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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Av 22, 5781 – July 30/31, 2021** | **Sixth Year of the Shmita Cycle** |

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

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

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**A Prayer for Israel**

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

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

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

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

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

**Shabbat: “Esfah-Li” – “Gather unto Me”**

**&**

**2nd Sabbath of Nachamu (Consolation)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֶסְפָה-לִּי** |  | **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 | Reader 4 – B’Midbar 11:30-35 |  |
| Ashlamatah: Yoel 2:16-24, 27 | Reader 5 – B’Midbar 12:1-3 | **Monday & Thursday**  **Mornings** |
| Special Ashlamatah: Isa. 49:14 – 51:3 | 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 |
| N.C.: Mk 9:42-48; Lk 17:1-3a; | Maftir – B’Midbar 12:14-16 | Reader 3 – B’Midbar 13:11-16 |
| Col. 2:16-23 | 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

**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 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. | 17. And I will be revealed in the glory of My Shekinah, 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 becomes 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 anything 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, **and he assembled seventy men of the elders of the people and stood them around the Tent**. | 24. Then Mosheh went forth from the tabernacle, the house of the Shekinah, and told the people the words of the LORD. **And he called together the seventy men, the elders of Israel, and placed them around the tabernacle.** |
| 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, **the minister of 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. |
| 27. The lad ran and told Moses, saying, **"Eldad and Medad are prophesying in the camp!"** | 27. And a certain young man ran, and told to Mosheh, and said: **Eldad and Medad are prophesying thus in the camp.** |
| 28. Joshua the son of Nun, Moses' servant from his youth, answered and said, **Moses, my master, imprison them!"** | 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.** |
| 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!"** | 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.** |
| 30. Then Moses entered the camp; he and the elders of Israel. | 30. And Mosheh proceeded to the camp, he and all the elders of Israel. |
| 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. | 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, 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. |
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| 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 Kushaee had caused Mosheh to take when he had fled from Pharoh**, 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 why were you not afraid to speak against My servant Moses? | 8. Speaker with speaker have I spoken with him, who has separated himself from the married life; but in 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 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. |

**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

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎** **B’Midbar (Num.) 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 irrevently, 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. וְאָצַלְתִּי , as the Targum renders it: וַאֲרַבֵּי , and I will increase, as in “But against the nobles of (אֲצִילֵי) 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 (Beshallach, 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. וְהָיָה לָכֶם לְזָרָא 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 זָרָא , [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, וּמָצָא לָהֶם means, “Would it suffice for them?” This is similar to [the clause,] “and he has sufficient means (וּמָצָא) 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. כְּלָאֵם . Impose upon them communal responsibilities and they will be finished (כָּלִים) [as prophets] by themselves (Sanh. 17a). Another interpretation: Imprison them (בֵּית הַכֶּלֶא) (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 לִי means בִּשְׁבִילִי , “for my sake.” The term קִנְאָה 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. וַיֵאָסֵף , an expression denoting entering a house, as in, “You shall gather it (וַאֲסַפְתּוֹ) into your house” (Deut. 22:2). The origin for all these terms is, “he amasses, but knows not who will gather them in (אֽסְפָם) ” (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. וַיָּגָז , caused to fly; similarly, “for it passes (גָז) quickly” (Ps. 90:10), “and likewise, they have crossed (נָגוֹזוּ) and passed away” (Nah. 1:12).

**and spread them** Heb. וַיִּטּֽשׁ , and strew them, as in, “Behold, they were spread out (נְטֻשִׁים) over the face of the land” (I Sam. 30:16); “I will spread you out (וּנְטַשְׁתִּיךָ) 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** - טֶרֶם יִכָּרֵת . 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] דִּבּוּר always connotes harsh talk, as it says, “The man, the lord of the land, spoke (דִּבֶּר) harshly with us” (Gen. 42:30). But wherever [the term] אֲמִירָה is found, it connotes supplication, as it says, “He said (וַיּֽאמֶר) , 'my brethren, please do not do evil’” (Gen. 19:7); “He said (וַיּֽאמֶר) , 'Please listen to My words’” (Num. 12:6). [The term] נָא 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** - כֻּשִׁית . Its numerical value is equal to יְפַתמַרְאֶה , beautiful in appearance.-[Tanchuma Tzav 13] כ = 20 י = 10 ו = 6 פ = 80 ש = =300 ת =400 י = 10 מ = 40 ת = 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. בְּעַבְדִי בְמשֶׁה , lit., against My servant, against Moses. Scripture does not say בְּעַבְדִי משֶׁה , against My servant Moses, but בְּעַבְדִי בְמשֶׁה , 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. נוֹאַלְנוּ , as the Targum [Onkelos] renders, [ דִי אִטַפְּשְׁנָא , that we acted foolishly] from the term, אֱוִיל , “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, לֵאמֽר , 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 אסף 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 (נֶאֶסָף) to the camp. That is why the term אָסִיפָה 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: Psalms 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; *He whose presence abides among* 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 *You* 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. *Sing praise* in the presence of the LORD our God and bow down towards *His sanctuary*; 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 *who gave their life for the people of the LORD*, and Samuel *prayed for them before the LORD, like the fathers of old, who prayed* in His name; they would *pray* 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 *glorious* clouds He would speak with them; they kept *the commandments of] 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 holy. | 9. Sing praise in the presence of the LORD our God, and bow down towards the mount of His *sanctuary*, for the LORD our God is holy. |

**Ketubim: Psalms 100:1-5**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song for a thanksgiving offering. Shout to the Lord, all the earth. | 1. A psalm on *the offering of* thanksgiving. Give a shout in the presence of the LORD, all *inhabitants of* 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. *Make it known*, for the LORD is God; He has made us and we are His, His people and the flock of His pasture. |
| 4. **Come into His gates with thanksgiving, [into] His courtyards with praise; give thanks to Him, bless His name.** | 4. **Enter His gates with thanksgiving, His courts with praise; give thanks in His presence, bless His name**. |
| 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 (נטוי) .”

**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 (יֵש) .” 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.0F0F[[1]](#footnote-1) The cataclysmic war of Gog and Magog will take place during this period of judgment and retribution.1F1F[[2]](#footnote-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. Moses2F2F[[3]](#footnote-3) blessed Dan, saying: Dan is a young [and powerful] lion, who leaps up from Bashan,3F3F[[4]](#footnote-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 thanksgiving psalm every day, while standing, as part of the Pesukei d’Zimrah section of the prayer service.4F4F[[5]](#footnote-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.5F5F[[6]](#footnote-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** - אָשֵׁר, whom he blessed with special bounty:6F6F[[7]](#footnote-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.7F7F[[8]](#footnote-8) 8F8F[[9]](#footnote-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.*9F9F*[[10]](#footnote-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.*

**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]](#footnote-11)** under Dan's banner.

|  |  |
| --- | --- |
| Camping Order | Marching Order |
| P561C3T7#y1 | P562C4T7#yIS1 |

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**11F11F**[[12]](#footnote-12)** are the forces of **Dan**. Just as the **north**12F12F**[[13]](#footnote-13)** would later bring evil to Israel,1,[[14]](#footnote-14) so too Dan's portion (in the northern part of Israel) would be a center for idolatry.F[[15]](#footnote-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.15F15F[[16]](#footnote-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 MishkanF[[17]](#footnote-17) are from Yehuda and **Dan**.F[[18]](#footnote-18) They are: "Betzalel son of Uri son of Chur, of the tribe of Yehuda"[[19]](#footnote-19) and "Oholiav, son of Achisamach, of the tribe of Dan".F[[20]](#footnote-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"*.F[[21]](#footnote-21)

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 Mishkanto all of Israel, expressing the fact that the Mishkanbelongs 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",F[[22]](#footnote-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.F[[23]](#footnote-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*.23F23F[[24]](#footnote-24) This teaches that the great and the small are equal before him. And with respect to the Temple,24F24F[[25]](#footnote-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.25F25F[[26]](#footnote-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?

Rashi in Divrei HaYamim26F26F[[27]](#footnote-27) 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"27F27F[[28]](#footnote-28) and also: "Naftulei Elohim niftalti - Rachel said, “Sacred schemes have I maneuvered”28F28F[[29]](#footnote-29) to equal my sister, and I have also prevailed!’ And she called his name, ‘Naphtali’ (my scheme).”

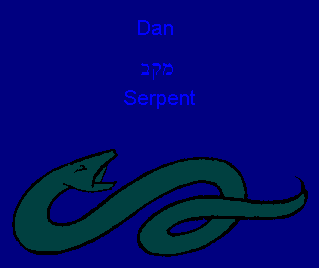
If Leah shall boast of Betzalel her descendant who will make the Mishkan, one of the descendants of **Dan** will have to participate in his work, as it says: "Oholiav, son of Achisamach, of the tribe of **Dan**". If Shlomo, the descendant of my sister, will build the Temple, the descendants of **Dan** 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",29F29F[[30]](#footnote-30) whereas **Dan** he compares to: "A serpent on the highway".30F30F[[31]](#footnote-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".31F31F[[32]](#footnote-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.32F32F[[33]](#footnote-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!

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.33F33F[[34]](#footnote-34) In addition Esav is considered as coming from the north, and that is where **Dan’s** encampment was in the desert.34F34F[[35]](#footnote-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.35F35F[[36]](#footnote-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.36F36F[[37]](#footnote-37)

***Midrash Rabbah - Bamidbar (Numbers) II:7 Dan’s*** *was jacinth, and the color of his flag was similar to sapphire,*37F37F*[[38]](#footnote-38) and embroidered on it was a serpent, in allusion to the text, Dan shall be a serpent in the way.*38F38F*[[39]](#footnote-39)*

**Dan** was the firstborn of his mother Bilhah, Leah’s maidservant, and of Rachel.39F39F[[40]](#footnote-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.*40F40F*[[41]](#footnote-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.*41F41F*[[42]](#footnote-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.42F42F[[43]](#footnote-43)

The tribe of **Dan** killed Esav.43F43F[[44]](#footnote-44) How did this happen? We turn to the well-known account of Yaaqov’s burial recorded for us in the Gemara,44F44F[[45]](#footnote-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,45F45F[[46]](#footnote-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 -חשים. Spelled backwards, the name consists of the two words, “Me - מי” 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,46F46F[[47]](#footnote-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 instantly47F47F[[48]](#footnote-48) as his two eyes pop out48F48F[[49]](#footnote-49) 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.49F49F[[50]](#footnote-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.50F50F[[51]](#footnote-51) Chazal inform us repeatedly51F51F[[52]](#footnote-52) that Esav will fall via the hands of Rachel’s descendants.52F52F[[53]](#footnote-53) The power of Esav in the world can only be destroyed by Yosef HaTsadiq and his scions; at times, even through the medium of the tribe of Benyamin, Rachel’s other natural son.53F53F[[54]](#footnote-54) It is Yehoshua from the tribe of Ephraim who will first wage war and emerge victorious against Amalek,F[[55]](#footnote-55) and Mordechai55F55F[[56]](#footnote-56) and Esther from Binyamin56F56F[[57]](#footnote-57) 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;*57F57F*[[58]](#footnote-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.58F58F[[59]](#footnote-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 naming59F59F[[60]](#footnote-60) to his final blessing from Yaaqob,60F60F[[61]](#footnote-61) **Asher** 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?2 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. Everyone 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;*61F61F*[[62]](#footnote-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.*62F62F*[[63]](#footnote-63) Likewise Dan: And of Dan he said: Dan is a lion’s whelp.*63F63F*[[64]](#footnote-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.*

**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,64F64F[[65]](#footnote-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 olive oil in ancient Israel.

***Menachoth 85b*** *Our Rabbis taught: And let him dip his foot in oil:*65F65F*[[66]](#footnote-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’.*66F66F*[[67]](#footnote-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.*67F67F*[[68]](#footnote-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 hometown 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 out for him another eighteen myriads [manehs’] worth of oil. It is said that he*68F68F*[[69]](#footnote-69) hired every horse, mule, camel and ass that he could find in all the Land of Israel. When he reached his hometown 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’.*69F69F*[[70]](#footnote-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”.70F70F[[71]](#footnote-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.*71F71F*[[72]](#footnote-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).*72F72F*[[73]](#footnote-73) R. Simon said: Their daughters were beautiful and married to kings who were anointed with olive oil.*73F73F*[[74]](#footnote-74)*

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

***Midrash Rabbah - Numbers II:10*** *AND THEY SHALL SET FORTH THIRD;*74F74F*[[75]](#footnote-75) a meet adjunct to Torah and to penitence is power;*75F75F*[[76]](#footnote-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 works*76F76F*[[77]](#footnote-77) are in the dark.*77F77F*[[78]](#footnote-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*78F78F*[[79]](#footnote-79).*79F79F*[[80]](#footnote-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*80F80F*[[81]](#footnote-81).*81F81F*[[82]](#footnote-82) Therefore Scripture says, AND THOSE THAT PITCH NEXT UNTO HIM SHALL BE THE TRIBE OF ASHER.*82F82F*[[83]](#footnote-83) Next to him was Naphtali, with the blessing of ample sustenance, as it is written, O Naphtali, satisfied*83F83F*[[84]](#footnote-84) with favor, etc.*84F84F*[[85]](#footnote-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,85F85F[[86]](#footnote-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”.86F86F[[87]](#footnote-87) This was the camp that redeemed the stragglers, whether they were Jews or the Erev Rab.87F87F[[88]](#footnote-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:88F88F[[89]](#footnote-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”.89F89F[[90]](#footnote-90)

**The First Redeemer – Moshe**

**The Last Redeemer – Mashiach ben David**

The biggest problem, as I see it, is: How do we identify the redeemer (Mashiach ben David)? What is it that will allow us to distinguish him from a false Mashiach? Without a sure way of identifying the redeemer, we are liable to ignore as a crackpot, anyone who claims to be Mashiach.

Fortunately, HaShem already planned for this. If we remember that the future redemption will be just like our redemption from Egypt,90F90F[[91]](#footnote-91) then if we can see how the first redeemer (Moshe) was identified, then we should know how to identify Mashiach ben David. To begin to understand this method of identification, remember that the exodus from Egypt is intrinsically related to Avraham and to the covenant between the parts:

***Bereshit (Genesis 15:13-14*** *And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land [that is] not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.*

The Sages tell us that Yaaqob gave his sons a secret password that would clearly, and unambiguously, identify the redeemer. When Yosef told the Israelite elders that the time for their redemption was near, he gave them this same sign by which they would recognize their redeemer. The code word that Yosef gave to tell the Israelite elders was: פקדתי פקד (pakod pakadti).

We find the word, פקד - pakod,translated in many different ways in the Torah. Here are a few examples: *Remembered*, *Appointed*, *Count*, *and Missing*.

The ambiguous meaning of pakod suggests that HaShem is telling us more than one message. One of the messages suggested by our Hakhamim is that the redeemer would be able to count the exact appointed time for the redemption.

Lets see where this code word sep, pakod, was given and how it relates to other Torah passages. HaShem tells this code word to Moshe in:

***Shemot (Exodus) 3:16*** *Go, and gather the elders of Israel together, and say unto them, HaShem God of your fathers, the God of Abraham, of Yitzchak, and of Yaaqob, appeared unto me, saying,* ***I have surely visited you***(pakod pakadti)*, and [seen] that which is done to you in Egypt:*

This was to be a sure sign that Moshe was the true redeemer. The elders had a tradition from Yosef, who received it from Yaaqob, that the first person who would come and say in HaShem’s name, “pakod pakadti”, would be the true redeemer who would set the people free:91F91F[[92]](#footnote-92)

Rav Yitzchak of Volozhin suggests that the sign was especially designed to prove beyond doubt that Moshe was a Divine emissary:

***Midrash Rabbah - Exodus III:8*** *AND I HAVE SAID: I WILL BRING YOU UP (III, 17) -’Tell them that I will do what I promised to Yaaqob their father.’ What did He promise him? ‘And I will also surely bring thee up again’ (Gen. XLVI, 4). And so Yaaqob promised his sons: But God will be with you, and bring you back into the land of your fathers (Gen. XLVIII, 21). Straightway, AND THEY SHALL HEARKEN TO THY VOICE (Ex. III, 18). Why? Because of this tradition of deliverance which they possessed, that any redeemer that came and used twice the expression of pakad (to visit) was known to be a true deliverer.*

The sign involved more than the mere mention of the two words “Pakod Pakadti”, it entailed the performance of a miracle in association with those words.

The tradition also contained a guarantee that no one would use this sign falsely. Yosef passed this secret on to his brothers. One of his brothers, **Asher**, told this secret to his daughter Serach.We see the hint to this in:

***Bereshit (Genesis) 50:24-25*** *And Yosef said unto his brethren, I die: and God* ***will surely visit you****, and bring you out of this land unto the land which he swore to Abraham, to Yitzchak, and to Yaaqob. And Yosef took an oath of the children of Israel, saying, God* ***will surely visit you****, and ye shall carry up my bones from hence.*

Yosef linked the future redeemer with the oath to carry his bones when they are redeemed. Note this well because the Children of Israel will be in severe bondage when their redeemer appears. The last thing on their minds will be some long dead and buried bones.92F92F[[93]](#footnote-93)

The Torah tells us that Moshe had a speech impediment:

***Shemot (Exodus) 4:10*** *And Moshe said unto HaShem, O my Lord, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of speech, and of a slow tongue.*

Yet, the Midrash93F93F[[94]](#footnote-94) tells us, when Moshe relayed to others the words of HaShem his speech was miraculously perfect and unslurred; “the Shechinah (divine spirit) spoke from Moshe’s throat” during his prophecies.94F94F[[95]](#footnote-95) The clear pronunciation of the words “Pakod Pakadti” was the surest sign that Moshe was truly sent by HaShem!

Thus we understand that Serach was the one who verified the first redeemer. Lets look a little closer at this daughter of Asher who played such a crucial role in the identification of the first redeemer.

Serach daughter of Asher is mentioned in the Torah in the count of the Israelites who went down to Egypt95F95F[[96]](#footnote-96) and in the enumeration of the Israelites at the steppes of Moab.96F96F[[97]](#footnote-97) Aside from this, she takes no part in any narrative, nor is anything said about her. In contrast, there are a plethora of midrashic traditions about this woman and thus the faceless Torah character becomes a fascinating personality. Her history is intertwined with the story of the migration to Egypt and enslavement, and also with redemption and the return to the land of Israel. She lived to an extremely old age, at the very least, and accordingly was blessed with much earthly wisdom and knowledge, which she used to help the people of Israel as needed, even during the time of the Hakhamim.

The Midrash speaks of Serach’s great beauty and wisdom: when Yosef was reunited with his brothers and sent them to the land of Canaan to bring his father Yaaqob to him in Egypt, he ordered them not to alarm their aged father. The brothers summoned Serach and asked her to sit before Yaaqob and play for him on the lyre, in this manner revealing to him that Yosef was still alive. Serach played well and sang gently: “Yosef my uncle did not die, he lives and rules all the land of Egypt.” She played thus for Yaaqob two and three times and he was pleased by what he heard. Joy filled his heart, the spirit of God rested on him and he sensed the truth of her words. He bade her: “Continue to play for me, for you have heartened me with all that you said.” While he was speaking with her, his sons came to him with horses, chariots and royal garments, with slaves running before them and told him: “[We bring] glad tidings, for Yosef still lives and he rules all the land of Egypt.” When Yaaqob saw all that Yosef had sent, he knew that they spoke truthfully. He was exceedingly happy and he said:97F97F[[98]](#footnote-98) “[This is] enough [for me]! My son Yosef is still alive! I must go and see him before I die”.98F98F[[99]](#footnote-99)

According to the Rabbis, not only was Serach among those who came to Egypt and one of those who left it, she also entered Eretz Israel;99F99F[[100]](#footnote-100) they use as a proof text for the latter claim Bamidbar 26:46, that includes Serach among the names of those entering the land.100F100F[[101]](#footnote-101) An additional tradition of Serach’s longevity has her still alive in the time of King David and identifies her with the wise woman of Abel-beth-maacah (see the entry: “The Wise Woman of Abel-beth-maacah”). When Yoab, David’s military commander, asked her: “Who are you?,” she replied:101F101F[[102]](#footnote-102) “I am one of those who seek the welfare of the faithful [*shelomei emunei*] in Israel.” In the Rabbinical exegesis, she is saying to Yoab: I am one of the Israelites who went down to Egypt with Yaaqob. I completed [*shelumai*] the count of Israel [*emunei Israel*; a wordplay on the root *shlm*, referring both to peace-welfare and completion] to the seventy souls that went down to Egypt. Do you want to kill the entire city, and also me, who am an important woman?” In this manner Serach saved the lives of all the inhabitants of her town.102F102F[[103]](#footnote-103)

One exegetical tradition goes even further, declaring that Serach never died but was one of the people who entered the Garden of Eden while still alive, like Enoch, Eliyahu, Pharaoh’s daughter Bithiah, the three sons of Qorach, King Hiram of Tyre, Jabez, Jonadab son of Rechab and his descendants, Ebed-melech the Ethiopian, Abraham’s servant Eliezer, the slave of R. Judah ha-Nasi and R. Joshua ben Levi.103F103F[[104]](#footnote-104)

The tradition of Serach’s immortality is also reflected in a narrative set in the time of the Hakhamim, in which Serach appears in order to resolve a disagreement in the academy (*bet-midrash*). R. Johanan was sitting in the *bet-midrash* and expounding the verse:104F104F[[105]](#footnote-105) “the waters forming a wall for them on their right and on their left.” How could the water become as a wall? R. Johanan expounded that it was a sort of [impervious] net. Serach appeared and said: “I was there, and the water was not as a net, but as transparent windows”.105F105F[[106]](#footnote-106) In this midrashic vignette, Serach is an extremely old woman who can testify, in the first person, to the miracle of the parting of the Reed Sea. In her wisdom, she is capable of comprehending, and participating in, the aggadic discussion conducted in the Beit Midrash*.* Her statement is preferred to that of R. Johanan, since she has first-hand knowledge of the facts.

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 to Egypt and in the list of those who entered Eretz Israel. Her singular name may also have contributed to these traditions, since the meaning of the expression:106F106F[[107]](#footnote-107) “*Serach ha-odef*” is “something left over” (“the overlapping 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”.107F107F[[108]](#footnote-108)

Now, let’s take an educated leap into the Nazarean Codicil. Let’s start by examining a pasuk from the Nazarean Codicil.

***Luqas (Luke) 2:36*** *And there was one Anna,*108F108F*[[109]](#footnote-109) a prophetess, the daughter of Phanuel,*109F109F*[[110]](#footnote-110) of the tribe of Asher: she was of a great age, and had lived with an husband seven years from her virginity; 37 And she was a widow of about fourscore and four (84) years, which departed not from the temple, but served God with fastings and prayers night and day. 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.*

There are several parts of this pasuk that should strike a person:

1. **Eighty-four years**. Consider that this number, alludes to Asher’s father Yaaqob, and is highlighted in the Midrash.

***Midrash Rabbah - Genesis LXX:18*** *AND JACOB SAID UNTO LABAN: GIVE ME MY WIFE, FOR MY DAYS ARE FULFILLED, THAT I MAY GO IN UNTO HER (XXIX, 21). R. Aibu observed: Even the most dissolute does not use such language! It was this, however, that he said: ‘The Holy One, blessed be He, has decreed that I am to produce twelve tribes. I am now eighty-four years old and if I do not beget them now, when will I do so?’ Therefore must Scripture say, AND JACOB SAID UNTO LABAN: GIVE ME MY WIFE, etc.*

Rashi lends us some insights to this Midrash in his commentary on Bereshit (Genesis) 29:21: **for my days are completed** [The days] of which my mother told me. Moreover, my days are completed, for I am already eighty-four years old. When will I raise up twelve tribes? This is what he [meant when he] said, “that I may come to her.” Now, isn’t it true that even the most degenerate person would not say this? But he (Jacob) meant [that he intended] to beget generations.

Observing a Pidyon Haben110F110F[[111]](#footnote-111) (the redemption of the firstborn) is likened to observing eighty-four fasts.111F111F[[112]](#footnote-112) At a Pidyon Haben we are supposed to reflect on the importance of thinking before we act, on deliberating before we do.  We should not act like the “rushing waters” of Reuben, nor like the panicked nation at the foot of Har Sinai, rather we should deliberate carefully like our father, Yaaqob, who waited eighty-four years before starting his family.  Learning and incorporating the lesson of patience into our personalities and into our everyday living is equated to fasting eighty-four fast-days, parallel to Yaakov’s eighty-four years. Again we see an association of ‘eighty-four’ with redemption and specifically the redemption of the firstborn.

1. Anna, aka Hannah, has an interesting Midrash that relates to the tribe of Asher:

***Midrash Rabbah - Genesis XXXVIII:14*** *And Peninah had children, but Hannah had no children (I Sam. 1, 2): eventually she did have, as it is written, And she bore three sons, etc. (ib. II, 21). Again, She is Zion, there is none that careth for her (]er. XXX, I7). Yet eventually she will have [one to care for her, as it is written], And a redeemer will come to Zion, and unto them that turn from transgression, etc. (Isa. LIX, 20).*

1. If you do the math, one finds that Anna was 106 years old, if we were looking at the Peshat. However, Luke is written at the remez level. This suggests that we are hinting to Yaaqob and that she was very old. In fact our pasuk says flat out that she had “great age”.

Taken together the following facts hint to Serach bat Asher: Great age, tribe of Asher, and associated with redemption. It appears that Luke is connecting Anna to Serach.

According to tradition, Psalm 100 is the last of the **eleven** psalms that Moshe contributed to Sefer Tehillim and **eleven** is a number that symbolizes G-dly knowledge. **Eleven** refers to the conveyance of the Divine light which transcends the limits of the world within the limits of the world. “The world was created with ten utterances.” **Eleven**, thus, refers to a level above the limits of that set. Nevertheless, since it is also a number which follows in sequence to ten, we can understand that it refers to the fusion between the transcendent Divine light and the framework of limited worldly existence. **Eleven** indicates an excess, a spillage, an over-doing or wasting of divine energy, according to the Arizal.112F112F[[113]](#footnote-113)

Asher is intimately associated with the number **eleven**. Consider the following pasuk which is read during Chanukah.

***Bamidbar (Numbers) 7:72******On the eleventh day****, the chieftain was of the sons of Asher, Pag’iel the son of Ochran.*

Finally, our Torah portion lists the twelve tribes and includes the tribe of Asher as they spied out the land. This provides a link into Moshe’s thinking when he penned our psalm. You see the tribe of Asher, of all of the tribes, should have seen the ‘beauty’ of the land. The Prine of the tribe of Asher should have seen the inner beauty of the land. Moshe penned the tikkun for this error by looking at the tribe of Asher in the Messianic age when they have seen correctly.

**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 priests 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. |
| 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. קִבְצוּ. This is of the form of (I Kings 18:19) “Send and gather (קְבֹץ)for me,” an expression

**17** **a derision** Heb. לְחֶרְפָּה **for nations to make them an example** Heb. לְמְשָׁל, an expression of, (Deut. 28:37) “for an example (מָשָל) and for a conversation piece.”

**18** **And the Lord was zealous for His land** **Heb. וַיְקַנֵּא, an expression similar to (Num. 11: 29) “Are you zealous (הַמְקַנֵּא) 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. חֶרְפָּה, a derision, that they will call you ill-provided.

**20** **And the northerner** Heb. הַצְּפוֹנִי. 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 (צָפוּן) in a person’s heart.

**the western sea** the eastern sea. And our Sages, who interpreted it [i.e., הַצְּפוֹנִי] as a reference to temptation, interpreted these two seas as the First Temple and the Second Temple. I.e., they explain הַקַּדְמוֹנִי as first and הָאַחֲרוֹן as 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. צַחֲנָתוֹ. The word בָאְשוֹ, 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. מוֹרֶה, like (Deut. 11:14) “the early rain (יוֹרֶה) and the late rain (וּמַלְקוֹֹש).”

**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. וְהֵשִׁיקוּ, an expression of making noise when the stream runs down from the winepress into the vat (הַיֶקֶב), which is the pit before the winepress

**Special Ashlamatah: Yeshayahu (Isaiah) 49:14 - 51:3**

**Shabbat # 2 of Consolation/Strengthening**

| **Rashi** | **Targum** |
| --- | --- |
| 14. **And Zion said, "The Lord has forsaken me, and the Lord has forgotten me."** | 14. **Because Zion said, “The LORD has taken up His Shekhinah from me, the LORD has rejected me.”** |
| 15. **Shall a woman forget her sucking child, from having mercy on the child of her womb? These too shall forget, but I will not forget you.** | **15. “Is it possible that a woman can forget her son, that she should have no compassion on the son of her womb? Even if these may forget, My Memra will not reject you.** |
| 16. Behold on [My] hands have I engraved you; your walls are before Me always. | 16. Behold, as on hands you are portrayed before Me, your walls are continually before Me. |
| 17. Your sons have hastened; those who destroy you and those who lay you waste shall go forth from you. | 17. They hasten, they build your ruins, those who razed you and those who laid you waste go away from you into exile.” |
| 18. Lift your eyes around and see, all of them have gathered, have come to you; as I live, says the Lord, that you shall wear all of them as jewelry, and you shall tie them as a bride. | 18. “Lift up your eyes round about, O Jerusalem, and see all the sons of the people of your exiles: they gather, they come into your midst. As I live, says the LORD, all of them will be to you as a garment of glory, their deeds in your midst will be as the bride’s ornament. |
| 19. For your ruins and your desolate places and your land that has been destroyed, for now you shall be crowded by the inhabitants, and those who would destroy you shall be far away. | 19. Surely your waste and desolate places and your devastated land – surely now you will be too pressed for inhabitants, and those who annihilated you will be rejected. |
| 20. Your children of whom you were bereaved shall yet say in your ears, "The place is too narrow for me; move over for me so that I will dwell." | 20. From now on the sons of the people of your exiles will say, each one in your midst, ‘The place is too narrow for me; make room for me to dwell in.’ |
| 21. And you shall say to yourself, "Who begot these for me, seeing that I am bereaved and solitary, exiled and rejected, and who raised these? Behold I was left alone; these-[from] where are they?" **{P}** | 21. Then you will say in your heart: ‘Who has brought me up these? I was bereaved and alone, exiled and cast out, but who has brought up these? Behold I was left alone, whence are these?’ |
| 22. So said the Lord God, "**Behold I will raise My hand to the nations, and to the peoples will I raise My standard, and they shall bring your sons in their armpits, and your daughters shall be borne on their shoulder[s]**. | 22. Thus says the LORD God: “**Behold I will disclose My might among the peoples and raise my signal over the kingdoms; and your sons will come in litters and your daughters will be carried on couches**. |
| 23. And kings shall be your nursing fathers and their princesses your wet nurses; they shall prostrate themselves to you with their face on the ground, and they shall lick the dust of your feet, and you shall know that I am the Lord, for those who wait for Me shall not be ashamed. **{S}** | 23. Kings will be your foster fathers, and their queens will minister to you. Upon their faces, upon the ground they will spread out to beseech from you and lick the dust of your feet. Then you will know that I am the LORD, the righteous/generous who wait for My salvation will not be put to shame.” |
| 24. Shall prey be taken from a mighty warrior, or shall the captives of the righteous escape?" **{S}** | 24. Is it possible that booty can be taken from the mighty, or that which virtuous men capture be rescued? |
| 25. For so said the Lord, "Even the captives of a mighty warrior can be taken, and the prey of a tyrant shall escape, and with your contender will I contend, and your sons I will save. | 25. Surely, thus says the LORD: “Even that which mighty men capture I will restore, and that which strong men take away, I will rescue, for I will avenge your retribution and save your sons. |
| 26. And those who taunt you-I will feed their flesh, and as with sweet wine they shall become drunk [from] their blood; and all flesh shall know that I am the Lord Who saves you, and your Redeemer, the Mighty One of Jacob.**{S}** | 26. I will make the flesh of those who are your oppressors’ food for every bird of the heavens, and just as they are drunk with sweet wine, so will beasts of the field be drunk from their blood, then all the sons of flesh will know that I am the LORD your Saviour, and your Redeemer, the Strong One of Jacob.” |
|  |  |
| 1. So said the Lord, "Where is your mother's bill of divorce that I sent her away? Or who is it of My creditors to whom I sold you? Behold for your iniquities you were sold, and for your transgressions your mother was sent away. | 1. Thus says the LORD: “Where is the bill of divorce which I gave your congregation, that it is rejected? Or who had a debt against Me, to whom have I sold you? Behold for your sins you were sold, and for your apostasies your congregation was rejected. |
| 2. Why have I come and there is no man? [Why] have I called, and no one answers? Is My hand too short to redeem, or do I have no strength to save? Behold, with My rebuke I dry up the sea, I make rivers into a desert; their fish become foul because there is no water and die because of thirst. | 2. Why, when I sent My prophets, did they not repent? When they prophesied, did they not listen? Is My might shrunk, that it cannot redeem? Or is there before Me no power to deliver? Behold, by My rebuke I will dry up the sea, I will make rivers a dessert; their fish will stink for lack of water and die of thirst. |
| 3. I clothe the heavens with darkness, and I make sackcloth their raiment. **{P}** | 3. I will cover the heavens as with darkness and make as sackcloth their covering.” |
| 4. **The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings.** | 4. **The LORD God has given me the tongue of those who teach, to make [me] know [how] to teach with wisdom the righteous/generous who faint for the words of His Law. Therefore morning by morning, He rises early to send His prophets so perhaps the sinners' ears might be opened and they might listen to teaching.** |
| 5. **The Lord God opened my ear, and I did not rebel; I did not turn away backwards.** | 5. **The LORD God has sent me to prophesy. and I was not rebellious, I turned not backward.** |
| 6. **I gave my back to smiters and my cheeks to them that plucked off the hair; I did not hide my face from embarrassments and spitting.** | 6. **I gave my back to smiters, and my cheeks to them that pluck out the beard; I hid not my face from shame and spitting.** |
| 7. But the Lord God helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed. | 7. For the LORD God helps me; therefore, I have not been confounded; therefore I have set my face strong like rock, and I know that I will not be put to shame; |
| 8. He Who vindicates me is near, whoever wishes to quarrel with me-let us stand together; whoever is my contender shall approach me. | 8. my innocence is near. Who will go to judgment with me? Let us stand up together. Who is my enemy? Let him come near to me. |
| 9. Behold, the Lord God shall help he that will condemn me, behold all of them shall wear out like a garment, a moth shall consume them. **{S}** | 9. Behold, the LORD God helps me; who will declare me a sinner? Behold, all of them are like the garment that wears out. that the moth eats. |
| 10. Who among you is God-fearing, who hearkens to the voice of His servant, **who went in darkness and who has no light, let him trust in the name of the Lord and lean on his God**. **{S}** | 10. Who among you of those who fear the LORD obeys the voice of His servants the prophets, **who performs the Law in distress as a man who walks in the darkness and has no light, trusts in the name of the LORD and relies upon the salvation of his God**? |
| 11. Behold all of you who kindle fire, who give power to flames; go in the flame of your fire, and in the flames, you have kindled; from My hand has this come to you, in grief you shall lie down. **{S}** | 11. Behold, all you who kindle a fire, who grasp a sword! Go, fall in the fire which you kindled and on the sword which you grasped! This you have from My Memra: you shall return to your stumbling. |
|  |  |
| 1. Hearken to Me, you pursuers of righteousness, you seekers of the Lord; look at the rock whence you were hewn and at the hole of the pit whence you were dug. | 1. "Attend to My Memra, you who pursue the truth, you who seek teaching from the LORD; consider that as the hewn stone from the rock you were hewn and as the rubble from an empty pit you were hacked. |
| 2. Look at Abraham your father and at Sarah who bore you, for when he was but one, I called him, and I blessed him and made him many. | 2. Consider Abraham your father and Sarah who was pregnant with you; for when Abraham was but one, single in the world. I brought him near to My service, and I blessed him and made him many. |
| 3. **For the Lord shall console Zion, He shall console all its ruins**, and He shall make its desert like a paradise and its wasteland like the garden of the Lord; joy and happiness shall be found therein, thanksgiving and a voice of song. **{S}** | 3. **For the LORD *is about to* comfort Zion and *to* comfort all her waste places**, and He will make her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, those offering thanksgiving and the voice of those singing. |

**Rashi’s Commentary on Yeshayahu (Isaiah) 49:14 - 51:3**

**14** **And Zion said** She thought that I had forgotten her.

**15** **Shall a woman forget her sucking child** Heb. עוּלָהּ, similar to עוֹלֵל.

**from having mercy on the child of her womb** Heb. מֵרֶחֶם בֶּן־בִּטְנָהּ.

**These too shall forget** Even if these forget, I will not forget you.

**16** **Behold on [My] hands** Heb. עַל־כַּפַּיִם [lit. on hands]. I see you as though you are engraved on My hands, to see you and always to remember you. Another explanation is: עַל־כַּפַּיִם “from upon the clouds of glory.” Comp. (Job 36:32) “On the clouds (כַּפַּיִם) He covered the rain.”

**17** **Your sons have hastened** to return.

**19** **you shall be crowded by the inhabitants** You shall be crowded by the multitude of inhabitants that shall come into your midst. The place shall be too narrow for them to build houses for themselves.

**20** **Your children of whom you were bereaved** [lit. the children of your bereavements.] The children of whom you were bereaved.

**move over for me** [lit. approach for me.] Draw closer to another side for me, and I will dwell.

**21** **and solitary** solede in O.F.

**rejected** Rejected by everyone. All say about me, “Turn away from her.”

**22** **My hand...My standard** A signal to bring the exiles.

**a standard** Perka in O.F., [perche in modern French,] a pole. Comp. (supra 30:17) “And like a flagpole (וְכַנֵּס) on a hill.” It is a signal for gathering, and they place a cloth [a flag] on the end of it.

**in their armpits** Ajjsela [aisela] in O.F., [aisselle in modern French]. Comp. Ezra (Neh. 5:13): “Also I shook out my armpit (חָצְנִי).”

**24** **Shall prey be taken from a mighty warrior** You think that it is impossible to take from Esau those captured from Jacob the righteous one.

**25** **and with your contender** Heb. יְרִיבֵךְ. And with your contender I will contend.

**26** **And those who taunt you I will feed** their flesh to the beasts of the field. The word מוֹנַיִךְ is an expression akin to (Lev. 25:14) “You shall not taunt (אַל תּוֹנוּ).” This denotes taunting with words, those who anger you with their revilings.

**and as with sweet wine** Heb. וְכֶעָסִיס. The sweetness of wine.

**they shall become drunk [from] their blood** So shall those accustomed to drink blood become drunk from their blood. Now who are they? These are the fowl of the heavens. So did Jonathan render this.

**Chapter 50**

**2** **Why have I come** to draw near to you, and none of you turns to Me?

**3** **I clothe the heavens** The host of the heavens, the princes of the heathens (nations [Mss. and K’li Paz]), when I come to mete out retribution upon the nations.

**4** **gave me a tongue for teaching** Isaiah was saying, The Lord sent me and gave me a tongue fit to teach, in order to know to establish a time for the faint and thirsty to hear the words of the Holy One, blessed be He.

**to establish times** Heb. לָעוּת. Menahem classified it in the group of (Ps. 119:126) “It is time (עֵת) to do for the Lord.” To establish times for them.

**He awakens my ear** He awakens my ear with His Holy Spirit.

**to hear according to the teachings** According to the custom of the teachings, the truth and that which is proper.

**5** **opened my ear** and let me hear (supra 6:8), “Whom shall I send?” I sent Amos, and they called him ‘pesilus.’ I sent Micah, etc., as is stated in Pesikta of ‘Nachamu nachamu.’

**and I did not rebel** going on His mission, neither did I turn away backwards, but I said, “Here I am; send me” (ibid.).

**6** **I gave my back to smiters** He said to me, Isaiah, My children are obstinate; My children are bothersome. [You may go] on the condition that you do not become angry with them. I said to Him, On that condition.

**7** **But the Lord God helps me** if they rise up against me.

**8** **He Who vindicates me is near** The Holy One, blessed be He, is near to me to vindicate me in judgment.

**9** **a moth** Heb. עָשׁ, the worm of the clothing.

**10** **to the voice of His servant** To the voice of the prophets.

**who went in darkness** Even if trouble comes upon him, let him trust in the name of the Lord, for He shall save him.

**11** **Behold all of you** who do not hearken to the voice of His prophets.

**who kindle fire** of His wrath upon yourselves.

**and give power to flames** Who strengthen the flames; they are sparks and burning coals that are cast up with a slingshot. It has a cognate in the Aramaic tongue, זִיקוּקִין דְּנוּר, flames of fire (Ber. 58b), so many slingers (זִיקָתָא) are assigned to us (Baba Mezia 94a) [frondeles in O.F., sling].

**go in the flame of your fire** According to your way, you will be punished.

**from My hand** shall this retribution come to you.

**Chapter 51**

**1** **look at the rock whence you were hewn** from it.

**and at the hole of the pit** Heb. מַקֶּבֶת. With which they penetrate (נוֹקְבִין) and hew the pits.

**you were dug** with which you were dug.

**you were dug** Heb. נֻקַּרְתֶּם, an expression similar to (Ex. 33.22) “The cleft (נִקְרַת) of the rock”; (Prov. 30: 17) “The ravens of the brook shall pick it (יִקְּרוּהָ).” And who is the rock? He is Abraham your forefather. And who is the hole? She is Sarah who bore you. [תְּחוֹלֶלְכֶם means] ‘who bore you,’ an expression similar to (infra 66:8) “For Zion experienced pangs (חָלָה) and also bore.”

**2** **who bore you** Heb. תְּחוֹלֶלְכֶם [lit. shall bear you.]

**for when he was but one I called him** For he was one single person in the land of Canaan where I exiled him from his land and from his birthplace. I called him, meaning that I raised him and exalted him. An expression [similar to] (Num. 1:16) “Those called of (קְרִיאֵי) the congregation.” And just as he was a single person and I exalted him, so will I exalt you, who are singled out to Me.

**3** **and its wasteland** Heb. וְעַרְבָתָהּ. This too is an expression of a desert. Comp. (Jer. 2:6) “In a wasteland (עֲרָבָה) and a land of pits,” but the wasteland once had a settlement, and it was destroyed.

**thanksgiving** A voice of thanks.

**Pirque Avot**

**Chapter 2**

**Mishna 19: Answering the Heretic**

“Rabbi Elazar said: Be diligent in the study of Torah. Know what to answer a heretic. Know before Whom you toil. And faithful is your Employer that He will pay you the reward for your labor.”

We are continuing to study the teachings of the five primary students of R. Yochanan ben Zakkai (Mishna 10). This mishna presents the words of R. Elazar, R. Yochanan’s fifth and final student.

R. Elazar advises us to be prepared to answer all challenges put forth by heretics. We must anticipate their arguments and be ready with proper and appropriate responses. We must know how the other side is translating (and usually mistranslating) verses and what those verses truly mean. Don’t allow them to turn “a son **has been** born to us” (written many hundreds of years before the Common Era) into “a son **will be** born.” And certainly don’t let them tell you “maiden” means “virgin”. (As always, I don’t intend with this to challenge the beliefs of other religions. Everyone is entitled to his own beliefs. But telling us that our own Torah says it — when anyone who can so much as read Hebrew knows full well it does not — is going a bit too far.)

And this should not be a difficult task. We have the original Hebrew and all the ancient commentaries on our side. Truth really does speak for itself. Nevertheless, as we all know, getting others to buy truth is 10% content and 90% packaging. We must not only know what to answer. We must well know how to say it.

The term our mishna uses for heretic is “apikores.” This is the Hebrew equivalent of Epicurus, the Ancient Greek philosopher (3rd-2nd Centuries B.C.E.), founder of the Epicurean philosophy (“Eat, drink, and be merry for tomorrow we die” — especially with eating habits like that). (The Epicureans were actually more “rational hedonists,” but for our purposes, the folk-simplification is sufficient — and also telling.)

The term apikores in Jewish literature has become synonymous with one who adheres to any doctrine contrary to the basic tenets of Judaism. Certainly Epicureanism is practically antithetical to all we believe in. Death is not an end to existence to be disregarded. To the contrary: this world is no more than an entrance-way before the Banquet Hall (4:21). The eventuality of death should not drive us to indulge ourselves, but to spend our lives preparing for that future grand entrance. (See also earlier, 2:15.)

In addition (as my father of blessed memory once pointed out to me), scholars have noted that the Talmud’s frequent use of this term may have served as an anti-censorship device. When the Sages had occasion to refer to Christianity or other contemporary religions (usually in somewhat less than glowing terms), they would cloak their references by giving the impression they were referring to some obscure Greek philosophical sect. (See for example Talmud Hagigah 5b.) Likewise Gentiles in general were often referred to (both by the Talmud and the commentators) as Cutheans, Canaanites and the like.

R. Elazar’s advice of knowing how to respond to the heretic is significant on many levels. Although our gut reaction might be not to dignify the scoffer with a response — let him wallow in his own vomit — we are told to take his arguments quite seriously. We must be ready with careful and even considerate responses. It is worthwhile to examine some of the reasons behind this.

First of all, we must stand up for the sake of G-d. Don’t ignore them — even if to our minds their arguments don’t even warrant a response. We must not give even the most fleeting impression that others’ arguments have any validity — or that they know how to translate our own Torah better than we. Even if we know their arguments are contrived, based upon mistranslations, or quoted out of context, don’t let anyone entertain that we **had** no response. Make it crystal clear that we know better.

The Talmud (as well as Jewish history) has some classic rabbinic comebacks to such confrontations. In Sanhedrin 39a, R. Avohu has a back and forth with a heretic who asked him clearly absurd questions. (He “proved” from a verse that G-d is a priest and therefore asked how G-d could have immersed Himself after defiling Himself by burying Moses being that He is larger than the entire world.) R. Avohu was just as quick to respond with verses quoted equally-ridiculously out of context. Clearly, both parties knew their entire debate was ludicrous. However, the rabbi felt it was important that he have the last word (he did) — and the Talmud felt their “debate” was significant enough to record for future generations. Our superiority in all areas of Torah and theology should be demonstrated conclusively. It started with us — and we are still the masters. (I know I’m sounding arrogant, but such truths really should be self-evident.)

Second of all, we respond to heretics for their sakes. We are actually sincerely interested in showing others the true light of G-d’s wisdom. Far from considering such people infidels to be slain or converted at sword-point, we would like very much to reason with them. If (and only if) they doubt Judaism because they sincerely sought out truth — and equally-sincerely reached their erroneous conclusions — we would be more than happy to enlighten them with our version of truth. Judaism has very high regard for individuals who ask questions in matters of faith — even if their answers have led them along what we consider the incorrect path.

Yisro (Jethro), father-in-law of Moses, is praised by the Rabbis for having tried out **every idolatry in the world** before realizing the truth of Judaism (see Mechilta to Exodus 18:11). Yisro really meant it. He was obsessed with his search for truth — for he knew that if there is a G-d, He must have provided man with the instructions for how to serve Him. Eventually — after an exceedingly long and circuitous route — he followed in the footsteps of Abraham, and discovered the true G-d. For if a person — even a heretic — is interested in truth, we have much to say to him. If, however, he is impervious to open and sincere discussion and can think only in terms of proving he’s “right” and rescuing our doomed Hebrew souls, then there is little to be gained from such dialogue.

(I don’t mean to be misunderstood, by the way. Judaism does not believe in proselytizing. We have more than enough trouble keeping our own in line that we are hardly ready (at this point in history) to take on the world. However, a sincere question always deserves an equally sincere and patient response.)

Lastly, we must respond to scoffers for our own sakes. We must now and then fortify ourselves. Let ourselves know that agnostics and scoffers have no real substance to their arguments. A part of us would just love to forget about death. It actually doesn’t sound so bad to eat, drink and be merry for our few remaining miserable years here. But we cannot allow ourselves to fall into the same trap as the agnostic. Don’t let ourselves imagine that the scoffers have something on us — that although their arguments might be less cogent, well at least they’re enjoying themselves down here a lot more than we are. Don’t feel that we might have won the World to Come, but in the process we have sacrificed this world.

I believe for this reason, our mishna concludes as it does: “And faithful is your Employer that He will pay you the reward for your labor.” The commentator R. Yonah asks, did we not learn above “…do not be as servants who serve the Master to receive reward” (1:3 www.torah.org/learning/pirkei-avos/chapter1-3.html)? We are generally told not to focus on heavenly rewards, yet here R. Elazar makes a point of informing us that we will be rewarded?

I believe the explanation is that at times we must be reminded. And one such time is when heretics are challenging our faith. Are we tempted to give their arguments credence? They **do** have far more relaxed religious requirements! Hey, no other religion demands Passover cleaning! So maybe — just maybe — there is something to be said for other viewpoints and other ways of life.

And so, R. Elazar concluded as he did. G-d **does** reward us with **true** pleasure — both in this world and in the next. We will be rewarded in full, measure for measure. Generally we do not serve G-d in order to receive reward. But when heretics challenge us, we need that reminder. If we would think that intellectually Judaism is superior, but that let’s face it — self-serving Epicureanism is far more pleasurable, then we have not really gotten the message of Torah. Judaism beats Epicureanism hands down — spiritually, rationally **and** physically.

We should never feel that in Judaism we are sacrificing this world for the next. Hedonists have **no idea** what pleasure is. They indulge their bodies, performing acts of selfishness and taking, until they burn out physically and either get bored with such pleasures or feel a need to move on to bigger thrills to wring some more excitement out of a miserable existence. But they are not giving, they are not growing, and they are not sensing true satisfaction. They are merely whetting voracious and insatiable appetites, attempting to placate a gaping, dismal spiritual void with empty calories and endless frustration. They are living for nothing — and deep down they know it. Only we who understand our purpose in life, who sense our immortality and recognize we are striving towards it, can sense true happiness and fulfillment both in this world and in the next.

**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 9:42-48, Lk 17:1-3a, Col. 2:16-23**

**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** |
| --- | --- | --- | --- | --- |
| !roh]a; | Aaron | Num. 12:1 Num. 12:4 Num. 12:5 Num. 12:10 Num. 12:11 | Ps. 99:6 |  |
| lae | God | Num. 12:13 | Ps. 99:8 |  |
| ~yhil{a/ | God |  | Ps. 99:5 Ps. 99:8 Ps. 99:9 Ps. 100:3 | Joel 2:17 Joel 2:23 Joel 2:27 |
| rm;a' | 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 |
| @sa | 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 |
| #r,a, | ground, earth, land | Num. 11:31 | Ps. 99:1 Ps. 100:1 | Joel 2:18 Joel 2:20 |
| hk'B' | wept, weep, cry | Num. 11:18 Num. 11:20 |  | Joel 2:17 |
| !Be | son | Num. 11:28 |  | Joel 2:23 |
| rBeDI | 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 |  |
| !qez" | elders, old | Num. 11:16 Num. 11:24 Num. 11:25 Num. 11:30 |  | Joel 2:16 |
| [dy | know, known | Num. 11:16 Num. 12:6 | Ps. 100:3 | Joel 2:27 |
| hw"hoy> | 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 |
| ~y" | sea | Num. 11:22 Num. 11:31 |  | Joel 2:20 |
| ac'y" | comes out | Num. 11:20 Num. 11:24 Num. 11:26 Num. 12:4 Num. 12:5 Num. 12:12 |  | Joel 2:16 |
| arey" | afraid, fear | Num. 12:8 | Ps. 99:3 | Joel 2:21 Joel 2:22 |
| dr;y" | come down | Num. 11:17 Num. 11:25 Num. 12:5 |  | Joel 2:23 |
| laer'f.yI | Israel | Num. 11:16 Num. 11:30 |  | Joel 2:27 |
| !heKo | priests |  | Ps. 99:6 | Joel 2:17 |
| rB'd>mi | wilderness | Num. 12:16 |  | Joel 2:22 |
| hv,mo | 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 |  |
| af'n" | bare | Num. 11:17 | Ps. 99:8 | Joel 2:22 |
| !t;n" | 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 |
| ~l'A[ | everlasting, forever |  | Ps. 100:5 | Joel 2:27 |
| ~[; | 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 |
| dWM[; | pillar | Num. 12:5 | Ps. 99:7 |  |
| hn'[' | answered | Num. 11:28 | Ps. 99:6 Ps. 99:8 | Joel 2:19 |
| !n"[] | cloud | Num. 11:25 Num. 12:5 Num. 12:10 | Ps. 99:7 |  |
| hf'[' | do, did, done, make, made |  | Ps. 99:4 Ps. 100:3 | Joel 2:20 Joel 2:21 |
| ~ynIP' | before, face | Num. 11:20 Num. 11:31 Num. 12:3 Num. 12:14 | Ps. 100:2 | Joel 2:20 |
| !aco | flocks | Num. 11:22 | Ps. 100:3 |  |
| hq'd'c. | righteousness |  | Ps. 99:4 | Joel 2:23 |
| !AYci | Zion |  | Ps. 99:2 | Joel 2:23 |
| vd;q' | consecrate | Num. 11:18 |  | Joel 2:16 |
| an'q' | zealous | Num. 11:29 |  | Joel 2:18 |
| ar'q' | called | Num. 11:34 Num. 12:5 | Ps. 99:6 |  |
| br,q, | among, midst | Num. 11:20 Num. 11:21 |  | Joel 2:27 |
| ~ve | name | Num. 11:26 Num. 11:34 | Ps. 99:3 Ps. 99:6 Ps. 100:4 |  |
| tr;v' | 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** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἁμαρτάνω** | sinned | Num 12:11 |  |  |  | Lk. 17:3 |
| **ἄν** | whenever | Num 11:20 |  |  | Mk. 9:42 |  |
| **ἀπέρχομαι** | went forth | Num 11:30  Num 12:9 |  |  | Mk. 9:43 |  |
| **δύο** | two | Num 11:19  Num 11:26 |  |  | Mk. 9:45 Mk. 9:47 |  |
| **εἷς** | one | Num 11:19  Num 11:26 |  |  | Mk. 9:42 | Lk. 17:2 |
| **εἰσέρχομαι** | enter | Num 12:14 | Psa 100:2  Psa 100:4 |  | Mk. 9:43 Mk. 9:45 Mk. 9:47 |  |
| **ἔπω** | 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 |
| **ἔχω** | having, had |  |  |  | Mk. 9:43 Mk. 9:45 Mk. 9:47 Mk. 9:50 |  |
| **θάλασσα** | sea | Num. 11:22 Num. 11:31 |  | Joel 2:20 | Mk. 9:42 |  |
| **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 |  |
| **καλός** | good | Num 11:18 |  |  | Mk. 9:42 Mk. 9:43 Mk. 9:45 Mk. 9:47 Mk. 9:50 |  |
| **λέγω** | saying | Num 11:18 Num 11:20  Num 11:27  Num 12:13 |  |  | Mk. 9:41 |  |
| **ὄνομα** | name | Num. 11:26 Num. 11:34 | Ps. 99:3 Ps. 99:6 Ps. 100:4 |  | Mk. 9:41 |  |
| **πούς** | foot |  | Psa 99:5 |  | Mk. 9:45 |  |
| **σκανδαλίζω** | stumble |  |  |  | Mk. 9:42 Mk. 9:43 Mk. 9:45 Mk. 9:47 | Lk. 17:2 |
| **τράχηλος** | neck |  |  |  | Mk. 9:42 | Lk. 17:2 |
| **χείρ** | hand | Num 11:23 |  |  | Mk. 9:43 |  |
| **Χριστός** | Messiah |  |  |  | Mk. 9:41 |  |

**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**

|  |  |
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| **Hakham Shaul’s School of Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| **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.**113F113F[[114]](#footnote-114) **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 foot**114F114F[[115]](#footnote-115)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."** |

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

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| --- | --- | --- | --- | --- | --- |
| \*B’midbar (Num.) 11:16-12:16 | Psalm 99:1-9 & 100:1-5 | Yoel 2:16-24, 27 | Mark 9:42-48 | 1 Luqas 17:1-3a | Col 2:16-3:11 |

**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 the well-being of their talmidim to being responsible for oneself. 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*/***governancesovereignty**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.”115F115F[[116]](#footnote-116) While the warning is repeated, the phrase “Kingdom/Governance of G-d” is substituted. As noted in the footnotes, Mann116F116F[[117]](#footnote-117) 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.

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

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

**&**

**3rd Shabbat of Nachamu (Consolation)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שְׁלַח-לְךָ** |  | **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** |
| Special Ashlamtah: Isaiah 54:11 – 55:5 | 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 | Joshua 2:1-9, 23-24 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

Please email comments and/or suggestions to : [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

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.* [↑](#footnote-ref-1)
2. Rashi; Radak [↑](#footnote-ref-2)
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. [↑](#footnote-ref-3)
4. Devarim (Deuteronomy) 33:22 [↑](#footnote-ref-4)
5. see Shulchan Aruch, Orach Chaim 51 [↑](#footnote-ref-5)
6. The Days of Mashiach – Yemot HaMashiach [↑](#footnote-ref-6)
7. Devarim (Deuteronomy) 33:24 [↑](#footnote-ref-7)
8. Tehillim (Psalms) 100:5 [↑](#footnote-ref-8)
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. [↑](#footnote-ref-9)
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 יִשְׂרָאֵל כְּאַחַד שִׁבְטֵי [as follows]: like the special one of the tribes, namely David, who came from Judah. - [From *Targum Onkelos*, *Sotah* 10a, *Gen. Rabbah* 99:11] [↑](#footnote-ref-10)
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. [↑](#footnote-ref-11)
12. The North is the source of the bad and evil because darkness dwells there, 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 Yehezekel] 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 Yehezekel’s vision, and it stands at the root of the sin of the golden calf. [↑](#footnote-ref-12)
13. ***Jeremiah 1:14*** *HaShem* *said to me, From the North the evil will be released upon all the inhabitants of the land.* [↑](#footnote-ref-13)
14. Yirmiyahu 1:14 [↑](#footnote-ref-14)
15. Melachim alef (I Kings) 12:29 [↑](#footnote-ref-15)
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. [↑](#footnote-ref-16)
17. Mishkan = Tabernacle in the wilderness in the Days of Moshe. [↑](#footnote-ref-17)
18. Dan is the first son of Bilhah. She is the Pilegesh of Rachel. In the writings of the ARIZ”L she is referred to as the אחוריים of 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. [↑](#footnote-ref-18)
19. Shemot (Exodus) 35:30 [↑](#footnote-ref-19)
20. Shemot (Exodus) 35:34 [↑](#footnote-ref-20)
21. Iyov (Job) 34:19; Shemot(Exodus) 35:34 [↑](#footnote-ref-21)
22. Melachim alef (I Kings) 7:14 [↑](#footnote-ref-22)
23. This is noted explicitly in Midrash Tanchuma, Parashat Ki-Tisa, #13. [↑](#footnote-ref-23)
24. Iyov (Job) 34:19 [↑](#footnote-ref-24)
25. Mikdash = Temple [↑](#footnote-ref-25)
26. Shemot (Exodus) 31:3, no. 14 [↑](#footnote-ref-26)
27. s.v. "ben isha" [↑](#footnote-ref-27)
28. Bereshit (Genesis) 30:6 [↑](#footnote-ref-28)
29. Bereshit (Genesis) 30:8 [↑](#footnote-ref-29)
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. [↑](#footnote-ref-30)
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. [↑](#footnote-ref-31)
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 seashore and exposed to piracy. - Rashi ad loc. [↑](#footnote-ref-32)
33. See Ibn Ezra [↑](#footnote-ref-33)
34. Sotah 13 [↑](#footnote-ref-34)
35. Bamidbar (Numbers) 2:25 [↑](#footnote-ref-35)
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 worshipers.” (*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 Mei-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.) [↑](#footnote-ref-36)
37. Sotah 9-10 [↑](#footnote-ref-37)
38. Rad.: they were the great merchants and seafaring traders; v. Rashi on Bereshit (Genesis) 49:13. [↑](#footnote-ref-38)
39. Bereshit (Genesis) 49:17 [↑](#footnote-ref-39)
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. [↑](#footnote-ref-40)
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. [↑](#footnote-ref-41)
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. [↑](#footnote-ref-42)
43. On Shabbat Zachor – just before Purim. [↑](#footnote-ref-43)
44. see Tosafot, Gittin 55b [↑](#footnote-ref-44)
45. Sotah 13; see also *Pirke d’r’Eliezer*, end of chapter 39, and *Targum Yonatan ben Uziel*, *parshat Vayechi*, 50:13. [↑](#footnote-ref-45)
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’Aggadah Bo* (Shinan), p. 143). [↑](#footnote-ref-46)
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*. [↑](#footnote-ref-47)
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. [↑](#footnote-ref-48)
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… [↑](#footnote-ref-49)
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 *Meshach 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. [↑](#footnote-ref-50)
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. [↑](#footnote-ref-51)
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.) [↑](#footnote-ref-52)
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 *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. [↑](#footnote-ref-53)
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. [↑](#footnote-ref-54)
55. See also the brief remark of R’ R. Margoliyos in his *Nitzutzei Ohr*, *Megilla* 2a. [↑](#footnote-ref-55)
56. See *B’nei Yissaschar*, *Ma’amarei Chodesh Adar*, *ma’amar* 5, #15. [↑](#footnote-ref-56)
57. Let us not forget that it was in the hands of Shaul HaMelech, a descendant from the tribe ofBinyamin, to completely rid the world of Amalek as well. Regarding Shaul’s tikkunof 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). [↑](#footnote-ref-57)
58. This is our verbal tally with the Torah Land / Country - ארץ, Strong’s number 0776. [↑](#footnote-ref-58)
59. Midrash Tadshe – also his Yartzeit [↑](#footnote-ref-59)
60. Bereshit (Genesis) 30:13 [↑](#footnote-ref-60)
61. Bereshit (Genesis) 49:20 [↑](#footnote-ref-61)
62. Devarim (Deuteronomy) 33:7 [↑](#footnote-ref-62)
63. Ibid 62 v.24 [↑](#footnote-ref-63)
64. ibid 62 v.22 [↑](#footnote-ref-64)
65. Midrash Rabbah - Exodus 38:8 [↑](#footnote-ref-65)
66. Devarim (Deuteronomy) 33:24 [↑](#footnote-ref-66)
67. In Upper Galilee. Cf. Gischala mentioned by Josephus. [↑](#footnote-ref-67)
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. [↑](#footnote-ref-68)
69. The agent. Lit., ‘that man did not leave out either a horse . . . which he did not hire’. [↑](#footnote-ref-69)
70. Mishlei (Proverbs) 13:7 [↑](#footnote-ref-70)
71. Jewish Encyclopedia [↑](#footnote-ref-71)
72. Divrei HaYamim alef (I Chronicles) 7:30 ff. [↑](#footnote-ref-72)
73. Reading Birzaith bar zayith, ‘a man (anointed) with the olive.’ [↑](#footnote-ref-73)
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. [↑](#footnote-ref-74)
75. Bamidbar (Numbers) 2:18 ff. [↑](#footnote-ref-75)
76. I.e. power, represented by Ephraim is a suitable companion to Torah and penitence which respectively represent Judah and Reuben (Rash.). [↑](#footnote-ref-76)
77. Alluding to idolatry. [↑](#footnote-ref-77)
78. Yeshayahu (Isaiah)29:15 [↑](#footnote-ref-78)
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. [↑](#footnote-ref-79)
80. Melachim Alef (I Kings) 12:28 f [↑](#footnote-ref-80)
81. Oil, a symbol of light. [↑](#footnote-ref-81)
82. Devarim (Deuteronomy) 33:24 [↑](#footnote-ref-82)
83. Bamidbar (Numbers) 2:27 [↑](#footnote-ref-83)
84. I.e. in the physical sense, referring to food (Y.M.). [↑](#footnote-ref-84)
85. Devarim (Deuteronomy) 33:23 [↑](#footnote-ref-85)
86. Bamidbar (Numbers) 2:25-31 [↑](#footnote-ref-86)
87. Bamidbar (Numbers) 10:25 [↑](#footnote-ref-87)
88. The large mixed multitude of Gentiles who left Egypt with the Bne Israel. [↑](#footnote-ref-88)
89. Shemot (Exodus) 26:12 [↑](#footnote-ref-89)
90. Sefer ha-Yashar, Vayigash, chap. 14 [↑](#footnote-ref-90)
91. Micah 7:15 [↑](#footnote-ref-91)
92. Targum Yonatan to Bereshit 50:24; cited by Rashi Shemot 3:18 [↑](#footnote-ref-92)
93. Yosef had been dead for more than a hundred years. [↑](#footnote-ref-93)
94. Shemot Rabba 3:20 [↑](#footnote-ref-94)
95. see Zohar Pinchas p. 232, Shemot 19:19 with Rashi [↑](#footnote-ref-95)
96. Bereshit (Genesis) 46:17 [↑](#footnote-ref-96)
97. Bamidbar (Numbers) 26:46 [↑](#footnote-ref-97)
98. Bereshit (Genesis) 45:28 [↑](#footnote-ref-98)
99. Sefer ha-Yashar, Vayigash, chap. 14 [↑](#footnote-ref-99)
100. Tribe of Asher lay in the western part of the western Galilee, and its border was on the Mediterranean. In the Book of “Yehoshua”, the area of the Tribal inheritance is described as containing 22 cities. But in the Book of “Shoftim,” we see that the Canaanite nations continued to reside in six of the largest cities that lay on the coast in the inheritance of Asher, whom they were unable to conquer. “But the Asheri dwelt among the Canaani, the inhabitants of the Land; for they did not drive them out.” (Shoftim 1:32) [↑](#footnote-ref-100)
101. Seder Olam Rabbah 9 [↑](#footnote-ref-101)
102. Shmuel bet (II Samuel) 20:19 [↑](#footnote-ref-102)
103. Ecclesiastes Rabbah 9:18:2 [↑](#footnote-ref-103)
104. Kallah Rabbati 3:23; Masekhet Derekh Eretz, 1:18; for the various traditions, see L. Ginzberg, Legends of the Jews, vol. 5, chap. 18, 95–96, n. 67 [↑](#footnote-ref-104)
105. Shemot (Exodus) 14:22 [↑](#footnote-ref-105)
106. Pesikta de-Rav Kahana 11:13 [↑](#footnote-ref-106)
107. Shemot (Exodus) 26:12 [↑](#footnote-ref-107)
108. Sefer ha-Yashar, Vayigash, chap. 14 [↑](#footnote-ref-108)
109. Hebrew name Hannah (Hebrew: חַנָּה *Ḥannāh*‎, meaning “favor” or “grace”). [↑](#footnote-ref-109)
110. Phanuel (Heb. **Peniel)** means the **“Face of God”.** This establishes a connection with the last pasuk of our Torah portion: ***10****But all the congregation bade stone them with stones, when the glory of HaShem appeared in the tent of meeting unto all the children of Israel.* [↑](#footnote-ref-110)
111. It is a positive mitzva for each Israelite to redeem his son who is firstborn to his Israelite mother after the thirtieth day [from his birth], i.e., on the thirty-first day, with five sela’im. [↑](#footnote-ref-111)
112. Igros Kodesh of the Rebbe, Vol. 1 0, p. 85 :It is stated in numerous seforim that participating in a Pidyon HaBen serves as a substitute for eighty-four fast days. [↑](#footnote-ref-112)
113. Etz Chaim 11:10 [↑](#footnote-ref-113)
114. Isaiah 66:24 [↑](#footnote-ref-114)
115. penis [↑](#footnote-ref-115)
116. 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 [↑](#footnote-ref-116)
117. Ibid. [↑](#footnote-ref-117)