



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

Three and 1/2 year Lectionary Readings	Second Year of the Reading Cycle
Sivan 23, 5771 – June 24/25, 2011	Second Year of the Shmita Cycle

Candle Lighting and Havdalah Times:

Conroe & Austin, TX, U.S.

Fri. June 24, 2011 – Candles at 8:18 PM
Sat. June 25, 2011 – Havdalah 9:18 PM

Brisbane, Australia

Fri. June 24, 2011 – Candles at 4:44 PM
Sat. June 25, 2011 – Havdalah 5:40 PM

Bucharest, Romania

Fri. June 24, 2011 – Candles at 8:46 PM
Sat. June 25, 2011 – Havdal. 10:00 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. June 24, 2011 – Candles at 8:41 PM
Sat. June 25, 2011 – Havdalah 9:44 PM

Jakarta, Indonesia

Fri. June 24, 2011 – Candles at 5:30 PM
Sat. June 25, 2011 – Havdalah 6:22 PM

Manila & Cebu, Philippines

Fri. June 24, 2011 – Candles at 6:10 PM
Sat. June 25, 2011 – Havdalah 7:03 PM

Miami, FL, U.S.

Fri. June 24, 2011 – Candles at 7:57 PM
Sat. June 25, 2011 – Havdalah 8:55 PM

Olympia, WA, U.S.

Fri. June 24, 2011 – Candles at 8:53 PM
Sat. June 25, 2011 – Havdal. 10:12 PM

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

Fri. June 24, 2011 – Candles at 8:00 PM
Sat. June 25, 2011 – Havdalah 9:05 PM

Sheboygan & Manitowoc, WI, US

Fri. June 24, 2011 – Candles at 8:19 PM
Sat. June 25, 2011 – Havdalah 9:32 PM

Singapore, Singapore

Fri. June 24, 2011 – Candles at 6:55 PM
Sat. June 25, 2011 – Havdalah 7:46 PM

St. Louis, MO, U.S.

Fri. June 24, 2011 – Candles at 8:11 PM
Sat. June 25, 2011 – Havdalah 9:17 PM

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

Roll of Honor:

This Torah commentary comes to you courtesy of:

His Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela bat Sarah,

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His Honor Paqid Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
Her Excellency Prof. Dr. Conny Williams & beloved family
Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

**Shabbat “Vayar’ Balaq”
& Shabbat Mevar’chim HaChodesh Tammuz
(Sabbath of the Proclamation of the New Moon of the Month of Tammuz)**

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיַּרְא בָּלָק		
“Vayar’ Balaq”	Reader 1 – B’Midbar 22:2-7	Reader 1 – B’Midbar 23:10-12
“And Balak saw”	Reader 2 – B’Midbar 22:8-12	Reader 2 – B’Midbar 23:13-16
“Y vió Balac”	Reader 3 – B’Midbar 22:13-20	Reader 3 – B’Midbar 23:10-16
B’Midbar (Num.) 22:2 – 23:9 B’Midbar (Num.) 28:9-15	Reader 4 – B’Midbar 22:21-26	
Ashlamatah: Micah 7:16-20+ Nahum 1:7; 2:1-3	Reader 5 – B’Midbar 22:27-35	
Special: Isaiah 66:1, 23	Reader 6 – B’Midbar 22:36-38	Reader 1 – B’Midbar 23:10-12
Psalms 104:19-35	Reader 7 – B’Midbar 22:39 – 23:9	Reader 2 – B’Midbar 23:13-16
Pirque Abot V:4	Maftir: B’Midbar 23:7-9	Reader 3 – B’Midbar 23:10-16
N.C.: Mordechai 12:18-27	- Micah 7:16-20+Nahum 1:7; 2:1-3 - Isaiah 66:1,23	

Blessing Before Torah Study

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

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

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

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

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

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

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

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

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

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

Rashi & Targum Pseudo Jonathan for: B’Midbar (Num.) 22:2 – 23:9

Rashi	Targum
2. Balak the son of Zippor saw all that Israel had done to the Amorites.	2. AND Balak bar Zippor saw what Israel had done to the Amoraee.
3. Moab became terrified of the people, for they were numerous, and Moab became disgusted because of the children of Israel.	3. And the Moabae feared before the people greatly because they were many, and they were distressed in their life before the sons of Israel.
4. Moab said to the elders of Midian, "Now this assembly will eat up everything around us, as the ox eats up the greens of the field. Balak the son of Zippor was king of Moab at that time.	4. And they said to the elders of the Midianee, for the people had been one and the kingdom one unto that day: Now will this congregation consume all that is about them, as the ox eats up the grass of the field. And Balak bar Zippor, a Midianite, was the king of Moab at that time; without (a Midianite) being such at another time; for so was the tradition among them, to have kings from this people and from that, by turns.
5. He sent messengers to Balaam the son of Beor, to Pethor, which is by the river of the land of his people, to call for him, saying, "A people has come out of Egypt, and behold, they have covered the "eye" of the land, and they are stationed opposite me.	5. And he sent unto Laban the Aramite, who was Bileam, (so called because he it was) who sought (Biluva) to swallow up (Amma) the people of the house of Israel: the son of Beor, who was insane from the vastness of his knowledge; and would not spare Israel,

Rashi	Targum
	the descendants of his sons and daughters: and the house of his habitation in Padan was at Pethor, a name signifying an interpreter of dreams. It was built in Aram upon the Phrat, in a land where the children of the people worshipped and adored him. (To him did Balak send) to call him, saying: Behold, a people has come out of Mizraim, and, lo, they cover the face of the earth, and are encamped over against me.
6. So now, please come and curse this people for me, for they are too powerful for me. Perhaps I will be able to wage war against them and drive them out of the land, for I know that whomever you bless is blessed and whomever you curse is cursed."	6. But now, I entreat, come, curse this people for me, for they are stronger than I, if I may but be able to meet them, though smaller than they, and drive them from the land. For I know that he whom you do bless is blessed, and he whom you do curse is cursed.
7. So the elders of Moab and the elders of Midian went, with magic charms in their hands, and they came to Balaam and conveyed Balak's message to him.	7. And the elders of Moab and of Midian went, with the price of divinations sealed up in their hands, and came to Bileam, and told him the words of Balak.
8. He said to them, "Lodge here for the night, and I will give you an answer when the Lord speaks to me." So the Moabite nobles stayed with Balaam.	8. And he said to them, Abide here tonight, and I will return you word as the LORD will speak with me. And the princes of Moab stayed with Bileam.
9. God came to Balaam and said, "Who are these men with you?"	9. And the Word from before the LORD came to Bileam, and He said, What men are these who are now lodging with you?
10. Balaam said to God, "Balak the son of Zippor the king of Moab has sent [them] to me, [saying]:	10. And Bileam said before the LORD, Balak bar Zippor, king of the Moabae, has sent messengers to me, saying:
11. "Behold the people coming out of Egypt, a nation, has covered the 'eye' of the earth. Come and curse them for me, perhaps I will be able to fight against them and drive them out."	11. Behold, a people has come out of Mizraim, and cover the face of the land: now therefore, come, curse them for me, so that I may be able to fight and drive them away.
12. God said to Balaam, "You shall not go with them! You shall not curse the people because they are blessed."	12. And the LORD said unto Bileam, you will not go with them, nor curse the people, for they are blessed of Me from the day of their fathers.
13. When Balaam arose in the morning, he said to Balak's nobles, "Return to your country, for the Lord has refused to let me go with you."	13. And Bileam rose up early, and said to the princes of Moab, Go unto your country, for it is not pleasing before the LORD to permit me to journey with you.
14. Moab's nobles arose and came to Balak and said, "Balaam refuses to come with us."	14. And the princes of Moab arose and came to Balak, and said, Bileam has refused to come with us.
15. So Balak continued to send dignitaries, more and higher in rank than these.	15. But Balak added to send (other) princes more, and nobler than they;
16. They came to Balaam and said to him, "So said Balak the son of Zippor, 'Please do not hesitate to come to me.	16. and they came to Bileam, and said to him: Thus says Balak bar Zippor, Let not anything hinder you from coming to me;
17. For I will honor you greatly and do whatever you tell me to do. So please come and curse this people for me."	17. for honouring I will honour you greatly, and whatever you ask me I will do. Come therefore now, and curse this people for me.
18. Balaam answered and said to Balak's servants, "Even if Balak gives me a house full of silver and gold, I cannot do anything small or great that would transgress	18. And Bileam answered the servants of Balak, and said, If Balak would give me out of his treasury a house full of silver and gold, I have no power to transgress the

Rashi	Targum
the word of the Lord, my God.	decree of the Word of the LORD my God, to fabricate a word either small or great.
19. Now, you too, please remain here overnight, and I will know what the Lord will continue to speak with me."	19. But I entreat you to remain here this night also, that I may know what the Word of the LORD may yet speak with me.
20. God came to Balaam at night and said to him, "If these men have come to call for you, arise and go with them, but the word I speak to you-that you shall do."	20. And the Word came from before the LORD unto Bileam in the night, and said to him, If these men come to call you, arise, go with them; only, the Word that I will speak with you, that will you do.
21. In the morning Balaam arose, saddled his she-donkey and went with the Moabite dignitaries.	21. And Bileam, arose in the morning, and saddled his ass, and went with the princes of Moab.
22. God's wrath flared because he was going, and an angel of the Lord stationed himself on the road to thwart him, and he was riding on his she-donkey, and his two servants were with him.	22. But the anger of the LORD was provoked, because he would go (that he might) curse them; and the angel of the LORD stood in the way to be an adversary to him. But he sat upon his ass, and his two young men, Jannes and Jambres, were with him.
23. The she-donkey saw the angel of the Lord stationed on the road with his sword drawn in his hand; so the she-donkey turned aside from the road and went into a field. Balaam beat the she-donkey to get it back onto the road.	23. And the ass discerned the angel of the LORD standing in the way with a drawn sword in his hand, and the ass turned aside out of the road, to go into the field. And Bileam smote the ass to make her return unto the way.
24. The angel of the Lord stood in a path of the vineyards, with a fence on this side and a fence on that side.	24. And the angel of the LORD stood in a narrow path that was in the midst between vineyards, in the place where Jacob and Laban raised the mound, the pillar on this side and the observatory on that side, which they raised, that neither should pass that limit to do evil (to the other).
25. The she-donkey saw the angel of the Lord, and she was pressed against the wall. She pressed Balaam's leg against the wall, and he beat her again.	25. And the ass discerned the angel of the LORD, and thrust herself against the hedge, and bruised Bileam's foot by the hedge, and he smote her again; for the angel was invisible to him.
26. The angel of the Lord continued going ahead, and he stood in a narrow place, where there was no room to turn right or left.	26. And the angel of the LORD yet passed on, and stood in a distant place, where there was no way to turn either to the right or left.
27. The she-donkey saw the angel of the Lord, and it crouched down under Balaam. Balaam's anger flared, and he beat the she-donkey with a stick.	27. And the ass saw the angel of the LORD, and fell under Bileam; and Bileam's wrath was strong, so that he smote the ass with his staff.
28. The Lord opened the mouth of the she-donkey, and she said to Balaam, "What have I done to you that you have struck me these three times?"	28. Ten things were created after the world had been founded at the coming in of the Sabbath between the suns, - the manna, the well, the rod of Mosheh, the diamond, the rainbow, the cloud of glory, the mouth of the earth, the writing of the tables of the covenant, the demons, and the speaking ass. And in that hour the Word of the LORD opened her mouth, and fitted her to speak: and she said to Bileam. What have I done to you, that you have smitten me these three times?
29. Balaam said to the she-donkey, "For you have humiliated me; if I had a sword in my hand, I would kill	29. And Bileam said to the ass, Because you have been false to me; if there was now but a sword in my hand, I

Rashi	Targum
you right now."	would kill you.
30. The she-donkey said to Balaam, "Am I not your she-donkey on which you have ridden since you first started until now? Have I been accustomed to do this to you?" He said, "No."	30. And the ass said to Bileam, Woe to you, Bileam, you wanting-in-mind when me, an unclean beast, who am to die in this world, and not to enter the world to come, you are not able to curse; how much less (can you harm) the children of Abraham, Izhak, and Jakob, on account of whom the world has been created, but whom you are going to curse! So have you deceived these people, and have said, This is not my ass, she is a loan in, my hand, and my horses remain in the pasture. But am I not your ass upon whom you have ridden from your youth unto this day? And have I been used to do thus with you? And he said, No.
31. The Lord opened Balaam's eyes, and he saw the angel of the Lord standing in the road, with a sword drawn in his hand. He bowed and prostrated himself on his face.	31. And the LORD unveiled the eyes of Bileam, and he beheld the angel of the LORD standing in the way, his sword unsheathed in his hand; and he bowed, and worshipped on his face.
32. The angel of the Lord said to him, "Why have you beaten your she-donkey these three times? Behold, I have come out to thwart you, for the one embarking on the journey has hastened against me.	32. And the angel of the LORD said to him, why have you smitten your ass these three times? Behold, I have come out to withstand you; and the ass, fearing, saw, and turned from the way. It is known before me that you seek to go to curse the people, a thing that is not pleasing to me.
33. When the she-donkey saw me, it turned aside these three times. Had she not turned aside before me, now also I would also have killed you and spared her [the she-donkey]."	33. But the ass discerned me, and turned away from me these three times: had she not turned from me, surely now I should have slain you, and spared her alive.
34. Balaam said to the angel of the Lord, "I have sinned, for I did not know that you were standing on the road before me. Now, if it displeases you, I will return."	34. And Bileam said to the angel of the LORD, I have sinned, because I knew not that you were standing against me in the way. But now, if it displease you, I will go back.
35. The angel of the Lord said to Balaam, "Go with these men, but the word I will speak to you-that you shall speak." So Balaam went with Balak's dignitaries.	35. But the angel of the LORD said to Bileam, Go with these men; but the word that I will tell you that you will speak. And Bileam went with the princes of Balak.
36. Balak heard that Balaam was coming; so he went out toward him to the city of Moab which is on the border of Arnon-at the extreme edge of the border.	36. And Balak heard that Bileam was coming, and came out to meet him at a city of Moab on the border of Arnon, which is on the side of the frontier.
37. Balak said to Balaam, "Did I not send to you to call for you? Why did you not come to me? Am I indeed incapable of honoring you?"	37. And Balak said to Bileam, Did I not send to call you? Why did you not come to me? Did you not indeed say that I could not do you honour?
38. Balaam said to Balak, "Behold I have come to you, do I have any power to say anything? The word God puts into my mouth-that I will speak."	38. And Bileam said to Balak, Behold, I have come to you; yet now am I able to say anything to you? But the word that the LORD will ordain for my mouth, that I must speak.
39. Balaam went with Balak, and they arrived at Kiryath Huzoth [a city of streets].	39. And Bileam went with Balak, and they came to a city surrounded with walls, to the streets of the great city, the city of Sihon, which is Berosha.
40. Balak slaughtered cattle and sheep and sent [some]	40. And Balak slew oxen and sheep, and sent to Bileam

Rashi	Targum
to Balaam and to the dignitaries with him.	and the princes, and those who were with them.
41. And in the morning Balak took Balaam and led him up to Bamoth Baal, and from there he saw part of the people.	41. And at the time of the morning Balak took Bileam, and brought him up to the high place of the idol Peor; saw from thence the camp of Dan, which went at the rear of the people; and they were discovered under the Cloud of Glory.
1. Balaam said to Balak, "Build me seven altars here, and prepare for me seven bulls and seven rams."	1. And Bileam, as he looked upon them, knew that strange worship was among them, and rejoiced in his heart; and he said to Balak, Build here seven altars, and prepare me here seven bullocks and seven rams.
2. Balak did as Balaam had requested, and Balak and Balaam offered up a bull and a ram on [each] altar.	2. And Balak did as Bileam had said, and Balak and Bileam offered a bullock and a ram upon an altar.
3. Balaam said to Balak, "Stand beside your burnt offering, and I will go. Perhaps the Lord will happen to appear to me, and He will show me something that I can tell you," and he went alone.	3. And Bileam said to Balak, Stand by thy burnt offering, and I will go, if peradventure the Word of the LORD may come to meet me; and the word that will be discovered to me, that I will declare to you. And he went, bending as a serpent.
4. God chanced upon Balaam, and he said to Him, "I have set up the seven altars, and I have offered up a bull and a ram on [each] altar."	4. And the Word from before the LORD met with Bileam, who said before Him, The seven altars I have set in order, and have offered a bullock and a ram upon every altar.
5. The Lord placed something into Balaam's mouth, and He said, "Return to Balak and say as follows."	5. And the LORD put a word in Bileam's mouth, and said, Return to Balak, and thus speak.
6. When he returned, Balak was standing next to his burnt offering, he and all the Moabite dignitaries.	6. And he returned to him, and, behold, he was standing by his burnt-offering, he and all the nobles of Moab.
7. He took up his parable and said, "Balak the king of Moab has brought me from Aram, from the mountains of the east [saying], 'Come, curse Jacob for me and come invoke wrath against Israel.'	7. And he took up the parable of his prophecy, and said: From Aram on Euphrates has Balak king of the Moabae brought me; from the mountains of the east come, curse for me the house of Jakob; come, for me make Israel small.
8. How can I curse whom God has not cursed, and how can I invoke wrath if the Lord has not been angered?	8. How will I curse, (while) the Word of the LORD blesses them? And whom will I diminish, when the Word of the LORD increases them?
9. <u>For from their beginning, I see them as mountain peaks, and I behold them as hills; it is a nation that will dwell alone, and will not be reckoned among the nations.</u>	9. <u>For, said Bileam the wicked, I look on this people who are led on for the sake of their righteous fathers, who are like the mountains, and of their mothers, who are like the hills: behold, this people alone are to possess the world, because they are not led by the laws of the gentiles.</u>

Special Torah Reading: B’Midbar (Num.) 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	9. but on the day of the Shabbath two lambs of the year without blemish, and two-tenths of flour mixed with

Rashi	Targum
offering, mixed with oil, and its libation.	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 favour 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 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 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.

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. 147-187.

Summary of the Torah Seder - B’Midbar (Num.) 22:2 – 23:9

- Balak King of Moab – Numbers 22:2-4
- The first deputation to Balaam – Numbers 22:5-14
- A second deputation to Balaam – Numbers 22:15-20
- The journey – Numbers 22:21-35
- Arrival and reception – Numbers 22:36-40
- Preparation for the Great Incantation – 22:41 – 23:6
- Balaam’s first prophecy 23:7-9

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Perat and Perat u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoze bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

Rashi Commentary for: B'Midbar (Num.) 22:2 – 23:9

2 Balak... saw all that Israel had done to the Amorites He said, "These two kings whom we relied on could not resist them; we certainly cannot." Consequently, "Moab became terrified."-[Mid. Tanchuma Balak 2, Num. Rabbah 20:2]

3 [Moab] became terrified [Heb. גִּוְרָה is] a term denoting dread, as in, "Fear (גִּוְרָה) for yourselves" (Job 19:29). - [Machbereth Menachem p. 59, third def.]

Moab became disgusted They became disgusted with their own lives, as in "I am disgusted (קִצְפָּתִי) with my life" (Gen. 27:46). This is an abbreviated verse.

4 to the elders of Midian But did they not always hate each other, as it says, "who defeated Midian in the field of Moab" (Gen. 36:35), when Midian came against Moab in battle? However, because of their mutual fear of Israel they made peace with each other. And what did Moab see to take counsel with Midian? Since they saw that Israel was supernaturally victorious [in their battles], they said, "The leader of these [people] was raised in Midian. Let us ask them what his character is." They told them, "His strength is solely in his mouth." They said, "We too will come against them with a man whose strength is in his mouth."-[Mid. Tanchuma Balak 3, Num. Rabbah 20:4]

as the ox eats up Whatever the ox has eaten up no longer contains blessing [because the ox uproots the plants it eats (Da'ath Zekenim)].-[Mid. Tanchuma Balak 3, Num. Rabbah 20:4]

at that time He was not entitled to the monarchy. He was one of the Midianite nobles [according to some: of the

nobles of Sihon (Josh. 13:21)], and when Sihon died, they appointed him over them on a temporary basis.-[Mid. Tanchuma Balak 4, Num. Rabbah 20:4]

5 to Pethor Heb. פְּתוֹרָה , like this money changer, to whom everyone rushes coins, so did all the kings rush their letters to him [asking him for advice]. [In Aramaic, פְּתוֹרָה means table, denoting the counter over which currency transactions take place. This is synonymous with the Hebrew שֻׁלְחָן, table. Thus, a money changer is שֻׁלְחָנִי]. According to the simple meaning of the verse, it [Pethor] is a place-name.-[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

the land of his people [I.e.,] Balak’s [people]. He came from there. This one [Balaam] prophesied, telling him, “You are destined to rule.” If you ask, “Why did God bestow His Shechinah on a wicked gentile?” [The answer is] so the nations should not have an excuse to say, “Had we had prophets we would have repented.” So He assigned them prophets, but they breached the [morally] accepted barrier, for at first they had refrained from immorality, but he [Balaam] advised them to offer themselves freely for prostitution.-[Mid. Tanchuma Balak 1, Num. Rabbah 20:1]

to call for him This invitation was for him, [i.e.,] for his benefit, for he promised him a large sum of money. -[Mid. Tanchuma Balak4, Num. Rabbah 20:7]

A people has come out of Egypt And should you ask, “How does it harm you?”

“behold, they have covered the ‘eye’ of the land” Sihon and Og, who were our guardians—they attacked them and killed them. -[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

and they are stationed opposite me Heb. מִמְּלִי . It [the word מִמְּלִי] is spelled defectively [lacking a 'vav']; they are close by, ready to cut me down, as in “for I will cut them down (אֶמְלִיָּם)” (Ps. 118:10). -[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

6 Perhaps I will be able to wage war against them Heb. נִגְדָה . I with my nation will wage war against them [hence the first person plural form of נִגְדָה]. Another interpretation: It [נִגְדָה] is a mishnaic term, as in, “he deducts (מִנִּגְדָה) from the price for him” (B.M. 105b) [so the meaning here is,] to diminish them somewhat.-[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

for I know through the war of Sihon [against Moab] you helped him defeat Moab. -[Mid. Tanchuma Balak 4, Num. Rabbah 20:7]

7 with magic charms in their hands All types of charms, so he could not say, “I don’t have my tools with me.” Another interpretation: The elders of Midian took this omen (מִקְּסָם) with them, saying, “If he comes with us this time, there is something to him, but if he pushes us off, he is useless.” Thus, when he said to them, “Lodge here for the night” (verse 8), they said, “He is hopeless”; so they left him and went away, as it says, “The Moabite nobles stayed with Balaam” (ibid.), but the Midianite elders left.-[Mid. Tanchuma Balak 5, Num. Rabbah 20:8]

8 Lodge here for the night The Divine Spirit rested on him only at night, and the same applied to all gentile prophets. So it was with Laban, [God came to him] in a dream at night, as it says, “God came to Laban the Aramite in a dream at night” (Gen. 31:24), like a man going to his concubine in secret.-[Mid. Lev. Rabbah 1:13]

when the Lord speaks to me If He advises me to go with people like you, I will go with you. But perhaps it is beneath His dignity to allow me to go with anyone but higher ranking nobles than you.

stayed Heb. וַיִּשְׁבּוּ , a term denoting remaining. -[Onkelos]

9 Who are these men with you It came to delude him. [Rashi means: “the ways of the Lord are straight, and the righteous shall walk in them, and the rebellious shall stumble on them” (Hosea 14:10). By asking, “Who are these men with you,” God meant to enter into a conversation with him, as Rashi states in the section Bereishith (3:9) on the word, “Where are you?” But it came to Balaam to delude him, for he erred.] He [Balaam] said, "Sometimes, not everything is revealed before Him, for He is not always omniscient. I will find a time when I am able to curse, and He will not realize it."-[Mid. Tanchuma Balak 5, Num. Rabbah 20:9]

10 Balak the son of Zippor Although I am not important in Your eyes, I am considered important in the eyes of the kings.-[Mid. Tanchuma Balak 5, Num. Rabbah 20:9]

11 curse it Heb. קָרַחְתִּי לִי . [This expression used by Balaam] is stronger than אָרַחְתִּי לִי [used by Balak in verse 6], for it specifies and details [the curse]-[Mid. Tanchuma Balak 5, Num. Rabbah 20:9]

and drive it out of the world. Balak said only, “and I will drive him out of the land” (verse 6). [His intention was:] I want only to get them away from me, but Balaam hated them more than did Balak.-[Mid. Tanchuma Balak 5, Num. Rabbah 20:9]

12 You shall not go with them He said to Him, “If so, I will curse them in my place.” He replied to him, “You shall not curse the people.” He said, “If so, I will bless them.” He replied, “They do not need your blessing, ‘for they are blessed.’ ” As the saying goes, “We say to the wasp (Other editions: the bee), ‘Neither your honey, nor your sting.’ ”-[Mid. Tanchuma Balak 6, Num. Rabbah 20:10]

13 to go with you Only with greater nobles than you. This shows us that he was conceited and unwilling to reveal that he was under the control of the Omnipresent except in an arrogant manner. Therefore, “But Balak sent... again...” (verse 15) -[Mid. Tanchuma Balak 6, Balak Num. Rabbah 20:10]

17 For I will honor you greatly I will give you more than you have ever received in the past.-[Mid. Tanchuma Balak 6, Num. Rabbah 20:10]

18 a house full of silver and gold This shows us that he was greedy and coveted other people’s money. He said, "He ought to give me all his silver and gold, since he has to hire many armies, and even then, it is questionable whether he will be victorious or not, whereas I will certainly succeed."-[Mid. Tanchuma Balak; Num. Rabbah 20:10]

I cannot... transgress He unwillingly admitted that he was under the control of others. Here he prophesied that he could not annul the blessings with which the patriarchs had been blessed by the mouth of the Divine Presence.-[Mid. Tanchuma Balak 6, Num. Rabbah 20: 10]

19 you too His mouth tripped him up [into telling them the truth]: You too, will end up leaving disappointed like the first group.-[Mid. Tanchuma Balak 6, Num. Rabbah 20:10]

what [the Lord] will continue He will not change his mind from a blessing to a curse, but if only He does not continue to bless [them]! Here he prophesied that He [God] would add to their blessings through him.-[See Mid. Tanchuma Balak 6, Num. Rabbah 20:10]

20 If these men have come to call for you If the calling is for you, and you expect payment for it, arise and go with them.

but In spite of yourself, “the word I speak to you—that you shall do.” Nevertheless, “Balaam went.” He said, Perhaps I can persuade Him and He will consent [to my cursing them].

21 saddled his she-donkey From here [we learn] that hate causes a disregard for the standard [of dignified conduct], for he saddled it himself. The Holy One, blessed is He, said, “Wicked one, their father Abraham has already preceded you, as it says, 'Abraham arose in the morning and saddled his donkey'” (Gen. 22:3). -[Mid. Tanchuma Balak 8, Num. Rabbah 20:12]

with the Moabite dignitaries His intent was the same as theirs.-[Mid. Tanchuma Balak 8, Num. Rabbah 20:12]

22 because he was going He saw that this was considered evil by the Omnipresent, yet he longed to go.

to thwart him It was an angel of mercy [as the Name yod hei vav hei denotes the attribute of mercy], and he wanted to prevent him from sinning, for should he sin, he would perish.-[Mid. Tanchuma Balak 8, Num. Rabbah 20:13]

and his two servants were with him From here we learn that a distinguished person who embarks on a journey should take two people with him to attend him, and then they can attend each other [so that when one is occupied, the other takes his place].-[Mid. Tanchuma Balak 8, Num. Rabbah 20:13]

23 The she-donkey saw But he [Balaam] did not see, for God permitted a beast to perceive more than a man. Since he [man] possesses intelligence, he would become insane if he saw demons.

with his sword drawn in his hand He said, "This wicked man has forsaken the tools of his own art, for the weapon of the heathen nations is the sword, and he is coming against them with [the power of] his mouth, which is their specialty. I too, will take hold of his (art) and accost him with his own art." This indeed was his fate [as it says], “and Balaam the son of Beor they slew with the sword” (31:8). -[Mid. Tanchuma Balak 8, Num. Rabbah 20:13]

24 in a path Heb. בְּמַשְׁעוּל , as the Targum [Onkelos] renders, בְּשִׁבְיָל , in a path. Similarly, “if the dust of Samaria will suffice for the soles (לְשִׁעְלִים) ” (I Kings 20:10) —the dust that sticks to the soles of the feet while walking. Similarly, “Who measured the waters with his step (בְּשִׁעְלוֹ) ?” (Isa. 40:12) —with his feet and with his step [as one measures by pacing].

with a fence on either side Heb. גְּדָר . Unless specified otherwise, גְּדָר refers to one made of stone.

25 She was pressed - וַתִּקְרַח . [The ‘ niphal ’ form denotes] she herself.

She pressed - וַתִּקְרַח . [The ‘ kal ’ form denotes that she pressed] something else, namely, Balaam’s leg.

26 The angel of the Lord continued going ahead He continued further ahead of him, [that is,] to be before him in another spot, as in, “he [Jacob] went ahead (עָבָר) of them” (Gen. 33:3). The Midrash Aggadah in Tanchuma (8) [asks]: What made him stop in three places? For he [the angel] showed him [Balaam] symbols alluding to the patriarchs.

28 these three times He hinted to him, You seek to uproot a nation which celebrates three festivals (שְׁלֹשׁ רִגְלִים) in a year?-[Mid. Tanchuma Balak 9, Num. Rabbah 20:14]

29 you have humiliated Heb. הִתְעַלְלָתָּ . As the Targum [Onkelos] renders it, a term denoting shame and disgrace.

If I had a sword in my hand This matter made him greatly contemptible in the eyes of the dignitaries. This man was going to kill an entire nation with his mouth, yet for this she-donkey he needed weapons!-[Mid. Tanchuma

Balak 9, Num. Rabbah 20:14]

30 Have I become accustomed Heb. הִסְכַּנְתִּי הֵהֶסְכֵּן . As the Targum [Onkelos] renders [lit., have I learned to do this?]. Similarly, “Does man learn (יִסְכֵּן) for God?” (Job 22:2). Our Rabbis, however, expounded this verse in the Talmud: They [the Moabite dignitaries] said to him, “Why aren’t you riding on a horse?” He [Balaam] said to them, “I sent it out to pasture.” [Immediately, the she-donkey retorted, “Am I not your she-donkey?”] He said to her, “Just for bearing burdens.” She retorted, “on which you have ridden.” He said to her, “Only on occasion.” She retorted, “since you first started until now, and not only that but I provide you with riding by day, and with intimacy at night, (interpreting Heb. הִסְכַּנְתִּי הֵהֶסְכֵּן as “I heated you up,”) as is stated in Tractate Avodah Zarah [4b].

32 for the traveler has hastened against me Heb. יָרַט . Our Rabbis, the Sages of the Mishnah, expounded this word (יָרַט) as an acronym [of the words] רָאָה רָאָה נָטְתָה , “She feared, she saw, she turned aside” (Shab. 125a), because the course you took is contrary to me, that is to say, you [made this journey] to make me vengeful and provoke me. According to the literal meaning [it means תָּרַד], “because the journey was hurried against me.” The term יָרַט is cognate with רָטַט, rapid movement, [meaning,] for I saw that the one embarking on the journey [Balaam] has hastened and hurried on his way, in order to anger me and provoke me. The verse is elliptical [as it should read בְּעַל הַדֶּרֶךְ , the one embarking on the journey]. Similar is וַתִּכַּל דָּוִד “David longed” (II Sam. 13:39), which means וַתִּכַּל דָּוִד , “David’s soul longed,” [as is apparent from the feminine prefix of the verb וַתִּכַּל דָּוִד . Another interpretation: [The term] יָרַט denotes desire. Similar is, “through the wicked He placates me (יָרַטְנִי)” (Job 16:11); He appeases me and comforts me through the wicked, who do nothing but provoke me. [Hence, the verse is rendered: the one who embarked on the journey desired to provoke me.] -[Machbereth Menachem p. 163]

33 Had she not turned Heb. אוֹלֵי , like לוֹלֵא ‘if not.’ Sometimes אוֹלֵי is used in the sense of לוֹלֵא .

I would also have killed you Heb. גַּם אֶתְכֶּה הִרְגֵתִי , I would have killed you also. This is a transposed verse, like גַּם אֶתְכֶּה הִרְגֵתִי , I would also have killed you, meaning to say: Not only would the delay have befallen you through me but even [your] death.

and spared her But now, since she spoke and rebuked you, and you could not withstand her rebuke, as it is written, “He said, No,” therefore, I have killed her, so that [people] should not say, “This is the one that silenced Balaam with her rebuke, and he could not respond,” for the Omnipresent shows regard for human dignity. Similarly, “you shall kill the woman and the animal [through which the sin was committed]” (Lev. 20:16), and, “you shall kill the animal” (ibid. 20:15) -[Mid. Tanchuma Balak 9, Num. Rabbah 20:14]

34 for I did not know This too is a [mark of] disgrace for him, but he was forced to concede, for [earlier] he had boasted that he was aware of the thoughts of the Most High, but now his mouth professed, “I did not know.”-[Mid. Tanchuma Balak 9]

if it displeases you, I will return This reply was a challenge against the Omnipresent. He [Balaam] said to him, “He [God] Himself commanded me to go, yet you, an angel, annul His words. This is His custom: He says one thing and an angel retracts it. He said to Abraham, “Take now your son” (Gen. 22:2), and through an angel He annulled His words. I, too; if it displeases you, I will have to return.”-[Mid. Tanchuma Balak 10, Num. Rabbah 20:15]

35 Go with these men A man is led along the path he wishes to follow.-[Mak. 10b]

(Go with the men For your portion is with them, and you are destined to perish from the world.- [Mak. 10b])

but Against your will, “the word I will speak [to you—that you shall speak.”

with Balak’s dignitaries He was glad to curse them as much as they were.-[Mid. Tanchuma Balak 10, Num. Rabbah 20:15]

36 Balak heard He sent messengers ahead to inform him.-[Mid. Tanchuma Balak 10, Num. Rabbah 20:16]

to the city of Moab Its capital, its most important city, as if to say, “Look what these [people] are trying to uproot!”-[Mid. Tanchuma Balak 10, Num. Rabbah 15]

37 Am I indeed incapable of honoring you? He prophesied that in the end he would leave him in disgrace.-[Mid. Tanchuma Balak 10, Num. Rabbah 20:16]

39 Kiryath Huzoth A city full of markets, with men, women and children in its streets, as if to say, See, and have pity, so that all these people are not annihilated.-[Mid. Tanchuma Balak 11, Num. Rabbah 20:17]

40 cattle and sheep A small number, only one bull and one sheep.-[Mid. Tanchuma Balak 11, Num. Rabbah 20:17]

41 Bamoth Baal As the Targum [Onkelos] understands it: “to the heights of his deity,” [Baal being] the name of a deity.

Chapter 23

3 Perhaps the Lord will happen to appear to me He is not accustomed to speak to me by day.

and he went alone Heb. **אֶפְסֵי**, as the Targum [Onkelos] renders: “alone.” The term denotes ease and quietness, that he was accompanied by nothing but silence.

4 [God] chanced upon Heb. **אֶרְאֶה**, an expression denoting [a] casual [meeting or occurrence], and it denotes something shameful, an expression [used for] the uncleanness caused by seminal emission **אֶרְאֶה**, as if to say, [God appeared to him] with reluctance and with contempt. He would never have appeared to him by day, but He wanted to show His love for Israel.-[Gen. Rabbah 52:5]

the seven altars “I prepared seven altars” is not written here, but “the seven altars.” He said to Him, “Their patriarchs built seven altars before You, and I have prepared [seven] corresponding to them all.” Abraham built four—“There he built an altar to the Lord Who appeared to him” (Gen. 12:7); “Abraham moved from there to the mountain... [and built an altar there]” (ibid. 8); “Abraham pitched his tent [and built an altar there]” (ibid. 13: 18), and one on Mount Moriah (ibid. 22:9). Isaac built one-“He built an altar there” (ibid. 26:25), and Jacob built two—one in Shechem (ibid. 33:20) and one in Beth El (ibid. 35:7). —[See Mid. Tanchuma Balak 11, Tzav 1, Num. Rabbah 20:18]

and I offered up a bull and a ram on [each] altar whereas Abraham offered up only a ram. —[See Mid. Tanchuma Balak 11, Tzav 1, Num. Rabbah 20:18]

7 Come, curse Jacob for me and come invoke wrath against Israel He told him to curse them with [their] two names, for perhaps one of them was not [their] distinctive [one].

8 How can I curse whom God has not cursed Even when they deserved to be cursed, they were not cursed, [namely,] when their father [Jacob] recalled their iniquity, [by saying,] “for in their wrath they killed a man” (Gen. 49:6), he cursed only their wrath, as it says, “Cursed be their wrath” (ibid. 7). When their father [Jacob] came in

deceit to his father [Isaac], he deserved to be cursed. But what does it say there? “He, too, shall be blessed” (ibid. 27:33). Regarding those who blessed, it says, “These shall stand to bless the people” (Deut. 27:12). However, regarding those who cursed, it does not say, “These shall stand to curse the people” but, “These shall stand for the curse” (ibid. 13), for He [God] did not want to mention the word ‘curse’ in reference to them [the people].-[Mid. Tanchuma Balak 12, Num. Rabbah 20:19]

If the Lord has not been angered I myself am powerless, except that I can determine the precise moment when God becomes angry, and He has not become angry all these days since I have come to you. This is the meaning of the statement, "O my people, remember now what he [Balak king of Moab] planned... and what Balaam... answered him... may you recognize the righteous deeds of the Lord" (Mic. 6:5). -[Ber. 7a, Sanh.. 105b, A.Z. 4b]

9 For from its beginning, I see them as mountain peaks I look at their origins and the beginning of their roots, and I see them established and powerful, like these mountains and hills, because of their patriarchs and matriarchs.- [Mid. Tanchuma Balak 12, Num. Rabbah 20:19]

It is a nation that will dwell alone This is [the legacy] their forefathers gained for them—to dwell alone, as the Targum [Onkelos] renders it [it is a nation that is alone destined to inherit the world].

and will not be reckoned among the nations As Targum [Onkelos] paraphrases, they will not perish along with the other nations, for it says, “for I shall make an end of all the nations...” (Jer. 30:11); they will not be reckoned with the rest. Another interpretation: When they rejoice, no other nation rejoices with them, as it says, “God alone will guide them [to future happiness]” (Deut. 32:12). And when the nations prosper, they will receive a share with each one of them, but it will not be deducted from their account, and this is the meaning of, “and will not be reckoned among the nations.”-[Mid. Tanchuma Balak 12, Num. Rabbah 20:19]

Ketubim: Psalm 104:19-35

Rashi	Targum
1. My soul, bless the Lord. My God, You are very great, You are attired with majesty and beauty.	1. Bless, O my soul, <i>the name of</i> the LORD. O LORD my God, You are greatly exalted; You have put on praise and splendor.
2. [You] enwrap Yourself with light like a garment; [You] extend the heavens like a curtain.	2. Who wraps Himself in light like a sheet, who stretches out the heavens like a curtain.
3. Who roofs His upper chambers with water; Who makes clouds His chariot, which goes on the wings of the wind.	3. Who covers His chambers with water <i>like a building with beams</i> ; who placed His chariot, <i>as it were</i> , upon <i>swift</i> clouds; who goes on the wings of <i>an eagle</i> .
4. He makes winds His messengers, burning fire His ministers.	4. Who made his messengers <i>as swift as</i> wind; his servants, <i>as strong as</i> burning fire.
5. He founded the earth on its foundations that it not falter to eternity.	5. Who lays the foundation of the earth upon its base, so that it will not shake for ages upon ages.
6. You covered the deep as [with] a garment; the waters stand on the mountains.	6. You have covered over the abyss as with a garment; and the waters <i>split</i> on the mountains, <i>and</i> endure.
7. From Your rebuke they fled; from the sound of Your thunder they hastened away.	7. At Your rebuke, they will flee, <i>flowing down</i> ; at the sound of Your shout, they will be frightened, <i>pouring themselves out</i> .
8. They ascended mountains, they descended into	8. They will go up <i>from the abyss</i> to the mountains, <i>and</i>

Rashi	Targum
valleys to this place, which You had founded for them.	descend to the valleys, to this place <i>that</i> You founded for them.
9. You set a boundary that they should not cross, that they should not return to cover the earth.	9. You have placed a boundary <i>for the waves of the sea</i> that they will not cross, <i>lest</i> they return to cover the earth.
10. He sends the springs into the streams; they go between the mountains.	10. Who releases springs into rivers; they flow between the mountains.
11. They water every beast of the field; the wild donkeys quench their thirst.	11. They water all the wild animals; the asses will break their thirst.
12. Beside them the fowl of the heavens dwell; from between the branches they let out their voices.	12. The birds of heaven will settle on them; they will give out a sound <i>of singing</i> from among the branches.
13. He waters the mountains from His upper chambers; from the fruit of Your works the earth is sated.	13. <i>Who</i> waters the mountains from his <i>upper treasury</i> ; the earth will be satisfied with the fruit of your deeds.
14. He causes grass to sprout for the animals and vegetation for the work of man, to bring forth bread from the earth.	14. <i>Who</i> makes grass grow for beasts, and herbs for the cultivation of <i>the son of man</i> , that bread may come forth from the earth;
15. And wine, which cheers man's heart, to make the face shine from oil, and bread, which sustains man's heart.	15. And wine <i>that</i> gladdens the heart of <i>the son of man</i> , to make the face shine by oil; and bread will support the heart of <i>the son of man</i> .
16. The Lord's trees are sated, the cedars of Lebanon, which He planted.	16. The trees <i>that</i> the LORD <i>created</i> are satisfied, the cedars of Lebanon that He planted:
17. Where birds nest; as for the stork-the high junipers are its home.	17. Where the birds make nests; the stork's dwelling is in the cypresses.
18. The lofty mountains for the ibexes; the rocks a shelter for the hyraxes.	18. The high mountains are for the wild goats; the rocks are security for the conies.
19. He made the moon for the appointed seasons ; the sun knows its setting.	19. He made the moon to calculate times by ; the sun knows <i>the time of</i> his setting.
20. You make darkness and it is night, in which every beast of the forest moves about.	20. You will make darkness and it will be night; in it all the beasts of the forest creep about.
21. The young lions roar for prey and to beg their food from God.	21. The <i>offspring of</i> lions roar <i>to find</i> food, and to seek their sustenance from God.
22. When the sun rises they gather in and couch in their dens.	22. The sun will shine, they gather together; and they lay down in their dwelling place.
23. Man goes out to his work, to his labor until evening.	23. A <i>son of man</i> will go forth to his work and to his cultivation, until <i>the sunset of</i> evening.
24. How great are Your works, O Lord! You have made them all with wisdom ; the earth is full of Your possessions!	24. How many are Your works, O LORD! You have made all of them in wisdom ; the earth is full of your possessions.
25. This sea-great and wide; there are creeping things and innumerable beasts, both small and large.	25. This sea is great and broad in extent; creeping things are there without number, both tiny creatures and large.
26. There the ships go; You formed this leviathan with which to sport.	26. There the ships go about, <i>and</i> this Leviathan You created for the sport of the righteous at the supper of His dwelling place.
27. They all look to You with hope, to give their food in its time.	27. All of them rely on You to give their food in its time.
28. You give them that they may gather; You open Your hand that they may be sated with goodness.	28. You will give it to them, <i>and</i> they gather it; You will open your hand, <i>and</i> they are satisfied with goodness.

Rashi	Targum
29. You hide Your countenance and they are frightened; You gather in their spirit and they perish and return to their dust.	29. You will <i>remove Your presence</i> , they are dazed; You will gather their spirit <i>and</i> they expire, and return to their dust.
30. You will send forth Your spirit and they will be created, and You will renew the surface of the ground.	30. You will send out your <i>holy spirit and</i> they are created; and You will make new the surface of the earth.
31. The glory of the Lord will be forever; the Lord will rejoice with His works.	31. May the glory of the LORD be eternal; the LORD will rejoice in His works.
32. He Who looks at the earth and it quakes; He touches the mountains and they emit smoke.	32. Who looks at the earth, and it shakes; He draws near to the mountains, and they <i>emit</i> smoke.
33. I shall sing to the Lord while I am alive; I shall sing praises to my God as long as I exist.	33. I will sing praise in the presence of the LORD during my life; I will make music to my God while I exist.
34. May my speech be pleasing to Him; I shall rejoice with the Lord.	34. May my talk be pleasing in his presence; I will rejoice in <i>the word of</i> the LORD.
35. Sinners will be destroyed from the earth and the wicked will be no more; my soul, bless the Lord. Hallelujah.	35. The sinners will be destroyed from the earth, and wicked exist no longer. Bless, O my soul, <i>the name of</i> the LORD. Hallelujah!

Rashi's Commentary to Psalm 104:19-35

19 He made the moon for the appointed seasons To count with it the times and the festivals.

the sun knows its setting But the moon does not know its setting, because sometimes it comes through a long way and sometimes it comes through a short way.

20 You make darkness and it is night Every day You darken and block out the sun and it becomes night, when all the beasts of the forest move about.

22 When the sun rises they gather in into the secret places and hide there from the sons of men; then every man goes forth to his work.

24 Your possessions Heb. קנייך , the acquisition that you have acquired, like (Gen. 14:19): "Owner (קניה) of heaven and earth." All is acquired by You.

25 and wide Heb. ורחב ידים . Wide of place, large in French, broad.

26 with which to sport three hours during the day. So did our Sages say in tractate Avodah Zarah (3b), and so it is written explicitly in the Book of Job (40:29): "Will you play with him like a bird?"

29 You gather in their spirit Heb. תסף , an expression of destruction, as (above 73:19): "They were completely consumed (ספו) ."

30 You will send forth Your spirit with the resurrection of the dead.

32 He touches the mountains and they emit smoke as is depicted of Sinai (Exod. 19:18): "And Mount Sinai was all in smoke."

33 as long as I exist Heb. בַּעֲדַי , like (Deut. 31:27): “When I am still (בַּעֲדוֹנִי) alive.”

35 Sinners will be destroyed Heb. חַטָּאִים, sinners [rather than sins, but see Tal. Ber. 10a].

Ashlamatah: Micah 7:16-20+Nahum 1:7; 2:1-3

Rashi	Targum
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 shall 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.
16. Nations shall see and be ashamed of all their might-they shall place a hand upon their mouth; their ears shall become deaf.	16. The nations will see and be ashamed despite all their might; they will put their hands on their mouths; their ears will be deafened.
17. They shall lick the dust as a snake, as those who crawl on the earth. They shall quake from their imprisonment; they shall fear the Lord, our God, and they shall 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 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 shall return and grant us compassion; He shall hide our iniquities, and You shall 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 shall 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 to his sons, as You swore to him in Bethel, Your kindness to Abraham to his seed after him, 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.
1. The harsh prophecy concerning Nineveh. The book of the vision of Nahum the Elkoshite.	1. The oracle of the cup of malediction to be given to Niniveh to drink. Previously Jonah the son of Amittai the prophet from Gath-hepher, prophesied against her and she repented of her sins; and when she sinned again there prophesied once more against her Nahum of Beth Koshi, as is recorded in this book.
2. The Lord is a jealous and vengeful God and is full of wrath; the Lord avenges Himself upon His adversaries,	2. God is judge and an avenger is the LORD; the LORD takes vengeance on the enemies of His people, and on

Rashi	Targum
and He bears a grudge against His enemies.	His adversaries with fierce anger.
3. The Lord is slow to anger and great in power, but He will surely not acquit; the Lord-His way is with a tempest and with a storm? and cloud is the dust of His feet.	3. The LORD removes anger, and there is great might before Him; and He pardons those who return to His Law; but does not leave unpunished those who do not return; the LORD goes forth in storm and wind, and the dark cloud is the path before Him.
4. He rebukes the sea and dries it up, and He has dried up all the rivers; Bashan and Carmel are cut off, and the blossoms of the Lebanon are cut off.	4. He rebukes the sea and dries it up, and He makes all the rivers dry; Mathnan and Carmel are desolate, and the trees of Lebanon are withered.
5. Mountains quaked because of him and the hills melted, and the land raised up from before Him-and the inhabited earth and all who dwell thereon.	5.. The mountains quake before Him, and the hills are torn asunder, and the earth is laid waste before Him, even the world and all that dwell in it
6. Who can stand before His fury and who can rise amidst His wrath? His wrath has reached [the earth] like fire, and the rocks have been broken up by Him.	6. If the world shook thus before Him when He revealed Himself in love to give the Law to His people, then when He reveals Himself in anger to take vengeance on the enemies of His people, who will stand before His vengeance, and who will endure in the indignation of His wrath? His anger dissolves like fire, and rocks are torn asunder before Him.
7. The Lord is good-yea, a stronghold on a day of trouble- and is cognizant of those who trust in Him.	7. The LORD is good to Israel that they may lean upon Him in time of affliction, and it is revealed before Him that they are relying upon His Memra.
8. But, with an overrunning flood He shall make a full end of its place, and darkness shall pursue His enemies.	8. But in fierce anger and in great wrath he will make an end of the nations which rose up and utterly destroyed the Sanctuary, and He will deliver His adversaries to Gehinnam.
9. What do you think of the Lord? He will make a full end; the trouble will not rise twice.	9. O nations who have plundered Israel, what are you reckoned before the LORD? He will make an end of you; relief after affliction will not be established twice for you as for the house of Israel.
10. For, while the thorns are entangled and the drunkards are drinking, they are consumed like dry stubble, fully ripe.	10. For the princes of the nations which plundered Israel and made them go astray, as though lead astray through wine, destroyed them just as fire destroys among very dry stubble.
11. From you has emanated one who plots evil against the Lord, one who counsels wickedness.{S}	11. From you, Niniveh, there has gone forth a king who plotted evil against the people of the LORD; he gave evil counsel.
1. Behold on the mountains the feet of a herald announcing peace. O Judah, keep your feasts, pay your vows-for the wicked one shall no longer continue to pass through you; he has been completely cut off.	1. Behold, on the mountains of the land of Israel the feet of him who announces good tidings, proclaiming peace! Celebrate your festivals, O Judah, fulfil your vows, for the wicked will never pass through you again; they are all destroyed.
2. The scatterer who came up before you is besieged by a siege. Watch the way! Strengthen your loins! Fortify your power mightily.	2. For they were coming up and spreading themselves upon your land; they encamped against you in siege, they set watchmen along your ways; strengthen your neck, increase your might exceedingly.
3. For the Lord has restored the pride of Jacob as the	3. For the LORD has restored his strength to Jacob, his

Rashi	Targum
pride of Israel, for the emptiers have emptied them out and destroyed their branches.	greatness to Israel; for robbers have robbed them and have laid waste the cities in which they glory.
4. The shields of his mighty men are dyed red; the men of the army are in crimson; the chariots are in the fire of torches on the day of his preparation, and the cypresses are enwrapped.	4. The shields of their warriors are dyed red, the men of war are dressed in crimson, the plates of their chariots are prepared in the fire of the day of their display, and their army commanders are attired in fine-coloured garments.
5. The chariots shall dash about madly in the streets; they shall clatter in the city squares; their appearance is like torches; like lightning, they shatter.	5. The chariots rush to and fro in the streets, the noise of the rattling of their weapons is heard in the city squares; their appearance is like torches, like lightnings hurling forth
6. He shall remember his mighty men; they shall stumble in their walk; they shall hasten to its wall, and the protector is armed.	6. They appoint their army commanders they stumble as they go, they hasten on, they break down the wall and build towers.
7. The gates of the rivers have opened, and the palace has dissolved.	7. The bridges over the rivers are opened, and the king trembles in his palace.
8. And the queen has been exposed and taken away, and her maidens moan, like the voice of doves beating their breasts.	8. And the queen sits in a litter; she goes forth among the exiles, and her maid servants are led away; they go after her moaning like the sound of doves, beating upon their breasts.
9. And Nineveh is like a pool of water-it is since days of yore-and they flee. Halt! Halt! But no one pays attention.	9. And from the days of old Niniveh is like a gathering of waters. They run away. Halt! Halt! But there is none who turns back and halts.
10. Plunder silver! Plunder gold! And there is no end to the treasures-to sweep out [Nineveh] of all precious vessels.	10. Make spoil of silver, make spoil of gold! There is no end to the treasures. All the desirable goods are finished.
11. Empty, yea, emptied out and breached; and the heart melts, the knees stumble, and there is trembling in all loins; and the faces of all of them have gathered blackness.	11. She is plundered and spoiled, and the gate is opened to the enemy; and the heart melts, and there is knocking of knees, and trembling of the loins, and all their faces are covered with a coating of black like a pot.
12. Where is the lions' den? And it is pasture for young lions, where the grown lion and the old lion went, and the lion's whelp-and none made them afraid.	12. Where are the dwelling-places of the kings, and the princes' residence? Where the kings went, there they left their sons like a lion which stays by its prey in safety and there is none to scare it away.
13. The grown lion tore enough for his whelps and strangled for his lionesses, and he filled his caves with prey and his dens with prey.	13. The kings brought spoil for their consorts and plunder for their children, and the storehouses were filled with spoil and their castles with plunder.
14. Behold! I am against you, says the Lord of Hosts, and I will ignite her chariots with smoke; and the sword shall consume your young lions, and I will cut off your prey from the land; and the voice of your ambassadors shall no longer be heard.{P}	14. “Behold, I am sending My wrath upon you,” says the LORD of Hosts, “and I will burn your chariots with fire, and the sword will slay your princess, and I will destroy your trade from the earth, and the sound of your emissaries will not be heard again.”

Special Ashlamatah: Isaiah 66:1, 23

Rashi	Targum
1. So says the Lord, "The heavens are My throne, and the earth is My footstool; which is the house that you will build for Me, and which is the place of My rest?"	1. Thus says the LORD: "The heavens are the throne of My glory and the earth is a highway before Me; what is the house which you would build before Me, and what is the place of the dwelling of My Shekhinah?"
23. And it shall be from new moon to new moon and from Sabbath to Sabbath, that all flesh shall come to prostrate themselves before Me," says the Lord.	23. From new moon to new moon, and from Sabbath to Sabbath, all the sons of flesh will come to sorship before Me says the LORD.
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Verbal Tallies
By: HH Rosh Paqid Adon Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah

B'Midbar (Numbers) 22:2 – 23:9

B'Midbar (Number) 28:9-15

Micah 7:16-20+Nahum 1:7; 2:1-3

Special Ashlamata: Yeshayahu (Isaiah) 66:1-24

Tehillim (Psalm) 104:19-35

Mordechai (Mark) 12:18-27

The verbal tallies between the Torah and the Ashlamata (Micah 7:16-20) are:

See / saw - ראה, Strong's number 07200.

The verbal tallies between the Torah and the Ashlamata (Nahum 1:7; 2:1-3) are:

Israel - ישראל, Strong's number 03478.

Sore / mightily - מאד, Strong's number 03966.

Face / because of - פנים, Strong's number 06440.

The verbal tallies between the Torah and the special Ashlamata (Isaiah 66:1-24) are:

Children / son - בן, Strong's number 01121.

See / saw / seen - ראה, Strong's number 07200.

Israel - ישראל, Strong's number 03478.

Done / made / make - עשה, Strong's number 06213.

Face / before / because of - פנים, Strong's number 06440.

The verbal tallies between the Torah and the Psalm are:

Done / made / make / appointed - עשה, Strong's number 06213.

Face / before / because of - פנים, Strong's number 06440.

B'Midbar (Num.) 22:2 And Balak the son <01121> of Zippor saw <07200> (8799) all that Israel <03478> had done <06213> (8804) to the Amorites.

3 And Moab was sore <03966> afraid of (face) <06440> the people, because they *were* many: and Moab was distressed because of <06440> the children <01121> of Israel <03478>.

Micah 7:16 The nations shall see <07200> (8799) and be confounded at all their might: they shall lay *their* hand

upon *their* mouth, their ears shall be deaf.

Nahum 2:1 He that dasheth in pieces is come up before thy face <06440>: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily <03966>.

Nahum 2:3 For the LORD hath turned away the excellency of Jacob, as the excellency of Israel <03478>: for the emptiers have emptied them out, and marred their vine branches.

Isaiah 66:2 For all those *things* hath mine hand made <06213> (8804), and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word.

Isaiah 66:8 Who hath heard such a thing? who hath seen <07200> (8804) such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children <01121>.

Isaiah 66:20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children <01121> of Israel <03478> bring an offering in a clean vessel into the house of the LORD.

Isaiah 66:22 For as the new heavens and the new earth, which I will make <06213> (8802), shall remain before <06440> me, saith the LORD, so shall your seed and your name remain.

Tehillim (Psalm) 104:19 He appointed <06213> (8804) the moon for seasons: the sun knoweth his going down.

Tehillim (Psalm) 104:29 Thou hidest thy face <06440>, they are troubled): thou takest away their breath, they die, and return to their dust.

Hebrew:

Hebrew	English	Torah Seder Num 22:2-23:9	S. T. Seder Num 28: 9-15	Psalms Ps 104:19-35	Ashlamatah Micha 7:16-20	Ashlamatah Nah 1:7, 2:1-3	Ashlamatah Isa 66:1-24
אֶחָד	one, once	Num 28:11					Isa 66:8
אֵין	no, without	Num 22:26		Ps 104:25			Isa 66:4
אִישׁ	men, man, warriors	Num 22:9				Nah 2:3	Isa 66:3
אֵל	God	Num 23:8		Ps 104:21	Mic 7:18		
אֵלֶּה	these, things	Num 22:9					Isa 66:2
אֱלֹהִים	GOD	Num 22:9		Ps 104:33	Mic 7:17		Isa 66:9
אִם	though, or	Num 22:18					Isa 66:9
אָמַר	said, says	Num 22:4					Isa 66:1
אָף	angry, anger	Num 22:22			Mic 7:18		Isa 66:15
אֶרֶץ	earth, land	Num 22:5		Ps 104:24	Mic 7:17		Isa 66:1
אֵשׁ	fire, flashing					Nah 2:3	Isa 66:15
אֲשֶׁר	which, inasmuch	Num 22:5			Mic 7:20		Isa 66:4
בָּוא	came, went, bring	Num 22:7					Isa 66:4
בוֹשׁ	be ashamed				Mic 7:16		Isa 66:5
בַּיִת	house	Num 22:18					Isa 66:1
בָּן	sons	Num 22:2	Num 28:9				Isa 66:8

Hebrew	English	Torah Seder Num 22:2-23:9	S. T. Seder Num 28: 9-15	Psalms Ps 104:19-35	Ashlamatah Micha 7:16-20	Ashlamatah Nah 1:7, 2:1-3	Ashlamtah Isa 66:1-24
בָּנָה	build	Num 23:1					Isa 66:1
בָּקָר	oxen, bulls	Num 22:40	Num 28:11				
בָּרַךְ	bless	Num 22:6		Ps 104:35			Isa 66:3
גָּדוֹל	great	Num 22:18		Ps 104:25			
גוֹי	nations	Num 23:9			Mic 7:16		Isa 66:8
גַּם	also, so	Num 22:19					Isa 66:4
דִּבֶּר	speak, spoke	Num 22:7					Isa 66:4
דְּבַר	word	Num 22:7					Isa 66:2
דֶּרֶךְ	way, road	Num 22:22				Nah 2:1	Isa 66:3
הָיָה	came, becomes	Num 22:41		Ps 104:20			Isa 66:2
הָלַךְ	come, go, move	Num 22:6		Ps 104:26			
הִנֵּה	behold	Num 22:5					Isa 66:12
מָשָׁל	mountains	Num 23:7		Ps 104:32			Isa 66:20
זָבַח	sacrificed	Num 22:40					Isa 66:3
זֶה	this, there, then	Num 22:6	Num 28:14	Ps 104:25			Isa 66:1
זָעַם	denounce, indignant	Num 23:7					Isa 66:14
זָרַע	descendants, offspring						Isa 66:22
חֳדָשׁ	months		Num 28:11				Isa 66:23
חָזַק	retain, strengthen				Mic 7:18	Nah 2:1	
חֶרֶב	sword	Num 22:23					Isa 66:16
יָד	hand	Num 22:7		Ps 104:28	Mic 7:16		Isa 66:2
יָדַע	knows, known	Num 22:6		Ps 104:19		Nah 1:7	Isa 66:14
יְהוָה	LORD	Num 22:8	Num 28:11	Ps 104:24	Mic 7:17	Nah 1:7	Isa 66:1
יוֹם	day	Num 22:30	Num 28:9		Mic 7:20	Nah 1:7	Isa 66:8
יָם	sea			Ps 104:25	Mic 7:19		
יַעֲקֹב	Jacob	Num 23:7			Mic 7:20	Nah 2:2	
יָצָא	came, go	Num 22:5		Ps 104:23			Isa 66:24
יִשְׂרָאֵל	Israel	Num 22:2				Nah 2:2	Isa 66:20
קָבַר	distinguished	Num 22:15					Isa 66:5
כֵּן	thus	Num 22:16					Isa 66:1
כּוֹןֵן	prepare	Num 23:1				Nah 2:3	
כִּי	since	Num 22:6			Mic 7:18	Nah 2:2	Isa 66:8
כֹּל	all	Num 22:2		Ps 104:20	Mic 7:16		Isa 66:2
לֹא	neither, no	Num 22:30					Isa 66:19
לָחַץ	lick	Num 22:4			Mic 7:17		

Hebrew	English	Torah Seder Num 22:2-23:9	S. T. Seder Num 28: 9-15	Psalms Ps 104:19-35	Ashlamatah Micha 7:16-20	Ashlamatah Nah 1:7, 2:1-3	Ashlamtah Isa 66:1-24
לַיַּל	night	Num 22:8		Ps 104:20			
לָקַח	took, take	Num 22:41					Isa 66:21
מָאֵר	great, all	Num 22:3				Nah 2:1	
מָה	what, how	Num 22:19		Ps 104:24			
מִי	who	Num 22:9			Mic 7:18		Isa 66:8
מִן	because, some, before	Num 22:3			Mic 7:17		Isa 66:21
מִנְחָה	grain offering		Num 28:9				Isa 66:3
מַעֲשֵׂה	works			Ps 104:24			Isa 66:18
מְקוֹם	place	Num 22:26					Isa 66:1
נִבַּט	look			Ps 104:32			Isa 66:2
נָגַד	tell, declare	Num 23:3					Isa 66:19
נָהָר	river	Num 22:5					Isa 66:12
נָטָה	turn, extend	Num 22:23					Isa 66:12
נָכַח	defeat, slay	Num 22:6					Isa 66:3
נַפֶּשׁ	soul			Ps 104:35	Mic 7:18		Isa 66:3
נָשָׂא	took, carried, pardons	Num 23:7					Isa 66:12
נָתַן	let, give	Num 22:13		Ps 104:27	Mic 7:20		
עֲבָד	servants	Num 22:18					Isa 66:14
עַד	forever, until			Ps 104:23			
עוֹד	again, while	Num 22:15		Ps 104:33			
עוֹלָם	forever			Ps 104:31			
עֵין	surface, sight	Num 22:5					Isa 66:4
עַל	near, over, against	Num 22:5	Num 28:10		Mic 7:18	Nah 2:1	Isa 66:10
עָלָה	brought, offers, come	Num 22:41				Nah 2:1	Isa 66:3
עָמַד	stood, endure	Num 22:24					Isa 66:22
עָפָר	dust			Ps 104:29	Mic 7:17		
עַתָּה	time	Num 22:4		Ps 104:27			
פֶּה	command, mouth	Num 22:18			Mic 7:16		
פָּנִים	because, face, before	Num 22:3		Ps 104:29			Isa 66:22
פָּר	bulls	Num 23:1	Num 28:11				
קָם	arose, rose	Num 22:13					
קָרָה	call	Num 22:5					Isa 66:4
רָאָה	saw, see	Num 22:2			Mic 7:16		Isa 66:5
רֵאשׁ	top, beginning	Num 23:9	Num 28:11				Isa 66:16
רַבִּי	many			Ps 104:24			

Hebrew	English	Torah Seder Num 22:2-23:9	S. T. Seder Num 28: 9-15	Psalms Ps 104:19-35	Ashlamatah Micha 7:16-20	Ashlamatah Nah 1:7, 2:1-3	Ashlamtah Isa 66:1-24
רָבַץ	lay down, lie	Num 22:27		Ps 104:22			
רֶגֶל	foot, footstool	Num 22:25					Isa 66:1
רוּחַ	spirit			Ps 104:29			Isa 66:2
רֶכֶב	chariots					Nah 2:3	Isa 66:20
שָׂבַע	satisfied			Ps 104:28			Isa 66:11
שָׁבַע	sworn, swore				Mic 7:20		
שִׁבְעָה	seven	Num 23:1	Num 28:11				
שַׁבָּת	Sabbath		Num 28:9				Isa 66:23
שׁוּב	bring back, return, render, again, restore	Num 22:8		Ps 104:29	Mic 7:19	Nah 2:2	Isa 66:15
שׂוּם	puts, set	Num 22:38			Mic 7:16		Isa 66:19
שׂוֹר	ox	Num 22:4					Isa 66:3
שְׁלוֹם	safety, peace						Isa 66:12
שְׁלוֹשׁ	three	Num 22:28	Num 28:12				
שָׁלַח	sent, send	Num 22:5		Ps 104:30			Isa 66:19
שָׁם	there, in which	Num 22:41		Ps 104:25			
שֵׁם	name						Isa 66:5
שִׂמְחָה	glad, joyful			Ps 104:31			Isa 66:10
שָׁמַע	heard, hear	Num 22:36					Isa 66:4
שְׁנַיִם	two	Num 22:22	Num 28:9				
חַטָּאת	sin	Num 28:15			Mic 7:19		
חֶפְצִים	delights				Mic 7:18		Isa 66:3
כַּאֲשֶׁר	just	Num 23:2					Isa 66:20
כְּבוֹד	glory			Ps 104:31			Isa 66:11
אֵיל	ram	Num 23:1	Num 28:11				
עָבַר	contrary, passes	Num 22:18			Mic 7:18		
עִיר	city	Num 22:36					Isa 66:6
עֹלָה	burnt offering	Num 23:3	Num 28:10				
עָנָה	replied, answered	Num 22:18					Isa 66:4
עָשָׂה	done, made	Num 22:2	Num 28:15	Ps 104:19			Isa 66:2
פָּתַח	opened	Num 22:28		Ps 104:28			
קֶדֶם	east	Num 23:7			Mic 7:20		
קָטָן	small	Num 22:18		Ps 104:25			

Greek:

Greek	English	Torah Seder N. 22:2-23:9	S. T. Seder N. 28: 9-15	Psalms 104:19-35	Ashlamatah Micha 7:16-20	Ashlamatah Nah 1:7, 2:1-3	Ashlamtah Isa 66:1-24	N.C. Mk 12:18-27
ἄγγελος	angel	Num 22:22						Mar 12:25
ἀδελφός	brother						Isa 66:5	Mar 12:19
ἀνίστημι	arise, rose up, rising	Num 22:13						Mar 12:23
ἀποκρίνομαι	answering	Num 22:8						Mar 12:24
ἀφίημι	go, allow, leave	Num 22:13						Mar 12:19
εἶδω	knowing, saw	Num 20:29						Mar 12:24
ἑπτά	seven	Num 23:1	Num 28:11					Mar 12:20
ἔπω	said	Num 22:4					Isa 66:5	Mar 12:24
ἔρχομαι	came, coming	Num 22:7					Isa 66:7	Mar 12:18
θεός	GOD	Num 22:9		Ps 104:21	Mic 7:17		Isa 66:9	Mar 12:24
κατά	against, with						Isa 66:19	Mar 12:19
καταλείπω	leave behind, leave							
λαμβάνω	take, took						Isa 66:21	Mar 12:19
λέγω	saying	Num 22:5					Isa 66:1	Mar 12:18
οὐρανός	heavens						Isa 66:1	Mar 12:25
πάς	all, every	Num 22:2		Ps 104:20	Mic 7:16		Isa 66:2	Mar 12:22
πολύς, πολλός	many, greatly	Num 22:3					Isa 66:16	Mar 12:27
σπέρμα	seed						Isa 66:22	Mar 12:19
τρίτος	third	Num 22:28	Num 28:14					Mar 12:21

Mishnah Pirke Abot V:4

“Ten miracles were performed for our ancestors in Egypt and ten at the Sea. The Holy One, blessed is He, brought ten plagues upon the Egyptians in Egypt and at the Sea.

Our ancestors tried the Omnipresent with ten tests in the wilderness, as it is written, "... and have yet tried Me these ten times and have disobeyed Me ..." (Numbers 14:22)

Abarbanel on Pirke Abot

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Abarbanel makes it very clear that the main thrust of this Mishnah is to emphasize that the miraculous occurrences related to the ten plagues in Egypt and the plagues and miracles that occurred during the crossing of the Red Sea are

not coincidental, unrelated and independent of each other. For example, when all the waters in Egypt turned to blood, which surely was a plague upon the Egyptians, it was simultaneously a miracle for the Jews in as much as the water they had did not turn to blood. When there was darkness for the Egyptians. it was a miracle that for the Children of Israel there was light.

The same pattern was in evidence during the crossing of the Red Sea. Corresponding to the plagues that the Egyptians experienced in Egypt a great number of exegetes perceive a similar phenomena at the Red Sea. In Egypt the water turned to blood; at the Red Sea the water turned to blood from the wounds of the Egyptians. In Egypt. frogs invaded the privacy of the Egyptians; at the Red Sea, they could not help but encounter frogs. In Egypt the dust of the earth turned into gnats; at the Red Sea the horses of the Egyptians in pursuit of the Children of Israel kicked up a lot of dust on the heads of the charioteers which turned into gnats. In Egypt, a variety of wild animals were loosed on the Egyptians; at the Red Sea the Egyptians also were faced by small and large reptiles which dwell in the water. In Egypt, a pestilence struck the domestic animals and destroyed them; at the Sea the animals died in the attempt at crossing. In Egypt, boils that resulted in bloating afflicted the Egyptians; at the Red Sea the Egyptian corpses also became bloated. In Egypt, hail caused havoc in the land; at the Sea, according to tradition, the water became boulders which fell on the heads of the pursuers. In Egypt, locusts descended upon the land and consumed everything in sight; at the Sea, vultures descended upon the corpses. In Egypt, there was darkness during the Exodus; that same darkness persisted at the Red Sea. In Egypt, the final blow that struck the Egyptians was the death of the firstborn; at the Sea the next in line to the firstborn perished.

Thus, Abarbanel concludes, what happened at the Red Sea was only an extension of what happened in Egypt because the plagues were almost identical.

The miracles that the Children of Israel experienced at the Red Sea also correspond to the miracles they experienced in Egypt. Actually, the miracles performed by God for the Jews were nothing more than the circumvention of the plagues that God brought upon the Egyptians. As we noted above, the bloody water of the Egyptians turned into pure water for the Jews. The first-born of the Egyptians died; the first-born of the Jews lived. Such was the case with the miracles at the Sea: That same plague that befell the Egyptians was a blessing for the Jews.

Rambam and others enumerate the miracles as follows:

1. The Sea was split for passage for Jews and not for Egyptians.
2. Within the water, tunnels were formed which were roofed so that they would be protected from the water.
3. The seabed became firm for easy walking.
4. For the Egyptians the seabed was soft mud to hinder them.
5. Twelve avenues were opened in the Sea, corresponding to the twelve tribes of Israel.
6. The waters of the Sea solidified and became like rock.
7. The waters of the Sea froze into blocks, not, as is natural, into one solid unit.
8. The walls of the water that separated the tribes were transparent so that the tribes could communicate with each other.
9. In the salt water passages the Children of Israel suddenly discovered sweet water dripping for their use.
10. The sweet water was available only as long as it was needed but froze when no longer needed.

Abarbanel has no compunctions in stating that Rambam's count of the miracles of the Red Sea is nothing more than homiletic conjecture.

In an aside, Abarbanel cautiously inquires why other miracles that happened in Egypt for the benefit of the Jews are not formulated amongst those that are commonly accepted. For example, the rod of Moshe which turned into a snake or the transformation of Moshe’s hand which became leprous and suddenly returned to normal. The answer

he proposes is that these miracles were for the benefit of the Children of Israel, but were not plagues upon the Egyptians.

Abarbanel then turns his attention to the second part of this Mishnah which speaks of the ten tests which our ancestors tried God in the wilderness. There were many more than ten, but he concurs with the Talmud, which counts the following (Arakhin 15a):

1. "Was it for want of graves in Egypt that you brought us to die in the wilderness" (Exodus 14:11).
2. "And the people grumbled against Moshe saying 'What shall we drink?': {Exodus 15:23-24}, because the waters were bitter. Perhaps the complaint was justified, but it indicated a lack of faithfulness.
3. In the wilderness of Sin, the Children of Israel complained, "If only we had died by the hand of the LORD in the land of Egypt when we sat by the fleshpots" (Exodus 16:3).
4. Moshe instructed them not to let the manna remain overnight, but they defied him (Exodus 16:20).
5. Moshe told them that on Friday they were to take two measures of manna because on the Sabbath they would find no manna to collect. They did not believe him and went out to collect manna on the Sabbath (Exodus 16:25).
6. The Children of Israel complained violently for water so much so that Moshe feared for his life, "What shall I do with this people? Before long they will be stoning me!" (Exodus 17:2).
7. The incident with the Golden Calf (Exodus 32:4).
8. "The people took to complaining bitterly before the LORD" (Numbers 11: 1). Instead of looking forward to the promised land, they deplored the conditions in which they found themselves.
9. Having become satiated with manna, the mixed multitude that accompanied the Children of Israel began to clamour for meat (Numbers 11:4).
10. The incident with the spies (Numbers, Chapter 13).

However, Abarbanel is disturbed by two problems. First, the ten tests in the Talmud are not actually such, but rather acts of malice on the part of the people against God. Secondly, there were other acts of malice and ill-will such as the rebellion of Korah. Abarbanel offers us an innovative approach to these problems. In his commentary on Mishnah 3 above, he concluded that there are three grounds for someone being tested. The first of these is the notion that one should be tested to discover his true qualities. This, he said, does not apply to a test set by God because He is totally aware in advance of all the information the test will yield.

In the view of Ahrabanel, it was God who was being tested by man:

1. When the Children of Israel cried out, "Was it for want of graves in Egypt ... ?" God stood the test and split the sea for them in which the Egyptians drowned and found their graves at the bottom of the sea. In other words, graves in Egypt were irrelevant.
2. When the Children of Israel complained that they could not drink the bitter waters found in the desert, they thought that this was characteristic of the waters in the desert and nothing could be done about it. God stood the test and commanded Moshe to throw a branch of tree into the water; it became sweet.
3. The Children of Israel preferred dying at the hands of God in Egypt. God passed the test and provided them with manna.
4. God intended to impress upon the people that the manna was a supernatural phenomenon and was created for the purpose of providing them with food each day separately. Thus they were told not to leave any manna for the next morning. They, on the other hand, thought that the manna was a natural occurrence in the desert and picked as much as they wanted to. God passed the test and caused the excess manna to become worm-infested and putrid.
5. God assured them that if they gathered a double portion on Friday - one for Friday and one for Shabbat - the manna would remain fresh and edible. Here, again, they were misled by the notion that the putrefaction of the manna on the second day was a natural phenomenon and they went out on the

Shabbat but found no manna. In this way, God emphasized that the sanctity of the Shabbat is to be taken seriously.

6. In Rephidim, the Jews once again cried out for water. This time, the motivation was different from that in their first plea for water in Marah. Then, the waters were bitter and they complained because they could not envision how it was possible to transform bitter water into sweet water. In Rephidim they clamoured for Moshe to supply them with water because they thought that it was some occult power that Moshe and Aaron possessed that enabled them to produce water at will. This was a blatant denial of the omnipotence of God. Once again, God passed the test when He exclaimed, "I will be standing there before you on the rock at Horeb. Strike the rock and water will issue from it, and the people will drink" (Exodus 17:6) - the emphasis is to be placed on "I." This was to demonstrate that everything happens through God's will.
7. The Children of Israel became frustrated by the absence of Moshe for 40 days and adopted the idea that he was guided by some lucky star or some sign of the Zodiac which gave him supernatural powers. Therefore, they cried out for the Golden Calf which, they hoped, would possess the same occult powers as Moshe. This was a direct offense against God. But God passed the test. With His approval, Moshe ground the calf into dust and thus convincingly demonstrated to the masses that there can be only one God and it is to Him that man must turn.
8. Notwithstanding all the fascinating miracles that God was continually performing for them, we find that the Children of Israel were still recalcitrant and complained about the conditions in the desert (Numbers 11:1). God sensed a pronounced absence of faithfulness and understanding. Once again He passed the test when He answered their complaints by showering down upon them a fire which caused havoc.
9. In Kivrot Ha-Ta'ava the multitude craved for meat in the place of manna. Had they requested of God, "Give us meat to eat," their plea would have been justified. They, however, grumbled, "If only we had meat to eat!" (Numbers 11:4). With this they inferred that there is no God. But God, passed the test and sent the quail in such quantities that they suffered from stomach trouble because of their gluttony.
10. The spies were sent to scout the land of Canaan and advise Moshe as to the best strategy to conquer the land. The twelve scouts were all heads of tribes, great in strength and strong in determination. Even so, ten of them fell into a state of panic. This was illustrated when they reported negatively about the inhabitants and said that Canaan could never be conquered. This was contrary to God's design and the spies should have demonstrated their faithfulness in the destiny of the Jews and brought back an enthusiastic report. God passed the test and with the exception of Joshua and Caleb, destroyed the other ten.

It is significant, muses Abarbanel, that just as in the early history of man, God waited ten generations between Adam and Noah, and another ten between Noah and Abraham before he wreaked his vengeance on the miscreants, so did He wait until the generation of the wilderness had tried Him with ten tests before He punished them.

Of course, there were many more than ten occasions when the people vexed God. The reason they were included in the Mishnah is because the verse in the incident of the spies states, "...who have yet tried Me yet these ten times" (Numbers 14:22). In other words, until that time there had been ten tests.

Miscellaneous Interpretations

Rashi: The ten plagues at the Sea are identified by the ten expressions of destruction used in Shirat ha-Yam [Song of the Sea] (Exodus 15:1-10) regarding the Egyptians:

1. Horse and driver He has hurled into the sea (verse 1).

2. He has cast into the sea (verse 4).
3. Are drowned in the Sea of Reeds (verse 4).
4. The deeps covered them (verse 5).
5. They went down into the depths like a stone (verse 5).
6. Your right hand, O LORD, shatters the foe (verse 6).
7. You break Your opponents (verse 7).
8. You send forth Your fury, it consumes them like straw (verse 7).
9. The sea covered them (verse 10).
10. They sank as lead (verse 10).

Rashbatz points out that the ten plagues with which the Egyptians were afflicted are to be divided into four groups. The first three - blood, frogs and lice - are all connected with the earth and they were activated by Aaron. The next three - hail, locusts and darkness - are all connected with the sky and they were performed by Moshe, since Aaron was not spiritually influential enough to accomplish this. Three were activated directly by God: wild beasts, pestilence and death of the firstborn, because they are capable of spreading quickly and widely and only God could ensure that the Jews would be unaffected.

The remaining plague brought upon the Egyptians - boils - was activated by all three - God, Aaron and Moshe - in unison. Aaron took a handful of soot from the furnace which is really a form of soil; Moshe threw it into the air, and God saw to it that the plague of boils attacked only the Egyptians. The ten miracles which God performed for the Jews in Egypt are, therefore, to be found in the fact that they were unaffected by any of the ten plagues.

Relative to the ten plagues inflicted upon the Egyptians at the Sea, Rashbatz says that almost all commentators agree that there were many more plagues, but that they were subdivided into ten categories.

Rashbatz discovered a text of the Rambam in which the latter did not list any of the plagues at the Sea, but merely proposed that they were duplicates of the plagues in Egypt. Rashbatz rejects this idea on the grounds that since all the firstborn of the Egyptians died in Egypt, there were no firstborn left to die at the Sea.

Rashbatz cites Rabbenu Yonah's list of the ten plagues visited on the Egyptians at the Sea:

1. The Egyptians were enveloped in darkness; for the Jews, it was light.
2. The pillar of cloud penetrated the waters and made the ground like clay.
3. The pillar of fire heated the ground and caused the horses' hooves to become disjointed.
4. God removed the wheels of the Egyptian chariots.
5. The fallen charioteers could not rise to their feet.
6. They tried to flee, but were unable to do so.
7. God tossed the Egyptians into the raging sea.
8. The sea bed swallowed them.
9. They sank to the bottom of the water.
10. The corpses were cast up by the sea onto the dry.

Rashbatz claims that Rabbenu Yonah did not have an authentic source for his list and rejects it. He prefers Rashi's list (see above) which is based on the Mekhilta and, with slight variations, Avot de-Rabbi Natan.

Relying on the Talmud (Arakhin 15a), Rashbatz extracts an important moral lesson on the subject of slander. The Torah (Numbers 14:22) in summing up the sin of the spies says, "Yet have they put Me to proof these ten times." The spies were guilty only of speaking ill of the stones and trees of the promised land. Although they worshipped the Golden Calf, the Jews were not condemned to die in the desert until they slandered the land. All the more reason why the Jew must be meticulously careful never to slander his fellowman.

Rabbenu Yonah lists the tests, but omits the complaint of the Jews at the Sea (Exodus 14:11) and "The mixed multitude went a lusting" as direct tests of God. He substitutes, "Is there a God amongst us or not" (Exodus 17:7), and "They murmured against God" (Numbers 11:1).

Midrash Shemuel: On the verse, "They wandered about in the wilderness" (Psalms 107:4), the question arises, how could King David have said this when it is a known fact, explicitly stated in the Torah, that a pillar of cloud led them during the day and a pillar of fire guided them at night. The answer propounded:

The word ta'u (wandered aimlessly) can also mean "they sinned." In most instances when a person lives in peace, prosperity and good health, he becomes vulnerable to a state of mind which defies any supreme authority. It never dawns upon him that conditions can be otherwise than what he is experiencing. On the other hand, a person whose lot in life is one of misery, pain and crises will always lift up his eyes to God for help. This was the tragedy of the generation in the desert between Egypt and the promised land. They were tormented by the heat of the day and the cold of the night; they were travelling in an uncharted desert and they were ill-prepared for this kind of a life. They should have raised their eyes and hands to heaven and begged God to shower down His beneficence upon them. Instead, they never stopped complaining.

What say the Nazarean Hakhamim?

Heb 3:17 But with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness?

Heb 3:18 And to whom sware He that they should not enter into His rest, but to them that did not faithfully obey?

Heb 3:19 So we see that they could not enter in because of unfaithful obedience.

1Co 10:1 Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

1Co 10:2 And were all immersed unto Moses in the cloud and in the sea;

1Co 10:3 And did all eat the same spiritual food;

1Co 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Messiah.

1Co 10:5 But with many of them God was not well pleased: for they were scattered in the wilderness.

1Co 10:6 Now these things became our examples, to the intent we should not lust after evil things, as they also lusted.

1Co 10:7 Neither be idolaters, as were some of them; as it is written, "The people sat down to eat and drink, and rose up to play" (Exodus 32:6).

1Co 10:8 Neither should we commit fornication, as some of them committed, and fell in one day twenty three thousand (Numbers 25:1-9).

1Co 10:9 Neither let us test G-d and His Messiah, as some of them also tested, and were destroyed by serpents.

1Co 10:10 Neither should you murmur, as some of them also murmured, and were destroyed of the destroyer.

1Co 10:11 Now all these things happened unto them for examples [to us]: and they are written for a warning to us, upon whom the ends of the ages are come.

1Co 10:12 Wherefore let him that thinks he stands take heed lest he fall.

1Co 10:13 There has no testing come upon you but such as is common to man: but God is faithful, who will not suffer you to be tested above that [which] you are able to bare; but He will with the testing also make a way to escape, that you may be able to bear it.

N.C.: Mark 12:18-27

CLV ¹	Magiera Peshitta NT ²	Greek ³	Delitzsch ⁴
18. And Sadducees are coming to Him, who say there is no resurrection. And they inquired of Him, saying,	18. And the Sadducees came to him, those who say that there is no resurrection, and were asking him and saying,	18. Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι καὶ ἐπηρώτησαν αὐτὸν λέγοντες	18 וַיָּבֹאוּ אֵלָיו מִן־הַצְּדוּקִים הָאֹמְרִים אִין תְּחִיַּת הַמֵּתִים וַיִּשְׁאַלֻּהוּ לְאֹמְרִי:
19. Teacher, Moses writes to us that, if anyone's brother should be dying, and leaving a wife, and leaving no child, that his brother may be taking his wife and should be raising up seed to his brother."	19. "Teacher, Moses wrote to us: IF THE BROTHER OF A MAN DIES AND LEAVES A WIFE AND DOES NOT LEAVE SONS, HIS BROTHER SHOULD TAKE HIS WIFE AND RAISE UP SEED FOR HIS BROTHER.	19. Διδάσκαλε Μωσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ τέκνα μὴ ἀφῆ ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ	19 רַבִּי מֹשֶׁה כָּתַב לָנוּ כִּי יָמוּת אָחִי־אִישׁ וְהֵנִיחַ אִשָּׁה וּבָנִים אִין לוֹ וְלֹקַח אָחִיו אֶת־אִשְׁתּוֹ וְהָקִים זֶרַע לְאָחִיו:
20. Seven brothers were there, and the first got a wife and, dying, leaves no seed."	20. There were seven brothers. The first took a wife and died and did not leave [any] seed.	20. ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα·	20 וְהֵנִיחַ שִׁבְעָה אָחִים וַיִּקַּח הָרִאשׁוֹן אִשָּׁה וַיָּמָת וְלֹא־הָשְׂאִיר אַחֲרָיו זֶרַע:
21. And the second got her and died, leaving no seed, and the third similarly."	21. And the second took her and died, although also he did not leave [any] seed, and the third likewise.	21. καὶ ὁ δεύτερος ἔλαβεν αὐτήν καὶ ἀπέθανεν καὶ οὐδὲ αὐτὸς ἀφῆκεν σπέρμα· καὶ ὁ τρίτος ὡσαύτως·	21 וַיִּקַּח אֹתָהּ הַשֵּׁנִי וַיָּמָת וְלֹא־הֵנִיחַ זֶרַע וְכֵן גַּם הַשְּׁלִישִׁי:
22. And the seven also got her similarly and leave no seed. Last of all the woman also died.	22. And the seven of them took her and did not leave [any] seed. Last of all of them, the wife also died.	22. καὶ ἔλαβον αὐτήν οἱ ἑπτὰ καὶ οὐκ ἀφῆκαν σπέρμα ἕσχατη πάντων ἀπέθανεν καὶ ἡ γυνή	22 וַיִּקְחוּהָ כָּל־הַשִּׁבְעָה וְלֹא־הָשְׂאִירוּ אַחֲרֵיהֶם זֶרַע וְאַחֲרָנָה לְכוּלָּם מָתָה גַּם הָאִשָּׁה:
23. In the resurrection, then, whenever they may be rising, of which of them will she be the wife? For the seven have had her as wife."	23. Therefore, in the resurrection, whose wife will she be? For the seven of them took her."	23. ἐν τῇ οὖν ἀναστάσει ὅταν ἀναστῶσιν τίνος αὐτῶν ἔσται γυνή οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα	23 וַעֲתָה בְּתַחֲיַת הַמֵּתִים כְּשִׁיקוּמוֹ לְמִי מֵהֶם תְּהִיָּה לְאִשָּׁה כִּי לְשִׁבְעָה הָיְתָה לְאִשָּׁה:
24. Jesus averred to them, "Are you not therefore	24. Jesus said to them, "Is it not because of this you	24. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐ	24 וַיֹּאמֶר יֵשׁוּעַ אֲלֵיהֶם הֲלֹא טַעִים אַתֶּם בְּאִשְׁרֵךְ

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
deceived, not being acquainted with the scriptures, nor yet the power of God?	err? For you do not know the scriptures nor the power of God.	διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ	לֹא יִדְעַתֶּם אֶת־הַכְּתוּבִים וְלֹא אֶת־גְּבוּרַת הָאֱלֹהִים:
25. For whenever they may be rising from among the dead, they are neither marrying nor taking out in marriage, but are as the messengers in the heavens."	25. For when they rise up from the dead, they do not marry women nor are women with men, but rather they are as the angels that are in heaven.	25. ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς	כִּי בְעֵת קוּמָם מִן־הַמֵּתִים לֹא יִשְׂאוּ נָשִׁים וְלֹא תִנָּשְׂאוּ כִּי־יִהְיוּ כְּמַלְאָכֵי הַשָּׁמַיִם:
26. Now concerning the dead, that they are being roused; did you not read in the scroll of Moses, at the thorn bush, how God spoke to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?	26. Now about the dead who will rise up, have you not read in the book of Moses how God spoke to him from the bush: I AM THE GOD OF ABRAHAM AND THE GOD OF ISAAC AND THE GOD OF JACOB?	26. περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ἐπὶ τῆς βάτου ὡς εἶπεν αὐτῷ ὁ θεὸς λέγων Ἐγὼ ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ	וְעַל־דָּבַר הַמֵּתִים ²⁶ שִׁיקוּמוֹ הֲלֹא קָרָאתֶם בְּסֵפֶר מֹשֶׁה בְּסִנְיָה אֶת אֱשֶׁר־דָּבַר אֱלֹהֵי הָאֱלֹהִים לֵאמֹר אֲנֹכִי אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב:
27. He is not the God of the dead, but of the living. You, then, are much deceived.	27. And he is not the God of the dead, but of the living. Therefore you err greatly."	27. οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ Θεὸς ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε	הָאֱלֹהִים אֵינָנו אֱלֹהֵי הַמֵּתִים כִּי אִם־אֱלֹהֵי הַחַיִּים לְכֵן טוּעִים אַתֶּם הַרְבֵּה:

HH Paqid Dr. Adon Eliyahu's Rendition

18. And some Sadducees (Heb. Tz'dukim) who say there is no resurrection, came to him (Yeshua). And they questioned Him, saying,

19. Rabbenu, Moshe wrote for us that:

If brothers reside together, and one of them dies having no son, the dead man's wife shall not marry an outsider. [Rather,] her husband's brother shall be intimate with her, making her a wife for himself, thus performing the obligation of a husband's brother with her. And it will be, that the eldest brother [who performs the levirate marriage, if] she [can] bear will succeed in the name of his deceased brother, so that his [the deceased brother's] name shall not be obliterated from Israel. (Deut. 25:5-6)

20. There were seven brothers. And the first took a wife, and when he died (he) left no seed.

21. And the second himself took her, and died, and neither did he leave seed; and the third did likewise.

22. And all seven took her and left no seed. And finally the woman died.

23. Then in the [Day of the] resurrection, when they rise up, which of them will she be the wife? For, the seven had her (as a) wife.

24. And Yeshua answered them saying, have you not been led astray because of this, not knowing the Scriptures [and their oral elucidation] or the [dynamic and supernatural] power of God?

25. For when they rise again from the dead, they neither marry nor are given in marriage, but are as [androgynous] angels (ambassadors from) the Heavens.

26. But concerning the dead, that they are raised, have you not read in the book of Moses, [in the Torah Seder] “Out Of The Midst Of A Bush,” how God spoke to him saying, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob” (Exo 3:6).

27. He is not the God of the dead, but God of the living. Therefore, you (are) greatly led astray.

Hakham’s Commentary

26. But concerning the dead, that they are raised, have you not read in the book of Moses, [in the Torah Seder] “On the Bush,” how God spoke to him saying, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob” (Exo 3:6). - The Torah Seder referred here as “On the Bush” is that of Exodus 3:1 – 4:17, with the Ashlamatah being Isaiah 40:11-18, 21-22, and Psalm 43:1-5, which we read in conjunction with Mark 6:6b-13. This explains what many are ignorant of, that in a Hebraic context we do not refer to specific verses or paragraphs of the Torah or the Scriptures by Chapter and verse. Chapter and verses are a Christian invention. Wikipedia⁵ accurately explains the history of chapters and verses in the Bible as follows:

Chapters

The original manuscripts did not contain the chapter and verse divisions in the numbered form familiar to modern readers. Some portions of the original texts were logically divided into parts following the Hebrew alphabet; for instance, the earliest known copies of the book of Isaiah use Hebrew letters for paragraph divisions. (This was different from the acrostic structure of certain texts following the Hebrew alphabet, such as Psalm 119 and most of the book of Lamentations.) There are other divisions from various sources which are different from what we use today.

The Hebrew Bible began to be put into sections before the Babylonian Captivity (586 BCE) with the five books of Moses being put into a 154-section reading program to be used in a three-year cycle. Later (before 536 BCE) the Law was put into 54 sections and 669 sub-divisions for reading.

By the time of the Council of Nicaea in 325 CE, the New Testament had been divided into paragraphs, although the divisions were different from the modern Bible.

An important canon of the New Testament was proclaimed by Pope Damasus I in the Roman synod of 374 CE. Pope Damasus also induced Jerome, a priest from Antioch, to undertake his famous translation of the entire Bible, both Old and New Testaments, from Hebrew and Greek into Latin, the official language of the Roman Empire at the time. This translation is known as the Vulgate. The Church continued to finance the very expensive process of copying and providing copies of the Bible to local churches and communities from that point up to and beyond the invention of the printing press, which greatly reduced the cost of producing copies of the Scriptures.

Churchmen Archbishop Stephen Langton and Cardinal Hugo de Sancto Caro determined different schemas for systematic division of the Bible in the early 13th century. It is the system of Archbishop Langton on which the modern chapter divisions are based.

⁵ Cf. http://en.wikipedia.org/wiki/Chapters_and_verses_of_the_Bible

Verses

It is presently unknown how early the Hebrew verse divisions were incorporated into the books that comprise the Biblical canon. However, it is beyond dispute that for at least a thousand years the Tanakh has contained an extensive system of multiple levels of section, paragraph, and phrasal divisions that were indicated in Masoretic vocalization and cantillation markings. One of the most frequent of these was a special type of punctuation, the sof passuq, symbol for a full stop or sentence break, resembling the colon mark (:) of English and Latin orthography. With the advent of the printing press and the translation of the Bible into English, Old Testament versifications were made that correspond predominantly with the existing Hebrew full stops, with a few isolated exceptions. A product of meticulous labour and unwearying attention, the Old Testament verse divisions stand today in essentially the same places as they have been passed down since antiquity. Most attribute these to Rabbi Isaac Nathan ben Kalonymus's work for the first Hebrew Bible concordance around 1440 CE.

The first person to divide New Testament chapters into verses was Italian Dominican biblical scholar Santi Pagnini (1470–1541 CE), but his system was never widely adopted. Robert Estienne created an alternate numbering in his 1551 edition of the Greek New Testament. The first English New Testament to use the verse divisions was a 1557 translation by William Whittingham (c. 1524-1579 CE). The first Bible in English to use both chapters and verses was the Geneva Bible published shortly afterwards in 1560. These verse divisions soon gained acceptance as a standard way to notate verses, and have since been used in nearly all English Bibles.

So if the Jews never used Chapters and verses how did they refer to any particular passage? Simply, Every Torah Seder was given a name derived either from the first words starting the Torah Seder or of the most important words close to the beginning of the Torah Seder. In this case, the words picked as a name for the Torah Seder Exodus 3:1 – 4:17, come from v. 2 – “**מִתּוֹךְ הַסִּנֵּה**” – MITOKH HAS’NEH - “out of the midst of a bush,” and which the Master quotes.

Now a logical question may be asked: If this is so, then is not the Pericope of Mordechai (Mark) 12:18-27 a Nazarean Commentary on the Torah Seder of Exodus 3:1 – 4:17, rather than the present one of Numbers 22:2 – 23:9? The short answer to this question is No! Just because the Master quotes a verse from a Torah Seder outside the weekly Torah Seder does not necessarily mean that this present pericope of Mark goes with the verse from the Torah Seder quoted.

When we look at first glance at this present pericope of Mordechai we immediately think that the central topic here is the “resurrection from the dead.” However, we posit that this is in reality not so. As we have advocated many a time, the Book of Mark together with Epistles of Hakham Yehudah (Jude) and Hakham Tsefet (Peter) presents us with a manual on “Discipleship” denoting an outline of the constituent characteristics of a true and genuine Talmid (disciple) of the Master. Belief or unbelief on the resurrection from the dead is not a major characteristic of a Talmid of the Master, even though we are all in agreement that there will be a resuscitation of the dead. But the key refrain repeated twice in this pericope:

- **“Have you not been led astray because of this, not knowing the Scriptures [and their oral elucidation] or the [dynamic and supernatural] power of God”** (Mark 12:24).
- **“Therefore, you (are) greatly led astray”** (Mark 12:27).

In other words, the key teaching that we must take from this pericope, is that a true and genuine Talmid (disciple) of the Master is under the critical obligation:

- “To [intimately] know the Scriptures [and their oral elucidation],” and,
- “To [intimately] know the [dynamic and supernatural] power of God.”

The Master has well read and understood our Torah Seder for this Shabbat (Numbers 22:2 – 23:9), and he sees Balaam as the antithesis of a genuine and true Talmid of his. Thus, Balaam (1) did not intimately know the Scriptures (nor their Oral elucidation), for G-d had promised our father Abraham: “And I will make of you a great nation, and I will bless you, and make your name great; and make you a blessing. And I will bless them that bless you, and him that curses you will I curse; and in you will all the families of the earth be blessed [grafted in]” (Genesis 12:2-3); (2) he did not intimately know the dynamic and supernatural power of G-d, as it is said: “Balaam said to the angel of the Lord, ‘I have sinned, for I did not know that you were standing on the road before me. Now, if it displeases you, I will return’” (Numbers 22:34). Therefore, he equated the Sadducees’ with Balaam, as both were hungry for power, domination at all costs, and filthy lucre. Concerning this, Hakham Shaul warns:

1Tim 3:2 Then it behoves the overseer (i.e. the Rosh Paqid) to be blameless, husband of one wife, temperate, sensible, well-ordered, hospitable, apt at teaching;

1 Tim 3:3 not a drunkard, not a contentious one, not money-loving, but gentle, not quarrelsome, not avaricious;

Therefore, this pericope of Mordechai (Mark) is most aptly suited to accompany our Torah Seder of B’Midbar 22:2 – 23:9. Now, some may ask as to what is the correct procedure as to how one can intimately know the Scriptures and their oral elucidation, and how can one know the dynamic supernatural power of G-d?

With regards to intimately knowing the Scriptures and their oral elucidation, the answer is:

1. Find and subject oneself to a good Hakham – cf. Pirqe Abot I:6 – “Provide yourself with a Torah teacher”;
2. Find or buy a companion to study Torah with – cf. Pirqe Abot I:6 “and acquire for yourself an associate”;
3. Memorize the Written and Oral Law as taught by your Hakham as King Solomon recommends:

Pro 2:1 My son, if you will receive my words, and lay up (memorize) my commandments within you;

Pro 2:2 So that you make your ear attend unto wisdom, and your heart incline to discernment;

Pro 2:3 Yes, if you call for understanding, and lift up your voice for discernment [by asking the right questions];

Pro 2:4 If you seek her as silver, and search for her as for hid treasures;

Pro 2:5 Then will you understand the fear of the LORD, and find the knowledge of God.

And concerning the knowledge of the dynamic supernatural power of G-d, Mosheh Rabbenu thus instructed us:

Deut 4:5 Behold, I have taught you statutes and ordinances, even as the LORD my God commanded me, that you should do so in the midst of the land whether you go in to possess it.

Deut 4:6 Observe therefore and do them; for this is your wisdom and your understanding in the sight of the Gentiles, that, when they hear all these statutes, will say: “Surely this great nation is a wise and understanding people.”

Deut 4:7 For what great nation is there, that has God so near unto them, as the LORD our God is whensoever we call upon Him?

And likewise Hakham Shaul teaches: “For I am not ashamed of the oral Law of Messiah: for it is the power of God unto deliverance **to everyone that faithfully obeys**; by the Jew first, and also by the Greek.” (Romans 1:16). In

other words, when we become obedient to a Hakham, and faithfully observe the commandments as our Sages have instructed us to do, out of no other motive but a deep seated love of G-d and His people, the mighty power of G-d is released operating in a multitude of forms seen and unseen, Barukh HaShem!

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 22:4?
3. What question/s were asked of Rashi in B'Midbar 22:5?
4. What question/s were asked of Rashi in B'Midbar 22:11?
5. What question/s were asked of Rashi in B'Midbar 22:18?
6. What question/s were asked of Rashi in B'Midbar 22:21?
7. What question/s were asked of Rashi in B'Midbar 22:22?
8. What question/s were asked of Rashi in B'Midbar 22:23?
9. What question/s were asked of Rashi in B'Midbar 22:30?
10. What question/s were asked of Rashi in B'Midbar 22:33?
11. What question/s were asked of Rashi in B'Midbar 22:34?
12. What question/s were asked of Rashi in B'Midbar 23:4?
13. What question/s were asked of Rashi in B'Midbar 23:8?
14. What question/s were asked of Rashi in B'Midbar 23:9?
15. In your opinion what is the intent of Hakham Tsefet's pericope by the hand of his scribe Mordechai (Mark) for this Shabbat?
16. What do you think is the interpretation of the Master's reply to the Sadducee's delegation in Mark 12:24?
17. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
18. What part of the Torah Seder fired the heart and the imagination of the prophet this week?
19. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
20. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming week?

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.

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

"Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!"

Shabbat Rosh Chodesh Tammuz
Sabbath of the New Moon for the Biblical Month of Tammuz

Shabbat	Torah Reading:	Weekday Torah Reading:
יְפֻקֵד ה'		
“Shabbat Rosh Chodesh”	Reader 1 – B’Midbar 27:15-17	Reader 1 – B’Midbar 23:10-12
“Sabbath of the New Moon”	Reader 2 – B’Midbar 27:18-20	Reader 2 – B’Midbar 23:13-16
“Sábado del Novilunio”	Reader 3 – B’Midbar 27:21-23	Reader 3 – B’Midbar 23:10-16
B’Midbar (Num.) 27:15 - 28:25	Reader 4 – B’Midbar 28:1-9	
Ashlamatah: Isaiah 66:1-24	Reader 5 – B’Midbar 28:10-14	
Psalm 104:1-35	Reader 6 – B’Midbar 28:15-18	Reader 1 – B’Midbar 23:10-12
Proverbs 7:1-27	Reader 7 – B’Midbar 28:19-25	Reader 2 – B’Midbar 23:13-16
Pirque Abot V:5	Maftir: B’Midbar 28:23-25	Reader 3 – B’Midbar 23:10-16
N.C.: Col. 2:16-23	- Isaiah 66:1-24	

Shalom Shabbat !

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