



Esnoga Bet El
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Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)

Three and 1/2 year Lectionary Readings	Second Year of the Reading Cycle
Ab 13, 5771 – August 12/13, 2011	Second Year of the Shmita Cycle

Candle Lighting and Havdalah Times:

Conroe & Austin, TX, U.S.

Fri. Aug 12, 2011 – Candles at 7:58 PM
Sat. Aug 13, 2011 – Havdalah 8:53 PM

Brisbane, Australia

Fri. Aug 12, 2011 – Candles at 5:06 PM
Sat. Aug 13, 2011 – Havdalah 6:01 PM

Bucharest, Romania

Fri. Aug 12, 2011 – Candles at 8:09 PM
Sat. Aug 13, 2011 – Havdalah 9:13 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Aug 12, 2011 – Candles at 8:16 PM
Sat. Aug 13, 2011 – Havdalah 9:13 PM

Jakarta, Indonesia

Fri. Aug 12, 2011 – Candles at 5:37 PM
Sat. Aug 13, 2011 – Havdalah 6:27 PM

Manila & Cebu, Philippines

Fri. Aug 12, 2011 – Candles at 6:03 PM
Sat. Aug 13, 2011 – Havdalah 6:54 PM

Miami, FL, U.S.

Fri. Aug 12, 2011 – Candles at 7:41 PM
Sat. Aug 13, 2011 – Havdalah 8:35 PM

Olympia, WA, U.S.

Fri. Aug 12, 2011 – Candles at 8:11 PM
Sat. Aug 13, 2011 – Havdalah 9:18 PM

Murray, KY, & Paris, TN, U.S.

Fri. Aug 12, 2011 – Candles at 7:33 PM
Sat. Aug 13, 2011 – Havdalah 8:31 PM

Sheboygan & Manitowoc, WI, US

Fri. Aug 12, 2011 – Candles at 7:42 PM
Sat. Aug 13, 2011 – Havdalah 8:46 PM

Singapore, Singapore

Fri. Aug 12, 2011 – Candles at 6:57 PM
Sat. Aug 13, 2011 – Havdalah 7:46 PM

St. Louis, MO, U.S.

Fri. Aug 12, 2011 – Candles at 7:42 PM
Sat. Aug 13, 2011 – Havdalah 8:41 PM

For other places see: <http://chabad.org/calendar/candlelighting.asp>

Roll of Honor:

This Torah commentary comes to you courtesy of:

His Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Honor Paqid Adon Mikha ben Hillel
His Honor Paqid Adon David ben Abraham
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela bat Sarah,
His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster
His Excellency Adon Yisrael ben Abraham and beloved wife HE Giberet Elisheba bat Sarah
His Excellency Adon Eliyahu ben Abraham and beloved wife HE Giberet Vardit bat Sarah
Her Excellency Giberet Laurie Taylor
His Honor Paqid Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

This weekly commentary of the Torah Seder and allied readings is dedicated to His Honor Rosh Paqid Adon Hillel ben David on occasion of his birthday. We join together with his friends and loved ones to wish him a most joyous and happy Yom Huledet Sameach! May the Eternal One grant Your Honor a very long life with very good health, much shalom, copious prosperity, and to bring many close to the Torah, amen ve amen!

Shabbat Nachamu I (First Sabbath of Consolation)

Shabbat	Torah Reading:	Weekday Torah Reading:
שָׁא, אֵת רוֹשׁ		
“Sa Et Rosh”	Reader 1 – B’Midbar 31:25-31	Reader 1 – B’Midbar 33:1-4
“Take the sum [of]”	Reader 2 – B’Midbar 31:32-41	Reader 2 – B’Midbar 33:5-8
“Toma la cuenta de”	Reader 3 – B’Midbar 31:42-50	Reader 3 – B’Midbar 33:9-12
B’Midbar (Num.) 31:25-54 B’Midbar (Num.) 32:1-42	Reader 4 – B’Midbar 31:51-54	
Ashlam.: Isaiah 49:24 – 50:7	Reader 5 – B’Midbar 32:1-15	
Special: Isaiah 40:1-26	Reader 6 – B’Midbar 32:16-27	Reader 1 – B’Midbar 33:1-4
Psalms 106:6-12, 13-18	Reader 7 – B’Midbar 32:28-42	Reader 2 – B’Midbar 33:5-8
Pirque Abot V:10	Maftir: B’Midbar 32:40-42	Reader 3 – B’Midbar 33:9-12
N.C.: Mordechai 13:9-13, 14-20	- Isaiah 40:1-26	

Blessing Before Torah Study

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

Please Ha-Shem, our G-d, 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 desire. Blessed are You, Ha-

Shem, Who teaches Torah to His people Israel. Amen!

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

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

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

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

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

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

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

These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honouring 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!

Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 31:25 – 32:42

Rashi	Targum Pseudo Jonathan
25. The Lord spoke to Moses, saying,	25. And the LORD spoke with Mosheh saying:
26. "Take a count of the plunder of the captive people and animals, you, together with Eleazar the kohen and the paternal leaders of the community.	26. Take the sum of the prey of the captives, both of man and beast, and take their amount, thou and Elazar the priest, and the chiefs of the fathers of the congregation;
27. And you shall divide the plunder equally between the warriors who went out to battle and the entire congregation.	27. and divide the spoil between the men of war who took the spoil in the conflict of battle, having gone forth with the host, and between all the congregation;
28. And you shall levy a tax for the Lord from the soldiers who went out to battle: one soul out of every five hundred, from the people, from the cattle, from the donkeys, and from the sheep.	28. and separate that which is to be given up to the Name of the LORD by the men of war who went forth with the host: one woman out of five hundred; so, likewise, of oxen, asses, and sheep.
29. You shall take from their half and give it to Eleazar the kohen as a gift to the Lord.	29. From their half, the portion of the men of war, will you take them, and give to Elazar the priest, as a separation unto the Name of the LORD;
30. From the half belonging to the children of Israel you shall take one part out of fifty of the people, of the cattle, of the donkeys, of the sheep, and of all animals, and you shall give them to the Levites, the guardians of	30. but of the half (falling to) the children of Israel you will take one out of fifty of the women, and of the oxen, the asses, and of all the cattle, and give them to the Levites who keep charge of the LORD's tabernacle;

Rashi	Targum Pseudo Jonathan
the Mishkan of the Lord."	
31. Moses and Eleazar the kohen did as the Lord had commanded Moses.	31. and Mosheh and Elazar the priest did as the LORD commanded Mosheh.
32. The plunder, which was in addition to the spoils that the army had spoiled, consisted of six hundred and seventy five thousand sheep.	32. And the amount of the prey, the rest of the spoil which had been taken by the people who went forth in the host,-the number of the sheep was six hundred and seventy-five thousand;
33. Seventy two thousand cattle.	33. oxen, seventy-two thousand;
34. Sixty one thousand donkeys.	34. asses, sixty-one thousand; persons,
35. As for the people, of the women who had no experience of intimate relations with a man, all souls were thirty two thousand.	35. the women who had not known man, all the persons thirty-two thousand.
36. The half that was the portion of those who went out to battle: the number of sheep was three hundred and thirty seven thousand, five hundred.	36. And the half of the portion for the men who had gone to the war, the number of the sheep was three hundred and thirty-seven thousand five hundred;
37. The tax to the Lord from the sheep was six hundred and seventy five.	37. and the amount of that brought up for the Name of the LORD was of sheep six hundred and seventy-five;
38. Thirty six thousand cattle, of which the tax to the Lord was seventy two.	38. oxen thirty-six thousand, those for the Name of the LORD seventy-two;
39. Thirty thousand and five hundred donkeys, of which the tax to the Lord was sixty one.	39. asses thirty thousand five hundred, for the Name of the LORD sixty-one; persons sixteen thousand, for the Name of the LORD _
40. Sixteen thousand people, of which the tax to the Lord was thirty two people.	40. _ thirty-two.
41. Moses gave the tax which was a gift to the Lord, to Eleazar the kohen, as the Lord had commanded Moses.	41. And Mosheh gave the number separated to the Name of the LORD unto Elazar the priest, as the LORD commanded Mosheh.
42. And from the half allotted to the children of Israel, which Moses had divided from the men who had gone into the army.	42. And the half part for the children of Israel which Mosheh divided from the men's who went forth to the war,
43. The community's half [consisted of] three hundred and thirty seven thousand, five hundred sheep.	43. the amount was three hundred and thirty-seven thousand five hundred sheep,
44. Thirty six thousand cattle.	44. thirty-six thousand oxen,
45. Thirty thousand five hundred donkeys.	45. thirty thousand five hundred asses,
46. And sixteen thousand people.	46. and sixteen thousand women.
47. Moses took one part out of fifty from the half of the children of Israel, the people and the animals, and gave them to the Levites, the guardians of the Lord's sanctuary.	47. And Mosheh took from the half part for the children of Israel of that which had been captured, one out of fifty, whether of man or beast, and gave it to the Levites who kept charge of the tabernacle of the LORD, as the LORD commanded Mosheh.
48. The officers appointed over the army's thousands, the commanders of thousands and the commanders of hundreds, approached Moses.	48. And the officers who had been appointed over the thousands of the host, the captains of thousands and of hundreds, drew near to Mosheh,
49. They said to Moses, "Your servants counted the soldiers who were in our charge, and not one man was missing from us.	49. and they said to Mosheh, Your servants have taken the account of the men of war who have been with us, and not any of them are wanting.
50. We therefore wish to bring an offering for the Lord. Any man who found a gold article, be it an anklet, a bracelet, a ring, an earring, or a body ornament, to atone	50. And we have brought a gift unto the Name of the LORD, forasmuch as the LORD has delivered the Midianites into our hands, and we have been able to

Rashi	Targum Pseudo Jonathan
for our souls before the Lord.	subdue their land and their cities. And we entered into their chambers, and there saw their daughters, fair, tender, and delicate; and every man who found on them jewels of gold, loosened the coronets from their heads, the earrings from their ears, the necklaces from their necks, the bracelets from their arms, the rings from their fingers, and the brooches from their bosoms;-but in all this we abstained from lifting our eyes upon themselves, or gazing on one of them, lest we should sin with any one of them, and die the death which the wicked die in the world to come. <u>And may this be had in memorial for us in the day of the great judgment, to make propitiation for our souls before the Lord.</u>
51. Moses and Eleazar the kohen took all the gold articles from them.	51. And Mosheh and Elazar the priest took the gold from them, every article fabricated;
52. The total of the gift of gold which they dedicated to the Lord [amounted to] sixteen thousand, seven hundred and fifty shekels; this was from the commanders of the thousands and the commanders of the hundreds.	52. and the sum of all the gold of the separation which they had separated unto the Name of the LORD was sixteen thousand seven hundred and fifty shekels, from the captains of thousands and of hundreds.
53. The soldiers had seized spoils for themselves.	53. For the men of the host had taken spoil, every man for himself.
54. Moses and Eleazar the kohen took the gold from the commanders of the thousands and hundreds and brought it to the Tent of Meeting, as a remembrance for the children of Israel before the Lord.	54. And Mosheh and Elazar the priest took the gold from the captains of thousands and of hundreds, and brought it into the tabernacle of ordinance, <u>a good memorial of the sons of Israel before the LORD.</u>
1. The descendants of Reuben and Gad had an abundance of livestock very numerous and they saw the land of Jazer and the land of Gilead, and behold, the place was a place for livestock.	1. Now the sons of Reuben and of Gad possessed much cattle, exceeding much: and they surveyed the land of Mikvar and of Gilead, and, behold, it was a region suitable for cattle folds.
2. The descendants of Gad and the descendants of Reuben came, and they spoke to Moses and to Eleazar the kohen and to the princes of the community, saying,	2. And the sons of Gad and Reuben came and spoke to Mosheh, Elazar, and the princes of the congregation, saying:
3. "Ataroth, Dibon, Jazer, and Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon,	3. Makelta, Madbeshta, Mikvar, Beth Nimre, Beth Hoshbane, Maalath Meda, Shiran, Beth Kibureth, de Moshe, and Behon,
4. the land that the Lord struck down before the congregation of Israel is a land for livestock, and your servants have livestock."	4. the land which the LORD has subdued, and whose inhabitants he has smitten before the congregation of Israel, is a land suitable for cattle, and your servants have cattle.
5. They said, "If it pleases you, let this land be given to your servants as a heritage; do not take us across the Jordan."	5. They said therefore, If we have found grace before you, let this land be given to your servants for a possession, and let us not pass over Jordan.
6. [Thereupon,] Moses said to the descendants of Gad and the descendants of Reuben, "Shall your brethren go to war while you stay here?"	6. But Mosheh said to the sons of Gad and Reuben, Will your brethren go to the war, and you sit down here?
7. Why do you discourage the children of Israel from crossing over to the land which the Lord has given them?"	7. And why should you enfeeble the will of the sons of Israel from going over to the land which the LORD has given to them?"

Rashi	Targum Pseudo Jonathan
8. This is what your fathers did when I sent them from Kadesh barnea to explore the Land.	8. So did your fathers when I sent them from Rekem Giah to survey the land:
9. They went up to the Valley of Eshkol and saw the land, and they discouraged the children of Israel from crossing into the land which the Lord has given them.	9. they went up to the brook of Ethkela, and saw the land, but enfeebled the will of Israel's heart, that they would not enter into the land which the LORD had given to them.
10. The anger of the Lord flared on that day, and He swore, saying,	10. And the anger of the LORD was that day moved, and He swore, saying
11. 'None of the men from the age of twenty years and over who came out of Egypt will see the land that I swore to Abraham, to Isaac, and to Jacob, for they did not follow Me wholeheartedly,	11. These men who came out of Mizraim from twenty years old and upward will not see the land which I covenanted to Abraham, Izhak, and Jakob, because they have not fully (walked) according to My fear;
12. except for Caleb the son of Jephunneh the Kenizite and Joshua the son of Nun, for they followed the Lord wholeheartedly.'	12. except Kaleb bar Jephunneh the Kenezite, and Jehoshua bar Nun, for they have fully (walked) after the fear of the LORD.
13. The anger of the Lord flared against Israel, and He made them wander in the desert for forty years until the entire generation who had done evil in the eyes of the Lord had died out.	13. And the anger of the LORD was moved against Israel, and He made them wander in the wilderness forty years, until all that generation which did evil before the LORD was consumed.
14. And behold, you have now risen in place of your fathers as a society of sinful people, to add to the wrathful anger of the Lord against Israel.	14. And, behold, you are risen up after your fathers, disciples of wicked men, to increase yet the anger of the LORD against Israel.
15. If you turn away from following Him, He will leave you in the desert again, and you will destroy this entire people."	15. For if you go back from fearing Him, He will still make them abide in the wilderness, and so will you destroy all this people.
16. They approached him and said, "We will build sheepfolds for our livestock here and cities for our children.	16. And they drew near to him, and said, We will build sheepfolds for our flocks, and towns for our families;
17. We will then arm ourselves quickly [and go] before the children of Israel until we have brought them to their place. Our children will reside in the fortified cities on account of the inhabitants of the land.	17. but we will go armed among the sons of Israel until we have brought them into their place; but our families will dwell in towns defended against the inhabitants of the land.
<u>18. We shall not return to our homes until each of the children of Israel has taken possession of his inheritance.</u>	<u>18. We will not return to our homes until the sons of Israel possess everyone his inheritance.</u>
19. For we will not inherit with them on the other side of the Jordan and beyond, because our inheritance has come to us on the east bank of the Jordan."	19. For we will not inherit with them over the Jordan and beyond; for our inheritance comes to us beyond Jordan eastward.
20. Moses said to them, "If you do this thing, if you arm yourselves for battle before the Lord,	20. And Mosheh said to them, If you will perform this thing; if you will go forth armed before the people of the LORD to the war,
21. and your armed force crosses the Jordan before the Lord until He has driven out His enemies before Him,	21. if some of you armed will pass over Jordan before the LORD's people to go on with the war until He has driven out the enemy before Him,
22. and the Land will be conquered before the Lord, afterwards you may return, and you shall be freed [of your obligation] from the Lord and from Israel, and this land will become your heritage before the Lord.	22. and the land be subdued before the people of the LORD, then afterwards you will return, and be acquitted before the LORD and by Israel; and this land will be yours for an inheritance before the LORD.
23. But, if you do not do so, behold, you will have	23. But if you will not perform this, behold, you will

Rashi	Targum Pseudo Jonathan
sinned against the Lord, and be aware of your sin which will find you.	have sinned before the LORD your God, and know that your sin will meet you.
24. So build yourselves cities for your children and enclosures for your sheep, and what has proceeded from your mouth you shall do."	24. Build (then) cities for your little ones and folds for your sheep, and do that which has proceeded from your mouth.
25. The descendants of Gad and the descendants of Reuben spoke to Moses, saying, " <u>Your servants will do as my master commands.</u>	25. And the sons of Gad and Reuben spoke to Mosheh with one consent, saying, <u>Your servants will do whatever my lord has commanded:</u>
26. Our children and our wives, our livestock and our cattle will remain there, in the cities of Gilead.	26. our children, wives, flocks, and all our cattle will be here in the cities of Gilead;
27. But your servants will cross over all who are armed for combat before the Lord, for the battle, as my master has spoken."	27. but your servants will go over, every one armed for the host, before the people of the LORD to the war, as my lord has said.
28. Moses commanded Eleazar the kohen and Joshua the son of Nun and all the paternal heads of the tribes of the children of Israel concerning them.	28. And Mosheh commanded concerning them Elazar the priest, and Jehoshua bar Nun, and the heads of the tribes of the Bene Yisrael,
29. Moses said to them, "If the descendants of Gad and Reuben cross the Jordan with you before the Lord, and the Land is conquered before you, you shall give them the land of Gilead as a heritage.	29. and said to them: If the sons of Gad and of Reuben go over the Jordan with you, every one armed for the war, before the people of the LORD, and the land be subdued before you, then will you give to them the land of Gilead for a possession.
30. But if they do not cross over with you armed [for battle], they shall receive a possession among you in the land of Canaan."	30. But if they will not pass over armed with you, then they will receive an inheritance among you in the land of Kenaan.
31. The descendants of Gad and the descendants of Reuben answered, saying, " <u>We shall do as the Lord has spoken to your servants.</u>	31. But the sons of Gad and Reuben answered and said: <u>Whatsoever the LORD has spoken to your servants so will we do.</u>
32. We shall cross over in an armed force before the Lord to the land of Canaan, and then we shall have the possession of our inheritance on this side of the Jordan."	32. We will go over armed before the LORD's people into the land of Kenaan, that our inheritance may be on this side the Jordan.
33. Moses gave the descendants of Gad and the descendants of Reuben and half the tribe of Manasseh the son of Joseph, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan the land together with its cities within borders, the cities of the surrounding territory.	33. And Mosheh gave to them, the sons of Gad and of Reuben, and to the half tribe of Menasheh bar Joseph, the kingdom. of Sihon king of the Amoraee, and the kingdom of Og king of Mathnan, the land with its cities by the limits of the cities of the land round about.
34. The descendants of Gad built Dibon, Ataroth, and Aroer.	34. And the sons of Gad built (rebuilt) Madbashta and Maklalta and Lechaiath,
35. And Atroth Shopphan, Jazer, and Jogbehah.	35. and Maklelath, Shophena, and Mikvar Geramatha,
36. And Beth Nimrah and Beth Haran, fortified cities and sheepfolds.	36. and the strong city of Beth Nimrin, and Beth Haran, fenced cities (with) folds for sheep.
37. The descendants of Reuben built Heshbon, Elealeh, and Kirjathaim.	37. And the sons of Reuben built (rebuilt) Beth Heshbon and Mahalath Mera, and the city of the two streets paved with marble which is Beresha,
38. And Nebo and Baal Meon, their names having been changed, and Sibmah.	38. and the place of the sepulchre of Mosheh, and (rebuilt) the city of Balak, destroying out of it the idol of Peor, in the house of his high places, and the city whose walls surrounded it, inscribed with the names of his heroes, and Shiran. And after they had built them they

Rashi	Targum Pseudo Jonathan
	called their names after the names of the men who had built them.
39. The children of Machir the son of Manasseh went to Gilead and conquered it, driving out the Amorites who were there.	39. And the sons of Makir bar Menasheh went to Gilead and subdued it, and drove out the Amoraee who were therein.
40. Moses gave Gilead to Machir the son of Manasseh, and he settled in it.	40. And Mosheh gave Gilead to Makir bar Menasheh, and he dwelt in it.
41. Jair the son of Manasseh went and conquered their hamlets, and called them the hamlets of Jair.	41. And Jair bar Menasheh went and subdued their villages, and called them the villages of Jair.
42. Nobah went and conquered Kenath and its surrounding villages, and called it Nobah, after his name.	42. And Nobach went and subdued Kenath and its villages, and called it Nobach, after his own name.

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. 360-387.

Summary of the Torah Seder - B’Midbar (Num.) 31:25 – 32:42

- Apportionment of Spoil – Numbers 31:25-54
- Tribes Remaining East of the Jordan – Numbers 32:1-42

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. Kal 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 ehad:** 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-yoze bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.
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Rashi’s Commentary for: B’Midbar (Num.) 31:25 – 32:42

26 **Take a count** of Heb. **שָׁאַתְרָא** , take the tally.

27 **Divide the plunder equally between the warriors...** Half for these and half for those.

32 **The plunder which was in addition to the spoil...** Because they were not commanded to levy a tax from the movable objects, but only from the [living] plunder, Scripture expresses it in this way: The plunder which was included in the allocation and in the tax—which remained over after the spoils of the movable property were plundered by the soldiers for themselves, and were therefore not included in the allocation—[was as follows:] the number of sheep etc.

42 **And from the half allotted to the children of Israel, which Moses had divided** on behalf of the community, for he took it for them from the men who had gone out to war.

43 **The community’s half** [consisted of] such and such.

47 **Moses took etc.**

48 **The officers** Heb. **הַפְּקִידִים** , those appointed.

49 **not...missing** Heb. **וְלֹא־נִפְקַד** , there is not one missing. The Targum [Onkelos] renders **לֹא שָׁנָא** which in Aramaic also means ‘missing,’ as in “I would suffer its loss (**אֲחַשְׁנָה**)” (Gen. 31:39) which the Targum renders, “what was missing (**שָׁנָא**) from the count.” Similarly, “for your seat will be vacant (**יִפְקַד**)” (I Sam. 20:18)—the place where you sit will be missing, the one who usually sits there. Similarly, **וַיִּפְקַד מְקוֹם דָּוִד** “David’s place was vacant” (ibid. 25); his place was missing, and no one was sitting there.

50 **anklet** Heb. **הַצְּעָדָה** , bangles for the foot.

bracelet Heb. **וַצְמִיד** , [bangles] for the hand.

earring Heb. **עָגִיל** , earrings.

body ornament Heb. **וְכִוְמָז** , a form for the female genitalia, to atone for their sinful thoughts concerning the Midianite women.-[Shab. 64a]

Chapter 32

3 **Ataroth, Dibon...** They were [part] of the land belonging to Sihon and Og.

6 **Shall your brethren** This [’hey’] denotes a question.

7 **Why do you discourage** You turn aside and dissuade their hearts from crossing, for they will think that you are afraid to cross because of the war and the strength of the cities and the people.

8 from Kadesh-barnea This was its name; there were two places called Kadesh [one Kadesh-barnea and one Kadesh unmodified].

12 The Kenizite He [Caleb] was the stepson of Kenaz, to whom Caleb's mother bore Othniel [see Jud. 3:9].-[Sotah 11b]

13 He made them wander He moved them about from place to place, as in עָנָן וְנָדַד "a wanderer and an exile" (Gen. 4:12).

14 to add - לְתוֹסֵף like "add (תּוֹסֵף) year to year" (Isa. 29:1), and "add (תּוֹסֵף) your burnt offerings" (Jer. 7:21); it denotes addition.

16 We shall build sheepfolds for our livestock here They were more concerned about their possessions than about their sons and daughters, since they mentioned their livestock before [mentioning] their children. Moses said to them, "Not so! Treat the fundamental as a fundamental, and the matter of secondary importance as a matter of secondary importance. First 'build cities for your children,' and afterwards 'enclosures for your sheep'" (verse 24) - [Mid. Tanchuma Mattoth 7]

17 We will then arm ourselves quickly We will speedily arm ourselves, as in, "the booty speeds, the spoil hastens (שָׂרָה)" (Isa. 8: 3); "Let Him hurry, let Him hasten (הִשְׁרִיעַ)" (ibid. 5:19).

before the children of Israel At the head of the troops, because they were mighty warriors, for concerning Gad it says, "tearing the arm [of his prey, together] with the head" (Deut. 33:20). Moses too, explained this to them a second time in [the portion of] Eleh Hadevarim; "And I commanded you at that time saying, "... pass over, armed, before your brothers, the children of Israel, all who are warriors" (ibid. 3:18), and concerning Jericho it is written, "the armed force went ahead of them" (Josh. 6:13). These were [the tribes of] Gad and Reuben, who were fulfilling their condition.

Our children will reside while we are still with our brethren.

in the fortified cities which we shall build now.

19 on the other side of the Jordan and beyond On the western bank.

for our inheritance has come to us We have already received it on the eastern side.

24 for your sheep Heb. לְצֹאֲנֵיכֶם . This word is cognate with, "Flocks (צֹאֲנֵי) and cattle, all of them" (Ps. 8:8), in which there is no ם separating the ן from the ץ . The ם that appears here after the ן [in the word לְצֹאֲנֵיכֶם is in place of the ן in the word צֹאֲנֵי . I learned this from the commentary of R. Moshe Hadarshan [the preacher].

and what has proceeded from your mouth you shall do for the sake of the Most High [God], for you have undertaken to cross over for battle until [the completion of] conquest and the apportionment [of the Land]. Moses had asked of them only "and... will be conquered before the Lord, afterwards you may return," (verse 22), but they undertook, "until... has taken possession" (verse 18). Thus, they added that they would remain seven years while it was divided, and indeed they did so (see Josh. 22).

25 The descendants of Gad spoke Heb. דִּבְּרָהּ [in the singular form, indicating that] they all [spoke] as one person.- [Jonathan ben Uzziel]

28 commanded... concerning them Heb. מִלְּפָנֶיךָ , like מִלְּפָנֶיךָ , concerning them, and concerning [the fulfillment of] their condition, he appointed Eleazar and Joshua, as in, "the Lord will fight for you (לְכָרְךָ)" (Exod. 14:14) [not "to

you”].

32 and then we shall have the possession of our inheritance That is to say, the possession of our inheritance on this side [of the Jordan] will be in our hands and under our ownership.

36 fortified cities and sheepfolds This last part of the verse relates to the beginning of the passage, “The descendants of Gad built” these cities as fortified cities and sheepfolds.

38 Nebo and Baal-Meon, their names having been changed Nebo and Baal Meon were names of pagan deities, and the Amorites named their towns after their deities, and the descendants of Reuben changed their names to other names. This is the meaning of "their names having been changed"—Nebo and Baal-Meon, changed to another name.

and Sibmah They built Sibmah, which is identical with Sebam mentioned earlier (verse 3).

39 driving out As the Targum [Onkelos] renders, וַתִּרְיֶה , and drove out, for the word רִישׁ can be used in two [different] ways, in the sense of יְרוּשָׁה , ‘inheritance,’ or in the sense of הוֹרְשָׁה ‘driving out,’ meaning to expel or oust.-[Machbereth Menachem p. 167]

41 their hamlets Heb. חֲוֹתֵימָם , [Onkelos renders,] בְּפִרְיָהוֹן , their hamlets.

and called them the hamlets of Jair Since he had no children, he named them after himself, as a memorial.

42 and called it Nobah Heb. נֹבָה . [The ‘hey’ in] נֹבָה is not a ‘mappik’ [aspirate ‘hey’ since there is no dot in the] ה [thus indicating that it is silent, contrary to the general rule]. I saw in the commentary of R. Moshe Hadarshan [as follows]: Since this name did not remain permanently, it is [a] silent [letter], so that it [the word נֹבָה] can be expounded as לֹא , ‘not.’ But I wonder how he would expound two words similar to this, namely, “Boaz said to her (לֵה) ” (Ruth 2:14); “to build her (לֵה) a house” (Zech. 5:11).

Ketubim: Psalm 106:6-18

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 <i>is able to</i> utter the might of the LORD? <i>Who is allowed</i> 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 <i>good</i> will toward Your people; call me to mind with Your redemption (Hebrew: פָּקְדֵנִי בִישׁוּעָתְךָ – 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	7. Our fathers in Egypt paid no heed to Your wonders; they did not call to mind Your great goodness; and they

Rashi	Targum
of kindness, and they were rebellious by the sea, by the Sea of Reeds.	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 <i>the name of</i> 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 <i>made a request</i> and tested God in <i>the place of desolation</i> .
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.

Rashi Commentary for: Psalm 106:1-18

4 when You favor Your people When You show goodwill to Your people.

7 and they were rebellious by the sea They had little faith; they said, “Just as we ascend from here, from this side, the Egyptians also are ascending from another side, and they will come after us,” until the Holy One, blessed be He, hinted to the sea, and it vomited them out onto the dry land. Then (Exod. 15:30) “Israel saw the Egyptians dead on the seashore.” Therefore (ibid. verse 31) “they believed in the Lord,” but in the beginning, they did not believe. I found this.

9 and He led them in the depths in the desert The Sea of Reeds was in the desert, for it is written (Exod. 14:13): “the desert has closed upon them, etc.”; (Exod. 3: 18): “three days’ journey in the desert.”

13 they did not await His counsel They did not hope for Him.

14 They craved a lust (Num. 11:4) “Who will give us meat to eat?”

15 but He sent emaciation into their soul (Num. 11:33) “and the Lord’s wrath was kindled against the people.”

16 They angered Moses Heb. ויקבאו . In the desert they angered him, like (Deut. 32:21): “They angered Me (קבאוני) with a no-god.” I found this.

17 The earth opened up, etc. It appears that [the Psalmist] bestowed honor upon the sons of Korah [by refraining] from mentioning their father. He attributed the sin to Dathan and Abiram.

18 And fire burned (Num. 16:35) “and consumed the two hundred and fifty men who burnt the incense.”

Ashlamatah: Isaiah 49:24 – 50:7

Rashi	Targum
24. Shall prey be taken from a mighty warrior, or shall the captives of the righteous escape?" {S}	24. <i>Is it possible that booty</i> can be taken from the mighty, or <i>that which virtuous men capture</i> be rescued?
25. For so said the Lord, "Even the captives of a mighty warrior can be taken and the prey of a tyrant shall escape, and with your contender will I contend, and your sons I will save.	25. Surely, thus says the LORD: "Even <i>that which mighty men capture I will restore</i> , and <i>that which strong men take away I will rescue</i> , for I will <i>avenge your retribution</i> and save your sons.
26. And those who taunt you - I will feed their flesh, and as with sweet wine they shall become drunk [from] their blood; and all flesh shall know that I am the Lord Who saves you, and your Redeemer, the Mighty One of Jacob. {S}	26. I will <i>make the flesh of those who are your oppressors food for every bird of the heavens</i> , and <i>just as they are drunk from sweet wine</i> , so shall <i>beasts of the field be drunk from their blood</i> . Then all <i>the sons of flesh</i> will know that I am the LORD your Saviour, and your Redeemer, the <i>Strong One of Jacob</i> ."
1. So said the Lord, "Where is your mother's bill of divorce that I sent her away? Or, who is it of My creditors to whom I sold you? Behold for your iniquities you were sold, and for your transgressions your mother was sent away.	1. Thus says the LORD: "Where is <i>the bill of divorce</i> which I <i>gave your congregation</i> , <i>that it is rejected</i> ? Or who <i>had a debt against Me</i> , to whom I have sold you? Behold, for your <i>sins</i> you were sold, and for your <i>apostasies</i> your <i>congregation</i> was <i>rejected</i> .
2. Why have I come and there is no man? [Why] have I called and no one answers? Is My hand too short to redeem, or do I have no strength to save? Behold, with My rebuke I dry up the sea, I make rivers into a desert; their fish become foul because there is no water and die because of thirst.	2. Why, when I <i>sent My prophets</i> , <i>did they not repent</i> ? <i>When they prophesied</i> , <i>did they not listen</i> ? Is <i>My might shrunk</i> , that it cannot redeem? Or is there <i>before Me</i> no power to deliver? Behold, by My rebuke I will dry up <i>the sea</i> , I will make rivers a desert; their fish <i>will stink</i> for lack of water, and die of thirst.
3. I clothe the heavens with darkness, and I make sackcloth their raiment. {P}	3. I will <i>cover the heavens as with darkness</i> , and make <i>as sackcloth their covering</i> ."
4. The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings.	4. The <i>LORD God</i> has given me the tongue of those who <i>teach</i> , to <i>make [me] know [how] to teach with wisdom the righteous/generous who faint for the words of His law</i> . Therefore morning by morning He <i>rises early to send His prophets so perhaps the sinners' ears might be opened and they might listen to teaching</i> .
5. The Lord God opened my ear, and I did not rebel; I did not turn away backwards.	5. The <i>LORD God</i> has <i>sent me to prophesy</i> , and I was not rebellious, I turned not backward.
6. I gave my back to smiters and my cheeks to them that plucked off the hair; I did not hide my face from embarrassments and spitting.	6. I gave my back to smiters, and my cheeks to them that pluck out the beard; I hid not my face from shame and spitting.
7. But the Lord God helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed.	7. For the <i>LORD God</i> helps me; therefore I have not been confounded; therefore I have set my face <i>strong like rock</i> , and I know that I shall not be put to shame;

Rashi	Targum
8. He Who vindicates me is near, whoever wishes to quarrel with me-let us stand together; whoever is my contender shall approach me.	8. my <i>innocence</i> is near. Who will <i>go to judgment</i> with me? Let us stand up together. Who is my <i>enemy</i> ? Let him come near to me.
9. Behold, the Lord God shall help he that will condemn me, behold all of them shall wear out like a garment, a moth shall consume them.{S}	9. Behold, the <i>LORD God</i> helps me; who will declare me <i>a sinner</i> ? Behold, all of them <i>are like</i> the garment <i>that wears out, that the moth eats</i> .

Special Ashlamatah: Isaiah 40:1-26

Rashi	Targum
1. "Console, console My people," says your God.	1. Prophets, prophesy consolations to My people, says your God.
2. Speak to the heart of Jerusalem and call to her, for she has become full [from] her host, for her iniquity has been appeased, for she has taken from the hand of the Lord double for all her sins.	2. Speak to the heart of Jerusalem and prophesy to her that she is about to be filled with people of her exiles, that her sins have been forgiven her, that she has taken a cup of consolations before the LORD as if she suffered two for one for all her sins.
3. A voice calls, "In the desert, clear the way of the Lord, straighten out in the wilderness, a highway for our God."	3. A voice of one who cries: "In the wilderness clear the way before the people of the LORD, level in the desert highways before the congregation of our God."
4. Every valley shall be raised, and every mountain and hill shall be lowered, and the crooked terrain shall become a plain and the close mountains a champaigne.	4. All the valleys will be lifted up, and every mountain and hill be made low; the uneven ground will become a plain and a baked place a vale.
5. And the glory of the Lord shall be revealed, and all flesh together shall see that the mouth of the Lord spoke.	5. And the glory of the LORD will be revealed, and all the sons of flech will see it together, for by the Memra of the LORD it is so decreed."
6. A voice says, "Call!" and it says, "What shall I call?" "All flesh is grass, and all its kindness is like the blossom of the field.	6. A voice of one who says, "Prophesy!" And he answered and said, "What will I prophesy?" All the wicked/Lawless are as the grass, and all their strength like the chaff of the field.
7. The grass shall dry out, the blossom shall wilt, for a wind from the Lord has blown upon it; behold the people is grass.	7. The grass withers, its flower fades, for the spirit from the LORD blows upon it; surely the wicked/Lawless among the people are reckoned as the grass.
8. The grass shall dry out, the blossom shall wilt, but the word of our God shall last forever.	8. The wicked/Lawless dies, his conceptions perish; but the Word of our God stands forever.
9. Upon a lofty mountain ascend, O herald of Zion, raise your voice with strength, O herald of Jerusalem; raise [your voice], fear not; say to the cities of Judah, "Behold your God!"	9. Get you up to a high mountain, prophets who herald good tidings to Zion; lift up your voice with force, you who herald good tidings to Jerusalem, lift up, fear not; say to the cities of the house of Judah, "The kingdom of your God is revealed!"
10. Behold the Lord God shall come with a strong [hand], and His arm rules for Him; behold His reward is with Him, and His recompense is before Him.	10. Behold, the LORD God is revealed with strength, and the strength of His mighty arm rules before Him; behold, the reward of those who perform His Memra is with him, all those whose deeds are disclosed before Him.
11. Like a shepherd [who] tends his flock, with his arm he gathers lambs, and in his bosom he carries [them],	11. Like the shepherd who feeds his flock, he gathers lambs in his arm, he carries tender ones in his bosom,

Rashi	Targum
the nursing ones he leads.	and leads nursing ewes gently.
12. Who measured water with his gait, and measured the heavens with his span, and measured by thirds the dust of the earth, and weighed mountains with a scale and hills with a balance?	12. Who says these things? One who lives, speaks and acts, before whom all the waters of the world are reckoned as the drop in the hollow of hand and the length of the heavens as if with the span established, the dust of the earth as if measured in a measure and the mountains as if indeed weighed and the hills, behold just as in the balance.
13. Who meted the spirit of the Lord, and His adviser who informs Him?	13. Who established the holy spirit in the mouth of all the prophets, is it not the LORD? And to the righteous/generous who perform His Memra He makes known the words of His pleasure.
14. With whom did He take counsel give him to understand, and teach him in the way of justice, and teach him knowledge, and the way of understandings did He let him know?	14. Those who besought before Him, He caused to apprehend wisdom and taught them the path of judgment and gave their sons the Law and showed the way of understanding to their son's sons.
15. Behold the nations are like a drop from a bucket, and like dust on a balance are they counted; behold the islands are like fine [dust] that blows away.	15. Behold, the peoples are like the drop from a bucket, and are accounted like dust on the scales; behold, the islands are like the fine dust which flies.
16. And the Lebanon-there is not enough to burn, and its beasts-there is not enough for burnt offerings.	16. The trees of Lebanon will not supply sufficient (wood) for burning, nor are the beasts that are in it enough for a burnt offering.
17. All the nations are as nought before Him; as things of nought and vanity are they regarded by Him.	17. All the peoples, their deeds are as nothing; they are accounted extirpation and destruction before Him.
18. And to whom do you compare God, and what likeness do you arrange for Him?	18. Why are you planning to contend before God, or what likeness do you prepare before Him?
19. The graven image, the craftsman has melted, and the smith plates it with gold, and chains of silver he attaches.	19. Behold the image! The workman makes it, and the smith overlays it with gold, and the smith attaches silver chains to it.
20. He who is accustomed to select, chooses a tree that does not rot; he seeks for himself a skilled craftsman, to prepare a graven image, which will not move.	20. He cuts down a laurel, he chooses the wood that rot does not attack; he seeks out a skillful craftsman to set up an image that will not move.
21. Do you not know, have you not heard has it not been told to you from the beginning ? Do you not understand the foundations of the earth ?	21. Have you not known? Have you not heard? Has not the fact of creation's orders been told you from the beginning ? Will you not understand , so as to fear before Him who created the foundations of the earth ?
22. It is He Who sits above the circle of the earth, and whose inhabitants are like grasshoppers, who stretches out the heaven like a curtain, and He spread them out like a tent to dwell.	22. It is He who makes the Shekhinah of His glory dwell in the strong height, and all the inhabitants of the earth are reckoned before Him as grasshoppers; who stretches out the heavens like a trifle and spreads them like a tent of glory for His Shekhinah's house;
23. Who brings princes to nought, judges of the land He made like a thing of nought.	23. Who hands over rulers to weakness, and makes the judges of the earth as nothing.
24. Even [as though] they were not planted, even [as though] they were not sown, even [as though] their trunk was not rooted in the earth; and also He blew on them, and they dried up, and a tempest shall carry them away like straw.	24. Although they grow, although they increase, although their sons are exalted in the earth, He sends His anger among them, and they are ashamed and His Memra, as the whirlwind the chaff, will scatter them.
25. "Now, to whom will you compare Me that I should	25. Whom then will you liken before Me, and compare

Rashi	Targum
be equal?" says the Holy One.	(Me): says the Holy One.
26. Lift up your eyes on high and see, who created these, who takes out their host by number; all of them He calls by name; because of His great might and because He is strong in power, no one is missing.	26. Lift up your eyes to the height and see, so as to fear before Him who created these, who brings out the forces of heaven by number, calling to all of them by their names; by an abundance of prodigies and because He is strong in force not one from its order is missing.

Verbal Tallies

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

B'Midbar (Num.) 31:25-54

B'Midbar (Num.) 32:1-42

Ashlam.: Isaiah 49:24 – 50:7

Special: Isaiah 40:1-26

Psalms 106:6-12, 13-18

Mordechai 13:9-13, 14-20

The verbal tallies between the Torah and the Ashlamatah are:

LORD - יהוה, Strong's number 03068.

Saith / spake / saying - אמר, Strong's number 0559.

Prey - מלקוח, Strong's number 04455.

Captive / taken - שבי, Strong's number 07628.

The verbal tallies between the Torah and the special Ashlamatah are:

LORD - יהוה, Strong's number 03068.

Saith / spake / saying - אמר, Strong's number 0559.

Take / exalt - נשא, Strong's number 05375.

Sum / beginning / chief - ראש, Strong's number 07218.

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.

Moses - משה, Strong's number 04872.

Father - אב, Strong's number 01.

Congregation / Company - עדה, Strong's number 05712.

B'Midbar (Num.) 31:25-26 And the LORD <03068> spake <0559> (8799) unto Moses <04872>, saying <0559> (8800), 26 Take <05375> (8798) the sum <07218> of the prey <04455> that was taken <07628>, both of man and of beast, thou, and Eleazar the priest, and the chief <07218> fathers <01> of the congregation:

Isaiah 49:24 Shall the prey <04455> be taken from the mighty, or the lawful captive <07628> delivered?

Isaiah 49:25 But thus saith <0559> (8804) the LORD <03068>, Even the captives <07628> of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

Isaiah 40:1 Comfort ye, comfort ye my people, saith <0559> (8799) your God.

Isaiah 40:2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S <03068> hand double for all her sins.

Isa 40:4 Every valley shall be exalted <05375> (8735), and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

Isaiah 40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning <07218>? have ye not understood from the foundations of the earth?

Psalm 106:6 We have sinned with our fathers <01>, we have committed iniquity, we have done wickedly.

Psalm 106:16 They envied Moses <04872> also in the camp, and Aaron the saint of the LORD <03068>.

Psalm 106:17 The earth opened and swallowed up Dathan, and covered the company <05712> of Abiram.

Hebrew:

Hebrew	English	Torah Seder Num 31:25 - 32:42	Psalms Psa 106:6-18	Ashlamatah Isa 49:24 – 50:7	Isa 40:1-26
אָב	father	Num 31:26 Num 32:8 Num 32:14 Num 32:28	Ps 106:6 Ps 106:7		
אֲדֹנָי	Lord			Isa 50:4 Isa 50:5 Isa 50:7	Isa 40:10
אֹהֶל	tent	Num 31:54			Isa 40:22
אֶחָד	one	Num 31:28 Num 31:30 Num 31:34 Num 31:39 Num 31:47	Ps 106:11		
אֹיְבֵי	enemies	Num 32:21	Ps 106:10		
אֵין	nor, nothing			Isa 50:2	Isa 40:16 Isa 40:17 Isa 40:23
אִישׁ	men	Num 31:28 Num 31:42 Num 31:49 Num 31:50 Num 31:53 Num 32:11 Num 32:14 Num 32:18		Isa 50:2	Isa 40:13 Isa 40:26
אֵל	God		Ps 106:14		Isa 40:18
אָמַר	spoke, says	Num 31:25 Num 31:49 Num 32:2 Num 32:5 Num 32:6 Num 32:10 Num 32:16 Num 32:20 Num 32:25 Num 32:29 Num 32:31		Isa 50:1	Isa 40:1 Isa 40:6 Isa 40:9 Isa 40:25 Isa 49:25
אֶרֶץ	land, earth	Num 32:1 Num 32:4	Ps 106:17		Isa 40:12 Isa 40:21

Hebrew	English	Torah Seder Num 31:25 - 32:42	Psalms Psa 106:6-18	Ashlamatah Isa 49:24 – 50:7	Isa 40:1-26
		Num 32:5 Num 32:7 Num 32:8 Num 32:9 Num 32:17 Num 32:22 Num 32:29 Num 32:30 Num 32:32 Num 32:33			Isa 40:22 Isa 40:23 Isa 40:24
בוא	brought, come, came	Num 31:54 Num 32:2 Num 32:6 Num 32:9 Num 32:17 Num 32:19		Isa 50:2	Isa 40:10
בן	sons	Num 31:30 Num 31:42 Num 31:47 Num 31:54 Num 32:1 Num 32:2 Num 32:6 Num 32:7 Num 32:9 Num 32:11 Num 32:12 Num 32:17 Num 32:18 Num 32:25 Num 32:28 Num 32:29 Num 32:31 Num 32:33 Num 32:34 Num 32:37 Num 32:39 Num 32:40 Num 32:41		Isa 49:25	
בשר	flesh			Isa 49:26	Isa 40:5 Isa 40:6
גאל	redeemed		Ps 106:10	Isa 49:26	
דבר	spoken, speak, says,	Num 32:27 Num 32:31			Isa 40:2 Isa 40:5
דבר	word		Ps 106:12	Isa 40:8	Isa 40:8
היה	remained, become	Num 31:32 Num 32:1 Num 32:26		Isa 40:4	
הלך	went, led	Num 32:39 Num 32:41 Num 32:42	Ps 106:9		
הן	behold			Isa 50:1 Isa 50:2	Isa 40:15

Hebrew	English	Torah Seder Num 31:25 - 32:42	Psalms Psa 106:6-18	Ashlamatah Isa 49:24 – 50:7	Isa 40:1-26
הִנֵּה	indeed, behold	Num 32:1 Num 32:14 Num 32:23			Isa 40:9 Isa 40:10
זָהָב	gold	Num 31:50 Num 31:51 Num 31:52 Num 31:54			Isa 40:19
חָטָא	sinned	Num 32:23	Ps 106:6		
יָד	hand, charge	Num 31:49	Ps 106:10	Isa 50:2	Isa 40:2
יָדַעַ	know, make, informed	Num 31:35 Num 32:23	Ps 106:8	Isa 49:26 Isa 50:4 Isa 50:7	Isa 40:13 Isa 40:14 Isa 40:21
יָם	sea		Ps 106:7 Ps 106:9	Isa 50:2	
יַעֲקֹב	Jacob	Num 32:11		Isa 49:26	
יָצָא	went, promised, leads forth	Num 31:27 Num 31:28 Num 31:36 Num 32:24			Isa 40:26
יָשַׁב	sit, live, inhabitants	Num 32:6 Num 32:17 Num 32:40			Isa 40:22
יָשַׁעַ	saved, Saviour		Ps 106:8 Ps 106:10	Isa 49:25 Isa 49:26	
כָּל	every, all	Num 31:27 Num 31:30 Num 31:35 Num 31:51 Num 31:52 Num 32:13 Num 32:15 Num 32:21 Num 32:26 Num 32:27 Num 32:29		Isa 49:26	Isa 40:2 Isa 40:4 Isa 40:5 Isa 40:6 Isa 40:17 Isa 40:26
לֵב	discouraging, kindly	Num 32:7 Num 32:9			Psa 40:2
לָקַחַ	take, took, received,	Num 31:29 Num 31:30 Num 31:47 Num 31:51 Num 31:54		Isa 49:24 Isa 49:25	Isa 40:2
מָה	why, what	Num 32:7			Isa 40:6 Isa 40:18
מַיִם	water		Ps 106:11	Isa 50:2	Isa 40:12
מָלֵא	fully, has ended	Num 32:11 Num 32:12			Isa 40:2
מִסְפָּר	number	Num 31:36			Isa 40:26
מַעֲשֵׂה	wrought, works	Num 31:51	Ps 106:13		
מִצְרַיִם	Egypt	Num 32:11	Ps 106:7		
מָרָה	rebelled, disobedient		Ps 106:7	Isa 50:5	

Hebrew	English	Torah Seder Num 31:25 - 32:42	Psalms Psa 106:6-18	Ashlamatah Isa 49:24 – 50:7	Isa 40:1-26
נָכַח	conquered	Num 32:4		Isa 50:6	
נָשָׂא	take, taken, looked, carry, lift	Num 31:26 Num 31:49			Isa 40:4 Isa 40:11 Isa 40:24 Isa 40:26
נָתַן	give, gave, given	Num 31:29 Num 31:30 Num 31:41 Num 31:47 Num 32:5 Num 32:7 Num 32:9 Num 32:29 Num 32:33 Num 32:40	Ps 106:15	Isa 50:4 Isa 50:6	Isa 40:23
עֵדָה	congregation	Num 31:26 Num 31:27 Num 31:43 Num 32:2 Num 32:4	Ps 106:17 Ps 106:18		
עוֹן	iniquity			Isa 50:1	Isa 40:2
עֵינַי	sight, eyes	Num 32:5 Num 32:13			Isa 40:26
עָלָה	went, came, get	Num 32:9 Num 32:11			Isa 40:9
עֵצָה	counsel, counselor		Ps 106:13		Isa 40:13
פָּה	promised, mouth	Num 32:24			Isa 40:5
פָּנִים	before, in the presence, face	Num 31:50 Num 31:54 Num 32:4 Num 32:17 Num 32:20 Num 32:21 Num 32:22 Num 32:27 Num 32:29 Num 32:32		Isa 50:6 Isa 50:7	Isa 40:10
צָבָא	war, army, warfare, host	Num 31:32 Num 31:36 Num 31:48 Num 31:53 Num 32:27			Isa 40:2 Isa 40:26
קָדוֹשׁ	holy		Ps 106:16		Isa 40:25
קוּם	risen, stands	Num 32:14			Isa 40:8
קָרָא	gave, called	Num 32:38 Num 32:41 Num 32:42		Isa 50:2	Isa 40:2 Isa 40:3 Isa 40:6 Isa 40:26
רָאָה	saw, see	Num 32:1 Num 32:8 Num 32:9 Num 32:11			Isa 40:5 Isa 40:26

Hebrew	English	Torah Seder Num 31:25 - 32:42	Psalms Psa 106:6-18	Ashlamatah Isa 49:24 – 50:7	Isa 40:1-26
ראש	heads, census, beginning	Num 31:26 Num 31:49 Num 32:28			Isa 40:21
רב	abundant, greatness		Ps 106:7		Isa 40:26
רום	levy, offered, lift	Num 31:28 Num 31:52			Isa 40:9
שלח	sent, away	Num 32:8	Ps 106:15	Isa 50:1	
שם	names	Num 32:38 Num 32:42	Ps 106:8		Isa 40:26
שמים	heavens			Isa 50:3	Isa 40:12 Isa 40:22
שמע	heard, listen			Isa 50:4	Isa 40:21
תְּרוּמָה	offering,	Num 31:29 Num 31:41 Num 31:52			Isa 40:20
בָּעַר	blazed, burn		Ps 106:18		Isa 40:16
חָטְאָת	sinned	Num 32:23			Isa 40:2
חֶסֶד	kindness, loveliness		Ps 106:7		Isa 40:6
חָרַב	dried, dry		Ps 106:9	Isa 50:2	
כֹּחַ	mightily, power			Isa 50:2	Isa 40:9 Isa 40:26
מִדְבָּר	wilderness	Num 32:13 Num 32:15	Ps 106:9 Ps 106:14	Isa 50:2	Isa 40:3
מִלְקוֹחַ	booty, prey	Num 31:26 Num 31:27 Num 31:32		Isa 49:24 Isa 49:25	
עִיר	cities	Num 32:16 Num 32:17 Num 32:24 Num 32:26 Num 32:33 Num 32:36 Num 32:38			Isa 40:9
עַם	men, people	Num 31:32 Num 32:15			Isa 40:1 Isa 40:7
עָנָה	answered	Num 32:31		Isa 50:2	
עָשָׂה	did, done, do, makes	Num 31:31 Num 32:8 Num 32:13 Num 32:20 Num 32:23 Num 32:24 Num 32:25 Num 32:31			Isa 40:23
פָּתַח	opened		Ps 106:17	Isa 50:5	
שָׁבִי	captured, captives	Num 31:26		Isa 49:24 Isa 49:25	

Greek:

Greek	English	Torah Seder Num 31:25-32:42	Psalms Ps 106:6-18	Ashlamatah Is 49:24-50:7	S. Ashlamatah Isa 40:1-26	NC Mk 13:9-20
ἅγιον	holy		Psa 106:16		Isa 40:25	Mar 13:11
ἄγω	lead	Num 32:17				Mar 13:9 Mar 13:11
ἀδελφός	brethren, brother	Num 32:6				Mar 13:12
ἀρχή	beginning				Isa 40:21	Mar 13:19
βασιλεύς	king	Num 32:33				Mar 13:9
γαστήρ	womb				Isa 40:11	Mar 13:17
γίνομαι	comes to pass, becomes, takes place,	Num 31:32 Num 31:36 Num 31:37 Num 31:43 Num 31:52		Isa 50:7	Isa 40:13	Mar 13:18 Mar `13:19
δίδωμι	gave, given	Num 31:29 Num 31:30 Num 31:41 Num 31:47 Num 32:5 Num 32:7 Num 32:9 Num 32:29 Num 32:32 Num 32:33 Num 32:40		Isa 50:4 Isa 50:6		Mar 13:11
ἔθνος	nations				Isa 40:15 Isa 40:17	Mar 13:10
εἶδω	behold, saw, known	Num 32:1			Isa 40:26	Mar 13:14
εἰσέρχομαι	enter	Num 32:9				Mar 13:15
ἐκλέγομαι	chooses, chose				Isa 40:20	Mar 13:20
ἡμέρα	day	Num 32:10				Mar 13:17 Mar 13:19 Mar 13:20
ἵστημι	stand				Isa 40:22	Mar 13:14
λαλέω	spoke	Num 31:25			Isa 40:2 Isa 40:5 Isa 40:27	Mar 13:11
μαρτύριον	testimony	Num 31:54				Mar 13:9
μισέω	detested		Psa 106:10			Mar 13:13
οἰκία	house	Num 32:18				Mar 13:15
ὄνομα	names	Num 32:38 Num 32:42	Psa 106:8		Isa 40:26	Mar 13:13
ὀπίσω	after, back	Num 32:11 Num 32:12				Mar 13:16
ὄρος	mount, mountain				Isa 40:4 Isa 40:9 Isa 40:12	Mar 13:14
παραδίδωμι	deliver	Num 32:4				Mar 13:9 Mar 13:11

Greek	English	Torah Seder Num 31:25-32:42	Psalms Ps 106:6-18	Ashlamatah Is 49:24-50:7	S. Ashlamatah Isa 40:1-26	NC Mk 13:9-20
						Mar 13:12
πατήρ	father	Num 32:8 Num 32:14				Mar 13:12
σάρξ	flesh			Isa 49:26	Isa 40:5 Isa 40:6	Mar 13:20
συναγωγή	congregation	Num 31:26 Num 31:27 Num 31:43 Num 32:2 Num 32:15	Psa 106:17 Psa 106:18			Mar 13:9
σώζω	delivered		Psa 106:8 Psa 106:10	Isa 49:24 Isa 49:25		Mar 13:13 Mar 13:20
τέλος	tax, end	Num 31:28 Num 31:37 Num 31:38 Num 31:39 Num 31:40 Num 31:41				Mar 13:7
ὑπομένω	wait, remain behind		Psa 106:13			Mar 13:13

Mishnah Pirqe Abot V:10

“There are four among men: He that says, "What is mine is mine and what is yours is yours" - this is the average attitude; but some say that this is the attitude of Sodom; [he that says,] "What is mine is yours and what is yours is mine" - he is a boor; [he that says,] "What is mine is yours and what is yours is your own" - he is a pious man; [and he that says,] "What is mine is mine, and what is yours is mine" - he is a wicked man.

Abarbanel on Pirqe Abot

By: Abraham Chill
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Since the previous Mishnah addressed itself to the Poor man's Tithe and other gifts which must be given to the poor, this mishnah continues to discuss human attitudes to ownership and generosity. It is not treating the subject of charity, which is dealt with in a later Mishnah. In fact, it makes no mention whatsoever of giving to needy causes. The purpose of the Sage is to examine the emotional posture and attitude towards ownership. Everyone recognizes that one who shares his wealth liberally is doing a pious thing; equally, anyone who exploits the needy for his own benefit is a wicked person.

According to Abarbanel, our Mishnah underlines two extreme and two neutral types of attitudes. On one extreme side is the saintly person who offers, "Mine is yours and yours is yours." He does not want anything from his fellow, yet is prepared to help him. This does not imply that he should divest himself of all his possessions to help others. The Talmud counsels (Ketubbot 67b) that one should not distribute more than one fifth of one's wealth to charity. What is most important is that the donor should be in a state of mind that would urge him to help, assist and bring success to others. This benevolent attitude is identified with the Chasid (the pious).

The other extreme is described as the one who advocates, "Mine is mine, and even yours is mine." This type of

person is out to exploit society, but he will not contribute anything to it.

Between these two extremes are two middle points, each one closer either to the wicked or to the pious extreme. "Yours is yours and mine is mine" represents a person who has simply separated himself from the community and has no interest in its welfare. This may be considered a middle or average position between two extremes. However, an alternative opinion in our Mishnah would classify this attitude as one of Sodom. Abarbanel suggests that this view is based on the verse, **“This was the iniquity of your sister Sodom: pride, abundance of food, and prosperous security were hers and her daughters but the hand of the poor and needy she did not strengthen”** (Ezekiel 16:49). In other words, Sodom was infamous for living egoistically and ignoring the cries of the poor. Hence, this neutral is closer to the wicked extreme.

The second middle point is the one who proclaims, "Mine is yours and yours is mine." This type of donor is a fusion of the malevolent attitude of the wicked and the benevolent attitude of the saintly.

Abarbanel proposes a novel interpretation of the term used to describe such a person, “Am Ha-Aretz,” which is translated above as "boor." He prefers to translate it literally as “a man of the land,” i.e., a person who is concerned with the needs of society, whose moving spirit is mutual aid.

Abarbanel views the “average” attitude - or the Sodom attitude, as the other opinion has it - as intolerable because society, in order to survive, must have a definite commitment on the part of every member and an unequivocal dedication to the rescue of the others. The affluent must submit themselves to the good and welfare of the destitute. We are told in the Talmud (Shabbat 151b), that Rabbi Hiyya instructed his wife that she should hasten to offer bread to the poor even before they ask for it, so that others should do the same for her children. “Are you cursing my children that they should become impoverished?” asked the wife. Whereupon the husband replied that there is always the probability that the wheel turns and the affluent become pauperized. It can happen to our children or grandchildren.

Thus, one extreme and one centrist position are good - the extreme is pious while the centrist position is at least socially concerned. The other extreme and the other centrist position are bad - the extreme is wicked and the centrist position close to it follows the path of Sodom in that it advocates separation from society.

Miscellaneous Interpretations

Rabbenu Yonah offers two views on the first type - mine is mine and yours is yours. When a person adopts that attitude for his relationship with the community, he may be harmless, but in no way can he be termed a charitable person.

The second view starts with the question of how one rabbinic opinion can see the person who says mine is mine and yours is yours as a neutral component of the community, while another opinion is that he is as wicked as the Sodomites? He must be seen as wicked since he shows no interest at all in performing his obligations when it is necessary to help others. This is precisely what the prophet cried out, **“This was the sin of your sister Sodom: pride, abundance of food and prosperous security were hers ... but the hand of the poor and needy she did not strengthen”** (Ezekiel 16:49).

Rabbenu Yonah solves this difficulty by reflecting that there is the philanthropist who gives charity out of fear, while by nature he is tight-fisted. This type is acceptable because we are interested in his generosity and not in his personal character. However, there are those who give nothing and are considered as wicked as the Sodomites because their attitude of "mine is mine and yours is yours" will eventually lead to the mentality of the Sodomites with their subsequent wrongdoing. The *Mishnah* never intended to accept that type of person who is not only self-centered, but does not even come to the assistance of the poor.

The *am ha-aretz* identified in the second type is so called because he is somewhat to be commended; by saying "Mine is yours" he does demonstrate a measure of concern for another person. This is a *sine-qua-non* for the progress of a country (*aretz*).

The third type is the pious, God-fearing and humble person who divests himself of all personal interests and is concerned and involved in the welfare of others. He says, "Mine is yours and yours is yours" - he is a *hasid*.

Finally, the other side of the polarization is the *rasha* who thinks only of himself and for himself and says, "Yours is mine and mine is mine."

Rashbatz first takes Rabbenu Yonah to task because he applies the four types of our *Mishnah* to philanthropy. This cannot be, asserts Rashbatz. Our *Mishnah* is not dealing with charity. The theme of charity is dealt with in a later *Mishnah*,

According to Rashbatz, our *Mishnah* is treating individuals who are dealing financially with their peers, otherwise known as *gemilut hasadim*. "Don't help me and I won't help you" is a middle point between the *hasid* and the *rasha*. There is no Law, according to Rashbatz, that restrains a person from adopting that attitude. As an example: When the prophet Elijah was hosted by the woman in Tzarfat he brought along his own candles and wicks so that he would not be beholden to her.

The alternative idea in the *Mishnah* is that this attitude is an evil one because, while not actually the work of a Sodomite, it approaches close to it and should be condemned. The fact that Elijah seemingly adopted that attitude is dismissed out of hand on grounds that his very presence in the woman's home was a great favor. However, the one who benefits no one but himself should be considered as a prototype of the people of Sodom – i.e. a Sodomite.

Mine is yours and yours is mine. Rashbatz agrees with Rabbenu Yonah that this has a benevolent side effect in that this is a way whereby the community can derive some benefit.

Mine is yours and yours is yours. This type embraces the man who follows in the footsteps of Rabbi Pinhas ben Yair (Hullin 7b) who announced that ever since he could think for himself he refused to dine at his father's table because of his independent piety. Another instance (Hullin 44b) relates that Rabbi Zeira when he would dine out would posture that he was doing his hosts a favor.

Yours is mine and mine is mine. Why is he deemed wicked? What rabbinic law did he violate? He violated the law in the Ten Commandments, "You shall not lust." One who is self-indulgent and has no sympathy for others is one who is apt to have a burning desire for wealth, and this will lead him to theft.

Midrash Shemuel: Why is the one who offers, "Mine is yours and yours is mine" an *am ha-aretz*? When we hear that pronouncement we can detect a certain degree of jealousy. "You take mine and I will take yours" spells, "I like yours more than mine." The grass is greener on the other side of the fence. One must be stupid to think along those lines. In other words, an *am ha-aretz* is an ignoramus. Another interpretation for the word *am ha-aretz*: when one says, "I will give you mine" he has every right to do so. However, to say, "Yours is mine" is totally silly because it is not his prerogative or right to give away.

What Say the Nazarean Hakhamim?

2Co 9:6 Yet as this: he who is sowing sparingly, sparingly will he be reaping also, and he who is sowing bountifully, bountifully will he be reaping also,

2Co 9:7 Each according as he has proposed in his heart, not sorrowfully, nor of compulsion, for the cheerful giver is loved by God.

Gal 6:6 Now let him who is being instructed in the word be contributing to him who is instructing, in all good things.

Gal 6:7 Be not decieved, God is not to be sneered at, for whatsoever a man may be sowing, this will he be reaping also,

Gal 6:8 for he who is sowing for his own flesh, from the flesh will be reaping corruption, yet he who is sowing for the spirit, from the spirit shall be reaping life without end.

Heb 13:16 But do not be forgetful of doing good and sharing of your wealth, for God is well pleased with such sacrifices.

N.C.: Mark 13: 9-13 & 14-20

CLV ¹	Magiera Peshitta NT ²	Greek ³	Delitzsch ⁴
9, The beginning of pangs are these. Yet you be looking to yourselves, for they shall be giving you up to the sanhedrins, and in synagogues shall you be lashed, and before governors and even kings shall you stand on My account, for a testimony to them."	9. But watch out for yourselves, for they will deliver you to the judges, and in the synagogues you will be beaten, and you will stand before kings and governors because of me, as a testimony to them.	9. βλέπετε δὲ ὑμεῖς ἑαυτοῦς· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς	9 אֱלֹהֵי רְאִישֵׁי הַתְּהַבִּלִּים וְאַתֶּם הַשְּׂמְרוּ בְּנִפְשֵׁיכֶם כִּי־יִמְסְרוּ אֶתְכֶם לְסִנְהֶדְרֵי וְהוֹפְיֵתֶם בְּבֵתֵי כְנִסְיֹת וְלִפְנֵי נְגִידִים וּמְלָכִים תּוֹבְאוּ לְמַעַנִי לְעֵדוֹת לְהֵם:
10. And to all the nations first must be heralded the evangel.	10. But first my gospel will be preached among all the nations.	10. καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον	10 וְהַבְּשׂוּרָה צְרִיכָה לְהִקְרֵא בְּרֵאשִׁיטָה לְכָל־הָעוֹלָם:
11. And whenever they may be leading you off, to give you over, do not worry beforehand what you should be speaking, neither be meditating, but whatsoever may be given to you in that hour, this be speaking, for it is not you who are speaking, but the holy spirit."	11. And when they bring you to deliver you up, do not be anxious beforehand about what you will say or think, but what is given to you at that moment, that speak. For you are not speaking, but the Holy Spirit.	11. ὅταν δὲ ἄγαγωσιν ὑμᾶς παραδιδόντες μὴ προμεριμνᾶτε τί λαλήσητε μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε· οὐ γὰρ ἔστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον	11 וְכֹאֲשֶׁר יוֹלִיכוּ וּמְסָרוּ אֶתְכֶם אֶל־תְּדַאֲגוּ וְאֶל־תַּחְשְׁבוּ מִה־תִּדְבְּרוּ כִּי תִדְבַר אֲשֶׁר יוֹשֵׁם בְּפִיכֶם בְּשִׁעָה הִיא אוֹתוֹ תִּדְבְּרוּ יַעַן אֲשֶׁר לֹא־אַתֶּם הַמְדַבְּרִים כִּי אִם־רוּחַ הַקֹּדֶשׁ:
12. And brother will be giving up brother to death, and father, child. And children shall be	12. And brother will deliver his brother to death and a father his son and children will rise up	12. παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον καὶ ἐπαναστήσονται τέκνα ἐπὶ	12 וְאָח יִמְסֹר אֶת־אָחִיו לְמוֹת וְאָב אֶת־בְּנוֹ וְקָמוּ בָנִים בְּאַבּוֹתֵם וְהָמִיתוּ

¹ CLV (Concordant Literal Version) as found in Rick Meyers (2009) E-Sword v. 9.5.1 - <http://www.e-sword.net/downloads.html>

² Magiera, J.M. (2009), Aramaic Peshitta New Testament: Vertical Interlinear, Light of the Word Ministry, Vol. III.

³ Greek New Testament (Stephanus Text) as found in Rick Meyers (2009) E-Sword v. 9.5.1 - <http://www.e-sword.net/downloads.html>

⁴ Delitzsch, <http://www.kirjasilta.net/ha-berit/>

CLV ¹	Magiera Peshitta NT ²	Greek ³	Delitzsch ⁴
rising up against parents and shall be putting them to death."	against their parents and will put them to death.	γονεῖς καὶ θανατώσουσιν αὐτούς·	אָהָתָם:
13. And you shall be hated by all because of My name. Yet he who endures to the consummation, he shall be saved."	13. And you will be hated by all men because of my name. But he who endures until the end will live.	13. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου ὁ δὲ ὑπομείνας εἰς τέλος οὕτως σωθήσεται	13 וְהִייתֶם שְׂנוּאִים לְכָל לְמַעַן שְׁמִי וְהַמַּחֲכָה עַד־עֵת קִץ הוּא יוֹשָׁע:
14. Now whenever you may be perceiving the abomination of desolation, declared by Daniel the prophet, standing where it must not (let the reader apprehend), then let those in Judea flee into the mountains."	14. And when you see the abominable sign of desecration that was spoken of by Daniel the prophet that will stand where it should not be (he who reads should understand) then those who are in Judah should flee to the mountain.	14. Ὄταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστὸς ὅπου οὐ δεῖ ὁ ἀναγινώσκων νοεῖτω τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη	14 וְכִי תִרְאוּ אֶת־שִׁקּוּץ מְשֻׁמֵּם אֲשֶׁר אָמַר דָּנִיֵּאל הַנְּבִיא עֲמַד בְּמָקוֹם אֲשֶׁר לֹא־לוֹ הַקּוֹרָא יִבִּין אִזְ נֹס יְנוֹסוּ אַנְשֵׁי יְהוּדָה אֶל־הַהָרִים:
15. Now let him who is on the housetop not be descending into the house, neither let him enter, to pick up anything out of his house."	15. And he who is on the roof should not come down nor enter to take anything from his house.	15. ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ	15 וְאֲשֶׁר עַל־הַגָּג אֶל־יֵרֵד הַבַּיְתָה וְאֶל־יָבֵא בּוֹ לְשֵׂאת דָּבָר מִבַּיִתוֹ:
16. And let him who is in the field not turn back to that behind, to pick up his cloak."	16. And he who is in the field should not turn back to pick up his clothing.	16. καὶ ὁ εἰς τὸν ἀγρὸν ὃν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ	16 וְאֲשֶׁר בַּשָּׂדֶה אֶל־יָשׁוּב הַבַּיְתָה לְשֵׂאת מִלְבוּשׁוֹ:
17. Now woe to those who are pregnant and those suckling in those days!"	17. And woe to pregnant women and to those who are nursing in those days!	17. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις	17 וְאוֹי לְהָרוֹת וְלַמְיַנְיָקוֹת בַּיָּמִים הַהֵמָּה:
18. Now be praying that your flight may not be occurring in winter,	18. Now pray, so that your flight will not be in winter.	18. προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος·	18 אַךְ הַתְּפִלָּלוּ אֲשֶׁר לֹא־תִהְיֶה מְנוּסַתְכֶם בַּחֶרֶף:
19. for in those days will be affliction such as has not occurred from the beginning of the creation which God creates till now, and under no circumstances may be occurring."	19. For an ordeal will come in those days such as has not occurred from the beginning of the creation that God created until now, nor will be [again].	19. ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις οἷα οὐ γέγονεν τοιαύτη ἀπ ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται	19 כִּי הַיָּמִים הָהֵם יִהְיוּ עַת צָרָה אֲשֶׁר לֹא־נִהְיְתָה כְּמוֹתָהּ מִרֵאשִׁית הַבְּרִיאָה אֲשֶׁר בְּרָא אֱלֹהִים עַד־עַתָּה וְכְמוֹתָהּ לֹא־תִהְיֶה עוֹד:
20. And, except the Lord discounts the days, no flesh at all would be saved. But because of the	20. And if the LORD had not shortened those days, no flesh would live. But because of the chosen	20. καὶ εἰ μὴ κύριος ἐκολόβωσεν τὰς ἡμέρας οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς	20 וְלוּלִי קִצַּר יְהוָה אֶת־הַיָּמִים הָהֵם לֹא־יִוָּשָׁע כָּל־בְּשָׂר אֶךְ לְמַעַן

CLV ¹	Magiera Peshitta NT ²	Greek ³	Delitzsch ⁴
chosen, whom He chooses, He discounts the days."	[ones] that he chose, he shortened those days.	οὐς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας	הַבְּחִירִים אֲשֶׁר בָּחַר בָּם קָצַר אֶת־הַיָּמִים:

HH Paqid Dr. Adon Eliyahu’s Rendition

9. ¶ But you yourselves, watch with discernment; [for] you will be (**betrayed** and) handed to their [gentile] sanhedrins and receive stripes in their [gentile] synagogues; and stand before [gentile] governors and kings because of your relationship to me as a testimony to them [i.e. the gentile authorities].
10. **First (or, as a matter of first priority), my Mesorah must be proclaimed to all the nations (Gentiles).**
11. But, whenever you are brought to (trial), do not worry beforehand what you should say; answer honestly in that time according to the Divine Presence (breathing out of my Mesorah – i.e., the Oral Torah), and not with your own answer.
12. Brother will **betray** brother to death and the father his child and children will rebel against their parents, having them (put to) death;
13. And (you will be) hated by everyone because of my name. But only those who keep (and teach the Mesorah) until they achieve the goal will be whole (experience Shalom).
14. ¶ But when you see the desolation of sacrilege standing where it is illegal (contrary to the Torah), **let the reader understand**, then those in Judea **escape to the mountains**.
15. Then the one on the housetop should not go down into the house to remove anything from his house;
16. And the (one) in the field should not turn back to remove his clothing.
17. Woe to those expecting a child, and those nursing (infants) in those days!
18. Petition (G-d) that this does not occur during the winter rains.
19. For in those days (there will) be [violent] persecution (and anguish) such as has not been **from the beginning of creation**, which G-d created until now and (will) not be again.
20. If the LORD had not **cut** (short) those days, no one would survive; only for the elect (the Jews) which He (the LORD) has chosen, has He cut (short) those days.

Hakham’s Commentary

This week, because we have a double Torah Seder, we also have two pericopes from Mark. The appropriateness of these two pericopes for this time, shows that indeed the Word is given within the constraints of time as measured by the Biblical/Jewish calendar. This was in truth a Master Plan from the very beginning of Creation!

9. ¶ But you yourselves, watch with discernment; [for] you will be (betrayed and) handed to their [gentile] sanhedrins and receive stripes in their [gentile] synagogues; and stand before [gentile] governors and kings because of your relationship to me as a testimony to them [i.e. the gentile authorities].

To understand this verse of Mordechai we need to go back to our Torah Seder and stop for a minute and read its commentary by Hakham Yitzchaq Magriso⁵ in the Me’Am Lo’Ez. For the sake of information since many do not

⁵ Magriso, Y. (1983). *The Torah Anthology: Yalkut Me’Am Lo’Ez, Numbers II, Vol. 14 – Final Wanderings*, New York: Moznaim Publishing Corp., pp. 384-385.

buy these wonderful commentaries I will reproduce below his comments on a special verse in particular

42 And Nobach went and took Kenath, and the villages thereof, and called it Nobach, after his own name.

It is well known that the Scripture may be understood on four different levels. **P’shat** (explicit context), **Remez** (allusion conveyed in word and sentence structures), **D’rash** (implicit esposition), and **Sod** (esoteric teaching) – PaRDeS (פרד"ס). Thus the aforementioned verse includes the following **Remez**-level teaching.

In the phrase, *Vayiq’ra La Novach BiSh’mo* (וַיִּקְרָא לָהּ נֹבַח, בְּשֵׁמוֹ) the word *Novach* נֹבַח literally means “to bark” and thus connotes a dog. In the present context it relates to a heathen nation, as in, “And the Avites made **Nivchaz** (נִבְחָז) (II Kings 17:31). This refers to the people called Avim who made for themselves a canine figurine which they proceeded to worship. The teaching then is an enjoinder against tale-bearing and informing on a fellow Jew to the heathens.

Any Jew who is guilty of betraying either Jewish property or a Jewish person to a heathen or a heathen tyrant, even if he does not actually do this in person but merely indicates to the heathen where they may be located, has sinned very greatly. According to our Sages an informer has no share in the World to Come, for such a man is of devious nature and a sadist, and is no better than an apostate or a heretic.

Consequently, even if one has an enemy who causes him great anguish, and the man is wicked and sinful, it is not proper to cause him to fall into the hands of the heathens. Instead, if one can reform him with the help of other Jews, so much the better. But even if this is not feasible, let him leave the matter in God’s hands, who will arrange for him to get his comeuppance.

Thus has King David declared, “I will heed my ways that I sin not with my tongue; I will keep a curb upon my mouth, while the wicked is before me” (Psalms 39:2). In other words, King David is saying, “Even when the wicked stands before me to cause me great anguish, yet will I watch my words lest I sin with my tongue. For even if he is wicked, it is not becoming for me to inform against him, as I then become guilty of an offense that is more terrible than his.”⁶

Now in v.9 of our first pericope we read: “**But you yourselves, watch with discernment; [for] you will be (betrayed and) handed to their [gentile] sanhedrins and receive stripes in their [gentile] synagogues; and stand before [gentile] governors and kings because of your relationship to me as a testimony to them [i.e. the gentile authorities].**” This betrayal and handing down to the gentile authorities is what exactly Numbers 32:42 is forbidding when mentioning the word *Novach* נֹבַח – i.e. a dog sniffing out and telling his master where the prey is. Thus the end of our Torah Seder (as the two sedarim are joined into one) is conjoined with the beginning of our Pericope in Mark!

because of your relationship to me – This is similar as to saying “because you follow me”, and indeed in Numbers 32:12 we read: “*save Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun; because they have wholly followed the LORD.*” Ibn Ezra⁷ comments here: “The word Mile’u (מִלְּאוֹ) – (wholly followed) is similar to the word BIKSHU (have sought), as in “*have sought after my soul*” (Psalms 44:5) and SHILCHU (they have set) as in “*They have set Your sanctuary on fire*” (Psalms 74:7).” Again, it seems to me that we have here a verbal tally between the Torah Seder and Mark 13:9.

⁶ Cf. Yalkut Reuveni.

⁷ Strickman N.H. & Silver, A. M. (1999), *Ibn Ezra’s Commentary On the Pentateuch: Numbers (BaMidbar)*, New York: Menorah Publishing Co., pp.250-251.

I know that Christians mistranslate this verse differently, but they do so against good Greek grammatical rules, and in consonance with Christian traditions that dictate that any thing Jewish must be shown in a bad light. Take for example the Greek word **συνέδρια (Sunedria)** and normally translated as “Sanhedrin” in the singular, However, this is incorrect! Greek grammar, as well as Moulton⁸ teaches that the ending of this word is an accusative plural. So why translate it in singular? Because the Jews had many courts but **only one** Sanhedrin or Jewish Supreme Court. But the text is in the plural and Yeshua was instructing his choice Talmidim in Hebrew, and therefore, by using the plural “Sanhedrins” he is speaking of Supreme Courts of the Gentiles.

Now, the “governors and kings” are in the plural, and therefore it is not speaking of Jewish “Governors and Kings,” but it is obviously speaking about gentile “governors and kings.” And if the “Sanhedrins” (in plural) is speaking about Gentile Supreme Courts, and the “Governors and Kings” about gentile “Governors and Kings,” it follows then that the middle term “Synagogues” is also speaking about gentile congregations.

Now make the numbers please. How many Nazarean Jews were killed by Jews, versus how many Nazarean Jews or simple Jews have been killed by either pagans or Christians, or Muslims? I think that just a small reading on the matter will be astonishing. It is obvious then that Mark 13:9 as seen over the last 2,000 years of human history makes it clear that the Sanhedrins, Synagogues, Governors and Kings persecuting Nazarean Jews have been 99% gentile, and will continue to be so, until Messiah King son of David returns.

10. First (or, as a matter of first priority), my Mesorah must be proclaimed to all the nations (Gentiles). – The Mesorah of the Master, that is the basics of Jewish Law as per the Mishnah, has not yet been proclaimed to all the nations (Gentiles). For the Mesorah of the Master is to be found in condensed format in the Nazarean Codicil and in enlarged format in the Mishnah, the Talmuds and codes like that of Yad HaChazaqah or the Shulchan Arukh. With the help of the Internet and globalization there is a great possibility that in the next 30-40 years this may be accomplished in general terms, at least we hope and pray this to be so, amen! The point I want to make is that this has not been achieved yet, and therefore the end is quite some time away.

Now Isaiah 40:3 of our special Ashlamatah – *“A voice calls, ‘In the desert, clear the way of the LORD, straighten out in the wilderness, a highway for our God’*, is quoted at the beginning of Mark in 1:3, all in connection with Mark 1:1 which states: *“The chief part of the Masorah is Yeshua the Messiah the ben Elohim (the judge).”* Thus our verse of Mark 13:10 is anchored in the Mesorah which is nothing more than the “way of the LORD” – i.e. the Halakha of Ha-Shem, most blessed be He! This has been happening quietly over the last two thousand years in the Diaspora amidst great persecutions and sufferings on the part of our people. Now what is this dessert and wilderness but a picture of our Diaspora? And is not the Halakha the way of the LORD or the highway of our G-d built for the sake of any man or woman of good will in the appropriate time to go back to the land?

11. But, whenever you are brought to (trial), do not worry beforehand what you should say; answer honestly in that time according to the Divine Presence (breathing out of my Mesorah – i.e., the Oral Torah), and not with your own answer. – Here we find one of the chief reasons why we should learn the Oral Torah or Mesorah. If we know it then we will not be answering anyone from our own self-opinions but rather straight from the Oral Torah, and Spirit of Ha-Shem, most blessed be He, or Divine Presence will assist us in giving a simple but articulate answer. I think the verse is quite clear and self explanatory.

However the point is clear, we need to put an effort to study the Mesorah of the Master, i.e. the Oral Torah, before G-d, most blessed be He intervenes with divine aid in the presentation of our defence and reasons for our beliefs. G-d, most blessed be He, helps those that put in effort and give it their very best!

12. Brother will betray brother to death and the father his child and children will rebel against their parents,

⁸ Moulton, H.K. (1979). *The Analytical Greek Lexicon Revised*, Grand Rapids, Michigan: Zondervan Publishing House, p. 387.

having them (put to) death; With regards to the second mention of the word “betray” see comments in relation to the Hebrew word *Novach* נִבַּח (Numbers 32:42) in p. 29 above. Whilst there have been small scale fulfilments of this prophecy, particularly in Christian, Muslim and totalitarian countries, still it is our opinion that this is yet to be fulfilled but on a greater international scale.

13. And (you will be) hated by everyone because of my name. But only those who keep (and teach the Mesorah) until they achieve the goal will be whole (experience Shalom). Note my comments on the last paragraph of p. 29 above. We are, and will be hated because of the Masters authority who commissions us, empowers us, and enables us to carry the specific task of proclaiming the Mesorah (i.e. the Oral Torah) to all the gentiles. One of the pet insults of these pagans against us is the accusation that we are engaged in Judaizing the gentiles, which is contrary to the teachings of their messiah. Thus the Master says: **“But only those who keep (and teach the Mesorah) until they achieve the goal.”** What is the goal may we ask? Simple, it has been given to us in v.10 above – **“First (or, as a matter of first priority), my Mesorah must be proclaimed to all the nations (Gentiles).”** And only when we achieve our part in this goal, not only as individuals, but more important as a body of people who are part and parcel of the Jewish nation, then the reward will be that we will become whole – i.e. achieve the ultimate everlasting Shalom. Again the idea that “there aint any free rides” is again brought to the fore as it was in the se of v.11 above. We need to make a sustained effort over the length of our remaining years of life to achieve our part in bringing the Mesorah of the Master – i.e. the Oral Torah to the gentiles.

14. ¶ But when you see the desolation of sacrilege standing where it is illegal (contrary to the Torah), let the reader understand, then those in Judea escape to the mountains. With this verse we are introduced to a new pericope in Mark, although as we shall see, Hakham Tsefet knew that in many cycles the above pericope and this one would be read in the same Sabbath. Of course the “desolation of sacrilege” points us to Daniel 11:31 and Daniel 12:11.

Beale & Carson⁹ point out:

The abomination of Desolation in Judaism. As we noted above, 1 Macc. 1:54’s account of the cessation of the daily sacrifice understands the abomination as an alatar (1:59). For Midrash Tanchuma on Gen 1:23, the “desolation” of Daniel 8:13 is because of Israel’s sins, and in Talmud Babli Ta’anit 28b, Daniel 12:11’s “detestable thing that caused to be appalled” consisted of two idols (cf. Mishnah Ta’anit 4:6; Gaston, L. (1970), *No Stone upon Another: Studies in the Significance of the Fall of Jerusalem in the Synoptic Gospels*, Novum Testamentum Sup. 23, Leiden: Brill.).

We disagree with the above insinuations since they lack a proper PaRDeS interpretation, and rather agree with Evans¹⁰ who posits:

Jesus warning probably reflects Danielic tradition, from which he prophesies a future abomination in God’s house. Daniel is clearly oriented to the great crisis brought on by Antiochus IV. Jesus’ appeal to Daniel’s “abomination of desolation” should be understood in a typological sense. That is, the crisis of long ago, which threatened to bring Judaism and Israel’s national life to an end, will once again threaten Israel and Jesus’ followers. Jesus says that this abomination will be **ἐστὸς ὅπου οὐ δεῖ**, “standing where he must not.” The masculine gender of the participle **εστηκοτα**, “standing” (in contrast to the neuter **βδελυγμα** “abomination”, may suggest that the abomination is a statue or image of a pagan deity or deified man. Probably related to this tradition is the Pauline prediction in 2 Thessalonians 2:3-4: “for that day will not come, unless ... the man of lawlessness is revealed ,, so that he takes his seat in the Temple of God,

⁹ Beale, G.K. & Carson, D.A. (2007) *Commentary on the New Testament Use of the Old Testament*, Grand Rapids, Michigan: Baker Academic, p. 224.

¹⁰ Evans, C.A. (2001), *Word Biblical Commentary Volume 34B: Mark 8:27 – 16:20*, Nashville, Tennessee: Thomas Nelson Publishers, pp. 319-20.

proclaiming himself to be God.” Caligula’s attempt to have his image erected in the Temple and Titus’s entrance into the Sanctuary no doubt conjured up in the minds of the evangelist and his readers analogies to Jesus’ prophecy. **But the prophecy itself has not yet been fulfilled.**

We agree that the prophecy has yet not been fulfilled. We will not enter into any speculation here since the matter needs to be solved by an appeal to Sod literature and at best we can say that this prophecy remains to be fulfilled at a later time than our present time. Further, this is to warn us so that when it happens we have again further confirmation that G-d’s Word is true and faithful in every respect, perhaps in a future time where faithful obedience to G-d’s word will be a scarce commodity.

let the reader understand – Scaer¹¹ believes that the “reader” (Greek: ἀναγινώσκων – ANAGINOUSKOUN) refers to the person reading the Torah from the Teba in the Synagogue. He states:

“In 1 Timothy 4:13, ANAGINOUSEI refers to the “public reading” of Scripture in the style of the Synagogue in the Church. ... The reader or the lector, the ANAGINOUSKOUN, is anonymous and indefinite, thus Matthew and Mark (Mat. 24:15 and Mark 13:14) envisions any number of lectors who might read their gospels every week to congregations. ... Within the context, it seems as if the reader knew who or what “the desolating sacrilege” was and was to inform the congregation about it, perhaps in a brief homily.”

I agree mostly with Scaer, however, I am at variance with him in the interpretation of this phrase in both Mark and Matthew. I agree with Scaer that the “reader” here is a public “reader” in a congregational setting. The purpose of “let the reader understand” is to indicate to him that in a 3 and ½ year cycle of readings starting in Tishri, this particular pericope should be read the Sabbath after the 9th of Ab commemorating the destruction of the Bet HaMiqdash (Temple), and in conjunction with the Torah Seder of Num. 32:1-42. Also if starting the 3 and ½ year cycle in Nisan to be read the Sabbath before Tu B’Shebat (the New Year of the Trees).

In other words, this phrase serves the purpose for the lector to read this pericope in a specified time allotment in the Biblical/Jewish calendar. This phrase also indicates that each section of G-d’s Word is connected to specific times in the Biblical Jewish Calendar where it obtains its prophetic “force majeure.” As it is said in Isaiah 28:10 – **“For it is precept upon precept, precept upon precept, line upon line, line upon line; here a little, there a little”** – i.e. a pericope or Sidra per week in lectio continua.

then those in Judea escape to the mountains. We agree with Evans¹² that the Christian tradition recorded by Eusebius¹³ and Epiphanius¹⁴ that this was fulfilled when the Nazarean Jews fled to Pella. One of the main problems with this fantasy is “the fact that Pella hardly qualifies as the mountains but was a major city of the Decapolis patrolled by Roman armies! Gundry¹⁵ similarly opines that this is just a mere fable concocted by the Church Fathers. Equally, Hengel¹⁶ posits the idea that it is impossible that Yeshua would have commanded to flee the Roman siege of Jerusalem to Pella which would have meant running into the hands of the enemy.

¹¹ Scaer, D.P. (2004). Discourses in Matthew: Jesus teaches the Church, Saint Louis, Missouri: Concordia Publishing House, p. 126 ff.

¹² Evans, C.A. (2001), Word Biblical Commentary Volume 34B: Mark 8:27 – 16:20, Nashville, Tennessee: Thomas Nelson Publishers, p. 320.

¹³ Ecclesiastical History 3.5.3.

¹⁴ De mensuris et ponderibus 15.

¹⁵ Gundry, R.H. (1993), Mark: A Commentary on His Apology for the Cross, Grand Rapids: Michigan: William B. Eerdmans Publishing Co., p.774.

¹⁶ Hengel, M. (1985), Studies in the Gospel of Mark, Philadelphia: Fortress Press, pp. 16-18.

Even more ludicrous is the idea posed by Grundmann¹⁷ that this verse should be interpreted allegorically, so that Judea (aka Judaism) must be seen as the place of opposition to Jesus, and Galilee as the land of refuge (i.e. Christianity) – that is in his opinion Yeshua is commanding the Nazarean Jews to flee Judaism and become Christians. Oy! As the French say: “The more things change, the more they remain the same.” Christianity has many wounds, but the deepest and most festering one is anti-Semitism, and its revulsion for anything Jewish.

- 15. Then the one on the housetop should not go down into the house to remove anything from his house;**
16. And the (one) in the field should not turn back to remove his clothing.
17. Woe to those expecting a child, and those nursing (infants) in those days!
18. Petition (G-d) that this does not occur during the winter rains.

The idea in these verses is as Evans¹⁸ well puts it: “The danger will be so great that people should flee without stopping to gather up any possessions.” And of course women who are pregnant or with nursing children need some possessions for the trip, however the directive is to flee immediately. Winter is also a bad season since the roads would be covered with water, snow or ice, and the weather conditions would be at times extremely hazardous.

- 19. For in those days (there will) be [violent] persecution (and anguish) such as has not been from the beginning of creation, which G-d created until now and (will) not be again.**
20. If the LORD had not cut (short) those days, no one would survive; only for the elect (the Jews) which He (the LORD) has chosen, has He cut (short) those days.

Verse 19 when read properly it says that a violent persecution will come to the Nazarean Jews that will be the most violent one since the creation of the world. Note the term “violence.” Some people have this idea that the Creation of the world was a peaceful act. However, in Genesis 1:1 in Hebrew we read: “Beresheet Bara Elohim ...” The word Bara presupposes an act of much “violence” and it also means “to cut” as with a knife.

Thus, this verse teaches that human violence will reach a crescendo to such an extent as it has never been seen before. We have a prelude of this in the awesome violence that the Roman Emperors and later Christian leaders perpetrated against the Jewish people, and in particular against the Nazarean Jews, eradicating completely the Jewish Nazarean movement by the fourth and some say by the sixth century Common Era.

Verse 20 of Mark connects this “Creating/Bara” with one of its meanings “to cut” as with a knife. And, so the word “cut” is repeated twice for emphasis. If G-d did not cut short those days of violence against the Jews there would not remain a remnant.

Again, with the word “beginning” we have a verbal tally with our Special Ashlamatah in Isaiah 40:21. Hakham Tsefet does want to point out that this pericope of Mark should be read on the first Sabbath of the Consolation of Israel by the Messiah of Israel.

Some Questions to Ponder:

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. What question/s were asked of Rashi in B’Midbar 31:32?
3. What question/s were asked of Rashi in B’Midbar 31:48?
4. What question/s were asked of Rashi in B’Midbar 32:17?

¹⁷ Grundmann, W. (1980), *Das Evangelium nach Markus*, THNT 2., 8th Ed., Berlin: Evangelische Verlagsanstalt, p. 359.

¹⁸ *Ibid.*, p. 321.

5. What question/s were asked of Rashi in B'Midbar 32:24?
6. What question/s were asked of Rashi in B'Midbar 32:36?
7. What question/s were asked of Rashi in B'Midbar 32:38?
8. What question/s were asked of Rashi in B'Midbar 32:42?
9. What implicit teachings are given in the text of B'Midbar 32:42?
10. What four features are necessary when crafting legally binding stipulations as taught in B'Midbar 32:28-30?
11. In your opinion when were or will be fulfilled the prophecies of the Master in Mark 13:9-20? Please provide reasons for your answer.
12. Why does the text of Mark 13:14 "let the reader understand" connected to Daniel's "abomination of Desolation"?
13. Why is Mark 13:9-20 anchored in the special Ashlamatah more than in the rest of the readings?
14. In your opinion what is the intent of Hakham Tsefet's pericope by the hand of his scribe Mordechai (Mark) for this Shabbat?
15. In what way does the Torah, Psalm, Prophetic reading of Malachi, and Mark 13:9-20 point to the fact that this is the first of seven Sabbaths of Consolation?
16. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
17. What part of the Torah Seder fired the heart and the imagination of the prophet this week?
18. What part of the Torah Seder fired the heart and the imagination of the prophet in the Special Ashlamata?
19. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
20. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming 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 Nachamu II” (Second Sabbath of Consolation)
& Shabbat “Eleh Mas’ei”**

Shabbat	Torah Reading:	Weekday Torah Reading:
אלה מסעי		
“Eleh Mas’ei”	Reader 1 – B’Midbar 33:1-4	Reader 1 – B’Midbar 34:1-3
“These [are the] journeys”	Reader 2 – B’Midbar 33:5-9	Reader 2 – B’Midbar 34:4-6
“Estas son las jornadas”	Reader 3 – B’Midbar 33:10-39	Reader 3 – B’Midbar 34:7-9
B’Midbar (Num.) 33:1-56	Reader 4 – B’Midbar 33:40-44	
Ashlam.: Isaiah 11:16 -12:6+14:1-2	Reader 5 – B’Midbar 33:45-49	
Special: Isaiah 49:14 – 51:3	Reader 6 – B’Midbar 33:50-53	Reader 1 – B’Midbar 34:1-3
Psalms 106:19-27	Reader 7 – B’Midbar 33:54-56	Reader 2 – B’Midbar 34:4-6
Pirge Abot V:11	Maftir: B’Midbar 33:54-56	Reader 3 – B’Midbar 34:7-9
N.C.: Mordechai 13:21-23	- Isaiah 49:14 – 51:3	

Shalom Shabbat !

Hakham Dr. Yosef ben Haggai
HH Rosh Paqid Adon Hillel ben David
HH Paqid Dr. Adon Eliyahu ben Abraham