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

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Tishri 12, 5782 – September 17/18, 2021** | **Seventh Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**A Prayer for Israel**

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

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

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

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

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

**Shabbat: “Vayishlach Mosheh” – Sabbath: “Then Sent Moses”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּשְׁלַח מֹשֶׁה** |  | **Saturday Afternoon** |
| **“Vayishlach Mosheh”** | Reader 1 – B’Midbar 20:14-21 | Reader 1 – Shemot 33:12-16 |
| **“Then Sent Moses”** | Reader 2 – B’Midbar 20:22-29 | Reader 2 – Shemot 33:17-19 |
| **“Y Envió Moisés”** | Reader 3 – B’Midbar 21:1-3 | Reader 3 – Shemot 33:20-23 |
| B’Midbar (Num.) 20:14 – 22:1 | Reader 4 – B’Midbar 21:4-9 |  |
| Judges 11:12-21 | Reader 5 – B’Midbar 21:10-16 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’Midbar 21:17-20 | Reader 1 – Shemot 33:12-16 |
| Psalms: 103:15-22 | Reader 7 – B’Midbar 21:21 - 22:1 | Reader 2 – Shemot 33:17-19 |
| Mk 10:42-45: Lk 22:24-30 | Maftir – B’Midbar 21:34 – 22:1 | Reader 3 – Shemot 33:20-23 |

**Summary of the Torah Seder**

* **King of Edom Refuses Permission to Pass Through His Land – Numbers 20:14-21**
* **Death of Aharon – Numbers 20:22-29**
* **Battle with Canaanites – Numbers 21:1-3**
* **The Brazen Serpent – Numbers 21:4-9**
* **Halting Places – Numbers 21:10-20**
* **Conquering the Amorite Kingdoms – Numbers 21:21-32**
  + **A Historical Note with Song of Victory – Numbers 21:26-30**
* **Defeat of Og the King of Bashan – Numbers 21:33-35 + 22:1**

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) ‎20:14 - 22:1**

| **Rashi** | **Targum** |
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| 14. **Moses sent** messengers from Kadesh to the king of Edom: "So says your brother, Israel, 'You know of all the hardship that has befallen us. | 14. **Then Mosheh sent** messengers from Rekem unto the king of Edom, saying, Thus says your brother Israel. You have known all the trouble that has found us; |
| 15. Our fathers went down to Egypt, and we sojourned in Egypt for a long time. And the Egyptians mistreated us and our forefathers. | 15. that our fathers went down into Mizraim and dwelt in Mizraim many days, and the Mizraee afflicted us and our fathers. |
| 16. We cried out to the Lord and He heard our voice. He sent an angel, and he took us out of Egypt, and now we are in Kadesh, a city on the edge of your border. | 16. And we prayed before the LORD, who heard our prayers, and sent one of the ministering angels to lead us out of Mizraim: and, behold, we are in Rekem, a city built on the side of your border. |
| 17. Please let us pass through your land; we will not pass through fields or vineyards, nor will we drink well water. We will walk along the king's road, and we will turn neither to the right nor to the left until we have passed through your territory.'" | 17. Let us now pass through your land: we will not seduce virgins, nor carry off the betrothed, nor commit adultery: on the king's highway, under the heavens, we will go forward, and turn not to the right or to the left, to do any injury in the public way while we pass through your border. |
| 18. Edom replied to him, "You shall not pass through me, lest I go out towards you with the sword!" | 18. But Edomea answered him, You will not go through my coast, lest I come to meet you with the unsheathed sword. |
| 19. The children of Israel said to him, "We will keep to the highway, and if we drink your water, either I or my cattle, we will pay its price. It is really nothing; I will pass through on foot." | 19. And Israel said to him, We would go by the king's highway; if we drink your waters, I and my cattle, I will give you the price of their value. I will only pass through, without doing wrong. |
| 20. But he said, "You shall not pass through!" and Edom came out toward them with a vast force and with a strong hand. | 20. But he said, You will not pass through. And Edomea came out to meet him with a large army and with a strong hand. |
| 21. Edom refused to allow Israel to cross through his territory; so Israel turned away from him. | 21. So Edomea would not suffer Israel to pass through his coast; and Israel turned away from him, because it was commanded from before the Word of the Heavens that they should not set battle in array against them, forasmuch as the time was not yet come when the punishment of Edom should be given into their hands. |
| 22. They traveled from Kadesh, and the entire congregation of the children of Israel arrived at Mount Hor. | 22. And the whole congregation of the children of Israel journeyed from Rekem, and came unto Mount Umanom. |
| 23. The Lord said to Moses and Aaron at Mount Hor, on the border of the land of Edom, saying, | 23. And the LORD spoke unto Mosheh in the Mount Umanom, on the coast of the land of Edom, saying: |
| 24. "Aaron shall be gathered to his people, for he shall not come to the Land which I have given to the children of Israel, because you defied My word at the waters of dispute [Mei Meribah]. | 24. Aharon will be gathered unto his people; for he will not enter into the land which I have given unto the children of Israel, because you were rebels against My Word at the Waters of Contention. |
| 25. Take Aaron and Eleazar his son and ascend Mount Hor. | 25. Take Aharon and Elazar his son, and make them come up to Mount Umanom. |
| 26. Strip Aaron of his garments and dress Eleazar his son with them. Then Aaron shall be gathered in [to his people] and die there. | 26. And you will strip Aharon of his vestments, the adornment (glory) of the priesthood, and put them on Elazar his son; but Aharon will be gathered, and die there. |
| 27. Moses did as the Lord commanded him. They ascended Mount Hor in the presence of the entire congregation. | 27. And Mosheh did as the LORD commanded him. And they ascended Mount Umanom, in the view of all the congregation. |
| 28. Moses then stripped Aaron of his garments and dressed Eleazar his son in them, and Aaron died there on the top of the mountain. [Then] Moses and Eleazar descended from the mountain. | 28. And Mosheh stripped Aharon of his vestments, the priestly decoration, and put them on Elazar his son; and Aharon died there on the summit of the mountain and Mosheh and Elazar came down from the mount. |
| 29. The whole congregation saw that Aaron had expired, and the entire house of Israel wept for Aaron for thirty days. | 29. And when the soul of Aharon was at rest, the Cloud of Glory was lifted up on the first day of the month Ab; and all the congregation beheld Mosheh come down from the mountain with rent garments; and he wept and said, Woe unto me, for you, my brother Aharon, the pillar of Israel's prayers! And they too wept for Aharon thirty days, the men and the women of Israel. |
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| 1. The Canaanite king of Arad, who lived in the south, heard that Israel had come by the route of the spies, and he waged war against Israel and took from them a captive. | 1. And Amalek, who had dwelt in the south, and changed, and came and reigned in Arad, heard that the soul of Aharon was at rest, that the pillar of the Cloud which for his sake had led the people of the house of Israel had been taken up, and that Israel was coming by the way of the explorers to the place where they had rebelled against the LORD of the world. For, when the explorers had returned, the children of Israel abode in Rekem, but afterward returned from Rekem to Motseroth, in six encampments during forty years, when they journeyed from Motseroth, and returned to Rekem by the way of the explorers, and came unto Mount Umanom, where Aharon died; (and,) behold, he came and arrayed battle against Israel, and captured some of them with a great captivity. |
| 2. Israel made a vow to the Lord, and said, "If You deliver this people into my hand, I shall consecrate their cities." | 2. And Israel vowed a vow before the LORD and said, If You will indeed deliver this people into my hand, I will destroy their cities. |
| 3. The Lord heard Israel's voice and delivered the Canaanite. He destroyed them and [consecrated] their cities, and he called the place Hormah. | 3. And the LORD heard Israel's prayer, and delivered up the Kenaanites, and he destroyed them and their cities. And he called the name of the place Hormah. |
| 4. They journeyed from Mount Hor by way of the Red Sea to circle the land of Edom, and the people became disheartened because of the way. | 4. And they journeyed from Mount Umanom, by the way of the Sea of Suph, that they might compass the land of Edom; and the soul of the people was wearied in the way. |
| 5. The people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in this desert, for there is no bread and no water, and we are disgusted with this rotten bread." | 5. And the people thought (wickedly) in their heart, and talked against the Word of the LORD, and contended with Mosheh, saying: Why did you bring us up from Mizraim to die in the wilderness; for there is neither bread nor water, and our soul is weary of manna, this light food? |
| 6. The Lord sent against the people the venomous snakes, and they bit the people, and many people of Israel died. | 6. And the bath-kol fell from the high heaven, and thus spoke: Come, all men, and see all the benefits which I have done to the people whom I brought up free out of Mizraim. I made manna come down for them from heaven, yet now turn they and murmur against Me. **Yet, behold, the serpent, whom, in the days of the beginning of the world, I doomed to have dust for his food, has not murmured against Me: but My people are murmuring about their food. Now will the serpents who have not complained of their food come and bite the people who complain. Therefore did the Word of the LORD send the basilisk serpents, and they bit the people, and a great multitude of the people of Israel died.** |
| 7. The people came to Moses and said, "We have sinned, for we have spoken against the Lord and against you. Pray to the Lord that He remove the snakes from us." So Moses prayed on behalf of the people. | 7. And the people came to Mosheh, and said: We have sinned, in thinking and speaking against the glory of the LORD's Shekinah, and in contending with you. Pray before the LORD to remove the plague of serpents from us. And Mosheh prayed for the people. |
| 8. **The Lord said to Moses, "Make yourself a serpent and put it on a pole, and let whoever is bitten look at it and live.** | 8. **And the Lord said to Mosheh, Make yourself a serpent of brass, and set it upon a place aloft; and it will be that when a serpent has bitten any one, if he behold it, then will he live, if his heart be directed to the Name of the Word of the LORD.** |
| 9. Moses made a copper snake and put it on a pole, and whenever a snake bit a man, he would gaze upon the copper snake and live. | 9. And Mosheh made a serpent of brass, and set it upon a place aloft; and it was, when a serpent had bitten a man, and the serpent of brass was gazed at, and his heart was intent upon the Name of the Word of the LORD, he lived. |
| 10. The children of Israel journeyed on and camped in Oboth. | 10. And the children of Israel journeyed from thence, and pitched in Oboth; |
| 11. They journeyed from Oboth and camped in the wasteland passes in the wilderness, which faced Moab, toward the rising sun. | 11. and they journeyed from Oboth, and encamped in the plain of Megistha, in a desert place which looks toward Moab from the rising of the sun. |
| 12. From there they journeyed, and they encamped along the stream of Zered. | 12. Thence they journeyed and encamped in a valley abounding in reeds, osiers, and mandrakes. |
| 13. From there they journeyed, and they encamped on the other side of the Arnon, which was in the desert, extending from the Amorite border, for Arnon was the Moabite border between Moab and the Amorites. | 13. And they journeyed from thence, and encamped beyond the Arnon, in a passage of the desert that stretches from the coast of the Amoraah; for Arnon is the border of Moab, situate between Moab and the Amoraah; and therein dwelt a priesthood of the worshippers of idols. |
| 14. Concerning this it is told in the account of the Wars of the Lord, "What He gave at the [Sea of] Reeds and the streams of Arnon. | 14. Therefore it is said in the book of the Law, where are recorded the wars of the LORD: Eth and Heb, who had been smitten with the blast of the leprosy, and had been banished beyond the confine of the camp, made known to Israel that Edom and Moab were concealed among the mountains in ambush, to destroy the people of the house of Israel. But the LORD of the world made a sign to the mountains, which pressed one to another so that they died: and their blood flowed through a valley on the brink of the Arnon (or, a valley adjoining Arnon). |
| 15. And the spilling of the streams that turned to settle at Ar and leaned toward the border of Moab. | 15. And the effusion of the streams of their blood flowed to the habitations of Lechaiath, which were, however, delivered from this destruction, because they had not been in their counsels; and, behold, it was unto the confine of Moab. |
| 16. From there to the well; that is the well of which the Lord said to Moses, 'Gather the people, and I will give them water.'" | 16. And from thence was given to them (the Israelites) the living well, the well concerning which the LORD said to Mosheh, Assemble the people and give them water. |
| 17. Then Israel sang this song: "'Ascend, O well,' sing to it! | 17. Then, behold, Israel sang the thanksgiving of this song, at the time that the well which had been hidden was restored to them through the merit of Miriam: Spring up, O well, spring up, O well! sang they to it, and it sprang up: |
| 18. A well dug by princes, carved out by nobles of the people, through the lawgiver with their staffs, and from the desert, a gift. | 18. the well which the fathers of the world, Abraham Izhak, and Jakob dug: the princes who were of old dug it, the chiefs of the people: Mosheh and Aharon, the scribes of Israel, found it with their rods; and from the desert it was given to them for a gift. |
| 19. From the gift, to the streams, and from the streams to the heights. | 19. And from thence it was given to them in Mattana; turning, it went up with them to the high mountains, and from the high mountains it went down with them to the hills surrounding all the camp of Israel, and giving them drink, every one at the door of his tent. |
| 20. From the heights to the valley in the field of Moab, at the top of the peak, that overlooks the wastelands." | 20. And from the high mountains it descended with them to the lower hills, but was hidden from them on the borders of Moab, at the summit of the hill looking toward Beth Jeshimon, because there they neglected the words of the Law. |
| 21. Israel sent messengers to Sihon the king of the Amorites, saying: | 21. Then sent Israel messengers to Sihon, king of the Amorites, saying: |
| 22. "Let me pass through your land. We will not turn into fields or vineyards, nor drink well water. We shall walk along the king's road, until we have passed through your territory." | 22. I would pass through your country. We will not carry off the betrothed, nor seduce virgins, nor have to do with the wives of men; by the highway of the King who is in the heavens we will go, until we have passed through your border. |
| 23. But Sihon did not permit Israel to pass through his territory, and Sihon gathered all his people and went out to the desert toward Israel. He arrived at Jahaz and fought against Israel. | 23. But Sihon would not permit Israel to pass through his limit, but constrained all his people, and came out to Jahaz, and made war against Israel. |
| 24. Israel smote him with the sword, and took possession of his land from Arnon to Jabbok, as far as the children of Ammon, for the border of the children of Ammon was strong. | 24. And Israel smote him with the anathema of the LORD, that he would destroy (him) with the edge of the sword; and he took possession of his country, from Arnon unto the Jabbok, unto the border of the children of Ammon; because Rabbath, which is the limit of the children of Ammon, was strong; and so far was their boundary. |
| 25. Israel took all these cities, and the Israelites dwelt in all the cities of the Amorites, in Heshbon and all its villages. | 25. And Israel took all those cities, and dwelt in all the cities of the Amorites, in Heshbon, and in all her villages. |
| 26. For Heshbon was the city of Sihon, king of the Amorites, and he had fought against the first king of Moab, taking all his land from his possession, as far as Arnon. | 26. For Heshbon was the city of Sihon, king of the Amorites; for he had beforetime made war with the King of Moab, and had taken all his country from his hand unto the Arnon. |
| 27. Concerning this, those who speak in parables say, "Come to Heshbon, may it be built and established as the city of Sihon. | 27. Therefore, say the young men, (or the chosen ones,) using proverbs: The righteous/generous who rule their passions say, Come let us reckon (Heshbon) the strength of a good work by the recompense, and the recompense of an evil work by the strength for whoso is watchful and diligent in the Law is built up and perfected; |
| 28. For fire went forth from Heshbon, a flame from the city of Sihon; it consumed Ar of Moab, the masters of the high places of Arnon. | 28. for mighty words like fire go forth from the lips of the righteous/generous, the masters of such thought, (calculation, heshbona,) and powerful merit like flames from those who are read and devoted in the Law: their fire devours the foe and the adversary, who are reckoned before them as the worshippers of the idol altars in the valley of Arnona. |
| 29. Woe is to you, Moab; you are lost, people of Chemosh. His sons he has given over as refugees and his daughters into captivity, to Sihon, king of the Amorites. | 29. Woe to you, you haters of the just! You have perished, you people of Kemosh, **haters of the words of the Law, in whom there is no righteousness/ generosity,** unless He waste you to bring you captive unto the place where they teach the Law, and their sons and daughters be removed by captivity of the sword to be near them who consult in its counsels the instructors **and those anointed with the Law.** |
| 30. Their kingdom is destroyed from Heshbon; it been removed from Dibon; we laid them waste as far as Nophah which is near Medeba." | 30. The wicked have said, In all this there is nothing lofty to the sight; but your numbers will perish until the falsehood of your souls be ended, and the LORD of the world destroy them till their lives have expired, and they have come to nothing, as the cities of the Amorites have perished, and the palaces of their princes from the great gate of the house of the kingdom to the street of the smiths which is near to Medeba. |
| 31. Israel settled in the land of the Amorites. | 31. And Israel, after they had destroyed Sihon, dwelt in the land of the Amorites. |
| 32. Moses sent [men] to spy out Jaazer and they captured its villages, driving out the Amorites who lived there. | 32. And Mosheh sent Kaleb and Phineas to examine Makbar, and they subdued the villages, and destroyed the Amorites who were there. |
| 33. Then they turned and headed north toward the Bashan. Og, the king of Bashan, came out toward them with all his people, to wage war at Edrei. | 33. Then they turned, and went up by the way of Mathnan; and Og, the king of Mathnan, came out to meet us, he and all his people, to give battle at Edrei. |
| 34. The Lord said to Moses, "Do not fear him, for I have delivered him, his people, and his land into your hand. You shall do to him as you did to Sihon the king of the Amorites who dwells in Heshbon. | 34. And it was, when Mosheh saw Og, he trembled before him, stricken with fear: but he (soon) answered and said, This is Og the Wicked, who taunted Abraham our father and Sarah, saying: You are like trees planted by the water channels, but bring forth no fruit: therefore has the Holy One, blessed be He, spared him to live through generations, that he might see the great multitude of their children, and be delivered into our hands. Then spoke the LORD unto Mosheh: Fear him not, for I have delivered him into your hand, and all his people and country; and you will do to him as you have done to Sihon, king of the Amorites, who dwelt in Heshbon. |
| 35. They smote him, his sons and all his people, until there was no survivor, and they took possession of his land. | 35. Now it was, after Og the Wicked had seen the camp of Israel spreading over six miles he said with himself, I will make war against this people, that they may not do to me as they have done to Sihon: so went he and tare up a mountain six miles in size, and brought it upon his head to hurl it upon them. But the Word of the LORD forthwith prepared a reptile which ate into the mountain and perforated it, and his head was swallowed up within it; and he sought to withdraw it, but could not, because his back teeth and his front ones were drawn hither and thither. And Mosheh went and took an axe of ten cubits, and sprang ten cubits, and struck him on the ankle of his foot, and he fell, and died beyond the camp of Israel. Thus it is written. And they smote him and his sons and daughters, and all his people, till none of them remained to escape; and they took possession of his land. |
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| 1. The children of Israel journeyed and encamped in the plains of Moab, across the Jordan from Jericho. | 1. And the children of Israel journeyed, and encamped in the plains of Moab, near the passage of the Jordan (toward) Jericho. |

**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. 91-146

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎** **B’Midbar (Num.) 20:14 – 22:1**

**14 your brother Israel** Why did he see fit to mention brotherhood here? However, he said to him, “We are brothers, sons of Abraham, to whom it was said, 'your descendants will be strangers [in a land which is not theirs’]” (Gen. 15:13). And both of us are responsible for fulfilling that obligation.-[Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

**You know of all the hardship** Therefore, your father parted from our father, as it says, “He went to a land because of Jacob his brother” (Gen. 36:6), [that is] because of the debt that was imposed upon them, and he [Esau] cast it onto Jacob.-[Gen. Rabbah 82:13]

**15 mistreated us** We endured many hardships**and our forefathers** From here [we learn] that when Israel is afflicted with punishment, the Patriarchs grieve in the grave. -[Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

**16 and He heard our voice** through the blessing that our father [Isaac] gave: “The voice is the voice of Jacob” (Gen. 27:22). When we cry out we are answered.-[Midrash Aggadah. See also Midrash Tanchuma Beshallach 9]

**an angel This refers to Moses. From here [we derive] that the prophets are called “angels,” and it says, “They mocked the angels of God” (II Chron. 36:16).** -[Midrash Tanchuma Vayikra 1, Lev. Rabbah 1:1]

**17 Please let us pass through your land** You have no right to contest the inheritance of the Land of Israel, since you did not pay the debt. Help us a little, and let us pass through your land.-[Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

**nor will we drink well water** He should have said, “water from cisterns.” However, Moses said, “Though we have manna to eat and a well from which to drink, we will not drink from it, but we will buy food and drink from you, for your benefit.” From here [we learn] that even if a guest has his own provisions, he should buy from the shopkeeper [or householder] to benefit his host.-[Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

**We will walk along the king’s road**—we will muzzle our animals so they should not turn to either side to eat.-[Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

**18 lest I go out towards you with the sword** You pride yourselves with the ‘voice’ your father bequeathed you, and declare, “We cried out to the Lord, and He heard our voice” (verse 16). But we will go out against you with what my father bequeathed me: “You shall live by the sword” (Gen. 27:40) -[Midrash Tanchuma Beshallach 9]

**19 It is really nothing** There is nothing to harm you.

**20 and with a strong hand** With our grandfather’s promise: “the hands are the hands of Esau” (Gen. 27:22). -[Midrash Aggadah]

**22 the entire congregation** All were perfect, ready to enter the Land. There was not among them even one of those upon whom the decree had been pronounced, for all those destined to die in the desert had already perished, and these were of those about whom it is written, “you... are all alive this day” (Deut. 4:4). -[Midrash Tanchuma Chukath 14, Num. Rabbah 19:16]

**Mount Hor** A mountain atop a mountain, [appearing like] a small apple atop of big apple. Although the cloud went in front of them and leveled out mountains, three of them remained: Mount Sinai for [the giving of] the Torah, Mount Hor, for the burial of Aaron, and Mount Nebo for the burial of Moses.-[Midrash Tanchuma Chukath 14, Num. Rabbah 19:16]

**23 on the border of the land of Edom** This teaches that because they associated themselves in a close relationship with the wicked Esau, a breach was made in their accomplishments, and they lost this righteous man. Similarly, the prophet said to Jehoshaphat, “When you joined up with Ahaziahu, God has breached your accomplishments” (II Chron. 20:37). - [Midrash Tanchuma Chukath 14, Num. Rabbah 19:16]

**25 Take Aaron** with words of solace; say to him, “You are fortunate that you can see your crown given over to your son, something I do not merit.” -[Midrash Tanchuma Chukath 17, Num. Rabbah 19:19]

**26 his garments** He dressed him in the garments of kehunah gedolah and then stripped him of them, to give them to his son in his presence. He told him, “Enter the cave,” and he entered. He saw a ready made bed, and a lighted candle. He told him, “Get up onto the bed,” and he got up. “Stretch out your hands,” and he stretched them out. “Close your mouth,” and he closed it. “Shut your eyes,” and he shut them. At that moment Moses yearned for such a death. This is why it was said to him, “in the way Aaron your brother died” (Deut. 32:50)—a death that you desired.-[Tanchuma Buber p. 132, Sifrei Ha’azinu 49]

**27 Moses did** Although it was difficult for him, he did not hesitate.-[Midrash Tanchuma Chukath, Num. Rabbah 19:19]

**29 The whole congregation saw** When they saw Moses and Eleazar coming down, and Aaron did not come down, they said, “Where is Aaron?” He said to them, “He died.” They said, “Is it possible that the one who stood up against the angel and stopped the plague can be overpowered by the angel of death?” Whereupon Moses asked for mercy, and the ministering angels showed him to them, lying in the bed. They saw [him] and believed.- [Midrash Tanchuma Chukath 17, Num. Rabbah 19:20]

**the entire house of Israel** [both] the men and the women, for Aaron had pursued peace; he promoted love between disputing parties and between man and wife.-[Avoth d’Rabbi Nathan 12:4, Mid. Aggadah]

**that [Aaron] had expired** Heb. כִּי גָוַע אַהֲרֽן . I say that the one who renders דְּהָא מִית , because [Aaron] had died, is in error, unless he also renders, וַיִּרְאוּ as וְאִתְחֲזִיאוּ , “they [the congregation] were seen” [in the sense of exposed], for our Rabbis’ statement that the word Heb. כִּי is used here in the sense of ‘because’ applies only according to the Midrash [which states] that the clouds of glory departed, and as R. Abahu said, “Do not read וַיִּרְאוּ , they saw, but וַיֵּרָאוּ , they were seen [exposed].” According to this explanation, ‘because’ is appropriate, since it gives the reason for what precedes it: Why were they exposed? Because Aaron had died [and the clouds had departed]. But, according to the Targum’s rendering, וַחֲזוֹ כָּל־כְּנִשְׁתָּא , and the whole congregation saw, [the rendering of the word כִּי as] ‘because’ is inapplicable, only it has the meaning of אֲשֶׁר , ‘that’ which is a usage of the word אִי , for we find that אִם [its Hebrew equivalent] can mean ‘that,’ as in, “so that (וְאִם) why should I not be short of breath?” (Job 21:4). And there are many other instances [of the word אִם ] in this sense, [as in] “that (אִם) his days are limited” (ibid. 14:5).

**Chapter 21**

**1 The Canaanite... heard** He heard that Aaron had died and that the clouds of glory had departed... as is stated in [Tractate] Rosh Hashanah (3a). Amalek was always a chastising whip for Israel, ready at any time to mete out punishment.-[Midrash Tanchuma Chukkath 18, Num. Rabbah 19: 20]

**who lived in the south** This refers to Amalek, as it says, “The Amalekites dwell in the south land” (13:29). They changed their language to speak in the language of Canaan so that the Israelites would pray to the Holy One, blessed is He, to deliver the Canaanites into their hands, and [since] they were not Canaanites [their prayers would have no effect]. But Israel saw that they were dressed like Amalekites though they spoke in a Canaanite tongue. So they said, “We will pray generally [for success],” as it says, “If You deliver his people into my hand....”-[Midrash Aggadah, Yalkut Shimoni from Midrash Yelammedenu. Note that in these sources, the Amalekites changed their dress as well, and that version is found also in the Reggio edition of Rashi. The Yemenite manuscript, however, conforms with our reading. See Chavel fn. 87, Yosef Hallel, Leket Bahir fn. ד . See also Num. Rabbah 19:20.]

**the route of the spies** Heb. דֶּרֶךְ הָאֲתָרִים , the southern route, taken by the spies (הַתָּרִים) , as it says, “They went up in the south” (13:22). Another interpretation: The route of the great guide [the ark] (הַתַּיָּר) which went ahead of them, as it says, “traveled three days ahead of them to seek for them a place to settle” (10:33). -[Midrash Tanchuma Chukkath 18, Num. Rabbah 19:20]

**and took from them a captive** It was only a single maidservant.-[Midrash Aggadah, Yalkut Shimoni from Midrash Yelammedenu]

**2 I shall consecrate** I shall consecrate their spoils to Heaven.

**3 He destroyed them** By execution.

**and their cities** He consecrated them to Heaven.

**4 by way of the Red Sea** Since Aaron had died, and this war had come upon them, they turned back to the Red Sea route, which is the route they returned to after the decree [because of the sin] of the spies had been issued against them, as it says, “and journey into the desert by way of the Red Sea” (Deut. 1:40). Here they went back seven stations, as it says, “The children of Israel journeyed from the wells of Benei Yaakan to Moserah; there Aaron died” (ibid. 10:6). Did he really die in Moserah? Did he not die at Mount Hor? However, there [in Moserah] they again mourned for him and eulogized him, as if he had died in their presence. Go and study the stations, and you will find that there were seven stations between Moserah and Mount Hor.-[Midrash Tanchuma Chukkath 18, Seder Olam ch. 9]

**to circle the land of Edom** since they did not allow them to pass through their land.

**and the people became disheartened because of the way** Because of the hardship of traveling, which was hard for them. They said, “Now we were so close to entering the Land, and we are turning back. So did our fathers turn back and remain for thirty-eight years, until today.” Therefore, they became disheartened by the hardship of traveling. In old French, encrote lor, or encrut lor, it discouraged them. It is, however, incorrect to say that “the people became disheartened בַּדָָּרֶךְ ” means “while on the way,” without explaining what caused them to become disheartened, for whenever קִצּוּר נֶפֶשׁ , [literally, shortness of spirit] is mentioned in Scripture, the cause of the discouragement is specified, as in, “I could not tolerate them (וַתִּקְצַר נַפְשִׁי בָּהֶם) ” (Zech. 11:8), and as in, “He felt distressed because of the misery of Israel (וַתִּקְצַר נַפְשׁוֹ בַּעֲמַל יִשְׂרָאֵל) ” (Jud. 10:16). Anything difficult for a person to bear is called קִצּוּר נֶפֶשׁ , like a person who is beset with trouble, and his mind is not composed enough to accept it. There is no place in his heart for the distress to settle. The thing causing the distress is described as ‘large’ since it is too large for him and weighs heavily on him, as in, “and their souls also loathed Me (בָּחֲלָה בִי) ” (Zech. 11:8); they were too much for Me. [And also,] “And it is so great (וְיִגְאֶה) that you hunt me like a lion” (Job 10:16). In summary, the expression shortness of spirit (קִצּוּר נֶפֶשׁ) for a thing, means that it is intolerable, and the mind cannot bear it.

**5 against God and against Moses** They equated the servant with his Master.-[Midrash Tanchuma Chukkath 19, Num. Rabbah 19:21]

**Why have you brought us up** Both of them [were considered] equal.

**and we are disgusted** Heb. וְנַפְשֵׁנוּ קָצָה . This too denotes intolerance and loathing.

**with this rotten bread** Since the manna was absorbed into their limbs [and not excreted from their bowels], they called it rotten (Mizrachi, or cursed, according to Gur Aryeh.) They said, “This manna will eventually swell up in our stomachs.” Is there any mortal who ingests but does not excrete?- [Yoma 75b, see Rashi there]

**6 the venomous snakes** Heb. הַנְּחָשִׁים הַשְּׂרָפִים , lit. the burning snakes, [so named] because they ‘burn’ a person with the venom of their fangs.-[Midrash Tanchuma Chukkath 19, Num. Rabbah 19:22]

**and they bit the people** **Let the snake, which was smitten for speaking evil [to Eve] come and punish those who spread slander [about the manna]. Let the snake, for which all types of food taste the same, come and punish those ingrates, for whom one thing [the manna] changes into various tastes.-[Midrash Tanchuma Chukkath 19, Num. Rabbah 19:22]**

**7 So Moses prayed** From here [we learn] that someone who is asked to forgive, should not be so cruel so as not to forgive.-[Midrash Tanchuma Chukkath 19, Num. Rabbah 19:23]

**8 on a pole** Heb. עַל־נֵס , on a post, perche in French. Similarly, “and like a flagpole (וְכַנֵּס) on a hill” (Isa. 30: 17); “will I raise My standard (נִסִּי) ” (ibid. 49:22); “raise a banner” (נֵס) (ibid. 13:2). Since it stands high, and serves as a signal and is to be seen, it is called נֵס (a sign).

**whoever is bitten** Even if a dog or a donkey bit him, he would suffer injury and steadily deteriorate, but a snake bite would kill quickly. That is why it says here [regarding other bites], "will look at it"—a mere glance. But regarding the snake bite it says "he would gaze"—"and whenever a snake bit [a man], he would gaze" (verse 9), for the snake bite would not heal unless one gazed at it [the copper snake] intently (Yer. R. H. 3:9). Our Rabbis said, Does a snake cause death or life? However, when Israel looked heavenward and subjected their hearts to their Father in heaven, they would be healed, but if not, they would waste away.-[R.H. 29a]

**9 a copper snake** **He was not told to make it of copper, but Moses said, "The Holy One, blessed is He, called it a snake (נָחָשׁ) , so I will make it of copper, (נְחשֶׁת) , one term similar to the other term**.-[Mid. Gen. Rabbah 19:31:8]

**11 the wasteland passes** Heb. בְּעִיֵּי הָעֲבָרִים . I do not know why they were called עִיּים , wastelands. The word עִי denotes a ruin; something swept aside with a broom. Only the letter ‘ayin’ in it belongs to the root; it derives from the word עִי “shovels” (Exod. 27:3), [and as in] וְיָעָה בָרָד , “and hail shall sweep away” (Isa. 28:17). -[Machbereth Menachem p. 135]

**passes** This was the route for those crossing Mount Nebo on the way to the Land of Canaan, which separates the land of Moab from the land of Amorites.

**facing Moab toward the rising sun** To the east of the land of Moab.

**13 from the Amorite border** Heb. מִגְּבֻל הָאֱמֽרִי , the boundary at the edge of their territory. Similarly, “the border of Moab מוֹאָב) (גְּבוּל ,” a term denoting an edge and an end.

**on the other side of the Arnon** They circled the southern and eastern [sides] of the land of Moab, until they came to the other side of the Arnon [river] in the middle of the Amorite territory, to the north of the land of Moab.

**extending from the Amorite border** A strip of Amorite territory protrudes from the Amorite border into Moabite territory [reaching] until Arnon, which is the Moabite border. The Israelites camped there, without entering the border of Moab, (for Arnon was the Moabite border, and they did not allow them to pass through their land. Even though Moses did not state this explicitly, Jephthah did explain it), as Jephthah said, “Also to the king of Moab he sent, but he was unwilling” (Jud. 11:17). Moses, however, alludes to it: “Just as the children of Esau who dwell in Seir, and the Moabites who dwell in Ar, did for me” (Deut. 2:29). [He meant to say:] Just as these [children of Esau] did not permit them to pass through their lands, but they circled around them, so did Moab too.

**14 Concerning this it is told** Concerning this encampment, and the miracles that happened there.

**it is told in the account of the wars of the Lord** When they relate the miracles that happened to our forefathers, they will relate: “What He gave....”

**What He gave** Heb. וָהֵב אֵת־ , like אֶת־יָהֵב [which is the Aramaic root meaning to give]. Just as from [the root] יעד we say ועד so from יהב ‘to give’ [we get] והב , and the “vav” is [part of] the root. That is to say, what He gave (יהב) them and wrought many miracles at the Red Sea.-[Onkelos]

**and the streams of Arnon** Just as we recount the miracles of the Red Sea, so should we recount the miracles that happened at the streams of Arnon, for here too, many great miracles were performed. What were those miracles?...-[Midrash Tanchuma Chukkath 20, Num. Rabbah 19:25]

**15 The spilling of the streams** The Aramaic translation of שֶׁפֶךְ , “spilling,” is אֶשֶׁד —the spilling of the streams, for [there] the blood of the Amorites who were hidden there was spilled. The mountains were high and the gorge deep and narrow, and the mountains were so close to each other, that a man standing on the mountain on one side [of the gorge] could speak to his fellow standing on the mountain on the other side. A road passed along [the floor of] the gorge. The Amorites said, "When the Israelites enter the land by passing through the gorge, we will come out of the caves in the mountains above them and kill them with arrows and stones shot from catapults." There were clefts in the rock on the Moabite side [of the canyon], and directly opposite those clefts, on the mountain on the Amorite side, there were protrusions, [appearing] like horns and breasts. When the Israelites prepared to pass through, the mountain of the Land of Israel trembled, like a maidservant going out to greet her mistress, and moved toward the mountain of Moab. Then those breastlike protrusions entered the clefts, killing them [the Amorites]. This is the meaning of, “that turned to settle at Ar.” The mountain swung from its place and moved toward the side of the Moabite border, and attached itself to it. Thus, “[it] leaned on the border of Moab.”-[Midrash Tanchuma Chukkath 20, Num. Rabbah 19:25]

**16 From there to the well** From there the flow [of blood] came to the well. How? The Holy One, blessed is He, said, “Who will inform My children of these miracles?” The proverb goes, “If you give a child bread, inform his mother” (Shab. 10b). After they passed through, the mountains returned to their places, and the well descended into the stream, and brought up the blood of the slain, their arms, and their limbs, and carried them around the camp. The Israelites saw them and sang a song.-[Midrash Tanchuma Chukkath 20, Num. Rabbah 19:25]

**17 Ascend, O well** from the stream, and bring up what you are to bring up. How do we know that the well informed them? For it says, “From there... the well.” Was it [really] from there? Was not [the well] with them since the beginning of the forty years? However, it descended to proclaim the miracles. Similarly, “Then Israel sang this song,” was said at the end of forty [years], but the well was given to them at the beginning of the forty [years]. Why was it [the song] written here [instead of earlier]? Because the subject [of the song] is explained in connection to what precedes it in the above text.-[Midrash Tanchuma Chukkath 20, Num. Rabbah 19:25]

**18 A well dug out** this is the well dug out by princes, Moses and Aaron.-[See Mid. Lekach Tov, Mid. Hagadol, Mid. Aggadah]

**with their staffs** Heb. בְּמִשְׁעֲנֽתָם , with the staff [upon which the Explicit Name was engraved (Reggio edition)].-[See Targum Jonathan, Exod. 4:20]

**from the desert** it was given to them [as a gift].- [Onkelos]

**19 From the gift, to the streams** As the Targum renders it [since it was given to them, it descended with them to the streams].

**20 From the heights to the valley** in the field of Moab For there Moses died and the well ceased. Another interpretation: [18]

**A well dug out by princes** When they encamped each tribal chieftain took his staff and drew it toward his division and his camp. The waters of the well were drawn after that mark, and came in front of the camping place of each tribe -[Midrash Tanchuma Chukkath 21, Num. Rabbah 19:25].

**through the lawgiver** Through Moses, who was called lawgiver, as it says, “for there the portion of the lawgiver is concealed” (Deut. 33:21). But why is Moses not explicitly mentioned in this song? Because he was smitten through the well. And because Moses’ name is not mentioned, the Name of the Holy One, blessed is He, is not mentioned. This can be compared to a king who was invited to a banquet. He said, “If my friend is there, I will be there, but if not, I am not going.”-[Midrash Tanchuma Chukkath 21, Num. Rabbah 19:26]

**at the top of the peak** Heb. רֽאשׁ הַפִּסְגָּה , as the Targum [Onkelos] renders, “the top of the height.”

**the peak** Heb. פִּסְגָּה , a term denoting height. Similarly, פַּסְּגוּ אַרְמְנוֹתֶיהָ (Ps. 48:14), raise high its palaces.

**that overlooks** That peak [overlooks] a place called Jeshimon, a word which describes a desert, which is a desolate place (שָׁמֵם) . Another interpretation: The well can be seen from the Jeshimon, for the well was hidden in the Sea of Tiberias [Kinnereth], and anyone standing on the wastelands [above the sea] can look down and see a kind of sieve in the sea, and that is the well. In this manner R. Tanchuma explained it.-[Midrash Tanchuma Chukkath 21, Num. Rabbah 19:25]

**21 Israel sent messengers** Elsewhere, the sending [of messengers] is ascribed to Moses, as it says, “So I sent messengers from the desert of Kedemoth” (Deut. 2:26). Similarly, “Moses sent messengers to the king of Edom...” (above. 20:14), but concerning Jephthah it says, “Israel sent messengers to the king of Edom...” (Jud. 11:17). These verses supplement each other; one holds back [information by not informing us who authorized the sending of the messengers] and the other reveals [that Moses sent them]. Moses is Israel, and Israel is Moses, to teach you that the leader of the generation is equal to the entire generation, because the leader is everything.-[Midrash Tanchuma Chukkath 23, Num. Rabbah 19:28]

**22 Let me pass through your land** Even though they were not commanded to offer them peace, they nevertheless sought peace from them.-[Midrash Tanchuma Chukkath 22, Num. Rabbah 19:27]

**23 But Sihon did not permit** Since all the Canaanite kings paid him tribute for protecting them against marauding armies, when Israel said to him, “Let me pass through your land,” he said to them, “My very presence is only to protect them from you, so how can you suggest such a thing?”-[Midrash Tanchuma Chukkath 23, Num. Rabbah 19:29]

**went out... toward Israel** Had Heshbon been full of gnats, no creature could have conquered it, and had Sihon been [living in] a weak village, no man could have conquered it. How much more so [was it invincible] since he [Sihon] was in Heshbon. The Holy One, blessed is He, said, “Why should I trouble My children to besiege every city?” He gave all the warriors the idea to leave the cities, and they all gathered in one place, where they were slain. From there Israel proceeded to the cities, where there met with no opposition, since only women and children were [left] there.-[Midrash Tanchuma Chukkath 23, Num. Rabbah 19:29]

**24 for...strong** What was its strength? The warning of the Holy One, blessed is He, Who said to them [Israel], “neither distress them [Ammon]” (Deut. 2:19). -[Mid. Aggadah]

**25 its villages** Heb. בְּנֽתֶיהָ , lit. her daughters, the villages near it.

**26 and he had fought** Why was it necessary to write this? For it says, “Do not distress the Moabites” (Deut. 2:9), and Heshbon belonged to Moab, Scripture writes that Sihon had taken it from them, and through him it was made permissible for Israel.-[Chul. 60b]

**from his possession** Heb. מִיָּדוֹ , lit. from his hand, [meaning] from his possession.-[B.M. 56b]

**27 Concerning this** Concerning that war, which Sihon waged against Moab.

**those who speak in parables say** [This refers to] Balaam, about whom it says, “He took up his parable” (23:7).

**those who tell parables** Balaam and [his father] Beor. They said....-[Midrash Tanchuma Chukkath 24, Num. Rabbah 19:30]

**Come to Heshbon** because Sihon could not conquer it. So he went and hired Balaam to curse it. This is what Balak [meant when he] said to him, “For I know that whoever you bless is blessed” (22:6). - [Midrash Tanchuma Chukkath 24, Balak 4, Num. Rabbah 19:30, 20:7, Mid. Aggadah]

**built and established** Heshbon under the name of Sihon, to be his city.

**28 For a fire went forth** **from Heshbon** After Sihon had conquered it.

**it consumed Ar of Moab** The name of that country was called Ar in Hebrew, and Lechayath in Aramaic.-[Onkelos]

**Ar of Moab** Heb. עָר מוֹאָב , Ar, which belonged to Moab.-[Onkelos]

**29 Woe is You, Moab** [Meaning] that they cursed Moab that it be delivered into his hand.-[Midrash Tanchuma Chukkath 24, Num. Rabbah 19:30]

**Chemosh** The name of Moab’s god.-[I Kings 11:7]

He has given over The one who has given over his sons, that is, [not his own sons but] the sons of Moab.

**refugees** who flee and escape the sword, and his daughters into captivity, etc.

**30 Their kingdom** Heb. וַנִּירָם , their kingdom. The kingdom and dominion that Moab had over Heshbon terminated from there. Similarly, עַד־דִּיבֽן —the Targum of סַר ‘removed’ is עַד , that is to say, the kingdom was removed from Dibon. [The word] נִִיר is a term denoting kingship and dominion [resulting from] the rule of man, as in “so that there be dominion for David your servant” (I Kings 11:36). -[Onkelos]

**we laid them waste** Heb. וַנַּשִּׁים . The [letter] Heb. שׁ is punctuated with a dagesh [thus indicating a missing “mem,”], denoting ‘waste’ Heb. (שְׁמָמָה) . Thus say those who tell parables, Heb. וַנַּשִּׁים אוֹתָם עַד־נֽפַח , “we laid them waste as far as Nophah.”

**32 Moses sent [men] to spy out Jaazer** The spies captured it. They said, We shall not do like the first group. We have [such] confidence in the power of Moses’ prayer that we are able to do battle.-[Midrash Tanchuma Chukkath 24, Num. Rabbah 19:31]

**34 Do not fear him** Moses was afraid to fight [against him] lest the merit of Abraham advocate for him, as it says, “The refugee came” (Gen. 14:13) —this was Og who had escaped from the Rephaim, who were smitten by Chedorlaomer and his allies at Ashteroth Karnaim, as it says, “only Og, the king of Bashan, was left of the remnant of the Rephaim” (Deut. 3:11). -[Midrash Tanchuma Chukkath 24, Num. Rabbah 19:32]

**35 They smote him** Moses slew him, as it says in [Tractate] Berachoth, in [the chapter beginning] Haroeh (54b): He uprooted a mountain of three parasangs [intending to throw it at the Israelites and crush them]....

**Ketubim: Psalm** **Psalm 103:15-22**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Of David. My soul, bless the Lord, and all my innards, His holy name. | 1. Composed by David, spoken in prophecy. Bless, O my soul, the name of the LORD, and let all my viscera bless His holy name. |
| 2. My soul, bless the Lord and do not forget any of His benefits. | 2. Bless, O my soul, the name of the LORD, and do not forget all His nourishment, for He made breasts for your mother instead of insight. |
| 3. Who forgives all your iniquity, Who heals all your illnesses. | 3. Who forgives all your iniquities, who heals all your diseases. |
| 4. Who redeems your life from the pit, Who crowns you with kindness and mercy. | 4. Who redeems your life from Gehinnom, who crowned you with kindness and mercy. |
| 5. Who sates your mouth with goodness, that your youth renews itself like the eagle. | 5. Who satisfies the days of your old age with goodness, and in the age to come, your youth will be renewed like the eagle of the canopy. |
| 6. The Lord performs charitable deeds and judgment for all oppressed people. | 6. The LORD does acts of righteousness/generosity, and judgments for all the oppressed. |
| 7. He makes His ways known to Moses, to the children of Israel His deeds. | 7. He revealed His ways to Moses, His deeds to the children of Israel. |
| 8. The Lord is merciful and gracious, slow to anger and with much kindness. | 8. The LORD is merciful and compassionate; He loathes anger and does many deeds of goodness and truth. |
| 9. He will not quarrel to eternity, and He will not bear a grudge forever. | 9. He will not quarrel always, nor will He retain hostility forever. |
| 10. **He has not dealt with us according to our sins, nor has He repaid us according to our iniquities.** | 10. **He has not dealt with us according to our sins, nor has He repaid us according to our iniquities.** |
| 11. For, as the height of the heavens over the earth, so great is His kindness toward those who fear Him. | 11. For as high as the heavens are above the earth, so great is His goodness to those who fear Him. |
| 12. **As the distance of east from west, He distanced our transgressions from us.** | 12. As far as the east is from the west, thus far has He removed from us our transgressions. |
| 13. As a father has mercy on sons, the Lord had mercy on those who fear Him. | 13. As a father (Abba) who loves the children, so the LORD loves those who fear Him. |
| 14. For He knows our creation; He remembers that we are dust. | 14. For He knows our evil impulse that makes us sin; in His presence it is remembered, for we are from dust. |
| 15. As for man-his days are like grass; like a flower of the field, so does he sprout. | 15. The days of a son of man are like grass; like a blossom of the field, so will he bloom. |
| 16. For a wind passes over him and he is no longer here; and his place no longer recognizes him. | 16. For a storm-wind has blown on him and he is no more; and he no longer is aware of his place. |
| 17. **But the Lord's kindness is from everlasting to everlasting, and His charity to sons of sons.** | 17. **But the favor of the LORD is upon those that fear Him, from this age to the age to come; and His generosity is for the children of their children.** |
| 18. **To those who keep His covenant and to those who remember His commandments to perform them.** | 18. **For those who keep His covenant, and for those who remember His commandments to do them.** |
| 19. The Lord established His throne in the heavens, and His kingdom rules over all. | 19. The LORD has established His throne in the highest heavens; and His kingdom rules over all. |
| 20. Bless the Lord, His angels, those mighty in strength, who perform His word, to hearken to the voice of His word. | 20. Bless the name of the LORD, O His angels, who are mighty in power, who do His word, to obey the sound of His word. |
| 21. Bless the Lord, all His hosts, His ministers, those who do His will. | 21. Bless the name of the LORD, all His hosts, His ministers who do His will. |
| 22. Bless the Lord, all His works, **in all the places of His dominion;** my soul, bless the Lord. | 22. Bless the name of the LORD, all His works, **His dominion is in every place.** Bless, O my soul, the name of the LORD. |

**Rashi’s Commentary to Psalm 103:15-22**

**16** **For a wind passes over him** If mortal illness passes over him.

**22** **Bless the Lord, all His works** **who are in all the places of His dominion.**

**Meditation from the Psalms**

**Psalms ‎103:15-22**

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

For the sake of continuity, I will repeat my opening from last week.

In this psalm David thanks G-d for the greatest gift He bestowed upon man, the soul. Without a soul man is merely a two-legged creature competing against all other animals in the bitter struggle for survival. With a soul, he becomes a reflection of the sacred heavens, a semblance of the Divine.

The tragic irony of life is that people are often oblivious to their own souls, unaware of the essence of their being and the true purpose of their existence. All too often, this Divine fragment is smothered by the flesh; this ray of eternal light is engulfed in darkness.

Modern psychology has yet to acknowledge what to every believing Jew is a fundamental of daily life: humans have souls. This cannot be proven empirically, because the soul is beyond the grasp of the microscope and computer analysis. It is not physical, and therefore, it cannot be tracked or traced. Belief in the soul is a matter of faith, and the only logical answer to the mystery of life. It is the invisible source (battery pack, if you will) of life that leaves as secretly as it comes.

The fundamental lesson of Judaism is to foster an awareness of the Divine Soul and to teach man how to enhance and enrich this most precious possession so that it will be worthy of standing in G-d’s presence to praise Him. Thus, the Psalmist recites the refrain, repeated five times in this psalm and the next,0F0F[[1]](#footnote-1) *Bless HaShem, O my soul*!1F1F[[2]](#footnote-2)

Our section of Psalms chapter 103 speaks of a covenant in:

***Tehillim (Psalms) 103:18*** *To such as keep His covenant* (בְרִיתוֹ), *and to those that remember His precepts to do them.*

In this paper, I would like to examine “His covenant” and its implications.

Many Christians talk about the new covenant, or testament. It is often used to refer to a collection of books written by the Apostles. It is also used when some Christians participate in a ceremony known as communion. While we all talk ‘about’ this new covenant, most folks do not know the terms that make up this new covenant. Since most folks consider the new covenant as an important part of their religion, it becomes clear that we “ought” to know the terms of this new covenant. Since this is a legal document and has an impact on our lives, we certainly should be intimately familiar what the terms of this covenant.

First let me tell you what the new (renewed) covenant is not. It is not the collection of books commonly known as the New Testament. How do we know this? We know this because a covenant, or testament, is a contract between two parties. Webster’s unabridged dictionary puts it this way:

“In law, a writing, under seal, containing the terms of agreement or contract between parties...”

Since this collection of books merely quotes the terms, and since most of the writings do not contain the terms of this covenant, it would be poor scholarship to refer to this collection of books as the “New Testament”. For this reason, and more, we chose to call these books the “Nazarean Codicil”. A codicil is an addition to a will.

The ceremony commonly known as “communion” is not the new covenant because this ceremony does not mention the words that make up this agreement. While this ceremony mentions the seal of the new covenant, it is does not mention the actual words that make up this agreement.

So, what exactly are the words, or terms, of this new (renewed) covenant? The words, curiously, are found in the collection of books sometimes referred to as the old covenant.2F2F[[3]](#footnote-3) The prophet Yirmeyahu (Jeremiah) wrote down the words of this agreement in:

***Yirmiyahu (Jeremiah) 31:31-34*** *“The time is coming,” declares HaShem, “when I will make a new* (renewed) *covenant with the house of Israel and with the house of Judah.*3F3F*[[4]](#footnote-4) It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares HaShem. “This is the covenant I will make with the house of Israel after that time,” declares HaShem. “I will put my law* (Torah) *in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know HaShem,’ because they will all know me, from the least of them to the greatest”,*4F4F*[[5]](#footnote-5) declares HaShem. “For I will forgive their wickedness and will remember their sins no more.”*

I have added, in parenthesis, Strong’s definition of some of the words. I would also like to call your attention to the names of the parties that made this covenant. The first party is called “the house of Israel”. The second party is HaShem. HaShem is referring to Himself as YHVH (the yod-hay-vav-hay name). So, if you are not of the house of Israel or HaShem, then this new (renewed) covenant has no effect on you! On the other hand, if you are convinced that the new (renewed) covenant applies to you, then somehow you must be a part of the house of Israel because you are obviously not HaShem.

This covenant, between the house of Israel and HaShem, is quoted, verbatim, in Bereans (Hebrews) 8:8-12. This is the only other place where the words, or terms, of the new (renewed) covenant are spelled out.

***Bereans (Hebrews) 8:8******For finding fault with them****, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

If you carefully read this contract, or if you were to take this contract to your lawyer, you would learn that this contract has not yet taken effect. This contract becomes effective when everyone knows HaShem. Until everyone knows HaShem, we will have to be content with looking forward to the time when this contract is put into effect.

The actual terms of this new (renewed) covenant appear to be the same terms of the covenant that HaShem made with the house of Israel at Sinai. We can deduce this by noticing that the Torah will be written on our hearts instead of stone. This refers to HaShem’s command when He gave the Torah:

***Devarim (Deuteronomy) 32:46*** *He said to them, “Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law.*

We should also notice what is being written on the hearts. It is Torah. It is HaShem’s instructions or laws. The implications of this are staggering! This means, that when this is done, we will no longer disobey HaShem. We will no longer sin! There is one further implication that can not be ignored. This begs the question: What ought we to be doing now? Obviously, we ought to be obeying HaShem by writing His Torah on our hearts and thereby obeying it. HaShem’s obvious desire is for us to be obedient to His instructions now!

We can understand this “new” in a few different ways.

1. **Linguistically,** The Hebrew root word: Chet dalet shin (חדש) – Chadash, translated as *new*, is also the Hebrew root for *new* moon rosh Chodesh. It is well known that the moon is quite old and that it is not brand new every month, but rather it is *renewed* every month.
2. **The same Hebrew root,** chet dalet shin, is also used in Job 29:20 where the KJV and the JPS translates it as *fresh*.
3. **Theologically,** our Sages have taught that all of the covenants are but one covenant. Therefore, we understand that the new covenant is a refresh of the Sinai covenant, which was a refresh of the Abrahamic covenant, etc. This can be most clearly seen by looking at the terms of the Abrahamic covenant where we see circumcision and a command to walk in the commandments – and again in the Sinai covenant we have circumcision and a command to walk in the commandments – and again in the new covenant where we see circumcision and a command to walk in the commandments.
4. **The Talmud teaches** us that ‘covenant’ always refers to Torah:

***Shabbath 33a*** *As a punishment for delay of judgment,*5F5F*[[6]](#footnote-6) perversion of judgment,*6F6F*[[7]](#footnote-7) spoiling of judgment,*7F7F*[[8]](#footnote-8) and neglect of Torah, sword and spoil increase, pestilence and famine come, people eat and are not satisfied, and eat their bread by weight, for it is written, and I will bring a sword upon you, that shall execute the vengeance of the covenant:*8F8F*[[9]](#footnote-9) now ‘covenant’ means nothing else but Torah, as it is written, But for my covenant of day and night [I had not appointed the ordinances of heaven and earth];*9F9F*[[10]](#footnote-10) and it is written, When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight;*10F10F*[[11]](#footnote-11) and it is written, because, even because they rejected my judgments.*11F11F[[12]](#footnote-12)

1. If at Sinai they received the *Nefesh Yehudi*12F12F[[13]](#footnote-13) after circumcision and immersion, how much more did the Gentiles require circumcision and immersion before they received the Nefesh Yehudi in Acts 11:1-18.

(Rashi on Shemot (Exodus) 24:6: **in the basins** Two basins, one for half the blood of the burnt offering and one for half the blood of the peace offering, [in order] to sprinkle them on the people. **From here our Sages learned that our ancestors entered the covenant with circumcision, immersion [in a mikvah], and the sprinkling of the blood [of the sacrifice on the altar], for there is no sprinkling [of blood on a person] without immersion [preceding it].**13F13F[[14]](#footnote-14))

1. The problem with the *old* covenant was with the people not the law! So, the *new covenant* is the law of Moses written or refreshed in our hearts and not on stone. Note that Jeremiah 31:31ff and Hebrews 8:8ff have the same covenant making 1) HaShem, “My covenant”; 2) the same law, My Torah (note, not a different one from Sinai).
2. Ezekiel 16:60 in the Young’s Literal Translation reads: “And I--I have remembered My covenant with you, In the days of your youth, And I have established for you a covenant age-during (i.e. everlasting).” According to this translation, HaShem’s covenant (i.e. “My Covenant”) = “a covenant age-enduring.” That is, the Prophet is speaking of the *same covenant* throughout all this verse. If HaShem has only one covenant what are the implications of this for Jews and for Gentiles who turn away from serving idols? And is the “New Covenant” any different from this “My covenant with you, In the days of your youth”?
3. **Why is it that HaShem always states: “*My covenant*” irrespective of what covenant it is?** (c.f. Gen. 6:18, Gen. 9:9, Gen. 17:2, Ex. 6:4, Ex. 19:5, Lev. 26:9, Deu. 31:16, Jos. 7:11, Jud. 2:1, 1 Ki 11:11, Ps 50:16, Ps. 89:28, Ps. 132:12, Isa 56:4, Isa. 59:21, Jer. 11:10, Jer. 31:32, Jer. 33:20, Jer. 34:18, Eze. 16:60, Eze. 17:19, Eze. 44:7, Hos. 8:1, Zec. 11:10, Mal. 2:4, Rom. 11:27, Heb. 8:9)
4. The covenant is called an *everlasting covenant* in: Gen. 9:16, Gen. 17:7, Lev. 24:8, 2 Sa. 23:5, 1Ch 16:17, Ps. 105:10, Isa. 24:5, Isa. 55:3, Isa. 61:8, Jer. 32:40, Eze. 16:60, Eze. 37:27, Heb. 13:20.

Many folks believe that HaShem’s Torah was abolished. They believe that it was replaced with something better. The writer to the Bereans (Hebrews) anticipated this when he commented on this new covenant. If we look carefully, we will find out that the problem with the old covenant was with the people, not with HaShem’s law:

***Bereans (Hebrews) 8:1-13*** *The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, And who serves in the sanctuary, the true tabernacle set up by the Lord, not by man. Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer. If he were on earth, he would not be a priest, for there are already men who offer the gifts prescribed by the law. They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: “See to it that you make everything according to the pattern shown you on the mountain.” But the ministry Yeshua has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises. For if there had been nothing wrong with that first covenant, no place would have been sought for another.* ***But God found fault with the people*** *and said: “The time is coming, declares HaShem, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares HaShem. This is the covenant I will make with the house of Israel after that time, declares HaShem. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know HaShem,’ because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more.” By calling this covenant “new,” he has made the first one obsolete; and what is obsolete and aging will soon disappear.*14F14F*[[15]](#footnote-15)*

So, if there is nothing wrong with HaShem’s Torah, or law, then there is nothing to fix in His Torah. Therefore, HaShem will fix that which is broken: **the people**. After He fixes His people, He will again give us His Torah on a new heart.

Jeremiah 11:10, as well as Ezekiel 16:59 do say that as a nation, Israel broke its covenant with HaShem. But the Torah clearly states that even so, HaShem held firm in His relationship with us, renewing it in spite of Israel’s failings. Although Ezekiel 16:59 states that HaShem will deal as harshly with us as we did with Him, verse 60 concludes: “I will remember My covenant with you of the days of your youth, and I will establish it for you as an everlasting covenant.”

The writer to the Bereans says that the first covenant is going away. How can this be when Tanach says differently?

***Psalms 111:7-8*** *The works of His hands are truth and justice; and His precepts are sure. They are established forever and ever, they are done in truth and uprightness.*

And:

***Isaiah 40:8*** *The grass withers, the flower fades; but the word of our God shall stand forever*.

It appears that the writer to the Bereans is speaking about the covenant that “we” were supposed to write on our heart; the covenant that we broke. This “old” covenant is being renewed in a way that obviates the requirement for “us” to write it on our hearts. Instead, HaShem will write the law on our hearts and minds. He will cause us to obey it. The ‘new’ covenant is the ‘old’ covenant mad with a ‘new’ man. The covenant that we disobeyed, this is the covenant that is fading. The reinvigoration and revitalization of the existing covenant; the covenant between HaShem and Israel will be everlasting.15F15F[[16]](#footnote-16)

The Christian position concerning Jeremiah’s covenant is the complete opposite of what the scriptures teach.

Jeremiah 11:10, as well as Ezekiel 16:59 do say that as a nation, Israel broke its covenant with HaShem. But the Torah clearly states that even so, HaShem held firm in His relationship with us, renewing it in spite of Israel’s failings. Although Ezekiel 16:59 states that HaShem will deal as harshly with us as we did with Him, verse 60 concludes: “I will remember My covenant with you of the days of your youth, and I will establish it for you as an everlasting covenant”.

A similar theme appears in Vayikra (Leviticus) 26. HaShem enumerates terrible punishments He will inflict upon Israel for breaking His Torah, including annulling His covenant.16F16F[[17]](#footnote-17) Yet at the end of the chapter, He promises:

***Vayikra (Leviticus) 23:44-45*** *And even with this, when they are in the land of their enemies, I will not be disgusted with them, nor will I abhor them to destroy them and break My covenant with them, for I am the Lord their God. And I will remember the covenant with the first ones, whom I took out of the Land of Egypt before the eyes of the nations, to be a God for them. I am the Lord.*

This in fact is a recurring theme throughout the Prophets, that in spite of Israel’s lapses, HaShem will never let go of us nor allow us to lose sight of our cosmic mission.17F17F[[18]](#footnote-18)

Jeremiah 31:30 follows this same pattern. Although it does state that HaShem will create a new covenant, it clearly states that it will be with the House of Israel and the House of Judah. It further continues that as part of the covenant HaShem would place His Torah upon our hearts.18F18F[[19]](#footnote-19) Thus, even though we had broken our original covenant with HaShem, He will create a newer stronger one in its place, but still with Israel and again commanding us to observe His Torah. The new covenant did not abrogate the original one to keep the Torah nor was it directed towards all the nations. As vv. 34-35 continue, Israel will continue to be HaShem’s nation so long as the sun shines, the moon rises, and the surf breaks upon the coast.19F19F[[20]](#footnote-20)

Now that we have a bit of understanding of the “covenant”, one would naturally ask: How does one “sign” the covenant – how does one “enter” the covenant?

Consider the events of Sinai. Chazal, our Sages, have said that the Children of Israel entered into a covenant with HaShem at mount Sinai. As preparation for the ‘signing’ of the covenant, Chazal teach that the Children of Israel did three physical things as required by HaShem:

***Krithoth 9a*** *Rabbi says: ‘As ye’ means as your forefathers: As your forefathers entered into the covenant only by circumcision, immersion and the sprinkling of the blood,*20F20F*[[21]](#footnote-21) so shall they enter the Covenant only by circumcision, immersion and the sprinkling of the blood.*

*Rashi on Shemot (Exodus) 24:6*: **in the basins** Two basins, one for half the blood of the burnt offering and one for half the blood of the peace offering, [in order] to sprinkle them on the people. **From here our Sages learned that our ancestors entered the covenant with circumcision, immersion [in a mikvah], and the sprinkling of the blood [of the sacrifice on the altar], for there is no sprinkling [of blood on a person] without immersion [preceding it].**21F21F[[22]](#footnote-22)

**1. They were ALL circumcised.**

***Shemot (Exodus) 12:43*** *And HaShem said unto Moshe and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: 44 But every man’s servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. 45 A foreigner and an hired servant shall not eat thereof. 46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. 47 All the congregation of Israel shall keep it. 48 And when a stranger shall sojourn with thee, and will keep the passover to HaShem, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. 50 Thus did all the children of Israel; as HaShem commanded Moshe and Aaron, so did they.*

**2. They were all immersed in the mikveh (baptized):**

***Shemot (Exodus) 19:9*** *And HaShem said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto HaShem. 10 And HaShem said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, 11 And be ready against the third day: for the third day HaShem will come down in the sight of all the people upon mount Sinai.*

If from “Go to the people, and have them sanctify today and tomorrow, and wash their clothes”, if immersion is needed where washing clothes is not needed (such as a man Tamei, unclean, from a seminal emission), all the more so where clothes must be washed! Rejection: Perhaps they washed their clothes just for cleanliness! Answer: “Moshe took the blood and threw it on the people”22F22F[[23]](#footnote-23)), and we know, every throwing of blood requires immersion first!

***Krithoth 9a*** *The Master said: ‘As your forefathers entered into the Covenant only etc.’. It is right concerning circumcision, for it is written, For all the people that came out were circumcised,*23F23F*[[24]](#footnote-24) alternatively. And when I passed by thee, and saw thee wallowing in thy blood, I said unto thee: In thy blood, live, etc.;*24F24F*[[25]](#footnote-25) as to the sprinkling of the blood, it is mentioned in the text, And he sent the young men of the children of Israel [who offered burnt-offerings and sacrificed peace offerings];*25F25F*[[26]](#footnote-26) but whence do we know the immersion? — It is written, And Moshe took the blood, and sprinkled it on the people,*26F26F*[[27]](#footnote-27) and there can be no sprinkling without immersion.*27F27F*[[28]](#footnote-28)*

**3. They all swore to keep the commands of the Torah**:

***Shemot (Exodus) 24:7*** *And he took the book of the covenant, and read in the audience of the people: and they said, All that HaShem hath said will we do, and be obedient.*

Thus, we see that entrance into the covenant is as Chazal28F28F[[29]](#footnote-29) teach that one must be circumcised, one must be immersed in the mikveh, and one must solemnly swear before the Bet Din (Jewish court) that they will obey the Torah.

Now, lets examine ‘covenant’ from a mystical perspective.

***Bereshit (Genesis) 17:1*** *When Avram was ninety-nine years old, G-d appeared to Avram and said to him, “I am El Shaddai; walk before Me and be perfect”.*

Avraham’s Brit was the covenant between HaShem and man that changed history. Not only Avraham’s history, but the history of the whole world and of all of the generations that would ever be, including our own. For the covenant described at the beginning of Jewish history is really for the reality at the end of Jewish history, of which we are now a part of. To understand the end, we must first understand the beginning. Why was Brit Milah so important to history? As the following reveals, it is the source of Malchut (of kingship), and therefore, the Final Redemption.

***Bereshit (Genesis) 45:4*** *And Yosef said to his brothers, “‘Please come near to me,’ and they came near to him and he said . . .”.*

Why did he call them if they were already next to him? Because when he told them, “I am Yosef your brother”,29F29F[[30]](#footnote-30) they were in shock to see his royal position. He told them that his royalty was a direct result of this.30F30F[[31]](#footnote-31) What was Yosef referring to? The Zohar explains:

“‘Please come near to me,’ and they came near to him”: He showed them that he upheld Brit Milah, saying, “By keeping this intact, I was able to attain royal status.” From here we learn that whomever keeps this sign intact will merit royalty.31F31F[[32]](#footnote-32) In other words, Yosef was saying that his royal status had been conferred upon him by Heaven for having resisted the advances of his master’s wife. Such intimacy would have been forbidden to him, and though he had been tempted at the time, in the end he had overcome his yetzer hara32F32F[[33]](#footnote-33) and had run out of the house, risking her vicious retribution that followed.

However, the Zohar is not finished yet, and backs up its statement with the following: From where else do we know this? From Boaz, as it says, “As HaShem lives, lie down until the morning”.33F33F[[34]](#footnote-34) His evil inclination was enticing him, so he made this oath to keep his Brit intact.34F34F[[35]](#footnote-35) In other words, while he was secluded with Ruth, he desired her then. However, intimacy with her then was improper, and therefore he made the oath to safeguard himself against a sinful relationship. If she was to be his wife, Boaz reasoned with himself, it had to be after all the halachic conditions had been satisfied. Thus, the Zohar concludes: It was because of this that he merited to become the progenitor of kings who rule over all other kings, and ultimately the progenitor of Melech HaMashiach, whose name is linked with The Holy One, Blessed is He.35F35F[[36]](#footnote-36) Thus, we learn from the Zohar, that Brit Milah is really a two-part process: the actual physical procedure on the eighth day after birth, and physical intimacy based upon the guidelines of Torah. And, both are necessary to bring the redemption and to be a part of it.

**In the body:**

The head is the part of the human body which tells us about the upper world. The body, from the shoulders downward, teaches us about the lower world. The neck, which connects the body to the head, teaches us about that which connects the upper and lower worlds.

There are two covenantal (britot)36F36F[[37]](#footnote-37) parts of the body:

1. “Brit HaLashon”, the covenant of the tongue.
2. “Brit Milah”,37F37F[[38]](#footnote-38) 38F38F[[39]](#footnote-39) the covenant of circumcision.

***The Sepher Yetzirah*** *1:3. Ten Sefirot of Nothingness: The number of the ten fingers, five opposite five, with a single covenant precisely in the middle, like the circumcision of the tongue and the circumcision of the membrum.*

***The Sepher Yetzirah*** *6:4. And when Abraham our father gazed, he looked, saw, delved, understood, engraved, carved, permuted and depicted, and he was successful. And the Master of all, Blessed be He, revealed Himself to him, and took him in His bosom, [kissed him on the head, and called him, “my Beloved”]. He made a covenant with him between the ten toes of his feet-this is the covenant of circumcision-and between the ten fingers of his hand-this is the covenant of the tongue. He bound the twenty-two letters to his tongue and revealed their foundation. He drew them in water, burned them in fire, agitated them with breath. He ignited them with seven planets, and directed them with twelve constellations.*

The Brit Milah, the male organ, is used to bring a soul down from the upper world and clothe it in a physical body.39F39F[[40]](#footnote-40) The father’s sperm, a mother, and HaShem work together to draw a soul down from the upper world. This soul is then given a physical body with which to elevate itself by performing the will of HaShem.

The Brit HaLashon, the tongue, is used to bring a soul in a physical body, into the Olam HaBa, the world to come. A teacher’s words, ears to hear, and HaShem work together to lead a soul from this world into the upper world, the Olam HaBa.

In the lower world, physical sperm is used to draw a soul from the upper world and give that soul physical life.

In the lower world, non-physical words are used to draw a soul from the lower world and give that soul spiritual life.

***Horayoth 13a*** *Our Rabbis taught: If a man and his father and his teacher were in captivity he takes precedence over his teacher and his teacher takes precedence over his father, while his mother takes precedence over all of them.*

The Talmud, in Horayoth 13a, suggests that if one’s father and one’s teacher were both drowning, G-d forbid, a man is required to save his teacher first, unless his father also paid for the Torah teaching for his son. The logic for this is as follows: A man’s father brings him into this world, but a teacher brings a man into the next world, the Olam HaBa. Notice how these two covenantal parts relate to our section of Psalms, including the relationship to Kingship:

***Tehillim (Psalms) 103:18*** *To such as keep His covenant* (בְרִיתוֹ), *and to those that remember His precepts to do them.* ***19*** *HaShem hath established His throne in the heavens; and His kingdom ruleth over all.*

**Ashlamatah: Judges 11:12-21‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Now Jephthah the Gileadite was a mighty man of valor, and he was the son of a woman harlot, and Gilead begot Jephthah. | 1. And Jephthah the Gileadite was a mighty warrior, and he was the son of a harlot woman. And Gilead begat Jephthah. |
| 2. And Gilead's wife bore him sons; and his wife's sons grew up and drove Jephthah out, and they said to him, "You shall not inherit in our father's house for you are the son of another woman." | 2. And the wife of Gilead bore to him sons, and the sons of the wife grew up and drove out Jephthah. And they said to him: “You will not inherit in our father's house, for you are the son of another woman.” |
| 3. And Jephthah fled from his brothers and he dwelt in the land of Tob; and idle men were gathered to Jephthah, and they went out with him.**{P}** | 3. And Jephthah fled from before his brothers, and he dwelt in the land of Tob. And idle men were gathered unto Jephthah, and they went forth with him. |
| 4. And it was after many days, and the children of Ammon made war with Israel. | 4. And at the time of days the sons of Ammon waged battle? with Israel. |
| 5. And it was, when the children of Ammon fought with Israel; and the elders of Gilead went to take Jephthah from the land of Tob. | 5. And when the sons of Ammon waged battle with Israel, the elders of Gilead went to get Jephthah from the land of Tob. |
| 6. And they said to Jephthah, "Come and become our chief, and we will fight with the children of Ammon." | 6. And they said to Jephthah: “Come, and be our leader, and we will wage battle against the sons of Ammon.” |
| 7. And Jephthah said to the elders of Gilead, "Did you not hate me, and drive me from my father's house? So why have you come to me now when you are in distress?" | 7. And Jephthah said to the elders of Gilead: “Did you not hate me and drive me out from my father's house? And why have you come unto me now when you are in distress?” |
| 8. And the elders of Gilead said to Jephthah, "Therefore we returned to you now, and you shall go with us, and you will fight with the children of Ammon, and you shall become our head, over all the inhabitants of Gilead." | 8. And the elders of Gilead said to Jephthah: “Because now we have turned back unto you, may you come with us and wage battle against the sons of Ammon, and be our head for all the inhabitants of Gilead.” |
| 9. And Jephthah said to the elders of Gilead, "If you bring me back to fight with the children of Ammon, and the Lord delivers them before me, I will become your head." | 9. And Jephthah said to the elders of Gilead: “If you bring me back to wage battle against the sons of Ammon and the LORD will hand them over before me, I will be your head.” |
| 10. And the elders of Gilead said to Jephthah, "The Lord shall hear between us, if not according to your word so will we do." | 10. And the elders of Gilead said to Jephthah: “The Memra of the LORD will be a witness between us if we do not act thus according to your word.” |
| 11. And Jephthah went with the elders of Gilead, and the people appointed him a head and chief over them; and Jephthah spoke all his words before the Lord in Mizpah. **{P}** | 11. And Jephthah went with the elders of Gilead, and the people appointed him over them for head and for the leader. And Jephthah arranged all his words before the LORD in Mizpah. |
| 12. And Jephthah **sent** messengers to the king of the children of Ammon, saying, "What is (between) me and you, that you have come to me to fight in my land?" | 12. And Jephthah **sent** messengers unto the king of the sons of Ammon, saying: "What is there to me and to you, for you have come unto me to wage battle against my land?" |
| 13. And the king of the children of Ammon said to the messengers of Jephthah, "Because Israel took away my land, when they came out of Egypt, from Arnon and up to the Jabbok, and up to the Jordan; and now restore them peacefully." | 13. And the king of the sons of Ammon said to the messengers of Jephthah: "Because Israel took my land when it went up from Egypt, from the Arnon and unto the Jabbok and unto the Jordan. And now return them in peace." |
| 14. And Jephthah continued, and sent messengers to the king of the children of Ammon. | 14. And Jephthah continued again and sent messengers unto the king of the sons of Ammon. |
| 15. And he said to him, "So said Jephthah, Israel did not take the land of Moab and the land of the children of Ammon. | 15. And he said to him: "Thus says Jephthah: 'Israel did not take the land of Moab and the land of the sons of Ammon. |
| 16. Because when they came up from Egypt, and Israel went through the wilderness up to the Red Sea, and they came to Kadesh. | 16. Because when they went up from Egypt, Israel went in the wilderness unto the Sea of Reeds and came to Rekem, |
| 17. And Israel sent messengers to the king of Edom saying, 'Let me pass now through your land,' and the king of Edom did not listen, and also to the king of Moab he sent, and he was unwilling; and Israel abode in Kadesh. | 17. And Israel sent messengers unto the king of Edom, saying: 'Let me pass now in your land.' And the king of Edom did not accept, And again he sent unto the king of Moab, and he was not willing. And Israel dwelt in Rekem. |
| 18. And they went through the wilderness, and went around the land of Edom and the land of Moab, and they came to the east of the land of Moab, and they encamped on the other side of the Arnon, and they did not come within the border of Moab, for (the) Arnon (was) the border of Moab. | 18. And he went in the wilderness and went around the land of Edom and the land of Moab, and they came from east of the land of Moab, and they camped on the other side of the Arnon, and they did not enter within the border of Moab, for the Arnon is the border of Moab. |
| 19. And Israel sent messengers to Sichon, king of the Amorites, the king of Heshbon; and Israel said to him, 'Please let us pass through your land up to my place.' | 19. And Israel sent messengers unto Sihon the Amorite king, the king of Heshbon, and Israel said to him: "Let us pass now in your land unto my place." |
| 20. And Sichon did not trust Israel to pass through his border, and Sichon gathered all his people, and they encamped in Jahaz, and he fought with Israel. | 20. And Sihon did not trust Israel to pass within his border, and Sihon gathered all his people, and they camped at Jahaz, and he waged battle with Israel. |
| 21. And the Lord, the God of Israel, delivered Sichon and all his people into the hand of Israel, and they struck them; and Israel possessed all the land of the Amorites, the inhabitants of that land. | 21. And the LORD God of Israel gave Sihon and all his people in the hand of Israel, and they struck them down, and Israel inherited all the land of the Amorite inhabiting that land. |
| 22. And they possessed all the border of the Amorites, from the Arnon up to the Jabbok, and from the wilderness up to the Jordan. | 22. And they inherited all the territory of the Amorite from the Arnon and unto the Jabbok, and from the wilderness and unto the Jordan. |
| 23. And now the Lord, the God of Israel, has driven out the Amorites from before His people Israel, and you want to possess it? | 23. And now the LORD God of Israel has driven out the Amorite from before His people Israel; and are you thinking to inherit it? |
| 24. Is it not that which Chemosh your god gives you to possess, that you may possess; and all that which the Lord our God has driven out from before us, that we shall possess. | 24. And will not you inherit that which Chemosh your idol made you inherit? And everything that the LORD our God drives out before us, we will inherit it. |
| 25. And now, are you any better than Balak the son of Zippor, king of Moab? Did he ever strive with Israel, (or) did he ever fight against them? | 25. And now are you indeed better than Balak the son of Zippor the king of Moab? Did he ever contend with Israel or wage battle against them? |
| 26. When Israel dwelt in Heshbon and its towns, and in Aroer and its towns, and in all the cities that are along Arnon, three hundred years; why did you not recover them at that time? | 26. When Israel dwelt in Heshbon and in its villages, and in Aroer and in its villages, and in all the cities that are upon the borders of the Arnon for three hundred years, why did you not rescue them in that time? |
| 27. And I have not sinned against you, and you do wrong with me by fighting against me; may the Lord, the Judge, decide this day between the children of Israel and between the children of Ammon." | 27. And I have not sinned against you, and you are doing evil with me to wage battle against me. The LORD who makes judgment will judge this day between the sons of Israel and the sons of Ammon." |
| 28. And the king of the children of Ammon did not listen to the words of Jephthah which he had sent him. **{P}** | 28. And the king of the sons of Ammon did not accept the words of Jephthah that he sent unto him. |

**Rashi on Judges 11:12-21**

**16** **up to the Red Sea** Located south of the land of Edom which is itself located to the south of the land of Canaan.

**17** **Let me pass now through your land** From the South to the North to enter the land of Canaan.

**and also to the king of Moab** Whose land was adjacent to the land of Edom along the east, and was to the south of the land of Israel.

**and he was unwilling** Moses hinted this in the Torah (Deut. 2:29), “As was done to me by the children of Esau who dwell in Seir (Edom) and by the Moabites who dwell in Ar,” implying that just as Edom did not let them pass, similarly Moab did not let them pass.

**18** **And they went through the wilderness** From west to east along the southern border of Edom and Moab.

**and went around the land of Edom** Its entire southern border.

**and the land of Moab** The entire southern border, and when they reached the southeastern corner they turned north to compass the eastern border.

**and they came to the east of the land of Moab, and they encamped on the other side of the Arnon** To the end of the eastern border of the land of Moab whence began the land of Sichon and Og. They then conquered the side of the Jordan to the east of the land of Canaan (as the following verses indicate), and then crossed the Jordan, entering the land of Canaan from the east.

**Verbal Tallies**

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

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

**B’Midbar (Numbers) 20:14 – 22:1**

**Tehillim (Psalms) 103:15-22**

**Shoftim (Judges) 11:12-21**

**Mk 10:42-45, Lk 22:24-30**

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

Messengers / Angels - מלאך, Strong’s number 04397.

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

Sent - שלח, Strong’s number 07971.

Messengers / Angels - מלאך, Strong’s number 04397.

Kadesh - קדש, Strong’s number 06946.

King - מלך, Strong’s number 04428.

Edom - אדם, Strong’s number 0123.

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

Israel - ישראל, Strong’s number 03478.

**Bamidbar (Numbers) 20:14** And Moses **sent <07971> (8799)** **messengers <04397>** from **Kadesh <06946>** unto the **king <04428>** of **Edom <0123>**, Thus **saith <0559> (8804)** thy brother **Israel <03478>**, Thou knowest all the travail that hath befallen us:

**Tehillim (Psalms) 103:20** Bless the LORD, ye his **angels <04397>**, that excel in strength, that do his commandments, hearkening unto the voice of his word.

**Shoftim (Judges) 11:12** And Jephthah **sent <07971> (8799)** **messengers <04397>** unto the **king <04428>** of the children of Ammon, **saying <0559> (8800)**, What hast thou to do with me, that thou art come against me to fight in my land?

**Shoftim (Judges) 11:16** But when **Israel <03478>** came up from Egypt, and walked through the wilderness unto the Red sea, and came to **Kadesh <06946>**;

**Shoftim (Judges) 11:17** Then **Israel <03478>** **sent <07971> (8799)** **messengers <04397>** unto the **king <04428>** of **Edom <0123>**, **saying <0559> (8800)**, Let me, I pray thee, pass through thy land: but the **king <04428>** of **Edom <0123>** would not hearken thereto. And in like manner they **sent <07971> (8804)** unto the **king <04428>** of Moab: but he would not consent: and **Israel <03478>** abode in **Kadesh <06946>**.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Num. 20:14 – 22:1** | **Psalms**  **103:15-22** | **Ashlamatah**  **Judges 11:12-21** |
| --- | --- | --- | --- | --- |
| **~doa/** | Edom | Num.20:14 Num.20:18 Num.20:20 Num.20:21 Num.20:23 Num. 21:4 |  | Jdg.11:17 Jdg. 11:18 |
| **~yhil{a/** | God | Num. 21:5 |  | Jdg. 11:21 |
| **rm;a'** | say, says | Num.20:14 Num.20:18 Num.20:19 Num.20:20 Num.20:23 Num.21:2 Num.21:7 Num.21:8 Num.21:14 Num.21:16 Num.21:21 Num.21:27 Num. 21:34 |  | Jdg.11:12 Jdg.11:13 Jdg.11:15 Jdg.11:17 Jdg. 11:19 |
| **yrImoa/** | Amorites | Num.21:13 Num.21:21 Num.21:25 Num.21:26 Num.21:29 Num.21:31 Num.21:32 Num. 21:34 |  | Jdg.11:19 Jdg. 11:21 |
| **@sa** | gathered | Num.20:24 Num.20:26 Num.21:16 Num. 21:23 |  | Jdg. 11:20 |
| **!Anr>a;** | Arnon | Num.21:13 Num.21:14 Num.21:24 Num.21:26 Num. 21:28 |  | Jdg..11:13 Jdg. 11:18 |
| **#r,a,** | country, land, earth, ground | Num.20:17 Num.20:23 Num.20:24 Num.21:4 Num.21:22 Num.21:24 Num.21:26 Num.21:31 Num.21:34 Num. 21:35 |  | Jdg.11:12 Jdg.11:13 Jdg.11:15 Jdg.11:17 Jdg.11:18 Jdg.11:19 Jdg. 11:21 |
| **aAB** | came, come, go | Num.20:22 Num.20:24 Num.21:1 Num.21:7 Num.21:23 Num. 21:27 |  | Jdg.11:12 Jdg.11:16 Jdg. 11:18 |
| **!Be** | children, son | Num.20:19 Num.20:22 Num.20:24 Num.20:25 Num.20:26 Num.20:28 Num.21:10 Num.21:24 Num.21:29 Num.21:35 Num. 22:1 | Ps. 103:17 | Jdg.11:12 Jdg.11:13 Jdg.11:14 Jdg. 11:15 |
| **lWbG>** | border | Num.20:16 Num.20:17 Num.20:21 Num.20:23 Num.21:13 Num.21:15 Num.21:22 Num.21:23 Num. 21:24 |  | Jdg.11:18 Jdg. 11:20 |
| **rb'D'** | nothing, word | Num. 20:19 | Ps. 103:20 |  |
| **hn"x'** | camped, | Num.21:10 Num.21:11 Num.21:12 Num.21:13 Num. 22:1 |  | Jdg.11:18 Jdg. 11:20 |
| **!ABv.x,** | Heshbon | Num.21:25 Num.21:26 Num.21:27 Num.21:28 Num.21:30 Num. 21:34 |  | Jdg. 11:19 |
| **qBoy:** | Jabbok | Num. 21:24 |  | Jdg. 11:13 |
| **dy"** | hand | Num.20:20 Num.21:2 Num.21:26 Num. 21:34 |  | Jdg. 11:21 |
| **hw"hoy>** | LORD | Num.20:16 Num.20:23 Num.20:27 Num.21:2 Num.21:3 Num.21:6 Num.21:7 Num.21:8 Num.21:14 Num.21:16 Num. 21:34 | Ps. 103:17 Ps. 103:19 Ps. 103:20 Ps. 103:21 Ps. 103:22 | Jdg. 11:21 |
| **#h;y:** | Jahaz | Num. 21:23 |  | Jdg. 11:20 |
| **~Ay** | time, day | Num.20:15 Num. 20:29 | Ps. 103:15 |  |
| **$l;y"** | go, walked | Num.20:17 Num. 21:22 |  | Jdg.11:16 Jdg. 11:18 |
| **~y"** | sea | Num. 21:4 |  | Jdg. 11:16 |
| **!Der>y:** | Jordan | Num. 22:1 |  | Jdg. 11:13 |
| **vr;y"** | possession, drove out | Num.21:24 Num.21:32 Num. 21:35 |  | Jdg. 11:21 |
| **bv;y"** | dwell, dwelt | Num.20:15 Num.21:1 Num.21:15 Num.21:25 Num. 21:31 Num. 21:34 |  | Jdg.11:17 Jdg. 11:21 |
| laer'f.yI | Israel | Num. 20:14 Num. 20:19 Num. 20:21 Num. 20:22 Num. 20:24 Num. 20:29 Num. 21:1 Num. 21:2 Num. 21:3 Num. 21:6 Num. 21:10 Num. 21:17 Num. 21:21 Num. 21:23 Num. 21:24 Num. 21:25 Num. 21:31 Num. 22:1 |  | Jdg. 11:13 Jdg. 11:15 Jdg. 11:16 Jdg. 11:17 Jdg. 11:19 Jdg. 11:20 Jdg. 11:21 |
| !WK | establish, repair | Num. 21:27 | Ps. 103:19 |  |
| ~x;l' | fought, fight | Num. 21:1 Num. 21:23 Num. 21:26 |  | Jdg. 11:12 Jdg. 11:20 |
| xq;l' | take, took | Num. 20:25 Num. 21:25 Num. 21:26 |  | Jdg. 11:13 Jdg. 11:15 |
| rB'd>mi | wilderness | Num. 21:5 Num. 21:11 Num. 21:13 Num. 21:18 Num. 21:23 |  | Jdg. 11:16 Jdg. 11:18 |
| ba'Am | Moab | Num. 21:11 Num. 21:13 Num. 21:15 Num. 21:20 Num. 21:26 Num. 21:28 Num. 21:29 Num. 22:1 |  | Jdg. 11:15 Jdg. 11:17 Jdg. 11:18 |
| xr'z>mi | sunrise | Num. 21:11 |  | Jdg. 11:18 |
| %a'l.m; | messengers, | Num. 20:14 Num. 20:16 Num. 21:21 | Ps. 103:20 | Jdg. 11:12 Jdg. 11:13 Jdg. 11:14 Jdg. 11:17 Jdg. 11:19 |
| %l,M, | king | Num. 20:14 Num. 20:17 Num. 21:1 Num. 21:21 Num. 21:22 Num. 21:26 Num. 21:29 Num. 21:33 Num. 21:34 |  | Jdg. 11:12 Jdg. 11:13 Jdg. 11:14 Jdg. 11:17 Jdg. 11:19 |
| ~yIr;c.mi | Egypt | Num. 20:15 Num. 20:16 Num. 21:5 |  | Jdg. 11:13 Jdg. 11:16 |
| ~Aqm' | place, before | Num. 21:3 | Ps. 103:16 Ps. 103:22 | Jdg. 11:19 |
| hk'n" | defeated | Num. 21:24 Num. 21:35 |  | Jdg. 11:21 |
| vp,n< | soul | Num. 21:4 Num. 21:5 | Ps. 103:22 |  |
| !t;n" | pay, give, gave, given | Num. 20:19 Num. 20:21 Num. 20:24 Num. 21:2 Num. 21:3 Num. 21:16 Num. 21:23 Num. 21:29 Num. 21:34 |  | Jdg. 11:21 |
| bb;s' | around, bypassed | Num. 21:4 |  | Jdg. 11:18 |
| @Ws | reed, red | Num. 21:4 |  | Jdg. 11:16 |
| !Axysi | Sihon | Num. 21:21 Num. 21:23 Num. 21:26 Num. 21:27 Num. 21:28 Num. 21:29 Num. 21:34 |  | Jdg. 11:19 Jdg. 11:20 Jdg. 11:21 |
| rb;[' | pass | Num. 20:17 Num. 20:18 Num. 20:19 Num. 20:20 Num. 20:21 Num. 21:22 Num. 21:23 | Ps. 103:16 | Jdg. 11:17 Jdg. 11:19 Jdg. 11:20 |
| rb,[e | side | Num. 21:13 Num. 22:1 |  | Jdg. 11:18 |
| d[; | into, unto |  | Ps. 103:17 | Jdg. 11:19 |
| hl'[' | go up | Num. 20:19 Num. 20:25 Num. 20:27 Num. 21:5 Num. 21:17 Num. 21:33 |  | Jdg. 11:13 Jdg. 11:16 |
| ~[; | men, people | Num. 20:20 Num. 20:24 Num. 21:2 Num. 21:4 Num. 21:5 Num. 21:6 Num. 21:7 Num. 21:16 Num. 21:18 Num. 21:23 Num. 21:29 Num. 21:33 Num. 21:34 Num. 21:35 |  | Jdg. 11:20 Jdg. 11:21 |
| !AM[; | Ammon | Num. 21:24 |  | Jdg. 11:12 Jdg. 11:13 Jdg. 11:14 Jdg. 11:15 |
| hf'[' | did, do, done, made, make | Num. 20:27 Num. 21:8 Num. 21:9 Num. 21:34 | Ps. 103:18 Ps. 103:20 Ps. 103:21 |  |
| vdeq' | Kadesh | Num. 20:14 Num. 20:16 Num. 20:22 |  | Jdg. 11:16 Jdg. 11:17 |
| lAq | voice | Num. 20:16 Num. 21:3 | Ps. 103:20 |  |
| hd,f' | fields | Num. 20:17 Num. 21:20 Num. 21:22 | Ps. 103:15 |  |
| xl;v' | sent, send | Num. 20:14 Num. 20:16 Num. 21:6 Num. 21:21 Num. 21:32 |  | Jdg. 11:12 Jdg. 11:14 Jdg. 11:17 Jdg. 11:19 |
| [m;v' | heard, hear | Num. 20:16 Num. 21:1 Num. 21:3 | Ps. 103:20 | Jdg. 11:17 |
| vm,v, | sunrise | Num. 21:11 |  | Jdg. 11:18 |
|  |  |  |  |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Num. 20:14 – 22:1** | **Psalms**  **103:15-22** | **Ashlamatah**  **Jdg 11:12-21** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 10:42-45** | **Tosefta of**  **Luke**  **Lk 22:24-30** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἄνθρωπος** | man, men | Num 21:9 | Psa 103:15 |  | Mk. 10:45 |  |
| **βασιλεία** | kingdoms | Num 21:18 | Psa 103:19 |  |  | Lk.22:29 Lk. 22:30 |
| **βασιλεύς** | king | Num.20:14 Num.20:17 Num.21:1 Num.21:21 Num.21:22 Num.21:26 Num.21:29 Num.21:33 Num. 21:34 |  | Jdg.11:12 Jdg.11:13 Jdg.11:14 Jdg.11:17 Jdg. 11:19 |  | Lk. 22:25 |
| **διακονέω** | served |  |  |  | Mk. 10:45 | Lk.22:26 Lk. 22:27 |
| **δίδωμι** | give, given, gave | Num.20:19 Num.20:21 Num.20:24 Num.21:16 Num 21:23 |  |  | Mk. 10:45 |  |
| **δοκέω** | considered |  |  |  | Mk. 10:42 | Lk. 22:24 |
| **ἔθνος** | nation | Num 21:18 |  |  | Mk. 10:42 | Lk. 22:25 |
| **εἴδω** | see, saw | Num.20:29 Num 21:8 |  |  | Mk. 10:42 |  |
| **ἔπω** | said | Num.20:18 Num.20:20  Num.20:23 Num.21:2 Num.21:8  Num.21:16  Num 21:34 |  | Jdg11:15  Jdg 11:19 |  | Lk. 22:25 |
| **ἔρχομαι** | coming, came | Num.21:1 Num.21:23  Num 21:27 |  | Jdg 11:16 | Mk. 10:45 |  |
| **θρόνος** | throne |  | Psa 103:19 |  |  | Lk. 22:30 |
| **καθίζω** | seated, settled |  |  | Jdg 11:17 |  | Lk. 22:30 |
| **κατακυριεύω** | dominated, lord it over | Num 21:24 |  |  | Mk. 10:42 |  |
| **κυριεύω** | dominating | Num 21:18 |  |  |  | Lk. 22:25 |
| **λέγω** | saying, says | Num.20:14 Num.20:18 Num.20:19 Num.20:20 Num.20:23 Num.21:2 Num.21:7 Num.21:8 Num.21:14 Num.21:16 Num.21:21 Num.1:27 Num. 21:34 |  | Jdg.11:12 Jdg.11:13 Jdg.11:15 Jdg.11:17 Jdg. 11:19 | Mk. 10:42 |  |
| **μέγας** | great, greater |  |  |  | Mk.10:45 Mk.10:42 Mk. 10:43" | Luk22:24  Luk 22:26 |
| **πίνω, πίω,** | drink drank | Num.20:17 Num.20:19 Num 21:22 |  |  |  | Lk. 22:30 |
| **ψυχή** | soul | Num.21:4 Num. 21:5 | Ps. 103:22 |  | Mk. 10:45 |  |

**Nazarean Talmud**

**Sidra of B’midbar (Numbers) 20:14 – 22:1**

**“Vayishlach Mosheh” “Then Sent Moses”**

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

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **Luqas (Lk)** | **Hakham Tsefet ‘s School of Peshat**  **Mordechai (Mk)** |
| **And a dispute also occurred among them as to which of them was recognized as being greatest** (Heb. Gadol)**.**40F40F**[[41]](#footnote-41) So he said to them, “The kings of the Gentiles exercise** despotic **lordship over them, and those who have authority over them are called benefactors. But you** are **not** to be **like this! But the one who is greatest among you must become like the youngest** (newest)**, and the one who leads** must be **like the one who serves. For who** is **greater, the one who reclines at the table or the one who serves?** Is it **not the one who reclines at the table? But I am in your midst as the one who serves.**41F41F**[[42]](#footnote-42) “And you are the ones who have remained with me in my trials, and I confer on you a kingdom/governance, just as my Father conferred it on me, that you may eat and drink at my table in my kingdom/governance** of God through the Bate Din and Hakhamim**, and you will sit on thrones judging the twelve tribes of Israel.** | **But having called them** (all his talmidim) **to him, Yeshua said to them, you know that those** who **presume to rule over the Gentiles, and their great** (Heb. **גָּדוֹל**) men **exercise** oppressive **authority over them. But, it will not be so among you; but whoever desires to become** the **greatest** (Heb. **גָּדוֹל**) (reach maturity i.e. become a Hakham) **among you must** first **be your** ministering **courtier (**Paqid). **And whoever of you desires to become** (the) **first** (Heb.**הָרֹאשׁ** ), **he will be a courtier before all. For even the Son of Man** (the Prophet) **did not come to be served, but to serve, and to give his life** (Heb. **נֶפֶשׁ**) **as a ransom**42F42F**[[43]](#footnote-43)** (Heb. **גְּאֻלָּה**) **for many** slaves. |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Num 20:14 – 22:1** | **Ps 103:15-22** | **Jud. 11:12-21** | **Mordecai 10:42-45** | **1 Luqas 22:24-30** |

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

**Beginning with Chesed**

This Torah Seder reflects momentarily on the Egyptian life and on the sensual pleasures of life rather than subservience to G-d This analogy is contrasted with the children of Edom. Here we are not speaking of the Jewish slaves of the Egyptians but the Egyptians themselves. However, when speaking of the Aaron, the Torah Seder demonstrates the wants of a people that had yet to master their entire being. Another perspective found in this Torah Seder is a group of people preparing to meet death. It is easy to serve personal motives rather than be of service to G-d. The Torah Seder we read last demonstrated two of Yeshua’s Talmidim that possessed a desire to sit near him when Yeshua would sit at his seat of honor. There is nothing wrong with this desire. Yeshua’s talmidim demonstrated a desire to sit near their teacher who would carry them into the Olam HaBa. However, when that type of desire permeates every act of our being and when we are wholly consumed by it, we have entered an unhealthy state. Without the true measure of chesed, the will is imbalanced, and we will fall prey to attitudes that fail to find a real happy medium.

**Yehi Ratzon**

**And may it be Your will**, Adonai, our God and God of our fathers, to make us study Torah regularly, and hold fast to Your commandments. Do not bring us into the grasp of sin, nor into the grasp of transgression. Do not cause us to be tested nor scorned (nor be held in contempt). Distance us from the Evil Inclination and bond us to the Good Inclination. Grant us love, favor, kindness, and compassion in Your eyes and in the eyes of all who see us and bestow bountiful kindness upon us. Blessed are You, Adonai, who bestows bountiful kindness upon His people Yisrael.

It is said that Rabbi Yehuda HaNasi prayed this prayer every day after morning Shacharit.

**﻿Berakhot 16a** Rabbi on concluding his prayer added the following: May it be Thy will, O Lord our God, and God of our fathers, to deliver us from the impudent and from impudence, from an evil man, from evil hap, from the evil impulse, from an evil companion, from an evil neighbor, and from the destructive Accuser, from a hard lawsuit and from a hard opponent, whether he is a son of the covenant or not a son of the covenant!43F43F[[44]](#footnote-44) [Thus did he pray] although guards44F44F[[45]](#footnote-45) were appointed45F45F[[46]](#footnote-46) to protect Rabbi.

The beauty of the prayer is in its opening words. “***May it be Your will Adona****i, our God and God of our fathers.”* The expression of desire in this prayer is to have a pure desire. As we have seen, life is filled with personal motives even in Torah study. The part of the cited prayer is **“Your Will”** emphasizes the importance of subjecting ourselves to the “will of G-d.” We must learn to be a tool rather than trying to be the next great master.

Hakham Tsefet is perfectly aware of all the pitfalls mentioned above. However, he remembers the Mesorah of the Master. If we are to have a place of prominence, we must have a pure motive. Becoming a courtier, a Paqid is the place of initial beginnings for a Torah Scholar.

**Dynamic Tension**

The righteous/generous man is faced with a dynamic tension between his focus on himself and his focus on G-d. We may also include the idea that he is faced with a tension between himself and fellow humans. The animal life, the lowest level of the soul is a life without ambition. However, man’s ambitions must be subservient to G-d’s will. We can further say that man’s ambition must be subservient to his own pure will (conscience). The above cited prayer is a one that demonstrates the subservience of the personal will to the will of G-d. The prayer asks G-d for the permission to have a particular will or ambition.

Mar 10:45 **For even the Son of Man** (the Prophet) **did not come to be served, but to serve, and to give his life** (Heb. ***נֶפֶשׁ***) **as a ransom** (Heb. ***גְּאֻלָּה***) for many [slaves].

The selfless model of Messiah is one of laying down the soul. We realize that many so called “scholars” want to make this an atoning sacrifice. This simply allows them the license to do as they choose rather than practice the mastery of ones being. The “life” of Yeshua was a life of example and demonstration. He sacrificed personal ambitions for our sake and for the sake of the Mesorah.

On the other hand, you have the fastidious legalist trying to encumber man with several inapplicable restraints. We do not have room for this kind of mentality. What is lacking in today’s word is the heart of a true father who looks at his children with compassion. He is then able to instruct them in the areas of their weaknesses.

Unlike the animals, roaming the earth, man has the unique capacity to master his being. Life’s search is one of looking for leaven (*hamets*). The seven-day festival represents a whole life of trying to free ourselves of leaven, excessive pride. While we take seven days to remember a lifelong task, we are faced with the reality of the daunting task of searching, removing and nullifying leaven in our personal lives. The Festival of Pesach is called the “Festival of Freedom.” This is because what we really want in life is to be like Abraham Abinu, someone who really loves the LORD our G-d.

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath:**

**Intermediate Sabbath of Sukkoth**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַעַל אֶת-הָעָם הַזֶּה** |  |  |
| **“HaA’al Et-HaA’am HaZeh”** | Reader 1 – Shemot 33:12-16 | Reader 1 – B’Midbar 22:2-7 |
| **“Bring up this people”** | Reader 2 – Shemot 33:17-19 | Reader 2 – B’Midbar 22:8-12 |
| **“Haz subir a este pueblo”** | Reader 3 – Shemot 33:20-23 | Reader 3 – B’Midbar 22:13-20 |
| Shemot (Exodus) 33:12 - 34:26  BeMidbar (Num.) 29:26-34‎ | Reader 4 – Shemot 34:1-3 |  |
| Ashlamatah: Ezek 38:18 – 39:16‎ | Reader 5 – Shemot 34:4-10 |  |
|  | Reader 6 – Shemot 34:11-17 | Reader 1 – B’Midbar 22:2-7 |
| Psalms 118:1-29 | Reader 7 – Shemot 34:18-26 | Reader 2 – B’Midbar 22:8-12 |
|  | Maftir – BeMidbar 29:23-28 | Reader 3 – B’Midbar 22:13-20 |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

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1. Also corresponds to the five times the term *nefesh* is mentioned in the Yom Kippurim Torah reading. [↑](#footnote-ref-1)
2. 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-2)
3. Messiah called it the Torah, Neviim, and Ketuvim which we translate in English as: The Law, The Prophets, and The Writings. These Hebrew words are referred to, by Jews, as an acronym: *Tanach* [↑](#footnote-ref-3)
4. However, the House of Israel, which was made up of the Ten Lost Tribes, have been lost and scattered around the world since the fall of the Northern Kingdom around 721 B.C.E. The House of Israel, the Ten Lost Tribes, cannot be re-united with the House of Yaaqob, because the House of Israel has not been around for thousands of years, that is why they are called the Ten LOST Tribes. This passage in Jeremiah is describing a Jewish People where all of the descendants of every tribe thrives, and has made their way to the Promised Land. Because it speaks of both the House of Israel and the House of Judah together, with HaShem, in a single new covenant, and since the House of Israel cannot be unified with the House of Judah, this entire passage has not happened yet, and cannot refer to Christianity or their ‘new covenant.’ [↑](#footnote-ref-4)
5. What these verses are saying is that everyone will no longer need to look in any book, neither a ‘New Testament’, nor even the Tanach, to tell them what is right and what is wrong. They will know it instinctively because it will be in their hearts, truly making HaShem their G-d, and in turn, truly making them G-d’s People. Certainly, this has also not happened yet, and so this passage cannot be referring to Christianity, nor can it be referring to the New Testament. [↑](#footnote-ref-5)
6. Lit., ‘affliction of judgment’-through unnecessary delay in executing judgment. [↑](#footnote-ref-6)
7. Intentionally, through bias or partiality. [↑](#footnote-ref-7)
8. Giving erroneous verdicts through carelessness and insufficient deliberation; cf. Abot, I, 2. [↑](#footnote-ref-8)
9. Lev. XXVI, 25. [↑](#footnote-ref-9)
10. Jer. XXXIII, 25. ‘The covenant of day and night’ is understood to refer to the Torah, which should be studied day and night; v. Ned. 32. [↑](#footnote-ref-10)
11. Ibid. XXVI, 26 [↑](#footnote-ref-11)
12. Ibid. 43. [↑](#footnote-ref-12)
13. Jewish soul [↑](#footnote-ref-13)
14. From Yevamot 46b, Krithoth 9b [↑](#footnote-ref-14)
15. It seems to me that the ‘fading’ covenant is that covenant which we broke. The problem was the people, not the Torah. This suggests that the only difference between the so called ‘old’ and the ‘new’ covenants is that the new covenant has a new man to obey it. [↑](#footnote-ref-15)
16. e.g., Genesis 17:7, 13, 19; Psalms 105:8, 10; 1 Chronicles 16:13-18 [↑](#footnote-ref-16)
17. v. 15 [↑](#footnote-ref-17)
18. See especially Yehezechel (Ezekiel) 20:32-37, as well as Yeshayahu (Isaiah) 54:8-10, Tehillim (Psalms) 105:8-10 and Bereshit (Genesis) 17:7. [↑](#footnote-ref-18)
19. v. 32 [↑](#footnote-ref-19)
20. Rabbi Dovid Rosenfeld [↑](#footnote-ref-20)
21. I.e., the offering of sacrifices, cf. Shemot (Exodus) 24:5ff. [↑](#footnote-ref-21)
22. From Yevamot 46b, Krithoth 9b [↑](#footnote-ref-22)
23. Shemot (Exodus) 24:8 [↑](#footnote-ref-23)
24. Yehoshua (Joshua) 5:5 [↑](#footnote-ref-24)
25. Yehezechel (Ezekiel) 16:6. According to the supposition of the Zohar to Vayikra (Leviticus) 22:27 this passage refers to the blood of circumcision. [↑](#footnote-ref-25)
26. Shemot (Exodus) 24:5 [↑](#footnote-ref-26)
27. Ibid.8 v.8 [↑](#footnote-ref-27)
28. The parallel text in Yeb. 46b reads: ‘and there is a tradition that there is no sprinkling . . .’ [↑](#footnote-ref-28)
29. Our Sages [↑](#footnote-ref-29)
30. Ibid. [↑](#footnote-ref-30)
31. Zohar 1:93b [↑](#footnote-ref-31)
32. Ibid. [↑](#footnote-ref-32)
33. Evil inclination [↑](#footnote-ref-33)
34. Ruth 3:13 [↑](#footnote-ref-34)
35. Ibid. [↑](#footnote-ref-35)
36. Ibid. [↑](#footnote-ref-36)
37. Because we have just one of these organs, they are given masculine names. They are the only external organs that are not duplicated. In fact, the words Peh (mouth) which is used for eating and Mila (male membrum) have the same Gematria of 85. And as noted in Kabbalah, Shemirat HaLashon, watching what we say, helps us with Shemirat HaBrit, while not using our mouth the right way such as slandering or talebearing on others has the opposite effect on our Brit, G-d forbid. [↑](#footnote-ref-37)
38. The sefira of yesod, i.e. foundation. In the Tikunei Zohar, the Kabbalistic Sephirot correspond to various parts of the body. For Yesod, it is the part of the body on which the Brit Mila (circumcision) is performed, called in the text as the phrase Ot Brit Kodesh “Sign of the Holy Covenant”. [↑](#footnote-ref-38)
39. Now *milah*is one mitzvathat is stamped on each and every Jew (including women: Chazalexplain that the mother of the baby circumcised also has a portion in the mitzva; also, in Vayikra 12:2, the section commanding *milah*on the eighth day, begins: “When a woman conceives” and deals mainly with woman’s issues). [↑](#footnote-ref-39)
40. Our Sages say in Yevamot 53b, that the bond and connection of the brit mila to the brain is stronger than all the other organs or limbs of the body. The other parts of the body are unaffected by thoughts of desire – not the hand [for example] nor the foot. From this anatomical fact it is clear that *yesod*reaches very lofty heights. The same is true with regard to drawing down from above, analogous to the seminal point that is drawn down from the choice substance of the brain and descends lower and lower until “the end part of the body.” [↑](#footnote-ref-40)
41. See Peshat translation [↑](#footnote-ref-41)
42. The Servant of G-d. Cf. Zimmerli, Walther. Servant of God. Place of publication not identified: Wipf & Stock Publishers, 2009. p. 11-36, 80-106 [↑](#footnote-ref-42)
43. **λύτρον** used here to mean גאל not כּפר to atone and not פָּדָה with the idea of ransom pointing to action not subject. cf. Vayikra 25:48. Here the language smacks of a sign of the שְׁמִטָּה year or יוֹבֵל. כּפר contains the idea of atonement as a sacral rite. Here the language betrays that thought. [↑](#footnote-ref-43)
44. I.e., a Jew or non-Jew. This now forms part of the daily prayers. V. P. B. p. 7 [↑](#footnote-ref-44)
45. Lit., eunuchs. [↑](#footnote-ref-45)
46. By the Roman Government. [↑](#footnote-ref-46)