

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
Tebet 26, 5778 – Jan 12/13, 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:

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
Her Excellency Giberet Zahavah bat Sarah & beloved family
His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
His Excellency Adon 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 Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah
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 Marvin Hyde
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!

We thank G-d, most blessed be He for His Eminence our beloved Rabbi Dr. Hillel ben David's successful heart operation that has taken away his heart pain. Many thanks for your faithful prayers on behalf of His Eminence!

We pray for His Eminence our beloved Rabbi Dr. Eliyahu ben Abraham as he is greatly suffering from the scourge of Diabetes with its frequent high and lows incapacitating him in his work. **Mi Sheberach** – He who blessed our forefathers Abraham, Yitschaq and Ya'aqob, Moshe and Aharon, David and Shlomoh, may He bless and heal our beloved Rabbi Dr. Hillel ben David, Your faithful servant; May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We also pray for His Eminence Rabbi Dr, Hillel ben David's daughter HE Giberet Sarah bat Batsheva who has an enlarged heart and is very worried, depressed and very anxious. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Sarah 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!

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

We pray for Mr. David Cox (the father of HE Giberet Sarai bat Sarah) who will be undergoing eye cataract surgery tomorrow morning, December 5. He is 79, and also has a condition similar to Parkinson's. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Mr. David Cox, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we 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 it, and 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 for His Excellency Adon Jonah Lindemann (age 18), and His Excellency Adon Bart Lindemann. Jr. (age 20). [the sons of His Excellency Adon Barth Lindemann] who have recently been diagnosed with Asperger's disease (a "spectrum disorder"). Their father asks that we pray that he can find for his two young sons the appropriate and good professional assistance that they urgently need. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Their Excellencies Adon Adon Bart Lindemann Jr. & Adon Jonah Lindemann, May the Holy One, Blessed is He, be filled with compassion for them to restore their health, to heal them, to strengthen them, and to revivify them. And may He send them speedily a

complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-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 favor on you, and grant you peace. – Amen!**

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

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

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Shabbat: "Esfah-Li" – "Gather unto Me"

&

Shabbat Mevar'chim HaChodesh Shebat – Proclamation of the New Moon for the month of Shebat
(Tuesday Evening Feb, the 16th – Wednesday Evening Feb. the 17th, 2018)

Shabbat	Torah Reading:	Weekday Torah Reading:
אֲסַפְּהָ-לִי		Saturday Afternoon
“Esfah-Li”	Reader 1 – B’Midbar 11:16-22	Reader 1 – B’Midbar 13:1-4
“Gather unto Me”	Reader 2 – B’Midbar 11:23-25	Reader 2 – B’Midbar 13:5-10
“Júntame”	Reader 3 – B’Midbar 11:26-29	Reader 3 – B’Midbar 13:11-16
B’midbar (Numbers) 11:16-12:16 B’Midbar (Num,) 28:9-15	Reader 4 – B’Midbar 11:30-35	
Ashlamatah: Yoel 2:16-24, 27	Reader 5 – B’Midbar 12:1-3	Monday & Thursday Mornings
Special: 1 Sam. 20:18,42	Reader 6 – B’Midbar 12:4-13	Reader 1 – B’Midbar 13:1-4
Psalms 99:1-9 & 100:1-5	Reader 7 – B’Midbar 12:14-16	Reader 2 – B’Midbar 13:5-10
	Maftir – B’Midbar 12:14-16	Reader 3 – B’Midbar 13:11-16
N.C.: Mk 9:41-48; Lk 17:1-3a Rm 8:12-17	Yoel 2:16-24, 27	

Contents of the Torah Seder

- The Seventy Elders – Numbers 11:16-30
- Fulfilment of the Divine Promise – Numbers 11:31-35
- Miriam and the Vindication of Mosheh – Numbers 12:1-16

Reading Assignment:

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

By: Rabbi Yitschaq Magrisso, Translated by: Dr. Tzvi Faier
Published by: Moznaim Publishing Corp. (New York, 1990)
Vol. 13 – “First Journeys,” pp. 295-331

**Rashi & Targum Pseudo Jonathan
for: B’Midbar (Numbers) 11:16 – 12:16**

Rashi	Targum
16. Then the Lord said to Moses, "Assemble for Me seventy men of the elders of Israel, whom you know to be the people's elders and officers, and you shall take them to the Tent of Meeting, and they shall stand there with You.	16. Then spoke the LORD unto Mosheh, Gather together in My name seventy righteous/generous men of the elders of Israel, whom you know to be elders of the people, and who were set over them in Mizraim, and bring them to the tabernacle to stand there with you.
17. I will come down and speak with you there, and I	17. And I will be revealed in the glory of My Shekinah,

Rashi	Targum
will increase the spirit that is upon you and bestow it upon them. Then they will bear the burden of the people with you so that you need not bear it alone.	and will speak with you there, and will amplify the spirit of prophecy that is upon you, and bestow it upon them; and they will sustain with you the burden of the people, that you may not bear it alone.
18. And to the people, you shall say, 'Prepare yourselves for tomorrow and you shall eat meat, because you have cried in the ears of the Lord saying, "Who will feed us meat, for we had it better in Egypt." [Therefore,] the Lord will give you meat, and you shall eat.	18. And say you to the people, Make ready against the morrow that you may eat flesh; because you have lamented before the LORD, saying, Who will give us flesh to eat? For it was better with us in Mizraim. The LORD therefore will give you flesh that you may eat.
19. You shall eat it not one day, not two days, not five days, not ten days, and not twenty days.	19. You will not eat it one day, nor two days, nor five, nor ten, nor twenty days;
20. But even for a full month until it comes out your nose and nauseates you. Because you have despised the Lord Who is among you, and you cried before Him, saying, "Why did we ever leave Egypt?"	20. for a month of days, until the smell of it comes forth from your nostrils, and it become a loathing to you; because you have been contemptuous against the Word of the LORD, whose glorious Shekinah dwells among you, and because you have wept before Him, saying, Why should we have come out from Mizraim?
21. Moses said, "Six hundred thousand people on foot are the people in whose midst I am, and You say, 'I will give them meat, and they will eat it for a full month'?"	21. But Mosheh said, Six hundred thousand footmen are the people among whom I dwell, and You have said, I will give them flesh to eat for a month of days!
22. If sheep and cattle were slaughtered for them, would it suffice for them? If all the fish of the sea were gathered for them, would it suffice for them?"	22. Will the flocks of Araby or the cattle of Nabatea be killed for them to satisfy them, or all the fishes of the Great Sea be collected, that they may have enough?
23. Then the Lord said to Moses, "Is My power limited? Now you will see if My word comes true for you or not!"	23. And the LORD said to Mosheh, Can any thing fail before the LORD? Now you will see whether what I have said to you will come to pass or not.
24. Moses went out and told the people what the Lord had said, <u>and he assembled seventy men of the elders of the people, and stood them around the Tent.</u>	24. Then Mosheh went forth from the tabernacle, the house of the Shekinah, and told the people the words of the LORD. <u>And he called together the seventy men, the elders of Israel, and placed them around the tabernacle.</u>
25. The Lord descended in a cloud and spoke to him, and He increased some of the spirit that was on him and bestowed it on the seventy elders. And when the spirit rested upon them, they prophesied, but they did not continue.	25. And the LORD was revealed in the glorious Cloud of the Shekinah, and spoke with him. And He made enlargement of the (Spirit of) prophecy that was upon him, so that Mosheh lost nothing thereof, but He gave unto the seventy men, the elders: and it was that when the Spirit of prophecy rested upon them, they prophesied, and ceased not.
26. Now two men remained in the camp; the name of one was Eldad and the name of the second was Medad, and the spirit rested upon them. They were among those written, but they did not go out to the tent, but prophesied in the camp.	26. But two men had remained in the camp; the name of the one Eldad, and the name of the second Medad, the sons of Elizaphan bar Parnak, whom Jokebed the daughter of Levi bare to him when Amram her husband had put her away; and to whom she had been espoused before she gave birth to Mosheh. And the Spirit of prophecy resting upon them, Eldad prophesied, and said: Behold, Mosheh will be gathered from the world; and Jehoshua bar Nun, <u>the minister of</u>

Rashi	Targum
	<p>the camps, will be established after him, and will lead the people of the house of Israel into the land of Kenaan, and make it their inheritance. Medad prophesied, and said: Behold, quails come up from the sea, and cover all the camp of Israel; but they will be to the people (a cause of) an offence. And both of them prophesied together, and said: Behold, a king will arise from the land of Magog, at the end of the days, and will assemble kings crowned with crowns, and captains wearing armour, and him will all the Gentiles obey. And they will set battle in array in the land of Israel against the children of the captivity; but already is it provided that in the hour of distresses all of them will perish by the burning blast of the flame that comes forth from beneath the Throne of Glory; and their carcasses will fall upon the mountains of the land of Israel, and the wild beasts of the field and the fowls of the sky will come and consume their dead bodies. And afterward will all the dead of Israel live (again), and be feasted from the ox which has been set apart for them from the beginning, and they will receive the reward of their works. And they were of the elders who stood in the registers among them; but they had not gone forth to the tabernacle, but had hidden to escape from the dignity; yet they prophesied in the camp.</p>
<p>27. The lad ran and told Moses, saying, "Eldad and Medad are prophesying in the camp!"</p>	<p>27. And a certain young man ran, and told to Mosheh, and said: Eldad and Medad are prophesying thus in the camp.</p>
<p>28. Joshua the son of Nun, Moses' servant from his youth, answered and said, Moses, my master, imprison them!"</p>	<p>28. And Jehoshua bar Nun, the minister of Mosheh, answered and said: Rabboni Mosheh, pray for mercy before the Lord, that the Spirit of prophecy may be withheld from them.</p>
<p>29. Moses said to him, "Are you zealous for my sake? If only all the Lord's people were prophets, that the Lord would bestow His spirit upon them!"</p>	<p>29. But Mosheh said to him, Because they prophesy concerning me that I am to be gathered from the world, and that you are to minister after me, are you jealous for my sake? I would that all the LORD's people were prophets, and that He would bestow the Spirit of prophecy upon them.</p>
<p>30. Then Moses entered the camp; he and the elders of Israel.</p>	<p>30. And Mosheh proceeded to the camp, he and all the elders of Israel.</p>
<p>31. A wind went forth from the Lord and swept quails from the sea and spread them over the camp about one day's journey this way and one day's journey that way, around the camp, about two cubits above the ground.</p>	<p>31. And the wind of a tempest went forth, and came violently from before the LORD, so as to have swept the world away, but for the righteousness/generosity of Mosheh and Aharon: and it blew over the Great Sea, and made the quails fly from the Great Sea, and settle wherever there was place in the camp, as a day's journey northward and southward, and at the height as of two cubits; they flew upon the face of the ground,</p>

Rashi	Targum
	and went upon their bellies, so that (the people) were not wearied while they collected them.
32. The people rose up all that day and all night and the next day and gathered the quails. [Even] the one who gathered the least collected ten heaps. They spread them around the camp in piles.	32. And they who had been lacking in faith arose: and all that day, and all the night, and all the day that followed, they gathered the quails; even he who was lame and infirm gathered ten korin, and they spread them abroad round about the camps.
33. The meat was still between their teeth; it was not yet finished, and the anger of the Lord flared against the people, and the Lord struck the people with a very mighty blow.	33. The wicked ate of the flesh, yet offered no thanksgiving to Him who had given it to them: but while the flesh was between their teeth, and not consumed, the anger of the LORD waxed strong against the evil people, and the LORD slew the people with a very great mortality.
34. He named that place Kivroth Hata'avah [Graves of Craving], for there they buried the people who craved.	34. And he called the name of that place, The Graves of the Desirers of Flesh; for there they buried the people who had desired flesh.
35. From Kivroth Hata'avah the people traveled to Hazeroth, and they stayed in Hazeroth.	35. And from the Graves of the Desirers the people journeyed to Hatseroth, and they were in Hatseroth.
1. Miriam and Aaron spoke against Moses regarding the Cushite woman he had married, for he had married a Cushite woman.	1. And Miriam and Aharon spoke against Mosheh words that were not becoming with respect to the Kushaitha whom the Kushae had caused Mosheh to take when he had fled from Pharaoh , but whom he had sent away because they had given him the queen of Kush , and he had sent her away.
2. They said, "Has the Lord spoken only to Moses? Hasn't He spoken to us too?" And the Lord heard.	2. And they said, Has the LORD spoken only with Mosheh, that he should be separated from the married life? Has He not spoken with us also? And it was heard before the LORD.
3. Now this man Moses was exceedingly humble, more so than any person on the face of the earth.	3. But the man Mosheh was more bowed down in his mind than all the children of men upon the face of the earth; neither cared he for their words.
4. The Lord suddenly said to Moses, Aaron and Miriam, "Go out, all three of you, to the Tent of Meeting!" And all three went out.	4. And the LORD said to Mosheh, to Aharon, and to Miriam, Come forth, you three, to the tabernacle. And those three went forth.
5. The Lord descended in a pillar of cloud and stood at the entrance of the Tent. He called to Aaron and Miriam, and they both went out.	5. And the Glory of the LORD was revealed in the Cloud of Glory, and He stood at the door of the tabernacle, and called Aharon and Miriam: and those two came forth.
6. He said, "Please listen to My words. If there be prophets among you, [I] the Lord will make Myself known to him in a vision; I will speak to him in a dream.	6. And He said, Hear now My words, while I speak. Have any of the prophets who have arisen from the days of old been spoken with as Mosheh has been? To those (prophets) the Word of the Lord has been revealed in apparition, speaking with them in a dream.
7. Not so is My servant Moses; he is faithful throughout My house.	7. Not so is the way with Mosheh My servant; in all the house of Israel My people he is faithful.
8. With him I speak mouth to mouth; in a vision and not in riddles, and he beholds the image of the Lord. So	8. Speaker with speaker have I spoken with him, who has separated himself from the married life; but in

Rashi	Targum
why were you not afraid to speak against My servant Moses?	vision, and not with mystery, revealed I Myself to him at the bush, and he beheld the likeness of My Shekinah. And why have you not feared to speak such words of My servant Mosheh?
9. The wrath of the Lord flared against them and He left.	9. And the glory of the LORD's Shekinah ascended, and went.
10. The cloud departed from above the Tent, and behold, Miriam was afflicted with tzara'ath, [as white] as snow. Then Aaron turned to Miriam and behold, she was afflicted with tzara'ath.	10. And the glorious Cloud of the LORD's Shekinah went up from above the tabernacle; and, behold, Miriam was seized with the leprosy. And Aharon looked upon Miriam, and, behold, she had been smitten with leprosy.
11. Aaron said to Moses, "Please, master, do not put sin upon us for acting foolishly and for sinning.	11. And Aharon said to Mosheh, I beseech of you, my lord, not to lay upon us the sin we have foolishly committed, and by which we have transgressed.
12. Let her not be like the dead, which comes out of his mother's womb with half his flesh consumed!"	12. I entreat you that Miriam, our sister, may not be defiled with leprosy in the tent, as the dead, for it is with her as with the infant which, having well fulfilled the time of the womb, perishes at the birth: so Miriam was with us in the land of Mizraim, seeing us in our captivity, our dispersion, our servitude; but now, when the time has come for our going forth to possess the land of Israel behold she is kept back from us. I entreat you, my master, to pray for her, that her righteousness/ generosity may not come to nothing among the congregation.
13. Moses cried out to the Lord, saying, "I beseech you, God, please heal her."	13. And Mosheh did pray, and seek mercy before the LORD, saying: I pray through the compassions of the merciful God, O Elohim, who has power over the life of all flesh, heal her, I beseech You.
14. The Lord replied to Moses, "If her father were to spit in her face, would she not be humiliated for seven days? She shall be confined for seven days outside the camp, and afterwards she may enter.	14. And the LORD said to Mosheh, If her father had corrected her, would she not have been disgraced, and secluded seven days? But today, when I correct her, much more right is it that she should be dishonored fourteen days: yet will it suffice to seclude her seven days without the camp; and for your righteousness/ generosity will I make the Cloud of My Glory, the tabernacle, the ark, and all Israel, tarry until the time that she is healed, and then re-admitted.
15. So Miriam was confined outside the camp for seven days, and the people did not travel until Miriam had entered.	15. And Miriam was kept apart without the camp for seven days, and the people went not forward until the time that Miriam was healed.
16. Then the people departed from Hazeroth, and they camped in the desert of Paran.	16. But though Miriam the prophetess had made herself liable to be stricken with leprosy in this world, the doctrine is ample that in the world to come (there remains a reward) for the just, and for them who keep the commandments of the Law. And because Miriam the prophetess had watched for a little hour to know

Rashi	Targum
	what would be the fate of Mosheh; (Exod. ii) for the sake of that merit all Israel, numbering sixty myriads, being eighty legions, and the Cloud of Glory, the tabernacle, and the well, went not, nor proceeded, till the time that she was healed: and afterward the people journeyed from Hatseroth, and encamped in the wilderness of Pharan.

Rashi and Targum Pseudo Jonathan for: B'Midbar (Num.) 28:9-15

Rashi's Translation	Targum Pseudo Jonathan
9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation.	9. but on the day of Shabbath two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.
10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation.	10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished.	11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram.	12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord.	13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favor before the LORD.
14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year.	14. And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation.	15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.

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-Perat and Perat u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoḡe 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.) 11:16 – 12:16

16 Assemble for Me This is a response to your complaint, that you said, "Alone I cannot..." Where were the first group of elders? Had they not sat with them [with Moses and Aaron] even in Egypt, as it says, "Go and gather the elders of Israel" (Exod. 3:16) ? But they died in the fire at Tab'erah (verses 1-3). They deserved this already at Sinai, as it is written, "They perceived God" (Exod. 24:11), behaving irreverently, like someone munching his bread while speaking to the king, and this is the meaning of "they ate and drank" (ibid.). However, God did not want to give cause for mourning at the giving of the Torah, so he punished them here.-[Midrash Tanchuma Beha'alothecha 16]

whom you know to be... Those whom you know, that they were appointed as officers over them in Egypt [to oversee] the rigorous labor, and they had mercy on them, and were beaten on their account, as it says, "the officers of the children of Israel were beaten" (Exod. 5:14). Now they shall be chosen in their greatness, just as they had suffered in their [Israel's] distress.-[Sifrei Beha'alothecha 1:42:16]

and you shall take them Take them with words: "How fortunate you are that you have been appointed leaders over the children of the Omnipresent!"-[Sifrei Beha'alothecha 1:42:16]

and they shall stand there with you so that the Israelites should see and treat them with esteem and honor, saying, "How beloved are these who have entered with Moses to hear the speech from the mouth of the Holy One, blessed is He.-[Sifrei Beha'alothecha 1:42:16]

17 I will come down This is one of the ten descents [of the Shechinah] recorded in the Torah.-[Sifrei Beha'alothecha 1:42:17]

and speak with you But not with them. -[Sifrei Beha'alothecha 1:42:17]

and I will increase Heb. וְאֶצְלַתִּי, as the Targum renders it: וְאֶרְבֵּי, and I will increase, as in "But against the nobles of (אֶצְלֵי) the children of Israel" (Exod. 24:11).

and bestow it upon them What did Moses resemble at that time? A candle placed upon a candelabrum; everyone lights from it, yet its brightness is not diminished.-[Sifrei Beha'alothecha 1:42:17, Midrash Tanchuma Beha'alothecha 12]

Then they will bear... with you Stipulate with them that they take upon themselves the burden of My children, who are troublesome and recalcitrant.-[Sifrei Beha'alothecha 1:42: 16]

so that you need not bear it alone This is an answer to what you said, "Alone I cannot carry..." (verse 14). -[See Sifrei Beha'alothecha 1:42: 17]

18 Prepare yourselves Heb. הִתְקַדְּשׁוּ, prepare yourselves for punishment. Similarly, it says, "and prepare them for the day of slaughter" (Jer. 12:3). -[Sifrei Beha'alothecha 1:42:18]

20 But even for a full month This [concerned] the [comparatively] virtuous ones, who languish on their beds and later their soul departs. But concerning the wicked ones it says, "the meat was still between their teeth [... when the anger of the Lord flared...]" (verse 33). This is how it is taught in the Sifrei (Beha'alothecha 1:42:20), but in the Mechilta (Beshallah, Vayassa 3:13) the opposite is taught: the wicked ate and suffered [as a result] for thirty days, whereas [concerning] the virtuous—"the meat was still between their teeth" [thus, they did not suffer prolonged agony].

until it comes out of your nose As Targum renders: "You will be sickened by it"; it will seem to you as if you gorged on it until it is discharged by way of the nose.

and nauseates you Heb. וְהִיָּה לְכֶם לְזָרָה You will cast it away from you more readily than you welcomed it [Sifrei Beha'alothecha 1:42:20]. In the words of R. Moshe Hadarshan (the preacher) I noted that there is a language in which a sword is called זָרָה, [meaning that this meat will be the cause of their death].

the Lord Who is among you Had I not established My Presence among you, you would not have had the arrogance to engage in all these matters.-[Sifrei Beha'alothecha 1:42:20]

21 Six hundred thousand people on foot He was not concerned with mentioning the additional three thousand (above 1:46). R. Moshe Hadarshan, however, explains that only those [six hundred thousand] who left Egypt wept.

22 If sheep and cattle were slaughtered This is one of the four cases in which R. Akiva expounded, and R. Simeon expounded differently. R. Akiva says, "Six hundred thousand people on foot, and You have said that I will give them meat, and they will eat it for a full month?" The entire verse is expounded literally. The clause, וְהִמְצִיאָ לָהֶם means, "Would it suffice for them?" This is similar to [the clause,] "and he has sufficient means (וּמְצִיאָ) for redeeming it" (Lev. 25:26). Which [case] is worse? This one, or [when Moses said] "Listen now, you rebels" (20:10)? [Obviously, this one.] However, since [in this case] he [Moses] did not say it in public, Scripture spares him, and refrains from punishing him. But that of Meribah was in public, so Scripture does not spare him. R. Simeon says, God forbid! This never entered the mind of that righteous man. Would the one about whom it says, "he is trusted throughout My house" (12:7) suggest that the Omnipresent cannot provide for us sufficiently? Rather, this is what he meant: "Six hundred thousand... on foot... and You say, 'I will give them meat for a full month'? Then You will kill such a great nation? Will sheep and cattle be slaughtered for them so that they should then be killed, and this meal will satisfy for them forever [i.e., it will be their last]? Is this a credit for you? Do we tell a donkey, 'Eat this measure of barley, and then we will cut off your head'?" God answered him, "If I do not give them, they will say that My power is limited. Would the fact that God's power appears limited to them please you? Let them and a hundred like them perish, as long as My power is not limited before them for even one moment!"-[Tosefta Sotah 6:4]

23 Now you will see if my word comes true for you or not Rabban Gamliel, the son of R. Judah the prince, says:

[Moses said,] It is impossible to settle their argument. Since they seek only a pretext, you cannot satisfy them, and in the end, they will find fault with you. If you give them beef they will say, "We asked for mutton." And if you give them mutton, they will say, "We asked for beef," [or,] "We asked for venison or fowl," [or,] "We asked for fish and locusts." He [God] replied to him, "If so, they will claim that My power is limited." He [Moses] said to him, "I will go and appease them." He said to him, "Now you will see if My word comes true for you"—that they will not listen to you. Moses went to appease them. He said to them, "Is there a limit to God's power? Behold, He struck the rock and water flowed; surely, He can provide bread!" (Ps. 78:20) They said, This is [an attempt at] compromise—He Has no power to fulfill our wishes. This is the meaning of, "Moses went out and told the people." Since they did not listen to him, "he assembled seventy men..."-[Tosefta Sotah 6:4 and Sifrei Beha'alothecha 1:42:21]

25 but they did not continue They prophesied on that day only—Thus it is stated in Sifrei (Beha'alothecha 1:42:21). The Targum renders "and they did not cease" [meaning] that their prophetic powers remained.

26 Now two men remained From the ones who were chosen. They said, "We are unworthy of this greatness."-[Sifrei Beha'alothecha 1:42:21]

They were among those written Among those chosen for the Sanhedrin. All of them were written down, mentioned specifically by name, but [the number was chosen] by lot, because the number [of elders] for twelve tribes came to six for each tribe, except for two tribes who would receive only five each. Moses said, "No tribe will listen to me to deduct one elder from its tribe." What did he do? He took seventy-two slips and wrote on seventy [of them, the word] 'elder' and two of them he left blank. He then chose six men from each tribe, totaling seventy-two. He said to them, "Draw your slips from the urn. Whoever picked [one inscribed with] 'elder' was [already] sanctified. Whoever picked a blank slip, he said to him, "The Omnipresent does not want you." - [Sifrei Beha'alothecha 1:42:21, Sanh. 17a]

The lad ran Some say this was Moses' son, Gershom.-[Tanchuma Beha'alothecha 12]

28 imprison them Heb. גְּלִימוֹ. Impose upon them communal responsibilities and they will be finished (גְּלִימוֹ) [as prophets] by themselves (Sanh. 17a). Another interpretation: Imprison them (בֵּית הַגְּלוּיִם) (Sifrei Beha'alothecha 1:42:21, Targum Onkelos), for they were prophesying that Moses would die and Joshua would take them into the Land of Israel.- [Sifrei Beha'alothecha 1:42:21, Sanh. 17a]

29 Are you zealous for my sake? Are you a zealous for me? Are you being zealous for what I should be zealous? The word מְלִי means בְּשֵׁבִילִי, "for my sake." The term יוֹקֵנְאָה is used to denote a person who takes a matter to heart, whether to avenge or to help; in old French, enportement ; holding the bulk of the burden.

30 Moses entered From the entrance of the Tent of Meeting.

the camp Each one to his tent.

entered Heb. יָבִיאוּ, an expression denoting entering a house, as in, "You shall gather it (יִתְפָּקְדוּ) into your house" (Deut. 22:2). The origin for all these terms is, "he amasses, but knows not who will gather them in (יָבִיאוּ) " (Ps. 39:7). This teaches that He [God] did not bring punishment upon them before the righteous men had retired to their tents.-[Sifrei Beha'alothecha 1:42:30]

31 and swept Heb. תָּפַח, caused to fly; similarly, "for it passes (תָּפַח) quickly" (Ps. 90:10), "and likewise, they have crossed (תָּפַח) and passed away" (Nah. 1:12).

and spread them Heb. וַיִּטֹּשׁ, and strew them, as in, “Behold, they were spread out (נִטְּשׂוּ) over the face of the land” (I Sam. 30:16); “I will spread you out (וַיִּטֹּשׁ) in the desert” (Ezek. 29:5).

about two cubits They flew at a height that they reached a person’s heart, so that it would not be difficult for them to gather them, so that they need neither rise up nor bend down.-[Sifrei Beha’alothecha 1:42:31]

32 [Even] the one who gathered the least The one who gathered the least of all, the lazy and the disabled, gathered ten heaps.- [Sifrei Beha’alothecha 1:42:32]

they spread them They spread them out in numerous heaps.- [Sifrei Beha’alothecha 1:42:32]

33 it was not yet finished - קָרַם וְקָרַת. As the Targum renders: it was not yet finished. [I.e., the quails had not yet finished coming (Be’er Basadeh). They had not yet finished eating (Gur Aryeh). All the quails had not yet been removed from the field (Be’er Mayim Chayim).] Another interpretation: He did not have the chance to chew it [lit., cut it] with his teeth before his soul departed.- [Sifrei Beha’alothecha 1:42:33]

Chapter 12

1 [Miriam and Aaron] spoke [The term] דַּבָּר always connotes harsh talk, as it says, “The man, the lord of the land, spoke (דָּבַר) harshly with us” (Gen. 42:30). But wherever [the term] מִתְפַּלֵּל is found, it connotes supplication, as it says, “He said (וַיִּאמֶר) , 'my brethren, please do not do evil'” (Gen. 19:7); “He said (וַיִּאמֶר) , 'Please listen to My words'” (Num. 12:6). [The term] אָנָּה always denotes a request.-[Tanchuma Tzav 13]

Miriam and Aaron spoke She spoke first. Therefore, Scripture mentions her first. How did she know that Moses had separated from his wife? [See below] R. Nathan says: Miriam was beside Zipporah when Moses was told that Eldad and Medad were prophesying in the camp. When Zipporah heard this, she said, “Woe to their wives if they are required to prophesy, for they will separate from their wives just my husband separated from me.” From this, Miriam knew [about it] and told Aaron. Now if Miriam, who did not intend to disparage him [Moses] was punished, all the more so someone who [intentionally] disparages his fellow.-[Tanchuma Tzav 13]

the Cushite woman [Moses’ wife was a Midianite, not a Cushite, but] Scripture teaches that everyone acknowledged her beauty just as everyone acknowledges a Cushite’s blackness.-[Tanchuma Tzav 13]

Cushite - בְּשֵׂיטָה. Its numerical value is equal to יְפִתְמוֹאֶה, beautiful in appearance.-[Tanchuma Tzav 13] י = 20 כ = 10 ו = 6 פ = 80 ש = 300 ת = 400 מ = 40 נ = 400 ר = 200 736 א = 1 ה = 5 - = 736

regarding the... woman Concerning her divorce.-[Tanchuma Tzav 13]

for he had married a Cushite woman What does this [apparently superfluous clause] mean to say? You find a woman who is beautiful in appearance, but unpleasant in deed; [or a woman who is pleasant] in deed, but not of beautiful appearance. This one, however, was pleasant in every respect. [Therefore, she was called Cushite, as above.] - [Tanchuma Tzav 13]

Cushite woman She was called “the Cushite” [the Ethiopian] on account of her beauty, as a man would call his handsome son “Cushite” to negate the power of the evil eye.- [Tanchuma Tzav 13]

for he had married a Cushite woman And had now divorced her. - [Tanchuma Tzav 13]

2 Has... only with Him alone?-[Tanchuma Tzav 13]

Hasn't He spoken to us too? Yet we have not abstained from marital relations.-[Tanchuma Tzav 13]

3 humble Modest and patient.- [Tanchuma Tzav 13]

4 suddenly He revealed Himself to them suddenly, when they were ritually unclean following marital relations, and they cried, "Water, water!" [They needed water to purify themselves.] He thus showed them that Moses had done right in separating from his wife, since the Divine Presence revealed itself to him frequently, and there was no set time for Divine Communication.-[Tanchuma Tzav 13]

Go out, all three of you This teaches us that all three were summoned with a single word, something impossible for the [human] mouth to utter and the ear to grasp.-[Sifrei Beha'alothecha 1:42:4]

5 in a pillar of cloud Unlike a mortal, He went alone. For when a mortal king goes out to war, he departs accompanied by a large retinue, but when he travels in times of peace, he leaves with a small escort. But the custom of the Holy One, blessed is He, is that He goes out to battle alone, as it says, "[The Lord is] a man of war" (Exod. 15:3), but He goes in peace with a large retinue, as it says, "The chariot of God is twice ten thousand times, thousands of angels" (Ps. 68:18). -[Sifrei Beha'alothecha 1:42:5]

He called to Aaron and Miriam So that they should proceed to leave the courtyard, [drawn] towards the Divine word.- [Sifrei Beha'alothecha 1:42:5] and they both went out Why did He draw them away to isolate them from Moses? Because we relate only some of a person's good qualities in his presence and all of them in his absence. Similarly, we find in the case of Noah, that in his absence, Scripture says [of him], "a righteous man, perfect" (Gen. 6:9). But in his presence it was said [by God], "for it is you that I have seen as a righteous man before Me" (Gen. 7:1) [but God makes no mention of his perfection]. Another interpretation: [God isolated them from Moses] so that he [Moses] should not hear the reprimanding of Aaron [by God]. -[Sifrei Beha'alothecha 1:42:5]

6 Please listen to My words [The term] נָא always denotes a request. - [Sifrei Beha'alothecha 1:42:6]

If there be prophets among you If you have prophets....-[Targum Onkelos]

[I] the Lord will make Myself known to him in a vision The Divine Presence of My Name is not revealed to him with distinct clarity, but in a dream or a vision. - [Tanchuma Tzav 13]

8 Mouth to mouth I told him to separate from his wife (Sifrei Beha'alothecha 1:42:8, Tanchuma Tzav 13). Where did I tell him this? At Sinai; "Go and tell them, 'Return to your tents,' but you, remain here with Me" (Deut. 5:27). - [See Shab. 87a]

in a vision but not in riddles -"A vision" refers to the vision of speech, for I express My communication to Him with absolute clarity, and I do not obscure it with riddles in the way it was said to Ezekiel, "Present a riddle" (Ezek. 17:2). I might think that it refers to the vision of the Divine Presence [itself]! Scripture therefore teaches, "You are not able to see My face" (Exod. 33:23). -[Sifrei Beha'alothecha 1:42:8, Tanchuma Tzav 13]

and He beholds the image of the Lord This refers to a vision of the "back," as it says, "and you will see My back" (Exod. 33:23). -[Sifrei Beha'alothecha 1:42:8, Tanchuma Tzav 13]

against my servant Moses Heb. בְּעַבְדִּי בְּמֹשֶׁה, lit., against My servant, against Moses. Scripture does not say בְּעַבְדִּי מֹשֶׁה, against My servant Moses, but בְּעַבְדִּי בְּמֹשֶׁה, against My servant, against Moses. [The meaning is thus:] against My servant even if he were not Moses, and against Moses, even if he were not My servant, you should

certainly have feared him, and all the more so since he is My servant, and the servant of the king is a king himself! You should have said, "The King does not love him for nothing." If you claim that I am unaware of his actions, this [statement] is worse than your previous one.- [Sifrei Beha'alothecha 1:42:8, Tanchuma Tzav 13]

9 The wrath of the Lord flared against them and He left After He had informed them of their transgression, He issued a decree of excommunication against them. All the more so, should a mortal not become angry with his friend before he informs him of his offense.-[Sifrei Beha'alothecha 1:42:9, Tanchuma Tzav 13]

10 The cloud departed and afterwards, "behold Miriam was afflicted with tzara'ath, [as white] as snow." This is comparable to a king who said to a tutor, "Punish my son, but do not punish him until I leave you, for I feel pity for him."-[Sifrei Beha'alothecha 1:42:10, Tanchuma Tzav 13]

11 for acting foolishly Heb. בּוֹאֲלֵנוּ, as the Targum [Onkelos] renders, [אֲדִי אֶפְשָׁפְשָׁא, that we acted foolishly] from the term, אֲוִיל, "fool."

12 Do not let her be This sister of ours.

like the dead For the one afflicted with tzara'ath is considered like dead. Just as a corpse defiles through entry [if one enters the room where it lies], so does one afflicted with tzara'ath defile through entry.-[Sifrei Beha'alothecha 1:42:12, Tanchuma Tzav 13]

which comes out of his mother's womb It should have said, "our mother"? But Scripture euphemizes. Similarly, [it says,] "half his flesh." It should have said, "half our flesh"? But [here too,] Scripture euphemizes. [The meaning here is:] For since she came out of our mother's womb, it is to us as if half our flesh has been eaten away. This is similar to saying, "for he is our brother, our very flesh" (Gen. 37:27). Even according to the literal meaning of the text, it appears so. It is not proper for a brother to allow his sister to remain as if dead.

which comes out Since he [the dead one] came out of the womb of the mother of the one who has the power to help him but does not, it is as if half his [the latter's] flesh is eaten away, since his brother is his own flesh. Another interpretation: Let her not be like the dead—If You do not heal her through prayer, who will confine her? Who will cleanse her? I myself may not examine her, since I am related, and a relative may not examine plague marks [symptomatic of tzara'ath], and there is no other kohen in the world. This is the meaning of, "since he has come out of his mother's womb." [Sifrei Beha'alothecha 1:42:12, Tanchuma Tzav 13]

13 I beseech you, God, please heal her Scripture teaches you proper conduct, that if one asks his friend for a favor, he should precede [his request] with two or three words of supplication, and only then should he make his requests.-[Sifrei Beha'alothecha 1:42:13, Tanchuma Tzav 13]

saying What does this [word] teach us? He [Moses] said to Him, Answer me as to whether You will heal her or not. Eventually, He replied, "If her father were to spit..." R. Eleazar ben Azariah says: In four places Moses asked the Holy One, blessed is He, to answer him if He would accede to his requests or not [and in all four he used the word, לֵאמֹר, to say, i.e., to answer]. Similarly, "Moses spoke before the Lord saying..." (Exod. 6:12). What does the word "saying" teach? Answer me as to whether You will redeem them or not. Eventually, He replied, "Now you will see..." (Exod. 7:1). Similarly, "Moses spoke to the Lord, saying, Let the Lord, the God of the spirits of all flesh appoint..." (Num. 27:15-16). He answered, "Take for yourself..." (verse 18). Similarly, "I pleaded to the Lord, at that time, saying" (Deut. 3:23). He answered him, "It is enough for you!" (verse 26). -[Sifrei Beha'alothecha 1:42:13]

please heal her Why did Moses not pray at length? So that the Israelites should not say, "His sister is in distress,

yet he stands and prolongs his prayer.” [Sifrei Beha’alothecha 1:42:13, Tanchuma Tzav 13] (Another interpretation: So that Israel should not say, “ For his sister he prays at length, but for our sake he does not pray at length.”) -[Midrash Aggadah, Yalkut Shim’oni, Midrash Lekach Tov]

14 If her father were to spit in her face If her father had turned to her with an angry face, would she not be humiliated for seven days? All the more so in the case of the Divine Presence [she should be humiliated for] fourteen days! But [there is a rule that] it is sufficient that a law derived from an afortiori conclusion to be only as stringent as the law from which it is derived. Thus, even as a consequence of My reprimand, she should be confined [only] seven days.-[Sifrei Beha’alothecha 1:42:14, B.K. 25a]

and afterwards she may enter I believe that when a derivative of the word קָטַן is used in reference to one afflicted with tzara’ath, it is related to his being expelled from the camp, and when he is healed, he is brought back (קָטַן) to the camp. That is why the term קָטַן is used; it connotes bringing back in.-[See Rashi above on 11:30.]

15 the people did not travel This honor was accorded her by the Omnipresent because of the time she remained with Moses when he was cast into the river, as it says, “His sister stood by from afar to know what would be done to him” (Exod. 2:4). -[Sotah 9b]

Ketubim: Psalm 99:1-9

Rashi	Targum
1. The Lord has reigned, nations will quake; [before] Him Who dwells between the cherubim, the earth will falter.	1. The LORD reigns, the peoples will tremble; <i>He whose presence abides among</i> the cherubim will shake the earth.
2. The Lord is great in Zion, and He is high over all the peoples.	2. The LORD is great in Zion; and He is high over all the Gentiles.
3. They will acknowledge Your great and awesome name, [that] it is holy,	3. They will confess His name, great and fearful; He is holy.
4. And the might of the King who loves judgment; You founded equity; judgment and righteousness You made in Jacob.	4. And <i>You</i> love the strength of the king of justice; You have established integrity; You have made justice and righteousness/generosity in Jacob.
5. Exalt the Lord our God and prostrate yourselves to His footstool, it is holy.	5. <i>Sing praise</i> in the presence of the LORD our God, and bow down towards <i>His sanctuary</i> ; he is holy.
6. Moses and Aaron among His priests, and Samuel among those who call in His name, would call out to the Lord, and He would answer them.	6. Moses and Aaron are among His priests <i>who gave their life for the people of the LORD</i> , and Samuel <i>prayed for them before the LORD, like the fathers of old, who prayed</i> in His name; they would <i>pray</i> in His presence and He would answer them.
7. In a pillar of cloud He would speak to them; they kept His testimonies and the statue He gave them.	7. In the pillar of <i>glorious</i> clouds He would speak with them; they kept <i>the commandments of</i> his testimony, and the covenant that He gave to them.
8. O Lord, Our God, You answered them; You were a forgiving God for them but vengeful for their misdeeds.	8. O LORD our God, you answered them; you were a forgiving God for Your people for their sake, and take vengeance for their deeds.
9. Exalt the Lord our God and prostrate yourselves to the mount of His sanctuary, for the Lord our God is	9. Sing praise in the presence of the LORD our God, and bow down towards the mount of His <i>sanctuary</i> , for the

Rashi	Targum
holy.	LORD our God is holy.

Ketubim: Psalm 100:1-5

Rashi	Targum
1. A song for a thanksgiving offering. Shout to the Lord, all the earth.	1. A psalm on <i>the offering of</i> thanksgiving. Give a shout in the presence of the LORD, all <i>inhabitants of</i> the earth.
2. Serve the Lord with joy, come before Him with praise.	2. Worship in the presence of the LORD with joy; come before Him with praise.
3. Know that the Lord is God; He made us and we are His, people and the flock of His pasture.	3. <i>Make it known</i> , for the LORD is God; He has made us and we are His, His people and the flock of His pasture.
4. <u>Come into His gates with thanksgiving, [into] His courtyards with praise; give thanks to Him, bless His name.</u>	4. <u>Enter His gates with thanksgiving, His courts with praise; give thanks in His presence, bless His name.</u>
5. For the Lord is good; His kindness is forever, and until generation after generation is His faith.	5. For the LORD is good, His goodness is forever, and His faithfulness lasts for all generations.

Rashi's Commentary to Psalm 99:1-9

1 nations will quake [This] deals with the war of Gog and Magog. Then the nations will quake, as the matter that is said (Zech. 14:12): "And this shall be the plague, etc."

will falter Heb. תנוט, an expression of (73:2): "my feet faltered (נטוּי) ."

3 They will acknowledge Your name They will acknowledge the might of the King Who loves judgment.

4 and the might of the King Who loves judgment This refers back to the preceding verse.

You founded equity You founded compromise and peacemaking between persons, by Your statement (Exod. 23:5): "Should you see your enemy's donkey lying etc."; (ibid. verse 4), "Should you come upon Your enemy's ox, etc." Now who is it who sees his enemy being kind to him, whose heart will not be inspired to embrace him and kiss him? (Tanchuma).

7 In a pillar of cloud He would speak to them Even with Samuel. This is what is stated (I Sam. 9:11f.): "and they said to them, Is the seer here? and they answered them and said, He is (ש!) ." You will see a cloud attached to his doorway, as Scripture says (Num. 9:20): "And sometimes the cloud would be..."

they kept His testimonies and the statute He gave them The statute that He gave them.

8 a forgiving God [Forgiving] the iniquity of Israel.

for them Heb. להם, for their sake.

but vengeful You were vengeful for their misdeeds: Moses and Aaron for "Hear now, you rebels!" As for Samuel,

because he did not direct his sons in the good way, he died young.

9 for the Lord our God is holy because He is strict with the righteous/generous, He is sanctified in the world, and so He says (Exod. 29: 43): “and it will be sanctified with My glory,” meaning “with those glorified by Me.”

Rashi's Commentary to Psalm 100:1-5

1. A song for a thanksgiving offering For thanksgiving, to recite it over thanksgiving offerings.

2 Serve the Lord with joy Now why so much? You should know the Lord is God, Who recompenses you with reward for your work, but the heathens need not worship with joy because their deities do not give them any reward.

3 He made us and we are His When we were not in the world.

5 and until generation after generation His faith will endure. Every expression of truth (אמת) and faith (אמונה) means the realization of a promise, that He makes true and assures His promise.

Meditation from the Psalms Psalms 99:1-9 & 100:1-5 By: H.Em. Rabbi Dr. Hillel ben David

Psalms chapter 99 speaks of the future Day of Judgment, when G-d will call all of the depraved nations to task.¹ The cataclysmic war of Gog and Magog will take place during this period of judgment and retribution.² At that time, HaShem will establish His universal reign, unchallenged by any nation on earth.

Ibn Yachya explains that Moses dedicated this psalm to the tribe of Dan. Moses³ blessed Dan, saying: Dan is a young [and powerful] lion, who leaps up from Bashan,⁴ for when HaShem will reign, nations will tremble, and Dan will have the opportunity to conquer them in G-d's Name. The Targum explains this blessing for us:

Targum Pseudo Jonathan Devarim (Deuteronomy) 33:22 *And Moshe the prophet of HaShem blessed the tribe of Dan, and said: The tribe of Dan is like a lion's whelp, his land is watered by the streams that flow from Mathnan, and his border comes unto Batania.*

JERUSALEM: And Moshe the prophet of HaShem blessed the tribe of Dan, and said: The tribe of Dan is like a lion's whelp, and his land is watered from Batanea.

Psalms chapter 100 was sung in the Temple during the service of a Thanksgiving (todah) offering, an offering that one would bring in thanksgiving after having survived great danger. Abudraham rules that one should recite this

¹ Sforno. It is worth noting that after the period of judgment and retribution, the words of our special Ashlamata will also come to pass: **Yeshayahu (Isaiah) 51:3** *For the LORD hath comforted Zion; He hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.*

² Rashi; Radak

³ Moses is our verbal tally with the Torah portion: Moses - משה, Strong's number 04872. Moses, as the lawgiver, was the king who provided justice for his people.

⁴ Devarim (Deuteronomy) 33:22

thanksgiving psalm every day, while standing, as part of the Pesukei d'Zimrah section of the prayer service.⁵ Not a day of life goes by without danger, although man is usually oblivious of the threatening forces surrounding him. Unknown to man, HaShem protects him from such dangers and performs countless miracles of salvation. For this constant deliverance, this psalm is recited in daily thanksgiving. However, just as the Todah offering itself was not brought on Sabbaths and festivals, in the Temple, the psalm commemorating it is not recited on those days.

R' Hirsch explains that this song of thanksgiving deals with the gratitude that will be due to HaShem in the Messianic age, when the world has reached perfection. Thus psalm 100 serves as a finale to the previous psalms concerning the approach of the Messianic era.⁶

This is the last in the series of eleven psalms composed by Moshe. Ibn Yachya says that Moshe dedicated this psalm to the tribe of **Asher** - אַשֶׁר, whom he blessed with special bounty:⁷ *May Asher be blessed with children, let him be favored by his brothers and let him dip his foot in oil.* Since the tribe of Asher was blessed so abundantly, it is certainly fitting that it should attest that HaShem is good, His kindness endures forever.^{8 9}

Let's spend a bit of time exploring Dan and his tribe.

In Hebrew the name Dan is derived from the root **din** meaning judgment. This will provide some valuable clues to understanding this tribe. Yaaqov's blessing, in Bereshit, as explained by the Targum, tells us flat out that a man from the tribe of Dan is to judge the tribes of Israel:

Targum Pseudo Jonathan for: Bereshit (Genesis) 49:16-18 16. *From the house of Dan there is to arise a man who will judge his people with the judgment of truth. All the tribes of Israel will hearken to him together. JERUSALEM: DAN, He will be the deliverer who is to arise, strong will he be and elevated above all kingdoms.*¹⁰ 17. *A chosen man will arise from the house of Dan, like the basilisk which lies at the dividing of the way, and the serpent's head which lurks by the way, that bites the horse in his heel, and the master from his terror is thrown backward. Even thus will Shimshon bar Manovach slay all the heroes of Philistia, the horsemen and the foot; he will hamstring their horses and hurl their riders backwards.*

JERUSALEM: And he will be like the serpent that lies in the way, and the basilisk which lurks at the dividing of the road, which strikes the horse in his heel, and thinks by the terror of him to throw his rider backward.

18. When Yaaqob saw Gideon bar Joash and Shimshon bar Manovach, who were established to be deliverers, he said, I expect not the salvation of Gideon, nor look I for the salvation of Shimshon; for their salvation will be the salvation of an hour; but for Your salvation have I waited, and will look for, O LORD; for Your salvation is the salvation of eternity.

JERUSALEM: He is Shimshon bar Manovach (Sampson), who will be a terror upon his adversaries, and a fear upon them that hate him, and who will slay kings with princes. Our father Yaaqob said, My soul has not waited for the redemption of Gideon bar Joash which is for an hour, nor for the redemption of Shimshon which is a creature redemption, but for the Redemption which You have said in Your Word will come for Your people the sons of Israel, for this Your Redemption my soul has waited.

⁵ see Shulchan Aruch, Orach Chaim 51

⁶ The Days of Mashiach – Yemot HaMashiach

⁷ Devarim (Deuteronomy) 33:24

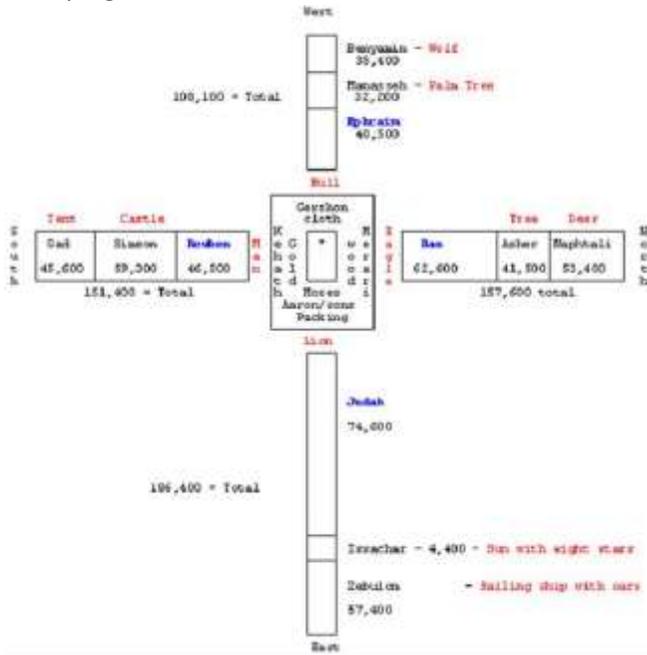
⁸ Tehillim (Psalms) 100:5

⁹ 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.

¹⁰ Rashi, on Bereshit (Genesis) 49:16 tells us that Dan is connected with Yehuda: **like one, the tribes of Israel** All Israel will be like one with him, and he will avenge them all. Concerning Samson, he uttered this prophecy. We can also explain אֶשְׁרָאֵל יִשְׁבְּטֵי כְּאַהֲדָרָה [as follows]: like the special one of the tribes, namely David, who came from Judah. - [From *Targum Onkelos, Sotah* 10a, *Gen. Rabbah* 99:11]

Dan heads up three tribes just as Yehuda, Reuben, and Ephraim when they camped in the wilderness. **Dan**, Asher and Naphtali were in the **north**¹¹ under Dan's banner.

Camping Order



Marching Order



¹¹ "He shall slaughter it at the northern side of the Altar before Hashem." (Vayikra 1:11) Based on this, the Mishna teaches, "the holiest offerings are slaughtered in the north ... and their blood is received in vessels in the north." (Zevachim 5:1) What special quality does the north have that enables the holiest sacrifices to be prepared there to be burnt-offerings? Chazal teach us in many midrashic statements that the north symbolizes the evil that exists in the world.

This suggests that **Dan** has a leadership position. In the marching order Dan brings up the rear. He guards the rear of the Bne Israel from attacks. Marching last and camping in the **north**¹² are the forces of **Dan**. Just as the **north**¹³ would later bring evil to Israel¹⁴, so too Dan's portion (in the northern part of Israel) would be a center for [idolatry](#).¹⁵ Dan marched last because he had the power to retrieve those who had fallen outside the cloud.

Given that Dan is associated with justice, please remember that the primary job of a Jewish king is to provide justice! As the chief judge, a Jewish king is able to apply the death penalty without a Sanhedrin.¹⁶ He is able to pardon any crime. So it appears that **Dan**, as a judge applying justice – as his name implies, is in the same boat as the tribe of Yehuda. Samson, as a judge in Israel, is the classic example of the tribe of **Dan** providing justice for the Bne Israel. This emphasis on justice is prominent in our psalm:

Tehillim (Psalms) 99:4 *The strength also of the king who loveth justice-- Thou hast established equity, Thou hast executed justice and righteousness in Jacob.*

This focus on justice was also what inspired our psalmist when he reviewed our Torah portion. The selecting of the seventy elders was only for working with Moshe to provide justice for the people. In that future day of judgement we will all be able to stand up to HaShem's justice thanks to the tribes of Yehuda and Dan.

Many synagogues have two lions embroidered on the curtains of their ark, and these same two lions can also be found on the covers of many Torah scrolls. Why?



The two artisans who oversaw the construction of the Mishkan¹⁷ are from Yehuda and **Dan**.¹⁸ They are: "Betzalel son of Uri son of Chur, of the tribe of Yehuda"¹⁹ and "Oholiav, son of Achisamach, of the tribe of Dan".²⁰ Why did these two specific tribes, Yehuda and **Dan**, merit to construct the Mishkan?



Rashi addresses the question as well:

*And Aholiav – he was of the tribe of **Dan**, of one of the lowest of the tribes, of the sons of the handmaids, and the Omnipresent placed him with regard to the work of the Mishkan on a level with Betzalel even though he was a member of one of the noble tribes in order to confirm what Scripture says: "He regards not the rich more than the poor".²¹*

¹² The North is the source of the bad and evil because there dwells darkness, there dwells the attribute of the left, of Gevurah, of justice. Therefore, the sin of the golden calf also came from the northern left, as the Ramban writes, "In the vision of the chariot [of Yehezkel] it says, 'an ox's face to the left'. The category of damages, "ox", comes from the "sitra" (side) of the left and of justice. It is on the north in Yehezkel's vision, and it stands at the root of the sin of the golden calf.

¹³ **Jeremiah 1:14** *HaShem said to me, From the North the evil will be released upon all the inhabitants of the land.*

¹⁴ Yirmiyahu 1:14

¹⁵ Melachim alef (I Kings) 12:29

¹⁶ Uriah the Hittite was given a death sentence for disobeying a direct order of the king in Shmuel beit (II Samuel) 11:6-15.

¹⁷ Mishkan = Tabernacle in the wilderness in the Days of Moshe.

¹⁸ Dan is the first son of Bilhah. She is the Pilegsh of Rachel. In the writings of the ARIZ"l she is referred to as the אהוריים Rachel, a subsidiary aspect of Rachel. And that is why Yaaqov moves his bed into her tent when Rachel dies. So, her children are part of the family of Rachel. This is clear in the Pesukim since Rachel says that Bilhah's children will be mine. Since it is brought down that the children of Esav will fall at the hands of the descendants of Rachel, Dan is included in that ability, of which this is the ma'aseh Avot (the Patriarchs were the pattern that Israel would follow later on in the same pattern). This is another aspect that connects Dan as a part of Mashiach ben Yosef whose responsibility is to overcome Esav.

¹⁹ Shemot (Exodus) 35:30

²⁰ Shemot (Exodus) 35:34

²¹ Iyov (Job) 34:19; Shemot (Exodus) 35:34

According to this understanding, Betzalel and Aholiav were chosen as representatives of the entire people of Israel. This understanding emphasizes the attribution of the building of the Mishkan to all of Israel, expressing the fact that the Mishkan belongs to all of Israel.

This combination of Yehuda and **Dan** is also found in the construction of the Temple built by King Solomon, which is mentioned both in Kings and in Chronicles. Solomon is the son of David, from the tribe of Yehuda, and with him is the architect Chiram. While in Kings it says, "He was the son of a widowed woman from the tribe of Naphtali",²² in Chronicles it says:

Divrei HaYamim bet (II Chronicles) 2:13 *The son of a woman of the daughters of **Dan**, and his father was a man of Tzor, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to engrave any manner of engraving, and to work all kinds of artistic work; to do whatever shall be put to him, with your skillful men, and with the skillful men of my lord David your father.*

We find a parallel note in Melachim:

Melachim alef (I Kings) 7:13-14 *And King Shlomo sent and fetched Chiram from Tzor. He was a widow's son of the tribe of Naphtali, and his father was a man of Tzor, a worker in brass, and he was filled with wisdom, and understanding, and knowledge to work all works in brass. And he came to King Shlomo, and wrought all his work.*

According to these two sources, the artist Chiram belonged to either the tribe of **Dan** or that of Naphtali, both the sons of Bilhah, of the inferior tribes, similar to what we saw in the case of the Mishkan.²³

R. Kasher brings a midrash from Bereshit Rabbati in his Torah Shelemah:

*Nor regards the rich more than the poor, for they are all the works of His hands.*²⁴ This teaches that the great and the small are equal before him. And with respect to the Temple,²⁵ King Solomon was from Yehuda and Chiram was from **Dan**. And similarly, regarding the Messiah: his father is from Yehuda and his mother is from Dan. Therefore, Yehuda and **Dan** are called lion cubs, for the Messiah will issue from the two of them.²⁶

According to this, there is another reason for the pairing of Yehuda and **Dan**; the Messiah will issue from these two tribes, and they therefore build the Mishkan, which will enable the perfection of the world.

In a manuscript of one of the Rishonim on the Torah, we read: *And we know that for the building of the Mishkan two people were chosen, two tribes of Israel, from Yehuda and from **Dan**, the one likened to a lion cub, and the other to a serpent and a lion, teaching you how much the building of the Mishkan is likened to them. And also to allude to the attribute of mercy that is hinted at in the name Yehuda, and to the attribute of justice that is hinted at in the name of **Dan**.*

We see that in the construction of both the Mishkan and the Temple the artisans were from the tribes of Yehuda and **Dan**. What is the significance of this?

²² Melachim alef (I Kings) 7:14

²³ This is noted explicitly in Midrash Tanchuma, Parashat Ki-Tisa, #13.

²⁴ Iyov (Job) 34:19

²⁵ Mikdash = Temple

²⁶ Shemot (Exodus) 31:3, no. 14

Rashi in Divrei HaYamim²⁷ writes:

What need is there to provide lineage from which tribe his father and mother were? This is what it says: "Danani Elohim - G-d has judged me"²⁸ and also: "Naftulei Elohim niftalti - Rachel said, "Sacred schemes have I maneuvered"²⁹ to equal my sister, and I have also prevailed!' And she called his name, 'Naphtali' (my scheme)."

If Leah shall boast of Betzalel her descendant who will make the Mishkan, one of the descendants of **Dan** will have to participate in his work, as it says: "Oholiav, son of Achisamach, of the tribe of **Dan**". If Shlomo, the descendant of my sister, will build the Temple, the descendants of **Dan** and Naphtali will have to participate with him.

Here we uncover the reason why Oholiav, from the tribe of **Dan**, joined Betzalel, from the tribe of Yehuda. It is because Rachel demanded it. She saw through prophecy that Leah's descendant would construct the Mishkan and demanded that also one of her (servant's) descendants be among the artisans the Mishkan. However, it is still difficult, why was it so important for Rachel that one of her descendants should be among the artisans of the Mishkan?

In Bereshit (Genesis) 49, when Yaaqov Avinu blesses his sons he calls Yehuda: "A lion cub is Yehuda",³⁰ whereas **Dan** he compares to: "A serpent on the highway".³¹ However, in Moshe's blessing to the tribes at the end of Devarim, Moshe compares **Dan** to a lion: "Dan is a lion cub".³² How did **Dan** transform from a serpent into a lion, in Moshe's blessing?

Perhaps we can explain that after the Mishkan was constructed, in which **Dan** participated along with Yehuda, he was transformed from a snake into a lion. This teaches us that whoever is involved with the construction of the Mishkan is rewarded by becoming a lion. This is also the reason why, in addition to the tribe of Yehuda, the tribe of **Dan** is also awarded to lead a banner in the travels in Sefer Bamidbar. After it participated in the construction of the Mishkan, it received the same power as the tribe of Yehuda and was allowed to head a banner.³³ (Recall that we taught many weeks ago that when the urge to worship false gods was excised from the world, that which came out of the Kodesh Kodashim was a *fiery lion*. Thus, we understand that the Beit HaMikdash is associated with a lion.)

Perhaps this is the meaning behind the lions that appear on the Aron Kodesh in synagogues. "A lion cub is Yehuda" and "**Dan** is a lion cub". This comes to teach that whoever is attached to holiness, and whoever builds the place of holiness, receives the power of the lion. The two lions that are on the curtain are the two powers of courage. The spiritual power of Yehuda and the physical power of **Dan** are what constructed the Mishkan and the Temple, and in the future, they will bring Mashiach ben David. May he arrive swiftly in our time, Amen v'Amen!

²⁷ s.v. "ben isha"

²⁸ Bereshit (Genesis) 30:6

²⁹ Bereshit (Genesis) 30:8

³⁰ Bereshit (Genesis) 49:9 - Yaaqov conferred the blessing of "lion" upon Yehuda for two reasons: That just as the lion is "king of the beasts", so too would Yehuda rule over the Jewish people, and that Yehuda should be blessed with the courage of the lion. - Rashi ad loc.

³¹ Bereshit (Genesis) 49:17. Curiously, the gematria of the Hebrew word for Mashiach משיח is the same as that for the Hebrew word for serpent נחש(Nachash) = 358. This gives us another connection between the tribe of Dan and the Mashiach. The holy power of Dan reflects a spark of Mashiach. In the Zohar we are taught that the commander-in-chief of the army of Mashiach will come from the tribe of Dan.

³² Devarim (Deuteronomy) 33:22 - Rashi explains that both these tribes needed additional bravery because of their geographic location. Gad's portion was on the east bank of the Jordan and therefore exposed to invasion. Dan's portion was situated on the sea shore and exposed to piracy. - Rashi ad loc.

³³ See Ibn Ezra

The tribe of **Dan** has an important part in the battle with Esav. The twelve months correspond to the twelve tribes and Tevet is the month associated with Dan. Based on the Zohar, the month of Tevet is the harshest of the three months associated with Esav. Therefore, it is fitting that power of Kedusha of the month is **Dan** to overcome Esav, when his son, Chushim, kills Esav.³⁴ In addition Esav is considered as coming from the north, and that is where **Dan's** encampment was in the desert.³⁵ In addition, when Amalek first attacks the Jewish people after leaving Egypt, the Pasuk says that they attacked those who were outside the clouds.³⁶ These people are from **Dan**. This might be seen as a revenge for the killing of their ancestor.



Dan had a sapphire colored flag, with a picture of a serpent, alluding to how a descendant of **Dan**, Shimshon behaved in vengeance against the Pelishtim as related in the book of Shoftim.³⁷

Midrash Rabbah - Bamidbar (Numbers) II:7 *Dan's was jacinth and the color of his flag was similar to sapphire,³⁸ and embroidered on it was a serpent, in allusion to the text, Dan shall be a serpent in the way.³⁹*

Dan was the firstborn of his mother Bilhah, Leah's maidservant, and of Rachel.⁴⁰ The Midrash tells us that for the sake of **Dan**, Yosef and Benyamin were born.

Midrash Rabbah - Bereshit (Genesis) LXXIII:4 *What did He remember in her favor? Her silence on her sister's behalf. When Leah was being given to him, she knew it, yet was silent. AND GOD REMEMBERED RACHEL: and this was but just, because she had brought her rival into her home.⁴¹ R. Huna and R. Aha in R. Simon's name quoted: Dan, Yoseph, and Benyamin (I Chron. II, 2). For the sake of Dan, Rachel was remembered, for the sake of **Dan**, Yoseph and Benyamin were born.⁴²*

Esav was the grandfather of Amalek, the epitome of evil. When Amalek is removed from the world, then all wickedness will also be removed. That is why we are commanded to remember and not forget.⁴³

³⁴ Sotah 13

³⁵ Bamidbar (Numbers) 2:25

³⁶ In their interpretation of the *pasuk*, "And they trailed the weak ones behind you" (*Devarim* 25:18), *Chazal* explain: "[This refers to] the tribe of Dan, who were expelled from the cloud because they were all idol worshippers." (*Yalkut Shimoni* 938.) Rav Dessler explained, "The fact that the cloud had expelled them was not obvious from the outside, but rather within their hearts; for they lacked the sense of distinction from the ways of the nations, the ways of the material world." (*Michtav Me-Eliyahu*, vol. 2, p. 267. Further quotes regarding the low stature of the tribe of Dan, and particularly its attachment to idolatry, can be found there and in the book of Rav Shlomo Fisher, *shlita, Beit Yishai*, vol. 1, p. 243.) The Midrash further explains: 'Lest there is among you a man...or family or tribe (The only tribe that contained a single family was the tribe of Dan – "And the sons of Dan – Chushim" (Bereshit 46:23). This is why a Haftarah writes that Manoach was "from the family of Dan," and not "from the tribe of Dan." Similarly, the midrash interprets the Torah's reference to "a family or tribe" as implying the tribe of Dan.) whose heart turns today away from HaShem our God...to go and serve the gods of the nations' (*Devarim* 29:17) – this refers to the tribe of Dan, in which the idol of Micha stood." (Sifre, *Devarim* 29:17.)

³⁷ Sotah 9-10

³⁸ Rad.; they were the great merchants and seafaring traders; v. Rashi on Bereshit (Genesis) 49:13.

³⁹ Bereshit (Genesis) 49:17

⁴⁰ Barren Rachel wished to at least build a family through her maidservant Bilhah. The first child born to Bilhah, the extension of her mistress, Rachel, was Dan; in a certain sense, therefore, Dan was the firstborn child of Rachel.

⁴¹ E.J.: hence G-D (ELOHIM) REMEMBERED RACHEL-i.e. in pursuance of judgment and justice. 'Rival' probably refers to Bilhah, as in the next passage.

⁴² I.e. as a reward for bringing a rival into her house by giving Bilhah, her maid, to Yaakov, from whom was born Dan; cf. G supra, 71:7 ad fin.

⁴³ On Shabbat Zachor – just before Purim.

The tribe of **Dan** killed Esav.⁴⁴ How did this happen? We turn to the well-known account of Yaaqov's burial recorded for us in the Gemara,⁴⁵ and find that it was none other than Chushim ben **Dan** who brought about Esau's demise. The sons of Yaaqov arrived at Machpelah with Yaaqov's body in hand, only to find Esav blocking the entrance and seeking proof of ownership. Known especially for his lightness of foot,⁴⁶ the swift Naphtali was immediately dispatched to procure the deed proving Yaakov's ownership of the final burial plot, from Egypt.

The deaf Chushim, however, was unaware of the discussion's content. Parenthetically, perhaps we might suggest an interesting remez highlighting how the deafness of Chushim, the lone deaf individual in all of Tanach, is alluded to as part and parcel of his very name. In the Torah, the name Chushim is written without a "vav": chet shin yud mem -חֻשִׁים. Spelled backwards, the name consists of the two words, "Me - מ" and "sach - שח". In Hebrew, "Me sach?" asks the question, "Who is speaking?" A question that a deaf person, in particular, is often compelled to wonder... Furthermore, the name *Chushim* is also the Hebrew word referring to the senses. Though there are five senses,⁴⁷ Chushim ben **Dan** was missing one of them, the sense of sound. Any coincidence, therefore, that one of the five letters comprising his name would be noticeably absent, as the letter "vav" is dropped and Chushim's name is spelled with only four letters, he did, after all, only possess four chushim (senses)...

Terribly perturbed by the disgrace to his grandfather's body by having to wait out an unnecessary delay, Chushim thereupon grabs a staff and swings at Esau's head, killing Esau instantly⁴⁸ as his two eyes pop out⁴⁹ and land on Yaaqov's knees. It was thus Chushim who killed Esav as Yaaqov's body was finally laid to rest alongside his righteous ancestors.⁵⁰

How fascinating indeed. Esav meets his downfall through the hands of Chushim, the sole child of Rachel's son, Dan, the first one born to her through her maidservant, Bilhah.⁵¹ Chazal inform us repeatedly⁵² that Esav will fall via the hands of Rachel's descendants.⁵³ The power of Esav in the world can only be destroyed by Yosef HaTsadiq

⁴⁴ see Tosafot, Gittin 55b

⁴⁵ Sotah 13; see also *Pirke d'r'Eliezer*, end of chapter 39, and *Targum Yonatan ben Uziel*, parshat Vayechi, 50:13.

⁴⁶ "Naphtali ayalah shelucha" (Vayechi, 49:21)- he is likened to a hind let loose. See also *Targum Yonatan ben Uziel* on 50:13 (and see *Targum V'Agadah Bo* (Shinan), p. 143).

⁴⁷ While scientists discuss the notion of perhaps nine or more senses—see, especially, John Lloyd and John Mitchinson's *The Book of General Ignorance*, pp. 38-39—they could certainly be linked to the primary five delineated by Aristotle and earlier mentioned throughout *Chazal*.

⁴⁸ See R' Chaim Shmuelevitz's *Sichos Mussar* (5731- *ma'amar* 32; 5733- *ma'amar* 6), where he also addresses the question of why it was specifically Chushim ben Dan who stepped forth to kill Esav.

⁴⁹ How fascinating that Chushim's own renowned descendant, Samson, also had his eyes poked out around the time of his demise-- there is definitely what to consider...

⁵⁰ See, however, *Midrash Shochar Tov*, 18:32, which writes of Yehuda killing Esav (and see the *Maharal's* related comments in his *Chiddushei Aggadot* (*Sotah*), vol. 2, p. 53). *Tosafot* in *Gittin* (55b- "Bi'Yehuda") cite a *Yerushalmi* (*Kethuboth*, 1:5) and a *Sifre* that both state clearly that it was Yehuda who killed Esav. See especially the *Shita Mekubetzes* on *Kethuboth* 7b, quoting the *Talmidei Rabbeinu Yonah*. See also the *Midrash Tanchuma*, beginning of parshat Vayishlach, and the comments of the *Meshech Chachma* on Vayishlach, 32:6 (second piece). (Parenthetically, see the related remarks of the *Meshech Chachma*, parshat Emor, 22:28.) To reconcile the conflicting accounts, *Tosafot* suggest that perhaps Chushim struck Esav first but failed to deal him a fatal blow; Yehuda then stepped in to finish the job. According to this explanation, Yehuda and Dan thus worked together just as they were prepared to destroy *Mitzrayim* working side by side. Regarding the combined *koach* of Yehuda with the *b'nei Rachel* to defeat *Am Yisroel's* enemies, see especially R' Dovid Cohen's (Chevron) *Yi'mei HaPurim*, *ma'amar* 23, pp. 165-166.

⁵¹ Bilhah's sons would forever be regarded as the sons of Rachel for Bilhah herself was merely considered a part of, an extension of, Rachel *Imainu*. Bilhah and Zilpah are therefore not listed together with the *Imahot* (see *Brachot*16b); they are part and parcel of Rachel and Leah respectively— see *Pri Tzaddik*, vol. 3, parshat Behar, #9.

⁵² *Bereshit Rabba*, 75:5, 99:2; *Yalkut Shimoni*, end of *Ki Teitzei*; *Yalkut Shimoni*, *Sefer Shoftim* (5:51); *Pesikta Rabbati*, #12. (See, however, the terminology in *Bava Batra* 123b.)

⁵³ For various reasons why this is so, see again the *midrashim* referenced in the previous footnote, and see the *Tzeida L'Derech's* commentary on *Rashi* to 30:25. See, as well, the *Chida's* related remarks in his *He'Elam Davar*, #111 (and his

and his scions; at times, even through the medium of the tribe of Benjamin, Rachel's other natural son.⁵⁴ It is Yehoshua from the tribe of Ephraim who will first wage war and emerge victorious against Amalek,⁵⁵ and Mordechai⁵⁶ and Esther from Binyamin⁵⁷ who will later vanquish the nefarious Haman. But Yosef vs. Esav is not merely a physical battle, but a spiritual one as well, a ferocious attack on the depravity and inherent evil that Esav personified. Yehoshua, Mordechai, and Esther were all pivotal catalysts in helping rid the world of the malodorous remnants of Amalek's wickedness.

Who, though, would actually kill the ancestor of this wickedness? None other than Chushim, the lone son of Rachel's very first son, **Dan**.

Thus, we see that justice comes to the world through the tribes of Yehuda and **Dan**. This is the justice spoken of in our psalm.

Let's look, briefly, at **Asher**, and his tribe, as he is not well known by most scholars. Let's start by looking at his mother's words at Asher's birth.

Bereshit (Genesis) 30:13 *And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.*

The Targum expands on these words:

Targum Pseudo Jonathan for: Bereshit (Genesis) 30:13 *And Leah said, Praise will be mine: for the daughters of Israel will praise me, as his children will be praised before HaShem for the goodness of the fruit of His land;⁵⁸ and she called his name Asher.*

Asher was the eighth son of Yaaqob through Leah's handmaid, Zilpah. The Midrash records **Asher's** birthdate as the 20th of Shevat.⁵⁹ According to the Torah, Midrash, and rabbinical tradition **Asher** is a symbol of happiness. There seems to be fairly strong consensus on this. From his naming⁶⁰ to his final blessing from Yaaqob,⁶¹ **Asher**

Rosh David, parshat Vayeishev), and see *Midbar Ki'deimos, ma'areches "gimmel,"* #1. See also: *Parshat Derachim, drush 26*; R' Yehonatan Eibshitz's *Ya'aros Devash, cheilek 1, drush 3 and drush 5, and cheilek 2, drush 2*; R' Dovid Tebel's *Nachalas Dovid, Drashos, #5*; and R' Tzaddok HaKohen's *Kometz HaMinchah, #58* (pp.52-53). See also the *Meshech Chachma's* explanation appearing in his commentary on *Vayishlach, 32:6* (concerning the *Midrash Tanchuma*). In addition, see R' David Cohen's (Chevron) *Yi'mei HaPurim, ma'amar 23, p. 158*. See also R' Avraham Rivlin's elaboration on the matter in his *HaSetarim B'Esther*, pp. 279-326, and see the remarks of R' E. E. Kowalsky appearing in his father's work, *Nechamas Shalom*, vol. 2, pp. 376-379. See also the *Ozhrover Rebbe's Be'er Moshe, Vayeitzei*, pp. 608-609. Lastly, see the fascinating *remez* cited in *Chaim shel Torah, parshat Vayeitzei*, pp. 170-171.

⁵⁴ See especially the remarks of the *Maharal* in his *Ohr Chadash, 2:7*, regarding Esau's downfall through the tribe of Binyamin, and see the *Rama MiPhano's Asarah Ma'amaros, Ma'amar Chikur Din* (section 3, chapter 4). See also *Likutei Torah (Arizal), parshat Vayigash (44:20)*. In addition, see *Drashot Rabbeinu Yosef Mi'Slutzk, p. 178*. See also the Torah journal, *Kol HaTorah*, vol. 52 (*Nissan, 5762*), p. 257. In addition, see R' Y. M. Stern's *Otzar HaYedi'os*, vol. 1, p. 215, quoting the *Amudei Ohr's* remarks on *Tehillim, 80:3*.

⁵⁵ See also the brief remark of R' R. Margolios in his *Nitzutzei Ohr, Megilla 2a*.

⁵⁶ See *B'nei Yissaschar, Ma'amarei Chodesh Adar, ma'amar 5, #15*.

⁵⁷ Let us not forget that it was in the hands of Shaul HaMelech, a descendant from the tribe of Binyamin, to completely rid the world of Amalek as well. Regarding Shaul's tikkun of the damage inflicted by the *sar* of Esav, see the comments of the *Arizal* in *Likutei Torah (Shmuel I, chapter 10)*, and in *Sefer HaLikutim (Shmuel I, 21:9)*. See also R' Y. M. Zilber's *Bi'Yam Derech, Sefer Shemos, ma'amar 45* (p. 212).

⁵⁸ This is our verbal tally with the Torah Land / Country - ארץ, Strong's number 0776.

⁵⁹ Midrash Tadshe – also his Yartzeit

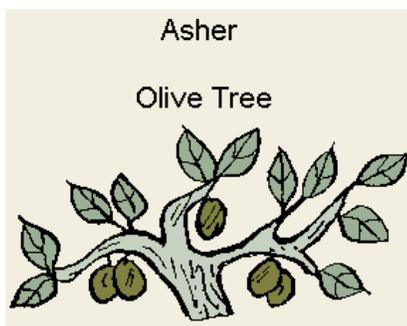
⁶⁰ Bereshit (Genesis) 30:13

⁶¹ Bereshit (Genesis) 49:20

was blessed with happiness. The Midrash recounts that Asher was one of Yaaqob's 'mighty' sons:

Midrash Rabbah - Genesis XCV:4 AND FROM AMONG (MIKZEH) HIS BRETHREN HE TOOK FIVE MEN, etc. (XLVII, 2). Why does Scripture say MIKZEH? Scripture comes to teach that they were not the strongest of the tribal ancestors. And who were these five? Reuben, Simeon, Levi, Benjamin, and Issachar. And why did the righteous Joseph take these five of his brethren? Because he knew who were the strong men among his brethren, and he reasoned wisely: If I present the strongest to Pharaoh, he will on seeing them make them his warriors.

Therefore he presented these five, who were not mighty men. How do we know that they were not? You find them in the blessing of our teacher Moses. Every one whose name he repeated in his blessing was mighty, while he whose name he did not repeat was not mighty. Judah, whose name he repeated, was mighty, for it says, And this for Judah, and he said: Hear, Lord, the voice of Judah;⁶² therefore he did not present him to Pharaoh. Likewise Naphtali, as it says, And of Naphtali he said: O Naphtali, satisfied with favor. Likewise Asher: And of Asher he said: Blessed be Asher above sons.⁶³ Likewise Dan: And of Dan he said: Dan is a lion's whelp.⁶⁴ Zebulun too: And of Zebulun he said: Rejoice, Zebulun, in thy going out. Gad too: And of Gad he said: Blessed be He that enlargeth Gad. Therefore he did not present them to Pharaoh. But the others, whose names were not repeated, are not mighty, therefore he presented them to Pharaoh.



olive oil in ancient Israel.

Asher's gem was a beryl and the color of his flag was like the precious stone with which women adorn themselves; embroidered thereon was an olive-tree,⁶⁵ in allusion to the text, as for **Asher**, his bread shall be fat. **Asher's** banner is the olive tree, which makes sense since the tribe of **Asher** was situated in an area that had them responsible for the production of olives and

Menachoth 85b Our Rabbis taught: And let him dip his foot in oil:⁶⁶ this refers to the territory of Asher which flowed with oil like a fountain. It is related that once the people of Laodicea were in need of oil; they appointed an agent and instructed him, 'Go and purchase for us a hundred myriad [manehs'] worth of oil'. He came first to Jerusalem and was told, 'Go to Tyre'. He came to Tyre and was told, 'Go to Gush Halab'.⁶⁷ When he came to Gush Halab he was told, 'Go to So-and-so in that field'. [He went there] and found the man breaking up the earth around his olive trees. [The agent] said to him. 'Have you a hundred myriad [manehs'] worth of oil that I require?' 'Yes', replied the other; 'but wait until I finish my work'. He waited until the other had finished his work. After he had finished his work he threw his tools on his back and went on his way, removing the stones from his path as he went.⁶⁸ The agent thought to himself, 'Has this man really got a hundred myriad [manehs'] worth of oil? I see that the Jews have merely made game of me'. As soon as he reached his home town that man's maidservant brought out to him a bowl of hot water and he washed his hands and his feet. She then brought out to him a golden bowl of oil and he dipped in it his hands and his feet, thus fulfilling the verse, 'And let him dip his feet in oil'. After they had eaten and drunk the man measured out to the agent a hundred myriad [manehs'] worth of oil, and then asked, 'Do you perhaps need any more oil?' 'I do, indeed', replied the agent; 'but I have no more money with me'. 'Well, if you wish to buy more, take it, and I will go back with you for the money', said the man. He then measured

⁶² Devarim (Deuteronomy) 33:7

⁶³ Ibid 62 v.24

⁶⁴ Ibid 62 v.22

⁶⁵ Midrash Rabbah - Exodus 38:8

⁶⁶ Devarim (Deuteronomy) 33:24

⁶⁷ In Upper Galilee. Cf. Gischala mentioned by Josephus.

⁶⁸ This led the agent to believe that the man whom he was accompanying was not wealthy and that he certainly could not supply him with all the oil he required.

out for him another eighteen myriad [manehs'] worth of oil. It is said that he⁶⁹ hired every horse, mule, camel and ass that he could find in all the Land of Israel. When he reached his home town all the townspeople came out to meet him and applaud him. 'Do not applaud me', he said to them, 'but this man, my companion, who measured out for me a hundred myriad [manehs'] worth of oil, and whom I still owe eighteen myriad [manehs]'. This illustrates the verse, *There is that pretendeth himself rich, yet hath nothing; there is that pretendeth himself poor, yet hath great wealth*'.⁷⁰

The tribe of **Asher** was known for having an abundance of male children and daughters so beautiful they were sought out by "princes and priests".⁷¹

Midrash Rabbah - Genesis LXXI:10 AND LEAH SAID: HAPPY AM I! FOR THE DAUGHTERS WILL CALL ME HAPPY (XXXI, 13). R. Levi said: **Asher** never spent a night in an inn in his whole life, for **Asher** inherited tall palaces better even than the lands which Judah inherited. Thus it is written, *The sons of Asher: Imnah, and Ishvah, and Ishvi and Beriah, and Serah their sister... who was the father of Birzaith*.⁷² R. Levi and R. Simon [gave different interpretations of Birzaith]. R. Levi said: It means that their daughters were beautiful and married to [High] priests who were anointed with the oil of the olive-tree (zayith).⁷³ R. Simon said: Their daughters were beautiful and married to kings who were anointed with olive oil.⁷⁴

Asher was camped on the north next to the tribe of Dan.

Midrash Rabbah - Numbers II:10 AND THEY SHALL SET FORTH THIRD;⁷⁵ *a meet adjunct to Torah and to penitence is power;*⁷⁶ *for a man should exert his powers in acquiring Torah and in mastering his evil propensities. The North is the region whence darkness issues forth into the world, and on that side shall be the tribe of Dan. Why? For it was that tribe which darkened the world with idolatry, when Jeroboam made the two golden calves. Idolatry is darkness, as it is said, And their works⁷⁷ are in the dark.*⁷⁸ *Jeroboam went round to all Israel [inviting them to embrace idolatry] but none of them would agree, except the tribe of Dan, as it is said, And the king took counsel, and made two calves of gold... and the other put he in Dan*^{79,80} *For this reason the Holy One, blessed be He, commanded that he should pitch his camp in the North. Hence it is written, ON THE NORTH SIDE SHALL BE THE STANDARD OF THE CAMP OF DAN, etc. And next to him the tribe of Asher, lighting up the darkness, as it is stated, And of Asher he said: Blessed be Asher... and let him dip his foot in oil*^{81,82} *Therefore Scripture says, AND THOSE*

⁶⁹ The agent. Lit., 'that man did not leave out either a horse . . . which he did not hire'.

⁷⁰ Mishlei (Proverbs) 13:7

⁷¹ Jewish Encyclopedia

⁷² Divrei HaYamim alef (I Chronicles) 7:30 ff.

⁷³ Reading Birzaith bar zayith, 'a man (anointed) with the olive.'

⁷⁴ The rendering is conjectural, and it is further doubtful how these comments are derived from the text. Possibly banoth (E.V 'daughters') is rendered cities (cf. Num. XXI, 25. In Heshbon, and in all the towns thereof--benotheha fr. banoth) and the verse translated: for I will be happy in my towns--this is what Asher would say: I will have so many and be so tranquil there that I will not need to wander about and spend nights in inns. The other comments understand banoth literally as daughters and render the verse: for I will be happy in my daughters (so would Asher say), as they will be very beautiful.

⁷⁵ Bamidbar (Numbers) 2:18 ff.

⁷⁶ I.e. power, represented by Ephraim is a suitable companion to Torah and penitence which respectively represent Judah and Reuben (Rash.).

⁷⁷ Alluding to idolatry.

⁷⁸ Yeshayahu (Isaiah) 29:15

⁷⁹ Apparently, as Mah. thinks, because the tribe possessed an established reputation for idolatry; v. commentary on Gen. R. XLIII, 2, on the verse: And pursued as far as Dan.

⁸⁰ Melachim Alef (I Kings) 12:28 f

⁸¹ Oil, a symbol of light.

⁸² Devarim (Deuteronomy) 33:24

THAT PITCH NEXT UNTO HIM SHALL BE THE TRIBE OF ASHER.⁸³ Next to him was Naphtali, with the blessing of ample sustenance, as it is written, O Naphtali, satisfied⁸⁴ with favor, etc.⁸⁵ Therefore Scripture says, AND THE TRIBE OF NAPHTALI... ALL THAT WERE NUMBERED OF THE CAMP OF DAN...

The Tribes of Dan, Asher and Naphtali camped and marched together in the Wilderness,⁸⁶ and were called the "Camp of Dan," that was the "Camp that trailed behind and gathered in the stragglers from all the other Camps".⁸⁷ This was the camp that redeemed the stragglers, whether they were Jews or the Erev Rab.⁸⁸

Asher is also known for his daughter, Serach, whose goodness was rewarded with eternal life and is said to walk among us this day like Elijah.

The traditions of Serach's extreme longevity apparently have their basis in the fact that she is mentioned both in the count of those who went down to Egypt and in the list of those who entered Eretz Israel, 210 years later. Her singular name may also have contributed to these traditions, since the meaning of the expression:⁸⁹ "Serach ha-odef" is "something left over" ("the overlapping (overhanging) excess"). This evolved into the tradition that Serach lived for hundreds of years, was in the presence of both Yosef and Moshe and was even one of those who entered the land of Canaan. In the development of this tradition her lifetime extended to the period of King David and the later traditions claimed that she never died at all, but entered the Garden of Eden while still alive. In the late Midrash, Yaaqob is the one who blessed Serach that she would live forever, telling her: "My daughter, because you revived my spirit, death shall never rule you".⁹⁰

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Ashlamatah: Joel 2:16-24, 27

Rashi	Targum
15. Sound a shophar in Zion; proclaim a fast, call an assembly.	15. Blow the trumpet in Zion, decree a fast, proclaim an assembly.
16. Gather the people, prepare the congregation, assemble the elders, gather the infants and the sucklings; let a bridegroom come out of his chamber and a bride from her canopy.	16. Gather the people together, prepare the congregation, gather the elders together. Bring together the children and those who suck the breast; let the bridegroom go forth from his bedroom and the spouse from the bridal chamber.
17. Between the porch and the altar let the priests, the ministers of the Lord, weep, and let them say, "O Lord, have pity on Your people, and do not make Your heritage a derision, for nations to make them an example. Why should they say among the peoples, 'Where is their God?' "	17. Between the porch and the altar, let the prists who serve before the LORD weep, and say: "Spare Your people, O LORD and do not make Your inheritance a reproach to be ruled over by the Gentiles! Why should they say among the Gentiles: 'Where are those who were redeemed by the Memra of their God?'"
18. And the Lord was zealous for His land, and He pitied His people.	18. Then the LORD spared His land and had compassion on His people.

⁸³ Bamidbar (Numbers) 2:27

⁸⁴ I.e. in the physical sense, referring to food (Y.M.).

⁸⁵ Devarim (Deuteronomy) 33:23

⁸⁶ Bamidbar (Numbers) 2:25-31

⁸⁷ Bamidbar (Numbers) 10:25

⁸⁸ The large mixed multitude of Gentiles who left Egypt with the Bne Israel.

⁸⁹ Shemot (Exodus) 26:12

⁹⁰ Sefer ha-Yashar, Vayigash, chap. 14

Rashi	Targum
19. And the Lord replied and said to His people: Behold I send you the corn, the must, and the oil, and you shall be sated by it, and I will no longer make you a derision among the nations.	19. And the LORD answered and said to His people: Behold I will bless for you grain, wine and oil, and you will be satisfied by them. Nevermore will I put on you the shame of hunger among the Gentiles.
20. And the northerner I will distance from you, and I will drive him to a land barren and desolate; its face to the eastern sea and its end to the western sea, and its stench shall ascend and its ill savor shall ascend, for it did great things.	20. I will remove the people who come from the north far from you, and I will drive them into a desolate and ruined land, their front to the eastern sea and their rear to the western sea; and the stench of them will go up and the foul smell of them will rise up. For they have done much evil.
21. Have no fear, O land; rejoice and jubilate, for the Lord has performed great things.	21. Do not be afraid, O land of Israel! Be glad and rejoice, for the LORD has multiplied blessings among you His people.
22. Fear not, O beasts of the field, for the dwelling places of the wilderness have become covered with grass, for the trees have borne their fruit, the fig tree and the vine have given forth their strength.	22. Do not be afraid O beasts of the field, for the habitations of the wilderness are wreathed with flowers, for the tree has produced its fruit, and the fig trees and vines have borne their fruit.
23. And the children of Zion, rejoice and jubilate with the Lord your God, for He gave you the teacher for justification, and He brought down for you rain, the early rain and the late rain in the first month.	23. O children of Zion be glad and rejoice in the Memra of the LORD your God! For He has given you back your teacher in righteousness/generosity, and he sends rain down for you, the early rain in its time and the late rain in the month of Nisan.
24. And the granaries shall be filled with grain, and the vats shall roar with must and oil.	24. The threshing floors will be full of grain, and vats will overflow with wine and presses with oil.
25. And I will repay you for the years that the increasing locust, the nibbling locust, the finishing locust, and the shearing locust have devoured-My great army, which I have sent against you.	25. And I will repay good years in place of the years in which you were pillaged by peoples, tongues, governments, and kingdoms, the great retribution of My army, which I sent against you.
26. And you shall eat, eating and being sated, and you shall praise the Name of the Lord your God, Who has performed wonders with you, and My people shall never be ashamed.	26. You will eat food and be satisfied, and will praise the name of the LORD your God, Who performed wonderful deeds with you; My people, the house of Israel, will be ashamed no more.
27. And you shall know that I am in the midst of Israel, and I am the Lord your God, there is no other; and My people shall never be ashamed.	27. And you will know that I have caused My Shekinah to dwell in the midst of the house of Israel. And I am the LORD your God, and there is no other; and My people, the house of Israel, will be ashamed no more.

Rashi's Commentary on Joel 2:16-24, 27

16. assemble the elders Heb. קבצו. This is of the form of (I Kings 18:19) "Send and gather (קבץ) for me," an expression

17 a derision Heb. לְחַרְפָּה **for nations to make them an example** Heb. לְמִשְׁלָל, an expression of, (Deut. 28:37) "for an example (מִשְׁלָל) and for a conversation piece."

18 And the Lord was zealous for His land Heb. וַיִּקְנֵא, an expression similar to (Num. 11: 29) "Are you

zealous (הַמְקַנָּא) for me?" Their distress entered His heart, and He fought their battle and engaged in their necessities. Our Sages explain it as an expression of warning. He warned the locusts concerning His land. [from *Sotah* 3a]

19 derision Heb. הַרְפָּה, a derision, that they will call you ill-provided.

20 And the northerner Heb. הַצְפוּנִי. This can be interpreted as referring to the host of locusts, upon which the expression, "and I will drive him to a land barren and desolate," fits aptly. Another explanation: The people that come from the north, viz., the kings of Assyria. And our Sages (*Sukkah* 52a) state: This is the temptation, which is hidden (צִפּוּן) in a person's heart.

the western sea the eastern sea. And our Sages, who interpreted it [i.e., הַצְפוּנִי] as a reference to temptation, interpreted these two seas as the First Temple and the Second Temple. I.e, they explain הַקְדָּמוֹנִי first and הַאַחֲרוֹן last. And so they explained it: Because he directed his face toward the First Temple and the Second Temple and destroyed them. [God says: I will drive him out to a land barren and desolate, where he will find no one to incite. That will be because he set his sights for the First Temple and for the Second Temple and, because he incited the people to sin, they were destroyed. The two Temples, where everyone would gather during the three Pilgrimage Festivals, are symbolized by the sea, where water of the streams gather.] And, according to the *Targum*, who explains it as a reference to the king of Assyria, we must explain "his face to the eastern sea, and his end to the western sea" to mean that part of his army I will send to the east and part of it to the west.

its ill savor Heb. צִחְחָתוֹ. The word בְּאִשׁוֹ, its stench, indicates concerning that it is an expression of filth.

for it did great things -I.e, it did a great evil, for it stretched forth its hands upon the great.

21 Have no fear, O land -I.e, the land of Israel, when you repent.

23 the teacher for justification Heb. מוֹרֶה. Your prophets who teach you to return to Me, in order to justify you.

the early rain and the late rain. Heb. מוֹרָה, like (Deut. 11:14) "the early rain (יּוֹרֶה) and the late rain (וּמַלְקוֹשׁ)."

in the first month -In Nissan. Although the early rain is the first rain, which falls on the seeds, and that is in Marcheshvan, that year they sowed in Nissan, as is explained in Tractate *Taanith* (5a) that the grain grew in eleven days.

24 shall roar Heb. וְהִשִּׁיקוּ, an expression of making noise when the stream runs down from the winepress into the vat (הַיֵּקֶב), which is the pit before the winepress

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Special Ashlamatah: I Samuel 20:18,42

Rashi	Targum
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.	18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty."
42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the	42. And Jonathan said to David: "Go in peace, for the two of us have sworn by the name of the LORD saying,

Rashi	Targum
name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city.	'May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.'" And he arose and went, and Jonathan entered the city.

Verbal Tallies

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

**Bamidbar (Numbers) 11:16 -12:16
Tehillim (Psalms) 99 & 100
Yoel 2:16-24, 27
Mk 9:41-50, Lk 17:1-3a, Rm 8:12-25**

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.
Moses - משה, Strong's number 04872.
People - עם, Strong's number 05971.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.
Said / Say - אמר, Strong's number 0559.
Gather - אסף, Strong's number 0622.
Elders - זקן, Strong's number 02205.
Israel - ישראל, Strong's number 03478.
Knowest / Know - ידע, Strong's number 03045.
People - עם, Strong's number 05971.

Bamidbar (Numbers) 11:16 And the **LORD <03068>** said **<0559> (8799)** unto **Moses <04872>**, **Gather <0622> (8798)** unto me seventy men of the **elders <02205>** of **Israel <03478>**, whom thou **knowest <03045> (8804)** to be the **elders <02205>** of the **people <05971>**, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

Tehillim (Psalms) 99:1 The **LORD <03068>** reigneth; let the **people <05971>** tremble: he sitteth between the cherubims; let the earth be moved.

Tehillim (Psalms) 99:6 **Moses <04872>** and Aaron among his priests, and Samuel among them that call upon his name; they called upon the **LORD <03068>**, and he answered them.

Yoel (Joel) 2:16 **Gather <0622> (8798)** the **people <05971>**, sanctify the congregation, assemble the **elders <02205>**, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

Yoel (Joel) 2:17 Let the priests, the ministers of the **LORD <03068>**, weep between the porch and the altar, and let them say, Spare thy people, O **LORD <03068>**, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they **say <0559> (8799)** among the people, Where is their God?

Yoel (Joel) 2:27 And ye shall **know <03045> (8804)** that I am in the midst of **Israel <03478>**, and that I am the

LORD <03068> your God, and none else: and my people shall never be ashamed.

Hebrew:

Hebrew	English	Torah Reading Num. 11:16–12:16	Psalms 99:1-100:5	Ashlamatah Yoel 2:16-24, 27
אַהֲרֹן	Aaron	Num. 12:1 Num. 12:4 Num. 12:5 Num. 12:10 Num. 12:11	Ps. 99:6	
אל	God	Num. 12:13	Ps. 99:8	
אלהים	God		Ps. 99:5 Ps. 99:8 Ps. 99:9 Ps. 100:3	Joel 2:17 Joel 2:23 Joel 2:27
אָמַר	say	Num. 11:16 Num. 11:18 Num. 11:20 Num. 11:21 Num. 11:23 Num. 11:27 Num. 11:28 Num. 11:29 Num. 12:2 Num. 12:4 Num. 12:6 Num. 12:11 Num. 12:13 Num. 12:14		Joel 2:17 Joel 2:19
אָסַף	gather	Num. 11:16 Num. 11:22 Num. 11:24 Num. 11:30 Num. 11:32 Num. 12:14 Num. 12:15		Joel 2:16
אָרֶץ	ground, earth, land	Num. 11:31	Ps. 99:1 Ps. 100:1	Joel 2:18 Joel 2:20
בָּכָה	wept, weep, cry	Num. 11:18 Num. 11:20		Joel 2:17
בֵּן	son	Num. 11:28		Joel 2:23
דִּבֶּר	talk, speak, spoke, say	Num. 11:17 Num. 11:24 Num. 11:25 Num. 12:1 Num. 12:2 Num. 12:6 Num. 12:8	Ps. 99:7	
זָקֵן	elders, old	Num. 11:16 Num. 11:24 Num. 11:25 Num. 11:30		Joel 2:16
יָדַע	know, known	Num. 11:16 Num. 12:6	Ps. 100:3	Joel 2:27

Hebrew	English	Torah Reading Num. 11:16–12:16	Psalms 99:1-100:5	Ashlamatah Yoel 2:16-24, 27
יהוה	LORD	Num. 11:16 Num. 11:18 Num. 11:20 Num. 11:23 Num. 11:24 Num. 11:25 Num. 11:29 Num. 11:31 Num. 11:33 Num. 12:2 Num. 12:4 Num. 12:5 Num. 12:6 Num. 12:8 Num. 12:9 Num. 12:13 Num. 12:14	Ps. 99:1 Ps. 99:2 Ps. 99:5 Ps. 99:6 Ps. 99:8 Ps. 99:9 Ps. 100:1 Ps. 100:2 Ps. 100:3 Ps. 100:5	Joel 2:17 Joel 2:18 Joel 2:19 Joel 2:21 Joel 2:23 Joel 2:27
ים	sea	Num. 11:22 Num. 11:31		Joel 2:20
יצא	comes out	Num. 11:20 Num. 11:24 Num. 11:26 Num. 12:4 Num. 12:5 Num. 12:12		Joel 2:16
ירא	afraid, fear	Num. 12:8	Ps. 99:3	Joel 2:21 Joel 2:22
יבד	come down	Num. 11:17 Num. 11:25 Num. 12:5		Joel 2:23
ישראל	Israel	Num. 11:16 Num. 11:30		Joel 2:27
כהן	priests		Ps. 99:6	Joel 2:17
מדבר	wilderness	Num. 12:16		Joel 2:22
משה	Moses	Num. 11:16 Num. 11:21 Num. 11:23 Num. 11:24 Num. 11:27 Num. 11:28 Num. 11:29 Num. 11:30 Num. 12:1 Num. 12:2 Num. 12:3 Num. 12:4 Num. 12:7 Num. 12:8 Num. 12:11 Num. 12:13 Num. 12:14	Ps. 99:6	
נשא	bare	Num. 11:17	Ps. 99:8	Joel 2:22
נתן	give, gave, given	Num. 11:18 Num. 11:21 Num. 11:25	Ps. 99:7	Joel 2:17 Joel 2:19 Joel 2:22

Hebrew	English	Torah Reading Num. 11:16–12:16	Psalms 99:1-100:5	Ashlamatah Yoel 2:16-24, 27
		Num. 11:29		Joel 2:23
עולם	everlasting, forever		Ps. 100:5	Joel 2:27
עם	people	Num. 11:16 Num. 11:17 Num. 11:18 Num. 11:21 Num. 11:24 Num. 11:29 Num. 11:32 Num. 11:33 Num. 11:34 Num. 11:35 Num. 12:15 Num. 12:16	Ps. 99:1 Ps. 99:2 Ps. 100:3	Joel 2:16 Joel 2:17 Joel 2:18 Joel 2:19 Joel 2:27
עמוד	pillar	Num. 12:5	Ps. 99:7	
ענה	answered	Num. 11:28	Ps. 99:6 Ps. 99:8	Joel 2:19
ענן	cloud	Num. 11:25 Num. 12:5 Num. 12:10	Ps. 99:7	
עשה	do, did, done, make, made		Ps. 99:4 Ps. 100:3	Joel 2:20 Joel 2:21
פנים	before, face	Num. 11:20 Num. 11:31 Num. 12:3 Num. 12:14	Ps. 100:2	Joel 2:20
צאן	flocks	Num. 11:22	Ps. 100:3	
צדקה	righteousness		Ps. 99:4	Joel 2:23
ציון	Zion		Ps. 99:2	Joel 2:23
קדש	consecrate	Num. 11:18		Joel 2:16
קנא	zealous	Num. 11:29		Joel 2:18
קרא	called	Num. 11:34 Num. 12:5	Ps. 99:6	
קרב	among, midst	Num. 11:20 Num. 11:21		Joel 2:27
שם	name	Num. 11:26 Num. 11:34	Ps. 99:3 Ps. 99:6 Ps. 100:4	
שרת	assistant	Num. 11:28		Joel 2:17

Greek:

GREEK	ENGLISH	Torah Reading Num 11:16–12:16	Psalms 99:1-100:5	Ashlamatah Yoel 2:16-24, 27	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:41-50	Tosefta of Luke Lk 17:1-3a 14:34-35	Remes/Gemara of Acts/Romans and James Rm 8:12-25
αἶψα	lead	Num 11:16					Rom. 8:14
ἀδελφός	brother					Lk. 17:3	Rom. 8:12
ἀκούω	heard, hear	Num 12:2 Num 12:6				Lk. 14:35	
αἶλας	salt				Mk. 9:50	Lk. 14:34	
ἁμαρτάνω	sinned	Num 12:11				Lk. 17:3	
αἶν	whenever	Num 11:20			Mk. 9:41 Mk. 9:42		
ἀπέρχομαι	went forth	Num 11:30			Mk. 9:43		

GREEK	ENGLISH	Torah Reading Num 11:16–12:16	Psalms 99:1-100:5	Ashlamatah Yoel 2:16-24, 27	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:41-50	Tosefta of Luke Lk 17:1-3a 14:34-35	Remes/Gemara of Acts/Romans and James Rm 8:12-25
		Num 12:9					
ἀποκρίνομαι	answering	Num. 11:28		Joel 2:19			
ἀρτύω	season				Mk. 9:50	Lk. 14:34	
βάλλω	throw, thrown				Mk. 9:42 Mk. 9:45 Mk. 9:47	Lk. 14:35	
γῆ	ground, earth, land	Num. 11:31	Ps. 99:1 Ps. 100:1	Joel 2:18 Joel 2:20		Lk. 14:35	
δίδωμι	give, gave, given	Num. 11:18 Num. 11:21 Num. 11:25 Num. 11:29	Ps. 99:7	Joel 2:17 Joel 2:19 Joel 2:22 Joel 2:23			
δόξα	glory	Num 12:8					Rom. 8:18 Rom. 8:21
δύο	two	Num 11:19 Num 11:26			Mk. 9:45 Mk. 9:47		
εἶδω	know, see, saw	Num 11:16 Num 12:8					Rom. 8:22
εἷς	one	Num 11:19 Num 11:26			Mk. 9:42	Lk. 17:2	
εἰσερχομαι	enter	Num 12:14	Psa 100:2 Psa 100:4		Mk. 9:43 Mk. 9:45 Mk. 9:47		
εἶπω	said	Num 11:16 Num 11:21 Num 11:23 Num 11:27 Num 11:28 Num 11:29 Num 12:2 Num 12:4 Num 12:6 Num 12:11 Num 12:14		Joe 2:17 Joe 2:19		Lk. 17:1	
εἶρέω	say	Num 11:18		Joe 2:17			
εἶρχομαι	came, come	Num 11:26				Lk. 17:1	
εἶχω	having, had				Mk. 9:43 Mk. 9:45 Mk. 9:47 Mk. 9:50	Lk. 14:35	Rom. 8:23
θάλασσα	sea	Num. 11:22 Num. 11:31		Joel 2:20	Mk. 9:42	Lk. 17:2	
θεός	God	Num. 12:13	Ps. 99:5 Ps. 99:8 Ps. 99:9 Ps. 100:3	Joel 2:17 Joel 2:23 Joel 2:27	Mk. 9:47		Rom. 8:14 Rom. 8:16 Rom. 8:17 Rom. 8:19 Rom. 8:21
καλός	good	Num 11:18			Mk. 9:42 Mk. 9:43 Mk. 9:45 Mk. 9:47 Mk. 9:50	Lk. 14:34	
λαλέω	talk, speak, spoke, say	Num. 11:17 Num. 11:24 Num. 11:25 Num. 12:1 Num. 12:2 Num. 12:6 Num. 12:8	Ps. 99:7				

GREEK	ENGLISH	Torah Reading Num 11:16–12:16	Psalms 99:1-100:5	Ashlamatah Yoel 2:16-24, 27	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:41-50	Tosefta of Luke Lk 17:1-3a 14:34-35	Remes/Gemara of Acts/Romans and James Rm 8:12-25
λαμβάνω	take, took	Num 12:1					Rom. 8:15
λέγω	saying	Num 11:18 Num 11:20 Num 11:27 Num 12:13			Mk. 9:41		
μικρόν	small, little				Mar 9:42	Luk 17:2	
ὄνομα	name	Num. 11:26 Num. 11:34	Ps. 99:3 Ps. 99:6 Ps. 100:4		Mk. 9:41		
οὐκέτι	no longer	Num 11:25		Joe 2:19			
πατήρ	father	Num 12:14					Rom. 8:15
περίκειμαι	hung				Mk. 9:42	Lk. 17:2	
πνεῦμα	spirit, wind	Num 11:17 Num 11:25 Num 11:26 Num 11:29 Num 11:31					Rom. 8:13 Rom. 8:14 Rom. 8:15 Rom. 8:16 Rom. 8:23
ποιέω	do, did, done, make, made		Ps. 99:4 Ps. 100:3	Joel 2:20 Joel 2:21			
πούς	foot		Psa 99:5		Mk. 9:45		
σάρξ	flesh	Num 12:12					Rom. 8:12 Rom. 8:13
σκανδαλίζω	stumble				Mk. 9:42 Mk. 9:43 Mk. 9:45 Mk. 9:47	Lk. 17:2	
τέκνον	children			Joe 2:23			Rom. 8:16 Rom. 8:17 Rom. 8:21
τράχηλος	neck				Mk. 9:42	Lk. 17:2	
χείρ	hand	Num 11:23			Mk. 9:43		
Χριστός	Messiah				Mk. 9:41		Rom. 8:17

The Month of Shevat – According to The Book of Formation (Sefer Yetzirah) By Gal Einai

<http://www.inner.org/times/shevat/shevat.htm>

Each month of the Jewish year has a corresponding color, a letter of the Hebrew alphabet, a zodiac sign, one of the twelve tribes of Israel, a sense, and a controlling organ/limb of the body.

Shebat is the eleventh of the twelve months of the Jewish calendar counting from Nisan.

The 15th day of Shebat—Tu B'Shebat—is the “New Year of Trees” according to the school of Hillel; according to the school of Shamai, the “New Year of Trees” is the first of Shebat. The “New Year of Trees” is the day from which the new year is reckoned for the fruit of the trees with regard to the mitzvot of ma'aser (“tithes”; fruit that blossoms after this date may not be taken as a tithe with fruit that blossomed before) and orlah (the fruit of a tree less than three years old is called orlah, and is forbidden to be eaten). Tu B'Shebat is celebrated by partaking of fruit, especially of the seven species with which the land of Israel is blessed.

Tu B'Shebat, the 15th day of the 11th month alludes to the secret of God's essential Name, Havayah (יהוה). The value of the first two letters of Havayah, (the yod and hei, which represent the higher, concealed level of unification) is 15. Its last two letters (vav and hei, which represent the lower, revealed level of unification), equal 11. Indeed, as explained elsewhere, the full secret of the Havayah is the secret of the “Tree of Life,” the tree of

the month of Shebat.

Letter: Tzadik – צ

The letter tzadi (צ) symbolizes the true tzadik (“righteous/generous one”), “and the tzadik is the foundation of the world.” The one consummate tzadik of the generation personifies the Tree of Life in the Garden of Eden (all of whose trees correspond to the souls of the righteous).

The very form of the letter tzadi (especially its final form, ץ, which represents the true manifestation of the tzadik in the future) resembles a tree. In the Torah, man is called “the tree of the field” (עץ השדה), which equals 474. 474 is also the gematria of “knowledge” (דעת), the unique property of man in general and of the tzadik in particular. The word “knowledge” in Hebrew implies the power of “connection.” Thus, the month of Shevat is the month for connecting to the true tzadik of the generation, the Tree of Life of the generation.

In Hebrew: שבט

Color: Blue-Green

Mazal: D’li (Aquarius–the Pail)

The New Year of Trees of the month of Shebat is the time that the rain waters of the winter months begin to ascend in the veins of the tree and bring it new life. The ascent of water in general is represented by the “pail” (לִי), which in Hebrew stems from the root meaning “to lift up,” as in the verse “my eyes are lifted up to heaven” (Isaiah 38:14). The letter of the previous month, Tevet, is the ayin (ע), which literally means “an eye.” When the ayin of Tevet is lifted up to connect with the tzadik of Shevat, the word “tree” (עץ) is formed.

The Ba’al Shem Tov said that when one meets a water-carrier carrying pitchers full of water, it is a sign of blessing. The tzadik is considered the true manifestation of a water carrier.

“Water” refers to Torah.” The month of Shebat is referred to as the new year for the study of Torah. The eating of the fruits of Shebat corresponds to the partaking of and integration of the sweet fruits of Torah wisdom. And so the waters of Shevat represent the sweet waters of Torah.

Tribe: Asher

The name “Asher” (אָשֶׁר) means “pleasure” and “happiness.” Our father Jacob blessed his son Asher: “from Asher comes delicious [lit. fat] bread, and he will provide the delicacies of the king” (Genesis 49:20). From this it is evident that Asher represents the sense of taste and eating.

The special tree which Asher personifies is the olive tree, which gives the goodly oil with which Asher’s portion in the land of Israel was blessed. Of the seven species of the land of Israel, the olive is the sixth, which, in Kabbalah, corresponds to the sefirah of foundation, and to the tzadik who is described in the Bible as, “tzadik, foundation of the world” (Proverbs 10:25). Olive oil represents the potent seed of the tzadik to bear and sustain blessed generations of Jewish souls.

Sense: eating, taste

The rectified sense of eating is the special sense of the tzadik, as is said: “The tzadik eats to satisfy his soul” (Proverbs 13:25). This verse continues: “but the stomach of the wicked is always lacking.” The soul-oriented tzadik feels “full” and happy with a little; the body-oriented wicked person never feels content.

Eating from the Tree of Life, the tzadik derives great pleasure (“life” in Torah means “pleasure”) from the Divine

sparks of light and lifeforce present within the food he eats. In his rectified state of consciousness he is continuously aware that “not on the [physical dimension of] bread alone does man live, but on each utterance of the mouth of God does man live.”

The time of greatest pleasure in partaking of food is on the day of Shabbat. The word for “to satisfy [his soul]” (שָׂבַע) is cognate to the word for “seven” (שִׁבְעַ), alluding to the seventh day of Shabbat. A true tzadik experiences the pleasure of Shabbat the entire week (in the Zohar, the tzadik is called Shabbat). The word Shebat itself transforms to Shabbat (since the two letters tet and tav, both letters of the tongue, are phonetically interchangeable).

Controller: stomach [and esophagus]

The relation between the stomach and sense of eating (and taste) is clear.

Our sages state: “the kurkavan [esophagus] grinds.” The process of grinding is essential to digestion. Dissecting the coarse food substance to fine parts is necessary in order to release the sparks of Divine lifeforce contained within the food. By “grinding” (similar to the “chewing” of the mouth) the stomach “tastes” the inner essence of the food. This inner, spiritual sense of taste controls the more external sense of taste and eating in the mouth.

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NAZAREAN TALMUD

SIDROT OF B'MIDBAR (NUMBERS) 11:16-12:16

"ESFAH-LI" "GATHER UNTO ME"

BY: H. EM RABBI DR. ADON ELIYAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM
SHAUL'S SCHOOL OF
TOSEFTA
LUQAS (LK)
Mishnah נ:נ

HAKHAM TSEFET'S SCHOOL OF PESHAT
MORDECHAI (MK)
Mishnah נ:נ

And he (Yeshua) said to his Talmidim, "It is impossible for causes for stumbling not to come, but woe to him through whom they come! It would be better for him if a millstone is placed around his neck and he is **thrown** into the sea than that he causes one of these little ones to sin. "Be concerned about yourselves! If your brother sins, rebuke him, and if he repents, forgive him.

And whoever brings an occasion before one of these faithfully obedient little ones to sin, it is more beneficial for him if he wears a heavy millstone around his neck and for him to be **thrown** into the sea. If your hand brings an occasion to sin, remove it, it is more beneficial to **enter** life crippled than to enter Gehinnom in unquenchable fire.⁹¹ And as it is said (Isa 66.24) they will go out and see the corpses of the people who rebelled against me, for their worm will not die, and their fire will not be quenched, and they will be an abhorring for all flesh." If your foot⁹² brings an occasion to sin remove it, it is more beneficial to **enter** life emasculated than to be **thrown** into Gehinnom in unquenchable fire." And as it is said (Isa 66.24) they will go out and see the corpses of the people who rebelled against me, for their worm will not die, and their fire will not be quenched, and they will be an abhorring for all flesh." If your eye brings an occasion to sin cast it out of yourself, it is more beneficial to enter the Kingdom/governance/sovereignty of God through the Bate Din and Hakhamim as opposed to human Kings with one eye than to be **thrown** into the fire of Gehinnom with **two eyes**. And as it is said (Isa 66.24) they will go out and see the corpses of the people who rebelled against me, for their worm will not die, and their fire will not be quenched, and they will be an abhorring for all flesh."

HAKHAM SHAUL'S SCHOOL OF REMES
ROMANS
Mishnah נ:נ

So then, brothers,⁹³ we are not **obligated**⁹⁴ to the Yetser Hara (flesh), to live according to inordinate physical

⁹¹ Isaiah 66:24

⁹² penis

⁹³ Hakham Shaul uses ἀδελφός showing that the Gentile converts are joining Judaism through conversion. These brothers are

1. Those who believe Yeshua is Messiah
2. Accept the Unity of G-d
3. Shomer Shabbat
4. Keeping the dietary laws of the Torah i.e. Kosher as taught by the Hakhamim
5. Keeping the Mitzvoth
6. Following Rabbinic Halakhah and rulings

⁹⁴ Debt in most instances the word ὀφειλέτη carries the idea of being indebted to someone or thing.

ὀφειλέτης, ου, ὁ (1) literally debtor, one owing money or goods (MT 18.24); (2) figuratively; (a) of various obligations and duties one who is obliged to, one who must (RO 1.14); (b) of one who has committed a misdeed and owes it to the law to make it right guilty person, offender, sinner (MT 6.12)

desire.⁹⁵ For if you are only living according to the desires of the Yetser HaRa, the result is spiritual annihilation,⁹⁶ but if by the Nefesh Yehudi you put to death inordinate physical desire, you will have your part in the Olam HaBa.⁹⁷ For the B'ne Yisrael, sons⁹⁸ of God are led by the instructions of the Oral Torah (Ruach HaKodesh). Spiritually speaking you are no longer enslaved to Mitzrayim⁹⁹ causing you to live in fear, but you have been adopted through the Nefesh Yehudi by which we cry out to "Abba Father." The Nefesh Yehudi seals our adoption as B'ne Elohim. And as B'ne Elohim, sons of the Judges, we inherit their judgments (mishpatim and chukkot) now having our share in the Torah (inheritance)¹⁰⁰ and having our share (inheritance) in Messiah's Mesorah (Oral Torah) if indeed we endure¹⁰¹ the hardships of contending with the Yetser HaRa being united with Messiah so that we may also be dignified¹⁰² in his company (courts).¹⁰³

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

*B'midbar (Num.) 11:16-12:16	Psalms 99:1-9 & 100:1-5	Yoel 2:16-24, 27	Mark 9:42-48	1 Luqas 17:1-3a	Romans 8:12-17
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

MORDECHAI

One may ask how the present pericope of Mordechai (Mark) and Luqas (Luke) connects with the Torah Seder? The answer is found in the phrase **“two” eyes** in the Mishnah of Hakham Tsefet, and **“sea”** on the Tosefta of Hakham Shaul. The **“two”** can be seen as those who are the numbered or the **“ones counted.”** The counting of things one possesses shows concern for his possessions. Such is the case with the present pericope and Torah Seder. G-d cares for all of His therefore He counts them to be sure that they are all accounted for.

ANALOGOUS AND COMPARABLE ILLUSTRATIONS IN PESHAT

This particular pericope makes **several analogous connections and comparable illustrations** to make the point of Hakham Tsefet. Hakham Tsefet is not talking of children in the literal sense. His use is analogous for younger or weaker members of the Nazarean congregation. The **“little ones”** can also be recent converts. This bears a connection to the Pericope of Romans where Hakham Shaul relates the Mesorah to the Gentiles. Hakham Tsefet referred to these **“little ones”** as **“beloved”** in his letters. Yeshua takes issue with those who disparage or belittle the **“little ones”** issuing a stern caveat to those who **“bring occasion to sin.”**

The language of the first verse shifts as we read the second verse. The shift is from others who are responsible for

⁹⁵ I.e. an unrestrained Yetser HaRa

⁹⁶ Total annihilation is reaching the fiftieth negative level.

⁹⁷ Cf. m. Sanhedrin 10

⁹⁸ Shemot - Exo 4:22 Thus says the LORD, **Israel is my son**, even **my firstborn**:

See also B'Midbar 34:2

⁹⁹ Insinuated and contextually necessary for the sake of understanding bondage and fear as a part of the redemptive history of the B'ne Yisrael.

¹⁰⁰ κληρονομία - *kleronomia* is usually translated "inheritance." We accept this translation only superficially. This word is easily seen as a compound word in Greek. κλάω meaning break of piece. νόμος - *nomos* obviously referring to the Torah. Consequently, we have the idea of receiving a piece or share in the Torah.

¹⁰¹ πάσχω Perschbacher, Wesley J, and George V Wigram. *The New Analytical Greek Lexicon*. Peabody, Mass.: Hendrickson, 1990. p. 316 Thayer, Joseph, and James Strong. *Thayer's Greek-English Lexicon of the New Testament: Coded with Strong's Concordance Numbers*. Rei Sub edition. Place of publication not identified: Hendrickson Publishers, 1995. p. 494

The suffix πάσχω, as noted by Thayer can be either negative, i.e. suffer, endure, be affected by etc. The suffering, if we can accurately call it "suffering," enduring is contextual. Here we make mention of Hakham Shaul's wrestling in Ephesians. The present "suffering" has nothing to do with persecution etc.

¹⁰² From G4862 and G1392; to exalt **to dignity in company** (that is, similarly) with: - glorify together.

¹⁰³ Context is established above. We are not only wrestling with the Yetser HaRa we are given a share of the Torah. As B'ne Elohim we are committed to the courts of the Master's legal proceedings. Here the magnitude of what is being said is staggering. The context shows that even Gentile converts have the ability to join the courts of his Majesty King Messiah.

the well-being of their talmidim to being responsible for one's self. The teachers and mentors have a great responsibility when they have talmidim. They must never bring an obstacle before the talmid. The analogy of the millstone is that of hyperbole – exaggeration. The hyperbole is a way of showing the great responsibility teachers and mentors must take when they accept students. This pericope is simply a way of stating that a Master is responsible for making his talmidim stand for office.

“ENTERING LIFE,” CRIPPLED, EMASCULATED, KINGDOM/GOVERNANCE SOVEREIGNTY OF GOD

Another interesting shift takes place as we continue to read this pericope. Hakham Tsefet recites a refrain “enter life” with the subsequent result of having “cut off” members of the body. The final expression with regard to the “eyes” connects with the “Kingdom/Governance of G-d rather than saying “cut it off” or pluck it out in order to “enter life.”¹⁰⁴ While the warning is repeated, the phrase “Kingdom/Governance of G-d” is substituted. As noted in the footnotes, Mann¹⁰⁵ shows that the Greek word ζωή – *zoe*, means life in communion with G-d. Here then we see that the Kingdom/Governance of G-d through the Bate Din and Hakhamim as opposed to human kings is the equivalent to ζωή – *zoe*, life in communion with G-d. Furthermore, we also note the difference between being “thrown” or “hurled” and “entering.” Again, this reflects the judgments of the Sages as described in Aboth, “be lenient in judgment.” We can also see from this pericope that the Sages and Torah Scholars teach us how to “enter life,” i.e. communion (connection – tzav) with G-d. Furthermore, the “fences” of m. Aboth 3:17 are a means of protecting the “**little ones**” from stumbling. The text also calls for us to labor towards spiritual elevation and refinement. This is especially true when we will see below that our task is that of Tamudizing the Gentiles. The Jewish people must function as a Kingdom of Priests. Now we see that Hakham Tsefet teaches us to conduct ourselves as the Priesthood of the firstborn.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES IGERET TO THE ROMANS

ROMANS 8:17 ΚΛΗΡΟΝΟΜΟΙ

As the B'ne Yisrael enter the land of Canaan they embrace a new phase of redemption. The master teaches us that we are to be ready for the next stage of redemption. While there are a great number of scholars, who think that Yeshua's talmidim and Hakham Shaul believed that Yeshua would return immediately to establish the Y'Mot HaMashiach, this is due to the great amount of empty space between their ears. It is foolish to believe that the systematic collection of teachings from the master was only to be used for a couple of decades and then we would live in the sweet by and by. We must contest these thoughts opting for the most obvious truth. The talmidim were daily with the master. As such, they were more aware of the coming times than many of their contemporaries. It is for this reason that we opine that the Nazarean Codicil is a proto-Mishnah, Talmud, Midrash and So'od. When one stops to take an inventory of all the rabbinic thought that is forwarded in the Nazarean Codicil, one is faced with an overwhelming truth. The Nazarean Codicil was put to pen before each of the above-mentioned works. This not only confirms that Yeshua was an Orthodox Jewish Rabbi; it also shows that he was the vanguard of the Mesorah.

B'Midbar 35:8 “As for the cities which you will give from the possession of the sons of Israel, you will take more from the larger and you will take less from the smaller; each will give some of his cities to the Levites in proportion to his possession which he inherits.”

¹⁰⁴ Mann believes that the Greek word ζωή – *zoe*, means life in communion with G-d. This is plausible because of the final clause which speaks of “entering the Kingdom/Governance of G-d” rather than “life” ζωή – *zoe*. Mann, C. S. *Mark: A New Translation with Introduction and Commentary*. 1st ed. The Anchor Bible, v. 27. Garden City, N.Y: Doubleday, 1986. p. 383

¹⁰⁵ Ibid.

Note Hakham Shaul's statement in verse 17 where it is commonly rendered as "inheritors" or "inheritance" we have translated as "having our share in the Torah." And, because we are "co-inheritors" with the Master we follow the same hermeneutic in showing that we **have our share in Messiah's Mesorah** (Oral Torah). The present allegorical understanding of Hakham Shaul's Remes is pointing to the occupation of the Jewish people to "take possession" of the land/earth for the sake of redemption. "Having a share" is no privilege! Having a share is a great **obligation** to talmudize the Gentiles.

How many teachers show that Messiah, as Luqas shows is thought of in the following terms, "For I was afraid of you, because you are an austere man."¹⁰⁶ Again, association with the Messiah is not a privilege it is a great obligation and to be taken very seriously. The previous pericope of Romans is even more daunting as we re-read in its opening sentence.

Therefore, there is now no condemnation¹⁰⁷ for those who belong to the congregation¹⁰⁸ of Yeshua HaMashiach.

The daunting revelation is that the Master's talmidim knew that he is to be feared **because he IS an austere man,** "you withdraw what you did not deposit, and you reap what you did not sow!" And, still his talmidim are found to be without any condemnation!

Only when we turn fear into respect and "reaped in places that they had not sown" per se. This shows that they were Paqidim above reproach, i.e. without "condemnation."

HAKHAM SHAUL'S REMES TO THE TORAH SEDER

We have cited the verbal tallies relevant to the Nazarean Codicil. Therefore, we need to see what "fired" Hakham Shaul's "imagination." The idea of "inheritance" having a share in the Torah takes on a cosmic perspective in Hakham Shaul's mind.

B'Midbar 11:16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel.

What critique would Hakham Shaul have for our present talmudizing activities? Have we become complacent in Diaspora? Have we forgotten our mission? The tribes of Reuben and Gad capture the contemporary mindset of Jewish people in Diaspora. We might hear their thoughts as "This looks like a good place to live." The pogroms and holocausts are now but a fleeting memory. Why does G-d permit the terrorism we face today? If it were not for these thorns the garden would be without any roses.

¹⁰⁶ 1 Luqas 19:21-22

¹⁰⁷ It should be noted that the final phrase of verse 1, which also appears in verse 4, is not found in many manuscripts and is regarded by most scholars as an interpolation that anticipates the later verse. Lloyd-Jones, D. Martyn. *Romans: The Law: Its Functions and Limits: Exposition of Chapters 7:1-8:4*. Zondervan Publishing House, 1973. p. 258. **Condemnation** - **κατάκριμα, ατος, τό** as a legal technical term for the result of judging, including both the sentence and its execution *condemnation, sentence of doom, punishment*. The Torah does not condemn those who are faithfully obedient to the Mesorah of the Master, because they belong to the congregation of the Master and are the Kallah of Messiah.

"In Messiah" - those who belong to the congregation of Messiah, i.e. Kallah

BDAG - 1 air in movement, blowing, breathing

2 - that which animates or gives life to the body, breath, (life-)spirit

צלם- tselem, tseh'-lem

From an unused root meaning to shade; a phantom, that is, (figuratively) illusion, resemblance; hence a representative figure, especially an idol: - image, vain shew. Cranfield has a number of questions that he posits for the present pericope. Firstly, he notes that there are difficulties in word order. Secondly, reordering the words obviously changes the meaning. So, which meaning do we follow? Here Cranfield decides the following... "We shall not attempt to indicate all the conceivable combinations of answers or the various interpretations of which each combination might be patient, but shall simply consider the three questions in turn." Cranfield, C. E. B. (2004). *A Critical and Exegetical Commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p. 374

¹⁰⁸ The Greek phrase

The “occupation” of the present is to take possession of the Earth (land). How many “cities” have we occupied? What would Paris Tn. be like with no Jewish presence?

KABBALAT SHABBAT

Any Jewish soul who is shomer Shabbat will tell you that preparations for Shabbat require some deliberation. As Shabbat draws nearer, unfinished tasks can bring a great deal of stress. Anxiety and tension can be high and Sabbath joy is frequently elusive at this point. When the “Bride” – Sabbath Queen arrives, all of those tensions are set aside, and we begin to relish the tranquility of the G-dly dimension. The job at hand allegorically speaking is preparation for Shabbat. The dimension of the Sabbatical millennium awaits, is it any wonder that tensions are high on a cosmic level?

Each Jewish soul knows that Shabbat is only what you make of it. In other words, the Sabbath you experience is the Sabbath that you have prepared for.

What are the things that you can imagine that need to be done for your eternal Shabbat?

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Questions for Reflection

1. From the “**Six Basic Elements of Peshat and Remes Discourse of the Nazarean Codicil**” identify their relationship as translated above.
 - Identify the context in which this Gemará was crafted;
 - Identify the parties or stake-holders of this Gemará debate;
 - Controversy of a Mitzvah or Mitzvoth in question of this Gemará;
 - Contestation against the Hillelite interpretation of the mitzvah or mitzvoth in question;
 - Riposte of the Master or Hakham;
 - Verdict concluded by the Master or Hakham (Halakha).
2. From all the readings for this week, which verse or verses touched your heart and fired your imagination?
3. In your opinion what is the prophetic statement for this week?

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Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”

Next Shabbat:

Shabbat: “Sh’lach L’kha” – “Send out for yourself”

Shabbat	Torah Reading:	Weekday Torah Reading:
שלח-לק		Saturday Afternoon
“Sh’lach L’kha”	Reader 1 – B’Midbar 13:1-3	Reader 1 – B’Midbar 14:11-14
“Send out for yourself”	Reader 2 – B’Midbar 13:4-16	Reader 2 – B’Midbar 14:15-20
“Envía tú”	Reader 3 – B’Midbar 13:17-20	Reader 3 – B’Midbar 14:21-25
B’midbar (Numbers) 13:1 – 14:10	Reader 4 – B’Midbar 13:21-24	
Ashlamatah: Joshua 2:1-9, 23-24	Reader 5 – B’Midbar 13:25-27	Monday & Thursday Mornings
	Reader 6 – B’Midbar 13:28-33	Reader 1 – B’Midbar 14:11-14
Psalms 101:1-8	Reader 7 – B’Midbar 14:1-10	Reader 2 – B’Midbar 14:15-20
	Maftir – B’Midbar 14:8=10	Reader 3 – B’Midbar 14:21-25
N.C.: Mk 10:1-9; Lk 16:18 Rm 8:26-30	Joshua 2:1-9, 23-24	

שבת שלום

Shabbat Shalom!

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