

Shabbat Mattot-Masei

3 August 2024 28 Tammuz 5784

Torah Reading:

Numbers 36:1-13

(1) The family heads**family heads* *I.e., tribal heads.* in the clan of the descendants of Gilead son of Machir son of Manasseh, one of the Josephite clans, came forward and appealed to Moses and the chieftains, family heads of the Israelites. (2) They said, “יהוה” commanded my lord to assign the land to the Israelites as shares by lot, and my lord was further commanded by יהוה to assign the share of our kinsman Zelophehad to his daughters. (3) Now, if they become the wives of persons from another Israelite tribe, their share will be cut off from our ancestral portion and be added to the portion of the tribe into which they become [wives]; thus our allotted portion will be diminished. (4) And even when the Israelites observe the jubilee, their share will be added to that of the tribe into which they become [wives], and their share will

במדבר ל"ו:א'-י"ג

(א) וַיִּקְרְבוּ רֵאשֵׁי הָאָבוֹת
לְמִשְׁפַּחַת בְּנֵי-גִלְעָד בְּן-מַכִּיר
בֶּן-מְנַשֶּׁה מִמִּשְׁפַּחַת בְּנֵי יוֹסֵף
וַיְדַבְּרוּ לְפָנַי מִשָּׁה וּלְפָנַי
הַנְּשָׂאִים רֵאשֵׁי אָבוֹת לְבְנֵי
יִשְׂרָאֵל: (ב) וַיֹּאמְרוּ אֶת-אֲדֹנָי
צְוֶה יְהוָה לָתֵת אֶת-הָאָרֶץ
בְּנַחֲלָה בְּגוֹרָל לְבְנֵי יִשְׂרָאֵל וְאֲדֹנָי
צְוֶה בִּיהוָה לָתֵת אֶת-נַחֲלַת
צֶלְפַחַד אַחֵינוּ לְבָנֹתָיו: (ג) וְהָיוּ
לְאִחָד מִבְּנֵי שְׁבֵטֵי בְנֵי-יִשְׂרָאֵל
לְנָשִׁים וְנִגְרָעָה נַחֲלַתְן מִנַּחֲלַת
אֲבוֹתֵינוּ וְנוֹסַף עַל נַחֲלַת הַמַּטֵּה
אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִגִּרָל
נַחֲלַתְנוּ יִגְרָע: (ד) וְאִם-יִהְיֶה
הַיָּבֵל לְבְנֵי יִשְׂרָאֵל וְנוֹסְפָה
נַחֲלַתְן עַל נַחֲלַת הַמַּטֵּה אֲשֶׁר
תִּהְיֶינָה לָהֶם וּמִנַּחֲלַת מַטֵּה
אֲבוֹתֵינוּ יִגְרָע נַחֲלַתְן: (ה) וַיִּצְוּ

be cut off from the ancestral portion of our tribe.” (5) So Moses, at יהוה’s bidding, instructed the Israelites, saying: “The plea of the Josephite tribe is just. (6) This is what יהוה has commanded concerning the daughters of Zelophehad: They may become the wives of anyone they wish, provided they become wives within a clan of their father’s tribe. (7) No inheritance of the Israelites may pass over from one tribe to another, but the Israelite [heirs]—each of them—must remain bound to the ancestral portion of their tribe. (8) Every daughter among the Israelite tribes who inherits a share must become the wife of someone from a clan of her father’s tribe, in order that every Israelite [heir] may keep an ancestral share. (9) Thus no inheritance shall pass over from one tribe to another, but the Israelite tribes shall remain bound each to its portion.” (10) The daughters of Zelophehad did as יהוה had commanded Moses: (11) Mahlah, Tirzah, Hoglah, Milcah, and Noah, Zelophehad’s daughters, became the wives of their uncles’ sons, (12) becoming wives within clans of descendants of Manasseh son of Joseph; and so their share remained in the tribe of their father’s clan. (13) These are the commandments and

מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל עַל־פִּי
 יְהוָה לֵאמֹר כֵּן מִטָּה בְּנֵי־יוֹסֵף
 דְּבָרִים: (ו) זֶה הַדְּבָר אֲשֶׁר־צִוָּה
 יְהוָה לְבָנוֹת צְלֻפְחָד לֵאמֹר לְטוֹב
 בְּעֵינֵיהֶם תְּהֵי־יָנָה לְנָשִׁים אִין
 לְמִשְׁפַּחַת מִטָּה אָבִיהֶם תְּהֵי־יָנָה
 לְנָשִׁים: (ז) וְלֹא־תִסָּב נַחֲלָה לְבְנֵי
 יִשְׂרָאֵל מִמִּטָּה אֶל־מִטָּה כִּי אִישׁ
 בְּנַחֲלַת מִטָּה אָבִיתּוֹ יִדְבְּקוּ בְנֵי
 יִשְׂרָאֵל: (ח) וְכָל־בֵּית יִרְשֶׁת
 נַחֲלָה מִמִּטּוֹת בְּנֵי יִשְׂרָאֵל לְאֶחָד
 מִמִּשְׁפַּחַת מִטָּה אָבִיהָ תְּהִיָּה
 לְאִשָּׁה לְמַעַן יִירָשׁוּ בְנֵי יִשְׂרָאֵל
 אִישׁ נַחֲלַת אָבִיתּוֹ: (ט) וְלֹא־תִסָּב
 נַחֲלָה מִמִּטָּה לְמִטָּה אַחֵר
 כִּי־אִישׁ בְּנַחֲלָתוֹ יִדְבְּקוּ מִטּוֹת
 בְּנֵי יִשְׂרָאֵל: (י) כַּאֲשֶׁר צִוָּה יְהוָה
 אֶת־מֹשֶׁה כֵּן עָשׂוּ בָנוֹת צְלֻפְחָד:
 (יא) וְתֵהְיִינָה מַחֲלָה תִרְצָה
 וְחֹגְלָה וּמִלְכָּה וְנַעֲמָה בָנוֹת
 צְלֻפְחָד לְבְנֵי דֹדֵיהֶן לְנָשִׁים: (יב)
 מִמִּשְׁפַּחַת בְּנֵי־מְנַשֶּׁה בֶן־יוֹסֵף
 הָיוּ לְנָשִׁים וְתֵהְיִי נַחֲלָתָן
 עַל־מִטָּה מִשְׁפַּחַת אָבִיהֶן: (יג)
 אֵלֶּה הַמִּצְוֹת וְהַמְשָׁפְטִים אֲשֶׁר
 צִוָּה יְהוָה בְּיַד־מֹשֶׁה אֶל־בְּנֵי
 יִשְׂרָאֵל בְּעָרְבַת מוֹאָב עַל יַרְדֵּן
 יִרְחוּ:

regulations that יהוה enjoined upon the Israelites, through Moses, on the steppes of Moab, at the Jordan near Jericho.

Haftarah:

Jeremiah 2:4-28, 3:4, 4:1-2

(4) Hear the word of GOD, O House of Jacob,
Every clan of the House of Israel! (5)
Thus said GOD:
What wrong did your ancestors find in Me
That they abandoned Me
And went after delusion and were deluded? (6) They never asked themselves, “Where is GOD,
Who brought us up from the land of Egypt,
Who led us through the wilderness,
A land of deserts and pits,
A land of drought and darkness,
A land nobody had traversed,
Where no human being had dwelt?”
(7) I brought you to this country of farmland
To enjoy its fruit and its bounty;
But you came and defiled My land,
You made My possession abhorrent.
(8) The priests never asked themselves, “Where is GOD?”

ירמיהו ב:ד-כ"ח

(ד) שִׁמְעוּ דְבַר־יְהוָה בַּיִת יַעֲקֹב
וְכָל־מִשְׁפְּחוֹת בַּיִת יִשְׂרָאֵל: (ה)
כֹּה אָמַר יְהוָה מִה־מָצְאוּ
אֲבוֹתֵיכֶם בִּי עוֹל כִּי רָחֲקוּ מֵעָלַי
וַיֵּלְכוּ אַחֲרַי הַהֶבֶל וַיִּהְבְּלוּ: (ו)
וְלֹא אָמְרוּ אֵיךָ יְהוָה הִמְעַלָּה
אֶתְנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִיד
אֶתְנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה
וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמוֹת בְּאֶרֶץ
לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם
שָׁם: (ז) וְאָבִיא אֶתְכֶם אֶל־אֶרֶץ
הַפְּרִמָּל לֶאֱכֹל פְּרִיָּה וְטוֹבָה
וְתָבֵאוּ וְתַטְמְאוּ אֶת־אֶרְצִי
וְנַחֲלֹתַי שִׁמְתֶם לְתוֹעֵבָה: (ח)
הַכֹּהֲנִים לֹא אָמְרוּ אֵיךָ יְהוָה
וְתַפְשִׁי הַתּוֹרָה לֹא יִדְעוּנִי
וְהָרַעִים פָּשְׁעוּ בִי וְהִנְבְּאִים נִבְּאוּ
בַּבַּעַל וְאַחֲרַי לֹא־יֹעֲלוּ הִלְכוּ:
(ט) לְכֵן עַד אָרִיב אֶתְכֶם

The guardians of the Teaching
 ignored Me;
 The rulers rebelled against Me,
 And the prophets prophesied by
 Baal
 And followed what can do no good.
 (9) Oh, I will go on accusing you
 —declares GOD—
 And I will accuse your children's
 children! (10) Just cross over to the
 isles of the Kittim and look,
 Send to Kedar and observe carefully;
 See if aught like this has ever
 happened: (11) Has any nation
 changed its gods
 Even though they are no-gods?
 But My people has exchanged its
 glory
 For what can do no good. (12) Be
 appalled, O heavens, at this;
 Be horrified, utterly dazed!
 —says GOD. (13) For My people
 have done a twofold wrong:
 They have forsaken Me, the Fount of
 living waters,
 And hewed out for themselves
 cisterns, broken cisterns,
 That cannot even hold water. (14) Is
 Israel a bondman?
 Is he a home-born slave?
 Then why is he given over to
 plunder? (15) Lions have roared over
 him,
 Have raised their cries.
 They have made his land a waste,
 His cities desolate, without

נְאֻם־יְהוָה וְאֶת־בְּנֵי בְנֵיכֶם אָרִיב:
 (י) כִּי עֲבְרוּ אֵי כִתְיִים וְרָאוּ
 וְקִדְר שְׁלַחוּ וְהִתְבּוֹנְנוּ מְאֹד וְרָאוּ
 הֵן הִיְתָה כִּזְאֵת: (יא) הֵהִימִיר
 גּוֹי אֱלֹהִים וְהִמָּה לֹא אֱלֹהִים
 וְעַמִּי הִמִּיר כְּבוֹדוֹ בְּלוֹא יוֹעִיל:
 (יב) שָׁמוּ שָׁמַיִם עַל־זֵאת וְשַׁעְרוּ
 חֲרָבוֹ מְאֹד נְאֻם־יְהוָה: (יג)
 כִּי־שִׁתִּים רַעוֹת עָשָׂה עַמִּי אֹתִי
 עָזְבוּ מִקְּדוֹר מִיָּם חַיִּים לְחֻצַּב
 לָהֶם בְּאֵרוֹת בְּאֵרֹת נִשְׁבְּרִים
 אֲשֶׁר לֹא־יִכְלוּ הַמַּיִם: (יד) הֶעֱבֹד
 יִשְׂרָאֵל אִם־יִלִּיד בֵּית הוּא מִדּוֹעַ
 הִיָּה לְבָז: (טו) עָלִיו יִשְׁאַגּוּ
 כְּפָרִים נִתְּנוּ קוֹלָם וַיִּשְׁתִּתּוּ אֲרָצוֹ
 לְשִׁמָּה עָרְיוּ (נִצְתָה) [נִצְתָו]
 מִבְּלִי יִשָּׁב: (טז) גַּם־בְּנֵי־נֶפֶךְ
 (וְתַחֲפִנֵּס) [וְתַחֲפִנְחֵס] יִרְעוּךָ
 קִדְקֹד: (יז) הֲלוֹא־זֵאת תַּעֲשֶׂה־לְךָ
 עֲזָבְךָ אֶת־יְהוָה אֱלֹהֶיךָ בְּעֵת
 מוֹלַכְךָ בְּדַרְךָ: (יח) וְעַתָּה מֵה־לְךָ
 לְדֶרֶךְ מִצְרַיִם לְשִׁתּוֹת מִי שַׁחֹר
 וּמֵה־לְךָ לְדֶרֶךְ אַשּׁוּר לְשִׁתּוֹת מִי
 נְהַר: (יט) תִּיִסְרַךְ רַעַתְךָ
 וּמִשְׁבוֹתֶיךָ תִּזְכַּח וְדַעִי וְרָאִי
 כִּי־רַע וּמָר עָזְבְךָ אֶת־יְהוָה
 אֱלֹהֶיךָ וְלֹא פָחַדְתִּי אֵלֶיךָ
 נְאֻם־אֲדֹנָי יְהוָה צְבָאוֹת: (כ) כִּי
 מֵעוֹלָם שִׁבַרְתִּי עֲלֶיךָ נִתְקַתִּי

inhabitants. (16) Those, too, in Noph and Tahpanhes
 Will lay bare your head. (17) See, that is the price you have paid
 For forsaking the ETERNAL your God
 Who led you in the way. (18) What, then, is the good of your going to Egypt
 To drink the waters of the Nile?
 And what is the good of your going to Assyria
 To drink the waters of the Euphrates? (19) Let your misfortune reprove you,
 Let your afflictions rebuke you;
 Mark well how bad and bitter it is
 That you forsake the ETERNAL your God,
 That awe for Me is not in you
 —declares my Sovereign GOD of Hosts. (20) For long ago you broke your yoke,
 Tore off your yoke-bands,
 And said, “I will not work”
 On every high hill and under every verdant tree,
 You recline as a whore. (21) I planted you with noble vines,
 All with choicest seed;
 Alas, I find you changed
 Into a base, an alien vine! (22)
 Though you wash with natron
 And use much lye,
 Your guilt is ingrained before Me
 —declares my Sovereign GOD. (23)

מוֹסְרוֹתֶיךָ וְתֹאמְרֵי לֹא (אֲעָבוֹד)
 [אֲעָבוֹר] כִּי עַל-כָּל-גְּבֻעָה גְבוּהָהּ
 וְתַחַת כָּל-עֵץ רַעְנָן אֶת צַעֲהָ זֹנָה:
 (כא) וְאַנְכִי נִטְעַתֶיךָ שׁוֹרֵק כָּלָה
 זֶרַע אַמֶּת וְאִיךָ נְהַפְכָת לִי סוּרֵי
 הַגִּפֶּן נִכְרִיָּה: (כב) כִּי
 אִם-תִּכְבְּסִי בַנְּתָר וְתִרְבִּי-לֶךְ
 בְּרִית נִכְתָּם עֲוֹנֶךָ לְפָנַי נָאִם אֲדַנִּי
 יְהוָה: (כג) אִיךָ תֹאמְרֵי לֹא
 נִטְמַאתִי אַחֲרֵי הַבְּעָלִים לֹא
 הִלַּכְתִּי רְאִי דְרֹכְךָ בְּגִיא דְעֵי מָה
 עֲשִׂית בְּכָרְהָ קָלָה מְשֻׁרְכַת
 דְּרֹכֶיהָ: (כד) פָּרְהָ לְמַד מְדַבֵּר
 בְּאוֹת (נִפְשׁוּ) [נִפְשׁוּהָ] שְׁאִפָּה
 רוּחַ תִּאֲנַתָּה מִי יִשְׁיבָנָה
 כָּל-מִבְקֹשִׁיָּה לֹא יִיעֲפוּ בַחֲדָשָׁה
 יִמְצְאוּנָה: (כה) מִנְעֵי רִגְלֶךָ
 מִיַּחַף (וּגּוֹרֶנֶךָ) [וּגּוֹרֶנֶךָ] מִצְמָאָה
 וְתֹאמְרֵי נוֹאֵשׁ לֹא כִי-אֶהְבֵּתִי
 זָרִים וְאַחֲרֵיהֶם אֶלֶךְ: (כו) כְּבִשְׁת
 גִּנְבִי כִי יִמְצָא כֵן הַבִּישׁוּ בֵּית
 יִשְׂרָאֵל הֵמָּה מְלִכֵיהֶם שָׂרֵיהֶם
 וְכֹהֲנֵיהֶם וְנְבִיאֵיהֶם: (כז)
 אֲמָרִים לְעֵץ אָבִי אֶתְהָ וְלֶאֱבֹן אֶתְהָ
 (יִלְדַתְנִי) [יִלְדַתְנִי] כִּי-פָנּוּ אֵלַי
 עָרַף וְלֹא פָנִים וּבָעַת רַעְתֶּם
 לֹאמְרוּ קוֹמָה וְהוֹשִׁיעֵנוּ: (כח)
 וְאִיָּה אֶלְהִיךָ אֲשֶׁר עֲשִׂית לְךָ
 יִקְוֹמוּ אִם-יִוְשִׁיעוּךָ בְּעַת רַעְתֶּךָ

How can you say, “I am not defiled,
 I have not gone after the Baalim”?
 Look at your deeds in the Valley,
 Consider what you have done!
 Like a lustful she-camel,
 Restlessly running about, (24) Or
 like a wild ass used to the desert,
 Snuffing the wind in her eagerness,
 Whose passion none can restrain,
 None that seek her need grow
 weary—
 In her season, they’ll find her! (25)
 Save your foot from going bare,
 And your throat from thirst.
 But you say, “It is no use.
 No, I love the strangers,
 And after them I must go.” (26) Like
 a thief chagrined when caught,
 So is the House of Israel chagrined—
 They, their kings, their officers,
 And their priests and prophets. (27)
 They said to wood, “You are my
 father,”
 To stone, “You gave birth to me,”
 While to Me they turned their backs
 And not their faces.
 But in their hour of calamity they
 cry,
 “Arise and save us!” (28) And where
 are those gods
 You made for yourself?
 Let them arise and save you, if they
 can,
 In your hour of calamity.
 For your gods have become, O
 Judah,

כִּי מִסַּפֵּר עָרִיךָ הָיִן אֱלֹהֶיךָ
 יְהוּדָה: {ס}

As many as your towns!

(4) Just now you called to Me,
“Father!
You are the Companion of my youth.

ירמיהו ג'ד'
(ד) הָלוֹא מֵעַתָּה (קראתי)
[קראת] לִי אָבִי אֱלֹוֹף נַעֲרִי
אֶתָּה:

(1) If you return, O Israel
—declares GOD—
If you return to Me,
If you remove your abominations
from My presence
And do not waver, (2) And swear,
“As GOD lives,”
In sincerity, justice, and
righteousness—
Nations shall bless themselves by
you
And praise themselves by you

ירמיהו ד'א'-ב'
(א) אִם-תָּשׁוּב
יִשְׂרָאֵל | נֶאֱמַר-יְהוָה אֵלֵי תָשׁוּב
וְאִם-תִּסָּר שְׁקֹוֹצֶיךָ מִפְּנֵי וְלֹא
תִנּוּד: (ב) וְנִשְׁבַּעְתָּ חֵי-יְהוָה
בְּאֵמֶת בְּמִשְׁפָּט וּבְצִדְקָה
וְהִתְבָּרְכוּ בְּךָ גּוֹיִם וּבְנֵי יִתְהַלְלוּ:
{ס}

