

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Sivan 12, 5778 – May 25/26, 2018	Third Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.

See: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

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

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
Her Excellency Giberet Leah bat Sarah & beloved mother
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Shlomoh ben Abraham
His Excellency Adon Ya'aqob ben David
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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 benhaggai@GMail.com with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!

We pray that by the grace and mercy of G-d towards His people Yisrael, HE that the employer of Giberet Leah bat Sarah be allowed speedily soon to return her back to he 16 hrs. a week work schedule, for the sake of her health, abd Torah study schedule amen ve amen!

We also pray about a litigation case in which HE Adon Ya'aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya'aqob, amen ve amen!

We pray for the wife of Adon John Batchelor who is recovering from cancer. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Mrs. Batchelor and send her a complete and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be recovery so willed, and we will say, Amen ve Amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who is suffering from bouts of loss of equilibrium. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We also pray for a problem with a property of H.E. Giberet Leah whose neighbor is spreading Lashon Hara to anyone who approaches to buy, resulting in buyers going back on their intention to purchase the property. This is very important to H.E. Giberet Leah. Let us pray for HaShem's mighty and just intervention in this matter, and that this property be sold speedily soon, and let us say, amen ve amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

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 favour on you and grant you peace. – Amen!

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

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

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

Shabbat: "UB'Yom HaBikurim" – Sabbath: "In the day of the first-fruits"

Shabbat	Torah Reading:	Weekday Torah Reading:
בְּיוֹם הַבִּקּוּרִים		Saturday Afternoon
"UB'Yom HaBikurim"	Reader 1 – B'Midbar 28:26-31	Reader 1 – B'Midbar 30:2-5
"In the day of the first-fruits"	Reader 2 – B'Midbar 20:1-6	Reader 2 – B'Midbar 30:6-8
"En el día de los primeros frutos"	Reader 3 – B'Midbar 29:7-11	Reader 3 – B'Midbar 30:9-13
B'Midbar (Num.) 28:26 – 30:1	Reader 4 – B'Midbar 20:12-16	
Ashlamatah: Mal 3:4, 13-18, 22-24	Reader 5 – B'Midbar 29:17-25	Monday and Thursday Mornings
	Reader 6 – B'Midbar 29:26-34	Reader 1 – B'Midbar 30:2-5
Psalms: 105:23-36	Reader 7 – B'Midbar 29:35-30:1	Reader 2 – B'Midbar 30:6-8
	Maftir – B'Midbar 29:35-30:1	Reader 3 – B'Midbar 30:9-13
Mk 12:13-17: Luke 20:20-26; Rm 13:11-14;	Mal 3:4, 13-18, 22-24	

Contents of the Torah Seder

- Offerings of the Feast of Weeks – Numbers 28:26-31
- New Year and Day of Atonement Offerings – Numbers 29:1-11
- Offerings for the Feast of Tabernacles – Numbers 29:12-38
- Offerings in the Appointed Seasons – Numbers 29:39 – 30:1

Reading Assignment:

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

By: Rabbi Yitzchaq Magriso

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

Vol. 14 – “Numbers – II – Final Wonderings,” pp. pp. 285-303.

Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 28:26 – 30:1

Rashi	Targum Pseudo Jonathan
26. On the day of the first fruits , when you offer up a new meal offering to the Lord, on your festival of Weeks; it shall be a holy convocation for you, and you shall not perform any mundane work.	26. Likewise on the day of your firstlings , when you offer the gift from the new produce before the LORD in your ingatherings, after the seven weeks are completed, you will have a holy convocation, no servile work will you do;
27. You shall offer up a burnt offering with a spirit of satisfaction to the Lord: two young bulls, one ram, and seven lambs in the first year.	27. but offer a burnt sacrifice to be received with favour before the LORD, two young bullocks, one ram, seven lambs of the year;
28. Their meal offerings [shall be] fine flour mixed with oil; three tenths for each bull and two tenths for the ram.	28. also their mincha of wheaten flour mingled with olive oil, three tenths for each bullock, two tenths for the ram,
29. One tenth for each lamb, for all seven lambs.	29. a tenth to a lamb; so for the seven lambs
30. One young male goat to atone for you.	30. one kid of the goats to make an atonement for you;
31. You shall offer this up besides the continual burnt offering and its meal offering they shall be unblemished for you, as well as their libations.	31. beside the perpetual burnt offering you will make these; they will be unblemished, with their libation of wine.
1. And in the seventh month, on the first day, there shall be a holy convocation for you; you shall not perform any mundane work. It shall be a day of shofar sounding for you.	1. And in the seventh month, the month of Tishri, on the first of the month you will have a holy convocation, you may not do any servile work; it will be to you a day for the sounding of the trumpet, that by the voice of your trumpets you may disturb HaSatan who comes to accuse you.
2. You shall offer up a burnt offering for a spirit of satisfaction to the Lord: one young bull, one ram, and seven lambs in the first year, [all] unblemished.	2. And you will make a burnt sacrifice to be received with favour before the LORD; one young bullock, one ram, lambs of the year seven, unblemished;
3. And their meal offering [shall be] fine flour mixed	3. and their mincha of wheaten flour mingled with olive

Rashi	Targum Pseudo Jonathan
with oil, three tenths for the bull and two tenths for the ram.	oil, three tenths for the bullock, two tenths for the ram,
4. And one tenth for each lamb, for the seven lambs.	4. and one tenth for each of the seven lambs;
5. And one young male goat as a sin offering, to atone for you.	5. and one kid of the goats for a sin offering to make an atonement for you;
6. [This is] besides the burnt offering of the new month and its meal offering, and the continual burnt offering and its meal offering, and their libations as prescribed for them, as a spirit of satisfaction, a fire offering to the Lord.	6. besides the sacrifice for the beginning of the month and its mincha, and the perpetual sacrifice and its mincha; and their libations according to the order of their appointments, an oblation to be received with favour before the LORD.
7. And on the tenth day of this seventh month, there shall be a holy convocation for you, and you shall afflict your souls. You shall not perform any work.	7. And on the tenth of the seventh month, the month of Tishri, you will have a holy convocation, and chasten your souls (by abstaining) from food and drink, the bath, friction, sandals, and the marriage bed; and you will do no servile labour,
8. You shall offer up a burnt offering to the Lord, [for] a spirit of satisfaction: one young bull, one ram, and seven lambs in the first year; they shall [all] be unblemished.	8. but offer a sacrifice before the LORD to be received with favour; one young bullock, one ram, lambs of the year seven, unblemished, will you have;
9. And their meal offering [shall be] fine flour mixed with oil, three tenths for the bull and two tenths for the ram.	9. and their mincha of wheat flour mingled with olive oil, three tenths for the bullock, two tenths for one ram,
10. One tenth for each lamb, for the seven lambs.	10. a single tenth for a lamb, so for the seven lambs
11. A young male goat for a sin offering, besides the atonement sin offering and the continual burnt offering, its meal offering and their libations.	11. one kid of the goats for a sin offering; beside the sin offering of the expiations, (Lev. xvi.,) and the perpetual sacrifice and their minchas, and the wine of their libations.
12. An on the fifteenth day of the seventh month, there shall be a holy convocation for you; you shall not perform any mundane work, and you shall celebrate a festival to the Lord for seven days.	12. And on the fifth day of the seventh month you will have a holy convocation, no servile work will you do; but will celebrate the Feast of Tabernacles before the LORD seven days,
13. You shall offer up a burnt offering, a fire offering for a spirit of satisfaction to the Lord: thirteen young bulls, two rams, fourteen lambs in the first year; they shall [all] be unblemished.	13. and offer a sacrifice, an oblation to be received with favour before the LORD: thirteen young bullocks proceeding daily and diminishing their number, (in all) seventy for the seventy nations, and offering them by thirteen orders; two rams, which you will offer by two orders; lambs of the year fourteen, unblemished, to be offered by eight orders, offering six of them, by two and two, and two of them one by one, they will be perfect.
14. And their meal offering [shall be] fine flour mixed with oil; three tenths for each bull for the thirteen bulls, two tenths for each ram for the two rams.	14. Their mincha also of wheat flour, with olive oil, three tenths for each bullock of the thirteen, two tenths for each ram,
15. And one tenth for each lamb, for the fourteen lambs.	15. a single tenth for each of the fourteen lambs,
16. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering, and its libation.	16. and one kid of the goats for a sin offering, which will be offered by one order, beside the perpetual sacrifice, the wheat flour for the mincha, and the wine

Rashi	Targum Pseudo Jonathan
	of the libation.
17. And on the second day, twelve young bulls, two rams, and fourteen lambs in the first year, [all] unblemished.	17. On the second day of the Feast of Tabernacles you will offer twelve young bullocks, by twelve orders; two rams, by two orders; fourteen lambs of the year unblemished by nine orders, five of them will offer two by two, and four of them one by one.
18. And their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed.	18. And their mincha of wheat flour, and the wine of their libation which will be offered with the bullocks, rams, and lambs, by their number according to the order of their appointment;
19. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering, and their libations.	19. and one ram by one order, a sin offering, beside the perpetual sacrifice, and the wheat flour of their minchas, and their libations of wine.
20. And on the third day, eleven bulls, two rams, and fourteen lambs in the first year, [all] unblemished.	20. On the third day of the Feast of Tabernacles you will offer twelve bullocks by twelve orders; two rams by two orders, fourteen unblemished lambs of the year, by ten orders; four of them will offer two and two, and six of them one by one;
21. And their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed.	21. and their mincha of wheat flour, and their libations of wine, you will offer with the bullocks, rams, and lambs, by the number in their appointed order;
22. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering and its libation.	22. and one kid of the goats for a sin offering by one order; beside the perpetual sacrifice the wheat flour for the mincha, and its libation of wine.
23. And on the fourth day, ten bulls, two rams, and fourteen lambs in the first year, [all] unblemished.	23. On the fourth day of the Feast of Tabernacles, ten young bullocks by ten orders; two rams by two orders; fourteen unblemished lambs of the year by twelve orders; three of them shall be offered at two times, and eight of them singly;
24. Their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed.	24. their mincha of wheaten flour, and their libations of wine, which you will offer with the the bullocks, rams, and lambs by their number, after their appointed order,
25. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering and its libation.	25. and one kid for a sin offering, by one order; beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine.
26. And on the fifth day nine bulls, two rams, and fourteen lambs in the first year, [all] unblemished.	26. On the fifth day of the Feast of Tabernacles, nine young bullocks by nine orders; two rams by two orders lambs of the year fourteen, perfect by twelve orders two of them in a pair, twelve singly;
27. And their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed.	27. and the wheat flour for their mincha, and the libation wine for the bullocks, the rams, and lambs by their number after the order of their appointment;
28. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering, and its libation.	28. and one kid for a sin offering by one order; beside the perpetual sacrifice and the wheat flour for the mincha, and the wine of its libation.
29. And on the sixth day, eight bulls, two rams, and fourteen lambs in the first year, [all] unblemished.	29. On the sixth day of the Feast of Tabernacles, eight young bullocks by eight orders; two rams by two orders; fourteen unblemished lambs of the year by

Rashi	Targum Pseudo Jonathan
	thirteen orders; a pair of them together, and twelve of them singly.
30. And their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed.	30. Their mincha of wheat flour, and their libation of wine you will offer with the bullocks, rams, and lambs, by their number in the order appointed;
31. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering, and its libations.	31. and one kid for a sin offering by one order, besides the perpetual sacrifice, the wheat flour for the mincha, the wine of its libation, and a vase of water to be outpoured on the day of the Feast of Tabernacles in grateful acknowledgment (for a good memorial) of the showers of rain.
32. And on the seventh day, seven bulls, two rams and fourteen lambs in the first year, [all] unblemished.	32. On the seventh day of the Feast of Tabernacles you will offer seven bullocks by seven orders; two rams by two orders; fourteen unblemished lambs of the year by fourteen orders: the number of all these lambs ninety-eight, to make atonement against the ninety-eight male dictions.
33. And their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed for them.	33. And their mincha of wheat flour and libations of wine you will offer with the bullocks, rains, and lambs, by their number,
34. One young male goat for a sin offering, besides the continual burnt offering, its meal offering, and its libation.	34. according to the order appointed one kid by one order, beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine.
35. The eighth day shall be a time of restriction for you; you shall not perform any mundane work.	35. And on the eighth day you will gather together joyfully from your tabernacles, in your houses, a gladsome company, a festal day, and a holy convocation will you have, no servile work will you do
36. You shall offer up a burnt offering, a fire offering for a spirit of satisfaction to the Lord: one bull, one ram, and seven lambs in the first year, [all] unblemished.	36. but offer a sacrifice an oblation to be received with favour before the LORD; light oblations; one bullock before the one God, one ram for the one people, lambs of the year unblemished, seven, for the joy of the seven days.
37. Their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed.	37. Their mincha of wheat flour, and their libations of wine which you will offer with the bullocks, rams, and lambs, by their number, after the order of their appointment;
38. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering and its libation.	38. and one kid for a sin offering, beside the perpetual sacrifice, the flour for its mincha, and the wine for its libation.
39. These you shall offer up for the Lord on your festivals, besides your vows and voluntary offerings, for your burnt offerings, for your meal offerings, for your libations, and for your peace offerings.	39. These you will offer before the LORD in the time of your festivals, beside your vows which you vow at the festival, and which you will bring on the day of the feast, with your free-will oblation for your burnt sacrifice, your mincha, libations, and consecrated victims.
1. Moses spoke to the children of Israel in accordance with all that the Lord had commanded Moses.	1. And Mosheh spoke to the sons of Israel, according to all that the LORD had commanded Mosheh.

Rashi	Targum Pseudo Jonathan

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-yoṣe 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.) 28:26 – 30:1

26 On the day of the first fruits The festival of Weeks [Shavuoth] is called the first fruits of the wheat harvest, because of the two loaves, which were the first of the wheat offerings to be brought from the new [crop].-[Men. 84b]

31 they shall be unblemished for you, as well as their libations Even the libations shall be unblemished. Our Rabbis learned from here that wine that has turned moldy is unfit for libations. - [Men. 87a]

Chapter 29

6 [This is] besides the burnt offering of the new month The additional offerings of the beginning of the month, which is on the first day of the new year.

11 besides the atonement sin-offering The goat offered up [i.e., whose blood is sprinkled] in the inner chamber mentioned in [the portion of] Acharei Moth (Lev. 16:9, 15), as that too is a sin-offering.

and the continual burnt offering Besides the regular burnt offering, you shall offer these burnt offerings.

and their libations This refers to the additional offerings which are stated, and to the [phrase] "you shall offer up" [which is not written, but implied]; this denotes a command: Besides the continual burnt offering and its meal-offering, you shall offer up these and their libations. The same applies every time "their libations" is mentioned in connection with all the festivals, except for [when mentioned in connection] with the festival [of 'Succoth']

offerings, for all [the expressions] “and its libation,” “and their libations,” “and its libations” in [connection with] them refer to the continual sacrifice. Nor are they expressions denoting commands, since the libations of the additional offerings are written separately for each day.

18 And their meal-offerings and their libations, for the bulls The seventy bulls of the [‘Succoth’] festival corresponded to the seventy nations, which progressively decrease in number, symbolizing their [the nations’] destruction [Midrash Aggadah]. At the time of the Temple, they [the sacrifices] shielded them from adversity [Mid. Tehillim 109:4, Rashi on Sukkah 55b; Rashi on Ps. 109:5; Mid. Tadshei ch. 11; Pesikta d’Rav Kahana pp. 193b, 194a; Mid. Song Rabbah 4:2, Mid. Tanchuma Pinchas 16].

and for the lambs corresponding to Israel, who are called ‘a scattered lamb’ (Jer. 50:17). Their number remains constant, and it totals ninety-eight, to counter the ninety-eight curses related in ‘Mishneh Torah’ [the Book of Deuteronomy] (28:15-68) (Mid. Aggadah). On the second day it says, וְנִסְכֵיהֶם, “and their libations” relating to the two daily continual offerings. The language [of Scripture] varies only for expository purposes, following our Sages, of blessed memory, who said: On the second day, וְנִסְכֵיהֶם, “and their libations”; on the sixth day, וְנִסְכֵיהָ, “and its libations”; on the seventh day כְּמִשְׁפָּטָם “as prescribed for them” [instead of כְּמִשְׁפָּט, “as prescribed”]. [The additional letters in these three words are] ‘mem’ ‘yud’ ‘mem’ which form [the word] מַיִם, ‘water.’ This suggests that the [ceremony of] water libation during the festival [of ‘Succoth’] is of Torah origin.-[Sifrei Pinchas 54, Ta’anith 2b]

35 A time of restriction for you - עֲצֶרֶת, restricted from working (Chagigah 18a). Another interpretation: Restrain yourselves from leaving. This teaches that they were required to remain [in Jerusalem] overnight (Sifrei Pinchas 55). This [word עֲצֶרֶת] is expounded in the Aggadah: (Sukkah 55b) [as follows]: For throughout the days of the festival they brought offerings symbolizing the seventy nations, and when they came to leave, the Omnipresent said to them, “Please make Me a small feast, so that I can have some pleasure from you [alone].”

36 one bull, one ram These correspond to Israel. [God said,] “Remain with Me a little longer.” It expresses [His] affection [for Israel]. It is like children taking leave of their father, who says to them, “It is difficult for me to part with you; stay one more day.” It is analogous to a king who made a banquet, etc. [and on the last day, his closest friend makes a small banquet for the king] as is stated in Tractate Sukkah [55b]. In the Midrash of R. Tanchuma (Pinchas 16) [it says]: The Torah teaches common courtesy. Someone who has a guest, [and wants him to feel at home,] on the first day, he should serve him fattened poultry, on the following day he should serve him fish, on the following day beef, on the following day pulses, and on the following day vegetables, progressively diminishing, as in the case of the festival bulls.

39 These you shall offer up for the Lord on your festivals A matter fixed as an obligation.

besides your vows If you wish to pledge offerings during a festival, it is considered a mitzvah [virtuous deed] for you [to fulfill your vows during the festival] (Sifrei Pinchas 56). Alternatively, vows or voluntary offerings which you have pledged throughout the year should be brought on the festival, lest one find it difficult to return to Jerusalem to offer up his vows, with the result that he will transgress the prohibition of “you shall not delay [in paying your vows and pledges]” (Deut. 23:22).

Chapter 30

1 Moses spoke to the children of Israel [This verse is written] to make a pause; [these are] the words of R. Ishmael. Since up to this point the words of the Omnipresent [were stated], and the [following] chapter dealing with vows begins with the words of Moses, it was necessary to make a break first and say that Moses repeated this chapter [of offerings] to Israel, for if not so, it would imply that he did not tell this to them, but began his

address with the chapter discussing vows.-[Sifrei Pinchas 57]

Ketubim: Psalm 105:23-36

Rashi	Targum
23. Israel came to Egypt, and Jacob sojourned in the land of Ham.	23. And Israel came to Egypt, and Jacob dwelt in the land of Ham.
24. And He made His people very fruitful, and He made it stronger than its adversaries.	24. And He made His people very numerous, and made it stronger than its oppressors.
25. He turned their heart to hate His people, to plot against His servants.	25. Their heart was changed to hate His people, to plot evil things against His servants.
26. He sent Moses His servant, [and] Aaron whom He chose.	26. He sent Moses His servant, Aaron, with whom He was pleased.
27. They placed upon them the words of His signs and His miracles in the land of Ham.	27. They set among them the decrees of His signs, and wonders in the land of Ham.
28. He sent darkness and it darkened, and they did not disobey His word.	28. He sent darkness and darkened them, and they did not rebel against His word.
29. He turned their water into blood, and it killed their fish.	29. He turned their water into blood, and killed all their fish.
30. Their land swarmed with frogs in the rooms of their monarchs.	30. Their land crawled with frogs in the chambers of their kings.
31. He commanded and a mixture of noxious beasts came, lice throughout all their boundary.	31. He spoke, and brought swarms, vermin in all their territory.
32. He made their rains into hail, flaming fire in their land.	32. He gave their rain as hail, blazing fire in their land.
33. And it struck their vines and their fig trees, and it broke the trees of their boundary.	33. And He smote their vines and their figs, and smashed the trees of their territory.
34. He spoke and locusts came, and nibbling locusts without number.	34. He spoke, and brought locusts, and grasshoppers without number.
35. And they consumed all grass in their land, and they consumed the produce of their soil.	35. And they obliterated all the grass in their land, and consumed the fruits of their land.
36. And He smote every firstborn in their land, the first of all their strength.	36. And He smote every firstborn in Egypt, the beginning of all their strength.

Rashi's Commentary to Psalm 105:23-36

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

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

30 Their land swarmed with frogs Said Rabbi Johanan: Wherever water would lie, frogs would lie.

Meditation from the Psalms

Psalms 105:23-36

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

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

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

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

In this composition, the Psalmist emphasizes that the Jews who escorted the Holy Ark are the seed of Abraham, His servant. Abraham's greatest accomplishment was that he traveled from place to place teaching and publicizing the Name of the One G-d. The Holy Ark of the Law also represents G-d's Name. Thus when David carried the Ark from place to place to the accompaniment of thanksgiving to the Almighty, he resembled his illustrious forebear, Avraham.¹

Radak and Malbim² explain that the Levites sang psalm 105 each morning and psalm 96 each evening while the Holy Ark was housed in a temporary tent in Jerusalem. When Solomon built the Temple and the Ark was placed in its permanent abode, a perpetual order of songs was established. These were the Songs of the Day which were related to the respective days of the week and to each special festival.³

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

Tehillim (Psalms) 105:23 *Israel also came into Egypt; and Ya'aqob sojourned in the land⁴ of Ham.*

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

It had been decreed that the children of Israel should be enslaved in Egypt.⁵ In order for this decree to be fulfilled, "Israel came to Egypt". The name Israel conveys that Ya'aqob was greatly esteemed upon his arrival in Egypt. Subsequently, he "sojourned" there as "Ya'aqob". He (the children of Israel) suffered a reduction in stature upon being enslaved "in the land of Ham".

Notwithstanding that Ham was cursed for what he did to Noah, and condemned to become a slave to his

¹ Ibn Ezra

² In the name of Seder Olam Rabbah.

³ These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

⁴ Land is our verbal tally with the Torah: Land - ארץ, Strong's number 0776.

⁵ Bereshit (Genesis) 15:13

brothers,⁶ Ya'aqob's descendants became slaves to the descendants of Ham.

At first Ya'aqob himself had the stature of Israel. But by coming into Egypt and agreeing to live there as a sojourner, he acquired the lesser stature of "Ya'aqob".⁷

Da'ath Sofrim brings some additional insight: **Israel... Ya'aqob. "Israel"** here is not meant as Ya'aqob's personal name, **but as the collective name of the entire family**.⁸ If we insert this definition into our psalm, we get this:

***Tehillim (Psalms) 105:23** Ya'aqob's family also came into Egypt; and Ya'aqob [himself] sojourned in the land⁹ of Ham.*

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

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

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

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

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

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

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

When Avraham's name is changed it is permanent, to the extent that using the old name is halachically

⁶ Bereshit (Genesis) 9:25

⁷ *The Book of Tehillim - Me'am Lo'ez*, Psalms IV Chapters 90—118, by Rabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier.

⁸ DA'ATH SOFRIM, Torah, Prophets, Sacred Writings, Commentary to the Book of PSALMS, by Rabbi Chaim Dov Rabinowitz, Translated from Hebrew by Rabbi Y. Starrett, Edited by Shalom Kaplan.

⁹ Land is our verbal tally with the Torah: Land - ארץ, Strong's number 0776.

¹⁰ This observation is made by the Ktav V'Kabbalah, Bereshit (Genesis) 35:10.

proscribed.¹¹ The Baalei HaTosefot explains that Avraham's name changed as he underwent a metamorphosis. The new name was given at the juncture at which most Jewish males are given their name: when they are circumcised. Precisely because the new name was part of Avraham's conversion, the old identity was forfeited. Ya'aqob, unlike Avraham, was born "Jewish", was circumcised on the eighth day after his birth and given his name concurrently. His new name must have a different purpose.¹²

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

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

Rashi¹⁶ suggests that the name Ya'aqob indicates subservience, while the name Israel indicates strength and victory. Varying uses reflect different aspects of Ya'aqob's personality that come to light in varying situations. Another view is offered by *Meshech Chachma*,¹⁷ who sees the different names as expressing the distinction between Ya'aqob as an individual versus Israel as a national identity. Thus, according to Meshech Chachma, G-d addresses "Israel" exclusively when, and only when, there are national issues at hand.¹⁸

The Netziv¹⁹ proposes that the distinction is between a supernatural aspect (Israel), versus a more mundane name (Ya'aqob) used when natural events or actions are described. Because humans cannot function purely on the spiritual plane, both names are needed.

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

¹¹ See Talmud Bavli Berachot 13a: Whoever calls Avraham Avram transgresses a positive precept, since it says, Thy name shall be Avraham. R. Eliezer says: He transgresses a negative command, since it says, neither shall thy name any more be called Avram.

¹² Ibn Ezra Bereshit (Genesis) 35:10.

¹³ Yeremyahu (Jeremiah) 23:7-8.

¹⁴ Bereshit (Genesis) 35:10.

¹⁵ Ibid. 12

¹⁶ Rashi Bereshit (Genesis) 35:10, this idea is echoed by Rabbenu Bachya 32:29.

¹⁷ Meir Simcha of Dvinsk (1843–1926) was a rabbi and prominent leader of Orthodox Judaism in Eastern Europe in the early 20th century. He was a Kohen, and is therefore often referred to as Meir Simcha ha-Kohen ("Meir Simcha the Kohen"). He is known for his writings on Maimonides' Mishneh Torah, which he titled Ohr Somayach, as well as his novellae on the Torah, titled Meshech Chachma.

¹⁸ Meshech Chachma Bereshit (Genesis) 35:10.

¹⁹ Ha'amek Davar Bereshit (Genesis) 35:10, see Rabbenu Bachya 47:29 who see Yaaqob as a name indicating physicality, and Israel as a name indicative of the spiritual. Naftali Zvi Yehuda Berlin, (b. Mir, Russia, 1816 - d. Warsaw, Poland, August 10, 1893), also known as Reb Hirsch Leib Berlin, and commonly known by the acronym Netziv, was an Orthodox rabbi, dean of the Volozhin Yeshiva and author of several works of rabbinic literature in Lithuania.

The example: The Patriarch Ya'aqob (Ya'aqob) / Israel.

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

Malbim tells us that the name *Ya'aqob* always describes the Jewish masses, the common folk. *Israel* denotes the elite, the aristocracy, the scholars and saints who guide the masses.²² In our psalm it would look like this:

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

Rabbeinu Bachya²³ gives us the following insight into the use of these two names:

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

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

Berachoth 13a GEMARA. It has been taught: Ben Zoma said to the Sages: Will the Exodus from Egypt be mentioned in the days of the Messiah? Was it not long ago said: Therefore behold the days come, saith the Lord, that they shall no more say: As the Lord liveth that brought up the children of Israel out of the land of Egypt; but, As the Lord liveth that brought up and that led the seed of the house of Israel out of the north country and from all the countries whither I had driven them?²⁶ They replied: This does not mean that the mention of the exodus from Egypt shall be obliterated, but that the [deliverance from] subjection to the

²⁰ Bereshit (Genesis) 25:26

²¹ Esau's guardian angel. Bereshit (Genesis) 32:29

²² *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. See pg 182 on Psalm 14.

²³ From a "Torah Commentary" by Rabbi Bachya ben Asher

²⁴ Bereshit (Genesis) 25,26

²⁵ Bereshit (Genesis) 32,29

²⁶ Yeremyahu (Jeremiah) 23:7-8

other kingdoms shall take the first place and the exodus from Egypt shall become secondary. Similarly you read: Thy name shall not be called any more Ya'aqob, but Israel shall be thy name.²⁷ This does not mean that the name Ya'aqob shall be obliterated, but that Israel shall be the principal name and Ya'aqob a secondary one. And so it says: Remember ye not the former things, neither consider the things of old²⁸. 'Remember ye not the former things': this refers to the subjections to the other nations; 'Neither consider the things of old': this refers to the exodus from Egypt.

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

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

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

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

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

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

If we plug this meaning into our psalm we have:

²⁷ Bereshit (Genesis) 35:10

²⁸ Yeshayahu (Isaiah) 43:18

²⁹ Matityahu (Matthew) 22:21

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

In connection with the name Ya'aqob, the prophet³⁰ only mentioned the word בריאה, a primitive kind of creation, whereas in connection with spiritual parts of man the prophet speaks of a more sophisticated product, one that has undergone איצירה an advanced stage of formation. You will note that at the revelation of the Torah at Mount Sinai HaShem says to Moses:

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

The name Ya'aqob referred to the women, the word Israel to the men. Perhaps the fact that Adam had described Eve as "bones of my bones and flesh of my flesh," but not as "spirit of my spirit"³¹, is the reason that woman symbolizes primarily the physical part of the human being. Yeshayahu had something similar in mind when he wrote:

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

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

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

When B'reshet chapters 47-50 refer to Ya'aqob's existence on earth by calling him Ya'aqob,³² this is in keeping with what we have explained. In B'reshet 47:29 however, when the Torah commences to speak of "death" of the body, it switches to using the name "Israel" seeing that the death of a righteous person is but the necessary preamble to his taking his place in eternal life. Whenever preparations for death are described, including the very mention of the bed on which Ya'aqob lay sick, the Torah describes him as Israel. As soon as the Torah finishes describing his preparations for the life in the hereafter by blessing Joseph and his brothers, it reverts to the use of the name Ya'aqob. The Torah never describes Ya'aqob as having died.³³

Ta'anith 5b *R. Nahman and R. Isaac were sitting at a meal and R. Nahman said to R. Isaac: Let the Master expound something. He replied: Thus said R. Johanan: One should not converse at meals lest the windpipe acts before the gullet and his life will thereby be endangered. After they ended the meal he added: Thus said*

³⁰ Yeshayahu (Isaiah) 43:1

³¹ Bereshit (Genesis) 2:23

³² Twice in Bereshit (Genesis) 47:28

³³ What does the Talmud mean when it claimed that our third patriarch never died? The Rashba (Rabbi Shlomo Ben Aderet, leading halakhic authority in 13th century Spain) explains that Yaaqob stands apart from his two predecessors in that all his children followed his example of piety and formed G-d's chosen nation. As both Avraham and Yitzchak begot undeserving children (Ishmael and Esav, respectively), the Rashba explains, "part of their progeny died". The piety of all twelve his sons testified to Yaaqob's spiritual completeness, such that, spiritually speaking, he never "died". We can perhaps better understand this notion in light of the explanation offered by the Abarbanel (Portugal, Spain and Italy, 15th century). According to Abarbanel, Yaaqob's eternal life is manifest in the fact that our nation forever bears his name: Bne Israel. We are the "children of Israel", not the "children of Avraham" or the "children of Yitzchak". In this sense, Yaaqob never died. As Am Israel, which descends from the entirety of Yaaqob's household, is eternal, so is Yaaqob. Avraham and Yitzchak fathered children from whom other nations formed. Those nations, like all others, have since disappeared. Only Yaaqob has earned eternal life through the eternal existence of all his progeny, Keneset Israel.

R. Johanan: Ya'aqob our patriarch is not dead. He [R. Nahman] objected: Was it then for nought that he was bewailed and embalmed and buried?-The other replied: I derive this from a scriptural verse, as It is said, Therefore fear thou not, O Ya'aqob, My servant, saith the Lord; neither be dismayed, O Israel, for, lo, I will save thee from afar and thy seed from the land of their captivity.³⁴ The verse likens him [Ya'aqob] to his seed [Israel]; as his seed will then be alive so he too will be alive.

Only Israel is described as having died. The embalmers are described as embalming Israel.³⁵ As soon as Ya'aqob had made the physical preparations for death, i.e. "he gathered in his feet to the bed," the Torah calls him Israel again. As of that moment he had entered eternal life. When we find, in B'reshet 49:1, that the Torah refers to Ya'aqob suddenly again as Ya'aqob, the reason is that at that moment HaShem withheld from him the visions of the redemption and what precedes it which he had intended to reveal to his sons. In other words, at that moment he had become primarily physical, his spiritual dimension having temporarily become subordinate. There is another instance where we could question why the Torah suddenly reverts to the use of the name Ya'aqob. This is, in B'reshet 48:3, where he explains to Joseph where and when he had his first communication from HaShem, i.e. at Luz. The reason that the Torah calls him Ya'aqob at that point in our chapter is because he referred to a time in his life prior to his having the name Israel added to his regular name. In other words, we detect the following pattern. When the Torah indicates that Ya'aqob had not yet established mutual communication with HaShem he is called Ya'aqob. When, even after he had established such communication, this channel of communication had been interrupted, he is also called Ya'aqob instead of Israel. – End Rabbeinu Bachya's comments.

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

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

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

In the End of Days, however, our Sages tell us that Ya'aqob will go from the name of *Ya'aqob* and *Israel* to the name of *Yeshurun*, meaning straight.³⁶ When the nations of the world will finally come to recognize the greatness of Israel, then Ya'aqob can be transformed into the name Yeshurun and will no longer have to deal with Esav with deceit and tricks.

This is what Yeshayahu HaNavi means when he says:

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

³⁴ Yeremyahu (Jeremiah) 30:10

³⁵ Bereshit (Genesis) 50:1

³⁶ From the word 'yashar'.

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

The message of the dual name is clear; both the *Ya'aqob* approach of behind the scenes discussion with authority and a willingness to negotiate and compromise and the *Israel* component of outspoken advocacy are crucial. They work in sync, each complementing the other to achieve the goal of justice and tikkun olam.³⁷

A Servant or a Son

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

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

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

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

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

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

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

³⁷ The repair of the world

Ham.

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

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

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

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

The *Netivot Shalom*³⁸ suggests that Ya'aqob/Israel's two names relate to two different forces he combated in his life, Laban and Esav.

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

Esav personifies impurity of the body, physical lusts and aggression. The Sages say³⁹ that on the day he became bar mitzva Esav both had relations with a betrothed woman and committed murder. Esav relates to the realm of action, stirring up the animalistic side of man.

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

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

Wow, who knew that the name Ya'aqob and Israel had so many meanings!

³⁸ Rabbi **Sholom Noach Berezovsky** (Hebrew: שלום נח ברזובסקי; August 8, 1911 – August 8, 2000) served as Slonimer Rebbe from 1981 until his death. He is widely known for his teachings which he published as a series of books entitled *Netivot Shalom*.

³⁹ Bava Batra 16b

Ashlamatah: Mal 3:4, 13-18, 22-24

Rashi	Targum
1. Behold I send My angel, and he will clear a way before Me. And suddenly, the Lord Whom you seek will come to His Temple. And behold! The angel of the covenant, whom you desire, is coming, says the Lord of Hosts.	1. "Behold, I am about to send My messenger and he will prepare the way before Me, and suddenly the LORD whom you seek will enter His temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts.
2. Now who can abide the day of his coming, and who will stand when he appears, for it is like fire that refines and like fullers' soap.	2. But who may endure the day of his coming and who will stand when he is revealed? For his anger dissolves like fire and (is) like soap which is used for cleansing,
3. And he shall sit refining and purifying silver, and he shall purify the children of Levi. And he shall purge them as gold and as silver, and they shall be offering up an offering to the Lord with righteousness.	3. And he will be revealed to test and to purify as a man who tests and purifies silver; and he shall purify the sons of Levi and shall refine them like gold and silver, and they shall be presenting an offering in righteousness before the Lord.
4. And then the offerings of Judah and Jerusalem shall be pleasant to the Lord, as in the days of old and former years.	4. And the offering of the people of Judah and the inhabitants of Jerusalem will be accepted before the LORD as in the days of old and as in former years.
5. And I will approach you for judgment, and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely; and also against those who withhold the wages of the day laborers, of the widow and fatherless, and those who pervert [the rights of] the stranger, [and those who] fear Me not, says the Lord of Hosts.	5. And I will reveal Myself against you to exercise judgment, and My Memra will be for a swift witness among you, against the sorcerers and adulterers, and against those who swear falsely and those who oppress the hireling in his wages, the widow and the orphan, and who pervert the judgment of the stranger, and have not feared from before Me, says the LORD of hosts.
6. For I, the Lord, have not changed; and you, the sons of Jacob, have not reached the end.	6. For I the LORD have not changed My covenant which is from old, but you, O house of Israel, you think that if a man dies in this world his judgment has ceased.
7. From the days of your fathers you have departed from My laws and have not kept [them]. "Return to Me, and I will return to you," said the Lord of Hosts, but you said, "With what have we to return?"	7. From the days of your fathers you have wandered from My statutes and have not observed (them). Return to My service and I will return by My Memra to do good for you, says the LORD of hosts. And if you say, 'How will we return?'
8. <u>Will a man rob God? Yet you rob Me, and you say, "With what have we robbed You?"-With tithes and with the terumah-levy.</u>	8. <u>Will a man provoke before a judge? But you are provoking before Me. And if you say, 'How have we provoked before You?' - in tithes and offerings.</u>
9. <u>You are cursed with a curse, but you rob Me, the whole nation!</u>	9. <u>You are cursed with a curse, and you are provoking before Me, the whole nation of you.</u>
10. <u>Bring the whole of the tithes into the treasury so that there may be nourishment in My House, and test Me now therewith, says the Lord of Hosts, [to see] if I will not open for you the sluices of heaven and pour down for you blessing until there be no room to suffice for it.</u>	10. <u>Bring the whole tithe to the storehouse and there will be provision for those who serve in My Sanctuary, and make trial now before Me in this, says the LORD of hosts, to see whether I will not open to you the windows of heaven and send down blessing to you, until you say. 'Enough!'</u>
11. And I will rebuke the devourer for your sake, and he will not destroy the fruits of your land; neither shall	11. And I will rebuke the destroyer for you and it will not destroy the fruit of your ground; nor will the vine in

Rashi	Targum
your vine cast its fruit before its time in the field, says the Lord of Hosts.	the field fail to bear fruit for you, says the LORD of hosts.
12. And then all the Gentiles shall praise you, for you shall be a desirable land, says the Lord of Hosts. {P}	12. And all the Gentiles will praise you, for you will be dwelling in the land of the house of My Shekinah and will be fulfilling My will in it, says the LORD of hosts.
13. "Still harder did your words strike Me," says the Lord, but you say, "What have we spoken against You?"	13. Your words have been strong before Me, says the LORD. And you say, 'How have we multiplied words before You?'
14. You have said, "It is futile to serve God, and what profit do we get for keeping His charge and for going about in anxious worry because of the Lord of Hosts? "	14. You have said, He who serves before the LORD is not benefited, and what gain do we earn for ourselves because we have kept the charge of His Memra and because we have walked in lowliness of spirit before the LORD of hosts?
15. And now we praise the bold transgressors. Yea, those who work wickedness are built up. Yea, they tempt God, and they have, nevertheless, escaped.	15. And now we praise the wicked, yes, evil-doers are established, and, moreover, they make trial before the LORD and are delivered.
16. Then the God-fearing men spoke to one another, and the Lord hearkened and heard it. And a book of remembrance was written before Him for those who feared the Lord and for those who valued His name highly.	16. Then those who feared the LORD spoke each with his companion, and the LORD hearkened and it was revealed before Him and was written in the book of records before Him, for those who feared the LORD and for those who thought to honor His name.
17. And they shall be Mine, says the Lord of Hosts, for that day when I make a treasure. And I will have compassion on them as a man has compassion on his son who serves him.	17. And they will be before Me, says the LORD of hosts, on the day when I will make up (My) special possession, and I will have mercy upon them just as a man has mercy upon his son who has served him.
18. And you shall return and discern between the righteous/generous and the wicked, between him who serves God and him who has not served Him. {P}	18. And you will again distinguish between the righteous/generous and the wicked, between those who have served before the LORD and those who have not served before Him.
19. For lo, the sun comes, glowing like a furnace, and all the audacious sinners and all the perpetrators of wickedness will be stubble. And the sun that comes shall burn them up so that it will leave them neither root nor branch, says the Lord of Hosts.	19. For behold, the day has come, burning like an oven, and all the wicked and all the evil-doers will be weak as stubble, and the day that is coming will consume them, says the LORD of hosts, so that it will leave them neither son nor grandson.
20. And the sun of mercy shall rise with healing in its wings for you who fear My Name. Then will you go forth and be fat as fatted calves.	20. But for you who fear My name the sun of righteousness/generosity will arise with healing in his wings, and you will go out and sport like calves from the stall.
21. And you shall crush the wicked, for they will be as ash under the soles of your feet on the day that I will prepare, says the Lord of Hosts.	21. And you will trample upon the wicked, for they will be ashes under the sole of your feet on the day when I act, says the LORD of hosts.
22. Keep in remembrance the teaching of Moses, My servant-the laws and ordinances which I commanded him in Horeb for all Israel.	22. Remember the Law of Moses My servant, which I commanded him on Horeb for all Israel, to teach them statutes and ordinances.
23. Lo, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord,	23. Behold, I am sending to you Elijah the prophet before the coming of the great and terrible day which will come from the LORD.

Rashi	Targum
24. that he may turn the heart of the fathers back through the children, and the heart of the children back through their fathers-lest I come and smite the earth with utter destruction. {P}	24. And he will turn the heart of the fathers upon the children and the heart of the children upon their fathers, lest I should reveal Myself and find the whole land in its sins, and utterly wipe it out."

Rashi's Commentary on: Malachi 3:4, 13-18, 22-24

1 Behold I send My angel to put the wicked away.

and he will clear a way of the wicked.

the Lord Whom you seek The God of justice.

and the angel of the covenant who avenges the revenge of the covenant.

2 Now who can abide This is synonymous with; וְנִי יָבִיל

and who will stand Will be able to stand.

and like fullers' soap Like soap used by the fullers, which removes the entire stain. So will he remove all the wickedness.

and like soap It is an herb which removes stains, erbe savonijere in Old French, probably soapwort. The word וְנִי יָבִיל signifies a thing that cleans and purifies, as in (Ps. 73:1), "to the pure of heart."

3 And he shall sit refining He will free himself from all his affairs to be like a refiner, who refines and purifies silver.

6 For I, the Lord, have not changed Although I keep back My anger for a long time, My mind has not changed from the way it was originally, to love evil and to hate good.

and you, the sons of Jacob Although you die in your evil, and I have not requited the wicked in their lifetime

you have not reached the end You are not finished from before Me, for I have left over the souls to be requited in Gehinnom. And so did Jonathan render. And you of the House of Jacob, who think that whoever dies in this world, his verdict has already ended, that is to say, you think that My verdict has been nullified, that he will no longer be punished. Our Sages (Sotah 9a), however, explained it: וְלֹא נִשְׁבַּחְתִּי - I did not strike a nation and repeat a blow to it; but as for you, I have kept you up after much punishment, and My arrows are ended, but you are not ended.

8 Will a man rob Our Sages explained this as an expression of robbery, and it is an Aramaism.

With tithes and with the terumah levy The tithes and the terumah - levy that you steal from the priests and the Levites is tantamount to robbing Me.

9 You are cursed with a curse because of this iniquity, for which I send a curse into the work of your hands; but nevertheless, you rob Me.

10 so that there may be nourishment in My House There shall be food accessible for My servants.

11 And I will rebuke the devourer for your sake The finishing locusts and the shearing locusts, which devour the grain of your field and your vines.

12 a desirable land A land that I desire.

14 "It is futile to serve God" We worship Him for nothing, for we will receive no reward.

in anxious worry with low spirits.

15 And now we praise the bold transgressors, etc. We worshipped Him and kept His charge, but now we see that the wicked are prospering - to the extent that we praise them for the wicked deeds.

Yea, they tempt God, saying, "Let us see what He will be able to do to us."

and they have, nevertheless, escaped harm, and they have not stumbled.

16 Then the God-fearing men spoke, etc. I retort upon your words then, when the wicked commit evil and the good go about in anxious worry because of Me. The God-fearing men spoke to one another not to adopt their evil deeds; and, as for Me, **their words are not forgotten to Me. And although I do not hasten to visit retribution, I have hearkened and heard, and I have commanded that a book of remembrance be written for them. Their words shall be preserved for Me.**

17 for that day when I make a treasure that I have stored and put away, with which to pay My reward. There I will show you what the difference is between a righteous man and a wicked man.

a treasure a treasure; estouj, estui in Old French.

19 For lo, the sun comes This instance of D^{is} is an expression of sun, for so did the Sages state that there will be no Gehinnom in the future, but the Holy One, blessed be He, will take the sun out of its case; the wicked will be punished thereby and the righteous will be healed thereby. That is the meaning of what is stated (verse 20): "And the sun of mercy shall rise for you who fear My Name, etc."

neither root nor branch Neither son nor grandson

20 and be fat an expression of fat, as in (Jer. 50: 11), "as you become fat, like a threshing heifer."

as fatted calves [the calves] that enter the team to be fattened; koplā, cople in Old French: animals tied together.

21 And you shall crush and you shall press. This is an expression of pressing, similar to (Ezek. 23:8) "they pressed their virgin breasts."

that he may turn the heart of the fathers back to the Holy One, blessed be He.

through the children lit., on. He will say to the children affectionately and appeasingly, "Go and speak to your fathers to adopt the ways of the Omnipresent." So we explain, "and the heart of the children through their fathers." This I heard in the name of Rabbi Menahem, but our Sages expounded upon it in tractate Eduyot (8:7), that he will come to make peace in the world.

Verbal Tallies

By: HH Rosh Paqid Adon Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah

Bamidbar (Numbers) 28:26 – 30:1
Tehillim (Psalms) 105:23-36
Malachi 3:4, 13-18, 22-24
Mk 12:13-17, Lk 20:20-26, Rm 13:11-14

The verbal tallies between the Torah and the Psalm are:

Moses - משה, Strong's number 04872.

The verbal tallies between the Torah and the Ashlamata are:

Day - יום, Strong's number 03117.

Offering - מנחה, Strong's number 04503.

LORD - יהוה, Strong's number 03068.

Work - , Strong's number 06213.

Bamidbar (Numbers) 28:26 Also in the **day <03117>** of the firstfruits, when ye bring a new meat **offering <04503>** unto the **LORD <03068>**, after your weeks be out, ye shall have an holy convocation; ye shall **do <06213> (8799)** no servile work:

40 And **Moses <04872>** told the children of Israel according to all that the LORD commanded **Moses <04872>**.

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

Malachi 3:4 Then shall the **offering <04503>** of Judah <03063> and Jerusalem <03389> be pleasant <06149> (8804) unto the **LORD <03068>**, as in the **days <03117>** of old <05769>, and as in former <06931> years <08141>.

Malachi 3:15 And now we call <0833> <00> the proud <02086> happy <0833> (8764); yea, they that **work <06213> (8802)** wickedness <07564> are set up <01129> (8738); yea, they that tempt <0974> (8804) God <0430> are even delivered <04422> (8735).

Hebrew:

Hebrew	English	Torah Reading Num. 28:26 – 30:1	Psalms 105:23-36	Ashlamatah Mal 3:4, 13-18, 22-24
אָמַר	told, said, say	Num. 29:40 Num. 30:1	Ps. 105:31 Ps. 105:34	Mal. 3:13 Mal. 3:14 Mal. 3:17
אָרֶץ	land, earth, ground		Ps. 105:23 Ps. 105:27 Ps. 105:30 Ps. 105:32 Ps. 105:35 Ps. 105:36	Mal. 4:6
בֹּא	come, go, came, went		Ps. 105:23 Ps. 105:31 Ps. 105:34	Mal. 4:5 Mal. 4:6
בֵּן	first, children, son	Num. 28:27 Num. 29:2 Num. 29:8		Mal. 3:17 Mal. 4:6

Hebrew	English	Torah Reading Num. 28:26 – 30:1	Psalms 105:23-36	Ashlamatah Mal 3:4, 13-18, 22-24
		Num. 29:13 Num. 29:17 Num. 29:20 Num. 29:23 Num. 29:26 Num. 29:29 Num. 29:32 Num. 29:36 Num. 29:40 Num. 30:1		
דָּבַר	spoke, speak	Num. 30:1		Mal. 3:13 Mal. 3:16
דְּבָר	thing, sign, words	Num. 30:1	Ps. 105:27 Ps. 105:28	Mal. 3:13
יְהוָה	LORD	Num. 28:26 Num. 28:27 Num. 29:2 Num. 29:6 Num. 29:8 Num. 29:12 Num. 29:13 Num. 29:36 Num. 29:39 Num. 29:40 Num. 30:1		Mal. 3:4 Mal. 3:13 Mal. 3:14 Mal. 3:16 Mal. 3:17 Mal. 4:5
יוֹם	day	Num. 28:26 Num. 29:1 Num. 29:12 Num. 29:17 Num. 29:20 Num. 29:23 Num. 29:26 Num. 29:29 Num. 29:32 Num. 29:35		Mal. 3:4 Mal. 3:17 Mal. 4:5
יִשְׂרָאֵל	Israel	Num. 29:40 Num. 30:1	Ps. 105:23	Mal. 4:4
לֵב	heart		Ps. 105:25	Mal. 4:6
מִנְחָה	grain offering	Num. 28:26 Num. 28:28 Num. 28:31 Num. 29:3 Num. 29:6 Num. 29:9 Num. 29:11 Num. 29:14 Num. 29:16 Num. 29:18 Num. 29:19 Num. 29:21 Num. 29:22 Num. 29:24 Num. 29:25 Num. 29:27 Num. 29:28 Num. 29:30 Num. 29:31 Num. 29:33 Num. 29:34 Num. 29:37 Num. 29:38		Mal. 3:4

Hebrew	English	Torah Reading Num. 28:26 – 30:1	Psalms 105:23-36	Ashlamatah Mal 3:4, 13-18, 22-24
		Num. 29:39		
מִסְפָּר	number	Num. 29:18 Num. 29:21 Num. 29:24 Num. 29:27 Num. 29:30 Num. 29:33 Num. 29:37	Ps. 105:34	
מֹשֶׁה	Moses	Num. 29:40 Num. 30:1	Ps. 105:26	Mal. 4:4
מִשְׁפָּט	ordinance	Num. 29:6 Num. 29:18 Num. 29:21 Num. 29:24 Num. 29:27 Num. 29:30 Num. 29:33 Num. 29:37		Mal. 4:4
נָכָה	struck, destroyed		Ps. 105:33 Ps. 105:36	Mal. 4:6
עֲבָד	servants, slaves		Ps. 105:25 Ps. 105:26	Mal. 4:4
עָשָׂה	do, did, done, made, make	Num. 28:26 Num. 28:31 Num. 29:1 Num. 29:2 Num. 29:7 Num. 29:12 Num. 29:35 Num. 29:39		Mal. 3:15 Mal. 3:17
צִוָּה	command	Num. 29:40 Num. 30:1		Mal. 4:4
שָׁלַח	sent, send		Ps. 105:26 Ps. 105:28	Mal. 4:5
שָׁנָה	year	Num. 28:27 Num. 29:2 Num. 29:8 Num. 29:13 Num. 29:17 Num. 29:20 Num. 29:23 Num. 29:26 Num. 29:29 Num. 29:32 Num. 29:36		Mal. 3:4

Greek:

GREEK	ENGLISH	Torah Reading Num. 28:26 – 30:1	Psalms 105:23-36	Ashlamatah Mal 3:4, 13-18, 22-24	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 12:13-17	Tosefta of Luke Lk 20:20-26	Remes/Gemara of Acts/Romans and James Rm 13:11-14
ἀλήθεια	truth				Mk. 12:14	Lk. 20:21	
άνθρωπος	man, men			Mal 3:17 Mal 4:6	Mk. 12:14		
άποδίδωμι	render				Mk. 12:17	Lk. 20:25	
άποκρiνομαι	answer				Mk. 12:17	Lk. 20:24	
άποστελλω	sent			Mal 4:5	Mk. 12:13	Lk. 20:20	
γη	land, earth,		Ps. 105:23	Mal. 4:6			

GREEK	ENGLISH	Torah Reading Num. 28:26 – 30:1	Psalms 105:23-36	Ashlamatah Mal 3:4, 13-18, 22-24	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 12:13-17	Tosefta of Luke Lk 20:20-26	Remes/Gemara of Acts/Romans and James Rm 13:11-14
	ground		Ps. 105:27 Ps. 105:30 Ps. 105:32 Ps. 105:35 Ps. 105:36				
δηνάριον	denarius				Mk. 12:15	Lk. 20:24	
διδάσκαλος	teacher				Mk. 12:14	Lk. 20:21	
διδάσκω	teach				Mk. 12:14	Lk. 20:21	
δίδωμι	give, gave				Mk. 12:14 Mk. 12:15	Lk. 20:22	
δίκαιος	one			Mal 3:18		Lk. 20:20	
εἶδω	know, perceive, see				Mk. 12:14 Mk. 12:15	Lk. 20:21	Rom. 13:11
εἰκὼν	image				Mk. 12:16	Lk. 20:24	
ἐξεστι	lawful				Mk. 12:14	Lk. 20:22	
ἐπιγραφή	inscription				Mk. 12:16	Lk. 20:24	
ἔπω	spoke, speak, say		Psa 105:31	Mal 3:13 Mal 3:14	Mk. 12:15 Mk. 12:16 Mk. 12:17	Lk. 20:23 Lk. 20:24 Lk. 20:25	
ἔργον	works	Num 28:26 Num 29:1 Num 29:7 Num 29:12 Num 29:35					Rom. 13:12
ἔρχομαι	came, come		Ps. 105:23 Ps. 105:31 Ps. 105:34	Mal. 4:5 Mal. 4:6	Mk. 12:14		
ἡμέρα	day	Num. 28:26 Num. 29:1 Num. 29:12 Num. 29:17 Num. 29:20 Num. 29:23 Num. 29:26 Num. 29:29 Num. 29:32 Num. 29:35		Mal. 3:4 Mal. 3:17 Mal. 4:5			Rom. 13:12 Rom. 13:13
θαυμάζω	marveled				Mk. 12:17	Lk. 20:26	
θεός	God			Mal 3:14 Mal 3:15 Mal 3:18	Mk. 12:14 Mk. 12:17	Lk. 20:21 Lk. 20:25	
κύριος	LORD	Num. 28:26 Num. 28:27 Num. 29:2 Num. 29:6 Num. 29:8 Num. 29:12 Num. 29:13 Num. 29:36 Num. 29:39 Num. 29:40 Num. 30:1		Mal. 3:4 Mal. 3:13 Mal. 3:14 Mal. 3:16 Mal. 3:17 Mal. 4:5			Rom. 13:14
λαός	people		Psa 105:24 Psa 105:25			Lk. 20:26	
λέγω	say, said	Num. 30:1		Mal. 3:13 Mal. 3:16	Mk. 12:14 Mk. 12:16	Lk. 20:21	

GREEK	ENGLISH	Torah Reading Num. 28:26 – 30:1	Psalms 105:23-36	Ashlamatah Mal 3:4, 13-18, 22-24	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 12:13-17	Tosefta of Luke Lk 20:20-26	Remes/Gemara of Acts/Romans and James Rm 13:11-14
λόγος	words		Psa 105:27 Psa 105:28	Mal 3:13	Mk. 12:13	Lk. 20:20	
ὁδός	way				Mk. 12:14	Lk. 20:21	
πειράζω	test				Mk. 12:15	Lk. 20:23	
ποιέω	do, did, done, made, make	Num. 28:26 Num. 28:31 Num. 29:1 Num. 29:2 Num. 29:7 Num. 29:12 Num. 29:35 Num. 29:39		Mal. 3:15 Mal. 3:17			Rom. 13:14
πρόσωπον	face			Mal 3:14	Mk. 12:14	Lk. 20:21	
ῥῆμα	sayings	Num 30:1				Lk. 20:26	
σκότος	darkness		Psa 105:28				Rom. 13:12

Abarbanel On Pirqa Abot Pereq 1, Mishnah 7

Nitai of Arbel said: Distance yourself from an evil neighbor and do not associate with the wicked and do not abandon the belief in retribution.

Along the same lines that Yehoshua ben Perahyah clarified the exposition of his teacher Yosi ben Yoezer, so does Nitai of Arbel come to explain the teachings of Yosi ben Yohanan of the earlier *Mishnah* in which he advocates, "Let your house be wide open and let the poor be members of your household." According to Abarbanel, Nitai came to qualify Yosi ben Yohanan's dictum and to say that it is untenable that a mail 'should entertain all persons in his home, saints and scoundrels. One must be selective and discriminating in choosing companions and associates.

Abarbanel becomes exacting in the meaning and significance of the dictum, "Do not abandon the belief in retribution." What does the word PURA'ANUT refer to? There are two possible interpretations. Firstly, Abarbanel suggests that the word PURA'ANUT refers to the evil and the wicked from whom Nitai warns us to distance ourselves. One cannot say, "I have no fears; I have very strong convictions; even if I associate with transgressors, I will not be infected with their disease and I will not become a sinner." It is in this light that the *Mishnah* (Nega'im 12:6) admonishes, "Woe is to the wicked and woe is to his neighbor." Thus, "Do not abandon your belief in retribution" means to tell us that in due time you too will be infected. Secondly, Abarbanel cites Rambam's opinion that the word PURA'ANUT relates to the punishment the wicked will receive. Nitai was cautioning us not to abandon our belief in retribution because eventually everyone is repaid for his good and evil deeds. Punishment may not come as quickly and decisively as one would expect; but come it will.

Miscellaneous Interpretations

Rabbenu Yonah: The sage of this *Mishnah* cautions us in three matters: Remove yourself from a bad neighbor, do not associate with the wicked and do not abandon your belief in retribution. The first is to advise us that when a

person goes to buy a home his criterion should not be only beauty and spaciousness. He should also inquire concerning the social environment of the area and if there is anyone with a bad reputation in the neighborhood, he should avoid settling there.

Concerning the second matter not to associate with the wicked, Rabbenu Yonah is persuaded that there is something to the concept of guilt by association. One cannot be accused of having committed a crime simply on the basis of being a friend of the criminal, but one *can* be accused and indicted for the moral support one gives to the transgressor by virtue of one's friendship with him.

Rabbenu Yonah interprets the "belief in retribution" in the following manner; A person may be tempted to contemplate association with a wrongdoer because he is successful in his enterprises and will be able to give advice on how to succeed. However, the moment the sinner fails to succeed, he will distance himself from him. This line of reasoning is dubious because one never knows when retribution **will** come into play and the sudden downfall of the wicked will occur. The righteous entrepreneur will find himself unexpectedly swept away by the catastrophe which **will** befall the wicked.

Rashi claims that "Do not abandon your belief in retribution" is an individual and separate statement. If a man is wealthy, he must not rely on his wealth because calamity can strike at any time. To constantly live in this psychological bind is beneficial because it helps one to appreciate the omnipotence of God. It is also true that if one is a victim of unpleasant circumstances he should not abandon his hope for better times.

Rabbi Mattityahu ba-Yitzhari shows a great deal of compassion when he explains his thoughts on, "Do not abandon your belief in retribution." Although Nitai admonishes us on the importance of distancing ourselves from a bad neighbor and not associating with the wicked, he strongly urges us that when a crisis does hit a wicked person, we must come to his assistance and help him extricate himself from his difficulties. There is always the possibility that by observing the correct conduct of the righteous, the wrongdoer will mend his ways and return to the fold.

Rabbi Yosef Ibn Shoshan: Often people become frustrated and disheartened when they see the unrighteous succeed and are prompted to cry out that there is no justice in the world and that God has forsaken mankind. This attitude must be eliminated because we must not abandon our belief in retribution. God in His own good time will do what is necessary to correct all injustices.

Midrash Sbemuel is disturbed by the phraseology in our *Mishnah*. Logically, one would assume that a wicked person is worse than a bad neighbor. One is incorrigible; the other only moderately bad. Yet, Nitai applies the word distance yourself - far, far away - from the bad neighbor, and advises merely not to associate with the wicked.

Sociologically speaking, there is no great need to warn someone to distance himself from a person who is reputed to be nefarious and disorderly. It sufficed Nitai to call for a simple dissociation from the wicked; their evil and malevolence themselves will bring about the desired effect. On the other band, in the case of a moderately erring person who may be putting up a smoke screen around his true characteristic - for that type of a person we must be fully alert and remove ourselves from his vicinity altogether. A person who hides behind a facade can be dreadfully dangerous.

Commenting on, "Do not abandon your belief in retribution, Midrash Shemuel is innovative in his proposal that PURA'ANUT is a synonym for sins. According to him, the thrust of Nitai's maxim is the following: After you have taken my advice to stay away from bad neighbors and wicked people, do not say to yourself that the causes for sinfulness are gone and that you are no longer vulnerable to sin. Be prudent and always beware of the evil

inclination which can surreptitiously and unexpectedly trap you into waywardness. Do not trust yourself and do not abandon your belief in the power of transgression.

But who is totally immune to the evil inclination? What human being can defy the overpowering nature of sin. According to Midrash Shemuel, the sage of our Mishnah spells it out: There is no question that the evil inclination will eventually grasp you in its talons. What is important is that *you* should not take the initiative in selecting this bad neighbor and associating with this devilish companion. Moreover, if in the end you do succumb to the evil inclination, do not assume that the world has come to an end; with proper repentance Almighty God will forgive you.

Midrash Shemuet continues with another interpretation of this Mishnah, We sometimes have a neighbor who is observant and righteous in his religious commitment, but is nevertheless a detriment to the well-being of the community. At the slightest provocation he initiates arguments, he is not ashamed of exhibiting his jealousy and unwarranted hatred of others, and he cannot tolerate the success of others. Nitai recommends that you distance yourself from such a person. But the opposite side of the coin is also true. Community wise, your neighbor may be charitable, amiable and sympathetic, but his religious behavior is wanting. From him, too, you must distance yourself. A man should not say that he will associate himself only with the good aspects of his neighbor; he will definitely be influenced by the bad ones too.

NAZAREAN TALMUD

SIDRA OF B'MIDBAR (NUM.) 28:26 – 30:1
"UB'YOM HABIKURIM" "IN THE DAY OF THE FIRST-FRUITS"
BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

SCHOOL OF HAKHAM SHAUL'S TOSEFTA
LUQAS (LK) 20:20-26

Mishnah נ:נ

And watching carefully, they sent (apostolized) spies, pretending themselves to be Tsadiqim, in order that they might catch him in his words, so as to deliver him to the power and to the authority of the governor. And they questioned him, saying, Rabbi (Teacher), we know that you say and teach rightly, and do not fear man (fear a man's face -presence), but you teach the way of God with truth. Is it lawful to give tribute to Caesar, or not? But perceiving their subtlety, He said to them, Why do you test Me? Show Me a denarius. Whose image and superscription does it have? And answering, they said, Caesar's. And He said to them, Then give back the things of Caesar to Caesar, and the things of God to God. And they were not able to catch him in his words before the people. And marveling at His answer, they were silent.

SCHOOL OF HAKHAM TSEFET'S PESHAT
MORDECHAI (MK) 12:13-17

Mishnah נ:נ

And they (the chief priests of the Sadducees (Heb. Tz'dukim) and the scribes (Heb. soferim of the Sadducees) apostolized to him (Yeshua) some of the Soferim and of the household of Herod, to politically ensnare him in discourse. And these came, and asked him: Rabbi (Hakham); we know (perceive) that you are true, and that you are not bribed by any man, and you are not afraid (concerned) to face any man, but teach the way (i.e. Torah) of God (in His attribute of justice) in truth. Does your teaching allow paying taxes to the Caesar? Is it permissible (allowed) or not? But knowing their deceitfulness, he said to them, "Why do you test (attempt to ensnare) me? Bring me a denarius so that I may see it." And they brought it. And he said to them, Whose image (icon) and inscription is this? And they said to him, the Caesar's. And answering, Yeshua said to them, Give back the things of Caesar to Caesar, and the things of God to God. And they were astonished by him.

SCHOOL OF HAKHAM SHAUL'S REMES
ROMANS

And you know⁴⁰ it is already time to wake up,⁴¹ from sleep because the awakening hour has arrived. For our redemption is nearer now than we thought.⁴² The night is nearly gone, and the light (day) has drawn near. Therefore let us lay aside the works of darkness and **put on the weapons suited for the light**. Let us respectfully follow the halakhot⁴³ of our Torah Teachers, as in the light (day), do not participate in drunken pagan festivals, do not be impregnated with excessive wants⁴⁴, nor with contentions or jealousy, or rivalry. But **put on the Master Yeshua the Messiah** as if a garment and do not make plans for a life⁴⁵ of luxurious⁴⁶ living.

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

⁴⁰ You are aware of the time possessing the necessary knowledge

⁴¹ Verbal connection to Psa 127.2 "arise" – "awaken"

⁴² We take **ἐπιτεύσαμεν** to mean thought in this context

⁴³ Follow the guidance of our Torah Teachers

⁴⁴ Excessive physical pleasures and objects

⁴⁵ Fleshly living

⁴⁶ Verbal connection to Psa. 127.5

PASSING THROUGH THE DESERT

The current book of the Torah we are reading from is called B'Midbar, which is translated "in the wilderness." Of course, we read the accounts of the B'ne Yisrael's trials as they walked through the desert from this book. But, what does B'Midbar really mean? Why did G-d choose for the B'ne Yisrael to follow a particular route through the wilderness or desert?

The desert is always a hostile place. It is a place not fit for man or beast. The desert is devoid of sustainable amounts of water, food and shelter. This is a lesson that we are to derive from the Festival of Sukkot. The B'ne Yisrael's passing through the desert was a test of their faithful obedience to G-d. The test of being faithful to G-d is paramount in all that we do. When we conduct ourselves as the agents of G-d, the rest of the world watches as we pass by. What was the desert like for the B'ne Yisrael? Was the desert a hostile environment of death? Or, was the desert a place of G-d's provision? This week's Psalmist looks at the vision of the wilderness as an opportunity to show faithfulness to G-d.

The analogy of the desert serves as a hostile environment. This hostile environment is a genuine test of persona. In past it was not uncommon to vacation in the desert of the southwest with the rattlesnakes, scorpions and cactus. These weekend excursions were sometimes fun yet often very trying. Good planning was requisite for those jaunts through desolation. We often encountered those who did not plan so well.

We might add that the experience in the dessert was both a test of G-d's faithfulness and at the same time a test of Israel's faithfulness. G-d, most blessed be He passed the test with flying colours. Not that G-d needs to be tested, but for the sake of Israel G-d demonstrated what faithfulness and patience looks like. Of course, regarding Israel's test, well that is another story. Nevertheless, the lesson is that even when our faithfulness has much to desire, G-d's faithfulness will always be there so that we may avail of it and recover from our fallings.

Hakham Shaul speaks of Abraham Abinu's tests and ten trials.⁴⁷ When put to the test the true character of a person is reflected and openly exposed by the pressure. People reveal their innermost persona when they are tested. They may tell you how faithful and committed they are, yet, when they are under pressure, their true character is exposed for everyone to see. Abraham demonstrated his faithfulness to G-d regardless of circumstance. The desert experience for some of the B'ne Yisrael demonstrated a lack of faithful obedience to G-d. This test caused them to die in a hostile environment. It seems so strange that they repetitively complained about their circumstances. The travels through the desert were under the sustained presence and Shekinah of G-d. They walked in the environment of G-d. Jacob Neusner suggests that the mitzvot given at Sinai were a means for re-entering Gan Eden.⁴⁸ The Torah reiterates that the B'ne Yisrael were shielded and protected by the Cloud and the pillar, day and night. Furthermore, they had manna and a rock that sustained them in a manner like the malakim (angelic messengers) of G-d. They lived like angels. The story of B'Midbar serves to teach us that we must submit to the authority of G-d. However, the message is far more reaching than a simple message of submit to G-d's authority. We can extend the thought to say that we must submit to the authority that G-d has established. The case of those who passed through the wilderness was that they would not accept hierarchal authority. G-d established a hierarchical system by which Moshe was the agent of G-d to the B'ne Yisrael. This system has existed since the time of Adam haRishon. Therefore, we must conclude that part of the teaching that the B'ne Yisrael was to learn in the wilderness that G-d rules through hierarchal authority. This authority recognizes that G-d is the ultimate sovereign who has stationed in our lives powers, which reflect His plan for our lives and generation.

In the present Peshat narrative, it is not scorpions and serpents that one needs to watch. The juxtaposition of desert and Sadducean Soferin is interesting to say the least. While we have discussed the test and trial of Abraham, Yeshua is not weighed against the trials of Abraham Abinu. Yeshua's testing is weighed against the Patriarch

⁴⁷ Cf. M. Abot 5:3

⁴⁸ Jacob Neusner, *Recovering Judaism, The Universal Dimension of Judaism*, Fortress Press, 2001 p. 35ff

Yitzchaq. Yitzchaq's life is wrapped in a certain mystique that seems impenetrable. His character trait of "digging wells" should be evidence to two things. He was committed to permanence and perseverance i.e. faithful obedience. His relationship to G-d is deeply mystical and closed mouthed. Yeshua bears a great deal of the same qualities. However, Yeshua heralds the Mesorah as a preparation for re-entering the barrenness of the desert. This desert is not a desert of sand and snakes. This desert is the desert of exile. We look for those who have entered the desert but cannot find their way back.

There are also many naked souls that stray beyond proper borders and await repair. For even the greatest soul has difficulty reentering that field once it has departed. And all of those exiled souls call for the field master who will engage himself in *tikkun*, so that those souls can be repaired.

Whoever takes on that task must be steadfast and courageous. There is one such man who can only complete this task through his own death. He must endure many afflictions, but in the end, he will accomplish the work of the field and prevail.⁴⁹

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

Hakham Shaul's pericope this week offers a wonderful enigma wrapped in a mystery and delivered as an allegory. Hakham Shaul juxtaposes day and night to make his point. We have advocated the theory that the Nazareans and Orthodox Jews of the first century well knew that the time of Roman oppression was only going to escalate to the point of eruption. This would eventually bring about the current Grand Exile, which is usually described as a period of "night" or darkness. Our opening sentence will show our enigma.

And you know it is already time to wake up, from sleep because the awakening hour has arrived. For our redemption is nearer now than when we thought. The night is nearly gone, and the light (day) has drawn near.

Here we see that the "night" is almost passed and the "day" is at hand. If we used the typical allegory of night as exile and day as redemptive deliverance, day and night are juxtaposed. Therefore, we must note that the usual allegory of night and day refer to something other than the extended exile of the Jewish people.

Key to our decoding the enigma is the idea of sleep. Sleep is not necessarily associated with exile. Sleep as the Sages have explained it is a portion of death. Therefore, Hakham Shaul is calling for a resurrection of sorts. To "wake up" means to stir to or come to life. Consequently, Hakham Shaul is speaking to a people that fit the notion of being "dead" per se. We opine that sleep in the present pericope means to be "life without Torah consciousness." As such, we see that Hakham Shaul is calling to those Jewish souls lost among the nations, calling for an awakening to the Torah. How apropos for us as we are nearing the penitential season.

"Redemption is nearer than we thought" The "redemption" Hakham Shaul has in mind is the revelation/revealing of "redemption" through the light of the Torah. Those who are not "alive" to the Torah will not experience this "redemption." Therefore, Hakham Shaul is sounding the awakening call for the sleeping (dead to Torah). The sleeping has indeed experienced an exile from the Torah. However, they are called to consciousness for the sake of joining the collective of the Master's talmidim in the task of redeeming other souls lost in the exile of Torah ignorance.

"Put On Messiah" The "Messianic Constitution" is that of talmudizing Gentiles with the indwelling Nefesh Yehudi. Thus, the "spirit of Messiah" is resident in each of his talmidim. Each of us must embrace the role of Messiah resident deposited within us for the sake of tikun. The "light" of our Torah Teachers is respectable and appropriate halakhah to be modeled before those who have been awakened. Interestingly the

⁴⁹ Schwartz, Howard. *Tree of Souls: The Mythology of Judaism*. Oxford ; New York: Oxford University Press, 2004. p. 168

terminology of "awakening" is suited to the resurrection. As such, we are to resurrect those dead to Torah through resuscitation. The breathing of the Oral Torah into those dead corpses is tantamount to Ezekiel's dead bones. Thus, the night is no longer prevalent because we have weapons of light, i.e. Torah awareness and knowledge (Da'at).

Gen 28:16-17 Then Ya'aqob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it." He was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

After coming to consciousness, Ya'aqob walks into exile. Here we might change the subject from "the place" i.e. G-d's presence in Eretz Yisrael and focus on "the place" G-d's presence in exile, i.e. darkness. If we understand that G-d's presence in exile as the "place," that Ya'aqob is mentioning we will see that exile is the "gate to heaven" (the heavens). The key and path to "redemption" is in and through exile. Only in exile can we be redeemed.

"It is already time to wake up" This phrase means to seek Torah wisdom (Hokhmah). Being awake and spiritually alert is the path to Wisdom. The admonition is for us to remain spiritually alert focusing our attention on the Divine Presence. One of the key phrases among Kabbalistic groups is the word or concept "devekut." In its simplest definition, "devekut" means attachment and or devotedness. In some circles, the idea of "devekut" means to contemplate the Divine Presence as much as possible. Some have suggested that we should spend no less than nine hours a day seeking this "devoted" "attachment." Scholem explains this thoroughly in his work "The Messianic Idea in Judaism."⁵⁰ One of the negative side effects to this notion of extended "devekut" is the abandonment of Torah study, Talmud study and other abandonments such as prayer and community. We must view Torah study as an aspect of "devekut" rather than its abandonment. This is also the case with other avenues of Torah education. If we separate ourselves from all communal connection to be "connected" with G-d, we have missed the point of finding that attachment to begin with. "Devekut" certainly has its place. However, it must never be at the expense of the community. Obviously, we can see that Hakham Shaul is calling for a collective engagement in the task of filling the land of exile with the light of Torah by use of "weapons of light."

Are we to apply "devekut" to our lives? Absolutely. But we practice "devekut" is the manner prescribed by the Sages. Hakham Shaul also agrees with this thought in saying, "Pray without ceasing."⁵¹ However, both Hakham Shaul and the Sages are referring to the mandate of saying a minimum of one-hundred brachot throughout the day. These blessings are joined to our brethren when we pray as a collective part of a congregation rather than trying to be self-centered and selfish thinking only about one's self.

Questions for Understanding and Reflection

1. **From all the readings for this week, which verse or verses touched your heart and fired your imagination?**
2. **In your opinion what is the prophetic statement for this week?**

⁵⁰ Scholem, Gershom. *The Messianic Idea in Judaism and Other Essays on Jewish Spirituality*. New York: Schocken Books, 1995. 203-227

⁵¹ 1 Thessalonians 5:17

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:

Shabbat: “El Roshe HaMatot” – Sabbath: “To the heads of the tribes”

Shabbat	Torah Reading:	Weekday Torah Reading:
אל-רִאשֵׁי הַמַּטּוֹת		Saturday Afternoon
“El Roshe HaMatot”	Reader 1 – B’Midbar 30:2-4	Reader 1 – B’Midbar 31:6-8
“To the heads of the tribes”	Reader 2 – B’Midbar 30:5-7	Reader 2 – B’Midbar 31:9-11
“A los Príncipes de las Tribus”	Reader 3 – B’Midbar 30:8-10	Reader 3 – B’Midbar 31:6-11
B’Midbar (Num.) 30:2- 31:5	Reader 4 – B’Midbar 30:11-13	
Ashlamatah: Is 45:23-25 + 46:3-5, 8-11	Reader 5 – B’Midbar 30:14-17	Monday and Thursday Mornings
	Reader 6 – B’Midbar 31:1-3	Reader 1 – B’Midbar 31:6-8
Psalms: 105: 37-45	Reader 7 – B’Midbar 31:3-5	Reader 2 – B’Midbar 31:9-11
	Maftir – B’Midbar 31:3-5	Reader 3 – B’Midbar 31:6-11
Mk 12:18-27: Luke 20:27-40; Rm 14:1-9	Is 45:23-25 + 46:3-5, 8-11	



Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham