



Esnoga Bet Emunah
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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
Iyar 24, 5771 – May 27/28, 2011	Second Year of the Shmita Cycle

Candle Lighting and Havdalah Times:

Conroe & Austin, TX, U.S.

Fri. May 27. 2011 – Candles at 8:07 PM
Sat. May 28. 2011 – Havdalah 9:06 PM

Brisbane, Australia

Fri. May 27. 2011 – Candles at 4:45 PM
Sat. May 28. 2011 – Havdalah 5:39 PM

Bucharest, Romania

Fri. May 27. 2011 – Candles at 8:30 PM
Sat. May 28. 2011 – Havdalah 9:42 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. May 27. 2011 – Candles at 8:28 PM
Sat. May 28. 2011 – Havdalah 9:30 PM

Jakarta, Indonesia

Fri. May 27. 2011 – Candles at 5:26 PM
Sat. May 28. 2011 – Havdalah 6:17 PM

Manila & Cebu, Philippines

Fri. May 27. 2011 – Candles at 6:02 PM
Sat. May 28. 2011 – Havdalah 6:55 PM

Miami, FL, U.S.

Fri. May 27. 2011 – Candles at 7:47 PM
Sat. May 28. 2011 – Havdalah 8:44 PM

Olympia, WA, U.S.

Fri. May 27. 2011 – Candles at 8:35 PM
Sat. May 28. 2011 – Havdalah 9:53 PM

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

Fri. May 27. 2011 – Candles at 7:47 PM
Sat. May 28. 2011 – Havdalah 8:51 PM

Sheboygan & Manitowoc, WI, US

Fri. May 27. 2011 – Candles at 8:03 PM
Sat. May 28. 2011 – Havdalah 9:15 PM

Singapore, Singapore

Fri. May 27. 2011 – Candles at 6:49 PM
Sat. May 28. 2011 – Havdalah 7:40 PM

St. Louis, MO, U.S.

Fri. May 27. 2011 – Candles at 7:57 PM
Sat. May 28. 2011 – Havdalah 9:03 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
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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!

**Shabbat Mevar’chim HaChodesh Sivan
Proclamation of the New Moon of Sivan
Thursday Evening June 2 – Friday Evening June 3, 2011**

Shabbat	Torah Reading:	Weekday Torah Reading:
“Ki Tavo’u El Eretz”	Reader 1 – B’Midbar 16:1-7	Reader 1 – B’Midbar 17:16-18:
“When you come into the land”	Reader 2 – B’Midbar 16:8-14	Reader 2 – B’Midbar 17:19-21
“Cuando entréis en la tierra”	Reader 3 – B’Midbar 16:15-19	Reader 3 – B’Midbar 17:22-24
B’Midbar (Num.) 16:1 – 17:15 B’Midbar (Num.) 28:9-15	Reader 4 – B’Midbar 16:20-27	
Ashlamatah: Hosea 10:2-12	Reader 5 – B’Midbar 16:28-35	
Special: 1 Samuel 20:18,42	Reader 6 – B’Midbar 17:1-5	Reader 1 – B’Midbar 17:16-18:
Psalm 102:13-29	Reader 7 – B’Midbar 17:6-15	Reader 2 – B’Midbar 17:19-21
Pirque Abot IV:17 cont.	Maftir: B’Midbar 28:9-15	Reader 3 – B’Midbar 17:22-24
N.C.: Mordechai 11:20-26	- Hosea 10:2-12 - 1 Samuel 20:18,42	

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: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

Rashi & Targum Pseudo Jonathan for: B'Midbar (Num.) 16:1 - 17:15

Rashi	Targum
1. Korah the son of Izhar, the son of Kohath, the son of Levi took [himself to one side] along with Dathan and Abiram, the sons of Eliab, and On the son of Peleth, descendants of Reuben.	1. But Korach bar Tizhar bar Kehath, bar Levi, with Dathan and Abiram the sons of Eliab, and On bar Peleth, of the Beni-Reuben, took his robe which was all of blue,
2. They confronted Moses together with two hundred and fifty men from the children of Israel, chieftains of the congregation, representatives of the assembly, men of repute.	2. and rose up boldly, and in the face of Mosheh appointed a (different) observance in the matter of the blue. Mosheh had said, I have heard from the mouth of the Holy One, whose Name be Blessed, that the fringes are to be of white, with one filament of blue; O but Korach and his companions made garments with their fringes altogether of blue, which the LORD had not commanded; and two hundred and fifty men of the sons of Israel, who had been made leaders of the congregation at the time when the journeys and encampments were appointed, by expression of their names, supported him.
3. They assembled against Moses and Aaron, and said to them, "You take too much upon yourselves, for the entire congregation are all holy, and the Lord is in their midst. So why do raise yourselves above the Lord's assembly?"	3. And they gathered together against Mosheh and Aharon, and said to them: Let the authority you have (hitherto had) suffice you, for all the congregation are holy, and the LORD's Shekinah dwells among them; and why should you be magnified over the congregation of the LORD?

Rashi	Targum
4. Moses heard and fell on his face.	4. And Mosheh heard, as if every one of them was jealous of his wife, and would have them drink of the trial-water on account of Mosheh; and he fell on his face for shame.
5. He spoke to Korah and to all his company, saying, "In the morning, the Lord will make known who is His, and who is holy, and He will draw [them] near to Him, and the one He chooses, He will draw near to Him.	5. And he spoke with Korach and all the company who supported him, saying: In the morning the LORD will make known to him whom He has approved, and has consecrated to approach unto His service, and who it has pleased Him should come near in ministering, unto Him.
6. Do this, Korah and his company: Take for yourselves censers.	6. Do this: Let Korach and all the company of his helpers take censers,
7. Place fire into them and put incense upon them before the Lord tomorrow, and the man whom the Lord chooses he is the holy one; you have taken too much upon yourselves, sons of Levi."	7. put fire in them, and lay incense upon them before the LORD, tomorrow; and the man whom the LORD will make known, he it is who is consecrated. Let it suffice to you, sons of Levi.
8. Moses said to Korah, "Please listen, sons of Levi.	8. And Mosheh said to Korach and his kindred: Hear now, you sons of Levi:
9. Is it not enough that the God of Israel has distinguished you from the congregation of Israel to draw you near to Him, to perform the service in the Mishkan of the Lord and to stand before the congregation to minister to them?	9. Is it too little for you that the God of Israel has set you apart from the congregation of Israel to draw near to do His service to fulfill the ministry of the LORD's tabernacle, and to stand before the congregation to minister to them?
10. He drew you near, and all your brothers, the sons of Levi with you, and now you seek the kehunah as well?	10. But so has he brought near you and all the sons of Levi with you and now do you demand the high-priesthood also?
11. Therefore, you and your entire company who are assembled are against the Lord, for what is Aaron that you should complain against him?"	11. Therefore are you and all the company of your helpers gathered together against the Word of the LORD: and Aharon, what is he, that you murmur against him?
12. Moses sent to call Dathan and Abiram, the sons of Eliab, but they said, "We will not go up.	12. And Mosheh sent men to summon Dathan and Abiram, the sons of Eliab, to the house of the great judgment; but they said, We will not come up.
13. Is it not enough that you have brought us out of a land flowing with milk and honey to kill us in the desert, that you should also exercise authority over us?	13. Is it a little thing, that you have brought us from Mizraim, a land that produces milk and honey, to kill us in the wilderness, that ruling you may domineer over us?
14. You have not even brought us to a land flowing with milk and honey, nor have you given us an inheritance of fields and vineyards. Even if you gouge out the eyes of those men, we will not go up."	14. Neither have you brought us into the land producing milk and honey to give us an inheritance of fields and vineyards. Will you blind the eyes of the men of that land, that you may overcome them? We shall not go up thither.
15. Moses was exceedingly distressed, and he said to the Lord, "Do not accept their offering. I have not taken a donkey from a single one of them, and I have not harmed a single one of them."	15. And Mosheh was very wroth, and said before the LORD: I beseech you, look not upon their offering, the portion of their hands; for not an ass have I taken from one of them, nor to any of them done an injury,
16. Moses said to Korah, "You and your entire congregation should be before the Lord you, they, and Aaron tomorrow.	16. And Mosheh said to Korach, you, and all the company of your helpers, come together to the house of judgment before the LORD tomorrow, you, they, and

Rashi	Targum
	Aharon.
17. Let each man take his censer and place incense upon it, and let each man present his censer before the Lord; [there will thus be] two hundred and fifty censers, and let you and Aaron each [take] his censer.	17. And take every one his censer, and put incense upon them; and let each offer his censer before the LORD, two hundred and fifty censers; you also, and Aharon, each man his censer.
18. So each man took his censer, and they put fire upon it and placed incense upon it, and they stood at the entrance to the Tent of Meeting with Moses and Aaron.	18. And they took every one his censer, and put fire in them and sweet incense with it, and stood at the door of the tabernacle of ordinance on one side; but Mosheh and Aharon on the other side.
19. Korah assembled all the congregation against them at the entrance to the Tent of Meeting, and the glory of the Lord appeared before the entire congregation.	19. And Korach gathered to them the whole congregation at the door of the tabernacle. And he had brought forth, from his riches, two treasures which he had found among the treasures of Joseph filled with silver and gold, and sought with them to drive the riches of Mosheh and Aharon out of the world; but the glory of the LORD revealed itself to all the congregation.
20. The Lord spoke to Moses and Aaron saying,	20. And the LORD spoke with Mosheh and Aharon, saying:
21. "Dissociate yourselves from this congregation, and I will consume them in an instant.	21. Separate yourselves from among this congregation, that I may destroy them quickly.
22. They fell on their faces and said, "O God, the God of the spirits of all flesh, if one man sins, shall You be angry with the whole congregation?"	22. But they bowed down upon their faces in prayer, and said: El Elohim, who has put the spirit of life in the bodies of the children of men, and from whom is given the spirit of all flesh, - if one man has sinned, wilt You be angry with all the congregation
23. The Lord spoke to Moses saying,	23. And the LORD spoke with Mosheh, saying:
24. "Speak to the congregation saying, 'Withdraw from the dwelling of Korah, Dathan and Abiram.'"	24. I have accepted your prayer for the congregation. Now speak you with them, saying: Remove away from the tents of Korach, Dathan, and Abiram.
25. Moses arose and went to Dathan and Abiram, and the elders of Israel followed him.	25. And Mosheh arose, and went to remonstrate with Dathan and Abiram; and the elders of Israel followed.
26. He spoke to the congregation saying, "Please get away from the tents of these wicked men, and do not touch anything of theirs, lest you perish because of all their sins.	26. And he said to the congregation, Remove now away from the tents of these men of sin, who have been worthy of death from (the days of) their youth in Mizraim, for they betrayed my secret when I slew the Mizraite; they provoked the LORD at the sea; at Alush they profaned the Sabbath, and now are they gathered together against the Word of the LORD; and therefore is it fit that their wealth should be scattered abroad and destroyed. Touch not, then, anything that is theirs, nor be smitten on account of their sins.
27. So they withdrew from around the dwelling of Korah, Dathan, and Abiram, and Dathan and Abiram went out standing upright at the entrance of their tents together with their wives, their children, and their infants.	27. And they went apart from the tents of Korach, Dathan, and Abiram round about. But Dathan and Abiram came out, with reviling words, and arose and provoked Mosheh at the door of their tents, with their wives, their sons, and their little ones.
28. Moses said, "With this you shall know that the Lord sent me to do all these deeds, for I did not devise them	28. And Mosheh said, By this you will know that the LORD has sent me to do all these works, and that (I do

Rashi	Targum
myself.	them) not from the thoughts of my heart.
29. If these men die as all men die and the fate of all men will be visited upon them, then the Lord has not sent me.	29. If these men die after the manner of dying in which all men die, and the (common) account of all men be accounted upon them, the LORD has not sent me.
30. But if the Lord creates a creation, and the earth opens its mouth and swallows them and all that is theirs, and they descend alive into the grave, you will know that these men have provoked the Lord."	30. But if a death which has not been created since the days of the world be now created for them, and if a mouth for the earth, which has not been made from the beginning, be created now, and the earth open her mouth and swallow them and all they have, and they go down alive into Sheol, you will understand that these men have provoked the LORD to anger.
31. As soon as he finished speaking all these words, the earth beneath them split open.	31. And it came to pass, when he had finished speaking these words, the earth beneath them clave asunder;
32. The earth beneath them opened its mouth and swallowed them and their houses, and all the men who were with Korah and all the property.	32. and the earth opened her mouth and swallowed them up, and the men of their houses, and all the men who adhered to Korach, and all their substance.
33. They, and all they possessed, descended alive into the grave; the earth covered them up, and they were lost to the assembly.	33. And they went down with all that they had alive into Sheol; and the earth closed upon them, and they perished from the midst of the congregation.
34. All the Israel who were around them fled from their cries, for they said, "Lest the earth swallow us up [too]!"	34. And all Israel who were round about them fled from the terror of their voice, as they cried and said, Righteous is the LORD, and His judgment is truth, and the words of His servant Mosheh are truth; but we are wicked who have rebelled against him: and the children of Israel fled when they heard; for they said, Lest the earth swallow us up.
35. A fire came forth from the Lord and consumed the two hundred and fifty men who had offered up the incense.	35. And a fire came out in wrath from before the LORD, and devoured the two hundred and fifty men who offered the incense.
1. The Lord spoke to Moses saying:	1. And the LORD spoke with Mosheh, saying:
2. Say to Eleazar the son of Aaron the kohen that he should pick up the censers from the burned area (but throw the fire away), because they have become sanctified,	2. Bid Elazar bar Aharon the priest to take away the censers from among the burnings, and scatter the fire hither and thither; for the censers of these guilty men who have been punished by the destruction of their lives are consecrated;
3. the censers of these who sinned at the cost of their lives, and they shall make them into flattened out plates as an overlay for the altar, for they brought them before the Lord, and have [therefore] become sanctified, and they shall be as a reminder for the children of Israel.	3. and make of them broad plates for the covering of the altar, because they bare them before the LORD, therefore they are consecrate; and they shall be for a sign to the children of Israel.
4. So Eleazar the kohen took the copper censers which the fire victims had brought, and they hammered them out as an overlay for the altar,	4. And Elazar the priest took the brazen censers which they who had been burned had carried, and beat them out for a covering for the body of the altar, as they had before used them for the service of the altar:
5. as a reminder for the children of Israel, so that no outsider, who is not of the seed of Aaron, shall approach to burn incense before the Lord, so as not to be like	5. for a memorial to the sons of Israel, that no common man, who is not of the sons of Aharon, may offer incense before the LORD; and that no man should

Rashi	Targum
Korah and his company, as the Lord spoke regarding him through the hand of Moses.	behave himself factiously to obtain the priesthood, as did Korach and the company of his helpers; and whose end would be to perish, not (indeed) with a death like that of Korach and his company, by being burned by fire, and being swallowed up by the earth, but punished with leprosy: as when the LORD said to Mosheh, Put your hand into your bosom, and his hand was stricken with leprosy; so would it be with him.
6. The following day, the entire congregation of Israel complained against Moses and Aaron saying, "You have killed the people of the Lord."	6. But on the following day the whole congregation murmured against Mosheh and Aharon, saying: You have been the occasion of the judgment of death against the people of the LORD.
7. It came to pass while the congregation were assembled against Moses and Aaron, that they turned to the Tent of Meeting, and behold, the cloud had covered it, and the glory of the Lord appeared.	7. And it was, that when the congregation had gathered against Mosheh and Aharon to kill them, they looked towards the Tabernacle of Ordinance, and, behold, the Cloud of the Glory of the Shekinah covered it, and the Glory of the LORD was revealed there.
8. Moses and Aaron came to the front of the Tent of Meeting.	8. And Mosheh and Aharon went from the congregation to the door of the tabernacle.
9. The Lord spoke to Moses saying:	9. And the Lord spoke with Mosheh, saying:
10. Stand aside from this congregation, and I shall consume them in an instant." They fell on their faces.	10. Separate from the midst of this congregation, and I will consume them at once. But they bowed themselves on their faces in prayer.
11. Moses said to Aaron, "Take the censer and put fire from the altar top into it. Then take it quickly to the congregation and atone for them, for wrath has gone forth from the Lord, and the plague has begun."	11. And Mosheh said to Aharon, Take the censer, put fire in it from the altar, and sweet incense on the fire; bear it quickly into the congregation, and make atonement for them: for a destruction like that which consumed them in Horeb, whose name is Burning, has begun by commandment to kill, from the presence of the LORD.
12. Aaron took [it], just as Moses had said, and he ran into the midst of the assembly, and behold, the plague had begun among the people. He placed the incense on it and atoned for the people.	12. And Aharon took, as Mosheh had said, and ran into the midst of the congregation, and, behold the destructive burning had begun to destroy the people: but he put on incense, and made atonement for the people.
13. He stood between the dead and the living, and the plague ceased.	13. And Aharon stood in the midst, between the dead and the living with the censer, and interceded in prayer; and the plague was restrained.
14. The number of dead in the plague was fourteen thousand, seven hundred, besides those who died because of the matter of Korah.	14. But the number who had died by the plague was fourteen thousand and seven hundred, beside those who had died in the schism of Korach.
15. Aaron returned to Moses at the entrance of the Tent of Meeting, and the plague was checked.	15. And Aharon returned to Mosheh at the door of the tabernacle; and the plague was stayed.

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. 1-44.

Summary of the Torah Seder:

1. Rebellion of Korah, Dathan, Abiram and On – Numbers 16:1-15;
 2. Korah and his company accept Moses’ challenge – Numbers 16:16-19;
 3. Moses’ intercession – Numbers 16:20-24;
 4. Destruction of the rebels – Numbers 16:25-35;
 5. Brazen censers to be collected and hammered into plates for the altar – Numbers 17:1-5;
 6. The people hold Moses responsible for the death of Korah and his companions – Numbers 17:6-10;
 7. The people are visited by an outbreak of plague – Numbers 17:11-15;
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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-Perat and Perat u-kelal**: Definition of the general by the particular, and of the particular by the general.
 6. **Ka-yoze bo mi-maḥom aher**: Similarity in content to another Scriptural passage.
 7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.
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Rashi Commentary for: B’Midbar (Num.) 16:1 – 17:15

1 Korah... took This portion is beautifully expounded on in the Midrash of R. Tanchuma, [as follows]:

Korah... took He took himself to one side to dissociate himself from the congregation, to contest the [appointment of Aaron to the] kehunah. This is what Onkelos means when he renders it וַיִּתְּפֵלֵג , “and he separated himself.” He separated himself from the congregation to persist in a dispute. Similarly, מַה יִּקְרָא לְבָבְךָ , “Why does your heart take

you away?" (Job 15:12) meaning, it removes you, to isolate you from others (Midrash Tanchuma Korach 2). Another explanation: He attracted the heads of the Sanhedrin among them with amicable words. Similarly, "Take Aaron [with words]" (20:25); "Take words with you" (Hosea 14:3) (Midrash Tanchuma Korach 1). -[Num. Rabbah 18:2]

the son of Izhar the son of Kohath the son of Levi [The verse] does not mention, "the son of Jacob," because he [Jacob] prayed not to be mentioned in connection with their quarrel, as it is stated, "my honor, you shall not join their assembly" (Gen. 49:6). And where is his name mentioned in connection with Korah? In (I) Chron. (6:22, 23), where their genealogy is traced for the service of the Levites on the platform [in the Temple], as it says, "the son of Korah, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel." -[Midrash Tanchuma Korach 4, Num. Rabbah 18:5]

Dathan and Abiram Since the tribe of Reuben was settled in the south when they camped, thus being neighbors of Kohath and his children who were also camped in the south, they joined with Korah in his rebellion. Woe to the wicked, and woe to his neighbor! Now what made Korah decide to quarrel with Moses? He envied the chieftainship of Elizaphan the son of Uzziel whom Moses appointed as chieftain over the sons of Kohath by the [Divine] word. Korah claimed, "My father and his brothers were four [in number]" as it says, "The sons of Kohath were..." (Exod. 6:18). Amram was the first, and his two sons received greatness—one a king and one a kohen gadol. Who is entitled to receive the second [position]? Is it not I, who am the son of Izhar, who is the second brother to Amram? And yet, he [Moses] appointed to the chieftainship the son of his youngest brother! I hereby oppose him and will invalidate his word (Midrash Tanchuma Korach 1, Num. Rabbah 18:2). What did he do? He went and assembled two hundred and fifty men, heads of Sanhedrin, most of them from the tribe of Reuben, his neighbors. These were Elitzur the son of Shedeur and his colleagues, and others like him, as it says, "chieftains of the congregation, those called to the assembly." And further it states, "These were the chosen ones of the congregation" (1: 16). He dressed them with cloaks made entirely of blue wool. They came and stood before Moses and asked him, "Does a cloak made entirely of blue wool require fringes [tzitzith], or is it exempt?" He replied, "It does require [fringes]." They began laughing at him [saying], "Is it possible that a cloak of another [colored] material, one string of blue wool exempts it [from the obligation of techeleth], and this one, which is made entirely of blue wool, should not exempt itself? -[Midrash Tanchuma Korach 2, Num. Rabbah 18:3]

descendants of Reuben Dathan and Abiram and On the son of Peleth.

3 You take too much upon yourselves You took by far too much greatness for yourselves.

are all holy All of them heard [the] words [of the commandments] at Sinai from the mouth of the Almighty. - [Midrash Tanchuma Korach 4]

So why do you raise yourselves If you have taken kingship for yourself, you should not have chosen kehunah for your brother. Not only you heard at Sinai, "I am the Lord, your God"; the entire congregation heard it. -[Midrash Tanchuma Korach 4]

4 and fell on his face because of the rebellion, for this was already their fourth offense. [When] they sinned with the calf, "Moses pleaded" (Exod. 32:11); by the episode of the complainers, "Moses prayed" (11:2); with the spies, "Moses said to God, 'But the Egyptians will hear...' " (14:13), but now, at Korah's rebellion, he became disheartened [literally, his hands were weakened]. This is comparable to a prince who sinned against his father, and his [father's] friend placated the king on his behalf, once, twice, and three times. When he offended the fourth time, the friend became disheartened, and he said, "How much more can I trouble the king? Perhaps he will no longer accept my petition." -[Midrash Tanchuma 4, Num. Rabbah 18:6]

5 In the morning, the Lord will make known Night is a time of drunkenness for us, and it is improper to appear

before Him. His real intention was to delay, with the hope that they might retract [their opposition]. -[Midrash Tanchuma 5]

In the morning, the Lord will make known who is His For the Levitic services.

and who is holy For the kehunah.

and He will draw them...

near to Him Heb. וְהִקְרִיב אֵלָיו . And the Targum [Onkelos] proves this [that it is referring to both the Levites and the kohanim], for he renders the first phrase, “He will bring them close to Him” [and the second phrase] “He will bring into His service.” The Midrashic interpretation of בֶּקֶר , morning, [rather than מָחָר , tomorrow] is: Moses said to him [Korah], The Holy One, blessed is He, assigned boundaries to His world. Are you able to transform morning into evening? That is how possible it is for you to undo this, as it says, “It was evening and it was morning... and He separated (וַיַּבְדֵּל) ” (Gen. 1:5, 7); similarly, “Aaron was set apart (וַיַּבְדֵּל) to sanctify him...” (I Chron. 23:13). - [Midrash Tanchuma Korach 3, Num. Rabbah 4]

6 Do this!...Take for yourselves censers Why did he see fit to speak to them thus? He said to them, "Among the nations, there are various forms of worship and many priests, and they do not all gather in one temple. We, however, have only one God, one ark, one Torah, one altar, and one kohen gadol, but you two hundred and fifty men are all seeking the kehunah gedolah! I too would prefer that. Here, take for yourselves the service most dear—it is the incense, more cherished than any other sacrifice, but it contains deadly poison, by which Nadab and Abihu were burnt. Therefore, he warned them, “and it will be the one whom the Lord chooses—he is the holy one” [meaning,] that he is already in his [state of] holiness. Is it not obvious that [the one] who is chosen is the holy one? Rather, Moses told them, “I am telling you this so that you should not be found guilty. For the one He chooses will survive, and the rest of you will perish.” -[Mid. Tanchuma 5, Bamidbar Rabbah 18:8]

censers - מְחִתּוֹת , vessels used for stoking (חֹתִיךְ) coals, which have a handle.

7 you have taken too much upon yourselves, sons of Levi Heb. רַב לָקַחְתֶּם בְּנֵי לֵוִי , [interpreted Midrashically as:] I have told you a very great thing. Were they not fools? For he warned them about it and they [still] took upon themselves to offer [the incense]. They sinned at the cost of their lives, as it says, “the censers of these who sinned at the cost of their lives” (17:3). But what did Korah, who was astute, see [to commit] this folly? His vision deceived him. He saw [prophetically] a chain of great people descended from him: Samuel, who is equal [in importance] to Moses and Aaron. He [Korah] said, "For his sake I will be spared. [He also saw] twenty-four watches [of Levites] emanating from his grandsons, all prophesying through the holy spirit, as it says, “all these were the sons of Heman” (I Chron 25:5). He said, “Is it possible that all this greatness is destined to emanate from me, and I should remain silent?” Therefore, he participated [in the rebellion] to reach that prerogative, for he had heard from Moses that they would all perish and one would escape [death]: “the one whom the Lord chooses—he is the holy one.” He erred in thinking that it referred to him. He, however, did not “see” properly, for his sons repented [and thus did not die at that time]. Moses, however, foresaw this. -[This is found in Mid.] Tanchuma [Korach 5, Num. Rabbah 18:8]

you have taken too much upon yourselves [The simple interpretation is:] You have taken too great a task upon yourselves, to rebel against the Holy One, blessed is He.

8 Moses said... He began to speak softly to him, but when he saw that he [Korah] was adamant [lit., stiff-necked], he [Moses] thought, “Before the other tribes [other versions: the rest of the tribe] join him and perish with him, I will speak to all of them as well.” He then began exhorting them [saying,], “Listen to me, sons of Levi.” -[Midrash Tanchuma Korach 6, Num. Rabbah 18:9]

9 and to stand before the congregation to sing on the platform.

10 He drew you near to that service from which he has distanced the rest of the congregation of Israel.

11 Therefore Because of this, “you and your entire company who are assembled” with you “are against the Lord,” for I acted as His messenger to give the kehunah to Aaron, and this rebellion is not with us [but with the Lord]. - [Midrash Tanchuma Korach 6, Num. Rabbah 18:9]

12 Moses sent From here we derive that one should not persist in a dispute, because Moses sought them out to conciliate them with peaceful words.- [Mid. Tanchuma Korach 10, Sanh. 110a]

We will not go up Their own mouths caused them to stumble, [to say] that they would have only a downfall. - [Mid. Tanchuma Korach 6, Num. Rabbah 10]

14 nor have you given us This statement refers to the word “not” stated above; meaning, You have not brought us up, and You have not given us an inheritance of fields and vineyards. You said to us, “I will bring you up from the affliction of Egypt to a good land...” (Exod. 3:10). You did bring us out of there, but you have not brought us to a land flowing with milk and honey. Instead, you have decreed upon us to kill us in the desert, as you said to us, “your corpses shall fall in this desert” (14:29).

Even if you gouge out the eyes of those men... Even if you send [messengers] to gouge out our eyes if we do not go up to you, we will not go up.

those men Like a person who attributes his own curse to his fellow.

15 Moses was exceedingly distressed Heb. וַיִּחַר לְמֹשֶׁה מְאֹד , he was very grieved, [not that he was angry].

Do not accept their offering According to its simple meaning, [Moses said,] Do not accept the incense that they will sacrifice before You tomorrow. According to its Midrashic interpretation, he said: I know that they have a portion in the daily communal offerings. Let their portions not be accepted favorably before You. Let the fire leave it and not consume it. -[Midrash Tanchuma Korach 7, Num. Rabbah 10]

I have not taken a donkey from a single one of them I did not take a donkey from any one of them. Even when I went from Midian to Egypt, and I placed my wife and sons on a donkey to ride, and I should have taken that donkey from their property, I took only from my own property (Tanchuma Korach 7, Num. Rabbah 10). Onkelos renders it as שְׁחָרִית , ‘expropriated.’ In Aramaic, the king’s service is called שְׁחָוּר .

16 they Your company.

17 and let each man present his censer before the Lord... The two hundred and fifty men among you.

19 Korah assembled... against them with words of mockery. All that night, he went to the tribes and enticed them [saying,] “Do you think I care only for myself? I care for all of you. These [people] come and take all the high positions: the kingship for himself and the kehunah for his brother,” until they were all enticed. -[Midrash Tanchuma Korach 7, Num. Rabbah 10]

and the glory of the Lord appeared He came in a pillar of cloud.

22 O God, the God of the spirits [God Who] knows the thoughts [of every man]. Your attributes are not like those

of earthly beings. A mortal king against whom part of his country transgresses does not know who the sinner is, and, therefore, when he is angry, he metes out punishment upon them all. But as for You, all thoughts are revealed before You, and You know who the sinner is. -[Midrash Tanchuma Korach 7, Num. Rabbah 11]

if one man [If one man] is the sinner, shall You be angry with the whole congregation? The Holy One, blessed be He, said, "You have spoken well. I know and will make known who sinned and who did not sin." -[Midrash Tanchuma Korach 7, Num. Rabbah 11]

24 Withdraw Heb. הֶעֱלוּ , as the Targum [Onkelos] renders: Withdraw from around Korah's tent.

25 Moses arose He thought they would show him respect, but they did not. -[Midrash Tanchuma Korach 8, Num. Rabbah 12]

27 went out standing upright Heb. נִצְבִים , with a haughty bearing, to curse and to blaspheme, as in, "he stationed himself (וַיִּתְנַצֵּב) [in an arrogant manner] for forty days" (I Sam. 17:16), said in reference to Goliath. -[Mid. Tanchuma Korach 3, 8, Num. Rabbah 12]

their wives, their children, and their infants Come and see the severity of dispute. The earthly courts do not punish until [an accused] has two [pubic] hairs, and the heavenly court does not punish until one reaches the age of twenty, but here even nursing babes were punished. -[Midrash Tanchuma Korach 3]

28 to do all these deeds That I did by the word of God: to give Aaron the kehunah gedolah, his sons the deputy kehunah, and Elizaphan the chieftainship of the Kohathites.

29 the Lord has not sent me But I did everything on my own, and he [Korah] is in the right for opposing me. - [Mid. Tanchuma Korach 8, Num. Rabbah 12]

30 But if... a creation A new one.

the Lord creates to kill them through a death by which no man has died until now. And what is this creation? "And the earth will open its mouth and swallow them up." Then you will know that they have provoked the Holy One, blessed is He, and I [Moses] have spoken by Divine word. Our Rabbis interpret it: If there was a mouth already created to the earth from the time of the six days of Creation, well and good, but if not, let God create [one now]. - [Mid. Tanchuma Korach, Sanh. 110a]

34 fled from their cries Because of the sound that emanated when they were swallowed up.

Chapter 17

2 but... the fire that is in the censers.

throw... away [the fire] on the ground, off the censers.

because they have become sanctified I.e., the censers [have become sanctified], and it is forbidden to derive personal benefit from them since they made them into service vessels.

3 these who sinned at the cost of their lives They have become willful sinners against their own lives for they opposed the Holy One, blessed is He.

flattened out Heb. רָקְעוּ , thinned out.

plates metal sheets beaten flat; in old French, tenves, thinned out, flattened.

an overlay for the altar For the copper altar.

and they shall be as a reminder A remembrance so that people will say, “These [plates] are from those who disputed the kehunah and were burnt.”

4 and they beat them out In Old French, estendre, to extend, to spread, [in modern French & tendre].

5 so as not to be like Korah Heb. וְלֹא־יִהְיֶה כְּקֹרַח , lit. and there shall not be like Korach. In order that there shall not be like Korah.

as the Lord spoke regarding him through the hand of Moses [The word לוֹ literally means ‘to him.’ Here it] means ‘about him,’ that is, about Aaron, He spoke to Moses that he and his sons would be kohanim. Therefore, no outsider, who is not of the seed of Aaron, shall draw near.... Similarly, every time it says, לִי , לוֹ , or לְהֵם in connection with the verb דָּבַר , ‘speech,’ it means ‘regarding.’ Its Midrashic interpretation is that לוֹ refers to Korah. So what is [the meaning of] "by the hand of Moses"? Why not just simply "to Moses"? It alludes to those who rebel against the kehunah. They are stricken with tzara’ath, as it says, “and he [Moses] took it out, and behold, his hand was ‘leprous,’ like snow” (Exod. 4:6). For this reason, Uzziah was stricken with tzara’ath.- [Midrash Tanchuma Tzav 11]

11 and atone for them This secret was given over to him by the angel of death when he went up to heaven, that incense holds back the plague... as is related in Tractate Shabbath (89a).

13 He stood between the dead... He took hold of the angel and held him against his will. The angel said to him, “Allow me to accomplish my mission.” He [Aaron] said to him, “Moses commanded me to stop you.” He said to him, “I am the messenger of the Omnipresent, and you are the messenger of Moses.” He said to him, “Moses does not say anything on his own volition, but only at the bidding of the Almighty. If you do not believe [me], the Holy One, blessed is He, and Moses are at the entrance of the Tent of Meeting; come with me and ask.” This is the meaning of the statement, “Aaron returned to Moses” (Mid. Tanchuma Tetzaveh 15). Another interpretation: Why with incense? Because the Israelites were slandering and vilifying the incense, saying that it was a deadly poison; through it Nadab and Abihu died; through it two hundred and fifty people were burnt. The Holy One, blessed is He, said, “You shall see that it will stop the plague, and it is sin that caused their death.”-[Mid. Aggadah. See Mechilta Beshallah (Vayassa 6:5, Ber. 33a)]

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

RASHI	TARGUM PSEUDO JONATHAN
9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	9. but on the day of Shabbat two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.
10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation.	10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.

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

Ketubim: Psalm 102:13-29

Rashi	Targum
1. A prayer for a poor man when he enwraps himself and pours out his speech before the Lord.	1. The prayer for the poor man, for he is weary, and will <i>speak his prayer</i> in the presence of the LORD.
2. O Lord, hearken to my prayer, and may my cry come to You.	2. O LORD, <i>accept</i> my prayer, and let my entreaty come before You.
3. Do not hide Your countenance from me; on the day of my distress extend Your ear to me; on the day I call, answer me quickly.	3. Do not <i>remove Your presence</i> from me in the day of my distress; incline Your ear unto me; in the day that I call, hasten, answer me.
4. For my days have ended in smoke, and as a hearth my bones are dried up.	4. For my days are consumed like smoke; and my <i>limbs</i> burn like an oven.
5. Beaten like grass and withered is my heart, for I have forgotten to eat my bread.	5. My heart is smitten like grass and will dry up; for I have forgotten the <i>Torah of my instruction</i> .
6. From the sound of my sigh my bones clung to my flesh.	6. Because of the sound of my groaning, my bones have clung to my flesh.
7. I was like a bird of the wilderness; I was like an owl of the wasteland.	7. I have become like a marsh-bird in the wilderness; I have become like an owl in the parched land.
8. I pondered, and I am like a lonely bird on a roof.	8. I stay awake <i>all night</i> , and I have become like a bird <i>that flutters and wanders</i> by itself on the roof.
9. All day long my enemies revile me; those who scorn me swear by me.	9. All the day my enemies <i>will</i> jeer at me; those who mock me have sworn by <i>my word in vain</i> .
10. For ashes I ate like bread, and my drinks I mixed	10. For I have supped on ashes like <i>food</i> , and prepared

Rashi	Targum
with weeping.	my drink in weeping.
11. Because of Your fury and Your anger, for You picked me up and cast me down.	11. Because of your anger and rage, for you have lifted me up and cast me down.
12. My days are like a lengthening shadow, and I dry out like grass.	12. My days are like a shadow <i>that</i> lengthens; and I will wither like grass.
13. But You, O Lord, will be enthroned forever, and Your mention is to all generations.	13. But You, O LORD, Your dwelling place is eternal, in heaven You will dwell, and Your memorial is to every generation.
14. You will rise, You will have mercy on Zion for there is a time to favor it, for the appointed season has arrived.	14. You will arise, You will pity Zion, for it is time to have compassion on her, for the season has come.
15. For Your servants desired its stones and favored its dust.	15. For Your servants have desired her stones, and they will have mercy on her dust.
16. And the nations will fear the name of the Lord, and all the kings of the earth Your glory.	16. And the peoples will fear the name of the LORD, and all the kings of the earth Your glory.
17. For the Lord has built up Zion; He has appeared in His glory.	17. For the city of Zion was built by the command of the LORD, He was revealed in glory.
18. He has turned to the prayer of those who cried out, and He did not despise their prayer.	18. He turned to the prayer of those who were made desolate, and did not despise their prayer.
19. Let this be inscribed for the latest generation, and a [newly] created people will praise Yah.	19. Let this prayer be written for a later generation, and the people yet to be created will praise Yah.
20. For He has looked down from His holy height; the Lord looked from heaven to earth,	20. For He watched from the high heavens of His holiness; the LORD looked from heaven to earth.
21. To hear the cry of the prisoner, to loose the sons of the dying nation;	21. To hear the cry of the prisoners; to set loose the children of those handed over to death.
22. To proclaim in Zion the name of the Lord and His praise in Jerusalem.	22. To tell in Zion the name of the LORD, and His praise in Jerusalem.
23. When peoples gather together, and kingdoms, to serve the Lord.	23. When peoples are gathered together, and kingdoms to worship in the presence of the LORD.
24. He has afflicted my strength on the way; He has shortened my days.	24. My strength is harmed by the weariness of the path of exile; my days are shortened.
25. I say, "My God, do not take me away in the middle of my days, You Whose years endure throughout all generations.	25. I will say in the presence of my God, "Do not remove me from the world at the halfway point of my days; bring me to the world to come, because Your years are throughout generations of generations."
26. In the beginning You founded the earth, and the heavens are the work of Your hands.	26. In the beginning when all creatures were created, You founded the earth, and the heavens are the works of Your hand.
27. They will perish but You will endure, and all of them will rot away like a garment; like raiment You will turn them over and they will pass away.	27. They will perish but You will endure; and all of them like a garment will wear out; like a mantle You will change them and they will pass away.
28. But You are He, and Your years will not end.	28. And You are He who created them; and Your years do not come to an end.
29. The children of Your servants will dwell, and their seed will be established before You."	29. The sons of Your servants will abide in the land; and their offspring will be established in Your presence.

Rashi’s Commentary to Psalm 102:13-29

13 But You Who will be enthroned forever, and Who swore to us by Yourself, just as You exist, it is incumbent upon You to fulfill it. Therefore...

14 You will rise, You will have mercy on Zion for it is time to favor it For so You promised (Deut. 32:36): “When He sees that their power is gone,” and it is indeed gone.

15 For Your servants desired They loved even its stones and its earth. [According to] Midrash Aggadah, when Jeconiah and his exile left, they carried with them some of the stones and the earth of Jerusalem to build a synagogue for themselves there in Babylon. 16

And the nations will fear Your name when You save Your people.

18 He has turned to the prayer of those who cried out Heb. הערער , who cries out, as (Isa. 15: 5): “a cry of destruction they will raise (יעוררו) .” Another explanation: ערער means devastated and destroyed, as (below 137:7) “who say, ‘Raze it, raze it.’ “

19 Let this be inscribed So will those who see the salvation say, “let this salvation be inscribed for the latest generation.”

and a created people that became a new creature to emerge from slavery to freedom and from darkness to a great light.

20 looked...to earth to see the affliction of His people.

21 the dying Heb. תמותה , mortally ill, enmorindes in Old French (as above 79:11).

24 He has afflicted my strength on the way He returns to his original complaint, “for You picked me up and cast me down. My days are like a lengthening shadow.” My enemy afflicted my strength on the way.

25 I say to the Lord, “You are my God.”

do not take me away in the middle of my days Do not take us away to destroy us from the earth in the hands of our enemies in the middle of our days. And what are our days? All the days of all generations, of Your years, You promised to keep us alive before You, as he says at the end of the psalm, “and Your years do not end...and their seed will be established before You.”

26 In the beginning Heb. לפנים , from the beginning.

27 like raiment You will turn them over like a person who turns his garment inside out to take it off.

28 But You are He Who stands and exists.

Ashlamatah: Hosea 10:2-12

Rashi	Targum
1. Israel is a vine devoid of fruit fitting for it. When I increased their good, they increased for the altars; when I increased for their land, they increased pillars.	1. Israel is a ravaged vine, <i>although it was a choice vine when it fulfilled the Law, the fruits of their deeds have caused them to be exiled. When I increased their harvests they increased the worship at their heathen altars, when I brought goodness to their land, they improved their cult pillars.</i>
2. Their heart has parted; now they shall be desolate. That shall demolish their altars, plunder their pillars.	2. Their heart <i>is separated from the Law, now they will feel their guilt. Now I will bring an enemy against them, who will shatter their heathen altars, and plunder their cult pillars.</i>
3. For now they shall say, "We have no king, for we did not fear the Lord; now what shall the king do for us?"	3. <i>For lo</i> now they say, "We have no king, for we are not afraid <i>before</i> the Lord, and the king, what can he do for us?"
4. They spoke words, swearing falsely, forming a covenant, and judgment shall spring up like hemlock on the furrows of the field.	4. They <i>speak</i> words of violence, they swear falsely, they make <i>empty</i> covenants. <i>Now I will bring against them, like the poison of venomous serpents, judgment for their falsehood on the boundaries of the fields.</i>
5. Because of the calves of Beth-aven, the neighbors in Samaria shall be frightened, for its people shall mourn over it, and its priests, would rejoice over it, because of its glory, for it has been exiled from it.	5. <i>Because they worshipped the calves in Bethel, a king will come up against them with his army and will exile them. They will take the calf of Samaria from them. For its people and worshippers who rejoiced over it will mourn for its glory, for it has departed from it.</i>
6. That too shall be carried off to Assyria, a gift to King Yareb; Ephraim shall take shame, and Israel shall be ashamed of his counsel.	6. It too <i>they shall bring</i> to Assyria as tribute to the king <i>who will come to take revenge for them. O prophet. say to them, "The house of Ephraim will receive shame, and the house of Israel will be dismayed because of the counsels of their advisers."</i>
7. The king of Samaria is silenced and is like foam on the surface of the water.	7. Samaria <i>will be ashamed of her king</i> like foam on the surface of the water.
8. The high places of Aven are destroyed, the sin of Israel; thorns and thistles shall come up on their altars, and they shall say to the mountains, "Cover us up," and to the hills, "Fall upon us."	8. The high places of <i>Bethel</i> will be <i>desolate</i> ; the sins of Israel have <i>caused them to be exiled</i> . Thorns and thistles will grow over their <i>heathen</i> altars. <i>Now I will bring on them such distress that they will be as if mountains covered them or hills fell upon them.</i>
9. Since the days of Gibeah, you have sinned, O Israel! There they remained; the battle against the haughty did not overtake them in Gibeah.	9. From the days of Gibeah <i>the people of the house of Israel have sinned. There they arose and rebelled against My Memra, by appointing a king over them but they were not worthy that the kingship should be established for them in Gibeah. There warriors came against them for slaughter; fathers with sons went up.</i>
10. With My will, I chastised them, and nations shall gather about them, when they bind them to their two eyes.	10. <i>By my Memra I brought punishment on them and gathered the Gentiles against them and they exercised dominion over them as one ties a yoke of oxen to its two rings.</i>
11. And Ephraim is a goaded heifer that loves to thresh, and I passed over her fair neck; I will cause Ephraim to ride, Judah shall plow, Jacob shall break his clods.	11. <i>The congregation of Israel is like a heifer which they teach to plough but it does not learn; she loves to follow her own desires. For I delivered them from the servitude</i>

Rashi	Targum
	<i>of Egypt; I removed the strong yoke from their necks; I caused the house of Israel to dwell on the fortified land of the Amorites, conquering before them. As for those of the house of Judah, I gave them the inheritance which I promised their father Jacob.</i>
12. Sow righteousness/generosity for yourselves, reap according to loving-kindness, plow yourselves a plowing, and it is time to seek the Lord, until He comes and instructs you in righteousness/generosity.	12. <i>O house of Israel, perform acts of goodness, walk in the path of righteousness/generosity, establish for yourselves instruction in the Law. Behold, the prophets say to you at all times, "Return to the service of the Lord." Now he will be revealed and bring righteous/generous deeds for you. .</i>
13. You have plowed wickedness, you have reaped injustice, you have eaten fruit of lies, for you have relied on your way, on the abundance of your mighty men.	13. <i>You have devised oppression, you have done wickedness, you have received the punishment for your deeds, because you have trusted in your ways, in your many warriors.</i>
14. And a tumult shall rise in your peoples, and all your fortresses shall be plundered, as the plunder of a peaceful people by an ambush on a day of war; the mother with the children was dashed to pieces.	14. <i>But the tumult of war will arise among your people, and all your fortified cities will be plundered, as the peaceful are plundered in an ambush" on the day of battle, when mothers and children are killed.</i>
15. So has Bethel done to you because of the evil of your wickedness; at dawn, the king of Israel has been silenced.	15. <i>This is what the sins you committed in Bethel have brought you, because of the wickedness of your deeds. Finally, at dawn; the king of Israel will be shamed and humiliated.</i>

Special Ashlamatah: I Samuel 20:18,42

Rashi	Targum
18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.	18. And Jonathan said to him, "Tomorrow is the new moon and you will be sought out, for your dining place will be empty."
42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.	42. and Jonathan said to David, "Go in peace, for the two of us have sworn by the name of the LORD saying, 'May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.'" And he rose up and went. And Jonathan went into the city.

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

B’Midbar (Numbers) 28:9-15
Hoshea (Hosea) 10:2-12
1 Shmuel (Samuel) 20:18,42
Tehillim (Psalms) 102:13-29
Mordechai (Mark) 11:20-26

The verbal tallies between the Torah and the Ashlamatah are:

Son / Children - בן, Strong’s number 01121.
Took / Receive - לקח, Strong’s number 03947.
Before / upon - פנימ, Strong’s number 06440.

The verbal tallies between the Torah and the Psalm are:

Appointed / Children - בן, Strong’s number 01121.
Rose up / Arise - , Strong’s number 06965.
Before / upon - פנימ, Strong’s number 06440.
Congregation / Set time - מועד, Strong’s number 04150.
Name / Renown - שם, strong’s number 08034.

B’Midbar (Numbers) 16:1 Now Korah, the son <01121> of Izhar, the son <01121> of Kohath, the son <01121> of Levi, and Dathan and Abiram, the sons <01121> of Eliab, and On, the son <01121> of Peleth, sons <01121> of Reuben, took <03947> (8799) men:

2 And they rose up <06965> (8799) before <06440> Moses, with certain of the children <01121> of Israel <03478>, two hundred and fifty princes of the assembly, famous in the congregation <04150>, men of renown <08034>:

Hoshea (Hosea) 10:6 It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive <03947> (8799) shame, and Israel <03478> shall be ashamed of his own counsel.

Hoshea (Hosea) 10:7 As for Samaria, her king is cut off as the foam upon <06440> the water.

Hoshea (Hosea) 10:9 O Israel <03478>, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children <01121> of iniquity did not overtake them.

Tehillim (Psalms) 102:13 Thou shalt arise <06965> (8799), and have mercy upon Zion: for the time to favour her, yea, the set time <04150>, is come.

Tehillim (Psalms) 102:15 So the heathen shall fear the name <08034> of the LORD, and all the kings of the earth thy glory.

Tehillim (Psalms) 102:20 To hear the groaning of the prisoner; to loose those that are appointed <01121> to death;

Tehillim (Psalms) 102:28 The children <01121> of thy servants shall continue, and their seed shall be established before <06440> thee.

Hebrew:

Hebrew	English	Torah Seder Num 16:1-17:15	Special Seder Num 28:9-15	Psalms Ps 102: 13-29	Ashlamatah Hos 10:2-12	S. Ashlamatah 1 Sam 20:18, 42
אל	God	Num. 16:22		Ps. 102:24		
אמר	say, saying	Num. 16:3		Ps. 102:24	Hos. 10:3	1 Sam 20:18
ארץ	earth, land	Num. 16:13		Ps. 102:15		
אשר	who, what	Num. 16:5				1 Sam 20:42
בוא	brought, come	Num. 16:14		Ps. 102:13	Hos. 10:12	1 Sam 20:42

Hebrew	English	Torah Seder Num 16:1-17:15	Special Seder Num 28:9-15	Psalms Ps 102: 13-29	Ashlamatah Hos 10:2-12	S. Ashlamatah 1 Sam 20:18, 42
בֵּין	midst, between	Num. 16:37				1 Sam 20:42
בֶּן	son, those doomed	Num. 16:1	Num 28:9	Ps. 102:20	Hos. 10:9	
גַּם	also, itself	Num. 16:10			Hos. 10:6	
דָּבַר	spoke, speak	Num. 16:5			Hos. 10:4	
דְּבָר	words	Num. 16:31			Hos. 10:4	
הִיא	you are the same, who	Num. 16:7		Ps. 102:27		
הִלְךְ	went, follow, walk	Num. 16:25				1 Sam 20:42
זֶה	this	Num. 16:6	Num 28:14			
זָרַע	descendants	Num. 16:40		Ps. 102:28		1 Sam 20:42
חֹדֶשׁ	months, new moon		Num 28:1			1 Sam 20:18
חָטָא	sin, sinned	Num. 16:22			Hos. 10:8	
חֲצִי	half		Num 28:14	Ps 102:24		
יָד	hand, through	Num. 16:40		Ps. 102:25		
יְהוָה	LORD	Num. 16:3	Num 28:11	Ps. 102:15	Hos. 10:3	1 Sam 20:42
יוֹם	day		Num 28:9	Ps. 102:23	Hos. 10:9	
יִשְׂרָאֵל	Israel	Num. 16:2			Hos. 10:6	
כִּי	since, surely	Num. 16:38		Ps. 102:14	Hos. 10:3	1 Sam 20:18
כָּל	all, every, one	Num. 16:3		Ps. 102:15		
כָּסָה	close, cover	Num. 16:33			Hos. 10:8	
כָּתַב	write	Num 17:2		Ps 102:18		
לֵב	heart, not my doing	Num. 16:28			Hos. 10:2	
לָקַח	took, seized	Num. 16:1			Hos. 10:6	
מִה	who, what	Num. 16:11			Hos. 10:3	
מוֹעֵד	assembly, appointed time	Num. 16:2		Ps. 102:13		
מִזְבֵּחַ	altar	Num. 16:38			Hos. 10:2	
מָחָר	tomorrow	Num. 16:7				1 Sam 20:18
מֶלֶךְ	king			Ps. 102:15	Hos. 10:3	
מִנְחָה	tribute, offering	Num. 16:15	Num 28:9		Hos. 10:6	
מַעֲשֵׂה	deeds, work	Num. 16:28		Ps. 102:25		
נָפַל	fell, fall	Num. 16:4			Hos. 10:8	
עָבַד	to do, serve	Num. 16:9		Ps. 102:22		
עַד	forever, until				Hos 10:12	1 Sam 20:42
עוֹלָם	forever			Ps 102:12		1 Sam 20:42
עַל	over, against	Num. 16:3	Num 28:10		Hos. 10:5	
עָלָה	come, take away, grow	Num. 16:12		Ps. 102:24	Hos. 10:8	

Hebrew	English	Torah Seder Num 16:1-17:15	Special Seder Num 28:9-15	Psalms Ps 102: 13-29	Ashlamatah Hos 10:2-12	S. Ashlamatah 1 Sam 20:18, 42
עמד	stand, endure	Num. 16:9		Ps. 102:26	Hos. 10:9	
עת	time			Ps. 102:13	Hos. 10:12	
פה	in accordance, its mouth	Num. 16:30			Hos. 10:12	
פנה	regard, regarded	Num. 16:15		Ps. 102:17		
פניה	up before, of old,	Num. 16:2		Ps. 102:25	Hos. 10:7	
פקד	missed, suffer	Num. 16:29				1 Sam 20:18
קום	rose, arise	Num. 16:2		Ps. 102:13		1 Sam 20:42
קרב	near, bring	Num. 16:5	Num 28:11			
ראה	appeared	Num. 16:19		Ps. 102:16		
ראש	beginning	Num 17:3	Num 28:11			
שבע	seven	Num. 16:49	Num 28:17			
שם	where, there	Num 17:4			Hos 10:9	
שם	renown, name	Num. 16:2		Ps. 102:15		1 Sam 20:42
שמע	hear, heard	Num. 16:4		Ps. 102:20		
שנה	year		Num 28:9	Ps. 102:24		
שנים	twelve, each other, two	Num 17:2	Num 28:9		Hos 10:10	1 Sam 20:42
חמם	completely	Num 17:13		Ps 102:27		
ברא	brings about, created	Num. 16:30		Ps. 102:18		
חטאת	sin	Num 16:26	Num 28:15			
ירא	fear, revere			Ps. 102:15	Hos. 10:3	
כבוד	glory	Num. 16:19		Ps. 102:15	Hos. 10:5	
עם	people	Num. 16:41		Ps. 102:18	Hos. 10:5	
עשה	do	Num. 16:6	Num 28:15		Hos. 10:3	
פרח	sprout	Num 17:5			Hos 10:4	
פתח	opened, set	Num. 16:32		Ps. 102:20		

Greek:

Greek	English	Torah Seder N. 16:1-17:15	S. Torah Nu 28:9-15	Psalms 102: 12-28	Ashlamatah Hos 10:2-12	S. Ashlamatah 1 Sam 20:18, 42	NC Mk 11:20-26
ἀποκρίνομαι	answered			Ps 102:23			Mar 11:22
γίνομαι	takes place, come	Num 16:16					Mar 11:23
εἶδω	seeing, beheld	Num 17:9					Mar 11:20
ἔπω	say, said	Num 16:3				1Sa 20:18	Mar 11:23
θεός	GOD	Num 16:5					Mar 11:22

καρδία	heart				Hos 10:2		Mar 11:23
λαμβάνω	receive, take	Num 16:6					Mar 11:24
λέγω	says, saying	Num 16:5				1Sa 20:42	Mar 11:21
ὄρος	mountain				Hos 10:8		Mar 11:23
οὐρανός	heavens			Ps 102:19			Mar 11:25
πάντες	all	Num 16:3		Ps 102:26			Mar 11:24

Mishnah Pirke Abot IV:17 (Continuation)

Rabbi Elazar ha-Kapar said: Jealousy, lust, and [the desire for] honour drive a man from the world.

He used to say: They that have been born will die, and they that are dead will be resurrected, and they that live will be judged, to know and make known and be convinced that He is God, He is the Maker, He is the Creator, He is the Discerner, He is the Witness, He is the Judge, He is the Complainant, and it is He that shall judge, in whose presence is neither guile nor forgetfulness nor respect of persons nor taking of bribes; for all is His. And know that everything is according to the reckoning. And let not your nature promise you that the grave will be your refuge, because against your will you were created, and against your will you were born, and against your will you live, and against your will you die, and against your will you have to give account and reckoning before the King of kings, the Holy One, blessed is He.

Abarbanel on Pirke Abot

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Miscellaneous Interpretations

Rabbenu Yonah: In describing the multi-faceted concept of envy, he opines that the worst kind of person is the one who observes his neighbour leading a good, moral and honourable lifestyle and detests him for it. Such a man is to be categorized as an enemy of God. A second type is the one who is indifferent to a lifestyle of Torah and mitzvot, but has a severe hatred for those who do care for the Godly path of Torah and mitzvot. In both situations, their hatred, a result of their inability to make peace with reality, will ultimately consume them.

The same pattern of logic applies to the jealousy of the affluent. There are those who cannot tolerate affluence in others because they are not affluent themselves. There are others who are intolerant of the rich because, although they themselves are well-to-do, they are obsessed with the craze that they must be richer.

Apply this line of thinking to the pursuit of honour and you will have covered practically every cause for jealousy.

Lust is the basis for all performance. In other words before he goes into action, a person must first feel a compelling desire to perform that action. Anything that smacks of lust is indicative of excess and will eventually curtail his life. Whether it be sex or indiscriminate eating habits. In fact, the Talmud (Pesachim 114a) is unequivocal when it admonishes, "Do not accustom yourself to eating goose lest your heart reacts."

Here again, as in jealousy, there are those who are envious of the wealth and education of their neighbours. They

resent it in everyone. Others are indifferent to the social image of their neighbours. They only lust that they themselves should possess more.

However, when someone has an inordinate eagerness to possess things so that he can be in a position to serve God and perform mitzvot - such lust is commendable although not totally advisable. One should pursue Torah and mitzvot for their own sake and not as the result of a passionate desire.

The problem with honour is that often times a man will seek a respectable image in the community so that he can lord it over others. At other times, he will demand honour from society because, in his view, he deserves that honour. The reality is that he does not. Even the scholar and the saint who are insistent that people honour them because of their importance are committing the gravest of sins. It is the Torah and the fear of God that must be publicly acknowledged, not the person. Rabbenu Yonah augments this theme by referring us to the Talmud (Kiddushin 32b) where the sages, commenting on the verse, "You shall set over you a king" (Deuteronomy 17:15), state that the people are to fear the king because he is entitled to be honoured more than any other human being under the sun. Yet, the Torah is explicit that he must carry a Torah Scroll at all times, "in order that he may learn to fear the LORD, his God."

The last string of pronouncements that Rabbi Elazar ha-Kapar makes are rudimentary, self-explanatory and obvious. For example, when he postulated that, "Those who are born will die," he meant to impress upon us that everyone that is born must someday die and so he should activate himself in Torah and repentance. However, Rabbenu Yonah does offer a few innovative ideas. On the preachment, "He is the Maker, He is the Creator," he explains that both terms were used to underscore God's role in man's life from the moment he is conceived until his death. Man is not like a vessel which does not need the artisan who made it, once it has been completed. Man has to turn to God for his survival every moment of his life.

Rashbatz begins his interpretation of our Mishnah by reminding us that in the second chapter Rabbi Yehoshua stated that, "The evil eye, the evil impulse and hatred of mankind shorten a person's life;" and in the third chapter Rabbi Dostai concluded that, "morning sleep and midday wine ... drive a man from the world." The former was referring to this world and the latter to the World to Come. Rabbi Elazar of our Mishnah is maintaining that the dicta of the other two sages can be incorporated into one pronouncement: "Envy, lust and the pursuit of honour drive a man out of the world" - both worlds.

On the subject of jealousy, Rashbatz agrees with practically every other authority that envy is contrary to God's will and may even lead one to criminal behaviour. Basing his contention on the rabbinic statement (Bava Batra 2a), "the jealousy of scholars can only lead to increased knowledge," Rashbatz finds a desirable aspect to envy although it would be preferable if he concentrated his efforts on the study of Torah for its own sake.

Rashbatz relates an anecdote to illustrate the consequences of lust. There were two men, one who was envious and the other who was avaricious. Satan met up with them and said, "Let one of you ask a favour and I will award the second one doubly." The jealous one refused to be the first one to request because the other one would receive twice as much. The lustful one would not speak up first because he desired the double portion. They finally decided that the jealous one would make his request first. He asked that one of his eyes be gorged out intending thereby, that the other would lose both of his eyes. The moral of the story: Avoid lust.

Rashbatz quotes an aggadic parable about a fox and a vineyard. There was only a small hole in the fence and the fox was too fat to get through, so he fasted until he became thin enough to get through. Once inside he ate so many grapes that he became fat again and could not get out of the vineyard. So he had to fast again. When he finally made his exit he cried out, "O, Vineyard, how sweet are your fruits! Yet when one enters thin, one emerges thin!"

Rashbatz is anxious to enlighten us as to the catastrophe that befalls one who hankers for glory and honour. He calls

our attention to an instance in the Talmud (Sanhedrin 102a) where we are told in aggadic fashion how the Almighty approached the wicked King Jeroboam and said, as a sign of reconciliation. "Repent and you and I accompanied by King David will stroll in Paradise. Jeroboam retorted, "I agree, but who will lead the procession." God answered. "David will be at the head." Whereupon, the wayward king replied, "I will have no part of this plan." Jeroboam led a life of misery - all because of his honour.

Rashbatz ends his interpretation of the Mishnah by summarily stating that the whole thrust of the latter part of Rabbi Elazar's thesis is that man is born only to die and give an account of himself before the Heavenly tribunal and that every day of his life he must think about his end.

As in the case with other commentators, he, too, comments on simple issues that even the uninitiated are aware of.

Those that live are to be judged. This refers to the time when the righteous/generous will rise from the dead. They will be judged by God Himself.

To know, to make known and to be convinced. Rashbatz cites Rambam who believes that this means that those who will be born must know; those who are born now are to be taught; those who will rise from the dead will be convinced of the oneness of God. He also quotes Rashi who reads into this Mishnah that one must know by force of his own intellect and teach others to recognize the intrinsic truth of the uniqueness of God.

God is the Maker, God is the Creator. Man must acknowledge the fact that even if God did not create the world to prove to human beings His omnipotence, He is still the Creative Force. God needs no credentials to prove Himself. Further more, man must acknowledge the fact, that like the artisan, He can make or undo anything He wishes.

Against your will you were born. There is an ancient aggadah that when a foetus is in its mother's womb, God informs it of its destiny. When the time comes for birth, the child refuses to emerge. An angel arrives and compels him to leave the comfort of the womb.

Against your will you live. Here, too, the Aggadah relates that when one retires for the night and the soul temporarily leaves the body, it refuses to return for fear of experiencing the hardships of life that it will undergo as was the case yesterday. God then says to the soul, "You must return to the body because when you went to sleep at night, I promised him that in the morning I would return his soul to his body."

Against your will you will die. There is no escape from death. Man must acknowledge that death is the culmination of life and he cannot hide from it. Here, too, Rashbatz resorts to a legend about one who hid on an island hoping that death would not catch up with him. A scorpion mounted the back of a frog who delivered him to the other side of the sea. There, the scorpion fatally bit the man.

Rabbi Yehudah Firma: His interpretation of the Mishnah of Rabbi Elazar is the following: "Envy" refers to one who studies Torah with no other motivation than jealousy of the status of scholars and the desire to emulate them. The commitment to Torah study has no significance for him.

The concept of lust focuses on a man who observes the many social and monetary benefits that are accorded to the scholar by the community as a gesture of high esteem. He, too, lusts after these honoraria and is even prepared to study Torah in order to be a recipient. To him, the life of the scholar is an easy and delightful one.

Finally, one can become obsessively jealous of the honours, respect and reverence paid by society to the Torah scholar. Here, again it is not talmud Torah that interests, but rather the honour.

Midrash Shemuel interprets our Mishnah in a sex oriented context. A husband should never be overly suspicious

or jealous of his wife's behaviour. Only a man with a cruel heart will unduly cast aspersions on his wife.

Lust is to be taken in its common-place meaning. One should not cast a leering eye on another man's wife because that will give the latter good cause to repay in kind. The result will be that because each one has his own honour which was impugned, one will say to the other, "Why did you suspect me of intimacy with your wife," and the other will reply, "How dare you accuse me of unbecoming behaviour with your wife." Because of a false sense of honour they will engage in an acerbic argument which can lead to a crime.

With reference to the second series of maxims of Rabbi Elazar, Midrash Shemuel sees in the first a message that since God assured the average person of a lifespan of seventy years, he might decide to lead an undisciplined life until the age of seventy, and then repent and receive his reward in Gan Eden. It is to this line of thinking that Rabbi Elazar replies and admonishes, "Those who are born will die." In other words, the moment a person is born, he becomes vulnerable to the angel of death and may not live to the age of seventy.

Those who were born must die in order "To know, to make known and be convinced that He is God." This means that if a human being was not destined to die, he would establish himself as a god. Death makes it clear that he is not a god.

In death we have proof that God is the Maker and Creator because He was the One who instilled life in us at birth, decreed upon us death and reinstates us among the living in the World to Come.

Another approach: In the pronouncement, "*To know, to make known, and be convinced,*" Rabbi Elazar meant to say that **standing before the Heavenly Court, man will have to answer to three questions: Did he study to know it? If not, why not? Secondly, if he did study and knows, did he selflessly seek to teach others. Third, why did he not act and behave like Abraham whose image and personality made the world aware of God?**

Midrash Shemuel cites an unidentified hasid who initially questioned the veracity of the statement that God shows no partiality. After all, argued the hasid, is it not true that some people are born with a propensity to do good; others with an obsession to do wrong? Is it not true that the talent to learn is endemic to some and sorely lacking in others? The hasid assures us, however, that the one to whom these qualities are native will be judged accordingly. In other words, the one who is blessed with a sense of righteousness/generosity and wisdom will be held accountable for any deviation. The one who is somewhat lacking in these attributes will not be expected to pattern his life in a totally righteous/generous fashion.

The hasid also questioned God's refusal to accept a bribe. Is it not true, he asked, that when the sinner repents, it is a form of bribery? Why should he not pay for his sin under all circumstances? This problem was presented many centuries ago by our great thinkers. The answer is that God said to the Children of Israel: "While the gates of repentance are open I will accept this as a bribe in this world. Once I ascend the Throne of Judgment in the next world I will accept no form of bribery at all." This theme is substantiated by the fact that God referred only to repentance and not to good deeds. Repentance alone is inconsequential; together with good deeds it can have the desired result - in the World to Come.

What Say the Nazarean Hakhamim?

Mar 15:9 But Pilatus answered them, saying, Will you [prefer] that I release unto you the King of the Jews?
Mar 15:10 For he knew that the chief priests had delivered him (the Master) because of envy.

Gal. 5:16 This I say then, Walk in the Spirit [of the Law], and you will not fulfil the lust of the Yetser HaRa (inclination to do evil).

Jas 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempts He any man:

Jas 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed [by his Yetser HaRa].

Jas 1:15 Then when lust has conceived, it brings forth sin: and sin, when it is finished, brings forth death.

Jas 4:1 From where do wars and fights among you *come*? *Is it* not from this, from your lusts warring in your members?

Jas 4:2 You desire and do not have. You murder, and are jealous, and are not able to obtain. You fight and you war, and you do not have, because you do not ask.

Jas 4:3 You ask, and do not receive, because you ask wrongly, in order that you may spend [it] on your lusts.

Jas 4:4 Adulterers and adulteresses! Do you not know that the friendship of the age is enmity [with] God? Whoever, then, purposes to be a friend of this age is put down [as] hostile [to] God.

1Co 15:51 Behold, I tell you a secret; we indeed will not all sleep, and we all will be changed;

1Co 15:52 in a moment, in the twinkling of an eye, in (during) the last blast of the Shofar, for it will sound, and the dead will be raised incorruptible, and we--we will be changed:

1Co 15:53 for it behoves this corruptible to put on incorruption, and this mortal to put on immortality;

1Co 15:54 and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then will be brought to pass the word that hath been written, "He will swallow up death forever" (Isaiah 25:8).

N.C.: Mark 11:20-26

CLV ¹	Magiera Peshitta NT ²	Greek ³	Delitzsch ⁴
20. And going by in the morning, they perceived the fig tree withered from the roots."	20. And in the morning while they were passing by, they saw that fig tree dried up from its root.	20. Καὶ πρῶτὶ παραπορευόμενοι εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν	20 וַיְהִי הֵם עֹבְרִים בְּבֹקֶר וַיֵּרְאוּ אֶת־הַתְּאֵנָה כִּי יבִשָּׁה מִשָּׁרְשֵׁיהָ:
21. And, recollecting, Peter is saying to Him, "Rabbi! Lo! the fig tree which Thou didst curse has withered!"	21. And Simon remembered and said to him, "My Master, behold, that fig tree that you cursed has dried up."	21. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ Ῥαββὶ ἴδε ἡ συκῆ ἣν καταράσω ἐξήρανται	21 וַיִּזְכֹּר פֶּטְרוֹס וַיֹּאמֶר אֵלָיו רַבִּי הִנֵּה הַתְּאֵנָה אֲשֶׁר אָרַרְתָּה יבִשָּׁה:
22. And answering, Jesus is saying to them, "If you have faith of God,	22. And Jesus answered and said to them, "You should have faith of God.	22. καὶ ἀποκριθεὶς Ἰησοῦς λέγει αὐτοῖς Ἔχετε πίστιν θεοῦ	22 וַיַּעַן יֵשׁוּעַ וַיֹּאמֶר אֲלֵיהֶם תְּהִי־נָא בְּכֶם אֱמוּנַת אֱלֹהִים:
23. verily, I am saying to you that whosoever may be saying to this mountain, 'Be picked up and cast into the sea,' and	23. For truly I say to you, whoever says to this mountain, 'Be lifted up and fall into the sea,' and is not divided in his heart, but	23. ἀμὴν γὰρ λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν καὶ μὴ διακριθῆ ἔν τῃ καρδίᾳ	23 כִּי־אָמֵן אָמַר אָנִי לְכֶם כֹּל־אֲשֶׁר יֹאמַר אֶל־הָהָר הִנֵּה הִנְשָׂא וְהַעֲתֵק אֶל־תוֹךְ הַיָּם וְאִין סָפֵק

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
may not be doubting in his heart, but should be believing that what he is speaking is occurring, it shall be his, whatsoever he may be saying."	believes that what he said will happen, he will have what he said.	αὐτοῦ ἀλλὰ πιστεύσει ὅτι ἂ λέγει γίνεται ἔσται αὐτῷ ὃ ἐὰν εἴπῃ	בְּלִבּוֹ כִּי אִם-יֵאָמֵר כִּי יַעֲשֶׂה דְבָרוֹ כְּוִיָּהִי-לּוֹ כַּאֲשֶׁר אָמַר:
24. Therefore I am saying to you, All, whatever you are praying and requesting, be believing that you obtained, and it will be yours."	24. Because of this, I say to you, everything that you pray and you ask [for], believe that you will receive [it], and you will have [it].	24. διὰ τοῦτο λέγω ὑμῖν πάντα ὅσα ἂν προσεύχομενοι αἰτεῖσθε πιστεύετε ὅτι λαμβάνετε καὶ ἔσται ὑμῖν	24 עַל-כֵּן אֲנִי אֹמֵר לָכֶם כֹּל אֲשֶׁר תִּשְׁאַלּוּ בְּתַפְלִתְכֶם הָאֲמִינוּ כִּי תִקְחוּ וִיְהִי לָכֶם:
25. And whenever you may be standing praying, be forgiving, if you have anything against anyone, that your Father also, Who is in the heavens, may be forgiving you your offenses."	25. And when you stand to pray, forgive anything that you have against anyone, so that your Father, who is in heaven, will also forgive you your transgressions.	25. καὶ ὅταν στήκητε προσεύχομενοι ἀφίετε εἴ τι ἔχετε κατὰ τινος ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῆ ὑμῖν τὰ παραπτώματα ὑμῶν	25 וְכִי תַעֲמְדוּ לְהִתְפַּלֵּל תִּמְחַלּוּ לְכָל-אִישׁ אֵת אֲשֶׁר בְּלִבְבְּכֶם עָלָיו לְמַעַן יִסְלַח אֲבִיכֶם שְׁבִשְׁמַיִם גַּם-הוּא לְפִשְׁעֵיכֶם:
26. Now if you are not forgiving, neither will your Father Who is in the heavens be forgiving your offenses."	26. And if you do not forgive, neither will your Father who is in heaven forgive you your transgressions."	26. εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.	26 וְאַתֶּם אִם-לֹא תִמְחַלּוּ אֲרֵא-בִיכֶם שְׁבִשְׁמַיִם לֹא-יִסְלַח לְפִשְׁעֵיכֶם:

HH Paqid Dr. Adon Eliyahu's Rendition

20. ¶ And in the morning they [Yeshua and his talmidim] were passing beside (the fig tree), they saw the fig tree withered from the roots.
21. And Hakham Tsefet remembering, said to him (Yeshua), "Rabbi [Hakham], look, the fig tree which you cursed has dried up."
22. And Yeshua responded saying to them, "[you must] have faithful obedience (Heb. Emunah) to G-d."
23. Amen ve amen for I say to you, whoever should say to this mountain, be lifted up and be thrown into the sea, and is not divided in his heart, if [he is] faithfully obedient [to G-d] that [what] he is saying (asking), he will have it [if he is to have it].
24. By this, I am saying to you, all that you pray for and you are requesting, [be] faithfully obedient that you [may] have, grasp a hold of [what you petition G-d for], and it will be granted [to] you.
25. And whenever you [recite] the Standing Prayer (Heb. Amidah), forgive, if you have anything against anyone; so that your Father also Who is in (the) heavens may forgive you your transgressions.
26. But if you do not forgive, neither will your Father who is in (the) heavens forgive your transgressions.

Hakham's Commentary

A couple of months ago, we celebrated Passover, and in the course of the recitation of the Passover Seder (Order of Service for the Passover), we came to a point in which we were instructed about the "Hillel sandwich." Similarly, we have to a junction in Morechai where we have a Hillelite sandwich of sorts. You probably recall, that on Shabbat Iyar 10 we read about the fig tree, which reading was interrupted next Shabbat by the cleansing of the court of the Gentiles, and this Shabbat we return back to the fig tree. Bellow I reproduce the architecture of these verses to show the Hillelite sandwich which Mordechai often employs in his writing.

Iyar 10, 5771: Mark 11:12-14

**12 ¶ And on the morrow, they [were] going out from Bet Chanan, (and) he [Yeshua] was hungry.
13 And seeing a fig tree from a distance having leaves, he went toward it, if perhaps he would find anything on it. And coming on (to) it, he found nothing except leaves, for it was not yet the season of figs.
14 And Yeshua responding, said to it, Let no one eat of your fruit any more to the (in this) age (or, for this generation). And His disciples heard.**

Iyar 17, 5771: Mark 11:15-19

**15. ¶ And they came to Yerushalayim. And entering into the temple, Yeshua began to throw out those selling and buying in the temple; also he overturned the tables of the money changers and the seats of those selling the doves.
16. And he would not allow any to carry a vessel through the temple [on the Sabbath].
17. And he taught, saying to them, Has it not been written...
Isa 56:7 Even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be acceptable upon Mine altar; for My house shall be called a house of prayer for all peoples.
Jer 7:11 Is this house, whereupon My name is called, become a den of robbers in your eyes? Behold, I, even I, have seen it, says the LORD.
18. And the scribes [of the Saducees - Heb. Tz'dukim] and the chief priests (of the Saducees Heb. Tz'dukim) heard. And they looked for a way to destroy him, for they feared him, because all the congregation was astonished by his teachings (mesorot).
19. And he went out of the [Holy] city when evening came.**

Iyar 24, 5771: Mark 11:20-26

**20. ¶ And in the morning they [Yeshua and his talmidim] were passing beside (the fig tree), they saw the fig tree withered from the roots.
21. And Hakham Tsefet remembering, said to him (Yeshua), "Rabbi [Hakham], look, the fig tree which you cursed has dried up."
22. And Yeshua responded saying to them, "[you must] have faithful obedience (Heb. Emunah) to G-d."
23. Amen ve amen for I say to you, whoever should say to this mountain, be lifted up and be thrown into the sea, and is not divided in his heart, if [he is] faithfully obedient [to G-d] that [what] he is saying (asking), he will have it [if he is to have it].
24. By this, I am saying to you, all that you pray for and you are requesting, [be] faithfully obedient that you [may] have, grasp a hold of [what you petition G-d for], and it will be granted [to] you.
25. And whenever you [recite] the Standing Prayer (Heb. Amidah), forgive, if you have anything against anyone; so that your Father also Who is in (the) heavens may forgive you your transgressions.
26. But if you do not forgive, neither will your Father who is in (the) heavens forgive your transgressions.**

As always, the timing seems impeccable, as this return to the fig tree, and conclusions of the narrative about it seems to point to a conclusion as well in our calendar – i.e. the closing of the month of Iyar and the inauguration of the month of Sivan. We must be aware that in the Septennial Lectionary nothing is left to chance, but rather what

we have here is a mere elegantly engineered geometric co-incidence!

20. ¶ And in the morning they [Yeshua and his talmidim] were passing beside (the fig tree), they saw the fig tree withered from the roots. – We discussed two weeks ago how the fig tree is an analogy for the leadership of G-d’s people, Israel. What the Talmidim saw was a description of the spiritual health of the leadership in Israel at that time and point in history. The priesthood was sold by the Romans to highest bidder, and in turn was at the service of the Roman authorities, and the King of Israel was only a puppet of the Roman authorities. The corrupt priests in Jerusalem made sure that the Torah was applied unjustly in order to conform to Roman wishes and policy. And for the King of Israel at that time the Torah was just an instrument to legitimise his many crimes, and the wishes of the Roman authorities. In such state of affair, “the fig tree withered by its roots” is an apt description of the state of affairs among the Jewish authorities in Israel at that time.

22. And Yeshua responded saying to them, “[you must] have faithful obedience (Heb. Emunah) to G-d.” – Verse 20 above gave us a vivid illustration of the state of affairs among the ruling elite among the Jews at that time. Now, Yeshua explain why the fig tree was “withered from the roots” – i.e. there was not enough EMUNAH (faithful obedience in Israel at that time, particularly among the ruling elites! The verse can conversely be interpreted as well as if a Bet Din or a Jewish authority (Nazarean included) makes a decision or ruling it must believe that it is a true ruling and decision without wavering unless it can be shown logically that the decision was in error. In other words it must faithfully obey and consistently implement the ruling so that the desired effects may take place.

Most Christian exegetes understand the Master here saying that one needs “to trust in G-d.” However the term EMUNAH while implicitly has the facet of trust, it is more than trust, but rather “:faithful obedience” to the commandments of G-d, to prophecy, and to the dictates of a legitimately constituted Bet Din.

23. Amen ve amen for I say to you, whoever should say to this mountain, be lifted up and be thrown into the sea, and is not divided in his heart, if [he is] faithfully obedient [to G-d] that [what] he is saying (asking), he will have it [if he is to have it]. 24. By this, I am saying to you, all that you pray for and you are requesting, [be] faithfully obedient that you [may] have, grasp a hold of [what you petition G-d for], and it will be granted [to] you. –

Much has been written on the subject of “moving mountains” and much heated discussion has taken place on which “mountain” was Yeshua explicitly referring to in this passage. Here, I would like to advance my personal theory on the subject, Since we have said that the fig tree is an analogy of the leadership of Israel, the “mountain” being here spoken of is a “government”.

The Roman mountain of the seas had unjustly invaded and subjected Mt. Zion. What would be the most effective strategy to dislodge this mountain of the seas from its unjust conquest? The answer to this question is provided by the words of the Master in this verse. At that time, many Jews believed that what dislodged the Greek Empire from its unlawful conquest of the land of Israel – i.e. the Maccabean Revolt would also fit the new Mountain from the seas – i.e. Rome. However, the Master shows clearly that the two mountains (i.e. the Greek and the Roman) required different strategies. This last mountain required exemplary faithful obedience to G-d, coupled with an extraordinary trust in G-d, that would send the Roman Mountain back to the sea (an analogy for the Gentile kingdoms) where it belonged.

Roman power and conquest, alike Greek power and conquest was extremely good for all Gentile kingdoms, but not for Israel, as it is said “the people will dwell alone.” Greek and Roman power and conquest was a marked improvement and advancement for the Gentiles, but no so for Israel.

Now some take this verse too literally, and implying that whatever is being asked it will be given. However, this needs to be tempered with the words of Hakham Ya’aqob:

Jas 4:2 You desire and do not have. You murder, and are jealous, and are not able to obtain. You fight and you war, and you do not have, because you do not ask.

Jas 4:3 **You ask, and do not receive, because you ask wrongly, in order that you may spend [it] on your lusts.**

Jas 4:4 Adulterers and adulteresses! Do you not know that the friendship of the age is enmity [*with*] God? Whoever, then, purposes to be a friend of this age is put down [*as*] hostile [*to*] God.

²⁵**And whenever you [recite] the Standing Prayer (Heb. Amidah), forgive, if you have anything against anyone; so that your Father also Who is in (the) heavens may forgive you your transgressions.**

²⁶**But if you do not forgive, neither will your Father who is in (the) heavens forgive your transgressions.**

Before we engage in any explanation of these two verses, and state erroneously as many Christian exegetes do, that here we have a change of topic in the pericope, we must forcefully appeal to the Peshat principle of **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context. The immediate context here is the fig tree, and moving mountains from their illegitimate occupation.

In this immediate context then, there is a place in the liturgy where this special prayer should and can be said. And that is the Amidah or Shemoneh Ezreh. But reciting the prayer alone is not efficacious unless it is accompanied by a life that is lived in faithful obedience to G-d, most blessed be He and an unshakable trust in G-d that He will bring to pass what is being prayed for. To this these verses add, that such prayer must be accompanied by a genuine desire and readiness even to forgive our enemies, and how much the more our own very brethren!

So in order for the prayer to be answered the following are required prerequisites:

1. A life lived in faithful obedience to G-d and His mitzvot as explained by our Sages.
2. A life lived in complete reliance and trust in Ha-Shem, most blessed be He!
3. Complete and genuine forgiveness of our brethren and even our enemies, and how much the more G-d, whom we constantly offend.
4. Unshakable trust that Ha-Shem, most blessed be He, that He will bring to pass all the words of the Amidah including personal petitions, which must be recited three times a day, preferably in the presence of a Minyan.

When all of these ingredients come together, it is this context that G-d, most blessed be He, will answer our petitions.

These three pericopes of course, are very much embedded in our last three Torah Sederim. For example, see the following comparison:

Evil report of the ten princes/spies – Fig Tree without fruits because of cancer in its roots
Punishment of forty years for Israel’s rebellion – Cleansing of the court of the Gentiles
Korah and associates’ rebellion – Moving a mountain and made to be cast into the sea

Truly, **"Jealousy, lust, and [the desire for] honour drive a man from the world!"**

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 16:1? And how does his answer correlate to what happened in last week's Torah Seder?
 3. What question/s were asked of Rashi in B'Midbar 16:3?
 4. What question/s were asked of Rashi in B'Midbar 16:4?
 5. What question/s were asked of Rashi in B'Midbar 16:5?
 6. What question/s were asked of Rashi in B'Midbar 16:6?
 7. What question/s were asked of Rashi in B'Midbar 16:7?
 8. What question/s were asked of Rashi in B'Midbar 16:12?
 9. What question/s were asked of Rashi in B'Midbar 16:15?
 10. What question/s were asked of Rashi in B'Midbar 16:27?
 11. What question/s were asked of Rashi in B'Midbar 16:30?
 12. What question/s were asked of Rashi in B'Midbar 17:5?
 13. How is B'Midbar 16:1-2 related to B'Midbar 17:14-15?
 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. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
 16. What part of the Torah Seder fired the heart and the imagination of the prophet Hoshea this week?
 17. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
 18. Incense is analogous to fervent prayer. How is this related to the Master's teaching for this week in the pericope of Mordechai?
 19. Was the transgression of Korah and associates more terrible than the sin of the golden calf?
 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!"

Counting of the Omer

<http://www.betemunah.org/omer.html>

Sundown Friday May the 27th – 2011 – “Today is thirty nine days of the counting of the Omer”
 Sundown Saturday May the 28th – 2011 – “Today is forty days of the counting of the Omer”
 Sundown Sunday May the 29th – 2011 – “Today is forty one days of the counting of the Omer”
 Sundown Monday May the 30th – 2011 – “Today is forty two days of the counting of the Omer”
 Sundown Tuesday May the 31st – 2011 – “Today is forty three days of the counting of the Omer”
 Sundown Wednesday June the 1st – 2011 – “Today is forty four days of the counting of the Omer”

Yom Yerushalayim

Sundown Thursday June the 2nd – 2011 – “Today is forty five days of the counting of the Omer”

Rosh Chodesh Sivan – cf. <http://www.betemunah.org/chodesh.html>

Sundown Friday June the 3rd – 2011 – “Today is forty six days of the counting of the Omer”
 Sundown Saturday June the 4th – 2011 – “Today is forty seven days of the counting of the Omer”
 Sundown Sunday June the 5th – 2011 – “Today is forty eight days of the counting of the Omer”
 Sundown Monday June the 6th – 2011 – “Today is forty nine days of the counting of the Omer”

Sundown Tuesday June the 7th – 2011 – Festival of Shabuoth (Pentecost) First Day

Sundown Wednesday June the 8th – 2011 – Festival of Shabuoth (Pentecost) Second Day

Cf. <http://www.betemunah.org/shavuot.html> & <http://www.betemunah.org/freedom.html>

Next Shabbat: Shabbat “Ki Tavo’u El Eretz”

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיִּקַּח מֵאֵתֵם מִטָּה		
“V’qach Meitam Mateh”	Reader 1 – B’Midbar 17:16-24	Reader 1 – B’Midbar 19:1-4
And take from each of them a rod	Reader 2 – B’Midbar 17:25-28	Reader 2 – B’Midbar 19:5-8
“y toma de cada uno de ellos una vara”	Reader 3 – B’Midbar 18:1-10	Reader 3 – B’Midbar 19:9-12
B’Midbar (Num.) 17:16-18:32	Reader 4 – B’Midbar 18:11-16	
Ashlamatah: Isaiah 11:1-10	Reader 5 – B’Midbar 18:17-20	
	Reader 6 – B’Midbar 18:21-24	Reader 1 – B’Midbar 19:1-4
Psalms 103:1-22	Reader 7 – B’Midbar 18:25-29	Reader 2 – B’Midbar 19:5-8
Pirque Abot IV:18	Maftir: B’Midbar 18:30-32	Reader 3 – B’Midbar 19:9-12
N.C.: Mordechai 11:27-33	- Isaiah 11:1-10	

Shalom Shabbat !

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