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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** | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **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** |

**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** |
| **Tebet 26, 5775 – Jan 16/17, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Jan 16 2015 – Candles at 5:41 PMSat. Jan 17 2015 – Habdalah 6:41 PM | **Austin & Conroe, TX, U.S.**Fri. Jan 16 2015 – Candles at 5:36 PMSat. Jan 17 2015 – Habdalah 6:33 PM | **Brisbane, Australia**Fri. Jan 16 2015 – Candles at 6:30 PMSat. Jan 17 2015 – Habdalah 7:26 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Jan 16 2015 – Candles at 5:36 PMSat. Jan 17 2015 – Habdalah 6:35 PM | **Everett, WA. U.S.**Fri. Jan 16 2015 – Candles at 4:27 PMSat. Jan 17 2015 – Habdalah 5:37 PM | **Manila & Cebu, Philippines**Fri. Jan 16 2015 – Candles at 5:29 PMSat. Jan 17 2015 – Habdalah 6:21 PM |
| **Miami, FL, U.S.**Fri. Jan 16 2015 – Candles at 5:34 PMSat. Jan 17 2015 – Habdalah 6:29 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Jan 16 2015 – Candles at 4:44 PMSat. Jan 17 2015 – Habdalah 5:45 PM | **Olympia, WA, U.S.**Fri. Jan 16 2015 – Candles at 4:33 PMSat. Jan 17 2015 – Habdalah 5:42 PM |
| **San Antonio, TX, U.S.**Fri. Jan 16 2015 – Candles at 5:40 PMSat. Jan 17 2015 – Habdalah 6:37 PM | **Sheboygan & Manitowoc, WI, US**Fri. Jan 16 2015 – Candles at 4:22 PMSat. Jan 17 2015 – Habdalah 5:28 PM | **Singapore, Singapore** Fri. Jan 16 2015 – Candles at 6:58 PMSat. Jan 17 2015 – Habdalah 7:49 PM |
| **St. Louis, MO, U.S.**Fri. Jan 16 2015 – Candles at 4:47 PMSat. Jan 17 2015 – Habdalah 5:49 PM | **Tacoma, WA, U.S.**Fri. Jan 16 2015 – Candles at 4:30 PMSat. Jan 17 2015 – Habdalah 5:40 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 Excellency Adon Yoel ben Abraham and beloved wife HE Giberet Rivka bat Dorit

His Excellency Adon Tsuriel ben Abraham and beloved wife HE 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

His Excellency Adon Ze’ev ben Abraham and beloved wife HE Giberet Hadassah bat Sarah

Her Excellency Giberet Whitney Mathison

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

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

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

**Shabbat “Eleh Mas’ei” – “These are the stages”**

**& Shabbat Mevar’chim HaChodesh Shebat**

**Proclamation of the New Moon of the Month of Shebat**

**(Evening Tuesday 20th of January – Evening Wednesday 21st of January, 2015)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֵלֶּה מַסְעֵי** |  |  |
| **“Eleh Mas’ei”** | Reader 1 – B’Midbar 33:1-4 | Reader 1 – B’Midbar 34:1-3 |
| **“These are the stages”** | Reader 2 – B’Midbar 33:5-9 | Reader 2 – B’Midbar 34:4-6 |
| **“Estas son las estancias”** | Reader 3 – B’Midbar 33:10-39 | Reader 3 – B’Midbar 34:7-9 |
| B’Midbar (Num.) 33:1-56B’Midbar (Num.) Num. 28:9-15 | Reader 4 – B’Midbar 33:40-44 |  |
| **Ashlamatah:** Is. 11:16 – 12:6 + 14:1-2 | Reader 5 – B’Midbar 33:45-49 |  |
| **Special:** I Samuel 20:18,42 | Reader 6 – B’Midbar 33:50-53 | Reader 1 – B’Midbar 34:1-3 |
| **Psalm:** 106:19-27 | Reader 7 – B’Midbar 33:54-56 | Reader 2 – B’Midbar 34:4-6 |
|  |  Maftir: B’Midbar 28:9-15 | Reader 3 – B’Midbar 34:7-9 |
| **N.C.:** Mordechai 13:24-31; Lk 21:25-33; Rom. 8:1-11 |  - Is. 11:16 – 12:6 + 14:1-2 I Samuel 20:18,42 |   |

**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**

* Israel is G-d’s child upon whom He bestows compassion – Numbers 33:1-4
* Stages of the Jouney from Rameses in Egypt to Sinai – Numbers 33;5-15
* From Kibroth-HaTaavah to Kadesh – Numbers 33:16-36
* March in the Fortieth Year to the Borders of Moab – Numbers 33:37-49
* Commands with Regards to the Settlement in Canaan – Numbers 33:50-56

**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. 389-408.

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) ‎‎33:1-56**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. **These are the journeys** of the children of Israel who left the land of Egypt in their legions, under the charge of Moses and Aaron.  | 1. **These are the journeys** of the Bene Yisrael who came out from Mizraim by their hosts, after the miracles had been wrought for them by the hand of Mosheh and Aharon.  |
| 2. Moses recorded their starting points for their journeys according to the word of the Lord, and these were their journeys with their starting points. | 2. And Mosheh recorded their outgoings by their journeys by the Word of the Lord; and these are their journeys by their goings forth. |
| 3. They journeyed from Rameses in the first month, on the fifteenth day of the first month; on the day following the Passover sacrifice, the children of Israel left triumphantly before the eyes of all the Egyptians. | 3. They departed from Pelusin in the mouth of Nisan, on the fifteenth day of the month; after they had eaten the sacrifice of the Pascha did the children of Israel go forth, with triumphant head, in sight of all the Mizraee. |
| 4. And the Egyptians were busy burying because the Lord had struck down their firstborn and had wrought vengeance against their deities. | 4. And the Mizraee buried those whom the Lord had killed among them, even all the first-born; and upon their idols did the Word of the Lord do judgments; their molten idols were dissolved, their idols of stone were mutilated, their idols of earthenware broken in pieces, their wooden idols turned to ashes, and their cattle gods were slain with death. |
| 5. The children of Israel journeyed from Rameses and camped in Succoth. | 5. And the sons of Israel went forth from Pelusin, and encamped in Sukkoth, a place where they were protected by seven glorious clouds. |
| 6. They journeyed from Succoth and camped in Etham, at the edge of the desert. | 6. And they removed from Sukkoth, and encamped in Etham, on the side of the wilderness. |
| 7. They journeyed from Etham and camped in Pi hahiroth, which faces Baal zephon. | 7. They removed from Etham, and returned unto Pumey Hiratha, which lie in front of the idol of Zephon, and encamped before Migdol. |
| 8. They journeyed from Penei hahiroth and crossed in the midst of the sea to the desert. They walked for three days in the desert of Etham and camped in Marah. | 8. And from the caravansaries of Hiratha they removed, and passed through the midst of the sea, and went upon the shore of the sea, collecting onyx stones and pearls. Afterwards they proceeded three days' journey in the wilderness of Etham, and encamped in Marah. |
| 9. They journeyed from Marah and arrived in Elim, and in Elim there were twelve springs of water and seventy palm trees, and they camped there. | 9. And they removed from Marah, and came to Elim; in Elim were twelve fountains of water for the twelve tribes, and seventy palm trees, answering to the seventy sages; and they encamped there by the waters. |
| 10. They journeyed from Elim and camped by the Red Sea. | 10. And they removed from Elim, and camped on the banks of the Sea of Suph; |
| 11. They journeyed from the Red Sea and camped in the desert of Sin. | 11. and they removed from the banks of the sea, and encamped in the wilderness of Sin; |
| 12. They journeyed from the desert of Sin and camped in Dophkah. | 12. thence to Dopheka |
| 13. They journeyed from Dophkah and camped in Alush. | 13. Kerak Takiph (the strong tower), |
| 14. They journeyed from Alush and camped in Rephidim, but there there was no water for the people to drink. | 14. Rephidim, **where, because their hands were (raphin) neglectful of the words of the Law, there was no water for the people to drink;**  |
| 15. They journeyed from Rephidim and camped in the Sinai desert. | 15. \_\_ |
| 16. They journeyed from the Sinai desert and camped in Kivroth hataavah. | 16. thence to the Graves of those who desired flesh; |
| 17. They journeyed from Kivroth hataavah and camped in Hazeroth | 17. thence to Hazeroth, where Miriam the prophetess was struck, with leprosy; |
| 18. They journeyed from Hazeroth and camped in Rithmah. | 18. thence to Rithema, the place of many juniper trees; |
| 19. They journeyed from Rithmah and camped in Rimmon perez. | 19. thence to Rumana, whose fruit is hard; |
| 20. They journeyed from Rimmon perez and camped in Libnah. | 20. thence to Libnah, whose borders are built of bricks (Iibnetha); |
| 21. They journeyed from Libnah and camped in Rissah. | 21. thence to Beth Rissa; |
| 22. They journeyed from Rissah and camped in Kehelathah. | 22. thence to Kehelath, **where Korach and his companions banded together against Mosheh and Aharon;** |
| 23. They journeyed from Kehelathah and camped in Mount Shepher. | 23. thence to the mountain whose fruit is good; |
| 24. They journeyed from Mount Shepher and camped in Haradah. | 24. thence to Harada, where they were confounded by the evil plague; |
| 25. They journeyed from Haradah and camped in Makheloth. | 25. thence to Makheloth, the place of congregation; |
| 26. They journeyed from Makheloth and camped in Tahath. | 26. thence to the lower Makheloth; |
| 27. They journeyed from Tahath and camped in Tarah. | 27. thence to Tharach, |
| 28. They journeyed from Tarah and camped in Mithkah. | 28. and Muka, whose waters were sweet; |
| 29. They journeyed from Mithkah and camped in Hashmonah. | 29. thence to Hasmona; |
| 30. They journeyed from Hashmonah and camped in Moseroth. | 30. thence to Meredotha, **the place of rebellion (or chastisement);** |
| 31. They journeyed from Moseroth and camped in Benei jaakan. | 31. thence to Bere-Haktha,  |
| 32. They journeyed from Benei jaakan and camped in Hor hagidgad. | 32. Gudgad, at the Rocks, |
| 33. They journeyed from Hor hagidgad and camped in Jotbathah. | 33. Jotebath, a good and quiet place; |
| 34. They journeyed from Jotbathah and camped in Abronah. | 34. thence to the Fords; |
| 35. They journeyed from Abronah and camped in Etzion geber. | 35. thence to Tarnegolla, the tower of the cock; |
| 36. They journeyed from Ezion geber and camped in the desert of Zin, which is Kadesh. | 36. thence to the wilderness of Zin; at the Iron Mount, which is Rekem; |
| 37. They journeyed from Kadesh and camped at Mount Hor, at the edge of the land of Edom | 37. thence to Mount Umano, on the borders of the Land of Edom. |
| 38. Aaron the kohen ascended Mount Hor at the Lord's bidding and died there, **on the first day of the fifth month in the fortieth year** of the children of Israel's exodus from Egypt. | 38. And Aharon the priest went up to Mount Umano by the Word of the Lord, and died there, **in the fortieth year from the going out of the children of Israel from Mizraim, in the fifth month, on the first of the month.** |
| 39. Aaron was one hundred and twenty three years old when he died at Mount Hor. | 39. And Aharon was one hundred and twenty-three years old when he died on Mount Umano. |
| 40. The Canaanite king of Arad, who dwelt in the south, in the land of Canaan, heard that the children of Israel had arrived. | 40. And Amalek the wicked, who was combined with the Kenaanites, and reigned in Arad,-the house of his abode was in the land of the south,-heard that the sons of Israel were coming to wage war against them, and utterly to destroy their cities. |
| 41. They journeyed from Mount Hor and camped in Zalmonah. | 41. And they removed from Mount Umano, and encamped in Zalmona, a place of thorns, and narrow (or squalid), in the land of the Edomaee; and there the soul of the people was distressed on account of the way; |
| 42. They journeyed from Zalmonah and camped in Punon. | 42. thence to Punon, where the Lord sent burning serpents among them, and their cry went up to heaven. |
| 43. They journeyed from Punon and camped in Oboth. | 43. And they removed to Oboth; |
| 44. They journeyed from Oboth and camped at the ruins of Abarim, on the Moabite boundary. | 44. thence to the passage of the Fords, on the border of the Moabaee; |
| 45. They journeyed from the ruins and camped in Dibon gad. | 45. thence to Dibon, the place of fortune; |
| 46. They journeyed from Dibon gad and camped in Almon diblathaimah. | 46. thence to Almon Diblathaimah, where the well was hidden from them, because they had forsaken the words of the Law, which are as delicious as figs (diblatha); |
| 47. They journeyed from Almon diblathaimah and camped in the mountains of Abarim, in front of Nebo. | 47. thence to the Mount Ibraee, in front of the place of the burial of Mosheh; |
| 48. They journeyed from the mountains of Abarim and camped in the plains of Moab by the Jordan at Jericho. | 48. thence they removed and encamped in the fields of Moab, by Jordan, near Jericho; |
| 49. They camped along the Jordan from Beth jeshimoth to Abel shittim, in the plains of Moab. | 49. and they encamped by the Jordan, from Bethjeshimon unto the plain of Sillan in the fields of Moab. |
| 50. The Lord spoke to Moses in the plains of Moab by the Jordan at Jericho, saying: | 50. And the LORD spoke with Mosheh, in the fields of Moab, at the Jordan, by Jericho, saying: |
| 51. Speak to the children of Israel and say to them: When you cross the Jordan into the land of Canaan, | 51. Speak with the sons of Israel, and say to them: When you have passed over the Jordan into the land of Kenaan, |
| 52. you shall drive out all the inhabitants of the land from before you, destroy all their temples, destroy their molten idols, and demolish their high places. | 52. you will drive out all the inhabitants of the country from before you, and lay waste all the houses of their worship, destroy all their molten images, and overthrow all their high places. |
| 53. You shall clear out the Land and settle in it, for I have given you the Land to occupy it. | 53. And you will drive out the inhabitants of the land, and dwell therein, for I have given you the land to possess it. |
| 54. You shall give the Land as an inheritance to your families by lot; to the large, you shall give a larger inheritance and to the small you shall give a smaller inheritance; wherever the lot falls shall be his; according to the tribes of your fathers, you shall inherit. | 54. And you shall inherit the land by lots, according to your families; to the tribe whose people are many you will enlarge, and to the tribe whose people are few, you will diminish. According to the place where one's lot falls, there will his place be; you will inherit by the tribes of your fathers. |
| 55. **But if you do not drive out the inhabitants of the Land from before you, then those whom you leave over will be as spikes in your eyes and thorns in your sides, and they will harass you in the land in which you settle.** | 55. **But if you will not drive out the inhabitants of the land from before you, it will be that the residue whom you have spared looking at you with an evil eye will surround you as shields (terisin) on your sides, and afflict you in the land wherein you dwell;** |
| 56. **And it will be that what I had intended to do to them, I will do to you.** | 56. **and it shall be that as I had thought to do to them I will do to you.** |
|  |  |

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

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation.  |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 **At the beginning of your months** you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.  | 11 **And at the beginning of your months** you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;  |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;  |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord.  |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;  |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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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.) ‎33:1-56‎‎**

**1 These are the journeys** Why were these journeys recorded? To inform us of the kind deeds of the Omnipresent, for although He issued a decree to move them around [from place to place] and make them wander in the desert, you should not say that they were moving about and wandering from station to station for all forty years, and they had no rest, because there are only forty-two stages. Deduct fourteen of them, for they all took place in the first year, before the decree, from when they journeyed from Rameses until they arrived in Rithmah, from where the spies were sent, as it says, “Then the people journeyed from Hazeroth [and camped in the desert of Paran].” (12:16); “Send out for yourself men...” (13:2), and here it says, “They journeyed from Hazeroth and camped at Rithmah,” teaching us that it [Rithmah] was in the desert of Paran. Subtract a further eight stages which took place after Aaron’s death—from Mount Hor to the plains of Moab—during the fortieth year, and you will find that throughout the thirty-eight years they made only twenty journeys. I found this in the commentary of R. Moshe (Hadarshan) [the preacher] (Mid. Aggadah). R. Tanchuma expounds it in another way. It is analogous to a king whose son became sick, so he took him to a far away place to have him healed. On the way back, the father began citing all the stages of their journey, saying to him, “This is where we sat, here we were cold, here you had a headache etc.” -[Mid. Tanchuma Massei 3, Num. Rabbah 23:3]

**4 And the Egyptians were busy burying** occupied with their mourning.

**18 Rithmah** Heb. רִתְמָה , so named because of the slander of the spies, for it says, “What can He give you, and what can He add to you, you deceitful tongue? Sharpened arrows of a mighty man, with coals of brooms רְתָמִים ” (Ps. 120:3-4). -[Mid. Aggadah]

**38 at the Lord’s bidding** [lit., by the mouth of the Lord.] This teaches us that he died by the [Divine] kiss.-[B.B. 17a]

**40 The Canaanite...heard** To teach you that it was the news of Aaron’s death that he heard, for the clouds of glory had withdrawn, and he thought that permission had been granted to wage war against Israel. This is why it [Scripture] repeats it [here].-[R.H. 3a]

**44 the ruins of Abarim** Heb. עִיּי הָעֲבָרִים , an expression denoting waste and ruins, as “into a heap (לְעִי) in the field” (Micah 1:6); “they have turned Jerusalem into heaps (לְעִיִּים) ” (Ps. 79:1).

**49 from Beth-jeshimoth to Abel-shittim** This teaches you that the extent of Israel’s camp was twelve mil [a mil equaling approximately 3500 ft.] for Rabbah bar bar Channah said, “I myself saw that place [and it is three parasangs (12 mil) square].”-[Eruvin 55b]

**Abel-shittim** The plain of Shittim was called Abel.

**51 When you cross the Jordan...you shall drive out...** Were not they previously forewarned about this a number of times? However, Moses said to them, “When you cross over the Jordan on dry land, you shall cross on this condition, for if not, water will come and inundate you.” And so we find that Joshua said the same to them while they were still in the Jordan.-[Sotah 34a]

**52 You shall drive out** Heb. וְהוֹרַשְׁתֶּם , you shall drive them out.

**their temples** Heb. מַשְׂכִּיּֽתָם , as the Targum [Onkelos] renders, סִגְדַּתְהוֹן , their houses of worship, so called because they would cover (מַסְכְּכִין) the ground with a marble floor, on which they would prostrate themselves with outstretched hands and legs, as it is written, "And in your land you shall not place a pavement stone on which to prostrate yourselves (אֶבֶן מַשְׂכִּית) in your land on which to prostrate yourselves" (Lev. 26:1).

**their molten [idols]** Heb. מַסֵּכֽתָם , as the Targum renders, מַתְּכַתְהוֹן , their molten [idols].

**53 And you shall clear out the Land** You shall vacate it of its inhabitants, and then you shall “settle in it.” Only then will you be able to survive there, but if you do not do this, you will be unable to survive there.

**54 wherever [the lot] falls** Heb. אֶל אֲשֶׁר־יָצָא לוֹ שָׁמָּה , to...that the lot falls. This is an elliptical verse [and its meaning is:] The place to which the lot falls for him, shall be his.

**according to the tribes of your fathers** According to the number of those who left Egypt (B.B. 117a). Another interpretation: with twelve territories, like the number of tribes.

**55 those whom you leave over** They will be a source of misfortune for you.

**as spikes in your eye**s Heb. לְשִׂכִּים , pins that will gouge out your eyes. The Targum [Onkelos renders], יְתֵדוֹת (Exod. 38:20), pins or spikes [as] סִכַּיָּא -

**and thorns** Heb. וְלִצְנִינִם . The commentators interpret this in the sense of a hedge of thorns which will surround you, fencing you in and confining you so that none can leave or enter. -

**and they will harass you** Heb. וְצָרְרוּ , as the Targum [Onkelos] renders [ וִיעִיקוּן , and they will harass you, cause you distress].

For further information and study on the 42 encampments of the Israelites in the wilderness see: <http://www.betemunah.org/stages.html>

**Ketubim: Psalm 106:19-27**

| **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. |
|  |  |

**Rashi Commentary for: Psalm 106:19-27**

**20** **eating grass** There is nothing as disgusting and repugnant as an ox. When it eats grass, it emits much dung, with which it sullies itself. Other books read: its saliva.

**24** **They rejected the desirable land** when the spies were sent out, and they brought calumny on the land (Num. 13: 32).

**26** **He raised His hand** with an oath.

**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.”

**Meditation from the Psalms**

**Psalms ‎‎106:19-27**

**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)

Our psalms portion begins with what has become the sin of the ages:

***Tehillim (Psalms) 106:19*** *They made a calf in Horeb, and worshipped a molten image.*

Our psalm indicates that Moshe[[4]](#footnote-4) stood in the breach and sought HaShem’s forgiveness for this grievous sin.[[5]](#footnote-5) Our psalm further teaches us that HaShem wanted to destroy us because of the sin of the golden calf.[[6]](#footnote-6) Let’s spend a bit of time studying some interesting aspects of the sin of the golden calf. Let’s start by examining the original sin of Tammuz the 17th.[[7]](#footnote-7) The Children of Israel were confused by what they considered Moshe’s tardiness in coming down from Mount Sinai at the end of the prescribed forty day period. They assumed that Moshe had died. They decided to create a golden calf to take his place:

***Shemot (Exodus) 32:1*** *“Get up and make a god* **(Elohim – judge)** *for us, for we do not know what happened to this man Moshe who took us out of Egypt”.*

Note that this mighty generation was NOT trying to replace HaShem! They were trying to replace Moshe. They declared this golden calf to be their new Elohim, their judge who was to replace Moshe. This mistake led to a great sin as they worshipped the golden calf and sacrificed to it:

***Shemot (Exodus) 32:4-6*** *And he received [them] at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said,* ***These [be] thy gods, O Israel****, which brought thee up out of the land of Egypt. And when Aharon saw [it], he built an altar before it; and Aharon made proclamation, and said, Tomorrow [is] a* ***feast to HaShem****. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.*

There is another aspect to this incident which is equally puzzling, after the golden calf was produced, the people declared, ”This is your god (Elohim), O Israel, which brought you out of the land of Egypt”.[[8]](#footnote-8) Even if they truly believed that this calf was their new god, how could they believe that a calf which was just created had taken them out from Egypt three months ago?  Only an insane person could believe such a thing, certainly not the generation that merited receiving the Torah!  If they really were insane, HaShem would not have been angry with them - what could He expect from lunatics!  What was going through their minds when they sinned?

The above pasuk clearly shows that they still saw HaShem for Who He was, but the golden calf had become their god, their Elohim – their Judge replacement for Moshe.[[9]](#footnote-9) Their motivation for building an edifice to house the Shechinah – the replacement for Moshe - is in itself commendable.  However, who told them however that it should be in the guise of a golden calf?  Did they have a right to dictate to Hashem where His Shechinahshould reside?  They believed that they could construct a golden calf and force the Divine Presence to reside there.   We have no right to dictate anything to HaShem!

Had this been the nation’s only violation in the sin of the golden calf, perhaps HaShem would not have become so angry.  They meant well, perhaps their sin was unintentional.  There is, however, another aspect to this sin that better explains HaShem’s anger. Prior to Moshe’s ascending Har Sinai, Moshe left explicit instructions regarding what to do in his absence: “Behold! Aharon and Hur are with you; whoever has a grievance should approach them” (Shemot 24:14). If there is anything you do not understand, you must turn to Aharon and Hur - they are the *gedolei hador* who will take my place during my prolonged absence.  If the Jewish people truly believed that Moshe was no longer alive, they should have spoken to Aharon and Hur and said: “Esteemed Rabbanim, Moshe is gone, where must we turn now?”  Aharon and Hur either would have responded using their great Torah wisdom - perhaps Aharon, Hur, Nachshon ben Aminadav, Yehoshua, or someone else would have been appointed as the new leader.  In addition to being the greatest man of their generation, Aharon was a prophet who could have inquired of HaShem as to the proper course of action.  HaShem then would have either informed them that Moshe was in fact alive or appointed an interim replacement.

This great sin was the equivalent of rejecting HaShem. Notice that no one went to Hur or Aharon and sought their advice on what to do. *They* told Hur[[10]](#footnote-10) what they were going to do, and when he denounced them, they killed Hur. When they demanded that Aharon do their bidding, they were clearly rejecting HaShem’s ordained leaders and seeking their own way. With this in mind we can no longer suggest that their sin was unintentional.  They were instructed to seek the guidance of the Torah sages and their neglecting to do so, even going so far as to dictate to the sages what they must do and killing anyone who stood in their way, deems this sin intentional. Thus while still encamped before Mount Sinai, they rejected HaShem Who had taken them out of the land of Egypt, led them through the desert, and given them the Torah![[11]](#footnote-11) As it says:

***Tehillim (Psalms) 106:20*** *“They exchanged their Glory* (=HaShem) *for an image of a grass-eating ox.”*

After receiving the Torah, Moshe came down from Sinai with the first Tablets of the Law. What greeted his eyes was the sight of the people dancing around a golden calf. As a result of this sin, the Jewish People were no longer on a level to receive the Tablets. Thus, the letters took leave of the stone and flew back up to whence they had come. The Tablets were now unsupported by the letters, the spiritual light that buoyed them up, and grew too heavy for Moshe to carry. Moshe threw down the deadweight stone, and the Tablets smashed on the ground.

***Shemot (Exodus) 32:19*** *And the tables [were] the work of G-d, and the writing [was] the writing of G-d, graven upon the tables.*

When the Jews sinned with the golden calf, they altered the very essence of the world’s potential to reflect the presence of HaShem. It is said that the aftermath of Revelation at Har Sinai was an opportunity for the Jews to reverse the sin of Adam and Chava and recreate the entire world into a Gan of Eden! Tragically, with the sin of the golden calf, the world was incapable of supporting the intensity and intimacy of HaShem’s unrestricted and unbound presence. Instead, HaShem had to restrict Himself to the tiny space between the wingspreads of the Cherubim, as it says in

***Shemot (Exodus) 25:22*** *“And I will speak to you ... from between the two Cherubim.”*

The Mishkan,[[12]](#footnote-12) and subsequently the Temple, the High Priest, and the sanctity of Yom HaKippurim were a microcosm of what Adam and Chava in Gan Eden, or Eretz Israel and the Jew should have been if they hadn’t sinned with the golden calf.

The Midrash tells of Adam’s manner toward HaShem when interacting before the sin. Adam would stand upright, without fear and ‘converse’ with HaShem. Immediately after the sin, Adam’s manner changed drastically. Adam and Chava “hide from in front of HaShem” showing their obvious knowledge that they transgressed and did wrong. It is this knowledge, the knowledge of guilty, and wrongdoing that they gained. The perpetuation of this knowledge in men is exhibited once again in the story of Matan Torah and the Sin of the Golden Calf. After Bne Israel made the golden calf, thereby sinning, Moshe descends from Har Sinai. Rashi explains that upon seeing him, B’nai Israel where trembling and shaking from fear and knowledge of their transgression. This was the first of five events that the Talmud associates with Tammuz 17:

***Ta’anith 26b*** *On the 17th of Tammuz five calamitous events occurred throughout history:*

*1) Moshe broke the first Tablets of the Ten Commandments when he descended from Mt. Sinai and saw the worshipping of the Golden Calf;*

*2) The daily sacrificial offerings ceased in the first Temple due to lack of sheep;*

*3) The walls of Jerusalem were breached during the siege of the second Temple;*

*4) Apostamus-the-Wicked burned a Sefer Torah and;[[13]](#footnote-13)*

*5) An idol was placed in the Sanctuary of the Second Temple.*

With this in mind, we can understand how the punishments of Tammuz 17, midda kneged midda, measure for measure, through the ages correspond to the original sin of that day. The most obvious one of the four punishments listed, is that of Menashe’s placement of an idol in the Temple. Menashe’s placement of the idol in the Temple symbolized making the worship of his image a replacement for that of HaShem in His Holy Temple. This was a *just* punishment for the Children of Israel, who had done the same with the worship of the Golden Calf before Mount Sinai, centuries earlier.

The daily Tamid sacrifice personified the service of HaShem in the Temple. When this was discontinued, the situation paralleled the discontinuation of the worship of HaShem by the Jews who worshipped the Golden Calf at Mount Sinai.

The burning of the Torah by Apostamus paralleled the sin of the Golden Calf in a different way. When Moshe saw that his people had committed such a terrible sin he shattered the Tablets, as has been mentioned. As a punishment for bringing about the destruction of HaShem’s Tablets of the law, the Jews of a future era had HaShem’s Torah burned before them by a blasphemous ruler.

The breach in the walls of Jerusalem may also be shown to parallel the original sin of Tammuz 17. The Gemara[[14]](#footnote-14) tells us that the righteous people and Torah scholars of the generation provide protection to all members of the community, just as a city wall does. For this reason, the Talmud says that scholars do not have to contribute to the expense of building defensive ramparts around their home towns, their Torah study is their share in the city’s defense. As the Gemara expounds on a verse from Shir HaShirim:

***Shir HaShirim (Song of Songs) 8:10*** *“I am a wall, and my breasts are like towers”.*

***Bava Batra 7b*** *R. Judah the Prince levied the impost for the wall on the Rabbis. Said Resh Lakish: The Rabbis do not require the protection [of a wall], as it is written, If I should count them, they are more in number than the sand. Who are these that are counted? Shall I say the righteous, and that they are more in number than the sand? Seeing that of the whole of Israel it is written that they shall be like the sand on the sea shore, how can the righteous alone be more than the sand? — What the verse means, however, is I shall count the deeds of the righteous and they will be more in number than the sand. If then the sand which is the lesser quantity protects [the land] against the sea, how much more must the deeds of the righteous, which are a larger quantity, protect them? When Resh Lakish came before R. Johanan, the latter said to him: Why did you not derive the lesson from this verse, I am a wall and my breasts are like towers, where ‘I am a wall’ refers to the Torah and ‘my breasts are like towers’ to the students of the Torah? — Resh Lakish, however, adopts the exposition [of this verse] given [also] by Raba, viz. that ‘I am a wall’ refers to the community of Israel, and ‘my breasts are like towers’, to synagogues and houses of study.*

“I am a wall” - this refers to the Torah, which affords protection to its people. “My breasts are like towers” - this refers to Torah scholars.

The Children of Israel, when they rejected the leadership of Moshe and chose a Golden Calf to lead them instead, were showing disdain for the ultimate scholar of the Torah. Also, their sin caused the shattering of the Tablets of the Torah themselves. Since Torah scholars are compared to city walls, a fitting punishment for their sin was that the Jews of Jerusalem in a future generation had their protective wall breached on the anniversary of the original sinful deed.

The Levites were set apart to HaShem because they did not participate in the sin of the golden calf[[15]](#footnote-15) and they rallied to Moses to destroy the sinners, at that time. Later HaShem traded the firstborn sons for the Levites.

The first and best of all things belong to HaShem. This is true even of the firstborn of children. Originally, it was intended that the firstborn would serve as the priests and ministers to HaShem.[[16]](#footnote-16) However, during the sin of the golden calf, the firstborn participated in the sin while the Levites did not. When Moshe came down from Mount Sinai and saw what was happening, he smashed the tablets and he issued everyone an ultimatum: “Who is on HaShem’s side? Let him come unto me. And all the sons of Levi gathered themselves together unto him”.[[17]](#footnote-17)

***Bamidbar (Numbers) 8:11-19*** *And Aharon shall offer the Levites before HaShem for an offering of the children of Israel, that they may execute the service of HaShem. 12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto HaShem, to make an atonement for the Levites. 13 And thou shalt set the Levites before Aharon, and before his sons, and offer them for an offering unto HaShem. 14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. 15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering. 16 For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me. 17 For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. 18 And I have taken the Levites for all the firstborn of the children of Israel. 19 And I have given the Levites as a gift to Aharon and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.*

Only the tribe of Levi came to the side of HaShem. At that point, HaShem decreed that each family’s first-born would forfeit their “Kohen” status, and henceforth all the Kohanim would come from the tribe of Levi.[[18]](#footnote-18) Because of the exchange of the Levites for the firstborn during the sin of the golden calf, HaShem gave us the mitzva of Pidyon HaBen This mitzva is detailed in Bamidbar chapter 3.

***Bamidbar (Numbers) 3:44-50*** *And HaShem spake unto Moses, saying, 45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am HaShem. 46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; 47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:) 48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aharon and to his sons. 49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites: 50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary:*

Which brings us to the mitzva of Pidyon HaBen. Since the firstborn child is technically a “Kohen” whose potential cannot be actualized, he has to be replaced, so to speak, by a Kohen from the tribe of Levi. This is accomplished by the father of the baby offering the Kohen a redemptive value of five silver coins for the boy. The priesthood of Yeshua, according to the order of Melchizedek, seems to be a reversal of the sin of the golden calf. When this priesthood is re-instated, then we will again see the priesthood of the firstborn, and a final atonement for the sin of the golden calf.

**The Nose**

The gold used for the sin of the golden calf had an interesting effect on the nose, according to the Targum:

***Targum Pseudo Jonathan for: Shemot (Exodus) ‎32:19-20, 28*** *And it was when Moshe came near the camp, and saw the calf, and the instruments of music in the hands of the wicked, who were dancing and bowing before it, and Satan among them dancing and leaping before the people, the wrath of Moshe was suddenly kindled, and he cast the tables from his hands, and brake them at the foot of the mountain;- the holy writing that was on them, however, flew, and was carried away into the air of the heavens;‑ and he cried, and said, Woe upon the people who heard at Sinai from the mouth of the Holy One, You will not make to yourself an image, or figure, or any likeness,- and yet, at the end of forty days, make a useless molten calf! 20. And he took the calf which they had made, and burned it in fire, and bruised it into powder, and cast (it) upon the face of the water of the stream, and made the sons of Israel drink; and whoever had given thereto any trinket of gold, the sign of it came forth upon his nostrils.*

v.28 And the sons of Levi did according to the word of Moshe; and of the people who had the mark in their nostrils there fell that day by the slaughter of the sword about the number of three thousand men. Rabbi Pinchas Winston elaborates on the ‘nose’ connection of the sin of the golden calf:

*Why did the entire “House of Israel” have to cry over the death of Nadav and Avihu? Because, says the Arizal, had it not been for the sin of the golden calf, Nadav and Avihu would not have had to die in such a dramatic way. Instead of a fire coming out and entering their nostrils to burn out the Nefesh from within them, they would have had a normal death. Therefore, the burning of Nadav and Avihu was a direct result of the Jewish people’s involvement with the golden calf, and, therefore, they felt quite responsible.[[19]](#footnote-19)*

*However, that doesn’t explain the connection between the two. True, it doesn’t, but the Arizal does.*

*According to Kabbalistic tradition, via Kayin son of Adam HaRishon, Nadav and Avihu received the Nefesh-Soul that, before the sin of the Tree of Knowledge of Good and Evil, had belonged to Adam HaRishon himself. Being the Nefesh, the lowest of the five soul-parts, it had been affected by the zuhama of the snake, and it remained affected until Nadav and Avihu stood at Mt. Sinai and the zuhama was removed from all the Jewish people.*

*However, when the zuhama returned to the nation because of the* ***calf****, then, the Nefesh of Adam HaRishon, within Nadav, and, especially Avihu, once again became “infected” with zuhama. This itself made Nadav and Avihu spiritually vulnerable, and thus resulted in their sin and the severity of the punishment: removal of the Nefesh of Adam HaRishon the very way that it entered him -- through the nostrils of Nadav and Avihu.*

*This is why, explains the Arizal, why “Avihu” was called that, for, it means, “He is my father,” a reference to Adam HaRishon, who is called the “father of the entire world.” Thus, when the Jewish people mourned the untimely and catastrophic death of Aharon’s two sons, they were also mourning the damage they had caused, through the incident of the calf, to the Nefesh of the “father of the entire world,” Adam HaRishon himself.*

The stench of death enters through the nostrils; the same nostrils into which HaShem breathed when He planted within Adam eternal life. Death represents the ultimate contradiction to eternal life; only with the sin of Adam did death enter the world. Just as eternal life entered through Adam’s nostrils, so too is death apprehended most forcefully through the nostrils. The incense, which has the power to stop death, also overcomes the stench, as described by the Rambam.[[20]](#footnote-20)

**The Mishkan**

After writing about the mitzvot and Moses’ presence on Har Sinai, the Torah abruptly jumps to the commandment of building the Mishkan. Why is this commandment here, in the middle of the story of Moses’ ascent to Har Sinai? The answer to this question lies in the purpose of the Mishkan.

Ramban says the command to build the Mishkan and all of the associated details were *not* a response to the sin of the golden calf. That sin, which apparently took place towards the end of Moshe’s first forty-day visit on top of Sinai, was “brewing” while HaShem was commanding Moshe regarding the Mishkan, its vessels, the clothes of the Kohanim etc. The sin of the golden calf merely interrupted this process and necessitated Moshe’s intervention to save the people and restore the possibility of HaShem’s presence being manifest among them.[[21]](#footnote-21)

There are opinions in the Midrash[[22]](#footnote-22) which posit that either the entire institution of the Mishkan, or, at the very least, the command to donate a half-Shekel towards it,[[23]](#footnote-23) should be understood as Divine reactions to the sin of the golden calf.

Rashi and the Ramban argue about when HaShem commanded to build the Mishkan. Rashi,[[24]](#footnote-24) citing the rule of "there is no strict chronology in the Torah”, concludes that HaShem dictated the building after the sin of the golden calf. The Ramban,[[25]](#footnote-25) on the other hand, maintains that the Torah was written in the correct chronological order, and consequently God commanded Moses to build the Mishkan before the sin of the golden calf.

**The Festivals**

The Rabbi’s have stated that if it were not for the sin of the golden calf, and if the children of Israel were truly receptive of the Torah, at Mount Sinai, on Shavuot, then the fall festivals would not have existed in the same way they are now. In fact, the spring festivals would have been emphasized more than the fall festivals; however, it works the other way around today because of these errors.

Yom Kippurim, the Day of Atonements, is the anniversary of the day Moses brought down the second set of Ten Commandments from Mount Sinai. This signified that HaShem forgave the Jewish people for the transgression of the golden calf. For all times this day was decreed to be a day of forgiveness for our mistakes. However, this refers to transgressions against HaShem. Transgressions against our fellow man require us to correct our mistakes and seek forgiveness. So, more than anything else, this is a day for confession and repentance. The whole liturgy of this day centers on these two aspects.

**The Red Heifer**

Rashi[[26]](#footnote-26) teaches that the mitzva of the red heifer provides atonement for the Sin of the Calf. He uses the metaphor “Let the mother (cow) come and clean up the mess of her child (calf)”. There is far more symbolism implicit in this statement that just the cow-calf relationship. Chazal are saying that there is something inherent in the nature of red heifer that is a direct antidote and atonement to what the Sin of the Calf was all about.

Our Hakhamim (Rabbis) tell us that by following a specific procedure, the Jewish people would atone for the sin of the golden calf. Several analogies can be drawn between the golden calf and the red heifer process. As the golden calf was burned in fire, so too was the red heifer. As the golden calf was crushed to dust, so too was the red heifer reduced to dust and ashes. As the golden calf’s dust was mixed with water, so too were Bne Israel commanded to mix the red heifer’s dust and ashes with water. As three thousand Jews died because of the golden calf, so too three different species: cedar wood, hyssop, and a red thread, were burned in the fire of the red heifer. As the golden calf made impure a pure nation, so too the red heifer made impure a pure person who touches it. As the golden calf’s dust purified the people when Moshe forced the Jews to drink water mixed with its dust, so shall the red heifer purify an impure person. As the sin of the golden calf is preserved for all generations, so too the water of the red heifer may be used in all generations.

In the aftermath of the Sin of the Calf, HaShem declares to Moshe: “Nevertheless (though I am ostensibly forgiving the Jewish people), on the day when I take account of them, I shall revisit their sin upon them”.[[27]](#footnote-27)

Rashi[[28]](#footnote-28) explains this as follows: Now I shall listen to you [and refrain] from destroying them all at once, but always whenever I will punish them for their sins, I will also punish them a little for this sin along with their other sins; no suffering comes upon Israel that does not have along with it a little of the punishment for the sin of the golden calf. Perhaps the reason we are continuously punished for sin of the golden calf is that *there is an element of that sin in every other sin we commit*.

**Conclusion**

Our Torah portion goes into excruciating detail about the places that we stopped at during our wandering in the wilderness. The eleventh, of forty-two stops, was the place where the sin of the golden calf took place. As David looked at the wilderness wanderings he saw that the sin of the golden calf was a seminal event that shaped our time in the wilderness and continues to affect our lives today. This Torah portion is read very close to Tu B’Shebat, the time when the sap begins rising in the trees. It is the first glimmer of the new beginnings that will be revealed in the spring. The bi-modal reading of this Torah portion is read on the Shabbat close to Tu B’Ab – the festival of love.

Tu B’Shebat is mystically parallel to Tu B’Av, the fifteenth day of the Summer month of Av. **Tu B’Av is forty days before the twenty-fifth of Elul**, the date of the beginning of the creation of the world (which is five days prior to Rosh HaShanah). The Talmud, at the end of tractate Taanit, suggests that Tu B’Av represents the ‘subconscious’ glimmer of love that led to the act of creation. The Baalei HaTosefot, in tractate Rosh Hashanah 27b, say that on Rosh Hashanah, the ‘thought’ of creating humanity entered the Creator’s consciousness. The actual Creation of humanity took place six months later, on the first of the month of Nisan.

**Tu B’Shebat is forty days before the twenty-fifth of Adar**. According to the Baalei HaTosefot, the twenty-fifth of Adar would be the first day of creation of the world, as it is five days before the first of Nisan. Tu B’Shebat would thus be the first glimmer of love before the act of creation. According to Jewish law, it is the day that new sap begins to stir and flow within the fruit trees of the land of Israel. It is the first glimmer of the new fruits that will blossom in Nisan. It is the first glimmer of the chesed that will nourish us in the coming year.

**Ashlamatah: Isaiah 11:16 -12:6+14:1-2‎‎**

| **Rashi** | **Targum** |
| --- | --- |
| 10. **And it shall come to pass on that day, that the root of Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor.**  | 10. **And it will come to pass in that time that to the son of the son of Jesse who is about to stand as an ensign to the peoples, to him will kingdoms be obedient, and his resting place will be glorious** |
| 11. And it shall come to pass that on that day, the Lord shall continue to apply His hand a second time to acquire the rest of His people, that will remain from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Sumeria and from Hamath and from the islands of the sea.  | 11. And it will come to pass in that time that the LORD will extend His might yet a second time to deliver the remnant of His people which is left, from Assyria, and from Egypt and from Pathros, and from India, and from Elarn, and from Babylon, and from Hamath, and from the islands of the sea. |
| 12. **And He shall raise a banner to the nations, and He shall gather the lost of Israel, and the scattered ones of Judah He shall gather from the four corners of the earth**. | 12. **And He will raise an ensign for the peoples, and will assemble the outcasts of Israel, and bring near the exile of Judah from the four winds of the earth**. |
| 13. And the envy of Ephraim shall cease, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, nor shall Judah vex Ephraim. | 13. And jealousy will pass from those of the house of Ephraim, and those who distress those of the house of Judah will be destroyed. Those of the house of Ephraim will not be jealous of those of the house of Judah, and those of the house of Judah will not distress those of the house of Ephraim. |
| 14. And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them. | 14. And they will ally themselves, shoulder to shoulder, to strike the Philistines who are in the west, together they will plunder the sons of the east. They will put forth their hand against Edom and Moab, and the sons of Ammon will be obedient to them. |
| 15. And the Lord shall dry up the tongue of the Egyptian Sea, and He shall lift His hand over the river with the strength of His wind, and He shall beat it into seven streams, and He shall lead [the exiles] with shoes. | 15. And the LORD will dry up the tongue of the sea of Egypt, and will lift up the stroke of His might against the Euphrates by his prophets' command, and strike it into seven streams, and they will walk in it with sandals. |
| 16. And there shall be a highway for the remnant of His people who remain from Assyria, as there was for Israel on the day they went up from the land of Egypt. | 16. And there will be a highway for the remnant of His people which is left from the Assyrian, as there was for Israel in the day they came up from the land of Egypt. |
|  |  |
| 1. And you shall say on that day, "I will thank You, O Lord, for You were wroth with me; may Your wrath turn away and may You comfort me.  | 1. And you will say at that time: "I will give thanks before you, O LORD, since I sinned before You Your anger was upon me; now Your anger will turn from me, and You will have compassion on me. |
| 2. Here is the God of my salvation, I shall trust and not fear; for the strength and praise of the Eternal the Lord was my salvation." | 2. Behold, in the Memra of the God of my salvation I trust, and will not be shaken; for the Awesome One, the LORD, is my strength and my song; He has spoken by His Memra, and he has becorne for me a saviour." |
| 3. **And you shall draw water with joy from the fountains of the salvation.** | 3. **And you will accept a new teaching with joy from the chosen ones of righteousness/generosity.** |
| 4. And you shall say on that day, "Thank the Lord, call in His Name, publicize His deeds among the peoples; keep it in remembrance, for His Name is exalted. | 4. And you will say at that time: "Give thanks before and LORD, pray in His name, make known His deeds among the peoples, proclaim that His name is strong. |
| 5. Sing to the Lord for He has performed mighty deeds; this is known throughout the land. | 5. Sing praises before the LORD, for He does prodigies; this is disclosed in all the earth. |
| 6. Shout and praise, O dwellers of Zion, for great in your midst is the Holy One of Israel. **{S}** | 6. Shout, and sing, O congregation of Zion, for the Great One has promised to rest His Shekhinah in your midst, the Holy One of Israel." |
|  |  |
| 1. For the Lord shall have mercy on Jacob and again choose Israel, and He shall place them on their soil, **and the strangers shall accompany them and join the House of Jacob.** | 1. For the LORD will have compassion on the house of Jacob and will again be pleased with Israel, and will make them dwell in their own land, **and proselytes will be added to them and will rely on the house of Israel.** |
| 2. And peoples shall take them and bring them to their place, and the House of Israel shall inherit them on the soil of the Lord, for slaves and maidservants, and they shall be captors to their captors and rule over those who dominate over them. **{S}** | 2. And peoples will lead them and bring them to their place, and the house of Israel will possess them in the land of the Shekhinah of the LORD as male and female slaves; and they will be captors of their captors and they will subjugate those who enslaved them. |
|  |  |

**Special Ashlamatah: I Samuel 20:18,42‎**

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

**Rashi’s Commentary on Isaiah 11:16 -12:6+14:1-2‎‎**

**10** **as a banner for peoples** that peoples should raise a banner to gather to him.

**11** **a second time** Just as he acquired them from Egypt, when their redemption was absolute, without subjugation, but the redemption preceding the building of the Second Temple is not counted, since they were subjugated to Cyrus.

**and from the islands of the sea** the islands of the Kittim, the Romans, the descendants of Esau.

**12** **And he shall raise a banner** Perka, perche in O.F. [i.e., the verse is literally referring to the pole upon which the banner is attached.] And it shall be for a sign to gather to him and to bring the exiles of Israel to Him as a present.

**13** **Ephraim shall not envy Judah** The Messiah, the son of David, and the Messiah, the son of Joseph, shall not envy each other.

**14** **And they shall fly of one accord against the Philistines in the west** Heb. בְכָתֵף. Israel will fly and run of one accord against the Philistines who are in the west of Eretz Israel and conquer their land. [כָּתֵף, lit. a shoulder, is used in this case to denote unity. The word שֶׁכֶם, also lit. a shoulder, is used in a similar sense.] Comp. (Hoshea 6:9) “They murder on the way in unison (שֶׁכְמָה) ”; (Zeph. 3:9) “One accord (שְׁכֶם אֶחָד).” And so did Jonathan render it: And they shall join in one accord to smite the Philistines who are in the west.

**and the children of Ammon shall obey them** As the Targum states: Will hearken to them. They will accept their commandments over them.

**15** **And...shall dry up** [lit. shall cut off] to dry it, so that the exiles of Israel will pass through it from Egypt.

**over the river** The Euphrates River, for the exiles from Assyria to cross.

**with the strength of His wind** Heb. בַּעְיָם. This is hapax legomenon in Scripture, and according to the context it can be interpreted as “with the strength of His wind.”

**into seven streams** into seven segments, for the aforementioned seven exiles: from Assyria and from Egypt, etc. Those from the islands of the sea are not from that side.

**and He shall lead** the exiles within it.

**with shoes** on dry land.

**16** **And there shall be a highway** in the midst of the water for the remnant of His people.

**Chapter 12**

**1** **And you shall say** when you see the nations being sentenced to disgrace and abhorrence.

**I will thank You, O Lord, for you were wroth with me** and You exiled me, and my exile atoned for me, and now, amends have been made for my iniquity. May Your wrath turn away and may You comfort me. Jonathan renders: I will confess before You, O Lord, that I sinned before You, and, therefore, You were wroth with me, and were it not for Your mercy, I would not be worthy to have Your wrath turn away and comfort me, and behold, Your wrath has turned away from me.

**2** **for the strength and the praise of the Eternal the Lord** The strength and the praise of the Holy One, blessed be He, that was my salvation. We cannot, however, explain עָזִּי, like עֻזִּי, my strength, for we do not find in Scripture עָזִּי vowelized with a short ‘kamatz,’ but with a ‘shuruk,’ reading עֻזִּי, with the exception of three places where it is accompanied by וְזִמְרָת. Also, וְזִמְרָת cannot be explained like וְזִמְרָתִי, my praise, but we are forced to say that וְזִמְרָת is connected to the word following it. Therefore, I say that the ‘yud’ of עָזִּי is merely like the ‘yud’ of (Deut. 33: 16) שׁוֹכְנִי סְנֶה, “He Who dwells in the thornbush.”

**the Eternal the Lord** Until now His Name was divided, and with the downfall of Amalek, it became whole, and so Scripture states (Exodus 17: 16): “For the hand is on the throne of the Eternal (כֵּס יָהּ),” implying that the throne is incomplete and the Name is incomplete until the Lord wages war against Amalek.

**was my salvation.** Heb. וַיְהִי לִי לִישׁוּעָה, like הָיָה לִי לִישׁוּעָה, was to me for a salvation, and it is customary for Scripture to speak in this manner. Comp. (Exodus 9:21) “And he who did not heed the word of the Lord, left (וַיַּעֲזֹב) his slaves and his cattle”; also, in II Chronicles (10:17): “And the children of Israel who dwelt in the cities of Judah, Rehoboam reigned (וַיִּמְלֹךְ) over them.” It should say, מָלַךְ עֲלֵיהֶם.

**3** **And you shall draw water** You shall receive a new teaching [from Targum].

**from the fountains of the salvation** For their heart will be dilated through the salvation that came to them, and secrets of the Torah that have been forgotten during the exile, because of the troubles, will be revealed to them.

**4** **His deeds** Heb. עֲלִילוֹתָיו, similar to מַעֲלָלָיו.

**keep it in remembrance** to praise [His Name,] for it is exalted.

**Chapter 14**

**1** **For the Lord shall have mercy on Jacob** to keep for them the promise of their redemption from Babylonia.

**and again choose Israel** in the future, He shall redeem them with a complete redemption.

**and join** And they shall be added on. Comp. (I Sam. 2:36) “Take me now into... (סָפְחֵנִי) ” and also (ibid. 27:19) “From cleaving to the Lord’s heritage (מֵהִסְתַּפֵּחַ).”

**2** **shall inherit** they shall inherit from them, and similarly, “and you shall hold onto them as an inheritance” (Lev. 25:46).

**and rule** Heb. וְרָדוּ, an expression of ruling and dominating, as (Lev. 25:46): “You shall not rule over him (תִרְדֶה).”

**Verbal Tallies**

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

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

**Bamidbar (Numbers) 33:1-56**

**Tehillim (Psalms) 106:19-27**

**Yeshayahu (Isaiah) 11:16 – 12:6 + 14:1-2**

**Mk 13:24-31, Lk 21:25-28, Lk 21:29-33, Rm 8:1-11**

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

Land - ארץ, Strong’s number 0776.

Egypt - מצרים, Strong’s number 04714.

Hand - יד, Strong’s number 03027.

Moses - משה, Strong’s number 04872.

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

Israel - ישראל, Strong’s number 03478.

Land - ארץ, Strong’s number 0776.

Egypt - מצרים, Strong’s number 04714.

**Bamidbar (Numbers) 33:1** These are the journeys of the **children <01121>** of **Israel <03478>**, which went forth out of the **land <0776>** of **Egypt <04714>** with their armies under the **hand <03027>** of **Moses <04872>** and Aaron.

**Tehillim (Psalms) 106:21** They forgat God their saviour, which had done great things in **Egypt <04714>**;

**Tehillim (Psalms) 106:22** Wondrous works in the **land <0776>** of Ham, and terrible things by the Red sea.

**Tehillim (Psalms) 106:23** Therefore he said that he would destroy them, had not **Moses <04872>** his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

**Tehillim (Psalms) 106:26** Therefore he lifted up his **hand <03027>** against them, to overthrow them in the wilderness:

**Yeshayahu (Isaiah) 11:16** And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to **Israel <03478>** in the day that he came up out of the **land <0776>** of **Egypt <04714>**.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****\*Num 33:1-56** | **Psalms****Psa 106:19-27** | **Ashlamatah****Is 11:16 – 12:6 + 14:1-2** |
| --- | --- | --- | --- | --- |
| **lae** | God |  | Ps. 106:21 | Isa. 12:2 |
|  **rm;a'** | saying | Num. 33:50Num. 33:51 | Ps. 106:23 | Isa. 12:1Isa. 12:4 |
| **#r,a,**  | land, earth, ground | Num. 33:1Num. 33:37Num. 33:38Num. 33:40Num. 33:51Num. 33:52Num. 33:53Num. 33:54Num. 33:55 | Ps. 106:22Ps. 106:24Ps. 106:27 | Isa. 11:16Isa. 12:5 |
| **rv,a]** | which, who | Num. 33:1Num. 33:4Num. 33:6Num. 33:7Num. 33:54Num. 33:55 |  | Isa. 11:16 |
| **aAB** | came, went, go | Num. 33:9Num. 33:40 |  | Isa. 14:2 |
| **lAdG"** | great |  | Ps. 106:21 | Isa. 12:6 |
|  **hy"h'** | had, have | Num. 33:14Num. 33:55 |  | Isa. 12:2Isa. 14:2 |
| **dy"** | leadership, hand | Num. 33:1Num. 33:3 | Ps. 106:26 |  |
| **hwhy** | LORD | Num. 33:2Num. 33:4Num. 33:38Num. 33:50 | Ps. 106:25 | Isa. 12:1Isa. 12:2Isa. 12:4Isa. 12:5Isa. 14:1Isa. 14:2 |
| **~Ay** | day | Num. 33:3Num. 33:8 |  | Isa. 11:16Isa. 12:1Isa. 12:4 |
| **~y"** | sea | Num. 33:8Num. 33:10Num. 33:11 | Ps. 106:22 |  |
| **bv;y"** | lived, inhabitants | Num. 33:40Num. 33:52Num. 33:53Num. 33:55 |  | Isa. 12:6 |
| **laer'f.yI** | Israel | Num. 33:1Num. 33:3Num. 33:5Num. 33:38Num. 33:40Num. 33:51 |  | Isa. 11:16Isa. 12:6Isa. 14:1Isa. 14:2 |
| **> yKi** | when, that | Num. 33:51 |  | Isa. 14:1 |
| **lKo** | all, every whole, entire | Num. 33:3Num. 33:4Num. 33:52 |  | Isa. 12:5 |
| **~yIm;** | water | Num. 33:9Num. 33:14 |  | Isa. 12:3 |
| **~yIr'c.mi**  | Egypt | Num. 33:1Num. 33:3Num. 33:4Num. 33:38 | Ps. 106:21 | Isa. 11:16 |
| **hv,m** | Moses | Num. 33:1Num. 33:2Num. 33:50 | Ps. 106:23 |  |
| **lx;n"** | inherit | Num. 33:54 |  | Isa. 14:2 |
| **@Ws**  | red | Num. 33:10Num. 33:11 | Ps. 106:22 |  |
| **hl'['** | went | Num. 33:38 |  | Isa. 11:16 |
| **~ynIP'** | faces, before | Num. 33:7Num. 33:8Num. 33:47Num. 33:52Num. 33:55 | Ps. 106:23 |  |
| **bWv** | turn, return | Num. 33:7 | Ps. 106:23 | Isa. 12:1 |
| **dm;v'** | demolish | Num. 33:52 | Ps. 106:23 |  |
| **[m;v'** | hear, heard | Num. 33:40 | Ps. 106:25 |  |
| **rB'd>mi** | wilderness | Num. 33:6Num. 33:8Num. 33:11Num. 33:12Num. 33:15Num. 33:16Num. 33:36 | Ps. 106:26 |  |
| **hk'Sem;**  | images | Num. 33:52 | Ps. 106:19 |  |
| **~[;** | people | Num. 33:14 |  | Isa. 11:16Isa. 12:4Isa. 14:2 |
|  **hf'['** | executed, do, did make | Num. 33:4Num. 33:56 | Ps. 106:19Ps. 106:21 | Isa. 12:5 |

**Greek:**

| **Greek** | **English** | **Torah Seder****\*Num 33:1-56** | **Psalms****Psa 106:19-27** | **Ashlamatah****Is 11:16 – 12:6 + 14:1-2** | **Peshat****Mk/Jude/Pet****Mk 13:24-31** | **Remes 1****Luke****Lk 21:25-33** | **Remes 2****Acts/Romans****Rm 8:1-11** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀμήν** | truly |  |  |  | Mk. 13:30 | Lk. 21:32 |  |
| **ἄνθρωπος** | man, men |  |  |  | Mk. 13:26 | Lk. 21:26Lk. 21:27 |  |
| **γενεά** | generation |  |  |  | Mk. 13:30 | Lk. 21:32 |  |
| **γῆ** | earth, land, ground | Num. 33:1Num. 33:37Num. 33:38Num. 33:40Num. 33:51Num. 33:52Num. 33:53Num. 33:54Num. 33:55 | Ps. 106:22Ps. 106:24Ps. 106:27 | Isa. 11:16Isa. 12:5 | Mk. 13:27Mk. 13:31 | Lk. 21:25Lk. 21:33 |  |
| **γινώσκω** | know,knowing |  |  |  | Mk. 13:28Mk. 13:29 | Lk. 21:30Lk. 21:31 |  |
| **δίδωμι** | gave, given | Num 33:53  |  |  | Mk. 13:24 |  |  |
| **δόξα** | glory |  | Psa 106:20  | Isa 12:2 | Mk. 13:26 | Lk. 21:27 |  |
| **δύναμις** | force | Num 33:1 |  |  | Mk. 13:25Mk. 13:26 | Lk. 21:26Lk. 21:27 |  |
| **ἐγγύς** | near |  |  |  | Mk. 13:28Mk. 13:29 | Lk. 21:30Lk. 21:31 |  |
| **ἔθνος** | nations |  | Psa 106:27 | Isa 12:4Isa 14:2 |  | Lk. 21:25 |  |
| **ἐκλεκτός** | chosen one |  | Psa 106:23 |  | Mk. 13:27 |  |  |
| **ἐξέρχομαι** | come forth | Num. 33:9Num. 33:40 |  | Isa. 14:2 |  |  |  |
| **ἐπαίρω** | lifted up |  | Psa 106:26  |  |  | Lk. 21:28 |  |
| **ἔρχομαι** | coming, came | Num. 33:9Num. 33:40 |  | Isa. 14:2 | Mk. 13:26 | Lk. 21:27 |  |
| **ἤδη** | already |  |  |  | Mk. 13:28 | Lk. 21:30 |  |
| **ἥλιος** | sun |  |  |  | Mk. 13:24 | Lk. 21:25 |  |
| **ἡμέρα** | day | Num. 33:3Num. 33:8 |  | Isa. 11:16Isa. 12:1Isa. 12:4 | Mk. 13:24 |  |  |
| **θάλασσα** | sea | Num. 33:8Num. 33:10Num. 33:11 | Ps. 106:22 |  |  | Lk. 21:25 |  |
| **θεός** | GOD | Num 33:4 | Psa 106:21  | Isa 12:2Isa 14:2 |  | Lk. 21:31 | Rom. 8:3Rom. 8:7Rom. 8:8Rom. 8:9 |
| **θέρος** | summer |  |  |  | Mk. 13:28 | Lk. 21:30 |  |
| **κύριος** | LORD | Num. 33:2Num. 33:4Num. 33:38Num. 33:50 | Ps. 106:25 | Isa. 12:1Isa. 12:2Isa. 12:4Isa. 12:5Isa. 14:1Isa. 14:2 |  |  |  |
| **λέγω** | say, speak | Num 33:50  |  |  | Mk. 13:30 | Lk. 21:29Lk. 21:32 |  |
| **λόγος** | words |  | Psa 106:24 |  | Mk. 13:31 | Lk. 21:33 |  |
| **μέσος** | between, midnight | Num 33:8 |  | Isa 12:6  |  |  |  |
| **νεφέλη** | clouds |  |  |  | Mk. 13:26 | Lk. 21:27 |  |
| **ὁμοίωμα** | representation, likeness |  | Psa 106:20  |  |  |  | Rom. 8:3 |
| **ὁράω** | see |  |  |  | Mk. 13:26Mk. 13:29 | Lk. 21:27Lk. 21:29Lk. 21:31 |  |
| **οὐρανός** | heaven |  |  |  | Mk. 13:25Mk. 13:27Mk. 13:31 | Lk. 21:26Lk. 21:33 |  |
| **παρέρχομαι** | go by, pass |  |  |  | Mk. 13:30Mk. 13:31 | Lk. 21:32Lk. 21:33 |  |
| **πᾶς** | every, all, whole, entire | Num. 33:3Num. 33:4Num. 33:52 |  | Isa. 12:5 | Mk. 13:30 | Lk. 21:29Lk. 21:32 |  |
| **σαλεύω** | shake, shook |  |  |  | Mk. 13:25 | Lk. 21:26 |  |
| **σελήνη** | moon |  |  |  | Mk. 13:24 | Lk. 21:25 |  |
| **συκῆ** | fig-trees |  |  |  | Mk. 13:28 | Lk. 21:29 |  |
| **υἱός** | son | Num 33:1Num 33:3Num 33:38Num 33:40Num 33:51  |  |  | Mk. 13:26 | Lk. 21:27 | Rom. 8:3 |
| **** | parable |  |  |  | Mk. 13:28 | Lk. 21:29 |  |

**The Month of Shevat**

**According to the Book of Formation (Sefer Yetzirah)**

**From:** [**http://www.inner.org/times/shevat/shevat.htm**](http://www.inner.org/times/shevat/shevat.htm)

**Shbat** is the eleventh of the twelve months of the Jewish calendar.

The 15th day of Shevat—**Tu BiShbat**—is the “New Year of Trees” according to the school of Hillel; according to the school of Shamai, the “New Year of Trees” is the first of Shebat. The “New Year of Trees” is the day from which the new year is reckoned for the fruit of the trees with regard to the mitzvoth of ma’aser (“tithes”; fruit that blossoms after this date may not be taken as a tithe with fruit that blossomed before) and orlah (the fruit of a tree less than three years old is called orlah, and is forbidden to eat). Tu BiShbat is celebrated by partaking of fruit, especially of the seven species with which the land of Israel is blessed.

Tu BiShbat, the 15th day of the 11th month alludes to the secret of God’s essential Name, Havayah (י־הוה). The value of the first two letters of Havayah, (the yud and hei, which represent the higher, concealed level of unification) is 15. Its last two letters (vav and hei, which represent the lower, revealed level of unification), equal 11. Indeed, as explained elsewhere, the full secret of the Havayah is the secret of the “Tree of Life,” the tree of the month of Shevat.

**Letter:** Tzadik – צ

The letter tzadik (צ) symbolizes the true tzadik (“righteous/generous one”), “and the **tzadik** is the foundation of the world.” The one consummate **tzadik** of the generation personifies the Tree of Life in the Garden of Eden (all of whose trees correspond to the souls of the righteous/generous).

The very form of the letter **tzadik** (especially its final form, **ץ**, which represents the true manifestation of the **tzadik** in the future) resembles a tree. In the Torah, man is called “the tree of the field” (עֵץ הַשָׂדֶה), which equals 474. 474 is also the gematria of “knowledge” (דַעַת), the unique property of man in general and of the tzadik in particular. The word “knowledge” in Hebrew implies the power of “connection.” Thus, the month of Shevat is the month for connecting to the true tzadik of the generation, the Tree of Life of the generation.

**In Hebrew:** שְׁבַט

**Color:** Blue-Green

**Mazal:** D’li (Aquarius–the Pail)

The New Year of Trees of the month of Shevat is the time that the rain waters of the winter months begin to ascend in the veins of the tree and bring it new life. The ascent of water in general is represented by the “pail” (דְלִי), which in Hebrew steams from the root meaning “to lift up,” as in the verse ***“my eyes are lifted up to heaven”*** (Isaiah 38:14). The letter of the previous month, Tevet, is the ayin (ע), which literally means “an eye.” When the ayin of Tevet is lifted up to connect with the tzadik of Shevat, the word “tree” (עֵץ) is formed.

The Ba’al Shem Tov said that when one meets a water-carrier carrying pitchers full of water, it is a sign of blessing.

The tzadik is considered the true manifestation of a water carrier.

“‘Water’ refers to Torah.” The month of Shevat is referred to as the new year for the study of Torah. The eating of the fruits of Shevat corresponds to the partaking of and integration of the sweet fruits of Torah wisdom. And so the waters of Shevat represent the sweet waters of Torah.

**Tribe:** Asher

The name “Asher” (אַשֵׁר) means “pleasure” and “happiness.” Our father Jacob blessed his son Asher: ***“from Asher comes delicious [lit. fat] bread, and he will provide the delicacies of the king”*** (Genesis 49:20). From this it is evident that Asher represents the sense of taste and eating.

The special tree which Asher personifies is the olive tree, which gives the goodly oil with which Asher’s portion in the land of Israel was blessed. Of the seven species of the land of Israel, the olive is the sixth, which, in Kabbalah, corresponds to the sefirah of foundation, and to the tzadik who is described in the Bible as, ***“tzadik, foundation of the world”*** (Proverbs 10:25). Olive oil represents the potent seed of the tzadik to bear and sustain blessed generations of Jewish souls.

**Sense:** eating, taste

The rectified sense of eating is the special sense of the tzadik, as is said: ***“The tzadik eats to satisfy his soul”*** (Proverbs 13:25). This verse continues: ***“but the stomach of the wicked is always lacking.”*** The **soul-oriented** tzadik feels “full” and happy with a little; the **body-oriented** wicked person never feels content.

Eating from the Tree of Life, the tzadik derives great pleasure (“life” in Torah means “pleasure”) from the Divine sparks of light and life-force present within the food he eats. In his rectified state of consciousness he is continuously aware that ***“not on the [physical dimension of] bread alone does man live, but on each utterance of the mouth of God does man live.”***

The time of greatest pleasure in partaking of food is on the day of Shabbat. The word for ***“to satisfy [his soul]”*** (שֹׂבַע) is cognate to the word for “seven” (שֶׁבַע), alluding to the seventh day of Shabbat. A true tzadik experiences the pleasure of Shabbat the entire week **(in the Zohar, the tzadik is called Shabbat).** The word Shevat itself transforms to Shabbat (since the two letters tet and tav, both letters of the tongue, are phonetically interchangeable).

**Controller:** stomach [and esophagus]

The relation between the stomach and sense of eating (and taste) is clear.

Our sages state: “the kurkavan [espophagus] grinds.” The process of grinding is essential to digestion. Dissecting the coarse food substance to fine parts is necessary in order to release the sparks of Divine life-force contained within the food. By “grinding” (similar to the “chewing” of the mouth) the stomach “tastes” the inner essence of the food. This inner, spiritual sense of taste controls the more external sense of taste and eating in the mouth.

**Nazarean Talmud**

**Sidra of “B’Midbar” (Num.) “33:1 — 56”**

**“Shabbat “Eleh Mas’ei” “These are the stages”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| ¶ **“And there will be signs in the sun and moon and stars, and on the earth distress of Gentiles in perplexity from the noise of the sea and** its **surging, people fainting from fear and expectation of what is coming on the inhabited earth,[[29]](#footnote-29) for the powers of the heavens will be shaken. And then they will *And then they*** *(the gentiles)* ***will see the son of man*** *(Heb. “ben Adam” = Messiah as a human being)* ***coming[[30]](#footnote-30) with miraculous power in clouds and much honor [as it is said: "And to him was given dominion, glory and a kingdom, that all the gentiles, nations and men of every language might serve him. His dominion is an everlasting dominion which will not pass away; and his kingdom is one which will not be destroyed.”]*** Dan 7:13-14 **But** when **these** things **begin to happen, stand up straight and raise your heads, because your redemption is drawing near!”****¶ And he told,[[31]](#footnote-31)** gave **them** ananalogy: “Look at the fig tree and all the trees. When they put out foliage, **now you see for yourselves** and k**now that by this time the summer is near. So also you, when you see these** things **happening, know that the kingdom/Governance of God through the Hakhamim and Bate Din is near. Truly I say to you that this generation will never pass away until all** things **take place! The Heavens and earth will pass away, but my words** (Mesorah – The Oral Torah)) **will never pass away** (become invalid)**.** | ¶ **But after the days of affliction, as it is written, *“For the stars of heaven and their constellations will not flash forth their light; The sun will be dark when it rises And the moon will not shed its light.”*** (Isa 34:4) ***“Thus I will punish the world for its evil And the wicked for their iniquity; I will also put an end to the arrogance of the proud And abase the haughtiness of the ruthless. I will make mortal man scarcer than pure gold and mankind than the gold of Ophir. Therefore, I will make the heavens tremble, And the earth will be shaken from its place At the fury of the LORD of hosts in the day of His burning anger.”*** (Isa 13:10-13) ***“And all the host of the heavens will wear away, And the heavens will be rolled up like a scroll; All their hosts will also wither away As a leaf withers from the vine, Or as one withers from the fig tree.*** (Isa 34:4)***And then they*** *(the gentiles)* ***will see the son of man*** *(Heb. “ben Adam” = Messiah as a human being)* ***coming with miraculous power in clouds and much honor [as it is said: "And to him was given dominion, glory and a kingdom, that all the gentiles, nations and men of every language might serve him. His dominion is an everlasting dominion which will not pass away; and his kingdom is one which will not be destroyed.”]*** (Dan 7:13-14). **And then he** (the Messiah) **will send** (his) **messengers to gather his** (G-d’s) **elect** (the Jews) **from the four winds, from one end of the heavens and earth to the other. But from the fig tree learn a lesson: when the branch is tender** (full of sap) **it puts forth leaves, you know that summer is coming: And therefore, when you see these** (things) **you will know** (recognize that) **I am approaching the door. Amen ve Amen, I tell you that generation** (will) **not pass until all these things happen. The** (present) **Heavens and the earth will pass** (come to an end) **but my words** (Mesorah – The Oral Torah) **will not pass** (become invalid). |

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| --- |
| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| ¶ **Therefore there is now no condemnation[[32]](#footnote-32) for those who belong to the congregation[[33]](#footnote-33) of Yeshua HaMashiach. For the Orally breathed Torah** (Law) **is the giver of** spiritual (life in the Olam HaBa - i.e. eternal life) **life to those who belong to the congregation of Messiah, now being set free from the principle of sin and death.** **For the flesh is powerless to keep the Torah without the Nefesh Yehudi. Therefore God sent his son**(s)(**υἱοὶ**) **in the form**[[34]](#footnote-34) **of flesh capable of committing sin, to Judge sin and the Yetser HaRa**, (the evil inclination) **so that** even **the ordinances of the Torah might be fulfilled by** (in) **us, who do not habitually violate the mitzvoth[[35]](#footnote-35)** (walk according to the flesh) **but follow the** halakhah **of the Oral Torah. For those** **who violate the** **prohibitive mitzvoth have set their minds on physical pleasures,[[36]](#footnote-36)** but **those who have the Nefesh Yehudi,** study[[37]](#footnote-37) **the Orally Breathed Torah.** **For the mind that sets itself only on physical pleasures is death, but the Nefesh Yehudi finds life and pleasure** (shalom) **in Torah** study**.** This is **because the mind that violates the mitzvoth is an** enemy **hostile toward the** Mitzvoth of **God**; **for it will not submit to the Torah of God, for it is not even able to do so,** without the guidance of the Nefesh Yehudi, **because those who follow only their animalistic nature cannot please God.** ¶ **If you house** (tabernacle) **the Nefesh Yehudi you are not overcome by the animalistic nature of the flesh but follow the** guidance **of the Nefesh Yehudi.** **But if anyone does not have the Ruach HaMashiach** (Nefesh Yehudi), **he does not belong to him. If you belong to the congregation of Messiah, you** have mastered **your inordinate pleasures** (sin) **considering them dead because of the principle of sin and death, knowing, but the Nefesh Yehudi is alive because you keep the virtuous commands of God. But if the Ruach HaKodesh of God raised Yeshua from the dead is alive in you, He** (God) **will also give you life through the Nefesh Yehudi which is resident within you.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **\*Num 33:1-56** | **Ps 106:19-27** | **Is 11:16 – 12:6 + 14:1-2** | **Mk 13:24-31** | **Lk 21:25-28-33** | **Rom 8:1-11** |

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

A superficial look at the present pericope will reveal an amazing sermon. The structure yields itself to the Yelammedenu sermon style and structure. Here we would suggest that the Yelammedenu sermon relates to the New Moon and or possibly even Pesach. If the Yelammedenu sermon centers on Pesach, we would suggest that the redemptive aspects of Pesach are the central theme.

Ambrose of Milan[[38]](#footnote-38) notes that this section of Mordechai[[39]](#footnote-39) relates to the “eclipse of the moon.”[[40]](#footnote-40) However, Ambrose relates the light of the Moon to the “holy church.” Whilst we disagree with his points on the relation to the “holy church”, we also noted the relation to the New Moon. Hakham Tsefet’s sermon covers a vast range of material from the Torah and Prophets as noted in the translation. The structure demonstrates Hakham Tsefet’s theological genius despite the claims that say he was only a collector of the materials.[[41]](#footnote-41) If we can understand the Ambrose of Milan’s “holy church” to be the “Congregation of Messiah” we can sympathize with his analogy. Otherwise, we must part company suggesting that the New Moon relates to Messiah and his bride.

As we read the weekly Torah Seder and the pericope’s of Mordechai, we further realize the genius and message of Hakham Tsefet.

What would you say is the over al theme of Hakham Tsefet while reading from the book of B’Midbar?

We believe the message is clear and evident. The message of B’Midbar before us and Hakham Tsefet’s readings over the past weeks should be understood to say, “STOP PLAYING DRESS UP! Only the genuinely Torah Observant Nazarean Jew will spared the difficulties mentioned by Hakham Tsefet. If the real Jews of the first redemption were spared from the plagues, which decimated Mitzrayim, we should learn a lesson. Furthermore, we should note that ONLY the FAITHFUL Jews, who marched through the wilderness, were permitted to enter Eretz Yisrael. These final chapters of B’Midbar and the coming chapters of D’barim prepare the B’ne Yisrael for entrance into Eretz Yisrael.

Professor Jacob Neusner purports an amazing thesis in two of his books.[[42]](#footnote-42) In short, Neusner purports that Eretz Yisrael replaces Gan Eden. Superficially, the notion sound ludicrous. However, when we follow Neusner’s thesis we realize that power of his argument.

1. The B’ne Yisrael replaces Adam
2. Eretz Yisrael replaces Gan Eden[[43]](#footnote-43)

To determine these truths we must use a Hermeneutic principle “the beginning is in the end and the end is in the beginning.”[[44]](#footnote-44) One of the final aspects of Neusner’s thoughts, as in Maimonides Ani Ma’amim, is the resurrection of the dead. In its most fundamental terms, (Peshat) we realize that the resurrection of the dead will include ONLY those who accept that The Torah (and the Mesorah - Oral Torah) comes from G-d as a governance to life. We must reiterate that it appears to be a fundamental truth that the Mesorah governs life now; however, we suffer hindrance from the gentile, which retards our ability to practice freely. Likewise, the Torah and its Mesorah will govern life in the world to come without the hindrance of the non-believers.[[45]](#footnote-45) However, we are here at the present time to harvest the souls of the Gentiles carrying the Divine spark of the Nefesh Yehudi.

Just as Adam lost the paradise of Gan Eden, the B’ne Yisrael lost the land of Yisrael we must ask ourselves a question. How will Eretz Yisrael be restored to the intended purpose of G-d? The way back to Eden is through Torah observance and acceptance of the Mesorah. Only when the Torah and Mesorah dominate life will we experience the true joy, which produced by the pangs of birth.

The generation lost in the wilderness forfeited their right to enter Eretz Yisrael. Their lack of faithful obedience brought about their excision as “B’ne Yisrael.” They, the generation of the wilderness, were excommunicated from the environment of G-d;[[46]](#footnote-46) they were all consumed in the wilderness as Gentiles. The generation lost to the wilderness lost the right to be called “Yisrael.”[[47]](#footnote-47)

While we can continue in this line of reasoning, the point we are making should be clear. “Yisrael” will be spared from experiencing the same troubles of the Gentiles. Therefore, it remains requisite to persevere as Nazarean Orthodox, Torah observant Jews.

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

**Allegorical interpretative Key:**

This particular pericope is impossible to understand without the key of allegory. For example, we see that the "flesh" is powerless to keep the Torah without the Nefesh Yehudi. Allegorically we have seen from the previous pericope that Hakham Shaul equated the "flesh" (body) with Egypt, i.e. the Gentiles. Therefore, the references in the present pericope to the "flesh" are allegorically interpreted as being the Gentiles. The Torah breathed through the mouth of the Jewish Sage is the agent, which brings life to the "flesh," Gentiles. The Nefesh Yehudi enters the Gentile at his conversion, to assist in his guidance towards a life of Torah observance, i.e. eternal life. Therefore, the "flesh," Gentile is powerless to keep the Torah without the Nefesh Yehudi (Jewish soul received in conversion). While there is a great deal to discuss on this matter, we will not delve into the subject material at present. Empowerment comes through Jewish Sage as he breaths the Torah. The Yetser HaRa (Gentile) is then given proper place and occupation. With these interpretative elements in place, the pericope should be easily understood.

**Sons, an Allegory**

The operative word and verbal tally in Hakham Shaul's Igeret to the Romans this week is "son." We have translated the word here bracketing in the idea that G-d sent "sons" in the plural. It is imperative that we understand that the "son of G-d" is Yisrael. Yeshua is a "son of G-d," Ben Elohim in this manner.

**Therefore God sent his son**(s)(**υἱοὶ**) **in the form**[[48]](#footnote-48) **of flesh capable of committing sin, to Judge sin and the Yetser HaRa**, (the evil inclination) **so that** even **the ordinances of the Torah might be fulfilled by** (in) **us, who do not habitually violate the mitzvoth[[49]](#footnote-49)** (walk according to the flesh) **but follow the** halakhah **of the Oral Torah.**

A son of G-d (Ben Elohim), generally speaking, means firstly, being Jewish and an agent of G-d. However, the greater call to be a Jew (son) is that of living as Judge. As "Judges" the B'ne Yisrael are constantly assessing their actions. Sons are firstly, Priests and secondly they are the guarantors of G-d's will on the earth. Neither Yeshua nor the Bate Din approach their occupation and calling with a legalistic attitude. However, Messiah as the agent of G-d is a Judge who will judge the nations. He will sort those who are antinomian from those who embrace the Torah's mores. The present Torah Seder may seem boring and a drudgery to work through. However, as we have all learned we know that G-d's hidden treasures are concealed in the most unusual places. One specific encampment this week reveals the mind of Hakham Shaul, which we will discuss below. We will first make a few introductory remarks to help us understand what Hakham Shaul is trying to say in the present pericope.

The opening statement of the present chapter is usually read much like the "get out of jail" card in the Game of Monopoly. The thought that is generally presented in terms of "eat drink sin and be happy" we are already forgiven and there is "No Condemnation." In a matter of speaking, those who follow this falsehood will have "hell to pay." No self-respecting Jew would accept this abominable lie. The Jewish soul (Nefesh Yehudi) knows that there "aint no free lunches." Therefore, the "condemnation" mentioned in this pericope is related to exemplary conduct and not cheap or free "grace." There is no condemnation because the Congregation of Messiah lives the exemplary life of Torah. And while there are as many translations and commentaries on the 8th Chapter of Romans as there are "scholars," this chapter is one of the most misunderstood chapters in all of Hakham Shaul's writings. The opening phrase has been used to propagate more confusion and antinomianism than would seem to be possible.

So if we suggest that the ideas of there being no “condemnation in Messiah” what are we propagating?

The reasoning behind the lack of "condemnation" has nothing to do with the "forgiveness of sin." What Hakham Shaul is saying that there is not a possibility of condemnation among those who are "in" union Messiah, i.e. members of his congregation, because they are Shomer Shabbat, .i.e. the "Crème de la Crème." They lead exemplary lives and while not being above reproach they, like Zachariah and Elisheba live as Tsadiqim.

Lukas 1:5-6 **And now it happened in the days of Herod, king of Y’hudah, that there was a Kohen** (priest) **named Z’kharyah, of the** (priestly) **division of Aviyah.[[50]](#footnote-50) And he had a wife from the daughters of Aaron, and her name was Elisheba.[[51]](#footnote-51) And they were both righteous/generous before God, walking blamelessly** (without Condemnation i.e. sinless) **in all the mitzvoth** (commandments) **and statutes[[52]](#footnote-52) of the Lord.**[[53]](#footnote-53)

Now it makes sense, because of pure logic that if this married couple could keep the mitzvoth and statutes, being **without condemnation** before the LORD, it is not an impossibility for others to do the same thing.

**B'Midbar -** **Num 33:9****.** And they moved from Marah, and came to Elim; and in Elim were **twelve** **fountains** of water, and **seventy palm trees**; and they camped there.

Jewish Hakhamim love to play with numbers. Here we believe the mention of Elim has sparked Hakham Shaul's interest. The twelve fountains/wells represent the twelve tribes. Again, the sons of G-d serve as fountains and wells of water to the "flesh." Without this life giving water the "flesh" will die. However, the Torah plays allegorically with the mind in associating the seventy palms with the wells of living water. The palms allergically bespeak the Sanhedrin (70) with Moshe Rabbenu as their head. The fruit of the Palms refers to the Mitzvoth. The Nefesh Yehudi, Sanhedrin breaths life giving Torah to the flesh, i.e. the Gentiles saving them from eternal destruction in a place without water. If the fruits of the palms are the words of the Hakhamim, which if not heeded become the tormenting fires of Gehinnom.

**An Allegorical Command:**

you will drive out the (Gentile) inhabitants of the land from before you;

You will… destroy all their figured pavements, and destroy all their molten images, and devastate all their high places

Reading these Torah statements gave Hakham Shaul his inspiration. The "nefesh goyim," Gentile soul is driven out of the "land," body so that there is room for the Nefesh Yehudi. This process is often progressive rather than sudden. As such, the recipient of the Nefesh Yehudi one day raises his or her head only to find the "nefesh Goy" gone.

Hakham Shaul also allows this idea as it is seen in the Psalm to guide his thought concerning driving out the nefesh God. The Psalmist speaks of the sin of the Golden Calf. Hakham Shaul has mentioned [**Jannes and Jambres**](http://www.betemunah.org/sederim/sivan2374.docx) in other places. (Cf. 2 Tim 3:8) Likewise, we have commented on these things before and find that the rehearsal of these truths would be a worthwhile exercise. The mandate of the Master continues as we exercise the nefesh Goy from Eretz Yisrael.[[54]](#footnote-54) Now we also take Eretz Yisrael to be an allegory for the whole "Edenic Cosmos." When the “nefesh Goy” has been exercised, we will experience the final redemption.

But…

B'Midbar - Num. 33:55 **But if you will not drive out the inhabitants of the land from before you; then it shall come to pass, that those whom you allow to remain of them shall be pricks in your eyes, and thorns in your sides, and shall harass you in the land where you live.**

**Isaiah 14:2** **For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and foreigners** (Gentiles) **will be joined with them, and they will cleave to the house of Jacob.**

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

|  |  |  |
| --- | --- | --- |
| **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 |   |

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. Moses - משה, Strong’s number 04872, is our verbal tally with the Torah portion. [↑](#footnote-ref-4)
5. Tehillim (Psalms) 106:23. [↑](#footnote-ref-5)
6. Hand - יד, Strong’s number 03027, is also a verbal tally with our Torah portion. [↑](#footnote-ref-6)
7. Tammuz 17 event: The sin of the golden calf is committed. *Shemot 32:20, Seder Olam 6, Taanit 30b - Rashi* [↑](#footnote-ref-7)
8. Shemot (Exodus) 32:4 [↑](#footnote-ref-8)
9. HaShem referred to Moshe by this name as well: “You will be a god – an Elohim, to Paro” (Shemot 7:1). [↑](#footnote-ref-9)
10. “Rise up and make for us gods” - Shemot (Exodus) 32:1. [↑](#footnote-ref-10)
11. This takes place only too often today in our public as well as private lives.  The public decides that the Hakhamim must rule in a particular way.  Rather than seeking guidance from our Hakhamim the public demands that they must rule in a particular way, usually leniently.  This is all part of the sin of the Golden Calf.  Throughout the history of the State of Israel there has been friction between the government and the Chief Rabbinate.  The Jerusalem Post once conducted a survey among government officials regarding how to view the role of the Chief Rabbinate.  One great man stated that it was not up to us to determine the tasks of the Rabbinate; rather the Rabbinate should be instructing us on how to run the government!  This was where the Children of Israel went wrong, rather than allowing Aharon and Hur to teach them what must be done, they decided for themselves what course of action to follow.  The tikkun for this is to accept what our Hakhamim tell us.  This is such a common and unfortunate scenario today. [↑](#footnote-ref-11)
12. Rashi (commentary to 31:18) explains that the entire command of the Mishkan, and specifically the command of the half-Shekel donation, was given after the sin of the golden calf and served as a method of atonement for that apostasy. [↑](#footnote-ref-12)
13. Whether Apostamus was the villain here, or someone else (see the various readings in Taanit - and Rashi Taanit 26b s.v. hu’amad), the similarity to the tragedy at the foot of Sinai is all too obvious. It was not just the establishment of an idol that was the tragedy; it was the placement of this idol in the Sanctuary, just like the abomination of the golden calf was its placement at the foot of Sinai in the wake of the Revelation. [↑](#footnote-ref-13)
14. Bava Batra 7b [↑](#footnote-ref-14)
15. And the women, too, did not participate in this sin. [↑](#footnote-ref-15)
16. Shemot (Exodus) 13:1-2, Shemot (Exodus) 24:5 with Rashi. [↑](#footnote-ref-16)
17. Shemot (Exodus) 32:26 [↑](#footnote-ref-17)
18. Bamidbar (Numbers) 3:11-12 [↑](#footnote-ref-18)
19. Shaar HaGilgulim, Hakdamah 33. [↑](#footnote-ref-19)
20. *Moreh Nevuchim (Guide for the Perplexed)*: The delicious aroma of the incense was necessary to overcome to stench of death created by so many slaughtered carcasses in the Temple. [↑](#footnote-ref-20)
21. see Shemot (Exodus) 33:12-16. [↑](#footnote-ref-21)
22. Notably Tanchuma - specifically Terumah #8, Ki Tissa #2, P’kudei #2, #11 [↑](#footnote-ref-22)
23. Shemot (Exodus) 30:11-16. [↑](#footnote-ref-23)
24. Shemot (Exodus) 31:18. [↑](#footnote-ref-24)
25. Shemot (Exodus) 35:1. [↑](#footnote-ref-25)
26. in Parshat Chukas [↑](#footnote-ref-26)
27. Shemot (Exodus) 32:34. [↑](#footnote-ref-27)
28. Based on Sanhedrin 102a [↑](#footnote-ref-28)
29. Cf. B’Midbar – Num 33:1 [↑](#footnote-ref-29)
30. Cf. B’Midbar – Num 33:9, Psa 106:2, Isa 11:16 [↑](#footnote-ref-30)
31. Cf. B’Midbar – Num 33:50, Psa. 106:24 [↑](#footnote-ref-31)
32. 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-32)
33. The Greek phrase [↑](#footnote-ref-33)
34. The "form" - image that Hakham Shaul is speaking of here is the image of Adam HaRishon. [↑](#footnote-ref-34)
35. **According to the flesh** - committing/violating the 365 prohibitive mitzvot. Or to act negatively with regard to the 248 mitzvoth, i.e. refuse to honor father and mother. And, or who shame their mother and father. [↑](#footnote-ref-35)
36. Set their minds on physical pleasures, or they have followed the cravings of their animal nature with no regard for the Halakhot and mitzvoth of the Torah, the key to the Olam HaBa. The Olam HaBa is a spiritual environment permeated with the Oral Torah, which will govern the Theocratic society, the perfected community. [↑](#footnote-ref-36)
37. Thinking - meditating - studying the things of the "spirit" - Oral Torah is implied by the first instance of the passage. [↑](#footnote-ref-37)
38. The Bishop of Milan and teacher of Augustine who defended the divinity of the Holy Spirit and perpetual virginity of Mary. (333-397) Cetrdoc 0143,10.358; SSGF 1:4 Note: while I have cited Ambrose of Milan, I certainly **DO NOT** agree with his teachings. I have only cited this material to demonstrate the antiquity of the idea of this section of Mark relating to the New Moon. [↑](#footnote-ref-38)
39. Mark [↑](#footnote-ref-39)
40. New Moon [↑](#footnote-ref-40)
41. Hooker, M. D. (1991). *Black’s New Testament Commentaries: The Gospel According to Saint Mark.* London: A & C Black Publishers Ltd. p. 2 [↑](#footnote-ref-41)
42. Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press.

Neusner, J. (2002 ). *Handbook of Rabbinic Theology .* Brill Academic Publishers, Inc. [↑](#footnote-ref-42)
43. Neusner describes and defines Gan Eden as a place devoid of death where we are able to ever maintain a relationship with God. I would further the idea by saying Gan Eden is a place devoid of death were we can perpetually (through the Mesorah and Mitzvot) maintain a connection with G-d. Eternal life by Neusner’s definition is acceptance of the Dominion of God. See *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. p. 97 [↑](#footnote-ref-43)
44. Professor Jacob Neusner also concurs with this hermeneutic; See *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. p. 97 [↑](#footnote-ref-44)
45. Neusner makes the same statement, only he states the thought from the negative understanding of the concept. “Third, excluded from the category of the resurrection and the world to come, then, are only those who by their own sins have denied themselves that benefit. These are those who deny that the teaching of the world to come derives from the Torah or deny that the Torah comes from God, or hedonists.” See *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. p. 101 [↑](#footnote-ref-45)
46. Gan Eden serves as a prototype of the environment of G-d. Therefore, the environment of G-d is that environment whereby we are surrounded by G-d or, the environment whereby we incessantly remain connected (through the Torah and Mesorah) to G-d. [↑](#footnote-ref-46)
47. Neusner reports “Denying the stated dogmas (Torah and Mesorah – my thoughts) removes a person from the status of “Israel,” See *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. p. 104 [↑](#footnote-ref-47)
48. The "form" - image that Hakham Shaul is speaking of here is the image of Adam HaRishon. [↑](#footnote-ref-48)
49. **According to the flesh** - committing/violating the 365 prohibitive mitzvot. Or to act negatively with regard to the 248 mitzvoth, i.e. refuse to honor father and mother. And, or who shame their mother and father. [↑](#footnote-ref-49)
50. Cf. 1Chr 24:7–18 [↑](#footnote-ref-50)
51. The present introductory style can be found in typical “husband / wife” introductions in the Tanakh. Cf. 1Sa.1:1–2 [↑](#footnote-ref-51)
52. This refers to the Chukim, pl.m. Chukot pl.f. Chukim/Chukot are statutes, inexplicable Laws of the Torah. The use here implies the extent of their “righteous/generosity” which is attested to by the use of “blameless/sinless. [↑](#footnote-ref-52)
53. <http://www.betemunah.org/sederim/nisan872.docx> [↑](#footnote-ref-53)
54. Talmudizing the Gentiles (Mat 28:19-20) - driving out the inhabitants - evil practices and demons etc. [↑](#footnote-ref-54)