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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2015**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2015**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Tebet 19, 5775 – Jan 09/10, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Jan 09 2015 – Candles at 5:35 PM  Sat. Jan 10 2015 – Habdalah 6:35 PM | **Austin & Conroe, TX, U.S.**  Fri. Jan 09 2015 – Candles at 5:30 PM  Sat. Jan 10 2015 – Habdalah 6:27 PM | **Brisbane, Australia**  Fri. Jan 09 2015 – Candles at 6:30 PM  Sat. Jan 10 2015 – Habdalah 7:27 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Jan 09 2015 – Candles at 5:29 PM  Sat. Jan 10 2015 – Habdalah 6:29 PM | **Everett, WA. U.S.**  Fri. Jan 09 2015 – Candles at 4:18 PM  Sat. Jan 10 2015 – Habdalah 5:29 PM | **Manila & Cebu, Philippines**  Fri. Jan 09 2015 – Candles at 5:24 PM  Sat. Jan 10 2015 – Habdalah 6:17 PM |
| **Miami, FL, U.S.**  Fri. Jan 09 2015 – Candles at 5:29 PM  Sat. Jan 10 2015 – Habdalah 6:24 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Jan 09 2015 – Candles at 4:37 PM  Sat. Jan 10 2015 – Habdalah 5:38 PM | **Olympia, WA, U.S.**  Fri. Jan 09 2015 – Candles at 4:24 PM  Sat. Jan 10 2015 – Habdalah 5:34 PM |
| **San Antonio, TX, U.S.**  Fri. Jan 09 2015 – Candles at 5:35 PM  Sat. Jan 10 2015 – Habdalah 6:32 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Jan 09 2015 – Candles at 4:14 PM  Sat. Jan 10 2015 – Habdalah 5:21 PM | **Singapore, Singapore**  Fri. Jan 09 2015 – Candles at 6:55 PM  Sat. Jan 10 2015 – Habdalah 7:47 PM |
| **St. Louis, MO, U.S.**  Fri. Jan 09 2015 – Candles at 4:40 PM  Sat. Jan 10 2015 – Habdalah 5:49 PM | **Tacoma, WA, U.S.**  Fri. Jan 09 2015 – Candles at 4:21 PM  Sat. Jan 10 2015 – Habdalah 5:31 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

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

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

Her Excellency Giberet Whitney Mathison

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

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

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

**Shabbat “UMiq’neh Rav” – “And cattle many”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וּמִקְנֶה רַב** |  |  |
| **“UMiq’neh Rav”** | Reader 1 – B’Midbar 32:1-4 | Reader 1 – B’Midbar 33:1-3 |
| **“And cattle many”** | Reader 2 – B’Midbar 32:5-15 | Reader 2 – B’Midbar 33:4-6 |
| **“Y muchísimo ganado”** | Reader 3 – B’Midbar 32:16-19 | Reader 3 – B’Midbar 33:7-9 |
| B’Midbar (Num.) 32:1-42 | Reader 4 – B’Midbar 32:20-24 |  |
| Ashlamatah: Josh. 22:8-12,  21-24, 26-27, 29 | Reader 5 – B’Midbar 32:25-27 |  |
|  | Reader 6 – B’Midbar 32:28-32 | Reader 1 – B’Midbar 33:1-3 |
| Psalm 106:13-18 | Reader 7 – B’Midbar 32:33-42 | Reader 2 – B’Midbar 33:4-6 |
|  | Maftir: B’Midbar 32:40-42 | Reader 3 – B’Midbar 33:7-9 |
| N.C.: Mordechai 13:21-23;  Lk 17:22-37; Rom. 7:21-25 | - Josh. 22:8-12, 21-24,  26-27, 29 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when 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!**

**Contents of the Torah Seder**

* Tribes Remaining East of the Jordan – Numbers 32:1-42

**Reading Assignment:**

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

By: Rabbi Yitzchaq Magriso

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

Vol. 14 – “Numbers – II – Final Wonderings,” pp. pp. 366-387.

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) ‎‎32:1-42**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. The descendants of Reuben and Gad had **an abundance of livestock very numerous** and they saw the land of Jazer and the land of Gilead, and behold, the place was a place for livestock. | 1. Now the sons of Reuben and of Gad possessed **much cattle**, exceeding much: and they surveyed the land of Mikvar and of Gilead, and, behold, it was a region suitable for cattle folds. |
| 2. The descendants of Gad and the descendants of Reuben came, and they spoke to Moses and to Eleazar the kohen and to the princes of the community, saying, | 2. And the sons of Gad and Reuben came and spoke to Mosheh, Elazar, and the princes of the congregation, saying: |
| 3. "Ataroth, Dibon, Jazer, and Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon, | 3. Makelta, Madbeshta, Mikvar, Beth Nimre, Beth Hoshbane, Maalath Meda, Shiran, Beth Kebureth, de Moshe, and Behon, |
| 4. the land that the Lord struck down before the congregation of Israel is a land for livestock, and your servants have livestock." | 4. the land which the LORD has subdued, and whose inhabitants he has smitten before the congregation of Israel, is a land suitable for cattle, and your servants have cattle. |
| 5. They said, "If it pleases you, let this land be given to your servants as a heritage; do not take us across the Jordan." | 5. They said therefore, If we have found grace before you, let this land be given to your servants for a possession, and let us not pass over Jordan. |
| 6. [Thereupon,] Moses said to the descendants of Gad and the descendants of Reuben, "Shall your brethren go to war while you stay here? | 6. But Mosheh said to the sons of Gad and Reuben, Will your brethren go to the war, and you sit down here? |
| 7. Why do you discourage the children of Israel from crossing over to the land which the Lord has given them? | 7. And why should you enfeeble the will of the sons of Israel from going over to the land which the LORD has given to them? |
| 8. This is what your fathers did when I sent them from Kadesh barnea to explore the Land. | 8. So did your fathers when I sent them from Rekem Giah to survey the land: |
| 9. They went up to the Valley of Eshkol and saw the land, and they discouraged the children of Israel from crossing into the land which the Lord has given them. | 9. they went up to the brook of Ethkela, and saw the land, but enfeebled the will of Israel's heart, that they would not enter into the land which the LORD had given to them. |
| 10. The anger of the Lord flared on that day, and He swore, saying, | 10. And the anger of the LORD was that day moved, and He swore, saying |
| 11. 'None of the men from the age of twenty years and over who came out of Egypt will see the land that I swore to Abraham, to Isaac, and to Jacob, for they did not follow Me wholeheartedly, | 11. These men who came out of Mizraim from twenty years old and upward will not see the land which I covenanted to Abraham, Izhak, and Jakob, because they have not fully (walked) according to My fear; |
| 12. except for Caleb the son of Jephunneh the Kenizite and Joshua the son of Nun, for they followed the Lord wholeheartedly.' | 12. except Kaleb bar Jephunneh the Kenezite, and Jehoshua bar Nun, for they have fully (walked) after the fear of the LORD. |
| 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. | 13. And the anger of the LORD was moved against Israel, and He made them wander in the wilderness forty years, until all that generation which did evil before the LORD was consumed. |
| 14. And behold, you have now risen in place of your fathers as a society of sinful people, to add to the wrathful anger of the Lord against Israel. | 14. And, behold, you are risen up after your fathers, disciples of wicked men, to increase yet the anger of the LORD against Israel. |
| 15. If you turn away from following Him, He will leave you in the desert again, and you will destroy this entire people." | 15. For if you go back from fearing Him, He will still make them abide in the wilderness, and so will you destroy all this people. |
| 16. They approached him and said, "We will build sheepfolds for our livestock here and cities for our children. | 16. And they drew near to him, and said, We will build sheepfolds for our flocks, and towns for our families; |
| 17. We will then arm ourselves quickly [and go] before the children of Israel until we have brought them to their place. Our children will reside in the fortified cities on account of the inhabitants of the land. | 17. but we will go armed among the sons of Israel until we have brought them into their place: but our families will dwell in towns defended against the inhabitants of the land. |
| 18. **We shall not return to our homes until each of the children of Israel has taken possession of his inheritance**. | 18. **We will not return to our homes until the sons of Israel possess everyone his inheritance**. |
| 19. For we will not inherit with them on the other side of the Jordan and beyond, because our inheritance has come to us on the east bank of the Jordan." | 19. For we will not inherit with them over the Jordan and beyond; for our inheritance comes to us beyond Jordan eastward. |
| 20. Moses said to them, "If you do this thing, if you arm yourselves for battle before the Lord, | 20. And Mosheh said to them, If you will perform this thing; if you will go forth armed before the people of the LORD to the war, |
| 21. and your armed force crosses the Jordan before the Lord until He has driven out His enemies before Him, | 21. if some of you armed will pass over Jordan before the LORD's people to go on with the war until He has driven out the enemy before Him, |
| 22. and the Land will be conquered before the Lord, afterwards you may return, and you shall be freed [of your obligation] from the Lord and from Israel, and this land will become your heritage before the Lord. | 22. and the land be subdued before the people of the LORD, then afterwards you will return, and be acquitted before the LORD and by Israel; and this land will be yours for an inheritance before the LORD. |
| 23. But, if you do not do so, behold, you will have sinned against the Lord, and be aware of your sin which will find you. | 23. But if you will not perform this, behold, you will have sinned before the LORD your God, and know that your sin will meet you. |
| 24. So build yourselves cities for your children and enclosures for your sheep, and what has proceeded from your mouth you shall do." | 24. Build (then) cities for your little ones and folds for your sheep, and do that which has proceeded from your mouth. |
| 25. The descendants of Gad and the descendants of Reuben spoke to Moses, saying, **"Your servants will do as my master commands.** | 25. And the sons of Gad and Reuben spoke to Mosheh with one consent, saying, **Your servants will do whatever my lord has commanded**: |
| 26. Our children and our wives, our livestock and our cattle will remain there, in the cities of Gilead. | 26. our children, wives, flocks, and all our cattle will be here in the cities of Gilead; |
| 27. But your servants will cross over all who are armed for combat before the Lord, for the battle, as my master has spoken." | 27. but your servants will go over, every one armed for the host, before the people of the LORD to the war, as my lord has said. |
| 28. Moses commanded Eleazar the kohen and Joshua the son of Nun and all the paternal heads of the tribes of the children of Israel concerning them. | 28. And Mosheh commanded concerning them Elazar the priest, and Jehoshua bar Nun, and the heads of the tribes of the Bene Yisrael, |
| 29. Moses said to them, "If the descendants of Gad and Reuben cross the Jordan with you before the Lord, and the Land is conquered before you, you shall give them the land of Gilead as a heritage. | 29. and said to them: If the sons of Gad and of Reuben go over the Jordan with you, every one armed for the war, before the people of the LORD, and the land be subdued before you, then will you give to them the land of Gilead for a possession. |
| 30, But if they do not cross over with you armed [for battle], they shall receive a possession among you in the land of Canaan." | 30. But if they will not pass over armed with you, then they will receive an inheritance among you in the land of Kenaan. |
| 31. The descendants of Gad and the descendants of Reuben answered, saying, "**We shall do as the Lord has spoken to your servants.** | 31. But the sons of Gad and Reuben answered and said: **Whatsoever the LORD has spoken to your servants so will we do**. |
| 32. We shall cross over in an armed force before the Lord to the land of Canaan, and then we shall have the possession of our inheritance on this side of the Jordan." | 32. We will go over armed before the LORD's people into the land of Kenaan, that our inheritance may be on this side the Jordan. |
| 33. Moses gave the descendants of Gad and the descendants of Reuben and half the tribe of Manasseh the son of Joseph, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan the land together with its cities within borders, the cities of the surrounding territory. | 33. And Mosheh gave to them, the sons of Gad and of Reuben, and to the half tribe of Menasheh bar Joseph, the kingdom. of Sihon king of the Amoraee, and the kingdom of Og king of Mathnan, the land with its cities by the limits of the cities of the land round about. |
| 34. The descendants of Gad built Dibon, Ataroth, and Aroer. | 34. And the sons of Gad built (rebuilt) Madbashta and Maklalta and Lechaiath, |
| 35. And Atroth Shophan, Jazer, and Jogbehah. | 35. and Maklelath, Shophena, and Mikvar Geramatha, |
| 36. And Beth Nimrah and Beth Haran, fortified cities and sheepfolds. | 36. and the strong city of Beth Nimrin, and Beth Haran, fenced cities (with) folds for sheep. |
| 37. The descendants of Reuben built Heshbon, Elealeh, and Kirjathaim. | 37. And the sons of Reuben built (rebuilt) Beth Heshbon and Mahalath Mera, and the city of the two streets paved with marble which is Beresha, |
| 38. And Nebo and Baal Meon, their names having been changed, and Sibmah. | 38. and the place of the sepulchre of Mosheh, and (rebuilt) the city of Balak, destroying out of it the idol of Peor, in the house of his high places, and the city whose walls surrounded it, inscribed with the names of his heroes, and Shiran. And after they had built them they called their names after the names of the men who had built them. |
| 39. The children of Machir the son of Manasseh went to Gilead and conquered it, driving out the Amorites who were there. | 39. And the sons of Makir bar Menasheh went to Gilead and subdued it, and drove out the Amoraee who were therein. |
| 40. Moses gave Gilead to Machir the son of Manasseh, and he settled in it. | 40. And Mosheh gave Gilead to Makir bar Menasheh, and he dwelt in it. |
| 41. Jair the son of Manasseh went and conquered their hamlets, and called them the hamlets of Jair. | 41. And Jair bar Menasheh went and subdued their villages, and called them the villages of Jair. |
| 42. Nobah went and conquered Kenath and its surrounding villages, and called it Nobah, after his name. | 42. And Nobach went and subdued Kenath and its villages, and called it Nobach, after his own name. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary on: B’midbar (Numbers) ‎‎32:1-42**

**3 Ataroth, Dibon...** They were [part] of the land belonging to Sihon and Og.

**6 Shall your brethren** This [’hey’] denotes a question.

**7 Why do you discourage** You turn aside and dissuade their hearts from crossing, for they will think that you are afraid to cross because of the war and the strength of the cities and the people.

**8 from Kadesh-barnea** This was its name; there were two places called Kadesh [one Kadesh-barnea and one Kadesh unmodified].

**12 The Kenizite** He [Caleb] was the stepson of Kenaz, to whom Caleb’s mother bore Othniel [see Jud. 3:9].-[Sotah 11b]

**13 He made them wander** He moved them about from place to place, as in נָע וָנָד “a wanderer and an exile” (Gen. 4:12).

**14 to add** - לִסְפּוֹת like “add (סְפוּ) year to year” (Isa. 29:1), and “add (סְפוּ) your burnt offerings” (Jer. 7:21); it denotes addition.

**16 We shall build sheepfolds for our livestock here** They were more concerned about their possessions than about their sons and daughters, since they mentioned their livestock before [mentioning] their children. Moses said to them, “Not so! Treat the fundamental as a fundamental, and the matter of secondary importance as a matter of secondary importance. First ‘build cities for your children,’ and afterwards 'enclosures for your sheep’” (verse 24) -[Mid. Tanchuma Mattoth 7]

**17 We will then arm ourselves quickly** We will speedily arm ourselves, as in, “the booty speeds, the spoil hastens (חָשׁ) ” (Isa. 8: 3); “Let Him hurry, let Him hasten (יָחִישָׁה) ” (ibid. 5:19).

**before the children of Israel** At the head of the troops, because they were mighty warriors, for concerning Gad it says, “tearing the arm [of his prey, together] with the head” (Deut. 33:20). Moses too, explained this to them a second time in [the portion of] Eleh Hadevarim ; “And I commanded you at that time saying, "... pass over, armed, before your brothers, the children of Israel, all who are warriors” (ibid. 3:18), and concerning Jericho it is written, “the armed force went ahead of them” (Josh. 6:13). These were [the tribes of] Gad and Reuben, who were fulfilling their condition.

**Our children will reside** while we are still with our brethren.

**in the fortified cities** which we shall build now.

**19 on the other side of the Jordan and beyond** On the western bank.

**for our inheritance has come to us** We have already received it on the eastern side.

**24 for your sheep** Heb. לְצֽנַאֲכֶם . This word is cognate with, “Flocks (צֽנֶה) and cattle, all of them” (Ps. 8:8), in which there is no א separating the נ from the צ . The א that appears here after the נ [in the word לְצֽנַאֲכֶם is in place of the ה in the word צֽנֶה . I learned this from the commentary of R. Moshe Hadarshan [the preacher].

**and what has proceeded from your mouth you shall do** for the sake of the Most High [God], for you have undertaken to cross over for battle until [the completion of] conquest and the apportionment [of the Land]. Moses had asked of them only “and... will be conquered before the Lord, afterwards you may return,” (verse 22), but they undertook, “until... has taken possession” (verse 18). Thus, they added that they would remain seven years while it was divided, and indeed they did so (see Josh. 22).

**25 The descendants of Gad spoke** Heb. וַיּֽאמֶר [in the singular form, indicating that] they all [spoke] as one person.-[Jonathan ben Uzziel]

**28 commanded… concerning them** Heb. לָהֶם , like עֲלֵיהֶם , concerning them, and concerning [the fulfillment of] their condition, he appointed Eleazar and Joshua, as in, “the Lord will fight for you (לָכֶם) ” (Exod. 14:14) [not “to you”].

**32 and then we shall have the possession of our inheritance** That is to say, the possession of our inheritance on this side [of the Jordan] will be in our hands and under our ownership.

**36 fortified cities and sheepfolds** This last part of the verse relates to the beginning of the passage, “The descendants of Gad built” these cities as fortified cities and sheepfolds.

**38 Nebo and Baal-Meon,** their names having been changed Nebo and Baal Meon were names of pagan deities, and the Amorites named their towns after their deities, and the descendants of Reuben changed their names to other names. This is the meaning of "their names having been changed"—Nebo and Baal-Meon, changed to another name.

**and Sibmah** They built Sibmah, which is identical with Sebam mentioned earlier (verse 3).

**39 driving out** As the Targum [Onkelos] renders, וְתָרִיךְ , and drove out, for the word רִישׁ can be used in two [different] ways, in the sense of יְרוּשָׁה , ‘inheritance,’ or in the sense of הוֹרָשָׁה ‘driving out,’ meaning to expel or oust.-[Machbereth Menachem p. 167]

**41 their hamlets** Heb. חַוֹתֵיהֶם , [Onkelos renders,] כַּפְרָנֵיהוֹן , their hamlets.

**and called them the hamlets of Jair** Since he had no children, he named them after himself, as a memorial.

**42 and called it Nobah** Heb. לָה . [The ‘hey’ in] לָה is not a ‘mappik’ [aspirate ‘hey’ since there is no dot in the] ה [thus indicating that it is silent, contrary to the general rule]. I saw in the commentary of R. Moshe Hadarshan [as follows]: Since this name did not remain permanently, it is [a] silent [letter], so that it [the word לָה ] can be expounded as לֹא , ‘not.’ But I wonder how he would expound two words similar to this, namely, “Boaz said to her (לָה) ” (Ruth 2:14); “to build her (לָה) a house” (Zech. 5:11).

**Ketubim: Psalm 106:13-18**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Hallelujah. Give thanks to the Lord for He is good, for His kindness is forever. | 1. Hallelujah! Give thanks in the presence of the LORD, for He is good, for His goodness is forever. |
| 2. Who can narrate the mighty deeds of the Lord? [Who] can make heard all His praise? | 2. Who is able to utter the might of the LORD? Who is allowed to proclaim all His praises? |
| 3. Fortunate are those who keep justice, who perform righteousness at all times. | 3. Happy are they who observe judgment, those who do righteousness/generosity at every time. |
| 4. Remember me, O Lord, when You favor Your people; be mindful of me with Your salvation. | 4. Remember me, O LORD, with good will toward Your people; call me to mind with Your redemption (Hebrew: **פָּקְדֵנִי, בִּישׁוּעָתֶךָ** – **Paq’deni BiShuatekha** – lit. “appoint me to Your Yeshua (salvation)”. |
| 5. To see the goodness of Your chosen ones, to rejoice with the joy of Your nation, to boast with Your inheritance. | 5. To look on the plenty of Your chosen ones; to rejoice in the joy of Your people; to join in praise with Your inheritance. |
| 6. We sinned with our forefathers; we committed iniquity and wickedness. | 6. We have sinned, along with our fathers; we have committed iniquity, acted wickedly. |
| 7. Our forefathers in Egypt did not understand Your wonders; they did not remember Your manifold deeds of kindness, and they were rebellious by the sea, by the Sea of Reeds. | 7. Our fathers in Egypt paid no heed to Your wonders; they did not call to mind Your great goodness; and they rebelled against Your word by the sea, at the sea of Reeds. |
| 8. And He saved them for His name's sake, to make known His might. | 8. And He redeemed them for His name's sake, to make known His might. |
| 9. And He rebuked the Sea of Reeds, and it dried up, and He led them in the depths as [in] a desert. | 9. And He rebuked the sea of Reeds, and it dried up; and He conducted them through the deeps, as in the wilderness. |
| 10. He saved them from the hand of the enemy, and He redeemed them from the hand of the foe. | 10. And He redeemed them from the power of the foe; and He redeemed them from the power of the enemies. |
| 11. And the water covered their adversaries; not one of them survived. | 11. And the waters covered their oppressors; not one of them was left. |
| 12. And they believed His words; they sang His praise. | 12. And they believed in the name of His word; they sang His praise. |
| 13. **Quickly, they forgot His deeds**; **they did not await His counsel.** | 13. **They quickly forgot His deeds**; **they did not wait for His counsel.** |
| 14. **They craved a lust in the desert**, and they tried God in the wasteland. | 14. **And they made a request and tested God** in the place of desolation. |
| 15. He gave them their request, but He sent emaciation into their soul. | 15. And He gave them their request, and sent leanness into their souls. |
| 16. They angered Moses in the camp, Aaron, the holy man of the Lord. | 16. And they were jealous of Moses in the camp, of Aaron, the holy one of the LORD. |
| 17. The **earth** opened up and swallowed Dathan and covered the congregation of Abiram. | 17. The **earth** opened up and swallowed Dathan, and covered the company of Abiram. |
| 18. And **fire** burned in their congregation; a flame burned the wicked. | 18. And **fire** burned in their company; flame will kindle the wicked. |
|  |  |

**Rashi’s Commentary for: Psalm 106:13-18**

**13 they did not await His counsel** They did not hope for Him.

**14 They craved a lust** (Num. 11:4) “Who will give us meat to eat?”

**15 but He sent emaciation into their soul** (Num. 11:33) “and the Lord’s wrath was kindled against the people.”

**16 They angered Moses** Heb. ויקנאו . In the desert they angered him, like (Deut. 32:21): “They angered Me (קנאוני) with a no-god.” I found this.

**17 The earth opened up, etc. It appears that [the Psalmist] bestowed honor upon the sons of Korah [by refraining] from mentioning their father. He attributed the sin to Dathan and Abiram.**

**18 And fire burned** (Num. 16:35) **“and consumed the two hundred and fifty men who burnt the incense.”**

**Meditation from the Psalms**

**Psalms ‎‎106:13-18**

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

For continuity I am repeating my intro from last week.

The preceding composition, Psalms 105, described the extensive wonders with which God mercifully redeemed our forefathers from Egypt. This psalm resumes the narrative and relates how God miraculously sustained the Jews as they wandered in the wilderness for forty years. Then HaShem led the Israelites into the land of Canaan and empowered them to conquer their adversaries despite overwhelming odds. Throughout these great historic periods, HaShem repeatedly performed so many wonders that the Psalmist exclaims (verse 2), who can express the mighty acts of HaShem**?** Who can declare all of His praise?[[1]](#footnote-1)

However, even while God was displaying unprecedented kindness to Israel, the Israelites were negligent in their duties toward God, and they failed to appreciate His wonders. Indeed, they defied God’s representative, Moshe, and rebelled against his commands. This defiance initiated the spiritual and moral decline which eventually led to the Jew’s exile from the Holy Land.[[2]](#footnote-2)

The Psalmist completes his description of Israel’s infidelity and exile with a prayer for redemption (verse 47),Save us HaShem**,** our God, and gather us from among the peoples, to thank Your Holy Name and to glory in Your praise!

This psalm concludes the fourthBook of Tehillim with the declaration*,*blessed is HaShem, the God of Israel, from This World to the World to Come, and let the entire nation say, “Amen!” Praise God![[3]](#footnote-3)

Last Shabbat David spoke about the plagues and the redemption it brought. This week we descend from the high praise we sang at the shore of the far end of the Reed Sea to utter forgetfulness of those great miracles. This Shabbat we see the beginnings of the consequences that HaShem brought about as we “waited not for His counsel”.[[4]](#footnote-4) Our verbal tally is found in the following pasuk:

***Tehillim (Psalms) 106:17*** *The earth* (ארץ)[[5]](#footnote-5) *opened and swallowed up Dathan, and covered the company of Abiram.* ***18****And a fire was kindled in their company; the flame burned up the wicked.[[6]](#footnote-6)*

After his unsuccessful talk with Qorach, Moshe sent for Dathan and Abiram, ringleaders of the rebellion among the non-Levites. However, they replied with their usual arrogance:[[7]](#footnote-7) ""We will not go up. Is it not enough that you have brought us out of a land flowing with milk and honey to kill us in the desert, that you should also exercise authority over us? “Moshe was deeply hurt by this venomous attack upon his leadership, and he prayed to G-d to expose the wickedness of these people before the entire congregation of Israel.

The next morning Qorach's associates appeared before the Tabernacle with censers, as Moshe had told them to do. With them came the entire community whom Qorach had called to witness the proceedings. Then G-d told Moshe to order the children of Israel to separate themselves from Qorach and his associates, and everything that belonged to them, for fear that they share the rebels' fate. Again Moshe and the Elders approached Dathan and Abiram in a last minute effort to induce them to repent of their sin. However, it was in vain, and Moshe ordered the rest of the people to depart from the tents of Dathan and Abiram. The people obeyed. Dathan and Abiram and their families stood in front of their tents, and in a defiant mood continued to abuse Moshe.

Gravely, Moshe told the children of Israel:[[8]](#footnote-8) "With this you shall know that HaShem sent me to do all these deeds, for I did not devise them myself. If these men die as all men die and the fate of all men will be visited upon them, then the Lord has not sent me. But if HaShem creates a creation, and the earth opens its mouth and swallows them and all that is theirs, and they descend alive into the grave, you will know that these men have provoked HaShem." Hardly had Moshe finished speaking, when the earth cleft asunder, and swallowed Qorach and his associates with their families and belongings. They were buried alive and perished by a terrible death that made the people who stood nearby flee in terror. The next instant a fire from heaven devoured the 250 men who had dared to contest Aaron's priestly authority by offering incense.

This is the scene that our psalm wishes to elicit.

Our psalm juxtaposes the judgment of Dathan and Abiram with the effects of the earth opening up and a fire that destroyed those in their company. In this study I would like to learn about *fire* as it is used and applied in the Torah. HaShem’s word teaches us a great deal about fire. It is used in sacrifices, in the judgment of the wicked, and in the vindication of the righteous. Fire is the means by which HaShem will renew the earth (the re*new*ed earth). Fire isoften used to describe Divine revelation. This will help us to understand why fire is present when HaShem, His Torah, and His Mashiach are communicating. As we explore this idea, we need to note that there are underlying reasons why fire is used as opposed to some other medium, for Divine communication. To begin this study we need to understand what the Torah teaches about HaShem and fire. In the process we will discover something interesting about the meaning of the fire that consumed the followers of Qorach. See if you can ‘see’ this interesting aspect of fire.

Our sages have a general rule: In order to ascertain a word’s importance one must retreat to its first appearance in the Torah and examine it in its original context. The context of the first use of a word in the Torah gives us the word’s essential meaning. The first use of *aish* - אש, the Hebrew word for *fire* is found in:

***Beresheet (Genesis) 15:17*** *And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning* (aish) *lamp that passed between those pieces. 18 In the same day HaShem made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.*

This first use of the Hebrew word for fire (aish אש) teaches us that its essence is related to HaShem, who used the fire to communicate His presence and His desire to make a unilateral covenant with Avraham. The Torah indicates that, not only does fire represent HaShem, but that in some way HaShem is fire:

***Devarim (Deuteronomy) 4:24*** *For HaShem thy God is a consuming fire, even a jealous God.*

***Bereans (Hebrews) 12:29*** *For our God is a consuming fire.*

Throughout the scriptures we will find that HaShem is *fire*. He is not spirit (air), He is not dust (man), and He is not water (Torah). HaShem is *FIRE*! The bottom line: HaShem is a consuming fire!

HaShem used a different kind of fire to represent His presence when He spoke to Moshe:

***Shemot (Exodus) 3:1-3*** *Now Moshe was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the desert and came to Horeb, the mountain of God. There the angel of HaShem appeared to him in flames of fire from within a bush. Moshe saw that though the bush was on fire it did not burn up. So Moshe thought, “I will go over and see this strange sight--why the bush does not burn up.”*

HaShem appears to Moshe in the midst of fire! HaShem used the fire to communicate His presence and to attract Moshe’s attention. Notice that as HaShem meets the righteous/generous that the flame does not consume. This same phenomenon of fire that does not consume happened every day for forty years, to drive home a similar lesson to the Bne Yisrael:

***Shemot (Exodus) 13:21*** *And HaShem went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:*

In this unusual display HaShem is relating to the day as a cloud and to the night as fire.

In this next passage HaShem is going to again appear as fire coming down on Mount Sinai:

***Shemot (Exodus) 19:14-18*** *After Moshe had gone down the mountain to the people, he consecrated them, and they washed their clothes. Then he said to the people, “Prepare yourselves for the third day. Abstain from sexual relations.” On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled. Then Moshe led the people out of the camp to meet with God, and they stood at the foot of the mountain. Mount Sinai was covered with smoke, because HaShem descended on it in fire. The smoke billowed up from it like smoke from a furnace, the whole mountain trembled violently,*

When HaShem spoke out of the fire it was literally “face to face”:

***Devarim (Deuteronomy) 5:2-5*** *HaShem our God made a covenant with us at Horeb. It was not with our fathers that HaShem made this covenant, but with us, with all of us who are alive here today. HaShem spoke to you face to face out of the fire on the mountain. (At that time I stood between HaShem and you to declare to you the word of HaShem, because you were afraid of the fire and did not go up the mountain.) And he said:*

This appearance of HaShem was unusual in that HaShem’s people saw HaShem as fire and lived!

***Devarim (Deuteronomy) 4:31-36*** *For HaShem your God is a merciful God; he will not abandon or destroy you or forget the covenant with your forefathers, which he confirmed to them by oath. Ask now about the former days, long before your time, from the day God created man on the earth; ask from one end of the heavens to the other. Has anything so great as this ever happened, or has anything like it ever been heard of? Has any other people heard the voice of God speaking out of fire, as you have, and lived? Has any god ever tried to take for himself one nation out of another nation, by testings, by miraculous signs and wonders, by war, by a mighty hand and an outstretched arm, or by great and awesome deeds, like all the things HaShem your God did for you in Egypt before your very eyes? You were shown these things so that you might know that HaShem is God; besides him there is no other. From heaven he made you hear his voice to discipline you. On earth he showed you his great fire, and you heard his words from out of the fire.*

HaShem’s presence over the Tabernacle was like a cloud by day and like fire in the cloud by night:

***Shemot (Exodus) 40:34-38*** *Then the cloud covered the Tent of Meeting, and the glory of HaShem filled the tabernacle. Moshe could not enter the Tent of Meeting because the cloud had settled upon it, and the glory of HaShem filled the tabernacle. In all the travels of the Israelites, whenever the cloud lifted from above the tabernacle, they would set out; But if the cloud did not lift, they did not set out--until the day it lifted. So the cloud of HaShem was over the tabernacle by day, and fire was in the cloud by night, in the sight of all the house of Israel during all their travels.*

HaShem demonstrated His presence when he kept the menorah burning for eight days during the Maccabee’s Chanukah. This same kind of miracle was evident in the burning of the western lamp of the menorah, during Temple times.

***Menachoth 86b*** *Without the veil of the testimony in the tent of meeting. It is a testimony to mankind that the Divine Presence rests in Israel. For how can you say He is in need of light, when the whole of the forty years that the Israelites travelled in the wilderness they travelled only by His light! But it is a testimony to mankind that the Divine Presence rests in Israel. What is the testimony? Rab said, It was the western lamp [of the candlestick] into which the same quantity of oil was poured as into the others, yet he kindled the others from it and ended with it.*

The Gemara tells us that when HaShem was pleased with the actions of His nation, one of the seven lamps of the Menorah would miraculously burn for twenty-four hours, instead of the normal twelve hours, in order to demonstrate that HaShem’s Divine Presence dwelled among His people. The fire of the Menorah would make clear to all that the figurative “fire of HaShem” rested with His people. Similarly, the incessant burning of the Menorah after the victory against the Greeks was meant to demonstrate that HaShem’s presence, that dwellt with the Jews, brought about the victory.

In this next passage two righteous men got a little too close to HaShem.

***Vayikra (Leviticus) 9:22 - 10:2*** *Then Aaron lifted his hands toward the people and blessed them. And having sacrificed the sin offering, the burnt offering and the fellowship offering, he stepped down. Moshe and Aaron then went into the Tent of Meeting. When they came out, they blessed the people; and the glory of HaShem appeared to all the people. Fire came out from the presence of HaShem and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown. Aaron’s sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before HaShem, contrary to his command. So fire came out from the presence of HaShem and consumed them, and they died before HaShem.*

Nadab and Abihu were consumed by a fire that entered through the nose. Since the soul entered the body through the nose. Thus Nadab’s and Abihu’s souls were burned and their bodies were left perfectly intact. HaShem is fire and one who brings his soul closer than it can handle gets devoured by this mighty blaze.

Here we again see the consuming fire:

***Bamidbar (Numbers) 11:1-3*** *Now the people complained about their hardships in the hearing of HaShem, and when he heard them his anger was aroused. Then fire from HaShem burned among them and consumed some of the outskirts of the camp. When the people cried out to Moshe, he prayed to HaShem and the fire died down. So that place was called Taberah, because fire from HaShem had burned among them.*

The ones on the outskirts of the camp are those who are weak in their relationship with HaShem and deficient in their study of Torah. They were righteous men who were prone to question the judgments of HaShem.

***Bamidbar (Numbers) 16:28-35*** *Then Moshe said, “This is how you will know that HaShem has sent me to do all these things and that it was not my idea: If these men die a natural death and experience only what usually happens to men, then HaShem has not sent me. But if HaShem brings about something totally new, and the earth opens its mouth and swallows them, with everything that belongs to them, and they go down alive into the grave, then you will know that these men have treated HaShem with contempt.” As soon as he finished saying all this, the ground under them split apart And the earth opened its mouth and swallowed them, with their households and all Qorach’s men and all their possessions. They went down alive into the grave, with everything they owned; the earth closed over them, and they perished and were gone from the community. At their cries, all the Israelites around them fled, shouting, “The earth is going to swallow us too!” And fire came out from HaShem and consumed the 250 men who were offering the incense.*

HaShem will consume with fire those who transgress, while protecting the righteous/generous from the destructive part:

***Devarim (Deuteronomy) 9:1-5*** *Hear, O Israel. You are now about to cross the Jordan to go in and dispossess nations greater and stronger than you, with large cities that have walls up to the sky. The people are strong and tall--Anakites! You know about them and have heard it said: “Who can stand up against the Anakites?” But be assured today that HaShem your God is the one who goes across ahead of you like a devouring fire. He will destroy them; he will subdue them before you. And you will drive them out and annihilate them quickly, as HaShem has promised you. After HaShem your God has driven them out before you, do not say to yourself, “HaShem has brought me here to take possession of this land because of my righteousness.” No, it is on account of the wickedness of these nations that HaShem is going to drive them out before you. It is not because of your righteousness or your integrity that you are going in to take possession of their land; but on account of the wickedness of these nations, HaShem your God will drive them out before you, to accomplish what he swore to your fathers, to Abraham, Isaac and Jacob.*

The anger of HaShem was also manifested in the fire that consumed those who would molest His Prophet.

***II Melachim (Kings) 1:9-15*** *Then he sent to Elijah a captain with his company of fifty men. The captain went up to Elijah, who was sitting on the top of a hill, and said to him, “Man of God, the king says, ‘Come down!’” Elijah answered the captain, “If I am a man of God, may fire come down from heaven and consume you and your fifty men!” Then fire fell from heaven and consumed the captain and his men. At this the king sent to Elijah another captain with his fifty men. The captain said to him, “Man of God, this is what the king says, ‘Come down at once!’” “If I am a man of God,” Elijah replied, “may fire come down from heaven and consume you and your fifty men!” Then the fire of God fell from heaven and consumed him and his fifty men. So the king sent a third captain with his fifty men. This third captain went up and fell on his knees before Elijah. “Man of God,” he begged, “please have respect for my life and the lives of these fifty men, your servants! See, fire has fallen from heaven and consumed the first two captains and all their men. But now have respect for my life!” The angel of HaShem said to Elijah, “Go down with him; do not be afraid of him.” So Elijah got up and went down with him to the king.*

**The Torah is Mashiach and are like fire**

The Torah is like fire, as it is written:

***Devarim (Deuteronomy) 33:2*** *And he said, HaShem came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.*

***Yirmeyahu (Jeremiah) 23:29*** *Is not My word like fire.*

***Ta’anith 7a*** *Rabbah b. Hanah said: Why are the words of the Torah likened to fire, as it is said, Is not my word like as fire? saith the Lord?[[9]](#footnote-9) This is to teach you that just as fire does not ignite of itself so too the words of the Torah do not endure with him who studies alone.*

Just as it is impossible to grasp fire without garments, so is the Torah called fire, that one cannot take hold of it without a vessel. Therefore it needed to be clothed in garments and vessels. The Mechilta[[10]](#footnote-10) further expounds that because HaShem descended on Sinai in fire:

***Shemot (Exodus) 19:18*** *And mount Sinai was altogether on a smoke, because HaShem descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.*

This teaches us that the Torah is fire and from fire it was given, and was compared to fire. Like fire, if a person comes close to it, he is burned; if he goes far from it, he is cold; but rather one should warm himself near its brightness. The Midrash also equates Torah to fire:

***Midrash Rabbah - Deuteronomy III:12*** *Resh Lakish said: When Moshe wrote the law he acquired a lustrous appearance. How [did this come about]? Resh Lakish said: The scroll that was given to Moshe was made of a parchment of white fire, and was written upon with black fire and sealed with fire and was swathed with bands of fire, and whilst he was writing it he dried his pen on his hair, and as a result he acquired a lustrous appearance.*

***Midrash Tanchuma, Genesis 1*** *The Torah is written “black fire on white fire.”*

The Zohar echoes this understanding:

***Soncino Zohar, Shemot, Section 2, Page 84a*** *Said R. Hiya: ‘When the letters were engraved upon the two tablets of stone they were visible on both sides of the tablets. The tablets were of sapphire stone, and the letters were formed of white fire and covered again with black fire, and were engraved upon both sides.’*

Keep in mind that the Midrash and Zohar are not to be taken literally. Chazal have suggested several allusions for the black and white fire. One idea is that the black fire is the written Torah and the white fire is the oral Torah.

Mashiach’s appearance is like fire:

***Yehezekel (Ezekiel) 1:25-28*** *Then there came a voice from above the expanse over their heads as they stood with lowered wings. Above the expanse over their heads was what looked like a throne of sapphire, and high above on the throne was a figure like that of a man. I saw that from what appeared to be his waist up he looked like glowing metal, as if full of fire, and that from there down he looked like fire; and brilliant light surrounded him. Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the glory of HaShem. When I saw it, I fell facedown, and I heard the voice of one speaking.*

**Fire from heaven**

Fire from heaven (HaShem sent the fire from the rock) that consumes the offering on the altar is a recurring act in the Torah. It is first displayed in the days of the Judges when Gideon sought the presence of HaShem and requested Divine communication.

***Shoftim (Judges) 6:17-24*** *Gideon replied, “If now I have found favor in your eyes, give me a sign that it is really you talking to me. Please do not go away until I come back and bring my offering and set it before you.” And HaShem said, “I will wait until you return.” Gideon went in, prepared a young goat, and from an ephah of flour he made bread without yeast. Putting the meat in a basket and its broth in a pot, he brought them out and offered them to him under the oak. The angel of God said to him, “Take the meat and the unleavened bread, place them on this rock, and pour out the broth.” And Gideon did so. With the tip of the staff that was in his hand, the angel of HaShem touched the meat and the unleavened bread. Fire flared from the rock, consuming the meat and the bread. And the angel of HaShem disappeared. When Gideon realized that it was the angel of HaShem, he exclaimed, “Ah, Sovereign HaShem! I have seen the angel of HaShem face to face!” But HaShem said to him, “Peace! Do not be afraid. You are not going to die.” So Gideon built an altar to HaShem there and called it HaShem is Peace. To this day it stands in Ophrah of the Abiezrites.*

When Elijah confronted the priests of Baal, he requested that HaShem manifest His presence and communicate this presence to those who were seeking strange gods. HaShem answered Elijah with fire from heaven:

***I Melachim (Kings) 18:36-39*** *At the time of sacrifice, the prophet Elijah stepped forward and prayed: “HaShem, God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. Answer me, HaShem, answer me, so these people will know that you, HaShem, are God, and that you are turning their hearts back again.” Then the fire of HaShem fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench. When all the people saw this, they fell prostrate and cried, “HaShem--he is God! HaShem--he is God!”*

When Moshe finished erecting the Mishkan, fire came from heaven and consumed the offering, and lit the fire of the altar:

***Vayikra (Leviticus) 9:23-24*** *And Moshe and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of HaShem appeared unto all the people. 24 And there came a fire out from before HaShem, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.*

On the site where King Solomon would build David’s Temple, fire from heaven was manifested even before the Temple was built.

***I Divrei HaYamim (Chronicles) 21:22-27*** *David said to him, “Let me have the site of your threshing floor so I can build an altar to HaShem, that the plague on the people may be stopped. Sell it to me at the full price.” Araunah said to David, “Take it! Let my lord the king do whatever pleases him. Look, I will give the oxen for the burnt offerings, the threshing sledges for the wood, and the wheat for the grain offering. I will give all this.” But King David replied to Araunah, “No, I insist on paying the full price. I will not take for HaShem what is yours, or sacrifice a burnt offering that costs me nothing.” So David paid Araunah six hundred shekels of gold for the site. David built an altar to HaShem there and sacrificed burnt offerings and fellowship offerings. He called on HaShem, and HaShem answered him with fire from heaven on the altar of burnt offering. Then HaShem spoke to the angel, and he put his sword back into its sheath.*

When King Solomon finished constructing King David’s Temple, HaShem demonstrated His presence and pleasure by consuming the offering with fire from heaven.

***II Divrei HaYamim (Chronicles) 7:1-3*** *When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of HaShem filled the temple. The priests could not enter the temple of HaShem because the glory of HaShem filled it. When all the Israelites saw the fire coming down and the glory of HaShem above the temple, they knelt on the pavement with their faces to the ground, and they worshipped and gave thanks to HaShem, saying, “He is good; his love endures forever.”*

There is an important component in the story of King Solomon, the fire from heaven, and Shemini Atzeret. When the people saw that the gates were open, and the fire came down from heaven to consume, the first time, everything which was placed on the altar, they were filled with an extreme Simcha, joy, and they bowed, and prostrated on the floor of the Holy Temple, and sung, ***for the first time ever*** in the Tanach, **the Hallel of** **David** “*Ki Leolam Chasdo*”. Then they stood up, and the music instruments which David had made were playing, and they sang again the Hallel of David “*Ki Leolam Chasdo”.* This time not prostrating but standing. And here we encounter a new type of the Hallel. It is not said after a miracle of saving from the hands of the enemies, not as a Hallel which accompanies a mitzva, not as a song for the holiday, but as a thanksgiving song. For the general goodness of all the good which HaShem has done to Israel and to David. Moreover, that type of the Hallel was said while prostrated, and then while standing.Hence, the only Hallel which is equal to the Song of the day, where they prostrated themselves on the floor of the holy Temple, was on Shemini Atzeret.  **So Shemini Atzeret is the *birthday* of the Fire from heaven on the altar, which burned, without interruption, for four hundred years.**

This fire from heaven was also evident during the time of the Maccabees. After they cleansed the Temple, rebuilt the altar, and kindled the menorah, HaShem again communicated His presence and His pleasure with fire from heaven. In the book of Maccabees we read as follows:

*II Maccabees 2:1 “And now that our hearts desire to celebrate the day of the rededication of the altar ... you shall celebrate it, like the day upon which Nehemiah found the holy fire when he returned to build the Temple ... For when our fathers were exiled, the holy Kohanim secretly took the fire and hid it ... and it came to pass after many days that the king sent Nehemiah to Jerusalem ... they could not find the fire, and found only freezing water instead ... and it happened that when they offered God’s sacrifice, he commanded them to sprinkle some of the water on the wood and on the sacrifice which was upon the altar, and they did so. When they had finished, and the sun shone upon the earth and the clouds were scattered, behold a heavenly fire ignited the sacrifice, and the entire nation surrounding it was astonished, and the Kohanim and all the nation fell upon their faces ... and the Kohanim sang praise and thanks to God.”*

In all of the above cases, the significance of the miracle is that it bears testimony to the fact that the Shechinah dwells amongst Israel. The necessity of the sign comes about as a result of the nature of the Divine Presence in general.

The final place where we see fire from heaven is in the destruction of the wicked at the battle of Har Megiddo.

***Revelation 20:7-9*** *And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city:* ***and fire came down from God out of heaven, and devoured them.***

Our Torah portion speaks of a mini-rebellion of the tribes of Reuben and Gad as they negotiate with Moshe for land on the east side of the Jordan river. In contrast to the defiant rebellion of Dathan and Abiram, the tribes of Reuben and Gad agreed to do things Moshe’s way. Even though they had their priorities wrong,[[11]](#footnote-11) their hearts were turned towards Moshe and his request. Additionally, their attitude provides a contrast with the rebellion of the people in the incident of the spies.

The bi-modal aspects of our Torah reading reveal that we also read our Torah portion, Bamidbar 32, on the Shabbat closest to Tisha B’Ab. Now Tisha B’Ab is when the sin of the spies took place. Thus we are not surprised that Moshe, in our Torah portion, brings up the sin of the spies as a warning to the tribes of Reuben and Gad. King David, mindful that these two events are connected, then connects these two events with the rebellion of Dathan and Abiram in our psalm portion. So, what is the ‘inner’ aspect that connects these three rebellions?

Moshe has two objections, one factual, the other psychological. He objects to the idea of separation from the main larger community, and he objects to the ramifications of such a separation. The very thought that part of the nation will remain behind is outrageous to him. Furthermore, Moshe recognizes that such a separation would ultimately run counter to their collective dream of returning to the land promised to Avraham, Yitzchak, and Yaaqob. Moshe's comparison of their request to the behavior of the spies is a stinging rebuke: the dissident spies of the previous generation rejected the Land of Israel, and preferred to remain outside her boundaries. That episode was disastrous for the Israelites, bringing upon them 39 years of wandering in the desert. In this light, the first statement of Moshe's response to their request is not merely a factual rejoinder; it belies Moshe's moral outrage. "How can you remain behind in comfort while you brothers battle?" Moshe accuses. Such a position is in dissonance with Jewish ideals and law.[[12]](#footnote-12) This was also the sin of Dathan and Abiram who refused to go up with Moshe to be a part of the collective judgment. Their refusal to acknowledge Moshe’s authority was met with a judgment of fire. **Can you see now the interesting ‘inner’ meaning of this fiery judgment?**

**Ashlamatah: Yehoshua 22:8-12, 21-24, 26-27, 29**

| **Rashi** | **Targum** |
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| 7. ¶ And to the half- tribe of Manasseh, Moses had given [inheritance] in Bashan, but to the other half Joshua gave among their brothers on this side of the Jordan westward. And also, when Joshua dismissed them to their dwellings, he blessed them. | 7. ¶ And to the half tribe of Manasseh Moses gave in Matnan; and to half of them Joshua gave with their brothers on the side of the Jordan to the west. And also when Joshua sent them to their cities and blessed them, |
| 8. And he said to them, saying, "Return with **much wealth** to your dwellings, and with **very much cattle**, with silver, and with gold, and with copper, and with iron, and with very many garments; divide the spoil of your enemies with your brothers." **{P}** | 8. he said to them, saying: “With **many possessions** return to your cities, and with **very much cattle**, with silver and with gold and with bronze and with iron and with very many clothes; divide the spoil of your enemies with your brothers.” **{P}** |
| 9. ¶ And the children of Reuben and the children of Gad and the half-tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go to the country of Gilead, to the land of their possession, of which they were possessed, according to the word of the Lord through Moses. | 9. ¶ And the sons of Reuben and the sons of Gad and the half tribe of Manasseh turned and went from the sons of Israel, from Shiloh which is in the land of Canaan, to go to the land of Gilead, to the land of their inheritance that they inherited in it, according to the Memra of the LORD by the hand of Moses. |
| 10. And they came to the regions of the Jordan, that are in the land of Canaan, and the children of Reuben and the children of Gad and the half-tribe of Manasseh built an altar there by the Jordan, a great altar to look upon. | 10. And they came to the districts of the Jordan that are in the land of Canaan, and the sons of Reuben and the sons of Gad and the half tribe of Manasseh built an altar there upon the Jordan, an altar great to see. |
| 11. And the children of Israel heard say, "Behold, the children of Reuben and the children of Gad, and the half- tribe of Manasseh have built an altar over against the land of Canaan, in the regions of the Jordan, at the side of the children of Israel." | 11. And the sons of Israel heard, saying: “Behold the sons of Reuben and the sons of Gad and the half tribe of Manasseh have built an altar opposite the land of Canaan in the districts of the Jordan, on the side that belongs to the sons of Israel.” |
| 12. And when the children of Israel heard of it, the whole congregation of the children of Israel assembled at Shiloh, to go up to war against them. **{P}** | 12. And the sons of Israel heard, and all the congregation of the sons of Israel gathered to Shiloh to go up against them as an army. **{P}** |
| 13. And the children of Israel sent to the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest. | 13. And the sons of Israel sent unto the sons of Reuben and unto the sons of Gad and to the half tribe of Manasseh, to the land of Gilead, Phinehas the son of Eleazar the priest, |
| 14. And with him ten princes, one prince of a father's house for each of the tribes of Israel; and they were each one the head of the house of their fathers, among the thousands of Israel. | 14. and ten chiefs with him, each one a chief for a family for all the tribes of Israel, and everyone the head of their families for the clans of Israel. |
| 15. And they came to the children of Reuben, and to the children of Gad, and to the hatf-tribe of Manasseh, to the land of Gilead, and they spoke with them, saying. | 15. And they came unto the sons of Reuben and unto the sons of Gad and unto the half tribe of Manasseh, to the land of Gilead, and they spoke with them, saying: |
| 16. "Thus said the whole congregation of the Lord, 'What treachery is this that you have committed against the God of Israel, to turn away this day from following the Lord, in that you have built an altar that you might rebel this day against the Lord. | 16. “Thus all the congregation of the LORD said: ‘What is this treachery that you have worked against the Memra of the God of Israel, to turn this day from after the worship of the LORD in your building for yourselves an altar for your rebelling this day against the Memra of the LORD? |
| 17. Is the iniquity of Peor too little for us, **from which we have not been cleansed until this day,** and there was a plague in the congregation of the Lord. | 17. Is it small to us — the sin of Peor **from which we have not cleansed ourselves unto this day**, and there was the plague in the congregation of the LORD, |
| 18. And you will turn away this day from following the Lord? And it will be, since you rebel today against the Lord, that tomorrow He will be angry with the whole congregation of Israel. | 18. that you should turn this day from after the worship of the LORD? And if you rebel this day against the Memra of the LORD, tomorrow there will be anger upon all the congregation of Israel. |
| 19. However, if the land of your possession is unclean, then pass you over to the land of the possession of the Lord, in which the Lord's tabernacle dwells, and take possession among us; but do not rebel against the Lord, nor rebel against us, in your building an altar besides the altar of the Lord our God. | 19. But if the land of your inheritance is unclean, cross over to the land of the inheritance of the people of the LORD where the tent of the LORD resides, and inherit among us. And do not rebel against the Memra of the LORD and do not rebel against us in your building for yourselves an altar besides the altar of the LORD our God. |
| 20. Did not Achan the son of Zerah commit a trespass in the devoted thing, and wrath fell on all the congregation of Israel? And that man did not perish alone in his iniquity." **{S}** | 20. Did not Achan the son of Zerah commit deception in the ban, and there was anger upon all the congregation of Israel? And that man did not die alone in his sin.’” **{S}** |
| 21. Then the children of Reuben and the children of Gad and the half-tribe of Manasseh answered, and spoke to the heads of the thousands of Israel. | 21. And the sons of Reuben and the sons of Gad and the half tribe of Manasseh answered and spoke with the heads of the clans of Israel: |
| 22. "God, God, the Lord, God, God, the Lord, He knows, and Israel, he shall know; if it be in rebellion, or if in transgression against the Lord, save us not this day. | 22. “The Mighty One, God, LORD; the Mighty One, God, LORD! Before Him it is revealed, and Israel will know in the end; if in rebellion and if in deception he deceived against the Memra of the LORD, do not spare us this day; |
| 23. If we have built us an altar to turn away from following the Lord, or if to offer upon it burnt- offering or meal-offering, or if to offer peace-offerings upon it, let the Lord Himself require it. | 23. for building for ourselves an altar to turn from after the worship of the LORD; and if to bring up holocausts upon it and cereal offerings and if to make upon it offerings of holy things, may the LORD himself search it out. |
| 24. And if we have not rather done it for fear of this thing, saying, 'In time to come, your children might speak to our children, saying, 'What have you to do with the Lord God of Israel? | 24. No, but from fear of something we did this, saying: ‘Soon your sons will say to our sons, saying: “There is no portion for you in the Memra of the LORD the God of Israel. |
| 25. For the Lord has made the Jordan a border between us and you, you children of Reuben and children of Gad; you have no part in the Lord.' So shall your children make our children cease from fearing the Lord.' | 25. And the LORD has given as the border between us and between you, sons of Reuben and Gad, the Jordan. There is no portion for you in the Memra of the LORD.״ And your sons will make our sons cease so as not to fear from before the LORD. |
| 26. Therefore, we said, "Let us now prepare to build an altar for ourselves, not for burnt-offering, nor for sacrifice. | 26. And we said: ‘Now we will act to build for ourselves an altar not for holocausts and not for the offering of holy things, |
| 27. But that it may be a witness between us and you, and between our generations after us, that we might do the service of the Lord before Him with our burnt offerings, and with our sacrifices, and with our peace offerings, that your children will not say to our children in time to come, 'You have no part in the Lord.' | 27. for it is a witness between us and between you and between our generations after us to worship the worship of the LORD before Him with our holocausts and with our sacrifices and with our offerings of holy things. And your sons will not in the future say to our sons: ‘There is no portion for you in the Memra of the LORD.' |
| 28. Therefore, we said, 'It will be when we shall say, "Behold the replica of the altar of the Lord which our fathers made, not for burnt-offerings, nor for sacrifices, but it is a witness between us and you. | 28. And we said: “It will happen that if they will speak to us and to our generations in the future, we will say: ‘See the copy of the altar of the LORD that our fathers made — not for holocausts and not for the offering of holy things, for it is a witness between us and between you.’ |
| 29. Far be it from us that we should rebel against the Lord, and turn away this day from following the Lord, to build an altar for burnt offerings, for meal-offerings, or for sacrifices, besides the altar of the Lord our God that is before His tabernacle." **{P}** | 29. Far be it from us to sin before Him, to rebel against the Memra of the LORD and turn this day from after the  worship of the LORD, to build an altar for holocausts, for cereal offerings, and for the offering of holy things besides the altar of the LORD our God that is before His tent!” **{P}** |
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**Rashi’s Commentary on Yehoshua 22:8-12, 21-24, 26-27, 29**

**7** **And also when Joshua sent them away** i.e., the half tribe of Manasseh, as he had sent away the children of Reuben and Gad.

**8** **divide the spoil... with your brothers** the children of Reuben and the children of Gad. Some interpret this to mean: With your brothers who remained to guard the cities with the women and children, and did not cross the Jordan with the advance guard. They too received a share of the spoils.

**12** **to go up to war against them** For high places had been banned since the establishment of the tabernacle at Shiloh.

**19** **if the land of your possession is unclean** For the Holy One, Blessed be He, did not choose it to cause His presence to rest therein.

**nor rebel against us** Heb. וְאוֹתָנוּ, instead of וּבָנוּ אַל תִּמְרֹדוּ.

**22** **God, God, the Lord** God of all the divine creatures [angels], He is the Lord, who knows that not in rebellion nor in transgression, etc. The repetition of the Name of God [is for the purpose of proclaiming their belief in one God both] in this world and in the world to come.

**save as not** They directed this statement toward the Divine Presence.

**23** **Himself require it** He will punish us.

**24** **for fear of this thing** Because of דְּאָגַת, i.e., the fear of insulting words we have done this, as the Scripture explains: Lest in time to come, your children say, to insult our children when they go to sacrifice in the Tabernacle of Shiloh, lest they say, ‘what have you to do with the Lord? Did he not place the Jordan between us and you as a border?’ We feared this, and made [the altar]. Every דְּאָגָה in the Scriptures is an expression of fear, e.g., “I fear the Jews (דֹּאֵג) of Zedekiah.”

**28** **but it is a witness between us and you.** that we have not withdrawn ourselves from the law of the altar.

**Verbal Tallies**

**By: Hem Rabbi Dr. Hillel ben David**

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

**Bamidbar (Numbers) 32:1-42**

**Tehillim (Psalms) 106:13-18**

**Yehoshua (Joshua) 22:8-12, 21-24, 26-27, 29**

**Mk 13:21-23, Lk 17:22-37, Rm 7:21-25,**

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

Land / Earth / Country - ארץ, Strong’s number 0776.

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

Children - בן, Strong’s number 01121.

Reuben - ראובן, Strong’s number 07205.

Gad - גד, Strong’s number 01410.

Very - מאד, Strong’s number 03966.

Much - רב, Strong’s number 07227.

Cattle - מקנה, Strong’s number 04735.

Land / Earth - ארץ, Strong’s number 0776.

Gilead - גלעד, Strong’s number 01568.

**Bamidbar (Numbers) 32:1** Now the **children <01121>** of **Reuben <07205>** and the **children <01121>** of **Gad <01410>** had a **very <03966>** great **multitude <07227>** of **cattle <04735>**: and when they saw the **land <0776>** of Jazer, and the **land <0776>** of **Gilead <01568>**, that, behold, the place was a place for **cattle <04735>**;

**Tehillim (Psalms) 106:17** The **earth <0776>** opened and swallowed up Dathan, and covered the company of Abiram.

**Yehoshua (Joshua) 22:8** And he spake unto them, saying, Return with **much <07227>** riches unto your tents, and with **very <03966>** **much <07227> cattle <04735>**, with silver, and with gold, and with brass, and with iron, and with **very <03966>** much raiment: divide the spoil of your enemies with your brethren.

**Yehoshua (Joshua) 22:9** And the **children <01121>** of **Reuben <07205>** and the **children <01121>** of **Gad <01410>** and the half tribe of Manasseh returned, and departed from the **children <01121>** of Israel out of Shiloh, which is in the **land <0776>** of Canaan, to go unto the **country <0776>** of **Gilead <01568>**, to the **land <0776>** of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Num 32:1-42** | **Psalms**  **Ps 106:13-18** | **Ashlamatah**  **Josh 22:8-12, 21-24, 26-27, 29** |
| --- | --- | --- | --- | --- |
| **xa'** | brothers | Num. 32:6 |  | Jos. 22:8 |
| **zx;a'** | possessions | Num. 32:30 |  | Jos. 22:9 |
| **hZ"xua]** | possessions | Num. 32:5 Num. 32:22 Num. 32:29 Num. 32:32 |  | Jos. 22:9 |
| **rx;a;** | follow | Num. 32:11 Num. 32:12 Num. 32:15 Num. 32:22 |  | Jos. 22:23 Jos. 22:27 Jos. 22:29 |
| **by"a'** | enemies | Num. 32:21 |  | Jos. 22:8 |
| **lae** | mighty one |  | Ps. 106:14 | Jos. 22:22 |
| **~ai** | if | Num. 32:5 Num. 32:11 Num. 32:17 Num. 32:20 Num. 32:23 Num. 32:29 Num. 32:30 |  | Jos. 22:22 Jos. 22:23 Jos. 22:24 |
| **rm;a'** | spoke,  speak said | Num. 32:2 Num. 32:5 Num. 32:6 Num. 32:10 Num. 32:16 Num. 32:20 Num. 32:25 Num. 32:29 Num. 32:31 |  | Jos. 22:8 Jos. 22:11 Jos. 22:24 Jos. 22:26 Jos. 22:27 |
| **#r,a,** | land, earth,  ground | Num. 32:1 Num. 32:4 Num. 32:5 Num. 32:7 Num. 32:8 Num. 32:9 Num. 32:17 Num. 32:22 Num. 32:29 Num. 32:30 Num. 32:32 Num. 32:33 | Ps. 106:17 | Jos. 22:9 Jos. 22:10 Jos. 22:11 |
| **rv,a]** | which, who | Num. 32:4 Num. 32:7 Num. 32:9 Num. 32:11 Num. 32:17 Num. 32:38 Num. 32:39 |  | Jos. 22:9 Jos. 22:10 Jos. 22:29 |
| **aAB** | come, came,  go, went | Num. 32:2 Num. 32:6 Num. 32:9 Num. 32:17 Num. 32:19 |  | Jos. 22:10 |
| **!Be** | sons | Num. 32:1 Num. 32:2 Num. 32:6 Num. 32:7 Num. 32:9 Num. 32:11 Num. 32:12 Num. 32:17 Num. 32:18 Num. 32:25 Num. 32:28 Num. 32:29 Num. 32:31 Num. 32:33 Num. 32:34 Num. 32:37 Num. 32:39 Num. 32:40 Num. 32:41 |  | Jos. 22:9 Jos. 22:10 Jos. 22:11 Jos. 22:12 Jos. 22:21 Jos. 22:24 Jos. 22:27 |
| **hn"B'** | building | Num. 32:16 Num. 32:24 Num. 32:34 Num. 32:37 Num. 32:38 |  | Jos. 22:10 Jos. 22:11 Jos. 22:23 Jos. 22:26 Jos. 22:29 |
| **dG"** | Gad | Num. 32:1 Num. 32:2 Num. 32:6 Num. 32:25 Num. 32:29 Num. 32:31 Num. 32:33 Num. 32:34 |  | Jos. 22:9 Jos. 22:10 Jos. 22:11 Jos. 22:21 |
| **d['l.GI** | Gilead | Num. 32:1 Num. 32:26 Num. 32:29 Num. 32:39 Num. 32:40 |  | Jos. 22:9 |
| **rb;D'** | says | Num. 32:27 Num. 32:31 |  | Jos. 22:21 |
| **rAD** | generation | Num. 32:13 |  | Jos. 22:27 |
| **%l;h'** | went, walk | Num. 32:39 Num. 32:41 Num. 32:42 |  | Jos. 22:9 |
| **hNEhi** | indeed,  behold | Num. 32:1 Num. 32:14 Num. 32:23 |  | Jos. 22:11 |
| **hz<** | this | Num. 32:5 Num. 32:15 Num. 32:20 Num. 32:22 Jos. 22:22 Jos. 22:24 |  | Jos. 22:22 Jos. 22:24 |
| **ycix]** | half-tribe | Num. 32:33 |  | Jos. 22:9 Jos. 22:10 Jos. 22:11 Jos. 22:21 |
| **[d'y"** | sure, know | Num. 32:23 |  | Jos. 22:22 |
| **hwhy** | LORD | Num. 32:4 Num. 32:7 Num. 32:9 Num. 32:10 Num. 32:12 Num. 32:13 Num. 32:14 Num. 32:20 Num. 32:21 Num. 32:22 Num. 32:23 Num. 32:27 Num. 32:29 Num. 32:31 Num. 32:32 | Ps. 106:16 | Jos. 22:9 Jos. 22:22 Jos. 22:23 Jos. 22:24 Jos. 22:27 Jos. 22:29 |
| **~Ay** | day | Num. 32:10 |  | Jos. 22:22 Jos. 22:29 |
| **!Der>y"** | Jordan | Num. 32:5 Num. 32:19 Num. 32:21 Num. 32:29 Num. 32:32 |  | Jos. 22:10 Jos. 22:11 |
| **laer'f.yI** | Israel | Num. 32:4 Num. 32:7 Num. 32:9 Num. 32:13 Num. 32:14 Num. 32:17 Num. 32:18 Num. 32:22 Num. 32:28 |  | Jos. 22:9 Jos. 22:11 Jos. 22:12 Jos. 22:21 Jos. 22:22 Jos. 22:24 |
| **yKi** | because | Num. 32:19 |  | Jos. 22:27 |
| **lKo** | entire, all,  every,  whole | Num. 32:13 Num. 32:15 Num. 32:21 Num. 32:26 Num. 32:27 Num. 32:29 |  | Jos. 22:12 |
| **daom.** | exceedingly,  very | Num. 32:1 |  | Jos. 22:8 |
| **hm'** | why, what | Num. 32:7 |  | Jos. 22:24 |
| **!mi** | because | Num. 32:17 Num. 32:22 Num. 32:24 Num. 32:32 |  | Jos. 22:29 |
| **hV,n"m.** | Manasseh | Num. 32:33 Num. 32:39 Num. 32:40 Num. 32:41 |  | Jos. 22:9 Jos. 22:10 Jos. 22:11 Jos. 22:21 |
| **hn<q.mi** | livestock | Num. 32:1 Num. 32:4 Num. 32:16 Num. 32:26 |  | Jos. 22:8 |
| **hv,m** | Moses | Num. 32:2 Num. 32:6 Num. 32:20 Num. 32:25 Num. 32:28 Num. 32:29 Num. 32:33 Num. 32:40 | Ps. 106:16 | Jos. 22:9 |
| **!t;n"** | give,  given | Num. 32:5 Num. 32:7 Num. 32:9 Num. 32:29 Num. 32:33 Num. 32:40 | Ps. 106:15 |  |
| **rb,[e** | side | Num. 32:19 Num. 32:32 |  | Jos. 22:11 |
| **hd'[e** | congregation | Num. 32:2 Num. 32:4 | Ps. 106:17 Ps. 106:18 | Jos. 22:12 |
| **hl'['** | went, gone | Num. 32:9 Num. 32:11 |  | Jos. 22:12 Jos. 22:23 |
| **hP,** | mouth,  promise | Num. 32:24 |  | Jos. 22:9 |
| **~ynIP'** | before,  face | Num. 32:4 Num. 32:17 Num. 32:20 Num. 32:21 Num. 32:22 Num. 32:27 Num. 32:29 Num. 32:32 |  | Jos. 22:27 Jos. 22:29 |
| **ab'c'** | war | Num. 32:27 |  | Jos. 22:12 |
| **!beWar>** | Reuben | Num. 32:1 Num. 32:2 Num. 32:6 Num. 32:25 Num. 32:29 Num. 32:31 Num. 32:33 Num. 32:37 |  | Jos. 22:9 Jos. 22:10 Jos. 22:11 Jos. 22:21 |
| **vaor** | heads | Num. 32:28 |  | Jos. 22:21 |
| **jb,ve** | half-tribe | Num. 32:33 |  | Jos. 22:9 Jos. 22:10 Jos. 22:11 Jos. 22:21 |
| **bWv** | turn, return | Num. 32:15 Num. 32:18 Num. 32:22 |  | Jos. 22:8 Jos. 22:9 Jos. 22:23 Jos. 22:29 |
| **xl;v'** | sent | Num. 32:8 | Ps. 106:15 |  |
| **~v'** | there | Num. 32:26 |  | Jos. 22:10 |
| **![;n"K.** | Canaan | Num. 32:30 Num. 32:32 Jos. 22:9 Jos. 22:10 Jos. 22:11 |  | Jos. 22:9 Jos. 22:10 Jos. 22:11 |
| **rB'd>mi** | wilderness | Num. 32:13 Num. 32:15 | Ps. 106:14 |  |
| **hn"['** | answered | Num. 32:31 |  | Jos. 22:21 |
| **hf'['** | did, do,  make,  done | Num. 32:8 Num. 32:13 Num. 32:20 Num. 32:23 Num. 32:24 Num. 32:25 Num. 32:31 |  | Jos. 22:23 Jos. 22:24 Jos. 22:26 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Num 32:1-42** | **Psalms**  **Psa 106:13-18** | **Ashlamatah**  **Josh 22:8-12,**  **21-24, 26-27, 29** | **Peshat**  **Mk/Jude/Pet**  **Mk 13:21-23** | **Remes 1**  **Luke**  **Lk 17:22-37** | **Remes 2**  **Acts/Romans**  **Rm 7:21-25** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἁμαρτία** | Sin/  Anti-Law | Num 32:23 |  |  |  |  | Rom. 7:23 Rom. 7:25 |
| **ἄνθρωπος** | man, men | Num 32:11 Num 32:14 |  |  |  | Lk. 17:22 Lk. 17:24 Lk. 17:26 Lk. 17:30 | Rom. 7:22 Rom. 7:24 |
| **ἀποκρίνομαι** | answered | Num. 32:31 |  | Jos. 22:21 |  | Lk. 17:37 |  |
| **ἀπόλλυμι** | destroyed | Num 32:39 |  |  |  | Lk. 17:27 Lk. 17:29 Lk. 17:33 |  |
| **βλέπω** | take heed, looking |  |  |  | Mk. 13:23 |  | Rom. 7:23 |
| **γενεά** | generation | Num. 32:13 |  | Jos. 22:27 |  | Lk. 17:25 |  |
| **γινώσκω** | know, sure | Num. 32:23 |  | Jos. 22:22 |  |  |  |
| **γυνή** | woman, wife | Num 32:26 Num 32:30 |  |  |  | Lk. 17:32 |  |
| **δίδωμι** | gave, give | Num. 32:5 Num. 32:7 Num. 32:9 Num. 32:29 Num. 32:33 Num. 32:40 | Ps. 106:15 |  |  |  |  |
| **εἰσέρχομαι** | enter | Num 32:9 |  |  |  | Lk. 17:27 |  |
| **ἐπιθυμέω** | desire |  | Psa 106:14 |  |  | Lk. 17:22 |  |
| **ἔρχομαι** | come, came |  |  | Jos 22:10 |  | Lk. 17:22 Lk. 17:27 |  |
| **ἕτερος** | other |  |  |  |  | Lk. 17:34 Lk. 17:35 Lk. 17:36 | Rom. 7:23 |
| **εὑρίσκω** | find, found | Num 32:5 |  |  |  |  | Rom. 7:21 |
| **ἡμέρα** | day | Num. 32:10 |  | Jos. 22:22 Jos. 22:29 |  | Lk. 17:22 Lk. 17:24 Lk. 17:26 Lk. 17:27 Lk. 17:28 Lk. 17:29 Lk. 17:30 Lk. 17:31 |  |
| **θεός** | GOD |  | Psa 106:14 | Jos 22:22 Jos 22:24  Jos 22:29 |  |  | Rom. 7:22 Rom. 7:25 |
| **ἰδού** | behold | Num. 32:1 Num. 32:14 Num. 32:23 |  | Jos. 22:11 | Mk. 13:23 | Lk. 17:23 |  |
| **κακός** | evil | Num 32:11 Num 32:23 |  |  |  |  | Rom. 7:21 |
| **κύριος** | LORD | Num. 32:4 Num. 32:7 Num. 32:9 Num. 32:10 Num. 32:12 Num. 32:13 Num. 32:14 Num. 32:20 Num. 32:21 Num. 32:22 Num. 32:23 Num. 32:27 Num. 32:29 Num. 32:31 Num. 32:32 | Ps. 106:16 | Jos. 22:9 Jos. 22:22 Jos. 22:23 Jos. 22:24 Jos. 22:27 Jos. 22:29 |  | Lk. 17:37 | Rom. 7:25 |
| **λέγω** | saying | Num. 32:27 Num. 32:31 |  | Jos. 22:21 | Mk. 13:21 | Lk. 17:22 Lk. 17:23 Lk. 17:34 Lk. 17:37 |  |
| **οἰκία** | house | Num 32:18 |  |  |  | Lk. 17:31 |  |
| **οἰκοδομέω** | built | Num. 32:16 Num. 32:24 Num. 32:34 Num. 32:37 Num. 32:38 |  | Jos. 22:10 Jos. 22:11 Jos. 22:23 Jos. 22:26 Jos. 22:29 |  | Lk. 17:28 |  |
| **ὁράω** | see | Num 32:11 |  |  |  | Lk. 17:22 |  |
| **ὅς / ἥ / ὅ** | which, who | Num. 32:4 Num. 32:7 Num. 32:9 Num. 32:11 Num. 32:17 Num. 32:38 Num. 32:39 |  | Jos. 22:9 Jos. 22:10 Jos. 22:29 |  | Lk. 17:31 Lk. 17:33 |  |
| **πᾶς** | every, all, whole, entire | Num. 32:13 Num. 32:15 Num. 32:21 Num. 32:26 Num. 32:27 Num. 32:29 |  | Jos. 22:12 | Mk. 13:23 | Lk. 17:27 Lk. 17:29 |  |
| **ποιέω** | did, do, make | Num. 32:8 Num. 32:13 Num. 32:20 Num. 32:23 Num. 32:24 Num. 32:25 Num. 32:31 |  | Jos. 22:23 Jos. 22:24 Jos. 22:26 | Mk. 13:22 |  | Rom. 7:21 |
| **πῦρ** | fire |  | Psa 106:18 |  |  | Lk. 17:29 |  |
| **ῥύομαι** | rescue |  |  | Jos 22:22 |  |  | Rom. 7:24 |
| **σῶμα** | body |  |  |  |  | Lk. 17:37 | Rom. 7:24 |
| **τίς** | what |  |  | Jos 22:24 | Mk. 13:21 |  |  |
| **υἱός** | son | Num. 32:1 Num. 32:2 Num. 32:6 Num. 32:7 Num. 32:9 Num. 32:11 Num. 32:12 Num. 32:17 Num. 32:18 Num. 32:25 Num. 32:28 Num. 32:29 Num. 32:31 Num. 32:33 Num. 32:34 Num. 32:37 Num. 32:39 Num. 32:40 Num. 32:41 |  | Jos. 22:9 Jos. 22:10 Jos. 22:11 Jos. 22:12 Jos. 22:21 Jos. 22:24 Jos. 22:27 |  | Lk. 17:22 Lk. 17:24 Lk. 17:26 Lk. 17:30 |  |
| **Χριστός** | Christ |  |  |  | Mk. 13:21 |  | Rom. 7:25 |
| **ψυχή** | life |  | Psa 106:15 |  |  | Lk. 17:33 |  |

**Nazarean Talmud**

**Sidra of B’Midbar (Num.) “32:1 — 42”**

**“UMiq’neh Rav” “And cattle many”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)**  Mishnah **א:א** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| **And he said to the Talmidim, “**the **Days are coming when you will desire to see one of the days of the Son of Man, and you will not see** it**. And they will say to you, ‘Behold, there!’ ‘Behold, here!’ Do not leave your ordinary occupation![[13]](#footnote-13) For just as the lightning shines forth, flashing from** one place **under heavens to** another place **under heavens, so the Son of Man will come on his day. But first it is necessary** for **him to suffer many** things**, and to be rejected by this generation. And just as it was in the days of Noach, so also it will be in the days of the Son of Man — they were eating, they were drinking, they were marrying, they were being given in marriage, until the day Noach entered into the ark, and the flood came and destroyed** them **all. Likewise, just as it was in the days of Lot—they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot went out from Sodom, it rained fire and sulphur from heavens and destroyed** them **all. It will be just the same on the day that the Son of Man is revealed.[[14]](#footnote-14) On that day, whoever is on the housetop and his goods** are **in the house must not come down to take them away. And likewise the one who** is **in the field must not turn back. Remember Lot’s wife! Whoever seeks to preserve his life** (possessions) **will lose them, but whoever loses** them **will keep it. I tell you that in that night[[15]](#footnote-15) there will be two in one bed; one will be taken and the other will be left. There will be two** women **grinding at the same** place**; one will be taken and the other will be left.” --- And they answered** and **said to him, “Where, Master?” So he said to them, “Where the dead body** is**, there also the vultures will be gathered.”** | **And, if at the** end **time someone** (with authority) **predicts[[16]](#footnote-16) saying Behold[[17]](#footnote-17) Messiah is here or** Behold Messiah is **there. Do[[18]](#footnote-18) not believe** (trust) **him. For pseudo-messiahs and pseudo-prophets will rise up, giving signs[[19]](#footnote-19) and marvels to lead astray the elect** (the Jews) **if possible. But watch with discernment** for **I have foretold all** these **things.** |

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| **School of Hakham Shaul’s Remes**  **Romans**  Mishnah **א:א** |
| **So, I** have **discovered a principle[[20]](#footnote-20)** **that when I want to do good, evil[[21]](#footnote-21) is present and lies waiting for me.[[22]](#footnote-22)** **For I delight in the Torah of God in my Neshamah** (inner being)**.** **But I see a different principle** working in **my imagination[[23]](#footnote-23)** **raising up against [[24]](#footnote-24) the Torah of my mind to take me captive[[25]](#footnote-25) to the principle of sin**  and death **that is in** (works on) **my imagination.** **But by keeping the virtuous commands of God[[26]](#footnote-26)** (i.e. the Mesorah) **through Yeshua HaMashiach** (teachings and instruction of) **our master, I am rescued from being a miserable man bound by** sin and **death! So then, I myself am a courtier[[27]](#footnote-27) to the Torah of God with my Neshamah,[[28]](#footnote-28) even though my flesh wants to serve the principle of sin and death.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 32:1-42 | Ps 106:13-18 | Josh 22:8-12, 21-24, 26-27, 29 | Mk 13:21-23 | Lk 17:22-37 | Rm 7:21-25 |

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

Many people are constantly asking when Messiah will return. This question may be one of the most asked in the world today. Personally, we are not pre-occupied with those things. Many years ago, we asked our mentors about those things. The reply was to live life as if you could leave this planet at any time. Consequently, we have adopted the idea to live life to the best of our ability in accordance with the motto, "**Non, je ne regrette rien**"**!** When everyone else was buying water and food to sustain them for Y2K, we continued with the usual going to bed knowing that everything was in G-d’s hands. This is NOT to criticize those who possess such anxieties; we simply do not have those anxieties. This does not mean there is no cause for concern. What it means is that we should be occupied with the mission that G-d has given us to do and not entertain fables and distractions.

**Predictions with Authority**

We have translated **ειπη** (*eipē)* as “predicts with authority” based on *Exegetical dictionary of the New Testament[[29]](#footnote-29)* entry on **ειπη**. The idea of authority is not only implicit in the Greek vocabulary it is thematically implied, with the possibility of deceit. The voice of authority is the only voice, which even reaches the potential of deceiving the Elect (Jews). Because Jews have learned to think for themselves and ask questions in a Socratic method as taught by the Mishnah and the Talmud, they will not be as gullible as their Gentile counterparts. However, we must be ever wary of the “authorities” who have their “insights” into the future. During the seventies and eighties, many scholars sold the public on the fact that we would not live to the nineties. Recent authors (so called authorities) have sold millions of books on being “Left Behind.” These dimwitted works have only served to make the authors rich and foster fear in the eyes of the gullible public. We could venture to say that it was not Jews making those authors rich.

**If it were Possible**

Pseudo-prophets and messiahs have agendas. The agenda is not necessarily the deception of the people or the Elect (Jews). But, like today’s politicians with their agendas people are nothing more than cannon fodder and commodities to be exploited or merchandised. Similarly, today’s pastors are careless with their congregations. The congregation is nothing more than a pay-check. The genuine needs of the people are not considered. If the Gentile populace would adopt the Jewish worldview, they would not so easily be lead astray. The reasons for great alarm are easily solved when we come to understand that the final redemption will unfold just as the first (Exodus from Egypt) did.

**Do not worry, preoccupy yourselves with Torah study! G-d is in control, Baruch HaShem!**

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

**Textual analysis**

The textual order of our pericope is generally good throughout with the exception of 24-25a. At this point, the word order is jumbled and needs some re-ordering, this can be noticed and readily understood by the translation we have provided. Likewise, the Authorized Version would seem to suggest that the Torah has no ability to bring mental and spiritual peace. This would be in direct opposition to what we learned in the last pericope. Regardless of one's connection to Messiah, the only peace that we will be able to rest in is by understanding the Torah and the Mesorah of the Master. Our translation is the only translation that makes true sense.

Because verses 24 and 25a of this pericope are juxtaposed, we must do some hermeneutic exegesis. The whole of verse 24 is not in question. The "a" part of the 25th verse needs to be read as the beginning of verse 24 as we have re-ordered it.

**Charis** - **χάρις** or **Dikaios** **δίκαιος**?

Now we are presented with some lexical problems. Which word was used by Hakham Shaul in the opening of what is taken to be the first part of the 25a? While we can certainly attest to the value of learning Greek, we also need to be well armed with an armada of Hebrew and Mishnaic Hebrew grammars. The whole exercise of revisiting the Greek texts is for the sake of restoring the Nazarean Codicil to its original Mishnaic Hebrew. Because "Biblical materials… underwent semantic or morphological changes and foreign words from Akkadian, Persian, Greek, Latin and especially Aramaic"[[30]](#footnote-30) are used, those materials associated with those texts adopted the same nuances of language. Here our focus is upon the tools that help do forensics on the texts of the Nazarean Codicil.

Understanding that the first word of 25a in Mishnaic Hebrew would most likely have been **חֶסֶד -** Chesed. We have discussed **χάρις** last week however, in the present pericope we need to look at its synonyms. It would appear that the most appropriate Greek word to use is **δίκαιος**. As such, we can see that **δίκαιος** has at its core the idea of…

"Righteous, observing divine laws

In a wide sense, upright, righteous, a virtuous keeping the commands of God."[[31]](#footnote-31)

The idea of **χάρις** being used as is suggested by many scholars is not overbearingly difficult. The translation might have read as "**By taking delight in** (Mesorah - commandments) of G-d **through Yeshua HaMashiach** (teachings and instruction of) **our master, I am rescued from being a miserable man bound by** sin and **death!"** Both translations have great merit and are worth of attention and study. Therefore, one can see how we have arrived at our translation and comments.

**Allegorical Interpretation:**

The general theme of B'Midbar 32 would seem to be the extraordinary amount of livestock that the B’ne Yisrael came to possess and the trans-Jordan tribes and the need to help in the war against the residents of Canaan. The war Hakham Shaul wages in his head is in direct connection with the wars being waged in B'Midbar 32ff. The Jewish mind, i.e. Neshamah is in constant battle with the imaginative scenarios endlessly played out with ingenuity. Hakham Shaul's use of several terms to denote the imagination is a worthwhile study.[[32]](#footnote-32) We will not embark on that study for the sake of time and space. The sub theme of war is resident in the Remes of Hakham Shaul, albeit he allegorizes the "war" aspect. Hakham Shaul's war is not a war with "flesh and blood" per se. His war is against the war that often rages in the imagination. It is here that scenarios are played out which can lead to sin (see how the imagination can play games in our Ashlamata where ten tribes in the Land of Israel misunderstood the erecting of an altar in the Trans-Jordan by the resident two tribes which almost started a war between the tribes). The use of the Greek word **στρατία** - stratia relates to the idea of strategy. Therefore, the war of the mind is a strategy being played out in the mind. The imagination plays out its scenarios and the "mind (Neshamah) uses the Torah as a weapon against these strategies. The tools of the Neshamah are the mitzvoth and halakhot. When the imagination leads to the idea of coveting, the Neshamah responds halakhically with the "you will not covet," "you will not steal" (kidnap) etc. This is what Joseph Soloveitchik calls the "Halakhic Man." Hakham Shaul's idea is much the same. However, Soloveitchik is about two millennia too late. Hakham Shaul uses halakhic strategies to defend himself from sin. As we have learned last week, that which is "spiritual" defends us against "evil." Moreover, being filled with the Torah means to be "spiritual." Therefore, we can readily determine that we must be full of the Torah in order to be spiritual. Thus, being full of the Torah is the safeguard that keeps us from falling into the trap of over-indulgence.

The seven nations represent the passion to embark on activities that exceed the norm. In other words, having physical desire is not sinful, as we have discussed. The abnormal abuse of the "normal" can easily yield itself to "sin." Thus, the tribes to be destroyed are those allegorical aspects that represent abuse of normalcy. Interestingly, the **Canaanite allegorically represents the animal nature of man as well as “trafficking” and abuse of man by men without scruples**. And, again we see this as the animal nature without restraint. It is the Torah that restrains the animal nature. This is especially true of the 365 prohibitive mitzvoth. These mitzvoth restrain the Yetser HaRa from things that are forbidden. Actually, the Torah teaches us how to have a balance between the inordinate desires of the animal nature and a healthy balanced life. This theme is readily attested to in both Pesach and Rosh HaShanah.

**The Rest of the Story**

Perhaps our heading should read "the real story." What strikes Hakham Shaul's interest is the fact that the B'ne Yisrael have so abundantly blessed with livestock that they are having trouble controlling them. Yet the tribes of Reuben and Gad insist on taking trans-Jordan property. The Sages have discussed the passages of our present Torah Seder giving its pros and cons. However, it would seem that Hakham Shaul finds the theme for his allegory in the idea that there is an overwhelming number of "livestock" to take care of. It would also seem, on one hand that the two tribes of Reuben and Gad did not want to cross the Jordan to fight. They wanted the quick fix per se. We realize that the trans-Jordan land was to become part of Eretz Yisrael. This being said it would appear that Hakham Shaul is relating his "warfare" to the struggle between the Yetser HaRa and the desire for instant gratification. Seforno[[33]](#footnote-33) sees the attempt to remain on the East of the Jordan as a refusal to help their brethren in the conquest of Canaan. There is also a thought that there might be "fear" in the two tribes to cross.[[34]](#footnote-34) Our point here is not to make any decisions in these affairs.

Hakham Shaul though his scribe Hillel (aka Luke) in passing makes reference to this struggle:

**On that day, whoever is on the housetop and his goods** are **in the house must not come down to take them away. And likewise the one who** is **in the field must not turn back. Remember Lot’s wife! Whoever seeks to preserve his life** (possessions) **will lose them, but whoever loses** them **will keep it.**

The point at hand is that there is a struggle to be resolved by the Torah, i.e. Moshe. The land may have been good for "livestock" but it has great allegorical connotations. Ya'aqob built his place of residence and then made "booths" for his livestock. It is generally accepted that this is allegorical language. "Ya'aqob made booths," suggests that he was able to restrain and control (balance) his Yetser HaRa.[[35]](#footnote-35) Here we suggest that this is precisely what Hakham Shaul is trying to say. The B’ne Yisrael gaining an over-abundance of livestock means that there is a great struggle to keep them under control and properly cared for, not to mention the struggle to remain spiritual when so much energies and time are needed to keep wealth under control. Furthermore, the allegory can also be made that we are equally responsible for the welfare of our brethren. And, that we cannot rest until all of our brethren are safely accounted for. This may mean remaining in Diaspora longer than we had hoped for. However, how can we rest when our brethren are still scattered among the nations or being captive among the nations? Ya'aqob's genius is vague if we fail to realize his allegorical actions. Ya'aqob made a **"fence"** around his physical desires. In so doing, Ya'aqob demonstrates the appropriate way to deal with the Yetser HaRa. This has been attested to in the Nazarean codicil in the recent pericopes.[[36]](#footnote-36)

**Some Questions to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
3. What part of the Torah Seder fired the heart and the imagination of the prophet this week?
4. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
5. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat “Eleh Mas’ei” – “These are the stages”**

**& Shabbat Mevar’chim HaChodesh Shebat**

**Proclamation of the New Moon of the Month of Shebat**

**(Evening Truesday 20th of January – Evening Wedneday 21st of January, 2015)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֵלֶּה מַסְעֵי** |  |  |
| **“Eleh Mas’ei”** | Reader 1 – B’Midbar 33:1-4 | Reader 1 – B’Midbar 34:1-3 |
| **“These are the stages”** | Reader 2 – B’Midbar 33:5-9 | Reader 2 – B’Midbar 34:4-6 |
| **“Estas son las estancias”** | Reader 3 – B’Midbar 33:10-39 | Reader 3 – B’Midbar 34:7-9 |
| B’Midbar (Num.) 33:1-56  B’Midbar (Num.) Num. 28:9-15 | Reader 4 – B’Midbar 33:40-44 |  |
| **Ashlamatah:** Is. 11:16 – 12:6 + 14:1-2 | Reader 5 – B’Midbar 33:45-49 |  |
| **Special:** I Samuel 20:18,42 | Reader 6 – B’Midbar 33:50-53 | Reader 1 – B’Midbar 34:1-3 |
| **Psalm:** 106:19-27 | Reader 7 – B’Midbar 33:54-56 | Reader 2 – B’Midbar 34:4-6 |
|  | Maftir: B’Midbar 28:9-15 | Reader 3 – B’Midbar 34:7-9 |
| **N.C.:** Mordechai 13:24-31;  Lk 21:25-33; Rom. 8:1-11 | - Is. 11:16 – 12:6 + 14:1-2  I Samuel 20:18,42 |  |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Radak [↑](#footnote-ref-1)
2. Sforno [↑](#footnote-ref-2)
3. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-3)
4. Tehillim (Psalms) 106:13. [↑](#footnote-ref-4)
5. Land / Earth / Country - ארץ, Strong’s number 0776. [↑](#footnote-ref-5)
6. This incident is a contrast to when Rebbi Shimon and Rebbi Elazar saw men “wasting” their time on what they viewed as frivolous non-spiritual pursuits like plowing and planting, the Rabbis looked at them with such anger and disdain that the farmers were immediately burned by a mystical fire. A Divine voice called out, “Have you left the cave to destroy My world?” Rebbi Shimon and his son returned to study Torah in the cave for another year. [↑](#footnote-ref-6)
7. Bamidbar (Numbers) 16:12-13. [↑](#footnote-ref-7)
8. Bamidbar (Numbers) 16:28. [↑](#footnote-ref-8)
9. Jer. 23:29 [↑](#footnote-ref-9)
10. Yitro, 4 [↑](#footnote-ref-10)
11. They put their animals before their families in Bamidbar (Numbers) 32:16. [↑](#footnote-ref-11)
12. See Rambam Laws of Teshuba 3:11, where he explains that **an individual who does not feel the pain of the community forfeits his share in the World to Come, even if he is not a sinner *per se*.** [↑](#footnote-ref-12)
13. Plummer, A. (1896). *A Critical and Exegetical Commentary on the Gospel According to S. Luke*. London: T&T Clark International. p. 407 [↑](#footnote-ref-13)
14. **ἀποκαλύπτω** – *apokalupto* [↑](#footnote-ref-14)
15. Allegorical reference to the dispersion and exile [↑](#footnote-ref-15)
16. Balz, H. R., & Schneider, G. (1990-c1993). *Exegetical dictionary of the New Testament. Translation of: Exegetisches Worterbuch zum Neuen Testament*. (1:393). Grand Rapids, Mich.: Eerdmans. [↑](#footnote-ref-16)
17. Verbal tally with Torah Seder [↑](#footnote-ref-17)
18. Verbal Tally with Torah Seder [↑](#footnote-ref-18)
19. ﻿m.﻿ Soṭa 9:15 [↑](#footnote-ref-19)
20. Nomos here is used as a "principle" rather than a "law" albeit either works as long as we understand that it is not the Torah. [↑](#footnote-ref-20)
21. Synonymous connection to B’Midbar 32:13

    **κακόν** – is generally translated as “evil.” However, it is synonymous with **πονηρός** - ponēros, which is used in B’Midbar 32:13. This synonym goes beyond emotional and spiritual pain. It includes physical destruction and suffering. [↑](#footnote-ref-21)
22. Here we find the text synonymous with Gen 4:7 If you do well, is there not exaltation? And if you do not do well, sin is crouching at the door; and its desire is toward you; but you should rule over it. [sin couches] The meaning is, “and, if you do not do well and cherish evil in your heart, then, remember, sin, like a savage wild beast, is lying in ambush ready to spring out upon you.” [↑](#footnote-ref-22)
23. It is noteworthy to do the Lexical "rabbit chasing" of the Greek word **μέλος** to its root and then through its Hebrew parallels. When this process has been played out we come to see that "melos" is actually the "imagination" and its dreams of self-gratification or aggrandizement. However, we must note that it should not always be taken to mean negative things. The present context tells us that we are to read this from a negative perspective.

    **μέλος, ους, τό** (**G3196**) **μέλος *mélos***; gen. *mélous*, neut. noun. A limb or member of the body (Matt. 5:29, 30; Rom. 12:4; 1 Cor. 12:12, 14, 18–20, 22, 25, 26; James 3:5, 6). In the pl. *tá mélē*, the members of the body as the seat of the desires and passions (Rom. 6:13, 19; 7:5, 23; 1 Cor. 6:15; Col. 3:5; James 4:1). Used metaphorically, meaning a member of the Church of which Christ is the head (1 Cor. 12:27; Eph. 5:30). In Rom. 12:5, “members one of another” means intimately united in Christian fellowship (Eph. 4:25).

    **Syn**.: *kó̄lon* (2966), a severed limb of the body; *polítēs* (4177), a citizen, member of a state.

    LXX related word(s)

    H1899 hegeh

    01899 הגה hegeh heh'-geh  
    from 01897; a muttering (in sighing, thought, or asthunder):--mourning, sound, tale.  
    see HEBREW for 01897

    01897 הגה hagah daw-gaw'  
    a primitive root (compare 01901); to murmur (in pleasure or anger); by implication, **to ponder:--imagine**, meditate, mourn, mutter, roar, X sore, speak, study, talk, utter.  
    see HEBREW for 01901 [↑](#footnote-ref-23)
24. **ἀντιστρατεύομαι -** antistrateuomai (an-tee-strat-yoo'-om-ahee)

    From G473 and G4754; (figuratively) to attack, that is, (by implication) destroy: - war against. [↑](#footnote-ref-24)
25. G4756 **στρατία** - stratia (strat-ee'-ah)

    Feminine of a derivative of **στρατός** stratos (an army; from the base of G4766, as encamped); camp likeness, that is, an army, that is, (figuratively) the angels, the celestial luminaries: - host. [↑](#footnote-ref-25)
26. **χάρις Synonym of H2617 חֶסֶד - Chesed and G5485 - χάρις**

    **G1342 - δίκαιος** root to **G1343 - δικαιοσύνη**

    **Thayer's Definition**

    righteous, observing divine laws

    in a wide sense, upright, righteous, virtuous, keeping the commands of God

    of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined

    innocent, faultless, guiltless

    used of him whose way of thinking, feeling, and acting is wholly [↑](#footnote-ref-26)
27. **Courtier:** **δοῦλος** referring to the King’s agent or courtier. Thus, we see that **δοῦλος** is a coded phrase for saying that Hakham Shaul serves in the Kings (Messiah's) court as a Paqid. This causes us to know that the Mesorah is of quintessential importance. Furthermore, the language is legal, which we would expect in a discourse concerning the Mesorah. On the use of Courtier see, Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 50 [↑](#footnote-ref-27)
28. **νοῦς** (**G3563**)

    *noun: dative, singular, masculine* the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining

    the intellectual faculty, the understanding

    reason in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, the faculty of perceiving divine things, of recognizing goodness and of hating evil

    the power of considering and judging soberly, calmly and impartially

    a particular mode of thinking and judging, i.e. thoughts, feelings, purposes, desires [↑](#footnote-ref-28)
29. Balz, H. R., & Schneider, G. (1990-c1993). *Exegetical dictionary of the New Testament. Translation of: Exegetisches Worterbuch zum Neuen Testament*. (1:393). Grand Rapids, Mich.: Eerdmans. [↑](#footnote-ref-29)
30. [Academy of the Hebrew Language](http://hebrew-academy.huji.ac.il/english/hebrewlanguage/pages/mishnaichebrew.aspx) [↑](#footnote-ref-30)
31. Cf. Strong's G1342 [↑](#footnote-ref-31)
32. G**1261 διαλογισμός -** dialogismos

    **Meaning:** 1) the thinking of a man deliberating with himself 1a) a thought, inward reasoning 1b) purpose, design 2) a deliberating, questioning about what is true 2a) hesitation, doubting 2b) disputing, arguing

    There are no notes for this verse.

    G**3053 λογισμός -** logismos

    **Meaning:** 1) a reckoning, computation 2) a reasoning: such as is hostile to the Christian faith 3) a judgment, decision: such as conscience passes [↑](#footnote-ref-32)
33. Hananel ben Ḥushiʼel, Samuel ben Meir, David Kimhi, Obadiah ben Jacob Sforno, and Eliyahu Munk. *Mikraot Gedolot: Multi-Commentary on Torah: Hachut Hameshulash*. Vol. 4. 4 vols. Jerusalem; New York: Lambda Publishers, 2006. pp. 1457ff [↑](#footnote-ref-33)
34. Ramban. *Ramban (Nachmanides): Commentary on the Torah (5 Vol. Set) S/C*. S.l.: Judaica Pr, 2010. Vol. 4 pp. 370ff [↑](#footnote-ref-34)
35. Cf. B'resheet 33:17 [↑](#footnote-ref-35)
36. Cf. Tebet 5, 5775 [↑](#footnote-ref-36)