

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	Second Year of the Triennial Reading Cycle
Ab 27, 5774 – August 22/23, 2014	Sixth Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Aug 22 2014 – Candles at 8:10 PM
Sat. Aug 23 2014 – Habdalah 9:07 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Aug 22 2014 – Candles at 8:04 PM
Sat. Aug 23 2014 – Habdalah 9:00 PM

Miami, FL, U.S.

Fri. Aug 22 2014 – Candles at 7:33 PM
Sat. Aug 23 2014 – Habdalah 8:25 PM

San Antonio, TX, U.S.

Fri. Aug 22 2014 – Candles at 7:50 PM
Sat. Aug 23 2014 – Habdalah 8:43 PM

St. Louis, MO, U.S.

Fri. Aug 22 2014 – Candles at 7:29 PM
Sat. Aug 23 2014 – Habdalah 8:27 PM

Austin & Conroe, TX, U.S.

Fri. Aug 22 2014 – Candles at 7:48 PM
Sat. Aug 23 2014 – Habdalah 8:42 PM

Everett, WA, U.S.

Fri. Aug 22 2014 – Candles at 7:53 PM
Sat. Aug 23 2014 – Habdalah 8:58 PM

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

Fri. Aug 22 2014 – Candles at 7:20 PM
Sat. Aug 23 2014 – Habdalah 8:17 PM

Sheboygan & Manitowoc, WI, US

Fri. Aug 22 2014 – Candles at 7:27 PM
Sat. Aug 23 2014 – Habdalah 8:29 PM

Tacoma, WA, U.S.

Fri. Aug 22 2014 – Candles at 7:52 PM
Sat. Aug 23 2014 – Habdalah 8:57 PM

Brisbane, Australia

Fri. Aug 22 2014 – Candles at 5:11 PM
Sat. Aug 23 2014 – Habdalah 6:05 PM

Manila & Cebu, Philippines

Fri. Aug 22 2014 – Candles at 5:57 PM
Sat. Aug 23 2014 – Habdalah 6:47 PM

Olympia, WA, U.S.

Fri. Aug 22 2014 – Candles at 7:53 PM
Sat. Aug 23 2014 – Habdalah 8:58 PM

Singapore, Singapore

Fri. Aug 22 2014 – Candles at 6:54 PM
Sat. Aug 23 2014 – Habdalah 7:43 PM

For other places see: <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 Tsurriel 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 Michael Murray and beloved wife HE Giberet Leah Murray

His Excellency Adon Ze'ev ben Abraham and beloved wife HE Giberet Hadassah bat Sarah
His Excellency Adon Michael Harston
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!

Barukh Dayan Emet

We pray that the Holy One, most blessed be He, comfort the families of the fallen most brave soldiers of the IDF who have paid the ultimate price in order to preserve and defend our nation. May He also comfort us in our grief and great loss.

May G-d our Healer, have mercy on all of our soldiers who have been injured and provide a swift and complete healing for their bodies and souls, together with all the sick in Yisrael, and we say amen ve amen!

Let us pray:

He Who blessed our forefathers Abraham, Isaac and Jacob -- may He bless the brave and most noble fighters of the Israel Defense Forces, who stand guard over our land and the cities of our God, from the border of the Lebanon to the desert of Egypt, and from the Great Sea unto the approach of the Aravah, on the land, in the air, and on the sea.

May the Almighty cause the enemies who rise up against us to be struck down before them. May the Holy One, Blessed is He, preserve and rescue our fighters from every trouble and distress and from every plague and illness, and may He send blessing and success in their every endeavor.

May He lead our enemies under our soldiers' sway and may He grant them salvation and crown them with victory. And may there be fulfilled for them the verse: For it is the LORD your God, Who goes with you to battle your enemies for you to save you, Amen ve Amen!

**Shabbat: "Sh'lach-L'kha Anashim" – "Send you men"
& Shabbat Mevar'chim HaChodesh Elul
Sabbath of the Proclamation of the New Moon of Ellul
(Evening Monday 25th of August – Evening Wednesday 27th of August)
Shabbat "Nachamu III" – "Of Our Consolation III"
Third of Seven Sabbaths of Consolation/Strengthening**

Shabbat	Torah Reading:	Weekday Torah Reading:
שַׁבָּת - לֶךְ-אֲנָשִׁים		Saturday Afternoon
"Sh'lach-L'kha Anashim"	Reader 1 – B'Midbar 13:1-3	Reader 1 – B'Midbar 14:11-14
"Send you men"	Reader 2 – B'Midbar 13:4-16	Reader 2 – B'Midbar 14:15-20
"Envía tú hombres"	Reader 3 – B'Midbar 13:17-20	Reader 3 – B'Midbar 14:11-20
B'Midbar (Num.) 13:1 – 14:10 B'Midbar (Num.) 28:9-15	Reader 4 – B'Midbar 13:21-24	
Ashlamatah: Joshua 2:1-9, 23-24	Reader 5 – B'Midbar 13:25-27	Monday & Thursday Mornings
Special: Isaiah 54:11 – 55:5 1 Sam. 20:18, 42	Reader 6 – B'Midbar 13:28-33	Reader 1 – B'Midbar 14:11-14
Psalms 100:1-5	Reader 7 – B'Midbar 14:1-10	Reader 2 – B'Midbar 14:15-20
	Maftir – B'Midbar 28:9-15	Reader 3 – B'Midbar 14:11-20
N.C.: Mk 11:1-11; Lk 19:28-44 Rm 3:1-8	Isaiah 49:14 – 51:3 1 Sam. 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 desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!

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

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

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

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

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

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

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

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

Contents of the Torah Seder

- The Mission of the Spies – Numbers 13:1-24
- The Report of the Spies – Numbers 13:25-33
- Panic, Wailing and Rebellion – Numbers 14:1-10

Reading Assignment:

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

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

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

Vol. 13 – “First Journeys,” pp. 333-362

Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 13:1 – 14:10

Rashi	Targum
1. The Lord spoke to Moses saying,	1. AND the LORD spoke with Mosheh, saying:
2. "Send out for yourself men who will scout the Land of Canaan, which I am giving to the children of Israel. You shall send one man each for his father's tribe; each one shall be a chieftain in their midst."	2. Send you keen-sighted men who may explore the land of Kenaan, which I will give to the children of Israel; one man for each tribe of their fathers, you will send from the presence of all their leaders.
3. So Moses sent them from the desert of Paran by the word of the Lord. All of them were men of distinction; they were the heads of the children of Israel.	3. And Mosheh sent them from the wilderness of Pharan, according to the mouth of the Word of the LORD; all of them acute men, who had been appointed heads over the sons of Israel.
4. These are their names: For the tribe of Reuben, Shammua the son of Zakkur.	4. And these are the names of the twelve men, the explorers: the messenger of the tribe of Reuben, Shamua bar Zakkur;
5. For the tribe of Simeon, Shaphat the son of Hori.	5. of the tribe of Shemeon, Shaphat bar Hori;
6. For the tribe of Judah, Caleb the son of Jepphunneh.	6. for Jehudah, Kaleb bar Jephunneh;
7. For the tribe of Issachar, Yigal the son of Joseph.	7. for Issakar, Yiggeal bar Joseph;
8. For the tribe of Ephraim, Hoshea the son of Nun.	8. for Ephraim, Hoshea bar Nun;
9. For the tribe of Benjamin, Palti the son of Raphu.	9. for Benjamin, Palti bar Raphu;
10. For the tribe of Zebulun, Gaddiel the son of Sodi.	10. for Zebulon, Gadiel bar Zodi;
11. For the tribe of Joseph, the tribe of Manasseh, Gaddi the son of Susi.	11. for Menasheh, Gaddi bar Susi;
12. For the tribe of Dan, Ammiel the son of Gemalli.	12. for Dan, Ammiel bar Gemmali;
13. For the tribe of Asher, Sethur the son of Michael.	13. for Asher, Sether bar Michael;
14. For the tribe of Naphtali, Nahbi the son of Vophsi.	14. for Naphtali, Nachbi bar Vaphsi;
15. For the tribe of Gad, Geuel the son of Machi.	15. and for Gad, Geuel bar Machi
16. These are the names of the men Moses sent to scout the Land, and Moses called Hoshea the son of Nun, Joshua.	16. These are the names of the men whom Mosheh sent to explore the land; and when Mosheh saw his humility, he called Hoshea bar Nun Jehoshua.
17. Moses sent them to scout the Land of Canaan, and he said to them, "Go up this way in the south and climb	17. And Mosheh sent them to survey the land of Kenaan, and said to them, Go up on this side by the

Rashi	Targum
up the mountain.	south, and ascend the mountain,
18. You shall see what [kind of] land it is, and the people who inhabit it; are they strong or weak? Are there few or many?	18. and survey the country, what it is, and the people who dwell in it; whether they be strong or weak, few or many;
19. And what of the land they inhabit? Is it good or bad? And what of the cities in which they reside are they in camps or in fortresses?	19. what the land is in which they dwell, whether good or bad; what cities they inhabit, whether they live in towns that are open or walled;
20. What is the soil like is it fat or lean? Are there any trees in it or not? You shall be courageous and take from the fruit of the land." <u>It was the season when the first grapes begin to ripen.</u>	20. and what the reputation of the land, whether its productions are rich or poor, and the trees of it fruitful or not. And do valiantly, and bring back some of the fruit of the land. <u>And the day on which they went was the nineteenth of the month of Sivan, (about) the days of the first grapes.</u>
21. So they went up and explored the land, from the desert of Zin until Rehov, at the entrance to Hamath.	21. They went up, therefore, and explored the country, from the wilderness of Zin, unto the roads by which you come unto Antiochia.
22. They went up in, the south, and he came to Hebron, and there were Ahiman, Sheshai, and Talmai, the descendants of the giant. Now Hebron had been built seven years before Zoan of Egypt.	22. They went up from the side of the south and came to Hebron, where were Achiman, Sheshai, and Talmai, sons of Anak the giant Now Hebron was built seven years before Tanis in Mizraim.
23. They came to the Valley of Eshkol and they cut a branch with a cluster of grapes. They carried it on a pole between two [people] and [they also took] some pomegranates and figs.	23. They came then to the stream of the grapes (or bunches, ethkala), and cut down from thence a branch with one cluster of grapes, and carried it on a staff on the shoulders of two of them, and also took they of the pomegranates and the figs.
24. They called that place the Valley of Eshkol because of the cluster [eshkol] the children of Israel cut from there.	24. Now that place they call the stream of the cluster, from the branch which the sons of Israel cut down there; and wine was dropping from it like a stream.
25. They returned from scouting the Land <u>at the end of forty days.</u>	25. And they returned from exploring the land <u>on the eighth day of the month Ab, at the end of forty days.</u>
26. They went, and they came to Moses and Aaron and all the congregation of the children of Israel in the desert of Paran, to Kadesh. They brought them back a report, as well as to the entire congregation, and they showed them the fruit of the land.	26. And they came to Mosheh and Aharon, and all the congregation of the children of Israel in the wilderness of Pharan, at Rekem, and returned them word, to them and the whole congregation, and showed them the fruit of the land.
27. They told him and said, "We came to the land to which you sent us, and it is flowing with milk and honey, and this is its fruit.	27. And they recounted to him, and said: We went into the country to which you did send us; and it indeed produces milk and honey, and this is the fruit of it.
28. However, the people who inhabit the land are mighty, and the cities are extremely huge and fortified, and there we saw even the offspring of the giant.	28. But the people who inhabit the country are strong, and the fortified cities they inhabit very great; and we saw also there the sons of Anak the giant.
29. The Amalekites dwell in the south land, while the Hittites, the Jebusites, and the Amorites dwell in the mountainous region. The Canaanites dwell on the coast and alongside the Jordan."	29. The Amalekites dwell in the south, the Hittites, Jebusites, and Amorites in the mountains; but the Kenaanites dwell by the sea, and by the bank of the Jordan.
30. Caleb silenced the people to [hear about] Moses, and he said, " <u>We can surely go up and take possession of it, for we can indeed overcome it.</u> "	30. And Kaleb stilled the people, and made them listen to Mosheh, and said: <u>Let us go up and possess it, for we are able to take it.</u>
31. But the men who went up with him said, "We are unable to go up against the people, for they are stronger than we.	31. But the men who had gone up with him said, We are not able to go up to the people, for they are stronger than we.

Rashi	Targum
32. <u>They spread an [evil] report about the land</u> which they had scouted, telling the children of Israel, "The land we passed through to explore is a land that consumes its inhabitants, and all the people we saw in it are men of stature.	32. And <u>they brought out an evil report about the land</u> which they had surveyed, to the sons of Israel, saying, The country through which we have passed to explore it is a land that kills its inhabitants with diseases; and all the people who are in it are giants, masters of evil ways
33. There we saw the giants, the sons of Anak, descended from the giants. In our eyes, we seemed like grasshoppers, and so we were in their eyes.	33. And there we saw the giants, the sons of Anak, of the race of the giants; and we appeared to ourselves to be as locusts; and so we appeared to them.
1. The entire community raised their voices and shouted, <u>and the people wept on that night.</u>	1. And all the congregation lifted up and gave forth their voice, <u>and the people wept that night: and it was confirmed (as a punishment) that they should weep on that night in their generations.</u>
2. All the children of Israel complained against Moses and Aaron, and the entire congregation said, "If only we had died in the land of Egypt, or if only we had died in this desert.	2. And all the sons of Israel murmured against Mosheh and Aharon, and said: Would that we had died in the land of Mizraim, or that we may die in this wilderness!
3. Why does the Lord bring us to this land to fall by the sword; our wives and children will be as spoils. Is it not better for us to return to Egypt?"	3. Why is the LORD bringing us into this land, to fall by the sword of the Kenaanaah, and our wives and little ones to become a prey? Will it not be better to return into Mizraim?
4. They said to each other, "Let us appoint a leader and return to Egypt!"	4. And one man said to his brother, Let us appoint a king over us for a chief, and return to Mizraim.
5. Moses and Aaron fell on their faces before the entire congregation of the children of Israel.	5. And Mosheh and Aharon bowed upon their faces before all the congregation of the sons of Israel;
6. Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had scouted the land, tore their clothes.	6. and Jehoshua bar Nun and Kaleb bar Jephunneh of the explorers of the land rent their clothes,
7. They spoke to the entire congregation of the children of Israel, saying, " <u>The land we passed through to scout is an exceedingly good land.</u>	7. and spoke to the congregation, saying: <u>The land we went to see is an exceedingly good land.</u>
8. <u>If the Lord desires us, He will bring us to this land and give it to us, a land flowing with milk and honey.</u>	8. <u>If the LORD has pleasure in us, He will bring us into this land, and give it us, a land producing milk and honey.</u>
9. <u>But you shall not rebel against the Lord, and you will not fear the people of that land for they are [as] our bread. Their protection is removed from them, and the Lord is with us; do not be fear them."</u>	9. <u>Only do not rebel against the commandments of the LORD, and you need not fear the people of the land, for they are delivered into our hands; the strength of their power has failed from them, but the Word of the LORD will be our helper; fear them not.</u>
10. The entire congregation threatened to pelt them with stones, but the glory of the Lord appeared in the Tent of Meeting to all the children of Israel.	10. But all the congregation said they would stone them with stones. And the glorious Shekinah of the LORD was revealed in bright clouds at the tabernacle.

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	9 but on the day of Shabbat two lambs of the year

Rashi	Targum Pseudo Jonathan
lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	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.

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

7. Dabar ha-lamed me-'inyano: Interpretation deduced from the context.

Rashi Commentary for: B'Midbar (Num.) 13:1 – 14:10

2 Send for yourself men Why is the section dealing with the spies juxtaposed with the section dealing with Miriam? Because she was punished over matters of slander, for speaking against her brother, and these wicked people witnessed [it], but did not learn their lesson.-[Midrash Tanchuma Shelach 5]

Send for yourself According to your own understanding. I am not commanding you, but if you wish, you may send. Since the Israelites had come [to Moses] and said, "Let us send men ahead of us," as it says, "All of you approached me..." (Deut. 1:22), Moses took counsel with the Shechinah. He [God] said, "I told them that it is good, as it says, 'I will bring you up from the affliction of Egypt...' (Exod. 3:17). By their lives! Now I will give them the opportunity to err through the words of the spies, so that they will not inherit it." -[Midrash Tanchuma 5]

3 by the word of the Lord With his consent; He did not stop him.

All of them were men of distinction Whenever [the word] אַנְשֵׁי [is used] in Scripture, it denotes importance. At that time, they were virtuous.-[Mid. Tanchuma 4]

16 And Moses called Hoshea... He prayed on his behalf, "May God save you from the counsel of the spies." [The name יהושע is a compounded form of יהוה ישיעך, May God save you.]-[Sotah 34b]

17 Go up this way in the south This was the inferior part of the Land of Israel. This is the custom of merchants; they show their inferior goods first and afterward display their best.-[Midrash Tanchuma 6]

18 what [kind of] land it is Some countries rear strong people, and some countries rear weak [people]; some produce large populations and some small populations.-[Mid. Tanchuma 6]

are they strong or weak He gave them a sign. If they live in open cities [it is a sign that] they are strong, since they rely on their might. And if they live in fortified cities [it is a sign that] they are weak.- [Mid. Tanchuma 6]

19 are they in camps Heb. הַמְּצֻדוֹת, as the Targum [Onkelos] renders, הַבְּפֻזִּין, cities which are exposed and open, unwallled.

is it good possessing springs and other good and healthy water sources.

20 does it have trees Heb. הֲיֵשׁ בָּהּ עֵץ, lit., does it have a tree. Does it have a worthy man who will protect them with his merit. -[B.B. 15a]

when the first grapes begin to ripen The season in which the grapes begin to ripen, in their first stage of growth.

21 from the desert of Zin until Rehov at the entrance to Hamath They walked along the length and width of its borders, [so that their path looked] like a [Greek] gamma. They walked along the side which was the southern border, from the eastern corner to the western corner, as Moses had directed them: "Go up this way in the south"—by way of the southeastern border until the sea, for the sea was its western border. From there they turned and walked along the entire western border, which is the coast, until the entrance to Hamath, which is near Mount Hor, in the northwestern corner, as is described in the borders of the Land in the portion [beginning with the words,] "These are the travels" (34:6).

22 and he came to Hebron Caleb went there alone [hence the singular "he came"] to prostrate himself on the

graves of the patriarchs [in prayer] that he not be enticed by his colleagues to be part of their counsel. Thus, it says, "I will give him [Caleb] the land on which he has walked" (Deut. 1:36), and it is written, "They gave Hebron to Caleb" (Jud. 1:20). -[Sotah 34b]

had been built seven years Is it possible that Ham built Hebron for Canaan, his youngest son, before he built Zoan for Mizraim, his eldest son? Rather, it was stocked with everything good, seven times more than Zoan. The intention is to inform you of the excellence of the Land of Israel, for there is no place in the Land of Israel rockier than Hebron, which was why it was designated for a burial ground. And there is no country in the world as excellent as Egypt, as it says, "it was like the garden of the Lord, like the land of Egypt" (Gen. 13:10). Zoan is the best part of Egypt, for the residence of the kings is situated there, as it says, "for his princes were in Zoan" (Isa. 30:4). Yet Hebron was superior to it seven times over. -[Sotah 34b]

23 a branch A vine branch with a cluster of grapes hanging on it.

They carried it on a pole between two [people] From the implication of what it says "they carried [in the plural] it on a pole" do I not know that it was [carried] by two? So what does "[between] two" tell us? [The answer is:] With two poles. How was it done? Eight of them took a cluster [of grapes], one took a fig and one took a pomegranate. Joshua and Caleb did not take anything, for the intention of the others was to present a slanderous report, [namely,] just as its fruit is extraordinary, so its people are extraordinary. If you wish to know how much one of them carried, go forth and learn from the stones they set up at Gilgal: Each man carried on his shoulder one stone [from the Jordan] and set it up at Gilgal. The Sages weighed them [and determined that] each stone weighed forty seah, and it is a fact that the load a person can carry on his shoulders is only a third of the weight of the load he can carry when others help him lift it. -[Sotah 34b]

25 They returned from scouting the Land at the end of forty days But does not the Land measure four hundred parasangs by four hundred parasangs [a parasang is equivalent to about three- and-a-half miles in length], and an average person's daily traveling distance is ten parasangs? Thus, it takes forty days to walk from east to west, and they traversed its length and its breadth? However, since it was revealed before the Holy One, blessed is He, that He would sentence them with a year for every day, he shortened the way [so they covered ground more rapidly]. -[Mid. Tanchuma 8]

26 They went, and they came What is meant by "They went"? [It says already that they returned.] To compare their going with their coming. Just as their return was with evil intent, so was their departure [on the journey] with evil intent. -[Sotah 35a]

They brought them back a report To Moses and Aaron.

27 flowing with milk and honey Any lie in which a little truth is not stated in the beginning cannot be maintained in the end. -[Sotah 35a]

28 fortified Heb. בְּצֻרוֹת, an expression denoting strength. The Targum [Onkelos], however, renders, כְּרִיכָן, a term meaning circular fortresses; in Aramaic כְּרִיכָא means "circular." -[See Aruch, first definition of כְּרִיכָא]

29 The Amalekites dwell Since they had already been "burnt" by Amalek [as it were,] the spies mentioned it in order to frighten them. -[Mid. Tanchuma 9]

and alongside the Jordan Heb. עַל יַד הַיַּרְדֵּן. [The word] יַד is [used] in its literal sense, next to the Jordan, so that you will be unable to cross.

30 Caleb silenced Heb. וַיִּשְׁמַט, he silenced them all [the spies so that the people could hear what he was going to say].

to Moses to hear what he would say about Moses. He cried out, "Is this the only thing the son of Amram has done

to us?" Anyone listening might have thought that he intended to disparage him, and since there was [resentment] in their hearts against Moses because of the spies' report, they all became silent so they could hear his defamation. But he said, "Didn't he split the sea for us, bring down the manna for us and cause the quails to fly down to us?"-[Sotah 35a]

We can surely go up even to heaven; if he tells us, "Make ladders and go up there," we will succeed in whatever he says.-[Sotah 35a]

silenced Heb. שָׁמָּה, a term denoting silence; similarly, "Silence (שָׁמָּה) all flesh" (Zech. 2:17); "'Still (שָׁמָּה) ! This is for not mentioning [the Lord's Name]" (Amos. 6:10). Similarly, it is the custom for someone who wants to silence a group to say, "Shhh!"

31 for they are stronger than we Heb. מִמֶּנּוּ, [which may also be interpreted as, they are stronger than he.] They said this in reference to the most High, as it were, [as if to say that the people are stronger than He.-[Sotah 35a]

32 consumes its inhabitants Wherever we passed, we found them burying dead. The Holy One, blessed is He, intended this for good, to keep them occupied with their mourning so they should not notice them [the spies].-[Sotah 35a]

men of stature Big and tall, those to whom measurements are attributed [because of their unusual size], such as Goliath [about whom it says] "his height was six cubits and a span" (I Sam. 17:4); similarly, "a man of great stature (מִדָּוֶה) " (II Sam. 21:20); "a man of stature (מִדָּוֶה) " (I Chron. 11: 23).

33 the giants Heb. גִּבִּימִים, giants, descended from Shamhazai (Nidah 61a) and Azazel (Yoma 67b), who fell (שָׁפָלוּ)) from heaven in the generation of Enosh.

and so we were in their eyes We heard them telling each other, "There are ants in the vineyard who look like people." - [Sotah 35a]

Anak [The name אֲנָק is given] because the sun was draped around the neck [מִצְנֵיקִים] because of their height.-[Sotah 34b]

Chapter 14

1 The entire community The members of the Sanhedrin. -[Mid. Tanchuma Shelach 13]

2 If only we had died Heb. מִתְּנוּ לֵנוּ. We wish that we would have died. -[Targum Onkelos]

4 Let us appoint a leader Heb. נִתְּנָה רֹאשׁ. As the Targum renders, "Let us appoint a head." Let us appoint a king over us. Our Sages, however, explained this as a term referring to idolatry. -[Mechilta Beshallah (Vayassa 1:22), Othioth d'Rabbi Akiva p. 398, Midrash Tannaim p. 2, Midrash Lekach Tov]

9 you shall not rebel And consequently, "You will not fear...."

for they are [as] our bread We will consume them like bread.

Their protection is removed from them Their shield and strength, their virtuous ones have died—[namely,] Job, who protected them [See Rashi on Sotah 35a, B.B. 15a]. (Another interpretation: The shade [protection] of the Omnipresent has departed from them.)

10 to pelt them [I.e.,] Joshua and Caleb.

the glory of the Lord The cloud descended there.-[Mid. Tanchuma Shelach 12]

Ketubim: Psalm 100:1-5

Rashi	Targum
1. A song for a thanksgiving offering. Shout to the Lord, all the earth.	1. A psalm on <i>the offering of</i> thanksgiving. Give a shout in the presence of the LORD, all <i>inhabitants of</i> the earth.
2. Serve the Lord with joy, come before Him with praise.	2. Worship in the presence of the LORD with joy; come before Him with praise.
3. Know that the Lord is God; He made us and we are His, people and the flock of His pasture.	3. <i>Make it known</i> , for the LORD is God; He has made us and we are His, His people and the flock of His pasture.
4. <u>Come into His gates with thanksgiving, [into] His courtyards with praise; give thanks to Him, bless His name.</u>	4. <u>Enter His gates with thanksgiving, His courts with praise; give thanks in His presence, bless His name.</u>
5. For the Lord is good; His kindness is forever, and until generation after generation is His faith.	5. For the LORD is good, His goodness is forever, and His faithfulness lasts for all generations.

Rashi's Commentary to Psalm 100:1-5

1. A song for a thanksgiving offering For thanksgiving, to recite it over thanksgiving offerings.

2 Serve the Lord with joy Now why so much? You should know the Lord is God, Who recompenses you with reward for your work, but the heathens need not worship with joy because their deities do not give them any reward.

3 He made us and we are His When we were not in the world.

5 and until generation after generation His faith will endure. Every expression of truth (אמת) and faith (אמונה) means the realization of a promise, that He makes true and assures His promise.

Meditation from the Psalms Psalms 100:1-5

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

This psalm was sung in the Temple during the service of a Thanksgiving (todah) offering, an offering that one would bring in thanksgiving after having survived great danger. Abudraham rules that one should recite this thanksgiving psalm every day, while standing, as part of the Pesukei d'Zimrah section of the prayer service.¹ Not a day of life goes by without danger, although man is usually oblivious of the threatening forces surrounding him. Unknown to man, HaShem protects him from such dangers and performs countless miracles of salvation. For this constant deliverance, this psalm is recited in daily thanksgiving. However, just as the Todah offering itself was not

¹ See Shulchan Aruch, Orach Chaim 51

brought on Sabbaths and festivals, in the Temple, the psalm commemorating it is not recited on those days.

R' Hirsch explains that this song of thanksgiving deals with the gratitude that will be due to HaShem in the Messianic age, when the world has reached perfection. Thus psalm 100 serves as a finale to the previous psalms concerning the approach of the Messianic era.²

This is the last in the series of eleven psalms composed by Moshe. Ibn Yachya says that Moshe dedicated this psalm to the tribe of **Asher** - אָשֵׁר, whom he blessed with special bounty:³ *May Asher be blessed with children, let him be favored by his brothers and let him dip his foot in oil.* Since the tribe of Asher was blessed so abundantly, it is certainly fitting that it should attest that HaShem is good, His kindness endures forever.⁴

Let's look at **Asher** as he is not well known by most scholars. Let's start by looking at his mother's words at Asher's birth.

Beresheet (Genesis) 30:13 And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

The Targum expands on these words:

Targum Pseudo Jonathan for: Beresheet (Genesis) 30:13 And Leah said, Praise will be mine: for the daughters of Israel will praise me, as his children will be praised before HaShem for the goodness of the fruit of His land;⁵ and she called his name Asher.

Asher was the eighth son of Yaaqob through Leah's handmaid, Zilpah. The Midrash records **Asher's** birthdate as the 20th of Shevat.⁶ According to the Torah, Midrash, and rabbinical tradition **Asher** is a symbol of happiness. There seems to be fairly strong consensus on this. From his naming⁷ to his final blessing from Yaaqob,⁸ **Asher** was blessed with happiness. The Midrash recounts that Asher was one of Yaaqob's 'mighty' sons:

Midrash Rabbah - Genesis XCV:4 AND FROM AMONG (MIKZEH) HIS BRETHREN HE TOOK FIVE MEN, etc. (XLVII, 2). Why does Scripture say MIKZEH?2 Scripture comes to teach that they were not the strongest of the tribal ancestors. And who were these five? Reuben, Simeon, Levi, Benjamin, and Issachar. And why did the righteous Joseph take these five of his brethren? Because he knew who were the strong men among his brethren, and he reasoned wisely: If I present the strongest to Pharaoh, he will on seeing them make them his warriors.

Therefore he presented these five, who were not mighty men. How do we know that they were not? You find them in the blessing of our teacher Moses. Every one whose name he repeated in his blessing was mighty, while he whose name he did not repeat was not mighty. Judah, whose name he repeated, was mighty, for it says, And this for Judah, and he said: Hear, Lord, the voice of Judah;⁹ therefore he did not present him to Pharaoh. Likewise Naphtali, as it says, And of Naphtali he said: O Naphtali, satisfied with favor. Likewise Asher: And of Asher he said: Blessed be Asher above sons.¹⁰ Likewise Dan: And of Dan he said: Dan is a lion's whelp.¹¹ Zebulun too: And of Zebulun he said: Rejoice, Zebulun, in thy going out. Gad too: And of Gad

² The Days of Mashiach – Yemot HaMashiach

³ Devarim (Deuteronomy) 33:24

⁴ Verse 5. 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.

⁵ This is our verbal tally with the Torah Land / Country - אֶרֶץ, Strong's number 0776.

⁶ Midrash Tadshe – also his Yartzeit

⁷ Bereshit (Genesis) 30:13

⁸ Bereshit (Genesis) 49:20

⁹ Devarim (Deuteronomy) 33:7

¹⁰ Ibid 9 v.24

¹¹ Ibid 9 v.22

he said: Blessed be He that enlargeth Gad. Therefore he did not present them to Pharaoh. But the others, whose names were not repeated, are not mighty, therefore he presented them to Pharaoh.



Asher's gem was a beryl and the color of his flag was like the precious stone with which women adorn themselves; embroidered thereon was an olive-tree,¹² in allusion to the text, As for **Asher**, his bread shall be fat. **Asher's** banner is the olive tree, which makes sense since the tribe of **Asher** was situated in an area that had them responsible for the production of olives and olive oil in ancient Israel.

Menachoth 85b Our Rabbis taught: And let him dip his foot in oil:¹³ this refers to the territory of Asher which flowed with oil like a fountain. It is related that once the people of Laodicea were in need of oil; they appointed an agent and instructed him, 'Go and purchase for us a hundred myriad [manehs] worth of oil'. He came first to Jerusalem and was told, 'Go to Tyre'. He came to Tyre and was told, 'Go to Gush Halab'.¹⁴ When he came to Gush Halab he was told, 'Go to So-and-so in that field'. [He went there] and found the man breaking up the earth around his olive trees. [The agent] said to him. 'Have you a hundred myriad [manehs] worth of oil that I require?' 'Yes', replied the other; 'but wait until I finish my work'. He waited until the other had finished his work. After he had finished his work he threw his tools on his back and went on his way, removing the stones from his path as he went.¹⁵ The agent thought to himself, 'Has this man really got a hundred myriad [manehs] worth of oil? I see that the Jews have merely made game of me'. As soon as he reached his home town that man's maidservant brought out to him a bowl of hot water and he washed his hands and his feet. She then brought out to him a golden bowl of oil and he dipped in it his hands and his feet, thus fulfilling the verse, 'And let him dip his feet in oil'. After they had eaten and drunk the man measured out to the agent a hundred myriad [manehs] worth of oil, and then asked, 'Do you perhaps need any more oil?' 'I do, indeed', replied the agent; 'but I have no more money with me'. 'Well, if you wish to buy more, take it, and I will go back with you for the money', said the man. He then measured out for him another eighteen myriad [manehs] worth of oil. It is said that he¹⁶ hired every horse, mule, camel and ass that he could find in all the Land of Israel. When he reached his home town all the townspeople came out to meet him and applaud him. 'Do not applaud me', he said to them, 'but this man, my companion. who measured out for me a hundred myriad [manehs] worth of oil, and whom I still owe eighteen myriad [manehs]'. This illustrates the verse, There is that pretendeth himself rich, yet hath nothing; there is that pretendeth himself poor, yet hath great wealth'.¹⁷

The tribe of **Asher** was known for having an abundance of male children and daughters so beautiful they were sought out by "princes and priests".¹⁸

Midrash Rabbah - Genesis LXXI:10 AND LEAH SAID: HAPPY AM I! FOR THE DAUGHTERS WILL CALL ME HAPPY (XXXI, 13). R. Levi said: **Asher** never spent a night in an inn in his whole life, for **Asher** inherited tall palaces better even than the lands which Judah inherited. Thus it is written, The sons of Asher: Imnah, and Ishvah, and Ishvi and Beriah, and Serah their sister... who was the father of Birzaith.¹⁹ R. Levi and R. Simon [gave different interpretations of Birzaith]. R. Levi said: It means that their daughters were beautiful and married to [High] priests who were anointed with the oil of the olive-tree (zayith).²⁰ R. Simon

¹² Midrash Rabbah - Exodus 38:8

¹³ Devarim (Deuteronomy) 33:24

¹⁴ In Upper Galilee. Cf. Gischala mentioned by Josephus.

¹⁵ This led the agent to believe that the man whom he was accompanying was not wealthy and that he certainly could not supply him with all the oil he required.

¹⁶ The agent. Lit., 'that man did not leave out either a horse . . . which he did not hire'.

¹⁷ Mishle (Proverbs) 13:7

¹⁸ Jewish Encyclopedia

¹⁹ Divrei HaYamim alef (I Chronicles) 7:30 ff.

²⁰ Reading Birzaith bar zayith, 'a man (anointed) with the olive.'

said: Their daughters were beautiful and married to kings who were anointed with olive oil.²¹

Asher was camped on the north next to the tribe of Dan.

Midrash Rabbah - Numbers II:10 AND THEY SHALL SET FORTH THIRD,²² *a meet adjunct to Torah and to penitence is power;*²³ *for a man should exert his powers in acquiring Torah and in mastering his evil propensities. The North is the region whence darkness issues forth into the world, and on that side shall be the tribe of Dan. Why? For it was that tribe which darkened the world with idolatry, when Jeroboam made the two golden calves. Idolatry is darkness, as it is said, And their works*²⁴ *are in the dark.*²⁵ *Jeroboam went round to all Israel [inviting them to embrace idolatry] but none of them would agree, except the tribe of Dan, as it is said, And the king took counsel, and made two calves of gold... and the other put he in Dan*²⁶ *.²⁷ For this reason the Holy One, blessed be He, commanded that he should pitch his camp in the North. Hence it is written, ON THE NORTH SIDE SHALL BE THE STANDARD OF THE CAMP OF DAN, etc. And next to him the tribe of Asher, lighting up the darkness, as it is stated, And of Asher he said: Blessed be Asher... and let him dip his foot in oil*²⁸ *.²⁹ Therefore Scripture says, AND THOSE THAT PITCH NEXT UNTO HIM SHALL BE THE TRIBE OF ASHER.*³⁰ *Next to him was Naphtali, with the blessing of ample sustenance, as it is written, O Naphtali, satisfied*³¹ *with favor, etc.*³² *Therefore Scripture says, AND THE TRIBE OF NAPHTALI... ALL THAT WERE NUMBERED OF THE CAMP OF DAN...*

The Tribes of Dan, Asher and Naphtali camped and marched together in the Wilderness,³³ and were called the "Camp of Dan," that was the "Camp that trailed behind and gathered in the stragglers from all the other Camps".³⁴ This was the camp that redeemed the stragglers, whether they were Jews or the Erev Rab.³⁵

Asher is also known for his daughter, Serach, whose goodness was rewarded with eternal life and is said to walk among us this day like Elijah.

Shevat is a month where, in a non-leap year, we should begin to see the signs of spring emerging by the end of it, or at least know it is coming so very soon, and this makes most people very happy. We celebrate the return of spring through the holiday of Tu B'Shebat, which is one of the four traditional Jewish new years.³⁶ **Asher** seems to be associated with delicious food, too, "As for **Asher**, his bread shall be fat, and he shall yield royal dainties".³⁷ What a perfect correspondence to the sense of the month, taste, and the kabbalistic tradition of a Tu B'Shebat seder that has become so popular in recent years.

²¹ The rendering is conjectural, and it is further doubtful how these comments are derived from the text. Possibly banoth (E.V 'daughters') is rendered cities (cf. Num. XXI, 25. In Heshbon, and in all the towns thereof--benotha fr. banoth) and the verse translated: for I will be happy in my towns--this is what Asher would say: I will have so many and be so tranquil there that I will not need to wander about and spend nights in inns. The other comments understand banoth literally as daughters and render the verse: for I will be happy in my daughters (so would Asher say), as they will be very beautiful.

²² Bamidbar (Numbers) 2:18 ff.

²³ I.e. power, represented by Ephraim is a suitable companion to Torah and penitence which respectively represent Judah and Reuben (Rash.).

²⁴ Alluding to idolatry.

²⁵ Yeshayahu (Isaiah) 29:15

²⁶ Apparently, as Mah. thinks, because the tribe possessed an established reputation for idolatry; v. commentary on Gen. R. XLIII, 2, on the verse: And pursued as far as Dan.

²⁷ Melachim Alef (I Kings) 12:28 f

²⁸ Oil, a symbol of light.

²⁹ Devarim (Deuteronomy) 33:24

³⁰ Bamidbar (Numbers) 2:27

³¹ I.e. in the physical sense, referring to food (Y.M.).

³² Devarim (Deuteronomy) 33:23

³³ Bamidbar (Numbers) 2:25-31

³⁴ Bamidbar (Numbers) 10:25

³⁵ The large mixed multitude of Gentiles who left Egypt with the Bne Israel.

³⁶ The others are Rosh HaShana (Tishri 1), Nisan 1, and Elul 1.

³⁷ Bereshit (Genesis) 49:20

Moshe, who penned our psalm, had a debt of gratefulness to the tribe of **Asher**:

Midrash Rabbah - Exodus 20:19 How did Moshe know where Yosef was buried? Some opine that Serach the daughter of **Asher** showed him the place in the Nile where he was buried.³⁸

Redemption is also intimately associated with the tribe of **Asher**. Our Hakhamim assign to Serach³⁹ an important role in identifying Moshe as the redeemer who would deliver the Israelites from Egypt. The Midrash relates that the secret of redemption was given over to Abraham, who conveyed it to Yitzchak, Yitzchak to Yaaqob, and Yaaqob to Yosef. Yosef transmitted the secret of redemption to his brothers, telling them: "When HaShem has taken notice of you (*pakod yifkod*), you shall carry up my bones from here", ⁴⁰ and **Asher** passed it along to his daughter Serach. When Moshe and Aaron came to the Israelite elders and performed miracles before them, they went to Serach and told her: "A certain man has come to us and performed such-and-such wonders." She replied, "There is no substance to him" (that is, he is not the deliverer). They then said to her: "He also said: 'When G-d has taken notice of you' (*pakod yifkod*)". She said: "This is the man who will redeem Israel from Egypt, for I heard from my father 'He will take notice' (*pakod yifkod*)" The people immediately believed in G-d and His agent, as it is said: "and the people were convinced when they heard that HaShem had taken note (*pakad*) of the Israelites."⁴¹

The secret of the redemption is held by the tribe of **Asher**, as the Midrash explains.

Midrash Rabbah - Shemot (Exodus) 1:5 NOW THESE ARE THE NAMES OF THE SONS OF ISRAEL. These are mentioned here on account of the pending redemption of Israel... **Asher**-because all those who heard of their redemption and greatness praised them, as it is written: And all nations shall call you happy (*ishru*); for ye shall be a delightsome land, saith the Lord of Hosts.⁴²

Midrash Rabbah - Exodus 5:13 THEY HEARD THAT THE LORD HAD VISITED⁴³-they believed because they heard, not because they saw the signs. What made them believe? The sign of [God's] visitation which He communicated to them, for they had this as a tradition from Yaaqob, Yaaqob having handed down the secret to Yosef, and Yosef to his brothers, while **Asher**, the son of Yaaqob, had handed down the secret to his daughter Serach,⁴⁴ who was still alive.⁴⁵ This is what he told her: 'Any redeemer that will come and say to my children: will surely visit you' shall be regarded as a true deliverer.' When, therefore, Moshe Came and said these words, the people believed him at once. They believed him as soon as they heard the password; this is why it is written: AND WHEN THEY HEARD THAT THE LORD HAD VISITED THE CHILDREN OF ISRAEL, AND THAT HE HAD SEEN THEIR AFFLICTION, THEN THEY BOWED THEIR HEADS AND WORSHIPPED.⁴⁶ THEY BOWED THEIR HEADS at [Gods] visitation AND WORSHIPPED because HE HAD SEEN THEIR AFFLICTION.⁴⁷

The First Redeemer – Moshe **The Last Redeemer – Mashiach ben David**

The biggest problem, as I see it, is: How do we identify the redeemer (Mashiach ben David)? What is it that will allow us to distinguish him from a false Mashiach? Without a sure way of identifying the redeemer, we are liable to ignore as a crackpot, anyone who claims to be Mashiach.

³⁸ According to the Rabbis (Genesis Rabbah 94:9), she lived an enormously long time.

³⁹ Most of the material on Serach was written by Tamar Kadari.

⁴⁰ Bereshit (Genesis) 50:25

⁴¹ Shemot (Exodus) 4:31

⁴² Malachi 3:12

⁴³ Which proves that 'poor' in the first verse refers to the Israelites.

⁴⁴ Bamidbar (Numbers) 26:46.

⁴⁵ Cosmocrator was the title of the Roman Emperor.

⁴⁶ Shemot (Exodus) 4:31

⁴⁷ On hearing good tidings, it was the custom to prostrate oneself; cf. Gen. R. 58:6

Fortunately, HaShem already planned for this. If we remember that the future redemption will be just like our redemption from Egypt,⁴⁸ then if we can see how the first redeemer (Moshe) was identified, then we should know how to identify Mashiach ben David. To begin to understand this method of identification, remember that the exodus from Egypt is intrinsically related to Avraham and to the covenant between the parts:

Beresheet (Genesis 15:13-14) *And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land [that is] not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.*

The Sages tell us that Yaaqob gave his sons a secret password that would clearly, and unambiguously, identify the redeemer. When Yosef told the Israelite elders that the time for their redemption was near, he gave them this same sign by which they would recognize their redeemer. The code word that Yosef gave to tell the Israelite elders was: **יִפְקֹד פָּקֹד** (pakod pakadti).

We find the word, **יִפְקֹד**- pakod, translated in many different ways in the Torah. Here are a few examples: *Remembered, Appointed, Count, and Missing.*

The ambiguous meaning of pakod suggests that HaShem is telling us more than one message. One of the messages suggested by our Hakhamim is that the redeemer would be able to count the exact appointed time for the redemption.

Lets see where this code word pakod, was given and how it relates to other Torah passages. HaShem tells this code word to Moshe in:

Shemot (Exodus) 3:16 *Go, and gather the elders of Israel together, and say unto them, HaShem God of your fathers, the God of Abraham, of Yitzchak, and of Yaaqob, appeared unto me, saying, **I have surely visited you** (pakod pakadti), and [seen] that which is done to you in Egypt:*

This was to be a sure sign that Moshe was the true redeemer. The elders had a tradition from Yosef, who received it from Yaaqob, that the first person who would come and say in HaShem's name, "pakod pakadti", would be the true redeemer who would set the people free:⁴⁹

Rav Yitzchak of Volozhin suggests that the sign was especially designed to prove beyond doubt that Moshe was a Divine emissary:

Midrash Rabbah - Exodus III:8 *AND I HAVE SAID: I WILL BRING YOU UP (III, 17) - 'Tell them that I will do what I promised to Yaaqob their father.' What did He promise him? 'And I will also surely bring thee up again' (Gen. XLVI, 4). And so Yaaqob promised his sons: But God will be with you, and bring you back into the land of your fathers (Gen. XLVIII, 21). Straightway, AND THEY SHALL HEARKEN TO THY VOICE (Ex. III, 18). Why? Because of this tradition of deliverance which they possessed, that any redeemer that came and used twice the expression of pakad (to visit) was known to be a true deliverer.*

The sign involved more than the mere mention of the two words "Pakod Pakadti", it entailed the performance of a miracle in association with those words.

The tradition also contained a guarantee that no one would use this sign falsely. Yosef passed this secret on to his brothers. One of his brothers, **Asher**, told this secret to his daughter Serach. We see the hint to this in:

Beresheet (Genesis) 50:24-25 *And Yosef said unto his brethren, I die: and God **will surely visit you**, and bring you out of this land unto the land which he swore to Abraham, to Yitzchak, and to Yaaqob. And Yosef*

⁴⁸ Micah 7:15

⁴⁹ Targum Yonatan to Bereshit 50:24; cited by Rashi Shemot 3:18

took an oath of the children of Israel, saying, God **will surely visit you**, and ye shall carry up my bones from hence.

Yosef linked the future redeemer with the oath to carry his bones when they are redeemed. Note this well because the Children of Israel will be in severe bondage when their redeemer appears. The last thing on their minds will be some long dead and buried bones.⁵⁰

The Torah tells us that Moshe had a speech impediment:

Shemot (Exodus) 4:10 And Moshe said unto HaShem, O my Lord, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of speech, and of a slow tongue.

Yet, the Midrash⁵¹ tells us, when Moshe relayed to others the words of HaShem his speech was miraculously perfect and unslurred; “the Shechinah (divine spirit) spoke from Moshe’s throat” during his prophecies.⁵² The clear pronunciation of the words “Pakod Pakadti” was the surest sign that Moshe was truly sent by HaShem!

Thus we understand that Serach was the one who verified the first redeemer. Lets look a little closer at this daughter of Asher who played such a crucial role in the identification of the first redeemer.

Serach daughter of Asher is mentioned in the Torah in the count of the Israelites who went down to Egypt⁵³ and in the enumeration of the Israelites at the steppes of Moab.⁵⁴ Aside from this, she takes no part in any narrative, nor is anything said about her. In contrast, there are a plethora of midrashic traditions about this woman and thus the faceless Torah character becomes a fascinating personality. Her history is intertwined with the story of the migration to Egypt and enslavement, and also with redemption and the return to the land of Israel. She lived to an extremely old age, at the very least, and accordingly was blessed with much earthly wisdom and knowledge, which she used to help the people of Israel as needed, even during the time of the Hakhamim.

The Midrash speaks of Serach’s great beauty and wisdom: when Yosef was reunited with his brothers and sent them to the land of Canaan to bring his father Yaaqob to him in Egypt, he ordered them not to alarm their aged father. The brothers summoned Serach and asked her to sit before Yaaqob and play for him on the lyre, in this manner revealing to him that Yosef was still alive. Serach played well and sang gently: “Yosef my uncle did not die, he lives and rules all the land of Egypt.” She played thus for Yaaqob two and three times and he was pleased by what he heard. Joy filled his heart, the spirit of God rested on him and he sensed the truth of her words. He bade her: “Continue to play for me, for you have heartened me with all that you said.” While he was speaking with her, his sons came to him with horses, chariots and royal garments, with slaves running before them and told him: “[We bring] glad tidings, for Yosef still lives and he rules all the land of Egypt.” When Yaaqob saw all that Yosef had sent, he knew that they spoke truthfully. He was exceedingly happy and he said:⁵⁵ “[This is] enough [for me]! My son Yosef is still alive! I must go and see him before I die”.⁵⁶



⁵⁰ Yosef had been dead for more than a hundred years.

⁵¹ Shemot Rabba 3:20

⁵² see Zohar Pinchas p. 232, Shemot 19:19 with Rashi

⁵³ Bereshit (Genesis) 46:17

⁵⁴ Bamidbar (Numbers) 26:46

⁵⁵ Bereshit (Genesis) 45:28

⁵⁶ Sefer ha-Yashar, Vayigash, chap. 14

According to the Rabbis, not only was Serach among those who came to Egypt and one of those who left it, she also entered Eretz Israel;⁵⁷ they use as a proof text for the latter claim Bamidbar 26:46, that includes Serach among the names of those entering the land.⁵⁸ An additional tradition of Serach's longevity has her still alive in the time of King David and identifies her with the wise woman of Abel-beth-maacah (see the entry: "The Wise Woman of Abel-beth-maacah"). When Yoab, David's military commander, asked her: "Who are you?," she replied:⁵⁹ "I am one of those who seek the welfare of the faithful [*shelomei emunei*] in Israel." In the Rabbinical exegesis, she is saying to Yoab: I am one of the Israelites who went down to Egypt with Yaaqob. I completed [*shelumai*] the count of Israel [*emunei Israel*; a wordplay on the root *shlm*, referring both to peace-welfare and completion] to the seventy souls that went down to Egypt. Do you want to kill the entire city, and also me, who am an important woman?" In this manner Serach saved the lives of all the inhabitants of her town.⁶⁰

One exegetical tradition goes even further, declaring that Serach never died but was one of the people who entered the Garden of Eden while still alive, like Enoch, Eliyahu, Pharaoh's daughter Bithiah, the three sons of Qorach, King Hiram of Tyre, Jabez, Jonadab son of Rechab and his descendants, Ebed-melech the Ethiopian, Abraham's servant Eliezer, the slave of R. Judah ha-Nasi and R. Joshua ben Levi.⁶¹

The tradition of Serach's immortality is also reflected in a narrative set in the time of the Hakhamim, in which Serach appears in order to resolve a disagreement in the academy (*bet-midrash*). R. Johanan was sitting in the *bet-midrash* and expounding the verse:⁶² "the waters forming a wall for them on their right and on their left." How could the water become as a wall? R. Johanan expounded that it was a sort of [impervious] net. Serach appeared and said: "I was there, and the water was not as a net, but as transparent windows".⁶³ In this midrashic vignette, Serach is an extremely old woman who can testify, in the first person, to the miracle of the parting of the Reed Sea. In her wisdom, she is capable of comprehending, and participating in, the aggadic discussion conducted in the Beit Midrash. Her statement is preferred to that of R. Johanan, since she has first-hand knowledge of the facts.

The traditions of Serach's extreme longevity apparently have their basis in the fact that she is mentioned both in the count of those who went to Egypt and in the list of those who entered Eretz Israel. Her singular name may also have contributed to these traditions, since the meaning of the expression:⁶⁴ "*Serach ha-odef*" is "something left over" ("the overlapping excess"). This evolved into the tradition that Serach lived for hundreds of years, was in the presence of both Yosef and Moshe and was even one of those who entered the land of Canaan. In the development of this tradition her lifetime extended to the period of King David and the later traditions claimed that she never died at all, but entered the Garden of Eden while still alive. In the late Midrash, Yaaqob is the one who blessed Serach that she would live forever, telling her: "My daughter, because you revived my spirit, death shall never rule you".⁶⁵

Now, let's take an educated leap into the Nazarean Codicil. Let's start by examining a pasuk from the Nazarean Codicil.

Luqas (Luke) 2:36 And there was one Anna,⁶⁶ a prophetess, the daughter of Phanuel,⁶⁷ of the tribe of Asher:

⁵⁷ Tribe of Asher lay in the western part of the western Galilee, and its border was on the Mediterranean. In the Book of "Yehoshua", the area of the Tribal inheritance is described as containing 22 cities. But in the Book of "Shoftim," we see that the Canaanite nations continued to reside in six of the largest cities that lay on the coast in the inheritance of Asher, whom they were unable to conquer. "But the Asheri dwelt among the Canaani, the inhabitants of the Land; for they did not drive them out." (Shoftim 1:32)

⁵⁸ Seder Olam Rabbah 9

⁵⁹ Shmuel bet (II Samuel) 20:19

⁶⁰ Ecclesiastes Rabbah 9:18:2

⁶¹ Kallah Rabbati 3:23; Masekhet Derekh Eretz, 1:18; for the various traditions, see L. Ginzberg, Legends of the Jews, vol. 5, chap. 18, 95–96, n. 67

⁶² Shemot (Exodus) 14:22

⁶³ Pesikta de-Rav Kahana 11:13

⁶⁴ Shemot (Exodus) 26:12

⁶⁵ Sefer ha-Yashar, Vayigash, chap. 14

⁶⁶ Hebrew name Hannah (Hebrew: חַנָּה *Hannāh*, meaning "favor" or "grace").

*she was of a great age, and had lived with an husband seven years from her virginity; 37 And she was a widow of about **fourscore and four (84) years**, which departed not from the temple, but served God with fastings and prayers night and day. 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for **redemption** in Jerusalem.*

There are several parts of these pesukim that should strike a person:

1. **Eighty-four years.** Consider that this number, alludes to Asher's father Yaaqob, and is highlighted in the Midrash.

*Midrash Rabbah - Genesis LXX:18 AND JACOB SAID UNTO LABAN: GIVE ME MY WIFE, FOR MY DAYS ARE FULFILLED, THAT I MAY GO IN UNTO HER (XXIX, 21). R. Aibu observed: Even the most dissolute does not use such language! It was this, however, that he said: 'The Holy One, blessed be He, has decreed that I am to produce twelve tribes. I am now **eighty-four years old** and if I do not beget them now, when will I do so?' Therefore must Scripture say, AND JACOB SAID UNTO LABAN: GIVE ME MY WIFE, etc.*

Rashi lends us some insights to this Midrash in his commentary on Beresheet (Genesis) 29:21: **for my days are completed** [The days] of which my mother told me. Moreover, my days are completed, for I am already **eighty-four years old**. When will I raise up twelve tribes? This is what he [meant when he] said, "that I may come to her." Now, isn't it true that even the most degenerate person would not say this? But he (Jacob) meant [that he intended] to **beget generations**.

Observing a Pidyon Haben⁶⁸ (the redemption of the firstborn) is likened to observing eighty-four fasts.⁶⁹ At a Pidyon Haben we are supposed to reflect on the importance of thinking before we act, on deliberating before we do. We should not act like the "rushing waters" of Reuben, nor like the panicked nation at the foot of Har Sinai, rather we should deliberate carefully like our father, Yaaqob, who waited eighty-four years before starting his family. Learning and incorporating the lesson of patience into our personalities and into our everyday living is equated to fasting eighty-four fast-days, parallel to Yaakov's eighty-four years. Again we see an association of 'eighty-four' with redemption and specifically the redemption of the firstborn.

2. Anna, aka Hannah, has an interesting Midrash that relates to the tribe of Asher:

*Midrash Rabbah - Genesis XXXVIII:14 And Peninah had children, but Hannah had no children (I Sam. I, 2): eventually she did have, as it is written, And she bore three sons, etc. (ib. II, 21). Again, She is Zion, there is none that careth for her (Jer. XXX, 17). Yet eventually she will have [one to care for her, as it is written], **And a redeemer will come to Zion**, and unto them that turn from transgression, etc. (Isa. LIX, 20).*

3. If you do the math, one finds that Anna was 106 years old, if we were looking at the Peshat. However, Luke is written at the remes level. This suggests that we are hinting to Yaaqob and that she was very old. In fact our pasuk says flat out that she had "great age".

Taken together the following facts hint to Serach bat Asher: Great age, tribe of Asher, and associated with redemption. It appears that Luke is connecting Anna to Serach.

⁶⁷ Phanuel (Heb. **Peniel**) means the "Face of God". This establishes a connection with the last pasuk of our Torah portion: **10 But all the congregation bade stone them with stones, when the glory of HaShem appeared in the tent of meeting unto all the children of Israel.**

⁶⁸ It is a positive mitzva for each Israelite to redeem his son who is firstborn to his Israelite mother after the thirtieth day [from his birth], i.e., on the thirty-first day, with five sela'im.

⁶⁹ Igrot Kodesh of the Rebbe, Vol. 10, p. 85: It is stated in numerous seforim that participating in a Pidyon HaBen serves as a substitute for eighty-four fast days.

According to tradition, Psalm 100 is the last of the **eleven** psalms that Moshe contributed to Sefer Tehillim and **eleven** is a number that symbolizes G-dly knowledge. **Eleven** refers to the conveyance of the Divine light which transcends the limits of the world within the limits of the world. "The world was created with ten utterances." **Eleven**, thus, refers to a level above the limits of that set. Nevertheless, since it is also a number which follows in sequence to ten, we can understand that it refers to the fusion between the transcendent Divine light and the framework of limited worldly existence. **Eleven** indicates an excess, a spillage, an over-doing or wasting of divine energy, according to the Arizal.⁷⁰

Asher is intimately associated with the number **eleven**. Consider the following pasuk which is read during Chanukah.

***Bamidbar (Numbers) 7:72** **On the eleventh day**, the chieftain was of the sons of Asher, Pag'iel the son of Ochran.*

Finally, our Torah portion lists the twelve tribes and includes the tribe of Asher as they spied out the land. This provides a link into Moshe's thinking when he penned our psalm. You see the tribe of Asher, of all of the tribes, should have seen the 'beauty' of the land. The Prince of the tribe of Asher should have seen the inner beauty of the land. Moshe penned the tikkun for this error by looking at the tribe of Asher in the Messianic age when they will have seen correctly.

Ashlamatah: Joshua 2:1-9, 23-24

Rashi	Targum
1. And Joshua the son of Nun sent two men out of Shittim to spy secretly, saying, Go see the land and Jericho. And they went, and came to the house of a harlot named Rahab, and they lay there.	1. And Joshua the son of Nun sent two men from Shittim, as spies in secret, saying "Go, look at the land and Jericho." And they went and entered the house of the harlot woman, and her name was Rahab; and they slept there.
2. And it was told to the king of Jericho, saying, Behold, men have come here this night from the children of Israel to search the land.	2. And it was told to the king of Jericho, saying: "Behold men came here by night from the sons of Israel to spy ou the land."
3. And the king of Jericho sent to Rahab, saying, Bring forth the men who have come to you, that have entered your house, for they have come to search out the entire land.	3. And the king of Jericho sent unto Rahab, saying: "Bring forth the men who came unto you, who entered your house, for they came to spy out all the land."
4. Now the woman had taken the two men, and had hidden them, and she said, Indeed the men came to me, but I did not know from where they were.	4. And the woman took the two men and hid them. And she said: " <i>In truth</i> ' the men came unto me, and I did not know where they were from.
5. And it was time to close the gate, at darkness, that the men went out. I do not know where they went. Pursue after them quickly, for you will overtake them.	5. And it was <i>time</i> to close the gate at dark, and the men went forth. I do not know where the men went. Pursue after them quickly, for you will overtake them."
6. And she had brought them up to the roof, and she hid them with the stalks of flax, that she had laid arranged upon the roof.	6. And she brought them up to the roof and hid them in the loads of flax that were arranged for her on the roof.
7. And the men pursued them in the direction of the Jordan, to the fords; and as soon as the pursuers had	7. And the men pursued after them by way of the Jordan to the fords. And they closed the gate after the pursuers

⁷⁰ Etz Chaim 11:10

Rashi	Targum
gone out, they shut the gate.	went forth after them.
8. And before they were asleep, she came up to them upon the roof.	8. And when they had not yet fallen asleep, she came unto them to the roof.
9. And she said to the men, I know that the Lord has given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land have melted away because of you.	9. And she said to the men: "I know that the LORD has given to you the land, and that fear of you has fallen upon us, and that all the inhabitants of the land are shattered before you
10. For we have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt; and what you did to the two kings of the Amorites that were on the other side of the Jordan, Sihon and Og, whom you completely destroyed.	10. For we heard that the LORD was drying up the water of the Red Sea before you when you were going forth from Egypt and what you did to the two kings of the Amorite who were across the Jordan, to Sihon and to Og, whom you destroyed utterly.
11. And as soon as we heard, our hearts melted, nor did there remain anymore spirit in any man because of you, for the Lord your God He is God in heaven above and on the earth below.	11. And we heard, and our heart was melted, and there was no spirit left in any man before you, for the LORD your God is the God <i>whose Shekinah is</i> in the heavens above and is powerful over the earth below.
12. And now, I pray, swear to me by the Lord, since I have showed you kindness, that you will also show kindness to my father's house, and give me a true token.	12. And now swear now for me by <i>the Memra of the LORD</i> for I have acted kindly with you and you will also act kindly with the house of my father. And you will give to me a sign of truth.
13. And you shall preserve alive my father, and my mother, and my brothers and my sisters, and all that they have, and you shall deliver our lives from death.	13. And you will let live my father and mother and my brothers and my sisters and everything that is theirs. And you will save our lives from death."
14. And the men answered her, Our life for yours, if you will not tell this our discussion. And it shall be, when the Lord gives us the land, that we will deal with you with kindness and truth.	14. And the men said to her: "Our lives <i>are handed over</i> in place of your lives to die. If you do not tell this affair of ours, then when the LORD will give us the land, we will do goodness and truth with you."
15. And she let them down by a rope through the window, for her house was in the town wall and she dwelt in the wall.	15. <u>And she let them down by rope from the window,</u> for her house was in the city wall and in the wall she was living.
16. And she said to them, Go to the mountain lest the pursuers meet you; and hide yourselves there three days until the pursuers return, and afterwards you will go your way.	16. And she said to them: "Go to the hill country, lest the pursuers happen upon you; and hide yourselves there three days until the pursuers return. And afterwards you will go on your way."
17. And the men said to her, we will be blameless of this your oath which you made us swear;	17. And the men said to her: "We are innocent regarding this oath of yours that you swore upon us.
18. Behold when we come into the land, <u>you shall bind this line of scarlet thread in the window by which you let us down;</u> and you shall bring your father and your mother, and your brothers and all your father's household home to you.	18. Behold we are entering the land. <u>This band of red cord you will tie in the window, by which you let us down.</u> And your father and your mother and your brothers and all the house of your father will gather unto you to the house.
19. And it shall be, that whosoever shall go out of the doors of your house outside, his blood shall be upon his head, and we will be blameless, and that whosoever shall be with you in the house, his blood shall be upon our head if any hand be upon him.	19. And everyone who will go forth <i>out</i> from the doors of your house to the outside, <i>the guilt of his killing</i> will be on his own head; and we will be innocent. And everyone who will be with you in the house, <i>the guilt of his killing</i> will be on our head, if <i>the hand of a man</i> will be on him.
20. And if you tell this our discussion, then we will be blameless of your oath which you have made us swear.	20. And if you tell this affair of ours, we will be innocent of the oath that you swore upon us."
21. And she said, According to your words, so be it. And she sent them away, and they departed; <u>and she</u>	21. And she said: "According to your words, so it is." And she sent them away, and they went, <u>and she tied a</u>

Rashi	Targum
bound the scarlet line in the window.	band of red on the window.
22. And they went, and came to the mountain, and stayed there three days until the pursuers returned; and the pursuers sought them throughout all the way, but they did not find them.	22. And they went and entered the hill country and dwelt there three days until the pursuers returned. And the pursuers searched on all the way and did not find (them).
23. And the two men returned and descended from the mountain, and crossed over and came to Joshua the son of Nun, and told him all that had happened to them.	23. And the two men returned and came down from the hill country and crossed over and came unto Joshua the son of Nun. And they told him everything that happened to them.
24. And they said to Joshua, -For the Lord has delivered into our hands all the land; and also the inhabitants of the country have melted away because of us.	24. And they said to Joshua that "the LORD has given into our hands all the land," and that "all the inhabitants of the land are shattered before us."

Rashi's Commentary on Joshua 2:1-9, 23-24

1 And Joshua [the son of Nun] sent [two men out of Shittim to spy] Against my will I must say that he dispatched them during Moses' mourning period, for after three days following the termination of Moses' mourning period, they crossed the Jordan, for thence we deduced that Moses died on Adar 7 by counting back thirty-three days from the day they came up from the Jordan, namely, the tenth day of the first month. Now, of necessity, from the time the spies were dispatched, they did not cross the Jordan until the fifth day, as it is stated: and stayed there three days until the pursuers returned. On that night they crossed over and came to Joshua the son of Nun, and Joshua rose up early in the morning, and they moved from Shittim, here is a fourth day. And they lodged there before they crossed over. Hence, they did not cross until the fifth day.

secretly Secretly. So did Jon. render it. He said to them: Disguise yourselves as deaf-mutes (חרשים) so that they will not conceal their affairs from you. Another explanation is: חרש [with a "shin"] is like חרש [with a "sin" or "samech," namely pottery.] Load yourselves with pots so that you appear as potters.

and see the land and Jericho Now, was Jericho not included in the generalization? Why, then, is it specified? Because it was as strong as all of them [the cities combined], it was situated on the boundary. Similarly, and there were missing of David's servants nineteen men and Asahel. Now, was Asahel not included in the generalization? Why, then, was he specified? Because he was as strong as all of them [combined]. Similarly, and King Solomon loved many foreign wives and Pharaoh's daughter. Now, was Pharaoh's daughter not included in the generalization? Why, then, was she specified? Because he loved her as much as all of them [combined]. And regarding the sin, since she caused him to sin more than all of them. This was taught in *Sifrei*.

harlot זונה. Targum Jon. renders: Innkeeper, one who sells various foodstuffs (מזונות).

2 to search להפר [lit. to dig,] to spy. And similarly: Thence he sought (הפר) food.

4 and had hidden them [lit. "and had hidden him."] Some Scriptural passages treat the plural as singular. [In this case,] because she hastened to hide them, and [she hid them] in a narrow place as though they were one man. The Agadic Midrash of Rabbi Tanhuma states: They were Phinehas and Caleb, and Phinehas stood before them, yet they did not see him because he was like an angel. Another explanation is: And she hid him, [i.e.,] each one by himself. And we have found the like thereof: Oil and incense make joyful the heart. (ישמח לב), sing. form.) And it is not written לב ישמחו (plural form), [implying that each one makes the heart joyful.]

6 with the stalks of flax With their capsules.

7 to the fords the place for crossing the water, for they thought that they had turned back towards the Plains of Moab, and the Jordan stood in between.

they shut the gate [I.e.,] the gatekeepers.

11 nor did there remain (or arise) anymore spirit And there did not remain anymore spirit, even to lie with a woman. [This was evident to Rahab] because, as the Rabbis said: There was neither prince or ruler who had no relations with Rahab the harlot. She was ten years old when the Israelites departed from Egypt, and she practiced harlotry for forty years.

12 a true token That you will make, so that when you come and conquer the city, that you will recognize the sign and let me live.

15 And she let them down by a rope through the window [lit., by] the [rope.] By this very rope and window the sinners would ascend to her. She said: "O Lord of the universe! With these I have sinned. With these forgive me."

16 until the pursuers return There sprouted in Rahab an expression of Divine Spirit that they would return at the end of three days.

17 We will be blameless We are making this matter dependent upon you to make this sign.

18 line of scarlet thread תְּקוּת - an expression of a line (קו) or rope.

19 his blood shall be upon his head The guilt of his slaying will be upon his own head, for he will have caused his own death.

his blood shall be upon our head The guilt of his slaying will be upon us.

23 and crossed over the Jordan.

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.

Special Ashlamatah: Isaiah 54:11 – 55:5 - Shabbat "Nachamu III"

Rashi	Targum
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Rashi	Targum
11. O poor tempestuous one, who was not consoled, behold I will set your stones with carbuncle, and I will lay your foundations with sapphires.	11. O needy one, suffering mortification, city concerning which the peoples say it will not be comforted, behold, I am setting your pavement stones in antimony, and I will lay your foundations with good stones.
12. And I will make your windows of jasper and your gates of carbuncle stones, and all your border of precious stones.	12. I will make your wood as pearls and your gates of carbuncles, and all your border of precious stones.
13. And all your children shall be disciples of the Lord, and your children's peace shall increase.	13. All your sons will be taught in the Law of the LORD, and great will be the prosperity of your sons.
14. With righteousness shall you be established, go far away from oppression, for you shall not fear, and from ruin, for it will not come near you.	14. In innocence you will be established; be far from oppression, for you will not fear; and from breaking, for it will not come to you.
15. Behold, the one with whom I am not, shall fear, whoever mobilizes against you shall defect to you.	15. Behold, the exiles of your people will surely be gathered to you at the end; the kings of the peoples who are gathered to distress you, Jerusalem, will be cast in your midst.
16. Behold I have created a smith, who blows on a charcoal fire and produces a weapon for his work, and I have created a destroyer to destroy [it].	16. Behold, I have created the smith who blows fire in coals, and produces a vessel for its worth; I have created the destroyer to destroy;
17. Any weapon whetted against you shall not succeed, and any tongue that contends with you in judgment, you shall condemn; this is the heritage of the servants of the Lord and their due reward from Me, says the Lord. {S}	17. No weapon that is prepared against you, Jerusalem, will prosper, and you will declare a sinner every tongue that rises against you in judgment. This is the heritage of the servants of the LORD, and their innocence before Me, says the LORD."
1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk.	1. Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn without price, and not with mammon, teaching which is better than wine and milk.
2. Why should you weigh out money without bread and your toil without satiety? Harken to Me and eat what is good, and your soul shall delight in fatness.	2. Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to My Memra diligently, and eat what is good, and your soul will delight itself in that which is fat.
3. <u>Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David.</u>	3. <u>Incline your ear, and attend to My Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David.</u>
4. <u>Behold, a witness to nations have I appointed him, a ruler and a commander of nations.</u>	4. <u>Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms.</u>
5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. {S}	5. Behold, people that you not know will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for He has glorified you.

Rashi's Commentary on Isaiah 54:11 – 55:5 - Shabbat "Nachamu III"

11 tempestuous one whose heart storms with many troubles.

I will set with carbuncle I pave your floor with carbuncle stones.

12 jasper Heb. כִּדְכִד, a kind of precious stone.

your windows Jonathan renders: your woodwork, and Menahem associated it with (Dan. 7:10): “ministered to Him (וְשִׁמְשְׁוֹנָה).” (Menahem, apparently renders: your utensils, i.e., the vessels that serve you.) And some interpret it as an expression of a sun (שֶׁמֶשׁ), windows through which the sun shines, and they make opposite it a barrier of kinds of colored glass for beauty, and Midrash Psalms interprets שֶׁמֶשׁוֹתֵיךָ as well as שֶׁמֶשׁ וּמִגְן (Ps. 84:12) as “the pinnacles of the wall.”

of carbuncle stones Heb. חֲקָדָּם. Jonathan renders: of gomer stones. Gumrin is the Aramaic translation of חֲקָדָּם, coals. He interprets חֲקָדָּם as an expression similar to (supra 50:11) “who kindle (קִדְחִי) fire,” and they are a type of stones that burn like torches and that is the carbuncle (karbokle in O.F.), an expression of a coal. Others interpret it as an expression of a drill, i.e., huge stones of which the entire opening of the doorway is drilled, and the doorposts, the threshold, and the lintel are all hewn from the stone.

of precious stones Desirable stones [from Jonathan].

14 go far away from oppression [Although grammatically this is the imperative, here it is the future,] like (supra 52:2) “Shake yourself from the dust.” You will be far away from those who oppress you. Printed editions of Rashi contain the following addendum:

go far away from oppression You will stay far from oppressing other peoples in the manner the wicked do, that they accumulate money through robbery, but you will not need to rob, for you will not fear poverty or straits, or ruin, for it shall neither come nor shall it approach you. [Abarbanel]

With righteousness that you will perform, you will be established with an everlasting redemption, and you will be far from people’s oppression for you will not fear; you will not even have terror or fear of them, and you will be far from ruin, for it will not come near you. [Ayalah Sheluchah]

15 Behold, the one with whom I am not, shall fear Heb. גֹּזֵר יִגָּוֵר. Behold, he shall fear and dread evil decrees, he with whom I am not, i.e., Esau. ([Mss. read:] the wicked Esau and his ilk.)

whoever mobilizes against you Heb. מִי יָגֵר. Whoever mobilizes against you for war. Alternatively, מִי יָגֵר [means:] whoever contends with you (וְיִתְגַּדֵּר). And our Rabbis explained it as referring to the proselytes (גֵּרִים), [i.e.,] to say that **we will not accept proselytes in Messianic times. And even according to the simple meaning of the verse it is possible to explain: whoever became sojourners with you in your poverty, shall dwell with you in your wealth.** Comp. (Gen. 25:18) “In the presence of all his brethren he dwelt (וַיֵּשֶׁב).”

16 Behold I am He Who created a smith who devises a weapon, and I am He Who has created a destroyer that destroys it. That is, to say: I am He Who incited the enemy against you; I am He Who has prepared retribution for him.

and produces a weapon for his work For necessity. He completes it according to all that is necessary.

17 Any weapon whetted against you Any weapon that they will whet and sharpen for you, i.e., to battle with you.

whetted Heb. יוֹצֵר, an expression similar to (Jos. 5:2) “sharp knives (חֲרִבוֹתֶצֶרִים),” also (Ps. 89:44) “You have also turned the edge of his sword (צוּר חֲרִבוֹ).”

1 Ho! All who thirst Heb. הוי. This word הוי is an expression of calling, inviting, and gathering, and there are many in Scripture, [e.g.,] (Zech. 2:10) “Ho! Ho! and flee from the north land.”

go to water to Torah.

buy Heb. שָׁכַר. Comp. (Gen. 42:3) “To buy (לְשַׁכֵּר) corn,” buy.

wine and milk Teaching better than wine and milk.

2 Why should you weigh out money Why should you cause yourselves to weigh out money to your enemies without bread?

3 the dependable mercies of David For I will repay David for his mercies.

4 a witness to nations A prince and a superior over them, and one who will reprove and testify of their ways to their faces. ([Mss., however, read:] One who reproaches them for their ways to their faces.)

5 Behold, a nation you do not know you shall call to your service, if you hearken to Me, to the name of the Lord that is called upon you.

Pirqe Abot – MeAm Lo'ez
Pereq Dalet
Mishnah 4:4
By: Rabbi Yitschaq (ben Mosheh) Magriso

Rabbi Levitas of Yavneh said: Be very, very humble before every man, since man's hope is the worm.

This master comes to add to the words of Ben Azzai. It is not enough not to underestimate any man. One must underestimate himself, and should hold himself in very low regard before every other man. Thus, he will honor every other person.

The master therefore says that you should be humble **“before every man.”** This means that whenever you see any person, you should consider him superior to you and thus honor and respect him.

There was once a saint (*chasid*) who would show great respect and honor to everyone he met. When people asked him the reason, he gave the following reply: “Whenever I meet someone, I consider him superior to me. If he is wealthy, wise or old, this is an indication that God favored him and gave him such an advantage. If he is younger than I, I still honor him. He is young, and has obviously committed fewer sins than I have. If he is poor or tormented (*ba'al yesurin*), I also consider him better than I am. I realize that when he sins, he has some excuse (*ta'aneh*); and if he does not serve God properly, it is because of his poverty and affliction. I realize that I have no such excuse. If he is less intelligent than I am, I say that he is still better than I, and I honor him. If he sins, he does so un-willfully (be-shogeg) since he does not have the intelligence to refrain. I, on the other hand, do have intelligence, and therefore all my sins are willful (*mezid*). If he has a fault or blemish I also consider him better than I am, and I honor him. I assume that such a person is sure not to fall into the sin of pride (*ga'avah*) because of his fault. I, on the other hand, can often fall into the sin of pride. In general, I find reason to consider every person my superior, and myself his inferior.”

The master says that every person should consider himself lowly, and not be proud, since “man's hope is the worm.” This means that every person will ultimately end up in the grave where the worm will consume him. If you are nothing more than food for the worms, how can you be proud?

In the song, “O God, All my Desires Are to You,” the poet (*meshorer*) sings:

How can I aspire to lofty heights
And tomorrow the worm will be my sister?

He is saying, how can I seek status and pride, trying to be above others? Tomorrow, the worm will be my only companion, the only one who will associate with me.

The sin of pride is so great, that our sages teach that a person who displays pride is considered as if he had worshiped idols (*avodah zarah*). Such a person is counted as if he had committed adultery (*arayoth*) and denied the main principle (*ikkar*) [of Judaism]. Such a person will not partake in the resurrection (*tehiyat ha-metim*).

We see that humility (*anavah*) is so great that even though Moses accomplished so many things, and reached a

level far above all the prophets, he is not praised by the scripture for any of these things. The one trait for which the Torah praises him is his humility. It is thus written, "The man Moses was very humble, more so than any man on the face of the earth" (Numbers 12:3).

The master here teaches us, **"Be very, very lowly of spirit."** The repetition, "very, very" (*m'od m'od*) teaches an important lesson. In the case of all other traits, one should always strive for the middle course, as people say, "the middle is perfect" (*emtza'i shalem*). But in the case of pride, we are warned that we must go to the opposite extreme.

If we analyze the words used to describe various degrees of pride, we see that one extreme is pride (*ga'avah*), while the opposite extreme is "lowliness of spirit" (*shafal ruach*). The middle course is humility (*anavah*). The master teaches that one should not go to the mean, which is "humility," but to the extreme (*katzeh*), which is **"lowliness of spirit."**

This being the case, one might wonder why Moses is praised as being "humble" rather than as "lowly in spirit." Moses was the leader of all Israel, and he could not lower himself before the public. If he was to be an effective leader, the people would have to respect him. Still, he was outstanding in the trait of humility.

The master repeats the word **"very" (*m'od*)** to teach us that there are two reasons that we should not be proud: First, because a human being originates in an odorous drop; and second, because man's destiny is dust and the worm. The master therefore says, **"Be very, very lowly of spirit, for man's hope is the worm."** There are two reasons that one should be lowly of spirit and avoid vanity. First, his origin was an odorous drop. And, if one forgets the place of his origin, since it is a thing of the past, at least he should recall the other reason: eventually he will be food for the worm. This should serve as a good reminder to avoid pride.

[The master speaks of the worm as being "man's hope."] He is telling us that a person waits and hopes for the worm just as one hopes for something eagerly anticipated. As long as the body remains intact, the soul is constantly judged and punished. Moreover, the soul is aware that the body is being consumed and eagerly waits until this process is ended so that it will be able to find repose and tranquility.

Some commentaries interpret the statement, **"the hope of man (*enosh*) is the worm,"** somewhat differently. As we have discussed elsewhere, from the time of Adam until the generation of Enosh (*dor Enosh*), when a person died, his body decayed in the earth without being attacked by worms or maggots. But because of the sin of the generation of Enosh, Providence decreed that the earth support worms which consume the dead body. The master thus says, **"Be very, very lowly of spirit, for the hope of Enosh (man) is the worm." He is saying that we must be very humble, since the contemporaries of Enosh tried to seek greatness, and instead of gaining status, they ended up with the worm.**

Other authorities explain that the expression **"man's hope is the worm"** does not apply to the person whom the master is addressing, but rather, to those who dishonor him. If someone dishonors you or mistreats you, do not answer him or even feel resentful about it. Remember that in the end, the person who has dishonored you will be consumed by the worm. It therefore does not pay to be concerned with his insults. For this reason, the master uses the word *enosh* for man, rather than the more common term *adam*. **In Hebrew, *enosh* denotes man at the lowest level.** Since the master is speaking of a person who dishonors and mistreats others, he uses this term; there can be no one lower than such a person.

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

B'midbar (Numbers) 13:1 – 14:10
Yehoshua (Joshua) 2:1-9, 23-24
Special: Yeshayahu (Isaiah) 54:11 – 55:5
Tehillim (Psalms) 100
Mk 11:1-11, Lk 19:28-40, Lk 19:41-44, Rm 3:1-8,

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.

Land / Country - ארץ, Strong's number 0776.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.

Saying / Said / Told – אמר, Strong's number 0559.

Send / Sent - שלח, Strong's number 07971.

Land / Country - ארץ, Strong's number 0776.

Give / Given - נתן, Strong's number 05414.

Men - אנש, Strong's number 0582.

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

Israel - ישראל, Strong's number 03478.

B'midbar (Numbers) 13:1 And the **LORD <03068>** spoke unto Moses, **saying <0559> (8800)**, 2 **Send <07971> (8798)** you **men <0582>**, that they may search the **land <0776>** of Canaan, which I **give <05414> (8802)** unto the **children <01121>** of **Israel <03478>**: of every tribe of their fathers will you **send <07971> (8799)** a man, everyone a ruler among them.

Tehillim (Psalms) 100:1 « A Psalm of praise. » Make a joyful noise unto the **LORD <03068>**, all you **lands <0776>**.

Tehillim (Psalms) 100:2 Serve the **LORD <03068>** with gladness: come before His presence with singing.

Yehoshua (Joshua) 2:1 And Joshua the **son <01121>** of Nun **sent <07971> (8799)** out of Shittim two **men <0582>** to spy secretly, **saying <0559> (8800)**, Go view the **land <0776>**, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

Yehoshua (Joshua) 2:2 And it was **told <0559> (8735)** the king of Jericho, **saying <0559> (8800)**, Behold, there came **men <0582>** in hither tonight of the **children <01121>** of **Israel <03478>** to search out the **country <0776>**.

Yehoshua (Joshua) 2:9 And she **said <0559> (8799)** unto the **men <0582>**, I know that the **LORD <03068>** has **given <05414> (8804)** you the **land <0776>**, and that your terror is fallen upon us, and that all the inhabitants of the **land <0776>** faint because of you.

Hebrew:

Hebrew	English	Torah Seder Num 13:1 – 14:10	Psalms Psa 100:1-5	Ashlamatah Joshua 2:1-9, 23-24
אִישׁ	men, man	Num. 13:2 Num. 13:3 Num. 13:16 Num. 13:31 Num. 13:32 Num. 14:4		Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:4 Jos. 2:5 Jos. 2:7 Jos. 2:9 Jos. 2:23
אָמַר	saying	Num. 13:1		Jos. 2:1

Hebrew	English	Torah Seder Num 13:1 – 14:10	Psalms Psa 100:1-5	Ashlamatah Joshua 2:1-9, 23-24
		Num. 13:17 Num. 13:27 Num. 13:30 Num. 13:31 Num. 13:32 Num. 14:2 Num. 14:4 Num. 14:7 Num. 14:10		Jos. 2:2 Jos. 2:3 Jos. 2:4 Jos. 2:9 Jos. 2:24
אֶרֶץ	land, earth, ground	Num. 13:2 Num. 13:16 Num. 13:17 Num. 13:18 Num. 13:19 Num. 13:20 Num. 13:21 Num. 13:25 Num. 13:26 Num. 13:27 Num. 13:28 Num. 13:29 Num. 13:32 Num. 14:2 Num. 14:3 Num. 14:6 Num. 14:7 Num. 14:8 Num. 14:9	Ps. 100:1	Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:9 Jos. 2:24
אִשָּׁה	wives, women	Num. 14:3		Jos. 2:1 Jos. 2:4
אֲשֶׁר	which, who	Num. 13:2 Num. 13:16 Num. 13:19 Num. 13:24 Num. 13:27 Num. 13:31 Num. 13:32 Num. 14:7 Num. 14:8		Jos. 2:3
בֹּא	go, went, came, come	Num. 13:21 Num. 13:22 Num. 13:23 Num. 13:26 Num. 13:27 Num. 14:3 Num. 14:8	Ps. 100:2 Ps. 100:4	Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:4 Jos. 2:23
בֶּן	son	Num. 13:2 Num. 13:3 Num. 13:4 Num. 13:5 Num. 13:6 Num. 13:7 Num. 13:8 Num. 13:9 Num. 13:10		Jos. 2:1 Jos. 2:2 Jos. 2:23

Hebrew	English	Torah Seder Num 13:1 – 14:10	Psalms Psa 100:1-5	Ashlamatah Joshua 2:1-9, 23-24
		Num. 13:11 Num. 13:12 Num. 13:13 Num. 13:14 Num. 13:15 Num. 13:16 Num. 13:24 Num. 13:26 Num. 13:32 Num. 13:33 Num. 14:2 Num. 14:5 Num. 14:6 Num. 14:7 Num. 14:10		
גַּם	sure, certainly	Num. 13:27 Num. 13:28		Jos. 2:24
הָיָה	became, become	Num. 13:33 Num. 14:3		Jos. 2:5
הָלַךְ	proceeded, walk	Num. 13:26		Jos. 2:1 Jos. 2:5
הַר	hill, mountain	Num. 13:17 Num. 13:29		Jos. 2:23
יָד	by the side, hands	Num. 13:29		Jos. 2:24
יָדַע	know, known			
יְהוָה	LORD	Num. 13:1 Num. 13:3 Num. 14:3 Num. 14:8 Num. 14:9 Num. 14:1	Ps. 100:1 Ps. 100:2 Ps. 100:3 Ps. 100:5	Jos. 2:9 Jos. 2:24
יְהוֹשֻׁעַ	Joshua	Num. 13:16 Num. 14:6		Jos. 2:1 Jos. 2:23 Jos. 2:24
יָצָא	gave, bring	Num. 13:32		Jos. 2:3 Jos. 2:5 Jos. 2:7
יַרְדֵּן	Jordan	Num. 13:29		Jos. 2:7
יָשַׁב	live	Num. 13:18 Num. 13:19 Num. 13:28 Num. 13:29 Num. 13:32		Jos. 2:9 Jos. 2:24
יִשְׂרָאֵל	Israel	Num. 13:2 Num. 13:3 Num. 13:24 Num. 13:26 Num. 13:32 Num. 14:2 Num. 14:5 Num. 14:7 Num. 14:10		Jos. 2:2
כִּי	nevertheless, surely	Num. 13:28		Jos. 2:24
כָּל	one, all, entire, whole	Num. 13:2 Num. 13:3	Ps. 100:1	Jos. 2:3 Jos. 2:9

Hebrew	English	Torah Seder Num 13:1 – 14:10	Psalms Psa 100:1-5	Ashlamatah Joshua 2:1-9, 23-24
		Num. 13:26 Num. 13:32 Num. 14:1 Num. 14:2 Num. 14:5 Num. 14:7 Num. 14:10		Jos. 2:23 Jos. 2:24
לַיַּל	night	Num. 14:1		Jos. 2:2
לָקַח	get, take	Num. 13:20		Jos. 2:4
מִן	some, before	Num. 13:20 Num. 13:23 Num. 13:31		Jos. 2:9 Jos. 2:24
נוּן	Nun	Num. 13:8 Num. 13:16 Num. 14:6		Jos. 2:1 Jos. 2:23
נָפַל	fall fell	Num. 14:3 Num. 14:5		Jos. 2:9
נָתַן	give, gave, given	Num. 13:2 Num. 14:1 Num. 14:4 Num. 14:8		Jos. 2:9 Jos. 2:24
סָפַר	told, related	Num. 13:27		Jos. 2:23
עָלָה	go, went, came, come	Num. 13:17 Num. 13:21 Num. 13:22 Num. 13:30 Num. 13:31		Jos. 2:6 Jos. 2:8
עֵץ	trees	Num. 13:20		Jos. 2:6
פָּנִים	before, face	Num. 13:22 Num. 14:5	Ps. 100:2	Jos. 2:9 Jos. 2:24
רָאָה	see, saw, seen	Num. 13:18 Num. 13:26 Num. 13:28 Num. 13:32 Num. 13:33 Num. 14:10		Jos. 2:1
שׁוּב	turned, return	Num. 13:25 Num. 13:26 Num. 14:3 Num. 14:4		Jos. 2:23
שָׁלַח	sent, send,	Num. 13:2 Num. 13:3 Num. 13:16 Num. 13:17 Num. 13:27		Jos. 2:1 Jos. 2:3
שָׁם	there	Num. 13:22 Num. 13:23 Num. 13:24 Num. 13:28 Num. 13:33		Jos. 2:1
שֵׁם	names	Num. 13:4 Num. 13:16	Ps. 100:4	Jos. 2:1
שְׁנַיִם	two	Num. 13:23		Jos. 2:1 Jos. 2:4 Jos. 2:23

Hebrew	English	Torah Seder Num 13:1 – 14:10	Psalms Psa 100:1-5	Ashlamatah Joshua 2:1-9, 23-24
שַׁעַר	gate		Ps. 100:4	Jos. 2:5 Jos. 2:7
טוֹב	good	Num. 13:19 Num. 14:3 Num. 14:7	Ps. 100:5	
עַם	people	Num. 13:32 Num. 14:7		Jos. 2:23
עָבַר	go, gone, pass	Num. 13:32 Num. 14:7		Jos. 2:23

Greek:

Greek	English	Torah Seder Num 13:1 – 14:10	Psalms Psa 100:1-5	Ashlamatah Jos 2:1-9, 23-24	Peshat Mk/Jude/Pet Mk 11:1-11	Remes 1 Luke Lk 19:28-40 Lk 19:41-44	Remes 2 Acts/Romans Rm 3:1-8
ἀγαθός	good	Num 14:7					Rom. 3:8
αἰνέω	praise		Psa 100:4			Lk. 19:37	
ἀλήθεια	truth		Psa 100:5				Rom. 3:7
ἀναβαίνω	ascend	Num 13:17 Num 13:21 Num 13:22 Num 13:30 Num 13:31		Jos 2:1 Jos 2:8		Lk. 19:28	
ἄνθρωπος	man, men	Num 13:31			Mk. 11:2	Lk. 19:30	Rom. 3:4 Rom. 3:5
ἀπέρχομαι	went forth				Mk. 11:4	Lk. 19:32	
ἀποκρίνομαι	answered	Num 3:26				Lk. 19:40	
ἀποστέλλω	sent, send	Num. 13:2 Num. 13:3 Num. 13:16 Num. 13:17 Num. 13:27		Jos. 2:1 Jos. 2:3	Mk. 11:1 Mk. 11:3	Lk. 19:29 Lk. 19:32	
ἀφίημι	gave				Mk. 11:6	Lk. 19:44	
βασιλεύς	king			Jos 2:2 Jos 2:3		Lk. 19:38	
Βηθανι,α	Bethany				Mk. 11:1 Mk. 11:11	Lk. 19:29	
Βηθαφ,α	Bethphage				Mk. 11:1	Lk. 19:29	
γινώσκω	know, known		Psa 100:3			Lk. 19:42 Lk. 19:44	
δέω	tie				Mk. 11:2 Mk. 11:4	Lk. 19:30	
δόξα	gloray	Num 14:10				Lk. 19:38	Rom. 3:7
δύο	two			Jos 2:4 Jos 2:23	Mk. 11:1	Lk. 19:29	
ἐγγίζω	approach, come near				Mk. 11:1	Lk. 19:29 Lk. 19:37 Lk. 19:41	
εἷς	one	Num 13:2 Num 13:23					
εἰσέρχομαι	enter		Psa 100:2 Psa 100:4	Jos 2:1 Jos 2:4	Mk. 11:11		
εἰσπορεύομαι	entering	Num 13:21		Jos 2:2 Jos 2:3	Mk. 11:2	Lk. 19:30	

Greek	English	Torah Seder Num 13:1 – 14:10	Psalms Psa 100:1-5	Ashlamatah Jos 2:1-9, 23-24	Peshat Mk/Jude/Pet Mk 11:1-11	Remes 1 Luke Lk 19:28-40 Lk 19:41-44	Remes 2 Acts/Romans Rm 3:1-8
ἐξέρχομαι	coming forth			Jos 2:5 Jos 2:8	Mk. 11:11		
ἔρχομαι	came, come	Num. 13:21 Num. 13:22 Num. 13:23 Num. 13:26 Num. 13:27 Num. 14:3 Num. 14:8		Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:4 Jos. 2:23	Mk. 11:9 Mk. 11:10	Lk. 19:38	Rom. 3:8
εὐλογέω	blessed				Mk. 11:9 Mk. 11:10	Lk. 19:38	
εὐρίσκω	find, found				Mk. 11:2 Mk. 11:4	Lk. 19:30 Lk. 19:32	
ἤδη	already				Mk. 11:11	Lk. 19:37	
ἦκω	came, come			Jos 2:3		Lk. 19:43	
ἡμέρα	day	Num 13:20 Num 13:25				Lk. 19:42 Lk. 19:43	
θεός	GOD		Psa 100:1 Psa 100:3			Lk. 19:37	Rom. 3:2 Rom. 3:3 Rom. 3:4 Rom. 3:5 Rom. 3:6 Rom. 3:7
Ιεροσολυμα	Jerusalem				Mk. 11:1 Mk. 11:11	Lk. 19:28	
Ιησου	Jesus				Mk. 11:6 Mk. 11:7	Lk. 19:35	
ἱμάτιον	garment	Num 14:6			Mk. 11:7 Mk. 11:8	Lk. 19:35 Lk. 19:36	
καθίζω	seated, sat				Mk. 11:2 Mk. 11:7	Lk. 19:30	
καιρός	time	Num 14:9				Lk. 19:44	
κατά	according to	Num 13:2 Num 13:22					Rom. 3:5
κατέναντι	over against				Mk. 11:2	Lk. 19:30	
κλαίω	wept, weeping	Num 14:1				Lk. 19:41	
κόπτω	beat	Num 13:23 Num 13:24			Mk. 11:8		
κράζω	cried out				Mk. 11:9	Lk. 19:40	
κρύπτω	hide, hid			Jos 2:4 Jos 2:6		Lk. 19:42	
κύριος	LORD	Num. 13:1 Num. 13:3 Num. 14:3 Num. 14:8 Num. 14:9 Num. 14:1	Ps. 100:1 Ps. 100:2 Ps. 100:3 Ps. 100:5	Jos. 2:9 Jos. 2:24	Mk. 11:3 Mk. 11:9	Lk. 19:31 Lk. 19:33 Lk. 19:34 Lk. 19:38	
κώμη	town, village				Mk. 11:2	Lk. 19:30	
λαμβάνω	take, taking	Num 13:20		Jos 2:4			
λέγω	saying	Num. 13:1 Num. 13:17 Num. 13:27 Num. 13:30 Num. 13:31 Num. 13:32 Num. 14:2 Num. 14:4		Jos. 2:1 Jos. 2:2 Jos. 2:3 Jos. 2:4 Jos. 2:9 Jos. 2:24	Mk. 11:2 Mk. 11:3 Mk. 11:5 Mk. 11:6	Lk. 19:28 Lk. 19:30 Lk. 19:31 Lk. 19:32 Lk. 19:33 Lk. 19:34 Lk. 19:38 Lk. 19:39	Rom. 3:5 Rom. 3:8

Greek	English	Torah Seder Num 13:1 – 14:10	Psalms Psa 100:1-5	Ashlamatah Jos 2:1-9, 23-24	Peshat Mk/Jude/Pet Mk 11:1-11	Remes 1 Luke Lk 19:28-40 Lk 19:41-44	Remes 2 Acts/Romans Rm 3:1-8
		Num. 14:7 Num. 14:10				Lk. 19:40 Lk. 19:42	
λίθος	stone	Num 14:10				Lk. 19:40 Lk. 19:44	
λυω	loose, untie				Mk. 11:2 Mk. 11:4 Mk. 11:5	Lk. 19:30 Lk. 19:31 Lk. 19:33	
μαθητη	disciples				Mk. 11:1	Lk. 19:29 Lk. 19:37 Lk. 19:39	
μέγας	great	Num 3:28				Lk. 19:37	
ὁδός	journey, way			Jos 2:7	Mk. 11:8	Lk. 19:36	
ὄνομα	name	Num. 13:4 Num. 13:16	Ps. 100:4	Jos. 2:1	Mk. 11:9	Lk. 19:38	
ὁράω	look, see, seen	Num 13:18 Num 13:28 Num 13:32 Num 13:33 Num 14:10				Lk. 19:37 Lk. 19:41	
ὄρος	mountain, mount	Num. 13:17 Num. 13:29		Jos. 2:23	Mk. 11:1	Lk. 19:29 Lk. 19:37	
οὐδείς	nothing , anyone				Mk. 11:2	Lk. 19:30	
πᾶς	all, whole, entire, every	Num. 13:2 Num. 13:3 Num. 13:26 Num. 13:32 Num. 14:1 Num. 14:2 Num. 14:5 Num. 14:7 Num. 14:10	Ps. 100:1	Jos. 2:3 Jos. 2:9 Jos. 2:23 Jos. 2:24	Mk. 11:11	Lk. 19:37	Rom. 3:2 Rom. 3:4
πόλις	city	Num 13:19 Num 13:28				Lk. 19:41	
πορεύομαι	gone, go, went	Num 13:26		Jos 2:1 Jos 2:5		Lk. 19:28 Lk. 19:36	
πωλο	colt				Mk. 11:2 Mk. 11:4 Mk. 11:5 Mk. 11:7	Lk. 19:30 Lk. 19:33 Lk. 19:35	
υἱός	son	Num. 13:2 Num. 13:3 Num. 13:4 Num. 13:5 Num. 13:6 Num. 13:7 Num. 13:8 Num. 13:9 Num. 13:10 Num. 13:11 Num. 13:12 Num. 13:13 Num. 13:14 Num. 13:15 Num. 13:16 Num. 13:24 Num. 13:26 Num. 13:32 Num. 13:33		Jos. 2:1 Jos. 2:2 Jos. 2:23			

Greek	English	Torah Seder Num 13:1 – 14:10	Psalms Psa 100:1-5	Ashlamatah Jos 2:1-9, 23-24	Peshat Mk/Jude/Pet Mk 11:1-11	Remes 1 Luke Lk 19:28-40 Lk 19:41-44	Remes 2 Acts/Romans Rm 3:1-8
		Num. 14:2 Num. 14:5 Num. 14:6 Num. 14:7 Num. 14:10					
παγω	go				Mk. 11:2	Lk. 19:30	
φωνή	voice	Num 13:3 Num 14:1				Lk. 19:37	
χρεια	need				Mk. 11:3	Lk. 19:31 Lk. 19:34	
καθω	just				Mk. 11:6	Lk. 19:32	

NAZAREAN TALMUD

SIDRA OF B'MIDBAR (NUMBERS) 13:1 – 14:10

“SH'LACH-L'KHA ANASHIM” “SEND YOU MEN”

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL'S SCHOOL OF TOSEFTA

LUQAS (LK)

Mishnah א:א

HAKHAM TSEFET'S SCHOOL OF PESHAT

MORDECHAI (MK)

Mishnah א:א

¶ And after he had said these things, he made Aliyah (go up), up to Yerushalayim (Heb. Jerusalem). And it happened that when he drew near to Bet Pagah and Bet Chanan, to the hill called Har Zeytim (Mount of Olives), **he sent two of the talmidim**, saying, ‘Go into the village in front of you, in which as you enter you will find a donkey’s colt (chamor), tied, on which no person has ever sat, and untie it and bring it. And if anyone asks you, ‘Why are you untying it?’ you will say this: ‘The Master has need of it.’” So **those who were sent** went and found it just as he had told them. And as they were untying the donkey’s colt (chamor), its owners said to them, ‘Why are you untying the donkey’s colt (chamor)?’ So they said, ‘The Master has need of it.’ And they brought it to Yeshua, and throwing their cloaks on the donkey’s colt (chamor), they put Yeshua on it. And as he was going along, they were spreading out their Talits as a canopy on the road. Now as he was drawing near by this time to the descent from the Har Zeytim (Mount of Olives), the whole congregation of the talmidim began rejoicing to praise God with a loud voice for all the miracles that they had seen, saying, “Blessed is the king, the one who comes in the name of the Lord! Peace in heaven and glory in the highest!” And some of the P'rushim from the congregation said to him, “Teacher, rebuke your talmidim!” And he answered and said, “I tell you that if these keep silent, the stones would cry out!”

¶ And when he approached and saw the city, he wept over it, saying, “If you had known on this day—even you—the things that make for peace! But now they are hidden from your eyes. For days will come upon you and your enemies will put up an embankment against you, and will surround you and press you hard from all directions. And they will raze you to the ground, you and your children within you, and will not leave a stone upon a stone within you, because you did not recognize the time of your visitation.”⁷¹

¶ And when they drew near to Yerushalayim (Heb. Jerusalem), to Bet Pagah and Bet Chanan, toward Har Zeytim (Mount of Olives) then (Yeshua) **sent out⁷² two of his Talmidim**, and said to them, Go into the village before you. And **immediately** going into it, you will find at once a donkey’s colt (chamor)⁷³ tied, on which no man (Royal Ish) has sat upon. Untie it, bring lead it back to me. And if anyone says, (asks) you, Why do you do this? Say (to) its master, Yeshua needs it. And he will send it here to me **immediately**. And they departed and found the Chamor tied at the door outside, by the circular road; and they untied it. And some of those standing there said to them, what you are doing, untying the Chamor? And they answered them just as Yeshua had commanded, and they let them go. And they led the Chamor to Yeshua. And they laid their garments on it, and he Yeshua sat on it. And many spread their Talits as a canopy along the way and others spread leafy branches (Heb. Lulabim) cutting them from the fields. And those going before, and those following after, were crying out, saying, “*Please, O LORD, save now! Please, O LORD, make prosperous now! Blessed is he who comes in the name of the LORD; we have blessed you from the house of the LORD.*” (Psa. 118:25-26). Blessed be the kingdom (government) of our father David! Hoshia’h Na (Heb. save now) from the highest (heaven). And Yeshua entered into Yerushalayim, into the Temple, and looked around at everything, but since the hour was late already, he went out to Bet Chanan with the **twelve** Talmidim.

⁷¹ Note the thematic tally with the Ashlamata for the 3rd week of Nahamu.

HAKHAM SHAUL'S SCHOOL OF REMES

ROMANS: Mishnah 8:8

Therefore, what is the advantage of being Jewish, how are they favored,⁷⁴ or what is the purpose of circumcision? **They have every advantage, priority, privilege, preeminence altogether great and important!**⁷⁵ For most importantly (first),⁷⁶ God entrusted His oracles to them and placed them within their custody.⁷⁷ What is the consequence if **some**⁷⁸ refused to be faithfully obedient? Will their unfaithfulness nullify the faithfulness of God? **May it never come to be!** But let God be true but every human being a liar,⁷⁹ just as it is written, *"Against You, You only, I have sinned And done what is evil in Your sight, So that You are justified when You speak And blameless when You judge."*⁸⁰ But if our injustices **strengthen** the justice of God, what will we say? Is God unjust, who inflicts wrath, on us? (I am speaking from a human perspective.) **May it never come to be!** For could God judge the world? But if by my lying, the truth of God abounded to His glory, why am I also still condemned as a sinner? And why not do evil that good may come? As some people, slanderously with the libelous charge that this is what we teach. The condemnation of such people is it not unjust?⁸¹

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

*Num 13:1 – 14:10	Ps 100	Joshua 2:1-9, 23-24	Mordecai 11:1-11	Luqas 19:28-40, 41-44	Romans 3:1-8
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

INTRODUCTION

Unlike last week's Pericope, the names of the people in this pericope bear little significance for our narrative.

⁷² Note the immediate verbal connection to the Torah Seder.

⁷³ For a more in-depth understanding of the Chamor see His Eminence Rabbi Dr Hillel's document "[Chamor](#)."

⁷⁴ What has just been said in chapter 2, and particularly in vv. 25–29, might indeed seem to imply that there is no advantage of the Jew over the Gentile and no profit in circumcision. But, if this really were the implication of Paul's argument, then it would have called in question the truthfulness of the Old Testament or the faithfulness of God; **for, according to the testimony of the Old Testament, God chose this nation out of all mankind to be His special people and gave them circumcision as a token of the covenant which He had made with them.** If then there really is no advantage of the Jew and no profit in circumcision, this must mean either that the Old Testament is a false witness or else that God has not been faithful to His word. The question raised is nothing less than the question of the credibility of God. Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p.176

⁷⁵ κατὰ πάντα τρόπον does not mean "much of every sort," but "much in every way" or "much in every respect." The Jew has every advantage, a priority, a privilege, a preeminence, which in every respect is great and important.

⁷⁶ Cranfield contra Dodd points out... "According to Dodd, 'The logical answer on the basis of Paul's argument is, "None whatever!"' and the answer which Paul has given is to be explained as the result of his deeply engrained Pharisaic and patriotic prejudice. **With regard to the latter part of this judgment, it must be said that to see nothing more than prejudice behind Paul's answer is strange unperceptiveness.** For, as we have already seen in connection with v. 1, to deny that the Jew has a real advantage and that circumcision does profit is to impugn either the faithfulness and consistency of God or the fundamental veracity of the Old Testament. How could Paul then, as a serious theologian, have answered differently?" Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 177

πρότον – *proton* is also used hierarchically.

⁷⁷ They were entrusted with the care of the Oracles of G-d.

⁷⁸ **τινες** – *tines*, meaning "some" pointing to the truth that the majority were and are faithfully obedient to the just requirements of the Torah.

⁷⁹ Cf. Ps. 116:11

⁸⁰ Cf. Ps. 51:4

⁸¹ Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. New Haven; London: Yale University Press, 2008. p. 330

However, the Names of the Cities bears a great deal on the present Pericope and its relation to this week's Torah Seder.⁸² While we may not know the exact reason why Hakham Tsefet leaves the names of the people anonymous, it would seem that the genius of Hakham Tsefet is demonstrating that the men who were the unfaithful spies in our Torah Seder were not worth mentioning. The nameless Talmidim of our pericope, unlike the unfaithful spies carry out Yeshua's commands "immediately."

In the past, we have discussed those particular difficulties that Hakham Tsefet would have in creating his Mesorah of Yeshua in our Torah Focus class.⁸³ Hakham Tsefet would have to marry his text with all the Torah readings for the week through some sort of verbal or thematic connection. However, he would not only need to marry all of the textual connections, he would have to tell the story of Yeshua and present us with Yeshua's Mesorah at the same time. We have also discussed this difficulty some time ago in our lesson on "writing the Nazarene Codicil."⁸⁴ We will not rehearse all of these thoughts here. We will only take the time to note Hakham Tsefet's genius in the marriage of all these components.

BETH PAGAH

Beth Pagah (ביתפגה) is vital to story of our pericope. Yeshua and his talmidim come to the outskirts of Yerushalayim. The town Beth Pagah (ביתפגה) means House of the unripe fig. Here the genius of Hakham Tsefet connects with the idea of what is ripe and what is not ripe.

B'Midbar 13:20. What is the soil like is it fat or lean? Are there any trees in it or not? You will be courageous and take from the fruit of the land." **It was the season when the first grapes begin to ripen.**

Targum Pseudo Yonaton B'Midbar 13:20. and what the reputation of the land, whether its productions are rich or poor, and the trees of it fruitful or not. And do valiantly, and bring back some of the fruit of the land. **And the day on which they went was the nineteenth of the month of Sivan, (about) the days of the first grapes.**

PESHAT HERMENEUTICS

Rule #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.

Rule #4 Binyan ab mi-shene ketubim: The same as the preceding, except that the provision is generalized from two Biblical passages.

Rule #7 Dabar ha-lamed me-'inyano: Interpretation deduced from the context.

The above Hermeneutic rules allow us to look beyond the surface of Hakham Tsefet's text to try to determine what he was thinking. Here we can draw the analogy between the faithful and the unfaithful of our Torah Seder. The faithful talmidim demonstrate the attitude that the unfaithful spies should have adopted. Hakham Tsefet contrasts the two groups through the word "unripe" in Pagah (פגה).

Songs 2:13 The fig tree has **early ripened figs**⁸⁵, And the vines in blossom have given forth their fragrance. Arise, my darling, my beautiful one, And come along!

Because both the Torah Seder and Hakham Tsefet are pointing out that we are either in the time of Counting the Omer or the seven weeks of Nahamu (depending on when the triennial cycle started) we should understand that the Ten (Seven) men of the congregation are in a state of growth, development and maturing. The contrast set for by

⁸² B'Midbar 13:1-14:10, Tehillim 100, Yeshoua 2:1-9, 23-24

⁸³ See [Meet the Rabbis Class #11](#)

⁸⁴ See <http://torahfocus.com/2010/11/05/tnl-live-video-writing-and-interpreting-the-nazarene-codicil/> and <http://torahfocus.com/2010/11/04/tnl-writing-the-nazarene-codicil-cont-2/>

⁸⁵ פגה paggah (TWOT 803a) Meaning: *an early fig* (or unripened).

Hakham Tsefet is between those who implicitly trust in their teacher (Hakham) and those who are rebellious and disqualify themselves from service in the Esnoga. Of the twelve men who went to “spy out the land” only two of them came back with a report that was faithful to the words of their master Moshe and G-d. Why does G-d allow the men of our Torah Seder to go “spy out the land”?

Interestingly Hakham Tsefet picks out two talmidim who are “immediately” faithful to the Master’s commands. They follow these orders so implicitly that they repeat his exact words when questioned why they are taking the Chamor. We also draw attention to the precise verbal connection of “send out” (חָלַף and ἀποστέλλει). Therefore, Hakham Tsefet wants us to look at the contrast between the “sent ones” of the Torah Seder and the “sent talmidim” of his pericope.

IMMEDIATELY

The Markan text frequently gives way to the Greek expression, εὐθύς – *euthus*⁸⁶ usually translated “immediately” or “straightway.” This phrase is used forty-three times in this account of the Master’s Mesorah. Εὐθύς – *euthus* is a multifaceted word. It carries the connotation of being straight. However, we must not lose sight of the fact that it also carries a sense of immediacy and urgency. In brief, εὐθύς – *euthus* bears the weight of **moral urgency**. **This moral urgency is demonstrative of those who obey and then hear.** Acceptance of the Torah and Oral Torah is not conditional. When we hear we MUST obey with immediate moral acceptance and urgency.

Each time Hakham Tsefet uses the word “immediately” he makes use of the Greek expression εὐθύς – *euthus* which, connotes a reflection on the opening words of the Prophetic refrain make “straight” His “ways” as found in Mark 1:3. In fact, Mark 1:3 cites Yeshayahu 40:3.

Mk 1:3 THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS **STRAIGHT** (εὐθείας - *euthusia*)."

Isa 40:3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν ὁδὸν κυρίου **εὐθείας** ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν

Therefore, each use of εὐθύς – *euthus* in the Markan text connotes reflection of its prophetic use as a moral imperative of urgency⁸⁷. Hakham Tsefet’s use of εὐθύς – *euthus* in the opening chapters of the Markan text demonstrates events happening in accordance with the Divine will of G-d.

In a manner of speaking, we can see that each use of the Greek expression εὐθύς – *euthus* demonstrates a measure of tikun (restoration). Mark 1:12 “immediately” (straightway) drives Yeshua into the wilderness to be tested by the adversary for forty days⁸⁸. Herein is the tikun (restoration) for the testings of the B’ne Yisrael in the wilderness for forty years.

Mark 1:18 states, And “immediately” they left their nets and followed after him. Yeshua’s talmidim, become “fishers of live men” lost in the Babylonian exile, also making tikun (reparation) for their sin of idolatry. In the pericope of Mark 1:18, we see the word “immediately” as it applies to the spirit (*shadé* – demon) of uncleanness departing from the vessel it inhabited. The immediate exorcism of the unclean spirit makes tikun (reparation) for the spirit of idolatry, which had permeated the Galil in antiquity. Consequently, we see that εὐθύς – *euthus* **immediately** – straightway is a moral imperative of urgency and tikun.

⁸⁶ εὐθύς, εἶα, ὅ, gen. ἕως *straight*; (1) literally, of a roadway *straight* (AC 9.11); metaphorically, of moral and spiritual preparation for Jesus’ appearing as Messiah εὐθείας τρίβους ποιεῖν **literally** *make straight paths*, i.e. *change behavior* (MT 3.3); substantially (LU 3.5); figuratively, of moral integrity *upright, right, correct* (AC 8.21); (2) idiomatically εὐθεῖα ὁδός *literally straight road*, i.e. *correct behavior, right way* (2P 2.15); (3) neuter singular εὐθύ (and masculine singular εὐθύς) as an adverb *immediately, right away, at once* (MT 3.16); inferentially, of the immediately following event in a sequence *next* (MK 1.21); *right after that, then* (MK 1.30). Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4: Analytical lexicon of the Greek New Testament*. Baker’s Greek New Testament library. Grand Rapids, Mich.: Baker Books. p.178

⁸⁷ Ibid.

⁸⁸ Maharal of Prague, Rabbi Yehuda Loewe, explains that the number 40 always means cataclysmic change and new creation.

Note the Analytical lexicon of the Greek New Testament entry for εὐθύς – *euthus* reads...

εὐθύς, εἴα, ὅ, gen. ἑως *straight*; (1) literally, of a roadway *straight* (AC 9.11); metaphorically, of moral and spiritual preparation for Jesus' appearing as Messiah εὐθείας τριβους ποιεῖν literally *make straight paths*, i.e. *change behavior* (MT 3.3); substantially (LU 3.5); figuratively, of moral integrity *upright, right, correct* (AC 8.21); (2) idiomatically εὐθεῖα ὁδός literally *straight road*, i.e. *correct behavior, right way* (2P 2.15); (3) neuter singular εὐθὺς (and masculine singular εὐθύς) as an adverb *immediately, right away, at once* (MT 3.16); inferentially, of the immediately following event in a sequence *next* (MK 1.21); *right after that, then* (MK 1.30).⁸⁹

By using εὐθύς – *euthus* Hakham Tsefet is “signalling a larger irony by which, in spite of all appearances, G-d’s plan is going straight.”⁹⁰

ישר - STRAIGHT

Εὐθύς – *euthus* is best translated by the Hebrew word ישר. This word is associated with the Hebrew title for Yisrael – Yeshurun (those who go straight). ישר and εὐθύς – *euthus* captures the true character and nature of the Jewish people walking out the Torah.

Gen 15:4 And it happened that **immediately – straightway** the voice of the LORD spoke to him saying, “This one will not be your heir”...

The Mishnah in Abot teaches us the importance of immediate moral conduct.

m. Aboth 2:1 I A Rabbi says, “**What is the straight path which a person should choose for himself?** Whatever is an ornament to the one who follows it, and an ornament in the view of others. “**Be meticulous in a small religious duty as in a large one**, for you do not know what sort of reward is coming for any of the various religious duties. “And reckon with the loss [required] in carrying out a religious duty against the reward for doing it, “and the reward for committing a transgression against the loss for doing it. “And keep your eye on three things, so you will not come into the clutches of transgression: “Know what is above you: “(1) An eye which sees, and (2) an ear which hears, and (3) all your actions are written down in a book.”⁹¹

m. Aboth 4:2 Ben Azzai says, “**Run after the most minor religious duty as after the most important, and flee from transgression.**” “For doing one religious duty draws in its wake doing yet another, and doing one transgression draws in its wake doing yet another. “For the reward of doing a religious duty is a religious duty, and the reward of doing a transgression is a transgression.”⁹²

COMMENTARY TO HAKHAM SHAUL’S SCHOOL OF REMES

TEXTUAL ANALYSIS

It should be noted that we are employing an “Allegorical Translation” to the text of Hakham Shaul’s Remes. Therefore, we try to capture context and content rather than make an “exact translation.” Scrutiny of the text will show that we have captured the intent of the text rather than an exact “word for word” translation. This being noted we point out here that the conjunction “if” is now missing from the text of the present pericope.

⁸⁹ Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4: Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library. Grand Rapids, Mich.: Baker Books. p.178

⁹⁰ Sabin, M. N. (2006). *The Gospel According to Mark*. Collegeville, MIN: Liturgical Press. pp. 11– 12

⁹¹ Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 675

⁹² Ibid p. 682

We are now facing how Hakham Shaul made his connection to the Torah Seder. We find the connection in the ideas of being faithfully obedient and an understanding that the Jewish people are the repository of the Oracles of G-d. As **"God entrusted His oracles to them and placed them within their custody"** they are the principal "agents (Sh'liachim – **sent ones**) of G-d." Like the "spies" who were **sent out**, the Jewish people are the "agents" of G-d **sent out** into the world to "talmudize the Gentiles" with the Oracles of G-d.

THE JEWISH ADVANTAGE

Hakham Shaul begins with the question of Jewish advantage. In a matter of speaking, the Jewish people are born with the silver spoon in their mouth. As such the Jewish people are not only the recipients of the "written Torah," they are recipients of the "whole Torah." In Chanoch (Enoch), we merited education in the Toroth. In Shem, we merited the priesthood of the firstborn. In his talmid Abraham Abinu, we merited the Oral Torah, the Torah of the Cosmos. In Moshe Rabbenu, we have merited the "written Torah." In David, we merited the Messiah. In Messiah, we merited the Days of Messiah, the full expression and realization of the Malchut Shamayim. In his Talmidim, we merited a deeper understanding of the Mesorah. In the Hakhamim, we have merited a greater understanding of the deepest level and beauty of those "oracles." By the same Hakhamim, we merit the full expression of being "priestly instructors" – i.e. talmudizers of the Gentile Nations. Furthermore, by the Hakhamim we have merited the Olam HaBa as it is stated "...his father brought him into this world. However, his master, who taught him wisdom, will bring him into the life of the world to come."⁹³

Some Christian Scholars can have a propensity to be "anti-nomian." However, this week we see that Cranfield finds the strength to laud Hakham Shaul's deep appreciation for being Jewish and "Pro-Torah."⁹⁴

"For, as we have already seen in connection with v. 1, to deny that the Jew has a real advantage and that circumcision does profit is to impugn either the faithfulness and consistency of God or the fundamental veracity of the Old Testament. How could Paul then, as a serious theologian, have answered differently?" **"...for, according to the testimony of the Old Testament, God chose this nation out of all mankind to be His special people and gave them circumcision as a token of the covenant which He had made with them.** If then there really is no advantage of the Jew and no profit in circumcision, this must mean either that the Old Testament is a false witness or else that God has not been faithful to His word."⁹⁵

It is obvious that his words are truthful enough. Consequently, we have translated the usual phrase "Much in every way!" as **"They have every advantage, priority, privilege, preeminence altogether great and important!"**

THE MASTER'S TALMIDIM

As is the Jewish way, we always posit a question when we are searching for an answer. The question that comes to mind is, If the Jewish people **"have every advantage, priority, privilege, preeminence altogether great and important,"** what advantage is there in being a Talmid of the Master?

Hakham Shaul gave us the answer to this question only two weeks ago.

"And you are the ones who have remained with me in my trials, and I confer on you a kingdom/governance, just as my Father conferred it on me, that you may eat and drink at my table in my kingdom/governance of God through the Bate Din and Hakhamim, and you will sit on thrones judging the twelve tribes of Yisrael."⁹⁶

⁹³ m. Baba Mestiza 2:11. For a more in-depth discussion on the relationship between teacher and talmid, see Mishnah Torah Talmud Torah chapter 5.

⁹⁴ Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 176-9

⁹⁵ Ibid. p. 177

⁹⁶ Luqas 22:28-30

This pericope's reading concluded the final Sabbath of the Three Weeks of chastisement or Bein ha-Metzarim (Between the Straits). Yeshua teaches us here the greatest lessons of importance with regard to our connection and faithfulness to the Master. To understand the consequence of not being faithful to the Master we can reverse the statement and know that we will be dejected and outcast if we betray his trust. However, the point we are trying to make is that if the Jewish people "**have every advantage, priority, privilege, preeminence altogether great and important,**" the Nazareans have an even greater advantage still. If we can see that the Jewish people are a nation of Priests, we must opine that the Nazareans are the priests of the firstborn. Through the Master, we are connected to the Davidic Monarchy. In the coming weeks we will see these things with greater clarity. Because Messiah's roll is connected to the final redemption, we must naturally opine that his talmidim are his agents and must be occupied with this occupation in a fervent manor. According to Hakham Shaul Messiah is the final (ἔσχατος – *eschatos*) Adam.⁹⁷ Messiah is the Adam made after the image of G-d. As true expressions of Messiah, we mirror the image of G-d. Messiah ben Yosef has gone into exile so that he may be the redeemer of the Gentiles. The model of being separated for service to Messiah, we can look at the Mishkan where the Kohanim were separated for service. As we have stated in the past, one should not think that G-d set aside the firstborn depriving them of honor. G-d exalted them to the place of Hakhamim (Torah Scholars) who would judge the B'ne Yisrael. Therefore, we should see that even within the chosen people of G-d there is a special remnant that is dearest to His heart. It is the duty of every Nazarean to strive to be the very best that he can be for the sake of the Master. However, we must assert with great fervor that this does NOT mean being LEGALISTIC!

THE ORACLE, HAMAGID – AN ALLEGORY

We have spent sufficient time discussing the textual anomalies of our Remes pericope and now need to turn to the allegorical interpretation of the text. The third week of Nahamu, strengthening and comfort focuses on the qualities of the Magid of the Congregation. Most scholars fail to realize that Hakham Shaul's writings were to be read from an allegorical perspective. As such, we note that the texts reveal themselves to those who have the power to look beyond the superficial trappings of the text. If the text is stripped of its allegorical meaning, one will come to conclusions that make no sense.

We can discuss at length the understanding and meaning of the word "Oracle." We can summarize the meaning of "oracle" as the "speaking's of G-d." Ultimately, "oracle" is the spoken will of G-d through His agent. In relative context, the B'ne Yisrael are the "agents" of whom we are speaking. This has been the case from the very beginning. Beginning with Adam and ending with the contemporary Hakhamim, the will of G-d is passed from teacher to student making that Hakham an Oracle who appeals to a living revelatory encounter with G-d. On an elementary level, this is the allegorical meaning of "oracle." To deepen the meaning, we need to see that the "oracle" is the ability of man to articulate a living revelatory encounter with G-d in his mouth through speech. As such, Moshe is the allegorical expression of speech. His speech being the truth of the Torah is also an oracle of judgment. The Torah filled with truth and justice is the means whereby men know how to live a life ordered and just before G-d. Does this mean that men must keep the Torah so that they can merit the Olam HaBa? Heavens no! Men, Royal Anashim (true men fashioned after the image of G-d) find in the Torah the will of G-d for just and honorable men. Among these men an oracles is found in their mouth speaking the honorable words of G-d. The oracular language is that of virtue and justice filled with Da'at and Understanding (Binah). The oracle is not in their words, the oracle is Hokhmah. However, Hokhmah is never spoken. Like the Hebrew letter Aleph (א), wisdom is never articulated. How is it then that the oracle is found in the words of Hokhmah and the Hakham? The oracular expressions of Hokhmah are not in the spoken words of the Hakham. Rather they are in the unspoken words received by the talmid through what the Hakham has spoken. In this way, the spoken words are the oracle that is unspoken yet carried on the words of the Sage. Another way of saying this is that the spoken words of the Hakham are a carrier for the unspoken oracular words of Hokhmah. Spiritual (unspoken) words travel on the spoken words producing an oracular means of communication resulting in revelatory encounter with the Divine. Understanding, Binah can be articulated as can Da'at, knowledge. Hokhmah handed down through symbiotic relationship between

⁹⁷ 1 Co. 15:45

Teacher and talmid. The audible communication is not relevant. The talmid may record the words of his master. However, what he records and puts to writing is not what is transmitted as an oracular expression of his master's Mesorah. He (the talmid) pens words that would seem nonsensical to anyone who would try to read them and understand their meaning. The Talmid Hakham transmits oracular information from the realm of G-d to the human intellect of his talmid.

Therefore, the Oracle is not only the "Holy Scriptures" and the "Oral Torah." The Oracle is the living Torah of the cosmos, a Nomos/Torah narrative and dialogue between the talmid Torah and the oracular information received from the realm of G-d. The oracle is the Divine Mind articulating the Nomos narrative that we experience as Hokhmah. The oracle is the communication of the Divine Mind to the Torah Talmid who knows how to hear the sound of the Aleph (א).

Questions for Understanding and Reflection

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
 2. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?
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Blessing After Torah Study

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

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

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

Next Shabbat:

Shabbat: "Ad-Anah Y'na'atsuni" – "Until when will despise Me"

Shabbat "Nachamu IV" – "Of Our Consolation IV"

Fourth of Seven Sabbaths of Consolation/Strengthening

Shabbat	Torah Reading:	Weekday Torah Reading:
עַד-אַנָה יְנַאֲצֵנִי		Saturday Afternoon
"Ad-Anah Y'na'atsuni"	Reader 1 – B'Midbar 14:11-14	Reader 1 – B'Midbar 15:1-3
"Until when will despise Me"	Reader 2 – B'Midbar 14:15-20	Reader 2 – B'Midbar 15:4-6
"¿Hasta cuándo me desdeñará?"	Reader 3 – B'Midbar 14:21-25	Reader 3 – B'Midbar 15:7-10
B'Midbar (Num.) 14:11-45	Reader 4 – B'Midbar 14:26-30	
Ashlamatah: Isaiah 52:5-12 + 54:7-8	Reader 5 – B'Midbar 14:31-34	Monday & Thursday Mornings
Special: Isaiah 51:12 – 52:12	Reader 6 – B'Midbar 14:35-38	Reader 1 – B'Midbar 15:1-3
Psalms 101:1-8	Reader 7 – B'Midbar 14:39-45	Reader 2 – B'Midbar 15:4-6
	Maftir – B'Midbar 14:43-45	Reader 3 – B'Midbar 15:7-10
N.C.: Mk 11:12-14; Lk 13:1-9 Rm 3:9-20	Isaiah 51:12 – 52:12	



Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham