. 4:17 Num. 4:21 Num. 5:1 Num. 5:5 |  | Zeph. 3:7 Zeph. 3:20 |
| **rv,a]** | which, who | Num. 5:3 |  | Zeph. 3:7 |
| **aAB** | go in, enter, come | Num. 4:19 Num. 4:20 Num. 4:23 Num. 4:30 Num. 4:35 Num. 4:39 Num. 4:43 Num. 4:47 |  | Zeph. 3:20 |
| **tyIB;** | house | Num. 4:22 Num. 4:29 Num. 4:34 Num. 4:38 Num. 4:40 Num. 4:42 Num. 4:46 | Ps. 93:5 |  |
| **rBeDI** | spoke, speak, said | Num. 4:17 Num. 4:21 Num. 5:1 Num. 5:4 Num. 5:5 Num. 5:6 |  | Zeph. 3:13 |
| **hw"hoy>** | LORD | Num. 4:17 Num. 4:21 Num. 4:37 Num. 4:41 Num. 4:45 Num. 4:49 Num. 5:1 Num. 5:4 Num. 5:5 Num. 5:6 Num. 5:8 | Ps. 93:1 Ps. 93:3 Ps. 93:4 Ps. 93:5 | Zeph. 3:8 Zeph. 3:9 Zeph. 3:12 Zeph. 3:15 Zeph. 3:20 |
| **~Ay** | forever, day |  | Ps. 93:5 | Zeph. 3:8 Zeph. 3:11 |
| **@s;y"** | plus, no longer | Num. 5:7 |  | Zeph. 3:11 |
| **laer'f.yI** | Israel | Num. 4:46 Num. 5:2 Num. 5:4 Num. 5:6 Num. 5:9 |  | Zeph. 3:13 Zeph. 3:14 Zeph. 3:15 |
| **tr;K'** | cut off | Num. 4:18 |  | Zeph. 3:7 |
| **rh'n"** | floods, rivers |  | Ps. 93:3 | Zeph. 3:10 |
| **af'n"** | take, took, give | Num. 4:22 Num. 4:25 | Ps. 93:3 |  |
| **!t;n"** | give, given | Num. 5:7 Num. 5:10 |  | Zeph. 3:20 |
| **db;['** | to do, to work | Num. 4:23 Num. 4:24 Num. 4:26 Num. 4:30 Num. 4:37 Num. 4:41 Num. 4:47 |  | Zeph. 3:9 |
| **hf'['** | do, did, done, make, made | Num. 4:19 Num. 4:26 Num. 5:4 Num. 5:6 Num. 5:7 |  | Zeph. 3:13 |
| **hP,** | assign, mouth | Num. 4:27 Num. 4:37 Num. 4:41 Num. 4:45 Num. 4:49 |  | Zeph. 3:13 |
| **dq;P'** | number, appoint | Num. 4:23 Num. 4:27 Num. 4:29 Num. 4:30 Num. 4:32 Num. 4:34 Num. 4:36 Num. 4:37 Num. 4:38 Num. 4:40 Num. 4:41 Num. 4:42 Num. 4:44 Num. 4:45 Num. 4:46 Num. 4:48 Num. 4:49 |  | Zeph. 3:7 |
| **vd,qo** | holy, holy things | Num. 4:19 Num. 4:20 Num. 5:9 Num. 5:10 | Ps. 93:5 | Zeph. 3:11 |
| **ha'r'** | watch, see, saw | Num. 4:20 |  | Zeph. 3:15 |
| **bWv** | restitution, render, return | Num. 5:7 Num. 5:8 |  | Zeph. 3:20 |
| **~ve** | name | Num. 4:32 |  | Zeph. 3:9 Zeph. 3:12 Zeph. 3:20 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Num. 4:17 – 5:31** | **Psalms**  **93:1-94:15** | **Ashlamatah**  **Zeph 3:7-15, 20** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **2 Pet 2:10-16** | **Tosefta of**  **Luke**  **Lk 16:19-31** |
| --- | --- | --- | --- | --- | --- | --- |
| ἄγγελος | angles |  |  |  | 2 Pet. 2:11 | Lk. 16:22 |
| ἀδικία | iniquities, injustice |  |  | Zep 3:13 | 2 Pet. 2:13 2 Pet. 2:15 |  |
| ἁμαρτία | sin | Num 5:6 Num 5:7 |  |  | 2 Pet. 2:14 |  |
| ἄνθρωπος | man, men | Num 5:8 |  |  | 2 Pet. 2:16 | Lk. 16:19 |
| ἀποθνήσκω | die | Num 4:19  Num 4:20 |  |  |  | Lk. 16:22 |
| γλῶσσα | tongues |  |  | Zep 3:9  Zep 3:13 |  | Lk. 16:24 |
| δύναμις | power, force |  | Psa 93:1 |  | 2 Pet. 2:11 |  |
| ἐπαίρω | lift up |  | Psa 93:3 |  |  | Lk. 16:23 |
| ἔπω | said | Num. 4:17 Num. 4:21 Num. 5:1 Num. 5:4 Num. 5:5 Num. 5:6 |  |  |  | Lk. 16:24 Lk. 16:25 Lk. 16:27 Lk. 16:30 Lk. 16:31 |
| ἡμέρα | day |  | Psa 93:5 | Zep 3:8  Zep 3:11 | 2 Pet. 2:13 | Lk. 16:19 |
| κακός | bad |  |  | Zep 3:15 |  | Lk. 16:25 |
| καρδία | hearts |  |  | Zep 3:14 | 2 Pet. 2:14 |  |
| κύριος | LORD | Num. 4:17 Num. 4:21 Num. 4:37 Num. 4:41 Num. 4:45 Num. 4:49 Num. 5:1 Num. 5:4 Num. 5:5 Num. 5:6 Num. 5:8 | Ps. 93:1 Ps. 93:3 Ps. 93:4 Ps. 93:5 | Zeph. 3:8 Zeph. 3:9 Zeph. 3:12 Zeph. 3:15 Zeph. 3:20 | 2 Pet. 2:11 |  |
| λέγω | saying | Num. 4:17 Num. 4:21 Num. 5:1 Num. 5:5 |  | Zeph. 3:7 Zeph. 3:20 |  | Lk. 16:29 |
| μέγας | great |  |  |  | 2Pe 2:11 | Lk. 16:26 |
| οἶκος | house | Num. 4:22 Num. 4:29 Num. 4:34 Num. 4:38 Num. 4:40 Num. 4:42 Num. 4:46 | Ps. 93:5 |  |  | Lk. 16:27 |
| ὄνομα | name | Num. 4:32 |  | Zeph. 3:9 Zeph. 3:12 Zeph. 3:20 |  | Lk. 16:20 |
| ὁράω | see, heed |  |  | Zeph. 3:15 |  | Lk. 16:23 |
| ὀφθαλμός | eyes |  |  | Zeph. 3:20 | 2 Pet. 2:14 | Lk. 16:23 |
| πέντε | five | Num 4:23 Num 4:30  Num 4:35 Num 4:39  Num 4:43  Num 4:47 |  |  |  | Lk. 16:28 |
| πορεύομαι | goes, going |  |  |  | 2 Pet. 2:10 | Lk. 16:30 |
| προφήτης | prophets |  |  |  | 2 Pet. 2:16 | Lk. 16:29 Lk. 16:31 |
| τέκνον | children |  |  |  | 2 Pet. 2:14 | Lk. 16:25 |
| ὕδωρ / ὕδατος | water |  | Ps. 93:4 |  |  | Lk. 16:24 |
| φέρω | brought, bring |  |  | Zep 3:10 | 2 Pet. 2:11 |  |
| φωνή | voice, sounds | Num 4:37 Num 4:41  Num 4:45  Num 4:49 | Psa 93:3 Psa 93:4 |  | 2 Pet. 2:16 |  |
| ψυχή | soul | Num 5:2 Num 5:6 |  |  | 2 Pet. 2:14 |  |

**Nazarean Talmud**

**Sidra of B’Midbar (Num.) 4:17 – 5:10**

**“Al-Tak’ritu” “Do not let be cut off”**

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

|  |  |  |
| --- | --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  Mishnah **א:א** |  | |
| **“Now a certain man was rich, and dressed himself** in **purple cloth and fine linen** (as a symbol of his wealth and power)**,[[44]](#footnote-44) feasting in merriment[[45]](#footnote-45) every day[[46]](#footnote-46) in radiance.[[47]](#footnote-47) And a certain poor[[48]](#footnote-48) man named Eliezer** (Lazarus)**, covered with wounds, thrust out[[49]](#footnote-49) of his,** the rich man’s **doorway,[[50]](#footnote-50) and was longing to be filled with what fell from the table of the rich man. But even the dogs came** and **licked his wounds.[[51]](#footnote-51) And now it happened that the poor man died, and he was carried away by the angels to Abraham’s bosom. And the rich man also died and was buried. And from the** darkness of the pit of  **Sheol[[52]](#footnote-52) he lifted up his eyes** as he **was in torment** and **saw Abraham from a distance, and Lazarus at his side. And he called out** and **said, ‘Father Abraham, have mercy on me, and send Lazarus so that he could dip the tip of his finger in water and cool my tongue, because I am suffering pain in this flame!’ But Abraham said, ‘Child, remember that you received your good** things **during your life, and Eliezer** (Lazarus) **likewise bad** things**. But now he is comforted here, but you are suffering pain. And in** addition to **all these** things**, a great chasm has been established between us and you, so that those who want to pass over from here to you are not able** to do so**, nor can they pass over from there to us.’ So he said, ‘Then I ask you, father, that you send him to my father’s house, for I have five brothers, so that he could warn them, so that they also should not come to this place of torment!’ But Abraham said, ‘They have Moshe and the Nebi’im; they must hear them.’[[53]](#footnote-53) And he said, ‘No, father Abraham, but if someone from the dead goes to them, they will do teshubah** (repent)**!’ But he said to him, ‘If they do not hear Moshe and the Nebi’im, neither will they be convinced if someone rises from the dead.’ ”** | |

**School of Hakham Tsefet**

**Peshat**

**2 Tsefet (2 Pet)**

**Mishnah א:א**

**He also knows how to punish the wicked (Lawless) by keeping them for the day of Judgment. And specially those** false teachers and prophets who **walk after the Yetser HaRa** (Heb. for “Evil ‎inclination”) **in defiled desires,** and **despise authority. They are audacious, arrogant, and they are not ‎afraid to speak Lashon Hara against the Torah Sages, Whereas the** true messengers(angels), **being greater in strength and power, do not bring Lashon Hara against ‎them, the Torah Sages in the LORD’s presence. But they act like animals without logic or reason, born to be captured and destroyed, speak Lashon Hara of ‎things they do not understand and to be destroyed in their corruption.‎ Bearing the result of injustice‎** ‎(Lawlessness - unrighteousness – conduct contrary to a Torah Teacher) **they ‎consider them (the Holy festivals) days of pleasure and luxurious living. They are defiled, blemishes delighting, in ‎deceitfulness as they feast together with you. ‎Having eyes** (minds) **full of adultery, (**as an affront to God) **unable to cease from their sin, baiting** ‎‎(beguiling) **un-established souls** (persons) **having a mind full of greedy desire, children of a curse! Having forsaken the straightway of the Torah, they were lead after the way of Balaam son of Beor who loved the profits of evil doing** ‎(Lawlessness)**‎; Now (he) had his own rebuke for his unlawfulness: by a voiceless** (female) **ass who spoke in a man’s voice hindering the ‎madness of the prophet. These false teachers and prophets are waterless springs and clouds driven by gusts of wind, for ‎whom, the deepest darkness ‎ is eternally reserved. For when they utter extravagant perversities, devoid of truth, they lure (beguile) through an ‎unbridled yester hara, those (they) have oppressed who indeed had barely escaped from those who live in defiance. Promising them liberty freedom from the Torah (when they) themselves are bound for ‎destruction; (eternal misery), for by what anyone is overcome it makes him a slave to it. For if (they), having escaped the shameful defilement of the world** (pagan system) **in the intimate knowledge of the kingship and our emancipation by Yeshua the Messiah, and by** these **false teachers and prophets again being entangled, and ‎subdued, their last condition has become to them worse than the first. For it were better for them not to have had intimate knowledge of the way of justice/generosity, than ‎having had intimate knowledge of it, to turn back from the holy commandments handed down to them by authorized ‎Hakhamim. But the word of the true proverb has happened to them; “As a dog that returns to his vomit, so is a fool ‎that repeats his folly”** (Prov. 26:11)**, and a sow returns to wallow in her mire after being washed.‎**

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**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי-תִשְׂטֶה אִשְׁתּוֹ** |  |  |
| **“Ki-Tisteh Ishto”** | **Reader 1 – B’Midbar 5:11-13** | **Reader 1 – B’Midbar 6:1-3** |
| **“and his wife goes astray”** | **Reader 2 – B’Midbar 5:14-16** | **Reader 2 – B’Midbar 6:4-6** |
| **“y su esposa se desvía”** | **Reader 3 – B’Midbar 5:17-19** | **Reader 3 – B’Midbar 6:7-9** |
| **B’Midbar (Num.) 5:11 – 31** | **Reader 4 – B’Midbar 5:20-22** |  |
| **Ashlamatah: Hosea 4:14 – 5:2+ 6:1-2** | **Reader 5 – B’Midbar 5:23-25** |  |
|  | **Reader 6 – B’Midbar 5:26-28** | **Reader 1 – B’Midbar 6:1-3** |
| **Psalm 94:1-15** | **Reader 7 – B’Midbar 5:29-31** | **Reader 2 – B’Midbar 6:4-6** |
|  | **Maftir: B’Midbar 5:29-31** | **Reader 3 – B’Midbar 6:7-9** |
| **N.C., 2Pet 2:17-22,**  **Lk 17:3b - 4; Phil 3:1-11** | **- Hosea 4:14 – 5:2; 6:1-2** |  |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

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

1. Tehillim 9Psalms) 92:16 [↑](#footnote-ref-1)
2. Our Torah portion concerns the counting of the Levites and their service towards the Mishkan which was the grandeur of HaShem. [↑](#footnote-ref-2)
3. Radak [↑](#footnote-ref-3)
4. Rosh Hashanah 31a [↑](#footnote-ref-4)
5. Avot D’ Rabbi Nathan 1:8 [↑](#footnote-ref-5)
6. Jacob Emden, also known as Ya'avetz (June 4, 1697 – April 19, 1776), was a leading German rabbi and Talmudist who championed Orthodox Judaism in the face of the growing influence of the Sabbatean movement. He was acclaimed in all circles for his extensive knowledge, thus Moses Mendelssohn, founder of the Jewish Enlightenment movement, wrote to him as "your disciple, who thirsts for your words." Although Emden did not approve of the Hasidic movement which evolved during his lifetime, his books are highly regarded amongst the Hasidim. Thirty-one works were published during his lifetime, ten posthumously while others remain in manuscript. [↑](#footnote-ref-6)
7. Pirke D’ Rabbi Eliezer 11 [↑](#footnote-ref-7)
8. To Tehillim (Psalms) 91:1. [↑](#footnote-ref-8)
9. This word forms our verbal tally with the Torah - Unto the most / Holy / Holiness - קדש, Strong’s number 06944. [↑](#footnote-ref-9)
10. Bereshit (Genesis) 33:6-7 [↑](#footnote-ref-10)
11. See *Rashi* to Leviticus26:19 [↑](#footnote-ref-11)
12. Throughout the Tanach, when HaShem’s ‘hand’ is mentioned, it always refers to His left hand, the side of limitation and discipline. When the scriptures use the expression “HaShem’s right hand”, it applies to the side of unlimited giving and kindness (without any limitation). [↑](#footnote-ref-12)
13. The “right side” applies to the side of unlimited giving and kindness (without any limitation). No wonder the Temple was built in Benjamin’s territory! [↑](#footnote-ref-13)
14. Moses [↑](#footnote-ref-14)
15. Rashi [↑](#footnote-ref-15)
16. see Bereshit [Genesis] 38 [↑](#footnote-ref-16)
17. Torah Temima [↑](#footnote-ref-17)
18. The Sages of the Talmud. [↑](#footnote-ref-18)
19. I.e., because the serpent caused Adam and Eve to sin, but not on account of their own sin. — This is not to be confused with the doctrine of Original sin, which is rejected by Judaism, v. B.B., Sonc. ed., p. 86, n. 11. [↑](#footnote-ref-19)
20. II Sam. XVII, 25 [↑](#footnote-ref-20)
21. I Chron. II, 16. ‘Their sisters’ refers to the sons of Jesse; v. preceding verse. [↑](#footnote-ref-21)
22. It may be observed that the Talmud calls this an explicit intimation. [↑](#footnote-ref-22)
23. In Shabbath 55a. [↑](#footnote-ref-23)
24. I.e., because the serpent caused Adam and Eve to sin, but not on account of their own sin. — This is not to be confused with the doctrine of Original sin, which is rejected by Judaism, v. B.B., Sonc. ed., p. 86, n. 11. [↑](#footnote-ref-24)
25. Amalek alludes to all of the wicked because when he is removed then there will be no more wickedness. [↑](#footnote-ref-25)
26. She alone is so designated. [↑](#footnote-ref-26)
27. Cur. edd.: as it says, And she bore an additional son (E.V. ‘and again she bore’), his brother Abel (Gen. IV, 2), [↑](#footnote-ref-27)
28. Supra, XXII, 2 [↑](#footnote-ref-28)
29. V. Gen. XXX, 24: The Lord add to me another son. [↑](#footnote-ref-29)
30. Tehillim (Psalms) 84:3 [↑](#footnote-ref-30)
31. Tehillim (Psalms) 132:6 [↑](#footnote-ref-31)
32. I Shmuel (Samuel) 17:12 [↑](#footnote-ref-32)
33. Yoseph’s objective is clear: to clarify whether the brothers had mended their ways regarding their attitude to Rachel’s second son. It was for this purpose, among other things, that Yosef’s cup was put in Benyamin’s sack. [↑](#footnote-ref-33)
34. *Bereshit* 43:9, “I will be surety for him; of my hand shall you require him” [↑](#footnote-ref-34)
35. ibid. 44:33 [↑](#footnote-ref-35)
36. *Yalkut Shimoni*I *Shmuel*126 [↑](#footnote-ref-36)
37. The continuation of this surety finds expression in Binyamin’s siding with Yehuda when the kingdom is split, as opposed to the other option of joining with the descendants of Rachel, Ephraim and Menashe. [↑](#footnote-ref-37)
38. he Maharal of Prague, in his *Gevurot Ha-Shem*, explains that the *Shechinah*rested in the last tribe “because all last things involve completion, and therefore it was proper that the *Shechinah*should rest in the portion of the tribe which completes the tribes… For the *Mikdash*stood at the end of the tribal territory of Binyamin and at the beginning of that of Yehuda, and the end was connected to the beginning, for the beginning of the tribes is Yehuda, who is first in all places, and Binyamin is the last. And every completion is at the end, and therefore that is where the *Shechinah*was*.*” [↑](#footnote-ref-38)
39. Bereshit (Genesis) 45:14 [↑](#footnote-ref-39)
40. Thus, Benjamin is coupled with these, in Israel’s salvation. [↑](#footnote-ref-40)
41. None of the other wives are so described. [↑](#footnote-ref-41)
42. The expression signifies that the death was apparently his peculiar loss. [↑](#footnote-ref-42)
43. At this point Yaaqob believes Yoseph has been torn apart by wild beasts and is dead. [↑](#footnote-ref-43)
44. Note that the “Rich man” flaunts his wealth and power here in such proximity to Pesach. His inflated pride wearing “linen” shows his affinity towards the Egyptians. Here in the proximity to Pesach he represents the “wicked son” from the line of Qyain (Cain). [↑](#footnote-ref-44)
45. The implication of the text here is that the “Rich Man” lived in luxuries and elegancies in food, clothing and lifestyle habitually. [↑](#footnote-ref-45)
46. The “Rich Man” “feasting” on delicacies on a daily basis calls us to attention. Again, in the proximity to Pesach Hakham Shaul is telling us that he did not keep the feast of Chag HaMatzot. [↑](#footnote-ref-46)
47. λαμπρός - bright, radiant, of the sun and stars, further attesting to the connection to Pesach and the Exodus. The Radiant “sun-god” of the Egyptians was “Ra.” [↑](#footnote-ref-47)
48. Alluding to “*lechem oni*” the bread of poverty and slavery. [↑](#footnote-ref-48)
49. **1** to throw or let go of a thing without caring where it falls. 1a to scatter, to throw, cast into. The language of the text implies that Eliezer (Lazarus) is thrust, cast out. The language bespeaks the Exodus from Mitzrayim. Eliezer is “thrust out” of the “Rich Man’s” gate. He is clothed in fine “Linen,” the preferential clothing of the Egyptian Priests. The narrative of Lot in the Peshat text is a setting of Pesach. It is with great hast that Lot is “thrust out” of the “Gates” of Sodom and Amorah. [↑](#footnote-ref-49)
50. **1** a large gate: of a palace. **2** the front part of a house, into which one enters through the gate, porch. i.e. the doorway. [↑](#footnote-ref-50)
51. The imagery painted by Hakham Shaul is an allegory for the Egyptians and the B’ne Yisrael. The B’ne Yisrael were inflicted with wounds brought about by “dogs” i.e. Gentiles and their abusive treatment of the B’ne Yisrael. [↑](#footnote-ref-51)
52. Thematic connection to 2Tsefet (Pe) 2:4 [↑](#footnote-ref-52)
53. Five brothers without the sixth, refers to the Five books of Torah that must be balanced by “HEARING” the Oral Torah [↑](#footnote-ref-53)