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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2015**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2015**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

**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 04, 5775 – Jan 23/24, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Jan 23 2015 – Candles at 5:48 PM  Sat. Jan 24 2015 – Habdalah 6:47 PM | **Austin & Conroe, TX, U.S.**  Fri. Jan 23 2015 – Candles at 5:42 PM  Sat. Jan 24 2015 – Habdalah 6:38 PM | **Brisbane, Australia**  Fri. Jan 23 2015 – Candles at 6:28 PM  Sat. Jan 24 2015 – Habdalah 7:24 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Jan 23 2015 – Candles at 5:43 PM  Sat. Jan 24 2015 – Habdalah 6:42 PM | **Everett, WA. U.S.**  Fri. Jan 23 2015 – Candles at 4:37 PM  Sat. Jan 24 2015 – Habdalah 5:47 PM | **Manila & Cebu, Philippines**  Fri. Jan 23 2015 – Candles at 5:32 PM  Sat. Jan 24 2015 – Habdalah 6:24 PM |
| **Miami, FL, U.S.**  Fri. Jan 23 2015 – Candles at 5:40 PM  Sat. Jan 24 2015 – Habdalah 6:34 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Jan 23 2015 – Candles at 4:44 PM  Sat. Jan 24 2015 – Habdalah 5:45 PM | **Olympia, WA, U.S.**  Fri. Jan 23 2015 – Candles at 4:33 PM  Sat. Jan 24 2015 – Habdalah 5:42 PM |
| **San Antonio, TX, U.S.**  Fri. Jan 23 2015 – Candles at 5:40 PM  Sat. Jan 24 2015 – Habdalah 6:37 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Jan 23 2015 – Candles at 4:51 PM  Sat. Jan 24 2015 – Habdalah 5:52 PM | **Singapore, Singapore**  Fri. Jan 23 2015 – Candles at 7:00 PM  Sat. Jan 24 2015 – Habdalah 7:51 PM |
| **St. Louis, MO, U.S.**  Fri. Jan 23 2015 – Candles at 4:55 PM  Sat. Jan 24 2015 – Habdalah 5:56 PM | **Tacoma, WA, U.S.**  Fri. Jan 23 2015 – Candles at 4:40 PM  Sat. Jan 24 2015 – Habdalah 5:49 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**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,

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 Laurie Taylor

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

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

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

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

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

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

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

**We dedicate this Torah Seder Commentary on the occasion of H.H. Giberet Dr. Elisheba bat Sarah HaRabbanit’s birthday. May the King and Master of the universe grant her a long and productive life, full of much good health, joy and gladness, with many opportunities to perform great deeds of loving-kindness, amen ve amen! From all of us, we wish her a very happy Yom Huledet Sameach!**

**Shabbat “Ki Atem Baim, El HaAretz” – “When you come into the land”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי-אַתֶּם בָּאִים, אֶל-הָאָרֶץ** |  |  |
| **“Ki Atem Baim, El HaAretz”** | Reader 1 – B’Midbar 34:1-12 | Reader 1 – B’Midbar 35:9-11 |
| **“When you come into the land”** | Reader 2 – B’Midbar 34:13-15 | Reader 2 – B’Midbar 35:12-14 |
| **“Cuando entréis en la tierra”** | Reader 3 – B’Midbar 34:16-18 | Reader 3 – B’Midbar 35:15-18 |
| B’Midbar (Num.) 34:1 – 35:8 | Reader 4 – B’Midbar 34:19-24 |  |
|  | Reader 5 – B’Midbar 34:25-29 |  |
| **Psalm:** 106:28-33 | Reader 6 – B’Midbar 35:1-3 | Reader 1 – B’Midbar 35:9-11 |
| **Ashlamatah:** Ezek. 45:1-8, 14-15 | Reader 7 – B’Midbar 35:4-8 | Reader 2 – B’Midbar 35:12-14 |
|  | Maftir: B’Midbar 35:6-8 | Reader 3 – B’Midbar 35:15-18 |
| **N.C.:** Mordechai 13:32-37;  Lk 12:35-48; 19:11-27; 21:34-38;  Rom. 8:12-17 | - Ezekiel 45:1-8, 14-15 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when performing 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!**

**Contents of the Torah Seder**

* Boundaries of the Holy Land – Numbers 34:1-2
* The Southern Boundary – Numbers 34;3-5
* The Western Border – Numbers 34:6
* The Northern Border – Numbers 34:7-9
* The Eastern Boundary – Numbers 34:10-12
* Ten Princes Appointed to Superintend Allotments – Numbers 34:16-29
* Levitical Cities of Refuge – Numbers 35:1-8

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 14: Numbers – II – Final Wonderings**

By: Rabbi Yitzchaq Magriso

Published by: Moznaim Publishing Corp. (New York, 1983)

Vol. 14 – “Numbers – II – Final Wonderings,” pp. pp. 408-416.

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) ‎‎‎‎‎34:1 – 36:13‎‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. The Lord spoke to Moses, saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. Command the children of Israel and say to them, When you arrive in the land of Canaan, this is the land which shall fall to you as an inheritance, the land of Canaan according to its borders. | 2. Command the sons of Israel, and say to them: When you have entered into the land of Kenaan, this will be the land that will be divided to you for an inheritance, the land of Kenaan by its limits. |
| 3. Your southernmost corner shall be from the desert of Zin along Edom, and the southern border shall be from the edge of the Sea of Salt [the Dead Sea] to the east. | 3. Your south border (will be) from the Wilderness of Palms, by the iron mountain, at the confines of Edom, even the south border at the extremities of the Sea of Salt, eastward. |
| 4. The border then turns south of Maaleh Akrabim [elevation of Akrabim], passing toward Zin, and its ends shall be to the south of Kadesh barnea. Then it shall extend to Hazar addar and continue toward Azmon. | 4. And your border will turn from the south to the ascent of Akrabbith, and pass on to the palms of the mountain of iron, and the going forth thereof will be southward of Rekem Giah, and will go onward to the tower of Adar, and pass over to Kesam. |
| 5. The border then turns from Azmon to the stream of Egypt, and its ends shall be to the sea. | 5. And the border will wind round from Kesam unto Nilos, of the Mizraee, and its outgoings will be to the west. |
| 6. The western border: it shall be for you the Great [Mediterranean] Sea and the border this shall be your western border. | 6. And for the western border you will have the Great Ocean Sea; its limits are the waters of the beginning with the waters of old which are in its depth; its capes and havens, its creeks and its cities, its islands and ports, its ships and its recesses: this will be your border westward. |
| 7. This shall be your northern border: From the Great [Mediterranean] Sea turn yourselves toward Mount Hor. | 7. And this will be your northern border; — from the Great Sea you will appoint to you unto Mount Umanis. |
| 8. From Mount Hor turn to the entrance of Hamath, and the ends of the border shall be toward Zedad. | 8. From Mount Umanis you will appoint to you (a line) as you go up to the entrance of Tebaria, and the outgoings of the border at its two sides, unto Kadkor Of Bar Zahama, and to Kadkol of Bar Sanigora, and Divakinos and Tarnegola unto Kesarin, where you go up to Abelas of Cilicia. |
| 9. The border shall then extend to Ziphron, and its ends shall be Hazar enan; this shall be your northern border. | 9. And the border will go on unto Keren Zekutha, and to Gibra Hatmona, and its outgoings will be at Keria Bethsekel, and to the midst of the great court (darela rabtha), which is at Mizeha, between the towers of Hinvetha and Darmeshek: this will be your northern limit. |
| 10. You shall then turn yourselves toward the eastern border, from Hazar enan to Shepham. | 10. And you will appoint your eastern border from the of Hinvetba unto Apamea; |
| 11. The border descends from Shepham toward Riblah, to the east of Ain. Then the border descends and hits the eastern shore of Lake Kinnereth. | 11. and the border will descend from Apamea to Dophne, eastward of Hinvetha; thence the border will go down to the cavern of Panias, and from the cavern of Panias to the mountain of snow, and from the mountain of snow to Henan, and from Henan the border will go down and encompass the plain of the river of Arnon, and arrive at the wilderness and the palms of the mountain of iron, take in the Waters of Contention, and rest at Ginesar, a city of the kings of the Edomites, the inheritance of the tribes of Reuben and Gad, and the half tribe of Menasheh; and the border will descend and encompass the Sea of Genesar on the east. |
| 12. The border then continues down along the Jordan, and its ends is the Sea of Salt [the Dead Sea]; this shall be your Land according to its borders around. | 12. And the border will descend to the Jordan, and its outgoing be at the Sea of Salt. Rekem Giah on the south, Mount Umanos on the north, the Great Sea on the west, the Sea of Salt on the east,-this will be your country, the Land of Israel, by the extent of its borders round about. |
| 13. Moses commanded the children of Israel saying, "This is the Land which you are to apportion for inheritance through lot, that the Lord has commanded to give to the nine and a half tribes. | 13. And Mosheh commanded the sons of Israel, saying: This is the land which you are to inherit by lot, which the LORD has commanded to give to the nine tribes and the half tribe. |
| 14. For the tribe of Reuben's descendants according to their fathers' house, and the tribe of Gad's descendants according to their fathers' house, and half the tribe of Manasseh have already received their inheritance. | 14. For the tribe of the children of Reuben, according to the house of their fathers, and tribe of Gad, and the half tribe of Menasheh have received their inheritance \_\_ |
| 15. The two and a half tribes have received their inheritance on this side of the Jordan, near Jericho in the east, toward the sunrise." | 15. \_\_ beyond the Jordan on the eastern side. |
| 16. The Lord spoke to Moses saying: | 16. And the LORD spoke with Mosheh, saying: |
| 17. These are the names of the men who shall inherit the land on your behalf: Eleazar the kohen and Joshua the son of Nun. | 17. These are the names of the men who will make to you the inheritance of the land: Elazar the priest, and Jehoshua bar Nun, |
| 18. You shall take one chieftain from each tribe to [help you to] acquire the land. | 18. and one prince from each of the tribes you will choose to give you the inheritance of the land. |
| 19. These are the names of the men: for the tribe of Judah, Caleb the son of Jephunneh. | 19. And these are the names of the men. Of the tribe of Jehudah, Kaleb bar Jephunneh; |
| 20. For the tribe of the descendants of Simeon, Samuel the son of Ammihud. | 20. for Shimeon, Shemuel bar Ammihud; |
| 21. For the tribe of Benjamin, Elidad the son of Chislon. | 21. Benjamin, Elidad bar Kiselon; |
| 22. The chieftain for the tribe of the descendants of Dan, Bukki the son of Jogli. | 22. Dan, Buki bar Jageli; |
| 23. For the descendants of Joseph; the chieftain for the tribe of the descendants of Manasseh, Hanniel the son of Ephod. | 23. Joseph, Menasheh, Haniel bar Ephod; |
| 24. The chieftain for the tribe of the descendants of Ephraim, Kemuel the son of Shiphtan. | 24. Ephraim, Kemuel bar Shipbtan; |
| 25. The chieftain for the tribe of the descendants of Zebulun, Elizaphan the son of Parnach. | 25. Zebulon, Elizaphan bar Parnak; |
| 26. The chieftain for the tribe of the descendants of Issachar, Paltiel the son of Azzan. | 26. Issakar, Paltiel bar Azan; |
| 27. The chieftain for the tribe of the descendants of Asher, Ahihud the son of Shelomi. | 27. Asher, Abihud bar Shelomi; |
| 28. The chieftain of the tribe of the descendants of Naphtali, Pedahel the son of Ammihud. | 28. Naphtali, Pedahael bar Ammihud. |
| 29. These are the ones whom the Lord commanded to apportion the inheritance to the children of Israel in the land of Canaan. | 29. These are they whom the LORD commanded to divide the inheritance of the land of Kenaan to the children of Israel. |
|  |  |
| 1. The Lord spoke to Moses in the plains of Moab, by the Jordan at Jericho saying: | 1. And the LORD spoke with Mosheh in the plains of Moab, by Jordan-Jericho, saying: |
| 2. Command the children of Israel that they shall give to the Levites from their hereditary possession cities in which to dwell, and you shall give the Levites open spaces around the cities. | 2. Command the sons of Israel that they give to the Levites from their inheritance cities to dwell in, and suburbs (open spaces) to the cities round about will you give to the Levites. |
| 3. These cities shall be theirs for dwelling, and their open spaces shall be for their cattle, their property, and for all their needs. | 3. And the cities will be for them to dwell in, and the suburbs for their cattle, their property, and all their needful things. |
| 4. The areas of open space for the cities which you shall give to the Levites shall extend from the wall of the city outward, one thousand cubits all around. | 4. But of the cities which you give to the Levites the suburbs round the city will be one thousand cubits without the city round about. |
| 5. You shall measure from outside the city, two thousand cubits on the eastern side, two thousand cubits on the southern side, two thousand cubits on the western side, and two thousand cubits on the northern side, with the city in the middle; this shall be your cities' open spaces. | 5. And you will measure outside the city, on the east side, two thousand cubits; on the South two thousand, on the west two thousand, and on the north two thousand cubits, with the city in the midst; these will be to you the suburbs of the cities. |
| 6. Among the cities you shall give to the Levites, shall be six cities of refuge, which you shall provide [as places] to which a murderer can flee. **In addition to them, you shall provide forty two cities**. | 6. And of the cities you give to the Levites, six will be for refuges to manslayers, that the manslayer may escape thither. Beside these you will give them **forty-two other cities.** |
| 7. All the cities you shall give to the Levites shall number forty eight cities, them with their open spaces. | 7. All the cities that you give to the Levites will be forty-eight cities with their suburbs. |
| 8. And as for the cities that you shall give from the possession of the children of Israel, you shall take more from a larger [holding] and you shall take less from a smaller one. Each one, according to the inheritance allotted to him, shall give of his cities to the Levites. | 8. But when you give the cities from the inheritance of the Bene Yisrael, from the tribe whose people are many you will give many, and from the tribe whose people are few you will diminish; every one will give of his cities to the Levites, according to the inheritance he possesses. |
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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.

**Rashi’s Commentary for: ‎** **B’Midbar (Num.) ‎34:1 – 35:8**

**2 This is the land which shall fall to you** Since many precepts apply to the Land [of Israel] and do not apply outside the Land, Scripture found it necessary to chart the outer limits of its boundaries from all sides, to inform you that the precepts apply everywhere within these borders.

s**hall fall to you** Since it was apportioned by lot, the division is described in terms of נְפִילָה , falling [a word commonly used in connection with lots]. The Midrash Aggadah says that [this expression is used here] because the Holy One, blessed is He, cast down [lit., caused to fall] from heaven the celestial ministers of the seven [Canaanite] nations, and shackled them before Moses. He said to him [Moses], See, they no longer have any power.- [Mid. Tanchuma]

**3 Your southernmost corner shall be** The southern flank extending from east to west.

**from the desert of Zin** which adjoins Edom, beginning in the southeastern corner of the land of the nine tribes. How? Three lands lie south of the Land of Israel, each adjoining the other—part of Egypt, the entire land of Edom, and the entire land of Moab. The land of Egypt is in the southwestern corner, as it says [later] in this passage, “from Azmon to the stream of Egypt and its ends shall be to the sea” (verse 5). The stream of Egypt ran through the entire length of Egypt, as it says, “from the Shihor [river], which is along the face of Egypt” (Josh. 13:3), and it intervenes between the land of Egypt from the Land of Israel. The land of Edom adjoins it [Egypt] from the east, and the land of Moab adjoins the land of Edom at the southeastern corner [of the land of Israel]. When the Israelites departed from Egypt, had the Omnipresent wished to expedite their entry into the Land, He would have taken them northward across the Nile, and they would have thus entered the Land. But He did not do so, and this is the meaning of what is said, “God did not lead them [by] way of the land of the Philistines” (Exod. 13:17). For they [the Philistines] dwelt by the sea in the west of the land of Canaan, as it says regarding the Philistines, “those who inhabit the coastal area, the Cherethite nation” (Zeph. 2:5). He did not lead them by that route, but diverted them and took them along the southern route, to the desert. Ezekiel called it “the desert of the nations” (Ezek. 5:35) because several nations dwelt alongside it. He led them along the south, always from west to east, until they arrived at the southern end of the land of Edom. They asked the king of Edom for permission to enter his land and traverse its width in order to enter the Land [of Israel], but he refused, and they had to turn and travel along the entire south of Edom until they reached the southern end of the land of Moab, as it says, “He sent [messengers] also to the king of Moab, but he was unwilling” (Jud. 11:17). They then traversed the entire southern boundary of Moab, right to the end, and then turned northward until they had passed along its entire eastern boundary, along its width, and when they finished its eastern boundary, they came upon the land of Sihon and Og, who dwelt to the east of the land of Canaan, with the Jordan [river] intervening between them. This is the meaning of what is stated concerning Jephthah, “And they went through the desert and went around the land of Edom and the land of Moab, and they came to the east of the land of Moab” (ibid. 18). They conquered the lands of Sihon and Og, which were to the north of Moab, and came near to the Jordan, opposite the northwestern corner of the land of Moab. Hence, the land of Canaan, which was across the Jordan to the west, has its southeastern corner bordering on Edom.

**4 The border then turns south of Maaleh Akrabim** Whenever the term וְנָסַב ("turns") or וְיָצָא ("extends to") is used, it [Scripture] informs us that the border was not straight, but veered outward; the boundary line bent to the north, angling westward, so that the border passed south of Maaleh Akrabim, so that Maaleh Akrabim was within the border.

**passing toward Zin** Heb. צִנָה , to Zin, as in מִצְרַיְמָה , to Egypt.

**its ends shall be** Heb. תוֹצְאֽתָיו , its ends, to the south of Kadesh-barnea.

**it shall extend** The boundary stretches northward and continues angling westward, until it reaches Hazar-addar, and from there to Azmon and from there to the stream of Egypt. The term “turns” is used here, because Scripture writes, “it shall extend to Hazar-addar.” For it began to widen after passing Kadesh-barnea, and the width of that strip which protruded northward was from Kadesh-barnea to Azmon. From there onward, the boundary narrowed and turned southward, reaching the river of Egypt, and from there westward to the Great Sea, which is the western boundary of the entire Land of Israel. Thus, the river of Egypt is in the southwestern corner.

**5 and its ends shall be to the sea** To the western border, for the southern border no longer stretches westward past there.

**6 The western border** And what was the western border?

**[It shall be for you] the Great Sea** As a boundary.

**and the border** The islands in the sea are also included in the border. These islands are called isles in old French.-[Gittin 8a]

**7 northern border** Heb. גְּבוּל צָפוֹן , the northern boundary.

**From the Great Sea turn yourselves toward Mount Hor** which is the northwestern corner. Its summit slopes down into the sea. Some of the expanse of the sea is inward of it and some outside it.

**turn yourselves** Change your direction, to move from west to north, toward Mount Hor.

**turn yourselves** An expression denoting a slant, as in “the [slanting] chamber (תָּא) of the guards” (I Kings 14:28); “the chamber (תָּא) of the gate” (Ezek. 40:10), which are called apendiz in old French [penthouse, lean-to, a small building with a sloping roof, attached to a main building] for it is curved and sloping.

**8 From Mount Hor** you shall turn and continue along the northern border eastward, and then you will arrive at the entrance to Hamath, which is Antioch. - [Targum Yerushalmi]

**and the ends of the border** Heb. תּוֹצְאֽֽת הַגּבוּל , the ends of the border. Whenever [Scripture] mentions “the ends of the border” either the boundary line ends there completely and does not continue further in that direction, or from there it spreads out, broadens, and extends backwards, continuing in a more slanting direction than [encompassed in] the original expanse. In relation to the breadth of the original dimension, it is called the ends, for that dimension ends there.

**9 and its ends shall be Hazar-enan** This is the end of the northern border, and Hazar- enan is situated in the northeastern corner. From there “you shall then turn yourselves” toward the eastern border.

**10 You shall then turn yourselves** Heb. וְהִתְאַוִּיתֶם , a term denoting turning or veering, cognate with [the term] תְּתָאוּ

t**o Shepham** on the eastern boundary, and from there to Riblah.

**11 east of Ain** [Ain is] the name of a place, and the border passes east of it, so that Ain is situated within the border and is part of the Land of Israel.

**Then the border descends** As the border proceeds from north to south, it descends.

**and hits the eastern shore of Lake Kinnereth** For Lake Kinnereth was within the border to the west, and the border which is east of Lake Kinnereth, descends to the Jordan. The Jordan flows from north to south diagonally, slanting eastward, moving toward the land of Canaan opposite Lake Kinnereth, and extending along the eastern flank of the Land of Israel, opposite Lake Kinnereth, until it falls into the Sea of Salt [the Dead Sea], and from there the border ends with its ends at the Sea of Salt, from which the southeastern border begins. This is how it is encompassed from all its four sides.

**15 in the east toward the sunrise** Heb. קֵדְמָה , meaning toward the front of the world, which is in the east, for the east side is called the forefront [lit., the face] and the west is called the back. Thus, the south is to the right, and the north is to the left.

**17 who shall inherit the land of your behalf** Heb. לָכֶם , on your behalf. Each chieftain was an administrator for his tribe, to divide the tribal inheritance among families and individuals. He chose a suitable portion for each one, and whatever they did was binding, as if they had been designated as agents [by the members of the tribes]. It is not possible to render this word לָכֶם as every לָכֶם in Scripture, [meaning “to you,”] for in that case, it should have written יַנְחִילוֹ לָכֶם , [in the hiph’il, the causative conjugation, they shall give it to you to inherit], but the word יִנְחֲלוּ [in the kal, simple conjugation] means that they shall inherit for you, on your behalf and in your stead, as in, “The Lord will wage war for you לָכֶם ” (Exod. 14:14).

**18 to [help you] to acquire the land** To take possession of the land and apportion it in your stead.

**29 to apportion the inheritance** They are the ones who shall divide the inheritance among you according to its portions.

**Chapter 35**

**2 open spaces** Empty belts of land surrounding each city, so as to beautify the city. It was forbidden to build a house, plant a vineyard or sow seed there.-[Arachin 33b]

**3 and for all their needs** Heb. חַיָּתָם , for their personal necessities.-[Ned. 81a]

**4 one thousand cubits all around** Yet following this it says, "two thousand cubits"? How can this be? However, He assigned two thousand for them around the city, of which the inner thousand was for open area and the outer [thousand] for fields and vineyards.- [Sotah 27b]

**Ketubim: Psalm 106:28-33**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Hallelujah. Give thanks to the Lord for He is good, for His kindness is forever. | 1. Hallelujah! Give thanks in the presence of the LORD, for He is good, for His goodness is forever. |
| 2. Who can narrate the mighty deeds of the Lord? [Who] can make heard all His praise? | 2. Who is able to utter the might of the LORD? Who is allowed to proclaim all His praises? |
| 3. Fortunate are those who keep justice, who perform righteousness at all times. | 3. Happy are they who observe judgment, those who do righteousness/generosity at every time. |
| 4. Remember me, O Lord, when You favor Your people; be mindful of me with Your salvation. | 4. Remember me, O LORD, with good will toward Your people; call me to mind with Your redemption (Hebrew: **פָּקְדֵנִי, בִּישׁוּעָתֶךָ** – **Paq’deni BiShuatekha** – lit. “appoint me to Your Yeshua (salvation)”. |
| 5. To see the goodness of Your chosen ones, to rejoice with the joy of Your nation, to boast with Your inheritance. | 5. To look on the plenty of Your chosen ones; to rejoice in the joy of Your people; to join in praise with Your inheritance. |
| 6. We sinned with our forefathers; we committed iniquity and wickedness. | 6. We have sinned, along with our fathers; we have committed iniquity, acted wickedly. |
| 7. Our forefathers in Egypt did not understand Your wonders; they did not remember Your manifold deeds of kindness, and they were rebellious by the sea, by the Sea of Reeds. | 7. Our fathers in Egypt paid no heed to Your wonders; they did not call to mind Your great goodness; and they rebelled against Your word by the sea, at the sea of Reeds. |
| 8. And He saved them for His name's sake, to make known His might. | 8. And He redeemed them for His name's sake, to make known His might. |
| 9. And He rebuked the Sea of Reeds, and it dried up, and He led them in the depths as [in] a desert. | 9. And He rebuked the sea of Reeds, and it dried up; and He conducted them through the deeps, as in the wilderness. |
| 10. He saved them from the hand of the enemy, and He redeemed them from the hand of the foe. | 10. And He redeemed them from the power of the foe; and He redeemed them from the power of the enemies. |
| 11. And the water covered their adversaries; not one of them survived. | 11. And the waters covered their oppressors; not one of them was left. |
| 12. And they believed His words; they sang His praise. | 12. And they believed in the name of His word; they sang His praise. |
| 13. Quickly, they forgot His deeds; they did not await His counsel. | 13. They quickly forgot His deeds; they did not wait for His counsel. |
| 14. They craved a lust in the desert, and they tried God in the wasteland. | 14. And they made a request and tested God in the place of desolation. |
| 15. He gave them their request, but He sent emaciation into their soul. | 15. And He gave them their request, and sent leanness into their souls. |
| 16. They angered Moses in the camp, Aaron, the holy man of the Lord. | 16. And they were jealous of Moses in the camp, of Aaron, the holy one of the LORD. |
| 17. The earth opened up and swallowed Dathan and covered the congregation of Abiram. | 17. The earth opened up and swallowed Dathan, and covered the company of Abiram. |
| 18. And fire burned in their congregation; a flame burned the wicked. | 18. And fire burned in their company; flame will kindle the wicked. |
| 19. They made a calf in Horeb and prostrated themselves to a molten image. | 19. They made a calf in Horeb, and bowed down to something of metal. |
| 20. They exchanged their glory for the likeness of an ox eating grass. | 20. And they exchanged the glory of their master for the likeness of a bull that eats grass and befouls itself. |
| 21. They forgot God, their Savior, Who wrought great deeds in Egypt. | 21. They forgot God their redeemer who had done mighty works in Egypt. |
| 22. Wonders in the land of Ham, awesome deeds by the Sea of Reeds. | 22. Wonders in the land of Ham, awesome things by the sea of Reeds. |
| 23. He intended to destroy them [and would have] were it not that Moses, His chosen one, stood before Him in the breech to return His wrath from destroying. | 23. And He commanded by His word to destroy them, had it not been for Moses His chosen one, who stood and grew mighty in prayer in His presence to turn aside His wrath from obliteration. |
| 24. They rejected the desirable land; they did not believe His word. | 24. And their soul was repelled by the desirable land; they did not believe His word. |
| 25. They complained in their tents; they did not hearken to the voice of the Lord. | 25. And they complained in their tents; they did not accept the word of the LORD. |
| 26. He raised His hand to them to cast them down in the desert, | 26. And He lifted His hand in an oath because of them, to throw them down slain in the wilderness. |
| 27. And to cast their seed among the nations and to scatter them in the lands. | 27. And to exile their seed among the peoples, and to scatter them among the lands. |
| 28. They became attached to Baal Pe'or and ate sacrifices of the dead. | 28. And they attached themselves to the idol of Peor, and they ate the sacrifices of the dead. |
| 29. They provoked [God] with their deeds, and a plague broke out among them. | 29. And they caused anger in His presence by their deeds, and a plague attacked them. |
| 30. Phinehas stood up and executed justice, and the plague was stopped. | 30. And Phinehas rose and prayed, and the plague was restrained. |
| 31. It was accounted for him as a merit, for generation to generation to eternity. | 31. And it was accounted to him for merit for all generations forever. |
| 32. They provoked [God] by the waters of Meribah, and Moses suffered because of them. | 32. And they caused anger by the waters of Dispute, and it grieved Moses because of them. |
| 33. For they rebelled against His spirit, and He uttered with His lips. | 33. For they rebelled against His holy spirit, and He had explained it clearly with His lips. |
|  |  |

**Rashi’s Commentary for: Psalm 106:28-33**

**27** **And to cast their seed among the nations** From that time, the destruction of the Temple was decreed upon them, for on the night of the ninth of Ab they went, and the Holy One, blessed be He, said, “They wept for nothing, and I shall establish for them weeping for generations.”

**33** **For they rebelled** Moses and Aaron.

**against His spirit** with (Num. 20:10) “Hear now, you rebels!”

**and He uttered with His lips** an oath (Num. 20:12): “Therefore you shall not bring this community, etc.”

**Meditation from the Psalms**

**Psalms ‎‎106:28-33**

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

For continuity I am repeating my intro from the first part of our psalm.

The preceding composition, Psalms 105, described the extensive wonders with which God mercifully redeemed our forefathers from Egypt. This psalm resumes the narrative and relates how God miraculously sustained the Jews as they wandered in the wilderness for forty years. Then HaShem led the Israelites into the land of Canaan and empowered them to conquer their adversaries despite overwhelming odds. Throughout these great historic periods, HaShem repeatedly performed so many wonders that the Psalmist exclaims (verse 2), who can express the mighty acts of HaShem**?** Who can declare all of His praise?[[1]](#footnote-1)

However, even while God was displaying unprecedented kindness to Israel, the Israelites were negligent in their duties toward God, and they failed to appreciate His wonders. Indeed, they defied God’s representative, Moshe, and rebelled against his commands. This defiance initiated the spiritual and moral decline which eventually led to the Jew’s exile from the Holy Land.[[2]](#footnote-2)

The Psalmist completes his description of Israel’s infidelity and exile with a prayer for redemption (verse 47),Save us HaShem**,** our God, and gather us from among the peoples, to thank Your Holy Name and to glory in Your praise!

This psalm concludes the fourthBook of Tehillim with the declaration*,*blessed is HaShem, the God of Israel, from This World to the World to Come, and let the entire nation say, “Amen!” Praise God![[3]](#footnote-3)

This portion of our psalm contains some interesting words in a context that is unusual. Consider:

***Tehillim (Psalms) 106:30-31*** *And Pinchas arose and executed judgment, and the plague was halted. It was ascribed to him as Tzedaka (righteousness/generousity)[[4]](#footnote-4) for all generations forever.[[5]](#footnote-5)*

Now, let’s put this in the context the Torah gives us:

***Bamidbar (Numbers) 25:11*** *Pinchas, the son of Eleazar, the son of Aaron the priest, has turned my anger away from the people of Israel, while he was zealous for my sake among them, that I consumed not the people of Israel in my jealousy.*

Let's take a closer look at the above verse from Tehillim: *And Pinchas[[6]](#footnote-6) arose and executed judgment* (וַיְפַלֵּל). The Hebrew root for executing judgment is פלל. The word *tefilah*, prayer,[[7]](#footnote-7) stems from the same root. The Midrash teaches that when Pinchas arose, he arose in order to pray.

***Midrash Rabbah - Genesis LXVIII:9*** *R. Joshua b. Levi said: Our patriarchs instituted the three [daily] services. Abraham instituted morning prayer, for it says, And Abraham got up early in the morning to the place where he had stood before the Lord:[[8]](#footnote-8) now standing refers to prayer, as it says, Then stood up Phinehas, and prayed.[[9]](#footnote-9)*

The Midrash understands this verse to mean that Pinchas prayed and his prayers were effective to remove the plague from the Jewish People. It would seem from the words of the Midrash that the prayer of Pinchas was not incidental. Rather, his prayer was critical for the survival of the Jewish People. Because of his prayer and his act, Pinchas stopped the plague when it had only killed 24,000 people. If he had not acted, who knows how many more would have died.

What is the relationship between prayer and judgment, and why is Pinchas' act described in these terms? To understand the answer we will need a bit of background. Consider that the root - פלל,[[10]](#footnote-10) *to judge*, also means to differentiate, to clarify, to decide.

Prayer is called tefilah because it is the soul's yearning to separate the chaff from the fruit, to define what truly matters, and to separate that from the trivialities of life that often masquerade as essential.[[11]](#footnote-11) Prayer is judging yourself and changing who you are.

Ostensibly, what Pinchas did by killing Zimri and Kozbi[[12]](#footnote-12) was an act of judgment. He needed to set aside his natural inclination towards peace and civility, and, for HaShem's sake, commit a most brutal and unmerciful act.

By attributing his lineage to Aaron,[[13]](#footnote-13) the Torah dispels any claim that Pinchas was brutal and a man of vengeance. Pinchas was not brutal. He was a grandson of Aaron, who so loved peace and harmony that he couldn't bear to see two Jews fighting. In killing the sinners, Pinchas was not revealing his violent and untamed nature, but rather committing an act of pe'lila (פלל), of separating what he might like to do from what must be done, and acting on that knowledge.

Our Psalm uses the term va-ye'falel (from the root פלל), and he executed judgment.[[14]](#footnote-14) Like tefilah, where we separate truth from fancy, Pinchas had to remove himself from his own gentle nature in order to perform an act of brutality and vengeance.

***Sanhedrin 81b*** *At that moment Moses forgot the halachah [concerning intimacy with a heathen woman], and all the people burst into tears; hence it is written, and they were weeping before the door of the tabernacle of the congregation. And it is also written, And Pinchas, the son of Eleazar, the son of Aaron the priest, saw it. Now, what did he see? — Rab said: He saw what was happening and remembered the halachah, and said to him, ‘O great-uncle! did you not teach us this on thy descent from Mount Sinai: He who cohabits with a heathen woman is punished by zealots?’ He replied. ‘He who reads the letter, let him be the agent [to carry out its instructions]’. Samuel said: He saw that ‘There is no wisdom nor understanding nor counsel against the Lord’:[[15]](#footnote-15) whenever the Divine Name is being profaned, honor must not be paid to one's teacher.[[16]](#footnote-16) R. Isaac said in R. Eleazar's name: He saw the angel wreaking destruction amongst the people. And he rose up out of the midst of the congregation, and took a spear in his hand;[[17]](#footnote-17) hence one may not enter the house of learning with weapons.*

The Gemara states that Pinchas took Zimri and Kozbi and slammed them down on the ground, declaring, “because of these two sinners the Jewish People should lose twenty-four thousand people?!’ Although the Gemara states that Pinchas was litigating with his Creator, he was clearly praying that HaShem stop the plague.[[18]](#footnote-18)

Tzedaka plays a similar role. Man by nature tends to hoard that which he has earned. "What's mine is mine and what's yours is yours." He is attached to his possessions, and it does not come naturally to simply give them away, receiving nothing in exchange. The mitzva of tzedaka commands us to remove ourselves from our personal attachment to our money and possessions, and separate a portion for those less fortunate than us. Perhaps it is for this reason that the verse declares, "It was ascribed to him as righteousness/generosity", for in removing himself from his peace-loving nature, Pinchas was doing tzedaka.

Why does scripture describe Pinchas' vengeful act as one of "tzedaka”, usually translated as righteousnees, generousity, or charity? What does the act of Pinchas have to do with tzedaka?

Pinchas through his zealousness removed the plague from the Bne Israel, thus committing an act of Tzedaka whereby life prevailed and death was excluded. As Shlomo said:

***Mishlei (Proverbs) 10:2*** *Tzedaka saves from death.*

Pinchas, by his tzedaka, reaped kindness from HaShem, as the Prophet said:

***Hoshea (Hosea) 10:12*** *Sow charity for yourself and you will reap according to kindness.*

The Tzedaka of Pinchas raises an interesting question: Why didn’t Moshe deal with Zimri and Kozbi?

As Moshe was in the time of Pinchas’ tzedaka, so also are leaders in every generation. In our generation, there are things about which the leaders of the generation are silent, and yet this does not always prove that nothing need be done, and that calculation and scholarly reasoning must be used to slip one’s way out of it. If one sees that he can do something, he must do it.

The fact that those greater than him say nothing may be similar to the fact that Pinchas was granted the opportunity to slay Zimri in order to become a Priest. This was his portion that he was destined to refine, and only by doing so could he attain personal perfection. Just as everyone is designated his own portion of material wealth, and no one can encroach upon someone else’s livelihood, so is it, and all the more, in the spiritual realm, for everyone has his share in Torah.[[19]](#footnote-19)

The leader of the tribe of Shimon, Zimri, committed the public sin of taking a Midianite woman into his tent, Kozbi, and having relations with her. This terrible, public rebellion against HaShem caused a plague to spread among the Jewish people. Pinchas was the only one to remember the law taught by Moses that “If one has relations with a gentile woman, zealots may attack him”.[[20]](#footnote-20) Even Moshe himself forgot this law. When Pinchas slew Zimri and Kozbi, the plague ceased. HaShem then rewarded him by granting him and all his descendants the status of Priesthood.[[21]](#footnote-21) Rashi, on Bamidbar 25:6, says that the reason Moshe forgot the law was “so that Pinchas would come and take that which was fit for him”, i.e. the reward of priestly status.

So if one observes a community leader doing nothing about a certain issue, one should not necessarily conclude that this proves that no action is necessary, or that that leader is at fault for his inaction. Regardless of whether the leader is at fault, the one who sees clearly that a certain task needs to be done for the benefit of the community, and sees that he is able to carry it out, should know that this is his personal duty, and that the reason that he noticed this problem and that he is in a position to fix it, is that in so doing he will reach his personal tikkun, the rectification of his neshama, his soul.

Pinchas was not the leader amongst the Jewish people; Moses, Elazar, and the elders occupied the positions of authority. Yet when the need arose, Pinchas did not wait for the leaders' guidance, but seized the initiative himself.

The main task of the Levites is to learn Torah and to teach Torah. Pinchas was “teaching” that the proper way to act was to be zealous for the sake of HaShem.

Wow!

The reward promised to Pinchas is spread over two verses, and appears to consist of two parts.

***Bamidbar (Numbers) 25:10-13*** *And HaShem spake unto Moses, saying, 11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. 12 Wherefore say, Behold, I give unto him my* ***covenant of peace:***

*13 And he shall have it, and his seed after him, even the* ***covenant of an everlasting priesthood;*** *because he was zealous for his God, and made an atonement for the children of Israel.*

In the first verse, HaShem grants him "My covenant of peace". Then, in the second verse, Pinchas receives the “covenant of eternal priesthood".

The second of these promises is relatively clear. As Rashi explains[[22]](#footnote-22) if not for Pinchas' heroism, neither he nor his descendants would have earned the status of Priesthood, despite his being the grandson of the first High Priest, Aharon, and the son of the current High Priest, Elazar. The status of Priesthood was granted only to Aharon and his four sons, and to their descendants born after the initial anointing of Aharon and his sons. Since Pinchas had been born to Elazar prior to his having been anointed Priest, Pinchas did not earn the Priesthood. He earned this privilege only through his zealous defense of HaShem's honor as exhibited through his killing of Zimri and Kozbi.

The first part of his reward, however, seems unclear. What does God mean by "My covenant of peace"?

Targum Yonatan Ben Uziel adopts a Midrashic interpretation of this verse, claiming that "My covenant of peace" means that Pinchas will live forever so that he will ultimately announce the final redemption. Targum Yonatan here refers to the famous comment of Chazal[[23]](#footnote-23) identifying the prophet Eliyahu as Pinchas. According to tradition, as mentioned in the final verses of Sefer Malachi, Eliyahu will come before "the great, awesome day of God" to announce the arrival of the long-awaited redemption. The Targum Yonatan claims that it is to this that "My covenant of peace" refers.

This approach appears in "Peshat" form in the commentary of Sforno to this verse. He claims that the "covenant of peace" refers simply to long life. Pinchas lived during the story of "pilegesh be-giv'a" told in Sefer Shoftim,[[24]](#footnote-24) which occurred at least after the death of Yehoshua and his contemporaries – many decades after the incident recorded in Sefer Bamidbar. Undoubtedly, then, Pinchas enjoyed a particularly long life,[[25]](#footnote-25) all the more so, Sforno adds, if we accept the tradition that Eliyahu was Pinchas.

But how does the term "covenant of peace" mean longevity? The Sforno briefly explains, "Because demise occurs only as a result of the contrast between opposites". The Sforno likely refers to the explanation presented at greater length later, by the Malbim. The human body operates only through the harmonious cooperation between its various different components. Death results from the disunity of the body's organs and systems, when they lose the ability to communicate and interact with one another. For this reason, then, HaShem refers to long life as "the covenant of peace", referring to a state of peace of harmony among the various parts of the body.

Upon reflection, it appears that there is no personality in the Jewish world that is both as admired and as mysterious as Elijah the Prophet. Just as his appearance on the Biblical scene was abrupt and sudden, with no background provided, so too his disappearance was mysterious and unnatural.

For the sake of comparison, let us consider the greatest prophet of all generations, Moshe Rabbenu. The Torah takes the trouble to detail his birth to Amram and Yocheved, of the tribe of Levi, and also describes his death at Mount Nebo, "by the word of G-d”.[[26]](#footnote-26)

With Eliyahu HaNavi, though, the situation is quite different. Let us first read what the Tanach says about his first, sudden appearance, when he speaks to King Ahab of Israel:

***I Melachim (Kings) 17:1*** *Eliyahu the Tishbite, from among the residents of the Gilad, said to Ahab: By G-d... there will be no rain or dew these years, unless I say so.*

The Tanach gives us no prior word as to who Eliyahu was or what were his qualifications to be Prophet. We meet him here for the first time, learning that it is he who holds the keys to the rain and dew that are to fall, or not, on the Land of Israel. And in fact, the rain did fall only when he gave the word.

And how is Eliyahu's departure from this world described? Just as mysteriously:

***II Melachim (Kings) 2:11*** *They [Eliyahu and his student Elisha] were walking and talking, and behold a chariot of fire and horses of fire separated between the two, and Eliyahu ascended to the Heavens in a storm.*

The mystery surrounding Eliyahu was so great that the Sages of Israel could not even agree on his exact identity. The Midrash[[27]](#footnote-27) tells us: *One time, our teachers disagreed on this point: Some said that Eliyahu HaNavi was descended from the Tribe of Gad; others said he was from Binyamin. Eliyahu himself then stood before them and said: "Our teachers, why are you arguing about me? I am from the descendants of Rachel's sons* *[Joseph and Binyamin]"*.

This famous notion, in the Midrash, that Pinchas is Eliyahu,[[28]](#footnote-28) the hero of the story of Baal Peor who, in our psalm and in Parashat Pinchas, receives a special reward for his zealotry, according to some opinions, is the same man known later as the prophet Eliyahu. Pirkei De-Rabbi Eliezer[[29]](#footnote-29) and Yalkut Shimoni[[30]](#footnote-30) describe in fuller detail the conversation between HaShem and Eliyahu at Mount Chorev[[31]](#footnote-31) after the prophet's famous, victorious "showdown" against the idolatrous prophets at Mount Carmel. As recorded in the Tanach,[[32]](#footnote-32) Eliyahu tells HaShem, "I have acted zealously for the Lord, the God of hosts, for the Israelites have forsaken Your covenant…". The Midrash relates HaShem's critical response to Eliyahu: "You always act zealously! You were zealous at Shitim… “This zealotry at Shitim is a clear reference to the incident of Baal Peor, which occurred at Shitim,[[33]](#footnote-33) where Pinchas killed Zimri and Kozbi. Clearly, then, according to these Midrashim, Pinchas and Eliyahu are the same person.

Another interesting source relevant to this discussion is the Targum Yonatan Ben Uziel to Shemot 4:13. Moshe Rabbenu, in his insistent refusal to accept the task of going to Pharaoh to demand Bne Israel's release from bondage, pleads with HaShem, "Send whomever you will send". Targum Yonatan explains this to mean, "Send the one whom you will eventually send", meaning, send Pinchas, the one whom you will send in the end of days. Like the passage from Targum Yonatan in Parashat Pinchas, this refers to Eliyahu's mission[[34]](#footnote-34) to herald the coming of the final redemption.[[35]](#footnote-35) Clearly, then, Targum Yonatan identifies Pinchas, Moshe's great-nephew, as the prophet Eliyahu. Targum Yonatan makes this point even more explicitly a bit later in Sefer Shemot,[[36]](#footnote-36) where he writes that Amram, Moshe's father, lived to see his great-grandson, Pinchas, "he is Eliyahu, the high priest, who in the future will be sent to the Israelite exile, in the end of days".

The Yalkut Shimoni in Parashat Balak[[37]](#footnote-37) likewise mentions explicitly that Pinchas is Eliyahu. It records HaShem telling Pinchas, "You brought peace between Me and My children, in the future, as well, you are the one who will bring peace between Me and My children". The Midrash proceeds by citing the verse from the end of Sefer Malachi that indicates that Eliyahu will come to lead Bne Israel towards teshuva in anticipation of the final Day of Judgment.

This identification of Eliyahu as Pinchas may have a basis in the Talmud, as well. The Gemara[[38]](#footnote-38) tells the story of Rabba Bar Avuha, who once met Eliyahu in a graveyard. The rabbi asked him, "Are you not a Priest"? He wondered why Eliyahu was permitted in the cemetery if he was a Priest, given the prohibition against Priests contracting tumah.[[39]](#footnote-39) Eliyahu replied that the graves were those of gentiles, and according to Rabbi Shimon Bar Yochai, the remains of gentiles render tumah only upon direct contact; their graves, however, do not generate tumah. In any event, it emerges from this Gemara that Eliyahu was a Priest, which would obviously accommodate the theory that he was Pinchas. Indeed, Rashi, in his commentary to this Gemara, writes that the Gemara works under this very assumption.

Rabbi Mandelbaum draws further Talmudic evidence from a brief passage in Masechet Taanit. The mishnayot towards the beginning of the second chapter of that Masechet describe the prayer service conducted during public fast days. One prayer, which has been incorporated into our selichot service, as well, goes through the Tanach and cites examples of where HaShem answered the prayers of our ancestors. In this appeal to HaShem, we ask that He answer us the way He answered them. The Gemara notes a chronological inconsistency in this prayer, that we mention HaShem's favorable response to the prophet Yonah before we speak of His having answered the prayers of David and Shlomo. Why would we discuss Yonah before we mention David and Shlomo, whom lived many years earlier? Leaving aside the Gemara's response to this question, the Gemara, oddly enough, does not ask why this prayer mentions HaShem's answer to Eliyahu's prayer before it talks of David and Shlomo, despite the fact that Eliyahu, too, lived a good deal later than David and Shlomo! Rabbi Mandelbaum suggests that perhaps the Gemara assumed that Eliyahu was Pinchas, who indeed lived before David and Shlomo.

Last weeks Torah portion spoke of the camping places for the Bne Israel under the leadership of Moshe[[40]](#footnote-40) and Aaron.[[41]](#footnote-41) This week our Torah portion, and Ashlamata, speak of the border of the land of Israel which Moshe was to delineate. It also speaks of the designation of the cities of refuge as Levitical cities. What is the connection between these two portions?

The Kli Yakar notes that these forty-two Levitical cities correspond to the forty-two encampments of the Jews in the desert. He explains that HaShem, in His infinite mercy, arranged that the cities of refuge were those designated for the Levites. Members of the tribe of Levi did not own portions in the land of Israel, but rather lived in these cities. Moshe, also of the tribe of Levi, acted as a king, a priest, and a prophet. Thus it is fitting that *Moshe* be our verbal tally[[42]](#footnote-42) for this Shabbat.

Finally, consider the following pasuk:

***Malachi 3:23-24*** *Behold, I am sending you Elijah the Prophet ahead of the arrival of the awesome day of Divine Judgment. And he will return the heart of fathers to their sons, and the heart of sons to their fathers.*

The Bne Israel angered Moshe at Meribah, according to our psalm, and he failed to sanctify HaShem. Pinchas, on the other hand, took an angry out of control nation and brought them near HaShem. He stopped the plague and brought the people to their senses. He brought peace between men and HaShem, which was the hallmark of Aharon, and indeed the priesthood. It is fitting that we see Pinchas as Eliyahu who will turn the hearts of the people and bring peace. Shabbat Shalom!

**Ashlamatah: Ezekiel 45:1-8, 14-15‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. And when you divide the land by lot for inheritance, you shall set aside an offering to the Lord, holy from the land, its length twenty-five thousand and its width ten thousand, it is holy within all its borders around. | 1. "When you divide the land as an inheritance, you will set aside a gift before the LORD, a sacred portion of the land, the length twenty-five thousand cubits long, and the width, ten thousand; it will be sacred within its entire boundary round about. |
| 2. From this shall be for the Sanctuary five hundred by five hundred square around and fifty cubits open land for it around. | 2. Of this, there will be for the Sanctuary, a square five hundred cubits by five hundred cubits round about, and fifty cubits of open space for it, round about. |
| 3. And with this measurement you shall measure the length twenty-five thousand and the width ten thousand, and in it shall be the Sanctuary, the Holy of Holies. | 3. And from this measurement, you will measure off a length of twenty-five thousand cubits and a width of ten thousand, and within it will be the Sanctuary, Holy of Holies. |
| 4. It is the holy portion of the land; it shall be for the priests, the ministers of the Sanctuary who come near to serve the Lord, and it shall be for them a place for houses, and the hallowed part shall be for the Sanctuary. | 4. It is a sacred portion of the land; it will be for the priests who serve in the Temple, who approach to serve before the LORD, so that they might have a place left for houses, and a precinct by the Sanctuary. |
| 5. And twenty-five thousand in length and ten thousand in width, shall be for the Levites, the ministers of the House, for them for a possession, twenty chambers. | 5. And an area of twenty-five thousand cubits length and ten thousand width, shall be for the Levites, the servants of the Temple, for a possession, twenty chambers. |
| 6. And for the property of the city you shall give a width of five thousand and a length of twenty-five thousand, corresponding to the offering of the holy portion; for the entire House of Israel it shall be. | 6. And as property of the city, you shall give an area of five thousand cubits width and a length of twenty-five thousand, facing that which is set aside for the Sanctuary; it shall belong to the whole House of Israel. |
| 7. And for the prince, on either side of the offering corresponding to the holy portion and of the possession of the city, alongside the offering of the holy portion and alongside the possession of the city, from the western side westward and from the eastern side, eastward, and the length opposite one of the parts from the western border to the eastern border. | 7. And to the prince shall belong a portion on both sides of that which is set aside for the Sanctuary and the city property, from a westerly direction west, and from an easterly direction east; and the length shall correspond to one of the por­tions extending from the western border to the eastern border. |
| 8. In the land, he shall have it for a possession in Israel, and My princes shall no longer defraud My people, and the land they shall give to the House of Israel to their tribes. **{P}** | 8. **This land shall be for the prince as a possession in Israel; and My princes shall no longer oppress My people, but they shall give the land to the House of Israel according to their tribes.** |
| 9. So said the Lord God: Enough, princes of Israel; remove violence and plunder, and perform justice and righteousness; take away your evictions from My people, says the Lord God. | 9. Thus says the LORD God: Enough for you, princes of Israel! Put away violence and robbery, and practice true justice and righteousness/generosity; cease your taxation of' My people, says the LORD God. |
| 10. You shall have honest scales, an honest ephah, and an honest bath. | 10. You will have accurate scales, and accurate mea­sures, and accurate baths. |
| 11. The ephah and the bath shall have one volume, the bath shall contain a tenth part of the homer, and a tenth part of the homer is the ephah; according to the homer shall be its volume. | 11. The measure and the bath shall have the same volume, for you; an amount of three seahs, being the equivalent of one-tenth of a kor in the liquid measure of the bath; and one-tenth of a kor dry measure of the kor; this shall be its measurement. |
| 12. And the shekel is twenty gerah; twenty shekels, twenty-five shekels, and fifteen shekels shall the maneh be to you. | 12. The sela shall be twenty meah. A third of a mina shall be twenty sela. A silver mina shall be twenty-five sela. One fourth of a mina shall be fifteen sela. All of them together equals sixty. And you shall have a large mina for Temple purposes. |
| 13. This is the offering that you shall set apart; a sixth of an ephah from a homer of wheat, and you shall separate a sixth of an ephah from a homer of barley. | 13. This is the contribution which you will make: one-sixth of a measure from a kor of wheat, and one-sixth of a measure from a kor of barley. |
| 14. And the rule of the oil [is as follows]; the bath, [which is a measure of] oil, the tithe of a bath is from a kor, ten baths are a homer, for ten baths are a homer. | 14. And that which is proper to take from the oil by liquid measure, one-tenth of a bath: from a kor; one-tenth of a kor is a bath. for there are ten baths to the kor. |
| 15. And one lamb from the flocks out of two hundred, from Israel's banquet for a meal offering, for a burnt offering, and for a peace offering to atone for them, says the Lord God. **{P}** | 15. And one sheep from every flock of two hundred, which is proper to take from the fatlings of Israel; for meal offerings, and for burnt offerings, and for the holy sacrifices, to make atonement for them, says the LORD God. |
|  |  |

**Rashi’s Commentary on Ezekiel 45:1-8, 14-15**

**1** **And when you divide the land by lot** For they are destined to divide the land of Israel into twelve strips, not like the original division, in which the large [tribe] had [land] according to its number and the small [tribe] according to its number, and there were two or three tribes on one strip. Now the portions are equal and they are like rows in a vineyard, from the western side to the eastern side, as delineated at the end of the Book.

**an offering to the Lord** in which to build this Temple.

**2** **From this shall be** From this offering, there shall be for the needs of the Sanctuary: five hundred rods for the Temple Mount and the rest shall be for houses for the priests, as is delineated at the end of the Book.

**3** **And with this measurement** [lit. from this measurement.] With the measuring rod by which the 500 by 500 square of the Temple Mount was measured, as is stated above (42:20): “To four sides he measured it; its wall all around, five hundred rods, etc.”

**you shall measure the length** of 25, 000 rods and the width of 10,000 rods. Because he did not explain in the first verse what the 25, 000 are, whether rods or cubits, he had to say, concerning the 25,000 measures that they were measured with the measuring rod by which the five hundred by five hundred of the Temple Mount were measured.

**4** **It is the holy portion of the land** Rearrange the verse: “The remainder of the holy portion, which is from that land, shall be for the priests, the ministers of the Sanctuary, who come near, etc. The holy portion of the land is this offering.”

**for the priests, the ministers of the Sanctuary** The remainder over the 500 of the Temple Mount; 12,250 to the east and correspondingly to the west the Sanctuary [being] in the center 4,750 to the north, and correspondingly to the south.

**and it shall be for them a place for houses** this remainder, which surrounds the Sanctuary.

**and the hallowed part shall be for the Sanctuary** And the middle five hundred by five hundred shall be hallowed for the Sanctuary, e sentije al sentuere in O. F., and consecrated for the Sanctuary.

**5** **And twenty-five thousand** rods in length, and ten thousand in width, you shall separate as another strip beside this one, south of this one, for the Levites. It is explained at the end of the Book that it is in the south. Twenty chambers shall be for the Levites in the perimeter of the Sanctuary in order to guard the House and to provide beauty, and the remainder of the strip shall be used for their own needs.

**6** **And, [for] the property of the city** The environs of the city; its properties meant for ordinary dwelling, in which the Israelites may build houses.

**you shall give a width of five thousand** in the south of the second one, and a length equal to the measurement of the two strips. It is found that the entire offering is square, twenty-five [thousand] by twenty-five thousand.

**corresponding to the offering of the holy portion** in the measurement of the length of the strips of the offering of the holy portion.

**for the entire House of Israel it shall be** That third strip shall be the dwelling place for non priests.

**7** **And for the prince, on either side of the offering of the holy portion and of the possession of the city** At the end of the section, he divides the land of Israel from east to west into thirteen strips: twelve as the number of the tribes each one twenty-five thousand rods wide, and its length equaling the length of all the land of Israel and one strip as an offering whose length is from the eastern border to the western border, and whose width is twenty-five thousand rods, just as each of the other portions. And from that strip he separated in its center the three strips stated above, which [all together] are twenty-five thousand by twenty-five thousand. And the remainder to the east until the end of the border of the land, and to the west, as well, shall be for the prince from either side to the east and to the west.

**alongside the offering of the holy portion and alongside the possession of the city** opposite the entire breadth of the three strips separated for the offering of the holy portionof the strips of the priests, the Levites, and the property of the city.

**from the western side, westward** from the west of the offering of the holy portion and the city until the west of the boundary.

**and from the eastern side, east ward** And from the east of the offering to the eastern boundary, opposite one of the portions of the tribes delineated at the end of the Book, which are from the western boundary of the land of Israel, until the eastern boundary.

**8** **In the land he shall have it for a possession** [Heb. לָאָרֶץ Jonathan renders: This land shall be for the prince as a possession.

**shall no longer defraud** [Heb. יוֹנוּ,] an expression for monetary fraud; they take away their inheritance forcibly for they rob their inherited property

**9** **take away your evictions** Take away [your practice] of evicting My people from their inherited property.

**10** **ephah** of the dry measure.

**bath** of the liquid measure.

**11** **one volume** [Heb. תֹּכן,] a word denoting number, like (Exod. 5:18): “and a quota (וְתֹכֶן) of bricks you must deliver.” One measure is equivalent to one tenth of a “homer” of dry measure, which equals thirty “se’ah,” and which is a tenth of a “homer” of liquid measure. “Ephah” and “bath” are words for [units of] measurement.

**the homer** [A measure known further as] kor, moy(d) or muy(d) in Old French, a measure.

**shall contain** [Heb. לָשֵּׂאת,] similar to לָקַחַת, to take, and so too did Jonathan render it: לְמֵיסַב. A tenth part of a “homer” shall be a “bath,” and a tenth part of the dry “homer,” shall be an “ephah.”

**according to the homer shall be its volume** The total amount of [the volume of] the “bath” and the “ephah” shall be according to the size of the “homer.”

**12** **And the shekel is twenty gerah** Twenty “ma’ah.”

**twenty shekels, twenty-five shekels, and fifteen shekels** totaling sixty shekels.

**shall the maneh be to you** Le zent in O. F., the 100 (zuz weight). Menahem, however, connected it to the word מִנְיָן, a number (p. 118). We have here 240 “zuz,” [four zuz to a shekel]. From here we derive that the “maneh” of the Sanctuary was double, and they added a sixth to it in Ezekiel’s time, totaling 240 [zuz] (Men. 77a). When Scripture divided it into three parts and did not write simply, “sixty shekels shall the maneh be for you,” it commanded to make from it a weight one third of it, and a weight equaling a fourth of it, and a weight of the ordinary “maneh” as it was originally. So too did Jonathan paraphrase: a third of the “maneh” shall be twenty “selaim” of silver; a “maneh” of silvertwenty-five “selaim”; a fourth of a “maneh”fifteen “selaim”; altogether, sixty “selaim”; and the great “maneh” of the Sanctuary shall be for you.

**13** **a sixth of an ephah from a homer of wheat** This amounts to one out of sixty. Whoever wishes to give little shall not give less than this, and this is what they said (Ter. 4:3): “A stingy person gives one out of sixty.”

**and you shall separate a sixth** And you shall separate a sixth of an “ephah” for the “terumah” of a “homer” of barley.

**14** **And the rule of the oil** regarding tithes.

**the bath, [which is a measure of] oil, etc.** The “bath,” which is a measure of oilthis is its tithe: the “bath” will be from a “kor.” I found [the following]: The tenth that the “bath” represents as a tithe shall be from a “kor.” How so? The tithe of a “bath” is from a “kor.” Dix measures in French, ten measures. This word is used for itself and for others, like (Num. 7:9): “the service of the Sanctuary,” (ibid. 4:33): “the service of [the families of] the sons of Merari.”

**ten baths** shall equal a “homer” for you. Then it will be possible to take from it one “bath” as a tithe.

**for ten baths are a homer** because the “homer” will consist of ten “baths” for you. So too did Jonathan render it: one out of ten is the “bath” in relation to the “kor” for ten “baths” are a “kor”.

**15** **And one lamb from the flocks** A special one of his flocks, and so too said Moses (Deut. 12: 11): “and all the choice of your pledges, le meilleur in Fr., the best.

**out of two hundred, from Israel’s banquet** Our Rabbis expounded (Pes. 48a) this as regarding libations [coming] from a multiplicity of two hundred [times as much of the original wine] as remained in the pit after the wine of “orlah” or of “mingled species in the vineyard” fell into it. From here it is derived that “orlah” and “mingled species in the vineyard” are nullified in two hundred [times as much].

**from Israel’s banquet** from what is permissible for Israel. All your sacrifices shall be drink that is fit for Israel. The main part of the feast is called by the name of the drink; i.e., the food and also the drink shall be from that which is permitted for Israel.

**Verbal Tallies**

**By: HEm Rabbi Dr. Hillel ben David**

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

**Bamidbar (Numbers) 34:1 – 35:8**

**Tehillim (Psalms) 106:28-33**

**Yehezechel (Ezekiel) 45:1-8, 14-15**

**Mk 13:32-37, Lk 12:35-48, Lk 19:11-27, Lk 21:34-38, Rm 8:12-17**

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

Moses - משה, Strong’s number 04872.

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

LORD - יהוה, Strong’s number 03068.

Israel - ישראל, Strong’s number 03478.

Land - ארץ, Strong’s number 0776.

Fall / Lot - נפל, Strong’s number 05307.

Inheritance - נחלה, Strong’s number 05159.

**Bamidbar (Numbers) 34:1** And the **LORD <03068>** spake unto **Moses <04872>,** saying, 2 Command the children of **Israel <03478>**, and say unto them, When ye come into the **land <0776>** of Canaan; (this is the **land <0776>** that shall **fall <05307> (8799)** unto you for an **inheritance <05159>**, even the **land <0776>** of Canaan with the coasts thereof:

**Tehillim (Psalms) 106**:**32** They angered him also at the waters of strife, so that it went ill with **Moses <04872>** for their sakes:

**Yehezechel (Ezekiel) 45:1** Moreover, when ye shall divide by **lot <05307> (8687)** the **land <0776>** for **inheritance <05159>**, ye shall offer an oblation unto the **LORD <03068>**, an holy portion of the land **<0776>**: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

**Yehezechel (Ezekiel) 45:6** And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of **Israel <03478>**.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Num 34:1 – 35:8** | **Psalms**  **Ps 106:28-33** | **Ashlamatah**  **Ezek 45:1-8, 14-15** |
| --- | --- | --- | --- | --- |
| **dx'a,** | one | Num. 34:18 |  | Ezek. 45:7 Ezek. 45:15 |
| **hZ"xua]** | possession | Num. 35:2 Num. 35:8 |  | Ezek. 45:5 Ezek. 45:6 Ezek. 45:7 Ezek. 45:8 |
| **@l,a,** | thousand | Num. 35:4 Num. 35:5 |  | Ezek. 45:1 Ezek. 45:3 Ezek. 45:5 Ezek. 45:6 |
| **hM'a;** | cubits | Num. 35:4 Num. 35:5 |  | Ezek. 45:2 |
| **#r,a,** | land, earth, ground | Num. 34:2 Num. 34:12 Num. 34:13 Num. 34:17 Num. 34:18 Num. 34:29 |  | Ezek. 45:1 Ezek. 45:4 Ezek. 45:8 |
| **tyIB;** | house, household | Num. 34:14 |  | Ezek. 45:4 Ezek. 45:5 Ezek. 45:6 Ezek. 45:8 |
| **lWbG>** | border | Num. 34:3 Num. 34:4 Num. 34:5 Num. 34:6 Num. 34:7 Num. 34:8 Num. 34:9 Num. 34:10 Num. 34:11 Num. 34:12 |  | Ezek. 45:1 Ezek. 45:7 |
| **hz<** | this | Num. 34:2 Num. 34:6 Num. 34:7 Num. 34:9 Num. 34:12 Num. 34:13 Num. 35:5 |  | Ezek. 45:2 Ezek. 45:3 Ezek. 45:7 |
| **hwhy** | LORD | Num. 34:1 Num. 34:13 Num. 34:16 Num. 34:29 Num. 35:1 |  | Ezek. 45:1 Ezek. 45:4 Ezek. 45:15 |
| **~y"** | sea | Num. 34:3 Num. 34:5 Num. 34:6 Num. 34:7 Num. 34:11 Num. 34:12 Num. 35:5 |  | Ezek. 45:7 |
| **laer'f.yI** | Israel | Num. 34:2 Num. 34:13 Num. 34:29 Num. 35:2 Num. 35:8 |  | Ezek. 45:6 Ezek. 45:8 Ezek. 45:15 |
| **!heKo** | priest | Num. 34:17 |  | Ezek. 45:4 |
| **yKi** | when | Num. 34:2 | Ps. 106:33 |  |
| **lKo** | all, whole, entire, every | Num. 35:3 Num. 35:7 |  | Ezek. 45:1 Ezek. 45:6 |
| **yYIwIle** | Levites | Num. 35:2 Num. 35:4 Num. 35:6 Num. 35:7 Num. 35:8 |  | Ezek. 45:5 |
| **vr'g>mi** | pasture | Num. 35:2 Num. 35:3 Num. 35:4 Num. 35:5 Num. 35:7 |  | Ezek. 45:2 |
| **dd'm'** | measure | Num. 35:5 |  | Ezek. 45:3 |
| **hv,m** | Moses | Num. 34:1 Num. 34:13 Num. 34:16 Num. 35:1 | Ps. 106:32 |  |
| **hl'x]n"** | inheritance | Num. 34:2 Num. 34:14 Num. 34:15 Num. 35:2 Num. 35:8 |  | Ezek. 45:1 |
| **lp;n"** | fall, fell | Num. 34:2 |  | Ezek. 45:1 |
| **!t;n"** | give, given | Num. 34:13 Num. 35:2 Num. 35:4 Num. 35:6 Num. 35:7 Num. 35:8 |  | Ezek. 45:6 Ezek. 45:8 |
| **bybis'** | around | Num. 34:12 Num. 35:2 Num. 35:4 |  | Ezek. 45:1 Ezek. 45:2 |
| **ha'Pe** | sector, side | Num. 34:3 Num. 35:5 |  | Ezek. 45:7 |
| **ayfin"** | leader | Num. 34:18 Num. 34:22 Num. 34:23 Num. 34:24 Num. 34:25 Num. 34:26 Num. 34:27 Num. 34:28 |  | Ezek. 45:7 Ezek. 45:8 |
| **ry[i** | cities | Num. 35:2 Num. 35:3 Num. 35:4 Num. 35:5 Num. 35:6 Num. 35:7 Num. 35:8 |  | Ezek. 45:6 Ezek. 45:7 |
| **~d,qe** | eastward | Num. 34:3 Num. 34:10 Num. 34:11 Num. 34:15 Num. 35:5 |  | Ezek. 45:7 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Num 34:1 – 35:8** | **Psalms**  **Ps 106:28-33** | **Ashlamatah**  **Ezek 45:1-8, 14-15** | **Peshat**  **Mk/Jude/Pet**  **Mk 13:32-37** | **Remes 1**  **Luke**  **Lk 12:35-48** | **Remes 2**  **Acts/Romans**  **Rm 8:12-17** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀγρυπνέω** | alert |  |  |  | Mk. 13:33 | Lk. 21:36 |  |
| **ἄγω** | bring, led |  |  |  |  | Lk. 19:27 | Rom. 8:14 |
| **ἄνθρωπος** | man, men |  |  |  | Mk. 13:34 | Lk. 12:36 Lk. 12:40 Lk. 19:12 Lk. 19:21 Lk. 19:22 Lk. 21:36 |  |
| **ἀφίημι** | leaving, allowed |  |  |  | Mk. 13:34 | Lk. 12:39 |  |
| **γῆ** | land, earth. Ground | Num. 34:2 Num. 34:12 Num. 34:13 Num. 34:17 Num. 34:18 Num. 34:29 |  | Ezek. 45:1 Ezek. 45:4 Ezek. 45:8 |  | Lk. 21:35 |  |
| **γρηγορεύω** | watch, alert |  |  |  | Mk. 13:34 Mk. 13:35 Mk. 13:37 | Lk. 12:37 |  |
| **δέκα** | ten |  |  | Eze 45:1 Eze 45:3  Eze 45:14 |  | Lk. 19:13 Lk. 19:16 Lk. 19:17 Lk. 19:24 Lk. 19:25 |  |
| **δίδωμι** | give, given | Num. 34:13 Num. 35:2 Num. 35:4 Num. 35:6 Num. 35:7 Num. 35:8 |  | Ezek. 45:6 Ezek. 45:8 | Mk. 13:34 | Lk. 12:42 Lk. 12:48 Lk. 19:13 Lk. 19:15 Lk. 19:23 Lk. 19:24 Lk. 19:26 |  |
| **δοῦλος** | servant, slave |  |  |  | Mk. 13:34 | Lk. 12:37 Lk. 12:43 Lk. 12:45 Lk. 12:46 Lk. 12:47 Lk. 19:13 Lk. 19:15 Lk. 19:17 Lk. 19:22 |  |
| **εἷς** | one | Num. 34:18 |  | Ezek. 45:7 Ezek. 45:15 |  |  |  |
| **ἕκαστος** | each, every | Num 35:8 |  |  | Mk. 13:34 |  |  |
| **ἐντέλλομαι** | charge | Num 34:2 Num 34:13  Num 34:29 |  |  | Mk. 13:34 |  |  |
| **ἐξέρχομαι** | come forth, go forth | Num 34:4 Num 34:9 |  |  |  | Lk. 21:37 |  |
| **ἐξουσία** | charge |  |  |  | Mk. 13:34 | Lk. 19:17 |  |
| **ἔρχομαι** | come, came |  |  |  | Mk. 13:35 Mk. 13:36 | Lk. 12:36 Lk. 12:37 Lk. 12:38 Lk. 12:39 Lk. 12:40 Lk. 12:43 Lk. 12:45 Lk. 19:13 Lk. 19:18 Lk. 19:20 Lk. 19:23 |  |
| **ἐσθίω** | eat |  | Psa 106:28 |  |  | Lk. 12:45 |  |
| **εὑρίσκω** | find, found |  |  |  | Mk. 13:36 | Lk. 12:37 Lk. 12:38 Lk. 12:43 |  |
| **ἔχω** | being, have, had | Num 34:3 |  |  |  | Lk. 19:20 Lk. 19:24 Lk. 19:25 Lk. 19:26 |  |
| **ἡμέρα** | day |  |  |  | Mk. 13:32 | Lk. 12:46 Lk. 21:34 Lk. 21:37 |  |
| **θεός** | GOD |  |  | Eze 45:15 |  | Lk. 19:11 | Rom. 8:14 Rom. 8:16 Rom. 8:17 |
| **ἵστημι** | stand, stood |  | Psa 106:23 |  |  | Lk. 21:36 |  |
| **καθίστημι** | placed, set |  |  |  |  | Lk. 12:42 Lk. 12:44 |  |
| **καιρός** | time |  |  |  | Mk. 13:33 | Lk. 12:42 Lk. 21:36 |  |
| **κύριος** | LORD | Num. 34:1 Num. 34:13 Num. 34:16 Num. 34:29 Num. 35:1 |  | Ezek. 45:1 Ezek. 45:4 Ezek. 45:15 | Mk. 13:35 | Lk. 12:36 Lk. 12:37 Lk. 12:41 Lk. 12:42 Lk. 12:43 Lk. 12:45 Lk. 12:46 Lk. 12:47 Lk. 19:16 Lk. 19:18 Lk. 19:20 Lk. 19:25 |  |
| **λαμβάνω** | take, took | Num 34:14  Num 34:15  Num 34:18 |  |  |  | Lk. 19:12 Lk. 19:15 | Rom. 8:15 |
| **λαός** | people |  |  | Eze 45:8 |  | Lk. 21:38 |  |
| **λέγω** | say, saying, says | Num 34:1 Num 34:13 Num 34:16  Num 35:1 |  | Eze\_45:15 | Mk. 13:37 | Lk. 12:37 Lk. 12:41 Lk. 12:42 Lk. 12:44 Lk. 12:45 Lk. 19:11 Lk. 19:12 Lk. 19:13 Lk. 19:14 Lk. 19:15 Lk. 19:16 Lk. 19:17 Lk. 19:18 Lk. 19:19 Lk. 19:20 Lk. 19:22 Lk. 19:24 Lk. 19:25 Lk. 19:26 |  |
| **μέλλω** | going, about, must |  |  |  |  | Lk. 19:11 Lk. 21:36 | Rom. 8:13 |
| **μέρος** | part | Num 34:3 |  |  |  | Lk. 12:46 |  |
| **οἶκος** | house, household | Num. 34:14 |  | Ezek. 45:4 Ezek. 45:5 Ezek. 45:6 Ezek. 45:8 |  | Lk. 12:39 |  |
| **ὄρος** | mountain, mount | Num 34:7 Num 34:8 |  |  |  | Lk. 21:37 |  |
| **παρέρχομαι** | go, gone, went | Num 34:4 |  |  |  | Lk. 12:37 |  |
| **πᾶς** | all, whole, entire, every | Num. 35:3 Num. 35:7 |  | Ezek. 45:1 Ezek. 45:6 | Mk. 13:37 | Lk. 12:41 Lk. 12:44 Lk. 12:48 Lk. 19:26 Lk. 21:35 Lk. 21:36 Lk. 21:38 |  |
| **πατήρ** | father |  |  |  | Mk. 13:32 |  | Rom. 8:15 |
| **πέντε** | five |  |  | Eze 45:1 Eze 45:3 Eze 45:5 Eze 45:6 |  | Lk. 19:18 Lk. 19:19 |  |
| **πιστός** | faithful |  |  |  |  | Lk. 12:42 Lk. 19:17 |  |
| **πνεῦμα** | spirit, wind |  | Psa 106:33 |  |  |  | Rom. 8:13 Rom. 8:14 Rom. 8:15 Rom. 8:16 |
| **πόλις** | cities | Num. 35:2 Num. 35:3 Num. 35:4 Num. 35:5 Num. 35:6 Num. 35:7 Num. 35:8 |  | Ezek. 45:6 Ezek. 45:7 |  | Lk. 19:17 Lk. 19:19 |  |
| **πρόσωπον** | face, front |  |  | Eze 45:7 |  | Lk. 21:35 |  |
| **υἱός** | son | Num 34:2 Num 34:13 Num 34:14 Num 34:19 Num 34:20 Num 34:21  Num 34:22  Num 34:23  Num 34:24\*  Num 34:25 Num 34:26 Num 34:27 Num 34:28  Num 34:29  Num 35:2 Num 35:8 |  |  | Mk. 13:32 | Lk. 12:40 Lk. 21:36 | Rom. 8:14 |
| **ὥρα** | season, hour, time |  |  |  | Mk. 13:32 | Lk. 12:39 Lk. 12:40 Lk. 12:46 |  |
| **** | knew, known, know |  |  |  | Mk. 13:32 Mk. 13:33 Mk. 13:35 | Lk. 12:39 Lk. 19:22 |  |

**Nazarean Talmud**

**Sidra of “B’Midbar” (Num.) 34:1 – 35:8**

**“Shabbat: “Ki Atem Baim, El HaAretz” “When You Come Into The Land”**

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

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

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| |  | | --- | | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** | | **¶ But concerning that day and hour no one knows, not the messengers of the heavens nor the Son of Man** (the Prophet) **only the Father. Watch with discernment STAY FOCUSED and pray for** (you do not) **know the appointed time.** It is **like a man away on a journey, leaving home;** he **places each of his bondservants in charge of their** appointed **work and orders the doorkeeper** to **REMAIN FOCUSED! Therefore, keep alert because you do not know when the master of the house** will **come,** it may be **late in the day or** at **midnight or at the** (the cry of) **the Temple crier or** at **dawn.** So that he will **not find you sleeping when he** (the Messiah) **comes unexpectedly. Rather,** I **say to you,** I **command to everyone “STAY FOCUSED”** in your appointed task**.** |   **School of Hakham Shaul’s Tosefta**  **Luqas (LK)**  Mishnah **א:א**  **¶ “You must be prepared for action and** your **lamps burning. And you,** be **like people who are waiting for their master when he returns from the wedding feast, so that** whenhe **comes back and knocks, they can open** the door **for him immediately. Blessed** are **those slaves whom the master will find on the alert** when he **returns! Truly I say to you that he will dress himself for service and have them recline at the table and will come by** and **serve them. Even if he should come back in the second or in the third watch of the night and find** them **like this, blessed are they! But understand this, that if the master of the house had known what hour the thief was coming, he would not have left his house to be broken into. You also must be ready, because the Son of Man is coming at an hour that you do not think** he will come**.” And Tsefet said, “Master, are you telling this parable for us, or also for the Gentiles?” And the Master said, “Who then is the faithful wise manager whom the master will put in charge over his servants to give** them their **food allowance at the right time? Blessed *is* that slave whom his master will find so doing** when he **comes back. Truly I say to you that he will put him in charge of all his possessions. But if that slave should say to himself, ‘My master is taking a long time to return,’ and he begins to beat the male slaves and the female slaves and to eat and drink and get drunk, the master of that slave will come on a day that he does not expect and at an hour that he does not know, and will cut him in two and assign his place with the unfaithful. And that slave who knew the will of his master and did not prepare or do according to his will be given a severe beating. But the one who did not know and did** things **deserving blows will be given a light beating. And from everyone to whom much has been given, much will be demanded, and from him to whom they entrusted much, they will ask him** for **even more.**  **¶ Now while they were listening to these things, he went on and gave them an analogy, because he was near Yerushalayim and they thought[[43]](#footnote-43) that the Governance of God through bate Din and Hakhamim as opposed to Kings and despotic rulers was needed immediately.[[44]](#footnote-44)**  **Therefore he said, “A certain Royal Ish** (man of nobility i.e. Hakham)[[45]](#footnote-45) **traveled to a distant country to take upon himself[[46]](#footnote-46) a seat on the Bench** (office of authority)[[47]](#footnote-47) (become a judge in a Bet Din) **and to return. And summoning ten of his own Paqidim, he gave them ten minas** [[48]](#footnote-48) **and said to them, ‘conduct business until I come back.’ But the Gentile citizens** (of his region) **hated him, and sent a delegation after him, saying, ‘We do not want this man to be Judge[[49]](#footnote-49) over us!’ And it happened that when he returned** after **receiving a seat on the Bench** (office of authority)[[50]](#footnote-50) (become a judge in a Bet Din)**, he ordered these Paqidim to whom he had given the money to be summoned to him, so that he could know what they had gained by trading. So the first arrived, saying, ‘Sir, your mina has made ten minas more!’ And he said to him, ‘Well done,** you are a **good Paqid! Because you have been faithfully obedient in a very small thing, have authority over ten cities[[51]](#footnote-51).’ And the second came, saying, ‘Sir, your mina has made five minas.’ So he said to this one also, ‘And you be over five cities.’ And another came, saying, ‘Sir, behold your mina, which I had put away for safekeeping in a piece of cloth. For I was afraid of you, because you are an austere** **man—you withdraw what you did not deposit, and you reap what you did not sow!’ He said to him, ‘By your own words I will judge you, wicked Paqid! You knew that I am an austere** **man, withdrawing what I did not deposit and reaping what I did not sow. And why did you not give my money to the bank, and** when I **returned, would have collected it with interest?’ And to the bystanders he said, ‘Take[[52]](#footnote-52) away from him the mina and give[[53]](#footnote-53)** it **to the one who has the ten minas!’ And they said to him, ‘Sir, he** already **has ten minas.’ ‘I tell you that to everyone who has,** more **will be given. But from the one who does not have, even what he has will be taken away. But these enemies of mine who did not want me to be king over them—bring** them **here and slaughter them *in* my presence!’ ”**  **¶ “But take care[[54]](#footnote-54) for yourselves, lest your hearts are weighed down with dissipation and drunkenness and the worries of daily life,[[55]](#footnote-55) and that day come upon you unexpectedly. For it will come as a snare on all the** Gentiles **who dwell on the face of the whole earth.[[56]](#footnote-56) But be alert at all times, praying that you may have strength to escape all these things that are going to happen, and to stand before the Son[[57]](#footnote-57) of Man.”**  **¶ And in the daytime he was teaching in the temple, but at night he went out and stayed on Har Zeytim** (Mount Of Olives).  **¶ And all the people were getting up very early in the morning[[58]](#footnote-58)** to recite the Shema with **him in the temple** courts and **to listen to him.** |
| **School of Hakham Shaul’s Remes**  **Romans**  Mishnah **א:א** |
| **So then, brothers,[[59]](#footnote-59) we are not obligated[[60]](#footnote-60) to the Yetser Hara** (flesh)**, to live according to inordinate physical desire.[[61]](#footnote-61) For if you are** only **living according to the** desires of the **Yetser HaRa, the result is spiritual annihilation,[[62]](#footnote-62) but if by the Nefesh Yehudi you put to death inordinate physical desire, you will have your part in the Olam HaBa.[[63]](#footnote-63) For the** B'ne Yisrael**, sons[[64]](#footnote-64) of God are led by the** instructions of **the Oral Torah** (Ruach HaKodesh). **Spiritually speaking you are no longer enslaved to Mitzrayim[[65]](#footnote-65) causing you to live in fear, but you have been adopted through** the **Nefesh Yehudi by which we cry out to "Abba Father." The Nefesh Yehudi seals our adoption as B'ne Elohim. And as B'ne Elohim,** sons of the Judges**, we inherit their judgments** (mishpatim and chukkot) **now having our share in the Torah** (inheritance)**[[66]](#footnote-66) and having our share** (inheritance) **in Messiah's Mesorah** (Oral Torah) **if indeed we endure[[67]](#footnote-67) the hardships of contending with the Yetser HaRa being united with Messiah so that we may also be dignified[[68]](#footnote-68) in his company** (courts).[[69]](#footnote-69) |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Numbers**  **34:1 – 35:8** | **Psalm**  **106:28-33** | **Ezekiel**  **45:1-8, 14-15** | **Mordechai 13:32-37** | **1 Luqas 12:35-48, 19:11-27, 21:34-36, 37-38** | **Romans**  **8:12-17** |

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

**Temple Crier**

The setting for our pericope must be somewhere near Yerushalayim. Consequently, it would have been impossible to hear the crow of the Rooster. Both the Mishnah and Gemara attest to the fact that a “chicken” or fowl were restricted within the city limits of Yerushalayim. Please forgive our extensive use of cited materials. These materials make clear that the Temple crier was not a crowing rooster. Nor is the “rooster” of our morning prayers, anything more than a Temple crier. The Siddur is not making mention of a bird.[[70]](#footnote-70)

**m. B.K. 7:7** They do not rear chickens in Jerusalem, on account of the Holy Things, nor do priests [rear chickens] anywhere in the Land of Israel, because of the [necessity to preserve] the cleanness [of heave offering and certain other foods which are handed over to the priests]. They do not rear pigs anywhere.

﻿**b. B.K.82b** Ten special regulations were applied to Jerusalem…[[71]](#footnote-71) **no fowls should be reared there**, and that no dead person should be kept there overnight.[[72]](#footnote-72)

**m. Tam. 1:2** A He who wants to take up [the ashes] from the altar gets up early, and immerses before the superintendent comes by. And at what time does the superintendent come by? Not all the times are the same. Sometimes he comes at cockcrow, or near then, earlier or later. The superintendent came and knocked on their door. And they opened it to him. He said to them, “Let him who has immersed come and cast lots.” They cast lots. Whoever won won.

The title for the Town (Temple) crier was the “Gever” (cock). This was because the Temple Crier was similar to the Rooster, permitted in rural locations, which crowed at dawn or thereabouts.

﻿**b. Yoma 20b** What does Gebini the Temple crier call out: Arise, ye priests for your service, Levites for your platform, Israel for your post!

The interesting point is that the “Gever” was often given the duty of being the “doorkeeper” or making the announcement for the doorkeeper to open the door. From Hakham Shaul’s writings,[[73]](#footnote-73) we learn that the “Gever” must have sounded out at various watches of the night.

The theme of the crier is VERY important to our present Torah Seder as we will see below.

The present portion of our pericope reading highlights the importance of staying focused. The core of the thought is found in verse 34.

It is **like a man away on a journey, leaving home,** he **places each of his bondservants in charge of his** appointed **work and orders the doorkeeper** to **REMAIN FOCUSED!**

The contiguity of the Pericope of Mordechai 13:3-8 helps us understand this passage and the theme of the present pericope. In that reading of the Torah and Mordechai both Moshe and Yeshua, initiate their “farewell speeches.” Here the Master – man of the house (Moshe and Yeshua) take their journey into a far country leaving instruction to their talmidim.[[74]](#footnote-74) EACH servant has his or her appointed task and duties. These tasks are of preeminent import. Therefore, we (servants of the master) MUST STAY FOCUSED on our appointed task. Focus on the duties and tasks of others OR, worrying about all these “SIGNS” will only serve as a distraction. Therefore, mental clarity and focus are COMMANDED!

**Rather,** I **say to you,** I **command to everyone “STAY FOCUSED”** in your appointed task.

Our choice for a website name was “Torah Focus.” This is because we believe our primary occupation in these times is to REMAIN FOCUSED ON THE TORAH!

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

We need to state at the outset that the “Tosefta” of the present Torah Seder falls more in the category of “Remes” than “Peshat.” Therefore, we will weave the comments around the joint Remes materials to see if we can see how Hakham Shaul and his soferim were connecting to the present Torah Seder and maintaining the Bi-modal aspects.

**B’Midbar 35:8 κληρονομήσουσιν – Romans 8:17 κληρονόμοι**

What we have here is a case of the missing verbal tally. It should be evident to even the novice Greek reader that both words deal with an “inheritance.”

As the B’ne Yisrael enter the land of Canaan they embrace a new phase of redemption. The master teaches us that we are to be ready for the next stage of redemption. While there are a great number of scholars, who think that Yeshua’s talmidim and Hakham Shaul believed that Yeshua would return immediately to establish the Y’Mot HaMashiach, this is due to the great amount of empty space between their ears. It is foolish to believe that the systematic collection of teachings from the master was only to be used for a couple of decades and then we would live in the sweet by and by. We must contest these thoughts opting for the most obvious truth. The talmidim were daily with the master. As such, they were more aware of the coming times than many of their contemporaries. It is for this reason that we opine that the Nazarean Codicil is a proto-Mishnah, Talmud, Midrash and So’od. When one stops to take an inventory of all the rabbinic thought that is forwarded in the Nazarean Codicil, one is faced with an overwhelming truth. The Nazarean Codicil was put to pen before each of the above-mentioned works. This not only confirms that Yeshua was an Orthodox Jewish Rabbi; it also shows that he was the vanguard of the Mesorah.

**B’Midbar 35:8** “As for the cities which you will give from the possession of the sons of Israel, you will take more from the larger and you will take less from the smaller; each will give some of his cities to the Levites in proportion to his possession which he inherits."

Note Hakham Shaul’s statement in verse 17 where it is commonly rendered as **“inheritors”** or **“inheritance”** we have translated as “**having our share in the Torah.**” And, because we are “co-inheritors” with the Master we follow the same hermeneutic in showing that we **have our share in Messiah's Mesorah** (Oral Torah). The present allegorical understanding of Hakham Shaul’s Remes is pointing to the occupation of the Jewish people to “take possession” of the land/earth for the sake of redemption. “Having a share” is no privilege! Having a share is a great **obligation** to talmudize the Gentiles.

The analogy from the “Tosefta” of 1 Luqas does not present Messiah as some “all-forgiving” free grace “savior.” The contrary is presented. How many teachers show that Messiah is thought of in the following terms, “**For I was afraid of you, because you are an austere** **man**.” Again, association with the Messiah is not a privilege it is a great obligation and to be taken very seriously. The previous pericope of Romans is even more daunting as we re-read in its opening sentence.

**Therefore, there is now no condemnation[[75]](#footnote-75) for those who belong to the congregation[[76]](#footnote-76) of Yeshua HaMashiach.**

The daunting revelation is that the Master’s talmidim knew that he is to be feared **because he IS an austere** **man,**” “**you withdraw what you did not deposit, and you reap what you did not sow!’**” And, still his talmidim are found to be without any condemnation!

The first two Paqidim turned fear into respect and “reaped in places that they had not sown” per se. This shows that they were Paqidim above reproach, i.e. without “condemnation.”

**Hakham Shaul’s Remes to the Torah Seder**

We have cited the verbal tallies relevant to the Nazarean Codicil. Therefore, we need to see what “fired” Hakham Shaul’s “imagination.” The idea of “inheritance” having a share in the Torah takes on a cosmic perspective in Hakham Shaul’s mind.

**B’Midbar 43:18 And you will also take a chieftain from each tribe to take possession of the Earth.[[77]](#footnote-77)**

What critique would Hakham Shaul have for our present talmudizing activities? Have we become complacent in Diaspora? Have we forgotten our mission? The tribes of Reuben and Gad capture the contemporary mindset of Jewish people in Diaspora. We might hear their thoughts as “This looks like a good place to live.” The pogroms and holocausts are now but a fleeting memory. Why does G-d permit the terrorism we face today? If it were not for these thorns the garden would be without any roses.

The “occupation” of the present is to take possession of the Earth (land). How many “cities” have we occupied? What would Paris Tn. be like with no Jewish presence?

**Kabbalat Shabbat**

Any Jewish soul who is shomer Shabbat will tell you that preparations for Shabbat require some deliberation. As Shabbat draws nearer, unfinished tasks can bring a great deal of stress. Anxiety and tension can be high and Sabbath joy is frequently elusive at this point. When the “Bride” – Sabbath Queen arrives, all of those tensions are set aside and we begin to relish the tranquility of the G-dly dimension. The job at hand allegorically speaking is preparation for Shabbat. The dimension of the Sabbatical millennium awaits, is it any wonder that tensions are high on a cosmic level?

Each Jewish soul knows that Shabbat is only what you make of it. In other words, the Sabbath you experience is the Sabbath that you have prepared for.

What are the things that you can imagine that need to be done for your eternal Shabbat?

**Some Questions to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
3. What part of the Torah Seder fired the heart and the imagination of the prophet this week?
4. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
5. In the Tosefta of Luke we read: “**Even if he should come back in the second or in the third watch of the night and find** them **like this, blessed are they!”** Why is it mentioned explicitly the **“second”** and **“third”** watches but not the **“first”** watch?
6. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming week?

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

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

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Coming Festival:**

**HaMishah Asar** or **Tu BiShebat – New year of the Trees**

**February the 4th, 2015**

**For further information see:** [**http://www.betemunah.org/tubshevt.html**](http://www.betemunah.org/tubshevt.html)

**Next Shabbat:**

**Shabbat “A’arei Miq’lat” – “Cities of Refuge”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **עָרֵי מִקְלָט** |  |  |
| **“A’arei Miq’lat”** | Reader 1 – B’Midbar 35:9-12 | Reader 1 – Debarim 1:1-4 |
| **“Cities of Refuge”** | Reader 2 – B’Midbar 35:13-16 | Reader 2 – Debarim 1:5-7 |
| **“Ciudades de refugio”** | Reader 3 – B’Midbar 35:17-19 | Reader 3 – D’barim 1:8-10 |
| B’Midbar (Num.) 35:9 – 36:13 | Reader 4 – B’Midbar 35:20-28 |  |
|  | Reader 5 – B’Midbar 35:29-34 |  |
| **Psalm:** 106:34-48 | Reader 6 – B’Midbar 36:1-4 | Reader 1 – Debarim 1:1-4 |
| **Ashlamatah:** Joshua 20:1-9 + 21:3 | Reader 7 – B’Midbar 36:5-13 | Reader 2 – Debarim 1:5-7 |
|  | Maftir: B’Midbar 36:11-13 | Reader 3 – D’barim 1:8-10 |
| **N.C.:** Mordechai 14:1-2;  Lk 22:1-2; Rom. 8:18-25 | - Joshua 20:1-9 + 21:3 |  |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Radak [↑](#footnote-ref-1)
2. Sforno [↑](#footnote-ref-2)
3. 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-3)
4. The wording of this pasuk begs us to compare it to a later pasuk: *Romans 4:3 For what says the scripture? Abraham believed God, and it was counted unto him for righteousness.* [↑](#footnote-ref-4)
5. This incident took place in Shittim. The Bne Israel’s camp spanned between Shittim and Beth Yeshimoth, this was camp #42. [↑](#footnote-ref-5)
6. ***Shemot (Exodus) 6:25*** *Elazar, Aharon’s son married one of the daughters of Putiel, and she gave birth to Pinchas.* [↑](#footnote-ref-6)
7. The Hebrew verb ‘to pray’ is a reflexive verb. Reflexive verbs describe actions that we do to ourselves. [↑](#footnote-ref-7)
8. Beresheet (Genesis) 19:27. [↑](#footnote-ref-8)
9. Tehillim (Psalms) 106:30. [↑](#footnote-ref-9)
10. Root פלל, which signifies judgment, as well as 'prayer’. [↑](#footnote-ref-10)
11. Siddur Avodat Ha-lev [↑](#footnote-ref-11)
12. ***Bamidbar (Numbers) 25:7-8*** *When Pinchas, the son of Elazar, the son of Aharon the Priest, saw it, he rose up from amongst the congregation, and took a spear in his hand. He followed the Israelite into the tent and speared the Israelite man and the woman through their lower bodies. The pestilence stopped from the Children of Israel. The number of those who died from the plague was 24,000.* [↑](#footnote-ref-12)
13. In Bamidbar (Numbers) 25:7. [↑](#footnote-ref-13)
14. Midrash Rabbah - Numbers 20:25 [↑](#footnote-ref-14)
15. Mishlei (Proverbs) 21:30 [↑](#footnote-ref-15)
16. I.e., seeing the profanation of the Divine Name, he did not wait for Moshe’s ruling. [↑](#footnote-ref-16)
17. Bamidbar (Numbers 25:7. [↑](#footnote-ref-17)
18. ***Bamidbar (Numbers) 25:10-13*** *G-d told Moshe, “Pinchas, the son of Elazar, the son of Aharon the Priest, stopped My anger towards the Children of Israel because he was zealous on My behalf, which prevented Me from destroying them because of jealousy. Therefore, I give him My covenant of peace. The covenant of the priesthood will be his and his descendants forever, because he was zealous for his G- d, and atoned for the Children of Israel.* [↑](#footnote-ref-18)
19. *Likkutei Sichot*, Vol. 2, pp. [342](http://otzar770.com/library/display_page.asp?nPageNumber=342&ilSC=40&nBookId=46&cPartLetter=B)-[343](http://otzar770.com/library/display_page.asp?nPageNumber=343&ilSC=40&nBookId=46&cPartLetter=B) [↑](#footnote-ref-19)
20. Sanhedrin 81b [↑](#footnote-ref-20)
21. **Zevachim 101b** *Pinchas was not made a Priest until he killed Zimri.* [↑](#footnote-ref-21)
22. Based on the Gemara in Masechet Zevachim (101b). [↑](#footnote-ref-22)
23. Pirke De-Rabbi Eliezer 47. [↑](#footnote-ref-23)
24. see Shoftim (Judges) 20:28 [↑](#footnote-ref-24)
25. The Midrash Rabba (Beresheet 60:3) states: Was not Pinchas the High Priest around to 'overturn' the vow (of Shoftim 11:30-31)? Yes, but Pinchas said: "He needs me; why should I go to him?!" And Yiftach, too, said: "I am the Commander-General in Israel; why should I go to Pinchas?!" And between the two of them, the girl was lost. This is why Pinchas was punished, and his Holy Spirit and gift of prophecy was taken from him. As the verse in 1 Chronicles 9:20 states: 'HaShem *had been*with him.' [↑](#footnote-ref-25)
26. Devarim (Deuteronomy) 34:5 [↑](#footnote-ref-26)
27. Beresheet Rabbah 71 [↑](#footnote-ref-27)
28. Eliyahu HaNavi = Elijah the Prophet. The Midrash in Bereshit Rabbah 71:9 cites a debate among Chazal as to whether Eliyahu came from the tribe of Gad, or from the tribe of Binyamin. The Midrash then records that once, as the sages discussed the matter, Eliyahu personally appeared and resolved the issue, identifying himself as a descendant of Rachel, presumably confirming the theory that he is a Benjamite. Interestingly, later in Bereshit Rabbah 99:11, the Midrash appears to assume that Eliyahu belonged to the tribe of Gad. In any event, according to both these views, Eliyahu could not have been Pinchas, who was a Priest – from the tribe of Levi. [↑](#footnote-ref-28)
29. Pirke De-Rabbi Eliezer 28 *God turned the name of Pinchas to be like that of Eliyahu of the Gil'ad*. [↑](#footnote-ref-29)
30. In several places including *Pinchas 771*. Pinchas is Eliyahu. HaShem said to Pinchas: You have placed peace between Israel and Myself in this world, and so in the future, you will also be the one to place peace between Myself and My children, as is written: Behold, I am sending you Elijah the Prophet… And he will return the heart of fathers to their sons… (Malachi 3:23-24) [↑](#footnote-ref-30)
31. Mount Chorev = Sinai. [↑](#footnote-ref-31)
32. 1 Melachim (Kings) 19:10 [↑](#footnote-ref-32)
33. Bamidbar (Numbers) 25:1 [↑](#footnote-ref-33)
34. Consider the connection between these two: ***Bamidbar (Numbers) 25:11*** *Pinchas ben Elazar ben Aharon the Priest reversed My anger from upon the Children of Israel when he acted* ***zealously*** *for My sake among them.* And: ***1 Melachim (Kings) 19:14*** *What are you doing here, Eliyahu? And Eliyahu answered, I was very* ***zealous*** *for G-d, the Lord of Hosts, because Israel has left Your covenant.* [↑](#footnote-ref-34)
35. See final verses of Sefer Malachi. [↑](#footnote-ref-35)
36. Shemot (Exodus) 6:18 [↑](#footnote-ref-36)
37. Yalkut Shimoni in Parashat Balak 771 [↑](#footnote-ref-37)
38. Bava Metzia 114a-b [↑](#footnote-ref-38)
39. Tumah = uncleanness. [↑](#footnote-ref-39)
40. *Moshe* is our verbal tally with the Torah portion: Moses - משה, Strong’s number 04872. [↑](#footnote-ref-40)
41. Bamidbar (Numbers) 33:1. [↑](#footnote-ref-41)
42. Moses - משה, Strong’s number 04872. [↑](#footnote-ref-42)
43. **δοκεῖν** is used here also from 1 Luqas - Luke 12:39 [↑](#footnote-ref-43)
44. “Without delay” not **"Εὐθύς"** Immediately – moral immediacy ([Sivan 12, 5772](file:///G:\Documents\Dr%20Walter%20Oakley%20projects\Bne%20Torah\Classes\Torah%20Seder\5772\Sivan%2012,%205772.docx)) See also footnote in Tebeth 16, 5773. Hakham Shaul uses here **παραχρῆμα** - *parachrema* to show “Necessity,” “**it is inevitable**,”﻿ the abstract. **χρῆμα** “**something necessary**” does not have a neutral sense “thing,” as one might think, but rather a factitive “affair,” **τὴν τελευτὴν παντὸς χρήματος ὁρᾶν** “to see the outcome of the matter,”

    *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. 9:480. **παραχρῆμα μέλλει** - the compounding of "necessity" and "inevitability" is here reflected in Hakham Shaul's thoughts. This draws a parallel between **Εὐθύς** and **παραχρῆμα** giving both words the sense of immediacy and moral acceptance and urgency. Why is it that Yeshua's talmidim believe in the immediate and inevitable appearance of the Malchut Shamayim (מַלְכוּת הָאֱלֹהִים). It seems that they could not be able to think otherwise. The Master has been teaching his Talmidim about a structured ecclesiology and the power and necessity of the Bate Din. It should come as no surprise that they naturally arrived at this solution. [↑](#footnote-ref-44)
45. The "man of nobility" is a Royal Ish or specifically a Hakham. [↑](#footnote-ref-45)
46. Kibal - receive or See Strong’s Enhanced Lexicon G2983 entry 1A2 - to take upon one’s self. [↑](#footnote-ref-46)
47. The "place of authority comes from the use of **βασιλείαν** (**βασιλεία**). Interestingly **βασιλικός** isalso related to royalty. It is here that we get the idea that a Hakham is a man of "Royalty" or a Royal Ish. We can put a deal of emphasis on the idea of reception. In other words, he "became" a Hakham, or a Hakham he received a seat on the Bench. If we had no inference of "receive" we might of said that he went to confer upon someone "authority" and a place as a Hakham. These ideas can be seen in the differing uses of **λαμβάνω** - *lambano.* [↑](#footnote-ref-47)
48. "**ten minas**" monetary value Cf. Strong's 3414 [↑](#footnote-ref-48)
49. The text here is now allegorical. The Gentiles of the foreign lands, regions do not want a Jewish Judge to rule over them. They send a "delegation" saying we do not want a "Jewish Judge" per se. The Greek word **χώραν** is now clear because we can see the exile of the Jewish Hakhamim who are exiled for the sake of establishing Bate Din and bringing Teshuba in foreign "countries." [↑](#footnote-ref-49)
50. The "place of authority comes from the use of **βασιλείαν** (**βασιλεία**). Interestingly **βασιλικός** isalso related to royalty. It is here that we get the idea that a Hakham is a man of "Royalty" or a Royal Ish. We can put a deal of emphasis on the idea of reception. In other words, he "became" a Hakham, or as a Hakham he received a seat on the Bench. If we had no inference of "receive" we might of said that he went to confer upon someone "authority" and a place as a Hakham. These ideas can be seen in the differing uses of **λαμβάνω** - *lambano.* [↑](#footnote-ref-50)
51. Cf. B’Midbar 35:2 [↑](#footnote-ref-51)
52. Cf. B’Midbar 34:1 [↑](#footnote-ref-52)
53. Cf. B’Midbar 34:13 [↑](#footnote-ref-53)
54. GK 4668 **continue to believe**, hold firmly to a belief, your confidence in G-d. [↑](#footnote-ref-54)
55. These vices are specifically suited to a Gentile audience. This is not to say that some Jewish people suffer from these things. But, as we have learned in the past, these are things that the Jewish people despised in the Gentiles of the first century. [↑](#footnote-ref-55)
56. Cf. B’Midbar 34:2 [↑](#footnote-ref-56)
57. Cf. B’Midbar 34:2, 13 [↑](#footnote-ref-57)
58. Cf. Berakhot 1:2 From what time do they recite the Shema in the morning? Note here also that the Temple crier would arise early to make the announcement s of each watch. [↑](#footnote-ref-58)
59. Hakham Shaul uses **ἀδελφός** showing that the Gentile converts are joining Judaism through conversion. These brothers are

    Those who believe Yeshua is Messiah

    Accept the Unity of G-d

    Shomer Shabbat

    Keeping the dietary laws of the Torah i.e. Kosher as taught by the Hakhamim

    Keeping the Mitzvoth

    Following Rabbinic Halakhah and rulings [↑](#footnote-ref-59)
60. Debt in most instances the word **ὀφειλέτη** carries the idea of being indebted to someone or thing.

    **ὀφειλέτης, ου, ὁ** (1) literally debtor, one owing money or goods (MT 18.24); (2) figuratively; (a) of various obligations and duties one who is obliged to, one who must (RO 1.14); (b) of one who has committed a misdeed and owes it to the law to make it right guilty person, offender, sinner (MT 6.12) [↑](#footnote-ref-60)
61. I.e. an unrestrained Yetser HaRa [↑](#footnote-ref-61)
62. Total annihilation is reaching the fiftieth negative level. [↑](#footnote-ref-62)
63. Cf. **m. Sanhedrin 10** [↑](#footnote-ref-63)
64. Shemot - Exo 4:22 Thus says the LORD, **Israel is my son**, even **my firstborn**:

    See also B’Midbar 34:2 [↑](#footnote-ref-64)
65. Insinuated and contextually necessary for the sake of understanding bondage and fear as a part of the redemptive history of the B’ne Yisrael. [↑](#footnote-ref-65)
66. **κληρονομία** - *kleronomia* is usually translated "inheritance." We accept this translation only superficially. This word is easily seen as a compound word in Greek. **κλάω** meaning break of piece. **νόμος** - *nomos* obviously referring to the Torah. Consequently, we have the idea of receiving a piece or share in the Torah. [↑](#footnote-ref-66)
67. **πάσχω** Perschbacher, Wesley J, and George V Wigram. *The New Analytical Greek Lexicon*. Peabody, Mass.: Hendrickson, 1990. p. 316 Thayer, Joseph, and James Strong. *Thayer’s Greek-English Lexicon of the New Testament: Coded with Strong’s Concordance Numbers*. Rei Sub edition. Place of publication not identified: Hendrickson Publishers, 1995. p. 494

    The suffix **πάσχω**, as noted by Thayer can be either negative, i.e. suffer, endure, be affected by etc. The suffering, if we can accurately call it "suffering," enduring is contextual. Here we make mention of Hakham Shaul's wrestling in Ephesians. The present "suffering" has nothing to do with persecution etc. [↑](#footnote-ref-67)
68. From G4862 and G1392; to exalt **to dignity in company** (that is, similarly) with: - glorify together. [↑](#footnote-ref-68)
69. Context is established above. We are not only wrestling with the Yetser HaRa we are given a share of the Torah. As B'ne Elohim we are committed to the courts of the Master's legal proceedings. Here the magnitude of what is being said is staggering. The context shows that even Gentile converts have the ability to join the courts of his Majesty King Messiah. [↑](#footnote-ref-69)
70. Toledano, Rabbi Eliezer. *Orot Sephardic Shabbat Siddur: A New Linear, Sephardic Siddur with English Translation*. Orot, n.d. p. 236 [↑](#footnote-ref-70)
71. Yoma 23a; Ar. 32b and Tosef. Neg. VI, 2. [According to Krauss, REJ. LIII, 29 ff., some of these regulations relate only to the Temple Mount] [↑](#footnote-ref-71)
72. Cf. Hag. 26a; v. infra, p. 469 [↑](#footnote-ref-72)
73. Cf. Luke 22:56-62 [↑](#footnote-ref-73)
74. Obviously, Moshe passes the Torah on to Yehoshua. However, the Kohanim and other agents such as the Bet Din have received specific instruction from Moshe on their duties. In similar manner, we should expect that Yeshua passed down his Mesorah to his most trusted talmidim. Mishnah Abot 1:1 reads Moshe received the Torah on Sinai and handed it down to Yehoshua… In similar manner, we might suggest that Yeshua (Yehoshua) received the Torah from Moshe and handed it down to Hakham Tsefet… The analogy is furthered in the Torah Seder where Moshe (the master of the house) appoints the leaders of each tribe their portion of land to occupy and possess. [↑](#footnote-ref-74)
75. It should be noted that the final phrase of verse 1, which also appears in verse 4, is not found in many manuscripts and is regarded by most scholars as an interpolation that anticipates the later verse. Lloyd-Jones, D. Martyn. *Romans: The Law: Its Functions and Limits: Exposition of Chapters 7:1-8:4*. Zondervan Publishing House, 1973. p. 258. **Condemnation** - **κατάκριμα, ατος, τό** as a legal technical term for the result of judging, including both the sentence and its execution *condemnation, sentence of doom, punishment.* The Torah does not condemn those who are faithfully obedient to the Mesorah of the Master, because they belong to the congregation of the Master and are the Kallah of Messiah.

    "**In Messiah**" - those who belong to the congregation of Messiah, i.e. Kallah

    **BDAG** - **1** **air in movement,** ***blowing, breathing***

    **2** - **that which animates or gives life to the body,** ***breath, (life-)spirit***

    **צלם** - tselem, tseh'-lem

    From an unused root meaning to shade; a phantom, that is, (figuratively) illusion, resemblance; hence a representative figure, especially an idol: - image, vain shew. Cranfield has a number of questions that he posits for the present pericope. Firstly, he notes that there are difficulties in word order. Secondly, reordering the words obviously changes the meaning. So, which meaning do we follow? Here Cranfield decides the following… “We shall not attempt to indicate all the conceivable combinations of answers or the various interpretations of which each combination might be patient, but shall simply consider the three questions in turn.” Cranfield, C. E. B. (2004). *A Critical and Exegetical Commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p. 374 [↑](#footnote-ref-75)
76. The Greek phrase [↑](#footnote-ref-76)
77. Our translation [↑](#footnote-ref-77)