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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2015**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2015**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](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** |
| **Ellul 21, 5775 – Sep 04/05, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Sep 04 2015 – Candles at 7:52 PM  Sat. Sep 05 2015 – Habdalah 8:47 PM | **Austin & Conroe, TX, U.S.**  Fri. Sep 04 2015 – Candles at 7:32 PM  Sat. Sep 05 2015 – Habdalah 8:25 PM | **Brisbane, Australia**  Fri. Sep 04 2015 – Candles at 5:18 PM  Sat. Sep 05 2015 – Habdalah 6:11 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Sep 04 2015 – Candles at 7:46 PM  Sat. Sep 05 2015 – Habdalah 8:41 PM | **Manila & Cebu, Philippines**  Fri. Sep 04 2015 – Candles at 5:48 PM  Sat. Sep 05 2015 – Habdalah 6:38 PM | **Miami, FL, U.S.**  Fri. Sep 04 2015 – Candles at 7:19 PM  Sat. Sep 05 2015 – Habdalah 8:11 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Sep 04 2015 – Candles at 6:59 PM  Sat. Sep 05 2015 – Habdalah 7:55 PM | **Olympia, WA, U.S.**  Fri. Sep 04 2015 – Candles at 7:28 PM  Sat. Sep 05 2015 – Habdalah 8:30 PM | **Port Orange, FL, U.S.**  Fri. Sep 04 2015 – Candles at 7:25 PM  Sat. Sep 05 2015 – Habdalah 8:17 PM |
| **San Antonio, TX, U.S.**  Fri. Sep 04 2015 – Candles at 7:35 PM  Sat. Sep 05 2015 – Habdalah 8:27 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Sep 04 2015 – Candles at 7:04 PM  Sat. Sep 05 2015 – Habdalah 8:04 PM | **Singapore, Singapore**  Fri. Sep 04 2015 – Candles at 6:50 PM  Sat. Sep 05 2015 – Habdalah 7:38 PM |
| **St. Louis, MO, U.S.**  Fri. Sep 04 2015 – Candles at 7:09 PM  Sat. Sep 05 2015 – Habdalah 8:06 PM | **Tacoma, WA, U.S.**  Fri. Sep 04 2015 – Candles at 7:26 PM  Sat. Sep 05 2015 – Habdalah 8:29 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

Her Excellency Giberet Patricia Sand

His Excellency Adon El-Adamah Ruach

Her Excellency Giberet Lydia Ruach

Her Excellency Giberet Anternette Clabon

Her Excellency Giberet Rosalyn Reed

Her Excellency Giberet Shanique Scipio

Her Excellency Giberet Olette Jennings

His Excellency Adon Ernest Davis

Her Excellency Giberet Claudine Johnson

Her Excellency Giberet Veronica Lagrone

Her Excellency Giberet Misty Freeman

Her Excellency Giberet Erma Dupree

His Excellency Adon Robert Dick & beloved wife Her Excellency Giberet Cobena Dick

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

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

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

**We want to welcome to the Commonwealth of Israel His Excellency Adon Adon Mikhael ben Abraham Mendes and his beloved wife Her Excellency Giberet Sheva bat Sarah Mendes! May they be a very fruitful vine among their people and bring many souls near to the Torah, with much wisdom, Torah understanding and great deeds of lovingkindness to all! And we say amen ve amen! Welcome to our family!**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Shabbat: “Nachamu VI” – Sabbath: “Of Our Consolation VI”**

**(Sixth of Seven Sabbaths of Consolation) &**

**Shabbat: “HaAzinu HaShamayim” – “Give ear, you heavens”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַאֲזִינוּ הַשָּׁמַיִם** |  | **Saturday Afternoon** |
| **“HaAzinu HaShamayim”** | Reader 1 – D’barim 32:1-6 | Reader 1 – D’barim 33:1-3 |
| **“Give ear, you heavens”** | Reader 2 – D’barim 32:7-12 | Reader 2 – D’barim 32:4-7 |
| **“Escuchad, cielos”** | Reader 3 – D’barim 32:13-18 | Reader 3 – D’barim 32:7-9 |
|  | Reader 4 – D’barim 32:19-28 |  |
| D’barim (Deut) 32:1-52 | Reader 5 – D’barim 32:29-39 | **Monday & Thursday**  **Mornings** |
| Psam 145:1- | Reader 6 – D’barim 32:40-43 | Reader 1 – D’barim 33:1-3 |
| Ashlam.: Is. 1:2-9, 16-27  **Special:** Isaiah 60:1-22 | Reader 7 – D’barim 32:44-52 | Reader 2 – D’barim 32:4-7 |
| P. Abot 4:29 | Maftir – D’barim 32:48-52 | Reader 3 – D’barim 32:7-9 |
| Nazarean Codicil: Mk 16:17-18;  Lk 10:17-20; Rm 16:21-24 | Isaiah 60:1-22 |  |

**Contents of the Torah Seder**

* The Song of Moses – Deut. 32:1-44
  + Appeal to the Universe for Attention – Deut. 32:1-3
  + God’s Faithfulness and Israel’s Folly – Deut. 32:4-6
  + The Lesson of History – Deut,.32:7-14
  + Israel’s Ingratitude – Deut. 32:15-18
  + The Merited Punishment – Deut. 32:19-25
  + The Stay of God’s Vengeance – Deut. 32:26-33
  + The Lot of Israel’s Enemies – Deut. 32:34-42
  + Conclusion of the Song – Deut. 32:43
* The Law is Israel’s Life – Deut. 32:45-47
* Moses Ordered to Ascend Mt. Nebo – Deut. 32:48-52

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 19: Deuteronomy – V – Repentance & Blessing**

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

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

Vol. 19 – “Deuteronomy – V – Repentance & Blessing,” pp. 32-90.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) ‎‎‎32:1-52**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. **Listen, O heavens**, and I will speak! And let the earth hear the words of my mouth! | 1. And when the last end of Mosheh the prophet was at hand, that he should be gathered from among the world, he said in his heart: I will not attest against this people with witnesses that taste of death in this world, behold, I attest against them with witnesses which do not taste of death in this world, and whose destination is to be renewed in the world to come. Isaiah the prophet, when he prophesied in the congregation of Israel, attributed hearing to the heavens, and attentiveness to the earth; because (in his case) earth was nearest and heaven more remote: **but Mosheh the prophet, when he now prophesied in the congregation of Israel, attributed hearing to the earth, and attentiveness to the heavens; because (in his case) heaven was nearest and earth more remote; for so it is written, Attend, you heavens, and I will speak; and hear, O earth, the words of my mouth.** |
| 2. My lesson will drip like rain; my word will flow like dew; like storm winds on vegetation and like raindrops on grass. | 2. My doctrine will smite the rebellious like heavy rain; but will be enjoyed with pleasantness by those who receive instruction, as the dew: my words will be like the downfalling rain of the wind that breathes upon the grass in the month of Marchesvan, and as the droppings of the latter rain which water the springing herbage of the earth in Nisan. |
| 3. When I call out the name of the Lord, ascribe greatness to our God. | 3. Woe to the wicked who make memorial of the Holy Name with blasphemies. Wherefore Mosheh, who was the Doctor of Israel, would not permit himself to pronounce the Holy Name until he had dedicated his mouth at the beginning of his hymn with eighty and five letters, making twenty and one words, and afterwards he spoke: In the Name of the LORD I invoke you, O house of Israel, to ascribe glory and greatness before our God. |
| 4. The deeds of the [Mighty] Rock are perfect, for all His ways are just; a faithful God, without injustice He is righteous and upright. | 4. Mosheh the prophet said: When I ascended the mountain of Sinai, I beheld the LORD of all the worlds, the LORD, dividing the day into four portions; three hours employed in the Law, three with judgment, three in making marriage bonds between man and woman, and appointing to elevate or to abase, and three hours in the care of every created thing: for so it is written: The Mighty One whose works are perfect, for all His ways are judgment, a faithful God before whom no iniquity comes forth, pure and upright is He. |
| 5. Destruction is not His; it is His children's defect you crooked and twisted generation. | 5. The beloved children have corrupted their good works, a blemish is found upon them; a perverse generation which have altered their works; so will the order of this world's judgment be altered upon them. |
| 6. Is this how you repay the Lord, you disgraceful, unwise people?! Is He not your Father, your Master? He has made you and established you. | 6. Can you indeed so requite the Name of the Word of the LORD, O foolish people, and receive the Law, yet not be made wise? Is He not your Father who bought you, who created you and established you? |
| 7. Remember the days of old; reflect upon the years of [other] generations. Ask your father, and he will tell you your elders, and they will inform you. | 7. Remember the days of old; consider the years of every generation; read the books of the Law, and they will teach you, and the books of the Prophets, and they will tell you. |
| 8. When the Most High gave nations their lot, when He separated the sons of man, **He set up the boundaries of peoples according to the number of the children of Israel.** | 8. When the Most High made allotment of the world unto the nations which proceeded from the sons of Noach, in the separation of the writings and languages of the children of men at the time of the division, He cast the lot among the seventy angels, the princes of the nations with whom is the revelation to oversee the city, even at that time **He established the limits of the nations according to the sum of the number of the seventy souls of Israel who went down into Mizraim.** |
| 9. Because the Lord's portion is His people Jacob, **the lot of His inheritance.** | 9. **And when the holy people fell to the lot of the LORD of all the world,** Michael opened his lips and said: Let the good portion of the Name of the LORD's Word be with Him. Gabriel opened his lips with thanksgivings, and said, Let the house of Jacob be the lot of His inheritance. |
| 10. He found them in a desert land, and in a desolate, howling wasteland. He encompassed them and bestowed understanding upon them; **He protected them as the pupil of His eye.** | 10. He found them dwelling in the wilderness, in the solitude, the place of howling demons and thorns, the place of thirsting; He overspread them with His seven glorious clouds; He taught them His Law; **He kept them as the Shekinah keeps the apple of His eye.** |
| 11. As an eagle awakens its nest, hovering over its fledglings, it spreads its wings, taking them and carrying them on its pinions. | 11. As an eagle stirs up and cares for his nest, and hovers over his young, so did His Shekinah stir up the tents of Israel, and the shadow of His Shekinah overspread them; and as an eagle outstretches his wings over his young ones, bares them and carries them upon his wings, so bare He them and carried them, and made them dwell upon the strong places of the land of Israel. |
| 12. [So] the Lord guided them alone, and there was no alien deity with Him. | 12. The Word of the LORD made them to dwell in His land, nor suffered any among them to be the followers of strange worship. |
| 13. He made them ride upon the high places of the earth, that they would eat the produce of the field. He let them suck honey from a rock, and oil from the mighty part of the crag. | 13. He made them to dwell in the strong places of the land of Israel, and gave them to eat of the goodly produce of His field, and nourished them with the honey of its fruits which grow even upon the rocks with the oil of its olive trees, and from branches (growing) out of the rocks. |
| 14. The cream of cattle and the milk of sheep, with the fat of lambs and rams of Bashan and he goats, with kidneys of wheat, and it [the congregation of Israel] would drink the blood of grapes [which was] as the finest wine. | 14. He gave them rich butter of kine from the spoil of their kings, and the fat of the firstlings of the sheep from the prey of their sultans, with the choice rams and goats of the flocks of Mathnan. Mosheh the prophet said: If the people of Israel will observe the precepts of the Law, it is foretold that their wheat granary will be like the kidneys of oxen, and that from one bunch of grapes will come forth a kor of red wine. |
| 15. And Jeshurun became fat and rebelled; you grew fat, thick and rotund; [Israel] forsook the God Who made them, and spurned the [Mighty] Rock of their salvation. | 15. But the house of Israel grew rich and wicked; they prospered much and possessed wealth, and forsook the worship of Elohim who created them, and provoked Him to anger who redeemed them. |
| 16. They provoked His zeal with alien worship; they made Him angry with abominations deeds. | 16. They moved Him to jealousy with strange worship, by their abominations they made Him angry. |
| 17. They sacrificed to demons, which have no power, deities they did not know, new things that only recently came, which your forefathers did not fear. | 17. They sacrificed to idols, resembling devils, in whom there is no profit, to idols which they had not known, new gods lately made, with which your fathers had nothing to do; |
| 18. You forgot the [Mighty] Rock Who bore you; you forgot the God Who delivered you. | 18. But the adorable Strong One who created you have you forgotten; of the word of Elohim who strengthened you so often have you been forgetful. |
| 19. And the Lord saw this and became angry, provoked by His sons and daughters. | 19. And when it was manifest before the LORD, He was wroth, provoked thereto by His beloved children who were called upon His Name son and daughters. |
| 20. And He said, "I will hide My face from them. I will see what their end will be, for they are a generation of changes; they are not [recognizable] as My children whom I have reared. | 20. And He said, I will take away from them the favour of My countenance; it will be seen what will be the end; for they are a perverse generation, children who have not faith. |
| 21. They have provoked My jealousy with a non god, provoked My anger with their vanities. Thus, I will provoke their jealousy with a non people, provoke their anger with a foolish nation. | 21. They have made Me jealous by that which is not God, they have angered Me by their vanities: I also will provoke them to jealousy by a people which has not been a people, by the foolish Babylonian people will I provoke them. |
| 22. For a fire blazed in My wrath, and burned to the lowest depths. It consumed the land and its produce, setting aflame the foundations of mountains. | 22. For an east wind strong as fire will go out before Me, and blaze in the might of My anger, and burn to the lowest hell; it will consume the land with its produce, and set the foundations of the mountains in flame. |
| 23. I will link evils upon them. I will use up My arrows on them. | 23. And when they dwell in Babel they will serve their idols; for I have spoken in My Word to array calamities against them, the plague-arrows of My vengeance to destroy them, |
| 24. They will sprout hair from famine, attacked by demons, excised by Meriri. I will incite the teeth of livestock upon them, with the venom of creatures that slither in the dust. | 24. I will make them go into captivity in Media and Elam, in the captivity of Babel, the house of Agag who are like demons gaping with famine, and to corpses devoured by birds, and to stricken evil spirits of the noon, to Lillit and to spirits big with evil. And the Javanaee (Greeks) who bite with their teeth like wild beasts will I send against them, and will shake them by the hand of the Syrians venomous as basilisks, the serpents of the dust. |
| 25. From outside, the sword will bereave, and terror from within; young men and maidens, suckling babes with venerable elders. | 25. A people who will come from beyond the land of Israel will consume them with the stroke of the sword, and those who are left in the land of Israel will I throw into the terror of death, in the chambers here and there where they sleep; their young men will perish, their maidens, their sucklings, with their men and their elders. |
| 26. I said that I would make an end of them, eradicate their remembrance from mankind. | 26. I have spoken in My Word to withhold from them My Holy Spirit; I will make them weak; as a man who reaps his field leaves but one upon the ground, so will I abolish their memory from the book of the genealogy of mankind; |
| 27. Were it not that the enemy's wrath was heaped up, lest their adversaries distort; lest they claim, "Our hand was triumphant! The Lord did none of this!" | 27. but for the wrath of the enemy, and that their oppressors would glorify themselves against Me, and say, Our hand has taken vengeance upon our adversaries, and all this has not been decreed by the LORD; |
| 28. For they are a nation devoid of counsel, and they have no understanding. | 28. for they are a people lost to good counsel and void of understanding. |
| 29. If they were wise, they would understand this; they would reflect upon their fate. | 29. O that they were intelligent in the Law, and that they understood what they will become in their latter end! |
| 30. How can one [person] pursue a thousand, and two put ten thousand to flight, unless their [Mighty] Rock has sold them out, and the Lord has given them over? | 30. How will one foe pursue a thousand of them, and two put ten thousand of them to flight, unless He who is their strength deliver them, and the LORD avenge them! |
| 31. For their rock is not like our [Mighty] Rock. Nevertheless, our enemies sit in judgment. | 31. For the idols of the Gentiles are not as He who is the Strength of Israel; for the Strength of Israel, when they have sinned, brings punishment upon them; but when they stretch forth their hands in prayer, He answers and delivers them. But, the idols of the peoples of strange worships are of no use: but because we have provoked Him, and have not returned to His service, our adversaries are our witnesses and our judges. |
| 32. For their vine is of the vine of Sodom, and of the field of Gemorrah; their grapes are grapes of rosh, and they have bitter clusters. | 32. For the works of this people are like the works of the people of Sedom, and their evil counsels like those of the people of Amorah; their wicked thoughts are as serpents heads; bitter therefore to them is their punishment which makes desolate. |
| 33. Their wine is the bitterness of serpents, and the bitterness of the ruthless cobras. | 33. Behold as the bitterness of serpents when they come forth from their wines, so will be the bitter cup of the curse which they are to drink in the day of their punishment, and cruel as the head of asps. |
| 34. Is it not stored up with Me, sealed up **in My treasuries?** | 34. Are not their secret works all known before Me? Sealed and laid up Are they **in My treasury!** |
| 35. Vengeance is poised with Me, and it will pay at the time their foot stumbles. For the appointed day of their reckoning is near, and what is destined for them hastens. | 35. Vengeance lies before Me, and I will recompense them at the time when their foot will move to the captivity; for the day of their destruction is coming near, and the evil which is prepared for them makes haste. |
| 36. When the Lord will judge His people, and will reconsider His servants, when He sees that the power is increasing, and none is controlled or strengthened. | 36. For the Word of the LORD adjudges in His mercy the judgement of His people Israel, and for the evil He has appointed upon His servants there will be repentance before Him; for He knows that in the time when they have sinned the stroke of their enemies will be heavy upon them, and help have passed away from their hands, and the faithful will have failed with their good works and be scattered and forsaken. |
| 37. Then He will say, "Where is their deity, the rock in which they trusted, | 37. And the enemy will say, Where is the fear of Israel, their Strength in whom they confided, |
| 38. who ate the fat of their sacrifices and drank the wine of their libations? Let them arise and help you! Let them be your shelter! | 38. who ate the fat of their sacrifices, and drank the wine of their libations? Let Him now rise up and help you, let Him shield you by His Word. |
| 39. See now that it is I! I am the One, and there is no god like Me! I cause death and grant life. I strike, but I heal, and no one can rescue from My Hand! | 39. When the Word of the LORD will reveal Himself to redeem His people, He will say to all the nations: Behold now, that I am He who Am, and Was, and Will Be, and there is no other God beside Me: I, in My Word, kill and make alive; I smite the people of the Beth Israel, and I will heal them at the end of the days; and there will be none who can deliver them from My hand, Gog and his armies whom I have permitted to make war against them. |
| 40. For I raise up My hand to heaven, and say, 'As I live forever.' | 40. I have lifted My hand with an oath to heaven, and have said, As I exist, I will not abolish My oath forever. |
| 41. When I sharpen the blade of My sword, and My hand grasps judgment, I will bring vengeance upon My adversaries and repay those who hate Me. | 41. If I whet my sword, as lightning it will prevail in the judgment of My hand. I will return retribution on them who afflict My people, and repay to their enemies the hire of their wickedness. I will make My arrows drunk with the blood of their slain, and the captivity of their hosts will be the punishment of My people's foes. |
| 42. I will intoxicate My arrows with blood, and My sword will consume flesh, from the blood of the slain and the captives, from the first breach of the enemy.' | 42. I will make My arrows drunk with their blood, and My sword will consume their flesh; with the blood of the destroyers of My people, their captives, and the chieftains of their hosts. |
| 43. Sing out praise, O you nations, for His people! For He will avenge the blood of His servants, inflict revenge upon His adversaries, and appease His land [and] His people. | 43. Rejoice, you nations, (and) you people of Beth Israel; for the blood of His servants which was shed, He has avenged. He has kept (in mind) and returned just vengeance upon His adversaries, and by His Word will He make Atonement for His land, and for His people. |
| 44. And Moses came and spoke all the words of this song into the ears of the people he and Hoshea the son of Nun. | 44. And Mosheh came from the tabernacle of the house of instruction, and spoke all the words of this hymn, in the hearing of the people, he and Jehoshua bar Nun. |
| 45. And Moses finished speaking all these words to all Israel. | 45. And Mosheh made an end of speaking all these words with all Israel, |
| 46. **And he said to them, "Set your hearts to all of the words which I bear witness for you this day, so that you may command your children to observe to do all the words of this Torah.** | 46. **and said to them: Apply your heart to all the words with which I bear witness to you this day, that you may dictate them to your children, so that they may observe and do all the words of this Law.** |
| 47. **For it is not an empty thing for you, for it is your life, and through this thing, you will lengthen your days upon the land to which you are crossing over the Jordan, to possess it. "** | 47. **For there is no vain word in the Law, unless to them who transgress it; for it is your life, and by this Word you will prolong days upon the land that you pass over Jordan to inherit.** |
| 48. And the Lord spoke to Moses on that very day, saying, | 48. And the LORD spoke with Mosheh **on the seventh of the month Adar,** on the same day, saying, |
| 49. Go up this Mount Avarim [to] Mount Nebo, which is in the land of Moab, that is facing Jericho, and see the Land of Canaan, which I am giving to the children of Israel as a possession, | 49. It was when the Word of the LORD had said to him, Go up to this mount Ibraee, the mountain of Nebo, and he thought in his heart, and said, Perhaps this up-going will be like that to Mount Sinai; and he said, I will go and sanctify the people; but the Word of the Lord said to him, Not so at all, but, Go up and view the land of Kenaan, which I have given to the children of Israel for an inheritance. |
| 50. And die on the mountain upon which you are climbing and be gathered to your people, just as your brother Aaron died on Mount Hor and was gathered to his people. | 50. And you will sleep in the mountain to which you go up, and be gathered to your people, even you, as Aharon your brother has slept in the mountain of Omanos, and has been gathered unto his people. Mosheh at once opened his mouth in prayer, and said, LORD of all the world, I entreat that I may not be as a man who had one only son, who being in captivity, he went and redeemed him with great price; he taught him wisdom and art, espoused him to a wife, planted for him a royal tower, built him a marriage house, prepared for him the bed, invited his companions, baked his bread, slew his victims, and mixed his wine; yet, when the time came for his son to make glad with his wife, and the guests were about to consecrate the feast; then was that man required to go to the house of judgment, before the king and be punished with the judgment of death; neither would he delay to execute his sentence that he might see the happiness of his son. So have I laboured for this people; I have led them by Your Word out of Mizraim, and built for this people; I have taught them Your Law built for them the tabernacle to Your Name; but now that the time has come to pass the Jordan, I am punished with death! Let it please You to withhold from me this sentence until I have passed the Jordan, to see the good of Israel before I die. |
| 51. **Because you betrayed Me in the midst of the children of Israel at the waters of Merivath Kadesh, [in] the desert of Zin, [and] because you did not sanctify Me in the midst of the children of Israel.** | 51. The LORD of the world answered him, and said: **Because you did prevaricate with My Word In the midst of the children of Israel, at the Waters of Contention at Rekem in the desert of Zin, and did not sanctify Me among them;** |
| 52. For from afar, you will see the land, but you will not come there, to the land I am giving the children of Israel. | 52. therefore you may look over against it, but will not enter into the land that I give unto the children of Israel. |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎ D’barim (Deut.) 32:1-52**

**1 Listen, O heavens** that I am warning Israel, and you shall be witnesses in this matter, for I have already told Israel that you will be witnesses. And so is [the clause] “And let the earth hear” [to be similarly understood]. Now why did [Moses] call upon heaven and earth to be witnesses [for warning Israel]? Moses said: “I am [just] flesh and blood. Tomorrow I will die. If Israel says, ‘We never accepted the covenant,’ who will come and refute them?” Therefore, he called upon heaven and earth as witnesses for Israel—witnesses that endure forever. Furthermore, if they [Israel] act meritoriously, the witnesses will come and reward them: “The vine will give its fruit, the earth will yield its produce, and the heavens will give their dew” (Zech. 8:12). And if [Israel] acts sinfully, the hand of the witnesses will be upon them first [to inflict punishment upon them]: “And He will close off the heaven that there will be no rain, and the soil will not give its produce” (Deut. 11:17), and then [the verse continues]: "and you will perish quickly"—through [the attacks of] the nations.-[Sifrei 32:1]

**2 My lesson will drip like rain** This is the testimony that you shall testify, that in your presence, I declare, "The Torah (לִקְחִי) , which I gave to Israel, which provides life to the world, is just like this rain, which provides life to the world, [i.e.,] when the heavens drip down dew and rain.-[Sifrei 32:2]

**will drip** Heb. יַעֲרֽף , meaning, “dripping.” Similar to this [are the verses]: and “will drip (יִרְעֲפוּן) fatness” (Ps. 65:12), [where the root רעף is equivalent to ערף ]; “will drip (יַעַרְפוּ) dew” (Deut. 33:28).

**will flow like dew** with which everyone rejoices, [unlike] the rain [which occasionally] causes anguish to people, such as travelers, or one whose pit [into which he presses his grapes] is full of wine [which is spoiled by the rain].-[Sifrei 32:2]

**like storm winds** Heb. כִּשְׂעִירִם . This is an expression similar to, “storm (סְעָרָה) wind” [since ס and שׂ are interchangeable. Accordingly,] the Targum renders [ כִּשְׂעִירִם as]: כְּרוּחֵי מִטְרָא , “like winds [that bring] rain.” [The metaphor is explained as follows:] Just as these [stormy, rainy] winds maintain the plants and promote their growth, so too, the words of the Torah cause those who study them to grow.

**like raindrops** Heb. וְכִרְבִיבִים , drops of rain. It appears to me that [a raindrop] is called רְבִיב because it shoots (רוֹבֶה) down like an arrow, as Scripture states, “an archer רוֹבֶה קַשָּׁת ” (Gen. 21:20).

**vegetation** Erbediz [in Old French, like the English: herbage]. This is [the general term for] the mantle of the earth covered with vegetation. grass Heb. עֵשֶׂב . A single stalk is called עֵשֶׂב and each species is called עֵשֶׂב [while דֶּשֶׁא denotes vegetation in general].

**3 When I call out the name of the Lord** Here the word כִּי means “when”, just as [it also means “when” in the verse]: “When (כִּי) you come to the land...” (Lev. 23:10). [The meaning of our verse is therefore:] When I call out and make mention of the Lord’s name, you shall ascribe greatness to our God, and bless His name. From here, our Rabbis derived [the rule] that [the listeners] should respond: “Blessed be the Name of His glorious Kingdom [forever and ever]!” after [every] blessing [recited] in the Temple [instead of “Amen,” which is the response outside the Temple].-[Ta’anith 16b]

**4 The deeds of the [Mighty] Rock are perfect** Even though God is strong [like a rock], when He brings retribution upon those who transgress His will, He does not bring it in a flood [of anger], but [rather] with justice because “His deeds are perfect.”

**a faithful God** [Faithful] to reward the righteous their due in the world-to-come. And even though He defers their reward, in the end He will fulfill (לְאַמֵּן) His words.

**without injustice** Even to the wicked; God rewards them in this world for [any] meritorious deeds [they might have performed].-[Sifrei 32:4]

**He is righteous and upright** All acknowledge God’s judgment meted out to them to be just (צַדִּיק) , and therefore fitting and upright (יָשָׁר) for them. [That is, God is declared] just (צַדִּיק) by people, and He is upright (יָשָׁר) , and it is fitting to declare God as righteous.

**5 Destruction is not His** Heb. שִׁחֵת לוֹ לֹא , [to be understood] as the Targum renders it: חַבִּילוּ לְהוֹן לָא לֵיהּ , “Destruction is theirs, not His!”

**it is His children’s defect** They were God’s children, and the destruction they wrought is their blemish.

**it is His children’s defect** The destruction was His children’s blemish, not His blemish.

**crooked generation** Heb. דּוֹר עִקֵּשׁ וּפְתַלְתּֽל , a crooked and perverted [generation]. [The word עִקֵּשׁ is] similar [in meaning] to [the verse], “and pervert (יְעַקְשׁוּ) all honesty” (Micah 3:9). We find [a similar expression] in the language of the Mishnah: "a weasel... because its teeth are bent (עֲקוּמוּת) and crooked (עֲקוּשׁוּת) . -[Chul. 56a]

**and twisted** antortiliyez [in Old French, like the English “tortuous”], just as [in the manufacture of a candle,] the wick (פְּתִיל) is braided and [then it] is “twisted” around a [central] strand. The word פְתַלְתּֽל falls under the category of word stems that contain doubled letters [i.e., where the two last letters of the root are doubled], such as: “dark green (יְרַקְרַק) ... dark red (אֲדַמְדָם) ” (Lev. 13:49), “engulfed (סְחַרְחַר) ” (Psalms 38:11), and “round (סְגַלְגַל) ” (Targum Jonathan on I Kings 7:23, Ned. 66b).

**6 Is this how you repay the Lord** This should be read as a question: "[Why] are you doing such saddening things before God? He has the power to punish you, [nevertheless] He has bestowed all these favors upon you. [Is this the way you repay Him for those favors?]"-[Sifrei 32:6]

**you disgraceful... people** who have forgotten all that has been done for them.

**unwise** [because you do not] understand the outcome, since it is in God’s power to do them good or evil [according to their actions].-[Sifrei 32:6]

**Is He not your father, your Master?** [The word קָּנֶךָ means:] Who acquired (קָנָה) you; [alternatively it means:] Who nested you (קִנְנֶךָ) in a nest (קַן) of rocks and in a strong land; [alternatively it means:] Who has rectified you (תִּקְּנֶךָ) with every type of reparation (תַּקָּנָה) .

**He made you** A [special] nation among nations,

**and established you** After [making you a special nation, God established you] upon every kind of firm base and foundation (כַּן) [i.e., made you self-contained]: your kohanim are from among yourselves; your prophets are from among yourselves, and your kings are from among yourselves. [Indeed, you are like] a city from which all [resources] are [drawn].-[Sifrei 32:6]

**7 Remember the days of old** what God did to past generations who provoked Him to anger.

**reflect upon the years of [other] generations** [I.e.,] the generation of Enosh, whom [God] inundated with the waters of the ocean, and the generation of the Flood, whom [God] washed away. Another explanation is: [If] you have not set your attention to the past, then “reflect upon the years of generations,” i.e., to recognize the future, that He has the power to bestow good upon you and to give you as an inheritance the days of the Messiah and the world-to-come.-[Sifrei 32:6]

**Ask your father** These are the prophets, who are called “fathers,” as Scripture states regarding [Elisha’s crying out to] Elijah, **“My father, my father, the chariot of Israel!”** (II Kings 2:12).

**your elders** These are the Sages.-[Sifrei 32:7]

**and they will inform you** the events of the former times.

**8 When the Most High gave nations their lot** When the Holy One, Blessed is He, gave those who provoked Him to anger their portion, He flooded them and drowned them [i.e., that was their lot].

**when He separated the sons of man** When [God] scattered the Generation of the Dispersion [which built the tower of Babel], He had the power to remove them from the world [altogether], but He did not do so. Rather, “He set up the boundaries of peoples,” [i.e.,] He let them remain in existence and did not destroy them.

**according to the number of the children of Israel** [God let man remain in existence] for the sake of a [small] number of the children of Israel who were destined to descend from the children of Shem, and [the sake of] the number of the seventy souls of the children of Israel who went down to Egypt, He “set up the boundaries of peoples,” [i.e., He separated man into seventy nations with] seventy languages.

**9 Because the Lord’s portion is His people** And why did God go to all this effort [to save mankind]? “Because the Lord’s portion” was hidden within them [i.e., mankind] and was destined to come forth. And who is God’s portion? “His people.” And who is His people?

**Jacob, the lot of His inheritance** And he is the third among the Patriarchs. He is endowed with a threefold [parcel] of merits: The merit of his grandfather, the merit of his father, and his own merit—thus, totaling three, **like a rope (חֶבֶל) composed of three strands [twined together for added strength** (Sifrei 32:9)]. Thus, it was [only] Jacob and his sons who became God’s inheritance, not Ishmael, the son of Abraham, and not Esau, the son of Isaac.

**10 He found them in a desert land** God found them [i.e., Jacob’s sons] faithful to Him in a desert land, for they accepted His Torah, His sovereignty, and His yoke upon themselves—something that Ishmael and Esau did not do, as Scripture states, “The Lord... shone forth from Seir to them, and appeared from Mount Paran” (Deut. 33:2). [The Sages (Sifrei Deut. 33:2, Tanchuma Beracha 4) explain this to mean: God first went to the children of Esau (Seir) and offered them the Torah, but they refused to accept it; then He went and offered it to the children of Ishmael (Paran), and they also refused. See Rashi on that verse.]

**and in a desolate, howling wasteland** An arid, desolate land, a place of howling (יְלֵל) jackals and ostriches. Yet even there, Israel followed their faith. They did not say to Moses, “How can we go out into the deserts, a place of drought and desolation?” The verse attests to this: “When you went after Me in the desert” (Jer. 2:2).

**He encompassed them** There [in the desert], [God] encompassed [Israel], surrounding them by [protective] clouds; He surrounded them with divisions in four directions, and He surrounded them with the underside of the mountain [Sinai], which He overturned [i.e., suspending it] over them like a tub [see Rashi on Exod. 19:17].-[Sifrei 32:10]

**and bestowed understanding upon them** There [God bestowed upon them] Torah and understanding.

**He protected them** from snakes, serpents, and scorpions, and from [hostile] nations.

**as the pupil of his eye** This refers to the black part of the eye, from which the light is reflected outward. Now, Onkelos renders יִמְצָאֵהוּ as: “He provided their needs,” that is, God provided Israel with all their needs in the desert. [The use of the word מָצָא is] similar to [its use in the verses], “[Will flock and cattle be slaughtered for them] to provide (וּמָצָא) them?” (Num. 11:22), and “The mountain is not enough (יִמָּצֵא) for us” (Josh. 17:16).

**He encompassed them** [Rendered by Onkelos:] "He made them encamp round about His Divine Presence"—the Tent of Meeting [where the Divine Presence rested] was in the middle [of the camp] and the four divisions [i.e., the tribal camps, surrounded it] from all four directions.

**11 As an eagle awakens its nest** He guided them [Israel] with mercy and compassion like an eagle, which is merciful towards its own fledglings and does not enter its nest suddenly. [Rather,] it beats and flaps its wings above its young between one tree and another, between one branch and another, in order that its young should awaken and have the strength to receive it.

**awakens its nest** [I.e.,] it awakens its fledglings.

**hovering over its fledglings** [The eagle] does not impose its [whole] body upon them. Rather, it hovers above them, touching them and yet not quite touching them. So too, is the Holy One, Blessed is He. [As in the verse:] “We did not find the Almighty great in power” (Job 37:23). When He came to give the Torah to Israel, He did not reveal Himself to them from one direction [thus concentrating His power at one point, as it were], but rather, from four directions, as Scripture states, “The Lord came from Sinai, and shone forth from Seir to them, and appeared from Mount Paran” (Deut. 33:2). [This accounts for three directions.] The fourth direction is referred to in [the verse], “God comes from Teman” (Hab. 3:3). -[Sifrei 32:11]

**spreading its wings, taking them** When it [the eagle] comes to move [its fledglings] from place to place, it does not pick them up with its feet, as do other birds. Other birds are afraid of the eagle, which soars very high and flies above them. For this reason, it [the other bird] carries them with its feet because of the eagle [above them]. The eagle, however, is afraid only of an arrow. Therefore, it carries its young on its wings, saying, “It is better that an arrow pierce me, rather than pierce my young.” So too, the Holy One, Blessed is He, [says]: “I carried you on eagles’ wings” (Exod. 19:4). [I.e.,] when the Egyptians pursued [the children of Israel] and overtook them at the [Red] Sea, they cast arrows and catapulted rocks [at Israel]. Immediately, “The angel of God moved... [behind them... and the pillar of cloud] came between the camp of Egypt [and the camp of Israel]” (Exod. 14:19-20) [for Israel’s protection].-[Mechilta 19:4] 12 [So]

**the Lord guided them alone** God guided them safely and alone in the desert.

**and there was no alien deity with him** Not one of the deities of the nations had the power to display its might and to wage war with them [i.e., with Israel]. Our Rabbis, however, explained [this whole verse] as referring to the future [i.e., “(So) the Lord will guide them....”] (Sifrei 32:12), and Onkelos renders [this verse] likewise. But I say that these are words of reproof. [Moses] called upon heaven and earth as witnesses, and this song [i.e., parashath Ha’azinu] would [also] be a witness, that eventually [Israel] would betray [God], and they would neither remember what God did for them in the past [generations], nor [would they bear in mind] what He was destined to do to them. Hence, this [verse] should be understood to refer to both [the past and the future]. And [therefore] this whole passage is apropos of [the phrase]: “Remember the days of old; reflect upon the years of [other] generations” (verse 7)—thus [God] did for them, and thus will He do for them in the future. [The passage is admonishing Israel:] They should have remembered all this.

**13 He made them ride upon the high places of the earth** This entire verse is to be understood as rendered by the Targum [i.e., referring to the Land of Israel].

**He made them ride [upon the high places]** [referring to] the Land of Israel, because it is higher than all other countries.-[Sifrei 32:13]

**that they would eat the produce of the field** These are the fruits of the Land of Israel which are quicker to bud (נוּב) and to ripen than any of the fruits of [other] countries.

**He let them suck honey from a rock** It once happened in [a place in Israel called] Sichni, that a man said to his son, “Bring me pressed figs from that barrel.” The son went [to the barrel, but instead of finding pressed figs,] he found honey flowing over its brim. The son retorted, “But this is [a barrel] of honey [not figs]!” His father responded, “Dig your hand deep into the barrel, and you will bring up pressed figs from it!” [Pressed figs are as hard as a rock. Thus, we have an illustration in the Land of Israel of “sucking honey from a rock.”]-[Sifrei 32:13]

**upon the high places of the earth** Heb. בָָּמֳותֵי . [This is] an expression denoting height.

**of the field** Heb. שָׂדָי , like שָׂדֶה , field.

**from the mighty part of the crag** meaning: The hard and strong part of a rock. [Rashi now proves that the word חַלְמִישׁ is in the construct state, thus rendered as “the might part of.”] When [חַלְמִישׁ] is not connected with the word that follows it [i.e., in the absolute state], it is vowelized: “ חַלָמִישׁ .” However, when it is connected to the word that follows it [i.e., in the construct state, as here], it is vowelized: חַלְמִישׁ

**and oil from the mighty part of the crag** This refers to the olives of [the place in Galilee called] Giscala.-[Sifrei 32:13]

**14 The cream of cattle and the milk of sheep** This took place in the days of Solomon, as Scripture states: "[And Solomon’s provision for one day consisted of...] ten fat cattle (בָּקָר) , and twenty cattle (בָּקָר) from the pasture, and one hundred sheep (צֽאן) " (I Kings 5:2-3). -[Sifrei 32:14]

**with the fat of lambs** This took place in the days of the Ten Tribes [i.e., the period of the Northern Kingdom in Israel], as Scripture states: “And who eat lambs (כָּרִים) from the flock” (Amos 6:4). -[Sifrei 32: 14]

**fat kidneys of wheat** This took place in the days of Solomon, as Scripture states: “And Solomon’s provision for one day consisted of [thirty kor of fine flour...]” (I Kings 5:2). -[Sifrei 32:14]

**and it [...] would drink the blood of grapes [...] as the finest wine** [This took place] in the days of the Ten Tribes [i.e., the period of the Northern Kingdom in Israel, as Scripture states]: “Who drink [wine] in wine-casks” (Amos 6:6). -[Sifrei 32:14]

**The cream of cattle** Heb. חֶמְאַת בָּקָר . This is the cream, which is scooped from the top of the milk.

**and the milk of sheep** Heb. וַחֲלֵב צֽאן , the milk of sheep. [The word for milk here is in the construct state. Accordingly,] when it is connected [to the word that follows it, as in our verse: “the milk of sheep,”] it is vowelized: חֲלֵב , as in “in the milk of (בַּחֲלֵב) its mother” (Deut. 14:21).

**lambs** Heb. כָּרִים , lambs.

**and rams** Heb. וְאֵילִים , [to be understood] according to its apparent meaning. [In certain contexts, the word אֵילִים refers to lambs, but since here the previous word (כָּרִים) means lambs, the word אֵילִים has its usual meaning, i.e., rams].

**rams of Bashan** [The rams bred in Bashan] were fat.

**kidneys of wheat** Wheat as fat as the fat of kidneys (כְּלָיוֹת) , and whose kernels are as large as kidneys.-[Sifrei 32:14]

**the blood of grapes** They would drink good wine, the flavor would be that of a wine of high esteem.

**[which was] as the finest wine** Heb. חָמֶר , wine in Aramaic. This is not a noun, but rather [an adjective], meaning: “superlative in taste,” vinos in Old French, good, strong, foaming. [In addition to the explanation of these verses (13-14) above,] one may alternatively understand these two verses according to the Targum of Onkelos: אַשְׁרִנוּן עַל תּוּקְפֵי אַרְעָא וְגוֹ' , “He made them dwell upon the strong places of the earth....” [See Onkelos for the full rendition.]

**15 you grew...thick** Heb. עָבִיתָ , an expression stemming from the word עוֹבִי , “thickness.”

**you grew...rotund** Heb. כָּשִׂיתָ , similar to the word כָּסִיתָ ["cover," since ס and שׂ are interchangeable]. This has the same meaning as in the verse, “For he has covered (כִסָּה) his face with his fat” (Job 15:27), like a person who is full of fat inside and whose flanks therefore have folds [of fat] outside. This is like [the continuation of that verse], “and he made folds of fat upon his flanks.” (Job 15:27). - [Sifrei 32:15]

**you grew... rotund** [The root form כסה or כשׂה ] can take on a simple conjugation meaning “to cover.” As [the verse], “But a prudent man covers (וְכֽסֶה) shame” (Prov. 12:16). However, if כָּשִׂיתָ had been written with a dagesh [in the “sin”], this would [represent the piel conjugation, i.e., making the verb transitive in form and thus] have the meaning: “You have covered someone [or something] else.” As in [the previously quoted verse], “For he has covered his face” (Job 15:27) [where the word “covered” is written as כִסָּה , with a dagesh in the “samech.” Thus here, since there is no dagesh in the “sin,” the verb is intransitive, and literally means: “You are covered with fat folds.”]

**and spurned the [Mighty] rock of their salvation** They disgraced and despised Him, as Scripture states, “[about twenty-five men] with their backs towards the Heichal of the Lord...” (Ezek.8:16). [The prophet Ezekiel was shown these treacherous men, who had their backs to the Temple in the west, and were bowing down to the sun in the east. He was shown other abominable acts as well. However,] there can be no more despicable act than this.-[Sifrei 32:16]

**16 They provoked his zeal** Heb. יַקְנִאֻהוּ , they provoked His anger and His zeal (קִנְאָה) .

**with abominations** With abominable deeds, such as homosexuality and sorcery, which are described [by Scripture] as תּוֹעֵבָה , “abominations.”-[Sifrei 32:16]

**17 which have no power** Heb. לֹא אֱלֹהַּ . As the Targum renders it: “which have no power.” For if they had power, God’s jealousy would not have been doubled as it is now.-[see Sifrei 32:17]

**new things that only recently came** [These deities were so recent, that] even the heathen nations were not familiar with them. Indeed, if a heathen saw them, he would say, “This is a Jewish idol!”-[Sifrei 32:17]

**which your forefathers did not fear** Heb. לֹא שְׂעָרוּם . This means: Which your forefathers did not fear. [More literally, it means:] “Their hair (שֵׂעָר) did not stand up on end because of these deities.” It is the nature of a person’s hair to stand up out of of fear. Thus [the word שְׂעָרוּם ] is explained in Sifrei (32:17). The word שְׂעָרוּם may also be explained as stemming from [the word שְׂעִירִים in the verse]: “And שְׂעִירִים will dance there” (Isa. 13:21), where שְׂעִירִים are demons. [Thus, our verse means:] “Your forefathers did not make such demons.”

**18 You forgot** Heb. תֶּשִׁי , you have forgotten. However, our Rabbis explained this word homiletically to mean: When God comes to bestow good upon you, you provoke Him to anger, and weaken (מַתִּישִׁין) His power, as it were, to do you good."-[Sifrei 32:18]

**the God Who delivered you** Heb. מְחֽלְלֶךָ . God Who brought you out of the womb. It has the same meaning as the verse, “[The voice of the Lord] makes hinds bring forth young (יְחוֹלֵל) ” (Ps.29:9), and, “pangs (חִיל) like those of a woman in confinement” (Ps. 48:7).

**20 I will see what their end will be** [i.e., I will see] what will befall them in the end.

**for they are a generation of changes** i.e., they change My good will into anger.

**they are not [recognizable]... whom I have reared** Heb. אֵמֻן . My rearing [them] is not recognizable in them, for I taught them a good way, but they deviated from it. אֵמֻן is an expression related to “And he reared (אֽמֵן) [Hadassah]” (Esther 2:7), nourriture in French. Another explanation of אֵמֻן : It is an expression of אֱמוּנָה , faithfulness, which is how the Targum renders it [literally, “children who have no faithfulness”]. At Sinai, they said, “We will do and we will hear,” and a short while later, they broke their promise and made the golden calf!"-[Sifrei 32:20]

**21 have provoked my jealousy** They kindled My anger.

**with a non-god** With something that is not a god.

**with a non-people** With a nation that has no name, as Scripture states, “This land of the Chaldeans—this people was not” (Isa. 23:13). And regarding Esau, Scripture states, “You are very despised” (Obad. 1:2).

**I will... provoke their anger with a foolish nation** These are the heretics. So Scripture states, “The fool (נָבָל) said in his heart, There is no God!” (Ps. 14:1). -[Sifrei 32:21]

**22 blazed** Heb. קָדְחָה , burned.

**and burned within you**, to the very foundation.

**It consumed the land and its produce** i.e., your land and its produce.

**setting aflame** Jerusalem, which has her foundations set upon the mountains, as Scripture states: “Jerusalem is surrounded by mountains” (Ps. 125:2). -[Sifrei 32:22]

**23 I will link evils upon them** Heb. אַסְפֶּה , I will link evil upon evil. [This expression is] similar to the verse, “join (סְפוּ) year upon year,” (Isa. 29:1) and, “add (סְפוֹת) the punishment of the unintentional sins,” (Deut. 29:18) and, “Add (סְפוּ) your burnt-offerings to your sacrifices.” (Jer. 7:21). Another explanation: אַסְפֶּה means, I will consume. This is similar to the verse, “lest you be consumed (תִּסָּפֶּה) ” (Gen. 19:15) [thus, our verse here would mean: “I will use up all evils on them”].

**I will use up my arrows on them** I will finish up all My arrows on them [i.e., until there are no arrows left, as it were]. This curse, according to [the usual way] retribution [is expressed], is really a[n implied] blessing, namely: [God says,] "My arrows may come to an end, but Israel will not come to an end [i.e., they will never be annihilated].

**24 They will sprout hair from famine** Heb. מְזֵי רָעָב . Onkelos renders this as: “swollen from famine,” but I have no evidence from Scripture for this [translation]. In the name of Rabbi Moses Hadarshan of Toulouse, however, I heard that the expression מְזֵי רָעָב is equivalent to שְׂעִירֵי רָעָב , “hairy from famine,” for an emaciated person grows hair on his skin. מְזֵי is Aramaic for hair, as the term מַזְיָא [in the clause]: דַּהֲוָה מְהַפֵּךְ בְּמַזְיָא , meaning “turning over his hair.”-[Meg. 18a]

**attacked by demons** Heb. וּלְחֻמֵי רֶשֶׁף Demons fought (לחם) against them, as Scripture states: “and flying creatures (בְּנֵי רֶשֶׁף) fly upwards” (Job 5:7). These are demons.

**excised by Meriri** Heb. וְקֶטֶב מְרִירִי , and excision caused by a demon named מְרִירִי .

**excised by** Heb. קֶטֶב means excision, similar to, “I will decree the grave upon you (קָטָבְךָ) !” (Hos. 13:14) [In Hebrew, the word for decree is גְּזֵרָה , the root of which is גזר , to cut. Hence, its primary meaning is “to cut.” There are many such roots in Hebrew, in the Bible, the Mishnah, and the Targum. They all bear the first meaning of cutting, and the second meaning of a final, permanent decision or ruling. Among them are the following: פסק , חקק , גזר , צמת , חרץ , כרת , חלט .]

**the teeth of livestock** It indeed once happened that sheep were biting people to death.-[Sifrei 32:24]

**with the venom of creatures that slither in the dust** Heb. זֽחֲלֵי עָפָר , the venom of snakes, which crawl on their bellies on the dust.-[Sifrei 32:24] [They crawl] just as the water flows (זחל) upon the ground. The word זְחִילָה denotes the slithering action of water upon the dust [of the ground], and similarly, the way anything slithers and shuffles across the ground to move along [is described as זְחִילָה ].

**25 From outside, the sword will bereave** Outside the city, the sword of hostile troops will bereave them.

**and terror from within** When you flee, escaping from the sword, the inner recesses (חֲדָרִים) of your heart will pound within you out of terror, and you will gradually die from this.-[Sifrei 32:25] Another explanation [ וּמֵחֲדָרִים אֵימָה ]: Within your house, there will be the terror of [impending] fear of plague, as Scripture states, “For death has come up into our windows” (Jer. 9:20). Onkelos renders this in this way. Another explanation of "Outside, the sword will bereave"—[They will be killed by the sword] on account of what they did in the streets (חוּצוֹת) , as Scripture states, “Corresponding to the number of streets in Jerusalem, you set up altars to the shameful thing.” (Jer. 11:13) [And along the same lines,] וּמֵחֲדָרִים אֵימָה means: On account of that which they did in the innermost chambers of their houses, as Scripture states, “[Have you seen] what the elders of the house of Israel are doing in the darkness, each one in his paved chambers?” (Ezek. 8:12) -[Sifrei 32:25]

**26 I said that I would make an end of them** Heb. אַפְאֵיהֶם . I said in My heart, “I will make an end (אַפְאֶה) of them.” One may also explain אַפְאֵיהֶם to mean: I would make them as פֵּאָה [the corners of one’s field which are left as ownerless for the poor to collect]; i.e., I will cast them away as ownerless. We find a similarity to this [expression] in Ezra (Neh. 9:22), “And You gave them kingdoms and peoples, and You separated them as ownerless things לְפֵאָה .” Menachem [ben Saruk] (Machbereth pp. 29, 140) also classified it in this way. [Note that Nehemiah is officially part of the book of Ezra, as in San. 93b. Note also that Menachem’s interpretation is not identical with Rashi’s.] Others, however, explain the expression according to the rendition of the Targum: My wrath (אַף) will fall upon them [thereby assuming that the word אַפְאֵיהֶם stems from the root אף , anger]. But this is incorrect, for if this were so, our verse should have been written: אֲאַפְאֵיהֶם [with two alephs], one aleph to serve [as the pronominal prefix for “I will,”] and the other aleph as a root letter, like, “I will strengthen you (אֲאַזֶרְךָ) ” (Isa. 45:5); and, “I would encourage you (אֲאַמִּצְכֶם) with my mouth” (Job 16:5). Moreover, the aleph in the middle of the word אַפְאֵיהֶם is completely inappropriate there. [Thus, we can see that Onkelos, in rendering his translation here, could not have meant that the word is simply a form of the stem אף . So how does he justify this translation?] Onkelos rendered this expression in accordance with the explanation of the Baraitha [a talmudic source not included in the canon of the Mishnah], which is taught in Sifrei (32:26), This Baraitha divides the word אַפְאֵיהֶם into three separate words, to read: אַף אֵי הֶם , which has the meaning, “I said in My anger (אַף) that I would make them as if they were naught,” so that those who behold them would say about them, “Where are they הֵם אַיֵּה ?”

**27 Were it not that the enemy’s wrath was heaped up** Heb. אָגוּר . Were it not that the enemy’s wrath was heaped up (אָגוּר) against them to destroy them, and if the enemy would succeed in overtaking them and destroying them, he would attribute the greatness to himself and to his deity, but he would not attribute the greatness to Me [says God]. This, then, is the meaning of...

**lest their adversaries distort** Heb. פֶּן יְנַכְּרוּ צָרֵימוֹ , lest they misconstrue the matter by attributing their might to an alien (נָכְרִי) , to whom the greatness does not belong. Lest they claim, Our hand was triumphant...!

**29 For** that nation is

**a nation devoid of counsel, and they have no understanding** for if they were wise people...

**they would understand this** namely: “How could one [person] pursue [a thousand...]?” (verse 30)

**they would reflect upon their fate** They would turn their attention towards thinking carefully about the end of Israel’s troubles [that the whole cause is God’s punishing Israel, rather than attributing Israel’s defeat to their own power].

**30 How could one [person]** of us

**pursue a thousand** of Israel?!"

**unless their [Mighty] Rock has sold them out, and the Lord has given them over** i.e., has sold them out, and given them over into our hands, delivrer in Old French [like the English: to deliver].

**31 For their rock is not like our [Mighty] Rock** The enemies should have understood all the above, that the Lord gave Israel over [to them], and that victory must not be attributed to them or to their deities. For until now, their deities have achieved nothing against our Rock. Because their rock is not like our Rock. The word צוּר in Scripture is always an expression meaning סֶלַע , rock.

**nevertheless, our enemies sit in judgment** Nevertheless, now our enemies are judging us. It must be then, that our Rock has given us over to them.

**32 For their vine is the vine of Sodom** [This verse is] connected to the above [verse 26. The continuity of these verses thus reads as follows:] "I said to Myself that I would make an end of them, eradicate their remembrance from mankind—because their deeds are those of Sodom and Amorah...".

**and the field of** Heb. וּמִשַּׁדְמוֹת , grain field. It is similar to the verse, “and the field (וּשְׁדֵמוֹת) will yield no food” (Hab. 3:17); and, “in the field (בְּשַׁדְמוֹת) of Kidron” (II Kings 23:4).

**grapes of rosh** [The word רוֹשׁ ] means: A bitter herb. [This has been variantly translated as the cultured poppy, from which opium is extracted, colocynth, and hemlock. See Nature & Man in the Bible, by Yehuda Feliks.]

**and they have bitter clusters** A bitter drink, which is appropriate for them; their punishment corresponds to their deeds. Onkelos also renders this phrase likewise: “And the punishment of their deeds is like their bitterness.”

**33 Their wine is the bitterness of serpents** [Understand this] as the Targum renders it: כּֽס פּוּרְעֲנוּתְהוֹן הָא כְמָרַת תַּנִינַיָא , which means, “Indeed the cup of their drink of punishment is like the bitterness of serpents.”

**and the bitterness of [ruthless] cobras** is their cup. [The cobra] is ruthless when it bites; [thus, this verse is referring to] a ruthless enemy, who will come and seek out their retribution.

**34 Is it not stored up with Me** As the Targum renders it, “They think that I have forgotten their [evil] deeds, but these deeds are all locked away and preserved before Me.”

**Is it not [stored]** The fruit of their [bitter] vine and the [bitter] produce of their field are stored up with Me.

**35 Vengeance is poised with Me, and it will pay** Heb. וְשִׁלֵּם . The retribution of vengeance is with Me, prepared and held in readiness, and it will pay out punishment to them, according to their deeds. [That is to say,] Vengeance will pay the punishment they deserve. [Thus, the word וְשִׁלֵּם is to be understood as a verb.] However, some explain the word וְשִׁלֵּם as a noun, equivalent to וְשִׁלּוּם , and recompense, the same grammatical form as [the noun in the phrase], “And the [prophetic] word (וְהַדִּבֵּר) is not in them,” (Jer. 5:13) where the word is equivalent to וְהַדִּבּוּר [i.e., a noun]. And when will I pay them [their punishment]?

**at the time their foot stumbles** namely, when the merit of their forefathers expires, the merit upon which they are relying.

**For the appointed day [of their reckoning] is near** As soon as I desire to bring the day of their disaster upon them, this day is near and in readiness before Me, to be brought about by many agents.

**and what is destined for them hastens** And the things that are destined to come hasten [in coming].

**hastens** Heb. וְחָשׁ , as in the verse, “Let him hurry, hasten (יְחִישָׁה) ” (Isa. 5:19). Until here, Moses testified against them with words of reproof, that this Song should be a witness for Israel’s reproof, i.e., when punishment would come upon Israel, they would know that I told them about this from the very beginning. From here onwards, he testifies to Israel with words of comfort, about things that would come upon them at the conclusion of the retribution, like everything he stated earlier: “And it will be, when all these words happen to you—the blessing and the curse... then, the Lord, your God, will bring back your exiles...” (Deut. 30:1-3).

**36 When the Lord will judge His people** i.e., When God will exact judgment upon Israel by bringing upon them these aforementioned sufferings. Similar to this is the verse, “For through these He judges (יָדִין) peoples” (Job 36:31), i.e., He chastises peoples. The word כִּי here does not mean “because,” giving the reason for the preceding statements, but rather, it introduces a new passage [i.e., it means “when”], as in the verse, “When (כִּי) you come to the land” (Lev. 25:2). [The meaning of our verse is:] When these judgments will come upon them, and the Holy One, Blessed is He, will reconsider concerning His servants to return [to them] and to have mercy upon them....

**will reconsider** Heb. יִתְנֶחָם . [This word] denotes changing one’s mind, whether for good or for evil.

**when He will see that the power is growing** i.e., when God sees that the enemy’s power is becoming stronger and stronger against Israel, and none among them is controlled or strengthened.

**controlled** Heb. עָצוּר . One who is rescued by an officer (עוֹצֵר) or a ruler who would confine (יַעֲצוֹר) the people.

**or strengthened** Heb. עָזוּב , [One saved] by an עוֹזֵב , one who gives strength [to someone else]. An עוֹצֵר is a ruler who confines his people [within certain boundaries], so that they will not go out in scattered groups when they go to war against the enemy, mentenedor in Old French [like the English, maintain. Consequently:] עָצוּר [the passive noun from the root עצר ] means: One saved through the confinement (מַעֲצוֹר) of a ruler. עָזוּב Strengthened, like “and they fortified (וַיַּעַזְבוֹ) Jerusalem until the... wall” (Neh. 3:8); and, “How is the city of praise not fortified (עֻזְּבָה) ” (Jer. 49:25). עָצוּר is mentenude in Old French, and עָזוּב is enforze, fortified.

**37 Then He will say** The Holy One, Blessed is He, will say about them [Israel]: “Where is their deity which they worshipped [now]?”

**the rock in which they trusted** [The word צוּר ] means: The rock. [This figuratively means: The rock under which] they used to shelter themselves from the sun and the cold. That is to say, [the deity] in which they had placed their trust to protect them against any harm.

**38 who ate the fat of their sacrifices** i.e., these deities would eat up [the fat] and would drink up the wine of their libations when they offered the sacrifices before them.

**Let them be your shelter!** Let that same rock [you worshipped] be a refuge and shelter (מִסְתּוֹר) for you.

**39 See now** Understand from the punishment that I brought upon you, from which no one can rescue you, and from the salvation with which I will save you, and that there is no one to stop Me, that

**It is I! I am the One** -"It is I" Who can bring someone down, and “I am the One” Who can lift someone up.

**and there is no god with Me!** [There is no deity] which can stand up against Me, to stop Me.

**with Me** resembling Me, like Me.

**and no one can save from My Hand** those who sin against Me.

**40 For I raise up My hand to heaven** For in My fury, I will raise up My hand to Myself, making an oath.

**and say, “As I live...”** This is the expression of an oath, like the verse, “’As I live,’ says the Lord, 'if not for that which you have spoken in My ears’” (Num. 14:28). So too, here in our verse [the meaning is]: "I swear, just as I live [forever]...".

**41 When I sharpen the blade of My sword** If I sharpen the blade of My sword, so that it will shine (בְּרַק) [The word בְּרַק , literally lightning, means shine or flash] (see Ezek. 21:15), flandor in Old French.

**and My hand grasps judgment** leaving the attribute of mercy [and applying the attribute of justice] on My enemies who harmed Israel, for “I was angry only a little, but they helped to do harm” (Zech. 1:15). Another explanation: My hand will grasp the attribute of justice, sustaining it and exacting vengeance with it.

**I will bring vengeance upon My adversaries** Our Rabbis learned in the Aggadah (Mechilta Shemoth 14:3): By virtue of the expression in the verse, “and grasp judgment in My hand,” we understand that the nature of a human being is not like that of the Holy One, Blessed is He. For it is the nature of a human to cast an arrow, but he is unable to retrieve it. The Holy One, blessed be He, however, shoots His arrows and He can indeed retrieve them, as if He were holding them in His hand. Now, lightning is His arrow, [alluded to here] by the phrase בְּרַק חַרְבִּי , literally “the lightning of My sword,” [and the verse continues,] “and grasping judgment in My hand.” here, “judgment” refers to retribution; justize in Old French.

**42 I will intoxicate My arrows with blood** of the enemy;

**and My sword will consume flesh** their flesh [i.e., of the enemy].

**from the blood of the slain and the captives** [All] this will happen to them, because of the sin of the blood of Israel’s slain, and of the captives they took from them.

**from the first breach of the enemy** From the very first breach the enemy made. For when the Holy One, Blessed is He, inflicts punishment upon the nations, He visits upon them their own sin and the sins of their ancestors, from the very first breach they made in Israel.-[Sifrei 32:42]

**43 Sing out praise, O you nations, for His people** At that time, the nations will praise Israel, saying: "You see, now, what the praise of this nation is! That they cleaved to the Holy One, Blessed is He, through all the sufferings that befell them, and they did not forsake Him! They appreciated His goodness and His praise!

**and He will avenge the blood of His servants** i.e., [God will avenge] the shedding of their blood, as the phrase literally means.

**inflict revenge upon His adversaries** for the robbery and the violence [which they perpetrated against Israel], like the matter that is stated, “Egypt will be a desolation and Edom as a desolate wilderness, for the violence against the children of Judah...” (Joel 4:19); and Scripture also states, “For the violence against your brother Jacob...” (Obad. 1:10).

**and appease His land and His people** And He will appease His land and His people for the distresses that they experienced, and that the enemy perpetrated against them.

**and appease** Heb. וְכִפֵּר , an expression of conciliation and appeasement, as in the verse, אֲכַפְּרָה פָּנָיו , which is rendered in the Targum as: “I will appease his anger” (Gen. 32:21).

**and appease His land** And what is His land? His people. When His nation is comforted, His land is also comforted. Thus, Scripture says, “O Lord, You have appeased Your land” (Ps. 85:2). How have You appeased Your land? [That same verse continues:] “You have returned the captivity of Jacob.” This [section] is explained in different ways in Sifrei. Rabbi Judah and Rabbi Nehemiah differed regarding its explanation: Rabbi Judah explains the whole section as referring to Israel, while Rabbi Nehemiah explains the whole section as referring to the other nations. [Now Rashi proceeds to explain this whole section according to the two approaches.] Rabbi Judah explains it as referring to Israel, as follows: From “I said that I would make an end of them,” until “The Lord did none of this!” [verses 26-27], as I have explained above. [Verse 28:] “For that nation is lacking counsel” means that Israel lacks My Torah, because the Torah provides Israel with sound counsel; “and they have no understanding” means that they do not reflect on how one individual of the nations could pursue one thousand of them, unless it is because their Rock had sold them over" (verse 30); “for their rock is not like our [Mighty] Rock” (verse 31). Everything is as I have explained it until the end. Rabbi Nehemiah explains the section as referring to the other nations, [as follows]: [Verse 28:] “For they are a nation devoid of counsel,” until “Nevertheless, our enemies sit in judgment” (verses 28-31), he explains as I explained. [32]

**For their vine is of the vine of Sodom** That of the nations,

**and of the field of Gemorrah...** And the nations do not give any thought to attribute the greatness to Me.

**their grapes are grapes of rosh** This is what Scripture says, “Were it not that the enemy’s wrath was heaped up (verse 27)” against Israel, to poison and embitter them, and therefore (verse 32), “they have bitter clusters,” and they will be forced to eat them because of what they did to My children. [33]

**their wine is the bitterness of serpents** ready to give them [the nations] to drink because of what they did to them [Israel]. [34]

**[Is it not] stored up with Me** i.e., this cup [of poison], as Scripture states, “For a cup is in the hand of the Lord [...which all the wicked of the world will...drink]” (Ps. 75:9). [35]

**at the time their foot trips** [i.e., when the nations’ foot trips] as Scripture says, “A foot will trample it,” [referring to the downfall of the wicked] (Isa. 26:6) [36]

**For the Lord will judge His people** when explaining the section according to this [Rabbi Nehemiah’s] explanation, [the word כִּי in the expression] כִּ י יָדִין does mean “because,” and the judgment spoken of here, does not refer to sufferings [of Israel], but rather, the verse means: Because God will plead the cause of Israel against those who have oppressed her, when “He sees that the [nations’] power is increasing...” [37]

**Then he will say, “Where is their Deity?”** The enemy will say, “Where is Israel’s God?” just as the wicked Titus said, when he rent the veil [of the Holy Temple] (see Gittin 56b), as Scripture states, “And my enemy will see [God’s righteousness], and shame will cover her, who says to me, 'Where is the Lord, your God?’” (Micah 7:10). [39]

**See now that it is I!** Then the Holy One, Blessed is He, will reveal His salvation and say: “Now you see that it is I! I am the One!” From Me the evil befell you, and from Me good will come upon you;

**and no one can rescue from My Hand** i.e., who will rescue you from the disaster I will bring upon you. [40]

**For I raise up My place to heaven** Heb. כִּי אֶשָּׂא אֶל שָׁמַיִם יָדִי . This is to be understood as, “I have raised up (נָשָׂאתִי) ,” My Divine Presence has always dwelt in the heaven, as the Targum renders it. And even if a weak one is above, and a strong one is below, the fear of the one above is upon the one below. How much more is this so, since the Mighty One is above, and the weak one is below?! [According to this explanation, the word] יָדִי means “the [dwelling] place of My Divine Presence,” as in the verse, “every man in his place (יָדוֹ) ” (Num. 2:17). [Continues God:] Now, it was within My power to punish you [nations] immediately, but I said, “As I live forever,” I will not hasten to exact punishment—there is time for this, because I live forever! I will exact the punishment [from the nations] in the latter generations. Furthermore, I have the power to exact punishment both from the living and the dead. A mortal king,who may die at any moment, hastens to avenge himself during his lifetime, because either he or his enemy may die, without seeing his punishment being meted out upon him, but I [says God,] live forever, so that if the enemy dies and I have not yet exacted punishment upon them, I will exact punishment from them when they are dead. [41]

**When I sharpen the blade of my sword** There are instances in Scripture where the word אִם is not used conditionally [i.e., it does not mean "if". Here, אִם means “when,” and thus, the verse means:] “When I sharpen the blade of My sword, and My hand grasps judgment...,” and all these remaining verses are as I have explained them above.

**44 He and Hoshea the son of Nun** It was the Sabbath upon which there were two leaders [because the office was being transferred to Joshua, i.e.,] authority was taken from one and given to the other.-[Sotah 13b] Moses appointed a meturgeman [literally, an interpreter, here a spokesman] for Joshua, [to relay to the public what Joshua said,] so that Joshua could expound [on the Torah] in Moses’ lifetime, so that Israel would not say [to Joshua], “During your teacher’s lifetime you did not dare to raise your head!”-[Sifrei 31:1] And why does Scripture here call him Hoshea [for his name had long since been changed to Joshua (see Numb. 13:16). To imply [lit., to say] that Joshua did not become haughty, for although he was given high status, he humbled himself as he was at the beginning [when he was still called Hoshea].-[Sifrei 32:44]

**46 Set your hearts** A person must direct his eyes, his heart, and his ears to the words of the Torah, for Scripture states (Ezek. 40:4),"Son of man, see with your eyes, and listen with your ears, and set your heart [upon all that I show you]" [namely, the plan of the Holy Temple]. **Now, here, we have an inference from major to minor: If in the case of the plan of the Holy Temple, which is visible to the eyes and which is measured with a measuring-rod, a person must direct his eyes, ears, and heart to understand, how much more so must he do so to understand the words of the Torah, which are likened to “mountains suspended by a hair” [i.e., numerous laws derived from a single word of the Torah]?!-[Sifrei 32:45]**

**47 For it is not an empty thing for you** You do not labor over it in vain, for a great reward is contingent upon it, for “it is your life” [that is, the reward is life itself]. Another explanation: There is not one empty [i.e., superfluous] word in the Torah which, if properly expounded upon, will not have a reward attached to it. You must know this, for [as an illustration:] our Rabbis teach, Scripture states, “And Lotan’s sister was Timna” (Gen. 36:22). [What, one might ask, is the purpose of telling us this? Furthermore, an earlier verse states,] “and Timna was a concubine [to Eliphaz the son of Esau]” (Gen. 36:12). [Is it necessary for the Torah to state this at all? But our Rabbis explain, as follows:] Because Timna said, “If I am unworthy to become Eliphaz’s wife, I hope, at least, to become his concubine!” So why does Scripture enter into all these details [of her birth and marriage]? To teach us the greatness of Abraham, that rulers and kings yearned to cleave to his seed. [Lotan was a prince of Seir; thus the verse tells us that Timna was of noble ancestry; and yet, she preferred to be a mere concubine to Eliphaz, Abraham’s great grandson, rather than become a princess in her own nation.]-[Sifrei 32:46]

**48 And the Lord spoke to Moses on that very day** Heb. בְּעֶצֶם הַיּוֹם הַזֶּה . In three places Scripture employs the phrase: בְּעֶצֶם הַיּוֹם הַזֶּה [which has the meaning, “at the strongest light of the day”]. First, regarding Noah, Scripture states, “On that very day (בְּעֶצֶם הַיּוֹם הַזֶּה) Noah entered [... the ark]” (Gen. 7:13), which means in the glare of full daylight. Noah’s contemporaries said: "We swear by such and such, that if we notice him about to enter the ark, we will not let him proceed! Moreover, we will take axes and hatchets and split open the ark!" So the Holy One, Blessed is He, said: “I will have Noah enter at midday, and let anyone who has the power to prevent it, come and prevent it!” Second, regarding Egypt, Scripture states, “On that very day, the Lord brought [the children of Israel] out [of the land of Egypt]” (Exod. 12:51). The Egyptians said: "We swear by such and such, that if we notice them about to leave, we will stop them! And not only that, but we will take swords and other weapons, and kill them!" So, the Holy One, Blessed is He, said: “I will bring them out in the middle of the day, and let anyone who has power to prevent it, come and prevent it!” Likewise here, regarding Moses’ death, Scripture states, “on that very day (בְּעֶצֶם הַיּוֹם הַזֶּה) .” The children of Israel said, "We swear by such and such, that if we notice Moses [ascending the mountain to die], we will not let him do so! The man who brought us out of Egypt, divided the Red Sea for us, brought the manna down for us, made flocks of quails fly over to us, brought up the well for us, and gave us the Torah—we will not let him!" Thereupon, the Holy One, Blessed is He, said: “I will have Moses ascend the mountain [to his resting place] in the middle of the day!”-[Sifrei 32:47]

**50 Just as your brother Aaron died** [God said to Moses:] "Die with the same death that you witnessed and longed for, that Moses removed Aaron’s first [i.e., upper] garment and dressed Eleazar [Aaron’s son] with it. Then, Moses did the same with the second garment, and the third. Aaron then saw his son in his glory [of his new office]. Moses then said to him: “Aaron my brother! Go up onto the couch,” and Aaron went up. “Stretch out your hands,” and Aaron stretched [out his hands]. “Stretch out your legs,” and Aaron stretched [out his legs]. “Close your eyes,” and Aaron closed [his eyes]; “Close your mouth,” and Aaron closed [his mouth], and he passed away. Thereupon, Moses said, “Fortunate is the one who dies a death like this!”-[Sifrei 32:49]

**51 Because you betrayed Me** You caused the people to rebel against Me.

**because you did not sanctify Me** [Says God to Israel:] You caused Me not to be sanctified [see Yalkut, end of Ha’azinu]: I said to you “Speak to the rock” [to provide you with water in the desert (see Num. 20:8)], but instead, they hit the rock, and so, they had to hit it twice [in order to extract water]. Had they, however, spoken to it [as I told them], so that the rock would have given forth water without being hit, the Name of Heaven would have been sanctified, for the Israelites would have said, **"If the rock, which is subject neither to reward nor punishment, for if it acts meritoriously [i.e., fulfills God’s will,] it receives no reward, and if it sins [i.e., not fulfilling God’s will,] it is not punished, and yet [without any of these incentives] the rock fulfills the command of its Creator [by producing water when spoken to], how much more so should we [who do have the incentives of reward and punishment fulfill our Creator’s will]!**

**52 from afar** Heb. כִּי מִנֶּגֶד from afar.

**you will see [the Land]** For if you do not see the Land now, you will no longer see it in your lifetime.

**but you will not come there** But I know that the Land is dear to you. That is why I say to you, "Go up [the mountain] and see [it]!"

**Ketubim: Psalm ‎145:1-21**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. A praise of David. I shall exalt You, my God the King, and I shall bless Your name forever and ever. | 1. A psalm of David. I will exalt You, O my God the king, and I will bless Your name for ages upon ages. |
| 2. Every day I shall bless You, and I shall praise Your name forever and ever. | 2. Every day I will bless You and I will praise Your name for ages upon ages. |
| 3. The Lord is great and very much praised, and His greatness cannot be searched. | 3. Great is the LORD and very praiseworthy; and there is no end to His greatness. |
| 4. Generation to generation will praise Your works, and they will recite Your mighty deeds. | 4. Each generation will praise Your work to the next, and they will tell of Your wonders. |
| 5. Of the majesty of the glory of Your splendor and the words of Your wonders I shall speak. | 5. The splendor of the glory of Your majesty, and the words of Your wonders, I will speak. |
| 6. And the strength of Your awesome deeds they will tell, and Your greatness I shall sing. | 6. And they will utter the strength of Your fear, and they will tell of Your greatness. |
| 7. Of the remembrance of Your abundant goodness they will speak, and of Your righteousness they will sing. | 7. They will spread abroad the memory of Your abundant goodness, and they will praise Your generosity. |
| 8. The Lord is gracious and compassionate, slow to anger and of great kindness. | 8. Compassionate and merciful is the LORD, putting away anger and doing many good things. |
| 9. The Lord is good to all, and His mercies are on all His works. | 9. The LORD is good to all, and His mercies are over all His works. |
| 10. All Your works will thank You, O Lord, and Your pious ones will bless You. | 10. All Your works will give You thanks, O LORD, and Your pious ones will bless You. |
| 11. They will tell the glory of Your kingdom, and they will speak of Your might. | 11. They will utter the glory of Your kingdom, and will speak of Your might. |
| 12. To make known to the children of men His mighty deeds and the glory of the majesty of His kingdom. | 12. To make known His powerful deeds to the sons of men, and the glorious splendor of His kingdom. |
| 13. Your kingdom is a kingdom of all times, and Your ruling is in every generation. | 13. Your kingdom is a kingdom of all ages, and Your dominion is in every generation. |
| 14. The Lord supports all those who fall and straightens all who are bent down. | 14. The LORD supports all who have fallen, and lifts up all who are bowed down. |
| 15. Everyone's eyes look to You with hope, and You give them their food in its time. | 15. The eyes of all look hopefully to You, and You give them their food in its season. |
| 16. **You open Your hand and satisfy every living thing [with] its desire.** | 16. **You open your hand, and satisfy the desire of every living thing.** |
| 17. The Lord is righteous in all His ways and kind in all His deeds. | 17. The LORD is just in all His ways, and gracious in all His works. |
| 18. **The Lord is near to all who call Him, to all who call Him with sincerity.** | 18. **The LORD is near to all who call on Him, to all who call on Him in truth.** |
| 19. He does the will of those who fear Him, and He hears their cry and saves them. | 19. He will do the will of those who fear Him, and He will hear their petition and redeem them. |
| 20. **The Lord guards all who love Him, and He destroys all the wicked.** | 20. **The LORD protects all who love Him, but He will destroy all the wicked/Lawless.** |
| 21. My mouth will speak the praise of the Lord, and all flesh will bless His holy name forever and ever. | 21. My mouth will speak the praise of the LORD, and all the sons of flesh will bless His holy name for ages upon ages. |
|  |  |

**Rashi’s Commentary on Psalm ‎145:1-21**

**4** **Generation to generation will praise Your works** And I, too, shall speak of the majesty of the glory of Your splendor.

**6** **And the strength of Your awesome deeds they will tell** And I, too, shall recite Your greatness.

**7** **Of the remembrance of Your abundant goodness they will speak** i.e., one generation to another generation.

**11** **and they will speak of Your might** to each other, saying, “It is good for us to make known to the children of men His mighty deeds and the glory of the majesty of the kingdom of the Holy One, blessed be He.” (I found.)

**14** **supports** (The “nun” is missing from the “aleph-beth” because David saw in it a serious downfall [Amos 5:2]: “The virgin of Israel has fallen and shall not continue to rise.” And he returned and supported her with the holy spirit: The Lord supports all those who fall.)

**16** **and satisfy every living thing [with] its desire** With a sufficiency to sustain him, He satisfies his goodness, his will, and his blessing.

**desire** apayement in Old French, propitiation.

**21** **My mouth will speak the praise of the Lord** and also all flesh will bless His holy name forever and ever.

**Meditation from the Psalms**

**Psalms ‎‎145:1-21**

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

This is the only composition in the entire Book of Tehillim, which is actually entitled תהלה, a praise, because these verses embody the essence of the Psalmist's passionate love and appreciation for HaShem.

Eish Das[[1]](#footnote-1) observes that the Psalmist distilled the essence of all the psalms and incorporated it into the words of this psalm, which contains exactly one hundred and fifty words, corresponding to the one hundred and fifty psalms in the Book.

The Talmud[[2]](#footnote-2) states that whoever recites this psalm three times every day is assuredly a בן עולם הבא, a person [worthy] of the World to Come. The Talmud cites two elements which make this psalm so important.

First, the initial letters of the verses follow the order of the alphabet, implying that this work is fundamental, as basic and essential as the alphabet. The alphabetical arrangement also alludes to the fact that this psalm presents an orderly program and design for life. Its consecutive verses demonstrate how to progress towards HaShem in constant spiritual ascent.

Secondly, this psalm emphasizes HaShem's most crucial function as supplier of the physical needs of all creations: *You open Your hand, and satisfy the desire of every living thing*.[[3]](#footnote-3)

***Berachot 4a*** *R. Eleazar b. Abina says: Whoever recites [the psalm] Praise of David[[4]](#footnote-4) three times daily, is sure to inherit[[5]](#footnote-5) the world to come. What is the reason? Shall I say it is because it has an alphabetical arrangement? Then let him recite, Happy are they that are upright in the way,[[6]](#footnote-6) which has an eightfold alphabetical arrangement. Again, is it because it contains [the verse], Thou openest Thy hand [and satisfiest every living thing with favour]?[[7]](#footnote-7) Then let him recite the great Hallel,[[8]](#footnote-8) where it is written: Who giveth food to all flesh![[9]](#footnote-9) — Rather, [the reason is] because it contains both.[[10]](#footnote-10) R. Johanan says: Why is there no nun in Ashre?[[11]](#footnote-11) Because the fall of Israel's enemies[[12]](#footnote-12) begins with it. For it is written: Fallen is[[13]](#footnote-13) the virgin of Israel, she shall no more rise.[[14]](#footnote-14) (In the West[[15]](#footnote-15) this verse is thus interpreted: She is fallen, but she shall no more fall. Rise, O virgin of Israel). R. Nahman b. Isaac says: Even so, David refers to it by inspiration[[16]](#footnote-16) and promises them an uplifting. For it is written: The Lord upholdeth all that fall.[[17]](#footnote-17)*

Every psalm has something special. What is the significance of these two advantages? Why are they so important?

One explanation is that these two aspects of *Ashrei* affirm our most basic beliefs. The two fundamental tenets of Judaism are that:

* God created the universe.
* God continues to watch over it (as opposed to the deist concept of God as a Divine clock-maker who created the universe and then left it running without intervention or direction).

*Ashrei* affirms both of these tenets. It contains all the letters of the alphabet — the letters with which God created the world. And the verse “*You open Your hand and satisfy the wants of every living thing*” confirms our belief in Divine providence.

A second explanation connects *Ashrei* to one’s personal spiritual growth. There are two requirements to attain ethical and spiritual goals:

* The study of Torah, which bestows enlightenment.
* Not be disturbed by the distractions of this world. Even if we merit the light of Torah, day-to-day demands and pressures may divert our attention away from our spiritual objectives.

When a person recognizes that every bit of his energy and vitality is a perpetual gift of Almighty God, Who constantly gives life, he will dedicate every moment of his existence to an effort to draw ever closer to his Creator. Such a person thereby belongs to the World to Come, because throughout his lifetime his heart and mind are trained upon Divinity and eternity.[[18]](#footnote-18)

Our psalm was written by King David as declared in the opening verse. I will discuss the circumstances that led to the writing of this psalm a little later.

The verbal tally between this psalm and our Torah portion is: **Hear – שמע**.[[19]](#footnote-19) In our Torah portion[[20]](#footnote-20) the earth is asked to ‘hear’ as a witness. In our psalm[[21]](#footnote-21) the psalmist is telling us that HaShem ‘hears’ the cries of those who fear Him. This suggests that if we want HaShem to hear us, then we need to fear Him.

Psalm 145 is commonly called Ashre - יאשר[[22]](#footnote-22) because it is a significant *part* of the Ashre prayer which is recited twice during Shabbat Shacharit and as a prelude to Mincha.

The six psalms[[23]](#footnote-23) that conclude the Book of Psalms should be regarded as a distinct collection, a collection of songs of praise, for each psalm contains a command or admonition to praise HaShem, in addition to the cry, “praise the Lord - Halleluyah”, which opens and closes each of the last five psalms.[[24]](#footnote-24)

The Talmud cites Rabbi Yose in:

***Shabbat 118b*** *R. Jose said: May my portion be of those who eat three meals on the Sabbath. R. Jose [also] said: May my portion be of those who recite the entire Hallel[[25]](#footnote-25) every day. But that is not so, for a Master said: He who reads Hallel every day blasphemes and reproaches [the Divine Name]?[[26]](#footnote-26) — We refer to the ‘Verses of Song’.[[27]](#footnote-27)*

The Talmud there explains that the reference to “Hallel” is to *Pesukei Dezimra.[[28]](#footnote-28) Rashi* explains that there are two psalms of praise: “Praise the Lord from the heavens”,[[29]](#footnote-29) and “praise God in His sanctity”.[[30]](#footnote-30) However, most commentators and halakhic authorities explain that the reference is to the last six Psalms in the Book of Psalms, as is stated in the Mishna:

***Soferim 18:1*** *But after Yehi Kevod one must say … and the six Psalms of every day. And Rabbi Yose said, “Let my portion be among those who recite these six psalms every day”.*

Pious Jews recite these six Psalms beginning with the Ashre[[31]](#footnote-31) and concluding with Psalm.[[32]](#footnote-32) Ashre is a very significant part of our prayers.

These psalms will be recited when HaShem’s praise will be great. When will His praise be great? At the ingathering of the exiles, when the entire human race will see the wonders He will perform for Israel.[[33]](#footnote-33) This suggests that David wrote this psalm during a period when he was being restored to his kingdom after his long exile and flight from King Saul. It is also clear from our Torah portion, Debarim 32, that David’s heart was fired by Moshe’s song – Haazinu.[[34]](#footnote-34) Thus David sang this song of praise. But WAIT! There is even more that directly connects our chapter of Psalms and our Torah portion.

What did David see in our Torah portion that demanded this chapter of Psalms?[[35]](#footnote-35) I believe that the following statement accurately answers our question: *HaShem pays in the currency that man desires*. Let’s take some time to examine this statement in detail.

The difference between reward in This World, Olam HaZeh, and reward in the Next World, Olam HaBa, is so vast that the following question is in­evitable: If “HaShem does not deprive any creature of any reward due it”,[[36]](#footnote-36) as it says in our Torah portion:

***Debarim (Deuteronomy) 32:4*** *a God of faith without iniquity.*

And therefore we have to say that a wicked man receives his due reward for mitzvot that he performed, how can HaShem reward him with valueless "This World currency", while the tzaddik receives the true reward in the Next World?

The answer to this can be found in our chapter of Psalms:

***Tehillim 145:16*** *“You open Your hand and satisfy the desire of every living thing”.*

HaShem pays every living thing in the currency that it desires. The sinner, who is so immersed in the physical world, would rather be paid in physical terms. That is what he values. One who presents a bill for services rendered in shekels will be paid in shekels, while one whose bill is in dol­lars will be paid in dollars. The sinner has managed to corrupt his soul into something so physical that payment in spiritual cur­rency is now impossible.

Viewing the sinner's negligible reward in this way, which is the simple understanding of the verse, only highlights his sorry state. Even if, by chance, he has fulfilled some mitzvot and he comes to claim his just reward, he has built such a barricade around himself, barring any spirituality from entering, that he prohibits any spiritual recompense and receives a lesser reward for any mitzvot he does perform.

Furthermore, in light of Rambam's negative description of the sinner:

**Rambam, Hilchot Teshuva 7:6** "He is despised by HaShem, contemptible and far removed".

It is clear that even the little re­ward HaShem gives him is granted with a lack of enthusiasm, so to speak. HaShem has no interest in the sinner nor in any of the random mitzvot he happens to perform; He only hastens the re­ward in order that the sinner take his leave as soon as possible. It is even conceivable that HaShem will grant him longevity, just to keep him from showing his face in Heaven for a while longer!

And yet, despite all this, the sinner's lowly status can change instantly. It does not require gradual improvement or a "cooling off period", as is normal in human relationships. The estranged, distant relationship between the sinner and his Creator can be quickly transformed by teshuva into glowing love. The sinner, who has lost the superior status of "man", and who is consid­ered inferior even to an animal (for an animal at least follows the dictates of its Creator), can, by becoming a Baal teshuva, reach the level of an angel, if not higher.

In the words of Rambam: *[He will then be] beloved and pleasant... close, a friend of the Almighty...He now cleaves to the Shechinah...he performs mitzvot and they are eagerly and happily accepted...not only that, but HaShem yearns for them, as it says:*

***Malachi 3:4*** *Then the offering of Yehudah and Yerushalayim will be pleasing to HaShem.*

HaShem actually longs for him and awaits him — when will he come and perform mitzvot? This is the intention of the Gemara when it teaches:

***Berachot 34b*** *In the place where the repentant sinner, Baalei teshuva, stands, the completely righteous do not stand.*

The repentant sinner, a Baal teshuva, took an animal (himself) and transformed himself into an angel. Even a tzaddik cannot undergo such extreme change! A Baal teshuva who learns ten hours a day, due to the prodigious exertion necessary on his part to do so, at­tains more merit for effort than the tzaddik who does the same. We dare not say, however, that the Baal teshuva who may have mastered a few mishnayot[[37]](#footnote-37) has reached the level of the tzaddik gamur![[38]](#footnote-38)

After Rambam describes the su­preme status attained by the Baal teshuva, that he is beloved, and close, and a friend to his Creator, such that his mitzvot are accepted in heaven with great joy, we obviously want to know whether we, too, have the ability to reach such a level, or wheth­er this is only reserved for those Baalei teshuva who have altered their lifestyle in an extreme manner.

Rabbeinu Yonah, in his classic work Shaarei Teshuva,[[39]](#footnote-39) teaches us that the concept of teshuva is multifaceted. At first glance, it appears that Chazal teach that once a person becomes a Baal teshuva, his "account" is closed. In fact, the contrary is true, one who undergoes teshuva has now opened a new account! His account sits in the prestigious "Baal teshuva department". In fact, the Israeli banking system refers to a current, liquid ac­count as literally, "going out [or transgressing] and returning [or repenting]"! At the same time, it is obvious that opening the account is only the first step. One who opens a new account does not immediately become the bank manager's close friend. It is only when he builds up his account for the rest of his life that he proves his transformation and is worthy to be such a friend.

**Elul – A Refuge In Time**

Elul is the month immediately preceding Tishri, and it serves as the spiritual preparation for the Rosh HaShanah, the Awesome Days, and Yom HaKippurim. It is the month of repentance, when an honest soul-reckoning, is made of the past year. Just as a businessman makes an assessment of his business to determine how to run it more smoothly and successfully, so a Jew in the month of Elul assesses his past year’s spiritual service to HaShem. It is a time to correct the wrongs we have done to our brothers, and to beseech HaShem for forgiveness. Since we are at the tail end of Elul it seemed good to me that we should dwell a bit more on the Baal Teshuva.

The sixth month, the month of Elul has a unique quality. Each month has its own special quality. The letters in Elul - אלול hint to its special quality. We will look at three of these acronyms:

**A.** The letters of Elul - אלול are the initial letters[[40]](#footnote-40) (acronym), in Hebrew, of *Ani ledodi vedodi li*:

***Shir HaShirim (Song of Songs) 6:3*** *I am my Beloved’s and my Beloved is mine.*

This refers to the service of prayer, which joins together man and HaShem, *I am my Beloved’s*.[[41]](#footnote-41) This suggests that Elul is a special time of prayer.

Indeed, in Elul, the Sephardic custom is to recite the special *Selichot* (penitential) prayers. Ashkenazim begin reciting Selichot at the end of Elul. Pious men and women rise before the break of dawn and go to the synagogue. There, the special prayers are recited with tears and anguish, as the days of the high holidays, Rosh HaShanah and Yom HaKippurim draw near.

The Baal Shem Tov[[42]](#footnote-42) called the days of Elul*,* the days when the King is in the field. He explained with a parable. Normally, in order to gain an audience with the King, one must go through a lengthy procedure. He must travel to the capital city, arrange an appointment, and then get permission to enter the palace. Even when permission is granted is may be days or weeks before he is finally allowed to enter. When he does finally get to see the King, the audience is likely to be short and very formal. The citizen, not used to the royal surroundings doubtlessly feels out of place, and maybe even regrets his decision to see the King. From his great fear and uneasiness, he may forget to put his request before the King.

Once a year, the King leaves his palace to visit the various regions of his Kingdom. While the King is in the field; relaxed and enjoying the early fall weather. He doesn’t stand on the same formality that he does when in the palace. The common folk are allowed to come out to greet the King and receive his blessing. During the month ofElul, the King is in the field and he is easily accessible. We need only make the effort to go out and greet Him.

**B.** The letters of Elul - אלול also form another acronym,[[43]](#footnote-43) in Hebrew, for: *Ish L’Rei’eihu U’Matanot L’Evyonim*, as found in:

***Esther 9:22*** *Each man [shall give presents] to his fellow, and gifts to the poor.*

These are the deeds of loving kindness.

**C.** Elul also contains the idea of teshuva as alluded to by its very name. The letters of the word Elul - אלול are also the initial letters,[[44]](#footnote-44) in Hebrew, of the words *Ina Leyodo VeSamti Lecha* - *“[G-d] caused it to happen, and I will provide [a place] for you [to which he can flee*.[[45]](#footnote-45) In this passage we encounter the cities of refuge. Thus we have a connection between the cities of refuge as a place of refuge in space and Elul as a place of refuge in time:

***Shemot (Exodus) 21:13*** *And if a man lie not in wait, but G-d cause it to come to hand; then I will provide a place (makom) whither he may flee.*

***Avot 4:14*** *Exile yourself to a place of Torah.*

Elul is, therefore, a city of refuge *in time*. This haven in time is the entire month of Elul, where the Bne Israel takes shelter each year to rectify their spiritual shortcomings. Elul is the month of repentance, when assessment is made of the past year’s service to HaShem. It serves as a spiritual “city of refuge” where atonement for wrongdoing may be found. Even a person who sinned *intentionally* can find refuge in the month of Elul. Just as the city of refuge protected an *intentional* killer until his trial, so too does Elul provide sanctuary to an intentional sinner until Rosh HaShanah.

All of the above aspects are paralleled in Elul. With every transgression, with every sin, a Jew sheds blood: he deprives his G-dly soul of its vitality. Yet atonement is always possible if the person will exile himself to the “cityofrefuge”, in the dimension of time, the month of Elul. Exile means to leave “your land, your birthplace and your father’s house”, the spiritual equivalent of which is to leave one’s desires, one’s character traits, and the conclusions reached by the human intellect, anything which is a barrier to total submission to the yoke of heaven. In short, a Jew must flee and wander from his egocentric existence and embrace a new life founded on the conclusions of true soul-searching and repentance. Then such galut is an atonement, both for intentional and unintentional transgressions, and one is saved from the seekers of vengeance, from any unfavorable pronouncements of heavenly justice for one’s sins.

Not only must cities of refuge be built, but, the *Rambam* writes, “the court is obliged to define the paths that lead to the cities of refuge, to repair them and to broaden them...” In spiritual terms, this corresponds to the paths whereby one reaches the spiritual city of refuge, the month of Elul.[[46]](#footnote-46)

Because Elul is the preparation for Yom Teruah (Rosh HaShanah), the anniversary of the world’s creation, the service of Elul is associated with three things which maintain the world: Torah, prayer, and deeds of loving kindness[[47]](#footnote-47). They are the “paths” to the refuge of Elul, and are alluded to in its name. The letters of Elul are the initial letters of “[G-d] caused it to happen, and I will provide for you”. Although this refers to the general service of Elul as a “city of refuge” for one’s misdeeds of the past year, it also refers to the more particular aspect of Torah, as our Sages say,[[48]](#footnote-48) “The words of Torah provide refuge”.

Someone who kills a person by mistake is not subject to death, but exile, therefore “I will assign you a place (makom) to which he can flee”.[[49]](#footnote-49) Note that it says ‘*a place*’ (makom) and not ‘a city of refuge’.

Exile is also a form of atonement:

***Makkoth 2b*** *R. Johanan said that the sanction for this (substitutive penalty of a flogging) may be obtained by argument a fortiori, thus: Now, what do we find in the case of one who had effected his intended act [of murder]? He is not banished. Is it not then logical [to argue from this] that one who had not [actually] effected their intended act should not be banished?*

*But does not this [very] argument point to a reverse conclusion? For is it not logical [to argue] that he who had effected the intended act [of murder] is not to go into banishment, so as not to obtain the possibility of atonement; whereas the one who have not effected their intended act, should be allowed to go into banishment, so as to obtain the possibility of atonement? Hence the derivation as from the text, given by Resh Lakish, is the best.*

On the pasuk:

***Avot 4:14*** *Exile yourself to a place of Torah.*

Rabbenu Bachya points out that the commentators come to teach me that Torah protects a person even more than an ‘Ir Miklat’ (city of refuge) for the ‘Ir Miklat’ saves only for a sin done inadvertently while Torah saves from all sin. Furthermore, the Midrash describes a dialogue between Klal Israel, all Jews, and HaShem in which Klal Israel want to know how they will atone for their sins when the existence of cities of refuge will cease. HaShem’s answer is that there will always be Torah!

We can now appreciate Chazal’s choosing the day that follows Succoth as ‘Simchat Torah’. When we leave that succah that serves us as a refuge when we are forced to exile; we are distraught as to where will our salvation come from. Therefore Chazal made sure that we will choose this day to reach the greatest intimacy with the Torah, thereby appreciating its special quality of serving as our salvation and refuge at all times. These are certainly appropriate thought when we begin again the cycle of Torah reading with Bereshit and learn about Adam and Cain having had to undergo their respective exiles. We must remember that we have Torah that serves as the greatest refuge. May HaShem open our hearts and our eyes to appreciate and see the depth of His Torah!!

**Ashlamatah: Yeshayahu (Isaiah) 1:2-9, 16-27‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1.¶ The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah. | 1. The prophecy of Isaiah the son of Arnoz, which he prophesied concerning the men of Judah and the inhabitants of Jerusalem in the ‎days of Uzziah, Jothan, Ahaz, Hezekiah, kings of the house of Judah. |
| 2. **Hear, O heavens, and give ear, O earth,** for the Lord has spoken; Children I have raised and exalted, yet they have rebelled against Me. | 2. **Hear, O heavens which shook when I gave My Law to My ‎people, and give ear, O earth which reeled before My Word;** for the LORD speaks: "The house of Israel is My people, I called them ‎sons. I cherished and glorified them, but they have rebelled against My Memra. |
| 3. An ox knows his owner and a donkey his master's crib; Israel does not know, my people does not consider. | 3. The ox knows its owner, and the ‎ass its master's crib; but Israel does not teach to know the fear of Me, My people does not ‎understand, to return to My Law." |
| 4. Woe to a sinful nation, a people heavy with iniquity, evildoing seed, corrupt children. They forsook the Lord; they provoked the Holy One of Israel; they drew backwards. | 4. Woe, because they were called a holy people, and ‎sinned; a chosen congregation have multiplied sins; they were named as a beloved seed and ‎they acted wickedly, and it was said of them, "Cherished sons” and they corrupted their ways! ‎They have forsaken the service of the LORD, they have despised the fear of the Holy One of ‎Israel, because of their wicked deeds they are turned about and backwards. |
| 5. Why are you beaten when you still continue to rebel? Every head is [afflicted] with illness and every heart with malaise. | 5. They do not ‎understand so as to say, "Why are we still smitten?" They continue to sin. They do not say, ‎‎"For what reason is every head sick and every heart mournful?" |
| 6. From the sole of the foot until the head there is no soundness-wounds and contusions and lacerated sores; they have not sprinkled, neither have they been bandaged, nor was it softened with oil. | 6. From the remnant of the ‎people even to the heads there is not among them one that is perfect in My fear. All of them are ‎disobedient and rebellious; they defile themselves with sins as a dripping wound. They do not ‎forsake their arrogance and they do not desire repentance, and they have no merits to protect ‎them. ‎ ‎ |
| 7. Your land is desolate; your cities burnt with fire. Your land-in your presence, strangers devour it; and it is desolate as that turned over to strangers. | 7. Your country lies desolate, your cities are burned with fire; in your very presence the Gentiles ‎take possession of your land; and because of your sins it is removed from you, and given to ‎aliens. |
| 8. And the daughter of Zion shall be left like a hut in a vineyard, like a lodge in a cucumber field, like a besieged city. | 8. And the congregation of Zion is left like a booth in a vineyard after they have picked ‎it clean, like a tent for staying overnight in a cucumber field after they have stripped it, like a ‎city which is besieged. |
| 9. "Had not the Lord of Hosts left us a remnant, we would soon be like Sodom; we would resemble Gomorrah." **{P}** | 9. Had the abounding goodness of the LORD of hosts not left us a ‎remnant in His mercies, then our sins would have been with us, so that as the men of Sodom ‎we should have perished, and as the inhabitants of Gomorrah we should have been destroyed. |
| 10. ¶ Hear the word of the Lord, O rulers of Sodom; give ear to the law of our God, O people of Gomorrah! | 10. Listen to the Word of the LORD, you rulers whose deeds are [as] evil as those of the rulers of ‎Sodom! Give ear to the Law of our God, you people whose deeds resemble those of the people ‎of Gomorrah! |
| 11. Of what use are your many sacrifices to Me? says the Lord. I am sated with the burnt-offerings of rams and the fat of fattened cattle; and the blood of bulls and sheep and hegoats I do not want. | 11. There is no pleasure before Me in the multitude of your holy sacrifices, ‎says the LORD. Enough of burnt offerings of rams and fat of fed beasts and blood of bulls or ‎lambs or kids; in such things there is no pleasure before Me. |
| 12. When you come to appear before Me, who requested this of you, to trample My courts? | 12. When you come to be seen ‎before Me, who requires this from your hand, that you should come? Do not trample My ‎courts! |
| 13. You shall no longer bring vain meal-offerings, it is smoke of abomination to Me; New Moons and Sabbaths, calling convocations, I cannot [bear] iniquity with assembly. | 13. Do not continue to bring an offering which is stolen; it is a despised oblation ‎before Me. At New Moons and Sabbaths you gather in assembly without forsaking your sins, so ‎that your prayers might be accepted in the time of your assemblies. |
| 14. **Your New Moons and your appointed seasons My soul hates, they are a burden to Me; I am weary of bearing [them].** | 14. **Your New Moons and ‎your appointed feasts My Memra despises; they are before Me as something despicable; I have ‎forgiven much.** |
| 15. **And when you spread out your hands, I will hide My eyes from you, even when you pray at length, I do not hear; your hands are full of blood.** | 15. **And when the priests spread forth their hands to pray for you, I take up ‎the face of My Shekhinah from you; even though you pray much concerning yourselves, there ‎is no pleasure before Me to accept your prayers; because your hands are full of innocent blood. ‎** |
| 16. Wash, cleanse yourselves, remove the evil of your deeds from before My eyes, cease to do evil. | 16. Return to the Law; make yourselves clean from your sins; remove the evil of your deeds from ‎before My Memra; cease to do evil. |
| 17. Learn to do good, seek justice, strengthen the robbed, perform justice for the orphan, plead the case of the widow. **{S}** | 17. Learn to do good; seek judgment, acquit him that is ‎robbed, judge the case of the fatherless, act on the complaint of the widow. |
| 18. Come now, let us debate, says the Lord. If your sins prove to be like crimson, they will become white as snow; if they prove to be as red as crimson dye, they shall become as wool. | 18. Then, when ‎yot return to the Law, you will beseech before Me, and I will carry out your request, says the ‎LORD: though your sins are scarlet like dyed cloth, they will be white like snow; though they are ‎red like crimson, they will become like pure wool. |
| 19. If you be willing and obey, you shall eat the best of the land. | 19. If you are willing and attend to My ‎Memra, you will eat of the good of the land; |
| 20. But if you refuse and rebel, you shall be devoured by the sword, for the mouth of the Lord spoke. **{P}** | 20. but if you refuse and do not attend to My ‎Memra, by the adversary's sword you will be killed; for by the Memra of the LORD it has been ‎so decreed.‎ |
| 21. ¶ How has she become a harlot, a faithful city; full of justice, in which righteousness would lodge, but now murderers. | 21. How the faithful city's deeds ha ve turned to become as [those of] a harlot, she that was full of ‎those who perform judgment! Truth was done in her, and now they are killers of souls. |
| 22. Your silver has become dross; your wine is diluted with water. | 22. Your silver has become dross, your wine mixed with water. |
| 23. Your princes are rebellious and companions of thieves; everyone loves bribes and runs after payments; the orphan they do not judge, and the quarrel of the widow does not come to them. **{S}** | 23. Your princes are rebellious and ‎companions of thieves. All of them love to accept a bribe, saying-a man to his neighbour-assist ‎me in my case, so that I will repay you in your case. They do not defend the fatherless and the ‎complaint of the widow does not come before them. |
| 24. "Therefore," says the Master, the LORD of Hosts, the Mighty One of Israel, "Oh, I will console Myself from My adversaries, and I will avenge Myself of My foes. | 24. Therefore the Lord of the world says, ‎the LORD of hosts, the Strong One of Israel: "The city of Jerusalem I am about to comfort, but ‎woe to the wicked when I am revealed to take just retribution from the enemies of the people, and I will return vengeance to the adversary. |
| 25. And I will return My hand upon you and purge away your dross as with lye, and remove all your tin. | 25. And I will ‎turn the stroke of My might upon you and I will separate, as those who purify with lye, all your wicked and I will remove all your sinners. ‎‎ |
| 26. **And I will restore your judges as at first and your counselors as in the beginning; afterwards you shall be called City of Righteousness, Faithful City.** | 26. **And I will appoint-in you true judges, steadfast as at the first, and your counsellors as at the beginning. Afterward you shall be called ‎the city of truth, the faithful city.** |
| 27. **Zion shall be redeemed through justice and her penitent through righteousness/generosity.** | 27. **Zion will be redeemed when judgment is performed in her, and the ones who have performed the ‎Law will return to her in righteousness/ generosity.** |
| 28. And destruction shall come over rebels and sinners together, and those who forsake the Lord shall perish. | 28. But rebels and sinners will be shattered together, and those who have forsaken the Law of the ‎LORD will be consumed. |
| 29. For they shall be ashamed of the elms that you desired, and you shall be humiliated because of the gardens that you chose. | 29. For you will be ashamed of the oaks of the idols in which you delighted; and you will be humiliated for ‎your gardens of the idols in which you assemble. |
| 30. For you shall be like an elm whose leaves are wilting, and like a garden that has no water. | 30. For you will be like a terebinth when its leaves fall, and like a channelled garden ‎without water. |
| 31. And the[ir] strength shall become as tow, and its perpetrator as a spark, and both of them shall burn together, with no one to extinguish [the fire]. **{P}** | 31. And the strength of the wicked will become as a tow of flax, and the deed of their hands as a spark of fire; as when ‎they are brought near to each other and both of them burn together, so will the wicked come to an end, they and their wicked deeds, and ‎there will be no pity for them. ‎ |
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**Rashi’s Commentary for: Yeshayahu (Isaiah) 1:2-9, 16-27**

**1 the vision of Isaiah the son of Amoz** Said Rabbi Levi: We have a tradition from our ancestors that Amoz and Amaziah, king of Judah, were brothers.

**which he saw concerning Judah and Jerusalem** Now, did he not prophesy concerning many nations, viz. the prophecy of Babylonia (ch. 13), the prophecy of Moab (ch. 15)? Thus you learn that this is not the beginning of the Book, and that the Book is not given its name for this prophecy. So we learned in the Baraitha of the Mechilta (Exod. 15:9,10): “In the year of King Uzziah’s death” (6:1) is the beginning of the Book, but there is no early and late in the order [i.e., the order of the chapters is no indication of the chronological order. (Others read: There is no early and late in the BookParshandatha.] The context proves this point, for, on the day of the earthquake (see Zech. 14:5), the day Uzziah became a metzora (see 2 Chron. 26:19), it was said: “Whom shall I send and who will go for us?” And I said, “Here I am; send me” (6:8). We learn that this was the beginning of his mission, and this prophecy was said afterwards. And concerning this alone, it is stated: which he saw concerning Judah and Jerusalem, just as Scripture says concerning each nation, “the prophecy of such and such a nation.” Here too, Scripture writes: “which he saw concerning Judah and Jerusalem.” Since they are harsh reproofs, he calls them “chazon,” which is the harshest of the ten expressions by which prophecy is called, as is stated in Gen. Rabbah (44:7), and proof of this is the verse (infra 21:2), “A harsh prophecy (חָזוּת) was told to me.”

**in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.** These four kings he buried, [i.e. he outlived,] in his lifetime. On the day Uzziah became a metzora, the Shechinah rested upon him, and he prophesied all the days of these kings, until Manasseh arose and killed him. (And this prophecy was said in the days of Hezekiah after the ten tribes were exiled.)

**2 Hear, O heavens, and give ear, O earth And Moses said, “Give ear, O heavens,...and may the earth hear” (Deut. 32:1).** Why did Isaiah change the wording? Our masters taught concerning this matter, [and] many midrashim [are] in the section entitled “Ha’azinu” in Sifrei, but the Sages disagreed with them and said: A matter is not so unless witnesses come and testify. If their words coincide, their testimony is fulfilled; if not, their testimony is not fulfilled. Had Isaiah not addressed the heavens with giving ear and the earth with hearing, the heavens would testify and say, ‘When we were called to this testimony in Moses’ time, when he said, (Deut. 30:19) “I call heaven and earth to witness against you,” we heard with an expression of giving ear,’ and the earth would testify, ‘I was called with an expression of hearing,’ hence their testimony would not coincide. [Therefore,] Isaiah came and reversed the matter. Consequently, both are found to testify with an expression of giving ear and with an expression of hearing.

**for the Lord has spoken** That you should be witnesses in this matter, when I warned them in Moses’ time. Therefore, come and hear what I reason with them, for they transgressed the warning, I did not sin against them, but I raised them and exalted them, yet they rebelled against me. [Another version reads:] That you should be witnesses in this matter. Now, where did He speak? “Give ear, O heavens and I will speak” (ibid. 32:1). [So this was taught] in Mechilta (Bo 12).

**3 his owner** Heb. קֽנֵהוּ [is] like מְתַקְּנוֹ , the one who affixes him to the plowshare for plowing by day, and since he has accustomed him to this, he knows him. The dull donkey, however, does not recognize his master until he feeds him. Israel was not intelligent like the ox, to know, when I called him and said, “Israel will be your name” (Gen. 35:10), and I informed them of several of My statutes, yet they deserted Me, as is related in Ezekiel (20:39): “Let each one go and worship his idols.” Even after I took them out of Egypt and fed them the manna and called them, “My people, the children of Israel,” they did not consider even as a donkey. Another explanation is:

**An ox knows its owner** An ox recognizes his owner so that his fear is upon him. He did not deviate from what I decreed upon him, by saying, I will not plough today. Neither did a donkey say to his owner, I will not bear burdens today. Now, these [creatures,] who were created to serve you, and are not destined to receive reward if they merit, or to be punished if they sin, did not change their manner, which I decreed upon them. Israel, however, who, if they merit receive reward, and if they sin are punished.

**does not know** i.e., did not want to know; they knew but trod with their heels, and my people did not take heart to consider.

**4 Woe** Every instance of הוֹי in Scripture is an expression of complaining and lamenting, like a person who sighs from his heart and cries, “Alas!” There are, however, several, which are an expression of a cry, the vocative voice, e.g., “Ho, ho, flee from the land of the north” (Zech. 2:10), which the Targum renders, אַכְלוּ , an expression of announcing.

**Woe** There is a reason to cry about a holy nation that turned into a sinful nation, and a people referred to by the expression, “for you are a holy people” (Deut. 7:6), turned into a people with iniquity.

**a people heavy with iniquity** The heaviness of iniquity. The word denotes a person who is heavy, pesant in French, ponderous. The word כֶבֶד is a substantive of heaviness, pesantoma in French, and is in the construct state, and is connected with the word עָוֹן , iniquity.

**evildoing seed** And they were seed whom the Lord blessed (Isa. 61:9). Similarly, they were children of the Holy One, blessed be He, and they became corrupt.

**they provoked** Heb. נִאֲצוּ , they angered.

**they drew backwards** [The root נְזִירָה ,] wherever it appears, is only an expression of separation. Similarly, Scripture states: “And they shall separate (וְיִנָּזְרוּ) from the holy things of the children of Israel” (Lev. 22: 2), “the one separated (נְזִיר) from his brothers” (Gen. 49:26). Here too, they drew away from being near the Omnipresent.

**5 Why are you beaten...** A person who was punished (lit. beaten) and repeats his sin his friend admonishes him and says to him, For this you have been punished, yet you do not take heart to say, ‘For this I have been punished. I will not repeat it again.’ Here too, why are you beaten since you continue disobedience, to turn away from following the Omnipresent? Is not every head afflicted with illness and every heart with malaise? Why then do you not understand?

**6 soundness** An expression of perfection, sound without pain.

**wounds** Heb. פֶּצַע , i.e., a wound of a sword.

**contusions** Heb. חַבּוּרָה , an expression of a bruise. [Some editions read:] Other bruises.

**and lacerated sores** Jonathan renders: מְרַסְסָא , lacerated and crushed.

**and lacerated sores** demarcejjre, in O.F., and in the language of the Talmud, we find, “he bumped (טַרְיֵה) his head” (Chullin 45b). Menahem explained it as an expression of moisture, i.e., moist and wet, always oozing [muyte in O.F.].

**they have not been sprinkled** These lesions were not sprinkled with medicinal powders by physicians. This is an expression of: (Job 18:15) “Sulphur shall be sprinkled (יְזֽרֶה) on his dwelling.” Menahem explained it as an expression of healing, as in (Jeremiah 30:13): “No one pronounced your judgment for healing (לְמָזוֹר) .”

**neither was it softened with oil** Their wound was not softened with oil, as is customary with other wounds. It would be inappropriate to say here, “They were not softened with oil,” for they soften only the place of the sore, not the wound and the contusion but the sprinkling and the bandaging applies to all three, [i.e., the wound, the contusion, and the lacerated sore.] Therefore, the plural number applies to them; the lesions were not sprinkled and not bandaged. Jonathan interprets the entire verse figuratively, referring to the fact that they were soiled and afflicted with iniquity. Accordingly, he rendered, “From the sole of the foot until the head,” from the smallest to the greatest, there is no soundness. There is none good among them, wounds and contusions, rebellious deeds, iniquities, and inadvertent sins.

**they have not been sprinkled...** i.e., they have not been healed by repenting wholeheartedly, nor has it been softened with oil, not even a trace of repentant thought has entered their heart.

**7 in your presence, strangers devour it** Before your eyes, your enemies will devour it.

**and desolate of you as a heritage turned over to strangers**, which is desolate of its owners. Jonathan renders in this manner.

**8 And the daughter of Zion shall be left devoid of its inhabitants,** for they will be exiled from its midst, as a hut in a vineyard, made by a watchman, and when the produce of the vineyard is gathered, he leaves his hut and goes away, after they gather it.

**like a lodge in a cucumber field** As the lodge, which the watchman made at the end of a cucumber field, to watch its cucumber, is left, for after it is gathered, he leaves it and goes away; the one in the vineyard is called a hut since he lives in it day and night; by day, he guards it from the birds and by night from the thieves, b ut cucumbers are hard, and there is no fear of the birds, and one need not watch them by day. It is, therefore, called a lodge since it is a place of lodging at night. Jonathan renders: Like a bed in a lodge (again repeated in Hebrew), [in] a cucumber field, in a cucumber field after it has been picked (בָּתַר דְאַבְעָיוּהִי) , after it has been picked. [This is the expression of the Mishnah] (Peah 4:5): “There are three gatherings (אַבְעָיוֹת) a day.”

**like a besieged city** Like a city which was besieged, and they make huts around it to hide the troops, and when they give up the siege [lit., when they go away from it], they leave them and go away. All this is Jonathan’s translation.

**9 Had not the Lord of Hosts left us a remnant** by His own volition and with His mercy, not because of our merits.

**we would soon be like Sodom** All of us would be destroyed.

**10 rulers of Sodom** Princes whose deeds are like those of Sodom. From here, [the Rabbis] deduced that a person should not open his mouth to Satan.

**11 I am sated with the burnt-offerings of rams** This is similar to: “Lest he have too much of you and hate you,” (Proverbs 25:18).

**fattened cattle** Fattened cattle and sheep.

I do not want Since you transgress My Torah, the sacrifice of the wicked is an abomination [from Prov. 21:27].

**12 who requested this of you, to trample My courts** to trample [the preposition is absent in the Hebrew] My courts, since your heart is not whole with Me.

**13 You shall bring no more vain meal-offerings** I warn you, you shall not bring Me your vain meal-offering, for the smoke that rises from it is smoke of abomination to Me, and not for My satisfaction.

**New moons and Sabbaths, calling, convocations, I cannot...** and [sic, does not appear in Parshandatha] to call convocations, i.e., New Moons and Sabbaths when you gather to call a convocation and an assembly on them, I cannot bear the iniquity in your hearts that is inclined to paganism, and the convocation with it, for these two things are incompatible: to call a convocation to gather before Me, and the iniquity that is in your hearts for paganism, and you do not take it out of your hearts.

**15 And when you spread out your hands,** I will hide My eyes from you because your hands are full of blood.

**blood** Murder.

**16 Wash, cleanse yourselves** Voweled with a ‘patach,’ the imperative form, since it is derived from רְחַץ , but רָחֲצוּ , [in the past tense, is voweled with a ‘kamatz’ because it is derived from רָחַץ ].

**Wash, cleanse yourselves, remove, learn, seek, strengthen, perform justice, plead, go** Ten exhortations of the expression of repentance are [listed] here, corresponding to the Ten Days of Penitence and to the ten verses of Kingship, Remembrances, and Shofaroth [in the musaf service of Rosh Hashanah].

**cease to do evil** Desist from your evil deeds.

**to do evil** Heb. הרע , like לְהָרֵעַ , to do evil. [Rashi explains this because the preposition is absent in Hebrew.] Scripture does not have to write מֵהָרֵעַ , desist from doing evil, for so does the Biblical language treat the expression of חֲדָלָה , stopping, [e.g.,] “and he failed to make (לַעֲשׂוֹת) the Pesach” (Num. 9:13); “until he stopped counting (לִסְפּֽר) ” (Gen. 41:49). That is to say, the counting stopped, the making failed, here too, stop the evildoing.

**17 Learn** It is punctuated ‘raphe,’ weak, without a dagesh. This is from the form לָמֽד , learn to do good. One who teaches himself is of the ‘kal’ form. Therefore, its imperative plural is voweled with a ‘chirik’ like אִמְרוּ , שִׁמְעוּ , but one who teaches others is of the form of the ‘heavy conjugation’ (pi’el) with a ‘dagesh,’ and if one comes to command a number of people, the word is voweled לַמְּדוּ . And so, דִּרְשׁוּ , from the form דְרשׁ , but אַשְּׁרוּ in which the ‘shin’ has a ‘dagesh,’ is from the ‘heavy conjugation,’ and from the form אַשֵּׁר ; therefore, the imperative plural is voweled with a ‘patach’ like בַּשְּׂרוּ , סַפְּרוּ , דַּבְּרוּ .

**strengthen the robbed** Heb. חָמוֹץ אַשְּׁרוּ . This is a Mishnaic term, אֲשַׁרְנוּהִי , “we have verified it” (Ketuboth 21a); “if I had strength (אֲיַשֵּׁר) ” (Gittin 30b); “May your strength be strengthened (יִישַׁר) ” (Shabbath 87a). Another explanation is: Lead him in the path of truth to acquire what rightfully belongs to him. An expression of: (Job 23:11) “My foot held its path (בֲּאֲשׁוּרוֹ) ”; (Prov. 23:19) “And go (וְאַשֵׁר) in the way of your heart.”

**(perform justice** So-and-so is innocent and so-and-so is guilty.

**plead the case of the widow** Endeavor in their quarrel to plead for her, for she cannot go out to pursue her opponents.)

**the robbed** Heb. חָמוֹץ , similar to (Ps. 71:4) “from the hand of the unrighteous and the robber (וּמְחַמֵּץ) .”

**18 Come now, let us debate together,** I and you, and we will know who offended whom, and if you offended Me, I still give you hope to repent.

**If your sins prove to be like crimson** Stained before Me like crimson red, I will make them as white as snow.

**says the Lord** [The verb is in the future form to denote that] He always says this to you, like: (Num. 9:20) “By the word of the Lord they would camp (יַחֲנוּ) ,” also a future form. Another explanation is: Come now, let us debate. What is written above this? “Cease to do evil; learn to do good.” And after you return to Me, come now, and let us debate together, to notify Me, “We have done what is incumbent upon us; You do what is incumbent upon You;” and I say, “If your sins prove to be like crimson, they will become white as snow...”

**as crimson dye** Heb. תּוֹלָע , lit. a worm. Dye with which they dye fabrics red. They are kernels, each one of which has a worm inside it. Hence the name תּוֹלָע .

**20 for the mouth of the Lord spoke** Where did He speak? (Lev. 26:25) “And I will bring upon you a sword.”

**21 a harlot** Astray from her God.

**city which was faithful and full of justice,** and righteousness would lodge therein, but now murderers.

**full of justice** Heb. מְלֵאֲתִי מִשְׁפָּט [equivalent to מְלֵאַתמִשְׁפָּט , the ‘yud’ being superfluous,] as in (Lamentations 1:1) רַבָּתִי עָם , “great in population” [equivalent to רַבַּתעָם ].

**in which righteousness would lodge** The daily dawn sacrifice would atone for the sins [committed] at night, and the daily afternoon [sacrifice] would atone for those of the day. Another explanation is that they would allow capital cases to rest overnight when they could find no merit for him, [i.e., for the defendant;] they would not conclude his verdict until the morrow, perhaps they would find a merit for him, and now they have become murderers. [We find in] Pesikta [d’Rav Kahana p. 121a]: Rabbi Menahem bar Oshia [according to Parshandatha,] **Rabbi Phinehas in the name of Rabbi Oshia said: Four hundred eighty-one synagogues were in Jerusalem, corresponding to the numerical value of מְלֵאֲתִי .**

**and now murderers** They killed Uriah; they killed Zechariah.

**22 Your silver has become dross** They would make copper coins and plate them with silver, in order to cheat with them.

**your wine is diluted with water** Your drinks are mixed with water, as is stated in Pesikta (122b). [The word] means ‘mixed,’ although there is no similar word in Scripture to prove it, but the Midrash Aggadah explains (Ecc. 2:2): “Of laughter I said, it makes one mad (מְהוֹלָל) ” to mean that it is confused, or mixed up.

**23 rebellious** Deviating from the straight path.

**and runs after payments** This word is similar to the Talmudic תַּשְׁלוּמִין . Jonathan paraphrases: One man says to another, Do me a favor in my case, and I will repay you in your case. This refers to a judge who was a robber, and the robbery victim complains about him before another judge. This one says to him, Declare me innocent today, and I will repay you when they complain about you before me. This is the meaning of running after payments.

**and the quarrel of the widow does not come to them** The widow comes to complain, and the orphan is coming out, when this one meets him and asks him, What did you accomplish in your case? He replies, All day long I toiled at work, but I did not accomplish anything. And this one turns around and says, If this one, who is a man, did not accomplish anything, surely I will not. This is the meaning of, “the orphan they do not judge, and the quarrel of the widow does not come to them” at all.

**24 says the Master** Who possesses everything, and in Whose power it is to uproot you from your land and to settle others in it.

**the Mighty One of Israel** the strength of Israel.

**Oh** Heb. הוי . An expression of preparation and announcement, and similar to this is (Zech. 2:10): “Ho, ho, (הוי הוי) flee from the land of the north.” And let all know that I will console Myself of My adversaries, who angered Me with their deeds.

**25 And I will return My hand upon you** One blow after another, until the transgressors have been completely destroyed.

**as with lye** This is an expression meaning soap [sbon in O.F., savon (in modern French)]. Its deviation is an expression of cleanliness, similar to (Ps. 24:4): “and pure (בַּר) of heart,” since it cleanses the garment of its stains.

**your dross** mentioned above, as: “Your silver has become dross”; a mixture of silver with copper is called dross. Here too, a mixture of the wicked with the righteous. I will destroy the transgressors, who are all dross.

**all your tin** The tin mixed with silver, that is to say, the wicked among you. בְדִיל is called estejjn [etain] in O.F. [tin].

**26 as at first I will appoint for you pious judges.**

**City of Righteousness** As in the beginning, righteousness/generosity will lodge therein.

**27 shall be redeemed through justice** Since there will be in it people who practice justice.

**shall be redeemed** from her iniquities.

**and her penitent** those penitent among them.

**through righteousness** through those who make themselves righteous through justice and through righteousness that are in her midst [or,] among them.)

**28 And destruction shall come upon rebels...** For with all these expressions he reproved them above: and they rebelled against Me (verse 2), sinful nation; they forsook the Lord (verse 4).

**rebels** Rebels and sectarians and those who worship idols.

**and sinners** Apostates guilty of other sins.

**29 of the elms** Heb. מֵאֵלִים , an expression derived from אֵלָה , a species of tree called olme in O.F. [orme in modern French, an elm].

**that you desired to worship idols under them,** similar to what is stated (Hosea 4:13): “Under the oak and the aspen, and the elm, for its shade is good.”

**because of the gardens** There they would worship idols, as it is stated (infra 66:17): “Those who prepare themselves and purify themselves for the gardens.”

**30 whose leaves wilt** Its leaf ([Other editions read:] whose leaf) wilts, becomes wilted [flatisant in O.F.]. When heat or cold comes upon it, it wilts and its moisture is lost and destroyed. [The word] נבל is not an expression of decay like בלה , for no ‘nun’ is found in that expression, but נבל [is an expression of something that becomes fatigued and its strength is curtailed, from the root of] נָבֽל תִּבּֽל (Exod. 18: 18), which Onkelos renders: You will surely be exhausted.

**that has no water to water its seeds;** to the thing with which they sin, he compares their punishment.

**31 the[ir] strength with which they take from the poor** by force and rob them and strengthen themselves with the money. That money will become as tow, which is shaken out of the flax, which is light and easily ignited.

**and its perpetrator** The one who amasses this power will become as a spark of fire, and they will burn, one with the other.

**as a spark** Heb. וּפֽעֲלוֹ לְנִיצוֹץ , estencele in O.F. [etincelle in modern French], a spark. Jonathan renders וְעוֹבַד יְדֵיהוֹן , and the work of their hands. This does not follow the Hebrew, however, for, were it so, it would have to be voweled וּפָעֳלוּ with a ‘kamatz-chatuf,’ a hurried ‘kamatz,’ and it would be explained as an expression of work. Now, that it is voweled with a ‘cholam,’ it is an expression of a worker, or perpetrator.

**with no one to extinguish** Jonathan renders: And no one will pity them.

**Special Ashlamatah: Yeshayahu (Isaiah) ‎‎ 60:1-22**

**Shabbat Nachamu VI**

| **Rashi** | **Targum** |
| --- | --- |
| 1. **Arise, shine, for your light has come, and the glory of the Lord has shone upon you.** | 1. **Arise, shine, Jerusalem; for the time of your salvation has come, and the glory of the LORD will be revealed upon you.** |
| 2. For behold, darkness shall cover the earth, and a gross darkness the kingdoms, and the Lord shall shine upon you, and His glory shall appear over you. | 2. For behold, darkness will cover the earth, and gloom the kingdoms; but the Shekhinah of the LORD will settle in you, and His glory will be revealed upon you. |
| 3. And nations shall go by your light and kings by the brilliance of your shine. | 3. And peoples will come to your light, and kings before your brightness. |
| 4. Lift up your eyes all around and see, they all have gathered, they have come to you; your sons shall come from afar, and your daughters shall be raised on [their] side. | 4. Lift up, Jerusalem, your eyes round about, and see all the sons of the people of your exiles who are gathered together, they come to your midst; your sons will come from far, and your daughters will be carried on hips. |
| 5. Then you shall see and be radiant, and your heart shall be startled and become enlarged, **for the abundance of the west shall be turned over to you**, the wealth of the nations that will come to you. | 5. Then you will see and be radiant. and you will fear and your heart widen in fear of sins; **because the wealth of the west is transferred to you**. the possessions of the peoples will be brought into your midst. |
| 6. A multitude of camels shall cover you, the young camels of Midian and Ephah, all of them shall come from Sheba; gold and frankincense they shall carry, and the praises of the Lord they shall report. | 6. The caravans of the Arahians will cover you around, the dromedaries of Midian and Ephah; all those from Sheba will come. They will be burdened with gold and frankincense. and those who come with them will be declaring the praises of the LORD. |
| 7. All the sheep of Kedar shall be gathered to you, the rams of Nebaioth shall serve you; they shall be offered up with acceptance upon My altar, and I will glorify My glorious house. | 7. All the sheep of the Arabians will be gathered into your midst, the rams of Nebat will minister to you; they will be offered up for pleasure upon My altar, and I will glorify My glorious house. |
| 8. Who are these that fly like a cloud and like doves to their cotes? | 8. Who are these that come openly like swift clouds, and (are) not to be checked? The exiles of Israel, who are gathered and come to their land, even like doves which return to the midst of their windows! |
| 9. For the isles will hope for Me, and the ships of Tarshish [as] in the beginning, to bring your sons from afar, their silver and their gold with them, in the name of the Lord your God and for the Holy One of Israel, for He has glorified you. | 9. For islands will wait for My Memra, those who go down in ships of the sea-which spreads its sails first? - to bring your sons from far, their silver and their gold with them, for the name of the LORD your God, and for the Holy One of Israel, because He has glorified you. |
| 10, And foreigners shall build your walls, and their kings shall serve you, for in My wrath I struck you, and in My grace have I had mercy on you. | 10, The sons of Gentiles will build up your walls, and their kings will minister to you; for in My wrath I smote you, but in My pleasure I will have mercy upon you. |
| 11. And they shall open your gates always; day and night they shall not be closed, to bring to you the wealth of the nations and their kings in procession. | 11. Your gates will be opened continually; day and night they will not be shut; that men may bring into your midst the possessions of the Gentiles, with their kings chained. |
| 12. For the nation and the kingdom that shall not serve you shall perish, and the nations shall be destroyed. | 12. For any people and kingdom that will not serve you. Jerusalem. will perish; those peoples will be utterly destroyed. |
| 13. The glory of the Lebanon shall come to you, box trees, firs, and cypresses together, to glorify the place of My sanctuary, and the place of My feet I will honor. | 13. The glory of Lebanon will be brought into your midst, cypresses, planes, and pines together, to beautify the place of My sanctuary; and I will make the place of the dwelling of My Shekhinah glorious. |
| 14. And the children of your oppressors shall go to you bent over, and those who despised you shall prostrate themselves at the soles of your feet, and they shall call you 'the city of the Lord, Zion of the Holy One of Israel.' | 14. The sons of those who subjugated you will come bent into your midst; and all who used to incite you to anger will bow down to beseech from you at your feet; they will call you the City of the LORD, Zion with which the Holy One of Israel is pleased. |
| 15. Instead of your being forsaken and hated without a passerby, I will make you an everlasting pride, the joy of every generation. | 15. Whereas you have been forsaken and cast out, with no one passing through, I will make you glorious forever, a house of joy from generation to generation. |
| 16. And you shall suck the milk of nations and the breast of kings you shall suck, **and you shall know that I am the Lord, your Savior, and your Redeemer, the Mighty One of Jacob.** | 16. You will be satisfied with the possessions of the Gentiles, you will be indulged with the plunder of their kings; **and you will know that I, the LORD, am your Saviour and your Redeemer, the Strong One of Jacob.** |
| 17. Instead of the copper I will bring gold, and instead of the iron I will bring silver, and instead of the wood, copper, and instead of the stones, iron, **and I will make your (appointed – Heb. פְקֻדָּתֵךְ) officers peace and your rulers righteousness/generosity.** | 17. Instead of the bronze which they plundered from you, Jerusalem. I will bring gold, and instead of iron, I will bring silver, instead of wood, bronze, instead of stones, iron. **I will make your (appointed – Heb. פְקֻדָּתֵךְ) guardians peace and your rulers in virtue.** |
| 18. Violence shall no longer be heard in your land, neither robbery nor destruction within your borders, and you shall call salvation your walls and your gates praise. | 18. Violence will no more be heard in your land, spoil and breaking within your border; they will celebrate salvation upon your walls, and upon your gates they will be praising. |
| 19. You shall no longer have the sun for light by day, and for brightness, the moon shall not give you light, but the Lord shall be to you for an everlasting light, and your God for your glory. | 19. You will no longer need the sun for light by day nor even the moon for brightness by night; but the LORD will be your everlasting light, and your God will be your glory. |
| 20. Your sun shall no longer set, neither shall your moon be gathered in, for the Lord shall be to you for an everlasting light, and the days of your mourning shall be completed. | 20. Your kingdom will no more cease, nor your glory pass away; for the LORD will be your everlasting light, and your days of mourning will be ended. |
| 21. And your people, all of them righteous, shall inherit the land forever, a scion of My planting, the work of My hands in which I will glory. | 21. Your people will all be virtuous; they will possess the land for ever, My pleasant plant, the work of My might, that I might be glorified. |
| 22. The smallest shall become a thousand and the least a mighty nation; I am the Lord, in its time I will hasten it. **{S}** | 22. He that is small among them will become a thousand, and he that is faint a strong people: I am the LORD; in its time I will bring it. **{S}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 60:1-22**

**4** **shall be raised on [their] side** [Jonathan renders:] on the flanks, the flanks of the kings, they will be raised.

**5** **Then you shall see and be radiant** Heb. וְנָהַרְתָּ, from נְהוֹרָה, [Aramaic for light,] then you shall see and be radiant [from Jonathan].

**and your heart shall be startled and become enlarged** And your heart shall wonder and become enlarged.

**for the abundance of the west shall be turned over to you** **for the abundance of the west shall be turned over to you [after Jonathan].**

**the wealth of the nations** **The possessions of the nations [after Jonathan].**

**6** **A multitude** Heb. שִׁפְעַת, A multiplicity.

**the young camels of Midian** Heb. בִּכְרֵי. [Jonathan renders:] הוֹגְנֵי. They are young camels. Comp. (Jer. 2:23) “a swift young camel (בִּכְרָה).”

**and Ephah** They, too, are of the sons of Midian. Comp. (Gen. 25:4) “Ephah and Epher.”

**7** **the rams of Nebaioth** Heb. אֵילֵי, rams of Nebaioth [after Jonathan].

**9** **as in the beginning** Like ‘as in the beginning,’ meaning in the days of Solomon, like the matter that is stated (I Kings 10:22): “For the king had at sea ships of Tarshish, etc.; once in three years, the ships of Tarshish would come, etc.” Tarshish is the name of the sea.

**in the name of the Lord your God** that is called upon you, for they will hear a report of Him and the name of His might, and come.

**for He has glorified you** He has given you glory.

**10** **and in my grace** Because I favored you; in old French, en mon apayemant.

**11** **And they shall open your gates always** Heb. וּפִתְּחוּ. This is an expression of opening in the strong conjugation (פִּעֵל), since their opening is a perpetual opening, a constant opening. Just as שַׁבֵּר is an expression of breaking, so is פִּתְּחוּ an expression of opening. Tresoverts in O.F.

**13** **box trees, firs, and cypresses** Species of trees of the forest of Lebanon.

**14** **Zion of the Holy One of Israel** [Lit. Zion the Holy One of Israel. Jonathan renders:] Zion desired by the Holy One of Israel, Zion of the Holy One of Israel.

**16** **and the breast of kings** Heb. וְשֽׁד, an expression of breasts (שָׁדַיִם) and ‘you shall suck’ proves it.

**17** **Instead of the copper** that they took from you.

**and I will make your officers peace** [Jonathan renders:] And I will make your officers peace and your rulers with righteousness. **פְקֻדָּתֵךְ Your appointed officers**. Our Rabbis stated: The officers who came upon you in your exile and the rulers who pressed you will be counted for you as peace and charity (Baba Bathra 9a). [That is, the money they have exacted from you will be counted as charity.]

**19** **You shall no longer have** **You shall not require the light of the sun.**

**20** **neither...be gathered in** Heb. יֵאָסֵף, an expression similar to (Joel 2:10) “gathered in (אָסְפוּ) their brightness.” Gathered in their light.

**21** **in which I will glory** That I will glory with them. Pourvanter in French.

**22** **in its time I will hasten it** If they are worthy, I will hasten it; if they are not worthy, it will be in its time.

**Verbal Tallies**

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

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

**Debarim (Deuteronomy) 32:1-52**

**Tehillim (Psalms)145**

**Yeshayahu (Isaiah) 1:2-9 + 16-27**

**Mk 16:17-18, Lk 10:17-20, Rm 16:21-24**

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

Speak / Spoken / Talk - דבר, Strong’s number 01696.

Hear - שמע, Strong’s number 08085.

Mouth - פה, Strong’s number 06310.

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

Give ear - אזן, Strong’s number 0238.

Heavens - שמים, Strong’s number 08064.

Speak / Spoken / Talk - דבר, Strong’s number 01696.

Hear - שמע, Strong’s number 08085.

Earth - ארץ, Strong’s number 0776.

Mouth - פה, Strong’s number 06310.

**Debarim (Deuteronomy) 32:1 Give ear <0238> (8685)**, O ye **heavens <08064>**, and I will **speak <01696> (8762)**; and **hear <08085> (8799)**, O **earth <0776>**, the words <0561> of my **mouth <06310>**.

**Tehillim (Psalms)145:11** They shall speak <0559> (8799) of the glory <03519> of thy kingdom <04438>, and **talk <01696> (8762)** of thy power <01369>;

**Tehillim (Psalms)145:19** He will fulfil <06213> (8799) the desire <07522> of them that fear <03373> him: he also will **hear <08085> (8799)** their cry <07775>, and will save <03467> (8686) them.

**Tehillim (Psalms)145:21** My **mouth <06310>** shall **speak <01696> (8762)** the praise <08416> of the LORD <03068>: and let all flesh <01320> bless <01288> (8762) his holy <06944> name <08034> for ever <05769> and ever <05703>.

**Yeshayahu (Isaiah) 1:2 Hear <08085> (8798)**, O **heavens <08064>**, and **give ear <0238> (8685)**, O **earth <0776>**: for the LORD <03068> hath **spoken <01696> (8765)**, I have nourished <01431> (8765) and brought up <07311> (8790) children <01121>, and they have rebelled <06586> (8804) against me.

**Yeshayahu (Isaiah) 1:20** But if ye refuse <03985> (8762) and rebel <04784> (8804), ye shall be devoured <0398> (8792) with the sword <02719>: for the **mouth <06310>** of the LORD <03068> hath spoken <01696> (8765) it.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **\*Deu 32:1-52** | **Psalms**  **Psa 145:1** | **Ashlamatah**  **Is 1:2-9 + 16-27** |
| --- | --- | --- | --- | --- |
| ~d'a' | man | Deut. 32:8 | Ps. 145:12 |  |
| hm'd'a] | land | Deut. 32:43 Deut. 32:47 |  | Isa. 1:7 |
| bhea' | love |  | Ps. 145:20 | Isa. 1:23 |
| !z"a' | give ear, hear | Deut. 32:1 |  | Isa. 1:2 |
| by"a' | by the enemy | Deut. 32:27 Deut. 32:31 Deut. 32:42 |  | Isa. 1:24 |
| !yIa; | without, was no | Deut. 32:4 Deut. 32:12 Deut. 32:28 Deut. 32:39 | Ps. 145:3 | Isa. 1:6 |
| lk;a' | eat, ate | Deut. 32:13 Deut. 32:22 Deut. 32:38 Deut. 32:42 |  | Isa. 1:7 Isa. 1:19 Isa. 1:20 |
| ~yhil{a/ | GOD | Deut. 32:3 Deut. 32:17 Deut. 32:37 Deut. 32:39 | Ps. 145:1 |  |
| ~ai | unless, if | Deut. 32:30 Deut. 32:41 |  | Isa. 1:18 Isa. 1:19 Isa. 1:20 |
| rm;a' | tell, said, say, speak | Deut. 32:7 Deut. 32:20 Deut. 32:26 Deut. 32:27 Deut. 32:37 Deut. 32:40 Deut. 32:46 Deut. 32:48 | Ps. 145:6 | Isa. 1:18 |
| @a; | anger | Deut. 32:22 | Ps. 145:8 |  |
| #r,a, | earth, land, ground | Deut. 32:1 Deut. 32:10 Deut. 32:13 Deut. 32:22 Deut. 32:49 Deut. 32:52 |  | Isa. 1:2 Isa. 1:7 Isa. 1:19 |
| vae | fire | Deut. 32:22 |  | Isa. 1:7 |
| rv,a] | which, who, that | Deut. 32:38 Deut. 32:46 Deut. 32:47 Deut. 32:49 Deut. 32:50 Deut. 32:51 Deut. 32:52 | Ps. 145:18 |  |
| aAB | came, go | Deut. 32:17 Deut. 32:44 Deut. 32:52 |  | Isa. 1:23 |
| !yBi | consider, care,  discern,  understand | Deut. 32:7 Deut. 32:10 Deut. 32:29 |  | Isa. 1:3 |
| !Be | son | Deut. 32:5 Deut. 32:8 Deut. 32:14 Deut. 32:19 Deut. 32:20 Deut. 32:44 Deut. 32:46 Deut. 32:49 Deut. 32:51 Deut. 32:52 | Ps. 145:12 | Isa. 1:2 Isa. 1:4 |
| rf'B' | flesh | Deut. 32:42 | Ps. 145:21 |  |
| tB; | daughters | Deut. 32:19 |  | Isa. 1:8 |
| yAG | nations | Deut. 32:8 Deut. 32:21 Deut. 32:28 Deut. 32:43 |  | Isa. 1:4 |
| rb;D' | speak, spoke | Deut. 32:1 Deut. 32:44 Deut. 32:45 Deut. 32:48 | Ps. 145:11 Ps. 145:21 | Isa. 1:2 Isa. 1:20 |
| rAD | generation | Deut. 32:5 Deut. 32:7 Deut. 32:20 | Ps. 145:4 Ps. 145:13 |  |
| %r,D, | way | Deut. 32:4 | Ps. 145:17 |  |
| rk,zE | memory | Deut. 32:26 | Ps. 145:7 |  |
| br,x, | sword | Deut. 32:25 Deut. 32:41 Deut. 32:42 |  | Isa. 1:20 |
| bWj | goodness, best |  | Ps. 145:7 | Isa. 1:19 |
| dy" | hand | Deut. 32:27 Deut. 32:36 Deut. 32:39 Deut. 32:40 Deut. 32:41 | Ps. 145:16 | Isa. 1:25 |
| [d'y" | know, known | Deut. 32:17 | Ps. 145:12 | Isa. 1:3 |
| hwhy | LORD | Deut. 32:3 Deut. 32:6 Deut. 32:9 Deut. 32:12 Deut. 32:19 Deut. 32:27 Deut. 32:30 Deut. 32:36 Deut. 32:48 | Ps. 145:3 Ps. 145:8 Ps. 145:9 Ps. 145:10 Ps. 145:14 Ps. 145:17 Ps. 145:18 Ps. 145:20 Ps. 145:21 | Isa. 1:2 Isa. 1:4 Isa. 1:9 Isa. 1:18 Isa. 1:20 Isa. 1:24 |
| ~Ay | days | Deut. 32:7 Deut. 32:35 Deut. 32:46 Deut. 32:47 Deut. 32:48 | Ps. 145:2 |  |
| laer'f.yI | Israel | Deut. 32:8 Deut. 32:45 Deut. 32:49 Deut. 32:51 Deut. 32:52 |  | Isa. 1:3 Isa. 1:4 Isa. 1:24 |
| yKi | unless, i  ndeed, truly | Deut. 32:30 Deut. 32:31 Deut. 32:36 Deut. 32:40 Deut. 32:47 |  | Isa. 1:20 |
| lKo | all, every,  whole, entire | Deut. 32:4 Deut. 32:27 Deut. 32:44 Deut. 32:45 Deut. 32:46 | Ps. 145:2 Ps. 145:9 Ps. 145:10 Ps. 145:13 Ps. 145:14 Ps. 145:15 Ps. 145:16 Ps. 145:17 Ps. 145:18 Ps. 145:20 Ps. 145:21 | Isa. 1:5 Isa. 1:23 Isa. 1:25 |
| aol | unwise,  no, unless | Deut. 32:6 Deut. 32:20 Deut. 32:30 |  | Isa. 1:6 Isa. 1:23 |
| bb'le | heart | Deut. 32:46 |  | Isa. 1:5 |
| hm' | what | Deut. 32:20 |  | Isa. 1:5 |
| ~yIm; | water | Deut. 32:51 |  | Isa. 1:22 |
| jP'v.mi | just, justice | Deut. 32:4 Deut. 32:41 |  | Isa. 1:17 Isa. 1:21 Isa. 1:27 |
| #a;n" | spurned,  despised | Deut. 32:19 |  | Isa. 1:4 |
| dg"n" | inform, declare | Deut. 32:7 | Ps. 145:4 |  |
| dg<n< | distance,  presence, | Deut. 32:52 |  | Isa. 1:7 Isa. 1:16 |
| ~x;n" | have,  will be relieved | Deut. 32:36 |  | Isa. 1:24 |
| ~q;n" | avenge | Deut. 32:43 |  | Isa. 1:24 |
| !t;n" | giving, gave | Deut. 32:49 Deut. 32:52 | Ps. 145:15 |  |
| ~dos. | Sodom | Deut. 32:32 |  | Isa. 1:9 |
| ~l'A[ | of old, forever | Deut. 32:7 Deut. 32:40 | Ps. 145:1 Ps. 145:2 Ps. 145:13 Ps. 145:21 |  |
| !yI[; | eye | Deut. 32:10 | Ps. 145:15 | Isa. 1:16 |
| l[; | over,  because | Deut. 32:11 Deut. 32:49 Deut. 32:51 | Ps. 145:9 | Isa. 1:5 Isa. 1:25 |
| hr'mo[] | Gomorrah | Deut. 32:32 |  | Isa. 1:9 |
| t[e | time | Deut. 32:35 | Ps. 145:15 |  |
| hT'[; | now | Deut. 32:39 |  | Isa. 1:21 |
| hP, | mouth | Deut. 32:1 | Ps. 145:21 | Isa. 1:20 |
| qyDIc; | righteous | Deut. 32:4 | Ps. 145:17 |  |
| hq'd'c. | righteousness |  | Ps. 145:7 | Isa. 1:27 |
| hn"q' | brought, owner | Deut. 32:6 |  | Isa. 1:3 |
| ar'q' | proclaimed, call | Deut. 32:3 | Ps. 145:18 | Isa. 1:26 |
| bArq' | lately, near | Deut. 32:17 Deut. 32:35 | Ps. 145:18 |  |
| vaor | leaders, head | Deut. 32:42 |  | Isa. 1:5 Isa. 1:6 |
| lg<r, | foot, feet | Deut. 32:35 |  | Isa. 1:6 |
| @d'r' | chase | Deut. 32:30 |  | Isa. 1:23 |
| ~Wr | triumphant,  extol, brought | Deut. 32:27 | Ps. 145:1 | Isa. 1:2 |
| !n"r' | rejoice | Deut. 32:43 | Ps. 145:7 |  |
| bWv | render,  turn, restore | Deut. 32:41 Deut. 32:43 |  | Isa. 1:25 Isa. 1:26 Isa. 1:27 |
| tx;v' | acted | Deut. 32:5 |  | Isa. 1:4 |
| ~ve | name | Deut. 32:3 | Ps. 145:1 Ps. 145:2 Ps. 145:21 |  |
| ~yIm;v' | heavens | Deut. 32:1 Deut. 32:40 |  | Isa. 1:2 |
| !m,v, | oil | Deut. 32:13 |  | Isa. 1:6 |
| [m;v' | hear, heard | Deut. 32:1 | Ps. 145:19 | Isa. 1:2 Isa. 1:19 |
| rWz | strange,  have turned away | Deut. 32:16 |  | Isa. 1:4 Isa. 1:7 |
| yx; | live, living thing | Deut. 32:40 | Ps. 145:16 |  |
| hkoyae | how | Deut. 32:30 |  | Isa. 1:21 |
| bz"[' | free, abandoned | Deut. 32:36 |  | Isa. 1:4 |
| ~[; | people | Deut. 32:6 Deut. 32:8 Deut. 32:9 Deut. 32:21 Deut. 32:36 Deut. 32:43 Deut. 32:44 |  | Isa. 1:3 Isa. 1:4 |
| hf'[' | do, did,  done, make | Deut. 32:6 Deut. 32:15 Deut. 32:46 | Ps. 145:19 |  |
| rc; | adversaries | Deut. 32:27 Deut. 32:41 Deut. 32:43 |  | Isa. 1:24 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **\*Deu 32:1-52** | **Psalms**  **Psa 145:1** | **Ashlamatah**  **Is 1:2-9 + 16-27** | **Peshat**  **Mk/Jude/Pet**  **Mk 16:17-18** | **Remes 1**  **Luke**  **Lk 10:17-20** | **Remes 2**  **Acts/Romans**  **Rm 16:21-24** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | brother | Deu 32:50 |  |  |  |  | Rom. 16:23 |
| **ἀδικέω** | wrong, injure |  |  | Isa 1:17 |  | Lk. 10:19 |  |
| **αἴρω** | lift up | Deu 32:40 |  |  | Mk. 16:18 |  |  |
| **ἀστραπή** | lightnings | Deu 32:41 |  |  |  | Lk. 10:18 |  |
| **γράφω** | write, wrote | Deu 32:44 |  |  |  |  | Rom. 16:22 |
| **δαιμόνιον** | demons | Deu 32:17 |  |  | Mk. 16:17 | Lk. 10:17 |  |
| **δίδωμι** | give, gave | Deu 32:3  Deu 32:49  Deu 32:52 |  |  |  | Lk. 10:19 |  |
| **δύναμις** | power |  | Psa 145:4  Psa 145:6 |  |  | Lk. 10:19 |  |
| **ἐπιτίθημι** | place |  |  | Isa 1:6 | Mk. 16:18 |  |  |
| **ἐχθρός** | enemies | Deut. 32:27 Deut. 32:31 Deut. 32:42 |  | Isa. 1:24 |  | Lk. 10:19 |  |
| **καινός** | new | Deu 32:17 |  |  | Mk. 16:17 |  |  |
| **κύριος** | LORD | Deut. 32:3 Deut. 32:6 Deut. 32:9 Deut. 32:12 Deut. 32:19 Deut. 32:27 Deut. 32:30 Deut. 32:36 Deut. 32:48 | Ps. 145:3 Ps. 145:8 Ps. 145:9 Ps. 145:10 Ps. 145:14 Ps. 145:17 Ps. 145:18 Ps. 145:20 Ps. 145:21 | Isa. 1:2 Isa. 1:4 Isa. 1:9 Isa. 1:18 Isa. 1:20 Isa. 1:24 |  | Lk. 10:17 | Rom. 16:22 Rom. 16:24 |
| **λαλέω** | spoke, speak | Deut. 32:1 Deut. 32:44 Deut. 32:45 Deut. 32:48 | Ps. 145:11 Ps. 145:21 | Isa. 1:2 Isa. 1:20 | Mk. 16:17 |  |  |
| **λέγω** | saying | Deu 32:48 |  | Isa 1:18 Isa 1:24 |  | Lk. 10:17 Lk. 10:18 |  |
| **ὄνομα** | name | Deut. 32:3 | Ps. 145:1 Ps. 145:2 Ps. 145:21 |  | Mk. 16:17 | Lk. 10:17 Lk. 10:20 |  |
| **οὐρανός** | heaven | Deut. 32:1 Deut. 32:40 |  | Isa. 1:2 |  | Lk. 10:18 Lk. 10:20 |  |
| **ὄφις** | serpent |  |  |  | Mk. 16:18 | Lk. 10:19 |  |
| **πᾶς** | all, every, whole, entire | Deut. 32:4 Deut. 32:27 Deut. 32:44 Deut. 32:45 Deut. 32:46 | Ps. 145:2 Ps. 145:9 Ps. 145:10 Ps. 145:13 Ps. 145:14 Ps. 145:15 Ps. 145:16 Ps. 145:17 Ps. 145:18 Ps. 145:20 Ps. 145:21 | Isa. 1:5 Isa. 1:23 Isa. 1:25 |  | Lk. 10:19 | Rom. 16:24 |
| **πίνω / πίω** | drink, drank | Deu 32:14 Deu 32:38 |  |  | Mk. 16:18 |  |  |
| **πλήν** | besides | Deu 32:39 |  |  |  | Lk. 10:20 |  |
| **πόλις** | city |  |  | Isa 1:7 Isa 1:8  Isa 1:21 Isa 1:26 |  |  | Rom. 16:23 |
| **πούς** | feet, foot | Deut. 32:35 |  | Isa. 1:6 |  |  |  |
| **χείρ** | hands | Deut. 32:27 Deut. 32:36 Deut. 32:39 Deut. 32:40 Deut. 32:41 | Ps. 145:16 | Isa. 1:25 | Mk. 16:18 |  |  |
|  |  |  |  |  |  |  |  |

**Pirqe Abot**

**Pereq Dalet**

**Mishnah 4:28-29**

**By: Hakham Yitschaq ben Moshe Magriso**

**28. Rabbi Eleazar HaKafar said: Jealousy, desire and honor remove a person from the world.**

**29. He used to say: Those born are to die, the dead are to come to life, and the living are to be judged. [It is for us] to know and to make known and [for it] to be known that He is God. He is the Former, He is the Creator. He is the One who understands, He is the witness, He is the Judge, He is the Plaintiff. He is the one who will ultimately judge. Blessed be He, before whom there is no unfairness, no forgetting, no recognition of faces, and no taking of bribes, since all his His. And know that all follows the calculation. Let your Urge not promise you that in the grave there is a place where you can escape.**

**For against your will you were formed, against your will you were born, against your will you live, against your will you die, and against your will you are destined to appear in judgment and reckoning before the King of Kings, the Blessed Holy One.**

The master teaches us that a person should think of the admonitions and judgments that he will face, and should therefore steer clear of three bad traits, jealousy, desire and honor. All the sins in the world stem from them.

If you are jealous of your neighbor, you will steal and cheat to get that which belongs to him. You might cheat him in business, lie to him, and violate all the other prohibitions that apply to business matters. All this is the result of jealousy.

A sage used to say about jealousy, "I have not seen anything that damages the soul more than jealousy. When a person is jealous, his bad intentions persist, and his soul is under constant strain. His willpower is diminished and his heart erodes.”

Desire is also very detrimental. When a person desires to pursue the vices of this world, he comes to eat forbidden foods (ma’akkhalot asuroth), he inappropriately associates with members of the opposite sex who are forbidden to him, and he becomes enmired in all the vices of the world.

Pursuit of honor is also dangerous. When a person pursues honor, he mistreats his fellow man, embarrasses him publicly, and gains honor through dishonoring others. There are many sins that a person can commit when he becomes blinded by the pursuit of honor and status.

So that you will stay away from these bad traits, the master tells you to think in advance about what will ultimately befall you. Know that the reason that you came to this world is not to enjoy worldly vices, but to study Torah and to gain merit through observing the commandments and doing good deeds in order to be worthy of the World to Come.

Regarding this, the master says, **"Those who are born are to die."** Everyone who is born is destined to die. Everyone knows this; it is something that we constantly witness with our own eyes. But the master is also saying that the reason that a person is born into this world is to die. Even if he lives with pain and suffering, he fulfils his purpose in life if he attains merit to live in the World to Come. One does not come into this world to live and enjoy worldly vices.

If a person suffers in this world, and considers himself dead even though he lives in affluence, then he is sure to live in the next world. The master therefore said, "The dead are destined to live." He is saying that if a person considers himself dead in this world, then he shall be destined to live in the World to Come.

Both together, however, are not possible. It is not possible for fire and water to exist together at the same time. Similarly, it is impossible for one to attain the good of the next world and at the same time enjoy the vices of this world. The two are antithetical to each other. They are like two adversaries squaring off at one another.

This does not mean that you must detach yourself from the world completely by fasting and going without food for a week. These practices are unnecessary and they can cause damage insofar as they will weaken you so that you are not able to carry out the obligations of Judaism. The point is that you should not devote yourself to pursuing the pleasures of this world. You must adopt a middle-of-the-road course.

The master's statement, "those born are to die," can also be interpreted in a slightly different manner. Since an average person lives some seventy years, one may be tempted to enjoy life in his youth, and then attempt to repent and mend his ways in his old age. The master therefore said that from the moment a person is born, he is destined (me'uthad) to die. Hour after hour, death faces him, and he has no assurance that he will live from one moment to the next. Thus, a person should repent as soon as possible, since the very next moment he may die. Besides that, **״the dead are destined to come to life, and the living are destined to be judged."** After a person dies, he is resurrected in order to be judged for his deeds and punished for his sins.

**To know, to make known, and to be known ...** This means that everyone must know that there is no infant born who can hide himself from death or from Judgment Day. You must realize that God is the judge of all. You must know that it is God who created you and gave you form. It is He who understands the deeds of each and every person. God is destined to be the Judge, while at the same time He is the Witness (ed) who gives testimony (eduth) regarding what a person has done. God is also the Plaintiff (baal din) seeing to it that .the person stands trial.

There is no crookedness in His exercise of justice. Rather, everything is done with justice. Do not think that God will have forgotten some sins that you have committed. There is no forgetting for Him. Furthermore, there are no personal exceptions (masso panim) to His justice. Moreover, there is no taking of bribery (shochad) since all the world is His.

You must also realize that everything follows a calculation and all is added up in the final analysis. If you have commited some small sins, they will add up to a large sum. Therefore, do not neglect small sins, since a little here and a little there end up as a large amount.

Do not let your Evil Urge fool you by telling you that **"the grave is a place for you to escape."** Do not let your imagination convince you that after you die, you are placed in the grave and nothing else will matter. Nothing is left up to your own choice (bechirah). Rather, it is all against your will.

**"Against your will you were formed."** At night when a child is conceived in its mother's womb, the angel who is the overseer (memuneh) over pregnant women goes to the place where all souls are assembled. He tells a soul (neshamah) that it has been destined to enter the newly conceived child, saying, "My daughter, go and enter the womb of this woman." Upon hearing this the soul replies, "How can I leave this holy place and enter a place of dirt and perfidy?" The angel then comes and takes the soul by force, placing it in the womb of the woman destined to be its mother. Regarding this, the master said, **"Against your will you were formed."** Your very conception was against your will.

Moreover, **"Against your will you were born."** **When a child is in its mother's womb, it has a lamp over its head, and can see from one end of the world to the other.** All through his life, a person will not experience better days than these. Furthermore, during this time, a person is taught the entire Torah. When the time comes for him to leave the womb, he does not want to go, and he has to be taken by force. It is for this reason that a child cries when he is born. He was forced into the world against his will. The master thus taught, **"Against your will you were born."**

Furthermore, **"Against your will you live."** There are people who have so much suffering that their fondest wish is to die. When such a person goes to sleep, his soul ascends to heaven, just like everyone else's. But when it comes time for this person to wake up, the soul does not want to return to the body and suffer from the torments that it suffers. God then says to the soul, "You must once again return to your body. Your soul has been given to Me as a trust (pikadon). I do not want to be remiss in returning that which has been trusted to Me when you went to sleep."

It is written, "In Your hand I trust my soul . . .” (Psalms 31:6). The Psalmist is saying, "Into Your hand, Lord of the Universe, I am giving my soul as a trust (pikadon). Return this trust just as it was given to You." We similarly speak of God's faithfulness when we say "True and Faithful" (Emeth VeEmunah), in the evening (Arvith) service. Thus, we see that God is entrusted (ne'eman) with the trust that we give Him every night, and He is sure to keep it safely and return it to us again. Therefore, if a soul is reluctant to return, God forces it back to the body. It is because of this that the master said, **"Against your will you live."**

He further taught, **"Against your will you die."** When the time comes for a man to leave the world, the Angel of Death (Malakh HaMaveth) comes to take his soul, and plead as he might, the angel does not delay.

Finally, he said, **"Against your will you must stand in judgment and reckoning."** Even after a person dies, he has no rest in the grave. Against his will he must stand in judgment and reckoning for all the deeds that he did in this world.

Since a person must think of all these things, how can he have envy, desire or honor? How can he be envious of what his neighbor has? How can he waste his life seeking the vices of this world? How can he seek honor and status? He will have to give an accounting in the World to Come, and everything in this world is meaningless (hevel havalim). **When one leaves the world he has nothing other than the Torah he has learned and the good deeds he has done.**

**Nazarean Talmud**

**Sidra of “D’barim” (Deut.) “32:1 — 52”**

**“HaAzinu HaShamayim” “Give Ear You Heavens”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)**  Mishnah **א:א** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| **And the seventy** (talmidim) **returned with joy saying, “master, even the demons are obedient to us through your authority!" But he said to them, "I saw the adversary falling from the heavens like lightning. Behold, I have given you the authority to tread on snakes and scorpions, and over all the abilities of the enemy, and nothing will harm you. Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice because your names are inscribed in the heavens."** | **But these signs will accompany the faithfully obedient: by my authority they will cast out demons, they will speak in new languages,**[[50]](#footnote-50) **they will elevate serpents** (Hakhamim). **And if they drink anything deadly they will not be hurt; they** (the Hakhamim) **will press their hands on the weak and will be praiseworthy.**[[51]](#footnote-51) |

|  |
| --- |
| **School of Hakham Shaul’s Remes**  **Romans**  Mishnah **א:א** |
| **Timothy my fellow worker greets you, and so do Lucius and Jason and Sosipater, my relatives. I, Tertius, who write this letter, greet you in the Master. Gaius, my host and to the whole congregation, greets you. Erastus, the city treasurer[[52]](#footnote-52) greets you, and Quartus, the brother.**  **The mercy of our Master Yeshua HaMashiach be with you all. Amen.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| \*Dt 32:1-52 | Ps 145 | Is 1:2-9 + 16-27 | Mk 16:17-18 | Lk 10:17-20 | Rom 16:21-24 |

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

**Beresheet (Genesis) 11:1** ﻿Everyone on earth had the same language and the same words. ﻿2﻿And as they migrated from the east, they came upon a valley in the land of Shinar and settled there. ﻿3﻿They said to one another, “Come, let us make bricks and burn them hard” —Brick served them as stone, and bitumen served them as mortar.—﻿ 4﻿And they said, “Come, let us build us a city, and a tower with its top in the sky, to make a name for ourselves; else we shall be scattered all over the world.” ﻿5﻿The Lord came down to look at the city and tower that the sons of man had built,[[53]](#footnote-53)

The singularity of “speech” and “language” here depicts unanimous opposition against G-d. Another translation of this passage reads, “Their speech was directed against the Sole One of the universe.”[[54]](#footnote-54) The varied “nations” spoke one to another saying, “let us make brick.”[[55]](#footnote-55) The Sages of blessed memory teach us that all “seventy nations” plotted against the “Sole One”[[56]](#footnote-56) of the universe i.e. G-d. The “sons of man” from Beresheet (Genesis) 11:5 are the sons of the “ungrateful man” who said “the woman You gave me to be with.”[[57]](#footnote-57) The ingratitude of humanity, Beresheet (Genesis) 11 had reached man’s intellect whereby he desired to demonstrate his contempt for G-d and His sovereignty over the earth.

**But these signs will accompany the faithfully obedient: by my authority they will cast out demons, they will speak new languages…**

How is it that the Talmidim (the faithful obedient) will speak “new languages”? Firstly, we must assert that the confusion of languages in the narrative of Beresheet (Genesis) chapter 11 makes “speaking in new languages” requisite if the Mesorah is to be proclaimed to the “entire world.” Because the talmidim are commissioned to spread the Mesorah of Messiah to the “entire world,” the talmidim of the Master must talk in new languages. Because G-d “confused the “tongues/languages” of the nations, the talmidim need to have the skills of the Meturgeman who is able to translate and interpret the Torah the into languages of the Gentiles. I find it noteworthy that the obtuse attitude of the ungrateful wanted singularity. G-d’s initial commission to Adam was to be fruitful and multiply, **fill the earth**.[[58]](#footnote-58) Because the ungrateful inhabitants of Babel did not want to “fill the earth” in opposition to G-d’s command, G-d confounded their language.

Yeshua’s commission, “Go to the entire world and proclaim my Mesorah everywhere” is similar to the initial mitzvah of G-d “fill the earth.” Before there can be a proclamation of the Master’s Mesorah there must be a mastery of that Mesorah. This can only be achieved when we have Hakhamim that teach the Mesorah of the Master in relation to the Torah. This Relation to the Torah readings must also be within the appropriate “time” of their reading schedule. In other words, the Torah must be read at it’s specifically designated time. It appears that the most accurate Torah reading schedule is the Triennial Torah reading cycle. Therefore, Hakhamim understanding the times and seasons are to be elevated. Consequently, it is only the Triennial Torah reading cycle with its accompanying readings, which makes this truth clear.

**D’barim 32:8** When the Most High gave nations their lot, when He separated the sons of man, He set up the boundaries of peoples according to the number of the children of Israel.

**they will elevate serpents (Hakhamim)…**

Why do we translate the above portion of the passage as such? Because the “Hakham” is to be as wise as the “serpent” (cf. Mat 10:16). Or I might further that the Hakham must be “wiser” than the serpent of Gan Eden. Regardless of mental conception of negativity, the serpent often represents healing. It is these “serpents,” “Hakhamim” that will press their hands on the weak (younger talmidim), making them “praiseworthy.”[[59]](#footnote-59) The “pressing of hands” is the Jewish system of ordination, “Semikha”. “Ordination” produces elevation of status, thereby elevating the weak to a “praiseworthy” position. The serpent as a symbol of healing perfectly fits the notion of the Hakhamim laying hands on the weak and they (their disciples) becoming praiseworthy. Consequently, the “sign” **σημεῖον** *semeion* is making talmidim to “stand”[[60]](#footnote-60) rather than a plethora of serpents, poisons and sickly people being “cured.” The cure for all the evils of the world is the Torah, Oral Torah (Mesorah of the Master) from the mouth of the Hakhamim.

**these signs will accompany the faithfully obedient…**

These “signs” are not the result of Prophetic/Apostolic/Charismatic skill or ability. Nor, are these “signs” the product of “miracle workers” who wish to foster charismatic agendas. These **σημεῖον** *semeion* are the result of **faithful obedience** to the Torah and relative mitzvot. I will add that the talmid of Yeshua must also adhere to the Mesorah of the Master as taught by Nazarean Hakhamim as well as keep specific Torah mandated mitzvoth. The “casting out” or “sending away” demons most likely are spirits, which are vehemently, opposed to the Mesorah of the Master. With the acceptance of the Master’s Mesorah, these “spirits” depart.

**Peroration**

The “signs” of our Markan passages focus on “faithful obedience” and maturity (Hakhamim). The weak (younger talmidim) must submit to the teachings of the Nazarean Hakhamim. To refuse to adhere to the Mesorah of the Messiah as taught by the Nazarean Hakhamim is tantamount to blasphemy and open rebellion (witchcraft). Antinomian doctrines nowadays have permeated every level of Yeshua’s talmidim. This antinomian attitude is rooted in the idea of singularity. Rather than belong to a Nazarean community. Many “Lone Rangers” have cast off the yoke of the Mesorah believing only in “faith” and “grace” with no real understanding of what these terms actually mean. Just as no one knew the identity of the Lone Range except Tonto, we have talmidim without real identities because they have abandoned the Hakhamim. We saw Hakham Tsefet temporarily abandoning the Master a few weeks ago. However, in his great wisdom Hakham Tsefet knew how to promptly repent, return to G-d and submit to his master. It is time to repent and turn to G-d, submit to the authority of the Hakhamim and become praiseworthy in G-d’s sight. It is time to seek the Hakhamim with signs following rather than seeking signs, lying serpents and poisonous drinks as pseudo-proofs of authenticity.

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

**Beresheet (Genesis) 3:1** Now the serpent was the shrewdest of all the wild beasts that the Lord God had made. He said to the woman, “Did God really say: You shall not eat of any tree of the garden?” ﻿2﻿The woman replied to the serpent, “We may eat of the fruit of the other trees of the garden. ﻿3﻿It is only about fruit of the tree in the middle of the garden that God said: ‘You shall not eat of it or touch it, lest you die.’﻿” ﻿4﻿And the serpent said to the woman, “You are not going to die, ﻿5﻿but God knows that as soon as you eat of it your eyes will be opened and you will be like ﻿﻿divine beings[[61]](#footnote-61)

**They will elevate serpents…** Hakham Shaul’s Tosefta adds the following…**Behold, I have given you the authority to tread on snakes and scorpions…**

What is Hakham Shaul trying to convey? How is it that we will “tread” on serpents and scorpions?

**Beresheet (Genesis) 3:15** They will strike you on the head, And you shall strike at their heel.”

The allegorical interpretation of this passage will reveal Hakham Shaul’s thoughts. Furthermore, the Remes of Hakham Shaul will reveal thoughts from the Peshat of Hakham Tsefet that could not be interpreted the Peshat level. According to Philo, the serpent represents the “mind.”[[62]](#footnote-62) The mind represents the rational character of man. The woman represents man’s ability to interact with the sensual world. When man beheld the woman, he determined that she was from his flesh the external part of man relating to the sensual world. There is NO NEGATIVITY in sensual pleasure. ONLY immoderate abuse of sensual pleasure is wrong.

The Greek uses the following terms to illustrate the serpents character. The Greek terms **πανουργία** *panourgia* and *panourgos*, used in the LXX and the Nazarean Codicil, mean “ready to do anything,” usually in the bad sense of tricky and cunning behavior.[[63]](#footnote-63) Consequently, the behavior of the Edenic serpent was irrational. While the serpent is an icon of healing when viewed positively, the serpent of Gan Eden represented impetuous and lack of temperance.

While there are other sources which tell us that the serpent did not always crawl on his “belly,” we see that at present this is the result of his impetuous and lack of temperance per se. Therefore, immoderate temperance forms of serpent (mindset). This type of serpent (mindset) lives for the “belly” or immoderate pleasure. The mitzvoth of the Torah place everything in sensible restraint.

**And if they drink anything deadly they will not be hurt…** Behold, I have given you the authority to tread on snakes and scorpions, and over all the abilities of the enemy, and nothing will harm you…

The Peshat passage from Mordechai (Mark) cries out for a Remes interpretation. While it is translated as stated, I say if the Bible scholars are so convinced that the drinking of deadly poisons is the real meaning of the Markan text why not put their thesis to the test. Every hardware store carries a plethora of toxic poisons for the proof.

Because the mouth of the Sage (Hakham) is the reproductive organ capable of producing other Hakhamim, we must see that the mouth, allegorically speaking is also the receptacle for formative reproduction. This does not negate the idea of “come and hear” as a principle technique for reception of essential material.

**Abot 1:4** "Let your house be a gathering place for sages (Hakhamim). And wallow in the dust of their feet. And drink in their words with gusto."

Here in the Mishnah the analogy of “drinking in words” is analogous of receiving words of wisdom from the Hakhamim. Therefore, if we were to “drink in the words” of the philosopher[[64]](#footnote-64) we would be drinking in their “poison.” Remembering, the serpent represents the “mind.” The mind represents the rational character of man. If we “wallow” in the dust of the serpents[[65]](#footnote-65) of Halakhic wisdom, “nothing will harm us.” This is because we have drunk in “their words with gusto.”

**Abot 2:10** They [each] said three things. R. Eliezer says, “Let the respect owing to your fellow be as precious to you as the respect owing to you yourself. And don’t be easy to anger. And repent one day before you die. And warm yourself by the fire of the sages (Hakhamim), but be careful of their coals, so you don’t get burned. **For their bite is the bite of a fox, and their sting is the sting of a scorpion, and their hiss is like the hiss of a snake.** And everything they say is like fiery coals.”[[66]](#footnote-66)

We can clearly see that the serpent represents the words of the Hakhamim. The cunning wisdom of the Torah Hakhamim is depicted as a “serpent’s hiss.” This hiss can be deadly when received the wrong way. This is much like the words of Hakham Shaul when he describes the letter that kills.

**2Co 3:6 Who also has made us capable servants of the Nazarean Codicil; not of the letter, but of the breath: for the letter kills, but the breath** (oral Torah – Mesorah) **gives life.**

The hiss of the Rabbinic Hakhamim (elucidation of the Written Torah) brings with its poison the antidote for the philosophical drink of the philosophers.

However, there are those who have already become intoxicated with the drink of pseudo-rabbinic poison. Just as there is an antidote for the snakebite in the venom of the serpent, we can find the antidote for the pseudo-rabbinic lies, in the bite and sting of the rabbinic scorpion. The venom of the serpent/scorpion of immoderate pleasure is healed by the venom of the serpent, which was created to counteract the venom of the serpent of Eden. That “serpent” that counteracts the “serpent of Eden” bears the title “Hakham.” The words/hiss “venom” of the Hakhamim heals the snakebite of the serpent from Eden. This lesson is derived from the “elevation” of the “brazen serpent” in the wilderness.[[67]](#footnote-67)

**Psalms 145:21 ת**  ﻿My mouth shall utter the praise of the Lord, and all creatures shall bless His Holy Name forever and ever.[[68]](#footnote-68)

The Hakhamim utter the praise of the Lord to all the creatures of the earth. As a result, of their words the earth blesses the Name of the Lord forever.

Remembering, the “wisdom” of the serpents (Hakhamim) represents the “mind/head” the Prophetic voice of our Ashlamatah says…

**﻿Isa 1:5**﻿ Why do you seek further beatings, That you continue to offend? Every **head** is ailing, And every heart is sick.[[69]](#footnote-69)

The Psalmist, with the praise of his mouth spreads forth the healing antidote for all creatures (mankind). The Prophets show us that the “ailing head” needs to be healed through the antidote of Torah, as it pours forth from the mouths of the Hakhamim. Moshe (Torah) lifted up the serpent in the wilderness, converting/renewing[[70]](#footnote-70) the soul, and causing us to look on that serpent through the medium of the serpent (the Hakhamim), which in turn caused us to live. Only let us drink in and contemplate the Torah of the Hakhamim intellectually and we will live.

**And the seventy (talmidim) returned with joy saying**… The seventy talmidim represent the seventy souls the B’ne Yisrael who are to be the Kings and Priests to the nations to bring about their redemption.

As Rashi has stated in our present Torah Seder, **D’barim 32:8**… **according to the number of the children of Israel** [God let man remain in existence] for the sake of a [small] number of the children of Israel who were destined to descend from the children of Shem, and [the sake of] the number of the seventy souls of the children of Israel who went down to Egypt, He “set up the boundaries of peoples,” [i.e., He separated man into seventy nations with] seventy languages.

And Rashi continues… **9** **Because the Lord’s portion is His people** And why did God go to all this effort [to save mankind]? “Because the Lord’s portion” **was hidden within them [i.e., mankind]** and was **destined to come forth**. And who is God’s portion? “His people.” And who is His people? **Jacob, the lot of His inheritance…**

G-d could have destroyed all humanity at the tower of Babel. The Torah shows us that G-d refrained from such destruction for the sake of the B’ne Yisrael who was “hidden within them [i.e., mankind].” Likewise, the B’ne Yisrael hidden in the present Diaspora are directed to “come forth.” The seventy talmidim are to go into the entire earth in search for the souls “hidden” in mankind. The healing words of the Torah are an antidote and balm to the head of those who are hidden and do not know their identity. Upon finding out the true identity of their souls these “hidden ones” in hearing the words of Torah as taught by the Hakhamim rejoice because their name are written down in the treasury of the Heavens.

**Peroration**

Rabbi Shmuel Yerushalmi teaches us the opening refrain from the Torah “Listen of Heavens” and “Earth hear the words of my mouth” are references to the Soul and body. He further states that this emphasizes the importance of observing the Torah and mitzvoth. He also tells us that the root word “to take” speaks of the talmid who is to take the lesson of the Hakham.[[71]](#footnote-71) Here the concept is not “evangelism,” the concept is that the talmid is to apply himself in learning the words of the Hakham. Therefore, it is not the sole duty of the Hakham to make the talmid to “stand.” It is as much the duty of the talmid to make an effort at standing, as it is the obligation of the Hakham to make the talmid to stand. The talmid who goes into the earth in search for the souls hidden in humanity can only go with the approbation and authority of his Hakham.

**“Even the demons are obedient to us through your authority!”**

Yisrael will “stand” firm when they enquire of the elders, “whoever consults the elders (Hakhamim) will not stumble.”[[72]](#footnote-72) The talmid who asks his “Father/Elder” (Hakham) will “stand.” The talmid who arrogantly presumes to have the right to do as he pleases will fall.

**D’barim 32:7Ask your father** (Hakham)**, he will inform you** (teach you to stand)**, Your elders** (Hakhamim)**, they will tell you:**

Amen v’amen

**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!”**

**Next Shabbat:**

**Shabbat: “Nachamu VII” – Sabbath: “Of Our Consolation VII”**

**(Seventh of Seven Sabbaths of Consolation) &**

**Shabbat: “V’Zot HaB’rakha” – “And this is the blessing”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְזֹאת הַבְּרָכָה** |  |  |
| **“V’Zot HaB’rakha”** | Reader 1 – D’barim 33:1-7 | Reader 1 – B’resheet 1:1-5 |
| **“And this is the blessing”** | Reader 2 – D’barim 33:8-12 | Reader 2 – B’resheet 1:6-8 |
| **“Y ésta es la bendición”** | Reader 3 – D’barim 33:13-17 | Reader 3 – B’resheet 1:1-8 |
| D’barim (Deut.) 33:1 – 34:12 &  (B’resheet) Gen. 1:1-5 | Reader 4 – D’barim 33:18-21 |  |
| Ashlamatah: Joshua 1:1-9 | Reader 5 – D’barim 33:22-29 |  |
| **Special:** Isaiah 61:10 – 63:9 | Reader 6 – D’barim 34:1-6 | Reader 1 – B’resheet 1:1-5 |
| Psalms 146-147 | Reader 7 – D’barim 34:7-12 | Reader 2 – B’resheet 1:6-8 |
| N.C.: Mark 16:19-20 | Maftir: B’Resheet 1:1-5 | Reader 3 – B’resheet 1:1-8 |
|  | Isaiah 61:10 – 63:9 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

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

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

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

Shalom Your Excellencies!

We are soon approaching the beginning of a new Jewish year with the festival of Rosh Hashana. As I have explained in past seasons, it is customary in Jewish congregations all over the world to pass a special collection addressing special needs of the local congregation.

Since we started, we have come a very long way with our lectionary research. This soon finishing cycle of Torah reading will see the complete translation and commentary of the books of Mark. Luke, Acts and Romans, as well as Ephesians and 1, 2, 3 John. Thanks to your contributions this all has been made possible. We have made many and great discoveries as we labored with dedication and great joy.

During this new Torah Reading cycle (fall 2015 – spring 2018), we will endeavor, HaShem willing, to do one more and last in-depth study on the Torah readings so that we may have some lasting stability and elegance. We also will be working and refining our translation and commentary of Mark. Luke, Acts and Romans, in order to ready it for printing in several volumes. We also expect to make some good progress on a commentary on the so called “Gospel” of John. If possible we would also intend to produce a textbook on the Triennial Lectionary.

Al of this requires our investment in a special Bible known as the Jerusalem Crown Bible, or the Keter Bible, and about 30 other special books. We are not speaking about $30 or $40 textbooks that we can afford from our own pockets but these are very technical books that are quite costly. Therefore we appeal to all of our readers, particularly those who have never contributed to help this research to respond to this appeal before the High Holidays and fulfill in you and your family the blessings that come from the commandment: “Three times a year all your males shall appear before the LORD your God at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before the LORD empty-handed.” (Deuteronomy 16:16).

So as you appear before G-d, most blessed be He during these fall holy days why not make a generous offering as a gesture of Teshuba (repentance/returning) to G-d which is the one of the major themes of this Biblical month of Ellul? Or as Yochanan the Immerser (aka John the Baptist) taught: “Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.” (Luke 3:8).

On behalf of myself and on behalf of His Eminence Rabbi Dr. Hillel ben David, His Eminence Rabbi Dr. Eliyahu ben Abraham, His Honor Paqid Adon David ben Abraham, His Honor Paqid Adon Ezra ben Abraham, His Honor Paqid Adon Tsuriel ben Abraham, and His Honor Paqid Adon Yoel ben Abraham, we want to beseech you for forgiveness if in anything, we may have offended or transgressed against anyone associated with us during this soon closing year of 5775. We are human with many frailties, and susceptible as leaders to mistakes. If in anything, or in anay way shape or manner we have offended or done wrong, we most sincerely beg for your forgiveness, as we promise ourselves to do better, to become better and trustworthy leaders, and that our quality of teaching bring much honor to G-d, and His Messiah, so that this vineyard may grow in strength and in quality, amen ve amen!

May you and your loved ones reach Rosh HaShana having accomplished a good returning/repentance, amen ve amen!

With respect and affection, Shalom UBrakhot!

Hakham Dr. Yoseph ben Haggai

Ellul 12, 5775

**P.S. Offerings should be sent to** [**ravybh@bigpond.com**](mailto:ravybh@bigpond.com) **via PayPal unless otherwise instructed. Many thanks!**

1. Rabbi Yehuda Assad,  Vol. 10, pg. 98 [↑](#footnote-ref-1)
2. Berachot 4a [↑](#footnote-ref-2)
3. v. 16 [↑](#footnote-ref-3)
4. I.e., Tehillim (Psalms) 145. [↑](#footnote-ref-4)
5. Lit., ‘that he is a son of’. [↑](#footnote-ref-5)
6. Tehillim (Psalms) 119. [↑](#footnote-ref-6)
7. Ibid. 145:16. [↑](#footnote-ref-7)
8. I.e., Ibid. 136. On Hallel, v. Glos. [↑](#footnote-ref-8)
9. Ibid. v. 25. [↑](#footnote-ref-9)
10. The alphabetical arrangement and the sixteenth verse, dealing with God's merciful provision for all living things. [↑](#footnote-ref-10)
11. This is Psalm CXLV, which is arranged alphabetically, save that the verse beginning with the letter nun (N) is missing. [↑](#footnote-ref-11)
12. Euphemistic for Israel. [↑](#footnote-ref-12)
13. Hebrew נפלה [↑](#footnote-ref-13)
14. Amos 5:2. [↑](#footnote-ref-14)
15. Palestine. V. supra p. 3, n. 4. [↑](#footnote-ref-15)
16. Lit., ‘the Holy Spirit’. The meaning is, David knew by inspiration that Amos was going to prophesy the downfall of Israel, and he refers to that verse and prophesies their being raised up again, though their downfall is not mentioned by David. [↑](#footnote-ref-16)
17. Tehillim (Psalms) 145:14. [↑](#footnote-ref-17)
18. This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-18)
19. Hear - שמע, Strong’s number 08085. [↑](#footnote-ref-19)
20. v.1 [↑](#footnote-ref-20)
21. v.19 [↑](#footnote-ref-21)
22. The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-22)
23. Tehillim (Psalms) 145–150 [↑](#footnote-ref-23)
24. The Bible – Psalms with the Jerusalem Commentary, volume three. By Amos Hakham. [↑](#footnote-ref-24)
25. Lit. ’praise’ Ps.113-118 which was inserted in the service on Festivals, Hanukkah, and New Moon — on the latter occasion, as well as from the third day of Passover, chs. 115:1-11 and 116:1-11 are omitted. [↑](#footnote-ref-25)
26. Because its recital was instituted for special occasions only, and by reading it every day he treats it as a mere song. [↑](#footnote-ref-26)
27. The name given to Tehillim (Psalms) 145-150 which are designated here as Hallel on account of the term ‘praise’ recurring in them; v. Elbogen, Der Judische Gottesdienst, p. 83,2. [↑](#footnote-ref-27)
28. A significant part of our morning prayers. [↑](#footnote-ref-28)
29. Tehillim (Psalms) 148 [↑](#footnote-ref-29)
30. Tehillim (Psalms) 150 [↑](#footnote-ref-30)
31. Tehillim (Psalms) 145 [↑](#footnote-ref-31)
32. The Orot Sephardic Shabbat Siddur, By Rabbi Eliezer Toledano, pages 339-349. [↑](#footnote-ref-32)
33. Mikraoth Gedoloth - The Book of Psalms, volume 3, A new English translation by Rabbi A.J. Rosenberg. [↑](#footnote-ref-33)
34. Haazinu means ‘Give ear’. [↑](#footnote-ref-34)
35. The following is an excerpt from: Tit'haru!, By Avigdor HaLevi Nebenzahl. [↑](#footnote-ref-35)
36. Bava Kama 38b [↑](#footnote-ref-36)
37. Mishnayot = A few pages of the Mishna. [↑](#footnote-ref-37)
38. Tzaddik gamur = Completely righteous man. [↑](#footnote-ref-38)
39. Shaarei Teshuva 1:9 [↑](#footnote-ref-39)
40. Abudraham, Seder Tefillot Rosh HaShanah [↑](#footnote-ref-40)
41. Kuntres HaAvodah chs. 1,3 [↑](#footnote-ref-41)
42. Rabbi Yisrael (Israel) ben Eliezer (born circa 1700,[1] died: 6 Sivan 5520, 22 May 1760), often called Baal Shem Tov or Besht, was a Jewish mystical rabbi. He is considered to be the founder of Hasidic Judaism. The Besht is better known to many religious Jews as “the holy Baal Shem” or most commonly, the Baal Shem Tov (בעל שם טוב). The title Baal Shem Tov is usually translated into English as “Master of the Good Name”, but at least two other translations are possible: "Good Master of the Name", taking "Baal Shem" as a unit, meaning one who "owns the [holy] name" therefore has the power or uses Divine names to cure illnesses and perform miracles. I.e., an effective baal shem. And: "One who has a good reputation in the community," since in Hebrew idiom, "Baal" can mean "one characterized by" and "Shem" can mean "reputation," thus "one characterized by a good reputation". [↑](#footnote-ref-42)
43. Sefer Arugas HaBosem [↑](#footnote-ref-43)
44. Pri Etz Chaim, Shaar Rosh HaShanah, ch. 1. [↑](#footnote-ref-44)
45. Shemot (Exodus) 21:13 [↑](#footnote-ref-45)
46. Also indicated is the obligation of every Jew to publicize the service of teshuva of Elul, and not rest content with saving only himself in this city of refuge. [↑](#footnote-ref-46)
47. Avot 1:2 [↑](#footnote-ref-47)
48. Makkoth 10a [↑](#footnote-ref-48)
49. Shemot (Exodus) 21:13 [↑](#footnote-ref-49)
50. *glōssa* ‘tongue,’ meaning here ‘language.’ Bratcher, R. G., & Nida, E. A. (1993], c1961). *A handbook on the Gospel of Mark. Originally published*: *A translator's handbook on the Gospel of Mark*, 1961. UBS handbook series; Helps for translators (512). New York: United Bible Societies. Here we would suggest that because the address was to "Go to the entire world and proclaim my Mesorah everywhere. Whoever commits himself to immersion (conversion) will live, and whoever does not commit is condemned” that many different languages would be needed to accomplish the Messianic missionary needed to be like the members of the Sanhedrin and the METURGEMAN (interpreter/translator) who was able to speak multiple languages. <http://www.jewishencyclopedia.com/articles/10742-meturgeman> [↑](#footnote-ref-50)
51. **καλῶς** *kalos* of moral quality (opp. **αἰσχρός** I AndrosIsis, Kyme 32) *good, noble, praiseworthy,* Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (504). Chicago: University of Chicago Press. [↑](#footnote-ref-51)
52. I find it noteworthy that Hakham Shaul mentions the treasurer immediately following Shabbat Shekelim. [↑](#footnote-ref-52)
53. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 11:1). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-53)
54. Cf. Rashi Bersheet 11:1 [↑](#footnote-ref-54)
55. Cohen, A. (1983). *The Soncino Chumash, the Five books of Moses with Haphtaroth* (Soncino Books of the Bible ed.). Brooklyn, NY: The Soncino Press Ltd. p. 52 [↑](#footnote-ref-55)
56. Rashi’s translation of Beresheet (Genesis) 11:1 [↑](#footnote-ref-56)
57. Cf Beresheet (Genesis) 3:12 [↑](#footnote-ref-57)
58. Cf. Beresheet (Genesis) 1:28 [↑](#footnote-ref-58)
59. **καλῶς** *kalos* of moral quality (opp. **αἰσχρός** I AndrosIsis, Kyme 32) *good, noble,* ***praiseworthy****,* Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (504). Chicago: University of Chicago Press. [↑](#footnote-ref-59)
60. Cf. Abot 1:1 [↑](#footnote-ref-60)
61. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text*. Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 3:1). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-61)
62. Philo. (1993). The Works of Philo, Complete and Unabridged in one volume. (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 45 [↑](#footnote-ref-62)
63. Harris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. (1999, c1980). Theological Wordbook of the Old Testament (electronic ed.) (697). Chicago: Moody Press. [↑](#footnote-ref-63)
64. e.g. Justin Martyr [↑](#footnote-ref-64)
65. I use the term “serpent” here to denote the hint of rabbinic wisdom. [↑](#footnote-ref-65)
66. Neusner, J. (1988). *The Mishnah: A new translation* (677). New Haven, CT: Yale University Press. [↑](#footnote-ref-66)
67. Cf. B’Midbar (Numbers) 21:8ff [↑](#footnote-ref-67)
68. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ps 145:20). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-68)
69. Ibid Isaiah 1:5 [↑](#footnote-ref-69)
70. Cf. Psalm 19:7 The teaching (Torah) of the Lord is perfect, renewing life; the decrees of the Lord are enduring, making the simple wise; [↑](#footnote-ref-70)
71. Yerushalmi, R. S. (1991). *The Torah Anthology, Deuteronomy V Repentance and Blessing (Deuteronomy 29:9-34:13)* (The Torah Anthology, MeAm Lo'ez ed., Volume 19). (R. E. Touger, Ed.) Brooklyn, New York: Moznaim Publishing Corporation. pp. 94-5 [↑](#footnote-ref-71)
72. Ibid p. 101 [↑](#footnote-ref-72)