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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Shebat 11, 5778 – Jan 26/27, 2018** | **Third Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.**

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD’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!**

We pray for His Eminence our beloved Rabbi Dr. Eliyahu ben Abraham as he is greatly suffering from the scourge of Diabetes with its frequent high and lows incapacitating him in his work. **Mi Sheberach** – He who blessed our forefathers Abraham, Yitschaq and Ya’aqob, Moshe and Aharon, David and Shlomoh, may He bless and heal our beloved Rabbi Dr. Hillel ben David, Your faithful servant; May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

**Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!**



We also pray for a problem with a property of H.E. Giberet Leah whose neighbor is spreading Lashon Hara to anyone who approaches to buy it, and resulting in buyers going back on their intention to purchase the property. This is very important to H.E. Giberet Leah. Let us pray for HaShem’s mighty and just intervention in this matter, and that this property be sold speedily soon, and let us say, amen ve amen!

We pray for His Excellency Adon Jonah Lindemann (age 18), and His Excellency Adon Bart Lindemann. Jr. (age 20). [the sons of His Excellency Adon Barth Lindemann] who have recently been diagnosed with Asperger’s disease (a “spectrum disorder”). Their father asks that we pray that he can find for his two young sons the appropriate and good professional assistance that they urgently need. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Their Excellencies Adon Adon Bart Lindemann Jr. & Adon Jonah Lindemann, May the Holy One, Blessed is He, be filled with compassion for them to restore their health, to heal them, to strengthen them, and to revivify them. And may He send them speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**Blessings Before Torah Study**

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

**Please Ha-Shem, our GOD, 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 delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

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

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

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

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

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

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

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

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

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**Shabbat: “A’ad-Anah Y’na-atsuni” – “How long will”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **עַד-אָנָה יְנַאֲצֻנִי** |  | **Saturday Afternoon** |
| **“****A’ad-Anah Y’na-atsuni”** | Reader 1 – B’Midbar 14:11-14 | Reader 1 – B’Midbar 15:1-7 |
| **“****How long will”** | Reader 2 – B’Midbar 14:15-20 | Reader 2 – B’Midbar 15:8-15 |
| **“¿Hasta cuándo me ha …?”** | Reader 3 – B’Midbar 14:21-25 | Reader 3 – B’Midbar 15:1-15 |
| B’midbar (Numbers) 14:11-45 | Reader 4 – B’Midbar 14:26-30 |  |
| Ashlamatah: Is 52:5-12 + 54:7-8 | Reader 5 – B’Midbar 14:31-34 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – B’Midbar 14:35-38 | Reader 1 – B’Midbar 15:1-7 |
| Psalms 102:1-12 | Reader 7 – B’Midbar 14:39-45 | Reader 2 – B’Midbar 15:8-15 |
|  | Maftir – B’Midbar 14:43-45 | Reader 3 – B’Midbar 15:1-15 |
| N.C.: Mk 10:10-12; Lk 18:15-17  Rm 8:31-39 | Is 52:5-12 + 54:7-8 |  |

**Contents of the Torah Seder**

* The Divine Wrath and the Intercession of Moses – Numbers 14:11-25
* The Punishment of the People – Numbers 14:26-39
* Detour Back to Egypt – Numbers 14:40-45

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**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol XIII: First Journeys**

By: Rabbi Yitschaq Magrisso, Translated by: Dr. Tzvi Faier

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

Vol. 13 – “First Journeys,” pp. 362-374

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**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 14:11-45**

| **Rashi** | **Targum** |
| --- | --- |
| 11. The Lord said to Moses, **"How long will this people provoke Me?** How much longer will they not believe in Me after all the signs I have performed in their midst? | 11. And the LORD said to Mosheh, **How long will this people provoke Me to anger?** How long will they disbelieve in My Word, for all the signs I have wrought among them? |
| 12. I will strike them with a plague and annihilate them; then I will make you into a nation, greater and stronger than they." | 12. I will strike them with deadly plague and destroy them, and will appoint you for a people greater and stronger than they. |
| 13. Moses said to the Lord, "But the Egyptians will hear that You have brought this nation out from its midst with great power. | 13. But Mosheh said, The children of the Mizraee, whom You did drown in the sea, will hear that You did bring up this people from among them by Your power, |
| 14. They will say about the inhabitants of this land, who have heard that You, O Lord, are in the midst of this people; that You, the Lord, appear to them eye to eye and that Your cloud rests over them. And You go before them with a pillar of cloud by day and with a pillar of cloud by night, | 14. and will say with exultation to the people of this land, who have heard that You are the LORD, whose Shekinah dwells among this people, in whose eyes, O LORD, the Glory of Your Shekinah appeared on the mountain of Sinai, and who there received Your Law; Your Cloud has shadowed, that neither heat nor rain might hurt them; and whom in the pillar of the Cloud You have led on by day, that the mountains and hills might be brought low, and the valleys lifted up, and have guided in the pillar of Fire by night: |
| 15. and if You kill this nation like one man, the nations who have heard of Your reputation will say as follows: | 15. and after all of these miracles will You kill this people as one man? Then the nations who have heard the fame and of Your power will speak saying: |
| 16. 'Since the Lord lacked the ability to bring this nation to the Land which He swore to them, He slaughtered them in the desert.' | 16. Because there was no (more) strength with the LORD to bring this people into the land which swearing He a promised to them, He has killed them in the wilderness! |
| 17. Now, please, let the strength of the Lord be increased, as You spoke, saying. | 17. And now, I beseech You, magnify Your power, O LORD, and let mercies be fulfilled upon us, and appoint me for (this) great people, as You have spoken, saying: |
| 18. 'The Lord is slow to anger and abundantly kind, forgiving iniquity and transgression, Who cleanses [some] and does not cleanse [others], Who visits the iniquities of parents on children, even to the third and fourth generations.' | 18. The LORD is long­suffering, and near in mercy, forgiving sins and covering transgressions, justifying such as return to His Law though them who turn not He will not absolve, but will visit the sins of wicked/ Lawless fathers upon rebellious children unto the third and fourth generation. |
| 19. Please forgive the iniquity of this nation in accordance with your abounding kindness, as You have borne this people from Egypt until now." | 19. Pardon now the sin of this people according to Your great goodness, even as You have forgiven them from the time that they came out from Mizraim until now. |
| 20. And the Lord said, "I have forgiven them in accordance with your word. | 20. And the LORD said, I have forgiven, according to your word. |
| 21. However, as surely as I live, and as the glory of the Lord fills the earth... | 21. Nevertheless, by oath have I sworn that the whole earth will be filled with the glory of the LORD. |
| 22. that all the people who perceived My glory, and the signs that I performed in Egypt and in the desert, yet they have tested me these ten times and not listened to My voice, | 22. Because all the men who have beheld My glory, and My signs, which I have wrought in Mizraim and in the Desert, have tempted Me now ten times, and have not obeyed (received) My Word: |
| 23. if they will see the Land that I swore to their fathers, and all who provoked Me will not see it. | 23. by oath have I said this, That they will not see the land which I covenanted to their fathers; and the generation which has been provokeful before Me will not behold it. |
| 24. But as for My servant Caleb, since he was possessed by another spirit, and he followed Me, I will bring him to the land to which he came, and his descendants will drive it[s inhabitants] out. | 24. But My servant, Kaleb, because there is in him another spirit, and he has entirely followed (in) My fear, him will I bring into the land to which he went, and his children will possess it. |
| 25. The Amalekites and the Canaanites dwell in the valley. Tomorrow, turn back and journey into the desert toward the Red Sea." | 25. But the Amalekites and Kenaanites dwell in the valley: tomorrow turn you and go into the wilderness by the way of the Red Sea. |
| 26. The Lord spoke to Moses and Aaron, saying, | 26. And the LORD spoke with Mosheh and Aharon, saying: |
| 27. "How much longer will this evil congregation who are causing to complain against Me [exist]? The complaints of the children of Israel which they caused them to complain against Me, I have heard. | 27. How long (will I bear with) this evil congregation who gather together against Me? The murmurs of the sons of Israel which they murmur against Me are heard before Me. |
| 28. Say to them, 'As I live,' says the Lord, 'if not as you have spoken in My ears, so will I do to you. | 28. Say to them, By oath I decree that according to (what) you have spoken, so will I do to you. |
| 29. In this desert, your corpses shall fall; your entire number, all those from the age of twenty and up, who were counted, because you complained against Me. | 29. In this wilderness your carcasses will fall, the whole number of all who were counted from twenty years old and upward, who have murmured against Me. |
| 30. You shall [not] come into the Land concerning which I raised My hand that you would settle in it, except Caleb the son of Jephunneh and Joshua the son of Nun. | 30. By a fast oath (have I sworn) that you will not enter into the land which I covenanted in My Word to give you to inhabit, except Kaleb bar Jephunneh and Jehoshua bar Nun. |
| 31. As for your infants, of whom you said that they will be as spoils, I will bring them [there], and they will come to know the Land which You despised. | 31. But your children, who you said would be a prey, them will I bring in, and they will know the land which you rejected; |
| 32. But as for you, your corpses shall fall in this desert. | 32. but your carcasses will fall in this wilderness. |
| 33. Your children shall wander in the desert for forty years and bear your defection until the last of your corpses has fallen in the desert. | 33. Yet your children will have to wander in this wilderness forty years, and bear your sins until the time that your carcasses are consumed in the wilderness. |
| 34. According to the number of days which you toured the Land forty days, a day for each year, you will [thus] bear your iniquities for forty years; thus you will come to know My alienation. | 34. According to the number of the days in which you were exploring the land, forty days, a day for a year, a day for a year, you will receive for your sins, forty years, and will know (the consequence) of your murmuring against Me. |
| 35. I, the Lord, have spoken if I will not do this to the entire evil congregation who have assembled against me; in this desert they will end, and there they will die. | 35. I the Lord have decreed in My Word, - if I have not made a decree in My Word against all this evil congregation who have gathered to rebel against Me in this wilderness, that they will be consumed and die there. |
| 36. As for the men whom Moses had sent to scout the Land, who returned and caused the entire congregation to complain against him by spreading [a slanderous] report about the Land" | 36. But the men whom Mosheh had sent to explore the land, and who returning had made the whole congregation murmur against him, by bringing forth an evil report of the land, |
| 37. the men who spread an evil report about the Land died in the plague, before the Lord. | 37. (even those) men who had brought forth the evil of the report of the land died, on the seventh day of the month of Elul, with worms coming from their navels, and with worms devouring their tongues; and were buried in death from before the LORD. |
| 38. But Joshua the son of Nun and Caleb the son of Jephunneh remained alive of the men who went to tour the Land. | 38. Only Jehoshua bar Nun and Kaleb bar Jephunneh survived of those men who had gone to explore the land. |
| 39. Moses related all these words to the children of Israel, and the people mourned greatly. | 39. And Mosheh spoke these words with all the sons of Israel, and the people mourned greatly. |
| 40. They arose early in the morning and ascended to the mountain top, saying, "We are ready to go up to the place of which the Lord spoke, for we have sinned." | 40. And they arose in the morning and went up to the top of the mountain., saying: Behold, we will go up to the place of which the LORD has spoken; for we have sinned. |
| 41. Moses said, "Why do you transgress the word of the Lord? It will not succeed. | 41. But Mosheh said, Why will you act against the decree of the Word of the LORD? But it will not prosper with you. |
| 42. Do not go up, for the Lord is not among you, [so that] you will not be beaten by your enemies. | 42. Go not up, for the LORD's Shekinah dwells not among you; and the ark, the tabernacle, and the Cloud of Glory proceed not; and be not crushed before your enemies. |
| 43. For the Amalekites and the Canaanites are there before you, and you will fall by the sword. For you have turned away from the Lord, and the Lord will not be with you. | 43. For the Amalekites and Kenaanites are there prepared for you, and you will fall slaughtered by the sword. For, because you have turned away from the service of the LORD, the Word of the Lord will not be your Helper. |
| 44. They defiantly ascended to the mountain top, but the Ark of the Covenant of the Lord and Moses did not move from the camp. | 44. But they armed themselves in the dark before the morning to go up to the height of the mountain: but the ark, in which was the covenant of the LORD, and Mosheh, stirred not from the midst of the camp. |
| 45. The Amalekites and the Canaanites who lived on the mountain came down and smote them and crushed them [pursuing them] until Hormah. | 45. And the Amalekites and Kenaanites who dwelt in that mountain came down and slaughtered and destroyed them, and drove them hard to destruction. |
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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-yoẓe 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.) 14:11 – 14:45‎**

**11 How long**Until when.-[Onkelos]

**provoke Me** Heb. יְנַאֲצֻנִי , anger me. -[Onkelos]

**after all the signs**After all the miracles I performed for them, they should have believed that I am capable of fulfilling My promises.

**12 and annihilate them** Heb. וְאוֹרִשֶׁנּוּ . As the Targum [Onkelos] renders, a term denoting destruction [rather than inheritance]. You might ask, What will become of the oath I made to the patriarchs? “I will make you into a great nation,” for you are descended from them. -[Mid. Tanchuma Shelach 13]

**13 But the Egyptians will hear**They will hear that You killed them.

**that You have brought up** Heb. כִּי . This כִּי is used in the sense of אֲשֵׁר , “that.” And they saw that You brought them up from among them with Your great might, and when they hear that You killed them, they will not assume that they sinned against You, but they will say that against them You were able to fight, but against the inhabitants of the Land You were unable to fight; this is [the meaning of the following verse]:

**14 They will say about the inhabitants of this Land** Heb. אֶל , like עַל , concerning the inhabitants of this Land. What will they say about them? What is stated at the end of the passage (verse 16), “Since the Lord lacked the ability....” Because they heard that You, O Lord, dwell among them, and You reveal Yourself to them eye to eye in an affectionate manner, and until now they had not realized that Your love for them had been withdrawn,

**15 and if You kill this nation like one man** suddenly, consequently, the nations who have heard....

**16 Since the Lord lacked the ability** Because the inhabitants of the Land are strong and powerful. Pharaoh cannot be compared to thirty-one kings. They will say this about the inhabitants of this land, "Since [the Lord] is incapable"—Because He did not have the ability to bring them, He slaughtered them. ability Heb. יְכֽלֶת . This is a noun form.

**17 Now, please, let the strength of the Lord be increased** By implementing Your word.

**as You spoke, saying** What was the statement?

**18 The Lord is slow to anger** [both] towards the righteous and towards the wicked. When Moses ascended on high, he found the Holy One, blessed is He, sitting and writing, “The Lord is slow to anger.” He said to Him, “Towards the righteous?” The Holy One, blessed is He, answered him, “Even toward the wicked” He [Moses] said to Him, “Let the wicked perish!” He said to him, "By your life, you will have need for this [patience for the wicked]. When Israel sinned at [the incident of] the [golden] calf and at the [time of the] spies, Moses prayed before Him [making mention of] “slow to anger.” The Holy One, blessed is He, replied to Him, Did you not tell me "Toward the righteous"? He [Moses] responded, But did You not reply to me, "Even toward the wicked"? -[Sanh. 111a]

**cleanses** those who repent. -[Yoma 86a]

**does not cleanse** those who do not repent. - [Yoma 86a]

**20 in accordance with your word** Because of what you said, namely, “They might say that God lacks the ability...”

**21 However** Heb. אוּלָם like אֲבָל , but this will I to do them.

**as surely as I live** A term expressing an oath. Just as I live and My glory fills the entire earth, so will I fulfill regarding them, “that all the people who perceived...If they will see the Land.”

**22 have tested Me** This is to be understood literally.

**these ten times**Twice at the [Red] sea, twice with the manna, twice with the quails..., as is stated in Tractate Arachin (15a).

**23 (If they will see the Land** This verse is transposed. [It should be understood as follows:] As surely as I live, that all these men, if they see the Land...[i.e., they will not see the land] yet My glory shall fill the entire earth, so that My Name shall not be desecrated through this plague by [people] saying “Since God lacked the ability to bring them.” For I shall not kill them suddenly, as one man, but gradually, over a period of forty years.)

**if they will see**They will not see it.

**will not see it** They will not see the Land.

**24 another spirit** Two spirits, one [which he spoke] with the mouth, and one [he concealed] in his heart. He told the spies, “I am with you in your plot,” but in his heart he intended to say the truth. Because of this, he was able to silence them, as it says, “Caleb silenced...” (13:30), for they thought that he would concur with them. This is what is stated in the Book of Joshua (14:7), "I [Caleb] brought back word to him [Moses] as it was in my heart"—but not according to what I had said. -[Mid. Tanchuma Shelach 10]

**and followed Me** Heb. וַיְמַּלֵא אַחֲרָי , lit., he filled after Me. He followed Me wholeheartedly [lit., he filled his heart after Me]; this is an elliptical verse [since the word לִבּוֹ , “his heart,” is missing but implied].

**to which he came**Hebron shall be given to him.

**will drive it[s inhabitants] out** Heb. יוֹרִשֶׁנָּה , as the Targum [Onkelos] renders, “They will drive out.” They will expel the giants and the people who dwell in it. But it [the word יוֹרִשֶׁנָּה ] is not be rendered as “will inherit it” unless the text has יִירָשֶׁנָּה .

**25 The Amalekites**If you go there [to the valley] they will kill you, since I am not with you.

**Tomorrow, turn back** Turn around and travel [back to the desert].

**27 this evil congregation** This refers to the spies; [we derive] from here that a congregation numbers [a minimum of] ten.-[Meg. 23b]

**who are causing the Israelites... to complain against Me.** The complaints of the children of Israel which they the spies...

**caused them to complain against Me,** I have heard.

**28 As I live**A term denoting an oath. “If not...so will I do” [i.e., if I do not do as you have spoken into My ears] it is as if I do not live, as it were.

**as you have spoken that you requested from Me,** “or if only we had died in this desert” (verse 2).

**29 your entire number,**all those...who were counted All those counted in any census which was numbered, for example going to or returning from war, contributing shekels; all those listed in those tallies will die. They are: All those from the age of twenty and up, excluding the tribe of Levi, who were not counted from the age of twenty [but from the age of one month].

**32 But as for you, your corpses** As the Targum renders: וּפִגְרֵיכוֹן דִילְכוֹן , and your corpses of yours. Since [in the previous verse] He spoke about bringing the children into the Land, and now He wants to say, But as for you, you shall die, it is appropriate to use the term אַתֶּם [literally “you”].

**33 forty years**Not one of them died before the age of sixty. This is why forty [years] was decreed, so that those who were twenty years old would reach the age of sixty. The first year was included although it preceded the dispatching of the spies. For from the time they made the [golden] calf, this decree had been in [God’s] mind, but He waited until their measure [of wickedness] was filled. This is what is stated, "But on the day I make an accounting"—at the time of the spies—"I shall reckon their sin" (Exod. 32:34). Here too, it says, “you will bear your iniquities” [in the plural, indicating] two iniquities: the [one of the] calf and the [one of] the complaint. In calculating their ages, Scripture considers part of a year like a whole year, and when they their sixtieth year, those **who had been twenty years old** [now] died. -[Midrash Tanchuma Shelach 13]

**and bear your defection** As the Targum renders, “They will endure your guilt.”

**34 My alienation**Heb. תְּנוּאָתִי , that you alienated your hearts from following Me. [The word] תְּנוּאָה denotes ‘removal,’ as in, “for her father obstructed [in the sense of removed] (הֵנִיא) her” [from her vow] (30:6).

**36 who returned and caused... to complain against him** When they returned from scouting the Land, they caused the entire congregation to complain against him by spreading slander—those men died. The expression הוֹצָאַת דִבָּה implies instructing to speak, for they ply the tongue of a man to speak about something, as in, “making the lips of the sleeping speak (דּוֹבֵב) ” (Song 7:10). It may be for either good or bad, and that is why it says here (verse 37), “who spread an evil report about the Land” because a ‘report’ (דִבָּה) can [also] be good.

**report**Heb. דִבָּה , parleriz or parlediz in Old French, talk, gossip.

**37 in the plague before the Lord** Through that death which was fitting for them—measure for measure; they had sinned with the tongue and now [in retribution] their tongues extended to their navels. Worms came out from their tongues and entered their navels. This is why Scripture says, “in the plague,” rather than “in a plague,” and this is also the meaning of "before the Lord"—in that plague which was fitting for them according to the methods of the Holy One, blessed is He, [namely] that He metes out measure for measure. -[Sotah 35a]

**38 But Joshua...and Caleb...remained alive...**What does Scripture mean by saying, "remained alive of the men"? It teaches that they took the spies’ portion in the Land, and replaced them in life, as it were. [B.B. 118b]

**40 to the mountain top** That is the route leading up to the Land of Israel.

**We are ready to go up to the place** To the Land of Israel.

**of which the Lord spoke to give to us;**let us go up there.

**for we have sinned** By saying, “Is it not better for us to return to Egypt?” (verse 3).

**41 It will not succeed** What you are doing will not succeed.

**43 For you have turned away**That is to say: This will happen to you because you have turned away etc...

**44 They defiantly ascended**Heb. וַיַעְפִּלוּ , a term connoting insolence; similarly (Hab. 2:4), “behold, it is insolent (עֻפְּלָה) ,” in old French, engres, a term denoting arrogant boldness. Similarly, “the tower (עֽפֶל) of the daughter of Zion” (Mic. 4: 8); “rampart (עֽפֶל) and tower” (Isa. 32:14). The Midrash Tanchuma (Buber Shelach addendum 19) interprets it as a term denoting darkness (אֽפֶל) ; they [the Israelites] went in darkness, without permission.

**45 and crushed them** Heb. וַיַּכְּתוּם , as in, “and I crushed (וָאֶכּוֹת) it, grinding it” (Deut. 9: 21), [implying] blow after blow.

**until Hormah** The name of the place [which means destruction] commemorates the event which took place there.

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**Ketubim: Psalm 102:1-12**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A prayer for a poor man **when he enwraps himself** and pours out his speech before the Lord. | 1. The prayer for the poor man, **for he is weary**, and will speak his prayer in the presence of the LORD. |
| 2. O Lord, hearken to my prayer, and may my cry come to You. | 2. O LORD, accept my prayer, and let my entreaty come before You. |
| 3. Do not hide Your countenance from me; on the day of my distress extend Your ear to me; on the day I call, answer me quickly. | 3. Do not remove Your presence from me in the day of my distress; incline Your ear unto me; in the day that I call, hasten, answer me. |
| 4. For my days have ended in smoke, and as a hearth my bones are dried up. | 4. For my days are consumed like smoke; and my limbs burn like an oven. |
| 5. Beaten like grass and withered is my heart, for I have forgotten to eat my bread. | 5. My heart is smitten like grass and will dry up; for I have forgotten the Torah of my instruction. |
| 6. From the sound of my sigh my bones clung to my flesh. | 6. Because of the sound of my groaning, my bones have clung to my flesh. |
| 7. I was like a bird of the wilderness; I was like an owl of the wasteland. | 7. I have become like a marsh-bird in the wilderness; I have become like an owl in the parched land. |
| 8. I pondered, and I am like a lonely bird on a roof. | 8. I stay awake all night, and I have become like a bird that flutters and wanders by itself on the roof. |
| 9. All day long my enemies revile me; those who scorn me swear by me. | 9. All the day my enemies will jeer at me; those who mock me have sworn by my word in vain. |
| 10. For ashes I ate like bread, and my drinks I mixed with weeping. | 10. For I have supped on ashes like food, and prepared my drink in weeping. |
| 11. Because of Your fury and Your anger, for You picked me up and cast me down. | 11. Because of your anger and rage, for you have lifted me up and cast me down. |
| 12. My days are like a lengthening shadow, and I dry out like grass. | 12. My days are like a shadow that lengthens; and I will wither like grass. |
|  |  |

**Rashi’s Commentary to Psalm 102:1-12**

**1 A prayer for a poor man** Israel, who is a poor people.

**when he enwraps himself**when their soul is enwrapped in distress.

**4 are dried up** Heb. נחרו . The “nun” serves as a prefix, as: נַעֲשׂוּ , they were made, נִקְנוּ , they were acquired; and it is an expression of dryness, as (Job 30:30): “and my bones dried out (חרה) from the heat”; (Jer. 6:29), “the bellows is heated (נחר) .”

**7 Like a bird of**Heb. לקאת . It is the name of a bird.

**Like an owl of the wasteland** Heb. ככוס , the name of a bird, as (Lev. 11:17): “The owl (הכוס) , the cormorant, and the night owl.”

**wasteland deserts.** I was like a bird of the desert. So do we wander from our place to go into exile.

**8 I pondered** I pondered about myself, and behold I am like a lonely bird on a roof, sitting alone without a mate. lonely Heb. בודד , sitting alone.

**9 those who scorn me** Heb. מהוללי , those who scorn me, an expression of mockery.

**swear by me**They saw my misfortune and they swear by me and say, “If it is not so, what happened to Israel should happen to me.” “So may the Lord do to me as to Israel.”

**10 I mixed with weeping.**I mixed with tears.

**11 for You picked me up** First You picked me up and now You cast me down from heaven to the earth, and if You had not picked me up first, my disgrace would not be so great.

**12 Like a lengthening shadow**At eventide, when the shadows lengthen, and when it becomes dark, they are not recognizable, but progressively disappear.

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**Meditation from the Psalms**

**Psalms ‎‎102:1-12**

**By: H.Em. Rabbi Dr. Hillel ben David**

David composed this psalm to express the feelings of the poor man enveloped in misery. In a deeper sense these verses describe the tragic state of Israel in exile, impoverished and downtrodden. The nation is poor both financially and spiritually.[[1]](#footnote-1)

Another aspect of Israel’s poverty in exile is the poor response which their prayers receive from heaven. In better days HaShem responded generously and in abundance, but now the blessings are meager and few.[[2]](#footnote-2) Similarly we lament:[[3]](#footnote-3) *Though I would cry out and plead, He shut out my prayer*. Rav Eliezer said: *From the day the Temple was destroyed the gates of prayer have been locked tight*.[[4]](#footnote-4)

However, this psalm ends with a prophecy of hope and redemption. Prosperity will return to Israel when they return to their permanent homeland to serve HaShem eternally. Your servants’ children shall be settled, and their children will be steadfast before You.[[5]](#footnote-5)

Our psalm focuses intently on prayer as we can see from the introductory pesukim.

***Tehillim (Psalms) 102:1*** *A Prayer of the afflicted, when he fainteth, and poureth out his complaint before HaShem.* ***2*** *HaShem, hear my prayer, and let my cry come unto Thee.*

I would like to explore prayer (tefilah) as a way of understanding this psalm.

The *Nefesh Hachayim* points out that we learn many of the aspects and details of tefilah from Chana’s prayer; when she came to the Sanctuary and prayed for a child. What the *Nefesh Hachayim* states briefly we can understand in more detail. We are told that Chana prayed very powerfully, even somehow going beyond the apparent limits of what should be said. The Beit Halevy explains that she went so far as to threaten extreme action in order to get her way; she told HaShem that if He refused her request for a child she would seclude herself with a man other than her husband and cause herself to be subjected to the test of a Sotah[[6]](#footnote-6) in which Hashem’s name is erased into water. When the suspected *Sotah* drinks the water, the result depends on the truth of her behavior: if she is guilty, she suffers a miserable end, but if she is innocent she becomes pregnant and gives birth; a promise of the Torah. Chana used this stratagem: “HaShem, I intend to do this. Since I shall be innocent, You will *have* to give me a child; You have promised thus in Your Torah and You will never make Your Torah untrue!” Forcing the Divine hand! **A sharp prayer indeed**.

The first time we see ‘praying’ in Tanach[[7]](#footnote-7) is found in Hannah’s tefilah[[8]](#footnote-8) when she was afflicted by being barren:

***1 Shmuel (Samuel) 1:1-18*** *Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name [was] Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: And he had two wives; the name of the one [was] Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship and to sacrifice unto HaShem of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of HaShem, [were] there. And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: But unto Hannah he gave a worthy portion; for he loved Hannah: but HaShem had shut up her womb. And her adversary also provoked her sore, for to make her fret, because HaShem had shut up her womb. And [as] he did so year by year, when she went up to the house of HaShem, so she provoked her; therefore she wept, and did not eat. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? [am] not I better to thee than ten sons? So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of HaShem. And she [was] in bitterness of soul, and prayed unto HaShem, and wept sore. And she vowed a vow, and said, HaShem of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto HaShem all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before HaShem, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? Put away thy wine from thee. And Hannah answered and said, No, my lord, I [am] a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before HaShem. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, go in peace: and the God of Israel grant [thee] thy petition that thou hast asked of him. And she said, let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more [sad].[[9]](#footnote-9)*

If the prime meaning for the Hebrew root word (palal) for ‘praying’ is *to judge*, then whom are we judging? We can get a clue to the answer by understanding that the Hebrew word ‘palal’ is reflexive, that is, the speaker acts upon himself. From this we understand that ‘praying’ is judging oneself! Chazal[[10]](#footnote-10) teach that the spiritual efficacy of prayer lies in its effect on the person praying.

It is understood that a person can have only one *ratzon*, only one *desire* at a time. If we examine our current desire and ask, “Why do I desire this thing?” If the answer leads us to an underlying desire, then we need to repeat this question until we arrive at the answer: “I desire this thing for no other reason than I desire it”. At this point we understand what is our ratzon, what is our innermost desire. Getting to our ratzon can be a very difficult and embarrassing ordeal, but the exercise will help us to pray.

For example: I want to earn more money. Why do I desire more money? I desire more money because I desire a new car. Why do I desire a new car? I desire a new car in order to attract a young lady. Why do I desire to attract this young lady? I desire the young lady because I desire her. This is the true ratzon, the true desire.

This ratzon is what motivates us to act in the world. When we pray we are ‘judging ourselves’ and acting on that judgment.

The Sages derive many of the rules for praying from Hannah’s prayer. We will therefore look at Hannah’s prayer in a careful manner to attempt to understand how to pray.

Let’s start by examining Hannah’s ratzon:

***1 Shmuel (Samuel) 1:10*** *And she [was] in bitterness of soul, and prayed unto HaShem, and wept sore.*

Our story opens with a bit of background information that helps us to understand why Hannah had such bitterness of soul. Peninnah had children and Hannah did not. Peninnah provoked Hannah because Hannah had no children. The only way that Peninnah could provoke Hannah, is if Hannah had a ratzon, a strong desire, for children. This ratzon is what caused Hannah to pray.

When we pray, we pray for the ratzon, for the desire of our heart. That is why a thief will often pray that he not be caught. The incongruity of asking HaShem to help a thief commit a crime that HaShem has forbidden, never enters the mind of such a person because his ratzon is so strong. Such a prayer, oddly enough, is often answered. Why is it answered?

***Psalm 145:16*** *Thou openest thine hand, and satisfiest the desire of every living thing.*

***Tehillim (Psalm) 106:15*** *And he gave them their request; but sent leanness into their soul.*

So, be exceedingly careful about what you pray for!

Hannah’s ratzon caused her to pray:

***1 Shmuel (Samuel) 1:11*** *And she vowed a vow, and* ***said****, HaShem of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto HaShem all the days of his life, and there shall no razor come upon his head.*

The first rule about praying can be derived from the above verse: Hannah SPOKE. In order to properly pray, we should speak. The mental desire should become manifest in the world by our words. As Hannah desired, so she spoke.

One of the major differences between men and animals is our ability to thoughtfully speak. We can pray because we can speak.

Notice that when Hannah spoke, her lips moved but no sound was heard:

***1 Shmuel (Samuel) 1:13*** *Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.*

From this, the Sages have learned that the words must be spoken, but they should be inaudible to others.

***Berachot 31a*** *R. Hamnuna said: How many most important laws can be learnt from these verses relating to Hannah![[11]](#footnote-11) Now Hannah, she spoke in her heart: from this we learn that one who prays must direct his heart. Only her lips moved: from this we learn that he who prays must frame the words distinctly with his lips. But her voice could not be heard: from this, it is forbidden to raise one’s voice in the Tefilah. Therefore Eli thought she had been drunken: from this, that a drunken person is forbidden to say the Tefilah.*

The words “I am the woman who stood here beside you”[[12]](#footnote-12) teach that Hannah prayed while standing, from which the Hakhamim concluded that she recited the Amida[[13]](#footnote-13) prayer. The laws derived from Hannah’s prayer also relate to the Amida:

1. It is said of Hannah: “In her wretchedness [or: bitterness of soul], she prayed to the Lord”,[[14]](#footnote-14) thus showing that one should stand up to recite the *Amida* only in a reverent frame of mind.[[15]](#footnote-15)
2. From the words “now Hannah was praying in her heart”[[16]](#footnote-16) we learn that the one reciting the Amida must have intent.
3. The words “only her lips moved”[[17]](#footnote-17) teach that thinking to oneself the words of the prayer is not sufficient; they must be pronounced with one’s lips.
4. The words “but her voice could not be heard”[[18]](#footnote-18) indicates that, even though a person must pronounce the words, he must not raise his voice during the Amida.
5. “So, Eli thought she was drunk”[[19]](#footnote-19) teaches that one who is intoxicated may not pray.[[20]](#footnote-20)
6. When Hannah meets Eli for the second time, she tells him “I am the woman who stood here beside you”,[[21]](#footnote-21) from which the Rabbis deduce that Eli also stood while Hannah prayed; consequently, it is forbidden to sit within four cubits of someone reciting the Amida and one must stand until the person finishes.[[22]](#footnote-22)

From this we understand that many of the rules for prayer in general also apply to the Amida. The Amida, though, has some special attributes, for example the Amida prayer is said while standing.

Praying will take us in to the hidden area of daat, which is normally translated as knowledge. This is a strange experience because we repeat the same prayers over and over. Prayer can be just spitting out the same old tired words over and over. This is not what prayer is supposed to be! Prayer is the highest form of meditation. Prayer is hard work![[23]](#footnote-23)

Prayer is not optional. The Sages teach us that our very existence depends on what we ask for. If we don’t ask then we do not receive. And if we do ask, we receive only what we ask for.

There are many problems with praying. For example: What does praying have to do with the rain? We know that there is a connection, since rain is a central idea in our prayers. *Geshem* means *rain* and it also means all of our material existence.[[24]](#footnote-24) The root of *geshem* means the whole of physicality. *Gush* means a body or mass. Since Hebrew is a very sensitive language, it must mean that *rain* is intimately connected with all of physical existence.

There are other paradoxical aspects of prayer. The word tefilah, prayer, is based on a root which has two opposite meanings: *pallo* - pallal has the connotation of the hope of completely unpredictable, illogical consequences occurring, great kindness being expressed despite circumstances suggesting otherwise, as it says “I could not have hoped to see your face again”, the words of Yaaqob’s wonder at seeing Yosef after so many years of separation. Yet the same root means strict, deserved justice - *plilli* connotes justice in the narrow legal sense, exactly the opposite of unexpected bounty.

Tefilah, prayer, means two opposite things.

1. Requesting things that we do not deserve to have or have any expectation of ever receiving. We are asking for mercy, not what we deserve.

2. Negotiating in order to obtain exactly what we deserve. Negotiated JUSTICE! What profit do you have in my blood if I go down to the grave? Do the dead praise you?

When we have a single word, which means two opposite things, then we know that these two must be the same thing. Tefilah is one such word. Additionally, the Gemara says that HaShem prays and wears tefillin when He prays, just as we do. His Tefilah is very similar to ours:

***Berachoth 7a*** *R. Johanan says in the name of R. Jose: How do we know that the Holy One, blessed be He, says prayers? Because it says: Even them will I bring to My holy mountain and make them joyful in My house of prayer. It is not said, ‘their prayer’, but ‘My prayer’; hence [you learn] that the Holy One, blessed be He, says prayers. What does He pray? — R. Zutra b. Tobi said in the name of Rab: ‘May it be My will that My mercy may suppress My anger, and that My mercy may prevail over My [other] attributes, so that I may deal with My children in the attribute of mercy and, on their behalf, stop short of the limit of strict justice’. It was taught: R. Ishmael b. Elisha says: I once entered into the innermost part [of the Sanctuary] to offer incense and saw Akathriel Jah, the Lord of Hosts, seated upon a high and exalted throne. He said to me: Ishmael, My son, bless Me! I replied: May it be Thy will that Thy mercy may suppress Thy anger and Thy mercy may prevail over Thy other attributes, so that Thou mayest deal with Thy children according to the attribute of mercy and mayest, on their behalf, stop short of the limit of strict justice! And He nodded to me with His head. Here we learn [incidentally] that the blessing of an ordinary man must not be considered lightly in your eyes.*

***Berachoth 6a*** *R. Abin son of R. Ada in the name of R. Isaac says [further]: How do you know that the Holy One, blessed be He, puts on tefillin? For it is said: The Lord hath sworn by His right hand, and by the arm of His strength. ‘By His right hand’: this is the Torah; for it is said: At His right hand was a fiery law unto them. ‘And by the arm of his strength’: this is the tefillin; as it is said: The Lord will give strength unto His people. And how do you know that the tefillin are a strength to Israel? For it is written: And all the peoples of the earth shall see that the name of the Lord is called upon thee, and they shall be afraid of thee, and it has been taught: R. Eliezer the Great says: This refers to the tefillin of the head.*

*R. Nahman b. Isaac said to R. Hiyya b. Abin: What is written in the tefillin of the Lord of the Universe? — He replied to him: And who is like Thy people Israel, a nation one in the earth. Does, then, the Holy One, blessed be He, sing the praises of Israel? — Yes, for it is written: Thou hast avouched the Lord this day . . . and the Lord hath avouched thee this day. The Holy One, blessed be He, said to Israel: You have made me a unique entity in the world, and I shall make you a unique entity in the world. ‘You have made me a unique entity in the world’, as it is said: Hear, O Israel, the Lord our God, the Lord is one. ‘And I shall make you a unique entity in the world’, as it is said: And who is like Thy people Israel, a nation one in the earth. R. Aha b. Raba said to R. Ashi: This accounts for one case, what about the other cases? — He replied to him: [They contain the following verses]: For what great nation is there, etc.; And what great nation is there, etc.; Happy art thou, O Israel, etc.; Or hath God assayed, etc.; and To make thee high above all nations. If so, there would be too many cases? — Hence [you must say]: For what great nation is there, and what great nation is there, which are similar, are in one case; Happy art thou, O Israel, and Who is like Thy people, in one case; Or hath God assayed, in one case; and To make thee high, in one case.*

No one, including women, is exempt from praying, according to most authorities. They must spend at least a couple minutes a day in prayer.

Praying means to request things. The middle sixteen blessings of the Amida[[25]](#footnote-25) are requests for various things. What does this have to do with meditation?

Meditation is not switching our mind off and becoming a zombie! Meditation means getting to the essential root of who you are, and changing it. Meditation is changing our ratzon, our desire.

There is a major paradox to prayer: HaShem is our Father and a father gives his child what he needs. Therefore, why do we have to ask since HaShem already knows what we need? A loving father will NOT give his child something that is bad for the child. So why do we pray? Consider what His Majesty Yeshua and His Talmidim said:

***Matityahu (Matthew) 6:7-8*** *But when ye pray, use not vain repetitions, as the heathen [do]: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.*

***Yaaqov (James) 4:1-3*** *From whence [come] wars and fightings among you? [come they] not hence, [even] of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume [it] upon your lusts.*

Most people understand that prayer as an attempt to change HaShem’s mind. We negotiate with the expectation that we can change HaShem’s desire. **The bottom line is that we cannot change HaShem or His ratzon. It is not possible to change HaShem’s mind!**

The correct understanding of Tefilah is that we stand and try to change **US**. We do not try to change HaShem. We try to change ourselves! We try to change **US** into the person who does deserve the things that we are asking for. We attempt to change us to the point that we could handle the thing that we are requesting. We attempt to change our ratzon, our desire, to desire something different. When we desire the right things, then HaShem will give us what we desire.

How do we change ourselves through praying? It is easy to understand how we change ourselves though mitzvot and other similar actions, but how are we changed through prayer? And how de we change by ***requesting*** things? This is where we connect with the *daat*.[[26]](#footnote-26) The act of praying a request is the act that can change our ratzon, our desire, by switching on the *daat*.

Daat is the central line that connects the right and left-hand sides of the body. It runs through the central organs in the body. It runs through the Brit HaLashon (the tongue), and the Brit Mila (the organ of circumcision), the two male organs. These are the two organs that make fruit in the world. The Brit HaLashon we use to make Talmidim, spiritual children, who will enter the Olam HaBa and the Brit Mila we use to make physical children. Thus, we can understand when the Torah speaks of Daat:

***Bereshit (Genesis) 4:1*** *And Adam knew (daat) Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from HaShem.*

***Bereshit (Genesis) 4:25*** *And Adam knew (daat) his wife again; and she bare a son, and called his name Seth: For God, [said she], hath appointed me another seed instead of Abel, whom Cain slew.*

Daat is inner wisdom that we know because *we know*. It is not amenable to examination using the various tools of the scientific method. It is like a camera. A camera can take a picture of everything but itself. In the same way we can use external knowledge to examine everything except the Daat.

Daat is the place where we know that we exist. We do not know we exist because of external measurements. We know we exist only because *we know*. Proving we exist has been a major problem of philosophy for a long time. In philosophy, we have come to grips with the knowledge that we can NOT prove that we exist. We only know we exist because *we know*.

One of the ways that we can experience the daat is through a near death experience. For example: If one is drowning and at the last moment is raised above the water, that first breath is an experience of daat. At that moment there is no debate about whether you do, or don’t exist. At that moment ***you know*** that you exist.

The root, or the highest point, of daat is called ratzon.[[27]](#footnote-27) Ratzon comes from a Hebrew root, which means *to run*, because the ratzon is the source of all movement. All motion begins because we want something. On the human body this is the point where the baby’s head is open. It is the place where the tefillin are worn. This is the highest place of the daat and this place is called ratzon, desire.

When we pray, we can travel up to the highest point of daat and actually reach our ratzon! This is the goal of our Tefilah. We can reach the place of what we *want* and reform that desire to become something new. *With our Tefilah we can become something new*. Consider that what we want, our ratzon, is what we are. That is, the root of our desire is what makes us human; it is what makes us different from all other creatures.

If all we want is to eat, for example, we are no different from a monkey in the forest. This is a very poor ratzon. What we try to do in our Tefilah is to change our ratzon to want what HaShem wants and then use the needs of the body to serve HaShem.

(It is an important exercise to get at the “root” desire. For example: If we desire money it is usually because we want to buy something. The thing that we buy may also be something like a car that we are using to impress a young lady. Ultimately, when we finally get to the root, what we really want is to marry the young lady, but it started with the desire for money. The root, the ratzon, was NOT the money or the car; the root was the desire to be married.)

What we ask for is not always what we need. In fact, there is often a fine line between what we need and what we actually ask for. HaShem will ONLY give us what we need, of those things we have requested.

Chazal, our Sages, teach that when the Torah says that man was created in the image of HaShem, that that means that we have free will, like HaShem. This means that what we want is who we are. **Nothing stands in the way of desire.[[28]](#footnote-28)** Nothing stands in the way of ratzon.

Therefore, when we pray we are changing, at the highest level, who we are, *by asking* for things. Our mediations, our Tefilah, are to change the very essence of who we are. We change ourselves to want the things that we are asking for. In so doing we make HaShem’s ratzon, our ratzon. Because we are a different person, because we have a different ratzon, we could deserve those things that we did not deserve before we changed who we are by changing our ratzon.

Prayer is *not* directed at changing HaShem at all; it is directed at changing *you.* The idea is that the work of tefilah[[29]](#footnote-29) is work on the self, the effort to change the personality. It has been said that if one takes three steps backwards at the end of Shemone Esrei (eighteen-fold prayer central to the prayer service) and is not a different person, one has failed in that tefilah*.* Work on the personality means making changes; some refinement, some elevation must occur.

(Although one cannot voluntarily create a new desire, there is one thing which can be felt powerfully in a natural way: the desire to change! One cannot lie and say: I want this or that more selfless level, but one *can* say: Hashem, I really do want to have a higher ratzon*,* I *want* to feel a higher desire! *I want to want it!* One should pour one’s heart out in the request to be elevated.)

This explains why the first of the thirteen middle blessings of the Amida is a request for daat - knowledge. The daat is the beginning point, which leads us to our ratzon, our real desire.

Praying is usually something we do at the extremes of our life: When something is going very well, or when something is going very badly. There is a mitzva to pray when we are in crisis:

***Shemot (Exodus) 22:22-24*** *Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.*

***Bamidbar (Numbers) 12:9*** *And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before HaShem your God, and ye shall be saved from your enemies.*

This is not the only way it should be. Whilst it is a mitzva of the Torah to pray when we are in crisis, there is another higher aspect of praying. There is actually a Halacha which demands that we pray to continue our existence! Just to stay alive we need to continually make that connection with HaShem and continually change our ratzon. In praying for our existence, we reveal Malchut, the Kingship of HaShem.

We can begin to understand this concept of Malchut by understanding that when we stand before HaShem to do our Tefilah; we are standing in front of The King. When we pray we are like a slave in front of his master. This we do just to continue to exist. We are making a request of the King that He should allow us to continue to exist. What gives us the right to ask HaShem to allow us to live? The Sages teach that the merit of simply coming before The King in prayer is all we need to deserve the right to petition The King. When we stand before The King as *His subjects*, we make Him King. A king is only a king if he has subjects who proclaim Him to be king.

***Midrash Rabbah - Lamentations V:19.*** *THOU, O LORD, ART ENTHRONED FOR EVER, THY THRONE IS FROM GENERATION TO GENERATION (v, 19). Is there enthronement without a throne or a king without a consort? (The Temple is HaShem’s throne and Israel His consort; so there must be a restoration since the enthronement is for ever.)*

Now we can understand that praying is greater than just us reforming who we are. Praying is actually a revelation of the presence and Kingship of HaShem. Therefore, when we stand to do Tefilah we must be dressed like we were standing before a king. We are not allowed to be sloppy or incompletely dressed. We must be scrupulously clean. Our bodies must be completely clean because we are standing before The King! The Sages teach us that our mouth should be empty and our head should be covered. These are the requirements of Tefilah.

Somehow, we must stand in abject terror and at the same time we must stand in ecstasy. We must realize that we stand like a slave before a master who has the power to kill us and the power to bring us ecstasy. Both concepts are brought out by the word Tefilah. Thus, we can understand the Psalmist:

***Tehillim (Psalms) 2:11*** *Serve HaShem with fear, and rejoice with trembling.*

Standing in prayer is the ultimate connection between the higher and the lower worlds. On the one hand our very existence depends on it, yet on the other hand we can also experience ecstasy because of it. Thus, we understand the connection to daat. If we stand in front of HaShem, He stands in front of us.

If we do not pray for rain, it will not rain. Rain is one of the three things that HaShem Himself does without an angel:

1. He opens the womb.
2. He opens the grave and brings resurrection.
3. He makes the rain fall.[[30]](#footnote-30)

Rain comes unpredictably and is always a direct result of our prayer. Our Sages teach us that when Adam awoke on that first day, he saw a world without vegetation. He realized that it was his responsibility to pray for rain. When he did, HaShem brought the rain, which allowed the sprouts just under the surface to bring forth vegetation on the earth:

***Chullin 60b R.*** *Assi pointed out a contradiction [between verses]. One verse says: And the earth brought forth grass, referring to the third day, whereas another verse when speaking of the sixth day says: No shrub of the field was yet in the earth. This teaches us that the plants commenced to grow but stopped just as they were about to break through the soil, until Adam came and prayed for rain for them; and when rain fell they sprouted forth. This teaches you that the Holy One, blessed be He, longs for the prayers of the righteous. R. Nahman b. Papa had a garden and he sowed in it seeds but they did not grow. He prayed; immediately rain came and they began to grow. That, he exclaimed, is what R. Assi had taught.*

***Bereshit (Genesis) 2:5*** *And every plant of the field before it was in the earth, and every herb of the field before it grew: for HaShem God had not caused it to rain upon the earth, and [there was] not a man to till (avodah) the ground.*

Avodah is the Hebrew word for the work of service to HaShem of which the primary service is Tefilah, prayer! Without Tefilah there would be no rain. Tefilah is the connection, which connects the rain to the earth.

Thus, we see that the world is set up in such a way that if we do not ask it will not be given. All of creation is subject to human request. If we want it, we must ask, even though HaShem wants to give it to us, He will not unless we ask. We have to bring down the mercy by asking, yet after we ask we see that that is the way HaShem wanted it from the beginning. Thus, the paradox of the two meanings of Tefilah. We must ask for the mercy, yet it was HaShem’s justice that it should be. We are the key to unlock that which has to be, but will not be unless we ask. Rain is the symbol of this, yet the entire material world is just like this. **It is HaShem’s will that it should be, but only if we ask for it. This is the power and key to Tefilah.**

**The Pattern of Prayer**

How do we know *how* to pray? Has HaShem given us a clear understanding as to how He wants to be worshipped? Let’s take a look at what the Tanach says about the Temple service:

***1 Divrei HaYamim (Chronicles) 28:11-19*** *Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat, And the pattern of all that he had by the spirit, of the courts of the house of HaShem, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: Also for the courses of the priests and the Levites, and for all the work of the service of the house of HaShem, and for all the[He gave] of gold by weight for [things] of gold, for all instruments of all manner of service; [silver also] for all instruments of silver by weight, for all instruments of every kind of service: Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, [both] for the candlestick, and [also] for the lamps thereof, according to the use of every candlestick. And by weight [he gave] gold for the tables of Shewbread, for every table; and [likewise] silver for the tables of silver: Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basins [he gave gold] by weight for every basin; and [likewise silver] by weight for every basin of silver: And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out [their wings], and covered the ark of the covenant of HaShem. All [this, said David], HaShem made me understand in writing by [his] hand upon me, [even] all the works of this pattern.*

So, HaShem gave King David the proper pattern for the service. This pattern is preserved in the synagogue service and prayers. HaShem has *not* left us without a clear understanding of how He wants to be worshipped.

The prayers in our siddur were instituted to replace the daily offerings.[[31]](#footnote-31) Thus the offerings and the avodah of our Torah portion inspired King David to pen this psalm. Our opening pasuk surely caused David to think about Hannah and her prayer as surely as it caused me to recall her prayer of affliction. Verse 39 of our Torah portion sums up the whole purpose of tefilah:

***Bamidbar (Numbers) 15:39*** *And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of HaShem, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;*

The Navi, the Prophet, in our Ashlamata also focused on prayer by referring to the Temple as a ‘House of Prayer’.

***Yeshayahu (Isaiah) 56:7*** *Even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be acceptable upon Mine altar; for My house shall be called a house of prayer for all peoples.*

Three times daily, we say the silent, standing prayer. We should approach this with awe, as if we were performing the Temple’s daily offerings ourselves. It is my prayer that our fervent tefilah, that grows out of the afflictions in our lives, will cause us to cleave to HaShem, Amen V’Amen!

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**Ashlamatah: Yeshayahu (Is.) 52:5-12 + 54:7-8**

| **Rashi** | **Targum** |
| --- | --- |
| 4. For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed them for nothing." | 4. For thus says the LORD God: My people went down at the first to Egypt to sojourn there, and the Assyrian robbed him for nothing. |
| 5. "And now, what have I here," says the Lord, "that My people has been taken for nothing. His rulers boast," says the Lord, "and constantly all day My name is blasphemed. | 5. Now therefore I am about to save, says the LORD, seeing that My people are sold for nothing. The peoples that rule over them boast, says the LORD, and continually all the day they incite to anger over against the service of My name. |
| 6. Therefore, My people shall know My name; therefore, on that day, for I am He Who speaks, here I am." **{S}** | 6. Therefore My name will be exalted among the peoples; therefore in that time you will know that it is I who speak; and My Memra endures." |
| 7. **How beautiful are the feet of the herald on the mountains, announcing peace, heralding good tidings, announcing salvation, saying to Zion, "Your God has manifested His kingdom."** | 7. **How beautiful upon the mountains of the land of Israel are the feet of him who announces, who publishes peace, who announces good tidings, who publishes salvation, who says to the congre­gation of Zion, "The kingdom of your God is revealed."** |
| 8. The voice of your watchmen- they raised a voice, together they shall sing, for eye to eye they shall see when the Lord returns to Zion. | 8. The voice of your guardians, who lift up their voice, together they sing for joy; for with their eyes they will see the prodigies which the LORD will do when He will return his Shekhinah to Zion. |
| 9. Burst out in song, sing together, O ruins of Jerusalem, for the Lord has consoled his people; He has redeemed Jerusalem. | 9. Shout and sing together, you waste places of Jerusalem; for the LORD is about to comfort His people, he has redeemed Jerusalem. |
| 10. **The Lord has revealed His holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. {S}** | 10. **The LORD has disclosed His holy arm to the eyes of all the Gentiles; and all those at the ends of the earth will see the salvation of our God.** |
| 11. Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels. | 11. Separate, separate, go out thence, draw near no unclean thing; go out from the midst of her, purify yourselves, you who bear the vessels of the sanctuary of the LORD. |
| 12. **For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel. {S}** | 12. **For you will not go out in haste from among the Gentiles, and you will not be brought in flight to your land, for the LORD leads before you, and the God of Israel is about to gather your exiles.** |
|  |  |
| 1. "Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord. | 1. Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD. |
| 2. Widen the place of your tent, and let them stretch forth the curtains of your habitations, **do not spare; lengthen your cords and strengthen your stakes**. | 2. Enlarge the place of your camping, and cause the cities of your land to be inhabited; **hold not back, increase the people of your armies and strengthen your rulers.** |
| 3. For right and left shall you prevail, and your seed shall inherit nations and re-people desolate cities. | 3. For you will be strengthened to the south and to the north, and your sons will possess the Gentiles and will cause desolate cities to be inhabited. |
| 4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember. | 4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproaches of your widowhood you will remember no more. |
| 5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth. | 5. For your Maker is your husband, the LORD of hosts is His name; and the Holy One of Israel is your Redeemer, the God of the whole earth He is called. |
| 6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God. | 6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God. |
| 7. "For a small moment have I forsaken you, and with great mercy will I gather you. | 7. "In a little anger I forsook you, but with great compassion I will bring your exiles near. |
| 8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord.**{S}** | 8. In a brief hour, for a time, I took up the face of My Shekinah from you, but with everlasting benefits which do not cease, I will have compassion on you, says the LORD, your Redeemer. |
|  |  |

**Rashi’s Commentary to Yeshayahu (Isaiah) 52:5-12 + 54:7-8**

**4** **My people first went down to Egypt** The Egyptians had somewhat of a debt upon them, for they served for them as their hosts and sustained them, but Assyria oppressed them for nothing and without cause.

**5** **And now, what have I here** Why do I stay and detain My children here?

**boast** Heb. יְהֵילִילוּ, Boast saying, “Our hand was powerful.”

**is blasphemed** Blasphemes itself, and this is an instance similar to (Num 7:89) “And he heard the voice speaking to him.”

**6** **My people shall know** When I redeem them, they will recognize that My name is master, monarch, and ruler, as is its apparent meaning.

**therefore, on that day** The day of their redemption, they will understand that I am He Who speaks, and behold, I have fulfilled the prophecy.

**8** **The voice of your watchmen** The watchmen who are stationed on the walls and the towers to report and to see (to see and to report [Parshandatha]) who comes to the city.

**10** **has revealed** Heb. חָשַׂף, has revealed.

**11** **touch no unclean one** They shall be abominable to you to touch them.

**get out of its midst**Out of the midst of the exile, for all these last consolations refer only to the last exile.

**purify yourselves** Heb. הִבָּרוּ, purify yourselves.

**you who bear the Lord’s vessels** You, the priests and the Levites, who carried the vessels of the Holy One, blessed be He, in the desert [from here is proof of the resurrection of the dead].

**12** **for...goes before you** Two things at the end of this verse explain two things in its beginning, [viz.] **For not with haste shall you go forth. What is the reason? For the Lord goes before you to lead you on the way, and one whose agent advances before him to lead him on the way his departure is not in haste.And not in the flurry of flight shall you go, for your rear guard is the God of Israel. He will follow you to guard you from any pursuer.** Comp. (Num. 10:25) “And the division of the camp of Dan shall travel, the rear guard of all the camps.” Whoever goes after the camp is called מְאַסֵּף, the rear guard, because he waits for the stragglers and the stumblers. Similarly, Scripture states in Joshua (6:13): “And the rear guard was going after the Ark.”

**1** **Sing, you barren woman** Jerusalem, who was as though she had not borne.

**you who have not experienced birth pangs** Heb. חָלָה, an expression of childbirth, for the woman in confinement gives birth with pains and writhing.

**for the children of the desolate one** The daughter of Edom.

**2** **and let them stretch forth** far off.

**lengthen your cords** These are thin ropes that hang at the bottom of tents, and that are tied to stakes called ‘chevills’ in French, which are thrust into the ground.

**3** **shall you prevail** Heb. תִּפְרֹצִי, shall you prevail.

**4** **your youth** Heb. עֲלוּמַיִךְ, your youth.

**6** **who was rejected** When she is rejected at times that her husband is a little wroth with her.

**8** **With a little wrath** Heb. שֶׁצֶף. Menahem (Machbereth p. 179) interprets this as, “with kindling of wrath,” and Dunash (Teshuvoth p. 20) states, “with a little wrath,” paralleling “For a small moment have I forsaken you,” and so did Jonathan render.

**and with everlasting kindness** that will exist forever.

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**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

**& HH Giberet Dr. Elisheba bat Sarah**

**Bamidbar (Numbers) 14:11-45**

**Tehillim (Psalms) 102:1-12**

**Yeshayahu (Isaiah) 52:5-12 + 54:7-8**

**Mk 10:10-12, Lk 18:15-17, Rm 8:31-39**

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

LORD - יהוה, Strong’s number 03068.

Smite / Smitten - , Strong’s number 05221.

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

LORD - יהוה, Strong’s number 03068.

Said / Saith - אמר, Strong’s number 0559.

People - עם, Strong’s number 05971.

Provoke / Blaspheme - נאץ, Strong’s number 05006.

**Bamidbar (Numbers) 14:11** And the **LORD <03068>** **said <0559> (8799)** unto Moses, How long will this **people <05971>** **provoke <05006> (8762)** me? and how long will it be ere they believe me, for all the signs which I have shewed among them? 12 I will **smite <05221> (8686)** them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

**Tehillim (Psalms) 102:1** A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the **LORD <03068>**. » Hear my prayer, O **LORD <03068>**, and let my cry come unto thee.

**Tehillim (Psalms) 102:4** My heart is **smitten <05221> (8717)**, and withered like grass; so that I forget to eat my bread.

**Yeshayahu (Isaiah) 52:5** Now therefore, what have I here, saith the **LORD <03068>**, that my **people <05971>** is taken away for nought? they that rule over them make them to howl, saith the **LORD <03068>**; and my name continually every day is **blasphemed <05006> (8711)**.

**Yeshayahu (Isaiah) 52:7** How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that **saith <0559> (8802)** unto Zion, Thy God reigneth!

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Num. 14:11-45** | **Psalms**  **102:1-12** | **Ashlamatah**  **Is 52:5-12 + 54:7-8** |
| --- | --- | --- | --- | --- |
| **!z<ao** | hearing, ear | Num. 14:28 | Ps. 102:2 |  |
| **byEao** | enemies | Num. 14:42 | Ps. 102:8 |  |
| **rm;a'** | said | Num. 14:11 Num. 14:13 Num. 14:14 Num. 14:15 Num. 14:17 Num. 14:20 Num. 14:26 Num. 14:28 Num. 14:31 Num. 14:40 Num. 14:41 |  | Isa. 54:8 |
| **#r,a,** | land, earth, ground, country | Num. 14:14 Num. 14:16 Num. 14:21 Num. 14:23 Num. 14:24 Num. 14:30 Num. 14:31 Num. 14:34 Num. 14:36 Num. 14:37 Num. 14:38 |  | Isa 52:10 |
| **aAB** | bring, come, go | Num. 14:16 Num. 14:24 Num. 14:30 Num. 14:31 | Ps. 102:1 | Isa. 56:7 |
| **lAdG"** | greater | Num. 14:12 |  | Isa. 54:7 Isa. 56:12 |
| **yAG** | nation | Num. 14:12 Num. 14:15 |  | Isa. 52:10 |
| **rBeDI** | spoken, speak | Num. 14:17 Num. 14:26 Num. 14:28 Num. 14:35 Num. 14:39 |  | Isa. 52:6 |
| **%l;h'** | go, walk, went | Num. 14:14 Num. 14:38 |  | Isa. 52:12 |
| **rh;** | mountain | Num. 14:40 Num. 14:44 Num. 14:45 |  | Isa. 52:7 |
| **ds,x,** | mercy | Num. 14:18 Num. 14:19 |  | Isa. 54:8 |
| **hB'r>x'** | desert, wasted places |  | Ps. 102:6 | Isa. 52:9 |
| **[dy** | know, known | Num. 14:31 Num. 14:34 |  | Isa. 52:6 |
| **hw"hoy>** | LORD | Num. 14:11 Num. 14:13 Num. 14:14 Num. 14:16 Num. 14:18 Num. 14:20 Num. 14:21 Num. 14:26 Num. 14:28 Num. 14:35 Num. 14:37 Num. 14:40 Num. 14:41 Num. 14:42 Num. 14:43 Num. 14:44 | Ps. 102:1 Ps. 102:12 | Isa. 52:5 Isa. 52:8 Isa. 52:9 Isa. 52:10 Isa. 52:11 Isa. 52:12 Isa. 54:8 |
| **~Ay** | days | Num. 14:34 | Ps. 102:2 Ps. 102:3 Ps. 102:8 Ps. 102:11 | Isa. 52:5 Isa. 52:6 |
| **ac'y"** | bringing, brought, go out | Num. 14:36 Num. 14:37 |  | Isa. 52:11 Isa. 52:12 |
| **bv;y"** | inhabitants, dwell, dwelt | Num. 14:14 Num. 14:25 Num. 14:45 | Ps. 102:12 |  |
| **laer'f.yI** | Israel | Num. 14:27 Num. 14:39 |  | Isa. 52:12 |
| **rB'd>mi** | wilderness | Num. 14:16 Num. 14:22 Num. 14:25 Num. 14:29 Num. 14:32 Num. 14:33 Num. 14:35 | Ps. 102:6 |  |
| **~aun>** | says | Num. 14:28 |  | Isa. 52:5 |
| **#a;n"** | reject, blasphemed | Num. 14:11 Num. 14:23 |  | Isa. 52:5 |
| **hk'n"** | strike | Num. 14:12 Num. 14:45 | Ps. 102:4 |  |
| **af'n"** | forgiving, forgiven, swore, bare, lifted | Num. 14:18 Num. 14:19 Num. 14:30 Num. 14:33 Num. 14:34 | Ps. 102:10 | Isa. 52:8 Isa. 52:11 |
| **rt;s'** | hide |  | Ps. 102:2 | Isa. 54:8 |
| **~l'A[** | forever, everlasting |  | Ps. 102:12 | Isa. 54:8 |
| **!yI[;** | face, eye | Num. 14:14 |  | Isa. 52:8 Isa. 52:10 |
| **~[;** | people | Num. 14:11 Num. 14:13 Num. 14:14 Num. 14:15 Num. 14:16 Num. 14:19 Num. 14:39 |  | Isa. 52:5 Isa. 52:6 Isa. 52:9 |
| **~ynIP'** | before, face | Num. 14:14 Num. 14:37 Num. 14:42 Num. 14:43 | Ps. 102:1 Ps. 102:2 Ps. 102:10 | Isa. 52:12 Isa. 54:8 |
| **lAq** | voice | Num. 14:22 | Ps. 102:5 | Isa. 52:8 |
| **@c,q,** | wrath |  | Ps. 102:10 | Isa. 54:8 |
| **ha'r'** | seen, saw, see | Num. 14:14 Num. 14:22 Num. 14:23 |  | Isa. 52:8 Isa. 52:10 |
| **[b;v'** | swore, swear | Num. 14:16 Num. 14:2 | Ps. 102:8 |  |
| **bWv** | return, turn | Num. 14:36 Num. 14:43 |  | Isa. 52:8 |
| **[m;v'** | hear, heard | Num. 14:13 Num. 14:14 Num. 14:15 Num. 14:22 Num. 14:27 | Ps. 102:1 | Isa. 52:7 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Num. 14:11-45** | **Psalms**  **102:1-12** | **Ashlamatah**  **Is 52:5-12 + 54:7-8** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 10:10-12** | **Tosefta of**  **Luke**  **Lk 18:15-17** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Rm 8:31-39** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀνήρ** | men, man | Num 14:22 |  |  | Mk. 10:12 |  |  |
| **ἀποθνήσκω** | died, die | Num 14:35  Num 14:37 |  |  |  |  | Rom. 8:34 |
| **ἅπτομαι** | touch |  |  | Isa 52:11 |  | Lk. 18:15 |  |
| **ἀφίημι** | dismiss, let | Num 14:19 |  |  |  | Lk. 18:16 |  |
| **γινώσκω** | know, known | Num. 14:31 Num. 14:34 |  | Isa. 52:6 |  |  |  |
| **εἴδω** | known, saw, know | Num 14:23 |  |  |  | Lk. 18:15 |  |
| **εἰσέρχομαι** | enter | Num 14:24  Num 14:30 |  |  |  | Lk. 18:17 |  |
| **ἔπω** | said | Num 14:11  Num 14:13  Num 14:17  Num 14:20  Num 14:26  Num 14:28  Num 14:31  Num 14:40  Num 14:41 |  | Isa 54:8 |  | Lk. 18:16 |  |
| **ἐρέω** | say | Num 14:15 |  |  |  |  | Rom. 8:31 |
| **ἔρχομαι** | come |  | Psa 102:1 |  |  | Lk. 18:16 |  |
| **ἕτερος** | another | Num 14:24 |  |  |  |  | Rom. 8:39 |
| **ἡμέρα** | days | Num. 14:34 | Ps. 102:2 Ps. 102:3 Ps. 102:8 Ps. 102:11 | Isa. 52:5 Isa. 52:6 |  |  | Rom. 8:36 |
| **θάνατος** | death | Num 14:12 |  |  |  |  | Rom. 8:38 |
| **θεός** | God |  |  | Isa 52:7  Isa 52:10  Isa 52:12 |  | Lk. 18:16 Lk. 18:17 | Rom. 8:31 Rom. 8:33 Rom. 8:34 Rom. 8:39 |
| **κύριος** | LORD | Num. 14:11 Num. 14:13 Num. 14:14 Num. 14:16 Num. 14:18 Num. 14:20 Num. 14:21 Num. 14:26 Num. 14:28 Num. 14:35 Num. 14:37 Num. 14:40 Num. 14:41 Num. 14:42 Num. 14:43 Num. 14:44 | Ps. 102:1 Ps. 102:12 | Isa. 52:5 Isa. 52:8 Isa. 52:9 Isa. 52:10 Isa. 52:11 Isa. 52:12 Isa. 54:8 |  |  | Rom. 8:39 |
| **λέγω** | says | Num 14:15 Num 14:17 Num 14:26  Num 14:28  Num 14:40 |  | Isa 52:5  Isa 52:7 | Mk. 10:11 | Lk. 18:17 |  |
| **μαθητής** | disciples |  |  |  | Mk. 10:10 | Lk. 18:15 |  |
| **μᾶλλον** | rather | Num 14:12 |  |  |  |  | Rom. 8:34 |
| **μάχαιρα** | sword | Num 14:43 |  |  |  |  | Rom. 8:35 |
| **μέγας** | greater | Num. 14:12 |  | Isa. 54:7 Isa. 56:12 |  |  |  |
| **ὅλος** | entire, all |  | Psa 102:8 |  |  |  | Rom. 8:36 |
| **παιδίον** | children | Num 14:31 |  |  |  | Lk. 18:16 Lk. 18:17 | unusual greek word for children: context in verse is interesting |
| **υἱός** | son | Num 14:27 Num 14:30 Num 14:33 Num 14:38  Num 14:39 |  |  |  |  | Rom. 8:32 |

**Nazarean Talmud**

**Sidra of B’midbar (Numbers) 14.11-45**

“**A’ad-Anah Y’na-atsuni**” “**How long will**”

**By: H. Em Rabbi Dr. Adon Eliyahu ben Abraham &**

**H. Em. Hakham Dr. Yosef ben Haggai**

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| --- |
| **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk)** |
| **And in the house, his talmidim asked him again about the** answer he gave. **And I say, if a man divorces a woman** without a Get **and he marry another** woman **he commits adultery against her. And if she divorces her husband** without a Get **and marry another** man **she commits adultery.** |

|  |
| --- |
| **Hakham Shaul’s School of Remes**  **Romans** |
| **What then will we say about these things? If God is for us,** the Jewish people,[[32]](#footnote-32) **who can be against us? He** (God) **who did not hold back** as a special treasure for Himself,[[33]](#footnote-33) **His own son** (Israel/Messiah)**, but handed him down** as a living Mesorah **for us all**, **how will He not with[[34]](#footnote-34) him** (Messiah) **also show us His** (God's) **loving kindness**? **Who will set himself against th**e **chosen of God? It is God who takes up our fight[[35]](#footnote-35)** (cause) and **renders a favorable verdict for us. Who but God has the power[[36]](#footnote-36)** (right hand - authority) **to judge us?** It is **Messiah who died, and furthermore is risen**, **who also makes intercession[[37]](#footnote-37) for us. Who** then **will separate us from the love of Messiah?** Will **tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "But for Your sake we are killed all day long; We are considered as sheep to be slaughtered."**(Psa 44:22) **Yet in all these things, we are more than conquerors through Him** (God) **who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, will be able to separate us from the love of God which is in Yeshua HaMashiach our master.** |

**Nazarean Codicil to be read in conjunction with the following Torah Seder**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Num 14:11-45 | Ps 102:1-12 | Is 52:5-12 + 54:7-8 | Mordecai 10:10-12 | Romans 8.31-39 |

**Commentary to Hakham Tsefet’s School of Peshat**

Our job as Nazareans is to be able to explicate the Torah in the same manner that Hakham Tsefet and Hakham Shaul did. In other words, we must understand the Master is a way that allows us to see the intricate workings of his mind in his talmidim and their writings.

Because of contiguity to the previous Torah Seder, logic says the way of Torah is the way of life. The way without the Torah is death. Those who do not have the Torah do not have life. They are like walking zombies. They exist most likely for the sake of the righteous/ generous. They do not realize that they are dead. To deny someone a life of Torah is to put them to death. The view we have of those who are “sent away” in the Torah is replete with cases where those “sent out” laboriously try to re-enter the camp and regain their status of Holiness. To be separate from the presence of G-d is death. We need not discuss varied forms of punishment in the afterlife. To be alienated in any minute way from Torah is death.

The Talmidim wanted to “**send away**” the Am HaAretz or those who they believed that were not suitable to interrelate with Yeshua. Perhaps they saw him as a man of such significance that they did not want him to mingle with the commoner and uneducated. On the other hand, they may have found some prodigy and been intimidated. The text indicates that the primary reason that the fathers brought their sons to Yeshua was to influence them to achieve the heights he had achieved. The Talmidim seem to be censuring them because they may not have had the desire to study Torah as Yeshua did. You might have heard the plea of the fathers for their sons in the background as they urged the Talmidim to allow the Master to say a blessing over the boys. Those who needed Yeshua’s impartation and blessing were “**sent away**” by censure. It seems plausible that Yeshua had been teaching his talmidim the Torah from the same reading schedule we are presently reading. If this was the case, the talmidim would have understood the idea of holiness and separation.

Here we are forced to wonder, how many of these bar mitzvah age boys later became talmidim of Hakham Tsefet or possibly of Hakham Shaul.

Yeshua became indignant because they chose the stricter position rather than the lenient one as indicated by Numbers 5:2-4 and Zephaniah 3:17.

The words of Zephaniah are reminiscent of Yeshua hovering over these boys, crowding them into his arms (under his tallit) to say a blessing over them. The imagery of the Esnoga is also found in the Tosefta tractate Arakhin 2.2

**t. Arakhin 2:2** They did not say [the songs! with harp and lyre, but only a capella [M. Ar. 2:6D]. R. Eliezer b. Jacob says, "The tormenters of the Levites were the sons of the nobility of Jerusalem. They were in the women's courtyard. **Their heads popped up between the feet of the Levites,** "so as to add spice to the music [M. Ar. 2:6E—G]. "As it is said, And Jeshua with his sons and his kinsmen and Kadmiel and his sons, the sons of Judah, together took the oversight of the workmen in the house of God, along with the sons of Henadad and the Levites, their sons and kinsmen (Ezra 3:9)."

Yeshua’s compassion and demure matched that of Hillel. He would cite a blessing over as many bar mitzvah boys as he could for the sake of the Kingdom/Governance of G-d through the Bate Din and Hakhamim.

**Bava Metzia 2:1** [If he must choose between seeking] what he has lost and what his father has lost, his own takes precedence … what he has lost and what his master has lost, his own takes precedence … what his father has lost and what his master has lost, that of his master takes precedence. For his father brought him into this world. **But his master, who taught him wisdom, will bring him into the life of the world to come.** But if his father is a sage, that of his father takes precedence. [If] his father and his master were carrying heavy burdens, he removes that of his master, and afterward removes that of his father. [If] his father and his master were taken captive, he ransoms his master, and afterward he ransoms his father. But if his father is a sage, he ransoms his father, and afterward he ransoms his master.

How could these young boys be denied the influence that Yeshua would have on their life? When we study the passage of Acts Act 5:34-39 we realize that Yeshua’s effect was more far reaching than one could imagine. This set of verses suggests that the P’rushim (that associated with the School of Hillel) were very pro Yeshua.

While we are certain that the fathers who followed Yeshua to the house where he was staying wanted their boys to receive a blessing by Yeshua, we would also opine that the boys themselves also wanted this blessing. It is common for a boy of this age to have a propensity towards hero worship. Therefore, these boys would certainly have earnestly wanted this blessing.

**Commentary to Hakham Shaul’s School of Remes**

**Textual Discussion**

As is usual we need to look at some of the translation mechanics and hermeneutics. Verbal and thematic tallies are prevalent throughout the Nazarean texts this week. We will draw attention to the Greek word **δίδωμι** **and παραδίδωμι** - paradidomi. This word or a derivative appears in several places this week. We will refer the reader to the verbal connections mentioned in the footnotes and listed tallies above. The usual translation of verse Romans 8.32 reads **“but delivered him up for us all, how shall He not with Him also freely give us all things?”** While there is a definite Peshat sense of being “delivered up,” the true Remes answer and translation should not say “delivered up” but “handed down!” The Gingrich Greek Lexicon[[38]](#footnote-38) entries 3-4 shows that **παραδίδωμι** – paradidomi is associated with the idea of “handing down, pass on, transmit, relate, teachoral or written tradition.” Entry #4 is associated with the Rabbinic activity of “binding i.e. forbidding or restraining and loosing i.e. allowing and permitting. The Theological Dictionary of the New Testament in entry #6 sees **παραδοῦναι** “as a technical term when its object is teaching etc. Thus, it is used of the Halachic tradition of the Jews.” It is also used of the matter of the Gospel (Mesorah) in Lk. 1:2, and of the commands (**δόγματα**) of the apostolic council.”[[39]](#footnote-39) The “Liddell Scott” Greek English Lexicon[[40]](#footnote-40) associates **παραδίδωμι** – paradidomi with the Persian postal couriers and those who ran with the torch for the games. Interestingly, this word binds the entire Torah Seder together as noted in the footnotes.

Consequently, this means that as a principal matter, the Master was to be a “Mesorah handed down” as a living Mesorah. G-d did not “hold back” – spare the special treasure of His son. Allegorically speaking we can see that Messiah is the son of G-d, but this truth also depicts the B’ne Yisrael as B’ne Elohim, i.e. “sons of G-d.” We might say that Messiah is a living personification of the B’ne Yisrael and, that the B’ne Yisrael is a collective personification of Messiah. This allegory also reveals that just as Messiah is a living personification of the Torah, Oral and written, so are the B’ne Yisrael. Therefore, just as the Master is “handed down” to or for the glory of us all (the Jewish people) we are also handed down to the Gentiles as a living Mesorah. Be it, butcher or baker we are a living Mesorah. A butcher demonstrates the Mesorah as a living model of how to prepare food. Likewise, the Baker is a Mesorah for bread etc.

When we break down the compound word “**παραδίδωμι,” -** paradidōmi, we can see from its parts other truths. Its compounded parts are **παρά -** para and **δίδωμι** - didōmi. **Δίδωμι** - didōmi has forty-two possible parallels in Hebrew as used by the LXX chief of which is “halakhah.” All of these small pieces to the puzzle show us that Messiah and the Jewish people are walking Mesoroth presented to the Gentiles.

Messiah’s suffering is often exaggerated. Here we do not want to diminish the sufferings of the Master nor their precious value. Here we are pointing out that every Jewish soul carries the pain of a persecuted history in his DNA. The Master as a prototypical Jew died and was resurrected as a testimony of what we wait for. The coming ages “Y’mot HaMashiach” is then not just only an exaltation of Messiah, but also an adulation of those who have followed in his footsteps and conducted their lives in the very same way as the Master. In other words, we are as responsible for the “Y’mot HaMashiach” as is the Master. Again, the reader must not think that we are in any way demeaning the Master. As Messiah has suffered and triumphed, so will we. **As it is written: "But for Your sake we are killed all day long; We are considered as sheep to be slaughtered.** (Psa 44:22)”

**The Canaan connection – More than Conquerors**

**Tehillim** - Psa 44:2-3 **You drove out the nations with Your hand, But them You planted; You afflicted the peoples, and cast them out. For they did not gain possession of the land by their own sword, Nor did their own arm save them; But it was Your right hand, Your arm, and the light of Your countenance, Because You favored them.**

Hakham Shaul cites as a paraphrase Psalms 44:22. It may be better said that Hakham Shaul cited a piece of the Psalm referring to the whole, i.e. pars pro toto. A brief overview of the Psalm shows numerous connections both verbal and thematic. The Psalmist looks forward to the day when the Jewish people are settled in Eretz Yisrael and freed from the tyranny of its oppressors. Hakham Shaul sees beyond the sons of Korah in that Eretz Yisrael is the whole earth rather than a small stretch of land along the Mediterranean.

However, what is Hakham Shaul trying to say when he informs us that the Jewish people are more than conquerors?

We find two principal things that demonstrate and explain what Hakham Shaul is saying. Firstly, in D’barim 2:5 that G-d speaks telling the B’ne Yisrael not to set one foot in the territory of Esau. G-d furthers his instruction telling them not to harass Moab. Careful attention shows that these are the neighboring lands. What strikes our attention is that fact that Yehudah Ish Kerioth is associated with these lands. When Psalm 44 is read in conjunction with the present Pericope of Romans, Mordechai (Mark) and Luqas (Luke) and the present Torah Seder the staggering truth becomes evident. Being more than a conqueror means that G-d is the victor. This is not to say that we do not have to do our part. Not setting “one foot” in the lands of others means that we realize that we do not have to. Here our intention is that we can say that we have enough because G-d is our “peace.” Another Hebrew possibility for the Greek word **δίδωμι** - didōmi discussed above is Shalam – i.e. Shalom. Here we learn that the B’ne Yisrael do not have to go on expeditions of forced conversions etc. being more than a conqueror means that the Jewish people want to live in peace devoted to Torah observance. We conquer what is needful for peace and no more.

Rashi comments of the wording of D’barim 2:4-5 **Be very careful**: And what is this "being careful"? “You will not provoke them.” And verse 5 **not so much as a foot:** step meaning, even only for the sole of the foot to tread a single step, I do not permit you to enter their land without permission. An Aggadic interpretation is: [I will not give you of their land] until the day arrives when the foot will tread upon the Mount of Olives [the Messianic era], as it said: “And his [God’s agent] feet will [figuratively] stand [on that day upon the Mount of Olives]” (Zech. 14:4).

**Seven and Ten**

Hakham Shaul uses a bulleted list of **ten** words to suggest how the Nazareans will enter the Y’mot HaMashiach. Key to our pericope are the words “height, depth and anything.”

Prayerfully we do not need to point out that the list of seven and ten relate to the Ten and the seven men of the Esnoga. The ten men can only be complete when there are seven Paqidim to function in their offices.

The first list of seven represents experiential troubles that will be faced in the Diaspora. As such, the counterparts to these troubles are the cure of Seven Paqidim. These plenipotentiary agents are the designated resolution to each of the troubles Hakham Shaul has listed. It should also be evident that these “seven” troubles align themselves with trumpets, seals, bowls, and plagues in the Book of Revelation.

|  |  |
| --- | --- |
| **Seven Troubles** | **Seven Paqidim** |
| Tribulation | Hesed - Masoret |
| Distress | Gevurah – Hazan |
| Persecution | Tiferet – Darshan (Prophet) |
| Famine | Netzach – Parnas #1 |
| Nakedness | Hod – Parnas #2 |
| Peril | Yesod – Parnas #3 (Female) |
| Sword | Malchut – Moreh |

**Table #1**

The match is overwhelmingly thorough.

|  |  |  |
| --- | --- | --- |
| **Ten Cosmic powers** | **Ten men of the Esnoga** | **Relational Malakhim** |
| Life | Hokhmah – Chief Hakham - Apostle | Holy Chayyoth – living beings |
| Death | Binah – 2nd on the bench of 3 - Apostle | Ofanim - Spheres |
| Angels | Da’at – 3rd on the bench of 3 - Apostle | Er’elim – Great Ones |
| Present things | Hesed - Masoret | Chashmalim – Fiery beings |
| Height | Gevurah - Hazan | Serafim – Burned (burning) Ones |
| Things to come | Tiferet – Darshan (Prophet) | Mal’achim - Emissaries |
| Powers | Netzach – Parnas #1 | Elohim - Judges |
| Principalities | Hod – Parnas #2 | B’ne Elohim - Sons of the Judges |
| Depth | Yesod – Parnas #3 (Female) | Keruvim – Kings/Queens |
| Creation | Malkhut – Moreh | Ishim - Men |

**Table #2**

The above table shows how Hakham Shaul viewed the Esnoga and and its Ecclesiology in relation to cosmological powers and government. Each office is especially suited to a corresponding “power.” Again, Hakham Shaul is prophetically confident that the Jewish people, even as they walked into the Diaspora, maltreated and persecuted, in the end they would survive and flourish as the “son of G-d.” This is because they had leaders like Hakham Tsefet, Hakham Shaul and others who had the prophetic foresight to see the coming of this long exile for the sake of a cosmic tikun.

**Questions for Reflection**

1. From the “**Six Basic Elements of Peshat and Remes Discourse of the Nazarean Codicil”** identify their relationship as translated above.
2. **Identify the context in which this Gemará was crafted;**
3. **Identify the parties or stake-holders of this Gemará debate;**
4. **Controversy of a Mitzvah or Mitzvoth in question of this Gemará;**
5. **Contestation against the Hillelite interpretation of the mitzvah or mitzvoth in question;**
6. **Riposte of the Master or Hakham;**
7. **Verdict concluded by the Master or Hakham (Halakha).**
8. **From all the readings for this week, which verse or verses touched your heart and fired your imagination?**
9. **In your opinion what is the prophetic statement for this week?**

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**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!”**

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**Next Shabbat:**

**Shabbat: “Ki Tavou, El-Erets” – “When you enter into the land”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי תָבֹאוּ, אֶל-אֶרֶץ** |  | **Saturday Afternoon** |
| **“****Ki Tavou, El-Erets”** | Reader 1 – B’Midbar 15:1-7 | Reader 1 – B’Midbar 16:1-4 |
| **“****When you enter into the land”** | Reader 2 – B’Midbar 15:8-16 | Reader 2 – B’Midbar 16:5-7 |
| **“Cuando entren en la tierra”** | Reader 3 – B’Midbar 15:17-21 | Reader 3 – B’Midbar 16:8-11 |
| B’midbar (Numbers) 15:1-41 | Reader 4 – B’Midbar 15:22-26 |  |
| Ashlamatah:  Is 56:3-8 + 57:15-16, 18-19 | Reader 5 – B’Midbar 15:27-31 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – B’Midbar 15:32-36 | Reader 1 – B’Midbar 16:1-4 |
| Psalms 102:13-23 | Reader 7 – B’Midbar 15:37-41 | Reader 2 – B’Midbar 16:5-7 |
|  | Maftir – B’Midbar 15:37-41 | Reader 3 – B’Midbar 16:8-11 |
| N.C.: Mk 10:13=16; Lk 18:18-23  Rm 9:1-5 | Is 56:3-8 + 57:15-16, 18-19 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

**Coming Festival:**

**“HaMisha Asar” or, “Tu-BiShebat**

**New Year of the Trees**

**Evening Tusday 14th of Shebat – Evening Wednesday 15th of Shebat 5778**

**Evening 30th of January – Evening 31st of January 2018**

**For Further Information See:**

[**http://www.betemunah.org/tubshevt.html**](http://www.betemunah.org/tubshevt.html)

1. Radak; Ibn Ezra Maharam Armaah [↑](#footnote-ref-1)
2. The Maggid of Koznitz [↑](#footnote-ref-2)
3. Eicha (Lamentations) 3:8 [↑](#footnote-ref-3)
4. Berachot 32b; Alshich [↑](#footnote-ref-4)
5. Tehillim (Psalms) 102:29; These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-5)
6. A woman suspected of unfaithfulness to her husband. [↑](#footnote-ref-6)
7. An acronym for Torah, Neviim, and Ketuvim. This is how Jews identify what Christians call the Old Testament. [↑](#footnote-ref-7)
8. Hannah’s predicament and blessing fits perfectly with the opening pasuk of our special Ashlamata: ***1****Sing, O barren, thou that didst not bear, break forth into singing, and cry aloud, thou that didst not travail; for more are the children of the desolate than the children of the married wife, saith HaShem.* [↑](#footnote-ref-8)
9. How fitting the name she gave that son born of her prayer: Shmuel, “HaShem hears”. The perfect source for the Jewish people to learn the laws of tefilah *-* a Jewish woman using her own desire to be a mother for HaShem’s service entirely. [↑](#footnote-ref-9)
10. Our Sages [↑](#footnote-ref-10)
11. Shmuel alef (I Samuel) 1:10ff. [↑](#footnote-ref-11)
12. Shmuel alef (I Samuel) 1:26 [↑](#footnote-ref-12)
13. the Shemone Esrei [↑](#footnote-ref-13)
14. Shmuel alef (I Samuel) 1:10 [↑](#footnote-ref-14)
15. Berachot 30b [↑](#footnote-ref-15)
16. Shmuel alef (I Samuel) 1:13 [↑](#footnote-ref-16)
17. ibid. [↑](#footnote-ref-17)
18. ibid. [↑](#footnote-ref-18)
19. Ibid. [↑](#footnote-ref-19)
20. Berachot 31a [↑](#footnote-ref-20)
21. Shmuel alef (I Samuel) 1:26 [↑](#footnote-ref-21)
22. Berachot 31b [↑](#footnote-ref-22)
23. Many of the lessons of this section I heard from Rabbi Akiva Tatz. [↑](#footnote-ref-23)
24. The Hebrew word for rain is *geshem*, which means *physical*. [↑](#footnote-ref-24)
25. The Amida (Hebrew: תפילת העמידה, Tefilat HaAmida, "The Standing Prayer"), also called the Shmoneh Esrei (שמנה עשרה, "The Eighteen", in reference to the original number of constituent blessings: there are now nineteen), is the central prayer of the Jewish liturgy. [↑](#footnote-ref-25)
26. Daat ("Knowledge", Hebrew: דעת) is a Hebrew word that means ‘knowledge’. In Jewish mysticism, daat is the location (the mystical state) where all ten sephirot in the Tree of Life are united as one. [↑](#footnote-ref-26)
27. *Ratzon* means will or desire. [↑](#footnote-ref-27)
28. Zohar 2:162 [↑](#footnote-ref-28)
29. Prayer is known as *avoda she’b’lev -* the *work* of the heart. [↑](#footnote-ref-29)
30. Taanit 2a [↑](#footnote-ref-30)
31. Berachot 26b [↑](#footnote-ref-31)
32. Contextually we MUST read the "Jewish people" because we as the Jewish people are the great treasure of G-d. [↑](#footnote-ref-32)
33. Keep or hold back as a treasure for Himself [↑](#footnote-ref-33)
34. Here we see that Messiah is the tool or agent whereby G-d will accomplish his “goal” – **τέλος,** Cf. Romans 10:4. G-d will extend to us His loving-kindness. However, His loving kindness through Messiah is found to be merited through obedience to the Mesorah of the Master. Loving-kindness is merited through faithful obedience. [↑](#footnote-ref-34)
35. "**to take up a legal cause, show justice, do justice, take up a cause"** Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wrterbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.). Chicago: University of Chicago Press. p. 249 [↑](#footnote-ref-35)
36. Here **δεξιός,** means “right.” In literal terms, i.e. Peshat we know that **δεξιός**, usually refers to things on the right or the right hand. However, in Remes the phrase takes up allegorical meanings such as “authority” etc. The three columns of right, left and center are Remes for the “Creator of the Universe, “creative power” and “royal power.” Here then we see that Hakham Shaul id focusing on “Royal power” or the “powers of the right column.” Cf. Philo’s discussion on Abraham 1:119-132 [↑](#footnote-ref-36)
37. One should not think that “intercession” is only for the positive. **Ẻντυγχάνω** means appeal to and or complain against. Intercession can be on one’s behalf or against disobedient actions. [↑](#footnote-ref-37)
38. Bauer, Walter, and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Second Edition*. Edited by William F. Arndt and Frederick W. Danker. 2nd edition. Chicago: The University Of Chicago Press, 1979. p. 148 [↑](#footnote-ref-38)
39. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. p. 2:171 [↑](#footnote-ref-39)
40. Liddell, H. G., and Robert Scott, eds. *An Intermediate Greek-English Lexicon: Founded upon the Seventh Edition of Liddell and Scott’s Greek-English Lexicon*. 7 edition. Oxford: Oxford University Press, 1945. p. 128 [↑](#footnote-ref-40)