



Esnoga Bet El

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

Three and 1/2 year Lectionary Readings	Third Year of the Reading Cycle
Shebat 24, 5771 – January 28/29, 2011	Third Year of the Shmita Cycle

Candle Lighting and Havdalah Times:

Atlanta, Georgia, U.S.

Fri. Jan. 28, 2011 – Candles at 5:46 PM
Sat. Jan. 29, 2011 – Havdalah 6:44 PM

Brisbane, Australia

Fri. Jan. 28, 2011 – Candles at 6:27 PM
Sat. Jan. 29, 2011 – Havdalah 7:22 PM

Bucharest, Romania

Fri. Jan. 28, 2011 – Candles at 5:00 PM
Sat. Jan. 29, 2011 – Havdalah 6:05 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Jan. 28, 2011 – Candles at 5:47 PM
Sat. Jan. 29, 2011 – Havdalah 6:46 PM

Jakarta, Indonesia

Fri. Jan. 28, 2011 – Candles at 6:00 PM
Sat. Jan. 29, 2011 – Havdalah 6:50 PM

Manila & Cebu, Philippines

Fri. Jan. 28, 2011 – Candles at 5:35 PM
Sat. Jan. 29, 2011 – Havdalah 6:27 PM

Miami, FL, U.S.

Fri. Jan. 28, 2011 – Candles at 5:43 PM
Sat. Jan. 29, 2011 – Havdalah 6:38 PM

Olympia, WA, U.S.

Fri. Jan. 28, 2011 – Candles at 4:49 PM
Sat. Jan. 29, 2011 – Havdalah 5:57 PM

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

Fri. Jan. 28, 2011 – Candles at 4:56 PM
Sat. Jan. 29, 2011 – Havdalah 5:56 PM

Conroe, TX, U.S.

Fri. Jan. 28, 2011 – Candles at 5:46 PM
Sat. Jan. 29, 2011 – Havdalah 6:42 PM

Sheboygan & Manitowoc, WI, US

Fri. Jan. 28, 2011 – Candles at 4:38 PM
Sat. Jan. 29, 2011 – Havdalah 5:42 PM

Singapore, Singapore

Fri. Jan. 28, 2011 – Candles at 7:01 PM
Sat. Jan. 29, 2011 – Havdalah 7:52 PM

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

Roll of Honor:

This Torah commentary comes to you courtesy of:

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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.

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**Shabbat “Tol’dot Aharon” &
Shabbat Mevar’chim HaChosesh Adar I
Sabbath of the Proclamation of the New Moon for the Month of Adar I**

Shabbat	Torah Reading:	Weekday Torah Reading:
וְאֵלֶּה תּוֹלְדֵי תְּאַהֲרָן		
“Tol’dot Aharon”	Reader 1 – B’Midbar 3:1-10	Reader 1 – B’Midbar 4:17-20
“generations of Aaron”	Reader 2 – B’Midbar 3:11-20	Reader 2 – B’Midbar 4:21-23
“generaciones de Aarón”	Reader 3 – B’Midbar 3:21-26	Reader 3 – B’Midbar 4:24-26
B’Midbar (Num.) 3:1 – 4:16 B’Midbar (Num.) 28:9-15	Reader 4 – B’Midbar 3:27-34	
Ashlamatah: Micah 6:4-11 + 7:14-15	Reader 5 – B’Midbar 3:35-51	
I Samuel 20:18,42	Reader 6 – B’Midbar 4:1-8	Reader 1 – B’Midbar 4:17-20
Psalms 92:1-16	Reader 7 – B’Midbar 4:9-16	Reader 2 – B’Midbar 4:21-23
	Maftir: B’Midbar 28:9-15	Reader 3 – B’Midbar 4:24-26
N.C.: Mordechai (Mark) 10:1-12	Micah 6:4-11 + 7:14-15 I Samuel 20:18,42	

**Rashi & Targum Pseudo Jonathan
for: B’Midbar (Numbers) 3:1 – 4:16**

Rashi	Targum Pseudo Jonathan
1. These are the descendants of Moses and Aaron on the day that the Lord spoke to Moses at Mount Sinai.	1. These are the generations of Aharon and Mosheh, who were genealogized in the day that the LORD spoke with Mosheh in the mountain of Sinai.
2. These are the names of the sons of Aaron: Nadab the firstborn Abihu, Eleazar, and Ithamar.	2. ____
3. These are the names of the sons of Aaron, the anointed kohanim, whom he consecrated to serve as kohanim.	3. And these are the names of the Bene Aharon the priests, the disciples of Mosheh, the Rabbi of Israel; and they were called by his name in the day that they were anointed to minister in offering their oblations.
4. Nadab and Abihu died before the Lord when they brought alien fire before the Lord in the Sinai desert,	4. But Nadab and Abihu died by the flaming fire at the time of their offering the strange fire from their own

Rashi	Targum Pseudo Jonathan
and they had no children. Eleazar and Ithamar, however, served as kohanim in the presence of Aaron, their father.	tents; and they had no children. And Elazar and Ithamar ministered before Aharon their father.
5. The Lord spoke to Moses saying:	5. And the Lord spoke with Mosheh, saying:
6. Bring forth the tribe of Levi and present them before Aaron the kohen, that they may serve him.	6. Bring the tribe of Levi near, and appoint them before Aharon the priest to minister with him, (or, to do him service;)
7. They shall keep his charge and the charge of the entire community before the Tent of Meeting, to perform the service of the Mishkan.	7. and let them be divided into twenty and four parties, and they will keep his charge, and the charge of all the congregation before the tabernacle of ordinance, to perform the work of the tabernacle;
8. They shall take charge of all the vessels of the Tent of Meeting and the charge of the children of Israel, to perform the service of the Mishkan.	8. and they will have charge of all the vessels of the tabernacle of ordinance, and the charge of the sons of Israel to do the service of the tabernacle.
9. You shall give over the Levites to Aaron and his sons; they shall be wholly given over to him from the children of Israel.	9. And I have given the Levites unto Aharon and his sons; a gift are they given and delivered to him from among the sons of Israel;
10. You shall appoint Aaron and his sons, and they shall keep their kehunah; any outsider [non kohen] who approaches shall be put to death.	10. and number you Aharon and his sons, that they may keep their priesthood; and the stranger who comes near will be slain by the flame from before the LORD.
11. The Lord spoke to Moses, saying.	11. And the Lord spoke with Mosheh, saying:
12. As for Me I have taken the Levites from among the children of Israel in place of all firstborns among the children of Israel who have opened the womb, and the Levites shall be Mine.	12. And I, behold, I have brought near the Levites from among the sons of Israel, instead of all the first-born who open the womb among the sons of Israel; and the Levites will minister before Me.
13. For all the firstborns are Mine; since the day I smote all the firstborns in the land of Egypt, I sanctified for Myself all the firstborns of Israel, both man and beast they shall become Mine, I am the Lord.	13. For every first-born among the sons of Israel is Mine, from the day when. I slew every first-born in the land of Mizraim; I have sanctified before Me every first-born in Israel; from man to animal, they are Mine: I am the LORD.
14. The Lord spoke to Moses in the Sinai desert, saying:	14. And the Lord spoke with Mosheh in the wilderness of Sinai, saying:
15. Count the children of Levi according to their fathers' house according to their families. Count all males from the age of one month and upward.	15. Number the sons of Levi according to the house of their fathers and their families; every male from a month old and upward will you number them.
16. So Moses counted them according to God's word, just as he was commanded.	16. Moses therefore numbered them according to the mouth of the Word of the LORD, as he had been commanded.
17. These were the names of Levi's sons: Gershon, Kohath, and Merari.	17. And these were the sons of Levi by their names: Gershon, Kehath, and Merari.
18. The names of the sons of Gershon according to their families were Libni and Shim'ei.	18. And these are the names of the Bene Gershon, according to their families, Libni and Shemei.
19. And the sons of Kohath according to their families were Amram, Itzhar, Hebron, and Uziel.	19. And the Bene Kohath by their families, Amram, Jizhar, Hebron , and Uzziel.
20. And the sons of Merari according to their families were Mahli and Mushi. These are the families of Levi according to their fathers' houses.	20. And the Bene Merari by their families, Machli, and Mushi: these are the families of the Levites after the house of their fathers.
21. For Gershon, the Libnite family and the Shim'eite family; these are the Gershonite families.	21. Of Gershon, the family of Libni, and the family of Shemei; these are the families of Gershon.
22. Their sum was made according to the number of	22. The sum of them, by the numbers of all the males

Rashi	Targum Pseudo Jonathan
males from the age of one month and upward; the tally amounted to seven thousand, five hundred.	from a month old and upward, seven thousand five hundred.
23. The Gershonite families shall camp behind the Mishkan, to the west.	23. The two families who spring from Gershon will encamp after the tabernacle westward;
24. The prince of the father's house of the Gershonites is Eliasaph the son of Lael.	24. and the Rab of the house of the fathers set over the two families will be Eliasaph bar Lael.
25. The charge of the sons of Gershon in the Tent of Meeting [included] the Mishkan, the Tent, its cover, and the screen for the entrance to the Tent of Meeting.	25. And the charge of the Bene Gershon in the tabernacle of ordinance will be the tent, and the covering that overspreads, and the hanging of the door of the tabernacle of ordinance,
26. The hangings of the courtyard, the screen at the entrance to the courtyard, which is around the Mishkan and the altar, its ropes, as well as all the work involved.	26. and the curtains of the court, and the hanging which is at the gate of the court by the tabernacle, and the altar round about, and the cords of it, for all the service thereof.
27. For Kohath, the Amramite family, the Izharite family, the Hebronite family , and the Uzielite family; these are the families of Kohath.	27. Of Kohath was the family of Amram, and the family of Izbar, and of Hebron , and Uzziel: these are the families of Kehath,
28. The number of all males from the age of one month and upward amounted to eight thousand six hundred, the keepers of the charge of the holy.	28. the numbers eight thousand six hundred, keeping the charge of the sanctuary.
29. The families of the sons of Kohath shall camp to the south side of the Mishkan.	29. The four families that spring from Kohath will encamp by the south side of the tabernacle;
30. The prince of the father's house of the Kohathite families is Elizaphan the son of Uziel.	30. the Rab will be Elizaphan bar Uzziel,
31. Their charge [included] the ark, the table, the menorah, the altars, and the holy utensils with which they would minister, and the screen and all the work involved.	31. and their charge, the ark, the table, the candelabrum, the altars, the vessels of the sanctuary wherewith they minister, and the veil, and that which pertains to its service.
32. The prince over all the princes of the Levites shall be Eleazar the son of Aaron the kohen, the appointment of all the keepers of the charge of the Holy.	32. And the Prince set over the chiefs of the Levites will be Elazar bar Aharon the priest, who inquires by the Urim and Thumim; and under his hand will they be appointed who keep the charge of the sanctuary.
33. For Merari, the Machlite family and the Mushite family; these are the families of Merari.	33. Of Merari, the families of Machli and Mushi, ___
34. Their tally according to the number of males from the age of one month and upward was six thousand two hundred.	34. ___ their number six thousand two hundred,
35. The prince of the father's house of the Merarite families is Zuriel the son of Abihail; they shall camp on the north side of the Mishkan.	35. and the Rab Zeruel bar Abichael: they will encamp by the tabernacle northward;
36. The appointment of the charge of the sons of Merari [included] the planks of the Mishkan, its bars, its pillars, and its sockets, all its utensils, and all the work involved.	36. and that delivered to their charge will be the boards of the tabernacle, its bars, pillars, and sockets, and all (that pertains to) the service thereof.
37. Also the pillars of the surrounding courtyard, their sockets, their stakes, and their ropes.	37. The pillars of the court also round about, their sockets, pins, and cords.
38. Camping in front of the Mishkan, in front of the Tent of Meeting to the east were Moses, Aaron and his sons, the keepers of the charge of the Sanctuary as a	38. But they who encamp before the tabernacle of ordinance eastward (will be) Mosheh and Aharon, and his sons; keeping charge of the sanctuary and of Israel;

Rashi	Targum Pseudo Jonathan
trust for the children of Israel; any outsider who approaches shall be put to death.	and the stranger who draws near will be slain by flaming fire from before the LORD.
39. The sum of the male Levites according to their families, from the age of one month and upward, counted by Moses and Aaron according to the word of the Lord, was twenty two thousand.	39. The sum of the Levites whom Mosheh and Aharon numbered by the mouth of the Word of the LORD was twenty-two thousand.
40. The Lord said to Moses: Count every firstborn male aged one month and upward of the children of Israel, and take the number of their names.	40. And the Lord said unto Mosheh, Number all the first-bon males among the sons of Israel, from a month old and upward, and take the number of their names.
41. And you will take the Levites for Me I am the Lord instead of all firstborns among the children of Israel. And [take] the Levites' animals instead of all the firstborn animals of the children of Israel.	41. And bring near the Levites before Me--I am the Lord--instead of all the firstborn among the sons of Israel, and all the cattle of the Levites instead of all the firstling cattle of the children of Israel.
42. So Moses counted every firstborn of Israel, as the Lord had commanded him.	42. And Mosheh numbered, as the LORD commanded him,
43. The firstborn males aged one month and upward, according to the number of names, was twenty two thousand, two hundred and seventy three.	43. all the firstborn of the sons of Israel: the sum of their number was twenty-two thousand two hundred and seventy-three.
44. The Lord spoke to Moses, saying:	44. And the Lord spoke with Mosheh, saying:
45. Take the Levites instead of all the firstborns among the children of Israel and the Levites' animals instead of their animals, and the Levites shall be Mine I am the Lord.	45. Bring near the Levites instead of every first-born among Israel, and the cattle of the Levites instead of their cattle, that the Levites may minister before me: I am the Lord.
46. As for the two hundred and seventy three of the children of Israel who required redemption, who are in excess of the Levites,	46. And for the redemption of the two hundred and seventy and three of the first-born of the Bene Israel, who are more (than the number of) the Levites,
47. you shall take five shekels per head, according to the holy shekel, by which the shekel is twenty gerahs.	47. you will take of each five shekels by poll, in the shekel of the sanctuary will you take, twenty mahin to the shekel.
48. You shall give the money to Aaron and his sons, in redemption for the firstborns who are in excess of them.	48. And you will give the Shekel unto Aharon, and to his sons, as the redemption of them who are more than they.
49. So Moses took the redemption money for those in excess of those redeemed by the Levites.	49. And Mosheh took the redemption (money) of them who were above those who were released by the Levites,
50. He took the money from the firstborn of the children of Israel; one thousand, three hundred and sixty five of the holy shekels.	50. ___ one thousand three hundred and sixty-five shekels;
51. Then Moses gave the money of those redeemed to Aaron and his sons, in accordance with the word of the Lord, as the Lord had commanded Moses.	51. and Mosheh gave the redemption silver to Aharon, and to his sons, according to the mouth of the Word of the LORD, as the LORD commanded Mosheh.
1. The Lord spoke to Moses and Aaron saying:	1. And the LORD spoke with Mosheh, saying:
2. Make a count of the sons of Kohath from among the children of Levi by their families, according to their fathers' houses.	2. Take the account of the sons of Kohath from among the Bene Levi,
3. From the age of thirty until the age of fifty, all who enter the service, to do work in the Tent of Meeting.	3. from thirty years and upwards to fifty years, everyone who comes by the band to do the work in the tabernacle of ordinance.

Rashi	Targum Pseudo Jonathan
4. The following is the service of the sons of Kohath in the Tent of Meeting-the Holy of Holies.	4. This is the service of the Bene Kohath, in the tabernacle of ordinance (with) the most holy things.
5. When the camp is about to travel, Aaron and his sons shall come and take down the dividing screen; with it, they shall cover the Ark of the Testimony.	5. But whenever the camp is to be removed, Aharon and his sons will enter, and unloose the veil that is spread, and cover up the Ark of the Testimony,
6. They shall place upon it a covering of tachash skin and on top of that they shall spread a cloth of pure blue wool. Then they shall put its poles in place.	6. and put over it the covering of hyacinthine skin, and overspread it with a wrapper of twined work, and inset its staves.
7. They shall spread a cloth of blue wool on the Show Table and they shall place on it the forms, spoons, supports, and covering frames; the continual bread can then be placed upon it.	7. And over the table of the presence bread they will spread a wrapper of purple, and set upon it the vials, and the spoons, and the vases, and the libation cups; but the bread will be upon it evermore.
8. They shall spread upon them a cloth of crimson wool and cover that with a covering of tachash skin. Then they shall put its poles into place.	8. And they will spread upon it a wrapper of scarlet, and cover it with a covering of hyacinthine skin, and inset its staves.
9. They shall take a blue cloth and cover the menorah for lighting and its lamps, its tongs, and its scoops, and all its oil vessels used in performing its service.	9. And they will take a purple wrapper, and cover the candelabrum that lights, and its lamps, its tongs, its snuff-dishes, and all the vessels of service by which they attend it.
10. They shall put it and its vessels into a covering of tachash skin and place it on a pole.	10. And they will put it and all its vessels in a covering of hyacinthine skin, and place it upon a rest.
11. They shall spread a cloth of blue wool over the golden altar and cover it with a covering of tachash skin, and then set its poles in place.	11. And upon the golden altar they will spread a purple vest, and cover it with a covering of hyacinthine skin, and inset its staves. And they will take all the vessels, of the service with which they minister in the sanctuary, and wrap them in a covering of hyacinthine skins,
12. They shall then take all the vessels used in the Holy, put them into a cloth of blue wool, cover them with a covering of tachash skin, and put them onto a pole.	12. and place it upon a beam.
13. They shall remove the ashes from the altar and spread a cloth of purple wool over it.	13. And they will remove the cinders from the altar, and overspread it with a covering of crimson.
14. They shall place on it all the utensils with which they minister upon it: the scoops, the forks, the shovels, and the basins-all the implements of the altar. Then they shall spread over it a covering of tachash skin and set its poles into place.	14. and put upon it all its vessels with which it is served, the cinder-holders, flesh-hooks, prongs, and basins, even all the vessels of the altar, and spread upon it a covering of hyacinthine skin, and inset its staves.
15. Aaron and his sons shall finish covering the Holy and all the vessels of the Holy when the camp is set to travel, and following that, the sons of Kohath shall come to carry [them], but they shall not touch the sacred objects for [then] they will die. These are the burden of the sons of Kohath for the Tent of Meeting.	15. And after Aharon and his sons have completed to cover the sanctuary, and all the vessels thereof, when the camp is to go forward, then the sons of Kohath may enter in to carry: but they will not touch any holy thing, lest they die by the flaming fire. This is the burden of the sons of Kohath in the tabernacle of ordinance.
16. The charge of Eleazar the son of Aaron the kohen: oil for lighting, the incense of spices, the continual [daily] meal offering, and the anointing oil; the charge for the entire Mishkan and all that is in it, of the Holy and its furnishings.	16. And that delivered to Elazar bar Aharon the priest will be the oil for the light, the aromatic incense, the perpetual mincha, the oil of anointing, and the custody of all the tabernacle, and whatever is in it in the sanctuary and its vessels.

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

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

Welcome to the World of P’shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
 5. **Kelal u-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.
 6. **Ka-yoz e bo mi-mak om aher:** Similarity in content to another Scriptural passage.
 7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.
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Reading Assignment:

The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 13: Numbers – I – First Journeys

By: Rabbi Yitzchaq Magriso

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 13 – “Numbers – I – First Journeys,” pp. 46-65.

Rashi’s and Ibn Ezra’s Commentary for: B’Midbar (Numbers) 3:1 – 4:16

Chapter 3

Rashi: 1 These are the descendants of Moses and Aaron Yet only the sons of Aaron are mentioned. However, they are considered descendants of Moses because he taught them Torah. **This teaches us that whoever teaches Torah to the son of his fellow man, Scripture regards it as if he had begotten him -[Sanh. 19b]**

Rashi: on the day that the Lord spoke to Moses they became his descendants, because he taught them what he had learned from the Almighty.

Ibn Ezra: 1. Now these are the generations of Aaron and Moses. Scripture states this (*Our Torah portion deals with the census taken in the second year following the Exodus – cf. Num. 1:1; 3:14. The question thus arises, why does Scripture then tell us how many offspring Moses and Aaron had on the day that the LORD spoke to Moses on Mount Sinai?*) because it wants to inform us that their offspring did not beget children and did not increase (*In other words, the generations of Moses and Aaron were the same at the time of the census as they had been on the day that Moses stood on Mount Sinai ten months earlier. Hence it was not necessary to count them again when the Levites were counted. See verse 15.*) in close to ten months (*Ten months passed from the day that Moses stood on Mount Sinai in the month of Sivan and the census was taken on the first day of the second month (Iyar) following the Exodus.*).

God chose the tribe of Levi at the time God spoke to Moses on Mount Sinai, when Moses ascended to atone for the making of the golden calf. God, then said to Moses, **Bring the tribe of Levi near** (v.6). The LORD then also related all that is contained in the section (vv. 12 and 13) that opens with **And I, behold, I have taken the Levites from among the children of Israel** (v.12). When the Tabernacle was erected, God told Moses, **Number the children of Levi** (v.15). God’s presence was then manifest in the Tabernacle. Scripture therefore reads, **in the wilderness of Sinai** (v.14) [*And not on Mount Sinai. The point is that the Levites were numbered when the Tabernacle stood at the foot of Mount Sinai. Scripture tells us that God spoke to Moses in the wilderness of Sinai and told him to number the Levites, because once the Tabernacle was erected God’s presence was manifest there, and God spoke to Moses there. Thus what is reported in 3:1-13 took place on Mount Sinai, and what is reported in 3:14-39 took place in the wilderness of Sinai.*].

Now the descendants of Aaron and Moses in the wilderness of Sinai numbered the same as they did in Mount Sinai. However, two sons of Aaron were missing (this is the point of v.4).

Therefore it is said that the Levites did not give a ransom for their souls, for Scripture clearly states: **for everyone that passed over to them that are numbered** (Ex. 38:26) [*Only those who went forth to war were counted by offering a half shekel as ransom for their souls. However, the Levites were in the service of God and did not have to offer a ransom for their souls.*].

Some say that Moses did not count the Israelites before the Tabernacle was constructed. He knew their number only by way of prophecy. However, Scripture contradicts them. It clearly states: **When you take the sum of the children of Israel** (Ex. 30:11).

Ibn Ezra: 3. The priests that were anointed – With the anointing oil, for they were High Priests [*Being anointed with the anointing oil (Shemen Ha-Mishkha) gave the sons of Aaron the status of High Priests*].

Rashi: 4 in the presence of Aaron During his lifetime. [Num. Rabbah 2:26, Lev. Rabbah 20:11, Pesikta d’Rav Kahana p. 173b]

Ibn Ezra: 4 [And they had no children] – They did not leave behind any grown or small children. Therefore the Levites were lacking in number (for the other tribes increased in number from the first census, but the Tribe of Levi did not do so due to the loss of Nadab and Abihu), for it is possible for the grown children to beget children (hence Scripture tells us that Nadab and Abihu did not have any).

Ibn Ezra: 4 In the presence of – I have previously explained the meaning of AL P’NE (literally meaning: “upon the face of”) and meaning “in the presence of.”

Rashi: 6 that they may serve him What form does this service take? “They shall keep his charge” (verse 7). Since **guarding the Sanctuary so that no stranger (non- kohen) should come near** is his obligation, as it says, “You, your sons, and your father’s house with you, shall bear the iniquity of the Sanctuary” (Num. 18:1), and these Levites assisted him this was the service.

Ibn Ezra: 6 Before Aaron the Priest – Who was the prince of the tribe of Levi.

Ibn Ezra: 6 – The meaning of VeHa’Amadt (“and set them” – literally: “and make them stand up”) is, **that they may minister. As the LORD lives, before whom I stand** (Amadti) (2 Kings 5:16) is similar [*Its meaning is, As the LORD lives, before whom I minister*].

Rashi: 7 They shall keep his charge **Any office to which a person is appointed and [the duty] he is bound to carry out, is מְשִׁמֶרֶת in Scripture and in Mishnaic idiom**, as in reference to Bigthan and Teresh [where it says], “But my duty is not similar to your duty” (Meg. 13b), [meaning that the hours of my service do not coincide with those of yours]. Similarly [we find the word used in the clause], “The watches (מְשִׁמֶרֶת) of the kehuna and of the Levites.”

Ibn Ezra: 7 And the charge of the whole congregation – In the offering of sacrifices.

Rashi: 8 the charge of the children of Israel All of them were bound [to take care of] the needs of the Sanctuary, but the Levites were in their stead, as their agents. Thus, in reward, they [the Levites] take tithes from them [the Israelites], as it says, **“for it is your reward, in exchange for your service”** (Num. 18:31).

Ibn Ezra: 8 And the charge of the children of Israel – They will make sure that an Israelite does not enter the Tabernacle.

Rashi: 9 Given over to him for assistance.

Rashi: from the children of Israel Heb. מֵאֶת בְּנֵי יִשְׂרָאֵל, like בְּנֵי יִשְׂרָאֵל מִתּוֹךְ, from among the children of Israel, that is to say, they have been singled out for this purpose from the rest of the congregation by the decree of the Omnipresent, and He gave them to him, as it says, “And I have given the Levites, they are... given” (Num. 8:19).

Ibn Ezra: 9 They are wholly given unto him – Forever. Or to them and their descendants who take their place [The Hebrew reads **NETUNIM NETUNIM** (wholly given). This literally means: “Given, Given.” Therefore the repetition of term **NETUNIM** indicates forever. Another way of interpreting this is that the first **NETUNIM** refers to them, and the second **NETUNIM** to their children].

Ibn Ezra: Unto Aaron and his sons – Both those who are presently alive and those who will arise after them.

Ibn Ezra: From the children of Israel – To be separated from the children of Israel.

Rashi: 10 You shall appoint Aaron... [The word תִּפְקֹד (TIF’QOD) is] an expression of appointment, not of counting.

Rashi: They shall observe their kehunah [This refers to] receiving the blood [in a basin], dashing the blood, burning [the fats], and other rites entrusted to the priests.

Ibn Ezra: 10 And you will appoint Aaron and his sons – “His sons” includes “the sons of his sons.” The meaning of **and you will appoint** (TIF’QOD) is “you will personally appoint each one of them” [we have the term **PAQID** from the same root]. The meaning **that they may keep their priesthood** is that they not do anything that will disqualify them from being priests.

Ibn Ezra: 10 And the common man that draws near – To the priest, to serve as a priest. **Will be put to death** – An Israelite or Levite who serves as a priest will be put to death.

Rashi: 12 As for Me I have taken—As for Me; what right do I have to them?

Rashi: from among the children of Israel That the Israelites should have to hire them for My service? I gained My right to them through the [Israelite] firstborns, taking them [the Levites] in their place. **For [originally] the service was performed by the firstborns, but when they sinned by [worshipping] the [golden] calf, they became disqualified. The Levites, who had not committed idolatry, were chosen in their stead.** [Midrash Aggadah]

Rashi: 15 From the age of one month and upward When he is no longer in the category of [possible] premature birth, he is counted among those called, “keepers of the holy charge.” R. Judah the son of R. Shalom said: That tribe is accustomed to being counted from the womb, as it says, “whom she bore to Levi in Egypt”; as she entered the gate of Egypt, she bore her [Jochebed], yet she [Jochebed] was counted as one of the seventy souls. For if you count their total, you find only sixty-nine, but she completed the number. [Mid. Tanchuma, Bamidbar 16]

Rashi: 16 according to God’s word Moses said to the Holy One, blessed is He, “How can I enter their tents to know the number of their sucklings?” The Holy One, blessed is He, replied to him, “You do yours, and I will do Mine.” Moses went and stood at the entrance to the tent, and the Divine Presence preceded him. **A heavenly voice (Bat Kol) then emanated from the tent,** saying, “There are this many babies in this tent.” That is why it says,

“according to God’s word.” [Num. Rabbah 3:9]

Rashi: 21 For Gershon, the Libnite family That is to say, from Gershon, those counted were the Libnite family and Shim’ eite family; their numbers were so many and so many.

Rashi: 25 the Mishkan The bottom curtains.

Rashi: the Tent The curtains made of goats’ hair, which served as the roof.

Rashi: its cover Ram skins and tachash.

Rashi: the screen for the entrance This is the curtain.

Rashi: 26 and its ropes of the Mishkan and the tent, but not of the courtyard.

Rashi: 29 The families of the sons of Kohath shall camp to the south Near them was the division of Reuben, who camped to the south. Woe to the wicked/Lawless, woe to his neighbor! This explains why Dathan, Abiram, and two hundred and fifty men were smitten with Korah and his congregation, for they were drawn into the dispute along with them. [Tanchuma, Bamidbar 12]

Rashi: 31 the screen This refers to the dividing curtain [at the entrance to the Holy of Holies], for it is also known as [a screen, as in the phrase] “the screening dividing curtain” (Ex. 40:21).

Rashi: 32 The prince over all the princes of the Levites He was appointed over all of them. In what regard was he prince over them?...

Rashi: the appointment of all the keepers of the charge of the Holy They were all appointed by him.

Rashi: 38 Moses, Aaron and his sons Near them was the division of the camp of Judah, next to whom camped Issachar and Zebulun. It is good for the righteous, and it is good for his neighbor; because they were neighbors of Moses, who was engaged in Torah study, they became great Torah scholars, as it says, “Judah is my lawgiver” (Ps. 60:9). The descendants of Issachar were those “who had understanding of the times” (I Chron. 12:32)... the two hundred heads of the Sanhedrin, “and from Zebulun came those who wield the scribe’s quill” (Jud. 5:114). [Tanchuma 12]

Rashi: 39 counted by Moses and Aaron There are dots over the word וְאַהֲרֹן to show that he was not included in the sum of the Levites. [Bech. 4a]

Rashi: twenty-two thousand But when you count them individually, you will find another three hundred: the descendants of Gershon were seven thousand, five hundred; the descendants of Kohath were eight thousand, six hundred, and the descendants of Merari, six thousand, two hundred. Why were they not included with the rest to redeem the firstborn, thus exempting the two hundred and seventy-three firstborns who were in excess [of the number of Levites] from redemption (see verses 46-48)? Our Sages in Tractate Bechorot (5a) answer that those three hundred Levites were firstborns, and it was enough that they exempt themselves from redemption.

Rashi: 40 Count every firstborn male aged one month and upward From the time he is no longer categorized as possibly a premature birth.

Rashi: 45 and the Levites animals... The Levites’ animals did not redeem the clean firstborn animals of the Israelites, but their firstborn donkeys. One lamb belonging to a Levite could exempt many firstborn donkeys of an Israelite. The proof is that [Scripture] counts the excess number of [firstborn] men, but not the extra animals. [Bech.

4b]

Rashi: 46 As for the two hundred and seventy-three of the children of Israel who required redemption The firstborn among them who require redemption—these are the two hundred and seventy-three in excess of the Levites; from them you shall take five shekels per head. Such was the sale [price] of Joseph, the firstborn of Rachel, [for the price was] twenty silver pieces [i.e., twenty dinarim, four of which equal a sela]. [Gen. Rabbah 84:18]

Rashi: 49 in excess of those redeemed by the Levites Those remaining after the Levites had redeemed them with their very selves.

Rashi: 50 one thousand, three hundred and sixty-five This is the sum total, at five shekels per head: for two hundred firstborn, a thousand shekels. For seventy firstborn, three hundred and fifty shekels; for three firstborn, fifteen shekels. He [Moses] said, “How shall I do it? If I tell a firstborn to give five shekels, he will tell me, ‘I am one of those redeemed by the Levites.’” What did he do? He brought twenty-two thousand slips [of paper] and wrote on them, “Levite.” [Then] two hundred and seventy-three slips and wrote on them, “five shekels.” He jumbled them and put them into an urn and told them, “Come and take your slips according to lot.” [Sanh. 17a].

Chapter 4

Rashi: 2 Make a count Count those among them who are fit for the service of carrying, and are from the age of thirty until the age of fifty. One under thirty has not reached the peak of his strength; from this our Sages said, “At thirty for [full] strength” (Avoth 5:21). Over the age of fifty, one’s strength begins to wane.

Rashi: 4 The Holy of Holies The holiest of all—the ark, the table, the menorah, the altars, the dividing curtain, and the service utensils.

Rashi: 5 Aaron and his sons shall come They shall put each vessel into its holder specified for it in this section. The Levite sons of Kohath need only carry them.

Rashi: When the camp is about to travel When the cloud withdraws, they know that they are to travel.

Rashi: 7 forms, spoons, supports, and covering frames I have already described [these] in [the chapter dealing with] the work of the Mishkan.

Rashi: covering Heb. מַסְכֵּה , from the term מַסְכֵּה [a screen] as it is written, with which they are covered (מַסְכֵּה) " (Ex. 25:29).

Rashi: 9 its tongs A type of tweezers with which the wick was drawn to the desired direction.

Rashi: its scoops Heb. מִקְדָּחֵי , a sort of small spoon, with a level bottom, not rounded. It had no wall in the front, only at its sides, and he uses it to rake the ashes from the [menorah] lamps when he cleans them.

Rashi: its lamps Heb. נֵרוֹתֶיהָ , loces in Old French, in which the oil and wicks are placed.

Rashi: 10 into a covering of tachash skin A type of [large] sack.

Rashi: 12 all the vessels used in the Holy That is, within the Mishkan [as opposed to the courtyard], which is holy. These are the incense vessels with which they ministered on the inner altar.

Rashi: 13 They shall remove the ashes from the altar The copper altar.

Rashi: They shall remove the ashes from upon [the altar].

Rashi: and spread a purple cloth over it The fire that descended from heaven crouched under the cloth like a lion during their travels, but it did not burn it because they covered it with a large copper pot.

Rashi: 14 scoops Heb. מִקְהָתָהּ , with which they raked (הוֹתִינִן) the coals during the separation of the ashes. It was shaped like a three-sided pan, and the coals were gathered up with its front end.

Rashi: forks Heb. מְזַלְגָתָהּ , copper hooks used to prod the limbs on the altar and turn them over, so they would be consumed properly and quickly.

Rashi: shovels Heb. גְּעִיִּים . These were shovels, in Old French, videl, which were made of copper and used to sweep the ashes off the altar.

Rashi: 15 the covering of the Holy The ark and the altar.

Rashi: vessels of the Holy The menorah and the service utensils.

Rashi: they will die If they touch [the sacred objects] they are punishable by death at the hands of heaven.

Rashi: 16 The charge of Eleazar who was assigned to carry them: the oil, the incense, and the anointing oil.

Rashi: the continual [daily] meal offering His duty was to issue orders, to urge [the other workers] so that it be sacrificed at the time of their encampment.

Rashi: the charge for the entire Mishkan He was also appointed over the load [assigned to] the children of Kohath, to direct each man as to his task and burden, and this is [what the verse means when it says]....

Rashi: the... Mishkan and all that is in it All the items mentioned above, in this section. But the burden of the sons of Gershon and Merari, which did not consist of the Holy of Holies, was by order of Ithamar, as written in the portion of Naso.

Tehillim - Psalm 92:1-16

Rashi	Targum
1. A song with musical accompaniment for the Sabbath day.	1. A psalm <i>and</i> song <i>that the first Adam uttered concerning</i> the Sabbath day.
2. It is good to give thanks to the Lord, and to sing to Your name, O Most High.	2. It is good to give thanks in the presence of the LORD, and to praise Your name, O Most High.
3. To declare in the morning Your kindness and Your faith at night.	3. To recount Your goodness in the morning, and Your truth in the nights,
4. Upon a ten-stringed harp and upon a psaltery, with speech upon a harp.	4. According to the <i>harp of ten strings</i> , and according to the lyre, upon the murmuring of harps.
5. For You have made me happy O Lord, with Your work; with the work of Your hands I shall exult.	5. For You have made me glad, O LORD, by Your works; I will rejoice in the works of Your hands.
6. How great are Your works, O Lord! Your thoughts are very deep.	6. How great are Your works, O LORD; Your thoughts are very deep.

Rashi	Targum
7. A boorish man does not know; neither does a fool understand this.	7. A foolish son of man will not know it, and a fool will not comprehend this.
8. When the wicked/Lawless flourish like grass, and all workers of violence blossom, only to be destroyed to eternity.	8. While the wicked/Lawless flourish like grass and all workers of deceit blossom, <i>God</i> is going to destroy them forever.
9. But You remain on high forever, O Lord.	9. But You are high <i>and supreme in this age</i> , O LORD, <i>and You are high and supreme in the age to come</i> . ANOTHER TARGUM: And You, <i>Your hand is supreme to punish the wicked/Lawless in the age to come, in the great day of judgment, O LORD; and You, Your hand is supreme to give a good reward to the righteous/generous in the age to come, O LORD</i> .
10. For behold Your enemies, O Lord, for behold Your enemies will perish; all workers of violence will scatter.	10. For, behold, Your enemies, O LORD, for behold, Your enemies will perish <i>in the age to come</i> ; and all the workers of deceit will be separated <i>from the band of the righteous/generous</i> .
11. But You have raised my horn like that of a wild ox; to soak me with fresh oil.	11. You have raised up my <i>might</i> like a wild-ox; You have <i>anointed</i> me with <i>moist anointing</i> oil of the leafy <i>olive</i> .
12. My eye has gazed upon those who stare at me [with envy]; when evildoers rise up against me, my ears hear [them].	12. And my eye has looked on <i>the perdition of</i> my oppressors; my ear has heard <i>the sound of the destruction of</i> those who stand against me to do harm.
13. The righteous/generous one flourishes like the palm; as a cedar in Lebanon he grows.	13. The righteous/generous man will grow <i>fruit</i> like the palm-tree, like the cedar in Lebanon he will grow <i>and produce roots</i> .
14. Planted in the house of the Lord, in the courts of our God they will flourish.	14. <i>His sons will be</i> planted in the sanctuary of the LORD; in the court of the house of our God they will flourish.
15. They will yet grow in old age; fat and fresh will they be.	15. Again <i>like their fathers</i> they will <i>produce sons</i> in old age; they will be plump and juicy.
16. To declare that the Lord is upright, my rock in Whom there is no injustice.	16. So that <i>the inhabitants of the earth</i> might tell it, for the LORD is upright; my <i>strength</i> , and there is no wrong in Him.

Rashi’s Commentary for: Psalm 92:1-16

1 A song with musical accompaniment of the Levites.

for the Sabbath day that they would recite on Sabbaths, and it deals with the world to come, which is entirely Sabbath.

3 To declare in the morning Your kindness At the time of the Redemption.

and Your faith at night And during the distress of the exile, to believe in You that You will keep Your promise, all this is splendid and good.

4 Upon a ten-stringed harp and upon a psaltery Heb. עשור , a harp of ten strings.

7 A boorish man does not know What is stated below.

8 When the wicked flourish like grass they do not know that their flourishing is only to destroy them to eternity, for He recompenses His enemies to their face to destroy them.

9 But You remain on high In all Your judgments, You have the upper hand, for all justify Your judgments.

11 to soak me with fresh oil Heb. בלתי . To soak me with the oil of dominion. בְּלִתִּי is like (Num. 15:9): “mingled (בלילה) with oil.”

12 upon those who stare at me Heb. בשורי , at those who stare at me, as (5:9): “those who lie in wait for me (בשוררי).”

when evildoers rise up against me About the wicked who rise up against me, my ears heard from behind the “veil” that they will not succeed in destroying us [perhaps, David and his men]. So I heard.

13 The righteous one flourishes like the palm, etc. Like the palm that produces fruit, and like the cedar insofar as its trunk renews itself.

14 Planted The righteous/generous will be [planted] in the house of the Lord.

15 will...grow Heb. ישגה , **will grow.**

fat Heb. דשנים , They will be fat and fresh, and then they will declare that the LORD is upright.

Ashlamatah: Micah 6:4-11 + 7:14-15

Rashi	Targum
1. ¶ Hear now what the Lord says; Rise; contend with the mountains, and may the hills hear My voice.	1. Hear now what the LORD is saying: “Rise up, contend with the mountains and let the hills hear your voice.”
2. Hear ye, O mountains, the controversy of the Lord; and you mighty ones, the foundations of the earth; for the Lord has a controversy with His people, and with Israel He will contend.	2. Hear the LORD’s case, you mountains and you roots of the foundations of the earth, for there is a case before the LORD against His people, and against the house of Israel He is conducting a suit.
3. O My people, what have I done, and how have I wearied you? Testify against Me.	3. “My people, what good have I said that I would do to you and I have not done it? Or what severe hardship have I increased against you? Testify before Me.
4. For I brought you up out of the land of Egypt and redeemed you from the house of slavery, and I sent before you Moses, Aaron, and Miriam.	4. For I brought you up from the land of Egypt and rescued you from the house of bondage; and I sent before you My three prophets, Moses to teach the tradition of judgments, Aharon to atone for the people, and Miriam to instruct the women.
5. My people, remember now what Balak king of Moab planned, and what Balaam the son of Beor answered him. From Shittim to Gilgal, may you recognize the	5. My people, remember what Balak king of Moab advised and what Bala’am son of Beor answered him. Were mighty deeds not done to you from the valley of

Rashi	Targum
righteous/generous deeds of the Lord.	Shittim to the house of Gilgal so that you might know the righteous/generous deeds of the LORD?
6. With what will I come before the Lord, bow before the Most High God? Will I come before Him with burnt offerings, with yearling calves?	6. With what will I worship before the LORD, or do homage to God whose Shekinah is in the high heavens? Will I worship before Him with burnt-offerings, with calves a year old?
7. Will the Lord be pleased with thousands of rams, with myriad streams of oil? Will I give my firstborn for my transgression, the fruit of my body for the sin of my soul?	7. Will the LORD be pleased with thousands of rams, with tens of thousands of streams of oil? Will I give my first-born for my transgressions, the loved one of my body for my own sins?
8. He has told you, O man, what is good, and what the Lord demands of you; but to do justice, to love loving-kindness, and to walk discreetly with your God. {S}	8. It has been told you, O man, what is good. And what does the LORD seek from you, except to carry out true justice and love acts of kindness. You will be modest by walking in the fear of your God.
9. The voice of the Lord calls out to the city, and the wisdom of the Torah, the one who sees Your name; hearken to the staff and Who appointed it.	9. With a cry the prophets of the LORD callout to the city, and the teachers fear your name. Hear O king and prince, and the rest of the people of the land.
10. Does the house of the wicked/Lawless last long, [or do] the treasures of wickedness/Lawlessness? And an ephah of leanness is condemned.	10. Are there still in the house of the wicked/Lawless man storehouses of wickedness/Lawlessness and fraudulent measures bringing a curse?
11. Will I merit with scales of wickedness/Lawlessness or with a bag of deceitful weights?	11. Can they be acquitted despite wicked/Lawless scales and a bag in which there are greater and smaller weights?
12. For the wealthy thereof are full of violence, and the inhabitants thereof speak lies, and their tongue is guile in their mouth.	12. Whose rich men fill their storehouses by violence, and whose inhabitants speak falsehood, with deceitful tongues in their mouths?
13. Therefore I, too, will smite you with sore wounds and make [you] desolate because of your sins.	13. I for My part have brought upon you sickness and plague, and I have made you desolate because you have sinned.
14. You will eat and not be sated, and it will bend you over in your innards; and you will overtake, but you will not rescue, and those whom you rescue I will deliver to the sword.	14. You will eat, but not be satisfied; and there will be sickness in your insides. You will obtain but not carry off, and what you do carry off I will deliver to the sword.
15. You will sow, but you will not reap; you will tread the olives, but you will not anoint yourself with oil; and the must; but you will not drink wine.	15. You will sow but not reap, you will tread the olives, but not anoint yourself with oil; you will press grapes, but not to drink wine.
16. And the statutes of Omri will be observed, and every deed of the house of Ahab; and you will walk in their counsels, in order that I make you an astonishment, and its inhabitants a hissing; and the disgrace of My people you will bear.{P}	16. For you have kept the decrees of the house of Omri and you have performed the practices of the house of Ahab, and you have followed their laws, so that they might deliver you to desolation and her inhabitants to devastation; you will receive the scorn of My people.
14. ¶ Lead Your people with Your rod-the flock of Your inheritance who dwell alone, a forest in the midst of a fruitful field-and they will graze in Bashan and Gilead as in days of yore.	14. Sustain Your people by Your Memra; the tribe of Your inheritance will dwell by themselves in the world which will be renewed; those who were desolate in the forest will be settled in Carmel, they will be sustained in the land of Bashan and Gilead as in the days of old.
15. As in the days of your exodus from the land of Egypt, I will show him wonders.	15. As in the day when they came out of the land of Egypt, I will show them wondrous deeds.

Rashi	Targum
16. Nations will see and be ashamed of all their might- they will place a hand upon their mouth; their ears will become deaf.	16. The Gentiles will see and be ashamed despite all their might; they will put their hands on their mouths; their ears will be deafened.
17. They will lick the dust as a snake, as those who crawl on the earth. They will quake from their imprisonment; they will fear the Lord, our God, and they will fear you.	17. They will prostrate themselves on their faces upon the ground like snakes, crawlers in the dust. They will come trembling out of their fortresses, and from before the LORD our God they will be destroyed; and they will be afraid before you.
18. Who is a God like You, Who forgives iniquity and passes over the transgression of the remnant of His heritage? He does not maintain His anger forever, for He desires loving-kindness.	18. There is none besides You; You are the God forgiving iniquities/Lawlessness and passing over the transgressions of the remnant of His inheritance, Who does not extend His anger forever, because He delights in doing good.
19. He will return and grant us compassion; He will hide our iniquities, and You will cast into the depths of the sea all their sins.	19. His Memra will again have mercy on us, He will tread upon our transgressions in His love and He will cast all the sins of Israel into the depths of the sea.
20. You will give the truth of Jacob, the loving-kindness of Abraham, which You swore to our forefathers from days of yore. {P}	20. You will show Your faithfulness to Jacob and to his sons, as You swore to him between the pieces; You will remember for us the binding of Isaac who was bound upon the altar before You. You will perform kind deeds with us as You swore to our fathers in days of old.

Special Ashlamatah: I Samuel 20:18,42

Rashi	Targum
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.	18. And Jonathan said to him: "Tomorrow is the [new] moon, and you will be sought out, for your dining place will be empty.
42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' " And he arose and went away; and Jonathan came to the city.	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 arose and went; and Jonathan entered the city.

Correlations

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

B'Midbar (Num.) 3:1 – 4:16

Micah 6:4-11 + 7:14-15

Psalm 92:1-16

Mordechai (Mark) 10:1-12

The verbal tallies between the Torah and the Ashlamata are:

Aaron - אהרֹן, Strong's number 0175.
Moses - מֹשֶׁה, Strong's number 04872.
HaShem - יְהוָה, Strong's number 03068.
Name - שֵׁם, Strong's number 0834.
Son - בֶּן, Strong's number 01121.
Firstborn - בְּכוֹר, Strong's number 01060.

The verbal tallies between the Torah and the Psalm are:

Day - יוֹם, Strong's number 03117.
HaShem - יְהוָה, Strong's number 03068.
Name - שֵׁם, Strong's number 0834.

B'Midbar (Num.) 3:1 These also *are* the generations of Aaron <0175> and Moses <04872> in the day <03117> that the LORD <03068> spake with Moses <04872> in mount Sinai.

2 And these *are* the names <08034> of the sons <01121> of Aaron <0175>; Nadab the firstborn <01060>, and Abihu, Eleazar, and Ithamar.

Micah 6:4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses <04872>, Aaron <0175>, and Miriam.

Micah 6:5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son <01121> of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD <03068>.

Micah 6:7 Will the LORD <03068> be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn <01060> for my transgression, the fruit of my body for the sin of my soul?

Micah 6:9 The LORD'S <03068> voice crieth unto the city, and the man of wisdom shall see thy name <08034>: hear ye the rod, and who hath appointed it.

Micah 7:14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days <03117> of old.

Psalm 92:1 A Psalm *or* Song for the sabbath day <03117>. *It is a good thing* to give thanks unto the LORD <03068>, and to sing praises unto thy name <08034>, O most High:

Hebrew:

Hebrew	English	Torah Seder	Psalms	Ashlamatah
אָדָם	man	Num. 3:13		Mic. 6:8
אֶהְרֹן	Aaron	Num. 3:1		Mic. 6:4
אִישׁ	man		Ps. 92:6	Mic. 6:10
אֱלֹהִים	GOD		Ps. 92:13	Mic. 6:6
אֲלֶפֶת	numbered, thousand	Num. 3:22		Mic. 6:7
אֲרֶץ	land	Num. 3:13		Mic 6:4
בֵּית	household, house	Num. 3:15	Ps. 92:13	Mic. 6:4
בְּכוֹר	firstborn	Num. 3:2		Mic. 6:7

Hebrew	English	Torah Seder	Psalms	Ashlamatah
בְּנֵי	sons	Num. 3:2		Mic. 6:5
הִנֵּה	behold	Num. 3:12	Ps. 92:9	
יָד	ordained, hand	Num. 3:3	Ps. 92:4	
יָדַע	know, knowledge		Ps. 92:6	Mic. 6:5
יְהוָה	LORD	Num. 3:1	Ps. 92:1	Mic. 6:5
יוֹם	as in the days, time	Num. 3:1		Mic. 7:14
כָּל	whole, all	Num. 3:7	Ps. 92:7	
לֹא	no, cannot	Num. 3:4	Ps. 92:6	
מָה	how, what		Ps. 92:5	Mic. 6:5
מִטֵּה	tribe	Num. 3:6		Mic. 6:9
מִצְרַיִם	Egypt	Num. 3:13		Mic. 6:4
מָרוֹם	high		Ps. 92:8	Mic. 6:6
מֹשֶׁה	Moses	Num. 3:1		Mic. 6:4
נִגַּד	declare		Ps. 92:2	Mic. 6:8
נָתַן	wholly given	Num. 3:9		Mic. 6:7
עוֹד	still, yet		Ps. 92:14	Mic. 6:10
עוֹלָם	forever, of old		Ps. 92:8	Mic. 7:14
עַל	according, up against	Num. 3:16	Ps. 92:11	
פָּדָה	ransomed	Num. 3:46		Mic. 6:4
פְּנֵיהֶם	before	Num. 3:4		Mic. 6:4
רָשָׁע	wicked		Ps. 92:7	Mic. 6:10
שֵׁם	names	Num. 3:2	Ps. 92:1	Mic. 6:9
שֶׁמֶן	oil	Num. 4:9	Ps. 92:10	Mic. 6:7
שָׁמַע	hear		Ps. 92:11	Mic. 6:9
שָׁנָה	years	Num. 4:3		Mic. 6:6
תּוֹךְ	among, midst	Num. 3:12		Mic. 7:14
חֶסֶד	lovingkindness		Ps. 92:2	Mic. 6:8
חֵצֵר	court	Num. 3:26	Ps. 92:13	
טוֹב	good		Ps. 92:1	Mic. 6:8
עָשָׂה	to do	Num. 4:3		Mic. 6:8

Greek:

Greek	English	Torah Seder Num 3:1-4:16	Psalms Psa 92:1-15	Ashlamatah Mic 6:4-11 + 7:14-15	NC Mk 10:1-12
ἄνθρωπος	man		Psa 92:6		Mar 10:2
ἄνθρωπος	man	Num 3:13		Mic 6:8	Mar 10:7
δύο	two	Num 3:39			Mar 10:8

εἰς	one	Num 3:27			Mar 10:8
ἐντέλλομαι	give charge	Num 3:42			Mar 10:3
ἐπί	over, against, unto	Num 3:10	Psa 92:11		Mar 10:11
εἶπω	said, tell	Num 3:40			Mar 10:3
θεός	GOD		Psa 92:13	Isa 45:20	Mar 10:6
λέγω	saying, says	Num 3:5			Mar 10:11
πατήρ	father	Num 3:4			Mar 10:7

Mordechai (Mark) 10:1-12

CLV ¹	Magiera Peshitta NT ²	Greek ³	Delitzsch ⁴
1. And rising from thence, He is coming into the boundaries of Judea and the other side of the Jordan. And again throngs are going together to Him, and again, as He had been accustomed, He taught them."	1. And he rose up from there and came to the border of Judea to the crossing of the Jordan and large crowds went there with him. And he was teaching them again, as he was accustomed.	1. Κακεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτοῦς	וַיָּקָם מִשָּׁם וַיֵּלֶךְ אֶל-גְּבוּל יְהוּדָה מֵעֵבֶר הַיַּרְדֵּן וַיִּקְהָלוּ עִוְד אֵלָיו הַמּוֹן עִם וַיְלַמְדֵם כַּפֶּעַם בַּפֶּעַם:
2. And approaching, the Pharisees, trying Him, inquired of Him if it is allowed a husband to dismiss a wife."	2. And the Pharisees approached, tempting him, and were asking if it was lawful for a man to divorce his wife.	2. καὶ προσελθόντες οἱ Φαρισαῖοι ἐπηρώτησαν αὐτόν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι πειράζοντες αὐτόν	וַיִּגָּשׁוּ אֵלָיו הַפְּרוּשִׁים לְנִסּוֹתוֹ וַיִּשְׁאַלְוּהוּ וַיֵּאמְרוּ הֲיֻכַּל אִישׁ לְשַׁלַּח אֶת-אִשְׁתּוֹ:
3. Yet He, answering, said to them, "What does Moses direct you?"	3. He said to them, "What did Moses command you?"	3. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς τί ὑμῖν ἐνετείλατο Μωσῆς;	וַיַּעַן וַיֵּאמֶר אֵלֵיהֶם מִהֲצִוָּה אֶתְכֶם מֹשֶׁה:
4. Yet they say, "Moses permits us to write a scroll of divorce, and to dismiss her."	4. And they said, "Moses allowed us to write a decree of divorce and to send [her] away."	4. οἱ δὲ εἶπον, Μωσῆς ἔπετρεπεν βιβλίον ἀποστασίου γράψαι καὶ ἀπολύσαι	וַיֵּאמְרוּ מֹשֶׁה הֲתִיר לְכַתֹּב סֵפֶר כְּרִיתוֹת וּלְשַׁלַּח:
5. And answering, Jesus said to them, "In view of your hardheartedness he writes for you this precept."	5. Jesus answered and said to them, "In contrast to the hardness of your heart, he wrote this commandment for you,	5. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολήν ταύτην	וַיַּעַן יֵשׁוּעַ וַיֵּאמֶר אֵלֵיהֶם מִפְּנֵי קִשְׁי לְבַבְכֶם כָּתַב לְכֶם אֶת-הַמִּצְוָה הַזֹּאת:
6. Yet from the beginning of creation God makes	6. but from the beginning GOD MADE THEM	6. ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ	וְאָבַל מִרְאשִׁית הַבְּרִיאָה

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
them male and female.	MALE AND FEMALE.	θῆλυ ἔποιήσεν αὐτοῦς ὁ Θεός.	זָכָר וּנְקֵבָה בָּרָא אֱלֹהִים: אֶל־הֵימָּה:
7. On this account a man will be leaving his father and mother and will be joined to his wife,	7. Because of this, A MAN WILL LEAVE HIS FATHER AND HIS MOTHER AND JOIN TO HIS WIFE	7. ἔνεκεν τοῦτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ	7 עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ:
8. and the two will be one flesh. So that no longer are they two, but one flesh."	8. AND THE TWO OF THEM WILL BECOME ONE FLESH. So then, they are not two, but one flesh.	8. καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ	8 הָיוּ שְׁנֵיהֶם לְבֶשֶׂר אֶחָד וְאִם־כֵּן אֲפוא אֵינָם עוֹד שְׁנַיִם כִּי אִם־בֶּשֶׂר אֶחָד:
9. What God, then, yokes together, let not man be separating."	9. Therefore, that which God has joined together, man should not separate."	9. ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω	9 לָכֵן אֵת אֲשֶׁר־הִבָּר אֶל־הֵימָּה לֹא יִפְרִידוּ אָדָם:
10. And, in the house, again His disciples inquired of Him concerning this."	10. And his disciples asked him again in the house about this [matter].	10. Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν	10 וַיְהִי בְּבֵית וַיָּשׁוּבוּ תַלְמִידָיו לְשֶׂאֱלֹת עַל־זֶה אֵת:
11. And He is saying to them, "Whosoever should be dismissing his wife and should be marrying another is committing adultery against her."	11. And he said to them, "Whoever dismisses his wife and takes another commits adultery.	11. καὶ λέγει αὐτοῖς Ὁς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν.	11 וַיֹּאמֶר אֲלֵיהֶם הַמְשַׁלַּח אֶת־אִשְׁתּוֹ וְלָקַח אַחֶרֶת נֹאֶף הוּא עָלֶיהָ:
12. And if she, dismissing her husband, should ever be marrying another, she is committing adultery."	12. And if a woman should dismiss her husband and be [a wife] to another, she commits adultery."	12. καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλω, μοιχᾶται	12 וְאִשָּׁה כִּי תַעֲזֹב בְּאִשָּׁה וְהִתְהַלְּאִישׁ אַחֶר נֹאֶפֶת הִיא:

Hakham's & Dr. Adon Eliyahu's Rendition

- 1 Arising from that place, he came in to the borders of Judea beyond the Yarden and again congregations came to him and as his practice was, he instruct [them] in halakha.
- 2 And the P'rushim came questioning him, "Is a man allowed to divorce his wife?" attempting to test him.
- 3 But he answered, saying on the one hand, what did Moshe command?
- 4 They answered saying, "Moshe permitted a bill of divorce [Heb. Get] to set her free."
- 5 And Yeshua answered saying, "[He] wrote this mitzvah [for] you [because] of the stubbornness (unyielding) of your heart.
- 6 But Beresheet [says], "So God created man in his own image, in the image of God created he him; male and female created he them." [Gen 1:27].
- 7-8 "Therefore will a man leave his father and his mother, and will cleave unto his wife: and they will be one flesh" [Gen 3:24].
- 9 Then what God has joined together man cannot separate.

10 And in the house, his talmidim asked him again about the [answer he gave].

11 And I say, if a man divorces a woman [without a Get] and he marry another [woman] he commits adultery against her.

12 and if she divorces her husband [without a Get] and marry another [man] she commits adultery.

Commentary

v.1 - Arising from that place, he came in to the borders of Judea beyond the Yarden and again congregations came to him and as his practice was, he instruct [them] in halakha. Here we have translated the Greek text literally as per Stephanus, however the text presents a small problem – it is geographically incorrect,⁵ since Judea extended only to the Yarden (Jordan River) and not beyond it. For example, in Mark 3:7-8 the distinction is correctly made between Judea and Transjordan. The reading therefore should be amended to **“he came to the borders of Judea and beyond the Yarden.”**

v.2 - And the P’rushim came questioning him, “Is a man allowed to divorce his wife?” attempting to test him. Marcus⁶ observes regarding this verse:

“The question asked by the Pharisees is strange, given that all first-century Jewish groups known to us permitted divorce; Matthew 19:3, therefore, changes the wording to *“is it permissible to divorce one’s wife for every cause?”* reflecting a controversy between the Pharisaic houses of Hillel and Shammai about the legitimate grounds for marital termination (see Mishnah Gittin 9:10, and Babli Gittin 90a).”

I agree with Marcus, but add that the sentence also contains the pivotal phrase **“attempting to test him.”** In other words, the purpose of the question goes beyond an inquiry to that of finding out to what Pharisaical school is the Master siding with. For answers in Judaism not only reveal an answer to a question but also the provenance of one’s Masters and denominational affiliation.

vv. 3-4 - But he answered, saying on the one hand, what did Moshe command? ⁴They answered saying, “Moshe permitted a bill of divorce [Heb. Get] to set her free.” – Many Christian Scholars try to read between the lines of these two verses and propose that it is Moses that permitted not G-d, or that Moses permitted divorce but not commanded it. This whole argument is absurd to say the least, and depicts gross ignorance of the Hebrew language and Jewish culture. The Hebrew word for “forbidden” is “ASUR” and the Hebrew word for that which is “permitted” (i.e. “lawful/sanctioned”) is “MUTAR.” There is no nuance of condescension in the Hebrew word “MUTAR”!

On the answer of the Pharisees to Yeshua, Marcus⁷ comments:

“to write a bill of relinquishment and to divorce. Gk. Biblion apostasiou grapsai kai apolysai. This clipped judicial terminology approximates that of Deut. 24:1, 3 (cf. Jer. 3:8), though Deuteronomy has *exapostelei* (“send away”) rather than *apolysai* (“divorce”) ... *Apostasion* is a legal term signifying relinquishment of that which one has previously claimed or owned, and is a cognate with *apostasia*, from where we get “apostasy” (renunciation of one’s former religious connections).”

In other words, the concepts of “divorce” and “apostasy” in both the Hebrew and Greek minds are interconnected, though not carrying the religious overtones that the English language does. One needs to understand that what may sound good and perfectly ok in one language is not necessarily so in another language. Thus, literally the Greek in

⁵ Cf. Luhrmann, D. (1987), *Das Markusevangelium HNT 3*, Tübingen: Mohr (Siebeck), p. 169.

⁶ Marcus, J. (2009) *The Anchor Yale Bible: Mark 8-16*, New Haven: Yale University Press, p. 700.

⁷ *Ibid.*, p. 701.

this verse says: “A book/bible of apostasy to write and divorce.” To explain this further, let us say that I rent a home, and I pay a bond in order to make a rental contract. In Greek as in Hebrew, legally I am in bondage to the owner of the home. If I decide to go and give the owner whatever time of notice and leave, I will want that contractual bond moneys back. When the owner send me back the bond moneys with a letter indicating “release” from the rent contract, that paper in my hand is called “A book/bible of apostasy.”

Marriage, in any legal system is after all a contract, whereby the parties are in bondage to one another. To dissolve that contract there needs to be written by a court in the Greek and Hebrew language “A book/bible of apostasy.”

This brings us to the realization that we are all in bondage to many things. If you have a mortgage or a rental contract you are in bondage to the bank or to the owner of the house/apartment. If you are married you are in bondage to your partner. If you are a Nazarean Jew you are in bondage to the Torah (Oral and Written) and to the King Messiah of Israel. Bondage therefore is not necessarily a bad word as it is in some Christian circles. After all we are legally in bondage to something. If we want release from any of these bondages then we need to follow the legal mechanism to obtain “A book/bible of apostasy” from that particular bondage or contractual situation.

v. 5 - And Yeshua answered saying, “[He] wrote this mitzvah [for] you [because] of the stubbornness (unyielding) of your heart. – This verse should be interpreted as meaning that G-d so loved humanity that he gave laws and commandments that take into account human weaknesses. Divorce is a horrible state of affairs, yet a remedy that is necessary in some instances. This is like amputation. Amputation is a horrible thing yet it may be necessary in certain situations in order to preserve life. Similarly divorce may be necessary in order to maintain civility, social cohesion, and for the paramount safety and wellbeing of the children.

Christians berate Jews and Pharisees because of their lawful permission to divorce, yet the statistics clearly show that there are statistically more divorces and marriage annulments among Christians than amongst Jews. We must therefore conclude that this idea that divorce is sinful has its origins in ignorant pseudo-teachers and pseudo-prophets as Hakham Tsefet would put it.

vv. 11-12 - And I say, if a man divorces a woman [without a Get] and he marry another [woman] he commits adultery against her. ¹²and if she divorces her husband [without a Get] and marry another [man] she commits adultery. – Notice, that although not in the Greek text, we are firmly convinced that the phrase “without a Get” was taken away by Christian scribes. Without this key phrase the verses make no sense. What Yeshua is advocating here is that in matters of dispute between marriage partners or intention to divorce, the matter should be mediated by a roper Jewish court of justice (Bet Din). In other words, the only authority that can write a bill of divorce is a properly constituted Jewish court. And if a person does not have a “Get” from a Jewish Court then if he he/she has sexual intercourse with another partner, he or she is deemed to be committing adultery.

These verses are key and essential to maintaining family purity, otherwise the children uissuing from a partnership may be deemed by Biblical and Jewish Law “Mamtserim” (bastards). Therefore, a bill of divorce from a Jewish court perfectly makes any child issuing from a new relationship clean and able to be genealogized.

These two verses also indicate that Yeshua was teaching that in marital disputes between Jews none can arbitrate in this matter but a properly constituted Jewish Bet Din. That is, divorce/separation or marriage annulment granted by a Gentile court is of no validity and the children issued by the new marriage are considered in Jewish Law simply bastards. That is, it is prohibited for a Jew to take recourse to Gentile tribunals without the authority to do so by a properly constituted Bet Din!

Some Questions to Ponder:

1. From all the readings for this Shabbat, what verse or verses touched your heart and fired your imagination?
2. How is B’Midbar 3:1 related to B’Midbar 4:16?
3. What questions were asked of Rashi regarding Numbers 3:6?
4. What questions were asked of Rashi and Ibn Ezra regarding Numbers 3:7?
5. What question was asked of Rashi and Ibn Ezra regarding Numbers 3:10?
6. What question was asked of Rashi regarding Numbers 3:12?
7. What questions were asked of Rashi regarding Numbers 3:16?
8. What questions were asked of Rashi regarding Numbers 4:10?
9. What questions were asked of Rashi regarding Numbers 4:13?
10. According to Rabbi Yitschaq Magriso what important principle can be derived from Numbers 3:1?
11. According to Rabbi Yitschaq Magriso what important principle can be derived from Ecclesiastes 7:12?
12. How is sanctity transferred from one person to another?
13. On reading the Torah Seder for this week what touched the heart and fired the imagination of the Psalmist in Psalm 92:1-16?
14. On reading the Torah Seder for this week what touched the heart and fired the imagination of the Prophet Mikha (Micah)?
15. How is the reading of Mordechai (Mark) 10:1-12 related to the readings for this Shabbat?
16. In your opinion, what is the chief purpose that Hakham Tsefet wants to address in Mordechai (Mark) 10:1-12)?
17. Explain how Hakham Tsefet derived all of his material in Mordechai (Mark) 10:1-12 from the Torah Seder for this Shabbat, Psalm 92, and the Prophet Mikha?
18. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message for this week?

Next Shabbat:
Adar 01, 5771 – February 04/05, 2011

Shabbat Rosh Chodesh Adar I
Sabbath of the New Moon for the Biblical Month of Adar I

Shabbat	Torah Reading:	Weekday Torah Reading:
יְפֹקֵד ה'		
“Shabbat Rosh Chodesh”	Reader 1 – B’Midbar 27:15-17	Reader 1 – Vayiqra 17:1-4
“Sabbath of the New Moon”	Reader 2 – B’Midbar 27:18-20	Reader 2 – Vayiqra 17:5-7
“Sábado del Novilunio”	Reader 3 – B’Midbar 27:21-23	Reader 3 – Vayiqra 17:1-7
B’Midbar (Num.) 27:15 - 28:25	Reader 4 – B’Midbar 28:1-9	
Ashlamatah: Yeshayahu (Isaiah) 66:1-24	Reader 5 – B’Midbar 28:10-14	
	Reader 6 – B’Midbar 28:15-18	Reader 1 – Vayiqra 17:1-4
Psalm 104:1-35	Reader 7 – B’Midbar 28:19-25	Reader 2 – Vayiqra 17:5-7
Proverbs 7:1-27	Maftir: B’Midbar 28:23-25	Reader 3 – Vayiqra 17:1-7
N.C.: Col. 2:16-23	- Isaiah 66:1-24	

Shalom Shabbat !

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