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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2022**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2022**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:**[**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Av 9, 5782 / August 5-6 2022** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

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

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His Excellency Adon Barth Lindemann & beloved family

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His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD’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** [**chozenppl@gmail.com**](mailto:chozenppl@gmail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessing Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when 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: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!**

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach…**He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

We pray for Her Honor Giberet Zahavah bat Sarah, the beloved wife of His Eminence Rabbi Dr. Haggai, who is struggling with health issues. She had surgery last week and is dealing with recovery. The tests came back and there were no cancer cells in her lymph nodes and they believe they removed all cancer cells. Baruch HaShem. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Giberet Zahavah bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for four-year old Finn Michael Minard, Grandson of Adon Barth Lindemann who is showing evidence of cancer cells. Young Finn was afflicted with leukemia and after 2 years of treatments he went into remission, now his tests are showing evidence of cancer cells. He will undergo more chemotherapy, then bone-marrow transplanting. Mi Sheberach… He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David, and Solomon, may He bless and heal the sick person Master Finn Michael Minard, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say, Amen ve Amen!

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**“Shabbat “V’hayah Khi-Tavo” - ”Then it will be, when you enter”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְהָיָה, כִּי-תָבוֹא** |  | **Saturday Afternoon** |
| **“****V’hayah Khi-Tavo”** | Reader 1 – D’barim 26:1-4 | Reader 1 – D’barim 28:1-3 |
| **“****Then it will be, when you enter”** | Reader 2 – D’barim 26:5-11 | Reader 2- D’barim 38:4-6 |
| **“Y sucederá que cuando entres”** | Reader 3 – D’barim 26:12-15 | Reader 3- D’barim 28:7-9 |
| D’barim (Deuteronomy) 26:1 – 27:26 | Reader 4 – D’barim 26:16-19 |  |
|  | Reader 5 – D’barim 27:1-3 | **Monday & Thursday**  **Mornings** |
| Tehillim (Psalms) 137:1- 138:8 | Reader 6 – D’barim 37:4-10 | Reader 1 – D’barim 28:1-3 |
| Ashlamata: Y’chezqel (Ezekiel 44:30 – 45:8) | Reader 7 – D’barim 27:11-26 | Reader 2- D’barim 38:4-6 |
|  | Maftir – D’barim 27:24-26 | Reader 3- D’barim 28:7-9 |
| N.C.: Mark 15:42-47; Lk. 23:50-56; | Ezekiel 44:30 – 45:8 |  |

**Summary of the Torah Seder – ‎ D’barim (Deuteronomy) 26:1 - 27:26**

* First Fruits and Acknowledgement of Divine Providence – Deut. 26:1-11
* Triennial Distribution of Tithes and Prayer – Deut. 26:12-15
* Formulation of the Covenant between G-d and Israel – Deut. 26:16-19
* Procedure on Crossing Jordan – Deut. 27:1-4
* Building an Altar – Deut. 27:5-8
* Noblesse Oblige – Deut. 27:9-10
* Manner of the Solemn Blessing and Doom – Deut. 27:1-14
* The Solemn Dooms – Deut. 27:15-26

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.)** ‎‎‎**26:1 – 27:26**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 26:1. And it will be, **when you come into** the land which the Lord, your God, gives you for an inheritance, and you possess it and settle in it, | 1. AND **when you have entered** into the land, which the LORD your God gives you for an inheritance, and you possess and dwell in it; |
| 2. that you shall take of **the first of all the fruit** of the ground, which you will bring from your land, which the Lord, your God, is giving you. And you shall put [them] into a basket and go to the place which the Lord, your God, will choose to have His Name dwell there. | 2. you will take of **the earliest first fruits which are ripe** at the beginning of all the produce of the ground which you ingathered from the land which the LORD your God has given you, and put them into a basket, and go unto the place which the LORD your God will choose that His Shekinah may dwell there. |
| 3. And you shall come to the kohen who will be [serving] in those days, and say to him, "I declare this day to the Lord, your God, that I have come to the land which the Lord swore to our forefathers to give us." | 3. And you will put crowns upon the baskets, hampers, and paper cases, and bring them to the priest appointed to be the chief priest in those days, and will say to him: We acknowledge this day before the LORD your God that we have come into the land which the LORD swore unto our fathers to give us. |
| 4. And the kohen will take the basket from your hand, laying it before the altar of the Lord, your God." | 4. And the priest will receive the basket of early fruits from your hand, and take, bring, uplift, and lower it, and afterward lay it down before the altar of the LORD your God. |
| 5. And you shall call out and say before the Lord, your God, "An Aramean [sought to] destroy my forefather, and he went down to Egypt and sojourned there with a small number of people, and there, he became a great, mighty, and numerous nation. | 5. And you will respond, and say before the LORD your God: Our father Jacob went down into Aram Naharia at the beginning, and (Laban) sought to destroy him; but the Word of the LORD saved him out of his hands. And afterwards went he down into Mizraim and sojourned there, a few people; but there did he become a great people, and mighty and many. |
| 6. And the Egyptians treated us cruelly and afflicted us, and they imposed hard labor upon us. | 6. But the Mizraee evil-treated and afflicted us, and laid heavy bondage upon us. |
| 7. So we cried out to the Lord, God of our fathers, and the Lord heard our voice and saw our affliction, our toil, and our oppression. | 7. But we prayed before the LORD our God, and the LORD hearkened to our prayers, our affliction and our travail; and our oppression was manifest before Him. |
| 8. And the Lord brought us out from Egypt with a strong hand and with an outstretched arm, with great awe, and with signs and wonders. | 8. And the LORD brought us out of Mizraim with a mighty hand and uplifted arm, and with great visions, signs, and wonders, |
| 9. And He brought us to this place, and He gave us this land, a land flowing with milk and honey. | 9. and brought us into this place, and gave us this land, a land of fruits rich as milk and sweet as honey. |
| 10. And now, behold, I have brought the first of the fruit of the ground which you, O Lord, have given to me." Then, you shall lay it before the Lord, your God, and prostrate yourself before the Lord, your God. | 10. Now, therefore, behold, I have brought the early firstlings of the fruit of the land which you have given me, O LORD. And you will lay them before the LORD your God, and worship, |
| 11. Then, you shall rejoice with all the good that the Lord, your God, has granted you and your household you, the Levite, and the stranger who is among you. | 11. and rejoice in all the good which the LORD your God gives you, you and the men of your house, and enjoy and eat, you, the Levites and the sojourners who are among you. |
| 12. When you have finished tithing all the tithes of your produce in the third year, the year of the tithe, you shall give [them] to the Levite, the stranger, the orphan, and the widow, so that they can eat to satiety in your cities. | 12. When you make an end of tithing all the tenths of your produce in the third year, which is the year of release, you will give the first tenth to the Levites, the second tenth, which is the tithe of the poor, to the stranger, the orphan, and widow, that they may eat in your cities, and be satisfied. |
| 13. Then you shall say before the Lord, your God, **"I have removed the holy [portion] from the house, and I have also given it to the Levite, the stranger, the orphan, and the widow, according to all Your commandment that You commanded me; I have not transgressed Your commandments, nor have I forgotten [them].** | 13. But the third tenth you will bring up, and eat before the LORD your God, and you will say: **“Behold, we have set apart the consecrations from the house, and have also given the first tenth to the Levites, the second tenth to the strangers, the fatherless, and the widow, according to the commandment which you have commanded me. I have not transgressed one of Your commandments, nor have I forgotten.** |
| 14. **I did not eat any of it [second tithe] while in my mourning, nor did I consume any of it while unclean; neither did I use any of it for the dead. I obeyed the Lord, my God; I did according to all that You commanded me.** | 14. **I have not eaten of it in the days of my mourning, nor separated from it for the unclean, neither have I given of it a covering for the soul of the dead: we have hearkened to the voice of the Word of the LORD; I have done according to all that You have commanded me.** |
| 15. **Look down from Your holy dwelling, from the heavens, and bless Your people Israel, and the ground which You have given to us, as You swore to our forefathers a land flowing with milk and honey.** | 15. **Look down from heaven, from the habitation of the glory of Your holiness, and bless Your people Israel, and the land which You have given to us, as You did swear unto our fathers, a land of fruits rich as milk and sweet as honey.”** |
| 16. **This day, the Lord, your God, is commanding you to fulfill these statutes and ordinances, and you will observe and fulfill them with all your heart and with all your soul.** | 16. **This day does the LORD our God command you to perform these statutes and judgments, which you will observe and do with all your heart and with all your soul.** |
| 17. **You have selected the Lord this day, to be your God, and to walk in His ways, and to observe His statutes, His commandments and His ordinances, and to obey Him.** | 17. **The LORD have you confessed with one confession in the world this day; for so it is written, Hear, O Israel: The LORD our God is one LORD; that He may be your God, and that you may walk in the ways that are right before Him, and keep His statutes, commandments, and judgments, and be obedient unto His Word.** |
| 18. **And the Lord has selected you this day to be His treasured people, as He spoke to you, and so that you shall observe all His commandments,** | 18. **And the Word of the LORD does acknowledge (or honor) you with one acknowledgment in the world this day; as it is written, Who is as Your people Israel, a peculiar people upon the earth, to be to Him a people beloved, as He has said unto you, and that you may obey all His commandments?** |
| 19. **and to make you supreme, above all the nations that He made, [so that you will have] praise, a [distinguished] name and glory; and so that you will be a holy people to the Lord, your God, as He spoke.** | 19. **And He will set you on high, and exalt you above all the peoples He has made in greatness, and with a name of glory and splendor, that you may be a holy people before the LORD your God, as He has spoken.** |
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| 27:1. And Moses and the elders of Israel commanded the people, saying, Observe all of the commandment that I command you this day. | 1. And Mosheh and the elders of Israel instructed the people, saying: Observe all the commandments which I command you this day. |
| 2. And it will be, on the day that you cross the Jordan to the land the Lord, your God, is giving you, that you shall set up for yourself huge stones, and plaster them with lime. | 2. And it will be on the day that you pass over the Jordan into the land which the LORD your God gives you, that you will erect for you great stones, and plaster them with lime; |
| 3. When you cross, you shall write upon them all the words of this Torah, in order that you may come to the land which the Lord, your God, is giving you, a land flowing with milk and honey, as the Lord, God of your forefathers, has spoken to you. | 3. and you will write upon them all the words of this Law, when you go over to enter the land which the Lord your God gives you, a land whose fruits are rich as milk and producing honey, as the LORD God of your fathers has said to you. |
| 4. And it will be, when you cross the Jordan, that you shall set up these stones, [regarding] which I command you this day on Mount Ebal, and you shall plaster them with lime. | 4. When you pass over Jordan, you will erect the stones that I command you on the mountain of Ebal, and plaster them with lime; |
| 5. And there, you shall build an altar to the Lord, your God, an altar of stones. You shall not wield any iron upon them. | 5. and you will build there an altar before the LORD your God, an altar of stone, not lifting up iron upon it. |
| 6. You shall build the altar of the Lord, your God, out of whole stones. And on it, you shall offer up burnt offerings to the Lord, your God. | 6. With perfect stones you will build an altar to the LORD your God, |
| 7. And you shall slaughter peace offerings, and you shall eat there, and you shall rejoice before the Lord, your God. | 7. and offer sacrifices upon it before the LORD your God. And you will immolate the consecrated victims, and eat there, and rejoice before the LORD your God. |
| 8. **You shall write upon the stones all the words of this Torah, very clearly.** | 8. **And upon the stones you will write all the words of this Law with writing deeply (engraved) and distinct, which will be read in one language, but will be interpreted in seventy languages.** |
| 9. Moses and the Levitic priests spoke to all Israel, saying, "Pay attention and listen, O Israel! This day, you have become a people to the Lord, your God. | 9. And Mosheh and the priests, the sons of Levi, spoke with all the people, saying: Listen, O Israel, and hear: This day are you chosen to be a people before the LORD your God. |
| 10. You shall therefore obey the Lord, your God, and fulfill His commandments and His statutes, which I command you this day. | 10. Hearken, therefore, to the Word of the LORD your God, and perform His commandments which I command you today. |
| 11. And Moses commanded the people on that day, saying, | 11. And Mosheh instructed the people that day, saying: |
| 12. When you cross the Jordan, the following shall stand upon Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. | 12. These tribes will stand to bless the people on the mountain of Gerezim when you have passed the Jordan, Shimeon, Levi, Jehudah, Issakar, Joseph, and Benjamin; |
| 13. And the following shall stand upon Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naftali. | 13. and these tribes will stand (to pronounce) the curses on the mountain of Ebal, - Reuben, Gad, Asher, Zebulon, Dan, and Naphtali. |
| 14. The Levites shall speak up, saying to every individual of Israel, in a loud voice: | 14. And the Levites proclaimed and said to every man of Israel with a high voice: |
| 15. "Cursed be the man who makes any graven or molten image an abomination to the Lord, the handiwork of a craftsman and sets it up in secret! And all the people shall respond, saying, 'Amen!' | 15. Six tribes will stand on Mount Gerezim, and six on Mount Ebal; and the ark, the priests, and Levites in the midst. In blessing they will turn their faces towards Mount Gerezim, and say: Blessed will be the man who makes not an image or form, or any similitude which is an abomination before the LORD, the work of the craftsman's hand, and who places not such in concealment. In cursing, they will turn their faces toward Mount Ebal, and say: Accursed be the man who makes an image, figure, or any similitude which is an abomination before the LORD, the work of the craftsman's hand, or who places such in concealment. And all of them will respond together, and say, Amen. |
| 16. Cursed be he who degrades his father and mother. And all the people shall say, 'Amen!' | 16. Accursed is he who contemns the honor of his father or his mother. And all of them will answer together, and say, Amen. |
| 17. Cursed be he who moves back his neighbor's landmark. And all the people shall say, 'Amen!' | 17. Accursed is he who will transfer the boundary of his neighbor. And all of them will answer together, and say, Amen. |
| 18. Cursed be he who misguides a blind person on the way. And all the people shall say, 'Amen!' | 18. Accursed is he who causes the pilgrim, who is like the blind, to wander from the way. And all of them will answer together, and say, Amen. |
| 19. Cursed be he who perverts the judgment of the stranger, the orphan, or the widow. And all the people shall say, 'Amen!' | 19. Accursed be he who perverts the judgment of the stranger, the widow, and the fatherless. And all will answer together, and say, Amen. |
| 20. Cursed be he who lies with his father's wife, thus uncovering the corner of his father's garment. And all the people shall say, 'Amen!' | 20. Accursed is he who lies with his father's wife, because he uncovers his father's skirt. And all will answer together, and say, Amen. |
| 21. Cursed be he who lies with any animal. And all the people shall say, 'Amen!' | 21. Accursed is he who lies with a beast. And all will answer together, and say, Amen. |
| 22. Cursed be he who lies with his sister, his father's daughter or his mother's daughter. And all the people shall say, 'Amen!' | 22. Accursed is he who lies with his sister, the daughter of his father or mother. And all will answer together, and say, Amen. |
| 23. Cursed be he who lies with his mother in law. And all the people shall say, 'Amen!' | 23. Accursed is he who will lie with his mother-in-law. And all will answer together, and say, Amen. |
| 24. Cursed be he who strikes his fellow in secret. And all the people shall say, 'Amen!' | 24. Accursed is he who attacks his neighbor with slander in secret. And all will answer together, and say, Amen. |
| 25. Cursed be he who takes a bribe to put an innocent person to death. And all the people shall say, 'Amen!' | 25. Accursed is he who receives hire to kill and to shed innocent blood. And all will answer together, and say, Amen. |
| 26. Cursed be he who does not uphold the words of this Torah, to fulfill them. And all the people shall say, 'Amen!' | 26. The twelve tribes, each and every, will pronounce the blessings altogether, and the curses altogether. In blessing, they will turn their faces (in pronouncing) word by word towards Mount Gerezim, and will say: Blessed is the man who confirms the words of this Law to perform them. In cursing, they will turn their faces towards Mount Ebal, and say: Accursed is the man who confirms not the words of this Law to perform them. And all will answer together, and say, Amen. These words were spoken at Sinai, and repeated in the tabernacle of ordinance, and (again) the third time on the plains of Moab, in twelve sentences (words), as the word of every tribe; and each several commandment (was thus) ratified by thirty and six adjurations. |

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 18: Deuteronomy – IV – Laws And Warnings**

By: Rabbi Shmuel Yerushalmi, Translated by: Rabbi Eliyahu Touger

Published by: Moznaim Publishing Corp. (New York, 1991)

Vol. 18 – “Deuteronomy – IV – Laws & Warnings,” pp. 109-145.

**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

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

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

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

**Rashi’s Commentary on D’barim (Deut.)** ‎‎**26:1 – 27:26**

**1 And it will be, when you come... and you possess it and settle in it This [verse, which is immediately followed by the commandment of bringing the firstfruits,] teaches us that they were not obligated [to bring] “firstfruits” until they conquered the Land and divided it. -[Kid. 37b]**

**2 of the first** but not all the first, because not all fruits are subject to [the mitzvah of] "firstfruits"—**only the seven species [for which the land of Israel is noted].** Here, in our verse, it says the word אֶרֶץ , “land,” and there [in the verse describing the praise of Eretz Israel], it says, “A land (אֶרֶץ) **of wheat and barley, vines and figs and pomegranates, a land of oil-producing olives and honey”** (Deut. 8:8). Just as the earlier verse (Deut. 8:8) is referring to the seven species through which Eretz Israel is praised, here too, [the verse is dealing with] the praise of the Land. [Rashi proceeds to explain two expressions in Deut. 8:8, which are relevant to the mitzvah of firstfruits, in light of the connection taught by our Rabbis above:]

**oil-producing olives** [refers to] “אֲגוּרִי olives,” [see Sifrei 26:2, meaning superior quality] olives that retain their oil, keeping it gathered (אָגוּר) [as it were] inside it. [Hence, it is the superior fruits which must be brought here].-[Ber. 39a] [And in the same verse (Deut. 8: 8):]

**honey** That is the **honey of dates**.-[Sifrei 26:2]

**of the first [of all the fruit]** [What is the process of taking these fruits?] A man goes down into his field and sees a fig that has ripened. He winds a reed around it for a sign and declares: “This is the firstfruit (בִּכּוּרִים) .”-[Mishnah Bikkurim 3:1]

**3 who will be [serving] in those days** You have only the kohen in your days, whatever he is [and although he may not be as wise or holy as those of previous generations, **you are obliged to address him with the respect due to his office as an agent of God].-[Sifrei 26:3]**

**and say to him** that you are not ungrateful [for all that God has done for you].

**I declare this day** [The expression, “this day,” teaches us that the one who brings the firstfruits must make this declaration] once a year, and not twice [even though he may return with more firstfruits later that same year].-[Sifrei 26:3]

**4 And the kohen shall take the basket from your hand**-**in order to wave it.** [How so?] The kohen places his hand under [the basket, beneath the level of] the owner’s hand [which is grasping the basket at the top, by its rim] (Sukk. 47b), and [in this position,] waves [the basket together with its owner].

**5 And you shall call out** Heb. וְעָנִית [Usually meaning to “respond.” However, in this context, this word] denotes the raising of the voice.-[Sotah 32b]

**An Aramean [sought to] destroy my forefather** [The declarer] mentions [here] the kind deeds of the Omnipresent [by stating]: “An Aramean [sought to] destroy my forefather.” That is, Laban, when he pursued Jacob, sought to uproot [i.e., annihilate] all [the Jews], and since he intended to do so, the Omnipresent considered it as though he had actually done it (Sifrei 26:5), for [regarding] the pagan nations of the world, the Holy One, Blessed is He, considers the [mere] intention [of an evil deed] as [being equivalent to] the actual perpetration [of the deed itself].-[Yerushalmi Pe’ah 1:1 at end]

**who then went down to Egypt** And [apart from Laban,] still others came upon us to annihilate us, for after this, Jacob went down to Egypt ["and the Egyptians treated us cruelly..."].

**with a small number of people** [Namely,] seventy persons.-[Sifrei 26:5; see Gen. 46:27]

**9 to this place** meaning the Temple.-[Sifrei 26:9] [The expression הַמָּקוֹם הַזֶה must refer specifically to the Temple and not to the Land of Israel in general, because the following clause:]

**and He gave us this land** [is to be understood] literally.

**10 Then, you shall lay** [The repetition of the expressions וְהִנִּיחוֹ (verse 4) and here, וְהִנַּחְתּוֹ ] teaches us [that there were two procedures involving laying the hands on the basket and waving it, namely] that [the owner] takes [the basket] after the kohen has [completed] waving it; [the owner subsequently] grasps it in his hand during his declaration, and then repeats the waving procedure.

**11 And you shall rejoice with all the good** From here, [our Rabbis] said that the firstfruits declaration is recited only at the time of “rejoicing,” namely, from Shavuoth until Sukkoth, for [then] a person gathers in his grain, fruit, wine and oil [over which he rejoices]. However, from Sukkoth and onwards, he must bring [his firstfruits to the Temple], but he does not recite the declaration. -[Pes. 36b]

**you, the Levite** [From here, we learn that] the Levite is also obligated in [the mitzvah of bringing] firstfruits if they planted [trees] within their [forty-eight] cities. [Outside of these cities, they had no land.]

**and the stranger who is among you** [I.e., the proselyte.] He brings [his firstfruits], but he does not recite the declaration, since he cannot say “to our fathers” [in the introduction to the declaration (verse 3): “I have come to the land which the Lord swore to our forefathers to give us”].-[Mishnah Bikkurim 1:4]

**12 When you have finished tithing all the tithes of your produce in the third year** When you have finished separating the tithes of the third year [of the seven-year shemittah cycle]. It fixes a time for the removal [of the tithes from the house] and for the [accompanying] confession [regarding their proper disposal] on the Eve of Passover [for the removal, and for the confession, in the afternoon of the last day of Passover] of the fourth year, as it is said, "At the end of (מִקֵּץ) three years, you shall take out [all the tithe of your crop] (Deut. 14:28), and later on, Scripture also uses this expression: “At the end of (מִקֵּץ) seven years” (Deut. 31:10), referring to the mitzvah of הַקְהֵל [assembling all the people in the Temple courtyard, to hear the king read the book of Deuteronomy]. Just as there, the mitzvah was to be performed on a Festival, here too [in the case of removing the tithes and reciting the confession, the mitzvah must be performed] on a Festival. But one could suggest that just as there [in the case of הַקְהֵל , the mitzvah was performed] on the Festival of Sukkoth, here too, [the mitzvah must be performed] on the Festival of Sukkoth. Therefore, Scripture states here: "When have you finished taking all the tithes in the third year"—[this refers to] a festival on which all tithes have been completely taken: this is Passover [not Sukkoth], because many trees have their fruits picked after Sukkoth [but not after Passover]. Consequently, the separating of tithes of the third year’s produce will conclude on Passover of [the following year, namely] the fourth year. And anyone who has delayed [in distributing] his tithes is ordered by Scripture to remove [any remaining tithes] from the house [on Passover of the fourth year of the shemittah cycle].-[Sifrei 26:12]

**the year of the tithe** [The third year of each shemittah cycle is called “the year of the tithe” because] it differs from its preceding two years insofar as it is a year in which only one of the tithes separated in the two preceding years is separated. During the first and second years of the shemittah cycle, the tithes separated are: a) מַעֲשֵׂר רִאשׁוֹן , “the first tithe,” as the verse says, “[Speak to the Levites, and say to them,] When you take from the children of Israel the tithe...” (Num. 18:26) [referring to “the first tithe,”] and b) מַעֲשֵׂר שֵׁנִי , “the second tithe,” as the verse says, “And you shall eat before the Lord, your God... the tithes of your grain, of your wine and of your oil...” (Deut. 14:23) [which is a reference to “the second tithe”]. Thus, we have two tithes [being separated during the first two years of the shemittah cycle]. Now Scripture comes and teaches us that in the third year, only one of these two tithes is separated. And which one is that? It is “the first tithe.” ["The second tithe is not separated during the third year."] Instead of “the second tithe,” one must give “the tithe for the poor,” for it says here in our verse “you shall give [them] to the Levite” what belongs to him, namely “the first tithe”; [then our verse continues:] "the stranger, the orphan, and the widow"—this is “the tithe for the poor.” -[Sifrei 26:12; R.H. 12b]

**so that they can eat to satiety** Give them enough to satisfy them. Based on this, [our Rabbis] stated: One may not give the poor in the granary less than one-half a kav of wheat [or one kav of barley. [A kav represents the volume of twenty-four eggs].-[Sifrei 26:12, Pe’ah 8:5]

**13 Then you shall say before the Lord, your God** Confess [i.e., declare] that you have given your tithes [as required].-[Sifrei 26:13]

**I have removed the holy [portions] from the house** This refers to: a) “the second tithe,” and b) נֶטַע רְבָעִי , the fruit yielded by a tree in its fourth year of growth [both of which are termed קֽדֶשׁ , holy (portions)], they must be brought up to Jerusalem and eaten there in purity. [Accordingly,] the verse here teaches us that if one has delayed bringing these tithes up to Jerusalem for two years, he must take them up now [in the third year].

**and I have also given it to the Levite** This refers to “the first tithe.”- [ibid.]

**and... also** [This seemingly superfluous word, “also,”] comes to include terumah, [the part given to the kohen ] and the firstfruits [which is are also given to the kohen. Since Kohanim stem from the tribe of Levi, they are referred to here as Levites].-[Yerushalmi Ma’aser Sheni 5:5]

**the stranger, the orphan and the widow** This refers to “the tithe for the poor.”-[Sifrei 26:13]

**according to all Your commandment** I have given them [the tithes] in their proper sequence (ibid). I did not give terumah before the firstfruits; I did not give tithes before terumah ; I did not give the second tithe before the first tithe. For terumah is termed רֵאשִׁית , “the first one,” because it is the first portion to be separated when the produce has become [matured] “grain,” and it is written [regarding the separation of tithes]: מְלֵאָתְךָ וְדִמְעֲךָ לֹא תְאַחֵר (Exod. 22:28), which means that one must not change the order [set out in Scripture for separating tithes]. - [Mechilta, Exod. 22:28]

**I have not transgressed Your commandments** I did not separate tithes from one species [of produce to fulfill the obligation of tithe-separation due] from another species [of produce], and I did not separate tithes from the new crop [of the year to fulfill the obligation of tithe-separation due] from the old crop.-[Sifrei, Ma’aser Sheni 5:11]

**nor have I forgotten to bless You** [on the performance of the mitzvah] of separating tithes.-[ibid.]

**14 I did not eat any of it [second tithe] while in my mourning** From here [our Rabbis derive the ruling that the second tithe] is forbidden to [be eaten by] an אוֹנָן [close relative of a deceased on the day of death].-[Sifrei 26:14]

**nor did I consume any of it while unclean** Whether I was unclean and it was clean, or I was clean it was unclean. But where [in the Torah] is one warned against this? [The warning is alluded to in the verse: (Deut. 12:17),] “You shall not eat in your cities [the tithe...].” This refers to eating in a state of uncleanness, as it is said in reference to פְּסוּלֵי הַמֻּקְדָשִׁים , [animals dedicated as sacrifices, which subsequently became blemished and consequently unfit for that purpose (see Deut. 15:21-22) the Torah says,] “You may eat it within your cities, the unclean and the clean person together...” (Deut.15:22). This [the second tithe], however, you shall not eat in the manner of “eating in the cities,” mentioned elsewhere. -[Yev. 73b]

**neither have I used any of it for the dead** [using its value in money] to make for him a coffin or shrouds.-[Sifrei, Ma’aser Sheni 5:12]

**I obeyed the Lord, my God [in that] I have brought [it] to the Temple.** -[Sifrei, Ma’aser Sheni 5:12] [In fact, the second tithe was not brought to the Temple, but eaten in Jerusalem. If a person redeemed it, however, he was to bring the redemption money to Jerusalem and purchase food to be eaten in Jerusalem. Although all types of food could be purchased, it was customary to purchase animals and sacrifice them as peace offerings. In this respect, the tithe would be brought into the Temple (Malbim).]

**I have done according to all that You have commanded me** I have myself rejoiced and caused others to rejoice through it.-[Sifrei, Ma’aser Sheni 5:12]

**15 Look down from Your holy dwelling** We have fulfilled what You have decreed upon us. Now You do what is incumbent upon You to do (Sifrei, Ma’aser Sheni 5: 13), for You said, “If you follow My statutes... then I shall give [you] your rains in their [proper] time....” (Lev. 26:3- 4).

**which You have given us,** as You swore to our forefathers to give to us, and You have [also] kept [the promise You made to our ancestors who left Egypt, that You would give us] “a land flowing with milk and honey.”

**16 This day, the Lord your God is commanding you** **Every day, you shall regard the commandments as if they are brand new, as though you are just today being commanded regarding them!-[Tanchuma 1]**

**You will observe and fulfill them A heavenly voice is blessing you: “You have brought the firstfruits today—[so] will you merit to bring them next year!”**

**17 You have selected** Heb. הֶאֱמַרְתָּ

**has selected you** Heb. הֶאֱמִירְךָ We do not find any equivalent expression in the Scriptures [which might give us a clue to the meaning of these words]. However, it appears to me that [the expression הֶאֱמִיר ] denotes separation and distinction. [Thus, here, the meaning is as follows:] From all the pagan deities, you have set apart the Lord for yourself, to be your God, and He separated you to Him from all the peoples on earth to be His treasured people. [Notwithstanding,] I did find a similar expression [to הֶאֱמִיר], which denotes “glory,” as in the verse “[How long will] all workers of violence praise themselves (יִתְאַמְּרוּ) ?” (Ps. 94:4).

**18 as He spoke to you** When He said]: “And [out of all the nations,] you shall be to Me a treasure” (Exod. 19:5). - [Mechilta 12:78]

**19 And so that you will be a holy people... as He spoke** [When He said]: “And you shall be holy to Me” (Lev. 20:26). -[Mechilta 12:78]

**Chapter 27**

**1 Observe all of the commandment** Heb.שָׁמֽר [The word שָׁמֽר here denotes] continuous action [that is to say: “You must observe this commandment always”]. Gardant in Old French.

**2 you shall set up for yourself in the Jordan, and after this, you shall take out other [stones] from there, and out of this [second set of stones], build an altar on Mount Ebal.** Consequently, we find that there were three places [at which constructions] of stones [were set up]: a) Twelve [stones were put together] in the Jordan, b) the same [number of stones set up] at Gilgal [i.e., the Israelites’ first stop in the land of Israel,] and c) the same [number of stones set up] at Mount Ebal. The above is taught in Tractate Sotah (35b) [where the Talmud, citing Chapter 4 of Joshua, proves the above].

**8 very clearly** in seventy languages.-[Sotah 32a]

**9 Pay attention** Heb. הַסְכֵּת [To be understood] as the Targum [Onkelos] renders: אֲצֵת [meaning, “Listen!” or “Pay attention!”].

**This day, you have become a people [to the Lord, your God]** Every single day, it should seem to you as though you are today entering into a covenant with Him.-[see Ber. 63b]

**12 to bless the people** As it is found in Tractate Sotah (32a): Six tribes ascended to the top of Mount Gerizim and [the other] six to the top of Mount Ebal; the kohanim, the Levites and the [holy] ark stood below in the middle. The Levites turned their faces towards Mount Gerizim and began with the blessing: “Blessed be the man who does not make a graven or molten image...,” and these [the tribes on Mount Gerizim] and these [the tribes on Mount Ebal] answered “Amen!” Then [the Levites] turned their faces towards Mount Ebal and began with the curse, saying: “Cursed be the man who makes any graven [or molten] image...,” and these [the tribes on Mount Gerizim] and these [the tribes on Mount Ebal] responded “Amen!” The Levites then turned their faces once again towards Mount Gerizim, and said: “Blessed be he who does not degrade his father and mother,” [and the tribes on Mount Gerizim and those on Mount Ebal responded “Amen!” The Levites] would then turn their faces once again towards Mount Ebal, and say: “Cursed be he who degrades his father and mother,” [and the tribes on Mount Gerizim and those on Mount Ebal responded “Amen!”]. Thus [it would continue] in this manner for all of them [the blessings and curses] until [the very last curse, namely (verse 26)]: “Cursed be the one who does not uphold [the words of this Torah].”

**16 who degrades his father** Heb. מְקַלֶה אָבִיו [The word מַקְלֶה means:] to treat cheaply [i.e., with disrespect]. It is similar to the verse, “ וְנִקְלָה אָחִיךָ , your brother will be degraded” (Deut. 25:3).

**17 who moves back his neighbor’s landmark** Heb. מַסִּיג גְּבוּל , moving it back and stealing the land. [The term מַסִּיג ] is an expression similar to, “has turned backwards (וְהֻסַּג אָחוֹר) ” (Isa. 59:14).

**18 who misguides a blind person** One [figuratively] blind regarding some matter [i.e., ignorant or inexperienced], and [knowingly] giving him bad advice.

**24 who strikes his fellow in secret** [Scripture] is speaking of [someone who causes harm to his fellow Jew through] slander (Pirkei d’Rabbi Eliezer 53). I saw in the Yesod of Rabbi Moshe Hadarshan that there are eleven curses here, corresponding to eleven tribes. [Each of eleven tribes was blessed by Moses before he passed away. Here, we learn that every tribe had an allusionary curse attached to it, as if in admonishment: “If you do God’s will, you will be granted the blessing, but if not, then there is a curse attached.”] But in allusion to [the tribe of] Simeon, [Moses] did not write “Cursed be he...,” for [Moses] did not intend to bless [the tribe of] Simeon [individually] prior to his passing, when he blessed the other tribes. Therefore, [Moses] did not wish to curse them [either. Moses did not deem the tribe of Simeon deserving of a direct blessing before he passed away, on account of the shocking incident at Shittim which involved the leader of the tribe of Simeon having illicit relations with a Midianite princess. See Num. 25:1-15].

**26 who does not uphold [the words of this Torah]** Here [in this curse,] Moses included the entire Torah, and they accepted it upon themselves with a curse and an oath.-[see Shevuoth 36a]

**Ketubim: Tehillim (Psalms) ‎‎137:1-9** **&** **138:1-8**

| **RASHI** | **TARGUM** |
| --- | --- |
| 137:1. **By the rivers of Babylon, there we sat, we also wept when we remembered Zion.** | **1. By the rivers of Babylon, there we sat down, also we wept, as we were remembering Zion.** |
| 2. On willows in its midst we hung our harps. | 2. On the willows in her midst we hung our harps. |
| 3. For there our captors asked us for words of song and our tormentors [asked of us] mirth, "Sing for us of the song of Zion." | 3. For there the Babylonians who captured us asked us to utter the words of songs; and our despoilers, because of their] joy, were saying, "Sing for us some of the songs you used to utter in Zion." |
| **4. "How shall we sing the song of the Lord on foreign soil?"** | **4. At once the Levites cut off their thumbs with their teeth, and say, "How can we sing the praise of the LORD on profane land?"** |
| 5. If I forget you, O Jerusalem, may my right hand forget [its skill]. | 5. The voice of the Holy Spirit replies and says, "If I forget you, O Jerusalem, I will forget my right hand." |
| 6. May my tongue cling to my palate, if I do not remember you, if I do not bring up Jerusalem at the beginning of my joy. | 6. My tongue will cleave to my palate, if I will not remember you; if I will not elevate the memory of Jerusalem above the principal joy of my temple. |
| 7. Remember, O Lord, for the sons of Edom, the day of Jerusalem, those who say, "Raze it, raze it, down to its foundation!" | 7. Said Michael, prince of Jerusalem, "Remember, O LORD, the people of Edom, who laid waste Jerusalem, who say, Destroy, destroy, to the foundations of it.” |
| 8. O Daughter of Babylon, who is destined to be plundered, praiseworthy is he who repays you your recompense that you have done to us. | 8. Said Gabriel, prince of Zion to the despoiling Babylonian mother, "Happy he who gives back to you evil for what you did to us." |
| 9. Praiseworthy is he who will take and dash your infants against the rock. | 9. Happy he who takes and smashes your children on a rock. |
|  |  |
| 138:1. Of David. I shall thank You with all my heart; **before the princes I shall sing Your praises.** | 1. Composed by David. I will give thanks in Your presence, O LORD, with all my heart; **before the judges I will sing to You.** |
| 2. **I shall prostrate myself toward Your holy Temple, and I shall give thanks to Your name for Your kindness and for Your truth, for You magnified Your word over all Your names.** | 2. **I will bow down before Your holy temple, and I will confess Your name, because of Your goodness and because of Your truth; for You have magnified over every name of Yours the utterance of Your praise.** |
| 3. On the day that I called and You answered me; You made me great, [putting] strength into my soul. | 3. In the day that I call, answer me; You have magnified strength in my soul. |
| 4. **O Lord, all the kings of the earth will acknowledge You, for they heard the words of Your mouth.** | 4. **All the kings of the earth will give thanks in Your presence, O LORD, for they have heard the utterance of Your praise.** |
| 5. And they will sing of the ways of the Lord, for great is the glory of the Lord. | 5. And they will sing praise on the pathways of the LORD, for great is the glory of the LORD. |
| 6. For the Lord is high but He sees the lowly, and He chastises the haughty from afar. | 6. For exalted is the LORD, but He will look on the humble for good; but He will humble the proud from heaven afar. |
| 7. **If I walk in the midst of distress, You revive me; against the wrath of my enemies, You stretch forth Your hand and Your right hand saves me.** | 7. **If I walk in the midst of trouble, You will keep me alive; You will stretch forth Your hand against the nostrils of my enemies to destroy them, and Your right hand will redeem me.** |
| 8. May the Lord agree with me; O Lord, may Your kindness be eternal. Do not let go of the works of Your hands. | 8. The LORD will pay them back evil on my account; O LORD, Your goodness is forever, You will not forsake the works of Your hands. |

**Rashi’s Commentary on Tehillim (Psalms)** **137:1-9 &** **138:1-8**

**Chapter 137**

**1 By the rivers of Babylon, there we sat when we went down** **into exile, and Nebuchadnezzar asked them to sing for him as they used to sing on the stage.**

**2 On willows** Willows of the brook.

**3 and our tormentors mirth** Heb. ותוללינו , kinds of musical instruments that they hang up. This is how Menachem interpreted it (p. 184): וְתוֹלָלֵינוּ שמחה , and our musical instruments of joy. וְתוֹלָלֵינוּ can also be interpreted as: our enemies who would scorn and mock and joke with us, an expression of (102:9): “those who scorn me (מהוללי) swear by me.”

**5 If I forget you, O Jerusalem** **The congregation of Israel says this.**

**6 If I do not bring up Jerusalem** **The remembrance of the mourning of its destruction I shall bring up to mention at the head of every joyous occasion of mine.**

**7 Raze it** Heb. עָרוּ is an expression of destruction, and so (Jer. 51:58): “The broad walls of Babylon shall be overthrown (תתערער) ,” and so (Hab. 3:13): “baring (ערות) the foundation.” It is used only for something whose roots are uprooted from the ground.

**Chapter 138**

**1 before the princes I shall sing Your praises** before the eyes of the princes (kings).

**2 for You magnified Your word over all Your names** Your name is mighty, jealous, and vengeful, but You magnified Your word, so that You skip over Your standards, over all Your names, and You forgive us.

**4 for they heard** When they heard the words of Your mouth: “You shall not murder; You shall not commit adultery,” they acknowledged the words of Your mouth: “I am [the Lord your God]” and “You shall have no [other god].” It is proper to make them first accept the yoke of His kingdom, and then He should levy all His decrees.

**6 He chastises** Heb. יידע , chastises, like (Jud. 8:16): “and with them he broke (ויודע) the men of Succoth.”

**8 May the Lord agree with me** May He agree with my requests.

**the works of Your hands** The Temple, about which is stated (Exod. 15:16): “Your hands established.”

**Meditation from the Psalms**

**Psalms ‎‎137:1-9 &** **138:1-8**

By H. Em. Rabbi Dr. Hillel ben David

**Psalms chapter 137**: The Talmud[[1]](#footnote-1) states: The Holy One, Blessed is He, endowed David with prophetic vision, and he foresaw the destruction of the First Temple: By the rivers of Babylon, there we sat and also wept, when we remembered Zion.[[2]](#footnote-2) He also foresaw the destruction of the Second Temple: Remember, HaShem, for the offspring of Edom, the day of Jerusalem, for those who say, ‘Destroy! Destroy! to its very foundation’.[[3]](#footnote-3)

This dirge like psalm vividly conveys the intense mourning of a once joyous nation shrouded in the gloom of exile. The memory of our former glory in Zion and the inescapable awareness of our present degradation casts a pall over every aspect of our existence on foreign soil.

There is a custom for the bridegroom to recite this verse under the wedding canopy as he awaits the arrival of his bride, to fulfill the Jew’s eternal vow not to fail to *elevate Jerusalem above his foremost joy*.[[4]](#footnote-4)

It is customary to recite this psalm before Bircat HaMazon, Grace after Meals, in order to keep the memory of the Temple’s destruction fresh in our minds even when our bodies are filled with contentment. It is omitted, however, on the Sabbath, festivals, and days when Tachanun[[5]](#footnote-5) is not said, for it is improper to intrude upon the joy of festive days by dwelling upon the tragedy of the destruction.[[6]](#footnote-6) The Jewish holidays actually afford us a glimpse of the joy of our future national revival. Therefore, on those holidays, psalm 126, which describes the joy of the redemption, is recited.

**Psalms chapter 138** captures the triumphant spirit that will pervade the Jewish nation at the advent of the Messiah. First, the Jews will witness the downfall of their enemies in the War of Gog and Magog. Then they will thrill to the sight of the renewal of Jewish sovereignty by the scion of the House of David. Since all the age-old aspirations of the people will be fulfilled, they will sing praise to God with full hearts.[[7]](#footnote-7)

This psalm was written by King David to speak about the messianic future. Clearly David was settled in his kingdom and looking forward to the ultimate fulfillment of that settled kingdom.[[8]](#footnote-8)

Psalms chapter 137 is all about songs and music; including the songs we could not sing.

***Tehillim (Psalms) 137:3*** *For there they that led us captive asked of us words of song* (shir - שִׁיר)*, and our tormentors asked of us mirth: 'Sing us one of the songs of Zion.'*

Let’s take a deeper look at *songs* and see if we can understand this chapter of Psalms a bit better.

In this study I would like to begin to understand what the Torah has to say about music. This is a particularly hard study for me because I am not musically inclined. There is not a musical note anywhere in me. Never the less, it is a part of Torah and I need to understand it.

Music has played a significant role in the life of man. We see musical instruments and musicians shortly after the creation of the world. The first musician, and the inventor of music, was a man named Jubal:

***Bereshit (Genesis) 4:21*** *And his brother’s name was Yubal[[9]](#footnote-9): he was the father of all such as handle the harp* (kinor - ***כנור***) *and organ* (ugav - ***עוגב***)*.*

Rashi tells us that Yabal used his music for idolatry.[[10]](#footnote-10) Thus we see that the harp (kinor - ***כנור***) was the first musical instrument in the Torah. Chazal understood that this harp had seven strings. This seven-stringed harp was the harp used in the Temple. It was made with seven strings because it resonated with this world, which is a world of seven. Thus, we see seven days in our week. Seven years in the shmita cycle. Seven shmita years before yovel (jubilee). The number seven, thus, represents the structure which HaShem created the natural world.

***Arachin 13b*** *NOR DID THEY JOIN IN THE SINGING WITH THE HARP AND LYRE, BUT WITH THE MOUTH ALONE etc. One would say therefore that harp and lyre are different instruments. Is this to say that our Mishnah is not in accord with R. Judah, for it was taught: R. Judah said, The harp of the Sanctuary had seven cords, as it is written: In Thy presence is fitness [soba’] of joy;[[11]](#footnote-11) read not, fulness [soba’], but seven [sheba’]! The harp of the messianic days has eight cords, as it is said: For the leader on the Sheminith,[[12]](#footnote-12) [i.e., the eighth string]. The harp of the world to come has ten cords, as it is said: With an instrument of ten strings, and with the psaltery; with a solemn sound upon the harp.[[13]](#footnote-13) Furthermore, it is said: Give thanks unto the Lord with harp, sing praises unto Him with the psaltery of ten strings. Sing unto Him a new song; play skillfully midst shouts of joy.[[14]](#footnote-14) You could say also that [our Mishnah will be] in accord with R. Judah: Since, in the world to come, it will have more cords and its sound will be stronger, like that of a harp, he calls it ‘harp’.*

Since our souls are now limited and can only contain the Divine light as it is constrained within nature, the harp has seven strings, to represent this level of that light. However, in the days of Mashiach, when we will be able to contain the light that is above nature, the harp will have eight strings.

\* \* \*

***Midrash Rabbah - Bamidbar (Numbers) XV:11*** *TAKE THE LEVITES (VIII, 6). Halachah: How many cords should there have been in the harp upon which the Levites played? R. Judah said: There were seven cords in the harp, as may be inferred from the text, Fulness of (soba’) joy in Thy presence, sweet melodies in Thy right hand (Ps. XVI, 11)[[15]](#footnote-15): do not read ‘soba’’ (fullness of) but sheba’ (seven joys).[[16]](#footnote-16) Similarly, David says, Seven in the day[[17]](#footnote-17) do I praise Thee, because of Thy righteous ordinances (ib. CXIX, 164). In the days of the Messiah it will be made of eight cords; for so in fact says David in the melody, For the Leader; with string-music; on the Sheminith--eight- stringed (ib. VI, 1). In the time to come it will be made of ten; for it says, O God, I will sing a new song unto Thee, upon a psaltery of ten strings (ib. CXLIV, 9). Who ordained the instruments for them? Shmuel (Samuel) and David; as it says, Whom David and Shmuel (Samuel) the seer did ordain in their set office (I Chron. IX, 22).[[18]](#footnote-18) It was they who established the divisions for the singing.*

According to the Mishna, the regular Temple orchestra consisted of 12 instruments, and the choir of 12 male singers.

***Arachin 13b*** *MISHNAH. There were never less than twelve Levites STANDING ON THE PLATFORM AND THEIR NUMBER COULD BE INCREASED INTO INFINITY. NO MINOR COULD ENTER THE COURT OF THE SANCTUARY TO TAKE PART IN THE SERVICE EXCEPT WHEN THE LEVITES STOOD UP TO SING. NOR DID THEY JOIN IN THE SINGING WITH HARP AND LYRE, BUT WITH THE MOUTH ALONE, TO ADD FLAVOUR TO THE MUSIC, R. ELIEZER B. JACOB SAID: THEY DID NOT HELP TO MAKE UP THE REQUIRED NUMBER, NOR DID THEY STAND ON THE PLATFORM. BUT THEY WOULD STAND ON THE GROUND, SO THAT THEIR HEADS WERE BETWEEN THE FEET OF THE LEVITES. AND THEY WOULD BE CALLED THE TORMENTORS OF THE LEVITES. GEMARA. To whom did these correspond? — To the nine lyres, two harps, and the one cymbal, as it is said: He and his brethren and sons were twelve.*

A number of additional instruments were known to the ancient Hebrews, though they were not included in the regular orchestra of the Temple: the *uggav* (small flute), the *abbuv* (a reed flute or oboe-like instrument).

Nehemiah formed the Levitical singers into two large choruses, which, after having marched around the city walls in different directions, stood opposite each other at the Temple and sang alternate hymns of praise to HaShem.[[19]](#footnote-19)

The harp was closely followed by the organ (ugav - ***עוגב***). Some have suggested that *ugav* means ‘to love’ and that in this context, *ugav* means an ‘instrument of love’. In our translation, ugav is called an organ. Many translate *ugav* as a flute. One can see that an organ is like many flutes playing (think of a pipe organ).

With the way that music affects our emotions it is not surprising that music played a major role in the service in the Temple. The Levites were both musicians and singers.

***Zohar 2:19a*** *Why were the Levites selected to sing in the Temple? Because the name Levi means cleaving. The soul of him who heard their singing at once cleaved to G-d.*

Words speak to the intellect that must assemble them into ideas; music moves the soul. Ideas enter the mind; melodies suffuse the soul:

***Targum Yonatan ben Uziel to Shemot (Exodus) 20:16*** *And the entire nation saw the voices, how they changed as they were internalized by every individual.*

Perhaps they even saw the different notes which expressed the unique melodies specific to every soul.

Parshat Ki Tavo,[[20]](#footnote-20) is highlighted by the long-winded section of tragedies and catastrophes to befall the Jewish nation for not being in line with HaShem’s Will. One of the stinging indictments against the nation deals with its failure to serve HaShem with joy and good heart.[[21]](#footnote-21) An example, provided by our Sages[[22]](#footnote-22), as to what is meant by “joy and good heart” is the oral commandment for the Levites to perform the shira (song – both vocal and instrumental) as part of the daily Temple activity.

The first reference, in Tanach,[[23]](#footnote-23) to an organized Levitical choir, in the Beit HaMikdash,[[24]](#footnote-24) is in the days of King Chizkiyahu (Hezekiah) during the first Temple period. II Divrei HaYamim (Chronicles) 29:25–30 relates how this righteous king “set the Levyim in the House of the Lord with cymbals, lyres and harps…”

**Levitical Choir**

“How do we know that the Levyim did not sing except ‘over wine’? In the account of Yotam son of Gideon it is written, ‘And the vine said to them, ‘Shall I leave my wine which rejoices G-d and man and go sway over the trees?’[[25]](#footnote-25) And how may wine cause G-d to rejoice? When the Levyim sing Tehillim during the wine libation”.[[26]](#footnote-26)

The Levitical Choir consisted of Meshorerim (singers) accompanied by instrumentalists playing lutes, harps, lyres, flutes, and a cymbal. “They did not have fewer than two lyres nor more than six, they did not have fewer than two flutes nor more than twelve, they did not have fewer than two trumpets nor more than 120, and there were no fewer than nine harps and their number could be increased without end. There was only one cymbal”.[[27]](#footnote-27) The Mishna notes, “The flute was played on twelve days of the year… at the slaughtering of the first Korban Pesach (at the recitation of Hallel), the second Korban Pesach (which was offered on Pesach Sheini), Yom Tov Rishon of Pesach, on the festival day of Shavuot, and on the eight days of Succoth. They did not play on a bronze flute but on a reed flute because its tone was sweeter. (The music) was concluded with only one flute because it made a pleasant finale”.[[28]](#footnote-28) But thoughtless tinkering could lead to problems. As a result of being overlaid with gold, a “smooth thin pipe” lost its sweet sound. When the gold was removed, its sweet sound returned. A similar tale told how a cymbal “from the days of Moses” was “repaired”.[[29]](#footnote-29)

Every weekday, the Levyim sang Shir Shel Yom[[30]](#footnote-30) twice; once during the Nisuch HaYayin,[[31]](#footnote-31) which accompanied the morning Tamid,[[32]](#footnote-32) and once again during the Nisuch HaYayin which accompanied the afternoon Tamid. During the Nischei HaYayin which accompanied the Shabbat musaf service, the Meshorerim sang selections from “Parshat Haazinu”[[33]](#footnote-33) in a six-week cycle. On Shabbat afternoon they sang excerpts from Shirat Hayam (Shemot 15:1-18) and from the “Song of the Well”[[34]](#footnote-34) in a three- week cycle.[[35]](#footnote-35) The Meshorerim sang their Shabbat renditions unaccompanied by musical instruments because the vocal singing was considered an Avoda and therefore permissible on Shabbat whereas the musical accompaniment was not considered an Avoda and therefore was not permissible on Shabbat.[[36]](#footnote-36) The voices of the Meshorerim were considered “sufficient” even if they were not accompanied by the musical instruments.[[37]](#footnote-37) The Levyim sang Tehillim related to Rosh Chodesh and the festivals as the Musafin of these holidays were being offered.[[38]](#footnote-38) Levyim residing outside of Jerusalem were also expected to participate when called.[[39]](#footnote-39) Yalkut Shimoni quotes an ancient Midrash which almost “justifies” the judicial murder of Naboth the Jezreelite by Queen Jezebel wife of King Ahab.[[40]](#footnote-40) The Midrash relates that Naboth was a Temple singer. When he went on pilgrimage to Jerusalem, he attracted many people to the Mikdash by the sweetness of his voice. Once he refrained from ascending to Jerusalem and then the wicked queen initiated her devious machinations which were to end in Naboth’s death.[[41]](#footnote-41)

**The Purpose of Music**

The purpose of music at a wedding is in order to induce joy in the bride and groom.

The rejoicing in the Temple came from the beauty and holiness of the Temple service. The music was meant to express this joy, not to create it.

***Arkhin 11a*** *Which service is through joy and a glad heart? It is singing.*

In this case the singing is primary, and the instruments are only an accompaniment.

**Shira - Song**

Rav Shimshon Pinkus[[42]](#footnote-42) z*t”l* writes[[43]](#footnote-43) that *shira* is when we relate praises in a detailed manner, as opposed to *zimra*, where we praise in a more general way. This fits well with the words of *Maharal* that *shira* is based on the word *shir*,[[44]](#footnote-44) which is a circular item.[[45]](#footnote-45) *Shira* occurs when we see something come to completion. At that point, all the pieces fit into place and the beginning connects with the end. Rav Moshe Shapiro explains that shir is a circle. He says that at the moment they sang shirah, Moshe and the Bne Israel perceived the perfect harmony of creation, how there is a beginning, middle and end to everything. They witnessed the realization of what was foretold to the Patriarchs, to Moshe and to them. When they saw that, they sang. When a person sees how all his questions are answered and what had appeared to be bad was really good, he becomes filled with joy. This motivates him to say *shira* and relate the different components of the miracle or kindness.

The midrash tells us[[46]](#footnote-46) that until Shirat HaYam, the song at the sea sung by Moshe and the Bne Israel, no one had ever said shira. Of course, Avraham, Yitzchak, and Yaaqob praised HaShem, but not though shira. That may be because they had not seen the completion of the circle. They had no doubt that HaShem would redeem all Israel from Mitzrayim and punish the Egyptians, but until it actually happened, shira could not be said. With Kriat Yam Suf[[47]](#footnote-47) the story came to a happy ending (for Klal Israel, that is), and our redemption was complete. When the sea flung out the dead Egyptians, the Bne Israel saw how each one had gotten the exact punishment he deserved. At the same time, they had received great reward. They experienced extreme pleasure during the actual crossing, and became fabulously wealthy from the spoils strewn on the shore. But most of all, they merited an extremely high level of prophecy, where even a simple maid saw more than what the Navi[[48]](#footnote-48) Yehezekel (Ezekiel) had seen in his great vision of HaShem’s Holy Chariot. With this great revelation they saw clearly how all the pieces fit into place and spontaneously recited Shirat HaYam.

To understand, let us examine the root of the word shira, song. It comes from the word shir which can mean bracelet or collar.[[49]](#footnote-49) A bracelet is a circle. What is unique about a circle? When standing at any point on the circumference of a circle one can see every other point in the circle. This is the root of shira, when a person gets to see the whole picture, when everything becomes clear, then one bursts into shira. Thus, at kriat yam suf, the Jewish People suddenly saw HaShem so clearly. The miracle of the Splitting of the Sea and the drowning of the Egyptians meant that the whole story became clear and thus it was a moment of shira. All songs are rooted in that sense of completion and being able to piece together all that has come before in one complete circle. Adam HaRishon[[50]](#footnote-50) sings: Mizmor shir leyom haShabbat[[51]](#footnote-51) on the first Shabbat, when he is able to look back and see the full picture of the entire creation. Similarly, at the time of Mashiach, we will be able to look back at history and comprehend why each event had to occur and we will see the hand of HaShem guiding us through it. We will sense coming ‘full circle’ back to the status of pre-sin Gan Eden. That will be the 10th and greatest shira.

Now we can explain why it is that after a person experiences a *nes*, a miracle, he should sing shira, because the word *nes* also means a banner, a tall pole that everyone can see despite confusion at ground level. At a time of a *nes* a person is in a position above everything going on around him and can see the hand of HaShem clearly; he is in a position to see the full circle and therefore he can sing shira.

*“Shira”[[52]](#footnote-52)* comes from the word “*sharsheres”*, which means “chain”. (Maybe that’s why women like to wear chains). This hints to us that a *shira* is sung at when a certain “chain” is complete. For example, when Yosef was sold to Egypt, it seemed like the worst thing possible. But when we take a look at the later events, we see how this led to all the great miracles of the Jewish people. It brought about the eventual redemption from Egypt, in which we expressed our *shira*. Because when a person sees how the events of history are really all links in a certain chain, he sings.

Miriam’s name comes from the word “*merirus”*, ‘bitterness’. When she sang the *shira*, she was alluding to the fact that although the Jewish people first went through ‘bitterness’ in Egypt, now, they were singing. She revealed the chain of events, through revealing the stark contrast between the bitterness of Egypt with the miracles of the redemption and the splitting of the sea.

In a certain way, the “song of Miriam” is on a greater level than the Torah which Moshe gave. This is because it is written, “*az yashir Moshe*”, “then, Moshe sang”. We learn from this that the men only sing *after* the miracles are complete [whereas the women were already singing before, because they believed already in the miracles].

The *Gemara* also states that “*Az Yashir”* is a song of the future, in which Moshe will lead all the men to sing; whereas Miriam was singing with the women even before the miracles. “*Vatashar Miriam*”, “And Miriam sang”. The women, headed by Miriam, were already singing from before.

*Tehillim* is the ultimate *Shira*, because it is the all-inclusive song of the Jewish people. After we discover our own personal song in our life, we can connect ourselves to the songs we see in *Tehillim.* That is our ultimate goal, the ultimate level of *shira.* But even before we get to that level, we can at least discover our own personal song in our private lives.

**Shir**

*Shir*, normally translated as *song*, is the level of articulated emotion. When our feelings surface and become revealed, they connect with our powers of thought and cognition. They reach the level of language and speech. This is the level of *shir*, song and poetry. We can now articulate the outburst of emotion using our mental faculties of reason and language.

When we join together “*mizmor shir*”, we link our emotional and intellectual sides. This can help us understand that the Torah is called song. HaShem taught Moshe the song *Haazinu*:[[53]](#footnote-53)

***Devarim (Deuteronomy) 31:19*** *Now therefore write ye this song* (ישיר) *for you, and teach it the children of Israel: make them memorize it (lit. put it in their mouths), that this song may be a witness[[54]](#footnote-54) for me for the children of Israel.*

The oral Torah explains that this verse refers not only to the song of *Haazinu*, but also to the obligation of each individual to write the entire Torah[[55]](#footnote-55):

***Sanhedrin 21b*** *Rabbah said: Even if one’s parents have left him a Sefer Torah, yet it is proper that he should write one of his own, as it is written: Now therefore write ye this song for you.*

From this we learn that all the Torah is considered song! We must sing the Torah to truly connect with it, as Chazal have stated:

***Megillah 32a*** *R. Shefatiah further said in the name of R. Johanan: If one reads the Scripture without a melody or repeats the Mishnah without a tune, of him the Scripture Says, Wherefore I gave them also statutes that were not good etc.*

The Maharal teaches us that this passage, in Shemot, teaches us that song and music allude and teach about the time of Techiyat HaMetim, the resurrection of the dead, and the time of the Mashiach. *Haazinu* is one of ten songs, nine have already been sung, and a tenth which will be sung in the days of the Mashiach. This tenth song is also bound up with *Haazinu*, as we learn in sefer Revelation:

***Revelation 15:3*** *And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

The Maharal says that this song begins with az yashir - אָז יָשִׁיר, and that the alef and zayin together have the numerical value of eight (א= 1, ז=7). The seventh millennium is the time of Mashiach and the resurrection of the dead. The alef then alludes to where music will take us beyond the seven, beyond the confines of this world. Music takes us to the world of eight in the same way that Brit mila is performed on the eighth day in order to take us beyond the seven days of creation.

The Maharal explains the use of the term ‘yashir’, ‘he will sing’. Although Moshe actually *sang* long ago, the Torah often uses future tense when describing an action that takes place over an expanse of time. That is, since the incident is not a split-second occurrence, but rather, one that extends from past to future, the reference to the future is an appropriate one. In contrast, the term ‘az’ refers to one particular moment, a frozen moment in time.

**The Musician Becomes the Music**

When you are with your fellows, as they pray, eat, or sing at some occasion, sing with them. Jeremiah describes one way to give voice:

***Jeremiah (Yirmiyahu) 12:8*** *… She shouted out against me ...*

The voice is harsh and accusing. You want to use your voice differently, to raise up your soul. Torah describes it this way:

***Melachim bet (2 Kings) 3:15*** *But now bring me a minstrel.' And it came to pass, when the minstrel played, that the hand of HaShem came upon him.*

Or trans­late it slightly differently: *When the musician be­comes the music, the spirit of God is upon him*. At this level, song is like a bridal canopy, under which the bride and groom unite.

The Torah considers music to be very important. The first mention of musical instruments is in:

***Bereshit (Genesis) 4:20-22*** *And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. 20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. 21 And his brother’s name was Jubal: he was the father of all such as handle the harp and organ. 22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.*

The Torah here describes some of humanity’s first great accomplishments and advances. Included in these advances are the breeding of cattle, the use of iron and brass implements, and the development of music. This shows that the Torah regards music as a core achievement of mankind.

In Chagigah 15b, the Gemara[[56]](#footnote-56) asks how come the great Tanna, Rabi Elisha Ben Avuyah, lost his faith. Why did his great knowledge of Torah fail to protect and prevent him from abandoning the Torah? The Gemara answers:

***Chagigah 15b*** *Yet we have learnt: Three kings and four commoners have no share in the world to come. What then shall become of us? Said [Samuel] to him. O, keen scholar, there was impurity in their hearts. — But what of Aher* (Elisha b. Abuyah)*? — Greek song did not cease from his mouth.*

The lesson is obvious. Music has a profound effect on both the individual and the community. Music can draw us closer to HaShem and His holy Torah or it has the potential, HaShem forbid, to lead us astray.

Music is central to the Judaic experience. We sing the words we direct toward heaven. We chant the weekly portion, each word with its own cantillation. Even rabbinical texts are never merely studied; we chant them with the particular sing-song known to all students of Talmud. Each time and text has its specific melodies. The same prayer may be sung to different tunes depending on whether it is part of the morning, afternoon or evening service, and whether the day is a weekday, a Sabbath, a festival or one of the High Holy Days. There are different cantillations for biblical readings, depending on whether the text comes from the Torah (Law), Neviim (Prophets), or the Ketuvim (The Writings).

**The Torah is HaShem’s song, and we collectively are its singers. Our goal is for us as singers is to become the song.**

Each time we study Torah, we sing the song. And each time we sing the Torah song, our notions of it change, and we are changed by it. We have sung the Torah song many times before. But every time is new, because the Torah is beyond time.

The Torah is a song sung in harmony with the first singer, with HaShem Himself. Listen carefully and you will hear HaShem as He sings along with you!

***Tehillim (Psalms 137:4*** *How shall we sing HaShem’s song in a foreign land?*

The root of shira is when a person gets to see the whole picture, when everything becomes clear, then one bursts into shira. ***Conversely, while in exile and unable to see the completed picture, how shall we sing***?

**Ashlamata: ‎‎ Y’chezqel (Ezek.) 44:30 – 45:8**

| **Rashi** | **Targum** |
| --- | --- |
| 44:15. ¶ But the priests, the Levites, the sons of Zadok, who kept the charge of My sanctuary when the Children of Israel went astray from Me, they shall come near Me to minister to Me, and they shall stand before Me to offer Me fat and blood, says the Lord God. | 15. ¶ But the priests, the Levites/ the sons of Zadok, who kept the watch of My Sanctuary when the children of Israel strayed from My worship, they will approach for My worship, to serve before Me, and they will serve at My altar, to offer up before Me the fat and the blood of the holy sacrifices, says the LORD God. |
| 16. They shall enter My Sanctuary, and they shall approach My Table to minister to Me, and they shall keep My charge. | 16. They will enter My Sanctuary, and they will approach My table of the Display-bread, to minister before Me, and they will keep the watch of My Memra. |
| 17. And it shall be, when they enter the gates of the Inner Court, they shall be clothed with linen garments and no wool shall be upon them when they minister the gates of the Inner Court and within. | 17. And when they enter the gates of the inner court, they will wear linen garments; no woolen cloak will be upon them when they serve at the gates of the inner court and within. |
| 18. Linen hats shall be upon their heads, and linen breaches shall be upon their loins; they shall not gird themselves in a place that sweats. | 18. Turbans of linen will be upon their heads, and linen trousers on their loins; they will not gird loins; they will gird their hearts. |
| 19. But when they go out into the Outer Court, into the Outer Court to the people, they shall put off their garments wherein they minister and place them in chambers belonging to the Sanctuary and clothe themselves with other garments, and they shall not sanctify the people with their garments. | 19. And when they go out of the court of the Sanctuary to the outer court, to mingle with the people they will put off their garments in which they serve and lay them in the sacred chambers; and they will put on other garments, so that they should not mingle with the people in their vestments. |
| 20. And [the hair of] their heads they are not to shave but also not to let it grow wild; they must be careful to trim the hair of their heads. | 20. They will not shave their heads nor let their hair grow wild; they will only trim the hair of their heads. |
| 21. And wine may no priest drink when they come into the Inner Court. | 21. No priests will drink wine when they enter the inner court. |
| 22. And neither a widow nor a divorced woman may they take for wives, but they shall take virgins from the descendants of the House of Israel; also the widow who is only a widow, some of the priests may marry. | 22. A widow and a divorced woman, they shall not marry, but they may marry a virgin descended from the House of Israel; and a widow, who is a widow of other priests, they may marry. |
| 23. And My people shall they teach the difference between holy and profane, and cause them to discern between the impure and the pure. | 23. They will teach My people the difference between the sacred and the unconsecrated, and they will make known to them the distinction between the unclean and the clean. |
| 24. And in dispute they shall stand in judgment, according to My ordinances shall they decide it; and My teachings and My statutes shall they keep in all My appointed times, and My Sabbaths they shall sanctify. | 24. In matters of judicial litigation, they will rise to judge; they will judge according to the judgments of My will, they will keep My Torah and My statutes concerning all My festivals; and My Sabbaths they will keep holy. |
| 25. To no human corpse shall they come to defile themselves, except to father and to mother and to son and to daughter, to brother and to a sister who has had no husband, shall they defile themselves. | 25. He will not enter where there is a dead person, thereby defiling himself; except that they may defile themselves for a father or mother, for a son or daughter, for a brother or an unmarried sister. |
| 26. And after his purification they shall count seven days for him. | 26. After his purification, they will count seven days for him. |
| 27. And on the day that he enters the Sanctuary, into the Inner Court, to minister in the Sanctuary, he shall offer his sin offering, says the Lord God. | 27. And on the day of his entry into the Sanctuary, into the inner court, to serve in the Sanctuary, he will offer his sin offering, says the LORD God. |
| 28. It shall be to them for an inheritance, I am their inheritance; You shall give them no possession in Israel, I am their possession. | 28. Their share of inheritance will be the residue of My sacrifice, but you will give them no possession in Israel; the gifts that I give them, these are their possession. |
| 29. The meal-offering and the sin-offering and the guilt- offering are they to eat, and everything that is vowed to be banned in Israel shall belong to them. | 29. The meal offering and the sin offering and the guilt offering they will eat; and everything in Israel which is set apart as sacred, will be for them. |
| 30. **And the first of all the first-fruits**, and every heave- offering; everything from every sort of your heave- offerings shall belong to the priests; also the first out of your kneading-troughs shall you **give** to the priest, to bring enduring blessing into your home. | 30. **And the first of everything; the first fruits of every kind,** and all contributions which you set aside, will be entirely for the priests; and your first batch of bread you will **give** to the priests, so that a blessing may rest upon your home. |
| 31. Anything that has died of itself or is fatally wounded, whether it be bird or beast, the priests may not eat. **{P}** | 31. The priests will not eat anything of bird and of cattle that has died a natural death or has been torn by wild beasts.” **{P}** |
|  |  |
| 45:1. ¶ And when you divide the **land** by lot for **inheritance,** you shall set aside an offering to the Lord, holy from the **land,** its length twenty-five thousand and its width ten thousand, it is holy within all its borders around. | 1. ¶ “When you" divide the **land** as an **inheritance**, you will set aside a gift before the LORD, a sacred portion of the **land**, the length twenty-five thousand cubits long, and the width, ten thousand; it will be sacred within its entire boundary round about. |
| 2. From this shall be for the Sanctuary five hundred by five hundred square around and fifty cubits open land for it around. | 2. Of this, there will be for the Sanctuary, a square five hundred cubits by five hundred cubits round about, and fifty cubits of open space for it, round about. |
| 3. And with this measurement you shall measure the length twenty-five thousand and the width ten thousand, and in it shall be the Sanctuary, the Holy of Holies. | 3. And from this measurement, you will measure off a length of twenty-five thousand cubits and a width of ten thousand, and within it will be the Sanctuary, Holy of Holies. |
| 4. It is the holy portion of the land; it shall be for the priests, the ministers of the Sanctuary who come near to serve the Lord, and it shall be for them a place for houses, and the hallowed part shall be for the Sanctuary. | 4. It is a sacred portion of the land; it will be for the priests who serve in the Temple, who approach to serve before the LORD, so that they might have a place left for houses, and a precinct by the Sanctuary. |
| 5. And twenty-five thousand in length and ten thousand in width, shall be for the Levites, the ministers of the House, for them for a possession, twenty chambers. | 5. And an area of twenty-five thousand cubits length and ten thousand width, will be for the Levites, the servants of the Temple, for a possession, twenty chambers. |
| 6. And for the property of the city you shall give a width of five thousand and a length of twenty-five thousand, corresponding to the offering of the holy portion; for the entire House of Israel it shall be. | 6. And as property of the city, you will give an area of five thousand cubits width and a length of twenty-five thousand, facing that which is set aside for the Sanctuary; it will belong to the whole House of Israel. |
| 7. And for **the prince,** on either side of the offering corresponding to the holy portion and of the possession of the city, alongside the offering of the holy portion and alongside the possession of the city, from the western side westward and from the eastern side, eastward, and the length opposite one of the parts from the western border to the eastern border. | 7. And to **the prince** will belong a portion on both sides of that which is set aside for the Sanctuary and the city property, from a westerly direction west, and from an easterly direction east; and the length will correspond to one of the portions extending from the western border to the eastern border. |
| 8. In the land, **he** shall have it for a possession in Israel, and My princes shall no longer defraud My people, and the land they shall give to the House of Israel to their tribes. **{P}** | 8. This land will be for **the prince** as a possession in Israel; and My princes will no longer oppress My people, but they will give the land to the House of Israel according to their tribes. **{P}** |

**Rashi’s Commentary on** **Y’chezqel (Ezek.) 44:30 – 45:8**

**30 to bring enduring blessings into your home** [Heb. לְהָנִיחַ,] aposer on O.F., (to cause) to rest, settle, as in (Exod. 10:14): “and it rested (וֳיָנָח) throughout all the borders of Egypt.”

**31** **Anything that has died of itself or is fatally wounded, etc.** Since nipping the neck of the bird sin-offering was permitted, which is [tantamount to] an animal that died of itself or was fatally wounded [since it is not the normal method of slaughter], he had to warn them concerning [eating] other creatures that died of themselves or were fatally wounded. So our Sages explain.

**Chapter 45**

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

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

**2 shall be closed** Our Rabbis interpreted this verse as referring to the southern wicket, for the gate of the Heichal had a wicket, a small entrance. So we learned in Tractate Middoth (4:2): The Great Gate had two wickets, one in the south and one in the north. No one ever entered the one in the south, of which Ezekiel says, “This gate shall be closed.”

**comes through it** in the future.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**In The School of the Prophets**

**Y’chezqel (Ezek.) 44:30 – 45:8**

**By: Hakham Dr. Yosef ben Haggai**

This week we have various verbal tallies between the Torah Seder and the Ashlamata. However, the most important and historical one is by means of the Hebrew word **“נתן"** – “Natan” - "give”.

**Debarim 26:1 -**

**א וְהָיָה, כִּי-תָבוֹא אֶל-הָאָרֶץ, אֲשֶׁר יְהוָה אֱלֹהֶיךָ, נֹתֵן לְךָ נַחֲלָה; וִירִשְׁתָּהּ, וְיָשַׁבְתָּ בָּהּ.**

“When you come into the land that the LORD your God **is giving** you for an inheritance and have taken possession of it and live in it,”

**Yehezchel (Ezekiel) 44:30**

**ל וְרֵאשִׁית כָּל-בִּכּוּרֵי כֹל וְכָל-תְּרוּמַת כֹּל, מִכֹּל תְּרוּמוֹתֵיכֶם--לַכֹּהֲנִים, יִהְיֶה; וְרֵאשִׁית עֲרִסוֹתֵיכֶם תִּתְּנוּ לַכֹּהֵן, לְהָנִיחַ בְּרָכָה אֶל-בֵּיתֶךָ**.

“And the first of all the firstfruits of all kinds, and every offering of all kinds from all your offerings, shall belong to the priests. You shall also **give** to the priests the first of your dough, that a blessing may rest on your house.”

G-d, most blessed be He, has **given** us a piece of land as our inheritance forever, but He expects us to give His angels and ministers to give Him tithes and offerings. Whoever does not diligently and generously do so, is declared a robber who lacks fear of G-d, as it is said:

**“Will a man rob God? Yet you are robbing me. But you say, ‘How have we robbed you?’ In your tithes and offerings.” (Malachi 3:8)**

Giving to G-d, as many do, is not of what remains after satisfying ourselves and our needs, G-d, most blessed be He, must be put first! If G-d is not first, then the fear of G- is not with us. As it is said:

**“Honor the LORD with your wealth and with the first fruits of all your produce” (Proverbs 3:9)**

**Pirqe Avot Chapter 5:1-5**

This chapter is all anonymous sayings that are related until numbers (until mishnah 20, which some call 22).

How are these sayings relevant to our lives today?

Pirkei Avot 5:1

(1) With ten utterances, the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

Pirkei Avot 5:2

(2) [There were] ten generations from Adam to Noah, in order to make known what long-suffering is G-d's; for all those generations kept on provoking G-d, until G-d brought upon them the waters of the flood.

(Some call this 5:3)

[There were] ten generations from Noah to Abraham, in order to make known what long-suffering is G-d's; for all those generations kept on provoking G-d, until Abraham, came and received the reward of all of them.

Pirkei Avot 5:3

(3) (Some call this 5:4) With ten trials was Abraham, our father (may he rest in peace), tried, and he withstood them all; to make known how great was the love of Abraham, our father (peace be upon him).

Context: The text doesn't say what those tests were (and only once does the Torah say that Abraham was being tested - the Binding of Isaac), so there have been different attempts made to list them. Some of these lists rely on midrashim that aren't actually in the Torah, but this list from Maimonides sticks to the Biblical text:

1. His exile from his home at G-d's command (Gen. 12:1)

2. Famine in the Land of Canaan (Gen. 12:2)

3. Sarah being separated from him in Egypt (Gen. 12:10-20)

4. Fighting against the kings to rescue Lot (Gen. 14)

5. Taking Hagar as a concubine (Gen. 16)

6. Self-circumcision at age 99 (Gen. 17:11)

7. Sarah being separated from him in Gerar (Gen. 20:1-18)

8. Having to expel Hagar (Gen. 21:9-21)

9. Having to expel Ishmael (Gen. 21:12)

10. Binding of Isaac (Gen. 22)

How are these sayings relevant to our lives today?

Pirkei Avot 5:4

(4) (Some call this 5:5) Ten miracles were wrought for our ancestors in Egypt, and ten at the sea. Ten plagues did the Holy one, blessed be G-d, bring upon the Egyptians in Egypt and ten at the sea.

(Some call this 5:6)

[With] ten trials did our ancestors try God(‘s patience), blessed be G-d, in the wilderness, as it is said, “and they have tried Me these ten times and they have not listened to my voice” (Numbers 14:22).

Note: The Bartenura, a 15th-century Italian rabbi who wrote a commentary on the Mishnah (and yes, the wine is named for him), had a go at defining the 10 times that the Israelites tried G-d's patience. This is his list:

1. Complaining on the way to the Sea of Reeds (Ex. 14:11)

2. Complaining about water after crossing the Sea of Reeds (Ex. 15:23-24)

3. Arguing with Moses at Refidim (Ex. 17:2)

4. Leaving some manna over for the next day when told not to (Ex. 16:19-20)

5. Gathering manna on Shabbat when told not to (Ex. 16:27)

6. Complaining about meat (Ex. 16:3)

7. Complaining about the quail again (Num. 11:4)

8. Golden Calf (Ex. 32)

9. Grumbling (Num. 11:1)

10. Believing the negative spies (Num. 13-14)

How are these sayings relevant to our lives today?

Pirkei Avot 5:5

(5) (Some call this 5:7) Ten wonders were wrought for our ancestors in the Temple: [1] no woman miscarried from the odor of the sacred meat; [2] the sacred meat never became putrid; [3] no fly was ever seen in the slaughterhouse; [4] no emission occurred to the high priest on the Day of Atonement (rendering him impure); [5] the rains did not extinguish the fire of the woodpile; [6] the wind did not prevail against the column of smoke; [7] no defect was found in the omer, or in the two loaves, or in the showbread; [8] the people stood pressed together, yet bowed down and had room enough; [9] never did a serpent or a scorpion harm anyone in Jerusalem; [10] and no person said to their fellow: the place is too congested for me to lodge overnight in Jerusalem.

How are these sayings relevant to our lives today?

**Verbal Tallies**

By: HH Rosh Paqid Adon Hillel ben David

& HH Giberet Dr. Elisheba bat Sarah

**Debarim (Deuteronomy) 26:1 – 27:26**

**Tehillim (Psalms) 137:1- 138:8**

**Yehezchel (Ezekiel) 44:30 – 45:8**

**Mk 15:42-47, Lk 23:50-56**

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

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

LORD - יהוה, Strong’s number 03068.

God / gods - אלהים, Strong’s number 0430.

Dwellest / Sat down - ישב, Strong’s number 03427.

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

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

LORD - יהוה, Strong’s number 03068.

Giveth / Give - נתן, Strong’s number 05414.

Inheritance - נחלה, Strong’s number 05159.

**Debarim (Deuteronomy) 26:1** And it shall be, when thou art come in unto the **land <0776>** which the **LORD <03068>** thy **God <0430>** **giveth <05414> (8802)** thee for an **inheritance <05159>**, and possessest it, and **dwellest <03427> (8804)** therein;

**Tehillim (Psalms) 137:1** By the rivers of Babylon, there we **sat down <03427> (8804)**, yea, we wept, when we remembered Zion.

**Tehillim (Psalms) 138:1** « A Psalm of David. » I will praise thee with my whole heart: before the **gods <0430>** will I sing praise unto thee.

**Tehillim (Psalms) 138:4** All the kings of the **earth <0776>** shall praise thee, O **LORD <03068>**, when they hear the words of thy mouth.

**Yehezchel (Ezekiel) 44:30** And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest’s: ye shall also **give <05414> (8799)** unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

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

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Deut. 26:1 – 27:26** | **Psalms**  **137:1- 138:8** | **Ashlamata**  **Eze 44:30 – 45:8** |
| --- | --- | --- | --- | --- |
| **hm'd'a]** | ground | Deut. 26:2 Deut. 26:10 Deut. 26:15 | Ps. 137:4 |  |
| **lk;a'** | eat | Deut. 26:12 Deut. 26:14 Deut. 27:7 |  | Ezek. 44:31 |
| **~yhil{a/** | God | Deut. 26:1 Deut. 26:2 Deut. 26:3 Deut. 26:4 Deut. 26:5 Deut. 26:7 Deut. 26:10 Deut. 26:11 Deut. 26:13 Deut. 26:14 Deut. 26:16 Deut. 26:17 Deut. 26:19 Deut. 27:2 Deut. 27:3 Deut. 27:5 Deut. 27:6 Deut. 27:7 Deut. 27:9 Deut. 27:10 | Ps. 138:1 |  |
| **rm;a'** | say speak, spoke | Deut. 26:3 Deut. 26:5 Deut. 26:13 Deut. 26:17 Deut. 26:18 Deut. 27:1 Deut. 27:9 Deut. 27:11 Deut. 27:14 Deut. 27:15 Deut. 27:16 Deut. 27:17 Deut. 27:18 Deut. 27:19 Deut. 27:20 Deut. 27:21 Deut. 27:22 Deut. 27:23 Deut. 27:24 Deut. 27:25 Deut. 27:26 | Ps. 137:7 |  |
| **#r,a,** | **earth, ground, land, country** | **Deut. 26:1 Deut. 26:2 Deut. 26:3 Deut. 26:9 Deut. 26:15 Deut. 27:2 Deut. 27:3** | **Ps. 138:4** | **Ezek. 45:1 Ezek. 45:4 Ezek. 45:8** |
| **hm'heB.** | animal, beast | Deut. 27:21 |  | Ezek. 44:31 |
| **tyIB;** | house | Deut. 26:11 Deut. 26:13 |  | Ezek. 44:30 Ezek. 45:4 Ezek. 45:5 Ezek. 45:6 Ezek. 45:8 |
| **tB;** | daughter | Deut. 27:22 | Ps. 137:8 |  |
| **lWbG>** | landmark, territory | Deut. 27:17 |  | Ezek. 45:1 Ezek. 45:7 |
| **lAdG"** | great, high | Deut. 26:5 Deut. 26:8 Deut. 27:2 | Ps. 138:5 |  |
| **rb'D'** | words | Deut. 27:3 Deut. 27:8 Deut. 27:26 | Ps. 137:3 |  |
| **%r,D,** | way | Deut. 26:17 Deut. 27:18 | Ps. 138:5 |  |
| **dy"** | hand | Deut. 26:4 Deut. 26:8 Deut. 27:15 | Ps. 138:7 Ps. 138:8 |  |
| **hw"hoy>** | LORD | Deut. 26:1 Deut. 26:2 Deut. 26:3 Deut. 26:4 Deut. 26:5 Deut. 26:7 Deut. 26:8 Deut. 26:10 Deut. 26:11 Deut. 26:13 Deut. 26:14 Deut. 26:16 Deut. 26:17 Deut. 26:18 Deut. 26:19 Deut. 27:2 Deut. 27:3 Deut. 27:5 Deut. 27:6 Deut. 27:7 Deut. 27:9 Deut. 27:10 Deut. 27:15 | Ps. 137:4 Ps. 137:7 Ps. 138:4 Ps. 138:5 Ps. 138:6 Ps. 138:8 | Ezek. 45:1 Ezek. 45:4 |
| **~Ay** | day, today | Deut. 26:3 Deut. 26:16 Deut. 26:17 Deut. 26:18 Deut. 27:1 Deut. 27:2 Deut. 27:4 Deut. 27:9 Deut. 27:10 Deut. 27:11 | Ps. 137:7 Ps. 138:3 |  |
| **$l;y"** | walk, go | Deut. 26:17 | Ps. 138:7 |  |
| **bv;y"** | dwell | Deut. 26:1 | Ps. 137:1 |  |
| **laer'f.yI** | Israel | Deut. 26:15 Deut. 27:1 Deut. 27:9 Deut. 27:14 |  | Ezek. 45:6 Ezek. 45:8 |
| **!heKo** | priest | Deut. 26:3 Deut. 26:4 Deut. 27:9 |  | Ezek. 44:30 Ezek. 44:31 Ezek. 45:4 |
| **yyIwIle** | Levite | Deut. 26:11 Deut. 26:12 Deut. 26:13 Deut. 27:9 Deut. 27:14 |  | Ezek. 45:5 |
| **hf,[]m;** | work, deed | Deut. 27:15 | Ps. 138:8 |  |
| **~Aqm'** | place | Deut. 26:2 Deut. 26:9 |  | Ezek. 45:4 |
| **hl'x]n:** | inheritance | Deut. 26:1 |  | Ezek. 45:1 |
| **vp,n<** | soul, life | Deut. 26:16 Deut. 27:25 | Ps. 138:3 |  |
| **!t;n"** | giving, gave, give, given | Deut. 26:1 Deut. 26:2 Deut. 26:3 Deut. 26:6 Deut. 26:9 Deut. 26:10 Deut. 26:11 Deut. 26:12 Deut. 26:13 Deut. 26:14 Deut. 26:15 Deut. 26:19 Deut. 27:2 Deut. 27:3 |  | Ezek. 44:30 Ezek. 45:6 Ezek. 45:8 |
| **hl'['** | offer up, exalt | Deut. 27:6 | Ps. 137:6 |  |
| **~[;** | people | Deut. 26:15 Deut. 26:18 Deut. 26:19 Deut. 27:1 Deut. 27:9 Deut. 27:11 Deut. 27:12 Deut. 27:15 Deut. 27:16 Deut. 27:17 Deut. 27:18 Deut. 27:19 Deut. 27:20 Deut. 27:21 Deut. 27:22 Deut. 27:23 Deut. 27:24 Deut. 27:25 Deut. 27:26 |  | Ezek. 45:8 |
| **hn'['** | answer | Deut. 26:5 Deut. 27:14 Deut. 27:15 | Ps. 138:3 |  |
| **~ynIP'** | before, face | Deut. 26:4 Deut. 26:5 Deut. 26:10 Deut. 26:13 Deut. 27:7 |  | Ezek. 45:7 |
| **vd,qo** | holy | Deut. 26:13 Deut. 26:15 | Ps. 138:2 | Ezek. 45:1 Ezek. 45:2 Ezek. 45:3 Ezek. 45:4 Ezek. 45:6 Ezek. 45:7 |
| **br,q,** | among, amidst, midst | Deut. 26:11 | Ps. 138:7 |  |
| **ha'r'** | looked | Deut. 26:7 | Ps. 138:6 |  |
| **tyviare** | first, beginning | Deut. 26:2 Deut. 26:10 |  | Ezek. 44:30 |
| **~Wr** | loud, rise | Deut. 27:14 | Ps. 138:6 | Ezek. 45:1 |
| **hx'v'** | worship | Deut. 26:10 | Ps. 138:2 |  |
| **xk;v'** | forgotten | Deut. 26:13 | Ps. 137:5 |  |
| **~ve** | name | Deut. 26:2 Deut. 26:19 | Ps. 138:2 |  |
| **[m;v'** | heard, hear | Deut. 26:7 Deut. 26:14 Deut. 26:17 Deut. 27:9 Deut. 27:10 | Ps. 138:4 |  |

**Greek:**

| **Greek** | **English** | **Torah**  **Deut. 26:1 – 27:26** | **Psalms**  **137:1- 138:8** | **Ashlamata**  **Eze 44:30 – 45:8** | **Mark, 1-2 Peter**  **& Jude**  **Mk 15:42-47** | **Luke**  **Lk 23:50-56** |
| --- | --- | --- | --- | --- | --- | --- |
| γινώσκω | know |  | Psa 138:6 |  | Mk. 15:45 |  |
| γυνή | women | Deu 27:20  Deu 27:23 |  |  |  | Lk. 23:55 |
| **εἰσέρχομαι** | **enter** | **Deu 26: Deu 26:3 Deu 27:3** |  |  | **Mk. 15:43** |  |
| **ἐντολή** | **commandments** | **Deu 26:13 Deu 26:17  Deu 26:18  Deu 27:1  Deu 27:10** |  |  |  | **Lk. 23:56** |
| ἐπερωτάω | asked |  | Psa 137:3 |  | Mk. 15:44 |  |
| **ἔρχομαι** | **came, come** | **Deu 26:3** |  |  | **Mk. 15:43** |  |
| ἡμέρα | day, today | Deut. 26:3 Deut. 26:16 Deut. 26:17 Deut. 26:18 Deut. 27:1 Deut. 27:2 Deut. 27:4 Deut. 27:9 Deut. 27:10 Deut. 27:11 | Ps. 137:7 Ps. 138:3 |  |  | Lk. 23:54 |
| θεός | God | Deut. 26:1 Deut. 26:2 Deut. 26:3 Deut. 26:4 Deut. 26:5 Deut. 26:7 Deut. 26:10 Deut. 26:11 Deut. 26:13 Deut. 26:14 Deut. 26:16 Deut. 26:17 Deut. 26:19 Deut. 27:2 Deut. 27:3 Deut. 27:5 Deut. 27:6 Deut. 27:7 Deut. 27:9 Deut. 27:10 | Ps. 138:1 |  | Mk. 15:43 | Lk. 23:51 |
| θνήσκω | died | Deu 26:14 |  |  | Mk. 15:44 |  |
| ἰδού | behold | Deu 26:10 |  |  |  | Lk. 23:50 |
| λίθος | stone | Deu 27:2  Deu 27:3 Deu 27:4 Deu 27:5  Deu 27:6 Deu 27:8 |  |  | Mk. 15:46 |  |
| ὄνομα | name | Deut. 26:2 Deut. 26:19 | Ps. 138:2 |  |  | Lk. 23:50 |
| πέτρα | rock |  | Psa 137:9 |  | Mk. 15:46 |  |
| **σώζω** | **delivered** |  | **Psa 138:7** |  |  |  |

**Nazarean Talmud**

**Sidra of “Debarim (Deut.) 26:1 — 27:26”**

**“V’hayah Khi-Tavo” “Then it will be, when you enter”**

By: H. Em Rabbi Dr. Eliyahu ben Abraham

H. Em. Hakham dr. Yosef ben Haggai

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (Luke)** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mark)** |
| **Now there was a member of the Sanhedrin named Yosef, a good and righteous/generous man who did not consent or agree with the council of the Tz’dukim (Sadducees) and their decisions or actions. He was from Ramatayim, a city of Judea, and he was waiting for the kingdom (governance) of God through Hakhamim and Bate Din. Yosef went to Pilate and requested the body of Yeshua. He (Yosef) took it (Yeshua’s body) down from the cross, wrapped it in linen, and placed it in a tomb hewn in rock in which no one had been buried. The day was the preparation day (for Pesach and the Festival of unleavened bread of the P’rushim - Pharisees), and the weekly Sabbath was approaching. The women followers who had accompanied Yeshua from Galil observed where the tomb was and how his body was placed there. They returned to the city and prepared ointments containing spices and embalming perfumes. During the weekly Sabbath, they were resting (observing the Shabbat) according to the mitzvot (commandments i.e. written and oral).** | **When evening came, because the previous day was the preparation day** (for Pesach and the Festival of unleavened bread of the P’rushim - Pharisees) **before the** (weekly**) Sabbath, Yosef of Ramatayim, a respected member of the Sanhedrin, who, himself was waiting for the kingdom** (governance) **of God** through Hakhamim and Bate Din **boldly approached Pilate to ask for the body of Yeshua. Pilate was surprised he** (Yeshua) **was already dead.**[[57]](#footnote-57) **So he summoned the centurion and asked him to verify the** (time of) **death. When he knew for sure of his** (Yeshua’s) **death from the centurion, he gave the corpse** (of Yeshua) **to Yosef. Having bought a linen wrapping for a burial garment, Yosef took him** (Yeshua) **down from the cross, wrapped him in the linen** (wrapping)**, and placed him in a tomb hewn out of rock, and rolled a stone upon its entrance. Miriam Migdalah and Miriam the** (mother) **of Yosi were taking note of where they placed him.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Deuteronomy 26:1 – 27:26 | Psalms 137:1- 138:8 | Ezekiel 44:30 – 45:8 | **Mark 15:42-47** | **Luke 23:50-56** |

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

**﻿Gen 1:27**﻿ And God created man in His image, in the image of God He created him; male and female He created them. ﻿28﻿ God blessed them and God said to them, “Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth.”

A great deal of inductive hermeneutic is used for exegesis on the Nazarean Codicil. By “inductive hermeneutic” we refer to the concept of “reading into” the text rather than reading from the text “deductive hermeneutic,” and allowing the text to speak for itself. This is especially true of the present pericope. This pericope is pivotal for much of Christian theology. Therefore, accuracy of translation and interpretation is worthy of special consideration. However, the contextual hermeneutic of the present pericopes of Mark and associated “Nazarean Talmud” readings must be established by the Torah Seder. This hermeneutic will be used for the present materials.

Having learned that Yeshua was not crying out to G-d because he was **“forsaken**” we realize that Yeshua could only accomplish the “Messianic Mission” by dying on the cross, executioners stake. The previous pericope in contiguity with the present reading allows us to know that Yeshua’s death was the waving flag foretelling of the coming Diaspora. However, both Yeshua and Yosef looked forward to the coming “Kingdom (governance by the Bet Din and Hakhamim) of G-d.” However, we could also associate the “Governance of G-d” with the Diaspora. The emancipation from Egypt brought about the freedom from physical slavery. But, the B’ne Yisrael only learn true freedom while in the “Exile of (present) Diaspora” in these final days. While there were those Zealots who wanted autonomy, with justifiable cause G-d was trying to establish a Theocracy. Thus, the “Theocracy” is one, which does not focus on kings, priests or prophets in the traditional sense. Rather G-d was trying to build a Theocracy founded upon communal trust and faithfulness. Consequently, the Theocracy G-d wants to establish is one of a “Theocratic Society.” This thought aligns itself with the original “cultural mandate” given to Adam. Furthermore, the final words of Yeshua concerning the “talmudizing,” all peoples (Gentile nations) with the Nazarean Talmud also form a “cultural mandate.” However, in both cases the “cultural mandate” is universal. Hyam Solomon,[[58]](#footnote-58) who designed the One Dollar bill and financed much of the American Revolution, dreamed that the United States could be “One Nation Under G-d.” Hyam Solomon’s original theme was “**one Nation under** **One G-d**.” This statement was to “Monotheistic” for the fledgling Trinitarian country and therefore the statement was modified to the statement we read on the Dollar Bill to this day “one nation under God.” Nevertheless, this vision was not relegated to one geographic region. These visionaries dreamed a greater dream, rather than “one nation under One G-d,” they dreamed of “one world under One G-d.”

**Yosef – A Model of Righteous Generosity**

Gould believes that Yosef was a “believer” in Yeshua as the Messiah.[[59]](#footnote-59) However, he does not believe that Yosef was necessarily a “talmid” (disciple). We find this logic sound. Nevertheless, we must part with Gould with regard to his statements about the “Kingdom.” Herein we find that it is most likely that the House of Hillel believed, at least in part that Yeshua was the Messiah. We have conjectured in the past that the House of Hillel would have possessed a stronger propensity towards believing that Yeshua was the Messiah than Shammaite Schools. This is very difficult to ascertain. However, studies show that the House of Hillel was much more sympathetic towards Yeshua and his talmidim (disciples) than the Shammaite School. Hakham Shaul (Paul) appears to have initially been of Shammaite persuasion. After his encounter with Yeshua on the road to Damascus, he becomes a Hillelite and spends the remainder of his life teaching Gentiles to submit to the “Kingdom” (governance) of G-d **through Hakhamim and Bate Din**.[[60]](#footnote-60) In His teachings, Hakham Shaul contends two principal parties. The first is those of his Shammaite accolades and the second is the Kohanim of the Tz’dukim (Sadducean Priests). In alignment with the present Torah Seder, we see that Yosef was a man of righteous generosity. The Torah Seder defines men of righteousness as men of generosity by not exhausting the harvesting process. The opening pasuk (passage) of our Torah Seder in D’barim (Deuteronomy) tells us not to try to deplete the fruit of the tree for the sake of personal gain. The act of leaving or overlooking some of the produce is a positive mitzvah.[[61]](#footnote-61) Yosef demonstrates his righteous generosity by pleading for the body of Yeshua. Regardless of whether Yosef was a “talmid” (disciple) or not is not of importance to us. He extends his wealth and generosity to Yeshua in a moment of need. Our Tosefta of Hakham Shaul through his Scribe Hillel (Luke or Silas) demonstrates the opposition of Yosef against the Tz’dukim.

**Luke 23:51** who did not consent or agree with the council of the Tz’dukim (Sadducees) and their decisions or actions.

This opposition most likely represents all those who were of the House of Hillel who occupied a seat on the Sanhedrin. This would account for the ad hoc trial brought against Yeshua by the Tz’dukim (Sadducees).

What was the House of Hillel’s agenda? In short, the most plausible answer was the “Kingdom” (governance) of G-d **through Hakhamim and Bate Din**.

**Pilate was surprised he** (Yeshua) **was already dead**

We must also make one remark here to establish that the execution was a **Roman** execution **NOT** a Jewish execution. Scholars have bickered over the Sanhedrin’s right to bring a capital case against Yeshua. The Markan text tells us plainly that the execution is Roman. The Tz’dukim (Sadducees) and the Kohen Gadol (High Priest) built their case for Pilate[[62]](#footnote-62) to hear. The case they presented was the Yeshua was the “King of the Jews.” Herein Yeshua is accused and found guilty of treason against Rome. It is true that the Kohen Gadol (High Priest) accused Yeshua of blasphemy. However, this is not the case, which was presented to Pilate.

**Mar 14:64** Behold, from his own mouth you have heard blasphemy. How does it appear to you?” And they all [the Kohanim, the Soferim and the Zakanim (of the Tz’dukim)] decided, that he deserved to die.

Therefore, we see that the trumped up charges of treason were only to guarantee that Yeshua would receive the death penalty from a Roman court, which as we have demonstrated to be inapplicable in Eretz Yisrael. We will further this problem to state that no gentile authority has the legal authority to sentence a Jew in a criminal court. Albeit present circumstances in Diaspora generate many difficulties.

At the core of our Torah Seder is the “penalty of lashes” (Makkot). The “Kingdom” (governance) of G-d is again prevalent when reviewing this section of the Torah Seder. The “Makkot” (lashes); administered at the behest of the Bet Din of the Esnoga (Synagogue) again refers to the “Kingdom” (governance) of G-d. This order of hierarchy of the Bet Din is one of the most fascinating studies we could embark upon. The “Kingdom” (governance) of G-d – ecclesiology establishes a Divine order of hierarchy. While we will not elaborate on this hierarchy in Peshat, we will try to explicate these matters minimally in the Remes commentary to understand the depth and implications of the allusions made in this present pericope.

**Peroration**

**and rolled a stone upon its entrance…**

**D’barim 25:17** You shall remember what Amalek…

Again, we resort to the idea, which we believe is central to the whole corpus of our present readings. Why are we told to remember the Amalek and how does this relate to the Nazarean Talmud for this week? We cannot directly address this problem in the Peshat commentary. We will note that the agenda of the Amalek was the destruction of the B’ne Yisrael. The Tz’dukim (Sadducees) had a similar idea. However, the seed of their deception is rooted in the concept of destroying the Messiah in favor of serving an “idolatrous” nation (Rome). If the stone rolled across the entrance of Yeshua’s grave were the end of the story, we would be left in a state of wonderment. However, these events only set the stage for the coming scene.

The resurrection of Yeshua from the dead is the testimony that he is the Messiah. It furthers the notion that the Messianic Mission was far greater than the myopic view of the Tz’dukim (Sadducees), Herodians and other Zealots. A new page of excitement dawns with the resurrection. The resurrection exhibits the dawn of a new era. This era would be dominated by the hierarchy of the “Kingdom” (governance) of G-d **through Hakhamim and Bate Din**. According to Lawrence Schiffman, the P’rushim (Pharisees) had been collecting the Mesorah,[[63]](#footnote-63) Oral Teachings of the Hakhamim passed down for generations. The ideological thesis of the P’rushim was to live in the present and prepare for the future, unlike the Tz’dukim who lived only for the “moment.” The initiation of the Tannaim envisioned the “Kingdom” (governance) of G-d **through Hakhamim and Bate Din** as one world under “One G-d” This could never happen, so long as the B’ne Yisrael remained only in Eretz Yisrael (the land of Israel). These “Kings and Priests” must enter the global arena of humanity to bring about tikun for the sins of Adam, all humanity. The result of this Tikun would be a new “Eden” and a new “Adam.” Therefore, there is no such thing as “salvation” (salvation in the singular) for humanity. Rather there are “many salvations”[[64]](#footnote-64) conforming to a single consistent and progressive agenda. Each “salvation” being an incremental part culminating in the progressive schema played out on the stage of time.

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

**When the (weekly) Sabbath was over…**

The present materials have particularized “darkness.” **And when the sixth hour** mid-day **came, darkness came over the whole land until the ninth hour** (mid-afternoon – about 3:00 P.M. Mar 15:33,) “**When evening came”** (Mark 15:42). And, finally we have the appearance of the dawn. “**Very early at the first of the week at sunrise they came to the tomb”** (Mark 16:2). These references should be viewed through the allegorical lens of Remes Hermeneutics. Therefore, the darkness of the present texts and passages of contiguity teach us that the B’ne Yisrael are about to enter a new dimension of Judaism. The dimension of Judaism, which was dawning in the first century, was the “Kingdom” (governance) of G-d **through Hakhamim and Bate Din** as one world under “One G-d” as noted above. When the era of the second Temple ended, the B’ne Yisrael were sent to finish the work of global tikun.

Therefore, Hakham Shaul’s letter to the Congregations of Rome serves as the archetypal engagement of global tikun. In order for this tikun to take place, the B’ne Yisrael must rely on the training they received in Eretz Yisrael as “Kings and Priests” and implement those practices among the nations through the appropriate infrastructure of halakhic authority.

**Nazarean Mishnah: Yosef of Ramatayim, a respected member of the Sanhedrin, who, himself was waiting for the kingdom (governance) of God** through Hakhamim and Bate Din **boldly approached Pilate…**

The Priesthood of the B’ne Yisrael, the firstborn must now **boldly** approach the Diaspora. The Jewish Priesthood of the Firstborn must enter Gentile lands with the teachings of the Hakhamim and appropriate infrastructure of halakhic authority as noted above. The prototypical preview of this approach is found in Hakham Shaul’s Letter to Rome in “Pereq 13” (Romans 13).

**Romans 13:1 Let every** gentile **soul be subject to the governing authorities** of the Jewish Synagogue. **For there is no** legitimate **authority except** that of the Jewish Bet Din **from God, and the authorities** of the Bet Din **that exist are appointed by God.**

Yeshua the Nazarean who you are looking for — the crucified one — was raised!

The allegory of Yeshua being resurrected can be understood as the body of Yeshua raised (i.e. “Living Stones”) which were raised up as a New Temple. Here I refer to the “Body of Messiah” as a New Temple and a New Adam. This “New Adam” is Jew and Gentile under the Yoke of the Torah and appropriate infrastructure of halakhic authority. It is for this reason the Yeshua is called the “servant of circumcision,” circumcision being allegory for “following the Jewish halakhic system, both written and Oral.” Therefore, this “New Adam,” as Moshe Rabbenu prenatally circumcised, accepts the Torah and its halakhah as a Theocratic system along with the government of the Ten Men of authority in the Esnoga (Synagogue). This “New Adam” experiences Eden (pleasure) in the acceptance and observance of the Torah. Herein we see that “Eden” is not a place, per se but rather the source from where pleasure emanates.

**Rom 15:8** **For I declare that Messiah became a servant of circumcision** (following the Jewish halakhic system, both written and Oral) **on behalf of God's truth** (Torah, written and Oral). **His task was to establish that which was promised** (to) **the patriarchs,[[65]](#footnote-65)**

**Yermiyahu 23:7**﻿ **Assuredly, a time is coming—declares the Lord—when it shall no more be said, “As the LORD lives, who brought the Israelites out of the land of Egypt,” ﻿8﻿but rather, “As the LORD lives, who brought out and led the offspring of the House of Israel from the northland and from all the lands to which I have banished them.”**

When Yisrael finishes their Messianic mission of global tikun, we will return to their homeland of Eretz Yisrael. Herein each of Yisrael’s historical events becomes an allegory for future events. With the destruction of the First Temple and rebuilding of the Second comes the allegory of the destruction of the Second Temple and the building of a “New Temple” in the form of “Living Stones,” “not built with hands.” This “New Temple” functions under the economy of a “New” hierarchy, “Kingdom” (governance) of G-d **through Hakhamim and Bate Din** as one world (Gan Eden – garden of pleasure) under “One G-d.” The Ten congregational leaders of the Esnoga mete out this “governance” by steering each congregation towards its path and part of the tikun process.

Amen v’amen

**Next Shabbat:**

**“Shabbat “V’hayah Im-Shamo’a” - ” Now it will be, [if] diligently”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְהָיָה, אִם-שָׁמוֹעַ** |  | **Saturday Afternoon** |
| **“****V’hayah Im-Shamo’a”** | Reader 1 – D’barim 28:1-3 | Reader 1 – D’barim 29:9-14 |
| **“****Now it will be, [if] diligently”** | Reader 2 – D’barim 28:4-6 | Reader 2- D’barim 29:9-14 |
| **“Y sucederá [que si] diligentemente”** | Reader 3 – D’barim 28:7-0 | Reader 3- D’barim 29:9-14 |
| D’barim (Deut.) 28:1 – 29:8 | Reader 4 – D’barim 28:19-11 |  |
|  | Reader 5 – D’barim 28:12-69 | **Monday & Thursday**  **Mornings** |
| Psalms 139:1-24 | Reader 6 – D’barim 29:1-3 | Reader 1 – D’barim 29:9-14 |
| Ashlamata: Is 55:2-11 | Reader 7 – D’barim 29:4-8 | Reader 2- D’barim 29:9-14 |
|  | Maftir – D’barim 29:6-8 | Reader 3- D’barim 29:9-14 |
| N.C.: Mark 16:1-8; Lk. 24:1-8;  James 4:13-17 | Is 55:2-11 |  |

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Coming Solemn Fast: Fast of the 9th of Ab (Tisha B’Ab)**

**Saturday Evening August 6, 2022 – Sunday Evening August 7, 2022**

**For Further Information See:**

[**http://www.betemunah.org/mourning.html**](http://www.betemunah.org/mourning.html)

**&**

[**http://www.betemunah.org/tishabav.html**](http://www.betemunah.org/tishabav.html)

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

Please e-mail any comments to [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

1. Gittin 57b [↑](#footnote-ref-1)
2. v. 1 [↑](#footnote-ref-2)
3. v. 7 [↑](#footnote-ref-3)
4. v. 6 [↑](#footnote-ref-4)
5. Tachanun (Hebrew: תחנון‬ "Supplication"), also called nefilat apayim ("falling on the face"), is part of Judaism's morning (Shacharit) and afternoon (Mincha) services, after the recitation of the Amidah, the central part of the daily Jewish prayer services. [↑](#footnote-ref-5)
6. The mourning of Tisha B’Ab is postponed when the 9th of Ab falls on a Shabbat, as it does this week. [↑](#footnote-ref-6)
7. Ibn Yachya [↑](#footnote-ref-7)
8. These opening remarks were 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 Abrohom Chaim Feuer, Translation by Rabbi Abrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman, [↑](#footnote-ref-8)
9. Yubal - יובל comes from the same Hebrew root as *Yobel*, the Jubilee. Curiously, a yobel (AKA shofar) is also what we blow to announce the Jubilee. [↑](#footnote-ref-9)
10. “he took up the lyre and pipe to sing to idols.” - Rashi [↑](#footnote-ref-10)
11. Tehillim (Psalms) 16:2. [↑](#footnote-ref-11)
12. Lit., ‘on the eighth’. Ibid. 12:1 [↑](#footnote-ref-12)
13. Tehillim (Psalms) 42:4. [↑](#footnote-ref-13)
14. Ibid. 33:2-3. [↑](#footnote-ref-14)
15. E.V. ‘In Thy presence is fulness of joy, in Thy right-hand bliss, etc. [↑](#footnote-ref-15)
16. Each cord is a separate joy. [↑](#footnote-ref-16)
17. I.e. on a seven-stringed harp. E.V. ‘Seven times a day’. [↑](#footnote-ref-17)
18. This refers to the various of officials in the Sanctuary. [↑](#footnote-ref-18)
19. Nehemiah 12:31 [↑](#footnote-ref-19)
20. Debarim (Deuteronomy) 26:1-29:8 [↑](#footnote-ref-20)
21. Debarim (Deuteronomy) 28:47 [↑](#footnote-ref-21)
22. Arachin 11a [↑](#footnote-ref-22)
23. Tanach is an acronym for Torah (the law), Neviim (the Prophets), and Ketubim (the Writings) AKA the so-called Old Testament. [↑](#footnote-ref-23)
24. AKA Temple [↑](#footnote-ref-24)
25. Shoftim (Judges) 9:13 [↑](#footnote-ref-25)
26. Arachin 11a [↑](#footnote-ref-26)
27. Hilchot Klei HaMikdash 3:4 [↑](#footnote-ref-27)
28. Arachin 2:3 [↑](#footnote-ref-28)
29. Arachin 10b [↑](#footnote-ref-29)
30. The song of the day [↑](#footnote-ref-30)
31. The pouring of wine libations on the altar. [↑](#footnote-ref-31)
32. lit. the *perpetual* [↑](#footnote-ref-32)
33. Debarim (Deuteronomy) 32:1-43 [↑](#footnote-ref-33)
34. Bamidbar (Numbers) 21:17-20 [↑](#footnote-ref-34)
35. Rosh HaShana 31a [↑](#footnote-ref-35)
36. Succah 50a,b [↑](#footnote-ref-36)
37. Arachin 11a [↑](#footnote-ref-37)
38. Succah 55a, Rosh HaShana 30b [↑](#footnote-ref-38)
39. Taanit 4:2 [↑](#footnote-ref-39)
40. I Melachim (Kings) 21 [↑](#footnote-ref-40)
41. Yalkut Shimoni, Melachim, 221 [↑](#footnote-ref-41)
42. Rabbi Shimshon Dovid Pincus (Hebrew: שמשון דוד פינקוס 1944/45 – April 2001) was an Israeli Haredi Rabbi of American origin, who served in Ofaqim. [↑](#footnote-ref-42)
43. She’arim B’Tefila*,* page 65 [↑](#footnote-ref-43)
44. The *Mishna*in *Shabbat* that lists the accessories that an animal may carry outside on *Shabbat* includes a *shir,* a round ring worn around the neck of an animal. [↑](#footnote-ref-44)
45. see MishnayotShabbat 5:1 [↑](#footnote-ref-45)
46. Shemot Rabba23:4 [↑](#footnote-ref-46)
47. The crossing of the Reed Sea. [↑](#footnote-ref-47)
48. Prophet [↑](#footnote-ref-48)
49. see Mishnayot Shabbat 5:1 [↑](#footnote-ref-49)
50. The first Adam [↑](#footnote-ref-50)
51. Tehillim (Psalms) chapter 92. [↑](#footnote-ref-51)
52. Shirah is the feminine form of shir. [↑](#footnote-ref-52)
53. Haazinu = Debarim (Deuteronomy 32 [↑](#footnote-ref-53)
54. A witness for the defense! It is a reminder to HaShem that he chose us in spite of our faults and our waywardness. [↑](#footnote-ref-54)
55. This is the 613th mitzvah (Rambam, Book of the Commandments, Positive Commandment § 18; Sefer HaChinuch, ascribed to either R. Aharon HaLevi or R. Pinchas HaLevi of Barcelona, mid-13th Century). Rambam (“Laws of Writing Tefillin, Mezuzah and Sefer Torah”, 7:1) explains: “There is a positive commandment for each and every man in Israel to write a Torah scroll for himself, as it says, “And now, write for yourselves this song.” This means to say, “Write for yourselves a Torah which contains this song,” because one does not write the Torah in separate sections. And even if his ancestors left him a Torah scroll it is a commandment to write his own. If he wrote it with his own hand, it is as if he received it at Mount Sinai; but if he does not know how to write, others write for him. Anyone who corrects a Torah scroll -- even one letter – it is as if he wrote all of it.” [↑](#footnote-ref-55)
56. see Rashi ad. loc. [↑](#footnote-ref-56)
57. This attests to the enormity of abuse by the Roman cohort. [↑](#footnote-ref-57)
58. Jones, V. (1983). *Will the Real Jesus Please Stand,.* Institute of Judaic-Christian Research. 2-19 [↑](#footnote-ref-58)
59. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark.*  New York: C. Scribner's sons. p. 298 [↑](#footnote-ref-59)
60. See our commentary and translation of Romans 13:1-10 [↑](#footnote-ref-60)
61. Positive Mitzvah **592** Sefer HaHinnuch [↑](#footnote-ref-61)
62. Pilate is described by Philo as “inflexible, merciless, and obstinate.” He also catalogues here a list of his crimes and excesses *Leg. ad Gaium, 38* Why does the conclave carry Yeshua to Pilate? I believe this demonstrates that the crime against Yeshua demonstrates that this could not have been a legitimate Sanhedrin. [↑](#footnote-ref-62)
63. Schiffman, L. H. (1991). *From Text to Tradition, A History of Second Temple & Rabbinic Judaism,.* Ktav Publishing House, Inc. p. 104ff [↑](#footnote-ref-63)
64. Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. p. 111 [↑](#footnote-ref-64)
65. Cf. Gen. 17:5 [↑](#footnote-ref-65)