|  |  |  |
| --- | --- | --- |
| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2021**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **P8C2T1#yIS1** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2021**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tammuz 16, 5781 – June 25/26, 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:

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,

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora 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 Leah bat Sarah & beloved mother

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

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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!**

**A Prayer for Israel**

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

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

Manifest yourself in the splendor of Your boldness before the eyes of all inhabitants of Your world and may everyone endowed with a soul affirm that the Lord, God of Israel, is King and his dominion is absolute. Amen forevermore.

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 an 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: “כה תברכו” – “So Shall You Bless”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כה תברכו** |  | **Saturday Afternoon** |
| **“Ko Tebarechu”** | Reader 1 – B’Midbar 6:22-27 | Reader 1 – B’Midbar 7:48-53 |
| **“So shall you bless”** | Reader 2 – B’Midbar 7:1-6 | Reader 2 – B’Midbar 7:54-59 |
| **“Assim deve abencoar”** | Reader 3 – B’Midbar 7:7-12 | Reader 3 – B’Midbar 7:60-65 |
| B’midbar (Numbers) 6:22 – 7:47 | Reader 4 – B’Midbar 7:13-18 |  |
| Ashlamatah: I Kings 8:54-63 | Reader 5 – B’Midbar 7:19-27 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – B’Midbar 7:28-36 | Reader 1 – B’Midbar 7:48-53 |
| Psalms 95:1-11 | Reader 7 – B’Midbar 7:37-47 | Reader 2 – B’Midbar 7:54-59 |
| N.C.: 2 Pet 3:3-7; Lk 17:11-19  Phil 4:1-23 | Maftir – B’Midbar 7:42-47 | Reader 3 – B’Midbar 7:60-65 |
|  | I Kings 8:54-63 |  |

**Contents of the Torah Seder**

* The Priestly Blessing – Numbers 6:22-27
* The Freewill Spontaneous Gifts for the Service of G-d by the 12 Princes of Israel – Numbers 7:1-3
* Moses gives the offerings to the Levites as needed and commanded by G-d – Numbers 7:4-9
* The princes offered – Numbers 7:10-11
* The offering of Nahshon ben Amminadab Prince of the Tribe of Judah – Numbers 7:12-17
* The Offering of Nethanel ben Zuar Prince of the Tribe of Issachar Numbers 7:18-23
* The offering of Eliab ben Helon Prince of the Tribe of Zebulun Numbers 7:24-29
* The offering of Elizur ben Shede’ur Prince of the Tribe of Reuben Numbers 7:30-35
* The offering of Shelumiel ben Zurishaddai Prince of the Tribe of Simeon – Numbers 7:36-41
* The offering of Eliasaph ben Deu’el Prince of the Tribe of Gad – Numbers 7:42-47

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 6:22** **- 7:47**

|  |  |
| --- | --- |
| 22. The Lord spoke to Moses saying: | 22. And the LORD spoke with Mosheh, saying: |
| 23. Speak to Aaron and his sons, saying: This is how you shall bless the children of Israel, saying to them: | 23. Speak with Aharon and his sons, saying: Thus, will you bless the children of Israel, while spreading forth the hands from the high place; in this tongue. |
| 24. "May the Lord bless you and watch over you. | 24. The LORD bless you and keep you. The LORD make His face to shine upon you and be gracious unto you. The LORD lift up His countenance upon you and grant you peace. The LORD bless you in all your business, and keep you from demons of the night, and things that cause terror, and from demons of the noon and of the morning, and from malignant spirits and phantoms. |
| 25. May the Lord cause His countenance to shine to you and favor you. | 25. The LORD make His face to shine upon you, when occupied in the Law, and reveal to you its secrets, and be merciful unto you. |
| 26. May the Lord raise His countenance toward you and grant you peace." | 26. The LORD lift up His countenance upon you in your prayer and grant you peace in your end. |
| 27. They shall bestow My Name upon the children of Israel, so that I will bless them. | 27. And they will bestow the benediction of My Name upon the children of Israel, and I, by My Word, will bless them. |
|  |  |
| 1. And it was that on the day that Moses finished erecting the Mishkan, he anointed it, sanctified it, and all its vessels, and the altar and all its vessels. | 1. And it was on the day which begins the month of Nisan, when Mosheh had finished to uprear the tabernacle, he took it not in pieces again, but anointed and consecrated it and all its vessels, the altar and all the vessels thereof, and he anointed them and hallowed them; |
| 2. **The chieftains of Israel, the heads of their fathers' houses, presented [their offerings]. They were the leaders of the tribes. They were the ones who were present during the counting,** | 2. **then the leaders of Israel, who were the chiefs of the house of their fathers, brought their offerings. These were they who had been appointed in Mizraim chiefs over the numbered,** |
| 3. **They brought their offering before the Lord: six covered wagons and twelve oxen, a wagon for each two chieftains, and an ox for each one; they presented them in front of the Mishkan.** | 3. **and they brought their offering before the LORD; six wagons covered and fitted up, and twelve oxen; one wagon for two princes and one ox for each. But Mosheh was not willing to receive them, and they brought them before the tabernacle.** |
| 4. The Lord spoke to Moses, saying: | 4. And the LORD spoke with Mosheh, saying: |
| 5. Take [it] from them and let them be used in the service of the Tent of Meeting. You shall give them to the Levites, in accordance with each man's work. | 5. Take them and let them be used for the need of the appointed (work) and let the oxen and the wagons be for the work of the service of the tabernacle of ordinance, and give them to the Levites, to each according to the measure of his work. |
| 6. So Moses took the wagons and the cattle and gave them to the Levites. | 6. And Mosheh took the wagons and the oxen and gave them to the Levites. |
| 7. He gave two wagons and four oxen to the sons of Gershon, according to their work. | 7. Two wagons and four oxen he gave to the sons of Gershon, according to the amount of their service, |
| 8. And he gave four wagons and eight oxen to the sons of Merari, according to their work under the direction of Ithamar the son of Aaron the priest. | 8. and four wagons and eight oxen gave be to the sons of Merari, according to the measure of their service, by the hand of Ithamar bar Aharon the priest. |
| 9. But to the sons of Kohath he did not give, for incumbent upon them was the work involving the holy [objects], which they were to carry on their shoulders. | 9. But to the sons of Kehath he gave neither wagons nor oxen, because on them was laid the service of the sanctuary, to be carried on their shoulders. |
| 10. The chieftains brought [offerings for] the dedication of the altar on the day it was anointed; the chieftains presented their offerings in front of the altar. | 10. And the princes offered at the dedication of the altar by anointing, on the day that he anointed it did the princes present their oblations before the altar. |
| 11. The Lord said to Moses: One chieftain each day, one chieftain each day, shall present his offering for the dedication of the altar. | 11. And the LORD said unto Mosheh, Let the princes offer each, one prince on one day, their oblations at the dedication of the altar by anointing. |
| 12. The one who brought his offering on the first day was Nahshon the son of Amminadab of the tribe of Judah. | 12. He who on the first day presented his oblation was Nachshon bar Amminadab, prince of the house of the fathers of the tribe Jehudah: |
| 13. And his offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 13. and his oblation which he offered was one silver bowl, thickly embossed, (or, crusted,) in weight one hundred and thirty shekels, in shekels of the sanctuary; one silver vase, slightly embossed, of seventy shekels, in shekels of the sanctuary; both of these vessels he brought filled with flour of the separation, sprinkled with olive oil for a mincha; |
| 14. One spoon [weighing] ten gold [shekels], filled with incense. | 14. one pan (censer) weighing ten silver shekels, but it was itself of good gold; and he brought it full of good, sweet incense of the separation; |
| 15. One young bull, one ram and one lamb in its first year for a burnt offering. | 15. one young bullock of three years, one ram of two years, and one lamb of the year. These three did the chief of the tribe Jehudah bring for a burnt offering; |
| 16. One young he goat for a sin offering. | 16. one kid of the goats he brought for a sin offering; |
| 17. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Nahshon the son of Amminadab. | 17. and for consecrated victims, two oxen, five rams, five goats, lambs of the year five: this is the order of the oblation which Nachshon bar Amminadab offered of his wealth. |
| 18. On the second day, Nethanel the son of Zu'ar, the chieftain of Issachar brought [his offering]. | 18. On the second day, Nethanel bar Zuar, chief of the house of the fathers of the tribe Issakar, brought his oblation. |
| 19. He brought his offering of one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 19. He brought his oblation after Jehudah by commandment of the Holy: one silver dish thickly embossed, one hundred and thirty shekels, &c., as the first. |
| 20. One spoon [weighing] ten gold [shekels] filled with incense. | 20. \_\_ |
| 21. One young bull, one ram and one lamb in its first year for a burnt offering. | 21. \_\_ |
| 22. One young he goat for a sin offering. | 22. \_\_ |
| 23. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Nethanel the son of Zu'ar. | 23. \_\_ |
| 24. On the third day, the chieftain was of the sons of Zebulun, Eliab the son of Helon. | 24. On the third day, Eliab bar Helon, prince of the Bene Zebulon, offered. |
| 25. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 25. \_\_ |
| 26. One spoon [weighing] ten gold [shekels] filled with incense. | 26. \_\_ |
| 27. One young bull, one ram and one lamb in its first year for a burnt offering. | 27. \_\_ |
| 28. One young he goat for a sin offering. | 28. \_\_ |
| 29. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Eliab the son of Helon. | 29. \_\_ |
| 30. On the fourth day, the chieftain was of the sons of Reuben, Elitzur the son of Shedeur. | 30. On the fourth, Elizur bar Shedeur, prince of the Bene Reuben; |
| 31. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 31. \_\_ |
| 32. One spoon [weighing] ten gold [shekels] filled with incense. | 32. \_\_ |
| 33. One young bull, one ram and one lamb in its first year for a burnt offering. | 33. \_\_ |
| 34. One young he goat for a sin offering. | 34. \_\_ |
| 35. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Elitzur the son of Shedeur. | 35. \_\_ |
| 36. On the fifth day, the chieftain was of the sons of Simeon, Shelumiel the son of Zurishaddai. | 36. on the fifth, Shelumiel bar Zurishaddai, prince of Shimeon; |
| 37. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 37. \_\_ |
| 38. One spoon [weighing] ten gold [shekels] filled with incense. | 38. \_\_ |
| 39. One young bull, one ram and one lamb in its first year for a burnt offering. | 39. \_\_ |
| 40. One young he goat for a sin offering. | 40. \_\_ |
| 41. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Shelumiel the son of Zurishaddai. | 41. \_\_ |
| 42. On the sixth day, the chieftain was of the sons of Gad, Eliasaph the son of De'uel. | 42. on the sixth, Eliasaph bar Dehuel, prince of the Bene Gad; |
| 43. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 43. \_\_ |
| 44. One spoon [weighing] ten gold [shekels] filled with incense. | 44. \_\_ |
| 45. One young bull, one ram and one lamb in its first year for a burnt offering. | 45. \_\_ |
| 46. One young he goat for a sin offering. | 46. \_\_ |
| 47. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Eliasaph the son of De'uel. | 47. \_\_ |

**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. 137-196

**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) 6:22 - 7:47**

**Chapter 6**

**23** **saying to them** Heb. אָמוֹר. [The infinitive] as in זָכוֹר, “remembering” (Exod. 20:8), and שָׁמוֹר, “keeping” (Deut. 5:12); in French, *disant*.

**saying to them** So that they can all hear-[*Sifrei Naso* 1: 143]

**saying** The word אָמוֹר is written in its full form [i.e., with a “vav”], indicating that they should not bless them hastily or in a hurried manner, but with concentration and with wholeheartedness. -[*Midrash Tanchuma Naso* 10]

**24** **May [the Lord] bless you** that your possessions shall be blessed. - [*Midrash Tanchuma Naso* 10, *Sifrei Naso* 1:144]

**and watch over you** that no thieves shall attack you and steal your money. For when one gives his servant a gift, he cannot protect it from all other people, so if robbers come and take it from him, what benefit has he [the servant] from this gift? As for the Holy One, blessed be He, however, He is the One who [both] gives and protects (*Midrash Tanchuma Naso* 10). There are many expository interpretations in the *Sifrei*.

**25** **May the Lord cause His countenance to shine to you** May He show you a pleasant, radiant countenance. -[*Midrash Tanchuma Naso* 10, *Sifrei Naso* 1:144]

**and favor you** May He grant you favor -[*Sifrei Naso* 1:144]

**26** **May the Lord raise His countenance toward you** by suppressing His wrath. -[*Sifrei Naso* 1: 144,]

**27** **They shall bestow My Name** They shall bless them with the Explicit Name. -[*Sifrei Naso* 1: 144, *Num. Rabbah* 11:4, 8]

**so that I will bless them** [I.e.,] the Israelites, and endorse the [blessing of the] *kohanim*. Another interpretation: "I will bless them"—that is, the *kohanim*. -[*Chul.* 49a]

**Chapter 7**

**1** **And it was that on the day that Moses finished Heb.** כַּלּוֹת. The text כַּלּוֹת on the day the *Mishkan* was erected, the Israelites were like a bride (כַּלּוֹת) entering the nuptial canopy.- [*Tanchuma Naso* 20, 26, *Pesikta Rabbathi* 5:5, *Pesikta d’Rav Kahana* p. 6a, and other sources] [According to *Tanchuma*, the *derash* is based on the spelling כַּלַּת, which differs from the spelling in all extant *sifrei Torah.* Some believe that the *derash* is based on the vowelization כַּלוֹת, instead כְּלוֹת, which would clearly mean “finishing.” Heidenheim believes that the choice of the word כַּלוֹת, the root of which is ambiguous, indicates the intention of the Torah to include both meanings: *finishing* and *nuptials*. See fn. 104, to *Pesikta d’Rav Kahana*.

**Moses finished** Bezalel, Oholiab, and all the wise-hearted [men] assembled the *Mishkan*, yet Scripture credits Moses with it, because he utterly devoted himself to it, overseeing that the design of each article conformed with what he was shown on the mount [Sinai], to instruct the craftsmen, and he did not err in any design. Similarly, we find with David, that since he devoted himself to the building of the Temple, as it says, “O Lord, remember for David all his affliction, that he swore to the Lord...” (Ps. 132:1-2), therefore, it [the Temple] was called by his name, as it says, “See your House, David” (I Kings 12: 16). -[See *Midrash Tanchuma Naso* 21]

**[On the day] that Moses finished erecting** It does not say: “On the day he erected.” This teaches us that throughout the seven days of investitures, Moses erected it and dismantled it, but on that day, he erected it but did not dismantle it. Therefore, it says, "Moses finished erecting"—that day marked the end of his erecting [the *Mishkan*]. It was the New Moon of Nissan. On the second [day], the red cow was burned; on the third [day], they sprinkled the first sprinkling (See below ch. 19); and on the seventh [day], they [the Levites] were shaved (see below 5:7). -[*Sifrei* 1:145]

**2** **They were the leaders of the tribes** They were the officers [appointed] over them in Egypt, and they were beaten on account of them, as it says, “The officers of the children of Israel were beaten” (Exod. 5:14). [*Rashi* interprets הַמַּטֹּת as “the sticks.” Hence, נְשִׂיאֵי הַמַּטֹּת means “the chieftains who were beaten with sticks.”] -[*Sifrei* 1:145]

**who were present during the counting** They stood with Moses and Aaron when they counted the Israelites, as it says, “With you [Moses and Aaron] there shall be [a man from each tribe]” (Num. 1:4).

**3** **six covered wagons** The word צָב can denote only “covered.” Similarly, “In covered wagons (בַּצַּבִּים) and on mules” (Isa. 66:20). Covered wagons are called צַבִּים. [Some expound the word צָבin the sense of הַצְבִי יִשְׂרָאֵל, “O beauty of Israel” (II Sam. 1:19), (meaning) that they were elegant.] - [*Sifrei Naso* 1:148, *Num. Rabbah* 12:17. See *Maharzav.*]

**they presented them in front of the Mishkan** for Moses did not accept them from their hands until he was instructed to do so by the Omnipresent. Rabbi Nathan says: Why did the chieftains see fit to be the first to contribute here, whereas concerning the work of the *Mishkan*, they were not the first to contribute [but the last]? However, the chieftains said as follows, “Let the people contribute what they can, and then we will complement whatever is missing.” When they saw that the people had supplied everything—as it says, “And the work was sufficient for them” (Exod. 36:7)—they said, “What is left for us to do now?” So they brought the *shoham* stones and the filling [stones] for the *ephod* and the *choshen*. Therefore, [in order to make amends,] here they were first to contribute.-[*Sifrei Naso* 1: 150]

**7** **according to their work** Because the burden of the sons of Gershon was lighter than that of [the sons of] Merari, who carried the planks, the pillars, and the sockets.

**9** **for incumbent upon them was the work involving the holy [objects]** [I.e.,] the burden of the holy objects [such as] the ark and the table, etc. [was incumbent upon them]. Therefore “they were to carry on their shoulders” [and not in wagons].

**10** **The chieftains brought [offerings for] the dedication of the altar** After they had contributed the wagons and the oxen for carrying the *Mishkan*, they were inspired to contribute offerings for the altar to dedicate it.

**the chieftains presented their offerings in front of the altar** For Moses did not accept it from their hands until instructed to do so by the Almighty.-[*Sifrei Naso* 1:152]

**11** **shall present his offering for the dedication of the altar** But Moses still did not know how they should bring [the offerings], whether in the order of their births [namely, the order in which Jacob’s sons were born] or according to the order in which they traveled—until he was instructed by the Holy One, blessed is He, that they should bring the offerings according to the order in which they traveled, each one in his day.-[*Sifrei Naso* 1:152]

**12** **on the first day** That day acquired ten crowns; it was the first day of Creation, the first day of the [offerings of the] chieftains, etc., as it is stated in *Seder Olam*.

**of the tribe of Judah** Scripture traces his kinship to his tribe, but not that he solicited [the offering] from his tribe and then offered it up. Or perhaps it says, “of the tribe of Judah” to teach that he indeed solicited [the offering] from his tribe and then brought [it]? Scripture therefore states, “This was the offering of Nahshon the son of Amminadab” (verse 17), [to teach us that] he brought from his own [resources].-[*Sifrei Naso* 1:153, 157]

**13** **both filled with fine flour** for a voluntary meal offering.-[*Sifrei Naso* 1:155]

**14** **ten gold [shekels]** Heb. עֲשָָׂרָה זָהָב. As *Targum* [*Onkelos*] renders: it contained the weight of ten [shekels of] gold according to the holy shekel.

**filled with incense** We never find incense brought by an individual or on the outer [i.e., copper] altar except in this case; this was a temporary order.- [*Men.* 50a]

**15** **One young bull** The choice of the herd.-[*Sifrei Naso* 1:146]

**16** **One young he-goat for a sin-offering** to atone for [uncleanness caused by] a grave in the depths [i.e., an unknown grave which may lie in the earth over which people unknowingly pass, rendering them unclean],which is a [case of] uncertain contamination. -[*Sifrei Naso* 1:156]

**18** **Nethanel the son of Zu’ar... brought...**

**19** **He brought his offering** Why is the word הִקְרִב, “brought [his offering],” used in connection with the tribe of Issachar, but is not used in connection with any of the [other] tribes? Because [the tribe of] Reuben came and complained, “Is it not enough that my brother Judah has preceded me? Let me [at least] offer up after him.” Moses said to him, “I was told by the Almighty that they should offer up in the order in which they travel, according to their divisions.” This is why it says: הִקְרִב אֶת־קָרְבָּנוֹ, [in which the word הִקְרִב is] missing a “yud,” [thus] giving it the meaning of הַקְרִב, in the imperative—for he was commanded by the Almighty, “Bring the offering!” (*Sifrei Naso* 1: 158) What is the meaning of הִקְרִב... הִקְרִב, twice? For because of two reasons he [Issachar] merited to be the second of the tribes to offer their sacrifices: One, because they were [well] versed in the Torah, as it says, “And of the sons of Issachar, those who had understanding of the times” (I Chron. 12:32). Another, because they advised the chieftains to contribute these offerings (*Sifrei*). In the writings of Rabbi Moses *Hadarshan* ["the preacher"], I found [the following]: Rabbi Phinehas the son of Yair says [that] Nethaniel the son of Zu’ar gave them this idea.

**one silver bowl** Heb. קַעֲרַתכֶּסֶף. The numerical value of [the two words] in *gematria* amounts to nine hundred and thirty, corresponding to the years of Adam, the first man (Gen. 5:5). ק = 100 ע = 70 ר = 200 ת=400 כ = 20 ס = 60 פ = 80 - = 930

**weighing one hundred and thirty shekels** Alluding to the fact that when he [Adam] began to raise a family to maintain the existence of the world, he was one hundred and thirty years old, as it says, “Adam lived one hundred and thirty years, and he begot...” (Gen. 5:3).

**one silver sprinkling basin** Heb. מִזְרָק אֶחָד כֶּסֶף. The *gematria* of these[three words] is five hundred and twenty- מ = 40 ז = 7 ר = 200 ק = 100 א = 1 ח = 8 ד = 4 כ = 20 ס = 60 פ = 80 - =520 alluding to Noah, who began raising a family at the age of five hundred, and alluding to the twenty years before his children were born in which the decree of the [Great] Flood was enacted, as I explained [to be the meaning of the verse], “His days shall be one hundred and twenty years” (Gen. 6:3). This is why it says מִזְרָק אֶחָד כֶּסֶף rather than מִזְרָק כֶּסֶף אֶחָד, as it says in the case of the [silver] bowl [i.e., קַעֲרַתכֶּסֶף אַַחַת], to tell us that even the letters of [the word] אֶחָדare included in the calculation.

**seventy shekels** Corresponding to the seventy nations who emanated from his [Noah’s] sons.

**20** **One spoon** Corresponding to the Torah, which was given by the hand of the Holy One, blessed is He. [כַּף also means “hand.”]

**ten gold [shekels]** Corresponding to the Ten Commandments.

**filled with incense** - קְטֹרֶת. The *gematria* of קְטֹרֶת [i.e., 613] corresponds to the six hundred and thirteen commandments—provided that you convert the “chaph” into a “daleth” in accordance with the cipher known as, ק“ד ר”ג ש“ב ת” א[in which the first and last letters of the alphabet are interchangeable, the second and the second-to-last letters, etc. Thus, ד = 4 ט = 9 ר =200 ת = 400 totaling 613].

**21** **One young bull** Corresponding to Abraham, of whom it says, “He took a young bull” (Gen. 18:7).

**one ram** Corresponding to Isaac [of whom it says,] “and took the ram [and offered it up as a burnt offering instead of his son]...” (Gen. 22:13).

**one lamb** Corresponding to Jacob, [about whom it says,] “Jacob separated the lambs” (Gen. 30:40).

**22** **One young he-goat** to atone for the sale of Joseph, about which it says, “and they slaughtered a kid” (Gen. 37:31).

**23** **And for the peace-offering: two oxen** Corresponding to Moses and Aaron, who established peace between Israel and their Father in heaven.

**Rams...he-goats...lambs** Three types, corresponding to *kohanim*, Levites, and Israelites, and corresponding to the Torah, the Prophets, and the Holy Writings. The three fives [in this verse] correspond to the five books of the Pentateuch, to the five commandments inscribed on the first tablet, and the five commandments inscribed on the second one. Until this point, [my comments were] in the name of Rabbi Moses *Hadarshan* [the preacher].

**24** **On the third day, the chieftain...** On the third day, the chieftain who brought the offering was from the sons of Zebulun, and so with all of them. However, regarding Nethanel, about whom it states, הִקְרִיב נְתַנְאֵל, “Nethanel... brought,” it is appropriate to follow it with the phrase “the chieftain of Issachar” [unlike the other instances, where the verse refers to the chieftain as “the chieftain of the sons of so-and-so,” followed by his name], since his name and what he had offered has already been mentioned. Concerning the others, where it does not say: הִקְרִיב, “he offered,” the appropriate wording is this, "the chieftain was of the sons of so-and-so"—that day, the chieftain who brought his offering was from such-and-such a tribe. [Why the word הִקְרִיב is written only in reference to Nethanel is discussed above on verses 18 and 19.]

**Ketubim: Tehillim (Psalms) 95:1-11**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Come, let us sing praises to the Lord; let us shout to the rock of our salvation. | 1. Come, let us sing praise before the LORD, let us shout aloud before the Mighty One of our redemption. |
| 2. Let us greet His presence with thanksgiving; let us shout to Him with songs. | 2. Let us come before His face with thanksgiving, with hymns let us shout aloud before Him. |
| 3. For the Lord is a great God and a great King over all divine powers. | 3. For the LORD is the great God, and the great King over every god (judge). |
| 4. In Whose hand are the depths of the earth, and the heights of the mountains are His. | 4. From Whose hand the depths of the earth are suspended, and the strongholds of the mountain height are His. |
| 5. For the sea is His, He made it, and His hands formed the dry land. | 5. His is the sea, and He made it; and His hands created the dry land. |
| 6. Come, let us prostrate ourselves and bow; let us kneel before the Lord, our Maker. | 6. Come, let us bow down and prostrate ourselves; let us kneel in the presence of the LORD who makes us. |
| 7. **For He is our God, and we are the people of His pasture and the flocks of His hand, today, if you hearken to my voice.** | 7. **For He is our God, and we are His people and the flock of His hand's pasturing; today, if you accept his word.** |
| 8. **Do not harden your heart as [in] Meribah, as [on] the day of Massah in the desert.** | 8. **Do not harden your heart as in the dispute, as on the day you tested God in the wilderness.** |
| 9. **When your ancestors tested Me; they tried Me, even though they had seen My work.** | 9. **For your fathers tempted Me, they tried Me; yet they saw My works.** |
| 10. Forty years I quarreled with a generation, and I said, "They are a people of erring hearts, and they did not know My ways." | 10. Forty years I rejected the generation of the wilderness, and I said, "They are a people with error in their heart, and they do not know My ways." |
| 11. **For which reason I swore in My wrath, that they would not enter My resting place.** | 11. **For I swore in the harshness of My wrath, "They will not enter the repose of My sanctuary."** |

**Rashi’s Commentary for: 95:1-11**

**Chapter 95**

**4** **and the heights** An expression of height, like a bird that flies [up high].

**6** **let us kneel** Heb. נברכה, an expression of (Gen. 24:11): “He made the camels kneel (ויברך).”

**7** **today** In this world.

**9** **tested Me** for nothing.

**even though they had seen My work** in Egypt.

**10** **Forty years** I quarreled with them and contended with them. [אקוט is] an expression of (Job 10:1): “My soul quarrels (נקטה) with my life.” I strove with them for forty years to kill them in the desert, because I said, “They are of erring heart.”

**11** **My resting place** [In]to the land of Israel and Jerusalem, which I called “resting place,” as it says (below 132:14): “This is my resting place forever.”

**Meditation from the Psalms**

**Psalms ‎‎95:1-11**

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

This is the sixth of the eleven psalms which Moshe composed. He dedicated it to the tribe of Issachar,0F[[1]](#footnote-1) a family of scholars who were constantly immersed in the joyous song of Torah.1F[[2]](#footnote-2)

This psalm is composed of two parts. The first seven verses are the Psalmist's call to his people: Come with alacrity to sing to G-d, praise Him, to thank Him, to acknowledge Him as the sole Creator and Guiding Force, of the universe in general and of Israel in particular. True, in our present state of exile and subjugation we seem to be forsaken, but this situation is only temporary, it can change today! if we but heed His call.2F[[3]](#footnote-3)

The second section is in the form of a direct exhortation from G-d to Israel, in which He recalls the disastrous results of our ancestor’s sins in the Wilderness and urges us not to emulate that course.

Only the joyous song of Torah study can lift Israel out of present wilderness of exile. Surely Israel will be redeemed when every Jew turns to his brother and declares: "Let us strive for spiritual excellence and ecstasy and sing joyously to HaShem!"

On the eve of the Sabbath, the holiest of days, when Israel is granted a glimmer of the future world of spiritual bliss, it is customary to welcome the Sabbath with the welcoming service that begins with this psalm and its call:3F[[4]](#footnote-4) Come! Let us sing to HaShem.4F[[5]](#footnote-5)

Our Psalm speaks of our ancestor’s sins in the wilderness in an interesting pasuk that I would like to examine in greater detail:

***Tehillim (Psalms) 95:8****Harden not your heart, as at Meribah, as in the day of Massah in the wilderness.*

In the listing of the wilderness stops, in Bamidbar 33, Meribah and Massah are not mentioned. They are mentioned elsewhere, and our Sages have taught that these were other names for Rephidim or for Kadesh.

In this study I would like to understand the journeys of the Bne Israel as enumerated in Parashat Masei - Bamidbar (Numbers) chapter 33, especially as they relate to Rephidim (Kadesh).

As we study this fantastic section, we shall see that this journey, in Bamidbar 33, was not only the journey of that generation, but the journey of the last generation as well. These are the stages of our redemption! Rabbenu Bachya explains that during the final redemption many Jews will go out in the desert and pass through these places, and HaShem will sustain them and direct them as He did for the Israelites in the desert. The double mentioning of “their starting points”, in verses one and three, is an allusion to the two Exoduses, first from the Egyptian exile, and then the final exile.

Why did the Torah record this boring list of forty-two places5F[[6]](#footnote-6) where the Bne Israel camped in the wilderness? The Midrash tells us one of the purposes for the recording of these journeys in the Torah:

***Midrash Rabbah - Numbers XXIII:1*** *The Holy One, blessed be He, said to Israel: ‘During all those forty years that you spent in the wilderness I did not make it necessary for you to escape, but I cast your enemies down before you by merely being with you. Nay, more! There were numerous snakes, fiery serpents, and scorpions there’; as it says, The... wilderness, wherein were serpents, fiery serpents, and scorpions (Deut. VIII, 15) ‘yet I did not allow them to harm you.’ For this reason the Holy One, blessed be He, said to Moses: ‘ Write down the stages by which Israel journeyed in the wilderness, in order that they shall know what miracles I wrought for them.’*

The Midrash goes on to tell us another reason for recording these journeys in the Torah:

***Midrash Rabbah - Numbers XXIII:3*** *THESE ARE THE STAGES (XXXIII, 1). It is like the case of a king whose son was ill. He took him to a certain place to cure him. On their return journey his father began to recount all the stages, saying: ‘Here we slept; here we cooled ourselves; here you had a headache.’ So, the Holy One, blessed be He, said to Moses: ‘Recount to them all the places where they provoked Me.’ Consequently, it says, THESE ARE THE STAGES, etc.*

The commentators starting from the ancient period, through medieval times, until the 19th century, have addressed this question, whereby ten reasons are given:

1. to remind Israel and rebuke them for the provocations;6F[[7]](#footnote-7)
2. to recall and praise G-d for the miracles that occurred;7F[[8]](#footnote-8)
3. to pay tribute to the places that hosted Israel in their travels and the miracles that sustained them;8F[[9]](#footnote-9)
4. to illustrate G-d’s kindness that for most of the time they were not wandering9F[[10]](#footnote-10) but at rest in one place:10F[[11]](#footnote-11)
5. to reflect the prophecy of Micah,11F[[12]](#footnote-12) that similar miracles will be performed in the final redemption;12F[[13]](#footnote-13)
6. to remove doubt that may arise in future generations about the authenticity of the miracles that occurred;13F[[14]](#footnote-14)
7. by Divine decree, for no reason;14F[[15]](#footnote-15)
8. to praise Israel for following G-d into the wilderness with love;15F[[16]](#footnote-16)
9. to highlight the places where events occurred, which indicate there were other destinations not recorded because *no* events occurred;16F[[17]](#footnote-17)
10. to make a distinction between necessary travels and travels that only became necessary after the sin of the spies.17F[[18]](#footnote-18)

Rashi also provides us with the reason for recording these journeys in the Torah:

*Why were these journeys recorded? To make the Omnipresent’s benevolence known. For, although He decreed to move them about and cause them to wander in the wilderness, do not say that they wandered and were moved about from journey to journey all forty years, and had no rest--- for there are only forty-two* *journeys here. Subtract fourteen, all of which took place during the first year, before the decree, from their journey from Rameses until they reached Rithmah, from where the spies were dispatched, as it is said, “after, the people journeyed from Chatzeroth, etc.* *Send, for yourself, men, etc.,”* *and here it says, “they journeyed from Chatzeroth and camped at Rismah,”* *you learn that it* *was in the desert of Paran. Exclude, further, from there, eight journeys which took place after Aharon’s death, from Mount Hor to the plains of Moab,* *during the fortieth year, it is found that, throughout the thirty-eight years, they took only twenty journeys.*18F*[[19]](#footnote-19)*

The fact that the Midrash records more than one reason for recording the journeys and Rashi tells us a third reason, suggests that there is more to these journeys than meets the eye. Further, we need to ask another similar question: What is the reason for these forty-two stops in the desert? There is a mystical concept that the purpose of these encampments was for the Children of Israel to release and gather the sparks of holiness which are trapped in the desert’s emptiness. Each of these stopping places correspond to a letter of HaShem’s forty-two letter Name19F[[20]](#footnote-20) (The first forty-two letters of the Torah), and so by gathering the sparks from each place a little more of HaShem’s Name, His recognition in the world, is revealed.20F[[21]](#footnote-21)

Let’s examine Rephidim (Kadesh) with their events and then sort out the difference between these two places which were separated by forty years, but had such a close connection that they are linked together.

**Bamidbar (Numbers) 33:14** They left the powerful city - wild place (Alush21F[[22]](#footnote-22)) and camped at the railing or Weakness place (lax in Torah study) (**Rephidim** **camp #10**), where there was no water for the people to drink22F[[23]](#footnote-23).

1. There was no water to drink - Shemot (Exodus) 17:1
2. “Why was it called Shittim?” He said, “Shittim was its actual name.” Rebi Yehoshua said, “[It was called this] because they were involved in something senseless (shtus).”23F[[24]](#footnote-24)
3. This place was called Massa and Meribah because the people quarreled and tested HaShem - Shemot (Exodus) 17:7, Debarim (Deuteronomy) 33:8, Tehillim (Psalms) 81:8, Tehillim (Psalms) 95:8, Tehillim (Psalms) 106:32.

**Targum Pseudo Jonathan for: Shemot (Exod.) 17:**7. And he called the name of that place Testing and Strife; because there the sons of Israel contended with Moshe, and because they tempted HaShem, saying, Does the glory of the majesty of HaShem truly dwell among us, or not?

**Rashi’s Commentary for: Debarim (Deuteronomy) ‎‎6:16 In Massa** When they went out of Egypt, when they tested Him concerning water, as it is said [that they asked], “Is the Lord among us or not?” (Exodus 17:7) [Hence “Massa” means test.]

1. The Amalekites attacked the Israelites here - Shemot (Exodus) 17:8. One interesting point as to why Amalek without provocation attacks the nation of Israel in their way to freedom is that given by the name where this incident took place - “Rephidim.” **The name “Rephidim” indicates that the Israelites had become lax “RAFAH” in their faith** (they became weak (*reefu*) in Torah.” - Bechorot 5b)**.** As a result of this shortcoming Amalek was able to attack. The Israelites were RAFAH (Lax) in the Torah. That is, they did not ask for Torah just as they asked for bread and water. Since the entire point of the Exodus was that they would receive the Torah, their first complaint should have been, “Why is it taking so long before HaShem gives us His Torah?” But we see that no such complaint was ever made.

***Targum Pseudo Jonathan Shemot (Exodus) 17:8*** *And Amalek came from the land of the south and leaped on that night a thousand and six hundred miles; and on account of the disagreement which had been between Esau and Jakob, he came and waged war with Israel in Rephidim, and took and killed (some of the) men of the house of Dan; for the cloud did not embrace them, because of the strange worship that was among them.*

**6.** Joshua is to remember the Amalekite attack – Shemot (Exodus) 17:14

***Targum Pseudo Jonathan Shemot (Exodus) 17:9-14*** *And Moshe said to Jehoshua, Choose such men as are strong in the precepts, and victorious in fight; and go, under the Cloud of glory, and set battle in array against the hosts of Amalek. Tomorrow I will stand, prepared with fasting, with the righteous fathers of the chiefs of the people, and the righteous mothers who are like the hills, with the rod with which the miracles have been wrought from before the Lord, in my hand. 10. And Jehoshua did as Moshe had bidden him, to wage war with Amalek. And Moshe, and Aharon, and Hur went up to the top of the height. 11. And it was, when Moshe lifted up his hands in prayer, that the house of Israel prevailed; and when he rested his hand from praying, that the house of Amalek prevailed. [Jerusalem. And it was that when Moshe lifted up his hands in prayer, the house of Israel prevailed; and when his hands declined from prayer, Amalek prevailed; and (Israel) fell. in the line of battle.] 12. And the hands of Moshe were heavy, because the conflict was prolonged till the morrow, and the deliverance of Israel was not prepared on that day; and he could not hold them up in prayer; on which account he would have afflicted his soul. And they took a stone, and placed it under him, and he sat upon it; and Aharon and Hur supported his hand, this the one, and that the other; and his hands were outstretched with firmness, (or, fidelity,) in prayer and fasting, until the going down of the sun. [Jerusalem. And the hands of Moshe were lifted up in prayer.] 13. And Jehoshua shattered Amalek, and cut off the heads, of the strong men of his people, by the mouth of the Word of the Lord, with the slaughter of the sword. 14. And the Lord said unto Moshe, Write this memorial in the book of the elders that were of old, and these words in the hearing, of Jehoshua, that blotting, I will blot out the memory of Amalek from under the heavens.*

Rashi on Shemot 17:9 **Pick for us men** who know how to counteract witchcraft, because the Amalekites were sorcerers.

Rashi on Shemot 17:12 **until sunset** For the Amalekites calculated the hours [i.e., the time] with their astrology [to determine] in what hour they would be victorious, but Moses caused the sun to stand still and confused the hours.-[from Tanchuma 28]

RASHI: on Shemot 17:16 **For there is a hand on the throne of the Eternal** Heb. כּיִ-יָד עַל-כֵּס יָהּ . The hand of the Holy One, blessed be He, was raised to swear by His throne, to have a war and [bear] hatred against Amalek for eternity. Now what is the meaning of כּסֵ [as opposed toִֵ אכּס and also [why is] the Divine Name divided in half? [I.e., why is the Name יהָּ used instead of יהְ והָ ?] [The answer is that] the Holy One, blessed be He, swore that His Name will not be complete, and His throne will not be complete until the name of Amalek is completely obliterated. And when his name is obliterated, the Divine Name will be complete, and the throne will be complete, as it is said: “The enemy has been destroyed; swords exist forever ( נצחֶַל )” (Ps. 9:7); this [who they are referring to] is Amalek, about whom it is written: “and kept their fury forever (נצחֶַ)” (Amos 1:11).”And You have uprooted the cities-their remembrance is lost” (Ps. 9:7) [i.e., Amalek‘s obliteration]. What does it say afterwards? “And the Lord ( ויַהוהָ ) shall sit forever” (Ps. 9:8); thus [after Amalek is obliterated] the Name is complete. “He has established His throne (וֹ כּסִאְ) for judgment” (Ps. 9:8). Thus the throne is complete [i.e., thus the throne, here spelled with an “aleph,” is now complete].-[from Midrash Tanchuma, end of Ki Theitzei]

Rashi on Shemot 19:2 **They journeyed from Rephidim** Why did [Scripture] have to repeat and explain from where they had journeyed? Did it not already state (Exodus 17:1) that they were encamped in Rephidim? It is known that they journeyed from there. But [it is repeated] to compare their journey from Rephidim to their arrival in the Sinai desert. Just as their arrival in the Sinai desert was with repentance, so was their journey from Rephidim with repentance.-[from Mechilta]

Rashi on Shemot 19:2 **They (written: he) camped opposite the mountain -** *k’ish echad, b’leiv echad* — like a single person with a single heart.

**7.** Moshe built an altar and called it “ HaShem is my banner: - Shemot (Exodus) 17:15

***Targum Pseudo Jonathan Shemot (Exodus) 17:15*** *And Moshe built an altar, and called the name of it, The Word of the Lord is my banner; for the sign which He has wrought (in this) place was on my behalf. 16. And he said, Because the Word of the Lord hath sworn by the throne of His glory, that He by His Word will fight against those of the house of Amalek, and destroy them unto three generations; from the generation of this world, from the generation of the Mashiach, and from the generation of the world to come. [JERUSALEM. And he said, The oath has come forth from beneath the throne of the Great One, of all the world the Lord; the first king who will sit upon the throne of the kingdom of the sons of Israel, Shaul, the son of Kish, will set the battle in array against the house of Amalek, and will slay them; and those of them that remain will Mordekai and Esther destroy. The Lord has said by His Word that the memory of Amalek will perish to the age of ages.]*

**8.** They arrived Iyar 23, 2448.24F[[25]](#footnote-25)

***Targum Pseudo Jonathan for Bamidbar (Numbers) 33:14****. Rephidim, where, because their hands were (raphin) neglectful of the words of the law, there was no water for the people to drink;*

Ramban’s comments:25F[[26]](#footnote-26)

**Shemot (Exodus) 17:1** [14.]AND THEY PITCHED IN REPHIDIM, AND THERE WAS NO WATER FOR THE PEOPLE TO DRINK. Scripture [here] does not mention the miracle [that occurred] with the water in Marah,26F[[27]](#footnote-27) nor the [daily] wonder of manna [which took place] in the wilderness of Sin.27F[[28]](#footnote-28) But [it mentioned the giving of water at Rephidim] because this episode at Rephidim was an important event, since they tried G-d [there], and that place was therefore called Massah (Trying) and Meribah (Strife),28F[[29]](#footnote-29) wherein He was sanctified in their presence by bringing forth water for them out of the rock,29F[[30]](#footnote-30) and it was there that they were attacked by the Amalekites.30F[[31]](#footnote-31) Therefore He [only] described it here in brief, [saying], and there was no water for the people to drink, since it was the place which was recognized and known by this [fact].

**Shemot (Exodus) 17:1 AND ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL JOURNEYED FROM THE WILDERNESS OF SIN, BY THEIR STAGES, ACCORDING TO THE COMMANDMENT OF THE ETERNAL, AND THEY ENCAMPED IN REPHIDIM.** Scripture is stating that they journeyed from the wilderness of Sin, where they were encamped after they had set out from Elim,31F[[32]](#footnote-32) and covered various stages of their journey in accord with G-d’s command. Afterwards, they encamped in Rephidim. Scripture thus relates briefly here that when they first journeyed from the wilderness of Sin, they pitched in Dophkah, and afterwards in Alush, and from Alush they came to Rephidim.32F[[33]](#footnote-33) This is the meaning of the expression here, ***by their stages****,* since there were many stages by which they came from the wilderness of Sin to Rephidim, and they did not reach it on the first journey. Scripture, however, [omits all these various stages here] because its only concern is to explain their murmuring. At the beginning of their arrival in that wilderness [of Sin], they complained for bread, and now they quarreled [with Moses] over water, [as it is said], ***and there was no water for the people to drink****.* When they came to that place and did not find fountains of water, they at once quarreled with Moses. This is the meaning of the expression, ***Wherefore the people did quarrel with Moses****,*33F*[[34]](#footnote-34)* for the murmurings mentioned in places where Scripture says, ***and they murmured****,*34F*[[35]](#footnote-35)* mean complaints, i.e., that they were declaring their grievances about their condition, saying, “What shall we do? What shall we eat, and what shall we drink?” But ***vayarev***(and he quarreled) means that they did actually make quarrel with Moses, coming to him and saying, “Give us water, you and Aaron your brother, for you are responsible, our blood is upon you.” And Moses said to them, ***“Why quarrel you with me? Wherefore do you try the Eternal?***35F*[[36]](#footnote-36)* This quarrel is to test G-d, that is, whether He can give you water.36F[[37]](#footnote-37) If you will hold your peace and let me alone and instead pray to Him, perhaps He will answer you.” And indeed, it was their intent to try [G-d], as Scripture says, ***And the name of the place was called Massah (Trying) and Meribah (Quarrel), because of the quarrel of the children of Israel and because they tried the Eternal, saying: Is the Eternal among us, or not?***37F*[[38]](#footnote-38)* Then their anger against him relented,38F[[39]](#footnote-39) and for a day or two, they were supplied by the waters in their vessels. But afterwards, ***the people thirsted there for water, and the people murmured against Moses***,39F[[40]](#footnote-40) something like the complaints they made whenever they wanted something, saying, ***Wherefore have you brought us up out of Egypt***?40F[[41]](#footnote-41) When Moses saw that they thirsted for water, then he prayed to G-d and recounted before Him his distress when they first quarrelled with him.41F[[42]](#footnote-42)

Rabbi Abraham ibn Ezra said that there were two groups: one that quarreled [with Moses because they had no water to drink], and one [that had water which they brought from Alush, the place where they were encamped before coming to Rephidim,42F[[43]](#footnote-43) but] who tested G-d [to see if He would give them water]. The correct interpretation is as I have explained.

**OPINION 2**

There is an alternate opinion that Meribah was at the Kadesh camp:

**Bamidbar (Numbers) 33:36** They left the giant’s backbone - rooster’s crow or city (Ezion Geber43F[[44]](#footnote-44)) and camped at the Sanctuary (**Kadesh** **camp #32**), in the Desert of the crag - to prick - (Zin). The Targum calls this location *Kedem*.44F[[45]](#footnote-45)

**1.** Spring of judgment45F[[46]](#footnote-46)

**2.** Waters of Meribah (strife)46F[[47]](#footnote-47)

**3.** Miriam died here47F[[48]](#footnote-48)

**4.** They arrived on Nisan 1, 2484

***Targum Pseudo Jonathan for Bamidbar (Numbers) 33:****36. thence to the wilderness of Zin; at the Iron Mount, which is Rekem;*

Several events occurred at this stop, including:

1. There was no water to drink.48F[[49]](#footnote-49)
2. Moshe49F[[50]](#footnote-50) strikes the rock at Horeb and water came out.50F[[51]](#footnote-51)
3. “Why was it called Shittim?” He said, “Shittim was its actual name.” Rebbi Yehoshua said, “[It was called this] because they were involved in something senseless (shtus).”51F[[52]](#footnote-52)
4. This place was called **Massah** and **Meribah** because the people quarreled52F[[53]](#footnote-53) and tested53F[[54]](#footnote-54) HaShem.54F[[55]](#footnote-55)
5. The Amalekites attacked the Israelites here.55F[[56]](#footnote-56) One interesting point as to why Amalek without provocation attacks the nation of Israel in their way to freedom is that given by the name where this incident took place - “Rephidim.” **The name “Rephidim” indicates that the Israelites had become lax “RAFAH” in their faith** (they became weak (*reefu*) in Torah.”)**.**56F**[[57]](#footnote-57)** As a result of this shortcoming Amalek was able to attack. The Israelites were RAFAH (Lax) in the Torah. That is, they did not ask for Torah just as they asked for bread and water. Since the entire point of the Exodus was that they would receive the Torah, their first complaint should have been, “Why is it taking so long before HaShem gives us His Torah?” But we see that no such complaint was ever made.

Now let’s examine some of the pesukim where these two places are mentioned.

***Shemot (Exodus) 17:1-8****And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their stages, according to the commandment of HaShem, and encamped in Rephidim; and there was no water for the people to drink.* ***2****Wherefore the people strove with Moshe, and said: 'Give us water that we may drink.' And Moshe said unto them: 'Why strive ye with me? wherefore do ye try HaShem?'* ***3****And the people thirsted there for water; and the people murmured against Moshe, and said: 'Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst?'* ***4****And Moshe cried unto HaShem, saying: 'What shall I do unto this people? they are almost ready to stone me.'* ***5****And HaShem said unto Moshe: 'Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go.* ***6****Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.' And Moshe did so in the sight of the elders of Israel.* ***7****And the name of the place was called Massah, and Meribah, because of the striving of the children of Israel, and because they tried HaShem, saying: 'Is HaShem among us, or not?'****8****Then came Amalek, and fought with Israel in Rephidim.*

Shemot 17 gives us a rather detailed account of the lack of water and Moshe’s error in striking the rock, followed by Amalek’s attack.

***Bamidbar (Numbers) 20:1-13*** *And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there.* ***2****And there was no water for the congregation; and they assembled themselves together against Moshe and against Aaron.* ***3****And the people strove with Moshe, and spoke, saying: 'Would that we had perished when our brethren perished before HaShem!* ***4****And why have ye brought the assembly of HaShem into this wilderness, to die there, we and our cattle?* ***5****And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.'* ***6****And Moshe and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces; and the glory of HaShem appeared unto them.* ***7****And HaShem spoke unto Moshe, saying:* ***8****'Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink.'* ***9****And Moshe took the rod from before HaShem, as He commanded him.* ***10****And Moshe and Aaron gathered the assembly together before the rock, and he said unto them: 'Hear now, ye rebels; are we to bring you forth water out of this rock?'* ***11****And Moshe lifted up his hand, and smote the rock with his rod twice; and water came forth abundantly, and the congregation drank, and their cattle.* ***12****And HaShem said unto Moshe and Aaron: 'Because ye believed not in Me, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.'* ***13****These are the waters of Meribah, where the children of Israel strove with HaShem, and He was sanctified in them.*

Bamidbar 20 adds considerable detail about the attitude of the Bne Israel as they contended with HaShem and with Moshe. Note that the name of HaShem, of the attribute of lovingkindness, is used repeatedly in this passage. The name ‘Elohim’, representing the attribute of judgment, is not used. This suggests that HaShem is showing us His kindness *at the very hour* that we are contending that He is not taking care of us!

***Devarim (Deuteronomy) 33:8*** *And of Levi he said: Thy Thummim and Thy Urim be with Thy holy one, whom Thou didst prove at Massah, with whom Thou didst strive at the waters of Meribah;*

Devarim 33 indicates that there was strife and contention which caused Rephidim to acquire two new names; Massah and Meribah.

***Tehillim (Psalms) 81:8*** *Thou didst call in trouble, and I rescued thee; I answered thee in the secret place of thunder; I proved thee at the waters of Meribah. Selah* ***9****Hear, O My people, and I will admonish thee: O Israel, if thou wouldest hearken unto Me!*

Tehillim chapter 81 is the psalm we traditionally recite on Rosh HaShanah, ‘Judgment Day’. This suggests that when we test HaShem it is a sin which deserves the judgment of The King.

***Tehillim (Psalms) 106:32****They angered Him also at the waters of Meribah, and it went ill with Moshe because of them;* ***33****For they embittered his spirit, and he spoke rashly with his lips.*

Tehillim chapter 106 teaches us that the people’s actions at Meribah were reflected in their leader’s judgment. Their sin was the catalyst to prevent Moshe from entering the Promised Land.

Meribah will also play a significant role in the future as the southern border of Israel as we can see form Ezekiel’s prophecy:

***Yehezechel (Ezekiel) 48:28****And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of* ***Meribath-kadesh****, to the Brook, unto the Great Sea.*

There is a clear connection between the story of the Waters of Meribah, a saga that took place in Kadesh in the wilderness of Zin, and the events of Massah and Meribah recounted in  Exodus 17, that transpired at Rephidim in the wilderness of Zin.   In both narratives the people demand water; Moshe turns to HaShem, who instructs him to draw water for the people from a rock.  The central differences between the two stories are as follows: at Massah HaShem instructed Moshe to strike the rock, whereas at the Waters of Meribah He instructed him to speak to the rock; at Massah and Meribah Moshe did what HaShem commanded, whereas at the Waters of Meribah, instead of speaking, he acted in diametrical opposition to HaShem’s command and struck the rock twice. The Yalkut Shimoni lends us the following insight:

It says, “Order the rock”, in Bamidbar 20:8, it does not say “strike”, rather, “order”.   He said to him:   When a lad is young, his Rabbi strikes him to teach him, but once he grows up, he reproves him with words.   Thus, the Holy One, blessed be He, said to Moshe:  When this rock was young, you struck it, “Strike the rock”,57F[[58]](#footnote-58) but now “order the rock”; teach it one lesson and it will give out water.

As we study the places listed in Bamidbar chapter 33, we shall see that this was not only the journey of **that** generation, but the journey of the **last** generation as well. These are the stages of our redemption! Rabbenu Bachya explains that during the final redemption many Jews will go out in the desert and pass through these places, and HaShem will sustain them and direct them as He did for the Israelites in the desert. The double mentioning of “their starting points”, in Shemot 33:1-2, is an allusion to the two Exoduses, first from the Egyptian exile, and then the final exile.

The whole trip the Bne of Israel take from Mitzrayim (Egypt) to the Promised Land is understood spiritually as a metaphor for the journey that we all take from leaving the straits of the birth canal, to the many years of our life that we spend trying to do the right thing (traveling in the desert and messing up for forty years), to the moment of our own death (The Promised Land).

Each Jew’s life may be analyzed in terms of these forty-two journeys of Bne Israel from Egypt to Israel. In other words, it is possible to identify each person’s journey through life with the forty-two stages of the journey described in Bamidbar chapter 33.

***Bamidbar (Numbers) 33:1-2*** *“These are the journeys of Bne Israel who went forth from the land of Egypt according to their legions under the hand of Moshe and Aharon. Moshe wrote motza’aihem / their goings- forth le’masai’hem / according to their journeys . . . and these are masai’hem / their journeys le’motza’aihem / according to their goings-forth.”*

R’ Shlomo Halberstam z”l58F[[59]](#footnote-59) asks: What is added by “their goings-forth”? The main focus of the parasha appears to be on Bne Israel’s journeys! Also, what is added by mentioning that Bne Israel went forth from Egypt? Surely, we already know this! Finally, why is the order of the words reversed, first “their goings-forth according to their journeys” and then “their journeys according to their goings-forth”?

Our parasha alludes to all of the major exiles that Bne Israel were destined to undergo in their history: The initial letters of “Eleh masei Bne Israel” - “These are the journeys of Bne Israel” allude to the four exiles of the Jewish people: alef-Edom (Rome - our current exile); mem-Madai (Persia); bet-Bavel (Babylon); and yud-Yavan (Greece). But the verse also alludes to our redemption.

R’ Halberstam taught that the word “their goings-forth” alludes to the future “goings-forth” of Bne Israel, i.e., our future redemptions. The placement of “their journeys” before “according to their goings-forth” alludes to the fact that our constant travels in exile hasten the eventual “going-forth”. And, lest one lose faith in the redemption because of our suffering, Moshe mentioned that Bne Israel already went forth from Egypt. Surely, then, we will be redeemed again.59F[[60]](#footnote-60)

**And these are their journeys according to their starting places (Num.33:2)** The Hebrew word for starting places or departures (motza’eihem) comes from the same root as *descendants*, alluding to the future redemption and the ingathering of the exiles that will occur in the Messianic era. At that time, all forty-two journeys made by the Children of Israel in the desert will be duplicated by the Jewish people as they make their way back to the Land of Israel.60F[[61]](#footnote-61)

The forty-two journeys, therefore, relate to forty-two states of leaving Mitzrayim (personal or national restrictions and confinements), before we reach the true and ultimate freedom of Jericho, the Messianic redemption.

**These stages are not only a record of the past, but also an allusion to the future exiles and the ultimate redemption through Mashiach.**

Hopefully we now have some perspective of our psalm and of this place called *Massah* and *Meribah*. The lessons to be learned from Massah and Meribah is to trust HaShem completely, and to avoid even the appearance of a test. Our Torah portion speaks of the Aaronic benediction where we trust HaShem to bless61F[[62]](#footnote-62) us through the Priestly leadership – a clear reference to Moshe’s Priestly leadership. Our Torah portion goes on to speak of the offerings given by the tribal leadership for the service of the Mishkan. This was another opportunity for Moshe to Trust HaShem in the face of an unexpected offering. In addition to reading this portion in Tammuz, we also read this portion at Chanukah, a time when the Levites were leaders in a fight against a monumental foe bent on severing our relationship to time and to holiness (kadesh). Kadesh as a place where Moshe was to sanctify HaShem before the Bne Israel. Moshe was unable to sanctify HaShem because of anger.

In the end, we must return to Kadesh, and we avoid contention so that Moshe’s successor, the Mashiach, will be able to Sanctify HaShem before us. Have we learned the lesson? Have we absorbed the trust that HaShem expects of us? The miracle of Chanukah was the last light of the miraculous that was to sustain us through more than two millennia of the current exile. Have we used that light to see in the darkness? To see though our present circumstances and still perceive HaShem and His hand?

It is no coincidence that the annual Parashat Masei, Bamidbar chapter 33, coincides every year with the three weeks of mourning (for the Temple) between Tammuz 17 and Av 9, for **these are the Torah portions of exile**. As we have entered this time period, it is no wonder that our Psalmist wants us to keep these events in mind.

These are the stages of our redemption! Rabbenu Bachya explains that during the final redemption many Jews will go out in the desert and pass through these places, and HaShem will sustain them and direct them as He did for the Israelites in the desert. The double mentioning of “their starting points”, in verses one and three, is an allusion to the two Exoduses, first from the Egyptian exile, and then the final exile.

Rabbenu Bachya tells us that “All the predictions of our prophets concerning the redemption of the future clearly indicate that this redemption will largely reflect earlier redemptions. The more we know about the redemption from Egypt, etc., the better we can picture how the redemption of the future will develop”.

The journeys began with the exodus from Mitzrayim (Egypt) a hint to *bain haMaitzarim (between the straits)*, the Hebrew term for the three weeks (between Tammuz 17 and Ab 9). The last journey brought them to the Eretz Israel, a hint to the final redemption. It also hints to the twenty-one days between Rosh HaShana and Hoshana Rabbah.

It my prayer that all Israel would have an easy fast tomorrow, Tammuz 17. Amen V’Amen!

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

**Ashlamatah: I Kings 8:54-63**

| **Rashi** | **Targum** |
| --- | --- |
| 54. ¶ And it was, as Solomon finished praying all this prayer and supplication to the Lord, that he arose from before the altar of the Lord, from kneeling on his knees with his hands spread out toward heaven. | 54. ¶ And when Solomon finished praying before the LORD all this prayer and petition, he arose from before the altar of the LORD, from where he was bowed upon his knees and his hands were stretched out prayer toward the heavens. |
| 55. And he stood, and blessed the entire congregation of Israel (with) a loud voice, saying, | 55. And he arose and blessed all the assembly of Israel in a loud voice, saying: |
| 56. "Blessed (be) the Lord, Who has given rest to His people Israel, according to all that He spoke; there has not failed one word of all his good word, that He spoke through Moses His servant. | 56. “Blessed be the LORD Who has given rest to His people Israel according to everything that He spoke. There has not failed one word from all His good that He spoke by the hand of Moses His servant. |
| 57. May the Lord our God be with us, as He was with our forefathers; let Him not leave us, nor forsake us. | 57. May the Memra of the LORD our God be at our aid as it was at the aid of our fathers! May it not forsake us, and may it not reject us, |
| 58. That He may incline our hearts to Him, to go in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our forefathers. | 58. to direct our hearts to fear Him, to walk in all the ways that are good before Him and to keep His commandments and His statutes and His judgments that He commanded our fathers. |
| 59. And may these words of mine, with which I have made supplication before the Lord, be close to the Lord our God, day and night, that He sustain the cause of His servant and the cause of His people Israel, each day's need granted on its day. | 59. And may these words of mine that I have asked from before the LORD be received before the LORD our God, day and night, to carry out the judgment of his servant and the humiliation of His people Israel, as needed day by day, |
| 60. **So that all the peoples of the earth may know that the Lord is God: there is none else.** | 60. **in order that all the peoples of the earth may know that the LORD is God; there is no other.** |
| 61. Let your heart, [therefore], be whole with the Lord our God, to follow His statutes and to keep His precepts as of this day. | 61. And may your heart be peaceful in the fear of the LORD our God to walk in His statutes and to keep His commandments according to this day.” |
| 62. And the King and all Israel with him slaughtered sacrifices before the Lord. | 62. And the king and all Israel with him were sacrificing the sacrifice of holy things before the LORD. |
| 63. And Solomon slaughtered the peace- offerings that he slaughtered to the Lord, twenty-two thousand oxen, and one hundred and twenty thousand sheep. [With this] the King and all the children of Israel inaugurated the Temple of the Lord. | 63. And Solomon sacrificed the sacrifice of holy things that he sacrificed before the LORD — 22,000 oxen and 120,000 sheep, and the king and all the sons of Israel dedicated the house of the sanctuary of the LORD. |
| 64. On that day the King consecrated the middle of the court that was before the Temple of the Lord, for there he offered the burnt-offerings (and) the meal-offerings and the fat of the peace-offerings, for the copper altar that was before the Lord was too small to contain the burnt-offerings (and) the meal- offerings and the fat of the peace-offerings. | 64. On that day the king consecrated the middle of the court that was before the house of the sanctuary99 of the Lord, for there he made the holocaust and the cereal offering and the fat pieces of the offering of holy things,100 for the altar of bronze that was before the Lord was too small to hold the holocaust and the cereal offering and the fat pieces of the offering of holy things. |
| 65. **Now Solomon observed the Feast at that time and all Israel with him, a great assemblage from the entrance of Hamath to the brook of Egypt, before the Lord our God, seven days and seven days, [totaling] fourteen days.** | 65. **And Solomon made in that time a festival, and all Israel with him, a great assembly, from the entrance of Hamath unto the brook of Egypt, before the LORD our God, seven days the dedication of the house and seven days the festival — fourteen days.** |
| 66. On the eighth day he dismissed the people, and they blessed the King and went to their homes, rejoicing and delighted of heart for all the goodness that the Lord had wrought for David His servant and for Israel His people. | 66. On the eighth day he sent the people away, and they blessed the king, and they went to their cities while rejoicing, and their heart was over all the good that the LORD had done to David His servant and to Israel His people. |
|  |  |
| 1. And it was when Solomon had finished building the Temple of the Lord and the King's palace and all Solomon's desire that he wished to make. **{P}** | 1. And when Solomon finished building the house of the sanctuary of the LORD and the house of the King and all the desire of Solomon that he wished to do, **{P}** |
|  |  |

**Rashi’s Commentary on I Kings 8:54-63**

**56** **According to all that he spoke** And where did he speak this? [As it is written], “And He shall give you rest from all your enemies [round about]” (Deuteronomy 12:10).

**59** **that He sustain the cause of His servant and the cause of His people Israel** to avenge their humiliation from their adversaries.

**64** **The same day the king consecrated the middle of the courtyard** These words are to be taken literally. This is Rabbi Yehudah’s view. [Solomon] hallowed the pavement of the court with the sanctity of the altar, in order to offer sacrifices on the pavement.

**For the copper altar** [i.e., the stone altar] that Solomon constructed in lieu of the copper altar [of Moses].

**was too small to contain the burnt offerings and the meal offerings** for they brought very many. Rabbi Jose said to him, Is it not already written (Kings 1:3), “One thousand burnt offerings Solomon offered on that altar which Moses had made,” and when one computes the number of cubits and the number of burnt offerings, [he will find that] this one of stones was larger than Moses’, for on Moses’ altar the place of the ‘maarachah,’ the place usually used for the sacrifice, was but one cubit by one cubit, whereas on this one the place of its ‘maarachah’ was twenty-four cubits by twenty-four cubits. Hence Solomon’s was 576 times as large as that of Moses. If so, what is the meaning of “the king consecrated the middle of the court?” It means that he set the stone altar into it, fastened to the floor.

**was too small to contain** [According to Rabbi Jose] he is referring to that of Moses, like one who says to his friend, ‘So-and-so is a dwarf,’ meaning that he is disqualified to perform the sacrificial service.

**65** **from the entrance to Hamath** which is in the north of Eretz Israel.

**to the Brook of Egypt** which is opposite it in the south, as is delineated in the section entitled אֵלֶה מַסְעֵי (Num. 34:5-8).

**seven days** of the inauguration

**and seven days** of Succoth. It is found that they ate and drank on Yom Kippur.

**66** **for David His servant** to make known that He had forgiven him his sins, as we find in Moed Katan (9a): When Solomon wished [to bring] the Ark into the Holy of Holies, the gates clung to one another.

**and for Israel His people** that He forgave them the sin of Yom Kippur, and a Bath- Kol [heavenly voice] emanated and declared: All of you are prepared for the life of the World to Come.

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:24**

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

**He used to say: Everyone whose wisdom is greater than his deeds, what is he like? [He is like] a tree which has many branches and few roots. The wind comes, uproots it and turns it on its face. It is thus written, “He shall be like a lonely juniper in the desert, and he shall not see whfen good comes. He shall dwell in the driest places of the desert, an uninhabited place of salt" *(Jeremiah 17:6).***

**But everyone whose deeds are greater than his wisdom, what is he like? [He is like] a tree which has few branches and many roots. Even if all the winds in the world come and blow upon it, they cannot move it from its place. It is thus written, “He shall be as a tree planted by the water, spreading its roots along a canal. It is not affected when the heat comes, and it leaves remain green. In the year of drought, it is not concerned, and it does not stop yielding fruit" *(Jeremiah 17:8).***

We have noted earlier in this chapter that when a person's deeds exceed his wisdom, his study of Torah is for the sake of heaven, to know and carry out the commandments as ordained by God. If one carries out more obligations than he has learned about, the Mishnah states that “his wisdom is preserved" (1:12).

But when a person's wisdom exceeds his deeds, he does not carry out what he learns, he is studying Torah merely to be able to show off his knowledge. Either he wants people to praise him and honor him for his knowledge, or he desires financial gain. Regarding such a person, the master said, "his wisdom is not preserved."

Here, the master gives us a parallel (***mashal***) to each of these cases. A person in this world is like a tree, planted in the ground. The roots are its strength, it draws sustenance through them. The same is true of a person, since all his strength and spiritual sustenance (***shefa***) is drawn through the roots.

There is, however, an important difference between a person and a tree. A tree grows with its branches upward, and its roots downward, going beneath the ground, from which it derives nourishment. A person, on the other hand, has his roots in heaven, and from there he draws all his spiritual sustenance and nourishment. The root (***shoresh***) of his soul *(****neshamah***) is on high. Thus, when he keeps the commandments and does good deeds, he causes spiritual nourishment to come to all the parts of his body (***evarim***) and all his nerves (***giddim***).

God thus gave us 248 positive commandments, corresponding to the 248 parts of the body, so that each time a person keeps a commandment, it brings spiritual nourishment and sustenance to the corresponding part of the body. Similarly, there are 365 negative commandments, corresponding to the 365 nerves. Each time one keeps one of these negative commandments, it provides him with spiritual sustenance for that nerve.

Thus, the commandments are for the body what water is for a tree, irrigating it and giving it strength. Just as water nourishes a tree from below, the commandments nourish the body from on high.

The master now speaks about a person whose wisdom exceeds his deeds, and who does not study for the sake of heaven. He only studies for the sake of display (***yohara***), to gain public prestige, status, or money, and thus, he does not practice what he studies. He is said to be like a tree which has many branches, corresponding to his wisdom, but scanty roots, corresponding to his few good deeds. When a strong wind blows on such a tree, it uproots it and throws it on the ground.

Regarding such a person, it is written, ***״Cursed is the person who trusts in man. . . He will be like a lonely juniper in the desert, and he shall not see when good comes. He shall dwell in the driest places of the desert, an uninhabited place of salt"*** (Jeremiah 17:5,6). This verse is speaking of the person who has lost his faith (***havtachah***) in God, and trusts only in flesh and blood (***basar ve-dam***). It therefore begins by saying, "Cursed is the person who trusts in man … .

The same is true of the person whose Torah study is not for the sake of heaven, but rather to receive gain from people. He no longer has faith in God, but places all his faith in people, from whom his livelihood (***parnasah***) is to come. He studies Torah so that people will be impressed with his knowledge, but he does not practice what he studies.

Regarding such a person, the verse says that he will be like a lone tree planted in a level field, containing no mountains to abate the strength of the wind. It does not have any trees by its sides to break the force of the wind. Therefore, when a strong wind comes, it will surely uproot the tree from its place and throw it flat on its face.

The same is true of the person who does not study for the sake of heaven. God will rapidly throw him down from his greatness (***gedulah***) and will degrade him in the eyes of the public. He will be uprooted in this world, and will inherit purgatory (***gehinom***).

The opposite is true of a person whose deeds exceed his wisdom. He studies for the sake of heaven, to know the responsibilities that God has commanded him, so that he will be able to carry them out correctly. He thus carries out more than he has studied.

Such a person resembles a tree whose branches, representing his wisdom, are few. On the other hand, his roots, which are his good deeds, are many. Since such a tree has many strong roots, it need not fear anything. Even if all the winds in the world should blast it, they cannot budge it from its place.

Regarding such a person it is written, ***"Happy is the person who trusts in God, and God will be his trust. He will be like a tree planted by the water, spreading its roots along a canal. It is not affected when heat comes, and its leaves remain green. In the year of drought, it is not concerned, and it does not stop yielding fruit"*** (Jeremiah 17:7, 8).

This verse is speaking of the person who has faith in God, beginning with the words, ***"Happy is the man who trusts in God."*** The same is true of the person who studies the Torah in order to keep it. The more he learns, the more he practices acts of piety (***chasiduth***). He is not ashamed when wicked people make fun of him, nor does he trust in people.

Such a person wants to do what is good in the eyes of God, even though it may not seem favorable in the eyes of people. When he sees someone doing something wrong, he tells him point blank that what he is doing is a sin. He corrects others, not worrying that he may incur their disfavor, and they may cause him harm. He trust fully in God, and he is unconcerned about what people will say.

The verse says that such a person will be like a tree planted along the water, spreading its roots into the river. Its leaves remain verdant because the river constantly supplies it with water. For this reason, too, it is not disturbed by heat or drought, so it never stops producing fruit.

The same is true of the person whose trust is directed toward God. His blessings and riches will last forever, and God will never bring him to a state where he needs anything from people. When troubles strike the world, he will have no cause to fear, since they will in no way affect him. Since his study of Torah is for the sake of heaven, and he keeps all that God commanded, he will inherit the World to Come.

**Correlations**

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

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

**B’Midbar (Numbers) 6:22 – 7:47**

**Tehillim (Psalms) 95:1-11**

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

LORD - יהוה, Strong’s number 03068.

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

Day - יום, Strong’s number 03117.

Made - עשה, Strong’s number 06213.

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

LORD - יהוה, Strong’s number 03068.

Spake - דבר, Strong’s number 01696.

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

Children / Son - בן, Strong’s number 01121.

Israel - ישראל, Strong’s number 03478.

Man - איש, Strong’s number 0376.

Woman / Wife - אשה, Strong’s number 0802.

Nazarite - נזיר, Strong’s number 05139.

**Bamidbar (Numbers) 6:1** And the **LORD <03068>** **spake <01696> (8762)** unto Moses, **saying <0559> (8800)**, 2 **Speak <01696> (8761)** unto the **children <01121>** of **Israel <03478>**, and **say <0559> (8804)** unto them, When either **man <0376>** or **woman <0802>** shall separate themselves to vow a vow of a **Nazarite <05139>**, to separate themselves unto the **LORD <03068>**: 3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.4 All the **days <03117>** of his separation shall he eat nothing that is **made <06213> (8735)** of the vine tree, from the kernels even to the husk.

**Tehillim (Psalms) 94:17** Unless the **LORD <03068>** had been my help, my soul had almost dwelt in silence.

**Tehillim (Psalms) 94:18** When I **said <0559> (8804)**, My foot slippeth; thy mercy, O **LORD <03068>**, held me up.

**Tehillim (Psalms) 95:5** The sea is his, and he **made <06213> (8804)** it: and his hands formed the dry land.

**Tehillim (Psalms) 95:7** For he is our God; and we are the people of his pasture, and the sheep of his hand. To **day <03117>** if ye will hear his voice,

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Num. 6:22-7:47** | **Psalms**  **95:1-11** |
| --- | --- | --- | --- |
| **ba'** | father | Num. 7:2 | Ps. 95:9 |
| **dx'a,** | one | Num. 7:3 Num. 7:11 Num. 7:13 Num. 7:14 Num. 7:15 Num. 7:16 Num. 7:19 Num. 7:20 Num. 7:21 Num. 7:22 Num. 7:25 Num. 7:26 Num. 7:27 Num. 7:28 Num. 7:31 Num. 7:32 Num. 7:33 Num. 7:34 Num. 7:37 Num. 7:38 Num. 7:39 Num. 7:40 Num. 7:43 Num. 7:44 Num. 7:45 Num. 7:46 |  |
| **rm;a'** | saying | Num. 6:22 Num. 6:23 Num. 7:4 Num. 7:11 | Ps. 95:10 |
| **%rB** | bless | Num. 6:23 Num. 6:24 Num. 6:27 | Ps. 95:6 |
| **dy"** | hand | Num. 7:8 | Ps. 95:4 Ps. 95:5 Ps. 95:7 |
| **hw"hoy>** | LORD | Num. 6:22 Num. 6:24 Num. 6:25 Num. 6:26 Num. 7:3 Num. 7:4 Num. 7:11 | Ps. 95:1 Ps. 95:3 Ps. 95:6 |
| **~Ay** | days | Num. 7:1 Num. 7:10 Num. 7:11 Num. 7:12 Num. 7:18 Num. 7:24 Num. 7:30 Num. 7:36 Num. 7:42 | Ps. 95:7 Ps. 95:8 |
| **~ynIP'** | before, face | Num. 6:25 Num. 6:26 Num. 7:3 Num. 7:10 | Ps. 95:2 Ps. 95:6 |
| **hnEv'** | year | Num. 7:15 Num. 7:17 Num. 7:21 Num. 7:23 Num. 7:27 Num. 7:29 Num. 7:33 Num. 7:35 Num. 7:39 Num. 7:41 Num. 7:45 Num. 7:47 | Ps. 95:10 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Num. 6:22-7:47** | **Psalms**  **95:1-11** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **2 Pet 3:3-7** | **Tosefta of**  **Luke**  **Lk 17:11-19** |
| --- | --- | --- | --- | --- | --- |
| αἴρω | lift | Num 7:9 |  |  | Lk. 17:13 |
| ἀνήρ | man, husband | Num 6:2 |  |  | Lk. 17:12 |
| **ἀνίστημι** | setting up, arose, arise | Num. 7:1 |  |  | Lk. 17:19 |
| **ἀπόστολος** | apostles |  |  | 2 Pet. 3:2 | Lk. 17:5 |
| **γῆ** | earth, land |  | Psa 95:3  Psa 95:4 | 2 Pet. 3:5 2 Pet. 3:7 |  |
| **γινώσκω** | know, knows, knowing |  | Psa 95:10 | 2 Pet. 3:3 |  |
| **δέκα** | ten | Num 7:14 Num 7:20 Num 7:26 Num 7:32  Num 7:38 Num 7:44 |  |  | Lk. 17:12 Lk. 17:17 |
| **δίδωμι** | give, gave | Num 6:26 Num 7:5  Num 7:6  Num 7:7  Num 7:8  Num 7:9 |  |  | Lk. 17:18 |
| **εἴδω** | behold, beheld, see, seen |  | Psa 95:9 |  | Lk. 17:14 Lk. 17:15 |
| **εἷς** | one | Num. 7:3 Num. 7:11 Num. 7:13 Num. 7:14 Num. 7:15 Num. 7:16 Num. 7:19 Num. 7:20 Num. 7:21 Num. 7:22 Num. 7:25 Num. 7:26 Num. 7:27 Num. 7:28 Num. 7:31 Num. 7:32 Num. 7:33 Num. 7:34 Num. 7:37 Num. 7:38 Num. 7:39 Num. 7:40 Num. 7:43 Num. 7:44 Num. 7:45 Num. 7:46 |  |  | Lk. 17:15 |
| **εἰσέρχομαι** | enter |  | Psa 95:11 |  | Lk. 17:12 |
| **ἐλεέω** | mercy | Num 6:25 |  |  | Lk. 17:13 |
| **ἔπω** | saying, said | Num. 6:22 Num. 6:23 Num. 7:4 Num. 7:11 | Ps. 95:10 |  | Lk. 17:14 Lk. 17:17 Lk. 17:19 |
| **εὑρίσκω** | find, found | Num 6:21 |  |  | Lk. 17:18 |
| **ἡμέρα** | day | Num. 7:1 Num. 7:10 Num. 7:11 Num. 7:12 Num. 7:18 Num. 7:24 Num. 7:30 Num. 7:36 Num. 7:42 | Ps. 95:7 Ps. 95:8 | 2 Pet. 3:3 2 Pet. 3:7 |  |
| **θεός** | God |  | Ps. 95:3 Ps. 95:7 | 2 Pet. 3:5 | Lk. 17:15 Lk. 17:18 |
| **ἱερεύς** | priest | Num 7:8 |  |  | Lk. 17:14 |
| **κύριος** | LORD | Num. 6:22 Num. 6:24 Num. 6:25 Num. 6:26 Num. 7:3 Num. 7:4 Num. 7:11 | Ps. 95:1 Ps. 95:3 Ps. 95:6 |  | Lk. 17:5 Lk. 17:6 |
| **πορεύομαι** | go, gone |  |  | 2 Pet. 3:3 | Lk. 17:11 Lk. 17:14 Lk. 17:19 |
| **πρόσωπον** | face, before, front | Num. 6:25 Num. 6:26 Num. 7:3 Num. 7:10 | Ps. 95:2 Ps. 95:6 |  | Lk. 17:16 |
| **χείρ** | hand | Num. 7:8 | Ps. 95:4 Ps. 95:5 Ps. 95:7 |  |  |

**Nazarean Talmud**

**Sidrot B’midbar (Numbers) 6:22 – 7:47**

**“כה תברכו” – “So Shall You Bless”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **2 Tsefet (2 Pet)**  Mishnah **א:א** |
| **And it happened that while traveling toward Yerushalayim, he was passing through the region between Samaria and Galilee. And** as **he was entering into a certain village, ten men met** him**—lepers, who stood at a distance. And they raised** their **voices, saying, “Yeshua, Master, have mercy on us!” And** when he **saw** them **he said to them, “Go** and **show yourselves to the priests.” And it happened that as they were going, they were cleansed. But one of them,** when he **saw that he was healed, turned back, praising God with a loud voice. And he fell on** his **face at his feet, giving thanks to him. And he was a Samaritan. So Yeshua answered** and **said, “Were not ten cleansed? And where** are **the nine? Was no one found to turn back** and **give praise to God except this foreigner?” And he said to him, “Get up** and **go your way. Your faithful obedience has made you well.”** | **And saying, "Where is the promise of his coming? For since the fathers fell asleep, all things continue as** *they have* **from the beginning of creation." For they deliberately make no mention of the fact, that the heavens existed from antiquity, and the earth was formed out of water and through water by the Torah** (logos) **of God**62F**[[63]](#footnote-63) by which the world** *that***then existed perished, being flooded with water. But by His Torah** (logos) **the present heavens and earth are being reserved for fire, kept for the** final **day of judgment and destruction of ungodly men.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **B’Midbar (Num) 6:22 – 7:47** | **Psalms 95:1-11** | **1 Kings 8:54-63** | **2 Tsefet 3:3-7** | **Lk 17:11-19** |

**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:**

**Shabbat: “****BaYom HaSh’vi’i” – “On the seventh day”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בַּיּוֹם, הַשְּׁבִיעִי** |  | **Saturday Afternoon** |
| **“****BaYom HaSh’vi’i”** | Reader 1 – B’Midbar 7:48-53 | Reader 1 – B’Midbar 8:1-4 |
| **“****On the seventh day”** | Reader 2 – B’Midbar 7:54-59 | Reader 2 – B’Midbar 8:5-14 |
| **“El séptimo día”** | Reader 3 – B’Midbar 7:60-65 | Reader 3 – B’Midbar 8:1-14 |
| B’midbar (Numbers) 7:48-89 | Reader 4 – B’Midbar 7:66-71 |  |
| Ashlamatah: Judges 5:14-22, 31 | Reader 5 – B’Midbar 7:72-77 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – B’Midbar 7:78-83 | Reader 1 – B’Midbar 8:1-4 |
| Psalms 96:1-13 | Reader 7 – B’Midbar 7:84-89 | Reader 2 – B’Midbar 8:5-14 |
|  | Maftir – B’Midbar 7:87-89 | Reader 3 – B’Midbar 8:1-14 |
| N.C. 2 Pet 3:8-10; Lk 17:20-21 | Judges 5:14-22, 31 |  |

**Upcoming Fast:**

**TZOM Tammuz**

**(Fast of the 17th of Tammuz)**

**Sunday, June 27, 2021**

[**https://www.betemunah.org/tamuz17.html**](https://www.betemunah.org/tamuz17.html)

[**https://www.betemunah.org/mourning.html**](https://www.betemunah.org/mourning.html)

**P1685#yIS1**

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. Moshe blesses (our verbal tally with the Torah portion) each tribe according to their own special qualities. To the tribes of Zebulun and Issachar, he said: "Rejoice Zebulun when you go out and Issachar in your tents". Rashi quotes from the Midrash that these two tribes had a special partnership. The tribe of Zebulun engaged in commerce and supported the tribe of Issachar in their Torah studies. Moses therefore blessed the tribe of Zebulun that they should be happy to go out and do business. For in this way they had an equal share in the Torah study of the tribe of Issachar who were able to dwell in their tents of study. Obviously, this is not a black or white situation. For every individual, it is different how much time he will need to spend on his worldly occupation and how much time he will be able to dedicate toward his Torah studies. There are many factors that play a role in a person's division of time between Torah study and work, and it is impossible to provide a general rule. However, there is one rule that applies to everyone. As it says (Pirkei Avos 1:15): "Make your Torah study fixed." Whether a person can dedicate a lot of time or only a little, the approach to the study of Torah should be that Torah study is my primary occupation in life, whereas my worldly occupation is only a means to make a living. With such an approach, a person will always seek to maximize his Torah study and minimize his involvement in business affairs. And in this way, he will be able to acquire as much Torah as he can study. [↑](#footnote-ref-1)
2. See Radak on 91:1. [↑](#footnote-ref-2)
3. Tehillim 95:7 [↑](#footnote-ref-3)
4. Radak - 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-4)
5. Every week, on the eve of the Sabbath, the Jew abandons his pursuit of and preoccupation with the material world and envelops himself in the spirit of the Sabbath. The Sages of Talmudic times would don their finest clothing and get up with the approach of the Sabbath, saying, "Let us go out to greet the Sabbath queen" (Shabbat119a).

   This custom was broadened by the holy Kabbalist masters of sixteenth century Safed who would literally walk out to the fields to greet the incoming Sabbath. The custom of reciting the six mizmorim(Psalms chapters 95-99 and 29), which is now known universally as Kabbalat Shabbat. [↑](#footnote-ref-5)
6. There are 41 starting points: the 42nd location being the final destination, the plains of Moab. [↑](#footnote-ref-6)
7. Numbers Rabba 23:3 and Tanchuma Masei 3. See Numbers Rabba 19:24, cited by Rabbi Zev Wolf Einhorn of Horodna, (d. 1862), in his commentary Maharzu on the Midrash Rabba, to explain Numbers Rabba 23:3. Rabbi Elijah Mizrachi appears to understand the quotation of this Midrash in Rashi light of a rebuke of the provocations and the descriptions of all reflections of provocations. [↑](#footnote-ref-7)
8. Rabbi Tobiah ben Eliezer (1050-1108) writes in Lekach Tov (Masei, p. 141), the reason for recording the journeys is that Israel should know what miracles were performed for them, where they provoked G-d and where they accepted the Mitzvot. [↑](#footnote-ref-8)
9. Numbers Rabba 23:4: ‘Why were all these stations privileged to be recorded in the Torah? In return for their having received Israel, the Holy One, blessed be He, will in the future give them their reward, as it is written: ‘Desert and wasteland shall rejoice over them, and the plain shall rejoice and shall blossom like a rose. It shall blossom abundantly and rejoice, etc.’ See Numbers Rabba 1:2, cited by Rabbi Zev Wolf Einhorn of Horodna, (d. 1862) in his commentary Maharzu on the Midrash Rabba, to explain Numbers Rabba 23:4. The Midrash commentary Maharzu makes a distinction between the desert and the sea and mountains that were not hospitable to the Jewish people, signified by the fact that the seal had to split, and the mountains were flattened. The desert, on the hand, remained as a desert and recipient to the Divine miracles that allowed for the existence of the Jewish people. The conclusion of the Midrash is: ‘Now if the wilderness will be thus rewarded for having received Israel, is it not certain that one who receives scholars of the Torah into his house, he will be rewarded even more.’ [↑](#footnote-ref-9)
10. Polish Rabbi Ephraim Luntschitz (1550-1619) puts this in the context of the earlier verse (Numbers 32:13): ‘The anger of the Lord flared against Israel, and He made them *wander* in the desert for forty years until the entire generation who had done evil in the eyes of the Lord had died out.’ [↑](#footnote-ref-10)
11. 11th century Rabbi Moses Hadarshan, head of the Yeshiva in Narbonne, explains that the journeys are recorded to inform us of the kind deeds of the Omnipresent, for although He issued a decree to move them around from place to place and make them wander in the desert, you should not say that they were moving about and wandering from station to station for all forty years, and they had no rest, because there are only forty-two stages. Deduct fourteen of them, for they all took place in the first year, before the decree, from when they journeyed from Rameses until they arrived in Rithmah, from where the spies were sent, as it says, “Then the people journeyed from Hazeroth and camped in the desert of Paran (Numbers 12:16)”; “Send out for yourself men (Numbers 13:2),” and here it says, “They journeyed from Hazeroth and camped at Rithmah,” teaching us that it [Rithmah] was in the desert of Paran. Subtract a further eight stages which took place after Aaron’s death-from Mount Hor to the plains of Moab-during the fortieth year, and you will find that throughout the thirty-eight years they made only twenty journeys. Rashi on Numbers 33:1. [↑](#footnote-ref-11)
12. Micah 7:15: ‘As in the days of your exodus from the land of Egypt, I will show him wonders.’ [↑](#footnote-ref-12)
13. Rabbi Tobiah ben Eliezer (1050-1108) in Lekach Tov, Masei (p. 141). [↑](#footnote-ref-13)
14. Maimonides (1135-1204) in the Guide for the Perplexed (3:50) writes: the reason for recording the travels in the desert is so that, while the people who witnessed the miracles had no doubt, later generations would, saying that the journey of the Jewish people may have been in the desert, close to civilized surroundings or parts of the desert where food and water can be found. For this reason, the Torah lists the places during the forty years to remove doubt that it was due to the Divine miracles that the Jewish people survived the forty years in the desert. [↑](#footnote-ref-14)
15. Nachmanides (1194-1270) writes that the true reason for recording the travels is esoteric and due to the will of G-d, as it states (Numbers 33:2): ‘Moses recorded their starting points for their journeys according to the word of the Lord, and these were their journeys with their starting points.’ [↑](#footnote-ref-15)
16. Italian Rabbi Ovadia Sforno (1475-1550) commentary on Numbers 33:1. [↑](#footnote-ref-16)
17. German 16th century Rabbi Simeon Halevi Oshenburg from Frankfurt (Devek Tov Biurei Rashi, p. 172, Published in England, 1914). [↑](#footnote-ref-17)
18. Rabbi Chaim ibn Attar (1696-1743) in *Ohr Hachaim*on Numbers 33:1*.* He explains that the first category of praiseworthy travels is indicated in the verse (Numbers 33:1): ‘These are the journeys of the children of Israel who left the land of Egypt in their legions, under the charge of Moses and Aaron.’ The second category due to the sin of the spies is indicated in the following verse (Numbers 33:2): ‘Moses recorded their starting points for their journeys according to the word of the Lord, and these were their journeys with their starting points.’ The statement in the first verse: ‘*These* are the journeys’ is to make this distinction. [↑](#footnote-ref-18)
19. This is from R’ Moshe [Hadarshan]’s commentary. [↑](#footnote-ref-19)
20. As found in the ana bechoach prayer. [↑](#footnote-ref-20)
21. *Zohar Hadash, Ma’amar 42 Journeys.* [↑](#footnote-ref-21)
22. Ibid. [↑](#footnote-ref-22)
23. *There is no water except Torah*. Babba Kamma 82a [↑](#footnote-ref-23)
24. Bechorot 5b [↑](#footnote-ref-24)
25. Seder Olam 5, *The Living Torah*, Aryeh Kaplan, On Bamidbar (Numbers) 33. [↑](#footnote-ref-25)
26. Ibid. **Error! Bookmark not defined.** [↑](#footnote-ref-26)
27. Exodus 15:23-25 [↑](#footnote-ref-27)
28. *Ibid.,* Chapter 16 [↑](#footnote-ref-28)
29. *Ibid.,* 17:7. [↑](#footnote-ref-29)
30. *Ibid.,* Verse 6 [↑](#footnote-ref-30)
31. *Ibid.,* Verse 8. [↑](#footnote-ref-31)
32. Above, 16:1. [↑](#footnote-ref-32)
33. Numbers 33:12-14. [↑](#footnote-ref-33)
34. Verse 2. [↑](#footnote-ref-34)
35. Such as above, 16:2. [↑](#footnote-ref-35)
36. Verse 2. [↑](#footnote-ref-36)
37. See Psalms 78:30. [↑](#footnote-ref-37)
38. Further, Verse 7. [↑](#footnote-ref-38)
39. See Judges 8:3. [↑](#footnote-ref-39)
40. Verse 3. [↑](#footnote-ref-40)
41. Ibid. [↑](#footnote-ref-41)
42. Verse 4. [↑](#footnote-ref-42)
43. Numbers 33:14. [↑](#footnote-ref-43)
44. from: Smith’s Dictionary of the Bible by William Smith. [↑](#footnote-ref-44)
45. Targum Pseudo Jonathan for Bamidbar (Numbers) ) 21:1 [↑](#footnote-ref-45)
46. Bereshit (Genesis) 14:7 [↑](#footnote-ref-46)
47. Bamidbar (Numbers) 20:12-14, 20:24, Bamidbar (Numbers) 27:14, and Devarim (Deuteronomy) 32:51 [↑](#footnote-ref-47)
48. Bamidbar (Numbers) 20:1 [↑](#footnote-ref-48)
49. Shemot (Exodus) 17:1 [↑](#footnote-ref-49)
50. The Egyptians saw that Israel's saviour would be punished through water; so Pharaoh arose and decreed, Every son that is born ye shall cast into the river. After they had thrown Moshe [into the water], they said: ‘We do not see that sign any longer’; they thereupon rescinded their decree. But they knew not that he was to be punished through the water of Meribah. - Sotah 12b [↑](#footnote-ref-50)
51. Shemot (Exodus) 17:6 [↑](#footnote-ref-51)
52. Bechorot 5b [↑](#footnote-ref-52)
53. "waters of contention" [↑](#footnote-ref-53)
54. Our Hakhamim maintain the actual test at Massah was that the Israelites, in effect, said to G-d: If You give us water, we will follow You. If not, we are free to leave You. - Midrash Rabbah - Exodus 26:2 [↑](#footnote-ref-54)
55. Shemot (Exodus) 17:7, Devarim (Deuteronomy) 33:8, Tehillim (Psalms) 81:8, Tehillim (Psalms) 95:8, Tehillim (Psalms) 106:32. [↑](#footnote-ref-55)
56. Shemot (Exodus) 17:8 [↑](#footnote-ref-56)
57. Bechorot 5b [↑](#footnote-ref-57)
58. Shemot (Exodus) 17:6 [↑](#footnote-ref-58)
59. the “Bobover Rebbe” [↑](#footnote-ref-59)
60. Likkutei Kerem Shlomo Vol. I [↑](#footnote-ref-60)
61. Abarbanel [↑](#footnote-ref-61)
62. Our verbal tally with the Torah portion; Bless / Blessed / Kneel - ברך, Strong’s number 01288. [↑](#footnote-ref-62)
63. Cf. B’resheet 1:6 [↑](#footnote-ref-63)