



**Esnoga Bet Emunah**  
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**Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)**

|   |   |
|---|---|
| <b>Three and 1/2 year Lectionary Readings</b> | <b>Second Year of the Reading Cycle</b> |
| <b>Tammuz 21, 5771 – July 22/23, 2011</b>     | <b>Second Year of the Shmita Cycle</b>  |

**Candle Lighting and Havdalah Times:**

**Conroe & Austin, TX, U.S.**

Fri. July 22, 2011 – Candles at 8:13 PM  
Sat. July 23, 2011 – Havdalah 9:11 PM

**Brisbane, Australia**

Fri. July 22, 2011 – Candles at 4:56 PM  
Sat. July 23, 2011 – Havdalah 5:51 PM

**Bucharest, Romania**

Fri. July 22, 2011 – Candles at 8:35 PM  
Sat. July 23, 2011 – Havdal. 9:44 PM

**Chattanooga, & Cleveland, TN, U.S.**

Fri. July 22, 2011 – Candles at 8:34 PM  
Sat. July 23, 2011 – Havdalah 9:34 PM

**Jakarta, Indonesia**

Fri. July 22, 2011 – Candles at 5:36 PM  
Sat. July 23, 2011 – Havdalah 6:27 PM

**Manila & Cebu, Philippines**

Fri. July 22, 2011 – Candles at 6:10 PM  
Sat. July 23, 2011 – Havdalah 7:02 PM

**Miami, FL, U.S.**

Fri. July 22, 2011 – Candles at 7:54 PM  
Sat. July 23, 2011 – Havdalah 8:49 PM

**Olympia, WA, U.S.**

Fri. July 22, 2011 – Candles at 8:39 PM  
Sat. July 23, 2011 – Havdal. 9:52 PM

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

Fri. July 22, 2011 – Candles at 7:52 PM  
Sat. July 23, 2011 – Havdalah 8:54 PM

**Sheboygan & Manitowoc, WI, US**

Fri. July 22, 2011 – Candles at 8:08 PM  
Sat. July 23, 2011 – Havdalah 9:16 PM

**Singapore, Singapore**

Fri. July 22, 2011 – Candles at 6:58 PM  
Sat. July 23, 2011 – Havdalah 7:49 PM

**St. Louis, MO, U.S.**

Fri. July 22, 2011 – Candles at 8:03 PM  
Sat. July 23, 2011 – Havdalah 9:06 PM

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

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**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

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

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

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**Second Sabbath of Penitence  
Shabbat “Dibre Yirmeyahu”  
& Shabbat “La-Eleh Techaleq”**

| Shabbat                           | Torah Reading:               | Weekday Torah Reading:       |
|-----------------------------------|------------------------------|------------------------------|
| לְאַלֶּהָ, תַּחֲלֵק               |                              |                              |
| “La-Eleh Techaleq”                | Reader 1 – B’Midbar 26:52-59 | Reader 1 – B’Midbar 28:26-28 |
| “To these will be divided”        | Reader 2 – B’Midbar 26:60-65 | Reader 2 – B’Midbar 28:29-31 |
| “A estos se repartirá”            | Reader 3 – B’Midbar 27:1-11  | Reader 3 – B’Midbar 28:26-31 |
| B’Midbar (Num.) 26:52 – 28:25     | Reader 4 – B’Midbar 27:12-17 |                              |
| Ashlamatah: Is. 57:13-19+58:12-14 | Reader 5 – B’Midbar 27:15-20 |                              |
| Special: Jeremiah 1:1 – 2:3       | Reader 6 – B’Mid. 27:21-28:9 | Reader 1 – B’Midbar 28:26-28 |
| Psalms 105:12-38                  | Reader 7 – B’Midbar 28:10-18 | Reader 2 – B’Midbar 28:29-31 |
| Pirque Abot V:7                   | Maftir: B’Midbar 28:19-25    | Reader 3 – B’Midbar 28:26-31 |
| N.C.: Mordechai 12:37b-44         | - Jeremiah 1:1 – 2:3         |                              |

**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!

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## Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 26:52 – 28:25

| Rashi   | Targum Pseudo Jonathan   |
|---|--|
| 52. The Lord spoke to Moses, saying:  | 52. And the LORD spoke with Mosheh, saying:  |
| 52. You shall apportion the Land among these as an inheritance, in accordance with the number of names.   | 53. Unto these tribes will the land be divided by inheritances according to their names.   |
| 54. To the large [tribe] you shall give a larger inheritance and to a smaller tribe you shall give a smaller inheritance, each person shall be given an inheritance according to his number.          | 54. To that tribe whose people are many you will make their inheritance large, and to the tribe whose people are few you will give a smaller inheritance; to each his heritage will be given according to the number of his names. |
| 55. Only through lot shall the Land be apportioned; they shall inherit it according to the names of their fathers' tribes.  | 55. Yet the land will be divided by lots; according to the names of their fathers tribes they will inherit.  |
| 56. The inheritance shall be apportioned between the numerous and the few, according to lot.  | 56. Their heritage will be divided by lots, whether great or small.  |
| 57. These were the numbers of the Levites according to their families: the family of the Gershonites from Gershon, the family of the Kohathites from Kohath, the family of the Merarites from Merari. | 57. But these are the names of the Levites after their families, the families of Gershon, Kehath, Merari.  |
| 58. These were the family of the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites.     | 58. These are the families of the Levites: the family of Lebni, Hebron, Maheli, Mushi, Korach. And Kehath begat Amram;   |
| 59. The name of Amram's wife was Jochebed the daughter of Levi, whom [her mother] had borne to Levi in Egypt. She bore to Amram, Aaron, Moses, and their sister Miriam.                               | 59. and the name of Amram's wife was Jokebed, a daughter of Levi, who was born to Levi when they had come into Mizraim, within the walls; and she bare to Amram Aharon, and Moshe, and Miriam their sister.                        |
| 60. Born to Aaron were Nadab, Abihu, Eleazar and Ithamar.   | 60. And to Aharon were born Nadab and Abihu, Elazar and Ithamar.   |

| <b>Rashi</b>  | <b>Targum Pseudo Jonathan</b>  |
|---|--|
| 61. Nadab and Abihu died when they offered up an unauthorized fire before the Lord.   | 61. But Nadab and Abihu died when they offered the strange fire from the hearth-pots before the LORD.  |
| 62. And those counted of them were twenty three thousand, every male aged one month and upward, for they were not counted among the children of Israel, since no inheritance was given them among the children of Israel.                         | 62. And the number of them (the Levites) was twenty-three thousand, every male from a month old, and upward; for they were not reckoned among the children of Israel, as no possession was given them among the sons of Israel.  |
| 63. This was the census of Moses and Eleazar the kohen, who counted the children of Israel in the plains of Moab, by the Jordan at Jericho.   | 63. These are the numbers when Mosheh and Elazar the priest numbered the sons of Israel in the plains of Moab, by Jordan, (over against) Jericho.  |
| 64. Among these there was no man who had been [included] in the census of Moses and Aaron when they counted the children of Israel in the Sinai desert.   | 64. And among them was not a man of the numbers when Mosheh and Aharon the priest took the sum of the children of Israel in the wilderness of Sinai,   |
| 65. For the Lord had said to them, "They shall surely die in the desert," and no one was left of them but Caleb the son of Jephunneh and Joshua the son of Nun.   | 65. because the LORD had said that dying they should die in the wilderness; and none of them remained except Kaleb bar Jephunneh, and Jehoshua bar Nun.  |
| 1. The daughters of Zelophehad the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph, came forward, and his daughters' names were Mahlah, Noah, Hoglah, Milcah, and Tirzah. | 1. And the daughters of Zelophehad bar Hopher, bar Gilead, bar Makir, bar Menasheh, of the family of Menasheh bar Joseph, when they heard that the land was to be divided to the males, came to the Bet Din, trusting in the compassions of the LORD of the world. And these are the names of the daughters, Mahelah, Nohah, Hogela, Milchah, and Thirzah. |
| 2. They stood before Moses and before Eleazar the kohen and before the chieftains and the entire congregation at the entrance to the Tent of Meeting, saying,   | 2. And they stood before Mosheh, after that they had stood before Elazar the priest, the princes, and all the congregation, at the door of the tabernacle of ordinance, saying:  |
| 3. "Our father died in the desert, but he was not in the assembly that banded together against the Lord in Korah's assembly, but he died for his own sin, and he had no sons.   | 3. Our father died in the wilderness, but he was not among the congregation who murmured and gathered to rebel against the LORD in the congregation of Korach, but died for his own sin; nor made he others to sin; but he had no male children.   |
| 4. Why should our father's name be eliminated from his family because he had no son? Give us a portion along with our father's brothers."   | 4. Why should the name of our father be taken away from among his family because he had not a male child? If we are not reckoned as a son, and our mother claim (or observe) the Jebam, our mother will take the portion of our father and of our father's brother. But if we be reckoned as a son, give us an inheritance among our father's brethren.    |
| 5. So Moses brought their case before the Lord.   | 5. This is one of the four cases of judgment brought before Mosheh the prophet, and which he resolved in the manner above said. Of them some were judgments, etc. And Mosheh brought their cause before the LORD.  |
| 6. The Lord spoke to Moses, saying:   | 6. And the LORD spoke with Mosheh, saying:   |
| 7. Zelophehad's daughters speak justly. You shall certainly give them a portion of inheritance along with their father's brothers, and you shall transfer their father's inheritance to them.   | 7. The daughters of Zelophehad have fitly spoken: this has been written before Me: but they are worthy that it be said of them, Give them possession and inheritance among the brethren of their father, and make over their   |

| Rashi  | Targum Pseudo Jonathan   |
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|  | father's possession unto them.   |
| 8. Speak to the children of Israel saying: If a man dies and has no son, you shall transfer his inheritance to his daughter.   | 8. And when a son of Israel will speak, and say, A man has died without having a male child, then you will make over his inheritance to his daughter:  |
| 9. If he has no daughter, you shall give over his inheritance to his brothers.   | 9. if he have no daughter, you will give his possession to his brothers:   |
| 10. If he has no brothers, you shall give over his inheritance to his father's brothers.   | 10. if he have no brothers, you will give his possession to the brethren of his father:  |
| 11. If his father has no brothers, you shall give over his inheritance to the kinsman closest to him in his family, who shall inherit it. This shall remain a decreed statute, as the Lord commanded Moses.                      | 11. but if his father had no brothers, then you will give his possession to his kinsman who is nearest to him of his father's family to inherit. And this will be the publication of a decree of judgment to the children of Israel, as the LORD has commanded Mosheh.   |
| 12. The Lord said to Moses, "Go up to this mount Abarim and look at the land that I have given to the children of Israel.  | 12. And the LORD said to Mosheh, Go up to this mount, of Abarae, and survey the land which I have given to the children of Israel.   |
| 13. And when you have seen it, you too will be gathered to your people, just as Aaron your brother was gathered.   | 13. And you will see it, but you yourself will be gathered to your people, as Aharon your brother has been gathered:   |
| 14. Because you disobeyed My command in the desert of Zin when the congregation quarreled, [when you were] to sanctify Me through the water before their eyes; these were the waters of dispute at Kadesh, in the desert of Zin. | 14. because you were disobedient against My Word in the desert of Zin, in the congregation at the Waters of Strife, to sanctify Me at the waters in their sight: these are the Waters of Strife in the desert of Zin.  |
| 15. Moses spoke to the Lord, saying:   | 15. And Mosheh spoke before the LORD, saying   |
| 16. "Let the Lord, the God of spirits of all flesh, appoint a man over the congregation,   | 16. May the Word of the LORD, who rules over the souls of men, and by whom has been given the inspiration of the spirit of all flesh, appoint a faithful man over the congregation,  |
| 17. who will go forth before them and come before them, who will lead them out and bring them in, so that the congregation of the Lord will not be like sheep without a shepherd."   | 17. who may go out before them to set battle in array, and may come in before them from the he battle who may bring them out from the hands of their enemies, and bring them into the land of Israel; that the congregation of the LORD may not be without the wise, nor go astray among the nations as sheep who go astray, having no shepherd. |
| 18. The Lord said to Moses, "Take for yourself Joshua the son of Nun, a man of spirit, and you shall lay your hand upon him.   | 18. And the LORD said to Mosheh, Take to yourself Jehoshua bar Nun, a man upon whom abides the Spirit of prophecy from before the LORD, and lay your hand upon him,  |
| 19. And you shall present him before Eleazar the kohen and before the entire congregation, and you shall command him in their presence.  | 19. <b>and make him stand</b> before Elazar the priest and the whole congregation, and instruct him in their presence.   |
| 20. You shall bestow some of your majesty upon him so that all the congregation of the children of Israel will take heed.  | 20. And you will confer a ray of your brightness upon him, that all the congregation of the sons of Israel may be obedient to him.   |
| 21. He shall stand before Eleazar the kohen and seek [counsel from] him through the judgment of the Urim before the Lord. By his word they shall go, and by his  | 21. And he will minister before Elazar the priest; and when any matter is hidden from him, he will inquire for him before the LORD by Urim. According to the word  |

| <b>Rashi</b>  | <b>Targum Pseudo Jonathan</b>   |
|---|---|
| word they shall come; he and all Israel with him, and the entire congregation."   | of Elazar the priest they will go forth to battle, and come in to do judgment he and all the sons of Israel with him, even all the congregation.  |
| 22. Moses did as the Lord had commanded him, and he took Joshua and presented him before Eleazar the kohen and before the entire congregation.  | 22. And Mosheh did as the LORD commanded him, and took Jehoshua and caused him to stand before Elazar the priest and all the congregation;  |
| 23. He laid his hands upon him and commanded him, in accordance with what the Lord had spoken to Moses.   | 23. and he laid his hands upon him and instructed him, as the LORD commanded Mosheh.  |
|   |   |
| 1. The Lord spoke to: Moses, saying:  | 1. And the LORD spoke with Mosheh, saying:  |
| 2. Command the children of Israel and say to them: My offering, My food for My fire offerings, a spirit of satisfaction for Me, you shall take care to offer to Me at its appointed time.                         | 2. Instruct the children of Israel, and say to them: The priests may eat of My oblation the bread of the order of My table; but that which you offer upon My altar may no man eat. Is there not a fire that will consume it? And it will be accepted before Me as a pleasant smell. Sons of Israel, My people, be admonished to offer it from the firstlings on the Sabbath, an oblation before Me in its time. |
| 3. And you shall say to them: This is the fire offering which you shall offer to the Lord: two unblemished lambs in their first year each day as a continual burnt offering.                                      | 3. And say to them: This is the order of the oblations you will offer before the LORD; two lambs of the year, unblemished, daily, a perpetual burnt offering.   |
| 4. The one lamb you shall offer up in the morning, and the other lamb you shall offer up in the afternoon.  | 4. The one lamb you will perform in the morning to make atonement for the sins of the night; and the second lamb you will perform between the suns to atone for the sins of the day;  |
| 5. And one tenth of an ephah of fine flour for a meal offering, mixed with a quarter of a hin of crushed [olive] oil.   | 5. and the tenth of three seahs of wheaten flour as a mincha mingled with beaten olive oil, the fourth of a hin.  |
| 6. A continual burnt offering, as the one offered up at Mount Sinai, for a spirit of satisfaction, a fire offering to the Lord.   | 6. It is a perpetual burnt offering, such as was (ordained to be) offered at Mount Sinai, to be received with favour as an oblation before the LORD.  |
| 7. Its libation shall be one quarter of a hin for each lamb, to be poured on the holy [altar] as a libation of strong wine to the Lord.   | 7. And its libation will be the fourth of a hin for one lamb; from the vessels of the house of the sanctuary will it be outpoured, a libation of old wine. But if old wine may not be found, bring wine of forty days to pour out before the LORD.  |
| 8. And the second lamb you shall offer up in the afternoon. You shall offer up it with the same meal offering and libation as the morning [sacrifice], a fire offering with a spirit of satisfaction to the Lord. | 8. And the second lamb you will perform between the suns, according to the presentation of the morning, and according to its oblation will you make the offering, that it may be accepted with favour before the LORD   |
| 9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation.   | 9. but on the day of Shabbath two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.  |
| 10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation.  | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.   |
| 11. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls,  | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks,   |

| <b>Rashi</b>   | <b>Targum Pseudo Jonathan</b>  |
|--|--|
| one ram, and seven lambs in the first year, [all] unblemished.   | 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.   |
| 16. In the first month, on the fourteenth day of the month, [you shall offer up] a Passover offering to the Lord.  | 16. And in the month of Nisan, on the fourteenth day of the month, is the sacrifice of the Pascha before the LORD.   |
| 17. On the fifteenth day of this month, a festival [begins]; you shall eat unleavened bread for seven days.  | 17. On the fifteenth day of this month is a festival; seven days will unleavened be eaten.   |
| 18. On the first day is a holy convocation; you shall not perform any mundane work.  | 18. On the first day of the festival a holy convocation; no servile work will you do;  |
| 19. You shall offer up a fire offering, a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year they shall be unblemished for you.   | 19. but offer an oblation of a burnt sacrifice before the LORD, two young bullocks, one ram, and seven lambs of the year, unblemished, will you have.  |
| 20. Their meal offerings [shall be] fine flour mixed with oil; three tenths for each bull and two tenths for the ram you shall offer up.   | 20. And their minchas of wheat flour, mingled with olive oil, three tenths for each bullock, two tenths for the ram,   |
| 21. And you shall offer up one tenth for each lamb, for all seven lambs.   | 21. and for a single lamb a tenth, so for the seven;   |
| 22. And one young male goat for a sin offering to atone for you.   | 22. and one kid of the goats, to make an atonement for you:  |
| 23. You shall offer these up besides the morning burnt offering which is offered as a continual burnt offering.  | 23. beside the burnt sacrifice of the morning, the perpetual burnt sacrifice, you will make these offerings.   |
| 24. Like these, you shall offer up daily for seven days, food of the fire offering, a spirit of satisfaction to the Lord; you shall offer up this in addition to the continual burnt offering and its libation.            | 24. According to these oblations of the first day you will do daily through the seven days of the festival. It is the bread of the oblation which is received with favour before the LORD; it will be made beside the perpetual burnt offering, with its libation.   |
| 25. The seventh day shall be a holy convocation for you; you shall not perform any mundane work.   | 25. And on the seventh day you will have a holy convocation; no servile work will you do.  |
|  |  |

## 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. 246-285.

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**Summary of the Torah Seder - B’Midbar (Num.) 26:52 – 28:25**

- Concerning the Division of the Land – Numbers 26:52-56
  - Census of the Levites – Numbers 26:57-62
  - The Daughters of Zelophehad – Numbers 27:1-11
  - Yehoshua Appointed Successor of Moses – Numbers 27:12-23
  - Public Daily Offerings – Numbers 28:1-8
  - Additional Offerings for the Sabbath – Numbers 28:9-10
  - New Moon Offerings – Numbers 28:11-15
  - Passover Offerings – Numbers 28:16-25
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
  2. **Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
  3. **Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
  4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
  5. **Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
  6. **Ka-yoṣe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
  7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.
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**Rashi Commentary for: B’Midbar (Num.) 26:52 – 28:25**

**53 You shall apportion the Land among these** And not to those below age twenty, although they reached the age of twenty before the allocation of the Land—**for the conquest took seven years, and the allocation took seven [years]**—no one other than these six hundred and one thousand took a portion in the Land, and if one of them had six sons, they received only their father’s portion. -[Sifrei Pinchas 2, B.B. 117a]

**54 To the large you shall give a large inheritance** To the tribe with a large population you shall allocate a larger portion. Although the portions were unequal—since the portions were divided according to the size of the tribes—they were decided by lot, and the lot was determined by the Divine Spirit, as it is stated explicitly in [Tractate Bava Bathra [117b]: Eleazar the kohen was clad with the Urim and Thummim, and he said while inspired with the Divine Spirit, “If such-and-such a tribe is drawn, then such-and-such a territory will be allocated to it.” The tribes were inscribed on twelve slips, and the twelve territories on [another] twelve slips. They mixed them in a box and the chieftain [of a tribe] placed his hand inside and drew out two slips. In his hand came a slip bearing the name of his tribe and a slip [inscribed] with the territory designated for it. The lot itself cried out, saying, “I am the lot drawn for such-and-such a territory for such-and-such a tribe” as it says, “according to lot” (verse 56) **[lit. by the mouth of the lot]** (Mid. Tanchuma Pinchas 6). Since some areas were superior to others, the Land was not divided [solely] according to measurements, but it was assessed; an inferior piece of land sufficient to sow a kor was equivalent to a superior piece sufficient to sow a seah [a thirtieth of a kor]; it all depended on the value [of the soil].-[Sifrei Pinchas 7]

**55 according to the names of their fathers’ tribes** This refers to those who came out of Egypt. Scripture treats this inheritance differently from all other inheritances [mentioned] in the Torah. For in the case of all other inheritances, the living inherit the dead, whereas here, the dead inherit the living. How is this? Two brothers who came out of Egypt who had sons that entered the Land—one had one [son] and the other had three. The one received one portion, and the three received three, as it says, “You shall apportion the Land among these” (verse 53). The inheritance [of these four] reverts to their grandfather [who left Egypt] and they divided everything equally. This is the meaning of what is stated, “they shall inherit it according to the names of their fathers’ tribes.” For after the sons received it, it was divided up according to the fathers who had left Egypt, whereas had they apportioned it originally according to the number who came out of Egypt, these four would not have received four but only two portions. Now, however, they received four portions.-[B.B. 117a]

**Only through lot** Heb. אָרְבָּוֹת [The word אָרְבָּוֹת] excludes Joshua and Caleb [from this method of allocation]. And so it says, “They gave Hebron to Caleb as Moses had spoken” (Jud. 1:20), and it further says, “According to the word of the Lord, they gave him the city he had requested” (Josh. 19:50). - [Sifrei Pinchas 6]

**of their fathers’ tribes** Excluding proselytes and [gentile] slaves.-[Sifrei Pinchas 7]

**56 According to lot** Heb. הַגּוֹרֵל עַל-פִּי, lit. **by the mouth of the lot**. The lot spoke out, as I explained above (verse 54). This tells us that it was divided by the Divine Spirit. (This is why it says, “in accordance with the Lord’s word” [Josh. 19:50].)

**58 These were the families of Levi** Missing here are the family of the Shimeites, the family of the Uzzielites, and part of the family of the Izharites (Exod. 6:17, 18).

**59 Whom [her mother] had borne to Levi in Egypt** Her birth took place in Egypt, but not her conception (Sotah 12a, B.B. 120a, 123b). She gave birth to her as they entered the walls, and she completed the number of seventy, for if you count them individually you will find only sixty-nine (see Gen. 46:8-27). -[Gen. Rabbah 94:9 , Num. Rabbah 13:20]

**62 they were not counted among the children of Israel** who were counted from the age of twenty and upward. For what reason?...

**since no inheritance was given them** And those who were counted from the age of twenty were recipients of an inheritance, as it says, “each person shall be given an inheritance” (verse 54).

**64 Among these there was no man...** But the women were not included in the decree [enacted in the aftermath] of the spies, for they cherished the Land. The men said, “Let us appoint a leader and return to Egypt!” (14:4), whereas

the women said, “Give us a portion” (27:4). This is why the passage of Zelophehad’s daughters follows here.-[Mid. Tanchuma Pinchas 7]

## Chapter 27

**1 of the families of Manasseh the son of Joseph** Why is this said? Has it not already said, “the son of Manasseh”? But to inform you that Joseph cherished the Land, as it says, “and you shall bring up my bones...” (Exod. 13:19), and his daughters cherished the Land, as it says, “Give us a portion” (verse 4) (Sifrei Pinchas 10), [hence they were of Joseph’s family in spirit], and to teach you that they [who are mentioned in the verse] were all righteous, for anyone whose deeds and whose father’s deeds are not clearly described, but Scripture specifies one of them to trace his genealogy for praise, he is a righteous man the son of a righteous man, but if it traces his genealogy for shame, as for example, “Ishmael the son of Nethaniah the son of Elishama came” (II Kings 25:25), it is known that all those mentioned with him were wicked people.-[Sifrei Pinchas 9]

**Mahlah, Noah...** Later (36:11) it says, “Mahlah, Tirzah... were” [in a different order]. This teaches us that they were all equal—one to the other; therefore, Scripture changes the order.-[Sifrei Pinchas 11]

**2 before Moses and before Eleazar** This [statement that they stood before Eleazar] informs us that they stood before them only in the fortieth year, after Aaron’s death.-[Sifrei Pinchas 12]

**before Moses** And afterwards, “before Eleazar”? Is it possible that if Moses did not know [the law] and Eleazar did know? But transpose the verse and expound it [as if it were written, “before Eleazar and before Moses”]. These are the words of R. Yoshiyah. Abba Chanan said in the name of R. Eleazar: They were sitting in the study hall and they stood before all of them.-[Sifrei Pinchas 12, B.B. 119b]

**3 but he was not...** Since they were going to say that “he died for his own sin,” they had to say that it was not for the sin of those who grumbled, and [that he was] not in Korah’s company who incited [the people] against the Holy One, blessed is He, but he died for his own sin alone, and he did not cause others to sin with him (B.B. 18b, Sifrei Pinchas 13). **R. Akiva says, He was the wood gatherer [see 15:32]**, and R. Shimon says: He was among those who ascended [the mountain] defiantly [see 14:44].- [Shab. 96b]

**4 Why should our father’s name be eliminated** We are instead of a son, and if females are not considered offspring, let our mother be taken in levirate marriage by her brother-in-law.-[Sifrei Pinchas 13]

**because he had no son** But if he had a son, they would have made no claim at all. This teaches us that they were intelligent women.-[Sifrei Pinchas 15, Sifrei Pinchas 13]

**5 So Moses brought their case** The law eluded him, and here he was punished for crowning himself [with authority] by saying, “and the case that is too difficult for you, bring to me” (Deut. 1:17) (Mid. Tanchuma Pinchas 8). Another interpretation: This passage ought to have been written through Moses, but Zelophehad’s daughters were meritorious, so it was written through them.-[Sanh. 8a]

**7 Zelophehad’s daughters speak justly** As the Targum [Onkelos] זָרָאָהּ , rightly. [As if God said,] This is the way this passage is inscribed before Me on high (Sifrei Pinchas 18). It teaches us that their eye perceived what Moses’ eye did not. -[see Mid. Tanchuma Pinchas 8]

**Zelophehad’s daughters speak justly** Their claim is just. Fortunate is the person with whose word the Holy One, blessed is He, concurs. -[Sifrei Pinchas 18]

**You shall certainly give** [The double expression זָרָאָהּ זָרָאָהּ denotes] two portions: the portion of their father, who was

among those who came out of Egypt, and the portion which he shared with his brothers in the property of [his father] Hephher.- [Sifrei Pinchas 19, B.B. 116b, 118b].

**and you shall transfer** Heb. וְהֵעֲבֵרָהּ , an expression denoting “anger” (עֲבָרָה) [for God is angry] when one does not leave a son to inherit him (B.B. 116a). Another interpretation: Since a daughter transfers an inheritance from one tribe to another, when her son or husband inherit from her, since [the prohibition of] “you shall not transfer an inheritance” (36:7) was directed only at that generation. The same [reason] applies to [the wording of the command] “you shall transfer the inheritance to his daughter” (verse 8). In the case of all of them it says, “you shall give over” but in the case of a daughter, it says, “you shall transfer.” -[Sifrei Pinchas 21]

**11 to the kinsman closest to him in his family** Only [kin from] the father’s side is considered “family.”-[Sifrei Pinchas 22, B.B. 109b]

**12 Go up to this mount Abarim** Why is this [passage] juxtaposed here [with the previous passage]? When the Holy One, blessed is He, said, “You shall certainly give them...” (verse 7), he [Moses] said, “The Omnipresent commanded me to allocate the inheritance! Perhaps the decree has been annulled, and I will enter the Land?” The Holy One, blessed is He, said to him, “My decree remains as it was” (Mid. Tanchuma Pinchas 9). Another interpretation: Since Moses had entered the territories of the descendants of Gad and the descendants of Reuben, he rejoiced, saying, “It seems that the vow [made] regarding me has been annulled.” This can be compared to a king who decreed that his son could not enter the portals of his palace. He [the king] entered the gate, with him [the son] following; the courtyard, with him following; the foyer with him following. When he was about to enter the inner chamber, he said to him, “My son, from here on, it is forbidden for you to enter.”-[Sifrei Pinchas 23]

**13 just as Aaron your brother was gathered** From here [we see] that Moses yearned for a death like Aaron’s (Sifrei Pinchas 23). Another interpretation: You are no better than he (Mid. Tanchuma Pinchas 9); “because you did not sanctify...” Deut. 2:51). But if you had sanctified Me, your time to depart from the world would not yet have arrived. On each occasion that their death is mentioned, their sin is mentioned, for a decree had been pronounced against the generation of the desert, that they should die in the desert on account of their sin that they did not believe. Moses therefore requested that his sin be mentioned, so that it should not be said that he was one of those who rebelled. This is analogous to two women who were flogged by the court, one for immoral behavior [adultery] and the other for eating unripe produce of the sabbatical year [a lighter offense].... Here too, wherever their death is mentioned, their sin is mentioned, to tell you that they had no [sin] other than this [sin] alone. -[Sifrei Pinchas 23, Yoma 86b]

**14 These were the waters of dispute at Kadesh** These [waters] alone; they [Moses and Aaron] had no other sin to their name (Sifrei Pinchas 23). Another interpretation: Those [waters] which instigated the rebellion [of the Israelites] at Marah were the same as those which caused the rebellion at the Red Sea [in Rephidim (Levush, Divrei David)], and those same ones provoked the rebellion in the desert of Zin. -[Source unknown]

**15 Moses spoke to the Lord...** This [verse comes] to let us know the virtues of the righteous, for when they are about to depart from the world, they disregard their own needs and occupy themselves with the needs of the community.-[Sifrei Pinchas 23]

**saying** He said to Him, “Answer me whether You are appointing a leader for them or not.” - [Sifrei Pinchas 23]

**16 Let the Lord... appoint** When Moses heard that the Omnipresent told him to give Zelophehad’s inheritance to his daughters, he said, “It is time to ask for my own needs—that my son should inherit my high position.” The Holy One, blessed is He, said to him, **That is not My intention, for Joshua deserves to be rewarded for his service, for he “would not depart from the tent” (Exod. 33:11). This is what Solomon meant when he said, “He who guards the fig tree eats its fruit” (Prov. 27:18).** -[Mid. Tanchuma Pinchas 11]

**God of the spirits** Why is this said? He said to Him, "Master of the universe, the character of each person is revealed to you, and no two are alike. Appoint over them a leader who will tolerate each person according to his individual character."-[Mid. Tanchuma Pinchas 10]

**17 who will go forth before them Not like the kings of the [gentile] nations, who sit at home and send their armies to war**, but as I did, for I fought against Sihon and Og, as it says, "Do not fear him" (21:34), and as Joshua did, as it says, "Joshua went to him and said to him, Are you for us [or for our enemies]?" (Josh. 5:13). Similarly, concerning David it says, "For he went forth and came in before them" (I Sam. 18:16)—he went out [to battle] at their head and came in before them.-[Sifrei Pinchas 23]

**who will lead them** out through his merits. -[Sifrei Pinchas 23]

**and bring them in** through his merits. -[Sifrei Pinchas 23] Another interpretation: "Who will bring them in" [means] that You should not do to him as You did to me, for I may not bring them into the Land.-[Num. Rabbah 21:15]

**18 Take for yourself** Encourage him verbally, [and say,] "Fortunate are you that you have merited to lead the children of the Omnipresent!" -[Sifrei Pinchas 23 on verse 22]

**for yourself** Someone verified by you, someone you know.-[Sifrei Pinchas 23]

**a man of spirit** As you requested; someone able to deal with the character of each one.-[Sifrei Pinchas 23]

**and you shall lay your hand upon him** Provide him with an announcer so that he can expound [halachic discourses] during your lifetime, so they should not say about him that he dared not raise his head in the days of Moses.-[Sifrei Pinchas 23]

**19 and you shall command him** Concerning Israel; be aware that they are troublesome and obstinate. [You accept office] on condition that you take upon yourself [all this]. -[See Sifrei Beha’alothecha 42]

**20 You shall bestow some of your majesty upon him** This refers to the radiance of the skin of his face (see Exod. 34:29).

**some of your majesty** But not all of your majesty. Thus, we learn that the face of Moses was [radiant] like the sun, whereas the face of Joshua was like the moon.-[Sifrei Pinchas 23, b.b. 75a]

**so that all the congregation of the children of Israel will take heed** [meaning] that they will behave toward him with reverence and awe, just as they behaved toward you.

**21 He shall stand before Eleazar the priest** Here is [the response to] the request that you made [that your children should inherit you]; this honor shall not depart from your father’s house, for even Joshua will have need for Eleazar.-[Mid. Tanchuma Pinchas 11]

**and seek [counsel from] him** when he finds it necessary to go to war. -[Sanh. 16a] By his word Eleazar’s [word].

**and the entire congregation** The Sanhedrin.-[Yoma 73b, Sanh. 16a]

**22 and he took Joshua** He took him [by encouraging him] with words, and informed him of the reward in store for the leaders of Israel in the World to Come.-[Sifrei Pinchas 23]

**23 He laid his hands** generously; over and above what he had been commanded. For the Holy One, blessed is He,

said to him, “and you shall lay your hand upon him” (verse 18), but he did it with both his hands. He fashioned him like a full and overflowing vessel, filling him with wisdom in abundance.-[Sifrei Pinchas 23, Sanh. 105b]

**in accordance with what the Lord had spoken to Moses** [That is,] also with respect to the majesty; He bestowed some of his majesty [radiance] upon him.

## Chapter 28

**2 Command the children of Israel** What is stated above? “Let the Lord...appoint” (27:16). The Holy One, blessed is He, said to him, “Before you command me regarding My children, command My children regarding Me.” This is analogous to a princess who was about to depart from the world and was instructing her husband about her children, [and he replied, “Before you instruct me about them, instruct them about me,”] as it is stated in Sifrei Pinchas 24.

**My offering** This refers to the blood.-[Sifrei Pinchas 25]

**My food** This refers to the sacrificial parts, as it says, “the priest shall burn them [the fat-portions] on the altar; it is the food of the fire-offerings” (Lev. 3:16). -[Sifrei Pinchas 25]

**My fire-offerings** which are put on the fires of My altar.

**you shall take care** The Kohanim, Levites, and Israelites shall stand over them [to watch them]; hence they instituted the ma’amodoth [representatives of the people who were present at the sacrificial services].-[Sifrei Pinchas 26, Taanith 26a]

**at its appointed time** Each day is the appointed time prescribed for the continual offerings.-[see Sifrei Pinchas 26]

**3 And you shall say to them** This is an admonition to the [rabbinical] court.-[Sifrei Pinchas 27]

**two...each day** Heb. לַיּוֹם שְׁנַיִם . [To be understood] according to its simple meaning [that two sacrifices were to be offered up every day]. Primarily, however, it comes to teach that they should be slaughtered opposite the sun [also known as יוֹם ]; the continual sacrifice of the morning to the west, and the one of the afternoon to the east of the rings [set in the floor of the Temple courtyard].-[Yoma 62b]

**4 the one lamb** Even though this is already stated in the portion of Ve’attah Tetzaveh ; “This is what you shall offer [upon the altar...The one lamb you shall offer up in the morning]” (Exod. 29:38, 39), that was an instruction for the days of the investitures [of the kohanim], whereas here He commanded it for all generations.

**5 fine flour for a meal-offering** The meal-offering of the libations [which accompanied the sacrifice].

**6 offered up at Mount Sinai** Like those offered up during the days of the investitures (Exod. 29:38-43). Another interpretation: “offered up at Mount Sinai”: the continual burnt offering is compared to the continual offering of Mount Sinai, the one offered before the giving of the Torah, about which it is written, “he put it [the blood] into the basins” (Exod. 24:6). This teaches us that it [the continual burnt offering] requires a vessel [for its blood].-[Torath Kohanim, Tzav 18:8]

**7 Its libation** of wine.

**on the holy** They shall be poured on the altar.

**a libation of strong wine** Intoxicating wine, [this comes] to exclude wine straight from the winepress [which has not fermented].-[B.B. 97a]

**8 a spirit of satisfaction** It is gratifying for Me that I spoke, and My will was carried out.-[Zev. 46b, Sifrei Pinchas 38]

**10 The burnt offering of each Sabbath on its Sabbath** But not the burnt offering of this Sabbath on another Sabbath. For if they did not offer one up on this Sabbath, I might think that two should be offered up on the following Sabbath. Scripture therefore says, “on its Sabbath” to instruct us that if its day passes, its offering is canceled.-[Sifrei Pinchas 40]

**in addition to the continual burnt offering** This refers to the additional [musaf] offerings, besides those two lambs of the continual burnt offering. And it teaches us that they [the additional sacrifices] may be offered only between the two continual offerings. Similarly, in the case of all the additional offerings it says, “In addition to the continual burnt offering” for this teaching.-[Sifrei Pinchas 40]

**12 Three tenths** As is the case with the libations brought with a bull, for thus they are fixed in the portion dealing with libations [see 15:9].

**14 This is the burnt offering of each new month in its month** However, once the day passes, its offering is canceled, and there is no way to make it up.-[Sifrei Pinchas 43]

**15 And one young male goat...** All the additional-offering goats were brought to atone for defiling the Sanctuary and its holy sacrifices, as is outlined in the Tractate of Shevuoth (9a). The young male goat [brought] on the first day of the month differs insofar as with regard to it Scripture says, “to the Lord.” This teaches you that it atones for a case where there is no awareness [of the person’s uncleanness] either before [entering the Temple or eating sacrificial food] or after [the sin has been committed]. The only One aware of the sin is the Holy One, blessed is He. We derive [the law of] the other young male goats from this one. In the Aggadah, it is expounded thus: The Holy One, blessed is He, said, “Bring atonement for Me because I diminished [the size of] the moon.” -[Shev. 9a]

**it shall be offered up in addition to the continual burnt offering** This entire offering [not just the young male goat]. and its libation [The phrase] “and its libation” does not refer to the young male goat because sin-offerings have no libations.

**18 You shall refrain from all manner of mundane work** Even essential work, such as the prevention of loss, which is permitted on the intermediate days of the festival, is forbidden on the festival itself.-[Torath Kohanim Emor 187, see Rashi on Lev. 23:8]

**19 bulls** Corresponding to Abraham, about whom it says, “And to the cattle did Abraham run,” [to feed the three angels who visited him] (Gen. 18:7).

**ram** Symbolizing the ram [sacrificed instead] of Isaac (see Gen. 22:13).

**lambs** Corresponding to Jacob, of whom it says, “Jacob separated the lambs” (Gen. 30:40). I saw this in the commentary of R. Moshe Hadarshan [the preacher]. -[Mid. Aggadah, Midrash Tadshey ch. 10]

**24 Like these, you shall offer up daily** They should not be decreased progressively, as is the case of the bulls of the [Sukkoth] festival.-[Sifrei Pinchas 48]

## Ketubim: Psalm 105:12-38

| Rashi  | Targum  |
|--|---|
| 1. Give thanks to the Lord, call out in His name; make His deeds known among the peoples.      | 1. Sing praise in the presence of the LORD, call on His name; tell of His deeds among the Gentiles.                               |
| 2. Sing to Him, play music to Him, speak of all His wonders.                                   | 2. Sing praise in His presence, make music in His presence; speak of all His wonders.   |
| 3. Boast of His holy name; may the heart of those who seek the Lord rejoice.                   | 3. <i>Sing praise</i> in His holy name; may the heart of those who seek <i>instruction from the presence of</i> the LORD be glad. |
| 4. Search for the Lord and His might; seek His presence constantly.                            | 4. Seek <i>the teaching of</i> the LORD, and His <i>Torah</i> ; <i>welcome</i> His face continually.                              |
| 5. Remember His wonders, which He performed, His miracles and the judgments of His mouth.      | 5. Call to mind the wonders that he has done; his miracles, and the judgments of his mouth.                                       |
| 6. The seed of Abraham His servant, the children of Jacob, His chosen ones.                    | 6. O seed of Abraham His servant, O sons of Jacob, His chosen ones.   |
| 7. He is the Lord our God; throughout all the earth are His judgments.                         | 7. He is the LORD our God; His judgments <i>are extended</i> over all the earth.  |
| 8. He remembered His covenant forever, the word He had commanded to the thousandth generation, | 8. He remembered His covenant forever; He commanded a word for a thousand generations.  |
| 9. Which He had made with Abraham, and His oath to Isaac,                                      | 9. That which He made with Abraham, and His <i>covenant</i> with Isaac.   |
| 10. And He set it up to Jacob as a statute, to Israel as an everlasting covenant,              | 10. And He established it for Jacob as a decree, for Israel as a perpetual covenant.  |
| 11. Saying, "To you I shall give the land of Canaan, the portion of your heritage."            | 11. Saying, "To you I will give the land of Canaan as the lot of your inheritance."   |
| 12. When they were few in number, hardly dwelling in it.                                       | 12. When <i>you were a people</i> few in number, like <i>little ones</i> , and dwelling in it.                                    |
| 13. And they walked from nation to nation, from one kingdom to another people.                 | 13. And they went from people to people, from one kingdom to another people.  |
| 14. He let no man oppress them, and He reproved kings on their account.                        | 14. He did not allow anyone to oppress them, and He rebuked kings on their account.   |
| 15. "Do not touch My anointed ones, and do not harm My prophets."                              | 15. Do not come near My anointed ones, and do no harm to My prophets.   |
| 16. He called a famine upon the land; He broke every staff of bread.                           | 16. And He proclaimed a famine against the land; He broke every support of food.  |
| 17. He sent a man before them; Joseph was sold as a slave.                                     | 17. He sent a <i>wise</i> man before them; Joseph was sold as a slave.  |
| 18. They afflicted his foot with fetters; his soul was placed in irons.                        | 18. They afflicted his feet with chains; <i>a collar of iron</i> went <i>on</i> his soul.   |
| 19. Until His word came, the saying of the Lord purified him.                                  | 19. Until the time when His word came true; the word of the LORD purified him.  |
| 20. A king sent and released him, a ruler of peoples [sent] and loosed his bonds.              | 20. He sent a king and freed him; a ruler of peoples, and he set him free.  |
| 21. He made him the master of his household and the ruler over all his possessions.            | 21. He made him master of his house, and ruler of all his property.   |
| 22. To bind up his princes with his soul, and he made his elders wise.                         | 22. To bind his princes to, <i>as it were</i> , his soul; and he grew wiser <i>than</i> his elders.                               |

| Rashi  | Targum   |
|--|--|
| 23. Israel came to Egypt, and Jacob sojourned in the land of Ham.                            | 23. And Israel came to Egypt, and Jacob dwelt in the land of Ham.  |
| 24. And He made His people very fruitful, and He made it stronger than its adversaries.      | 24. And He made His people very numerous, and made it stronger than its oppressors.  |
| 25. He turned their heart to hate His people, to plot against His servants.                  | 25. Their heart was changed to hate His people, to <i>plot evil things</i> against His servants.                             |
| 26. He sent Moses His servant, [and] Aaron whom He chose.                                    | 26. He sent Moses His servant, Aaron, <i>with whom He was pleased</i> .  |
| 27. They placed upon them the words of His signs and His miracles in the land of Ham.        | 27. They set among them the decrees of His signs, and wonders in the land of Ham.  |
| 28. He sent darkness and it darkened, and they did not disobey His word.                     | 28. He sent darkness and darkened <i>them</i> , and they did not rebel against His word.                                     |
| 29. He turned their water into blood, and it killed their fish.                              | 29. He turned their water into blood, and killed <i>all</i> their fish.  |
| 30. Their land swarmed with frogs in the rooms of their monarchs.                            | 30. Their land crawled with frogs in the chambers of their kings.  |
| 31. He commanded and a mixture of noxious beasts came, lice throughout all their boundary.   | 31. He spoke, and <i>brought swarms, vermin</i> in all their territory.  |
| 32. He made their rains into hail, flaming fire in their land.                               | 32. He gave their rain as hail, blazing fire in their land.  |
| 33. And it struck their vines and their fig trees, and it broke the trees of their boundary. | 33. And He smote their vines and their figs, and smashed the trees of their territory.                                       |
| 34. He spoke and locusts came, and nibbling locusts without number.                          | 34. He spoke, and <i>brought</i> locusts, and grasshoppers without number.   |
| 35. And they consumed all grass in their land, and they consumed the produce of their soil.  | 35. And they obliterated all the grass in their land, and consumed the fruits of their land.                                 |
| 36. And He smote every firstborn in their land, the first of all their strength.             | 36. And He smote every firstborn in <i>Egypt</i> , the beginning of all their strength.                                      |
| 37. And He took them out with silver and gold, and there was no pauper among their tribes.   | 37. And He brought them out with silver and with gold, and <i>they did not quarrel with the Egyptians about the weight</i> . |
| 38. Egypt rejoiced with their departure for their fear had fallen upon them.                 | 38. The Egyptians rejoiced when they left, for fear of them had fallen upon them.  |

## Rashi’s Commentary to Psalm 105:12-38

**13 And they walked from nation to nation** Abraham sojourned in the land of the Philistines, in Egypt, and in the land of Canaan, and so Isaac, and so Jacob they all were exiled from one strange place to another strange place.

**14 and He reproved kings on their account (Gen. 12:17):** “And the Lord plagued Pharaoh”; (ibid. 20:18), “For the Lord had closed up every womb of the house of Abimelech.”

**15 My anointed ones** My great ones. Every [expression of] anointing is an expression of rulership and greatness.

**16 He called a famine** in order to exile them to Egypt (I found).

**17 He sent a man before them (Gen. 45:5):** “And God sent me before you.” Now who was the man? Joseph, who was sold.

**18 his soul was placed in irons** Said Rav Huna the son of Idi: She [Potiphar’s wife] made him a “shirtua” under his beard, so that if he bent his face over, the “shirtua” would wound him. שרתוע means a forked, suspended spear.

**19 Until His word came** [The word] of the Holy One, blessed be He, to fulfill His decree that the matter should “roll” and Israel should descend to Egypt.

**the saying of the Lord purified him** It tried Joseph, for he was tested and he overcame the temptation [to sin] with his master’s wife, and he was tortured because of her and purified with tortures to place him in the dungeon.

**20 A king sent and released him** Pharaoh, king of Egypt, sent his messengers and released him. A ruler of peoples, viz. Pharaoh, [sent] and loosed his bonds.

**22 To bind up his princes with his soul** This is an expression of endearment, as (I Sam. 18:1): “that Jonathan’s soul had become attached to David’s soul.” When he interpreted the dream, they all loved him. Said Rabbi Idi: It is written עָרֹן , his prince. This was Potiphar.

**24 And He made...fruitful** The Holy One, blessed be He, [made] His people [fruitful]. He made them fruitful and caused them to multiply.

**28 And they did not disobey His word** The plagues, that He commanded upon them, came according to His commandments and did not deviate from His word.

**30 Their land swarmed with frogs** Said Rabbi Johanan: Wherever water would lie, frogs would lie.

## Ashlamatah: Isaiah 57:13-19+58:12-14

| Rashi  | Targum   |
|--|--|
| 3. And you, draw near hither, children of sorcery; children who commit adultery, and played the whore.   | 3. But you, draw near hither, <i>people of the generation whose deeds are evil, whose plant was from a holy plant, and they are adulterers and harlots.</i>  |
| 4. On whom will you [rely to] enjoy yourselves; against whom do you open your mouth wide; against whom do you stick out your tongue? Are you not children of transgression, seed of falsehood? | 4. Of whom are you making sport? <i>And before whom will you open your mouth and continue speaking great things? Are you not children of a rebel. the offspring of deceit,</i>   |
| 5. You who inflame yourselves among the terebinths, under every green tree, who slaughter the children in the valleys, under the clefts of the rocks.  | 5. you who <i>serve idols</i> under every green tree and <i>sacrifice</i> children in the valleys, under the clefts of the rocks?  |
| 6. Of the smooth [stones] of the valley is your portion; they, they are your lot; to them too you have poured out libations, offered up sacrifices; in the face of these shall I relent?       | 6. Among the smooth <i>rock</i> of the valley is your portion; <i>even there</i> they are your lot; to them you have poured out drink offerings, you have brought offerings. Will my <i>Memra</i> repent for these things? |
| 7. On a high and lofty mountain you placed your couch; there too you went to slaughter sacrifices.   | 7. Upon a high and lofty mountain you have set <i>the place of your camping</i> , and thither you went up to offer sacrifice.  |
| 8. And behind the door and the doorpost you have directed your thoughts, for while with Me, you uncovered [us] and went up, you widened your couch   | 8. Behind the door and the doorpost you have set <i>the symbol of your idols; you resembled a woman who was beloved by her husband and strayed after strangers</i> , you   |

| Rashi  | Targum   |
|--|--|
| and made for yourself [a covenant] with them; you loved their couch, you chose a place.  | have made wide <i>the place of your camping</i> ; and you have made a <i>covenant</i> for yourself with them, you have loved <i>the place of their bedroom</i> , you have chosen a <i>place</i> .  |
| 9. And you brought a gift to the king with oil, and you increased your perfumes; and you sent your ambassadors far off, and you humbled them to the grave.   | 9. <b><u>When you performed the Law for yourself, you prospered in the kingdom</u></b> , and when you multiplied for yourself deeds, your <i>armies were many</i> ; you sent your messengers far off, and <i>humbled the strong ones of the peoples</i> to Sheol.  |
| 10. With the length of your way you became wearied; you did not say, "Despair." The power of your hand you found; therefore, you were not stricken ill.  | 10. In the length of your ways you promised <i>to repent</i> ; you <i>increased many possessions</i> , and so you <i>did not hope to repent</i> .  |
| 11. And whom did you dread and fear, that you failed, and you did not remember Me; you did not lay [Me] to your heart. Indeed, I am silent and from everlasting, but you do not fear Me.   | 11. Whom did you dread and <i>before whom</i> fear, so that you <i>continued to speak</i> lies, and did not remember <i>My service</i> , did not lay <i>My fear</i> upon your heart? Have I not given you <i>respite</i> for a long time, <i>that if you repented - and before Me you did not repent?</i>            |
| 12. I tell your righteousness and your deeds, and they shall not avail you.  | 12. I <i>have told you that good deeds are virtues</i> for you, but you <i>increased for yourself evil deeds</i> which will not profit you.  |
| 13. When you cry out, let your collections save you; wind shall carry all of them off, a breath shall take them, but he who trusts in Me shall inherit the land and shall inherit My holy mount.   | 13. Cry out, <i>if now the deeds of your deceit with which you were labouring from your childhood</i> will deliver you! The wind will carry them all off, <i>they will be for nothing</i> . But he who <i>trusts in My Memra</i> will possess the land, and will inherit My holy mountain.                           |
| 14. And he shall say, "Pave, pave, clear the way; remove the obstacles from the way of My people." {S}   | 14. And he will say, " <i>Teach, and exhort</i> , turn the heart of the people to a correct way, remove the obstruction of the wicked from the way of the congregation of My people."  |
| 15. For so said the High and Exalted One, Who dwells to eternity, and His name is Holy, "With the lofty and the holy ones I dwell, and with the crushed and humble in spirit, to revive the spirit of the humble and to revive the heart of the crushed. | 15. For thus says the high and lofty One who <i>dwells in the heavens</i> , whose name is Holy; <i>in the height He dwells</i> , and <i>His Shekhinah is holy</i> . He promises to deliver the broken in heart and the humble of spirit, to establish the spirit of the humble, and to help the heart of the broken. |
| 16. For I will not contend forever, neither will I be wroth to eternity, when a spirit from before Me humbles itself, and souls [which] I have made.   | 16. "For I will not <i>so avenge</i> for ever, nor will <i>My anger</i> always be (so); for <i>I am about to restore</i> the spirits of the dead, and the breathing beings I have made.  |
| 17. For the iniquity of his thievery I became wroth, and I smote him, I hid Myself and became wroth, for he went rebelliously in the way of his heart.   | 17. Because of <i>the sins of their mammon, which they robbed</i> , my anger was upon them, I smote them, removed <i>My Shekhinah from them</i> and cast them out; I scattered their exiles because they went astray after the fantasy of their heart.   |
| 18. I saw his ways and I will heal him, and I will lead him and requite with consolations him and his mourners.  | 18. <i>The way of their repentance is disclosed before Me</i> , and I will forgive them; I will have compassion on them and requite them with consolations, and those who mourn them.  |
| 19. [I] create the speech of the lips; peace, peace to the far and to the near," says the Lord, "and I will heal him."   | 19. The one who creates <i>speech of lips in the mouth of every man says</i> . Peace will be done for the righteous/   |

| Rashi   | Targum  |
|---|---|
|   | <i>generous, who have kept My Law from the beginning, and peace will be done for the penitent, who have repented to My Law recently, says the LORD; and I will forgive them.</i>  |
| 20. But the wicked are like the turbulent sea, for it cannot rest, and its waters cast up mud and dirt.   | 20. But the wicked are like the tossing sea <i>which seeks</i> to rest <i>and</i> it cannot, and its waters <i>disturb</i> mire and dirt.   |
| 21. "There is no peace," says my God, "for the wicked."<br>{P}  | 21. There is no peace, says my God, for the wicked."  |
|   |   |
| 1. Call with a [full] throat, do not spare, like a shofar raise your voice, and relate to My people their transgression, and to the house of Jacob their sins.  | 1. " <i>Prophet</i> . call with <i>your</i> throat, spare not, lift up your voice like <i>the sound of</i> the trumpet; declare to My people their <i>apostasies</i> , to the house of Jacob their <i>sins</i> .  |
| 2. Yet they seek Me daily and they wish to know My ways, like a nation that performed righteousness and did not forsake the ordinance of its God: they ask Me ordinances of righteousness; they desire nearness to God. | 2. Yet <i>before</i> Me they seek <i>teaching</i> daily, <i>as if</i> they wished to know ways <i>which are correct before Me</i> , as if they were a <i>people</i> that did <i>virtue</i> and <i>were</i> not forsaken <i>from</i> the judgment of their God; they ask <i>before</i> Me a <i>true</i> judgment, <i>as if</i> they wished to draw near to <i>the fear of the LORD</i> . |
| 3. "Why have we fasted, and You did not see; we have afflicted our soul and You do not know?" Behold, on the day of your fast you pursue business, and [from] all your debtors you exact [payment].                     | 3. <i>They say</i> , 'Why have we fasted, <i>as is disclosed before</i> You? Why have we afflicted ourselves, <i>as is known before</i> You?' <i>Prophet</i> , say to them: Behold, in the day of your fasts you <i>seek</i> your own pleasures, and bring near all your <i>stumbleings</i> .   |
| 4. Behold, for quarrel and strife you fast, and to strike with a fist of wickedness. Do not fast like this day, to make your voice heard on high.   | 4. Behold, you fast only for quarrel and for contention and to hit with <i>the</i> wicked fist. You will not fast <i>with</i> fasts like <i>these</i> to make <i>their</i> voice to be heard on high.   |
| 5. Will such be the fast I will choose, a day of man's afflicting his soul? Is it to bend his head like a fishhook and spread out sackcloth and ashes? Will you call this a fast and an acceptable day to the Lord?     | 5. Is this <i>it</i> , the fast that I <i>take pleasure in</i> , a day for a man to afflict himself? Is it to bow down his head like a rush <i>that is bowed down</i> , and to lodge upon sackcloth and ashes? <i>Do</i> you call this a fast, and a day <i>that is a pleasure before</i> the LORD?   |
| 6. Is this not the fast I will choose? To undo the fetters of wickedness, to untie the bands of perverseness, and to let out the oppressed free, and all perverseness you shall eliminate.                              | 6. Is not this <i>it</i> , the fast that I <i>take pleasure in</i> : <i>disperse</i> a wicked <i>congregation</i> , <i>undo bands</i> , <i>writings of perverted judgment</i> , let those who were robbed depart free, and <i>remove every perverted judgment</i> ?   |
| 7. <b><u>Is it not to share your bread with the hungry, and moaning poor you shall bring home; when you see a naked one, you shall clothe him, and from your flesh you shall not hide.</u></b>                          | 7. <b><u>Will you not nurture from your bread the hungry, and bring needy outcasts into the midst of your house; when you will see the naked, cover him, and not suppress your eye from a relative of your flesh?</u></b>   |
| 8. Then your light shall break forth as the dawn, and your healing shall quickly sprout, and your righteousness shall go before you; the glory of the Lord shall gather you in.   | 8. Then will your light <i>be revealed</i> as the dawn, and the healing of your <i>stroke</i> go up speedily; your <i>virtues</i> will go before you, <i>in glory before</i> the LORD you will be gathered.   |
| 9. Then you shall call and the Lord shall answer, you shall cry and He shall say, "Here I am," <b><u>if you remove perverseness from your midst, putting forth the finger and speaking wickedness.</u></b>              | 9. Then you will <i>pray</i> , and the LORD will <i>accept your prayer</i> ; you will <i>beseech before Him</i> and He will carry out your request. <b><u>If you take away from your midst perversion of judgment, pointing with the finger and speaking sayings of oppression,</u></b>   |
| 10. <b><u>And you draw out your soul to the hungry, and</u></b>   | 10. <b><u>if your soul is kindled before the hungry and</u></b>   |

| Rashi   | Targum   |
|---|--|
| <b>an afflicted soul you sate</b> , then your light shall shine in the darkness, and your darkness shall be like noon.  | <b>satisfies the soul of the afflicted</b> , then will your light arise in <i>the</i> darkness and your gloom <i>will be</i> as the noonday.   |
| 11. And the Lord shall always lead you, and He shall satisfy your soul in drought, and strengthen your bones; and you shall be like a well-watered garden and like a spring of water whose water does not fail.   | 11. And the LORD will <i>lead</i> you continually, and satisfy your soul in <i>the years of</i> drought, and your <i>body will live in everlasting life</i> ; and <i>your soul will be full of pleasures</i> like a <i>channeled</i> garden which is watered, like a spring of water, whose waters <i>cease</i> not. |
| 12. And [those coming] from you shall build ancient ruins, foundations of generations you shall erect, and you shall be called the repairer of the breaches, restorer of the paths, to dwell in.  | 12. And they will build from you ancient ruins; you will raise up the foundations of many generations; <i>they will</i> call you the <i>one who establishes the correct way</i> , the restorer of <i>the wicked to the Law</i> .   |
| 13. <b><u>If you restrain your foot because of the Sabbath, from performing your affairs on My holy day, and you call the Sabbath a delight, the holy of the Lord honored, and you honor it by not doing your wonted ways, by not pursuing your affairs and speaking words.</u></b> | 13. <b><u>If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and celebrate the Sabbath with delights, honouring the holy day of the LORD; if you give honour before it, not going your own way, or supplying your own pleasure, or talking sayings of oppression;</u></b>         |
| 14. <b><u>Then, you shall delight with the Lord, and I will cause you to ride on the high places of the land, and I will give you to eat the heritage of Jacob your father, for the mouth of the Lord has spoken.</u></b> {P}   | 14. <b><u>then you will take delight before the LORD, and He will make you dwell upon the strongholds of the earth; He will feed you with the fruits of the heritage of Jacob your father, for by the Memra of the LORD it is so decreed.</u></b> ”  |
|   |  |

## Special Ashlamatah: Jeremiah 1:1 – 2:3

| Rashi   | Targum   |
|---|--|
| 1. The words of Jeremiah son of Hilkiyah, of the priests who were in Anathoth in the land of Benjamin.  | 1. The words of <i>the prophecy of</i> Jeremiah the son of Hilqiah, <i>one of the leaders of the course</i> of the priests, <i>of the temple officers</i> who were in <i>Jerusalem: the man who received his inheritance</i> in Anathoth in the land of <i>the tribe of</i> Benjamin,  |
| 2. To whom the word of the Lord came in the days of Josiah son of Amon, king of Judah, in the thirteenth year of his reign.   | 2. <i>with whom</i> was the word of <i>prophecy from before</i> the LORD in the days of Josiah the son of Amon, the king of <i>the tribe of the house of</i> Judah, in the thirteenth year of his reign.   |
| 3. And he was in the days of Jehoiakim son of Josiah, king of Judah, until the end of eleven years of Zedekiah son of Josiah, king of Judah, until the exile of Jerusalem in the fifth month. | 3. And it continued in the days of Jehoiakim, the son of Josiah, the king of <i>the tribe of the house of</i> Judah, until the eleventh year of <i>his brother</i> Zedekiah, the son of Josiah, the king of <i>the tribe of the house of</i> Judah, was completed; until <i>Nebuchadnezzar the king of Babylon came and besieged</i> Jerusalem for three years and took <i>the people who were in it</i> into exile, in the fifth month. |
| 4. And the word of the Lord came to me, saying:   | 4. And the word of <i>prophecy from before</i> the LORD was <i>with</i> me, saying:  |
| 5. When I had not yet formed you in the womb, I knew you, and when you had not yet emerged from the womb,   | 5. "Before I created you <i>from the womb</i> I <i>established</i> you, and before you came <i>into the world</i> I <i>appointed</i>   |

| Rashi  | Targum   |
|--|--|
| I had appointed you; a prophet to the nations I made you.  | you; I designated you as a prophet <i>who should make the nations drink a cup of cursing,</i> ”  |
| 6. And I said, "Alas, O Lord God! Behold, I know not to speak for I am a youth. {S}  | 6. But I said: " <i>Receive my petition, O LORD God. See, I do not know how to prophesy. because I am a youth; and from my beginning I have been prophesying trouble and exile about this people.</i> "  |
| 7. And the Lord said to me; Say not, "I am a youth," for wherever I send you, you shall go, and whatever I command you, you shall speak.   | 7. And the LORD said to me: "Do not say, 'I am a youth'; for you will go <i>to every place</i> I send you, and all that I command you, you will prophesy.  |
| 8. Fear them not, for I am with you to save you, says the Lord.  | 8. Do not be afraid from before them, for <i>My Memra</i> will be <i>at your assistance</i> to deliver you, says the LORD."  |
| 9. And the Lord stretched out His hand and reached my mouth, and the Lord said to me; Behold, I have placed My words in your mouth.  | 9. And the LORD sent <i>the words of his prophecy.</i> and <i>set them in order</i> in my mouth; and the LORD said to me; "Behold. I have put <i>the words of My prophecy</i> in your mouth.   |
| 10. Behold, I have appointed you over the nations and over the kingdoms, to uproot and to crush, and to destroy and to demolish, to build and to plant. {P}  | 10. See <i>that</i> I have appointed you today over the nations and over the kingdoms - to uproot and to tear down, and to destroy and to break up; <i>and over the house of Israel - to build and to establish.</i> "   |
| 11. And the word of the Lord came to me, saying: What do you see, Jeremiah? And I said, "I see a rod of an almond tree."   | 11. And the word of <i>prophecy from before</i> the LORD was <i>with</i> me, saying: "What do you see, Jeremiah?" And I said: "I see a <i>king hastening to do evil.</i> "   |
| 12. And the Lord said to me; You have seen well, for I hasten My word to accomplish it. {S}  | 12. Then the LORD said to me: "You have seen well; for I am <i>hastening</i> concerning My Word, to do it."  |
| 13. And the word of the Lord came to me a second time, saying: What do you see? And I said, "I see a bubbling pot, whose foam is toward the north."  | 13. And the word of <i>prophecy from before</i> the LORD was <i>with</i> me a second time, saying: "What do you see?" And I said: "I see a <i>king who seethes like a cauldron. and the arrangement of his troops who are advancing and coming from the direction of the north.</i> "          |
| 14. And the Lord said to me; From the north the misfortune will break forth upon all the inhabitants of the land.  | 14. And the LORD said to me: "From the north evil will <i>begin to come</i> upon all the inhabitants of the land.  |
| 15. For, behold I am summoning all the families of the kingdoms of the north, says the Lord, and they will come and place, each one his throne at the entrance of the gates of Jerusalem and against all its walls around and against all the cities of Judah. | 15. For behold, I am summoning all the <i>descendants</i> of the kingdom of the north, says the LORD; and they will come and each set up his throne <i>in front of</i> the gates of Jerusalem, and against all her walls round about, and against all the cities of <i>the house of Judah.</i> |
| 16. And I will utter My judgments against them concerning all their evil, that they left Me and offered up burnt-offerings to other gods and they prostrated themselves to the work of their hands.  | 16. And I will utter <i>the punishment army</i> judgment on them concerning all their wickedness; for they have forsaken <i>my worship</i> and have offered up incense to <i>the idols of the nations</i> and have <i>become enslaved</i> to the works of their hands.                         |
| 17. And you shall gird your loins and arise and speak to them all that I command you; be not dismayed by them, lest I break you before them.   | 17. But you, <i>strengthen</i> your loins and stand up and <i>prophesy</i> to them all that I command you: do not <i>hold back</i> from <i>reproving</i> them, lest I should <i>break</i> you before them.   |
| 18. And I, behold I have made you today into a fortified city and into an iron pillar, and into copper walls against   | 18. And behold, I have made you today <i>as strong as</i> a fortified city, and <i>like</i> a pillar of iron, and <i>like</i> a bronze   |

| <b>Rashi</b>   | <b>Targum</b>  |
|--|--|
| the entire land, against the kings of Judah, against its princes, against its priests, and against the people of the land.   | wall, <i>so that you may give a cup of cursing to drink to all the inhabitants of the land. to the kings of the house of Judah, to her princes, to her priests, and to the people of the land.</i>   |
| 19. And they shall fight against you but they shall not prevail against you, for I am with you says the Lord, to save you. {P}   | 19. And they will <i>dispute and fight before you so as to destroy the words of your prophecy</i> ; but they will not prevail over you, because <i>My Memra will be at your assistance</i> to deliver you, says the LORD."   |
| 1. And the word of the Lord came to me, saying:  | 1. And a word of <i>prophecy from before</i> the LORD was <i>with me</i> , saying:   |
| 2. Go and call out in the ears of Jerusalem, saying: so said the Lord: I remember to you the lovingkindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown. | 2. "Go, and <i>prophesy before the people who are in</i> Jerusalem, saying: Thus says the LORD. I remember in your favor the <i>good things of the days of old</i> , the love of <i>your fathers who believed in My Memra</i> and followed <i>My two messengers. Moses and Aaron, in the wilderness for forty years without provisions in a land not sown.</i>         |
| 3. Israel is holy to the Lord, the first of His grain; all who eat him shall be guilty, evil shall befall them, says the Lord. {P}   | 3. <i>The house of Israel are holy before the LORD - in respect of those who plunder them - like fruits of heave-offering of harvest of which whoever eats is guilty of death; and like firstlings of harvest, the sheaf of the heave-offering, of which everyone who eats, before the priests the sons of Aaron offer it as a sacrifice upon the altar is guilty.</i> |

## Verbal Tallies

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

**B'Midbar (Num.) 26:52 – 28:25**  
**Yeshayahu (Isaiah) 57:13-19+58:12-14**  
**Special: Yeremiyahu (Jeremiah) 1:1 – 2:3**  
**Tehillim (Psalms) 105:12-38**  
**Mordechai (Mark) 12:37b-44**

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

LORD - יהוה, Strong's number 03068.  
 Spake / speaking / speak - דבר, Strong's number 01696.  
 Say / saying / saith - , Strong's number 0559.  
 Land - ארץ, Strong's number 0776.  
 Inheritance / heritage - נחלה, Strong's number 05159.  
 Name - שם, Strong's number 08034.

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

LORD - יהוה, Strong’s number 03068.  
Spake / speaking / speak - דבר, Strong’s number 01696.  
Say / saying - , Strong’s number 0559.  
Land - ארץ, Strong’s number 0776.

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

LORD - יהוה, Strong’s number 03068.  
Moses - משה, Strong’s number 04872.  
Say / saying - , Strong’s number 0559.  
Land - ארץ, Strong’s number 0776.  
Number - , Strong’s number 04557.

**B’Midbar (Num.) 26:52-54** And the LORD <03068> spake <01696> (8762) unto Moses <04872>, saying <0559> (8800), 53 Unto these the land <0776> shall be divided for an inheritance <05159> according to the number <04557> of names <08034>.

**Yeshayahu (Isaiah) 57:13** When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them*: but he that putteth his trust in me shall possess the land <0776>, and shall inherit my holy mountain;

**Yeshayahu (Isaiah) 57:14** And shall say <0559> (8804), Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

**Yeshayahu (Isaiah) 57:15** For thus saith <0559> (8804) the high and lofty One that inhabiteth eternity, whose name <08034> *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

**Yeshayahu (Isaiah) 57:19** I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith <0559> (8804) the LORD <03068>; and I will heal him.

**Yeshayahu (Isaiah) 58:13** If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD <03068>, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking <01696> (8763) *thine own* words:

**Yeshayahu (Isaiah) 58:14** Then shalt thou delight thyself in the LORD <03068>; and I will cause thee to ride upon the high places of the earth <0776>, and feed thee with the heritage <05159> of Jacob thy father: for the mouth of the LORD <03068> hath spoken *it*.

**Yeremiyahu (Jeremiah) 1:1** The words of Jeremiah the son of Hilkiyah, of the priests that *were* in Anathoth in the land <0776> of Benjamin:

**Yeremiyahu (Jeremiah) 1:2** To whom the word of the LORD <03068> came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

**Yeremiyahu (Jeremiah) 1:4** Then the word of the LORD <03068> came unto me, saying <0559> (8800),

**Yeremiyahu (Jeremiah) 1:6** Then said <0559> (8799) I, Ah, Lord GOD! behold, I cannot speak <01696> (8763): for I *am* a child.

**Yeremiyahu (Jeremiah) 1:9** Then the LORD <03068> put forth his hand, and touched my mouth. And the LORD <03068> said <0559> (8799) unto me, Behold, I have put my words in thy mouth <06310>.

**Tehillim (Psalms) 105:12** When they were *but* a few men in number <04557>; yea, very few, and strangers in it.

**Tehillim (Psalms) 105:16** Moreover he called for a famine upon the land <0776>: he brake the whole staff of bread.

**Tehillim (Psalms) 105:19** Until the time that his word came: the word of the LORD <03068> tried him.

**Tehillim (Psalms) 105:26** He sent Moses <04872> his servant; *and* Aaron whom he had chosen.

**Tehillim (Psalms) 105:41** He spake <0559> (8804), and there came divers sorts of flies, *and* lice in all their coasts.

## Hebrew:

| Hebrew | English          | Torah Seder<br>Num 26:52-28:25 | Psalms<br>Psa 105 12-38 | Ashlamatah<br>Isa 57:13-19 + 58:12-14 |
|--------|------------------|--------------------------------|-------------------------|---------------------------------------|
| אב     | father           | Num 26:55                      |                         | Isa 58:14                             |
| אהרֹן  | Aaron            | Num 26:59                      | Ps 105:26               |                                       |
| אין    | had              | Num 27:4                       | Ps 105:34               |                                       |
| איש    | each, man        | Num 26:54                      | Ps 105:17               |                                       |
| אכל    | ate, feed, eaten | Num 28:17                      | Ps 105:35               | Isa 58:14                             |
| אם     | except, if       | Num 26:65                      |                         | Isa 58:13                             |
| אמר    | saying, said     | Num 26:52                      | Ps 105:31               | Isa 57:14                             |
| ארץ    | land, earth      | Num 26:53                      | Ps 105:16               | Isa 57:13                             |
| אש     | fire             | Num 26:61                      | Ps 105:32               |                                       |
| אשר    | who, which       | Num 27:17                      | Ps 105:26               |                                       |
| את     | against          | Num 27:14                      | Ps 105:28               |                                       |
| בוא    | come, came       | Num 27:17                      | Ps 105:23               |                                       |
| דבר    | spoke, speak     | Num 27:15                      |                         | Isa 58:13                             |
| הלך    | wandered, went   |                                | Ps 105:13               | Isa 57:17                             |
| הר     | mount            | Num 28:6                       |                         | Isa 57:13                             |
| יהוה   | LORD             | Num 26:52                      | Ps 105:19               | Isa 57:19                             |
| יוסף   | Joseph           | Num 27:1                       | Ps 105:17               |                                       |
| יצא    | go, brought      | Num 27:17                      | Ps 105:37               |                                       |
| ירש    | possess          | Num 27:11                      |                         | Isa 57:13                             |
| ישראל  | Israel           | Num 27:20                      | Ps 105:23               |                                       |
| כל     | all              | Num 27:16                      |                         | Isa 57:13                             |
| לא     | no, nor          | Num 26:62                      | Ps 105:14               | Isa 57:16                             |
| לב     | heart            |                                | Ps 105:25               | Isa 57:15                             |
| להם    | food, bread      | Num 28:2                       | Ps 105:16               |                                       |
| לקח    | take             | Num 27:18                      |                         | Isa 57:13                             |
| מות    | died, death      | Num 26:61                      | Ps 105:29               |                                       |
| מטה    | tribes, staff    | Num 26:55                      | Ps 105:16               |                                       |
| מים    | water            | Num 27:14                      | Ps 105:29               |                                       |
| מן     | some, than       | Num 27:20                      | Ps 105:24               | Isa 57:16                             |
| מספר   | number           | Num 26:53                      | Ps 105:12               |                                       |
| מעט    | smaller, few     | Num 26:54                      | Ps 105:12               |                                       |
| מצרים  | Egypt            | Num 26:59                      | Ps 105:23               |                                       |
| מרה    | rebelled         | Num 27:14                      | Ps 105:28               |                                       |
| משה    | Moses            | Num 26:52                      | Ps 105:26               |                                       |

| Hebrew  | English       | Torah Seder<br>Num 26:52-28:25 | Psalms<br>Psa 105 12-38 | Ashlamatah<br>Isa 57:13-19 + 58:12-14 |
|---------|---------------|--------------------------------|-------------------------|---------------------------------------|
| נָחַל   | receive       | Num 26:55                      |                         | Isa 57:13                             |
| נָכַה   | struck down   |                                | Ps 105:33               | Isa 57:17                             |
| נָתַן   | put, gave     | Num 27:20                      | Ps 105:32               |                                       |
| עַל     | according     | Num 26:56                      | Ps 105:14               |                                       |
| פְּנִים | before        | Num 26:61                      | Ps 105:17               | Isa 57:16                             |
| קָדֵשׁ  | holy          | Num 28:7                       |                         | Isa 57:13                             |
| קָרוֹב  | nearest, near | Num 27:11                      |                         | Isa 57:19                             |
| רָאָה   | see, seen     | Num 27:12                      |                         | Isa 57:18                             |
| רוּחַ   | spirit, wind  | Num 27:16                      |                         | Isa 57:13                             |
| שֵׁם    | names         | Num 26:53                      |                         | Isa 57:15                             |
| עַם     | people        |                                | Ps 105:13               | Isa 57:14                             |
| עָשָׂה  | did           | Num 27:22                      |                         | Josh 14:5                             |

### Greek:

| Greek         | English             | Torah Seder<br>Num 26:52-28:25 | Psalms<br>Psa 105 12-38 | Ashlamatah<br>Isa 57:13-19 + 58:12-14 | NC<br>Mk 12:37b-44 |
|---------------|---------------------|--------------------------------|-------------------------|---------------------------------------|--------------------|
| δύο           | two                 | Num 28:3                       |                         |                                       | Mar 12:42          |
| εἷς           | one                 | Num 28:4                       |                         |                                       | Mar 12:42          |
| κατεσθίω      | devoured, devouring |                                | Psa 105:35              |                                       | Mar 12:40          |
| κατεσθίω      | receive             | Num 27:18                      |                         |                                       | Mar 12:40          |
| λέγω          | saying, said        | Num 26:52                      |                         |                                       | Ma 12:38           |
| ᾄς            | all                 | Num 27:16                      | Psa 105:31              |                                       | Mar 12:44          |
| πολύς, πολλός | many, great         | Num 26:54                      |                         |                                       | Mar 12:37          |
| συναγωγή      | congregation        | Num 27:2                       |                         |                                       | Mar 12:39          |
| υἱός          | son                 | Num 26:57                      |                         |                                       | Mar 12:37          |

### Mishnah Pirque Abot V:7

“There are seven characteristics in a golem and seven in a wise man. A wise man does not speak before one who is greater than he in wisdom; he does not interrupt when another is speaking; he is not hasty in answering; he asks what is relevant and answers according to the Halakhah; he speaks on the first point first and on the last point last; of what he has not heard he says, “I have not heard”; and he agrees to what is true. And the opposites of these are the characteristics of a golem.”

#### Abarbanel on Pirque Abot

By: Abraham Chill

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What is the difference between a wise man and a golem, a clod or a boor? The wise man employs his intelligence to guide him in life; the golem is influenced by his material and sensual propensities. This was the tragedy of Eve in her dealings with the serpent - she acted like a golem. This is why, according to Abarbanel, this Mishnah dealing with the boor and the wise man follows the *Mishnah* of the creation which culminated in Adam and Eve.

The seven features of the wise man are:

1. ***He does not speak before one who is greater.*** This does not imply that one must not speak at all. It does mean that when a man realizes that he is standing in the presence of a more knowledgeable person than himself, he should conduct himself with modesty and humbleness when seeking information from his eminent colleague. In Chapter IV Ben Zoma taught that one should learn from everyone, wise and uncultured. If it means that one has to grovel before a superior scholar, let him not be ashamed to do so to gain wisdom. An example of this is an incident recorded in the Torah (Leviticus 10:16-20). We are told there that Moshe was angry with Aaron's two sons, Elazar and Itamar, and asked them “Why did you not eat the sin offering ... ?” Moshe's question is followed by, “And Aaron spoke to Moshe ... ,” explaining why they had not so done. Although the question had been directed at them, Eleazar and Itamar would not answer in the presence of their father Aaron.

Eve spoke to the serpent like a *golem*. She should have said to him, “Go and speak to my husband.” Had the serpent been compelled to negotiate with Adam, the original sin might have been avoided. The catastrophe was the result of Eve undermining the stature of Adam and hastening to deal with the serpent.

2. ***He does not interrupt.*** Abarbanel illustrates this description by referring us to the Talmud (Mo'ed Katan 28b) where we are told that when Rabbi Yishmael sat in mourning over his deceased son, several rabbis, including Rabbi Akiba, came to offer their condolences and comfort him. The visiting rabbis agreed beforehand that they would not say anything to the mourner that was debatable, lest his thoughts be distracted from his sorrow. Rabbi Akiba offered to speak last. It was his way of showing that it is not a sign of wisdom to interrupt another's thoughts.

Abarbanel hastens to cite Biblical support of this attribute (Numbers 16:3-4). Korah approached Moshe with a complaint, “You take too much upon yourself.” Moshe did not reply immediately but, we are told in the text, “when Moshe heard, he fell upon his face.” He permitted Korah to finish whatever he had to say, listened to it attentively, and then acted.

From this point of view, too, Eve acted like a boor because before the serpent finished stating its case, she interrupted it to deny its premise and said, “Of the fruit of the garden we may eat.” By doing so, she, in fact, entered into negotiations.

3. ***He is not hasty in answering.*** The wise man, upon hearing an opposing view, is not quick to rebut it, but will review what he was told, rethink his own position and arrive at an objective conclusion. Here, again, Abarbanel draws his support from the Talmud (Erubin 12b) where we are told that the Law is decided according to the School of Hillel because, in the debates with the School of Shammai, they were restrained and disciplined and considered the views of their opponents seriously and answered them sedately and with control. Joseph's brothers, too, were wise men. When Joseph accused them of being spies, they did not panic, but rather answered the accusation logically, and when Joseph reiterated his accusation, they still remained calm and answered to the point. Until his sin, Adam was a wise man, but after he sinned he became a

*golem* and so we read, “They heard the sound of the LORD God moving about in the garden ... and they hid ...” (Genesis 2:8), i.e., they panicked.

4. ***He asks what is relevant and answers according to the Halakhah.*** The wise man understands the exact significance of the questions put to him and will not reply until the answer is clear and relevant to the question. He will avoid confusing his audience by interjecting subject matter that is not relevant to the question. This is what the Talmud (Shabbat 3b) meant when it told of the sage who told his colleague not ask Rabbi Yehudah ha-Nasi questions foreign to the subject matter of the Talmudic tractate he, Rabbi Yehudah ha-Nasi, was studying, lest he gives a muddled answer. To emphasize the importance of relevance in asking and answering, Abarbanel also cites the Talmudic dictum, “It is customary to inquire about the Laws of Passover on Passover, and the Laws of Shabuoth on Shabuoth” (Megillah 4a).

Abarbanel reminds us that Rambam, commenting on this section of our *Mishnah*, interprets it to mean that when a question of a theoretical nature is asked the reply should not come in the form of a practical answer. A theoretical question should be given a theoretical answer.

In this respect, Adam failed. When God asked him, “Where are you?” he replied, “I heard the sound of You in the garden and I was afraid because I was naked.” The answer was one of a *golem*; his nakedness had nothing to do with his fear and he did not answer the question.

5. ***He speaks on the first point first and on the last point last.*** Not only should the scholar answer according to the sequence of the question, even in daily life there should be order in the questions asked and the responses offered. To illustrate: When Eliezer, the servant of Abraham, approached Rebecca and asked her, “Whose daughter are you? Is there room in your father's house for us to lodge there?” She answered, “I am the daughter of Betuel, the son of Milcah whom she bore to Nahor. We have both straw and food enough and room to lodge” (Genesis 24:23). This is what the sage of our *Mishnah* meant when he advocates, “Speak of first things first and of the last things last.”

Abarbanel cites Rambam that this advice is also applicable to study. The student must first acquire a knowledge of the basic details and preparatory material before he enters into the subject itself.

Adam deviated from this counsel: God told him that he might eat from the fruit of all the trees except the Tree of Knowledge. Adam reversed the order because he ate from the Tree of Knowledge before he partook of the fruit of the other trees. Only a boor behaves so.

6. ***Of what he has not heard he says, “I have not heard.”*** It often happens that a person is reticent to reveal his ignorance because he is afraid of being denigrated. The wise man will have no compunctions whatsoever to say firmly, “I have not heard.” There came to Moshe a group of men who were ritually impure and inquired what they were to do regarding the Passover meal. Moshe was not embarrassed to reply, “I do not know. Remain here and I will listen to what God commands me concerning you” (Numbers 9:8). Abarbanel adds an aside: It is fitting that the lesson learned from this verse be a “shining mirror” to all wise men!

Here, too, Eve acted like a boor. Had she been wise, she would have retorted to the serpent when he tried to induce her to eat the forbidden fruit by promising her that their eyes would be opened. “I did not hear of this promise. I will go and ask God.”

7. ***And he agrees to what is true.*** The wise man is never ashamed to perceive another's view as the

correct one and will readily admit it. An example of this virtue (Leviticus 10: 12): Aaron and his sons were mourning the untimely death of their sons and brothers. Moshe discovered that they were not eating of the sin-offering in the sanctuary where the priests were instructed to eat. He severely admonished them. Whereupon, Aaron answered that they were in a state of *aninut* (the period before burial) and an *onen* is not permitted in the sanctuary. The Torah continues, “When Moshe heard this, he approved” (Leviticus 10:20). In other words Moshe recognized his mistake and readily acknowledged the truth.

On these grounds also, Adam and Eve failed and acted like boors. Had they been wise they would have recognized that God's warning that on the day they eat from the Tree of Knowledge, they would die, was true and the serpent was lying. They preferred to ignore the Divine truth and catastrophe ensued.

### Miscellaneous Interpretations

Rambam lists the various terms the sages use to describe different sorts of persons and defines them. The “boor” is a person who has no intelligence and is not ethical in his behavior. The term is also applied to a barren field which has not been sown and upon which nothing grows. The “*am ha-aretz*” (the ignorant) knows how to behave ethically, but has no intellectual achievements; in Rambam's words, he possesses “*derekh erez*” but has no Torah. He is called an “*am ha-aretz*” (literally, person of the land), because he is good for society. The *golem* has both intellect and ethics, but they are unfinished and still in an undeveloped stage. A vessel which has been formed but has not yet been given its final finish is known as a *golem*. This is based on the verse: “Your eyes saw my undeveloped limbs” (Psalms 139:16) - the foetus is developing nicely, but is not yet ready to be born. The “*Hakham*” has attained perfection on both scores: wisdom and proper behavior. The “*Hasid*” is a person who has taken one aspect of ethical behavior to extremes; his ethical behavior outstrips his wisdom.

The seven virtues of the wise man are as follows:

***A wise man does not speak before one who is greater than he is in wisdom.***

**Rashbatz** applies this maxim in our *Mishnah* to the act of speech. In other words, if there is a higher authority present, one should not speak up, but listen. He supports this interpretation by quoting the incident with Elazar and Itamar, the sons of Aaron (Leviticus 10:12-19) cited above in Abarbanel. He also refers to Rashi whose reading of this *Mishnah* was “one who is greater than he in wisdom and number,” i.e., he has more disciples.

**Midrash Shemuel**, on the other hand, contends that this axiom applies to one who remains silent although he knows that he is on a higher intellectual level than the speaker and humbly pays attention. He embellishes his idea by referring us to an earlier *Mishnah* (Abot 1:17) where we find that Rabban Shimon ben Gamliel said that he grew up among the wise and found nothing better than silence. The message is: Although Rabban Shimon was as great as his peers, he found silence to be the epitome of virtue.

Midrash Shemuel continues: This silence which is virtuous does not mean total silence. The humble scholar must speak up when a subject matter is being distorted. However, he should not leap into the argument.

***He does not interrupt when another is speaking.***

**Rashbatz** rejects the interpretation of this maxim to mean that one should have the courtesy of not interrupting another while he is speaking. “Even children are taught not to interrupt; one need not be a wise man to have good manners.” Instead, he reads into this admonishment that the wise student will not interrupt his fellow student while

the latter is engaged in serious discussion with the master by injecting his own thought. He will wait until the other is finished and then he will approach the master. Rashbatz augments his idea by reminding us that the Torah relates (Genesis 18:33) that when Abraham pleaded with God to save Sodom, the three angels that came to visit him - one to execute the doom of Sodom - did not interrupt the dialogue between God and Abraham, but waited until God departed.

***He is not hasty in answering.***

**Rashbatz:** The authoritative person should not rush to reply to a problem presented by a disciple until he is certain that he fully understands what the question is so that his reply will be relevant. He illustrates: The Torah (Exodus 20:23) instructs the priests not to take long strides when they ascend the ramp to the altar so as not to expose their nakedness. They must walk slowly, heel to toe. Immediately after that verse, the Torah (Exodus 21:1) begins to propound the laws of Judaism. Rashbatz sees in this arrangement a warning to Moshe not to be quick in expounding the Law because if he does so he may become vulnerable in displaying his naked ignorance. Furthermore, Scriptures relate (Job 32:6) that Elihu, the son of Barakhel, one of those who came to console Job, waited for his turn until he heard Job's grievances and only then offered his condolences.

**Midrash Shemuel:** Until this point, the *Mishnah* advocates that when one is in the presence of a superior authority, he should not speak at all, but rather remain silent and listen in order to absorb everything that is being said. When he is in the presence of a peer he should involve himself in discussion but not interrupt. Finally, when he is dealing with a disciple, he should listen attentively before offering a reply. As a consequence, the virtues of the wise man mentioned in the *Mishnah* follow logically - the wise man questions according to the subject and replies to the point. One who does not wait for the other to finish is not capable of making a proper inquiry because it is very probable that had he listened until the end, he would have realized that his reply was not valid.

***He asks what is relevant to the subject and answers according to the Halakhah.***

**Rashbatz** argues that these characteristics can be treated as one exhortation or as two separate virtues. If it is the first, the *Mishnah* will read as follows: If the disciple expects an answer to the point, he should put the question in a pointed manner. If he does not do this, the master may miss the mark in his reply. This is the explanation of the statement in the Talmud (Shabbat 3b) where we are warned not to ask a teacher who is studying a certain subject a question in another subject.

If this section of the *Mishnah* is to be considered as containing two items, we will then say that the student should ask the relevant question and, secondly, the teacher should answer to the point. Rashbatz summons the support of *Abot de Rabbi Natan* who delineates the different lines of speaking to the point. In one place (Genesis 43:9) Judah pleaded with Jacob to permit him to take Benjamin along with him to Egypt and says, "I will be surety for him." Since he spoke sensibly, Jacob acquiesced. Previously, Reuben made a similar plea (Genesis 42:37) and said, "You shall slay my two sons if I do not bring him back to you." By innuendo, he was suggesting that his father could do such a thing. Jacob rejected his plea. Reuben's suggestion was not "relevant to the subject."

Another source: When the daughters of Zelophehad saw that Moshe was dealing with the laws of inheritance, they sensed it as a good opportunity to ask him about their father's inheritance for themselves. Whereupon, Moshe exclaimed that these women had a strong and valid point. They asked properly and the reply was a proper one.

***He speaks on the first point first.***

**Rashbatz:** If the matter under consideration can be divided into two parts, the reply to the first should have priority

over the second. He quotes Rabbenu Yonah as saying that if, however, it is necessary to reply to the second question before the first, the second must be attended to first. Rashbatz marshals support for his view from the Torah where God tells Moshe to lead the Children of Israel out of Egypt and Moshe refuses on two scores, "Who am I that I should go to Pharaoh, and that I should bring the Children of Israel out of Egypt" (Exodus 3:11), i.e., Pharaoh is powerful and I am not and, furthermore, the Jews will not believe me. God answered him in the same order: "I will be with you [thus you will be more powerful than he] and they will worship God when they leave Egypt [the Jews will come to believe in you]" (Exodus 3:12).

Yet, another support: When Jacob sent his emissaries ahead to meet with Esau he instructed them as follows: "When my brother Esau asks you to whom do you belong and where are you going and to whom are these gifts going, you shall answer him, we belong to your servant Jacob, to bring a gift, to you, Esau" (Genesis 32:18). The *golem* does not answer in order, but in confusion.

**Midrash Shemuel:** One must never denigrate the early masters who laid the foundations of the disciplines and say that they were not as advanced as we are today. To the contrary, a person should say, as the rabbis proclaimed, "If the early scholars were human beings, I, compared to them, am an ass" (Shabbat 112b). Give credit to the later master, but glorify the early ones.

*Of what he has not heard, he says, "I have not heard."*

**Rabbenu Yonah:** This refers to one who has no information on a specific subject because he never heard about it from his masters. The wise man will say that he has his own views, but they may not be authoritative.

**Rashbatz** differs slightly with Rabbenu Yonah in that if one has a personal opinion about a theme, he should not embellish his stature by attributing it to his distinguished masters. He augments this idea by referring us to the incident when the daughters of Zelophehad appealed for justice to Moshe concerning their inheritance. Moshe acknowledged his ignorance on this subject, "And Moshe brought their cause before the LORD" (Numbers 27:5).

Rashbatz cites another Biblical incident to prove his point: When Jacob met the shepherds and inquired whether it was well with Laban, they replied, "All is well with Laban and behold his daughter Rachel is approaching" (Genesis 29:16), i.e., we know he is well, but we have no other information about him; you will have to ask his daughter, Rachel.

*He agrees to what is true.*

**Rashbatz:** It is no shame for a man to say that he was mistaken and to reverse himself. Even God, Himself, changed His mind when Moshe pleaded with Him to restrain Himself from destroying the Children of Israel and answered "I have forgiven them as you have asked" (Numbers 14:20). Rashbatz marshals a plethora of supportive sources. The School of Hillel, in many cases reversed themselves to follow the decisions of the School of Shammai; Rabbi Akiba set aside his own convictions to side with Ben Azzai.

**Midrash Shemuel:** It is immoral for one to admit to a truth only on the grounds that his peers and superiors say he is wrong. Truth must be acknowledged for the sake of truth.

### What Say the Nazarean Hakhamim?

**Jas 3:13** Who *is* wise and knowing among you? Let him show his works by *his* good behaviour, in meekness of wisdom.

Jas 3:14 But if you have bitter jealousy and contention in your heart, do not boast and lie against the Truth (i.e. the Torah).

Jas 3:15 This is not the wisdom coming down from above, but *is* earthly, beastly, demoniac (i.e. boorish).

Jas 3:16 For where jealousy and contention *are*, there *is* confusion and every foul deed.

Jas 3:17 But the wisdom from above is firstly truly pure, then peaceable, forbearing, yielding, full of mercy and of good fruits, not partial and not pretended.

Jas 3:18 And *the* fruit of righteousness is sown in peace for the *ones* making peace.

**1Co 3:18** Let no one deceive himself. If anyone thinks to be wise among you in this age, let him become foolish, that he may become wise.

**2Ti 3:15** and that from a child you know the Holy Scriptures, being able to make you wise to salvation through faithful obedience in Yeshua the Messiah.

### N.C.: Mark 12:37b-44

| CLV <sup>1</sup>  | Magiera Peshitta NT <sup>2</sup>   | Greek <sup>3</sup>  | Delitzsch <sup>4</sup>   |
|---|--|---|--|
| 37b ¶ And the vast throng hears Him with relish.  | 37b. ¶ And the whole crowd was hearing him gladly.   | 37b. ¶ και ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως   | 37 וַיֵּאָהֵב רַב הָעָם לְשָׁמֹעַ אֹתוֹ:   |
| 38. And to them, in His teaching, He said, "Beware of the scribes, who want to walk in robes, and want salutations in the markets,              | 38. And in his teaching he was saying to them, "Beware of the scribes who want to walk in robes and love a greeting in the streets               | 38. Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδασχῇ αὐτοῦ Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς | 38 וַיֹּאמֶר אֲלֵיהֶם בְּלִמָּד אֲתֶם הַשְּׂמָרוּ מִיַּהֲסוּפְרִים הָאֵהָבִים לְהִתְהַלֵּךְ עֲטוּפֵי טְלִית וְשִׂישְׂאָלוּ בְּשִׁלּוּמָם בְּשׂוּקִים:      |
| 39. and front seats in the synagogues, and first reclining places at the dinners,   | 39. and the chief seats in the synagogues and the chief places at banquets,  | 39. καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις   | 39 וְלִשְׁבֹּת רֵאשֻׁנִים בְּבֵתֵי כְנָסִיּוֹת וְלִהְסֵב רֵאשֻׁנִים בְּסַעֲוֹדוֹת:   |
| 40. who are devouring the homes of widows, and for a pretense are prolix in praying. These will be getting more excessive judgment.             | 40. those who devour the house of widows with the pretext that they lengthen their prayers. Those will receive the greater judgment."            | 40. οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσότερον κρίμα                          | 40 הַבְּלָעִים אֶת־בֵּתֵי הָאֵלְמָנוֹת וּמֵאֲרִיכִים בְּתַפְלָה לְמַרְאֵה עֵינָיִם הָמָּה מְשַׁפֵּט גְּדוֹל יָתֵר מֵאֵד יִשְׁפֹּטוּ:                       |
| 41. ¶ And Jesus, being seated facing the treasury, beheld how the throng is casting the coppers into the treasury. And many rich cast in much." | 41. ¶ And when Jesus sat near the treasury, he considered how the crowds were putting money into the treasury. And many rich men were putting in | 41. ¶ Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον καὶ πολλοὶ                | 41 וַיִּשְׁוַע יֵשׁוּעַ יֹשֵׁב מִמּוּל אֲרוֹן הָאוֹצָר וְהוּא רֹאֵה אֶת־הָעָם מְשִׂימִים מַעוֹת בְּאֲרוֹן הָאוֹצָר וְעֹשִׂיִּים רַבִּים נְתַנּוּ הֶרְבֵּה: |

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

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

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

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

| CLV <sup>1</sup>  | Magiera Peshitta NT <sup>2</sup>   | Greek <sup>3</sup>  | Delitzsch <sup>4</sup>   |
|---|--|---|--|
|   | much.  | πλούσιοι ἔβαλλον πολλά·   |  |
| 42. And one woman, a poor widow, coming, cast in two mites, which is a quadrans."   | 42. And a certain poor widow came [and] put in two lepta that are very small coins.  | 42. καὶ ἔλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτά δύο ὅ ἐστιν κοδράντης   | 42<br>וְתָבֵא אֶלְמִנָּה עֲנִיָּה<br>וְתָתַן שְׁתֵּי פְרוּטוֹת אֲשֶׁר<br>הֵן רַבַּע אָפֶסָר:   |
| 43. And, calling His disciples to Him, He said to them, "Verily, I am saying to you that this poor widow casts in more than all who are casting into the treasury." | 43. And Jesus called his disciples and said to them, "Truly I say to you, this poor widow has put in more than everyone who has put in the treasury. | 43. καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων βέβληκεν τῶν βαλόντων εἰς τὸ γαζοφυλάκιον· | 43<br>וַיִּקְרָא אֶל-תַּלְמִידָיו<br>וַיֹּאמֶר אֲלֵיהֶם אָמֵן אֵימַר<br>אֲנִי לָכֶם כִּי הֵאֱלִמָּנָה<br>הָעֲנִיָּה הַזֹּאת נָתְנָה יוֹתֵר<br>מִכָּל-הַנִּתְּנִים אֶל-אָרוֹן<br>הָאֹצֵר: |
| 44. For all cast out of their superfluity, yet she, out of her want, cast in all, as much as she had - her whole livelihood."                                       | 44. For all of them put in from what abounded to them, but this one, from her need, put in everything that she had, her entire wealth."              | 44. πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν ὅλον τὸν βίον αὐτῆς                            | 44<br>כִּי כֹלָם נָתְנוּ מִן-הַעֲדָף<br>שְׁלָהֶם וְהִיא מִמַּחְסְרָהּ<br>נָתְנָה כָּל-אֲשֶׁר-לָהּ אֶת<br>כָּל-מַחֲיֵתָהּ:  |
|   |  |   |  |

## HH Paqid Dr. Adon Eliyahu’s Rendition

37b. ¶ And the large congregation heard him with delight.

38. And while he (Yeshua) was teaching them he said, Behold (with discernment) the Soferim (of the Tz’dukim), who like to walk around in (ceremonial) robes, and desire (honorary) salutations in the public places,

39. and chief seats in the Synagogues, and chief places (places of honor) at the festival meals,

40. they seize the houses of widows, and make long pretentious prayers of piety. These will receive a more severe judgment.

41. ¶ And he (Yeshua) sat down before the treasury, and (Yeshua) watched the congregation putting coins into the treasury. And many rich ones put in large amounts.

42. And one poor widow came [and] put in two small coins, an insignificant amount.

43. And he called his talmidim near, and he said to them, Amen ve amen I say to you that this poor widow has put in more than all the others depositing money into the treasury.

44. For everyone else put in out of their excess, but she in her poverty put in everything she had to live on.

## Hakham’s Commentary

The interpretation of Mark 12:37b-40 has had much to desire at the hand of many Christian Exegetes. First, and foremost Yeshua is not launching an accusation against all the scribes, but rather on some of them, particularly those attached to the Sadducees’ sect. Second, the Master is not against the wearing of robes by scribes or for that matter, judges, and academicians. In fact, Hakham Yochanan in a vision about Temple worship in the heavens, notes:

**Rev 4:4** And around the throne *I saw* twenty four thrones, and on the thrones I saw twenty four elders sitting, having been **clothed in white robes**. And they had golden crowns on their heads.

**Rev 6:9** And when He opened the fifth seal, I saw under the altar the souls of those having been slain for the Word of God, and for the witness which they had.

**Rev 6:10** And they cried with a great voice, saying, Until when, holy and true Master, do You not judge and take vengeance *for* our blood, from those dwelling on the earth?

**Rev 6:11** **And there was given to each one a white robe**. And it was said to them that they should rest yet a little time, until might be fulfilled also *the number* of their fellow-slaves and their brothers, those being about to be killed, even as they.

Further, G-d instructs Mosheh Rabbenu on the design of special robes for the High Priest and fellow priests (cf. Exodus 31:10). It therefore, becomes obvious that the wearing of robes is not chided by the Master, what is being criticised is the wearing of these robes in inappropriate places – i.e. “public places.” But the wearing of robes in court-houses, academies or synagogues is not here being criticised. For, as we have seen above, it is G-d Himself who clothes people with expertly designed robes, such as the High Priest, the Priests and the Elders!

The problem here as I see it, is one of lust for power and control in order to commit extortion, as we read in our Ashlamatah of Isaiah 57:17 – (in the Targum):

“Because of the sins of their mammon, which they robbed, my anger was upon them, I smote them, removed My Shekhinah from them and cast them out; I scattered their exiles because they went astray after the fantasy of their heart.”

Having said this, one must remember that there was a great number of Scribes who were very pious men, who toiled in many cases in G-d’s vineyard for nothing, without any reward whatsoever, and suffered much at the hands of the Gentiles and some Jewish rebels. May we follow the examples set by such great men!

With regards to the second pericope of Mark, again great misunderstandings are passed as scholarly teachings. At this time I would like to ask an important question. Does G-d require of me to give everything I have and then live on begging for food from society?

The Shulchan Arukh asks how much should one give in tithes? And the answer is between 10-30%, any more than that is forbidden since then we may become indigent and require the support of the community. So based on this criteria how are we to interpret the statement in Mark 12:44 – **“For everyone else put in out of their excess, but she in her poverty put in everything she had to live on”?**

Further, we might ask, if this widow offered **“everything she had to live on”** who is going now to feed her and clothe her, and bear the costs of her needs? And is this a wise decision?

Evans<sup>5</sup> declares that: “Jesus’ words could also be viewed as hyperbolic.” In my view, when we come to a Peshat text that makes no sense in its literal interpretation and even contradicts Halakha, then we need to find what kind of argument is here being made that does not contradict the Halakha.

Now “Hyperbole” (Greek: ὑπερβολή, 'exaggeration') is the use of exaggeration as a rhetorical device or figure of speech. It may be used to evoke strong feelings or to create a strong impression, but is not meant to be taken literally. Thus, we must agree with Evans<sup>6</sup> that what we have here is a case of Hyperbole.

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<sup>5</sup> Evans, C.A. (2001), Word Biblical Commentary: Volume 34b – Mark 8:27-16:20, Nashville, Tennessee: Thomas Nelson Publishers, p. 284.

<sup>6</sup> Ibid.

The exaggeration is here being used to illustrate the point that one should not give to G-d out of one’s “**excess**”, but rather according to the Law and as G-d has prospered. Giving all that one has is not a requirement of G-d, for that in fact is a sin, since then one is required to live begging for the necessities of life and depend on the generosity of others.

What happened here, was that the rich were giving of their “**excess**” whilst the widow was giving the maximum according to the Law – i.e 30% which left her with very little to live on, yet she managed to live on without begging on the streets for sustenance. In this stance, this widow was demonstrating how to obey the command “to love Ha-Shem our G-d with all your heart, and with all your soul, and with all your substance” (Deut. 6:5), or as David puts it: “And the king said to Araunah, No, for buying I will buy from you for a price, and I will not offer to Ha-Shem my God burnt offerings for no cost. And David bought the threshing-floor and the oxen for fifty shekels of silver” (2Sa 24:24).

The tithe is a public acknowledgment that one has accepted fully the sovereignty of G-d upon one’s life. Therefore one should give cheerfully according to the Law of G-d, and not of one’s “**excess.**” And those that do not tithe according to G-d’s Law have constituted themselves into robbers of G-d most blessed be He, and destroyers of the LORD G-d’s Temple. And it is in this sense that we should understand the above two pericopes.

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### 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 26:53?
3. What question/s were asked of Rashi in B’Midbar 26:55?
4. What question/s were asked of Rashi in B’Midbar 26:64?
5. What question/s were asked of Rashi in B’Midbar 27:3?
6. What question/s were asked of Rashi in B’Midbar 27:4?
7. What question/s were asked of Rashi in B’Midbar 27:7?
8. What question/s were asked of Rashi in B’Midbar 27:16?
9. What question/s were asked of Rashi in B’Midbar 27:17?
10. What question/s were asked of Rashi in B’Midbar 27:23?
11. What question/s were asked of Rashi in B’Midbar 28:2?
12. What question/s were asked of Rashi in B’Midbar 28:14?
13. What question/s were asked of Rashi in B’Midbar 28:19?
14. In your opinion what is the intent of Hakham Tsefet’s two pericopes by the hand of his scribe Mordechai (Mark) for this Shabbat?
15. In what way does the Torah, Psalm, Prophetic reading of Malachi, and Mark 12:37b-44 point to the fact that this is the second of three penitential Sabbaths?
16. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
17. What part of the Torah Seder fired the heart and the imagination of the prophet this week?
18. What part of the Torah Seder fired the heart and the imagination of the prophet in the Special Ashlamata?
19. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
20. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming week?

## Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,  
Ashér Natán Lánu Torát Emét, V’Chayéi Olám Natá B’Tochénu.

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

### Next Sabbath:

**Third Sabbath of Penitence & Proclamation of the New Moon of Ab**

**(Monday 1<sup>st</sup> of August 2011)**

**Shabbat “Shim’u”**

**& Shabbat “Uv’Yom HaBikurim”**

| Shabbat   | Torah Reading:                                   | Weekday Torah Reading:      |
|---|--|-----------------------------|
| וביום הבכורים   |  |                             |
| “Uv’Yom HaBikurim”                                      | Reader 1 – B’Midbar 28:26-31                     | Reader 1 – B’Midbar 30:2-4  |
| “And in the day of first-fruits”                        | Reader 2 – B’Midbar 29:1-6                       | Reader 2 – B’Midbar 30:5-7  |
| “Además el día de las primicias”                        | Reader 3 – B’Midbar 29:7-11                      | Reader 3 – B’Midbar 30:8-10 |
| B’Midbar (Num.) 28:26 – 30:1<br>B’Midbar (Num.) 28:9-15 | Reader 4 – B’Midbar 29:12-16                     |                             |
| Ashlamatah: Mal. 3:4,13-18,22-24                        | Reader 5 – B’Midbar 29:17-25                     |                             |
| Special: Jeremiah 2:4-28 + 4:1-2<br>I Samuel 20:18,42   | Reader 6 – B’Midbar 29:26-34                     | Reader 1 – B’Midbar 30:2-4  |
| Psalms 105:39-45  | Reader 7 – B’Midbar 29:35 – 30:1                 | Reader 2 – B’Midbar 30:5-7  |
| Pirque Abot V:8   | Maftir: B’Midbar 29:38 – 30:1                    | Reader 3 – B’Midbar 30:8-10 |
| N.C.: Mordechai 13:1-2                                  | - Jeremiah 2:4-28 + 4:1-2<br>- I Samuel 20:18,42 |                             |

### Coming Fast: Fast of the 9<sup>th</sup> of Ab

Tuesday August the 9<sup>th</sup>, 2011

For further study see: <http://www.betemunah.org/tishabav.html>

Shalom Shabbat !

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