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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2021**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2021**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Tebet 28, 5782 / December 31/January 1, 2022** | **Seventh Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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

His Honor Paqid Adon David ben Abraham

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Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

**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!**

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

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

**Mi Shebberach 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 HH Giberet Dr. Elisheba bat Sarah HaRabbanit (the beloved wife of His Eminence Rabbi Dr. Eliyahu ben Abraham) who has lost 45% of her kidneys’ function 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 for the sake of the Holy One of Yisrael, and we all say with one voice: AMEN ve AMEN!**

**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**

**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 daughter of HH Giberet Karmela bat Sarah, HE Giberet Kelly 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.**

**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.

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

**Sabbath of the proclamation of the New Moon of Shevat**

**(Evening of Sunday, Jan. 2, 2022 – Monday, Jan. 3, 2022)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֵלֶּה מַסְעֵי** |  | **Saturday Afternoon** |
| **“Eleh Mas’ei”** | Reader 1 – B’Midbar 33:1-4 | Reader 1 – B’Midbar 34:1-3 |
| **“These are the stages”** | Reader 2 – B’Midbar 33:5-9 | Reader 2 – B’Midbar 34:4-6 |
| **“Estas son las estancias”** | Reader 3 – B’Midbar 33:10-39 | Reader 3 – B’Midbar 34:7-10 |
| B’Midbar (Num.) 33:1-56  B’Midbar (Num.) 28:9-15 | Reader 4 – B’Midbar 33:40-44 |  |
| Ashlamatah: Is. 11:16 – 12:6 + 14:1-2 | Reader 5 – B’Midbar 33:45-49 | **Monday and Thursday Mornings** |
| Special Ashlamatah: 1 Sam 20:18 & 42 | Reader 6 – B’Midbar 33:50-53 | Reader 1 – B’Midbar 34:1-3 |
| Psalms: 106:28-33 | Reader 7 – B’Midbar 33:54-56 | Reader 2 – B’Midbar 34:4-6 |
|  | Maftir – B’Midbar 33:54-56 | Reader 3 – B’Midbar 34:7-10 |
| Mk 12:41-44: Luke 21:1-4 | Isaiah 11:16 – 12:6 + 14:1-2 |  |

**Contents of the Torah Seder**

* Israel is G-d’s child upon whom He bestows compassion – Numbers 33:1-4
* Stages of the Jouney from Rameses in Egypt to Sinai – Numbers 33;5-15
* From Kibroth-HaTaavah to Kadesh – Numbers 33:16-36
* March in the Fortieth Year to the Borders of Moab – Numbers 33:37-49
* Commands with Regards to the Settlement in Canaan – Numbers 33:50-56

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers)** ‎‎**33:1-56**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 1. **These are the journeys** of the children of Israel who left the land of Egypt in their legions, under the charge of Moses and Aaron. | 1. **These are the journeys** of the Bene Yisrael who came out from Mizraim by their hosts, after the miracles had been wrought for them by the hand of Mosheh and Aharon. |
| 2. Moses recorded their starting points for their journeys according to the word of the Lord, and these were their journeys with their starting points. | 2. And Mosheh recorded their outgoings by their journeys by the Word of the Lord; and these are their journeys by their goings forth. |
| 3. They journeyed from Rameses in the first month, on the fifteenth day of the first month; on the day following the Passover sacrifice, the children of Israel left triumphantly before the eyes of all the Egyptians. | 3. They departed from Pelusin in the mouth of Nisan, on the fifteenth day of the month; after they had eaten the sacrifice of the Pascha did the children of Israel go forth, with triumphant head, in sight of all the Mizraee. |
| 4. And the Egyptians were busy burying because the Lord had struck down their firstborn and had wrought vengeance against their deities. | 4. And the Mizraee buried those whom the Lord had killed among them, even all the first-born; and upon their idols did the Word of the Lord do judgments; their molten idols were dissolved, their idols of stone were mutilated, their idols of earthenware broken in pieces, their wooden idols turned to ashes, and their cattle gods were slain with death. |
| 5. The children of Israel journeyed from Rameses and camped in Succoth. | 5. And the sons of Israel went forth from Pelusin, and encamped in Sukkoth, a place where they were protected by seven glorious clouds. |
| 6. They journeyed from Succoth and camped in Etham, at the edge of the desert. | 6. And they removed from Sukkoth, and encamped in Etham, on the side of the wilderness. |
| 7. They journeyed from Etham and camped in Pi hahiroth, which faces Baal Zephon. | 7. They removed from Etham, and returned unto Pumey Hiratha, which lie in front of the idol of Zephon, and encamped before Migdol. |
| 8. They journeyed from Penei hahiroth and crossed in the midst of the sea to the desert. They walked for three days in the desert of Etham and camped in Marah. | 8. And from the caravansaries of Hiratha they removed, and passed through the midst of the sea, and went upon the shore of the sea, collecting onyx stones and pearls. Afterwards they proceeded three days' journey in the wilderness of Etham and encamped in Marah. |
| 9. They journeyed from Marah and arrived in Elim, and in Elim there were twelve springs of water and seventy palm trees, and they camped there. | 9. And they removed from Marah and came to Elim; in Elim were twelve fountains of water for the twelve tribes, and seventy palm trees, answering to the seventy sages; and they encamped there by the waters. |
| 10. They journeyed from Elim and camped by the Red Sea. | 10. And they removed from Elim, and camped on the banks of the Sea of Suph; |
| 11. They journeyed from the Red Sea and camped in the desert of Sin. | 11. and they removed from the banks of the sea, and encamped in the wilderness of Sin; |
| 12. They journeyed from the desert of Sin and camped in Dophkah. | 12. thence to Dopheka |
| 13. They journeyed from Dophkah and camped in Alush. | 13. Kerak Takiph (the strong tower), |
| 14. They journeyed from Alush and camped in Rephidim, but there there was no water for the people to drink. | 14. Rephidim, **where, because their hands were (raphin) neglectful of the words of the Law, there was no water for the people to drink;** |
| 15. They journeyed from Rephidim and camped in the Sinai desert. | 15. \_\_ |
| 16. They journeyed from the Sinai desert and camped in Kivroth hataavah. | 16. thence to the Graves of those who desired flesh; |
| 17. They journeyed from Kivroth hataavah and camped in Hazeroth | 17. thence to Hazeroth, where Miriam the prophetess was struck, with leprosy; |
| 18. They journeyed from Hazeroth and camped in Rithmah. | 18. thence to Rithema, the place of many juniper trees; |
| 19. They journeyed from Rithmah and camped in Rimmon perez. | 19. thence to Rumana, whose fruit is hard; |
| 20. They journeyed from Rimmon perez and camped in Libnah. | 20. thence to Libnah, whose borders are built of bricks (Iibnetha); |
| 21. They journeyed from Libnah and camped in Rissah. | 21. thence to Beth Rissa; |
| 22. They journeyed from Rissah and camped in Kehelathah. | 22. thence to Kehelath, **where Korach and his companions banded together against Mosheh and Aharon;** |
| 23. They journeyed from Kehelathah and camped in Mount Shepher. | 23. thence to the mountain whose fruit is good; |
| 24. They journeyed from Mount Shepher and camped in Haradah. | 24. thence to Harada, where they were confounded by the evil plague; |
| 25. They journeyed from Haradah and camped in Makheloth. | 25. thence to Makheloth, the place of congregation; |
| 26. They journeyed from Makheloth and camped in Tahath. | 26. thence to the lower Makheloth; |
| 27. They journeyed from Tahath and camped in Tarah. | 27. thence to Tharach, |
| 28. They journeyed from Tarah and camped in Mithkah. | 28. and Muka, whose waters were sweet; |
| 29. They journeyed from Mithkah and camped in Hashmonah. | 29. thence to Hasmona; |
| 30. They journeyed from Hashmonah and camped in Moseroth. | 30. thence to Meredotha, **the place of rebellion (or chastisement);** |
| 31. They journeyed from Moseroth and camped in Benei jaakan. | 31. thence to Bere-Haktha, |
| 32. They journeyed from Benei jaakan and camped in Hor hagidgad. | 32. Gudgad, at the Rocks, |
| 33. They journeyed from Hor hagidgad and camped in Jotbathah. | 33. Jotebath, a good and quiet place; |
| 34. They journeyed from Jotbathah and camped in Abronah. | 34. thence to the Fords; |
| 35. They journeyed from Abronah and camped in Etzion geber. | 35. thence to Tarnegolla, the tower of the cock; |
| 36. They journeyed from Ezion geber and camped in the desert of Zin, which is Kadesh. | 36. thence to the wilderness of Zin; at the Iron Mount, which is Rekem; |
| 37. They journeyed from Kadesh and camped at Mount Hor, at the edge of the land of Edom | 37. thence to Mount Umano, on the borders of the Land of Edom. |
| 38. Aaron the kohen ascended Mount Hor at the Lord's bidding and died there, **on the first day of the fifth month in the fortieth year** of the children of Israel's exodus from Egypt. | 38. And Aharon the priest went up to Mount Umano by the Word of the Lord, and died there, **in the fortieth year from the going out of the children of Israel from Mizraim, in the fifth month, on the first of the month.** |
| 39. Aaron was one hundred and twenty three years old when he died at Mount Hor. | 39. And Aharon was one hundred and twenty-three years old when he died on Mount Umano. |
| 40. The Canaanite king of Arad, who dwelt in the south, in the land of Canaan, heard that the children of Israel had arrived. | 40. And Amalek the wicked, who was combined with the Kenaanites, and reigned in Arad,-the house of his abode was in the land of the south,-heard that the sons of Israel were coming to wage war against them, and utterly to destroy their cities. |
| 41. They journeyed from Mount Hor and camped in Zalmonah. | 41. And they removed from Mount Umano, and encamped in Zalmona, a place of thorns, and narrow (or squalid), in the land of the Edomaee; and there the soul of the people was distressed on account of the way; |
| 42. They journeyed from Zalmonah and camped in Punon. | 42. thence to Punon, where the Lord sent burning serpents among them, and their cry went up to heaven. |
| 43. They journeyed from Punon and camped in Oboth. | 43. And they removed to Oboth; |
| 44. They journeyed from Oboth and camped at the ruins of Abarim, on the Moabite boundary. | 44. thence to the passage of the Fords, on the border of the Moabaee; |
| 45. They journeyed from the ruins and camped in Dibon gad. | 45. thence to Dibon, the place of fortune; |
| 46. They journeyed from Dibon gad and camped in Almon diblathaimah. | 46. thence to Almon Diblathaimah, where the well was hidden from them, because they had forsaken the words of the Law, which are as delicious as figs (diblatha); |
| 47. They journeyed from Almon diblathaimah and camped in the mountains of Abarim, in front of Nebo. | 47. thence to the Mount Ibraee, in front of the place of the burial of Mosheh; |
| 48. They journeyed from the mountains of Abarim and camped in the plains of Moab by the Jordan at Jericho. | 48. thence they removed and encamped in the fields of Moab, by Jordan, near Jericho; |
| 49. They camped along the Jordan from Beth jeshimoth to Abel shittim, in the plains of Moab. | 49. and they encamped by the Jordan, from Bethjeshimon unto the plain of Sillan in the fields of Moab. |
| 50. The Lord spoke to Moses in the plains of Moab by the Jordan at Jericho, saying: | 50. And the LORD spoke with Mosheh, in the fields of Moab, at the Jordan, by Jericho, saying: |
| 51. Speak to the children of Israel and say to them: When you cross the Jordan into the land of Canaan, | 51. Speak with the sons of Israel, and say to them: When you have passed over the Jordan into the land of Kenaan, |
| 52. you shall drive out all the inhabitants of the land from before you, destroy all their temples, destroy their molten idols, and demolish their high places. | 52. you will drive out all the inhabitants of the country from before you, and lay waste all the houses of their worship, destroy all their molten images, and overthrow all their high places. |
| 53. You shall clear out the Land and settle in it, for I have given you the Land to occupy it. | 53. And you will drive out the inhabitants of the land, and dwell therein, for I have given you the land to possess it. |
| 54. You shall give the Land as an inheritance to your families by lot; to the large, you shall give a larger inheritance and to the small you shall give a smaller inheritance; wherever the lot falls shall be his; according to the tribes of your fathers, you shall inherit. | 54. And you shall inherit the land by lots, according to your families; to the tribe whose people are many you will enlarge, and to the tribe whose people are few, you will diminish. According to the place where one's lot falls, there will his place be; you will inherit by the tribes of your fathers. |
| 55. **But if you do not drive out the inhabitants of the Land from before you, then those whom you leave over will be as spikes in your eyes and thorns in your sides, and they will harass you in the land in which you settle.** | 55. **But if you will not drive out the inhabitants of the land from before you, it will be that the residue whom you have spared looking at you with an evil eye will surround you as shields (terisin) on your sides, and afflict you in the land wherein you dwell;** |
| 56. **And it will be that what I had intended to do to them, I will do to you.** | 56. **and it shall be that as I had thought to do to them I will do to you.** |

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| The astounding silence of Chazal, and the great Jewish commentators, on this section of Torah, suggests that great secrets are being concealed within this small passage. Just as it is *the glory of HaShem to conceal a matter, so it is the glory of a king to search it out*.[[1]](#footnote-1) One of the ways to search out the secrets is to carefully note the clues provided by Chazal.  Nachmanides concludes his observations on this parasha with a most intriguing and esoteric comment: “Thus the writing down the journeyings was a commandment of G-d, either to show His mercy, or for a purpose the SECRET of which has not been revealed to us....”  One of the clues which is often quoted by modern commentators is the following Midrash:  ***Midrash Tanchuma, Mas’ei 3*** *This is comparable to a king whose child was ill, and he took him to another place to heal him. On their return journey, the father recounted all their stations: “Here we slept,” “Here we were cooled,” “Here your head hurt.” By the same token, G-d said to Moshe: Recount for them all the places where it was that they had angered Me.*  One of the clues that can be gleaned from this Midrash is that there are three places mentioned:   1. Here we slept. 2. Here we were cooled. 3. Here your head hurt.   The *Admor M’Gur zt”l* explains the deeper significance of these places: *“Here we slept...” —* on the morning of the giving of the Torah, the people over-slept, and Moshe had to run through the camp to rouse them from their slumber. “*Here we got cold...” —* Amalek, the arch-enemy of the Jewish People, “cooled” their ardor in the service of their Creator. *“And here your head was hurting...”* — (lit. you “doubted your head“) — in the incident of the golden calf you “doubted your head“, you doubted your leader Moshe, which showed a lack in the fundamentals of faith.  This suggests that our forty-two stages should be divided into groups of three. These groups of three will be demarked by the three attributes mentioned above.  The chart (to the right) shows that nearly all of the stages are mentioned twice in Bamidbar 33. The first time they are prefixed with a ב and the second time they are prefixed with a מ. In ALBaM gematria a מ substitutes for a ב. As we mentioned before, the numerical value of מב is forty-two. This gives us a second connection to the forty-two letter name of HaShem and our forty-two journeys: | | **#** | **Camp** | **To** | **From** | | --- | --- | --- | --- | | 1 | [Succoth](file:///G:\root\Word%207-7-2020\Places\succoth.html) - סכת | בסכת | מסכת | | 2 | Etham - אתם | באתם | מאתם | | 3 | Pi Hahiroth - החירת פי | על־פי החירת | מפני החירת | | 4 | Marah - מרה | במרה | ממרה | | 5 | Elim - אילם | ובאילם | מאילם | | 6 | Reed Sea - סוף ים | על־ים־סוף | מים־סוף | | 7 | [Sin](file:///G:\root\Word%207-7-2020\Places\sin.html) - מדבר־סין | במדבר־סין | ממדבר־סין | | 8 | Dophkah - דפקה | בדפקה | מדפקה | | 9 | Alush - אלוש | באלוש | מאלוש | | 10 | Rephidim - רפידם | ברפידם | מרפידם | | 11 | Desert of Sinai - סיני מדבר | במדבר סיני | ממדבר סיני | | 12 | Kibroth Hattaavah - התאוה קברת | בקברת התאוה | מקברת התאוה | | 13 | Chazeroth - חצרת | בחצרת | מחצרת | | 14 | Rithmah - רתמה | ברתמה | מרתמה | | 15 | Rimmon Perez - פרץ רמן | ברמן פרץ | מרמן פרץ | | 16 | Livnah - לבנה | בלבנה | מלבנה | | 17 | Rissah - רסה | ברסה | מרסה | | 18 | Kehelathah - קהלתה | בקהלתה | מקהלתה | | 19 | Shapher - הר־שפר | בהר־שפר | מהר־שפר | | 20 | Haradah - חרדה | בחרדה | מחרדה | | 21 | Makheloth - מקהלת | במקהלת | ממקהלת | | 22 | Tahath - תחת | בתחת | מתחת | | 23 | Terah - תרח | בתרח | מתרח | | 24 | Mithcah - מתקה | במתקה | ממתקה | | 25 | Chashmonah - חשמנה | בחשמנה | מחשמנה | | 26 | Moseroth - מסרות | במסרות | ממסרות | | 27 | Bene Yaakan - יעקן בני | בבני יעקן | מבני יעקן | | 28 | Char Haggidgad - הגדגד חר | בחר הגדגד | מחר הגדגד | | 29 | Yotvathah - יטבתה | ביטבתה | מיטבתה | | 30 | Avronah - עברנה | בעברנה | מעברנה | | 31 | Etzion Geber - גבר עצין | בעצין גבר | מעצין גבר | | 32 | Kadesh (Rekem) - קדש | במדבר־צן הוא קדש | מקדש | | 33 | Hor - הר ההר | בהר ההר | מהר ההר | | 34 | Tzalmonah - צלמנה | בצלמנה | מצלמנה | | 35 | Punon - פונן | בפונן | מפונן | | 36 | Oboth - אבת | באבת | מאבת | | 37 | Iye Abarim - העברים עיי | בעיי העברים | מעיי העברים | | 38 | Divon Gad - גד דיבן | בדיבן גד | מדיבן גד | | 39 | Almon Diblathaim - דבלתימה עלמן | בעלמן דבלתימה | מעלמן דבלתימה | | 40 | Abarim - הרי העברים | בהרי העברים | מהרי העברים | | 41 | Moab - ערבת מואב | בערבת מואב |  | | 42 | Beth Jeshimoth - הישמת בית |  | מבית הישמת | |

| **#** | **Camp** | **Meaning** |
| --- | --- | --- |
| 1 | [Succoth](file:///G:\root\Word%207-7-2020\Places\succoth.html) - סכת | Temporary Shelters |
| 2 | Etham - אתם | Contemplation |
| 3 | Pi Hahiroth - החירת פי | [Mouth](file:///G:\root\Word%207-7-2020\Places\body.html) of [Freedom](file:///G:\root\Word%207-7-2020\Places\freedom.html) |
| 4 | Marah - מרה | Bitterness |
| 5 | Elim - אילם | Strong Man / Palm tree |
| 6 | Reed Sea - סוף ים | Reed Sea |
| 7 | [Sin](file:///G:\root\Word%207-7-2020\Places\sin.html) - סין מדבר | Desert of thorn or Clay |
| 8 | Dophkah - דפקה | Knocking / [Attack](file:///G:\root\Word%207-7-2020\Places\attacks.html) |
| 9 | Alush - אלוש | Powerful [City](file:///G:\root\Word%207-7-2020\Places\city.html) - wild place |
| 10 | Rephidim - רפידם | Weakness |
| 11 | Desert of Sinai - סיני מדבר | Hatred |
| 12 | Kibroth Hattaavah - התאוה קברת | Graves of Craving |
| 13 | Chazeroth - חצרת | Courtyards |
| 14 | Rithmah - רתמה | Wasteland – Smoldering |
| 15 | Rimmon Perez - פרץ רמן | Spreading Pomegranate Tree |
| 16 | Livnah - לבנה | White Brick |
| 17 | Rissah - רסה | Well Stopped Up With Stones |
| 18 | Kehelathah - קהלתה | Assemblies |
| 19 | Shapher - שפר | Beautiful mountain |
| 20 | Haradah - חרדה | Terror |
| 21 | Makheloth - מקהלת | Assemblies |
| 22 | Tahath - תחת | Lowlands |
| 23 | Terah - תרח | Ibex |
| 24 | Mithcah - מתקה | Sweet Delight |
| 25 | Chashmonah - חשמנה | Fruitfulness |
| 26 | Moseroth - מסרות | Chastisement |
| 27 | Bene Jaakan - יעקן בני | Wells of the Narrow Path / distress |
| 28 | Char Haggidgad - הגדגד חר | Hole or cleft of Gidgad |
| 29 | Yotvathah - יטבתה | Pleasantness |
| 30 | Avronah - עברנה | A Good Calm place |
| 31 | Etzion Geber - גבר עצין | Rooster’s crow |
| 32 | Kadesh (Rekem) - קדש | [Sanctuary](file:///G:\root\Word%207-7-2020\Places\mikdash.html) |
| 33 | Hor - הר | Mountain of mountains |
| 34 | Tzalmonah - צלמנה | Shadiness |
| 35 | Punon - פונן | Perplexity |
| 36 | Oboth - אבת | Necromancer |
| 37 | Iye Abarim - העברים עיי | Ruins of the Passes |
| 38 | Divon Gad - גד דיבן | Place of fortune |
| 39 | Almon Diblathaim - דבלתימה עלמן | Cake of Pressed [Figs](file:///G:\root\Word%207-7-2020\Places\bethphag.html) |
| 40 | M’hari Abarim – **מֵהָרֵי הָעֲבָרִים** | Mountains of the Passes |
| 41 | Moab - מואב | Mother’s Father |
| 42 | Beth Jeshimoth - הישמת בית | House of The Desolations |

**Rabbenu Bachaye** in his commentary on the Torah says that besides shedding light on what happened in the desert on the journeys, the account of the journeys and their stations has for us an additional benefit in that it gives us a glimpse into the future.

Paraphrasing an idea which is brought by the Ramban in his argument with Pablo Christiani and based on a little known Midrashic work, he says that the words of all the prophets allude to the fact that the final redemption of the Jewish people will be identical to the first one. Just as the Jewish people went out of Egypt into the desert, so in the future will Israel take to the desert.

They will travel to the same stations that Israel travelled to, after the Exodus. HaShem will sustain them and lead them as before. The final remaining sparks will be gathered up, the final healings completed and the redemption realized. The whole world will know that HaShem is Echad.

This is alluded to in the verse which twice mentions the word *“mozta’eihem”*, their stations. First it is written, “*Moshe recorded the stations of their journeys...”.* Then the verse says afterwards, *“ ...these are their journeys between the stations.”* The first mention of *“mozta’eihem”*, their stations, refers to the going out of Egypt, the second mention to the going out of this, the last of the bitter Exiles.

Since the *Parsha* begins by saying *“Eleh”* these are the journeys of the Children of Israel, is concludes by saying *“****V****’Eleh*” **and** these are the journeys. *Eleh* comes to limit the scope of a subject -- these are the journeys that were. ***V****’Eleh*” comes to add on to what we already know, it refers to the journeys that **will be**, the journeys that await us at the end of our Exile, may it speedily come upon us.

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

|  |  |
| --- | --- |
| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| 9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two‑tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |

**Reading Assignment:**

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

By: Rabbi Yitzchaq Magriso

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

Vol. 14 – “Numbers – II – Final Wonderings,” pp. pp. 389-408.

**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.)** ‎**33:1-56**‎‎

**1 These are the journeys** Why were these journeys recorded? To inform us of the kind deeds of the Omnipresent, for although He issued a decree to move them around [from place to place] and make them wander in the desert, you should not say that they were moving about and wandering from station to station for all forty years, and they had no rest, because there are only forty-two stages. Deduct fourteen of them, for they all took place in the first year, before the decree, from when they journeyed from Rameses until they arrived in Rithmah, from where the spies were sent, as it says, “Then the people journeyed from Hazeroth [and camped in the desert of Paran].” (12:16); “Send out for yourself men...” (13:2), and here it says, “They journeyed from Hazeroth and camped at Rithmah,” teaching us that it [Rithmah] was in the desert of Paran. Subtract a further eight stages which took place after Aaron’s death—from Mount Hor to the plains of Moab—during the fortieth year, and you will find that throughout the thirty-eight years they made only twenty journeys. I found this in the commentary of R. Moshe (Hadarshan) [the preacher] (Mid. Aggadah). R. Tanchuma expounds it in another way. It is analogous to a king whose son became sick, so he took him to a faraway place to have him healed. On the way back, the father began citing all the stages of their journey, saying to him, “This is where we sat, here we were cold, here you had a headache etc.” -[Mid. Tanchuma Massei 3, Num. Rabbah 23:3]

**4 And the Egyptians were busy burying** occupied with their mourning.

**18 Rithmah** Heb. רִתְמָה , so named because of the slander of the spies, for it says, “What can He give you, and what can He add to you, you deceitful tongue? Sharpened arrows of a mighty man, with coals of brooms רְתָמִים ” (Ps. 120:3-4). -[Mid. Aggadah]

**38 at the Lord’s bidding** [lit., by the mouth of the Lord.] This teaches us that he died by the [Divine] kiss.-[B.B. 17a]

**40 The Canaanite...heard** To teach you that it was the news of Aaron’s death that he heard, for the clouds of glory had withdrawn, and he thought that permission had been granted to wage war against Israel. This is why it [Scripture] repeats it [here].-[R.H. 3a]

**44 the ruins of Abarim** Heb. עִיּי הָעֲבָרִים , an expression denoting waste and ruins, as “into a heap (לְעִי) in the field” (Micah 1:6); “they have turned Jerusalem into heaps (לְעִיִּים) ” (Ps. 79:1).

**49 from Beth-jeshimoth to Abel-shittim** This teaches you that the extent of Israel’s camp was twelve mil [a mil equaling approximately 3500 ft.] for Rabbah bar bar Channah said, “I myself saw that place [and it is three parasangs (12 mil) square].”-[Eruvin 55b]

**Abel-shittim** The plain of Shittim was called Abel.

**51 When you cross the Jordan...you shall drive out...** Were not they previously forewarned about this a number of times? However, Moses said to them, “When you cross over the Jordan on dry land, you shall cross on this condition, for if not, water will come and inundate you.” And so we find that Joshua said the same to them while they were still in the Jordan.-[Sotah 34a]

**52 You shall drive out** Heb. וְהוֹרַשְׁתֶּם , you shall drive them out.

**their temples** Heb. מַשְׂכִּיּֽתָם , as the Targum [Onkelos] renders, סִגְדַּתְהוֹן , their houses of worship, so called because they would cover (מַסְכְּכִין) the ground with a marble floor, on which they would prostrate themselves with outstretched hands and legs, as it is written, "And in your land you shall not place a pavement stone on which to prostrate yourselves (אֶבֶן מַשְׂכִּית) in your land on which to prostrate yourselves" (Lev. 26:1).

**their molten [idols]** Heb. מַסֵּכֽתָם , as the Targum renders, מַתְּכַתְהוֹן , their molten [idols].

**53 And you shall clear out the Land** You shall vacate it of its inhabitants, and then you shall “settle in it.” Only then will you be able to survive there, but if you do not do this, you will be unable to survive there.

**54 wherever [the lot] falls** Heb. אֶל אֲשֶׁר־יָצָא לוֹ שָׁמָּה , to...that the lot falls. This is an elliptical verse [and its meaning is:] The place to which the lot falls for him, shall be his.

**according to the tribes of your fathers** According to the number of those who left Egypt (B.B. 117a). Another interpretation: with twelve territories, like the number of tribes.

**55 those whom you leave over** They will be a source of misfortune for you.

**as spikes in your eye**s Heb. לְשִׂכִּים , pins that will gouge out your eyes. The Targum [Onkelos renders], יְתֵדוֹת (Exod. 38:20), pins or spikes [as] סִכַּיָּא -

**and thorns** Heb. וְלִצְנִינִם . The commentators interpret this in the sense of a hedge of thorns which will surround you, fencing you in and confining you so that none can leave or enter. -

**and they will harass you** Heb. וְצָרְרוּ , as the Targum [Onkelos] renders [ וִיעִיקוּן , and they will harass you, cause you distress].

**For further information and study on the 42 encampments of the Israelites in the wilderness see:** [**http://www.betemunah.org/stages.html**](http://www.betemunah.org/stages.html)

**Ketubim: Psalm 106:28-33**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Hallelujah. Give thanks to the Lord for He is good, for His kindness is forever. | 1. Hallelujah! Give thanks in the presence of the LORD, for He is good, for His goodness is forever. |
| 2. Who can narrate the mighty deeds of the Lord? [Who] can make heard all His praise? | 2. Who is able to utter the might of the LORD? Who is allowed to proclaim all His praises? |
| 3. Fortunate are those who keep justice, who perform righteousness at all times. | 3. Happy are they who observe judgment, those who do righteousness/generosity at every time. |
| 4. Remember me, O Lord, when You favor Your people; be mindful of me with Your salvation. | 4. Remember me, O LORD, with good will toward Your people; call me to mind with Your redemption (Hebrew: **פָּקְדֵנִי, בִּישׁוּעָתֶךָ** – **Paq’deni BiShuatekha** – lit. “appoint me to Your Yeshua (salvation)”. |
| 5. To see the goodness of Your chosen ones, to rejoice with the joy of Your nation, to boast with Your inheritance. | 5. To look on the plenty of Your chosen ones; to rejoice in the joy of Your people; to join in praise with Your inheritance. |
| 6. We sinned with our forefathers; we committed iniquity and wickedness. | 6. We have sinned, along with our fathers; we have committed iniquity, acted wickedly. |
| 7. Our forefathers in Egypt did not understand Your wonders; they did not remember Your manifold deeds of kindness, and they were rebellious by the sea, by the Sea of Reeds. | 7. Our fathers in Egypt paid no heed to Your wonders; they did not call to mind Your great goodness; and they rebelled against Your word by the sea, at the sea of Reeds. |
| 8. And He saved them for His name's sake, to make known His might. | 8. And He redeemed them for His name's sake, to make known His might. |
| 9. And He rebuked the Sea of Reeds, and it dried up, and He led them in the depths as [in] a desert. | 9. And He rebuked the sea of Reeds, and it dried up; and He conducted them through the deeps, as in the wilderness. |
| 10. He saved them from the hand of the enemy, and He redeemed them from the hand of the foe. | 10. And He redeemed them from the power of the foe; and He redeemed them from the power of the enemies. |
| 11. And the water covered their adversaries; not one of them survived. | 11. And the waters covered their oppressors; not one of them was left. |
| 12. And they believed His words; they sang His praise. | 12. And they believed in the name of His word; they sang His praise. |
| 13. Quickly, they forgot His deeds; they did not await His counsel. | 13. They quickly forgot His deeds; they did not wait for His counsel. |
| 14. They craved a lust in the desert, and they tried God in the wasteland. | 14. And they made a request and tested God in the place of desolation. |
| 15. He gave them their request, but He sent emaciation into their soul. | 15. And He gave them their request and sent leanness into their souls. |
| 16. They angered Moses in the camp, Aaron, the holy man of the Lord. | 16. And they were jealous of Moses in the camp, of Aaron, the holy one of the LORD. |
| 17. The earth opened up and swallowed Dathan and covered the congregation of Abiram. | 17. The earth opened up and swallowed Dathan and covered the company of Abiram. |
| 18. And fire burned in their congregation; a flame burned the wicked. | 18. And fire burned in their company; flame will kindle the wicked. |
| 19. They made a calf in Horeb and prostrated themselves to a molten image. | 19. They made a calf in Horeb and bowed down to something of metal. |
| 20. They exchanged their glory for the likeness of an ox eating grass. | 20. And they exchanged the glory of their master for the likeness of a bull that eats grass and befouls itself. |
| 21. They forgot God, their Savior, Who wrought great deeds in Egypt. | 21. They forgot God their redeemer who had done mighty works in Egypt. |
| 22. Wonders in the land of Ham, awesome deeds by the Sea of Reeds. | 22. Wonders in the land of Ham, awesome things by the sea of Reeds. |
| 23. He intended to destroy them [and would have] were it not that Moses, His chosen one, stood before Him in the breech to return His wrath from destroying. | 23. And He commanded by His word to destroy them, had it not been for Moses His chosen one, who stood and grew mighty in prayer in His presence to turn aside His wrath from obliteration. |
| 24. They rejected the desirable land; they did not believe His word. | 24. And their soul was repelled by the desirable land; they did not believe His word. |
| 25. They complained in their tents; they did not hearken to the voice of the Lord. | 25. And they complained in their tents; they did not accept the word of the LORD. |
| 26. He raised His hand to them to cast them down in the desert, | 26. And He lifted His hand in an oath because of them, to throw them down slain in the wilderness. |
| 27. And to cast their seed among the nations and to scatter them in the lands. | 27. And to exile their seed among the peoples, and to scatter them among the lands. |
| 28. They became attached to Baal Pe'or and ate sacrifices of the dead. | 28. And they attached themselves to the idol of Peor, and they ate the sacrifices of the dead. |
| 29. They provoked [God] with their deeds, and a plague broke out among them. | 29. And they caused anger in His presence by their deeds, and a plague attacked them. |
| 30. Phinehas stood up and executed justice, and the plague was stopped. | 30. And Phinehas rose and prayed, and the plague was restrained. |
| 31. It was accounted for him as a merit, for generation to generation to eternity. | 31. And it was accounted to him for merit for all generations forever. |
| 32. They provoked [God] by the waters of Meribah, and Moses suffered because of them. | 32. And they caused anger by the waters of Dispute, and it grieved Moses because of them. |
| 33. For they rebelled against His spirit, and He uttered with His lips. | 33. For they rebelled against His holy spirit, and He had explained it clearly with His lips. |

**Rashi’s Commentary for: Psalm 106:28-33**

**27** **And to cast their seed among the nations** From that time, the destruction of the Temple was decreed upon them, for on the night of the ninth of Ab they went, and the Holy One, blessed be He, said, “They wept for nothing, and I shall establish for them weeping for generations.”

**33** **For they rebelled** Moses and Aaron.

**against His spirit** with (Num. 20:10) “Hear now, you rebels!”

**and He uttered with His lips** an oath (Num. 20:12): “Therefore you shall not bring this community, etc.”

**Meditation from the Psalms**

**Psalms ‎‎106:28-33**

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

For continuity I am repeating my intro from the first part of our psalm.

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

However, even while God was displaying unprecedented kindness to Israel, the Israelites were negligent in their duties toward God, and they failed to appreciate His wonders. Indeed, they defied God’s representative, Moshe, and rebelled against his commands. This defiance initiated the spiritual and moral decline which eventually led to the Jew’s exile from the Holy Land.[[3]](#footnote-3)

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

*This psalm concludes the fourth*Book of Tehillim *with the declaration,*blessed is HaShem, the God of Israel, from This World to the World to Come, and let the entire nation say, “Amen!” Praise God![[4]](#footnote-4)

This portion of our psalm contains some interesting words in a context that is unusual. Consider:

***Tehillim (Psalms) 106:30-31*** *And Pinchas arose and executed judgment, and the plague was halted. It was ascribed to him as Tzedaka (righteous/generous)[[5]](#footnote-5) for all generations forever.[[6]](#footnote-6)*

Now, let’s put this in the context the Torah gives us:

***Bamidbar (Numbers) 25:11*** *Pinchas, the son of Eleazar, the son of Aaron the priest, has turned my anger away from the people of Israel, while he was zealous for my sake among them, that I consumed not the people of Israel in my jealousy.*

Let's take a closer look at the above verse from Tehillim: *And Pinchas[[7]](#footnote-7) arose and executed judgment* (וַיְפַלֵּל). The Hebrew root for executing judgment is פלל. The word *tefilah*, prayer,[[8]](#footnote-8) stems from the same root. The Midrash teaches that when Pinchas arose, he arose in order to pray.

***Midrash Rabbah - Genesis LXVIII:9*** *R. Joshua b. Levi said: Our patriarchs instituted the three [daily] services. Abraham instituted morning prayer, for it says, And Abraham got up early in the morning to the place where he had stood before the Lord:[[9]](#footnote-9) now standing refers to prayer, as it says, Then stood up Phinehas, and prayed.[[10]](#footnote-10)*

The Midrash understands this verse to mean that Pinchas prayed, and his prayers were effective to remove the plague from the Jewish People. It would seem from the words of the Midrash that the prayer of Pinchas was not incidental. Rather, his prayer was critical for the survival of the Jewish People. Because of his prayer and his act, Pinchas stopped the plague when it had only killed 24,000 people. If he had not acted, who knows how many more would have died.

What is the relationship between prayer and judgment, and why is Pinchas' act described in these terms? To understand the answer, we will need a bit of background. Consider that the root - פלל,[[11]](#footnote-11) *to judge*, also means to *differentiate*, to *clarify*, to *decide*.

Prayer is called tefilah because it is the soul's yearning to separate the chaff from the fruit, to define what truly matters, and to separate that from the trivialities of life that often masquerade as essential.[[12]](#footnote-12) Prayer is judging yourself and changing who you are.

Ostensibly, what Pinchas did by killing Zimri and Kozbi[[13]](#footnote-13) was an act of judgment. He needed to set aside his natural inclination towards peace and civility, and, for HaShem's sake, commit a most brutal and unmerciful act.

By attributing his lineage to Aaron,[[14]](#footnote-14) the Torah dispels any claim that Pinchas was brutal and a man of vengeance. Pinchas was not brutal. He was a grandson of Aaron, who so loved peace and harmony that he couldn't bear to see two Jews fighting. In killing the sinners, Pinchas was not revealing his violent and untamed nature, but rather committing an act of pe'lila (פלל), of separating what he might *like to do* from what *must be done* and acting on that knowledge.

Our Psalm uses the term va-ye'falel (from the root פלל), *and he executed judgment*.[[15]](#footnote-15) Like tefilah, where we separate truth from fancy, Pinchas had to remove himself from his own gentle nature in order to perform an act of brutality and vengeance.

***Sanhedrin 81b*** *At that moment Moses forgot the halachah [concerning intimacy with a heathen woman], and all the people burst into tears; hence it is written, and they were weeping before the door of the tabernacle of the congregation. And it is also written, And Pinchas, the son of Eleazar, the son of Aaron the priest, saw it. Now, what did he see? — Rab said: He saw what was happening and remembered the halachah, and said to him, ‘O great-uncle! did you not teach us this on thy descent from Mount Sinai: He who cohabits with a heathen woman is punished by zealots?’ He replied. ‘He who reads the letter, let him be the agent [to carry out its instructions]’. Samuel said: He saw that ‘There is no wisdom nor understanding nor counsel against the Lord’:[[16]](#footnote-16) whenever the Divine Name is being profaned, honor must not be paid to one's teacher.[[17]](#footnote-17) R. Isaac said in R. Eleazar's name: He saw the angel wreaking destruction amongst the people. And he rose up out of the midst of the congregation, and took a spear in his hand;[[18]](#footnote-18) hence one may not enter the house of learning with weapons.*

The Gemara states that Pinchas took Zimri and Kozbi and slammed them down on the ground, declaring, “because of these two sinners the Jewish People should lose twenty-four thousand people?!’ Although the Gemara states that Pinchas was litigating with his Creator, he was clearly praying that HaShem stop the plague.[[19]](#footnote-19)

Tzedaka plays a similar role. Man, by nature tends to hoard that which he has earned. “What's mine is mine and what's yours is yours.” He is attached to his possessions, and it does not come naturally to simply give them away, receiving nothing in exchange. The mitzva of tzedaka commands us to remove ourselves from our personal attachment to our money and possessions and separate a portion for those less fortunate than us. Perhaps it is for this reason that the verse declares, “It was ascribed to him as righteousness/generosity”, for in removing himself from his peace-loving nature, Pinchas was doing tzedaka.

Why does scripture describe Pinchas' vengeful act as one of “tzedaka”, usually translated as righteous, generous, or charity? What does the act of Pinchas have to do with tzedaka?

Pinchas through his zealousness removed the plague from the Bne Israel, thus committing an act of Tzedaka whereby life prevailed and death was excluded. As Shlomo said:

***Mishlei (Proverbs) 10:2*** *Tzedaka saves from death.*

Pinchas, by his tzedaka, reaped kindness from HaShem, as the Prophet said:

***Hoshea (Hosea) 10:12*** *Sow charity for yourself and you will reap according to kindness.*

The Tzedaka of Pinchas raises an interesting question: Why didn’t Moshe deal with Zimri and Kozbi?

As Moshe was in the time of Pinchas’ tzedaka, so also are leaders in every generation. In our generation, there are things about which the leaders of the generation are silent, and yet this does not always prove that nothing need be done, and that calculation and scholarly reasoning must be used to slip one’s way out of it. If one sees that he can do something, *he must do it*.

The fact that those greater than him say nothing may be similar to the fact that Pinchas was granted the opportunity to slay Zimri in order to become a Priest. This was his portion that he was destined to refine, and only by doing so could he attain personal perfection. Just as everyone is designated his own portion of material wealth, and no one can encroach upon someone else’s livelihood, so is it, and all the more, in the spiritual realm, for everyone has his share in Torah.[[20]](#footnote-20)

The leader of the tribe of Shimon, Zimri, committed the public sin of taking a Midianite woman, Kozbi, into his tent and having relations with her. This terrible, public rebellion against HaShem caused a plague to spread among the Jewish people. Pinchas was the only one to remember the law taught by Moses that “If one has relations with a gentile woman, zealots may attack him”.[[21]](#footnote-21) Even Moshe himself forgot this law. When Pinchas slew Zimri and Kozbi, the plague ceased. HaShem then rewarded him by granting him and all his descendants the status of Priesthood.[[22]](#footnote-22) Rashi, on Bamidbar 25:6, says that the reason Moshe forgot the law was “so that Pinchas would come and take that which was fit for him”, i.e., the reward of priestly status.

So, if one observes a community leader doing nothing about a certain issue, one should not necessarily conclude that this proves that no action is necessary, or that that leader is at fault for his inaction. Regardless of whether the leader is at fault, the one who sees clearly that a certain task needs to be done for the benefit of the community, and sees that he is able to carry it out, should know that this is his personal duty, and that the reason that he noticed this problem and that he is in a position to fix it, is that in so doing he will reach his personal tikkun, the rectification of his neshama, his soul.

Pinchas was not the leader amongst the Jewish people; Moses, Elazar, and the elders occupied the positions of authority. Yet when the need arose, Pinchas did not wait for the leaders' guidance, but seized the initiative himself.

The main task of the Levites is to learn Torah and to teach Torah. Pinchas was “teaching” that the proper way to act was to be zealous for the sake of HaShem.

Wow!

The reward promised to Pinchas is spread over two verses and appears to consist of two parts.

***Bamidbar (Numbers) 25:10-13*** *And HaShem spake unto Moses, saying, 11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. 12 Wherefore say, Behold, I give unto him my covenant of peace: 13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.*

In the first verse, HaShem grants him “My covenant of peace”.

Then, in the second verse, Pinchas receives the “covenant of eternal priesthood”.

The second of these promises is relatively clear. As Rashi explains[[23]](#footnote-23) if not for Pinchas' heroism, neither he nor his descendants would have earned the status of Priesthood, despite his being the grandson of the first High Priest, Aharon, and the son of the current High Priest, Elazar. The status of Priesthood was granted only to Aharon and his four sons, and to their descendants born after the initial anointing of Aharon and his sons. Since Pinchas had been born to Elazar prior to his having been anointed Priest, Pinchas did not earn the Priesthood. He earned this privilege only through his zealous defense of HaShem's honor as exhibited through his killing of Zimri and Kozbi.

The first part of his reward, however, seems unclear. What does HaShem mean by “My covenant of peace”?

Targum Yonatan Ben Uziel[[24]](#footnote-24) adopts a Midrashic interpretation of this verse, claiming that “My covenant of peace” means that Pinchas will live forever so that he will ultimately announce the final redemption. Targum Yonatan here refers to the famous comment of Chazal[[25]](#footnote-25) identifying the prophet Eliyahu as Pinchas. According to tradition, as mentioned in the final verses of Sefer Malachi, Eliyahu will come before “the great, awesome day of HaShem” to announce the arrival of the long-awaited redemption. The Targum Yonatan claims that it is to this that “My covenant of peace” refers.

This approach appears in “Peshat” form in the commentary of Sforno[[26]](#footnote-26) to this verse. He claims that the “covenant of peace” refers simply to long life. Pinchas lived during the story of “pilegesh be-giv’a”[[27]](#footnote-27) told in Sefer Shoftim,[[28]](#footnote-28) which occurred at least after the death of Yehoshua and his contemporaries, many decades after the incident recorded in Sefer Bamidbar. Undoubtedly, then, Pinchas enjoyed a particularly long life,[[29]](#footnote-29) all the more so, Sforno adds, if we accept the tradition that Eliyahu was Pinchas.

But how does the term “covenant of peace” mean longevity? The Sforno briefly explains, “Because demise occurs only as a result of the contrast between opposites”. The Sforno likely refers to the explanation presented at greater length later, by the Malbim. The human body operates only through the harmonious cooperation between its various different components. Death results from the disunity of the body's organs and systems when they lose the ability to communicate and interact with one another. For this reason, then, HaShem refers to long life as “the covenant of peace”, referring to a state of peace of harmony among the various parts of the body.

Upon reflection, it appears that there is no personality in the Jewish world that is both as admired and as mysterious as Elijah the Prophet. Just as his appearance on the Biblical scene was abrupt and sudden, with no background provided, so too his disappearance was mysterious and unnatural.

For the sake of comparison, let us consider the greatest prophet of all generations, Moshe Rabbeinu. The Torah takes the trouble to detail his birth to Amram and Yocheved, of the tribe of Levi, and also describes his death at Mount Nebo, “by the word of HaShem”.[[30]](#footnote-30)

With Eliyahu HaNavi, though, the situation is quite different. Let us first read what the Tanach says about his first, sudden appearance, when he speaks to King Ahab of Israel:

***I Melachim (Kings) 17:1*** *Eliyahu the Tishbite, from among the residents of the Gilad, said to Ahab: By G-d... there will be no rain or dew these years, unless I say so.*

The Tanach gives us no prior word as to who Eliyahu was or what were his qualifications to be Prophet. We meet him here for the first time, learning that it is he who holds the keys to the rain and dew that are to fall, or not, on the Land of Israel. And in fact, the rain did fall only when he gave the word.

And how is Eliyahu's departure from this world described? Just as mysteriously:

***II Melachim (Kings) 2:11*** *They [Eliyahu and his student Elisha] were walking and talking, and behold a chariot of fire and horses of fire separated between the two, and Eliyahu ascended to the Heavens in a storm.*

The mystery surrounding Eliyahu was so great that the Sages of Israel could not even agree on his exact identity. The Midrash[[31]](#footnote-31) tells us: *One time, our teachers disagreed on this point: Some said that Eliyahu HaNavi was descended from the Tribe of Gad; others said he was from Binyamin. Eliyahu himself then stood before them and said: “Our teachers, why are you arguing about me? I am from the descendants of Rachel's sons* *[Joseph and Binyamin]”*.

This famous notion, in the Midrash, that Pinchas is Eliyahu,[[32]](#footnote-32) the hero of the story of Baal Peor who, in our psalm and in Parashat Pinchas,[[33]](#footnote-33) receives a special reward for his zealotry, according to some opinions, is the same man known later as the prophet Eliyahu. Pirkei De-Rabbi Eliezer[[34]](#footnote-34) and Yalkut Shimoni[[35]](#footnote-35) describe in fuller detail the conversation between HaShem and Eliyahu at Mount Chorev[[36]](#footnote-36) after the prophet's famous, victorious “showdown” against the idolatrous prophets at Mount Carmel. As recorded in the Tanach,[[37]](#footnote-37) Eliyahu tells HaShem, “I have acted zealously for HaShem, the God of hosts, for the Israelites have forsaken Your covenant…”. The Midrash relates HaShem's critical response to Eliyahu: “You always act zealously! You were zealous at Shittim…” This zealotry at Shittim is a clear reference to the incident of Baal Peor, which occurred at Shittim,[[38]](#footnote-38) where Pinchas killed Zimri and Kozbi. Clearly, then, according to these Midrashim, Pinchas and Eliyahu are the same person.

Another interesting source relevant to this discussion is the Targum Yonatan Ben Uziel to Exodus (Shemot) 4:13. Moshe Rabbenu, in his insistent refusal to accept the task of going to Pharaoh to demand Bne Israel's release from bondage, pleads with HaShem, “Send whomever you will send”. Targum Yonatan explains this to mean, “Send the one whom you will eventually send”, meaning, send Pinchas, the one whom you will send in the end of days. Like the passage from Targum Yonatan in Parashat Pinchas, this refers to Eliyahu's mission[[39]](#footnote-39) to herald the coming of the final redemption.[[40]](#footnote-40) Clearly, then, Targum Yonatan identifies Pinchas, Moshe's great-nephew, as the prophet Eliyahu. Targum Yonatan makes this point even more explicitly a bit later in Sefer Shemot,[[41]](#footnote-41) where he writes that Amram, Moshe's father, lived to see his great-grandson, Pinchas, “he is Eliyahu, the high priest, who in the future will be sent to the Israelite exile, in the end of days”.

The Yalkut Shimoni in Parashat Balak[[42]](#footnote-42) likewise mentions explicitly that Pinchas is Eliyahu. It records HaShem telling Pinchas, “You brought peace between Me and My children, in the future, as well, you are the one who will bring peace between Me and My children”. The Midrash proceeds by citing the verse from the end of Sefer Malachi that indicates that Eliyahu will come to lead Bne Israel towards teshuva in anticipation of the final Day of Judgment.

This identification of Eliyahu as Pinchas may have a basis in the Talmud, as well. The Gemara[[43]](#footnote-43) tells the story of Rabba Bar Avuha, who once met Eliyahu in a graveyard. The rabbi asked him, “Are you not a Priest”? He wondered why Eliyahu was permitted in the cemetery if he was a Priest, given the prohibition against Priests contracting tumah.[[44]](#footnote-44) Eliyahu replied that the graves were those of Gentiles, and according to Rabbi Shimon Bar Yochai, the remains of Gentiles render tumah only upon direct contact; their graves, however, do not generate tumah. In any event, it emerges from this Gemara that Eliyahu was a Priest, which would obviously accommodate the theory that he was Pinchas. Indeed, Rashi, in his commentary to this Gemara, writes that the Gemara works under this very assumption.

Rabbi Mandelbaum draws further Talmudic evidence from a brief passage in Masechet Taanit.[[45]](#footnote-45) The mishnayot towards the beginning of the second chapter of that Masechet describe the prayer service conducted during public fast days. One prayer, which has been incorporated into our Selichot service, as well, goes through the Tanach[[46]](#footnote-46) and cites examples of where HaShem answered the prayers of our ancestors. In this appeal to HaShem, we ask that He answer us the way He answered them. The Gemara notes a chronological inconsistency in this prayer, that we mention HaShem's favorable response to the prophet Yonah before we speak of His having answered the prayers of David and Shlomo. Why would we discuss Yonah before we mention David and Shlomo, who lived many years earlier? Leaving aside the Gemara's response to this question, the Gemara, oddly enough, does not ask why this prayer mentions HaShem's answer to Eliyahu's prayer before it talks of David and Shlomo, despite the fact that Eliyahu, too, lived a good deal later than David and Shlomo! Rabbi Mandelbaum suggests that perhaps the Gemara assumed that Eliyahu was Pinchas, who indeed lived before David and Shlomo.

Finally, consider the following pasuk:

***Malachi 3:23-24*** *Behold, I am sending you Elijah the Prophet ahead of the arrival of the awesome day of Divine Judgment. And he will return the heart of fathers to their sons, and the heart of sons to their fathers.*

The Bne Israel angered Moshe at Meribah, according to our psalm, and he failed to sanctify HaShem. Pinchas, on the other hand, brought peace to an angry out of control nation and brought them near HaShem. He stopped the plague and brought the people to their senses. He brought peace between men and HaShem, which was the hallmark of Aharon, and indeed the priesthood. It is fitting that we see Pinchas as Eliyahu who will turn the hearts of the people and bring peace.

**Ashlamatah: Isaiah 11:16 – 12:6 + 14:1-2**

| **Rashi** | **Targum** |
| --- | --- |
| 10. **And it shall come to pass on that day, that the root of Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor.** | 10. **And it will come to pass in that time that to the son of the son of Jesse who is about to stand as an ensign to the peoples, to him will kingdoms be obedient, and his resting place will be glorious** |
| 11. And it shall come to pass that on that day, the Lord shall continue to apply His hand a second time to acquire the rest of His people, that will remain from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Sumeria and from Hamath and from the islands of the sea. | 11. And it will come to pass in that time that the LORD will extend His might yet a second time to deliver the remnant of His people which is left, from Assyria, and from Egypt and from Pathros, and from India, and from Elarn, and from Babylon, and from Hamath, and from the islands of the sea. |
| 12. **And He shall raise a banner to the nations, and He shall gather the lost of Israel, and the scattered ones of Judah He shall gather from the four corners of the earth**. | 12. **And He will raise an ensign for the peoples, and will assemble the outcasts of Israel, and bring near the exile of Judah from the four winds of the earth**. |
| 13. And the envy of Ephraim shall cease, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, nor shall Judah vex Ephraim. | 13. And jealousy will pass from those of the house of Ephraim, and those who distress those of the house of Judah will be destroyed. Those of the house of Ephraim will not be jealous of those of the house of Judah, and those of the house of Judah will not distress those of the house of Ephraim. |
| 14. And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them. | 14. And they will ally themselves, shoulder to shoulder, to strike the Philistines who are in the west, together they will plunder the sons of the east. They will put forth their hand against Edom and Moab, and the sons of Ammon will be obedient to them. |
| 15. And the Lord shall dry up the tongue of the Egyptian Sea, and He shall lift His hand over the river with the strength of His wind, and He shall beat it into seven streams, and He shall lead [the exiles] with shoes. | 15. And the LORD will dry up the tongue of the sea of Egypt, and will lift up the stroke of His might against the Euphrates by his prophets' command, and strike it into seven streams, and they will walk in it with sandals. |
| 16. And there shall be a highway for the remnant of His people who remain from Assyria, as there was for Israel on the day they went up from the land of Egypt. | 16. And there will be a highway for the remnant of His people which is left from the Assyrian, as there was for Israel in the day they came up from the land of Egypt. |
|  |  |
| 1. And you shall say on that day, "I will thank You, O Lord, for You were wroth with me; may Your wrath turn away and may You comfort me. | 1. And you will say at that time: "I will give thanks before you, O LORD, since I sinned before You Your anger was upon me; now Your anger will turn from me, and You will have compassion on me. |
| 2. Here is the God of my salvation, I shall trust and not fear; for the strength and praise of the Eternal the Lord was my salvation." | 2. Behold, in the Memra of the God of my salvation I trust and will not be shaken; for the Awesome One, the LORD, is my strength and my song; He has spoken by His Memra, and he has become for me a saviour." |
| 3. **And you shall draw water with joy from the fountains of the salvation.** | 3. **And you will accept a new teaching with joy from the chosen ones of righteousness/generosity.** |
| 4. And you shall say on that day, "Thank the Lord, call in His Name, publicize His deeds among the peoples; keep it in remembrance, for His Name is exalted. | 4. And you will say at that time: "Give thanks before and LORD, pray in His name, make known His deeds among the peoples, proclaim that His name is strong. |
| 5. Sing to the Lord for He has performed mighty deeds; this is known throughout the land. | 5. Sing praises before the LORD, for He does prodigies; this is disclosed in all the earth. |
| 6. Shout and praise, O dwellers of Zion, for great in your midst is the Holy One of Israel. **{S}** | 6. Shout, and sing, O congregation of Zion, for the Great One has promised to rest His Shekhinah in your midst, the Holy One of Israel." |
|  |  |
| 1. For the Lord shall have mercy on Jacob and again choose Israel, and He shall place them on their soil, **and the strangers shall accompany them and join the House of Jacob.** | 1. For the LORD will have compassion on the house of Jacob and will again be pleased with Israel, and will make them dwell in their own land, **and proselytes will be added to them and will rely on the house of Israel.** |
| 2. And peoples shall take them and bring them to their place, and the House of Israel shall inherit them on the soil of the Lord, for slaves and maidservants, and they shall be captors to their captors and rule over those who dominate over them. **{S}** | 2. And peoples will lead them and bring them to their place, and the house of Israel will possess them in the land of the Shekhinah of the LORD as male and female slaves; and they will be captors of their captors and they will subjugate those who enslaved them. |
|  |  |

**Rashi’s Commentary on Isaiah 11:16 -12:6+14:1-2‎‎**

**10** **as a banner for peoples** that peoples should raise a banner to gather to him.

**11** **a second time** Just as he acquired them from Egypt, when their redemption was absolute, without subjugation, but the redemption preceding the building of the Second Temple is not counted, since they were subjugated to Cyrus.

**and from the islands of the sea** the islands of the Kittim, the Romans, the descendants of Esau.

**12** **And he shall raise a banner** Perka, perche in O.F. [i.e., the verse is literally referring to the pole upon which the banner is attached.] And it shall be for a sign to gather to him and to bring the exiles of Israel to Him as a present.

**13** **Ephraim shall not envy Judah** The Messiah, the son of David, and the Messiah, the son of Joseph, shall not envy each other.

**14** **And they shall fly of one accord against the Philistines in the west** Heb. בְכָתֵף. Israel will fly and run of one accord against the Philistines who are in the west of Eretz Israel and conquer their land. [כָּתֵף, lit. a shoulder, is used in this case to denote unity. The word שֶׁכֶם, also lit. a shoulder, is used in a similar sense.] Comp. (Hoshea 6:9) “They murder on the way in unison (שֶׁכְמָה) ”; (Zeph. 3:9) “One accord (שְׁכֶם אֶחָד).” And so did Jonathan render it: And they shall join in one accord to smite the Philistines who are in the west.

**and the children of Ammon shall obey them** As the Targum states: Will hearken to them. They will accept their commandments over them.

**15** **And...shall dry up** [lit. shall cut off] to dry it, so that the exiles of Israel will pass through it from Egypt.

**over the river** The Euphrates River, for the exiles from Assyria to cross.

**with the strength of His wind** Heb. בַּעְיָם. This is hapax legomenon in Scripture, and according to the context it can be interpreted as “with the strength of His wind.”

**into seven streams** into seven segments, for the aforementioned seven exiles: from Assyria and from Egypt, etc. Those from the islands of the sea are not from that side.

**and He shall lead** the exiles within it.

**with shoes** on dry land.

**16** **And there shall be a highway** in the midst of the water for the remnant of His people.

**Chapter 12**

**1** **And you shall say** when you see the nations being sentenced to disgrace and abhorrence.

**I will thank You, O Lord, for you were wroth with me** and You exiled me, and my exile atoned for me, and now, amends have been made for my iniquity. May Your wrath turn away and may You comfort me. Jonathan renders: I will confess before You, O Lord, that I sinned before You, and, therefore, You were wroth with me, and were it not for Your mercy, I would not be worthy to have Your wrath turn away and comfort me, and behold, Your wrath has turned away from me.

**2** **for the strength and the praise of the Eternal the Lord** The strength and the praise of the Holy One, blessed be He, that was my salvation. We cannot, however, explain עָזִּי, like עֻזִּי, my strength, for we do not find in Scripture עָזִּי vowelized with a short ‘kamatz,’ but with a ‘shuruk,’ reading עֻזִּי, with the exception of three places where it is accompanied by וְזִמְרָת. Also, וְזִמְרָת cannot be explained like וְזִמְרָתִי, my praise, but we are forced to say that וְזִמְרָת is connected to the word following it. Therefore, I say that the ‘yud’ of עָזִּי is merely like the ‘yud’ of (Deut. 33: 16) שׁוֹכְנִי סְנֶה, “He Who dwells in the thornbush.”

**the Eternal the Lord** Until now His Name was divided, and with the downfall of Amalek, it became whole, and so Scripture states (Exodus 17: 16): “For the hand is on the throne of the Eternal (כֵּס יָהּ),” implying that the throne is incomplete, and the Name is incomplete until the Lord wages war against Amalek.

**was my salvation.** Heb. וַיְהִי לִי לִישׁוּעָה, like הָיָה לִי לִישׁוּעָה, was to me for a salvation, and it is customary for Scripture to speak in this manner. Comp. (Exodus 9:21) “And he who did not heed the word of the Lord, left (וַיַּעֲזֹב) his slaves and his cattle”; also, in II Chronicles (10:17): “And the children of Israel who dwelt in the cities of Judah, Rehoboam reigned (וַיִּמְלֹךְ) over them.” It should say, מָלַךְ עֲלֵיהֶם.

**3** **And you shall draw water** You shall receive a new teaching [from Targum].

**from the fountains of the salvation** For their heart will be dilated through the salvation that came to them, and secrets of the Torah that have been forgotten during the exile, because of the troubles, will be revealed to them.

**4** **His deeds** Heb. עֲלִילוֹתָיו, similar to מַעֲלָלָיו.

**keep it in remembrance** to praise [His Name,] for it is exalted.

**Chapter 14**

**1** **For the Lord shall have mercy on Jacob** to keep for them the promise of their redemption from Babylonia.

**and again choose Israel** in the future, He shall redeem them with a complete redemption.

**and join** And they shall be added on. Comp. (I Sam. 2:36) “Take me now into... (סָפְחֵנִי) ” and also (ibid. 27:19) “From cleaving to the Lord’s heritage (מֵהִסְתַּפֵּחַ).”

**2** **shall inherit** they shall inherit from them, and similarly, “and you shall hold onto them as an inheritance” (Lev. 25:46).

**and rule** Heb. וְרָדוּ, an expression of ruling and dominating, as (Lev. 25:46): “You shall not rule over him (תִרְדֶה).”

**Special Ashlamatah - 1 Sam 20:18 & 42**

18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.

42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.

**Verbal Tallies**

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

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

**B’midbar (Numbers) 33:1-56**

**Tehillim (Psalms) 106:28-33**

**Yeshayahu (Isaiah) 11:16 – 12:6 + 14:1-2**

**Mk 12:41-44, Lk 21:1-4**

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

Moses - משה, Strong’s number 04872.

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

Israel - ישראל, Strong’s number 03478.

Land - ארץ, Strong’s number 0776.

Egypt - מצרים, Strong’s number 04714.

**B’midbar (Numbers) 33:1** These are the journeys of the children of **Israel <03478>**, which went forth out of the **land <0776>** of **Egypt <04714>** with their armies under the hand of **Moses <04872>** and Aaron.

**Tehillim (Psalms) 106:32** They angered him also at the waters of strife, so that it went ill with **Moses <04872>** for their sakes:

**Yeshayahu (Isaiah) 11:16** And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to **Israel <03478>** in the day that he came up out of the **land <0776>** of **Egypt <04714>**.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Num. 33:1-56** | **Psalms**  **106:28-33** | **Ashlamatah**  **Is 11:16 – 12:6 + 14:1-2** |
| --- | --- | --- | --- | --- |
| **rm;a'** | saying | Num. 33:50 Num. 33:51 |  | Isa. 12:1 Isa. 12:4 |
| **#r,a,** | land,  earth,  ground,  country | Num. 33:1 Num. 33:37 Num. 33:38 Num. 33:40 Num. 33:51 Num. 33:52 Num. 33:53 Num. 33:54 Num. 33:55 |  | Isa. 11:16 Isa. 12:5 |
| **aAB** | came,  come, go | Num. 33:9 Num. 33:40 |  | Isa. 14:2 |
| **hw"hoy>** | LORD | Num. 33:2 Num. 33:4 Num. 33:38 Num. 33:50 |  | Isa. 12:1 Isa. 12:2 Isa. 12:4 Isa. 12:5 Isa. 14:1 Isa. 14:2 |
| **~Ay** | day | Num. 33:3 Num. 33:8 |  | Isa. 11:16 Isa. 12:1 Isa. 12:4 |
| **bv;y"** | dwelt, dwell | Num. 33:40 Num. 33:52 Num. 33:53 Num. 33:55 |  | Isa. 12:6 |
| **laer'f.yI** | Israel | Num. 33:1 Num. 33:3 Num. 33:5 Num. 33:38 Num. 33:40 Num. 33:51 |  | Isa. 11:16 Isa. 12:6 Isa. 14:1 Isa. 14:2 |
| **tAm'** | died | Num. 33:38 | Ps. 106:28 |  |
| **~yIm;** | water | Num. 33:9 Num. 33:14 | Ps. 106:32 | Isa. 12:3 |
| **~yIr;c.mi** | Egypt | Num. 33:1 Num. 33:3 Num. 33:4 Num. 33:38 |  | Isa. 11:16 |
| **Åhvm** | Moses | Num. 33:1 Num. 33:2 Num. 33:50 | Ps. 106:32 |  |
| **lx;n"** | divide, possess | Num. 33:54 |  | Isa. 14:2 |
| **hl'['** | went up, came up | Num. 33:38 |  | Isa. 11:16 |
| **~[;** | people | Num. 33:14 |  | Isa. 11:16 Isa. 12:4 Isa. 14:2 |
| **hf'['** | executed,  do, done | Num. 33:4 Num. 33:56 |  | Isa. 12:5 |
| **bWv** | turn back, return | Num. 33:7 |  | Isa. 12:1 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Num. 33:1-56** | **Psalms**  **106:28-33** | **Ashlamatah**  **Is 11:16 – 12:6 + 14:1-2** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 12:41-44** | **Tosefta of**  **Luke**  **Lk 21:1-4** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἅγιον** | holy ones |  |  | Isa 12:6 |  |  |
| **ἀμήν** | amen |  |  |  | Mk. 12:43 |  |
| **βάλλω** | put, threw in |  |  |  | Mk. 12:41 Mk. 12:42 Mk. 12:43 Mk. 12:44 | Lk. 21:1 Lk. 21:2 Lk. 21:3 Lk. 21:4 |
| **βίος** | livelihood |  |  |  | Mk. 12:44 | Lk. 21:4 |
| **γαζοφυλάκιον** | treasury |  |  |  | Mk. 12:41 Mk. 12:43 | Lk. 21:1 |
| **δύο** | two |  |  |  | Mk. 12:42 | Lk. 21:2 |
| **εἰρήνη** | peace |  |  |  |  |  |
| **εἷς** | one | Num 33:38 |  |  | Mar 12:42 |  |
| **ἔρχομαι** | came, come, go | Num. 33:9 Num. 33:40 |  | Isa. 14:2 | Mk. 12:42 |  |
| **θεός** | God, gods | Num 33:4 |  | Isa 12:2 |  | Lk. 21:4 |
| **λέγω** | saying | Num 33:50 |  |  | Mk. 12:43 | Lk. 21:3 |
| **λεπτόν** | mites |  |  |  | Mk. 12:42 | Lk. 21:2 |
| **περισσεύω** | abundance |  |  |  | Mk. 12:44 | Lk. 21:4 |
| **πλούσιος** | rich |  |  |  | Mk. 12:41 | Lk. 21:1 |
| **πτωχός** | poor |  |  |  | Mk. 12:42 Mk. 12:43 | Lk. 21:3 |
| **χήρα** | widow |  |  |  | Mk. 12:42 Mk. 12:43 | Lk. 21:2 Lk. 21:3 |

**Nazarean Talmud**

**Sidra of “B’Midbar (Num.) 33:1-56”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)** |
| **And he looked up** and **saw the wealthy putting their gifts into the contribution box, and he saw a certain poor widow putting in there two small copper coins. And he said, “Truly I say to you that this poor widow put in more than all** of them**. For these all put** gifts **into the offering out of their abundance, but this** woman **out of her poverty put in all the means of subsistence that she had.”** | **¶ And he** (Yeshua) **sat down before the treasury, and** (Yeshua) **watched the congregation putting coins into the treasury. And many wealthy ones put in large amounts. And one poor widow came** and **put in two small coins, an insignificant amount. And he called his talmidim near, and he said to them, Amen ve amen I say to you that this poor widow has put in more than all the others depositing money into the treasury. For everyone else put in out of their excess, but she in her poverty put in everything she had to live on.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Num 33:1-33 | Ps 106:28-33 | Is 11:16- 12:6 + 14:1-2 | Mk 12:41-44 | Lk 21:1-4 |

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

**My Two Cents**

Yeshua positions himself to observe the Temple treasury. He watches the givers with some sincere scrutiny. Yeshua noticed the “Wealthy” who placed monies in the treasury as well as one “poor widow.” The rich give out of their excess or abundance while the poor widow gives everything she has. In effect, the rich only maintain a static union with G-d.

Here we return to the idea of static versus dynamic power and connection. The connection to G-d made by the rich giving out of excess is static. This person is unable to make a positive connection to G-d by this manner of giving. However, the poor widow giving from her personal sustenance is dynamically connecting herself to G-d. The dynamic connection of the widow is a partnership with G-d in building and repairing the world. Regardless of whether the widow put her money in the Temple treasury or giving it to one of the Soferim, the widow understood how to build the Governance of G-d on a personal level.

**The Collective vs the One**

When the B’ne Yisrael came to Yericho they learned a lesson of collective unity. The entire congregation moved and acted as one unit. The second battle that the B’ne Yisrael faced when they entered the Promised Land was at Ai. Here the lesson was dramatically different. The lesson of Ai was that of collective responsibility. ONE man’s sin affected the entire nation. In the Torah Seder of Pin’chas we saw how one man brought a plague on the B’ne Yisrael. Likewise, Ezra forces the B’ne Yisrael to divorce their foreign wives. The select number who married foreign wives was very few. Therefore, we have a principle of accountability. Our pericope demonstrates how a single group affects the fate of the entire congregation of Yisrael. However, the single poor widow affects tikun for the entire congregation. When the righteous/generous cease to exist and effect tikun on the world, trouble will soon follow. We would surmise that the two cents offered by the poor widow offset the extortions of the Soferim (scribes) of the Tz’dukim (Sadducees).

Thus, we have the model for Jewish life found in a woman who gave even in her poverty. In the present case there was a need for her to give as she did. It should be clear that giving up “everything” is not the norm. And, why she gave this way is beyond the scope of this commentary. However, we can suggest that Yeshua uses a hyperbole to show the attitude that Jewish people should have. That is, rather than giving for the sake of being seen and aggrandized we should give with the attitude that our giving is so important that we must give everything we own for the sake of G-d’s plan. Again, this is not the norm, but there are times when such is the case. While Yeshua uses hyperbole here, we can see that the message is one of the heart. The message is clear, it teaches us how much we should love our fellow Jewish people.

**Introduction**

We are certain that by now many of our readers will find our fascination and extolment of Hakham Tsefet[[47]](#footnote-47) fanatical. For this, we make no apologies. The materials and works of Hakham Tsefet form the infrastructure to the ENTIRE Nazarean Codicil.[[48]](#footnote-48) To keep the matter concise we believe that without this foundational material we would be remiss to explain who and what Yeshua really meant and did. No other writer of the Nazarean Codicil has received the level of acclaim achieved by Hakham Tsefet. When we look at the number of times, Hakham Tsefet’s name appears in the Nazarean Codicil we see that his name takes preeminence.[[49]](#footnote-49)

Our reason for lauding Hakham Tsefet here is simple. Many scholars have the habit of trying to interpret Mordechai (Mark) through the lens of the other writers of the Nazarean Codicil. In our humble opinion, this is placing the cart before the horse. The past few pericopes of Mordechai have shown the vitality of proper exegesis when studying the words of The Tanakh,[[50]](#footnote-50) Yeshua, and the authors of the Nazarean Codicil. In keeping with rabbinical style hermeneutic, we place Mordechai at the forefront of the other Nazarean texts. This matches the hermeneutic demonstrated in the Talmud where the Mishnah is laid as the foundation for further commentary (Gemara-Remes) as applied to the Peshat materials. What appears in many of the commentaries of Mordechai is a failed exegesis of the text. We are not trying to criticize anyone or accuse of blatant mistranslation and interpretation at present. Our point is that the contemporary commentators are preoccupied more with doctrinal hype than with truth. The portrayal of the “Christ”[[51]](#footnote-51) made by these commentaries usually results in a pseudo-Christ rather than a clear image of Messiah. This caused the late Vendyl Jones to pen the words of his book “Will the Real Jesus please Stand.”[[52]](#footnote-52) However, there are those who are starting to see through the glass with greater clarity. This is the result of looking at the Nazarean Codicil through Jewish eyes. We have made these opening remarks because we will be looking at some of the pronouncements of contemporary commentators in the elucidation of this pericope. I would ask the readers to read with acumen and care.

**The Congregation**

The Greek text of 12:37b reads as follows …

**καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως** (*ke o polus okhlos ēkouen autou ideōs*). Several translators render this phrase as “common people.”[[53]](#footnote-53) Here I must ask a question. What would be indicated using the phrase “common people”?

The insinuation is simple to follow. If we use Oppenheimer’s definition of the “Am HaAretz”[[54]](#footnote-54) we can infer some result.

The “am ha-aretz” were of two types, the “am ha-aretz le-mitzvot,” Jews who were disparaged for not scrupulously observing the commandments, and “am ha-aretz la-Torah,” those stigmatized as ignoramuses for not having studied the Torah at all.[[55]](#footnote-55)

Oppenheimer’s assessment that the “Am HaAretz” seems to be in conjunction with the Talmudic view of this group, which is the antithesis of a Scholar. If we read these people to be “Am HaAretz” in the sense of the uneducated, we have no re-enforcement of Yeshua’s aptitude as a Sofer.[[56]](#footnote-56) Likewise, if we use Am HaAretz” as “Jews disparaged for not scrupulously observing the commandments,” we still have a problem in that there is no solid propensity to follow Yeshua’s teachings. We have noted that the teaching method of Yeshua was that of the Socratic Method.[[57]](#footnote-57) If we follow the Socratic Method of teaching, that education is supposed to reproduce conduct (halakha). Consequently, we do not see either case of the “Am HaAretz” as being applicable to our verse. Therefore, the best translation for **πολὺς ὄχλος** - *polus okhlos* is **“a large congregation.”** This would incorporate those of both definitions of “Am-HaAretz” as well as the Hakhamim[[58]](#footnote-58) of the area as indicated by the previous pericope.[[59]](#footnote-59) In other words, Yeshua’s words appealed to the Hakham and the Am-haretz as well. This would have inspired all the intended groups. The Hakhamim would have been encouraged to hear the echo of their teachings. The “Jews disparaged for not scrupulously observing the commandments,” would have been inspired to become more observant and “those stigmatized as ignoramuses for not having studied the Torah at all” would have been inspired to study and apply Torah to their lives.

**Behold the Soferim**

***Behold (with discernment) the Soferim (****of the Tz’dukim****),***

The Greek phrase **Βλέπετε ἀπὸ τῶν γραμματέων** (*blepete apo tōn grammateōn*) means to behold or look at with discernment. Many translations will render the Greek “*blepo*” to mean beware. However, “blepo” is directly related to vision or physical sight. Here we have a play on words regardless of language. The desired result of the accusations made by Yeshua is that the Soferim desire to “be seen” or to “stand out” for reasons of false piety. Robert Gundry suggests a possible translation of “watch out”[[60]](#footnote-60) for the Soferim. But perhaps and more fitting the Greek term “Blepo” answers to the Hebrew word “Hineni” often translated as “Behold”.

We have translated the phrase to denote the targeted Soferim. Behold (with discernment) the Soferim (of the Tz’dukim),[[61]](#footnote-61) clearly demonstrates the class of Soferim to which Yeshua is referring. A careful look at the text will reveal their characteristics. The epicurean lifestyle presented will quickly associate the Soferim mentioned with the Tz’dukim. Consequently, Yeshua again criticizes the Soferim of the Tz’dukim.[[62]](#footnote-62)

Here we must note that while Yeshua censures the Soferim of the Tz’dukim that there were other possible proponents liable for the charges made by Yeshua. However, we must also note that while there are “bad apples” in every group, we cannot label everyone in that group a “bad apple.” Morna Hooker[[63]](#footnote-63) and Joel Marcus[[64]](#footnote-64) note that **“some of** the Soferim” were corrupted, which demonstrates that the Soferim as a scholarly class were not all given to the censures made by Yeshua in this pericope. This assessment is accurate, especially if we look at the Soferim of the Tz’dukim.

However, scholars such as Robert Gundry[[65]](#footnote-65) and Craig Evans[[66]](#footnote-66) tend to make the present pericope a continuation of the previous one. The rationale behind this cretinous scholarship is to place ALL Soferim in a bad light to justify their preconceived antisemitism. Some Soferim were qualified to be called “Doctors of the Law.”[[67]](#footnote-67) This title comes down to us today as a Lawyer. Thus, we might read the text of our pericope to say, “Watch out for the lawyers who like…”

**Abuse of the Ceremonial Robes and Chairs**

We have translated the Greek phrase **ἐν στολαῖς** (*en stolais*) as ceremonial robes. The Theological Dictionary of the New Testament and Greek-English lexicon of the New Testament and other early Christian literature (BDAG) suggest that the mentioned garments are ceremonial or Kohanic (Priestly) garments.[[68]](#footnote-68) These garments serve as “equipment” for the specified office.[[69]](#footnote-69) While there may be those who would frown or disdain the use of “robes” or other such vestments, our society in fact is dependent on a system of “robes” so to speak. Office workers tend to wear the “white collar” while general labor tends to wear a “blue collar.” Uniforms and “robes” are a means of identification. These “robes” are requisite for the harmonious functioning of our society. Such robes demonstrate that we live in a structured society. Uniforms identify spirituality, power, and status. We will not try to elaborate on this idea. It is common knowledge albeit something that we may not focus on until we encounter situations that demand our observance. Society without “robes” is devoid of structure. However, we submit that even what might be termed “primitive cultures” have marks or identifying clothing. Yeshua is not demeaning the wearing of robes. His critique is the false piety behind flaunting these robes in order to be lauded by those of lessor rank.

In our years of Biblical studies, we have earned varying Doctoral degrees. When asked to address a collegiate group we always wear our graduate robes. The position of or degrees demanded wearing a Graduate robe at the ceremony. These robes are earned through years and hours of laborious study. Each robe was marked distinctly so that the students could readily tell what degree of honor had been acquired. These robes demonstrate a structured educational system. We have purported that Yeshua was trained rabbinically. His training earned him the title and status of a Hakham. Consequently, in our opinion, he would have on occasion worn some sort of ceremonial robe, gown or some ceremonial garb to indicate his elevation of status. Therefore, we reiterate, wearing the robe is NOT the issue at hand. The issue at hand is illegitimate use of such a robe or gown to gain appraisal or acclaim and illegitimate gain. Otherwise, how do we explain the use of “robes” in texts like Revelation 6:11, 7:9, 7:13 and 7:14.

The situation can be further explained by realizing that the Synagogues had honorary positions and seats. These “seats” are not designed to intimidate those who have not earned the ability to sit in those honorary chairs. They are seats to foster motivation. However, we do not know any honest man or woman who will not enjoy his or her moment of fame. Ego is a natural and vital part of our structure, through this G-d given mechanism men ever strive for excellence. To suggest otherwise is a blatant lie.

The system of attributing a section or portion (aliyah) of the Torah to be read from an honorary position was established or at minimum promoted by the Sofer (Scribe) Ezra. Why would Ezra enact such a reform?[[70]](#footnote-70) It has been our opinion that Ezra’s great genius saw a way of rehabilitating Jews by making them read the Torah. We have discussed this at length in our Midrashim series on Ezra’s Takanot.[[71]](#footnote-71) By having Jews from every strata of life read the Torah publicly, Ezra elevated the spiritual and honorary status of Judaism. Therefore, to criticize those honorary positions of reading the Torah and sitting in “elevated seats” we criticize the reforming acts of Ezra the Scribe and Prophet. To remove these honorary acts would be to return to the period before Ezra with the possibility of retarding the resultant spiritual elevations brought about by Ezra and the Men of the Great Assembly. When we review the reforms of Ezra, we will see that Yeshua conformed to those reforms, as did all the Jews of the First Century.[[72]](#footnote-72)

A superficial look at Ezra’s reforms makes one realize that reading Torah is of vital importance to Judaism. However, when we take a deeper look at the reforms, we notice something profound. The core of Ezra’s reforms deals with Shabbat.

1. Torah should be read publicly on Shabbat
2. Beit Din should assemble on Mondays and Thursdays
3. Clothing should be washed on Thursdays
4. Garlic should be eaten on Fridays.
5. Women should rise early to make bread.

Out of the eleven reforms, five deal with Shabbat or the preparation for Shabbat. A Shomer Shabbat person will be able to understand how each of these relates to Shabbat.

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath:**

**Shabbat: “Zot Ha-Arets” –“This is the land”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **זֹאת הָאָרֶץ** |  | **Saturday Afternoon** |
| **“****Zot Ha-Arets”** | Reader 1 – B’Midbar 34:1-12 | Reader 1 – B’Midbar 35:9-11 |
| **“****This is the land”** | Reader 2 – B’Midbar 34:13-15 | Reader 2 – B’Midbar 35:12-14 |
| **“Esta es la tierra”** | Reader 3 – B’Midbar 34:16-18 | Reader 3 – B’Midbar 35:15-18 |
| B’Midbar (Num.) 34:1 – 35:8 | Reader 4 – B’Midbar 34:19-24 |  |
| Ashlamatah: Ezek 45:1-8, 14-15 | Reader 5 – B’Midbar 34:25-29 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’Midbar 35:1-3 | Reader 1 – B’Midbar 35:9-11 |
| Psalms: 106: 34-39 | Reader 7 – B’Midbar 35:4-8 | Reader 2 – B’Midbar 35:12-14 |
| Mk 13:1-2: Luke 21:5-6; | Maftir: B’Midbar 35:6-8 | Reader 3 – B’Midbar 35:15-18 |

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1. Mishlei (Proverbs) 25:2 [↑](#footnote-ref-1)
2. Radak [↑](#footnote-ref-2)
3. Sforno [↑](#footnote-ref-3)
4. 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-4)
5. The wording of this pasuk begs us to compare it to a later pasuk: *Romans 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.* [↑](#footnote-ref-5)
6. This incident took place in Shittim. The Bne Israel’s camp spanned between Shittim and Beth Yeshimoth, this was camp #42. [↑](#footnote-ref-6)
7. ***Shemot (Exodus) 6:25*** *Elazar, Aharon’s son married one of the daughters of Putiel, and she gave birth to Pinchas.* [↑](#footnote-ref-7)
8. The Hebrew verb ‘to pray’ is a reflexive verb. Reflexive verbs describe actions that we do to ourselves. [↑](#footnote-ref-8)
9. Bereshit (Genesis) 19:27. [↑](#footnote-ref-9)
10. Tehillim (Psalms) 106:30. [↑](#footnote-ref-10)
11. Root פלל, which signifies judgment, as well as ‘prayer’. [↑](#footnote-ref-11)
12. Siddur Avodat Ha-lev [↑](#footnote-ref-12)
13. ***Bamidbar (Numbers) 25:7-8*** *When Pinchas, the son of Elazar, the son of Aharon the Priest, saw it, he rose up from amongst the congregation, and took a spear in his hand. He followed the Israelite into the tent and speared the Israelite man and the woman through their lower bodies. The pestilence stopped from the Children of Israel. The number of those who died from the plague was 24,000.* [↑](#footnote-ref-13)
14. In Bamidbar (Numbers) 25:7. [↑](#footnote-ref-14)
15. Midrash Rabbah - Numbers 20:25 [↑](#footnote-ref-15)
16. Mishlei (Proverbs) 21:30 [↑](#footnote-ref-16)
17. I.e., seeing the profanation of the Divine Name, he did not wait for Moshe’s ruling. [↑](#footnote-ref-17)
18. Bamidbar (Numbers 25:7. [↑](#footnote-ref-18)
19. ***Bamidbar (Numbers) 25:10-13*** *G-d told Moshe, “Pinchas, the son of Elazar, the son of Aharon the Priest, stopped My anger towards the Children of Israel because he was zealous on My behalf, which prevented Me from destroying them because of jealousy. Therefore, I give him My covenant of peace. The covenant of the priesthood will be his and his descendants forever, because he was zealous for his G- d, and atoned for the Children of Israel.* [↑](#footnote-ref-19)
20. Likutei Sichot, Vol. 2, pp. [342](http://otzar770.com/library/display_page.asp?nPageNumber=342&ilSC=40&nBookId=46&cPartLetter=B)-[343](http://otzar770.com/library/display_page.asp?nPageNumber=343&ilSC=40&nBookId=46&cPartLetter=B) [↑](#footnote-ref-20)
21. Sanhedrin 81b [↑](#footnote-ref-21)
22. **Zevachim 101b** Pinchas was not made a Priest until he killed Zimri*.* [↑](#footnote-ref-22)
23. Based on the Gemara in Masechet Zevachim (101b). [↑](#footnote-ref-23)
24. Targum Jonathan (Hebrew: תרגום יונתן בן עוזיאל‬), otherwise referred to as Targum Yonasan/Yonatan, is the official eastern (Babylonian) targum to the Nevi’im. Its early origins, however, are western (i.e., from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel, a pupil of Hillel, a doctor of the Law at Jerusalem in the time of King Herod. Its overall style is very similar to that of Targum Onkelos, though at times it seems to be a looser paraphrase. Although Targum Jonathan was composed in antiquity (probably in the 2nd Century CE) it is now known only from medieval manuscripts, which contain many textual variants. [↑](#footnote-ref-24)
25. Pirke De-Rabbi Eliezer 47. [↑](#footnote-ref-25)
26. Ovadia ben Jacob Sforno (Obadja Sforno, Hebrew: עובדיה ספורנו) was an Italian rabbi, Biblical commentator, philosopher, and physician. He was born at Cesena about 1475 and died at Bologna in 1550. [↑](#footnote-ref-26)
27. “pilegesh be-giv’a” = The Concubine of Gibeah. A concubine from Bethlehem who was married to Levite man fled back to her father’s house. After winning her back, the Levite man journeyed home together with his servant and stayed in the town of Gibeah with a visiting Ephraimite. A rabble of local Benjamites surrounded the house and demanded that the owner surrender the Levite man so they could sodomise him. The Levite man thrust his concubine at the baying crowd who repeatedly raped her. By morning she had collapsed and died from her ordeal. [↑](#footnote-ref-27)
28. see Shoftim (Judges) 20:28 [↑](#footnote-ref-28)
29. The Midrash Rabba (Bereshit 60:3) states: Was not Pinchas the High Priest around to ‘overturn’ the vow (of Shoftim 11:30-31)? Yes, but Pinchas said: “He needs me; why should I go to him?!” And Yiftach, too, said: “I am the Commander-General in Israel; why should I go to Pinchas?!” And between the two of them, the girl was lost. This is why Pinchas was punished, and his Holy Spirit and gift of prophecy was taken from him. As the verse in 1 Chronicles 9:20 states: ’HaShem *had been*with him.’ [↑](#footnote-ref-29)
30. Devarim (Deuteronomy) 34:5 [↑](#footnote-ref-30)
31. Bereshit Rabbah 71 [↑](#footnote-ref-31)
32. Eliyahu HaNavi = Elijah the Prophet. The Midrash in Bereshit Rabbah 71:9 cites a debate among Chazal as to whether Eliyahu came from the tribe of Gad, or from the tribe of Binyamin. The Midrash then records that once, as the sages discussed the matter, Eliyahu personally appeared and resolved the issue, identifying himself as a descendant of Rachel, presumably confirming the theory that he is a Benjamite. Interestingly, later in Bereshit Rabbah 99:11, the Midrash appears to assume that Eliyahu belonged to the tribe of Gad. In any event, according to both these views, Eliyahu could not have been Pinchas, who was a Priest – from the tribe of Levi. [↑](#footnote-ref-32)
33. Bamidbar (Numbers) 25:10-30:1 [↑](#footnote-ref-33)
34. Pirke De-Rabbi Eliezer 28 *God turned the name of Pinchas to be like that of Eliyahu of the Gil’ad*. [↑](#footnote-ref-34)
35. In several places including *Pinchas 771*. Pinchas is Eliyahu. HaShem said to Pinchas: You have placed peace between Israel and Myself in this world, and so in the future, you will also be the one to place peace between Myself and My children, as is written: Behold, I am sending you Elijah the Prophet… And he will return the heart of fathers to their sons… (Malachi 3:23-24) [↑](#footnote-ref-35)
36. Mount Chorev = Sinai. [↑](#footnote-ref-36)
37. 1 Melachim (Kings) 19:10 [↑](#footnote-ref-37)
38. Bamidbar (Numbers) 25:1 [↑](#footnote-ref-38)
39. Consider the connection between these two: ***Bamidbar (Numbers) 25:11*** *Pinchas ben Elazar ben Aharon the Priest reversed My anger from upon the Children of Israel when he acted* ***zealously*** *for My sake among them.* And: ***1 Melachim (Kings) 19:14*** *What are you doing here, Eliyahu? And Eliyahu answered, I was very* ***zealous*** *for G-d, the Lord of Hosts, because Israel has left Your covenant.* [↑](#footnote-ref-39)
40. See final verses of Sefer Malachi. [↑](#footnote-ref-40)
41. Shemot (Exodus) 6:18 [↑](#footnote-ref-41)
42. Yalkut Shimoni in Parashat Balak 771 [↑](#footnote-ref-42)
43. Bava Metzia 114a-b [↑](#footnote-ref-43)
44. Tumah = uncleanness. [↑](#footnote-ref-44)
45. Masechet Taanit is a tractate in the Mishna that concerns ‘fasting’. [↑](#footnote-ref-45)
46. Tanach is an acronym for Torah, Neviim, and Ketuvim (the Law, the Prophets, and the Writings). [↑](#footnote-ref-46)
47. Peter (St. Peter) [↑](#footnote-ref-47)
48. New Testament [↑](#footnote-ref-48)
49. Hengel, Martin *Saint Peter, the Underestimated Apostle*, William B. Eerdmans Publishing Co. 2006 p.28ff [↑](#footnote-ref-49)
50. Acronym for the Torah. Ta-Na-Kt Torah, Nebim (Prophets) Kitubim (Writings) [↑](#footnote-ref-50)
51. False image of Messiah, the “Anit-christ” [↑](#footnote-ref-51)
52. Jones, Vendyl, *Will the Real Jesus Please Stand*, Institute of Judaic-Christian Research, 1983 [↑](#footnote-ref-52)
53. Cf. KJV Mark 12:37b [↑](#footnote-ref-53)
54. Uneducated Jewish people. But as we will see we must understand specifically which group of “Am HaEretz” is being referred to. [↑](#footnote-ref-54)
55. Oppenheimer, A., *The ʻam ha-aretz: a study in the social history of the Jewish people in the Hellenistic-Roman period*, E.J. Brill [↑](#footnote-ref-55)
56. Scribe, also Torah Scholar. [↑](#footnote-ref-56)
57. I also suggest that the Socratic Method is synonymous with the teaching method of the Mishnah. [↑](#footnote-ref-57)
58. Sage, Torah Scholar [↑](#footnote-ref-58)
59. Sectional Paragraph [↑](#footnote-ref-59)
60. Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross*, Grand Rapids, Michigan: (Vol. 2). William B. Eerdmans Publishing Co. p. 726 [↑](#footnote-ref-60)
61. Some scholars have argued that there were no Scribes of the Sadducees. Cf. Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross, Grand Rapids, Michigan:* (Vol. 2). William B. Eerdmans Publishing Co. p. 725. Joachim Jeremias has proven by exegetical hermeneutic that the Sadducean Scribes did in fact exist. Cf. Jeremias, J. (1975). *Jerusalem in the time of Jesus: an investigation into economic and social conditions during the New Testament period.* Fortress Press. pp 231. William Lane’s decription of the “robes” of verse 38 shows the robes to be the Priestly ceremonial garments. Cf. Lane, W. L. (1974). *The New International Commentary on the New Testament: The Gospel According to Mark, .* Grand Rapids, Michigan: : W. B. Eerdmans Publishing Co. p. 440. Consequently, Hakham Tsefet through his **SOFER** Mordechai may well have been trying to distinguish the varied types of Soferim when they used the phrase Scribes and Pharisees. Cf. Mark 2:16 [↑](#footnote-ref-61)
62. Cf. Mordechai 12:18-27 (Pericope 104c) and commentaries. [↑](#footnote-ref-62)
63. Sabin, M. N. (2002). *Reopening the Word, Reading Mark as a Theology in Context of Early Judaism*. Oxford University Press. p.101 [↑](#footnote-ref-63)
64. Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary*. Yale University. [↑](#footnote-ref-64)
65. Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross*, Grand Rapids, Michigan: (Vol. 2). William B. Eerdmans Publishing Co. p. 726 [↑](#footnote-ref-65)
66. Evans, C. (2001). *Word Biblical Commentary, Vol. 34b: Mark 8:27-16:20.* Nashville, Tennessee: Thomas Nelson Publishers. p. 276 [↑](#footnote-ref-66)
67. CF. Mordechai 12:35—37a (Pericope 105b) See my discussion on Gamaliel. [↑](#footnote-ref-67)
68. TDNT 7:687 Cf. στολή Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. (3rd ed.) (946). Chicago: University of Chicago Press. [↑](#footnote-ref-68)
69. See Appendix 4749 στολή of the above Lexicon. [↑](#footnote-ref-69)
70. Cf. b. B.K. 82a for a complete list of Ezra’s tikknuim. Also see the Appendix below [↑](#footnote-ref-70)
71. Ezra’s Reforms p.1 [Ezra’s Reforms p. 2](http://arba4.com/page/2?s=Ezra) [↑](#footnote-ref-71)
72. Cf. Lukas (Luke) 4:16ff Yeshua follows the typical reform of Ezra in reading the Torah publically on Shabbat. Here is only one small example of Yeshua following Ezra’s reforms. [↑](#footnote-ref-72)