

## **Esnoga Bet Emunah**

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## **Esnoga Bet El**

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

<b>Three and 1/2 year Lectionary Readings</b>	<b>Third Year of the Triennial Reading Cycle</b>
<b>Tishri 24, 5775 – Oct. 17/18, 2014</b>	<b>Seventh Year of the Shmita Cycle</b>

### **Candle Lighting and Habdalah Times:**

#### **Amarillo, TX, U.S.**

Fri. Oct 17 2014 – Candles at 6:52 PM  
Sat. Oct 18 2014 – Habdalah 7:46 PM

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

Fri. Oct 17 2014 – Candles at 6:46 PM  
Sat. Oct 18 2014 – Habdalah 7:40 PM

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

Fri. Oct 17 2014 – Candles at 6:33 PM  
Sat. Oct 18 2014 – Habdalah 7:25 PM

#### **San Antonio, TX, U.S.**

Fri. Oct 17 2014 – Candles at 6:43 PM  
Sat. Oct 18 2014 – Habdalah 7:36 PM

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

Fri. Oct 17 2014 – Candles at 6:02 PM  
Sat. Oct 18 2014 – Habdalah 6:59 PM

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

Fri. Oct 17 2014 – Candles at 6:40 PM  
Sat. Oct 18 2014 – Habdalah 7:33 PM

#### **Everett, WA, U.S.**

Fri. Oct 17 2014 – Candles at 5:59 PM  
Sat. Oct 18 2014 – Habdalah 7:01 PM

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

Fri. Oct 17 2014 – Candles at 6:00 PM  
Sat. Oct 18 2014 – Habdalah 6:55 PM

#### **Sheboygan & Manitowoc, WI, US**

Fri. Oct 17 2014 – Candles at 5:46 PM  
Sat. Oct 18 2014 – Habdalah 6:45 PM

#### **Tacoma, WA, U.S.**

Fri. Oct 17 2014 – Candles at 6:00 PM  
Sat. Oct 18 2014 – Habdalah 7:02 PM

#### **Brisbane, Australia**

Fri. Oct 17 2014 – Candles at 5:39 PM  
Sat. Oct 18 2014 – Habdalah 6:33 PM

#### **Manila & Cebu, Philippines**

Fri. Oct 17 2014 – Candles at 5:18 PM  
Sat. Oct 18 2014 – Habdalah 6:08 PM

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

Fri. Oct 17 2014 – Candles at 6:02 PM  
Sat. Oct 18 2014 – Habdalah 7:04 PM

#### **Singapore, Singapore**

Fri. Oct 17 2014 – Candles at 6:35 PM  
Sat. Oct 18 2014 – Habdalah 7:23 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 Ze'ev ben Abraham and beloved wife HE Giberet Hadassah bat Sarah  
Her Excellency Giberet Whitney Mathison

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

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

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

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**Shabbat: "VaYishlach Moshe" – "And Moses Sent"**

&

**Shabbat Mevar'chim HaChodesh Heshvan**

**Sabbath of the Proclamation of the New Moon of the Month of Heshvan**

**(Thursday Evening October 23 – Saturday Evening October 25)**

<b>Shabbat</b>	<b>Torah Reading:</b>	<b>Weekday Torah Reading:</b>
<b>וישלח משה</b>		<b>Saturday Afternoon</b>
<b>"VaYishlach Moshe"</b>	Reader 1 – B'Midbar 20:14-21	Reader 1 – B'Midbar 22:2-4
<b>"And Moses Sent"</b>	Reader 2 – B'Midbar 20:22-29	Reader 2 – B'Midbar 22:5-7
<b>"Y envió Moisés"</b>	Reader 3 – B'Midbar 21:1-3	Reader 3 – B'Midbar 22:8-11
B'Midbar (Num.) 20:14 – 22:1 B'Midbar (Num.) 28:9-15	Reader 4 – B'Midbar 21:4-9	
Ashlamatah: Judges 11:12-21	Reader 5 – B'Midbar 21:10-16	<b>Monday &amp; Thursday Mornings</b>
Special: I Sam. 20:18, 42	Reader 6 – B'Midbar 21:17-20	Reader 1 – B'Midbar 22:2-4
Psalm 104:10-18	Reader 7 – B'Midbar 21:21 – 22:1	Reader 2 – B'Midbar 22:5-7
	Maftir – B'Midbar 28:9-15	Reader 3 – B'Midbar 22:8-11
N.C.: Mk 12:13-17; Lk 20:20-26 Rm 4:16-25	Judges 11:12-21 I 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!

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## Contents of the Torah Seder

- King of Edom Refuses Permission to Pass Through His Land – Numbers 20:14-21
- Death of Aharon – Numbers 20:22-29
- Battle with Canaanites – Numbers 21:1-3
- The Brazen Serpent – Numbers 21:4-9
- Halting Places – Numbers 21:10-20
- Conquering the Amorite Kingdoms – Numbers 21:21-32
  - A Historical Note With Song of Victory – Numbers 21:26-30
- Defeat of Og the King of Bashan – Numbers 21:33-35 + 22:1

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## Reading Assignment:

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

By: Rabbi Yitzchaq Magriso

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

Vol. 14 – "Numbers – II – Final Wonderings," pp. 91-146.

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**Rashi & Targum Pseudo Jonathan  
for: B'Midbar (Num.) 20:14 – 22:1**

Rashi	Targum
14. Moses sent messengers from Kadesh to the king of	14. Then Mosheh sent messengers from Rekem unto the

<b>Rashi</b>	<b>Targum</b>
Edom: "So says your brother, Israel, 'You know of all the hardship that has befallen us.	king of Edom, saying, Thus says your brother Israel. You have known all the trouble that has found us;
15. Our fathers went down to Egypt, and we sojourned in Egypt for a long time. And the Egyptians mistreated us and our forefathers.	15. that our fathers went down into Mizraim and dwelt in Mizraim many days, and the Mizraee afflicted us and our fathers.
16. We cried out to the Lord and He heard our voice. He sent an angel, and he took us out of Egypt, and now we are in Kadesh, a city on the edge of your border.	16. And we prayed before the LORD, who heard our prayers, and sent one of the ministering angels to lead us out of Mizraim: and, behold, we are in Rekem, a city built on the side of your border.
17. Please let us pass through your land; we will not pass through fields or vineyards, nor will we drink well water. We will walk along the king's road, and we will turn neither to the right nor to the left until we have passed through your territory."	17. Let us now pass through your land: we will not seduce virgins, nor carry off the betrothed, nor commit adultery: on the king's highway, under the heavens, we will go forward, and turn not to the right or to the left, to do any injury in the public way while we pass through your border.
18. Edom replied to him, "You shall not pass through me, lest I go out towards you with the sword!"	18. But Edomea answered him, You will not go through my coast, lest I come to meet you with the unsheathed sword.
19. The children of Israel said to him, "We will keep to the highway, and if we drink your water, either I or my cattle, we will pay its price. It is really nothing; I will pass through on foot."	19. And Israel said to him, We would go by the king's highway; if we drink your waters, I and my cattle, I will give you the price of their value. I will only pass through, without doing wrong.
20. But he said, "You shall not pass through!" and Edom came out toward them with a vast force and with a strong hand.	20. But he said, You will not pass through. And Edomea came out to meet him with a large army and with a strong hand.
21. Edom refused to allow Israel to cross through his territory; so Israel turned away from him.	21. So Edomea would not suffer Israel to pass through his coast; and Israel turned away from him, because it was commanded from before the Word of the Heavens that they should not set battle in array against them, forasmuch as the time was not yet come when the punishment of Edom should be given into their hands.
22. They traveled from Kadesh, and the entire congregation of the children of Israel arrived at Mount Hor.	22. And the whole congregation of the children of Israel journeyed from Rekem, and came unto Mount Umanom.
23. The Lord said to Moses and Aaron at Mount Hor, on the border of the land of Edom, saying,	23. And the LORD spoke unto Mosheh in the Mount Umanom, on the coast of the land of Edom, saying:
24. "Aaron shall be gathered to his people, for he shall not come to the Land which I have given to the children of Israel, because you defied My word at the waters of dispute [Mei Meribah].	24. Aharon will be gathered unto his people; for he will not enter into the land which I have given unto the children of Israel, because you were rebels against My Word at the Waters of Contention.
25. Take Aaron and Eleazar his son and ascend Mount Hor.	25. Take Aharon and Elazar his son, and make them come up to Mount Umanom.
26. Strip Aaron of his garments and dress Eleazar his son with them. Then Aaron shall be gathered in [to his people] and die there.	26. And you will strip Aharon of his vestments, the adornment (glory) of the priesthood, and put them on Elazar his son; but Aharon will be gathered, and die there.
27. Moses did as the Lord commanded him. They ascended Mount Hor in the presence of the entire congregation.	27. And Mosheh did as the LORD commanded him. And they ascended Mount Umanom, in the view of all the congregation.
28. Moses then stripped Aaron of his garments and	28. And Mosheh stripped Aharon of his vestments, the

Rashi	Targum
dressed Eleazar his son in them, and Aaron died there on the top of the mountain. [Then] Moses and Eleazar descended from the mountain.	priestly decoration, and put them on Elazar his son; and Aharon died there on the summit of the mountain and Mosheh and Elazar came down from the mount.
29. The whole congregation saw that Aaron had expired, and the entire house of Israel wept for Aaron for thirty days.	29. And when the soul of Aharon was at rest, the Cloud of Glory was lifted up on the first day of the month Ab; and all the congregation beheld Mosheh come down from the mountain with rent garments; and he wept and said, Woe unto me, for you, my brother Aharon, the pillar of Israel's prayers! And they too wept for Aharon thirty days, the men and the women of Israel.
1. The Canaanite king of Arad, who lived in the south, heard that Israel had come by the route of the spies, and he waged war against Israel and took from them a captive.	1. And Amalek, who had dwelt in the south, and changed, and came and reigned in Arad, heard that the soul of Aharon was at rest, that the pillar of the Cloud which for his sake had led the people of the house of Israel had been taken up, and that Israel was coming by the way of the explorers to the place where they had rebelled against the LORD of the world. For, when the explorers had returned, the children of Israel abode in Rekem, but afterward returned from Rekem to Motseroth, in six encampments during forty years, when they journeyed from Motseroth, and returned to Rekem by the way of the explorers, and came unto Mount Umanom, where Aharon died; (and,) behold, he came and arrayed battle against Israel, and captured some of them with a great captivity.
2. Israel made a vow to the Lord, and said, "If You deliver this people into my hand, I shall consecrate their cities."	2. And Israel vowed a vow before the LORD and said, If You will indeed deliver this people into my hand, I will destroy their cities.
3. The Lord heard Israel's voice and delivered the Canaanite. He destroyed them and [consecrated] their cities, and he called the place Hormah.	3. And the LORD heard Israel's prayer, and delivered up the Kenaanites, and he destroyed them and their cities. And he called the name of the place Hormah.
4. They journeyed from Mount Hor by way of the Red Sea to circle the land of Edom, and the people became disheartened because of the way.	4. And they journeyed from Mount Umanom, by the way of the Sea of Suph, that they might compass the land of Edom; and the soul of the people was wearied in the way.
5. The people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in this desert, for there is no bread and no water, and we are disgusted with this rotten bread."	5. And the people thought (wickedly) in their heart, and talked against the Word of the LORD, and contended with Mosheh, saying: Why did you bring us up from Mizraim to die in the wilderness; for there is neither bread nor water, and our soul is weary of manna, this light food?
6. The Lord sent against the people the venomous snakes, and they bit the people, and many people of Israel died.	6. And the bath-kol fell from the high heaven, and thus spoke: Come, all men, and see all the benefits which I have done to the people whom I brought up free out of Mizraim. I made manna come down for them from heaven, yet now turn they and murmur against Me. <b>Yet, behold, the serpent, whom, in the days of the beginning of the world, I doomed to have dust for his food, has not murmured against Me: but My people</b>

Rashi	Targum
	<b>are murmuring about their food. Now will the serpents who have not complained of their food come and bite the people who complain. Therefore did the Word of the LORD send the basilisk serpents, and they bit the people, and a great multitude of the people of Israel died.</b>
7. The people came to Moses and said, "We have sinned, for we have spoken against the Lord and against you. Pray to the Lord that He remove the snakes from us." So Moses prayed on behalf of the people.	7. And the people came to Mosheh, and said: We have sinned, in thinking and speaking against the glory of the LORD's Shekinah, and in contending with you. Pray before the LORD to remove the plague of serpents from us. And Mosheh prayed for the people.
<b>8. The Lord said to Moses, "Make yourself a serpent and put it on a pole, and let whoever is bitten look at it and live.</b>	<b>8. And the Lord said to Mosheh, Make yourself a serpent of brass, and set it upon a place aloft; and it will be that when a serpent has bitten any one, if he behold it, then will he live, if his heart be directed to the Name of the Word of the LORD.</b>
9. Moses made a copper snake and put it on a pole, and whenever a snake bit a man, he would gaze upon the copper snake and live.	9. And Mosheh made a serpent of brass, and set it upon a place aloft; and it was, when a serpent had bitten a man, and the serpent of brass was gazed at, and his heart was intent upon the Name of the Word of the LORD, he lived.
10. The children of Israel journeyed on and camped in Oboth.	10. And the children of Israel journeyed from thence, and pitched in Oboth;
11. They journeyed from Oboth and camped in the wasteland passes in the wilderness, which faced Moab, toward the rising sun.	11. and they journeyed from Oboth, and encamped in the plain of Megistha, in a desert place which looks toward Moab from the rising of the sun.
12. From there they journeyed, and they encamped along the stream of Zered.	12. Thence they journeyed and encamped in a valley abounding in reeds, osiers, and mandrakes.
13. From there they journeyed, and they encamped on the other side of the Arnon, which was in the desert, extending from the Amorite border, for Arnon was the Moabite border between Moab and the Amorites.	13. And they journeyed from thence, and encamped beyond the Arnon, in a passage of the desert that stretches from the coast of the Amoraah; for Arnon is the border of Moab, situate between Moab and the Amoraah; and therein dwelt a priesthood of the worshippers of idols.
14. Concerning this it is told in the account of the Wars of the Lord, "What He gave at the [Sea of] Reeds and the streams of Arnon.	14. Therefore it is said in the book of the Law, where are recorded the wars of the LORD: Eth and Heb, who had been smitten with the blast of the leprosy, and had been banished beyond the confine of the camp, made known to Israel that Edom and Moab were concealed among the mountains in ambush, to destroy the people of the house of Israel. But the LORD of the world made a sign to the mountains, which pressed one to another so that they died: and their blood flowed through a valley on the brink of the Arnon (or, a valley adjoining Arnon).
15. And the spilling of the streams that turned to settle at Ar and leaned toward the border of Moab.	15. And the effusion of the streams of their blood flowed to the habitations of Lechaiath, which were, however, delivered from this destruction, because they had not been in their counsels; and, behold, it was unto the confine of Moab.
16. From there to the well; that is the well of which the	16. And from thence was given to them (the Israelites)

<b>Rashi</b>	<b>Targum</b>
Lord said to Moses, 'Gather the people, and I will give them water.'"	the living well, the well concerning which the LORD said to Mosheh, Assemble the people and give them water.
17. Then Israel sang this song: "Ascend, O well,' sing to it!	17. Then, behold, Israel sang the thanksgiving of this song, at the time that the well which had been hidden was restored to them through the merit of Miriam: Spring up, O well, spring up, O well! sang they to it, and it sprang up:
18. A well dug by princes, carved out by nobles of the people, through the lawgiver with their staffs, and from the desert, a gift.	18. the well which the fathers of the world, Abraham Izhak, and Jakob dug: the princes who were of old dug it, the chiefs of the people: Mosheh and Aharon, the scribes of Israel, found it with their rods; and from the desert it was given to them for a gift.
19. From the gift, to the streams, and from the streams to the heights.	19. And from thence it was given to them in Mattana; turning, it went up with them to the high mountains, and from the high mountains it went down with them to the hills surrounding all the camp of Israel, and giving them drink, every one at the door of his tent.
20. From the heights to the valley in the field of Moab, at the top of the peak, that overlooks the wastelands."	20. And from the high mountains it descended with them to the lower hills, but was hidden from them on the borders of Moab, at the summit of the hill looking toward Beth Jeshimon, because there they neglected the words of the Law.
21. Israel sent messengers to Sihon the king of the Amorites, saying:	21. Then sent Israel messengers to Sihon, king of the Amorites, saying:
22. "Let me pass through your land. We will not turn into fields or vineyards, nor drink well water. We shall walk along the king's road, until we have passed through your territory."	22. I would pass through your country. We will not carry off the betrothed, nor seduce virgins, nor have to do with the wives of men; by the highway of the King who is in the heavens we will go, until we have passed through your border.
23. But Sihon did not permit Israel to pass through his territory, and Sihon gathered all his people and went out to the desert toward Israel. He arrived at Jahaz and fought against Israel.	23. But Sihon would not permit Israel to pass through his limit, but constrained all his people, and came out to Jahaz, and made war against Israel.
24. Israel smote him with the sword, and took possession of his land from Arnon to Jabbok, as far as the children of Ammon, for the border of the children of Ammon was strong.	24. And Israel smote him with the anathema of the LORD, that he would destroy (him) with the edge of the sword; and he took possession of his country, from Arnon unto the Jabbok, unto the border of the children of Ammon; because Rabbath, which is the limit of the children of Ammon, was strong; and so far was their boundary.
25. Israel took all these cities, and the Israelites dwelt in all the cities of the Amorites, in Heshbon and all its villages.	25. And Israel took all those cities, and dwelt in all the cities of the Amorites, in Heshbon, and in all her villages.
26. For Heshbon was the city of Sihon, king of the Amorites, and he had fought against the first king of Moab, taking all his land from his possession, as far as Arnon.	26. For Heshbon was the city of Sihon, king of the Amorites; for he had beforetime made war with the King of Moab, and had taken all his country from his hand unto the Arnon.
27. Concerning this, those who speak in parables say, "Come to Heshbon, may it be built and established as	27. Therefore, say the young men, (or the chosen ones,) using proverbs: The righteous/generous who rule their

Rashi	Targum
the city of Sihon.	passions say, Come let us reckon (Heshbon) the strength of a good work by the recompense, and the recompense of an evil work by the strength for whoso is watchful and diligent in the Law is built up and perfected;
28. For fire went forth from Heshbon, a flame from the city of Sihon; it consumed Ar of Moab, the masters of the high places of Arnon.	28. for mighty words like fire go forth from the lips of the righteous/generous, the masters of such thought, (calculation, heshbona,) and powerful merit like flames from those who are read and devoted in the Law: their fire devours the foe and the adversary, who are reckoned before them as the worshippers of the idol altars in the valley of Arnona.
29. Woe is to you, Moab; you are lost, people of Chemosh. His sons he has given over as refugees and his daughters into captivity, to Sihon, king of the Amorites.	29. Woe to you, you haters of the just! You have perished, you people of Kemosh, <b>haters of the words of the Law, in whom there is no righteousness/generosity</b> , unless He waste you to bring you captive unto the place where they teach the Law, and their sons and daughters be removed by captivity of the sword to be near them who consult in its counsels the instructors <b>and those anointed with the Law.</b>
30. Their kingdom is destroyed from Heshbon; it been removed from Dibon; we laid them waste as far as Nophah which is near Medeba."	30. The wicked have said, In all this there is nothing lofty to the sight; but your numbers will perish until the falsehood of your souls be ended, and the LORD of the world destroy them till their lives have expired, and they have come to nothing, as the cities of the Amorites have perished, and the palaces of their princes from the great gate of the house of the kingdom to the street of the smiths which is near to Medeba.
31. Israel settled in the land of the Amorites.	31. And Israel, after they had destroyed Sihon, dwelt in the land of the Amorites.
32. Moses sent [men] to spy out Jaazer and they captured its villages, driving out the Amorites who lived there.	32. And Mosheh sent Kaleb and Phineas to examine Makbar, and they subdued the villages, and destroyed the Amorites who were there.
33. Then they turned and headed north toward the Bashan. Og, the king of Bashan, came out toward them with all his people, to wage war at Edrei.	33. Then they turned, and went up by the way of Mathnan; and Og, the king of Mathnan, came out to meet us, he and all his people, to give battle at Edrei.
34. The Lord said to Moses, "Do not fear him, for I have delivered him, his people, and his land into your hand. You shall do to him as you did to Sihon the king of the Amorites who dwells in Heshbon.	34. And it was, when Mosheh saw Og, he trembled before him, stricken with fear: but he (soon) answered and said, This is Og the Wicked, who taunted Abraham our father and Sarah, saying: You are like trees planted by the water channels, but bring forth no fruit: therefore has the Holy One, blessed be He, spared him to live through generations, that he might see the great multitude of their children, and be delivered into our hands. Then spoke the LORD unto Mosheh: Fear him not, for I have delivered him into your hand, and all his people and country; and you will do to him as you have done to Sihon, king of the Amorites, who dwelt in Heshbon.
35. They smote him, his sons and all his people, until there was no survivor, and they took possession of his	35. Now it was, after Og the Wicked had seen the camp of Israel spreading over six miles he said with himself, I



Rashi	Targum
land.	will make war against this people, that they may not do to me as they have done to Sihon: so went he and tare up a mountain six miles in size, and brought it upon his head to hurl it upon them. But the Word of the LORD forthwith prepared a reptile which ate into the mountain and perforated it, and his head was swallowed up within it; and he sought to withdraw it, but could not, because his back teeth and his front ones were drawn hither and thither. And Mosheh went and took an axe of ten cubits, and sprang ten cubits, and struck him on the ankle of his foot, and he fell, and died beyond the camp of Israel. Thus it is written. And they smote him and his sons and daughters, and all his people, till none of them remained to escape; and they took possession of his land.
1. The children of Israel journeyed and encamped in the plains of Moab, across the Jordan from Jericho.	1. And the children of Israel journeyed, and encamped in the plains of Moab, near the passage of the Jordan (toward) Jericho.

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

Rashi	Targum Pseudo Jonathan
9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation.
10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation.	10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11 <b>At the beginning of your months</b> you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.	11 <b>And at the beginning of your months</b> 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;

Rashi	Targum Pseudo Jonathan
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-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.
- 6. Ka-yoze 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.) 20:14 – 22:1

**14 your brother Israel** Why did he see fit to mention brotherhood here? However, he said to him, "We are brothers, sons of Abraham, to whom it was said, 'your descendants will be strangers [in a land which is not theirs']" (Gen. 15:13). And both of us are responsible for fulfilling that obligation.-[Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

**You know of all the hardship** Therefore, your father parted from our father, as it says, "He went to a land because of Jacob his brother" (Gen. 36:6), [that is] because of the debt that was imposed upon them, and he [Esau] cast it onto Jacob.-[Gen. Rabbah 82:13]

**15 mistreated us** We endured many hardships.

**and our forefathers** From here [we learn] that when Israel is afflicted with punishment, the Patriarchs grieve in the grave. -[Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

**16 and He heard our voice** through the blessing that our father [Isaac] gave: "The voice is the voice of Jacob" (Gen. 27:22). When we cry out we are answered.-[Midrash Aggadah. See also Midrash Tanchuma Beshallach 9]

**an angel** This refers to Moses. From here [we derive] that the prophets are called "angels," and it says, "They mocked the angels of God" (II Chron. 36:16). -[Midrash Tanchuma Vayikra 1, Lev. Rabbah 1:1]

**17 Please let us pass through your land** You have no right to contest the inheritance of the Land of Israel, since you did not pay the debt. Help us a little, and let us pass through your land.-[Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

**nor will we drink well water** He should have said, “water from cisterns.” However, Moses said, “Though we have manna to eat and a well from which to drink, we will not drink from it, but we will buy food and drink from you, for your benefit.” From here [we learn] that even if a guest has his own provisions, he should buy from the shopkeeper [or householder] to benefit his host.-[Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

**We will walk along the king’s road**—we will muzzle our animals so they should not turn to either side to eat.-[Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

**18 lest I go out towards you with the sword** You pride yourselves with the ‘voice’ your father bequeathed you, and declare, “We cried out to the Lord, and He heard our voice” (verse 16). But we will go out against you with what my father bequeathed me: “You shall live by the sword” (Gen. 27:40) -[Midrash Tanchuma Beshallah 9]

**19 It is really nothing** There is nothing to harm you.

**20 and with a strong hand** With our grandfather’s promise: “the hands are the hands of Esau” (Gen. 27:22). - [Midrash Aggadah]

**22 the entire congregation** All were perfect, ready to enter the Land. There was not among them even one of those upon whom the decree had been pronounced, for all those destined to die in the desert had already perished, and these were of those about whom it is written, “you... are all alive this day” (Deut. 4:4). -[Midrash Tanchuma Chukath 14, Num. Rabbah 19:16]

**Mount Hor** A mountain atop a mountain, [appearing like] a small apple atop of big apple. Although the cloud went in front of them and leveled out mountains, three of them remained: Mount Sinai for [the giving of] the Torah, Mount Hor, for the burial of Aaron, and Mount Nebo for the burial of Moses.-[Midrash Tanchuma Chukath 14, Num. Rabbah 19:16]

**23 on the border of the land of Edom** This teaches that because they associated themselves in a close relationship with the wicked Esau, a breach was made in their accomplishments, and they lost this righteous man. Similarly, the prophet said to Jehoshaphat, “When you joined up with Ahaziah, God has breached your accomplishments” (II Chron. 20:37). - [Midrash Tanchuma Chukath 14, Num. Rabbah 19:16]

**25 Take Aaron** with words of solace; say to him, “You are fortunate that you can see your crown given over to your son, something I do not merit.” -[Midrash Tanchuma Chukath 17, Num. Rabbah 19:19]

**26 his garments** He dressed him in the garments of kehunah gedolah and then stripped him of them, to give them to his son in his presence. He told him, “Enter the cave,” and he entered. He saw a ready made bed, and a lighted candle. He told him, “Get up onto the bed,” and he got up. “Stretch out your hands,” and he stretched them out. “Close your mouth,” and he closed it. “Shut your eyes,” and he shut them. At that moment Moses yearned for such a death. This is why it was said to him, “in the way Aaron your brother died” (Deut. 32:50)—a death that you desired.-[Tanchuma Buber p. 132, Sifrei Ha’azinu 49]

**27 Moses did** Although it was difficult for him, he did not hesitate.-[Midrash Tanchuma Chukath, Num. Rabbah 19:19]

**29 The whole congregation saw** When they saw Moses and Eleazar coming down, and Aaron did not come down, they said, “Where is Aaron?” He said to them, “He died.” They said, “Is it possible that the one who stood up

against the angel and stopped the plague can be overpowered by the angel of death?" Whereupon Moses asked for mercy, and the ministering angels showed him to them, lying in the bed. They saw [him] and believed.- [Midrash Tanchuma Chukath 17, Num. Rabbah 19:20]

**the entire house of Israel** [both] the men and the women, for Aaron had pursued peace; he promoted love between disputing parties and between man and wife.-[Avoth d'Rabbi Nathan 12:4, Mid. Aggadah]

**that [Aaron] had expired** Heb. כִּי גָּנַע אֶהְרֹן. I say that the one who renders דָּהָא מֵיַת, because [Aaron] had died, is in error, unless he also renders, אֶתְהוּזִיאַו אֶתְרֵא, "they [the congregation] were seen" [in the sense of exposed], for our Rabbis' statement that the word Heb. כִּי is used here in the sense of 'because' applies only according to the Midrash [which states] that the clouds of glory departed, and as R. Abahu said, "Do not read אֶתְרֵא, they saw, but אֶתְהוּזִיאַו, they were seen [exposed]." According to this explanation, 'because' is appropriate, since it gives the reason for what precedes it: Why were they exposed? Because Aaron had died [and the clouds had departed]. But, according to the Targum's rendering, וְהוּזוּ כָּל־בְּנֵי־שֵׁתָא, and the whole congregation saw, [the rendering of the word כִּי as] 'because' is inapplicable, only it has the meaning of אֶשְׂרַ, 'that' which is a usage of the word אֶ, for we find that אֶ[its Hebrew equivalent] can mean 'that,' as in, "so that (אֶ) why should I not be short of breath?" (Job 21:4). And there are many other instances [of the word אֶ] in this sense, [as in] "that (אֶ) his days are limited" (ibid. 14:5).

## Chapter 21

**1 The Canaanite... heard** He heard that Aaron had died and that the clouds of glory had departed... as is stated in [Tractate] Rosh Hashanah (3a). Amalek was always a chastising whip for Israel, ready at any time to mete out punishment.-[Midrash Tanchuma Chukkath 18, Num. Rabbah 19: 20]

**who lived in the south** This refers to Amalek, as it says, "The Amalekites dwell in the south land" (13:29). They changed their language to speak in the language of Canaan so that the Israelites would pray to the Holy One, blessed is He, to deliver the Canaanites into their hands, and [since] they were not Canaanites [their prayers would have no effect]. But Israel saw that they were dressed like Amalekites though they spoke in a Canaanite tongue. So they said, "We will pray generally [for success]," as it says, "If You deliver his people into my hand..."-[Midrash Aggadah, Yalkut Shimoni from Midrash Yelammedenu. Note that in these sources, the Amalekites changed their dress as well, and that version is found also in the Reggio edition of Rashi. The Yemenite manuscript, however, conforms with our reading. See Chavel fn. 87, Yosef Hallel, Leket Bahir fn. 7. See also Num. Rabbah 19:20.]

**the route of the spies** Heb. דֶּרֶךְ הַצְּרִי, the southern route, taken by the spies (הַצְּרִי), as it says, "They went up in the south" (13:22). Another interpretation: The route of the great guide [the ark] (הַתִּיר) which went ahead of them, as it says, "traveled three days ahead of them to seek for them a place to settle" (10:33). -[Midrash Tanchuma Chukkath 18, Num. Rabbah 19:20]

**and took from them a captive** It was only a single maidservant.-[Midrash Aggadah, Yalkut Shimoni from Midrash Yelammedenu]

**2 I shall consecrate** I shall consecrate their spoils to Heaven.

**3 He destroyed them** By execution.

**and their cities** He consecrated them to Heaven.

**4 by way of the Red Sea** Since Aaron had died, and this war had come upon them, they turned back to the Red Sea route, which is the route they returned to after the decree [because of the sin] of the spies had been issued against them, as it says, "and journey into the desert by way of the Red Sea" (Deut. 1:40). Here they went back seven

stations, as it says, “The children of Israel journeyed from the wells of Benei Yaakan to Moserah; there Aaron died” (ibid. 10:6). Did he really die in Moserah? Did he not die at Mount Hor? However, there [in Moserah] they again mourned for him and eulogized him, as if he had died in their presence. Go and study the stations, and you will find that there were seven stations between Moserah and Mount Hor.-[Midrash Tanchuma Chukkath 18, Seder Olam ch. 9]

**to circle the land of Edom** since they did not allow them to pass through their land.

**and the people became disheartened because of the way** Because of the hardship of traveling, which was hard for them. They said, “Now we were so close to entering the Land, and we are turning back. So did our fathers turn back and remain for thirty-eight years, until today.” Therefore, they became disheartened by the hardship of traveling. In old French, encrote lor, or encrut lor, it discouraged them. It is, however, incorrect to say that “the people became disheartened בְּדֶרֶךְ” means “while on the way,” without explaining what caused them to become disheartened, for whenever קצור נפש, [literally, shortness of spirit] is mentioned in Scripture, the cause of the discouragement is specified, as in, “I could not tolerate them (וַתִּקְצַר נַפְשִׁי בָהֶם)” (Zech. 11:8), and as in, “He felt distressed because of the misery of Israel (וַתִּקְצַר נַפְשׁוֹ בְּעַמִּל יִשְׂרָאֵל)” (Jud. 10:16). Anything difficult for a person to bear is called קצור נפש, like a person who is beset with trouble, and his mind is not composed enough to accept it. There is no place in his heart for the distress to settle. The thing causing the distress is described as ‘large’ since it is too large for him and weighs heavily on him, as in, “and their souls also loathed Me (בְּהִקְלָה בִּי)” (Zech. 11:8); they were too much for Me. [And also,] “And it is so great (וַיִּגָּאֵה) that you hunt me like a lion” (Job 10:16). In summary, the expression shortness of spirit (קצור נפש) for a thing, means that it is intolerable, and the mind cannot bear it.

**5 against God and against Moses** They equated the servant with his Master.-[Midrash Tanchuma Chukkath 19, Num. Rabbah 19:21]

**Why have you brought us up** Both of them [were considered] equal.

**and we are disgusted** Heb. וַנִּפְשְׁנוּ קָצָה. This too denotes intolerance and loathing.

**with this rotten bread** Since the manna was absorbed into their limbs [and not excreted from their bowels], they called it rotten (Mizrachi, or cursed, according to Gur Aryeh.) They said, “This manna will eventually swell up in our stomachs.” Is there any mortal who ingests but does not excrete?- [Yoma 75b, see Rashi there]

**6 the venomous snakes** Heb. הַנִּהְרָשִׁים הַשֹּׂרְפִים, lit. the burning snakes, [so named] because they ‘burn’ a person with the venom of their fangs.-[Midrash Tanchuma Chukkath 19, Num. Rabbah 19:22]

**and they bit the people** Let the snake, which was smitten for speaking evil [to Eve] come and punish those who spread slander [about the manna]. Let the snake, for which all types of food taste the same, come and punish those ingrates, for whom one thing [the manna] changes into various tastes.-[Midrash Tanchuma Chukkath 19, Num. Rabbah 19:22]

**7 So Moses prayed** From here [we learn] that someone who is asked to forgive, should not be so cruel so as not to forgive.-[Midrash Tanchuma Chukkath 19, Num. Rabbah 19:23]

**8 on a pole** Heb. עֲלֵ-גָז, on a post, perche in French. Similarly, “and like a flagpole (וַיִּכְנֹס) on a hill” (Isa. 30: 17); “will I raise My standard (גָּזִי)” (ibid. 49:22); “raise a banner” (גָּז) (ibid. 13:2). Since it stands high, and serves as a signal and is to be seen, it is called גָּז(a sign).

**whoever is bitten** Even if a dog or a donkey bit him, he would suffer injury and steadily deteriorate, but a snake bite would kill quickly. That is why it says here [regarding other bites], “will look at it”—a mere glance. But regarding the snake bite it says “he would gaze”—“and whenever a snake bit [a man], he would gaze” (verse 9), for the snake bite would not heal unless one gazed at it [the copper snake] intently (Yer. R. H. 3:9). Our Rabbis said,

Does a snake cause death or life? However, when Israel looked heavenward and subjected their hearts to their Father in heaven, they would be healed, but if not, they would waste away.-[R.H. 29a]

**9 a copper snake** He was not told to make it of copper, but Moses said, "The Holy One, blessed is He, called it a snake (נָחָשׁ) , so I will make it of copper, (נְחֹשֶׁת) , one term similar to the other term.-[Mid. Gen. Rabbah 19:31:8]

**11 the wasteland passes** Heb. בְּעֵי הַעֲבָרִים. I do not know why they were called עֵי, wastelands. The word עֵי denotes a ruin; something swept aside with a broom. Only the letter 'ayin' in it belongs to the root; it derives from the word עֵי "shovels" (Exod. 27:3), [and as in] וְיָעָה בְּרֶדַד, "and hail shall sweep away" (Isa. 28:17). -[Machbereth Menachem p. 135]

**passes** This was the route for those crossing Mount Nebo on the way to the Land of Canaan, which separates the land of Moab from the land of Amorites.

**facing Moab toward the rising sun** To the east of the land of Moab.

**13 from the Amorite border** Heb. מְגִבַּל הָאֱמֹרִי, the boundary at the edge of their territory. Similarly, "the border of Moab (גְּבוּל מוֹאָב)" a term denoting an edge and an end.

**on the other side of the Arnon** They circled the southern and eastern [sides] of the land of Moab, until they came to the other side of the Arnon [river] in the middle of the Amorite territory, to the north of the land of Moab.

**extending from the Amorite border** A strip of Amorite territory protrudes from the Amorite border into Moabite territory [reaching] until Arnon, which is the Moabite border. The Israelites camped there, without entering the border of Moab, (for Arnon was the Moabite border, and they did not allow them to pass through their land. Even though Moses did not state this explicitly, Jephthah did explain it), as Jephthah said, "Also to the king of Moab he sent, but he was unwilling" (Jud. 11:17). Moses, however, alludes to it: "Just as the children of Esau who dwell in Seir, and the Moabites who dwell in Ar, did for me" (Deut. 2:29). [He meant to say:] Just as these [children of Esau] did not permit them to pass through their lands, but they circled around them, so did Moab too.

**14 Concerning this it is told** Concerning this encampment, and the miracles that happened there.

**it is told in the account of the wars of the Lord** When they relate the miracles that happened to our forefathers, they will relate: "What He gave...."

**What He gave** Heb. וְהָבָה אֹתָהּ, like אֶת־יָהּ [which is the Aramaic root meaning to give]. Just as from [the root] יָעַד we say וְיָעָה so from יָהּ 'to give' [we get] וְהָבָה, and the "vav" is [part of] the root. That is to say, what He gave (יָהּ) them and wrought many miracles at the Red Sea.-[Onkelos]

**and the streams of Arnon** Just as we recount the miracles of the Red Sea, so should we recount the miracles that happened at the streams of Arnon, for here too, many great miracles were performed. What were those miracles?...- [Midrash Tanchuma Chukkath 20, Num. Rabbah 19:25]

**15 The spilling of the streams** The Aramaic translation of שָׁפַךְ, "spilling," is שָׁפַח—the spilling of the streams, for [there] the blood of the Amorites who were hidden there was spilled. The mountains were high and the gorge deep and narrow, and the mountains were so close to each other, that a man standing on the mountain on one side [of the gorge] could speak to his fellow standing on the mountain on the other side. A road passed along [the floor of] the gorge. The Amorites said, "When the Israelites enter the land by passing through the gorge, we will come out of the caves in the mountains above them and kill them with arrows and stones shot from catapults." There were clefts in the rock on the Moabite side [of the canyon], and directly opposite those clefts, on the mountain on the Amorite side, there were protrusions, [appearing] like horns and breasts. When the Israelites prepared to pass through, the

mountain of the Land of Israel trembled, like a maidservant going out to greet her mistress, and moved toward the mountain of Moab. Then those breastlike protrusions entered the clefts, killing them [the Amorites]. This is the meaning of, “that turned to settle at Ar.” The mountain swung from its place and moved toward the side of the Moabite border, and attached itself to it. Thus, “[it] leaned on the border of Moab.”-[Midrash Tanchuma Chukkath 20, Num. Rabbah 19:25]

**16 From there to the well** From there the flow [of blood] came to the well. How? The Holy One, blessed is He, said, “Who will inform My children of these miracles?” The proverb goes, “If you give a child bread, inform his mother” (Shab. 10b). After they passed through, the mountains returned to their places, and the well descended into the stream, and brought up the blood of the slain, their arms, and their limbs, and carried them around the camp. The Israelites saw them and sang a song.-[Midrash Tanchuma Chukkath 20, Num. Rabbah 19:25]

**17 Ascend, O well** from the stream, and bring up what you are to bring up. How do we know that the well informed them? For it says, “From there... the well.” Was it [really] from there? Was not [the well] with them since the beginning of the forty years? However, it descended to proclaim the miracles. Similarly, “Then Israel sang this song,” was said at the end of forty [years], but the well was given to them at the beginning of the forty [years]. Why was it [the song] written here [instead of earlier]? Because the subject [of the song] is explained in connection to what precedes it in the above text.-[Midrash Tanchuma Chukkath 20, Num. Rabbah 19:25]

**18 A well dug out** this is the well dug out by princes, Moses and Aaron.-[See Mid. Lekach Tov, Mid. Hagadol, Mid. Aggadah]

**with their staffs** Heb. בְּמִשְׁעָנֵיהֶם, with the staff [upon which the Explicit Name was engraved (Reggio edition)].-[See Targum Jonathan, Exod. 4:20]

**from the desert** it was given to them [as a gift].- [Onkelos]

**19 From the gift, to the streams** As the Targum renders it [since it was given to them, it descended with them to the streams].

**20 From the heights to the valley** in the field of Moab For there Moses died and the well ceased. Another interpretation: [18]

**A well dug out by princes** When they encamped each tribal chieftain took his staff and drew it toward his division and his camp. The waters of the well were drawn after that mark, and came in front of the camping place of each tribe -[Midrash Tanchuma Chukkath 21, Num. Rabbah 19:25].

**through the lawgiver** Through Moses, who was called lawgiver, as it says, “for there the portion of the lawgiver is concealed” (Deut. 33:21). But why is Moses not explicitly mentioned in this song? Because he was smitten through the well. And because Moses’ name is not mentioned, the Name of the Holy One, blessed is He, is not mentioned. This can be compared to a king who was invited to a banquet. He said, “If my friend is there, I will be there, but if not, I am not going.”-[Midrash Tanchuma Chukkath 21, Num. Rabbah 19:26]

**at the top of the peak** Heb. רֵאשׁ הַפִּסְגָּה, as the Targum [Onkelos] renders, “the top of the height.”

**the peak** Heb. פִּסְגָּה, a term denoting height. Similarly, פָּסְגוּ אֶרְמוֹנוֹתֶיהָ (Ps. 48:14), raise high its palaces.

**that overlooks** That peak [overlooks] a place called Jeshimon, a word which describes a desert, which is a desolate place (יִשְׁמִיּוֹן) . Another interpretation: The well can be seen from the Jeshimon, for the well was hidden in the Sea of Tiberias [Kinnereth], and anyone standing on the wastelands [above the sea] can look down and see a kind of sieve in the sea, and that is the well. In this manner R. Tanchuma explained it.-[Midrash Tanchuma Chukkath 21, Num. Rabbah 19:25]

**21 Israel sent messengers** Elsewhere, the sending [of messengers] is ascribed to Moses, as it says, "So I sent messengers from the desert of Kedemoth" (Deut. 2:26). Similarly, "Moses sent messengers to the king of Edom..." (above. 20:14), but concerning Jephthah it says, "Israel sent messengers to the king of Edom..." (Jud. 11:17). These verses supplement each other; one holds back [information by not informing us who authorized the sending of the messengers] and the other reveals [that Moses sent them]. Moses is Israel, and Israel is Moses, to teach you that the leader of the generation is equal to the entire generation, because the leader is everything.-[Midrash Tanchuma Chukkath 23, Num. Rabbah 19:28]

**22 Let me pass through your land** Even though they were not commanded to offer them peace, they nevertheless sought peace from them.-[Midrash Tanchuma Chukkath 22, Num. Rabbah 19:27]

**23 But Sihon did not permit** Since all the Canaanite kings paid him tribute for protecting them against marauding armies, when Israel said to him, "Let me pass through your land," he said to them, "My very presence is only to protect them from you, so how can you suggest such a thing?"-[Midrash Tanchuma Chukkath 23, Num. Rabbah 19:29]

**went out... toward Israel** Had Heshbon been full of gnats, no creature could have conquered it, and had Sihon been [living in] a weak village, no man could have conquered it. How much more so [was it invincible] since he [Sihon] was in Heshbon. The Holy One, blessed is He, said, "Why should I trouble My children to besiege every city?" He gave all the warriors the idea to leave the cities, and they all gathered in one place, where they were slain. From there Israel proceeded to the cities, where there met with no opposition, since only women and children were [left] there.-[Midrash Tanchuma Chukkath 23, Num. Rabbah 19:29]

**24 for...strong** What was its strength? The warning of the Holy One, blessed is He, Who said to them [Israel], "neither distress them [Ammon]" (Deut. 2:19). -[Mid. Aggadah]

**25 its villages** Heb. בנותיה, lit. her daughters, the villages near it.

**26 and he had fought** Why was it necessary to write this? For it says, "Do not distress the Moabites" (Deut. 2:9), and Heshbon belonged to Moab, Scripture writes that Sihon had taken it from them, and through him it was made permissible for Israel.-[Chul. 60b]

**from his possession** Heb. מידו, lit. from his hand, [meaning] from his possession.-[B.M. 56b]

**27 Concerning this** Concerning that war, which Sihon waged against Moab.

**those who speak in parables say** [This refers to] Balaam, about whom it says, "He took up his parable" (23:7).

**those who tell parables** Balaam and [his father] Beor. They said....-[Midrash Tanchuma Chukkath 24, Num. Rabbah 19:30]

**Come to Heshbon** because Sihon could not conquer it. So he went and hired Balaam to curse it. This is what Balak [meant when he] said to him, "For I know that whoever you bless is blessed" (22:6). - [Midrash Tanchuma Chukkath 24, Balak 4, Num. Rabbah 19:30, 20:7, Mid. Aggadah]

**built and established** Heshbon under the name of Sihon, to be his city.

**28 For a fire went forth from Heshbon** After Sihon had conquered it.

**it consumed Ar of Moab** The name of that country was called Ar in Hebrew, and Lechayath in Aramaic.-[Onkelos]



**Ar of Moab** Heb. עַר מוֹאָב, Ar, which belonged to Moab.-[Onkelos]

**29 Woe is You, Moab** [Meaning] that they cursed Moab that it be delivered into his hand.-[Midrash Tanchuma Chukkath 24, Num. Rabbah 19:30]

**Chemosh** The name of Moab's god.-[I Kings 11:7]

He has given over The one who has given over his sons, that is, [not his own sons but] the sons of Moab.

**refugees** who flee and escape the sword, and his daughters into captivity, etc.

**30 Their kingdom** Heb. מַמְלָכָתָם, their kingdom. The kingdom and dominion that Moab had over Heshbon terminated from there. Similarly, עֲדֵי-דִיבֹן—the Targum of סָר 'removed' is עָד, that is to say, the kingdom was removed from Dibon. [The word] מַמְלָכָתָם is a term denoting kingship and dominion [resulting from] the rule of man, as in "so that there be dominion for David your servant" (I Kings 11:36). -[Onkelos]

**we laid them waste** Heb. נִשְׁמָה. The [letter] Heb. שׁ is punctuated with a dagesh [thus indicating a missing "mem,"], denoting 'waste' Heb. (שְׁמָמָה). Thus say those who tell parables, Heb. נִשְׁמָה אֹתָם עַד-נֶפֶחַ, "we laid them waste as far as Nophah."

**32 Moses sent [men] to spy out Jaazer** The spies captured it. They said, We shall not do like the first group. We have [such] confidence in the power of Moses' prayer that we are able to do battle.-[Midrash Tanchuma Chukkath 24, Num. Rabbah 19:31]

**34 Do not fear him** Moses was afraid to fight [against him] lest the merit of Abraham advocate for him, as it says, "The refugee came" (Gen. 14:13) —this was Og who had escaped from the Rephaim, who were smitten by Chedorlaomer and his allies at Ashteroth Karnaim, as it says, "only Og, the king of Bashan, was left of the remnant of the Rephaim" (Deut. 3:11). -[Midrash Tanchuma Chukkath 24, Num. Rabbah 19:32]

**35 They smote him** Moses slew him, as it says in [Tractate] Berachoth, in [the chapter beginning] Haroeh (54b): He uprooted a mountain of three parasangs [intending to throw it at the Israelites and crush them]....

## Ketubim: Psalm 104:10-18

Rashi	Targum
1. My soul, bless the Lord. My God, You are very great, You are attired with majesty and beauty.	1. Bless, O my soul, the name of the LORD. O LORD my God, You are greatly exalted; You have put on praise and splendor.
2. [You] enwrap Yourself with light like a garment; [You] extend the heavens like a curtain.	2. Who wraps Himself in light like a sheet, who stretches out the heavens like a curtain.
3. Who roofs His upper chambers with water; Who makes clouds His chariot, which goes on the wings of the wind.	3. Who covers His chambers with water like a building with beams; who placed His chariot, as it were, upon swift clouds; who goes on the wings of an eagle.
4. He makes winds His messengers, burning fire His ministers.	4. Who made his messengers as swift as wind; his servants, as strong as burning fire.
5. He founded the earth on its foundations that it not falter to eternity.	5. Who lays the foundation of the earth upon its base, so that it will not shake for ages upon ages.
6. You covered the deep as [with] a garment; the waters stand on the mountains.	6. You have covered over the abyss as with a garment; and the waters split on the mountains, and endure.

Rashi	Targum
7. From Your rebuke they fled; from the sound of Your thunder they hastened away.	7. At Your rebuke, they will flee, flowing down; at the sound of Your shout, they will be frightened, pouring themselves out.
8. They ascended mountains, they descended into valleys to this place, which You had founded for them.	8. They will go up from the abyss to the mountains, and descend to the valleys, to this place that You founded for them.
9. You set a boundary that they should not cross, that they should not return to cover the earth.	9. You have placed a boundary for the waves of the sea that they will not cross, lest they return to cover the earth.
10. He <b>sends</b> the springs into the streams; they go between the mountains.	10. Who releases springs into rivers; they flow between the mountains.
11. They water every beast of the field; the wild donkeys quench their thirst.	11. They water all the wild animals; the asses will break their thirst.
12. Beside them the fowl of the heavens dwell; from between the branches they let out their voices.	12. The birds of heaven will settle on them; they will give out a sound of singing from among the branches.
13. He waters the mountains from His upper chambers; from the fruit of Your works the earth is sated.	13. Who waters the mountains from his upper treasury; the earth will be satisfied with the fruit of your deeds.
14. He causes grass to sprout for the animals and vegetation for the work of man, to bring forth bread from the earth.	14. Who makes grass grow for beasts, and herbs for the cultivation of the son of man, that bread may come forth from the earth;
15. And wine, which cheers man's heart, to make the face shine from oil, and bread, which sustains man's heart.	15. And wine that gladdens the heart of the son of man, to make the face shine by oil; and bread will support the heart of the son of man.
16. The Lord's trees are sated, the cedars of Lebanon, which He planted.	16. The trees that the LORD created are satisfied, the cedars of Lebanon that He planted:
17. Where birds nest; as for the stork-the high junipers are its home.	17. Where the birds make nests; the stork's dwelling is in the cypresses.
18. The lofty mountains for the ibexes; the rocks a shelter for the hyraxes.	18. The high mountains are for the wild goats; the rocks are security for the conies.

## Rashi's Commentary to Psalm 104:10-18

**12 Beside them the fowl of the heavens dwell** Beside the springs.

**from between the branches** Heb. עפאים, the branches of the trees, and so (Dan. 4:11): "its branches were (עפיה) beautiful."

**15 And wine which cheers man's heart**, that too He brings forth from the earth, and oil to cause the face to radiate.

**and bread** which sustains man's heart.

**16 The Lord's trees** in the Garden of Eden.

**17 birds nest** Israel will dwell there. קן צפור is an expression of a bird's nest (קן צפור) .

**18 The lofty mountains** He created for the ibexes.

**shelter** Every expression of מְחֵסֶה is an expression of a shadow and a hiding place, where a person covers himself

from flood and rain.

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## Meditation from the Psalms

### Psalms 104:10-18

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

For the sake of continuity I will redo the opening remarks from the first part of our psalm.

This psalm is a continuation of the preceding one and echoes its refrain, Bless HaShem, O my soul! Here, David recounts the wonders of the six days of Creation and describes the splendor of the primeval light, the heaven and earth, the grass, the fish of the sea, the beasts of the field, and, finally, the crowning glory of Creation - man himself.<sup>1</sup>

The Midrash<sup>2</sup> says: In the Torah, Moses related many events without elaboration. They remained obscure until David came and explained them, as he did here by expanding upon the theme of Creation and illuminating its mysteries.

Radak observes that every artist is motivated to produce works of art because he seeks personal acclaim and glory. However when G-d fashioned the world, His sole concern was man's welfare. Mere flesh and blood cannot grasp the profound motives of G-d, much less appreciate them. Only the soul can comprehend the altruism and selfless love of its Creator. Thus, the Psalmist calls upon his own spirit, Bless HaShem, O my soul! For none but the soul could compose this blessing.

This psalm is the שיר של יום, Song of the Day, for Rosh Chodesh, the first day of the new month. The Tur<sup>3</sup> explains that the Psalmist alludes to the new month in verse 19, He made the moon for festivals.<sup>4</sup> The Zohar<sup>5</sup> says that the souls of the righteous people in Paradise recite this psalm every Rosh Chodesh.<sup>6</sup>

Water and land<sup>7</sup> are the predominate themes of this week's psalm portion. In v.13-16, our psalmist speaks of the geshem,<sup>8</sup> the rain, without ever mentioning the rain by name.<sup>9</sup> The absence of the word geshem serves to emphasize its presence. Water plays a crucial role in our Torah portion as drinking water forms a critical focus of the request to pass through the land of Edom and Sihon.<sup>10</sup> The waters of Meribah are also a critical element in our Torah portion. Finally, the Bne Israel's complain over the lack of water also surfaces in our Torah portion. Thus we realize that water and land form a common theme between our Torah portion and Psalm portion.

Life in the Land of Israel has always depended on rain. Agriculture is one of Israel's main resources and its success largely depends on the rain season. If rain falls, life flourishes and the country enjoys rich soil and abundant crop. If

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<sup>1</sup> Ibn Ezra

<sup>2</sup> Shemot Rabbah 15:22

<sup>3</sup> Orach Chaim 423

<sup>4</sup> see footnote there

<sup>5</sup> Midrash HaNe'elam, Parshat Vaera

<sup>6</sup> See Taamei HaMinhagim; 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.

<sup>7</sup> Land is our verbal tally between the Torah and the Psalm this week: Country / Earth - ארץ, Strong's number 0776. In v.14 we have another tally when HaShem brings forth bread from the land: Brought Forth / Bring Forth - יצא, Strong's number 03318.

<sup>8</sup> "Geshem" is the Hebrew word for rain.

<sup>9</sup> A similar phenomenon is found in verses 6-9 describing the founding of the sea in a very detailed manner, but the word "sea" is not mentioned even once. I have no explanation for this two-fold silence. (A similar phenomenon is found in last week's portion as well: God is described there as king, but the word "king" is not mentioned.)

<sup>10</sup> The land is also a major theme of our Ashlamata.

however rain is withheld, the country goes into a state of drought and famine. This is why the Hebrew word “Geshem” also refers to materiality (as in “Gashmiyut”), i.e. material success in Israel is largely dependent upon rainfall. In fact, according to Kabbalah rain signifies the downpour of material blessings from the spiritual realm to this physical world. Prayer is the appropriate means of requesting material success since all (material) blessings come from HaShem.

During Succoth, this week, we celebrate water through the Simchat Bet HaShoeva (Celebration of the Water Drawing Ceremony) and we continue recognizing the value of water through tefilat geshem, the beginning of our prayers for rain. The Mishna tells us that on Succoth the world is judged for rain:

**Rosh HaShana 16a MISHNAH. AT FOUR SEASONS [DIVINE] JUDGMENT IS PASSED ON THE WORLD:<sup>11</sup> AT PASSOVER IN RESPECT OF PRODUCE; AT PENTECOST IN RESPECT OF FRUIT; AT NEW YEAR ALL CREATURES PASS BEFORE HIM [GOD] LIKE CHILDREN OF MARON,<sup>12</sup> AS IT SAYS, ‘HE THAT FASHIONETH THE HEART OF THEM ALL, THAT CONSIDERETH ALL THEIR DOINGS’;<sup>13</sup> AND **ON TABERNACLES JUDGMENT IS PASSED IN RESPECT OF RAIN.****

The prayer for **dew** is said in the Mussaf Amidah on the first day of Pesach;<sup>14</sup> the prayer for **rain** is said in the Mussaf Amidah on Shemini Atzeret,<sup>15</sup> which is also the last day of Succoth, and also the day on which the stores of dew in heaven were opened.<sup>16</sup> There is one difference between our prayer for dew and our prayer for rain: We start praying for rain at the end of the holiday of Shemini Atzeret, but for dew at the beginning of the holiday of Pesach. Sephardic practice is a little different. We hesitate to interrupt the Amidah *for any purpose*, so rain and dew are recited just before the silent Mussaf Amidah. This pattern is norm in Israel for all but Hasidic congregations. Sephardic practice also varies from Ashkenazi by replacing “the rain to fall and the wind to blow” with “You cause the dew to fall” to thank HaShem for dew in summer months.

An interesting controversy in the Mishna<sup>17</sup> both elucidates and confuses things. It goes back to the question of why we insert “*You cause the dew to fall*” at the *beginning* of Pesach, but “the rain to fall and the wind to blow” at the *end* of Succoth. R. Eliezer argued that we should start praying for rain at the start of Succoth, not at the end. R. Joshua retorted that rain would be curse, not a blessing, during Succoth when everyone is supposed to be living out of doors. Eliezer responded that he was not urging that it rain but only praising HaShem for rain. Joshua then got the last word by arguing that, if the words are only a matter of praise, we should say them all the time and not just during the rainy season. We follow Joshua’s view, which explains why we say “rain” at the end of Succoth.

The day before yesterday, in the Mussaf prayer of Shemini Atzeret we began saying “He causes the wind to blow and the rain to descend”.

An allusion to the rain is found in verse 13:

*Tehillim (Psalms) 104:13 He waters the mountains from His upper chambers. The earth is satisfied with the fruit of Your works.*

Once again in verse 16, we find an allusion to the role of rain: “The trees of the Lord **are satisfied**”. The satisfaction of the trees is like that of the earth, the earth is satisfied from the fruit of HaShem’s works, that is, from the rain.

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<sup>11</sup> In accordance with its actions during the preceding year. By the ‘world’ here is probably meant only the people of Israel.

<sup>12</sup> The general sense of this obscure expression is ‘one by one’, ‘in single file’. Its precise meaning is discussed in the Gemara infra p. 18a q.v.

<sup>13</sup> Tehillim (Psalms) 33:15

<sup>14</sup> Passover

<sup>15</sup> שמיני עצרת – “Eighth [day of] Assembly”. Tishri 22+23 (in the diaspora) is when we celebrate Shemini Atzeret.

<sup>16</sup> *Pirke de-R. Eliezer* 32; cited in Dew, Prayer for, in *Encyclopedia Judaica*.

<sup>17</sup> Ta’anith 1:1

In truth, however, the rain is the subject of a significant part of our psalm portion. Clearly there is a differentiation and subsequent meeting between the land and the water in this portion. Causing the rain to fall is another and even more important way that HaShem brings land and water together, and the objective of this controlled meeting is also to allow for the maintenance of life on earth.

What is the source of the rain? The answer to this question is found at the beginning of the section:

***Tehillim (Psalms) 104:13** He waters the mountains from His upper chambers.*

We already encountered HaShem's upper chambers in the first section of our psalm, in verse v.3:

***Tehillim (Psalms) 104:3** Who roofs **His chambers** with water...*

The source of the rain is, then, "the water which was above the firmament", the water that serves as a roof to HaShem's upper chambers in heaven.<sup>18</sup>

What is the difference between the two ways through which HaShem restores the water to the land, creating springs and causing the rain to fall from His upper chambers? Weiss answers in his article as follows:<sup>19</sup>

HaShem is not only He who "sends the springs into the streams" after having set a boundary for the water. He who "roofs His chambers with water" also "waters the mountains from His upper chambers" (v.13). There is watering from "His upper chambers" – from above; and there is watering from "the springs" – from below. The two are not the same, neither with respect to the doer, nor with respect to the deed. The watering "from His upper chambers" is performed by HaShem ("He waters"), just as according to our psalm in general, He is the doer in all the acts of nature. The watering from "the springs," on the other hand, is performed by the water ("they water"). This teaches you that not only does the water not cause destruction ("that they would not return to cover the earth"), but rather it gives life ("they water every beast of the field").

The two waterings also differ with respect to the deed. The watering of "the springs" provides the animals with direct benefit ("the wild asses quench their thirst"). The watering "from His upper chambers" benefits the animals only indirectly. In direct fashion, "the earth is satisfied"<sup>20</sup> and "the trees of HaShem are satisfied"<sup>21</sup> from it. The water which was above the firmament is first received by the mountains, which are near to it. The earth is "satisfied" because the rain water that watered the mountains also reaches it, and afterwards "the trees of the Lord are satisfied" as well.<sup>22</sup>

We can add a third difference between the two waterings: The watering of the springs is limited to those channels of life through which the spring waters stream; it does not touch upon man's world or his agricultural endeavors, but only to the wild and natural maintenance of the animal and plant kingdoms. The watering of the rains from HaShem's upper chambers spreads across the entire earth, and impacts first and foremost upon man, his agriculture and his cattle,<sup>23</sup> but also upon the plants and animals that are not part of man's cultured world.<sup>24</sup>

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<sup>18</sup> This may explain why in the second clause of v. 13 the rain is referred to as "the fruit of Your works". HaShem's work is that which is described in the first clause: "Who roofs His chambers with water," and the water which reaches the earth is the fruit of that roof made by HaShem.

<sup>19</sup> Lecture 48: "You have made them all in wisdom" Psalm 104 according to Meir Weiss (part III), pg 232.

<sup>20</sup> v.13

<sup>21</sup> v.16

<sup>22</sup> v.16

<sup>23</sup> vv. 13-14

<sup>24</sup> vv. 16-18

Water Symbolizes **Torah** as Chazal<sup>25</sup> understands from:

*Yeshayahu (Isaiah) 55:1* Ho, every one that thirsteth, come ye for water, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

The Talmud explains this as spiritual thirst, all who seek it should drink of Torah's refreshing teachings:

*Baba Kama 82a* 'That the law be read [publicly] on Mondays and Thursdays.' But was this ordained by Ezra? Was this not ordained even before him? For it was taught: 'And they went three days in the wilderness and found no water,<sup>26</sup> upon which those who expound verses metaphorically<sup>27</sup> said: water means nothing but Torah, as it says: Ho, everyone that thirsteth come ye for water.<sup>28</sup> It thus means that as they went three days without Torah they immediately became exhausted. The prophets among them thereupon rose and enacted that they should publicly read the law on Sabbath, make a break on Sunday, read again on Monday, make a break again on Tuesday and Wednesday, read again on Thursday and then make a break on Friday so that they should not be kept for three days without Torah.<sup>29</sup> — Originally it was ordained that one man should read three verses or that three men should together read three verses, corresponding to priests, Levites and Israelites.<sup>30</sup> Then Ezra came and ordained that three men should be called up to read, and that ten verses should be read, corresponding to ten batlanim.<sup>31</sup>

The Midrash associates rain with Torah:

*Midrash Rabbah - Genesis VI:5 AND GOD SET THEM IN THE FIRMAMENT OF THE HEAVEN.*<sup>32</sup> R. Jonathan said: Three things were given as a gift to the world, viz., the Torah, the luminaries, and rain. Whence do we know it of the Torah? And He gave unto Moses... the two tables of testimony.<sup>33</sup> The luminaries? AND GOD GAVE (E.V. 'SET') THEM, etc. Rain? Then I will give you rains.<sup>34</sup>

The Midrash<sup>35</sup> then teaches us several comparisons of water as it relates to Torah.

*Midrash Rabbah - The Song of Songs I:19* He shall bathe himself in water,<sup>36</sup> so the Torah cleanses the body, as it says, Thy word is purifying I to the uttermost.<sup>37</sup> Just as water covers the nakedness of the sea, as it says, As the waters cover the sea,<sup>38</sup> so the Torah covers the nakedness of Israel, as it says, Love covereth all transgressions.<sup>39</sup> Just as rain water comes down in drops and forms rivers, so with the Torah; a man learns two halachot today and two tomorrow, until he becomes like a flowing stream. Just as water has no taste unless one is thirsty, so the Torah has no taste unless one labors at it. Just as water leaves a high place and flows to a low one, so the Torah leaves one whose spirit is proud and cleaves to one whose spirit is lowly. Just as water does not keep well in a vessel of silver or gold but in the commonest of vessels, so the Torah

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<sup>25</sup> (Hebrew: חז"ל) is an acronym for the Hebrew "Chakameinu Zikhronam Liv'rakha" (חכמינו זכרונום לברכה), "Our Sages, may their memory be blessed"), is a general term that refers to all Jewish sages of the Mishna, Tosefta and Talmud eras, essentially from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE.

<sup>26</sup> Shemot (Exodus) 15:22.

<sup>27</sup> Doresh Reshumoth; v. Sanh. (Sonc. ed.) p. 712. n. 12.

<sup>28</sup> Yeshayahu (Isaiah) 55:1

<sup>29</sup> [Why then was it necessary for Ezra to enact this?]

<sup>30</sup> In which groups the people were classed.

<sup>31</sup> The ten persons released from all obligations and thus having leisure to attend to public duties and to form the necessary quorum for synagogue services; cf. Meg. 1, 3; v. also Meg. 21b.

<sup>32</sup> Beresheet (Genesis) 1:17.

<sup>33</sup> Shemot (Exodus) 31:18.

<sup>34</sup> Vayikra (Leviticus) 26:4.

<sup>35</sup> Since our psalm is interpreted at the Drash level it makes sense that we look to understand water at this level.

<sup>36</sup> Vayikra (Leviticus) 17:15.

<sup>37</sup> Tehillim (Psalms) 119:140.

<sup>38</sup> Yeshayahu (Isaiah) 11:9.

<sup>39</sup> Mishlei (Proverbs) 10:12.

*resides only in one who makes himself like a vessel of earthenware. Just as with water a great man is not ashamed to say to a lowly man, 'Give me a drink of water,' so with the words of the Torah, a great scholar must not be ashamed to say to a lesser one, 'Teach me one chapter, or one statement, or one verse, or even one letter.' Just as with water, if one does not know how to swim in it, he will be drowned, so with the words of the Torah, if one does not know how to thread his way in them and to instruct in accordance with them, he will ultimately come to grief.*

Thus we understand why Chazal relates water metaphorically as Torah.

In Israel, Shemini Atzeret is celebrated in connection with Simchat Torah. Outside the land, the second day of Shemini Atzeret is also Simchat Torah. Simchat Torah represents the end, and beginning, of the annual cycle of Scripture readings. With the triennial cycle, we celebrate the end, and the beginning, of the cycle every seven years.

I find it instructive that the prayer for rain comes on a day when there is much rejoicing over the Scriptures. This connection between rain and reading the Scriptures is ancient, for rain serves as a continual reminder of the purpose for the regular reading of HaShem's Word.

Since water remained the most important variable in the land of Israel, the Hebrew Scriptures reveal that HaShem used the climate to encourage his people to trust and obey him. For obedience HaShem sent rain; for disobedience HaShem sent drought.<sup>40</sup> Talk about motivation.

The holidays of Shemini Atzeret and Simchat Torah offer complimentary realities. The need for rain illustrates the need for truth, both essential for life. Just as the prayer for rain is cyclical, like the reading of the Torah, it also illustrates a necessary and never-ending dependence on HaShem who gives it.

This leads us to mitzva number 612: The Hakhel - הַקְהֵל. The Hakhel (Gathering) has as its goal the production of awe of HaShem. The achievement of this purpose involves Torah and the uniting of the Jewish people, the Mashiah, and HaShem. The mitzva (commandment) of Hakhel is found in:

***Devarim (Deuteronomy) 31:9-13** And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of HaShem, and unto all the elders of Israel. 10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, 11 When all Israel is come to appear before HaShem thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. 12 **Hakhel** Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear HaShem your God, and observe to do all the words of this law: 13 And that their children, which have not known any thing, may hear, and learn to fear HaShem your God, as long as ye live in the land whither ye go over Jordan to possess it.*

Rav Mordechai Yosef, in the classic sefer *Mei HaShiloach*, points out that the mitzva of Hakhel occurred only once every seven years, on the first Succoth of the nascent Shmita cycle. Hakhel, which immediately follows the Shmita year, is but the first of the following six years.

The Shmita year prepares for the mitzva of Hakhel in the eighth year, when men, women and children gather in the Bet HaMikdash during the Holiday of Succoth. Shmita serves as a preparation for Hakhel very much like Friday prepares for Shabbat. The Mishna details the procedure for the reading:

***Sotah 41a MISHNAH.** WHAT WAS THE PROCEDURE IN CONNECTION WITH THE PORTION READ BY THE KING? AT THE CONCLUSION OF THE FIRST DAY OF THE FESTIVAL [OF TABERNACLES] IN THE EIGHTH, I.E., THE END OF THE SEVENTH, THEY ERECT A WOODEN DAIS IN THE TEMPLE*

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<sup>40</sup> Devarim (Deuteronomy) 28

*COURT, UPON WHICH HE SITS; AS IT IS SAID, AT THE END OF EVERY SEVEN YEARS, IN THE SET TIME etc. THE SYNAGOGUE-ATTENDANT TAKES A TORAH-SCROLL AND HANDS IT TO THE SYNAGOGUE PRESIDENT, AND THE SYNAGOGUE-PRESIDENT HANDS IT TO THE [HIGH PRIEST'S] DEPUTY. HE HANDS IT TO THE HIGH PRIEST WHO HANDS IT TO THE KING. THE KING STANDS AND RECEIVES IT, BUT READS SITTING.*

It is interesting to note that the Jerusalem Talmud in bringing the same Mishnah has a different version. Instead of stating that the ceremony of the Hakhel should be on the second day of the festival of Succoth, it writes that the Hakhel was on **“the day after the end of Succoth”**.<sup>41</sup>

The purpose of Hakhel, in the words of the scriptures, is: “In order that you may hear and in order that you may learn to fear the Lord your God”. This, too, is cited as the purpose of Matan Torah<sup>42</sup>, where the entire nation congregated to hear the words of HaShem.

This year, 5775, is a Shmita (Sabbatical) year. Were the Temple standing, we would observe the next septennial Hakhel assembly in 5776. Now, 5776, by one opinion, is also the Yovel (Jubilee) year.

Hakhel, is the penultimate mitzva of the taryag mitzvot (number 612),<sup>43</sup> as counted by the Sefer HaChinuch. The Sefer HaChinuch also writes, concerning any person who neglects this mitzva (for example a Jew who fails to attend or a King who fails to read the Torah) “...their punishment is very great, for this command is a fundamental pillar of the religion...”

The Talmud also speaks of the Hakhel mitzva:

*Chagigah 3a* “‘Assemble the entire nation: men, women, and children’ - men, to learn; women, to hear; and children, to give reward to those who brought them [to the assembly].”

The Mishna<sup>44</sup> establishes that the Torah reading at Hakhel was conducted specifically in Hebrew, by the King, while seated in the courtyard of the women. As we shall see, Hakhel was a reenactment of the Sinai experience. We know that at Sinai, HaShem spoke simultaneously in all seventy languages and that the whole world heard HaShem speak. This suggests that Hakhel may have produced a similar experience whereby all those who attend will hear and understand.

In general, Talmudic and Midrashic sources<sup>45</sup> see the magnitude of the expression of the Divine presence as increasing in proportion to the amount of Jews gathered. This suggests that as we have a greater attendance of people, we get a greater manifestation of the Divine Presence. Note the following growth in the number of Jews who can attend the Temple services:

1. We have all the males commanded to attend on the three pilgrimage festivals.
2. We would expect greater attendance at the pilgrimage festivals during a Shmita year when no one could work the land.
3. We would expect an even greater attendance at the pilgrimage festivals during a Yovel year when no one could work the land for a second year.
4. We see every man, woman, and child commanded to attend Hakhel. (We also saw every man, woman, and

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<sup>41</sup> Yerushalmi, Sotah 7:7

<sup>42</sup> see, e.g., Shemot 20:18

<sup>43</sup> The mitzva of writing a sefer Torah is a pivotal mitzva. It concludes the 613 mitzvot and, in a sense, it encompasses all the other mitzvot, because when we write a sefer Torah we are reminded of all the mitzvot contained in it. At the same time, being placed towards the end of the Torah, it is near the account of the creation of the world. The Midrash tells us, that the whole world was created for the sake of the Torah<sup>43</sup>. By writing a sefer Torah we demonstrate that we understand the purpose for which we have been created: to keep the Torah and its commandments.

<sup>44</sup> in Masechet Sotah 32a

<sup>45</sup> Beresheet Rabbah 48:7, Devarim Rabbah 7:2, Tanchuma Vaera 4, Midrash Tehillim 22:19, Otzar Ha-midrashim p. 222, Mishna Avot 3:6, Talmud Bavli Tractate Berachot 6a, et al.



child attending at Sinai.)

This suggests a form of crescendo which grows throughout the year and throughout the years, whereby the number of Jews increases, which causes a corresponding increase in the Divine presence. We would, therefore, reach the apex at the Hakhel of a Yovel year in the days of Mashiach.

The Hakhel was the culmination of seven years of mitzvot which were used as preparation for this final event. To begin to understand how these mitzvot fit into the Hakhel it is necessary to understand that there were three principle parts to the Hakhel:

1. The Torah was to be read by the King. The focus is on the head.
2. The Torah was to be heard by every man, woman, and child of the Jews and of those Gerim (proselytes and Noachides) in the land. The focus is on unity.
3. The Torah was to be read in the courtyard of the women, in the Beit HaMikdash, the Temple. The focus was on the nearness to HaShem.

With these three parts in mind, let's examine the other mitzvot which preceded Hakhel and see how they contributed to these three things.

**In Creation:** The mitzva of Hakhel can best be understood by examining the ideal which HaShem created in Gan Eden (the Garden of Eden). Adam HaRishon was a single human composed of male and female parts. In his loins were the souls of every human being who would ever live.

Adam HaRishon was created on Tishri 1, Rosh HaShanah. In a sense, the Sinai experience is a recreation of the Gan Eden experience. There are many similarities. Additionally, Gan Eden has always been, and continues to be located on the Temple mount in the place of the Bet HaMikdash.

Adam HaRishon became Adam and Chava. After HaShem separated Chava, Adam and Chava were commanded to unify themselves whilst walking with HaShem in the PaRDeS, the orchard, of Torah.

**Shabbat:** The Shabbat Shacharit (morning) prayers focus on unity of HaShem and our unification in Him. These prayers culminate in the reading of the weekly Torah seder. This Torah seder continually points to the Hakhel at the end of the Shmita cycle.

Every seventh day we celebrate Shabbat and are taught to use the "free time" to hear the reading of the weekly portion and to enrich our knowledge of Torah.

**Purim:** The Purim Story in Esther documents the attempt by Haman to destroy every Jew. It also documents the free acceptance of the Torah given at Sinai and the unification of the Jewish people in the performance of teshuva and mitzvot. The three main observances of Purim, all comply with the theme of unity:

1. Gathering in synagogues for the reading of Megillat Esther (Torah),
2. Giving charity to the poor, and
3. Exchanging gifts of goodies with relatives, friends, and neighbors.

**Pesach:** The Maharal of Prague teaches that the Pesach offering represents oneness, unity. The Paschal lamb or sheep is a herding animal, an animal which associates with its flock. This one year old (signifying unity) animal may only be eaten by one who assigns himself to a group, and only in a single house or location. Even the structure of the meat must be retained, as the meat must be eaten roasted (roasting shrinks and unifies the meat, as opposed to stewing which breaks the meat apart), and a bone must not be broken in the meat, to retain bone structure. Thus the seder unifies Israel with the Torah when they recount the Haggada.

**Sefirat HaOmer:** Sefirat HaOmer, the counting of the Omer, is what a Jew does as he counts the day till the receiving the Torah at Sinai. His counting reflects the inner growth of his soul as he actively seeks to join with the Jewish people and with HaShem. For the Omer, we count “seven complete weeks<sup>46</sup>” and afterwards celebrate the fiftieth day as a sacred festival.

**Shavuot:** Matan Torah at Shavuot, a unified Israel accepts HaShem as God and receives His Torah. In Shemot (Exodus) 19:2, the Torah uses the singular form of the verb “camped” (Vayichan), rather than the expected plural form. Since our people had risen to the level where they were thus “like one man, with one heart”, the singular form here becomes, for the first time, appropriate.

From Sinai onwards, every thought, word, or action in fulfillment of the Torah is both a connection with HaShem and a link with all other Jews. Every time we fulfill a mitzva we are therefore bonding with the Creator and also expressing the inner and eternal unity of the Jewish people.

The Rambam<sup>47</sup> refers to Hakhel as “Yom Hakhel” [The Day of Hakhel]. Rav Hutner points out that if we take away the vowels of ‘Yom Hakhel’ it is precisely the same letters as ‘Yom HaKahal’ [the Day of the Congregation] which the Torah repeatedly uses<sup>48</sup> to refer to the standing at Mt. Sinai.

At the root of the term “Hakhel” that the Torah employs to describe this mitzva is the word “kahal”. The word kahal is one of several words the Torah uses when discussing various groupings of the Jewish people. The Malbim and Rabbi Samson Raphael Hirsch have inculcated within us the view, that there are no synonyms in Hebrew. It is, therefore, axiomatic, that if the Torah chooses to base the description of this mitzva on the word kahal, that **the mitzva be specifically to recreate a kahal.**

In Devarim (Deuteronomy) 4:10, Moshe Rabbenu relates that HaShem had commanded him to gather the nation for the giving of the Torah. In Devarim 9:10, Moshe calls the day of the giving of the Torah: “Yom Ha’Kahal.” Obviously, the event of Hakhel is meant to be a re-enactment of the giving of the Torah. This clearly connects the Hakhel to Shavuot. Yet, there is much more to connect these two dates.

Rav Hutner says that the essence of the ceremony of Hakhel is supposed to be the reenactment of the standing at Mt. Sinai. It is the reenactment of the giving of the Torah. The Accepting of the Torah is THE seminal event in Jewish History. We are to reenact the giving of the Torah every seven years in order to impress upon the people the importance of what Torah means to the Jewish People. We want the people to feel as though they have experienced another “giving of the Torah”.

An even more ambitious attempt to relate the content of the Hakhel reading to the standing at Mt. Sinai theme is undertaken by Menachem Kasdan, in an article on this topic in the journal Gesher,<sup>49</sup> where he detects a parallel between this reading and the process of conversion. In the Hilchot Isurei Bi’a section of Mishna Torah,<sup>50</sup> Maimonides outlines the procedure for dealing with a prospective convert. He writes that the Jewish court first attempts dissuading the Gentile, describing to him the persecution historically suffered by the Jewish people, and the hostility and discrimination with which it is often been treated by other nations. If the prospective convert persists, he is informed of the basic tenets of the Jewish faith, particularly the oneness of HaShem and the absolute rejection of pagan beliefs. From there the court proceeds to present the Gentile a sampling of Jewish law, particularly agricultural obligations, such as the required tithes and gifts to the poor. Finally, he is to read the section to which we referred earlier, in which Moshe promises blessing should the people obey the Torah, and calamity should they neglect their religious duties.

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<sup>46</sup> Vayikra 23:15

<sup>47</sup> In Hilchot Chagigah 3:7.

<sup>48</sup> Devarim (Deuteronomy) 9:10, 10:4, 18:16

<sup>49</sup> Yeshiva University, 1969

<sup>50</sup> chapter 14

A careful look at the sections read at Hakhel, as outlined by Maimonides,<sup>51</sup> reveals a general correspondence between these sections and the court's response to a prospective proselyte. The Hakhel reading begins with the opening chapters of the Book of Devarim, which tell of some of Bne Israel's experiences during their travels in the wilderness. Strong emphasis is placed in these chapters on the hostility displayed towards them by the nations they encountered, Amalek, Edom, the Emorites, and the empire of Bashan. These chapters thus perhaps correspond to the court's warning to the prospective convert of the animosity historically suffered by the Jewish people. The next sections read at Hakhel are the first two chapters of the Shema service, which, of course, deal with the fundamental Jewish belief of HaShem's oneness and the disastrous consequences of idolatry. From there the king skips to the section of "Aser Te'aser," which begins with the laws of tithing and kind treatment to the underprivileged. The king continues with the next several chapters, which introduces numerous mitzvot from across the spectrum of Halacha, and concludes with the section of the blessings and curses that Moshe promises will befall the people as a result of their obedience or betrayal, respectively.

Quite possibly, then, the Hakhel reading reflects this ceremony's role as a formal reentry into the covenant with the Almighty. As Maimonides writes a chapter earlier in Hilchot Isurei Bi'a, the conversion process is modeled after the process underwent by Bne Israel at the time of the Exodus from Egypt and at Sinai. A proselyte enters the covenant through a procedure similar to the process required when that covenant was established initially. At Hakhel, we reenact the standing at Mt. Sinai in order to "convert", to reaffirm and renew our commitment to the covenant with HaShem. The king's reading of selected portions of the Book of Devarim therefore correspond to the Jewish court's warnings and instructions to a prospective convert.<sup>52</sup>

Rabbi Mordechai Zaks, in his discussion of this topic,<sup>53</sup> suggests that the Shmita year generates a sense of national unity that is indispensable for experiencing the revelation at Har Sinai. In one of the most famous passages in his Torah commentary, Rashi<sup>54</sup> cites the Midrash's comment that Bne Israel encamped at Sinai "as one person, with one heart". Bne Israel's collective acceptance of the Torah and the establishment of a national covenant with the Almighty require a unity of mind and purpose. During the Shmita year, all agricultural activity is forbidden, and landowners must temporarily forfeit ownership over their fields. In effect, then, during the Shmita year, there is no economic competition or even any economic classes. Everyone shares precisely the same assets and fate, withdrawing from agricultural work and spending a year engaged in more spiritual endeavors. The social harmony and elimination of commercial rivalry is a necessary prerequisite to the standing at Mt. Sinai experience which the Hakhel ceremony is intended to replicate.

Maimonides<sup>55</sup> also understands Hakhel as a re-acceptance of the Covenant at Sinai. Hakhel is also linked to Succoth (the Feast of Tabernacles), the most universal of our holidays which concludes the Rosh Hashanah festival period. Hakhel involves not only the Bne Israel but the entire Bnai Noach world as well, the strangers as well as the uncircumcised.

This is most reminiscent of the biblical vision of the End of Days, as recorded by the prophet Isaiah:

*Yeshayahu (Isaiah) 2:2-4 "And it shall come to pass in the End of Days, that the mountain of the Lord's house shall be established as the top of the mountains, and shall be exalted above the hills, and all nations shall flow to it. And many peoples shall go and say, 'Come you, and let us go up to the mountain of the Lord, to the House of the G-d of Jacob, and He will teach us of His ways, and we will walk in His paths. For out of Zion shall go forth the Torah, and the Word of the Lord from Jerusalem, and He shall judge between the nations, and shall decide for many peoples, and they shall beat their swords into plowshares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war anymore".*

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<sup>51</sup> Hilchot Chagigah 3:3

<sup>52</sup> <http://www.maimonidesheritage.org/ContentFolder/4/Vayeilekh.pdf>

<sup>53</sup> in the journal Torah She-be-al Peh, vol. 2, p. 73

<sup>54</sup> Shemot 19:2

<sup>55</sup> Laws of Hagiga, chapter III, 1-7, Maimonides

<b>Hakhel</b>	<b>Har Sinai</b>
“GATHER THE PEOPLE... in order that they may hear and in order that they MAY LEARN, and they WILL FEAR the Lord your God all the days you live on the land....”	“The day on which you stood... at Chorev, when God told me, ‘GATHER THE PEOPLE and I shall make them hear My words, that THEY SHALL LEARN TO FEAR Me all their days which they live on the land, AND THEY SHALL TEACH THEIR CHILDREN.’”

In addition, the Sinaitic experience is also referred to as “the day of Hakhel”.<sup>56</sup>

On this day following Shemini Atzeret, lets contemplate the water and the Torah that it represents as we begin to observe this Shmita year looking forward to next year when we pray that we will merit a Hakhel and the awe of HaShem that it brings.

## Ashlamatah: Judges 11:12-21

<b>Rashi</b>	<b>Targum</b>
1. Now Jephthah the Gileadite was a mighty man of valor, and he was the son of a woman harlot, and Gilead begot Jephthah.	1. And Jephthah the Gileadite was a mighty warrior, and he was the son of a harlot woman. And Gilead begot Jephthah.
2. And Gilead's wife bore him sons; and his wife's sons grew up and drove Jephthah out, and they said to him, "You shall not inherit in our father's house for you are the son of another woman."	2. And the wife of Gilead bore to him sons, and the sons of the wife grew up and drove out Jephthah. And they said to him: "You will not inherit in our father's house, for you are the son of another woman."
3. And Jephthah fled from his brothers and he dwelt in the land of Tob; and idle men were gathered to Jephthah, and they went out with him. {P}	3. And Jephthah fled from before his brothers, and he dwelt in the land of Tob. And idle men were gathered unto Jephthah, and they went forth with him.
4. And it was after many days, and the children of Ammon made war with Israel.	4. And at the time of days the sons of Ammon waged battle? with Israel.
5. And it was, when the children of Ammon fought with Israel; and the elders of Gilead went to take Jephthah from the land of Tob.	5. And when the sons of Ammon waged battle with Israel, the elders of Gilead went to get Jephthah from the land of Tob.
6. And they said to Jephthah, "Come and become our chief, and we will fight with the children of Ammon."	6. And they said to Jephthah: "Come, and be our leader, and we will wage battle against the sons of Ammon."
7. And Jephthah said to the elders of Gilead, "Did you not hate me, and drive me from my father's house? So why have you come to me now when you are in distress?"	7. And Jephthah said to the elders of Gilead: "Did you not hate me and drive me out from my father's house? And why have you come unto me now when you are in distress?"
8. And the elders of Gilead said to Jephthah, "Therefore we returned to you now, and you shall go with us, and you will fight with the children of Ammon, and you shall become our head, over all the inhabitants of Gilead."	8. And the elders of Gilead said to Jephthah: "Because now we have turned back unto you, may you come with us and wage battle against the sons of Ammon, and be our head for all the inhabitants of Gilead."
9. And Jephthah said to the elders of Gilead, "If you bring me back to fight with the children of Ammon, and	9. And Jephthah said to the elders of Gilead: "If you bring me back to wage battle against the sons of

<sup>56</sup> Devarim (Deuteronomy) 9:10 and 8:14

Rashi	Targum
the Lord delivers them before me, I will become your head."	Ammon and the LORD will hand them over before me, I will be your head."
10. And the elders of Gilead said to Jephthah, "The Lord shall hear between us, if not according to your word so will we do."	10. And the elders of Gilead said to Jephthah: "The Memra of the LORD will be a witness between us if we do not act thus according to your word."
11. And Jephthah went with the elders of Gilead, and the people appointed him a head and chief over them; and Jephthah spoke all his words before the Lord in Mizpah. {P}	11. And Jephthah went with the elders of Gilead, and the people appointed him over them for head and for the leader. And Jephthah arranged all his words before the LORD in Mizpah.
12. And Jephthah <b>sent</b> messengers to the king of the children of Ammon, saying, "What is (between) me and you, that you have come to me to fight in my land?"	12. And Jephthah <b>sent</b> messengers unto the king of the sons of Ammon, saying: "What is there to me and to you, for you have come unto me to wage battle against my land?"
13. And the king of the children of Ammon said to the messengers of Jephthah, "Because Israel took away my land, when they came out of Egypt, from Arnon and up to the Jabbok, and up to the Jordan; and now restore them peacefully."	13. And the king of the sons of Ammon said to the messengers of Jephthah: "Because Israel took my land when it went up from Egypt, from the Arnon and unto the Jabbok and unto the Jordan. And now return them in peace."
14. And Jephthah continued, and sent messengers to the king of the children of Ammon.	14. And Jephthah continued again and sent messengers unto the king of the sons of Ammon.
15. And he said to him, "So said Jephthah, Israel did not take the land of Moab and the land of the children of Ammon.	15. And he said to him: "Thus says Jephthah: 'Israel did not take the land of Moab and the land of the sons of Ammon.
16. Because when they came up from Egypt, and Israel went through the wilderness up to the Red Sea, and they came to Kadesh.	16. Because when they went up from Egypt, Israel went in the wilderness unto the Sea of Reeds and came to Rekem,
17. And Israel sent messengers to the king of Edom saying, 'Let me pass now through your land,' and the king of Edom did not listen, and also to the king of Moab he sent, and he was unwilling; and Israel abode in Kadesh.	17. And Israel sent messengers unto the king of Edom, saying: 'Let me pass now in your land.' And the king of Edom did not accept, And again he sent unto the king of Moab, and he was not willing. And Israel dwelt in Rekem.
18. And they went through the wilderness, and went around the land of Edom and the land of Moab, and they came to the east of the land of Moab, and they encamped on the other side of the Arnon, and they did not come within the border of Moab, for (the) Arnon (was) the border of Moab.	18. And he went in the wilderness and went around the land of Edom and the land of Moab, and they came from east of the land of Moab, and they camped on the other side of the Arnon, and they did not enter within the border of Moab, for the Arnon is the border of Moab.
19. And Israel sent messengers to Sichon, king of the Amorites, the king of Heshbon; and Israel said to him, 'Please let us pass through your land up to my place.'	19. And Israel sent messengers unto Sihon the Amorite king, the king of Heshbon, and Israel said to him: "Let us pass now in your land unto my place."
20. And Sichon did not trust Israel to pass through his border, and Sichon gathered all his people, and they encamped in Jahaz, and he fought with Israel.	20. And Sihon did not trust Israel to pass within his border, and Sihon gathered all his people, and they camped at Jahaz, and he waged battle with Israel.
21. And the Lord, the God of Israel, delivered Sichon and all his people into the hand of Israel, and they struck them; and Israel possessed all the land of the Amorites, the inhabitants of that land.	21. And the LORD God of Israel gave Sihon and all his people in the hand of Israel, and they struck them down, and Israel inherited all the land of the Amorite inhabiting that land.
22. And they possessed all the border of the Amorites, from the Arnon up to the Jabbok, and from the wilderness up to the Jordan.	22. And they inherited all the territory of the Amorite from the Arnon and unto the Jabbok, and from the wilderness and unto the Jordan.

Rashi	Targum
23. And now the Lord, the God of Israel, has driven out the Amorites from before His people Israel, and you want to possess it?	23. And now the LORD God of Israel has driven out the Amorite from before His people Israel; and are you thinking to inherit it?
24. Is it not that which Chemosh your god gives you to possess, that you may possess; and all that which the Lord our God has driven out from before us, that we shall possess.	24. And will not you inherit that which Chemosh your idol made you inherit? And everything that the LORD our God drives out before us, we will inherit it.
25. And now, are you any better than Balak the son of Zippor, king of Moab? Did he ever strive with Israel, (or) did he ever fight against them?	25. And now are you indeed better than Balak the son of Zippor the king of Moab? Did he ever contend with Israel or wage battle against them?
26. When Israel dwelt in Heshbon and its towns, and in Aroer and its towns, and in all the cities that are along Arnon, three hundred years; why did you not recover them at that time?	26. When Israel dwelt in Heshbon and in its villages, and in Aroer and in its villages, and in all the cities that are upon the borders of the Arnon for three hundred years, why did you not rescue them in that time?
27. And I have not sinned against you, and you do wrong with me by fighting against me; may the Lord, the Judge, decide this day between the children of Israel and between the children of Ammon."	27. And I have not sinned against you, and you are doing evil with me to wage battle against me. The LORD who makes judgment will judge this day between the sons of Israel and the sons of Ammon."
28. And the king of the children of Ammon did not listen to the words of Jephthah which he had sent him. {P}	28. And the king of the sons of Ammon did not accept the words of Jephthah that he sent unto him.

## Rashi on Judges 11:12-21

**16 up to the Red Sea** Located south of the land of Edom which is itself located to the south of the land of Canaan.

**17 Let me pass now through your land** From the South to the North to enter the land of Canaan.

**and also to the king of Moab** Whose land was adjacent to the land of Edom along the east, and was to the south of the land of Israel.

**and he was unwilling** Moses hinted this in the Torah (Deut. 2:29), "As was done to me by the children of Esau who dwell in Seir (Edom) and by the Moabites who dwell in Ar," implying that just as Edom did not let them pass, similarly Moab did not let them pass.

**18 And they went through the wilderness** From west to east along the southern border of Edom and Moab.

**and went around the land of Edom** Its entire southern border.

**and the land of Moab** The entire southern border, and when they reached the southeastern corner they turned north to compass the eastern border.

**and they came to the east of the land of Moab, and they encamped on the other side of the Arnon** To the end of the eastern border of the land of Moab whence began the land of Sichon and Og. They then conquered the side of the Jordan to the east of the land of Canaan (as the following verses indicate), and then crossed the Jordan, entering the land of Canaan from the east.

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

**Bamidbar (Numbers) 20:14 – 22:1**  
**Shoftim (Judges) 11:12-21**  
**Tehillim (Psalms) 104:10-18**  
**Mk 12:13-17, Lk 20:20-26, Rm 4:16-25**

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

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

LORD - יהוה, Strong's number 03068.

Brought Forth / Bring Forth - יצא, Strong's number 03318.

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

Sent - שלח, Strong's number 07971.

Messengers - מלאך, Strong's number 04397.

Kadesh - קדש, Strong's number 06946.

King - מלך, Strong's number 04428.

Edom - אדום, Strong's number 0123.

Saith / Saying - אמר, Strong's number 0559.

Israel - ישראל, Strong's number 03478.

**Bamidbar (Numbers) 20:14** And Moses **sent <07971> (8799) messengers <04397>** from **Kadesh <06946>** unto the **king <04428>** of **Edom <0123>**, Thus **saith <0559> (8804)** thy brother **Israel <03478>**, Thou knowest all the travail that hath befallen us:

16 And when we cried unto the **LORD <03068>**, he heard our voice, and sent an angel, and hath **brought us forth <03318> (8686)** out of Egypt: and, behold, we are in **Kadesh <06946>**, a city in the uttermost of thy border:

17 Let us pass, I pray thee, through thy **country <0776>**: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders.

**Tehillim (Psalms) 104:10** He sendeth the springs into the valleys, which **run <01980> (8762)** among the hills.

**Tehillim (Psalms) 104:14** He causeth the grass to grow for the cattle, and herb for the service of man: that he may **bring forth <03318> (8687)** food out of the **earth <0776>**;

**Tehillim (Psalms) 104:16** The trees of the **LORD <03068>** are full of sap; the cedars of Lebanon, which he hath planted;

**Shoftim (Judges) 11:12** And Jephthah **sent <07971> (8799) messengers <04397>** unto the **king <04428>** of the children of Ammon **saying <0559> (8800)**, What hast thou to do with me, that thou art come against me to fight in my land?

**Shoftim (Judges) 11:16** But when **Israel <03478>** came up from Egypt, and walked through the wilderness unto the Red sea, and came to **Kadesh <06946>**;

**Shoftim (Judges) 11:17** Then **Israel <03478>** **sent <07971> (8799) messengers <04397>** unto the **king <04428>** of **Edom <0123>**, **saying <0559> (8800)**, Let me, I pray thee, pass through thy land: but the **king <04428>** of **Edom <0123>** would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and **Israel <03478>** abode in **Kadesh <06946>**.

## Hebrew:

Hebrew	English	Torah Seder Num 20:14 – 22:1	Psalms Psa 104:10-18	Ashlamatah Jud 11:12-21
אֱלֹהִים	GOD	Num. 21:5		Jdg. 11:21
אָמַר	said, spoke	Num. 20:14 Num. 20:18 Num. 20:19 Num. 20:20 Num. 20:23 Num. 21:2 Num. 21:7 Num. 21:8 Num. 21:14 Num. 21:16 Num. 21:21 Num. 21:27 Num. 21:34		Jdg. 11:12 Jdg. 11:13 Jdg. 11:15 Jdg. 11:17 Jdg. 11:19
אֲמֹרִי	Amorites	Num. 21:13 Num. 21:21 Num. 21:25 Num. 21:26 Num. 21:29 Num. 21:31 Num. 21:32 Num. 21:34		Jdg. 11:19 Jdg. 11:21
אָסַף	gathered, together	Num. 20:24 Num. 20:26 Num. 21:16 Num. 21:23		Jdg. 11:20
אֲרֹנוֹן	Arnon	Num. 21:13 Num. 21:14 Num. 21:24 Num. 21:26 Num. 21:28		Jdg. 11:13 Jdg. 11:18
אֲרֶץ	land, ground, earth	Num. 20:17 Num. 20:23 Num. 20:24 Num. 21:4 Num. 21:22 Num. 21:24 Num. 21:26 Num. 21:31 Num. 21:34 Num. 21:35	Ps. 104:13 Ps. 104:14	Jdg. 11:12 Jdg. 11:13 Jdg. 11:15 Jdg. 11:17 Jdg. 11:18 Jdg. 11:19 Jdg. 11:21
בֹּא	come, go	Num. 20:22 Num. 20:24 Num. 21:1 Num. 21:7 Num. 21:23 Num. 21:27		Jdg. 11:12 Jdg. 11:16 Jdg. 11:18
בֵּין	between	Num. 21:13	Ps. 104:10 Ps. 104:12	
בֵּית	house	Num. 20:29	Ps. 104:17	
בָּן	sons	Num. 20:19 Num. 20:22		Jdg. 11:12 Jdg. 11:13



Hebrew	English	Torah Seder Num 20:14 – 22:1	Psalms Psa 104:10-18	Ashlamatah Jud 11:12-21
		Num. 20:24 Num. 20:25 Num. 20:26 Num. 20:28 Num. 21:10 Num. 21:24 Num. 21:29 Num. 21:35 Num. 22:1		Jdg. 11:14 Jdg. 11:15
גְּבוּל	territory	Num. 20:16 Num. 20:17 Num. 20:21 Num. 20:23 Num. 21:13 Num. 21:15 Num. 21:22 Num. 21:23 Num. 21:24		Jdg. 11:18 Jdg. 11:20
הָלַךְ	go, walk	Num. 20:17 Num. 21:22	Ps. 104:10	Jdg. 11:16 Jdg. 11:18
הַר	mount, mountain	Num. 20:22 Num. 20:23 Num. 20:25 Num. 20:27 Num. 20:28 Num. 21:4	Ps. 104:10 Ps. 104:13 Ps. 104:18	
הָנַח	camped	Num. 21:10 Num. 21:11 Num. 21:12 Num. 21:13 Num. 22:1		Jdg. 11:18 Jdg. 11:20
הַשְּׁבוֹן	Heshbon	Num. 21:25 Num. 21:26 Num. 21:27 Num. 21:28 Num. 21:30 Num. 21:34		Jdg. 11:19
יַבֵּק	Jabbok	Num. 21:24		Jdg. 11:13
יָד	hand	Num. 20:20 Num. 21:2 Num. 21:26 Num. 21:34		Jdg. 11:21
יהוה	LORD	Num. 20:16 Num. 20:23 Num. 20:27 Num. 21:2 Num. 21:3 Num. 21:6 Num. 21:7 Num. 21:8 Num. 21:14 Num. 21:16 Num. 21:34	Ps. 104:16	Jdg. 11:21
יַחַז	Jahaz	Num. 21:23		Jdg. 11:20

Hebrew	English	Torah Seder Num 20:14 – 22:1	Psalms Psa 104:10-18	Ashlamatah Jud 11:12-21
יָם	Red	Num. 21:4		Jdg. 11:16
יָצָא	brought, bring forth	Num. 20:16 Num. 20:18 Num. 20:20 Num. 21:13 Num. 21:23 Num. 21:28 Num. 21:33	Ps. 104:14	
יַרְדֵּן	Jordan	Num. 22:1		Jdg. 11:13
יָרַשׁ	took, take	Num. 21:24 Num. 21:32 Num. 21:35		Jdg. 11:21
יָשַׁב	stayed	Num. 20:15 Num. 21:1 Num. 21:25 Num. 21:31 Num. 21:34		Jdg. 11:17 Jdg. 11:21
יִשְׂרָאֵל	Israel	Num. 20:14 Num. 20:19 Num. 20:21 Num. 20:22 Num. 20:24 Num. 20:29 Num. 21:1 Num. 21:2 Num. 21:3 Num. 21:6 Num. 21:10 Num. 21:17 Num. 21:21 Num. 21:23 Num. 21:24 Num. 21:25 Num. 21:31 Num. 22:1		Jdg. 11:13 Jdg. 11:15 Jdg. 11:16 Jdg. 11:17 Jdg. 11:19 Jdg. 11:20 Jdg. 11:21
כָּל	all, entire, whole, every	Num. 20:14 Num. 20:22 Num. 20:27 Num. 20:29 Num. 21:8 Num. 21:23 Num. 21:25 Num. 21:26 Num. 21:33 Num. 21:34 Num. 21:35	Ps. 104:11	Jdg. 11:20 Jdg. 11:21
לֶחֶם	bread, food	Num. 21:5	Ps. 104:14 Ps. 104:15	
לָקַח	take, took	Num. 20:25 Num. 21:25 Num. 21:26		Jdg. 11:13 Jdg. 11:15
מוֹאָב	Moab	Num. 21:11 Num. 21:13 Num. 21:15 Num. 21:20		Jdg. 11:15 Jdg. 11:17 Jdg. 11:18

Hebrew	English	Torah Seder Num 20:14 – 22:1	Psalms Psa 104:10-18	Ashlamatah Jud 11:12-21
		Num. 21:26 Num. 21:28 Num. 21:29 Num. 22:1		
מִזְרָח	east	Num. 21:11		Jdg. 11:18
מַלְאָךְ	messenger	Num. 20:14 Num. 20:16 Num. 21:2		Jdg. 11:12 Jdg. 11:13 Jdg. 11:14 Jdg. 11:17 Jdg. 11:19
מֶלֶךְ	king	Num. 20:14 Num. 20:17 Num. 21:1 Num. 21:21 Num. 21:22 Num. 21:26 Num. 21:29 Num. 21:33 Num. 21:34		Jdg. 11:12 Jdg. 11:13 Jdg. 11:14 Jdg. 11:17 Jdg. 11:19
כֵּן	some	Num. 21:1 Num. 22:1	Ps. 104:12	
מִצְרַיִם	Egypt	Num. 20:15 Num. 20:16 Num. 21:5		Jdg. 11:13 Jdg. 11:16
מָקוֹם	place	Num. 21:3		Jdg. 11:19
נָא	please	Num. 20:17		Jdg. 11:17 Jdg. 11:19
נָכְהָ	stuck	Num. 21:24 Num. 21:35 Jdg. 11:21		Jdg. 11:21
נָתַן	pay, give, given	Num. 20:19 Num. 20:21 Num. 20:24 Num. 21:2 Num. 21:3 Num. 21:16 Num. 21:23 Num. 21:29 Num. 21:34	Ps. 104:12	Jdg. 11:21
סָבִיב	around	Num. 21:4		Jdg. 11:18
סוּף	red	Num. 21:4		Jdg. 11:16
סִיחֹן	Sihon	Num. 21:21 Num. 21:23 Num. 21:26 Num. 21:27 Num. 21:28 Num. 21:29 Num. 21:34		Jdg. 11:19 Jdg. 11:20 Jdg. 11:21
עֵבֶר	side	Num. 21:13 Num. 22:1		Jdg. 11:18
עַד	until	Num. 20:17 Num. 21:22 Num. 21:24 Num. 21:26		Jdg. 11:13

Hebrew	English	Torah Seder Num 20:14 – 22:1	Psalms Psa 104:10-18	Ashlamatah Jud 11:12-21
		Num. 21:30 Num. 21:35		
עָלָה	go up	Num. 20:19 Num. 20:25 Num. 20:27 Num. 21:5 Num. 21:17 Num. 21:33		Jdg. 11:13 Jdg. 11:16
עַמּוֹן	Ammon	Num. 21:24		Jdg. 11:12 Jdg. 11:13 Jdg. 11:14 Jdg. 11:15
פְּנִים	opposite, overlooks	Num. 21:11 Num. 21:20	Ps. 104:15	
קָדֵשׁ	Kadesh	Num. 20:14 Num. 20:16 Num. 20:22		Jdg. 11:16 Jdg. 11:17
קוֹל	voice	Num. 20:16 Num. 21:3	Ps. 104:12	
שָׁלַח	send, sent	Num. 20:14 Num. 20:16 Num. 21:6 Num. 21:21 Num. 21:32	Ps. 104:10	Jdg. 11:12 Jdg. 11:14 Jdg. 11:17 Jdg. 11:19
שָׁם	there	Num. 20:26 Num. 20:28 Num. 21:12 Num. 21:13 Num. 21:16 Num. 21:32	Ps. 104:17	
שָׁמַע	hear, heard	Num. 20:16 Num. 21:1 Num. 21:3		Jdg. 11:17
שֶׁמֶשׁ	sun, east	Num. 21:11		Jdg. 11:18
אֶדְוֹם	Edom	Num. 20:14 Num. 20:18 Num. 20:20 Num. 20:21 Num. 20:23 Num. 21:4		Jdg. 11:17 Jdg. 11:18
לָחַם	fought, fight	Num. 21:1 Num. 21:23 Num. 21:26		Jdg. 11:12 Jdg. 11:20
מִדְבָּר	wilderness	Num. 21:5 Num. 21:11 Num. 21:13 Num. 21:18 Num. 21:23		Jdg. 11:16 Jdg. 11:18
נַחַל	wadi	Num. 21:12 Num. 21:14 Num. 21:15	Ps. 104:10	
עָבַר	pass	Num. 20:17 Num. 20:18 Num. 20:19		Jdg. 11:17 Jdg. 11:19 Jdg. 11:20

Hebrew	English	Torah Seder Num 20:14 – 22:1	Psalms Psa 104:10-18	Ashlamatah Jud 11:12-21
		Num. 20:20 Num. 20:21 Num. 21:22 Num. 21:23		
עַם	people, force	Num. 20:20 Num. 21:2 Num. 21:4 Num. 21:5 Num. 21:6 Num. 21:7 Num. 21:16 Num. 21:18 Num. 21:23 Num. 21:29 Num. 21:33 Num. 21:34 Num. 21:35		Jdg. 11:20 Jdg. 11:21

### Greek:

Greek	English	Torah Seder Num 20:14 – 22:1	Psalms Psa 104:10-18	Ashlamatah Judges 11:12-21	Peshat Mk/Jude/Pet Mk 12:13-17	Remes 1 Luke Lk 20:20-26	Remes 2 Acts/Romans Rm 4:16-25
ἀλήθεια	truth				Mk. 12:14	Lk. 20:21	
άνθρωπος	man	Num 21:9	Psa 104:14 Psa 104:15		Mk. 12:14		
αποδιδωμι	give back, over	Num 21:29			Mk. 12:17	Lk. 20:25	
ἔπευς	send, sent	Num. 20:14 Num. 20:16 Num. 21:6 Num. 21:21 Num. 21:32		Jdg. 11:12 Jdg. 11:14 Jdg. 11:17 Jdg. 11:19	Mk. 12:13	Lk. 20:20	
βλέπω	looking	Num 21:19			Mk. 12:14		
γῆ	land, earth	Num. 20:17 Num. 20:23 Num. 20:24 Num. 21:4 Num. 21:22 Num. 21:24 Num. 21:26 Num. 21:31 Num. 21:34 Num. 21:35	Ps. 104:13 Ps. 104:14	Jdg. 11:12 Jdg. 11:13 Jdg. 11:15 Jdg. 11:17 Jdg. 11:18 Jdg. 11:19 Jdg. 11:21			
γίνομαι	were, pass	Num 21:9					Rom. 4:18
δηνάριον	denarius				Mk. 12:15	Lk. 20:24	
διδάσκαλος	teacher				Mk. 12:14	Lk. 20:21	
διδασκω	teach				Mk. 12:14	Lk. 20:21	
διδωμι	give, given	Num. 20:19 Num. 20:21 Num. 20:24 Num. 21:2 Num. 21:3 Num. 21:16 Num. 21:23 Num. 21:29 Num. 21:34		Jdg. 11:21	Mk. 12:14 Mk. 12:15	Lk. 20:22	Rom. 4:20

Greek	English	Torah Seder Num 20:14 – 22:1	Psalms Psa 104:10-18	Ashlamatah Judges 11:12-21	Peshat Mk/Jude/Pet Mk 12:13-17	Remes 1 Luke Lk 20:20-26	Remes 2 Acts/Romans Rm 4:16-25
εἰκὼν	image				Mk. 12:16	Lk. 20:24	
ἐξεστι	lawful				Mk. 12:14	Lk. 20:22	
ἐπιγραφή	inscription				Mk. 12:16	Lk. 20:24	
ἔρχομαι	come, came	Num 21:1 Num 21:23 Num 21:27		Jdg 11:16	Mk. 12:14		
θελω / εθελω	want	Num 20:21		Jdg 11:17 Jdg 11:20			
θεος	GOD	Num. 21:5		Jdg. 11:21	Mk. 12:14 Mk. 12:17	Lk. 20:21 Lk. 20:25	Rom. 4:17 Rom. 4:20
Ἰησοῦς	Jesus				Mk. 12:17		Rom. 4:24
Καῖσαρ	Caesar				Mk. 12:14 Mk. 12:16 Mk. 12:17	Lk. 20:22 Lk. 20:24 Lk. 20:25	
κατανοεω	detected					Lk. 20:23	Rom. 4:19
κύριος	LORD	Num. 20:16 Num. 20:23 Num. 20:27 Num. 21:2 Num. 21:3 Num. 21:6 Num. 21:7 Num. 21:8 Num. 21:14 Num. 21:16 Num. 21:34		Jdg. 11:21			Rom. 4:24
λαμβάνω	took, take	Num. 21:24 Num. 21:32 Num. 21:35		Jdg. 11:21		Lk. 20:21	
λαός	people	Num. 20:20 Num. 21:2 Num. 21:4 Num. 21:5 Num. 21:6 Num. 21:7 Num. 21:16 Num. 21:18 Num. 21:23 Num. 21:29 Num. 21:33 Num. 21:34 Num. 21:35		Jdg. 11:20 Jdg. 11:21		Lk. 20:26	
λεγω	saying, said	Num. 20:14 Num. 20:18 Num. 20:19 Num. 20:20 Num. 20:23 Num. 21:2 Num. 21:7 Num. 21:8 Num. 21:14 Num. 21:16 Num. 21:21 Num. 21:27 Num. 21:34		Jdg. 11:12 Jdg. 11:13 Jdg. 11:15 Jdg. 11:17 Jdg. 11:19	Mk. 12:14 Mk. 12:15 Mk. 12:16	Lk. 20:21 Lk. 20:23 Lk. 20:24 Lk. 20:25	Rom. 4:18
λογος	words				Mk. 12:13	Lk. 20:20	
οδος	way				Mk. 12:14	Lk. 20:21	
παραδίδωμι	delivered	Num 21:2 Num 21:3 Num 21:34		Jdg 11:21		Lk. 20:20	Rom. 4:25

Greek	English	Torah Seder Num 20:14 – 22:1	Psalms Psa 104:10-18	Ashlamatah Judges 11:12-21	Peshat Mk/Jude/Pet Mk 12:13-17	Remes 1 Luke Lk 20:20-26	Remes 2 Acts/Romans Rm 4:16-25
παῶς	all, whole, entire, every	Num. 20:14 Num. 20:22 Num. 20:27 Num. 20:29 Num. 21:8 Num. 21:23 Num. 21:25 Num. 21:26 Num. 21:33 Num. 21:34 Num. 21:35	Ps. 104:11	Jdg. 11:20 Jdg. 11:21			Rom. 4:16
πατήρ	father	Num 20:15					Rom. 4:16 Rom. 4:17 Rom. 4:18
πολύς / πολλός	many much	Num 20:15 Num 21:6					Rom. 4:17 Rom. 4:18
πρόσωπον	front, face	Num 21:11 Num 21:19	Psa 104:15		Mk. 12:14	Lk. 20:21	
σπέρμα	seed	Num 21:30					Rom. 4:16 Rom. 4:18
οἶδα	know				Mk. 12:14 Mk. 12:15	Lk. 20:21	

## NAZAREAN TALMUD

SIDRA OF B'MIDBAR (NUM.) 20:14 - 22:1

“VAYISHLACH MOSHE” “AND MOSES SENT (APOSTOLIZED)”

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

SCHOOL OF HAKHAM SHAUL'S TOSEFTA  
LUQAS (LK) 20:20-26

Mishnah נ:נ

And watching carefully, they **sent (apostolized)** spies, pretending themselves to be Tsadiqim, in order that they might catch him in his words, so as to deliver him to the power and to the authority of the governor. And they questioned him, saying, Rabbi (Teacher), we know that you say and teach rightly, and do not fear man (fear a man's face -presence), but you teach the way of God with truth. Is it lawful to give tribute to Caesar, or not? But perceiving their subtlety, He said to them, Why do you test Me? Show Me a denarius. Whose image and superscription does it have? And answering, they said, Caesar's. And He said to them, Then give back the things of Caesar to Caesar, and the things of God to God. And they were not able to catch him in his words before the people. And marveling at His answer, they were silent.

SCHOOL OF HAKHAM TSEFET'S PESHAT  
MORDECHAI (MK) 12:13-17

Mishnah נ:נ

And they (the chief priests of the Sadducees (Heb. Tz'dukim) and the scribes (Heb. soferim of the Sadducees) **apostolized** to him (Yeshua) some of the Soferim and of the household of Herod, to politically ensnare him in discourse. And these came, and asked him: Rabbi (Hakham); we know (perceive) that you are true, and that you are not bribed by any man, and you are not afraid (concerned) to face any man, but teach the way (i.e. Torah) of God (in His attribute of justice) in truth. Does your teaching allow paying taxes to the Caesar? Is it permissible (allowed) or not? But knowing their deceitfulness, he said to them, “Why do you test (attempt to ensnare) me? Bring me a denarius so that I may see it.” And they brought it. And he said to them, Whose image (icon) and inscription is this? And they said to him, the Caesar's. And answering, Yeshua said to them, Give back the things of Caesar to Caesar, and the things of God to God. And they were astonished by him.

SCHOOL OF HAKHAM SHAUL'S REMES

ROMANS 4:16-25

Mishnah נ:נ

<sup>16</sup> ¶ Therefore, it is out of this faithful obedience that according to (God's) loving-kindness, the promise (God made to Abraham) might be sure to all his (Abraham's) seed, not only to those who are of the Torah observant (i.e. Jews from the lineage of Yitzchaq), but also to those (Gentiles turning towards God) who share in Abraham's faithful obedience being the father of us all. As it is written, “No longer will your name be called Abram, but your name will be Abraham, for I have made you a father of many nations” (B'reshet 17:5) this promise, then, was valid before God whom he trusted (faithfully obeyed) in absolute obedience. It is God who resurrects the dead<sup>57</sup> (quickens the dead) and calls those things that do not exist into being, by the words of His mouth. (Abraham) looked forward with confidence to that which is beneficial although it seemed impossible, becoming the father of many nations according to what God had spoken, “Then He brought him outside and said, “Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So

<sup>57</sup> As we will see it is Yitzchaq who institutes the second section of the Amidah concerning the resurrection of the dead. “Now when Isaac, laying atop the altar, heard the angel say, “Put not forth thy hand,” he exclaimed: “Blessed is He who quickens the dead.” Spiegel cites several sources concerning the origin of the Benediction of the Resurrection of the Dead. He posits the idea that it was Yitzchaq who fostered the prayer. “Blessed art you O Lord, who quickens the dead.” Spiegel, Shalom. *The Last Trial: On the Legends and Lore of the Command to Abraham to Offer Isaac as a Sacrifice: The Akedah*. 1st paperback ed. A Jewish Lights Classic Reprint. Woodstock, Vt: Jewish Lights Pub, 1993. p. 28



*will your descendants be.*<sup>58</sup> In all of this **His** (Abraham's) **faithfulness did not waver nor did he consider his own body incapable of bearing such fruit being one hundred years old,**<sup>59</sup> **nor did he think Sarah's womb would be fruitless.** He demonstrated **no unbelief** (unfaithfulness), **not wavering hearing the promise of God, but rather he was strengthened in his observance and faithful obedience giving God glory.** He was fully convinced that what He had promised He was well able to perform. Therefore **"Abraham obeyed God in absolute faithfulness, and as a result Abraham called Him (God) a Tsaddiq (just/generous)."**<sup>60</sup> **Now it was not written for Abraham's sake alone that He, God is a Tsaddiq but for us as well. We will share in Abraham's reward if we are faithfully obedient to Him (God) who raised our master Yeshua HaMashiach from the dead. Who handed down**<sup>61</sup> **to us the Mesorah, teaching us about our offenses and was raised for our (favorable) judgment (justification).**

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

**Num 20:14 – 22:1 | Psa. 104:10-18 | Judges 11:12-21 | Mk 12:13-17 | Lk 20:20-26 | Rm 4:16-25**

**COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT**

**PASSING THROUGH THE DESERT**

The current book of the Torah we are reading from is called B'Midbar, which is translated "in the wilderness." Of course, we read the accounts of the B'ne Yisrael's trials as they walked through the desert from this book. But, what does B'Midbar really mean? Why did G-d choose for the B'ne Yisrael to follow a particular route through the wilderness or desert?

The desert is always a hostile place. It is a place not fit for man or beast. The desert is devoid of sustainable amounts of water, food and shelter. This is a lesson that we are to derive from the Festival of Sukkot. The B'ne

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<sup>58</sup> B' resheet 15:5 - Rashi comments on this passage saying... **And He took him outside**" According to its simple meaning: He took him out of his tent, outdoors, to see the stars. But according to its Midrashic interpretation, He said to him, "Go out of your astrology," for you have seen in the signs of the zodiac that you are not destined to have a son. Indeed, Abram will have no son, but Abraham will have a son. Similarly, Sarai will not give birth, but Sarah will give birth. I will give you another name, and your destiny will change (Ned. 32a, Gen. Rabbah 44:10). Another explanation: He took him out of the terrestrial sphere and lifted him above the stars. This explains the expression of הַבְּרִיָּה, looking down from above (Gen. Rabbah 44:12).

<sup>59</sup> This statement should be understood in light of the fact that Abraham would father many nations. He already demonstrated his faithfulness in making Yitzchaq a "burnt offering. He looked forward to Yitzchaq's resurrection and the possibility of bearing other children who would foster the "many nations."

<sup>60</sup> Here we must refer the reader to Gaston's work, Gaston, Lloyd. *Paul and the Torah*. Vancouver: University of British Columbia Press, 1987. pp. 45-63. Gaston following the weight of the Ramban shows that the typical understanding of the phrase "and it was accounted to him" does not mean that G-d called Abraham "righteous." Rather the reverse is true. Abraham called G-d a "Tsaddiq" i.e. righteous/generous. We have cited Nehemiah 9:7-8 below where it is evident how the phrase is read. Nehemiah, a talmid of Ezra understood that G-d was the Tsaddiq rather than Abraham. **Neh. 9:7-8 "You are the LORD God, Who chose Abram And brought him out from Ur of the Chaldees, And gave him the name Abraham. "You found his heart faithful before You, And made a covenant with him To give him the land of the Canaanite, Of the Hittite and the Amorite, Of the Perizzite, the Jebusite and the Girgashite, To give it to his descendants. And You have fulfilled Your promise, For You are righteous/generous (You – G-d are a Tsaddiq).**

<sup>61</sup> **Παραδίδωμι** – *paradidomi* a considerable amount of ambiguity surrounds the use of **παραδίδωμι** – *paradidomi* in the present case. Hebrew equivalent **פָּרַד** has a wide range of possible meanings. It is therefore most logical to follow the idea of transmission posited there as a way of seeing what Yeshua as Messiah accomplished. This is also based on the Mesorah of Mordechai (Mark) as handed down through Hakham Tsefet. **Mark 1:1 The chief part of the Masorah (Tradition/Oral Law) is Yeshuah the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge).** Koehler, L., Baumgartner, W., Richardson, M., & Stamm, J. J. (1999, c1994-1996). *The Hebrew and Aramaic lexicon of the Old Testament*. Volumes 1-4 combined in one electronic edition. Leiden; New York: E.J. Brill. p. 608 Here again we appeal to cross-linguistic hermeneutics. Since Paul quotes passages of the OT throughout his letters, one must understand Paul as writing within the tradition of the Hebrew Bible. Hawthorne, G. F., Martin, R. P., & Reid, D. G. (1993). *Dictionary of Paul and his letters*. Downers Grove, Ill.: InterVarsity Press. p. 828

Yisrael's passing through the desert was a test of their faithful obedience to G-d. The test of being faithful to G-d is paramount in all that we do. When we conduct ourselves as the agents of G-d, the rest of the world watches as we pass by. What was the desert like for the B'ne Yisrael? Was the desert a hostile environment of death? Or, was the desert a place of G-d's provision? This week's Psalmist looks at the vision of the wilderness as an opportunity to show faithfulness to G-d.

The analogy of the desert serves as a hostile environment. This hostile environment is a genuine test of persona. In past it was not uncommon to vacation in the desert of the southwest with the rattlesnakes, scorpions and cactus. These weekend excursions were sometimes fun yet often very trying. Good planning was requisite for those jaunts through desolation. We often encountered those who did not plan so well.

We might add that the experience in the dessert was both a test of G-d's faithfulness and at the same time a test of Israel's faithfulness. G-d, most blessed be He passed the test with flying colours. Not that G-d needs to be tested, but for the sake of Israel G-d demonstrated what faithfulness and patience looks like. Of course regarding Israel's test, well that is another story. Nevertheless the lessons is that even when our faithfulness has much to desire, G-d's faithfulness will always be there so that we may avail of it and recover from our fallings.

Hakham Shaul speaks of Abraham Abinu's tests and ten trials.<sup>62</sup> When put to the test the true character of a person is reflected and openly exposed by the pressure. People reveal their innermost persona when they are tested. They may tell you how faithful and committed they are, yet, when they are under pressure, their true character is exposed for everyone to see. Abraham demonstrated his faithfulness to G-d regardless of circumstance. The desert experience for some of the B'ne Yisrael demonstrated a lack of faithful obedience to G-d. This test caused them to die in a hostile environment. It seems so strange that they repetitively complained about their circumstances. The travels through the desert were under the sustained presence and Shekinah of G-d. They walked in the environment of G-d. Jacob Neusner suggests that the mitzvot given at Sinai were a means for re-entering Gan Eden.<sup>63</sup> The Torah reiterates that the B'ne Yisrael were shielded and protected by the Cloud and the pillar, day and night. Furthermore, they had manna and a rock that sustained them in a manner like the malakim (angelic messengers) of G-d. They lived like angels. The story of B'Midbar serves to teach us that we must submit to the authority of G-d. However, the message is far more reaching than a simple message of submit to G-d's authority. We can extend the thought to say that we must submit to the authority that G-d has established. The case of those who passed through the wilderness was that they would not accept hierarchal authority. G-d established a hierarchical system by which Moshe was the agent of G-d to the B'ne Yisrael. This system has existed since the time of Adam haRishon. Therefore, we must conclude that part of the teaching that the B'ne Yisrael was to learn in the wilderness that G-d rules through hierarchal authority. This authority recognizes that G-d is the ultimate sovereign who has stationed in our lives powers, which reflect His plan for our lives and generation.

In the present Peshat narrative, it is not scorpions and serpents that one needs to watch. The juxtaposition of desert and Sadducean Soferin is interesting to say the least. While we have discussed the test and trial of Abraham, Yeshua is not weighed against the trials of Abraham Abinu. Yeshua's testing is weighed against the Patriarch Yitzchaq. Yitzchaq's life is wrapped in a certain mystique that seems impenetrable. His character trait of "digging wells" should be evidence to two things. He was committed to permanence and perseverance i.e. faithful obedience. His relationship to G-d is deeply mystical and closed mouthed. Yeshua bears a great deal of the same qualities. However, Yeshua heralds the Mesorah as a preparation for re-entering the barrenness of the desert. This desert is not a desert of sand and snakes. This desert is the desert of exile. We look for those who have entered the desert but cannot find their way back.

There are also many naked souls that stray beyond proper borders and await repair. For even the greatest soul has difficulty reentering that field once it has departed. And all of those exiled souls call for the field master who will engage himself in *tikkun*, so that those souls can be repaired.

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<sup>62</sup> Cf. M. Abot 5:3

<sup>63</sup> Jacob Neusner, *Recovering Judaism, The Universal Dimension of Judaism*, Fortress Press, 2001 p. 35ff

Whoever takes on that task must be steadfast and courageous. There is one such man who can only complete this task through his own death. He must endure many afflictions, but in the end, he will accomplish the work of the field and prevail.<sup>64</sup>

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## COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

### THE SUBTLE HINTS TO THE FESTIVE HOLIDAYS AND THE AKEDAH

We will begin here with the subtle hints that we can see in the Peshat of Hakham Tsefet through his amanuensis Mordechai (Mark). After we have compiled a list of "hints," we will further elucidate our findings in an allegorical (Remes) manner.

#### 1. TOWERS

And he (Yeshua) began in analogies saying, a man planted a vineyard, and (he) placed a fence (stone wall) around it and dug a wine vat and **built a tower** and rented it out to be farmed (by others) and went away to foreign parts.

**Pirkê de Rabbi Eliezer 38a** On the third day they reached "Zophim," (**watch-towers**) when they reached Zophim **they saw the glory of the Shekinah resting upon the top of the mountain**, as it is said, "Abraham lifted up his eyes and saw *the place* afar off."<sup>65</sup>

#### 2. TESTING AND TRIALS

Mar 12:15 But knowing their deceitfulness, he said to them, "**Why do you test me** (attempt to ensnare)? Bring me a denarius so that I may see [it]."

Remes:

"Abraham was judged (**tested**) and determined to be faithfully obedient."

**B'resheet (Gen) 22:1** Now it came about after these things, that **God tested Abraham**, and said to him, "Abraham!" And he said, "Here I am."

#### 3. THE (BELOVED) SON

Mk. 12:6-7 Still he (the owner) had a **beloved [firstborn] son**, which he (the owner) sent last saying they will respect my son. But the farmers (vineyardists) said to each other this is the heir, come let us kill him and the inheritance will be ours.

**B'resheet (Gen) 22:2** He said, "Take now your son, **your only son, whom you love**, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you."

#### 4. THE EYES AND AWE

Mk 12:11 This is from HaShem, it is **marvelous in our eyes**?"

**B'resheet (Gen) 22:4** On the **third day** **Abraham raised his eyes** and saw **the place** from a distance.

#### 5. NOT AFRAID<sup>66</sup>

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<sup>64</sup> Schwartz, Howard. *Tree of Souls: The Mythology of Judaism*. Oxford ; New York: Oxford University Press, 2004. p. 168

<sup>65</sup> Friedlander, Gerald. *Pirkê de Rabbi Eliezer*. Intellect books, 2009. p225

<sup>66</sup> μέλω – *melo* not worried or concerned with the opinions of man with the implication of some apprehension. Cf. Louw Nida 25.223

**Mk 12:12 And they (the chief priests of the Sadducees (Heb. Tz'dukim) and the scribes of the Sadducees and the elders (Heb. Zekanim) of the (Sadducees) desired to get hold of him but they feared the congregation;**

**Mk 12:14 Rabbi (Hakham); we know (perceive) that you are true, and that you are not bribed by any man, and you are **not afraid** (concerned) to face any man, but teach the way (i.e. Torah) of Elohim**

Here the connection is thematic and contextual. Yitzchaq and Abraham both are ensured that Yitzchaq will be resurrected.<sup>67</sup> Yitzchaq makes a request of his father to bind him tightly so that he will not be disqualified as an Olah before G-d.

#### 6. BEHOLD - SEE<sup>68</sup>

“Why do you test me (attempt to ensnare)? Bring me a denarius so that I may **see** [it].”

**B' resheet (Gen) 22:4 On the third day Abraham raised his eyes and **saw the place** from a distance.**

#### 7. MESSENGERS (APOSTLES – SENT ONES)

**Mk. 12:13 And they (the chief priests of the Sadducees) (Heb. Tz'dukim) and the scribes (Heb. soferim) of the (Sadducees) **apostolized** to him (Yeshua) some of the Soferim and of the household of Herod, to politically ensnare him in discourse.**

**Mk. 12:2 And he (the owner) **sent (Apostolized) a servant** (a messenger) to the farmers (vineyardists) at the appointed time of first fruits (moed of first fruits) in order to receive the allotted fruits from the farmers (vineyardists) of the vineyard.**

**B' resheet (Gen) 22:11 But <sup>a</sup>the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am."**

**B' resheet (Gen) 22:15 ¶ Then the messenger of the LORD called to Abraham a second time from heaven,**

#### 8. THE TWO PERICOPES OF HAKHAM SHAUL'S IGERET TO THE ROMANS 4:9-15, 4.16-25

Here we will not re-post the pericopes that record that data concerning Abraham. The reader should refer to the previous pericope of Romans and read carefully the present one.

Each one of these connections is valuable to our understanding of how Yeshua's talmidim saw the Akedah, and the responses of Abraham and Yitzchaq to G-d's challenge. However, we should also note that this is not an exhaustive list. The range of discussion and the amount of materials mentioned and brought to light is far greater than this work can elucidate in such a brief format.

The present pericope is a continuation of the thought of “What advantage do the Jewish people have?”

## INTRODUCTION

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Perhaps we should state the obvious. The following commentary is an allegorical look at the Akedah and surrounding facts. Therefore, the sacrifice of your mental cows before reading would be most beneficial. We cannot cover all to be said on the subject. While the commentary may seem lengthy we have abbreviated that matter far more than we should.

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<sup>67</sup> Cf. B' resheet 22:1-19. See also our translation of **Bereans** (Heb.) **11:17-19** below.

<sup>68</sup> ὁράω – *horaō* to see, perceive.

The overall pericope is a continuation of the discussion on Abraham Abinu's faithful obedience. After reiterating, the faithfulness and absolute obedience of Abraham, Hakham Shaul turns to the Akedah. The transition and allusion is very subtle yet very evident. Did the authors of the Nazarean Codicil know that their readings would be read during Rosh Hashanah and Yom Kippur? If so, how did Hakham Tsefet and Hakham Shaul point to these Special Days?

Why would Hakham Shaul insert a comment on the "resurrection of the dead" in the middle of his comments on Abrahamic faithfulness?

**Romans 4:16 This promise, then, was valid before God whom he trusted (faithfully obeyed) in absolute obedience. It is God who resurrects the dead (quickens the dead) and calls those things that do not exist into being, by the words of His mouth.**

How does faithful obedience relate to the resurrection of the dead? While there is more than one answer to that question, we must note that Hakham Shaul is not adding some random comment on the faithfulness of Abraham. His reference is directly related to the Akedah of Yitzchaq. From the narrative, that Hakham Shaul has presented, it seems obvious that he believed that Abraham carried out the Akedah in its entirety. In his mind, it is evident that Abraham did in fact "slaughter" and "burnt" Yitzchaq as a burnt offering. Why else would Hakham Shaul engage in discussion of the resurrection? While there may be some question in the mind of some scholars as to the extent of the Akedah, in Hakham Shaul's mind, Abraham carried out the command of G-d without any hesitation. He also reveals the mind of Abraham in his narrative stating...

1. G-d has the ability to resurrect the dead, in the present monologue he refers to Yitzchaq
2. The execution of Yitzchaq as an olah (burnt offering) can be reversed by the words of G-d's mouth
3. Regardless of circumstance and opposition G-d always keeps His promise
4. And, therefore, G-d is a Tsaddiq
5. Abraham was faithfully obedient in perfect confidence

(Abraham) **looked forward with confidence to that which is beneficial although it seemed impossible...**

This statement is staggering.

## THE BINDING OF YITZCHAQ AND THE DEW OF RESURRECTION

**Yeshayahu (Isa.) 26:19 Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits.**

Abraham's confidence from the cited passage above, teaches us that he was looking forward to seeing Yitzchaq resurrected even though it seemed impossible. How is it, that Abraham believed that the resurrection of the dead was possible?

**"Then He (G-d) brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So will your descendants be."<sup>69</sup>**

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<sup>69</sup> B' resheet 15:5. Rashi comments on this passage saying... **And He took him outside**" According to its simple meaning: He took him out of his tent, outdoors, to see the stars. But according to its Midrashic interpretation, He said to him, "Go out of your astrology," for you have seen in the signs of the zodiac that you are not destined to have a son. Indeed, Abram will have no son, but Abraham will have a son. Similarly, Sarai will not give birth, but Sarah will give birth. I will give you another name, and your destiny will change (Ned. 32a, Gen. Rabbah 44:10). Another explanation: He took him out of the terrestrial sphere and lifted him above the stars. This explains the expression of הַבָּהָמָה, looking down from above (Gen. Rabbah 44:12).

Abraham had already experienced the supernatural in being carried into the supernal realms.

**B'resheet Rabbah XLIV:12.** AND HE BROUGHT HIM FORTH WITHOUT- HA - HUZAH (XV, 5). R. Joshua said in R. Levi's name: Did He then lead him forth without the world, that it says, AND HE BROUGHT HIM FORTH WITHOUT? It means, however, that He showed him the streets of heaven, as you read, While as yet He had not made the earth, nor the outer spaces-huzoth (Prov. VIII, 26).<sup>70</sup> R. Judah b. R. Simon said in R. Johanan's name: He lifted him up above the vault of heaven; hence He says to him, LOOK (HABBET) NOW TOWARD HEAVEN, HABBET signifying to look down from above.<sup>71</sup> The Rabbis said: [God said to him]: "You are a prophet, not an astrologer"...

While many qualified scholars debate the Akedah as an actual sacrifice of Yitzchaq, the questions raised demand answers.

Hakham Shaul uses the Akedah as a demonstration of "absolute faithful obedience." Abraham wastes no time following the moral imperatives of G-d. Hakham Tsefet uses the Greek imperative εὐθύς – *euthus* to show moral urgency. This is modeled in Abraham where it is frequently stated "And Abraham rose early." How can we believe that Abraham would not follow G-d's command to the fullest extent of His command? Abraham shows us that we are to follow the command of G-d with the same moral expediency. The B'resheet account of the Akedah shows how carefully Abraham obeyed G-d's command. Abraham is methodic and expedient.

If we are to see the Akedah as a final test or trial, we have to take into consideration what would have brought Abraham to the point of stretching his trust and confidence in G-d to the limit. While Scholars may believe that the pinnacle of the test was the point when Abraham raised the knife to slaughter Yitzchaq, the greater test would be to trust G-d in restoring the dead. It seems evident in the text of our pericope that Hakham Shaul clearly points to the death and resurrection of Yitzchaq as a factual event. G-d does not act contrary to His promise. He will stretch His servants to the farthest part of their imagination but He will never fail them. The Nazarean Codicil, including the present pericope seems to reiterate that the Akedah is a factual event in Abraham's history. In Hakham Shaul's Igeret to the Bereans, he emphatically states that Abraham did in fact offer Yitzchaq as a burnt offering.

**Bereans (Heb.) 11:17-19 In faithful obedience Abraham, when he was tested, offered up Yitzchaq** (Isaac), **and he who had received the promises was offering up**<sup>72</sup> **his only begotten son; it was he to whom it was said, "IN ISAAC YOUR <sup>1</sup>DESCENDANTS SHALL BE CALLED."** **He considered that God is able to raise people - Yitzchaq even from the dead, from which he also received him back as an allegory** of the Jewish people and Messiah.

Hakham Shaul addresses the question scholars are afraid to ask. How could Abraham offer his son as an olah (burnt sacrifice) and still believe that it is through Yitzchaq that G-d would bless the Jewish people? Simply stated, Abraham believed and trusted G-d to the point of believing that if Yitzchaq was reduced to a pile of ashes that G-d would resurrect him from the dead. Why would Abraham send his servant for a bride of a dead man? Yes, history shows that this was an actual practice among the ancients. Yet we opine that Abraham may also have known that Yitzchaq was to attend the Shem's celestial Academy for three (and one half) years. After that he would return (resurrect) and continue his earthly existence fulfilling G-d's promise and plan for his life as a patriarch of the

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<sup>69</sup> This statement should be understood in light of the fact that Abraham would father many nations. He already demonstrated his faithfulness in making Yitzchaq a "burnt offering. He looked forward to Yitzchaq's resurrection and the possibility of bearing other children who would foster the "many nations."

<sup>70</sup> By contrast, *huzoth* is understood to mean the heavens; E.V. "the fields." "*Ha-huzah*" and *huzoth* are both derived from the same root."

Abraham is carried outside the confines of the Olam Hazei. He was not just carried to a place above the constellations; he was carried into eternity where he could see the streets of the Y'mot HaMashiach.

<sup>71</sup> Hence, you are now above your fate, and can ignore it.

<sup>72</sup> προσφέρω - *propherō*. While we read the Remes text in allegorical terms, Hakham Shaul sees the event as being literal.

Jewish people. More specifically, why does Abraham's servant Eliezer bring Rivkah to a well called "Beer-lahai-roi" (בְּאֵר לַחַי רֹאִי)<sup>73</sup> and or HarMoriah. An underlying thought from the Biblical narrative of the whole account would suggest that Abraham, Yitzchaq and Eliezer were aware of the "Moedim" (Divine appointments) of G-d. In other words, we opine that Abraham and Eliezer knew the precise time when Yitzchaq would return. What also is of great interest to us is why we are called to remember the Akedah during the month of Tishri.



## AN ALTAR ATOP THE FOUNDATION OF SOULS

The *Even haShetiya* - אבן השתייה is "also known as the "Pierced Stone" because it has a small hole on the southeastern corner that enters a cavern beneath the rock, known as the "Well of Souls."<sup>74</sup> This place is also referred to in Talmudic and Jewish writings as the "Guf." "The souls of all those who have not yet been born are kept in the *Guf*, the Treasury of Souls, also known as the Chamber of Creation."<sup>75</sup> This "stone" has a small hole on the southeastern corner that enters a cavern beneath the rock, known as the "Guf HaNeshamot"<sup>76</sup> "Well of Souls." Interestingly this "stone" is also the place where the "Ark of the Covenant," i.e. Mercy Seat is situated during (the first) Temple times. Obviously, we understand that this is the very core of the "Kodesh HaKodeshim" (Holy of Holies) i.e. the Throne of G-d.

Here the hole can be seen in the near middle left side of the photo courtesy of Wikipedia. While some believe that Ya'aqob came to "Beth-El" some thirty miles south of Yerushalayim, the allegorical translation leads us to believe that he actually "lighted (pegi'ah<sup>77</sup> means only prayer and meditation) on the place" which is actually Har-Moriah, the place where his father was offered as an Olah – "burnt offering." In this "place" (Heb. Maqom – a synonym for G-d's omnipresence) Ya'aqob gathered the stones and used one to be a resting place for his head. In the morning, he anointed one of those stones and made a covenant with G-d. The Sages tell us that the stones (12) became one stone called the *Even haShetiya* - אבן השתייה. Targum Pesudo-Yonatan seems to intimate that the place was the eventual site of the Bet HaMikdash.<sup>78</sup>

The daunting question that should surface from this view is why the souls of the righteous ascended to corporeal life through a place that housed the Kodesh HaKodeshim (Holy of Holies) where the blood of sacrificial animals was offered as an atonement annually on Yom Kippur? And, why is it that we have no Bet HaMikdash to offer further sacrifices to this day?

How is it that the Shekinah resides in the west and the souls of the Jewish people (Tsadiqim) come from the east?<sup>79</sup> Could it be that the souls of the B'ne Yisrael enter this world through this place regardless of the location of their birth?

Eliezer the talmid and servant of Abraham Abinu was schooled in the teachings of Shem in some measure. This Yeshiva was multi-dimensional. In a manner of speaking, it was at Yerushalayim. Yet we also know that the Sages

<sup>73</sup> Well of the living One that sees

<sup>74</sup> [http://en.wikipedia.org/wiki/Foundation\\_Stone](http://en.wikipedia.org/wiki/Foundation_Stone)

<sup>75</sup> Schwartz, Howard. *Tree of Souls: The Mythology of Judaism*. Oxford ; New York: Oxford University Press, 2004. pp. 166 - 170

<sup>76</sup> Sysling, Harry. *Tehiyat Ha-Metim*. Mohr Siebeck, 1996. p. 194

<sup>77</sup> Cf. b. Berakhot 26b

<sup>78</sup> B'resheet (Gen) 28:17

<sup>79</sup> Isa 43:5, b. Baba Bathra 25a

of blessed memory saw it as the celestial academy.<sup>80</sup> In the mind of the sages, Eliezer was equivalent to all the 318 other servants (souls) in Abraham's care. While we have no explicit information stating such, we can determine through Sevarah<sup>81</sup> that Abraham would have taught his talmidim what he learned at Shem's Yeshiva. Eliezer brought Rivkah to Yitzchaq to be his bride. Yitzchak met his bride AFTER having "returned" from "Beer-lahai-roi" (בְּאֵר לַחַי רֹאִי). Inquiring minds want to know the real reason for Rivkah's hasty departure from the camel. "Now Yitzchak came from having gone to Beer-lahai-roi." According to the Sages, she saw Yitzchaq's "majestic appearance, and he astounded her."<sup>82</sup> Is it possible that Rivkah saw Yitzchaq as he returned from the spiritual dimension? "Here is a wonder indeed, Yitzchaq emerged from (Paradise) Gan Eden alive." **One went out and one went in**, meaning Yitzchaq returned from the dead and Eliezer entered Paradise (Gan Eden) alive.<sup>83</sup> Rivkah's vision of Yitzchaq was that of a man returning from the dead and descending from Paradise in a column of the Shekinah. She must have seen a man appearing from ethereal formlessness to the form and shape of Yitzchaq's "majestic appearance."

While there is a great deal of conjecture as to the true location of "Beer-lahai-roi," one might conjecture that the sight was closer to Yerushalayim than Kadesh Barnea. Also interesting, Hebron is known to this day as "Sha'ar Gan Eden," the gateway to the Garden of Eden.

It would appear from the words of the Sages that the souls of the departed and those who are to return are stored away beneath the throne of G-d.<sup>84</sup> As we have suggested above the Bet HaMikdash is the treasury of souls of the Tsadiqim.<sup>85</sup> Here those yet to be born and those who will experience the "**Dew of Heaven**" (resurrection) are engaged in the company of the "Ofanim<sup>86</sup> and the Seraphim,<sup>87</sup> and the Holy Living Creatures (Chayyoth),<sup>88</sup> and the Ministering Angels,<sup>89</sup> and the Throne of God; and the King, the Living God, high and exalted, dwells over them in Araboth."<sup>90</sup> Here the Tsadiqim yet to be born and those who are to return have the ability to interact with each other, Messiah, Shem, Eber and their ancestors. Being able to interact with men of such renown, would be a blessing of immeasurable magnitude. This would certainly qualify as a "Celestial Academy."

**Ephesians 1:4 He (God) has elected<sup>91</sup> (separated)<sup>92</sup> us<sup>93</sup> (the Jewish people – souls of the Tsadiqim) to be in**

<sup>80</sup> Schwartz, Howard. *Tree of Souls: The Mythology of Judaism*. Oxford ; New York: Oxford University Press, 2004. p. 171ff. See also b. Makkot 23b

<sup>81</sup> **Sevarah** - logical deduction, drash deductive hermeneutic.

<sup>82</sup> Gen. Rabbah 60:14, Ber. 26b

<sup>83</sup> See Spiegel, Shalom. *The Last Trial: On the Legends and Lore of the Command to Abraham to Offer Isaac as a Sacrifice: The Akedah*. 1st paperback ed. A Jewish Lights Classic Reprint. Woodstock, Vt: Jewish Lights Pub, 1993. p. 6 fn#12

<sup>84</sup> Sysling, Harry. *Tehiyat Ha-Metim*. Mohr Siebeck, 1996. p.202. See also b. Shabbat 152b "R. Eliezer said: The souls of the righteous are hidden under the Throne of Glory, as it is said, yet the soul of thine Lord shall be bound up in the bundle of life."

<sup>85</sup> **b. Hag 12b** "Araboth" is that in which there are Right and Judgment and Righteousness, the treasures of life and the treasures of peace and the treasures of blessing, the souls of the righteous and the spirits and the souls, which are yet to be born. The spirits and the souls which are yet to be born, for it is written: For the spirit that enwraps itself is from Me, and the souls which I have made. Cf. Isa. 57:1.

<sup>86</sup> Lit., "Wheels," i.e., wheel-like angels; v. Ezek. 1:15f.

<sup>87</sup> Isa. VI, 2; in Rabbinic literature they are understood to be angels of fire, cf. Deut. Rab. s. 11. But v. B. D. B. s.v.

<sup>88</sup> Ezek. 1:5f

<sup>89</sup> Apparently distinct from those dwelling in Ma'on (v. p. 70).

<sup>90</sup> **b. Hag 12b**

<sup>91</sup> ἐκλέγω Greek ἐκλέγω is compound. εκ meaning out of λέγω logos or Word, Aramaic Memra. This translation can be read "out of words" meaning that there were NO words spoken in our creation, or that this is a reference to being created and given a mission while we were in an ethereal state *spirit*. Regardless the ethereal world of God is without words. Herein we see God speaking to us the plan/mission of our lives without words. הַיְהוָה בְּרִאשִׁית Gen. 1:1 can be translated הַיְהוָה בְּ In the head, i.e. God's head. These events took place in the timeless expanse of the "heavens" i.e spirit - ethereal world before there were words and letters. In this environment words are not spoken. ALL communication is "KNOWING" not hearing, but SEEING - which is not seeing with the eye of the body but the eye of the soul – spiritual being.

<sup>92</sup> cf. Eze. 20:38 LXX. Kittel, G. (Ed.). (1964). *Theological Dictionary of the New Testament* (Vol. 4 ). (i. Geoffrey W. Bro, Trans.) Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. p. 145

<sup>93</sup> We need to now alert the reader to pay special attention to Hakham Shaul's (Paul) "us" and "you." Hakham Shaul's use of we, us and you are key to determining who he is addressing.



**union with him<sup>94</sup> Messiah before the foundation of the world<sup>95</sup> to be Tsadiqim (Greek: agios) and blameless in His God's presence love.**

It is here that Yitzchaq experiences the fullness of the Olam HaBa. Being in union with Messiah in the vast timeless expanse of the dimension of eternity gives the nefesh an overarching view of G-d's eternal plan. The Neshamot resident in that "place" speak to one another in light. They reside in the Ohr HaGanuz of the Celestial Throne. Their form of communication is light and at the speed of light. Some souls are so radiant that they shine like the sun<sup>96</sup> or moon. When a soul of lesser brilliance encounters a soul of greater luminosity, the lesser increases in "Da'at" (intimate knowledge). Yitzchaq's nefesh knows this treasury of souls because it was from here that the angel Gabriel plucked him when it was his time to be born as the son to Abraham and Sarah.

When the time comes for a human to be born, the angel Gabriel puts his hand into the Treasury of Souls and takes out the first soul that comes into his hand. If the person is fortunate, a great soul comes into Gabriel's hand; if not a spark of a soul inhabits the body.<sup>97</sup>

The souls of the righteous are said to ascend and descend on the **column** of the Shekinah<sup>98</sup> (the mystical bride – kallah).<sup>99</sup> According to the Bahir "there is a single column that extends between the heavens and the earth, and its name is Tsaddiq."<sup>100</sup> This is in accord with the vision/dream of Ya'aqob who saw the "malakim" (messengers or agents of G-d) ascending and descending on a ladder (column). At the top of this column is a "Paradise of Light"<sup>101</sup> because the top of the column is near the "Throne of Glory." The souls of this dimension can be seen as dazzling lights because of their pristine state.<sup>102</sup> The allegorical imagery of Gabriel plucking a "soul" from the treasury of souls extends now to the place of the column being the "Tree of souls" corresponding to the "sefirotic tree of lights" or the "tree of life." Abraham's awareness of **the place** where he was to offer Yitzchaq was indicated by the column of the Shekinah.<sup>103</sup> It would seem that a soul that is taken and destined to return is kept in this "well," "chamber" or "tree of souls." The allegorical imagery now boards So'od. Now we must learn to picture this scene in allegorical terms. The "other" understanding of a "well of souls" draws on the columnar allegory as a male phallus, now intimating that Adam Kadmon (the "ever living one" – chay olamim) is the tree or well of souls.

## G-D WILL SEE HIS LAMB

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<sup>94</sup> see 1:11 below

<sup>95</sup> We interpret this to mean at or before Har Sinai. The foundation of the world was G-d's giving of the Torah. However, the Greek word **καταβολή** – *katabole* also means, "to conceive." Therefore, we can see that G-d conceived the Jewish people before all others and before there was an earth. Thus it can also be interpreted to mean that G-d conceived the Jewish people before Har Sinai, which is a very reasonable and an allegorical thought. The notion of **καταβολή** – *katabole* is also related to the thought of injecting or depositing semen into the womb.

<sup>96</sup> Schwartz, Howard. *Tree of Souls: The Mythology of Judaism*. Oxford ; New York: Oxford University Press, 2004. p. 166

<sup>97</sup> *Ibid.*

<sup>98</sup> The representation of the Shekhinah as a "Pillar of Fire" corresponds with Philo's identification of the Logos with the "Pillar of Cloud," which at night became the "Pillar of Fire" in the wilderness, leading God's people to the Holy Land. See Hellenism and Christianity, p, 25, note. According to Jubilees xviii, 4: "And he came to a well of water and he said to his young men, Abide ye here with the ass." "Does our author intentionally vary this by substituting the "cloud" for the well? Friedlander, Gerald. *Pirkê de Rabbi Eliezer*. Intellectbooks, 2009. p. 226. Gerald, Friedlander. *Hellenism and Christianity*. BiblioLife, 2009. p.25

<sup>99</sup> *Ibid.* p. 67 Note also that there is a mystical union between the Shekinah and the Torah Scholar. Scholem, Gershom Gerhard. *Origins of the Kabbalah*. Translated by Allan Arkush. Philadelphia; Princeton: Princeton University Press, 1991. p. 153

<sup>100</sup> Kaplan, Aryeh, and Neḥunya ben ha-Kanah. *The Bahir*. York Beach, Me.: S. Weiser, 1989. **102**. p. 38. Cf. Pro 10:25 When the whirlwind passes, the wicked is no more, But the righteous (Tsaddiq) has an everlasting foundation. **b. Hag 12b** R. Eleazar b. Shammua says: "[It rests] on one pillar, and its name is "Righteous," for it is said: But "Righteous is the foundation of the world." "But the righteous is an everlasting foundation." Maharsha compares this discussion of the number of the pillars with the discussion of the number of the precepts in Makkot., Soncino. ed., pp. 169f. Pro 9:1 Wisdom has built her house, She has hewn out her seven pillars;

<sup>101</sup> Scholem, Gershom Gerhard. *Origins of the Kabbalah*. Translated by Allan Arkush. Philadelphia; Princeton: Princeton University Press, 1991. p. 153

<sup>102</sup> Schwartz, Howard. *Tree of Souls: The Mythology of Judaism*. Oxford ; New York: Oxford University Press, 2004. p. 166

<sup>103</sup> **Pirkê de Rabbi Eliezer 38a** On the third day they reached "Zophim," (watch-towers) when they reached Zophim **they saw the glory of the Shekinah resting upon the top of the mountain**, as it is said, "Abraham lifted up his eyes and saw *the place* afar off. Friedlander, Gerald. *Pirkê de Rabbi Eliezer*. Intellect books, 2009. p. 225

**One went out and one went in.** And Abraham lifted up his eyes, peering into the realm of the Divine and behind him was a ram caught in the thicket. And where was this Ram? Perhaps it can be said in differing ways. He was in the twilight of the eve of Shabbat during the first week of creation. Therefore, Abraham reached into the twilight of the first Shabbat and retrieved his offering. On the other hand, we can understand that as Rabbi Y'hoshua (Joshua) says: "An angel fetched it from Gan Eden where it had been drinking from the rivers (PaRDeS) that coursed by."<sup>104</sup> The text can be read to understand that the "Ram" was offered "after" or "on top of" Yitzchaq and not "in his stead." Interestingly, the donkey (hamor) Abraham rides is also created on the eve (twilight) of the first Shabbat. Yitzchaq enters Gan Eden and the Ram exits as the musaf offering.

Allegorically speaking we can see in Yitzchaq and Yeshua the two tamid offerings (continual morning and evening offerings). One is offered in the morning and the other "between the evenings." These two offerings deal allegorically with the spiritual status of the B'ne Yisrael.

The morning Tamid offering coincides with the times Yitzchaq was offered, when the morning sun has risen to a specific point.

**m Tamid 3:2** The superintendent said to them, "Go and see whether the time for carrying out the act of slaughter has come." If it had come, the one who sees it says, "It is daylight." Matya b. Samuel says, "[He who sees it says,] 'The whole eastern horizon is light.' "Up to Hebron?" "And he says, 'Yes.'" He said to them, "Go and bring a lamb from the **chamber of lambs.**"<sup>105</sup>

Interestingly Abraham brought Yitzchaq to Moriah very early, when sunlight had reached Hebron. Why does the superintendent ask if it is light all the way to Hebron? Would this have mattered to Abraham and Yitzchaq? The answer is yes. We do not know when it was taught or understood that among those who would take part in the general resurrection was Adam HaRishon. In other words, the resurrection would begin at Hebron. This is intimated in the Sabbath piyyut "Patach Eliyahu."

Yeshua as a Tamid offering died at the time of the evening sacrifice. We have stated in the past that Yeshua deliberately held on to life until the time he could recite the evening Shema, thereby initiating the recital of the Shema at death. We have learned in the past that the recital of the evening Shema is imperative and most important to Nazareans. This is because we are in exile waiting for the Master to return. We exist and stand by the merit of our ancestor Yitzchaq and his virtuous life. Through Yeshua, the fragments of the Nefesh Yehudi lost among the nations are being gathered. The Akedah of Yitzchaq sustained us throughout the season of years of light. It is the light of the Master that now guides and strengthens us in this present age of exile as we make tikun for the loss of our brethren.

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## 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. What important principles can be learned from the live serpents that bit the Israelites in the wilderness and the bronze serpent symbolizing healing in the wilderness?
3. What is "the Haqhel" – הקהל and what are its major purposes? Also, when was this ceremony celebrated?
4. What lessons can we learn from the first part of the story of Jephthah?
5. Why is the recitation of the Shema the chiefest commandment of all, and why is the recitation of the Shema

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<sup>104</sup> Spiegel, Shalom. *The Last Trial: On the Legends and Lore of the Command to Abraham to Offer Isaac as a Sacrifice: The Akedah.* 1st paperback ed. A Jewish Lights Classic Reprint. Woodstock, Vt: Jewish Lights Pub, 1993. p. 40. Hertz, Joseph. *Sayings of the Fathers.* New York: Behrman House Inc., 5705. p. 89 *The Ram of Abraham.* Gen 22:13 It was pre-ordained to be the sacrifice of Isaac it was to be on hand in the thicket at that time.

<sup>105</sup> Neusner, J. (1988). *The Mishnah: A new translation.* New Haven, CT: Yale University Press. p. 865

- required twice a day (in the morning and in the evening)?
6. What is “the Celestial Academy”, and who are its members? Also, why when a “Tsadiq” (a righteous/generous person) passes away, do we say that “he/she has been promoted to the Celestial Academy”?
  7. 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 Meléch HaOlám,  
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.  
Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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**Next Shabbat:**  
**Shabbat “Yifqod Adonai” – “Let Appoint the LORD”**  
**Rosh Chodesh Heshvan - 5775**  
**New Moon for the month of Heshvan - 5775**

Shabbat	Torah Reading:	Weekday Torah Reading:
יְפֹקֵד יְהוָה		Saturday Afternoon
“Yifqod Adonai”	Reader 1 – B’Midbar 27:15-17	Reader 1 – B’Midbar 22:2-4
“Let Appoint the LORD”	Reader 2 – B’Midbar 27:18-20	Reader 2 – B’Midbar 22:5-7
“Ponga el SEÑOR”	Reader 3 – B’Midbar 27:21-23	Reader 3 – B’Midbar 22:8-11
B’Midbar (Num.) 27:15 – 28:26	Reader 4 – B’Midbar 28:1-9	
Ashlamatah: Yeshayahu (Is.) 66:1-24	Reader 5 – B’Midbar 28:10-14	Monday & Thursday Mornings
	Reader 6 – B’Midbar 28:15-18	Reader 1 – B’Midbar 22:2-4
Proverbs 7:1-27	Reader 7 – B’Midbar 28:19-25	Reader 2 – B’Midbar 22:5-7
	Maftir – B’Midbar 28:23-25	Reader 3 – B’Midbar 22:8-11
N.C.: Col. 2:16-23	Isaiah 66:1-24	

שבת שלום  
Shabbat Shalom

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