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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** | **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** |

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

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| **Three and 1/2 year Lectionary Readings** | **Fouth Year of the Triennial Reading Cycle** |
| **Ellul 28, 5775 – Sep 11/12, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Sep 11 2015 – Candles at 7:42 PMSat. Sep 12 2015 – Habdalah 8:37 PM | **Austin & Conroe, TX, U.S.**Fri. Sep 11 2015 – Candles at 7:24 PMSat. Sep 12 2015 – Habdalah 8:16 PM | **Brisbane, Australia**Fri. Sep 11 2015 – Candles at 5:21 PMSat. Sep 12 2015 – Habdalah 6:14 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Sep 11 2015 – Candles at 7:36 PMSat. Sep 12 2015 – Habdalah 8:31 PM | **Manila & Cebu, Philippines**Fri. Sep 11 2015 – Candles at 5:43 PMSat. Sep 12 2015 – Habdalah 6:32 PM | **Miami, FL, U.S.**Fri. Sep 11 2015 – Candles at 7:12 PMSat. Sep 12 2015 – Habdalah 8:03 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. Sep 11 2015 – Candles at 6:49 PMSat. Sep 12 2015 – Habdalah 7:44 PM | **Olympia, WA, U.S.**Fri. Sep 11 2015 – Candles at 7:14 PMSat. Sep 12 2015 – Habdalah 8:16 PM | **Port Orange, FL, U.S.**Fri. Sep 11 2015 – Candles at 7:16 PMSat. Sep 12 2015 – Habdalah 8:09 PM |
| **San Antonio, TX, U.S.**Fri. Sep 11 2015 – Candles at 7:26 PMSat. Sep 12 2015 – Habdalah 8:18 PM | **Sheboygan & Manitowoc, WI, US**Fri. Sep 11 2015 – Candles at 6:51 PMSat. Sep 12 2015 – Habdalah 7:50 PM | **Singapore, Singapore** Fri. Sep 11 2015 – Candles at 6:47 PMSat. Sep 12 2015 – Habdalah 7:35 PM |
| **St. Louis, MO, U.S.**Fri. Sep 11 2015 – Candles at 6:58 PMSat. Sep 12 2015 – Habdalah 7:54 PM | **Tacoma, WA, U.S.**Fri. Sep 11 2015 – Candles at 7:12 PMSat. Sep 12 2015 – Habdalah 8:14 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

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

Her Excellency Giberet Jacquelyn Bennett

**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 loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** **benhaggai@GMail.com** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**This Torah Seder is dedicated to Her Honor Giberet Karmela bat Sarah and Her Excellency Giberet Rut bat Sarah praying that G-d, most blessed be He be filled with compassion for them to restore their health, to heal them, to strengthen them, and to make them whole. And may He send them speedily a complete recovery from heaven for all their organs and all their blood-vessels, among all the sick people of Israel, a wonderful recovery of the body and a wonderful recovery of the spirit, swiftly and soon. And we all respond, Amen ve Amen!**

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

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

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

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| **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 |   |

**Contents of the Torah Seder**

* The Blessing of Moses Over All Israel – Deut. 33:1-29
	+ Introduction – Deut. 33:1-5
	+ Blessing of the Tribe of Reuben – Deut. 33:6
	+ Blessing of the Tribe of Judah – Deut. 33:7
	+ Blessing of the Tribe of Levi – Deut. 33:8-11
	+ Blessing of the Tribe of Benjamin – Deut. 33:12
	+ Blessing of the Twin Tribe of Josehp (Ephraim & Manasseh) – Deut. 33:13-17
	+ Blessing of the Tribe of Zebulun – Deut. 33:18a
	+ Blessing of the Tribe of Issachar – Deut. 33:18b-19
	+ Blessing of the Tribe of Gad – Deut. 33:20-21
	+ Blessing of the Tribe of Dan – Deut. 33:22
	+ Blessing of the Tribe of Naphtali – Deut 33:23
	+ Blessing of the Tribe of Asher – Deut. 33:24-25
	+ Epilogue – Deut 33:26-29
* The Death of Mosheh Rabbenu – Deut. 34:1-12
* Origin of the Universe – Gen. 1:1-2
* First Day: Creation of Light – Gen. 1:3-5

**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. 145-202.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) ‎33:1 – 34:12 & B’resheet (Gen.) 1:1-5‎**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 1. **And this is the blessing** with which Moses, the man of God, blessed the children of Israel [just] before his death.  | 1. **AND this is the order of the Benedictions** wherewith Mosheh the Prophet blessed the children of Israel before he died. JERUSALEM: **This is the Benediction** wherewith Mosheh the prophet of the LORD blessed the children of Israel before he should be gathered, |
| 2. He said: "The Lord came from Sinai and shone forth from Seir to them; He appeared from Mount Paran and came with some of the holy myriads; from His right hand was a fiery Law for them | 2. And he said: The LORD was revealed at Sinai to give the Law unto His people of Beth Israel, and the splendor of the glory of His Shekinah arose from Gebal to give itself to the sons of Esau: but they received it not. It shined forth in majesty and glory from mount Pharan, to give itself to the sons of Ishmael; but they received it not. It returned and revealed itself in holiness unto His people of Beth Israel, and with Him ten thousand times ten thousand holy angels. He wrote with His own right hand, and gave them His Law and His commandments, out of the flaming fire.JERUSALEM: and he said: The LORD was revealed from Sinai to give the Law unto His people of Beth Israel. He arose in His glory upon the mountain of Seir to give the Law to the sons of Esau; but after they found that it was written therein, You will do no murder, they would not receive it. He revealed Himself in His glory on the mountain of Gebala, to give the Law to the sons of Ishmael; but when they found that it was written therein, You will not be thieves, they would not receive it. Again did He reveal Himself upon Mount Sinai, and with Him ten thousands of holy angels; and the children of Israel said, All that the Word of the LORD has spoken will we perform and obey. And He stretched forth His hand from the midst of the flaming fire, and gave the Law to His people. |
| 3. Indeed, You showed love for peoples; all his holy ones are in Your hand, for they let themselves be centered at Your feet, bearing Your utterances. | 3. And whatever has befallen to the nations (has been done) because He loved His people of Beth Israel, and all of them He has called to be saints, to stand in the place of His sanctuary. And when they observed the precepts of the Law, they were conducted at the foot of Your glorious Cloud, they rested and encamped according to the dictate of the Word.JERUSALEM: Is it not all manifest and known before Him, that neither the sons of Esau nor of Ishmael would receive the Law? Nevertheless, because He loved His people of Beth Israel as myriads of the holy angels, though He brought upon them many corrections, they rested not, nor desisted from the doctrine of the Law; and, behold, they were conducted and brought on at the foot of His Cloud, and went forward and encamped according to His Word. |
| 4. **The Torah that Moses commanded us is a legacy for the congregation of Jacob.** | 4. **The sons of Israel said, Mosheh commanded us the Law, and gave it for an heritage to the tribes of Jakob.****JERUSALEM: The sons of Israel said, Mosheh commanded us the Law: he gave it for an inheritance and possession to the congregation of the house of Jacob.** |
| 5. And He was King in Jeshurun, whenever the sum total of the people were gathered, and the tribes of Israel were together, | 5. And He was king in Israel: when the chiefs of the people were gathered together, the tribes of Israel were obedient to Him.JERUSALEM: And a king will arise from the house of Jacob, when the heads of the people are gathered together: unto Him will the tribes of Israel be obedient. |
| 6. May Reuben live and not die, and may his people be counted in the number. | 6. Let Reuben live in this world, nor die the second death which the wicked die in the world to come; and let his youths be numbered with the young men of his brethren of Beth Israel.JERUSALEM: Let Reuben live in this world, nor die the second death which the wicked die in the world to come; and let his youths be with the men in number. |
| 7. May this [also be] for Judah." And he [Moses] said, "O Lord, hearken to Judah's voice and bring him to his people; may his hands do battle for him, and may You be a help against his adversaries." | 7. And this is the benediction of the tribe of Jehudah, conjoined with the portion and benediction of his brother Shimeon; and thus he spoke: Receive, O Lord, the prayer of Jehudah when he goes forth unto war, and bring You him back from war unto his people in peace. Let his hand take vengeance on his enemies, and be You his help and support against his foes.JERUSALEM: And this is the benediction with which Mosheh the prophet blessed the tribe of Jehudah, and he said: May the Word of the LORD hearken to the prayer of Jehudah, and bring him back to his people from battle. May his hand avenge him upon his enemies, and be You a help and a support against his foes. |
| 8. And of Levi he said: "Your Tummim and Urim belong to Your pious man, whom You tested at Massah and whom You tried at the waters of Meribah, | 8. And Mosheh the prophet blessed the tribe of Levi, and said, With Perfections and Lights have You robed Aharon, the man whom You did find devout before You, whom You did try in the temptation, and he was sincere, and did prove at the Contention Waters in Rekem, and he was found faithful.JERUSALEM: And Mosheh the prophet blessed the tribe of Levi, and said: With the Urim and Tummim have You clothed Aharon the saint, whom You did try, and he was steadfast in the temptation, and whom You did prove at the Waters of Contention in Rekem, and he was found faithful. |
| 9. who said of his father and his mother, 'I do not see him'; neither did he recognize his brothers, nor did he know his children, for they observed Your word and kept Your covenant. | 9. The tribe of Levi go forth to the service of the tabernacle, and separate themselves from their dwellings, saying of their fathers and mothers, I have not regarded them and of their brethren, Since we were of thirty years we have not known them or their children, for that they abide twenty years in their charge according to Your Word, and keep the service of the holy covenant.JERUSALEM: For of the tribe of Levi it may be said, He respected not the face of his own father and mother in the judgment of Tamar, and knew not his brother in the matter of the (golden) calf, nor towards his own children was he moved with mercy, in the work of Zimri; for they have kept the word of Your mouth, and have been ready (to fulfill) the decree of Your Law.  |
| 10. They shall teach Your ordinances to Jacob, and Your Torah to Israel; they shall place incense before You, and burnt offerings upon Your altar. | 10. Apt are they in teaching the orders of Your judgments to them of Beth Jakob, and Your Law to them of Beth Israel. Their brethren the priests put incense on the censers to restrain the plague in the day of Your wrath, and offer up the burnt sacrifice with acceptance at Your altar.JERUSALEM: Apt are they to teach the orders of Your judgments to them of Beth Jakob, and the decree of Your Law to the congregation of the tribes of Israel. They put the goodly aromatic incense (on the censer) to restrain Your anger, and offer the perfect sacrifice with acceptance at Your altar. |
| 11. May the Lord bless his army and favorably accept the work of his hands; strike the loins of those who rise up against him and his enemies, so that they will not recover." | 11. Bless LORD, the sacrifice of the house of Levi, who give the tenth of the tenth; and the oblation of the hand of Elijah the priest, which he will offer on Mount Karmel, receive You with acceptance: break the loins of Achab his enemy, and the neck of the false prophets who rise up against him, that the enemies of Johanan the high priest may not have a foot to stand.JERUSALEM: Bless, LORD, the substance of the tribe of Levi, and receive with favor the oblation of his hand; break You the loins of his enemies, that his adversaries may fall, and rise no more. |
| 12. And of Benjamin he said, "The Lord's beloved one shall dwell securely beside Him; He protects him all day long, and He dwells between his shoulders." | 12. Mosheh the prophet blessed the tribe of Benjamin, and said: The beloved of the LORD will abide in safety with Him, He will protect him all the days, and His Shekinah will dwell within his borders.JERUSALEM: Mosheh the prophet of the LORD blessed the tribe of Benjamin, and said: The beloved of the LORD will abide with confidence by Him, He will protect him all the days, and within his borders will dwell the glory of the Shekinah of the LORD. |
| 13. And of Joseph he said: "His land shall be blessed by the Lord, with the sweetness of the heavens with dew, and with the deep that lies below, | 13. And Mosheh the prophet of the LORD blessed the tribe of Joseph, and said: The land of Joseph will be blessed from before the LORD. From the bounty of the heavens will it have goodly fruit, from the dew and the rain that come down from above, and from the bounty of the founts of the deep which rise up and flow and with good fruitage to water the herbage from beneath,JERUSALEM: And Mosheh the prophet of the LORD blessed the tribe of Joseph, and said: Blessed be the land of Joseph, before the LORD, with the blessing of the dew and the rain that come down from the heavens above, with the blessings of the fountains of the deep which well up from the earth beneath. |
| 14. and with the sweetness of the produce of the sun, and with the sweetness of the moon's yield, | 14. age and produce that the earth makes perfect by the aid (bringing out) of the sun, and with the bounty of the first-fruits of the trees which the ground yields in the beginning of month after month,JERUSALEM: Bounteous produce will it yield from the good provision of the sun; and will ripen its first fruits at the beginning of month and month.  |
| 15. and with the crops of early mountains, and with the sweetness of perennial hills, | 15. and with the goodness through the birthright ordained of the mountain tops, him at the beginning by the benediction of the fathers who resemble the mountains, and with the goodness of the hills whose produce fails not, which was given him in heritage by the benedictions of the mothers of old, who resemble the hills;JERUSALEM: It abounds in fruitfulness for the righteousness/generosity sake of Abraham, Izhak, and Jakob, the holy fathers who are like the mountains, and for the merit of Sarah, Rivkah, Rahel, and Leah, the four mothers who are like the hills. |
| 16. and with the sweetness of the land and its fullness, and through the contentment of the One Who dwells in the thornbush. May it come upon Joseph's head and upon the crown of the one separated from his brothers. | 16. and with the goodness of the excellent fruits of the earth and its fullness and the favor towards him of Elohim who revealed Himself to Mosheh at the bush in the glory of His Shekinah: let all these blessings be combined, and be made a diadem of grandeur for the head of Joseph, and for the brow of the man who was chief and ruler in the land of Mizraim, and was the glory and honor of his brethren.JERUSALEM: It brings forth richly from the excellence of the earth and its fullness, and by the good will of Him who caused the glory of His Shekinah to dwell in the bush. Let all these blessings come and be a crown upon the head of Joseph, and upon the brow of the man who ruled in the land of Mizraim, and was the brightness of his brothers glory. |
| 17. To his firstborn ox is [given] glory. His horns are the horns of a re'em. With them, he will gore peoples together [throughout all] the ends of the earth these are the myriads of Ephraim, and these are the thousands of Manasseh." | 17. The birthright had belonged to Reuben, but was taken from him and given to Joseph at the beginning; from thence comes the splendor of his glory and praise. For as it may not be that a man should work the ground with the firstling of his herd, so are not the children of Joseph to be reduced to servitude among the kingdoms; and as the re’em pushes with his horns the beasts of the wilderness, so will the sons of Joseph predominate together among the peoples in all the ends of the earth. Myriads will be slain in Gulgela by Hoshea bar Nun who has arisen from the house of Ephraim, and thousands of the Midyance by Gideon bar Yoash who will be of the tribe of Menasheh.JERUSALEM: The birthright, kingdom, and honor are Joseph's: for as it may not be that one should work with the firstling among cattle, nor bring the horns of the re’em into servitude; but as the ox and the re’em push with their horns, so this people, the sons of the tribe of Joseph, going out to battle against their enemies, will slaughter kings and princes. Myriads of the Amoraah will be slain by Jehoshua bar Nun, who is of the tribe of the Bene Ephraim; thousands of the Midyanee will be slain by Gideon bar Yoash, who is of the tribe of the Bene Menasheh. |
| 18. And to Zebulun he said: "Rejoice, Zebulun, in your departure, and Issachar, in your tents. | 18. And Mosheh the prophet blessed the tribe of Zebulon, and said: Rejoice, O house of Zebulon, in your going forth for your commerce, and you, O house of Issakar, in the tabernacles of your schools.JERUSALEM: Mosheh the prophet of the LORD blessed the tribe of Zebulon, and said: Rejoice, O you of the house of Zebulon, when you go out upon your commerce; and you of the house of Issakar, rejoice, when you come in unto your houses of learning.  |
| 19. They will call peoples to the mountain; there, they will offer up righteous sacrifices. For they will be nourished by the abundance of the seas, and by the treasures hidden in the sand." | 19. Many peoples will pray at the mountain of the sanctuary, there will they bring their oblations of truth: for they dwell by the side of the great sea, they are nourished with (its) dainties; and they take the shell-fish and dye with its blood in purple the threads of their vestments; and from the sands make mirrors and vessels of glass; for the treasures of their coasts are discovered to them.JERUSALEM: Behold, this people of the house of Zebulon will come up together to the mountain of the sanctuary to offer true oblations; for they eat the revenue of the seas, and the treasures hidden in the sands are disclosed unto them. |
| 20. And of Gad he said: "Blessed is He Who grants expanse to Gad; he dwells like a lion, tearing the arm [of his prey, together] with the head. | 20. Mosheh the prophet of the LORD blessed the tribe of Gad, and said: Blessed be He who has made wide the border of Gad. He reposes as a lion in his habitation; but when he goes out to battle against his adversaries, he slays kings and rulers, and his slaughtered ones are known from all the slain, for he strikes off the arm with the crown (of the head).JERUSALEM: And Mosheh the prophet of the LORD blessed the tribe of Gad, and said: Blessed is he who has made wide the border of Gad. He reposes and inhabits as a lion and a lioness; nor will there be any kingdom or people who can stand before him; and when he goes forth in war against his enemies his slaughtered are known among the slain by the head being cut away unto the arm. |
| 21. He saw the first portion for himself, because there, the portion of the lawgiver is hidden. And he came at the head of the people; he did what is righteous for the Lord, and what is lawful with Israel." | 21. And he saw that the land was good, and took his portion among the first; for there was a place strewn with precious stones and pearls; for there is the place where Mosheh the prophet is hidden, who, as he went in and out at the head of the people in this world, will go in and out in the world that comes; because he wrought righteousness/generosity before the LORD, and taught the orders of the judgments to the house of Israel his people.JERUSALEM: And he saw at the beginning that a place had been prepared there for a sepulchre, a place strewn with precious stones and pearls, where Mosheh the prophet, the scribe of Israel, was to be hidden, (who) as he went in and out at the head of the people in this world, so will he go in and oat in the world to come; because he wrought righteousness/generosity before the LORD, and taught the orders of the judgments to the sons of Israel. |
| 22. And of Dan he said: "Dan is a young lion, streaming from Bashan." | 22. And Mosheh the prophet of the LORD blessed the tribe of Dan, and said: The tribe of Dan is like a lion's whelp, his land is watered by the streams that flow from Mathnan, and his border comes unto Batania.JERUSALEM: And Mosheh the prophet of the LORD blessed the tribe of Dan, and said: The tribe of Dan is like a lion's whelp, and his land is watered from Batanea. |
| 23. And of Naftali he said, "Naftali is favorably satisfied and full of the Lord's blessing. Possess the Sea and the south." | 23. And Mosheh the prophet of the LORD blessed the tribe of Naphtali, and said: {Naphtali is satisfied with favor, and has delight in the fishes of the sea which falls within his portion; and he will be replete with blessings in the fruits of the vale of Genesareth which has been given him from the LORD; he will inherit the water of Sopheni, and the sea of Tebaria.}JERUSALEM: And Mosheh the prophet of the LORD blessed the tribe of Naphtali, and said: Naphtali will be satisfied with favor, and be filled with blessings from the LORD; he will have possession to the west of the sea of Genesareth, and to the south. |
| 24. And of Asher he said: "May Asher be blessed with sons. He will be pleasing to his brothers, and immerse his foot in oil. | 24. {And Mosheh the prophet of the LORD blessed the tribe of Asher, and said:} Blessed is Asher of the sons of Jakob. He will be acceptable to his brethren, and will supply them with provender in the years of release: his border will produce many olives yielding oil, enough for him to bathe in it even his feet.JERUSALEM: And Mosheh the prophet of the LORD blessed the tribe of Asher, and said: Asher will be blessed of the children; he will be acceptable to his brethren, in the release of the land, for his ground will produce oil like water. |
| 25. Your locks are iron and copper, and the days of your old age will be like the days of your youth. | 25. The tribe of Asher be sound as iron, and their feet-strong as brass in walking on the stony rocks; and as the days of their youth so will they be strong in their old age.JERUSALEM: Behold, this people of Beth Asher are sound as iron and strong as brass; as the days of their youth so will be the days of their old age. |
| 26. Jeshurun, there is none like God; He Who rides the heavens is at your assistance, and with His majesty, [He rides] the skies, | 26. There is no God like the God of Israel, whose Shekinah and Chariot dwell in the heavens. He will be your helper. He sits on His glorious throne in His majesty, in the expanse of the heavens above.JERUSALEM: There is none like the God of Israel, whose glorious Shekinah dwells in the heavens, and His magnificence in the high expanse. |
| 27. which are the abode for the God Who precedes all, and below, are the mighty ones of the world. He expelled the enemy from before you, and said, 'Destroy!' | 27. The habitation of Elohim is from eternity; by the arm of His power beneath, the world is upborne. He will scatter your adversaries before you, and will say by His Word, Destroy them.JERUSALEM: In His abode has His Shekinah dwelt before they were, and under His power He brings the world; and He drives out your enemies before you, and says in His word, Let them be destroyed.  |
| 28. And Israel dwelled safely and alone as Jacob [blessed them], in a land of grain and wine; also, their heavens will drip dew. | 28. And Israel will dwell safely as of old according to the benediction with which Jakob their father did bless them, for whose righteousness/generosity sake He will cause them to inherit the good land that yields grain and wine; the heavens also above them will drop with the dews of blessing, and the rains of loving-kindness.JERUSALEM: But Israel will dwell safely by themselves according to the benediction with which Jakob did bless them, in the land yielding wine and oil, The heavens also above you are bidden to send down upon you the dew and the rain. |
| 29. Fortunate are you, O Israel! Who is like you, O people whose salvation is through the Lord, the Shield Who helps you, your majestic Sword! Your enemies will lie to you, but you will tread upon their heights." | 29. Happy are you, O Israel: who of all the nations are like you, a people saved in the Name of the Word of the LORD? He is the shield of your help, and His sword, the strength of your excellence. And your enemies will be found liars against you from terror, and you will tread upon the necks of their kings.JERUSALEM: O Israel, happy are you! Who is as you, a people saved before the LORD, the shield of your help, the guardian of your armies, and the trusty sword of your pre-eminence? Your enemies are to be scattered before you; but you, O Beth Israel, while you give diligence in the Law, and keep the commandments, will tread upon the necks of their kings. |
|  |  |
| 1. And Moses went up from the plains of Moab to Mount Nebo, [to the] top of the summit facing Jericho. And the Lord showed him all the Land: The Gilead until Dan, | 1. And Mosheh went up from the plains of Moab to the mountain of Nebo, to the summit of the height which is over against Jericho; and the Word of the LORD showed him all the strong ones of the land, and the mighty acts which would be done by Jeptha of Gilead, and the victories of Shimeon bar Manoah of tribe of Dan; JERUSALEM: And Mosheh went up from the plain of Moab to the mountain of Nebo, to the summit. of the height which is over against Jericho; and the LORD showed him the whole land of Gilead unto Dan of Kesavan, |
| 2. and all [the land of] Naftali, and the land of Ephraim and Manasseh, and all the land of Judah, until the western sea, | 2. and the thousand princes of Beth Naphtali who would gather with Barak, and the kings who would be slain by Jehoshua bar Nun of the tribe of Ephraim, and the deeds of strength to be wrought by Gideon bar Yoash of the tribe of Menasheh, and all the kings of Israel, and of the kingdom of Beth Jehudah, who would have dominion in the land until the latter sanctuary should be destroyed.JERUSALEM: and the whole land of Naphtali and Ephraim and Manasheh, and all the land of Jehudah to the outer sea, |
| 3. and the south, and the plain, the valley of Jericho, the city of palm trees, until Zoar. | 3. And the king of the south who will combine with the king of the north to destroy the inhabitants of the land and the Ammonites and Moabites, the dwellers in the plain, who will oppress Israel, and the captives of Elijah's disciples who will be dispersed from the plain of Jericho, and the captives of Elisha's disciples who will be dispersed from the city of palm trees by the hand of their brethren of Beth Israel, two hundred thousand men; and the affliction of generation after generation, and the punishment of Armalgos the wicked, and the battle of Gog, when in the time of that great tribulation Michael will rise up to deliver by his arm.JERUSALEM: and the south, and the plain of the vale of Jericho, the city which cultivates palms, which is Zeir. |
| 4. And the Lord said to him, "This is the Land I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your offspring.' I have let you see it with your eyes, but you shall not cross over there." | 4. And the LORD said to him, This is the end of the word concerning the land, and this is the land which I covenanted unto Abraham, to Izhak, and to Jacob, saying, I will give it unto your children. I grant you to see it with your eyes, but you will not pass over to it.JERUSALEM: Spoke Mosheh the prophet: The Word of the LORD said unto me, This is the land which I have sworn unto Abraham, to Izhak, and to Jakob, saying, Unto the children of your children will I give it. Behold it with your eyes, but you, will not pass over unto it.  |
| 5. And Moses, the servant of the Lord, died there, in the land of Moab, by the mouth of the Lord. | 5. Mosheh, the Rabban of Israel, was born on the seventh day of the month Adar, and on the seventh day of Adar he was gathered from the world. A voice fell from heaven, and thus spoke: Come, all you who have entered into the world, and behold the grief of Mosheh, the Rabban of Israel, who has labored, but not to please himself, and who is ennobled with four goodly crowns: the crown of the Law is his, because he brought it from the heavens above, when there was revealed to him the Glory of the LORD's Shekinah, with two thousand myriads of angels, and forty and two thousand chariots of fire. The crown of the Priesthood has been his in the seven days of the peace offerings. The crown of the kingdom they gave him in possession from heaven: He drew not the sword, nor prepared the war horse, nor gathered he the host. The crown of a good name he possesses by good works and by his humility. Therefore is Mosheh, the servant of the LORD, gathered in the land of Moab, by the kiss of the Word of the LORD.JERUSALEM: And Mosheh, the servant of the LORD, died there in the land of the Moabaee, according to the mouth of the decree of the Word of the LORD. |
| 6. And He buried him in the valley, in the land of Moab, opposite Beth Pe'or. And no person knows the place of his burial, unto this day. | 6. Blessed be the Name of the LORD of the world, who has taught us His righteous/generous way. He has taught us to clothe the naked, as He clothed Adam and Hava; He has taught us to unite the bridegroom and the bride in marriage, as He united Hava to Adam. He has taught us to visit the sick, as He revealed Himself to Abraham when he was ill, from being circumcised; He has taught us to console the mourners, as He revealed Himself again to Jakob when returning from Padan, in the place where his mother had died. He has taught us to feed the poor, as He sent Israel bread from heaven; He has taught us to bury the dead by (what He did for) Mosheh; for He revealed Himself in His Word, and with Him the companies of ministering angels. Michael and Gabriel spread forth the golden bed, fastened with chrysolites, gems, and beryls, adorned with hangings of purple silk, and satin, and white linens. Metatron, Jophiel, and Uriel, and Jephephya, the wise sages, laid him upon it, and by His Word He conducted him four miles, and buried him in the valley opposite Beth Peor; that Israel, as oft as they look up to Peor, may have the memory of their sin; and at the sight of the burying place of Mosheh they may be humbled: but no man knows his sepulcher unto this day.JERUSALEM: And He buried him in a valley in the land of the Moabaee, opposite to the idol Peor; nor knows anyone his sepulcher unto this day.  |
| 7. Moses was one hundred and twenty years old when he died. His eye had not dimmed, nor had he lost his [natural] freshness. | 7. Mosheh was a son of a hundred and twenty years when he died; the orbs of his eyes were not darkened, nor had his teeth passed away. JERUSALEM: Mosheh was the son of a hundred and twenty years in the time that he died; his eyes were not darkened, nor had the brightness of his face faded away. |
| 8. And the sons of Israel wept for Moses in the plains of Moab for thirty days, and the days of weeping over the mourning for Moses came to an end. | 8. And the children of Israel wept for Mosheh in the plains of Moab thirty days; and the days of weeping in the mourning for Mosheh were completed on the eighth of the month of Nisan. And on the ninth of Nisan the people of Beth Israel prepared their vessels and set their cattle in order, and passed over the Jordan on the tenth of Nisan. And the manna ceased for them on the sixteenth of Nisan. They found manna to eat thirty-seven days after the death of Mosheh, for the sake of his righteousness/generosity.JERUSALEM: And the children of Israel wept for Mosheh in the plains of Moab thirty days; and so were fulfilled the days of weeping in mourning for Mosheh. |
| 9. And Joshua the son of Nun was full of the spirit of wisdom, because Moses had laid his hands upon him. And the children of Israel obeyed him, and they did as the Lord had commanded Moses. | 9. But Jehoshua bar Nun was filled with the Spirit of wisdom; for Mosheh had laid his hands upon him; and the children of Israel received instruction from him, and did as the LORD had commanded (by) Mosheh.JERUSALEM: And Jehoshua bar Nun was filled with the Spirit of Wisdom: for Mosheh had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Word of the LORD had commanded Mosheh. |
| 10. And there was no other prophet who arose in Israel like Moses, whom the Lord knew face to face, | 10. But no prophet has again risen in Israel like unto Mosheh, because the Word of the LORD had known him to speak with him word for word,JERUSALEM: But no prophet has arisen yet in Israel as Mosheh, whom the Word of the LORD knew, (speaking with him word for word,) |
| 11. as manifested by all the signs and wonders, which the Lord had sent him to perform in the land of Egypt, to Pharaoh and all his servants, and to all his land, | 11. in all the signs, and wonders, and manifestations which the Word of the LORD sent him to perform in the land of Mizraim upon Pharoh, and all his servants, and all the people of his land;JERUSALEM: In all the miracles, and wonders, and distinguishing signs which the Word of the LORD sent him to perform in the land of Mizraim, on Pharoh, and all his servants, and all his land; |
| 12. and all the strong hand, and all the great awe, which Moses performed before the eyes of all Israel. **ונתחזק** **חזק חזק** – **Chazaq! Chazaq! V’Nit’Chazeq! - Be Strong! Be Strong! And may we be strengthened!** | 12. and in all the strength of the Mighty Hand by which he bare the rod whose weight was forty savin and that divided the sea, and smote the rock; and in all the solemn things which Mosheh did when he received the two tables of sapphire stone, whose weight was forty savin, and carried both of them in his hands in the sight of all Israel.JERUSALEM: and in all the Mighty Hand, and all the great manifestations which Mosheh did in the sight of all Israel. **END OF THE TARGUM OF THE LAND OF ISRAEL ON THE TORAH. BLESSED BE THE LORD, THE GOD OF ISRAEL, FOR EVER AND EVER, AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY.** |
|  |  |
| 1. **In the beginning of God's creation** of the heavens and the earth.  | 1. At the beginning (min avella) the LORD created the heavens and the earth. JERUSALEM: **In/by wisdom (be-hokhmah) the LORD created.** |
| 2. Now the earth was astonishingly empty, and darkness was on the face of the deep, and the spirit of God was hovering over the face of the water. | 2. And the earth was vacancy and desolation, solitary of the sons of men, and void of every animal; and darkness was upon the face of the abyss, and the Spirit of mercies from before the LORD breathed upon the face of the waters.JERUSALEM: And the earth was vacant and desolation, and solitary of the sons of men, and void of every animal; and the Spirit of mercies from before the LORD breathed upon the face of the waters. |
| 3. And God said, "Let there be light," and there was light. | 3. And the LORD said, Let there be light to enlighten above; and at once there was light. |
| 4. And God saw the light that it was good, and God separated between the light and between the darkness. | 4. And the LORD beheld the light, that it was good; and the LORD divided between the light and the darkness. |
| 5. And God called the light day, and the darkness He called night, **and it was evening and it was morning, one day.** | 5. And the LORD called the light Day; and He made it that the inhabitants of the world might labor by it: and the darkness called He night; and He made it that in it the creatures might have rest. And it was evening, and it was morning, the First Day.JERUSALEM: **And it was evening, and it was morning, in the order of the work of the creation, (or of the beginning) the First Day.** |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary on D’barim (Deut.) ‎33:1 – 34:12‎**

**1 And this is the blessing... [just] before his death** Very close to the time of his death.-[see Sifrei 33:1] “For, if not now, when?”

**2 He said: The Lord came from Sinai** Moses initiated his blessing by praising the Omnipresent, and then he addressed the needs of Israel.-[Sifrei 33:2] The praise with which Moses commenced, mentions the merit of Israel. All this was a way of conciliation, as if to say, “These people are worthy that a blessing should rest upon them.”

**came from Sinai** He came out toward them when they came to stand at the foot of the mountain, as a bridegroom goes forth to greet his bride, as it is said, “[And Moses brought the people forth] toward God” (Exod. 19: 17). We learn from this, that God came out toward them (Mechilta 19:17).

**and shone forth from Seir to them** [Why did He come from Seir?] Because God first offered the children of Esau [who dwelled in Seir] that they accept the Torah, but they did not want [to accept it].

**He appeared to them** [Israel]

**from Mount Paran** [Why did God then come from Paran?] Because He went there and offered the children of Ishmael [who dwelled in Paran] to accept the Torah, but they [also] did not want [to accept it].-[A.Z. 2b]

**and came** to Israel.

**with some holy myriads** With God were only some of the myriads of His holy angels, but not all of them, nor [even] most of them. This is unlike the manner of a mortal, who displays all the splendor of his riches and his glory on his wedding day.-[Sifrei 33:2]

**a fiery law for them** It was originally written before God in [letters of] black fire upon [a background of] white fire.- [Tanchuma Bereishith 1] He gave it to them on tablets, inscribed, [as it were,] by His right hand [thus it is said here, “from His right hand”]. Another explanation of אֵשׁ דָּת : As the Targum renders it, that He gave it to them from amidst the fire.

**3 Indeed, You showed love for peoples** [God] also displayed great affection to the tribes, each one of whom were known as a people, for only Benjamin was destined to be born when the Holy One, blessed is He, said to Jacob, “A nation and a multitude of nations shall come into existence from you” (Genesis 35:11). [Thus we see that Benjamin alone was called “a nation.” "A multitude of nations" refers to Ephraim and Manasseh. See Rashi on Gen. 35:11, 48:4.]-[Gen. Rabbah 82:4]

**all his holy ones are in Your hand** [This refers to] the souls of the righteous, which are hidden away with God, as It is said, “But my lord’s soul shall be bound up in the bundle of life, with the Lord, your God” (I Sam. 25:29). -[Sifrei 33:3]

**for they [...] be centered at Your feet** And Israel is indeed worthy of this [privilege to have their souls hidden away with God], because they placed themselves right in the middle (תּוֹךְ) of the bottom of the mountain at Your feet [figuratively speaking] at Sinai. The word תֻּכּוּ is in the passive conjugation, which has the meaning: הִתְוַכּוּ , “They [allowed themselves] to be placed right in the middle (תּוֹךְ) ” [of the underside of the mountain], between Your feet.

**bearing Your utterances** They bore upon themselves the yoke of Your Torah.-[Sifrei 33:3]

**Your Torah** Heb. מִדַּבְּרֽתֶיךָ . The mem in it [i.e., in this word] is somewhat of a root letter [rather than a prefix], as in, “And he heard the voice speaking (מִדַּבֵּר) to him” (Num. 7:89); and, “And I heard what was being spoken (מִדַּבֵּר) to me” (Ezek. 2:2). This form is similar to מִתְדַּבֵּר אֵלַי , [speaking to Himself for me to hear, see Rashi on Num. 7:89]. This too, namely, the word מִדַּבְּרֽתֶיךָ , means: “what You were speaking to let me know what to tell the children of Israel.” Tes porparledurs in Old French. Onkelos, however, renders [the phrase יִשָּׂא מִדַּבְּרֽתֶיךָ as: “they traveled ( יִשָּׂא like יִסַּע ) according to Your commands (דַּבְּרֽתֶיךָ) .” Thus, the mem is a servile prefix, with the meaning of מִן , from. [Thus, according to Onkelos, the word מִדַּבְּרֽתֶיךָ literally means, from Your utterances.] Another explanation [of this verse is as follows]: Indeed, You showed love for peoples—Even when You displayed Your affection towards the nations of the world, showing them a smiling [friendly] face, and You delivered Israel into their hands,

**all his holy ones are in Your hand** All Israel’s righteous/generous and good people clung to You; they did not turn away from You, and You guarded them.-[B.B. 8a)]

**for they let themselves be centered at your feet** And they placed themselves right in the middle of, and entered beneath Your [protective] shadow;

**bearing your utterances** And they gladly accepted Your decrees and Your laws.-[see Tanchuma 5] And these were their words:

**4 The Torah that Moses commanded us is a legacy for the congregation of Jacob** We have taken hold of it, and we will not forsake it!

**5 And He was** i.e., the Holy One, blessed is He,

**was King in Jeshurun** i.e., the yoke of God’s sovereignty was always upon them.

**whenever the sum total of the people were gathered** At every gathering of רָאשֵׁי - meaning, whenever their number is gathered. רָאשֵׁי as in the verse, “When you take the count (רֽאשׁ) of the children of Israel” (Exod. 30:12). These people are worthy that I should bless them. Another explanation: When Israel is gathered together in a unified group, and there is peace among them, God is their King—but not when their is strife among them.-[Sifrei 33:5]

**6 May Reuben live** in this world,

**and not die** in the world-to-come, that the incident involving Bilhah not be remembered against him.-[see Rashi Gen. 35:22; Sifrei 33:6]

**and may his people be counted in the number** May Reuben be counted along with the enumeration of the rest of his brothers. This [matter, that the incident involving Bilhah should not exclude Reuben from being counted together with his brothers] is similar to what is said: “[And Reuben went] and lay with Bilhah... and Jacob’s sons were twelve” (Gen. 35:22), [indicating] that he was not excluded from the number [of Jacob’s sons, on account of this incident].

**7 May this [also be] for Judah** He juxtaposed Judah to Reuben, because they both confessed to the wrong they had done, as it is said, “that wise men have told... to them alone... and no stranger passed between them” (Job 15:18-19). [This verse alludes to the confession of Reuben and Judah ("that wise men have told"), and how they were consequently blessed here together ("them alone"); although Levi was next in line chronologically to Reuben, nevertheless here, in the context of this blessing, Levi did not come between them ("no stranger came between them"), but rather, he was blessed immediately afterwards (verses 8-11).]-[see Rashi Job 15:19] Our Rabbis further explained that during the entire forty years that Israel was in the desert, Judah’s bones were rolling in his coffin, because of the excommunication which he had accepted upon himself [when he took responsibility for Benjamin], as it is said, “If I will not bring him to you... then I have sinned against you all of the days” (Gen. 43:9). [So], Moses said, "Who caused Reuben to [publicly] confess his sin? It was Judah..."(see Sotah 7b) [and thus, by placing Judah together with Reuben, Moses alluded to this merit of Judah, and, in effect, “May the Lord listen to Judah’s voice,” is a prayer that Judah’s bones would finally come to rest].

**O Lord, hearken to Judah’s voice** [I.e., Also, hear the prayer of Judah’s descendants:] The prayer of David and Solomon, and the prayer of Asa because of the Ethiopians, and that of Jehoshaphat on account of the Ammonites, and that of Hezekiah because of Sennacherib.-[see Sifrei 33:7]

**and bring him to his people** in peace, from war.

**his hands will do battle for him** May his hands fight his battle (רִיבוֹ) , and may they exact his vengeance.

**and may You be a help against his adversaries** [Moses here,] was praying for [Judah’s descendant] Jehoshaphat, concerning the battle of Ramoth Gilead, [as Scripture states,] “Jehoshaphat cried out, and the Lord helped him (עֲזָרוֹ) ” (II Chron. 18:31). Another explanation:

**O Lord, hearken to Judah’s voice** Here, included within Judah’s blessing, Moses alluded to [and incorporated] a blessing for Simeon [the allusion being in the word שְׁמַע , the very root of שִׁמְעוֹן ]. Also [in accordance with this incorporation of Simeon within Judah], when they divided Eretz Israel [among the tribes], Simeon received [his portion] out of the lot of Judah, as Scripture states, “Out of the lot of the children of Judah was the inheritance of the children of Simeon” (Josh. 19:9). -[Sifrei 33:7] Now why did Moses not devote a separate blessing for him? Because he held against him what he had done in Shittim [referring to the sin of Zimri the son of Salu, a leader of the tribe of Simeon (see Num. 25:1-14)]. So it is written in the Aggadah of Psalms.-[Shocher Tov 90]

**8 And of Levi he said** Heb. וּלְלֵוִי אָמַר , And of Levi, he said....

**Your Tummim and Urim** Here, Moses is addressing the Shechinah.

**whom You tested at Massah** [spoken in praise of the Levites,] for they did not complain with the others who complained.

**and whom You tried...** [This is to be understood] as the Targum renders it [namely, “You tested him (Levi) at the Waters of Meribah, and he came out faithful”]. Another explanation:

**whom you tried at the waters of Meribah** You made false accusations against him [Levi], for if Moses [was punished with death and not permitted to enter the Land of Israel because he] said to Israel, “Listen now, you rebels!” (see Num. 20:10), then [how do we understand why] Aaron and Miriam [were also punished with death and were not permitted to enter the Land of Israel]—what did they do [to deserve this]?-[Sifrei 33:8]

**9 who said of his father and his mother, 'I do not see him...’** [Moses says:] When they [Israel] sinned with the calf, and I said, “Whoever is for the Lord, come to me!” (Exod. 32:26), all the sons of Levi assembled to me, and I ordered them to kill [those guilty of worshipping the golden calf, even] one’s mother’s father, if he was an [ordinary] Israelite [and not a Levite], or his brother from his mother [if his brother’s father was not a Levite], or the son of his daughter [whose husband was not a Levite], and they did so. It is, however, impossible to explain [that it means literally his father and his brother from his father, and likewise, literally his sons, because all these were Levites, and not one of the tribe of Levi sinned, as it is said, “and all the sons of Levi [gathered to him]” (Exod. 32: 26). -[Sifrei 33:9]

**for they observed Your word** namely, “You shall have no other gods [before Me]” (Exod. 20:3). -[Sifrei 33:9]

**and kept Your covenant** namely, the covenant of circumcision.-[Sifrei 33:9] For the [ordinary] Israelites who were born in the desert did not circumcise their sons, whereas the Levites were [not only] circumcised themselves, [but they] also circumcised their sons.-[Sifrei Bemidbar 9:18]

**10 They shall teach Your ordinances** [because] they are worthy of doing this.

**and burnt-offerings** Heb. וְכָלִיל , a burnt-offering [which is completely (כָּלִיל) consumed on the altar].-[Yoma 26a]

**11 strike the loins of those who rise up against him** Strike those who rise up against him, in the loins. This is similar to what is said, “Constantly cause their loins to slip” (Ps. 69:24). Here, Moses was referring to those who contested the priesthood.-[Sifrei 33:11] Another explanation: Moses saw [prophetically] that the Hasmonean and his sons were destined to wage war with the Greeks. He therefore prayed for them, because they were few in number, namely, the twelve sons of the Hasmonean and Eleazar, against many myriads [of the enemy]. Hence, Moses said here: “May the Lord bless his army (חֵילוֹ) and favorably accept the work of his hands.”-[See Tanchuma Vayechi 14; Gen. Rabbah 99:2; Otzar Midrashim, Ma’aseh Hanukkah second version, p. 191; Midrash LaHanukkah, p. 193]

**and his enemies so that they will not recover** Strike the loins of those who rise up against him and of his enemies, so that they will have no recovery.

**12 And of Benjamin he said** Since Levi’s blessing pertains to the sacrificial service, and Benjamin’s blessing pertains to building the Holy Temple within his territory, Moses juxtaposed one to the other. He then juxtaposes Joseph immediately after him [Benjamin] because Joseph too [had a sanctuary built within his territory, namely] the Mishkan of Shiloh was erected in his territory, as is said: “He rejected the tent of Joseph” (Ps. 78:67). And because the Holy Temple is dearer [to God] than [the Mishkan of] Shiloh, he mentioned [the blessing of] Benjamin before [that of] Joseph [even though Joseph was older.].

**He protects him** Heb. חֽפֵף , covers him and protects him.

**all day long** i.e., forever. Since [the time] Jerusalem was chosen [for the building of the Holy Temple], the Divine Presence has never dwelt elsewhere.- [Mechilta 12:4]

**and dwells between his shoulders** The Holy Temple was built on the highest point of his [Benjamin’s] land, except that it was twenty-three cubits below the Eitam Well (see Yoma 31a). Now, it was David’s intention to build it there [at the level of the Eitam Well], as is taught in Shechitath Kodashim [Zev. 54b]: [However,] they said to David: "Let us build it a little lower, for Scripture states, ‘and He dwells between his shoulders’ [which are lower than the head]—and there is no part of an ox more beautiful than its shoulders."

**13 His land shall be blessed by the Lord** For throughout the inheritance of all the tribes, there was no land more full of goodness than Joseph’s land.-[Sifrei 33:13]

**and with the sweetness** Heb. מִמֶּגֶד [This word denotes] delicacies and sweetness.

**the deep** The [waters which lie in] the depth [of the earth] ascend, and moisten the land from below. You find that in the case of each tribe, Moses’ blessing resembles Jacob’s blessing [to the same tribe. For instance, Jacob blessed Joseph also with the וּמִתְּהוֹם רֽבֶצֶת תָּחַת ] (Gen. 49:25).

**14 and with the sweetness of the produce** of the sun for Joseph’s land was exposed to the sun, which sweetened its fruit.-[Sifrei 33:14]

**the moon’s yield** Heb. יְרָחִים גֶּרֶשׁ . Some fruits are ripened by the moon (יָרֵחַ) . -[Sifrei 33:14] These are cucumbers and gourds. Another explanation: [This refers to fruits] which the earth expels (מְגָרֶשֶׁת) and brings out [from itself] month (יֶרַח) by month.-[Targum Onkelos]

**15 and with the crops of early mountains** And blessed with the fruits that are first (רֽאשׁ) to ripen, for its mountains advance (קֶדֶם) the ripening of their fruits [thus, “the early mountains”]. Another explanation: [This verse] teaches [us] that their creation [that of the mountains in the territory of Joseph] preceded (קֶדֶם) that of all other mountains.-[Sifrei 33:15]

**the sweetness of perennial hills** - גִּבְעוֹת עוֹלָם . Hills which produce fruit continuously (עוֹלָם) and do not cease [to produce fruit even] because of lack of rain.

**16 and through the contentment of the One** **Who dwells in the thornbush** Heb. שֽׁכְנִי סְנֶה , equivalent to שׁוֹכֵן סְנֶה , the One Who dwells in the bush. [Thus, the verse means:] "And may his land be blessed through the favorable acceptance and contentment of the Holy One, blessed is He, Who first revealed Himself to me in a thornbush (סְנֶה) .

**through the contentment** Heb. וּרְצוֹן . Contentment and appeasement. Similarly, every instance of [the word] רָצוֹן in Scripture.

**may it come** i.e., this blessing will come upon Joseph’s head.

**the one separated from his brothers** [Joseph] who was separated from his brothers through his being sold.

**17 to his firstborn ox** Heb. בְּכוֹר שׁוֹרוֹ [In addition to the simple meaning of “firstborn,”] there are some instances in which the word בְּכוֹר has the meaning of “greatness” and “majesty,” as it is said, “I will also make him a great man (בְּכוֹר) [the highest of the kings on earth]” (Ps. 89:28); and similarly, “Israel is My son, my firstborn (בְּכוֹרִי) ” [denoting high status] (Exod. 4:22). [Thus:] בְּכוֹר here: The king who will descend from Joseph, namely, Joshua.

**his ox** whose strength is as mighty as that of an ox, to conquer many kings.

**is [given] glory** [Literally, “glory is his,”] was given to him [when Moses transferred some of his attribute of majesty to Joshua when he became leader], as it is said, [God said to Moses:] “And you shall give some of your majesty to him” [Joshua] (Num. 27:20).

**and his horns are the horns of a re’em** The ox is powerful, but its horns are not beautiful; [on the other hand,] a re’em has beautiful horns, but it is not powerful. [Moses thus] blessed Joshua with the power of an ox and the beauty of a re’em 's horns.-[Sifrei 33:17]

**the ends of the earth** [This refers to] the thirty- one kings [whom Joshua conquered in the Land of Israel]. Is it possible that these kings were all from the Land of Israel? [The answer is, that] there was not one king or ruler who did not acquire for himself a palace and a holding in the Land of Israel [even though he belonged to another country]. [And why so?] Because the Land of Israel was considered distinguished to all of them, as it is said [of the Land of Israel], “The finest inheritance of the hosts of nations” (Jer. 3:19). -[Sifrei 33:17] [For this reason, the thirty-one kings are referred to as “the ends of the earth.”

**these are the myriads of Ephraim** The ones who are to be gored are the myriads who were killed by Joshua who was descended from Ephraim [Joseph’s son].

**and these are the thousands of Manasseh** They are the thousands killed in Midian by Gideon, [who was descended from Manasseh, Joseph’s other son], as it is said, “Now Zebah and Zalmunna were in Karkor...” (Jud. 8:10) [and the verse continues to enumerate many thousands of hosts which were there].

**18 And to Zebulun he said** These five tribes whom [Moses] blessed last, namely, Zebulun, Gad, Dan, Naftali and Asher, have their names repeated [e.g., “And of Zebulun he said: Rejoice, Zebulun...”], in order to instill them with strength and power, for they were the weakest of all the tribes. And indeed [for this reason,] they were the ones Joseph introduced to Pharaoh, as it is said, “And from among his brothers, he took five men” (Gen. 47: 2). [Joseph took these brothers and not the others,] because they looked weak, so that Pharaoh should not appoint them as his war officers.-[B.K. 92a]

**Rejoice, Zebulun, in your departure, and Issachar, in your tents** Zebulun and Issachar entered into a partnership [with the following agreement]: Zebulun would dwell at the seashore and go out in ships, to trade and make profit. He would thereby provide food for Issachar, and they would sit and occupy themselves with the study of Torah. Consequently, Moses mentioned Zebulun before Issachar [even though the latter was the elder of the two], because Issachar’s Torah came through [the provisions of] Zebulun.-[Gen. Rabbah 99:9]

**Rejoice, Zebulun, in your departure** Prosper when you go out to trade.

**and Issachar** Prosper when you sit in your tents to study the Torah, to sit [in the Sanhedrin] and to [calculate and] proclaim leap years, and to fix the months, as it is said, “And from the sons of Issachar, those who had an understanding of the times” (I Chron. 12:32) [and then the verse continues,] "their chiefs were two hundred"—the chiefs of the Sanhedrin occupied themselves with this, and in accordance with them, the seasons and leap years were fixed [for all Israel]. 19 Peoples of the tribes of Israel.

**They will call [peoples] to the Mountain** I.e., [people from the tribes of Israel] will assemble at Mount Moriah [on the Pilgrimage Festivals]. Every assembly took place through a “calling” [i.e., a summoning of the people. This is why the verse speaks of the assembly of the people in terms of “They will call”]. And there [at Mount Moriah, in the Holy Temple], the people will offer up righteous sacrifices on the Pilgrimage Festivals.

**for they will be nourished by the abundance of the seas** i.e., Issachar and Zebulun [will be nourished], and thereby, they will have spare time to study the Torah.

**and by the treasures hidden in the sand** Things covered up and hidden by the sand—the tarit [or “torino,” a kind of fish], the snail [from which a sky-blue dye was obtained], and “white glass,” all of which come from the sea or the sand. These were found in the territory of Issachar and Zebulun, as is taught in Tractate Megillah (6a): [Scripture says, “Zebulun is a people who jeopardized his life to die” (Jud. 5:18). [And why?] Because [as that verse continues], “Naftali is on the high places of the field,” i.e., Zebulun complained [to God] about his territory, saying, “To my brothers, You have given fields and vineyards [... while to me, You have given seas and rivers]!” [In reply, God told Zebulun that the other brothers will seek him out because of the hidden treasures contained within the seas and the sands.]

**the treasures** Heb. וּשְׂפֻנֵי An expression meaning a covering, as it is said, “And he covered (וַיִּסְפּֽן) the house” (I Kings 6:9); and, וְסָפֻן בָאֶרֶז , which the Targum renders as: “And it was covered with a covering of cedar” (I Kings 7:3). Another explanation: they will call people to the mountain: Through Zebulun’s commerce, merchants of the world’s nations will come to his land. Now Zebulun is located at the border, so these merchants will say, “Since we have taken so much trouble to reach here, let us go to Jerusalem and see what the God of this nation is like and what they do.” And they see all Israel worshipping one God and eating one kind of food [i.e., only what is permissible to them, and they will be astonished], because [among] the nations, the deity of one is not like the deity of another, and the food of one is not like the food of another. So they will say, “There is no nation as worthy as this one!” Consequently, they will convert to Judaism there, as our verse says, “there, they will offer up righteous sacrifices” [and all of this will be due to Zebulun’s commerce].-[Sifrei 33:19]

**for they will be nourished by the abundance of the seas** Zebulun and Issachar [will be nourished], that is to say, the sea will lavish them with wealth.

**20 Blessed is He Who grants expanse to Gad** This teaches us that Gad’s territory extended far eastward.-[Sifrei 33: 20]

**He dwells like a lion** Because Zebulun was near the border, he is therefore compared to lions, for all those who are located near the border must be mighty [like lions, in order to protect themselves from attack].-[Sifrei 33:20]

**tearing the arm [of his prey, together] with the head** Anyone slain by the Gadites could be readily identified: they used to cut off the head together with the arm in one blow.-[Jonathan Ben Uziel]

**21 He saw the first portion for himself** He saw fit to take for himself territory in the land of Sihon and Og, whose land was the beginning (רֵאשִׁית) of the conquest of the Land.

**because there, the portion of the lawgiver is hidden** For Gad knew [through Divine transmission,] that within his territory would be contained a portion of the field designated for the burial of “the lawgiver,” namely Moses.-[Sotah 13b]

**of the lawgiver** That portion [of the field, where Moses was buried,] was hidden (סָפוּן) and concealed from every creature, as it is said, “And no man knows his burial place” (Deut. 34:6).

**And he came** i.e., Gad came.

**at the head of the people** The Gadites marched before the armed forces in the conquest of the Land, because the Gadites were powerful, and so it is said [of them], “Pass over, armed, before your brothers” (Deut. 3:18).

**He did what is righteous for the Lord** Because the Gadites substantiated their words, keeping their promise to cross the Jordan [and remain there to help their brothers] until Israel had conquered and divided [the Land among the tribes]. Another explanation: And he came—And Moses came. [Similarly, the remaining clauses:] “At the head of the people,” and “He did what is righteous for the Lord,” also refer to Moses.-[Sifrei 33:21]

**22 Dan is a young lion** Dan was also located close to the border, and so [like Gad], he is compared to lions.-[Sifrei 33:22]

**streaming from Bashan** [This is to be understood] as the Targum [Onkelos] renders it ["His land drinks from the rivers that flow from Bashan"]. For the Jordan [river] comes out from Dan’s territory, from the Paneas cave, which is [a place called] Leshem, within the territory of Dan. [The children of Dan conquered Leshem and incorporated it into their territory, calling it Dan after their father,] as it is said, “And they called Leshem, Dan” (Joshua 19:47). -[Bech. 55a] And its source (זִנּוּק) and flow is from Bashan. Another explanation [of הַבָּשָׁן יְזַנֵּק מִן־ ] is: Just as a water flow (זִנּוּק) issues from one place and divides itself [afterwards] into two directions, similarly, the tribe of Dan [started with one territory and ended up] taking a portion in two places. First, they took the northwest [of the Land of Israel], namely, Ekron and its surroundings. But this did not suffice them. So they came and fought against Leshem, which is Paneas, located in the north-east [of the Land of Israel]. [Now Rashi demarcates these two areas geographically:] For the Jordan comes out of the Paneas [or Banias] cave, which is in the east [and at the northern extremity] of the Land of Israel, and then the river flows from the north [straight down] to the south, ending at the edge of the Salt Sea ["Dead Sea"], which in turn, is in the east of Judah’s territory, Judah having taken his territory in the southern part of the Land of Israel, as is delineated in the book of Joshua (19:47). This is the meaning of what is stated there: “And the border of the children of Dan went out from them, so the children of Dan arose and fought against Leshem [and took possession of it].” [So when this verse says “And the border of the children of Dan went out from them,” it means:] Their border was bursting outwards [as it were,] along that whole [eastern flank of the Land] where they originally took their inheritance. [Hence, whereas Dan started out with one territory, he ended up with two, just like a water flow (זִנּוּק) is one, and divides into two].-[Sifrei 33:22] 23

**favorably satisfied** Naftali’s land would fully satisfy all its inhabitants.

**Possess the sea and the south** The sea of Kinnereth fell within Naftali’s portion; moreover, he took a rope’s length of fishing-coast on its south[ern shore] for spreading out his nets and trawls.-[B.K. 81b] Possess Heb. יְרָשָׁה . This word is in the imperative form and is equivalent to [the simple command רֵשׁ ] in “Go up and possess (רֵשׁ) ” (Deut. 1:21). The fact that the accent is placed on next to the last syllable in the word, namely on the reish, proves this point, like the words: יְרַשׁ (possess!), יְדַע (know!), לְקַח (take!) and שְׁמַע (listen!). Now, when one adds a hey at the end of this [simple command] form, the accent is on next to the last syllable of the word to become: לְקָחָה סְלָחָה יְדָעָה שְׁמָעָה Here also, יְרָשָׁה is an imperative form. Accordingly, in the Masoreth Gedolah, we find this in the alphabetically arranged imperative forms of verbs, which have their accents on next to the last syllable.

**24 May Asher be blessed with sons** I saw in Sifrei the following (33:24): “Among all of the tribes, you will not find one that is blessed with sons as Asher was.” But I do not know in which regard.

**He will be pleasing to his brothers** Asher pleased his brothers with “Onpakinon oil” [oil of unripe olives, used for anointing one’s skin] and tasty foods (?), and they please him [by repaying him] with grain. Another explanation of “He will be pleasing to his brothers”: Because the women who came from Asher were beautiful [and were sought after for marriage]. This is the meaning of what is stated in Chronicles (I Chron. 7:31). [when it speaks of Malchiel, Asher’s grandson] “he was the father בִּרְזָיִת [literally, olive-child]” that is to say, his daughters were married to Kohanim Gedolim [and kings], who were anointed with olive oil (זַיִת) . -[Gen. Rabbah 71:10]

**and immerse his foot in oil** for his land flowed like a spring with oil. It once happened, that the people of Laodicea were in need of oil, and they appointed an agent [who was sent from place to place, until he found an olive farmer. The latter brought this agent to his home, and there, the olive farmer washed himself and then dipped his hands and feet, thereby fulfilling our verse here: “And dip his foot in oil.” Then, he supplied the agent from Laodicea with one million, one hundred and eighteen thousand maneh worth of olive oil!].-[Tractate Men. 85b]

**25 Your locks are iron and copper** Now he [Moses] addresses all Israel, whose strong men dwelled in the border cities and would “lock up” the Land [as it were, with their protection], so that the enemies would be unable to enter. It was as if the Land was closed up with locks and bolts made of iron and copper. Another explanation: Your locks are iron and copper—Your land is “locked in” by mountains, from which iron and copper are mined. [In this respect] Asher’s territory was [considered] the "lock of the Land of Israel".-[Sifrei 33:25]

**and the days of your old age will be like the days of your youth** Heb. וּכְיָמֶיךָ דָּבְאֶךָ . Like the days that are your best, namely, your first days, the days of your youth—so will be the days of your old age, days which [ordinarily] flow away (דּוֹאֲבִים) , are painful, and decline. Another explanation of וּכְיָמֶיךָ דָּבְאֶךָ is: וּכְיָמֶיךָ - the days which can be enumerated as your good days, namely, all those days on which you fulfilled the will of the Omnipresent דָּבְאֶךָ , so will be “your flowing,” i.e., all the countries [in the world] will make silver and gold flow into the Land of Israel. For Israel will be blessed with fruits, so that all the countries will be supplied by it, consequently pouring their silver and gold into it, ascorant Old French. Moreover, the world’s silver and gold will be depleted, because they will pour it into your Land.-[Sifrei 33:25]

**26 Jeshurun** There is none like God—Jeshurun, you should know that there is none like God among all the gods of the peoples, and that their rock is not like your Rock.

**He Who rides the heavens is the same God** Who is at your assistance, and with His majesty, He rides the skies.

**27 which are the abode for God** Who precedes all The skies are an abode for God who preceded (קֶדֶם) all other deities. He selected the skies [above] as His residence and abode, while all the strong men live below Him.

**are the mighty ones of the world** [Literally, “The arms of the world.” This refers to] Sihon, Og, and the kings of Canaan, who were [considered] the strength and might of the world. Therefore, despite themselves, they will tremble and quake, and their power will dwindle before God—the fear of one above always falls upon the one below, and thus, He to whom power and might belong-

**drove out the enemy from before you** And said to you, “Destroy them!” מְעֽנָה Every word that requires a lamed as a prefix [meaning “for” or “to”], can instead have a hey as a suffix [and the meaning is identical. Thus, here, the word מְעֽנָה is equivalent to לַמָּעֽן , meaning “for an abode”].-[Yev. 13b]

**28 safely and alone** Every single individual [will dwell safely]-each man under his own vine and his own fig tree. [And their security will be so sound, that] they will have no need to live together in one group, because of the enemy.

as Jacob [blessed] Heb. עֵין יַעֲקֽב . [The word עֵין , has the same meaning here] like [referring to the manna], “And its appearance (וְעֵינוֹ) was like the appearance of (כְּעֵין) crystal” (Num. 11:7). [So, our verse comes to teach us that the blessing here, of Israel dwelling בָּדָד ] is like the appearance of the blessing that Jacob blessed, and not like the [meaning of the word] בָָּדָד used by Jeremiah, “I dwelled alone (בָָּדָד) ” (Jer. 15:17), but like the appearance of the promise [of secure dwelling] that Jacob made to them [Joseph and his brothers], “And God will be with you, and bring you back to the land of your forefathers” (Gen. 48:21). -[Sifrei 33:28]

**will drip** Heb. יַעַרְפוּ [like] יִרְעֲפוּ , will drip.

**also, their heavens will drip dew** [Why does the verse say "also"? It means:] Also, Isaac’s blessing will be added to that of Jacob, which states, “And the God will give you from the dew of the heavens” (Gen. 27:28). -[Sifrei 33:28]

**29 Fortunate are you, O Israel** After Moses specified the blessings to Israel, he said to them, “Why do I have to specify all the details? In general: Everything is yours!”

**Fortunate are you, O Israel.** Who is like you...! Your salvation depends on God, Who is the Shield that helps you and the Sword of your majesty.

**Your enemies will lie to you** Like, for instance, the Gibeonites, who said, “Your servants have come from a... distant land...” (Josh. 9:9).

**and you will tread upon their heights** [The meaning here is: “And you will crush their neck underfoot,”] similar to “Place your feet upon the necks of these kings!” (Josh. 10:24).

**Chapter 34**

**1 from the plains of Moab to Mount Nebo** There were many levels [leading up from the plain to the summit], but Moses covered them with one step.-[Sotah 13b]

**all the Land He showed Him** the entire Land of Israel in its tranquility, and the oppressors who were destined to oppress it.-[Sifrei 33:30]

**until Dan** He showed Him the children of Dan practicing idolatry, as Scripture states, “And the children of Dan set up for themselves the graven image” (Jud. 18:30), and He showed him Samson, who was destined to issue from him [Dan] as a savior [for Israel].- [ibid.] 2

**And all [the land of] Naftali** He showed him his land in its tranquility and in its destruction, and He showed him Deborah and Barak of Kedesh-Naftali, waging war against Sisera and his troops.-[Sifrei 33:31]

**and the land of Ephraim and Manasseh** He showed him their land in its tranquility and in its destruction; and He showed him Joshua, who was descended from Ephraim, waging war against the kings of Canaan, and Gideon, who was descended from Manasseh, waging war against Midian and Amalek.-[Sifrei 33:31]

**and all the land of Judah** in its tranquility and in its destruction, and He showed him the kingdom of the house of David and their victories.-[Sifrei 33:31]

**until the western sea** Heb. עַד הַיָּם הָאַחֲרוֹן , the land in the west [of Israel], in its tranquillity and in its destruction. [Here, the sea referred to is the Mediterranean Sea, which represents the westernmost flank of the Land of Israel.] Another explanation: Do not understand the verse as stating הַיָּם הָאַחֲרוֹן , but read it, as though it had said הַיּוֹם הָאַחֲרוֹן , “until the very last day,” meaning that the Holy One, blessed is He, showed Him all the incidents that were destined to happen to Israel [until “the last day,” namely,] until the time that the dead would return to life.- [Sifrei 33:31]

**3 and the south** Heb. הַנֶּגֶב , the southland [of the Land of Israel]. Another explanation: the Machpelah Cave [which is in Hebron, in the south of Israel], as Scripture states, “And they went up to the south בַנֶּגֶב , and they came to Hebron” (Num. 13:22). -[Sifrei 33:32]

**and the plain** He showed Him Solomon molding the vessels of the Holy Temple, as Scripture states, “In the plain (כִּכָּר) of the Jordan, the king molded them in thick clay” (I Kings 7: 46). -[Sifrei 33:31]

**4 saying, ‘I will give it to your offspring,’** I have let you see it so that you [Moses] can go and say to Abraham, to Isaac, and to Jacob, “The oath that the Holy One, blessed is He, swore to you—He has fulfilled it!” This is what is meant by the word “saying” [i.e., Moses should say this to them] (Ber. 18b)."For this reason," [God says to Moses,] "I have shown it to you. However, a decree has been made before Me, that you shall not cross over there, for otherwise, I would keep you alive until you would see Israel implanted and settled in the Land, and then you would go and tell them [the forefathers]."

**5 And Moses... died there** Is it possible that Moses died, and [then] wrote, "And Moses... died there"? But [the answer is:] Moses wrote up to that juncture, and Joshua wrote from then on. Says Rabbi Meir: But is it possible that the Torah Scroll would be lacking anything at all, and yet Scripture states (Deut. 31:26),"Take this Torah Scroll" [and Moses commanded this to the Levites; so, according to the above opinion, is it possible that the Torah Scroll referred to there was an incomplete one, up to the juncture of Moses’s death? This cannot be!] Rather, [continues Rabbi Meir, we must say that] The Holy One, blessed is He, dictated this [i.e., the verse "And Moses... died there"], and Moses wrote it in tears.-[B.B. 15b, Sifrei 33:34]

**by the mouth of the Lord** [i.e., Moses died] by a Divine kiss.-[B.B. 17a]

**6 And He buried him** i.e., The Holy One, blessed is He, Himself, in His very glory [buried Moses].-[Sotah 14a] Rabbi Ishmael, however, says that [the words “And he buried him” mean that] Moses buried himself. And this אֶת in the phrase here וַיִּקְבּֽר אוֹתוֹ is one of the three instances of the אֶת in Scripture which Rabbi Ishmael expounded on in this way [i.e., where the suffix attached אֶת is understood to be reflexive, meaning “to himself”, “to themselves”, and so on]. And similar to this case [are the following two instances]: “On the day when his Nazirite vow is completed, he must bring him (אֽתוֹ) ” (Num. 6:13), which means, “he shall bring himself” [i.e., present himself]. And likewise, “And they cause them (אוֹתָם) to bear the sin of their guilt” (Lev. 22:16). Surely does this refer to others causing them to bear that sin? Rather, the verse must mean that they cause themselves to bear the sin.-[Sifrei Nasso 32:124]

**opposite Beth Pe’or** His burial site was ready there [at Beth Pe’or], since the six days of Creation, to atone for the [sinful] act of Pe’or.-[see Num. 25:1-8; Sotah 14a] This [Moses’s burial site] was one of the things created at twilight, on the eve of [the first] Sabbath.-[Avoth 5:6]

**7 His eye had not dimmed** Even after he died.-[see Sifrei 33:36]

**nor had he lost his [natural] freshness** [The word לֵחֽה refers to his [body’s] moisture. [Thus, the phrase means:] “[Even after his death,] decomposition did not take over his body, nor did the appearance of his face change.”

**8 The sons of Israel** [ordinarily meaning the children of Israel, male and female. But here, it refers only to] the males [who wept for Moses]. However, concerning [the passing of] Aaron, since he used to pursue peace and bring peace between a man and his fellow and between a woman and her husband, it is said [at Aaron’s passing], “The whole house of Israel [wept for him]” (Num. 20:29), meaning both males and females.-[Pirkei d’Rabbi Eliezer 17]

**10 whom the Lord knew face to face** For he was quite familiar with Him, speaking with Him at any time he wished, as it is said, “So now I will go up to the Lord” (Exod. 32:30), and, “You stand still, and I will listen to what the Lord will command concerning you” (Num. 9:8).

**12 and all the strong hand** [This refers to] his receiving the Torah on tablets with his hands.

**And all the great awe** [This refers to the] miracles and mighty deeds [that were performed for Israel] in the great and awesome wilderness.-[Sifrei 33:41]

**before the eyes of all Israel** [This expression alludes to the incident, where] His heart stirred him up to smash the tablets before their eyes, as it is said, “and I shattered them before your eyes” (Deut. 9:17). -[Sifrei 33:41] And [regarding Moses shattering the Tablets,] the Holy One Blessed is He gave His approval, as Scripture states, “[the first Tablets] which you shattered” (Exod. 34:1); [God said to Moses:] “Well done for shattering them!”- [Shab.. 87a]

**Ketubim: Psalms ‎146-147‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. Hallelujah! My soul, praise the Lord. | 1. Hallelujah! Praise the name of the LORD, O my soul. |
| 2. I shall praise the Lord in my life; I shall sing to the Lord as long as I exist. | 2. I will sing praise, O LORD, in my lifetime, I will make music to my God while I exist. |
| 3. Do not trust in princes, in the son of men, who has no salvation. | 3. You will not place your trust in rulers, in a son of man who has no redemption. |
| 4. His spirit leaves, he returns to his soil; on that day, his thoughts are lost. | 4. His spirit will go away, he will return to his dust; on that day his plans perish. |
| 5. Praiseworthy is he in whose help is the God of Jacob; his hope is in the Lord his God. | 5. Happy is he whose help is the God of Jacob, whose hope is in the LORD his God. |
| 6. Who made heaven and earth, the sea and all that is in them, Who keeps truth forever. | 6. Who made heaven and earth, the sea and all that is in them, who keeps truth forever. |
| 7. Who performs justice for the oppressed, Who gives bread to the hungry; the Lord sets loose the bound. | 7. Who brings judgment for the oppressed, who gives food to the hungry; the LORD, who sets the prisoners free. |
| 8. **The Lord gives sight to the blind; the Lord straightens the bent; the Lord loves the righteous.** | 8. **The LORD gives sight to foreigners, who are likened to the blind; the LORD lifts up those who are bowed down, the LORD loves the righteous/generous.** |
| **9. The Lord guards the strangers; He strengthens the orphan and the widow, and He perverts the way of the wicked.** | **9. The LORD protects the proselyte; he will support the widow and orphan, but will confound the way of the wicked.** |
| 10. The Lord will reign forever! Your God, O Zion, to all generations. Hallelujah! | 10. The LORD will reign forever; your God, O Zion, for all generations. Hallelujah! |
|  |  |
| 1. Hallelujah! For it is good to sing to our God; because He is pleasant, praise is fitting for Him.  | 1. Hallelujah! For it is good to make music in the presence of our God, for it is pleasant, praise is comely.  |
| 2. **The Lord is the builder of Jerusalem; He will gather the outcasts of Israel.** | 2. **The LORD is the builder of Jerusalem, He will gather the exiles of Jerusalem.** |
| 3. Who heals the brokenhearted and binds up their wounds. | 3. Who heals the broken hearted, and applies bandages to their hurts. |
| 4. He counts the number of the stars; He calls them all by name. | 4. He numbers the sum of the stars, calling them all by name. |
| 5. Our Lord is great and has much strength; His understanding cannot be calculated. | 5. Great is our lord and abundant in power; there is no sum of His intelligence. |
| 6. The Lord strengthens the humble; He humbles the wicked to the ground. | 6. The LORD supports the meek, he humbles the wicked to the ground. |
| 7. Shout to the Lord with thanks; sing praises to our God with a lyre. | 7. Sing praise in the presence of the LORD with thanksgiving; make music in the presence of our God with the harp. |
| 8. Who covers the heavens with clouds, Who prepares rain for the earth, Who causes the mountains to sprout grass. | 8. Who covers the heavens with clouds, who prepares rain for the earth, who makes grass grow on the mountains. |
| 9. He gives the animal its food, to the young ravens which call out. | 9. He gives to the beast its food, to the young of the raven that cry out. |
| 10. He does not desire the might of the horse, nor does He take pleasure in the legs of man. | 10. He will not desire the strength of those who ride on horses; He will take no pleasure in the thighs of swift men. |
| 11. **The Lord desires those who fear Him, those who hope for His kindness.** | 11. **The LORD takes pleasure in those that fear Him, who wait long for His goodness.** |
| 12. O Jerusalem, praise the Lord; extol Your God, O Zion. | 12. Praise, O Jerusalem, the LORD, praise your God, O Zion. |
| 13. For He strengthened the bars of your gates; He blessed your children within you. | 13. For He has strengthened the bars of your gates, He has blessed your sons in your midst. |
| 14. Within your borders He makes peace; with the best of the wheat He will sate you. | 14. Who has set peace at your border, He will satisfy you with the fat of wheat. |
| 15. He sends His commandment to the earth; His word runs swiftly. | 15. Who sends His word to the earth, with speed His speech will run. |
| 16. He gives snow like wool; He scatters hoarfrost like ashes. | 16. Who gives snow as white as wool, He will scatter frost like ash. |
| 17. He hurls His ice like crumbs; before His cold, who can stand? | 17. Who casts His hail parceled out as crumbs; who is able to stand before His cold? |
| 18. He sends His word and melts them; He blows His wind; water runs. | 18. He will send the east wind of His wrath and melt them; he will make His wind blow and waters flow. |
| 19. **He tells His words to Jacob, His statutes and His judgments to Israel.** | **19. Who tells the words of Torah to Jacob, His statutes and judgments to Israel.** |
| 20. **He did not do so to any nation, and they did not know the judgments. Hallelujah!** | **20. He has not acted so with every people; he did not tell them His judgments. Hallelujah!** |
|  |  |

**Rashi’s Commentary on Psalm ‎146 - 147**

**2 as long as I exist** Heb. בעודי .

**4 his thoughts** Heb. עשתונותיו his thoughts.

**5 Praiseworthy is he in whose help is the God of Jacob**, for the Holy One, blessed be He, promised him (Gen. 28:15): “Behold I am with you, and I shall guard You, etc., and I shall return you.” Now why is He praiseworthy? Because He made heaven and earth and the sea, and since all is His, He has the power to guard him on the sea and on dry land; but a mortal king, although he watches him on dry land, cannot watch him on the sea.

**6 Who keeps truth forever** To the end of many generations, He fulfills and keeps the truth of His promise.

**9 strengthens** Heb. יעודד , an expression of strength.

**10 The Lord will reign forever** **He will perpetuate His kingdom (governance) with the redemption of His children.**

**Chapter 147**

**1 For it is good to sing** For it is good to sing to Him.

**9 its food** Heb. לחמה , lit. its bread.

**to the young ravens** Our Sages explained that he [the raven] is cruel to his offspring, and the Holy One, blessed be He, has pity on them and prepares for them gnats from their excrement, which enter their mouths.

**10 He does not desire the might of the horse** [i.e.,] the Holy One, blessed be He.

**nor does He take pleasure in the legs of man** nor does He want the swiftness of the running of the legs of man.

**14 the best of the wheat** Heb. חלב , lit. fat. The best, fat wheat kernels.

**16 hoarfrost** Heb. כפור , jelede in Old French.

**17 He hurls His ice like crumbs** The water congeals and becomes crumbs. [According to] Midrash Aggadah:

**like crumbs** Everything [is] according to the burden of the people: the poor man according to his lack of clothing, He is lenient with him. Who can stand that he should not become chilled from His cold?

**18 He sends His word** and melts them those crumbs.

**He blows His wind** The west wind, to get rid of the ice, and water runs.

**Meditation from the Psalms**

**Psalms ‎‎146:1-10 & 147:1-20**

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

The verbal tally between our Torah portion and our psalms is *Israel* - ישראל. In our Torah portion we find *Israel* as the object of Moshe’s blessing on the day of his death. Our Psalmist speaks of HaShem gathering the outcasts of *Israel*. Where are they to be gathered? Surely you must say to Israel! Clearly Moshe’s blessing had its intended effect. It is also noteworthy that Israel is the focus of our Torah portion.

The six psalms(145, **146, 147**, 148, 149, 150) 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 G-d, in addition to the cry, “praise the Lord (Halleluiah)”, which opens and closes each of the last five psalms.[[1]](#footnote-1)

In addition to being included in the collection of the last six psalms, Psalms 146 and 147 also have a number of common expressions which intrinsically link them:[[2]](#footnote-2)

Psalm 146: “Praise the lord I will sing praises to my G-d”

Psalm 147: “Praise the lord... to sing to our G-d”;

Psalm 146: “Who makes heaven, and earth”

Psalm 147: “Who covers heaven... who prepares rain for the earth”;

Psalm 146: “Who executes judgment”

Psalm 147: “His statutes and judgments”;

Psalm 146: “Who gives bread to the hungry”

Psalm 147: “He gives to the beast its food”;

Psalm 146: “The lord loves the righteous”

Psalm 147: “The lord wants those who fear Him”;

Psalm 146: “He strengthens the fatherless and the widow”

Psalm 147: “The lord lifts up the humble”;

Psalm 146: “He makes crooked the way of the wicked”

Psalm 147: “He casts the wicked down to the ground”;

Psalm 146: “The lord will reign forever, your G-d, O Zion”

Psalm 147: “Praise the lord, O Jerusalem. Extol your G-d, O Zion.”

Moreover, the idea that G-d provides His creatures with their requisite food connects the first three psalms in the collection of psalms of praise, Psalms 145-147:

Psalm 145: “You open Your hand, and You satisfy the desire of every living thing”;

Psalm 146: “Who gives bread to the hungry”; and

Psalm 147: “He gives to the beast its food He satisfies you with the finest of wheat.”

The cry “Halleluiah!” appears twice in each of these last five psalms, a total of ten times corresponding to the Ten Commandments that encompass all the six hundred thirteen mitzvot*.* In Psalm 150, “Hallelu-Praise” appears ten times, corresponding to the *Ten Utterances* whereby the world was created.[[3]](#footnote-3) These Ten Utterances also correspond to the Ten Commandments given at Sinai. This is striking in light of the fact that we are concluding the Book of Debarim which includes a restatement of the Ten Commandments and our portion includes one of the most famous verses of the Torah:

***Debarim (Deuteronomy) 33:4******Torah tzivah lanu Moshe, morashah kehilat Yaakov***(“The Torah that Moses commanded us is the heritage of the congregation of Jacob”).

This *seminal* verse is usually the first verse of the Torah learned by Jewish children.[[4]](#footnote-4) The Hakham would surely encourage every Jew and Convert to memorize this verse and to remember it all the days of their life. This is fitting verse to focus on as we prepare to enter the Promised Land.

**Psalms chapter 146:**

This psalm is a hymn of hope and encouragement for the oppressed Jews in exile.[[5]](#footnote-5) The Psalmist feared that the travails and suffering of the exile might make the wandering Jews forget to praise G-d under all circumstances. Therefore, speaking for all the exiles, the Psalmist declares, *Praise G-d! Praise HaShem, O my Soul! I will praise HaShem while 1 live, I will hymn to my G-d while I exist*.[[6]](#footnote-6)

Moreover, the exiles might come to feel dependent upon the good graces of the powers who tolerate the presence of Jews in their lands. Therefore the Psalmist warns, *Do not rely on nobles, nor on a human being who holds no salvation*.[[7]](#footnote-7)

Indeed, this is the main lesson of exile, to teach Israel to rely on none but the Almighty; whose hope is placed in HaShem, his G-d.[[8]](#footnote-8)

In the merit of their strong faith in Hashem, the exiles will be redeemed and returned permanently to the Land of Israel, where they will pay homage to no ruler other than HaShem, the Eternal: *HaShem, shall reign forever, Your G-d, O Zion; from generation to generation. Praise G-d*![[9]](#footnote-9)

The psalmist who wrote this psalm did not leave a hint about himself except to tell us that those who are downtrodden in exile need to recognize that he has a pure and lofty soul and for this he should continuously praise G-d.[[10]](#footnote-10) Never the less, Alshich sees clues to suggest that this psalm was composed by King David.[[11]](#footnote-11)

**Psalms chapter 147:**

The preceding psalm concludes: HaShem shall reign forever, He is Your G-d, O Zion, from generation to generation. Praise HaShem! Psalm 147 takes up this theme and demonstrates G-d’s personal concern for Zion and Jerusalem, the world’s holiest site, from whence Israel’s future redemption will emanate.

The Builder of Jerusalem is HaShem, He will gather in the outcasts of Israel.[[12]](#footnote-12) Just as the Holy One, Blessed is He, was crowned with praises and songs, so is Jerusalem destined to be rebuilt with praises and songs.[[13]](#footnote-13) The songs will be sung by the exiles who had been cast out of Jerusalem. Midrash Tanchuma[[14]](#footnote-14) cites a tradition that Jerusalem will not be rebuilt until all the Jewish exiles are gathered there.

***Midrash Tanhuma-Yelammedenu Bereshit (Genesis) 8:16*** *R. Samuel the son of Nahmani stated: There is an aggadic tradition which states that Jerusalem will not be rebuilt until the dispersed of Israel are gathered together. However, if one should tell you: The exiles are already gathered together and Jerusalem still hath not been rebuilt, believe him not, for it is written: The Lord doth build up Jerusalem, and after that Scripture says: He gathered together the dispersed of Israel.[[15]](#footnote-15)*

*Israel said to the Holy One, blessed be He: Master of the universe, has not Jerusalem already been rebuilt and destroyed?18 And He replied: It was destroyed and you were exiled from it, because of your sins, but in the future I will rebuild it and it will never be destroyed again, as it is said: When the Lord hath built up Zion ... He hath appeared in His glory.[[16]](#footnote-16)*

Despite the fact that our generation enjoys the privilege of witnessing the physical reconstruction of Jerusalem, the city remains far from complete restoration to its former grandeur. Jerusalem is destined to be a spiritual center whose inhabitants harmoniously strive to offer praise to HaShem.[[17]](#footnote-17)

When Israel recognizes G-d’s overflowing blessings in Jerusalem, Jews will appreciate the unique treatment they enjoy at the hand of the Almighty. They will comprehend the teachings of the Torah with unprecedented clarity, and they will gain an unequaled appreciation of G-d’s deeds, for: He did not do so for any nation, such judgments, they know them not. Praise G-d![[18]](#footnote-18)

This psalm takes up the theme of the preceding psalm as it demonstrates G-d’s personal concern for Jerusalem from which the future redemption will emanate.[[19]](#footnote-19) Me’am Lo’ez ascribes this psalm to King David though it has no internal authorship.

I would like to look a little closer at a seminal pasuk in this chapter of Psalms:

***Tehillim (Psalms) 147:2****HaShem doth build up Jerusalem, He gathereth together the dispersed of Israel;*

**Jerusalem - ירושלים‎‎**

Let’s begin by examining the Temple and Jerusalem – The eternal contact point to the Torah, of the Jewish soul.

Jerusalem represents the center of the center, the focal point of Eretz Israel: “All roads lead to Jerusalem”.

Anatomically, Jerusalem represents the heart. Just as pilgrims entered through one door and exited out a different door, so also does blood enter through one chamber (and valve) and exit through a different chamber (and valve). Just as blood represents the life[[20]](#footnote-20) to the heart, so also do the people represent life in the Temple. Just as the Temple has many doors and many chambers, so also does the Temple have many gates and many chambers.

The heart is in the center of the body that is between the belt and the shoulders. It is centered left to right, top to bottom, and front to back in the area normally covered by the shirt or blouse.

The heart has two basics pumps. One pumps blood through the lungs, and one pumps to the rest of the body. This pictures the ‘pumping’ of life from the Jerusalem above (to the lungs) and the circulating of that life to the Jerusalem below.

Torah is also the heart of the world and the quintessential depiction of the Torah is the Luchot which are depicted as a heart.

The word “Jerusalem” is a combination of two Hebrew words: *Yireh* and *Salem*. *Yireh*, fear, is what Avraham called this place when he was binding Isaac. *Salem*, the place of peace, is what Melchizedek called this place when he met Avraham after the first major war. HaShem would not give offence to either Abraham or Shem; He united the two names and called the city by the name of Jerusalem.[[21]](#footnote-21)

***Bereshit (Genesis) 22:14*** *And Abraham called the name of that place HaShem-Yireh: as it is said [to] this day, in the mount of HaShem it shall be seen.*

***Bereshit (Genesis) 14:18-20*** *And Melchizedek king of Salem brought forth bread and wine: and he [was] the priest of the most high G-d. And he blessed him, and said, Blessed [be] Abram of the most high G-d, possessor of heaven and earth: And blessed be the most high G-d, which hath delivered thine enemies into thy hand. And he gave him tithes of all.*

This first use of the “Jerusalem” then suggests that Jerusalem is our contact with HaShem and His Word. Jerusalem is thus the eternal contact point of the Jewish soul with the Torah.

The prophet confirmed this understanding:

***Micah 4:2*** *And many nations shall come, and say, Come, and let us go up to the mountain of HaShem, and to the house of the G-d of Yaaqov; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of HaShem from Jerusalem.*

King David faced a modern decision: Where to put Israel’s capital?

He had ruled the tribe of Judah for seven years, from Hebron, when finally the ten northern tribes came down and anointed David king over all Israel. With sacred oil yet clinging inside his beard, King David led the people straight from Hebron to Jerusalem. Why leave the tomb of Avraham for the fortress of the Jebusites? David had geographical reasons for singing, “Beautiful for situation, the joy of the whole earth, is mount Zion.” First, Jerusalem unites Israel. Second, Jerusalem controls the Judean Plateau. Third, Jerusalem depends on the Judean Plateau for support.

While Hebron could unite only Judah, Jerusalem could unite all the tribes.[[22]](#footnote-22) Notice that Jerusalem sits smack on the Israeli Mason-Dixon Line: With Judah to her south and the Ten Northern Tribes to her north, she commands a neutral center. So all Israel went up with King David to Jerusalem, a city none of them owned.

King David invited everyone along to watch, but who attacked? Only the king’s men. The king did the job with his own crew. David set up a royal city no tribe had owned, no tribe had conquered, and where every tribe was the king’s guest:

***2 Shmuel (Samuel) 5:6-10*** *And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither. 7 Nevertheless David took the strong hold of Zion: the same is the city of David. 8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David’s soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house. 9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward. 10 And David went on, and grew great, and HaShem G-d of hosts was with him.*

Years later, King David brought a plague on Israel by counting his soldiers. The plague was halted with a sacrifice on the threshing floor that would become the Temple.[[23]](#footnote-23) The Temple mount was purchased by David HaMelech, for fifty shekels*,* to stay the judgment of his census.

***II Shmuel (Samuel) 24:18-24*** *And Gad came that day to David, and said unto him, Go up, rear an altar unto HaShem in the threshing floor of Araunah the Jebusite. And David, according to the saying of Gad, went up as HaShem commanded. And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing floor of thee, to build an altar unto HaShem, that the plague may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what [seemeth] good unto him: behold, [here be] oxen for burnt sacrifice, and threshing instruments and [other] instruments of the oxen for wood. All these [things] did Araunah, [as] a king, give unto the king. And Araunah said unto the king, HaShem thy G-d accept thee. And the king said unto Araunah, Nay; but I will surely buy [it] of thee at a price: neither will I offer burnt offerings unto HaShem my G-d of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver.*

David’s first act, after purchasing the threshing floor, is to build an altar. This is the site where King Solomon would build the Temple.

In the Oral Torah we also find various names for the Temple. In the Midrash Rabbah the Temple is called a “**neck**“:

***Midrash Rabbah - Genesis XCIII:12*** *AND HE FELL UPON HIS BROTHER BENJAMIN’S NECKS (XLV, 14). Did Benjamin then have two necks? In fact, said R. Eleazar, he foresaw through the Holy Spirit that two Temples would be built in Benjamin‘s portion, and both would be destroyed. AND BENJAMIN WEPT UPON HIS NECK: he saw that the Tabernacle of Shiloh would be built in Yosef HaTzaddik’s portion and would be destroyed.*

***Bereshit (Genesis) 45:14*** *And he fell upon his brother Benjamin‘s necks, and wept; and Benjamin wept upon his neck.*

(As a side note, Rambam suggests that the 3 phrases in Bereshit 33:12 refer to HaShem’s relationship to the three Temples.)

The Midrash also explains the Torah when it tells us that the Temple is equated to the neck:

***Midrash Rabbah - Genesis XCIII:6*** *Here that it is on account of a man, the beloved of the eyes, the one who gives hospitality to the Holy One, blessed be He-as it says, Of Benjamin he said: The beloved of the Lord shall dwell in safety by Him; He covereth him all the day, and He dwelleth between his shoulders (Deut. XXXIII, 12) --how much the more so!’*

***Devarim (Deuteronomy) 33:12*** *Of Benjamin he said, The beloved of HaShem shall dwell in safety by him; shall cover him all the day long, and he shall dwell between his shoulders.*

The Temple was built within the portion of land allocated to Benjamin. The neck, which is between the shoulders, alludes, therefore, to the Temple.

Ten portions of beauty descended to the world. Jerusalem acquired nine.[[24]](#footnote-24)

Whoever did not see Jerusalem in her glory never saw a beautiful city. He who did not see the Temple never saw a magnificent building.[[25]](#footnote-25)

Brides in Jerusalem never had to use perfumes because of the fragrance of the incense.[[26]](#footnote-26)

A snake or a scorpion never hurt anyone in Jerusalem. No one ever said to his friend, “There is no room for me to spend the night in Jerusalem”.[[27]](#footnote-27)

There is no love like the love of Torah; there is no wisdom like the wisdom of the Land of Israel; there is no beauty like the beauty of Jerusalem.[[28]](#footnote-28)

Strategic

One of the major trade routes, the route from Beersheba to Damascus, went through Hebron, Jerusalem, and Shechem, and, crossing the Jordan at Bethshean, followed the river to the Sea of Galilee, thence running northeastward to Damascus. This trade route suggests that the center of Israel was a major connection between trading centers. Thus Jerusalem was strategic for trade.

One cannot separate the Land from the Torah. Without eretz Israel there is no Torah, and without the Torah there is no eretz Israel. All attempts to separate the two can only end in failure. The nation, armed with the wisdom of such experiences, clings to its Torah and continues on its way. In the first case, that of the metei midbar,[[29]](#footnote-29) the nation continued on its way in the direction of the Promised Land; in the second case, after Betar, wandering stick in hand, into the exile. And the mistake, once it takes the form of a lesson to be learned from, is no longer frightening; the mourning itself contains something encouraging. Yes, Israel knows no day so glorious as Tu B'Av.

***Berachoth 5a*** *It has been taught: R. Simeon b. Yohai says: The Holy One, blessed be He, gave Israel three precious gifts, and all of them were given only through sufferings. These are: The Torah, the Land of Israel and the world to come. Whence do we know this of the Torah? Because it is said: Happy is the man whom Thou chastenest, O Lord, and teachest him out of Thy law. Whence of the Land of Israel? Because it is written: As a man chasteneth his son, so the Lord thy G-d chasteneth thee, and after that it is written: For the Lord thy G-d bringeth thee into a good land. Whence of the world to come? Because it is written: For the commandment is a lamp, and the teaching is light, and reproofs of sufferings are the way of life.*

Our pasuk says:

***Tehillim (Psalms) 147:2****HaShem doth build up Jerusalem, He gathereth together the dispersed of Israel;*

**Question:** What will come ﬁrst, the ingathering of the exiles or the rebuilding of the Holy Temple?

**Answer:** There is a difference of opinion between the Zohar and the Midrash, over which will take place ﬁrst. The difference is based on differing interpretations of a verse in Psalms (147:2), “G-d will rebuild Jerusalem, He will gather in the dispersed of Israel.” The Zohar interprets this verse in the order it is written: ﬁrst G-d will rebuild Jerusalem, and then He will gather in the dispersed. However, the Midrash Tanchuma (and other sources) explain differently. G-d will rebuild Jerusalem, having already gathered in the dispersed of Israel.

Halachically, Maimonides rules according to the Zohar. In Hilchot Melachim, Maimonides writes a description of the Messianic era, in which he writes: “He will rebuild the Holy Temple in its place and gather in the dispersed in Israel.” However, the Lubavitcher Rebbe refers to the principle that “These and these are the words of a living G-d.” In other words, whenever contradictions are found between sayings of our sages, each one is expressing a different truth, and they are not mutually exclusive.

The two opinions can be reconciled as follows: First there will be an ingathering of exiles, as per the Midrash, and then the rebuilding of the Temple. However, the initial ingathering will not be complete. The process will be ﬁnalized only after the building of the Temple, according to the view of the Zohar.

The Lubavitcher Rebbe explains a lesson in Divine service that this teaches us. “The beginning of our Divine service is to collect the sparks of holiness of one’s soul that have been dispersed in foreign, distant places. Only then can we complete the task of building the Holy Temple in the external world. However, so long as we have not perfected ourselves, we cannot achieve complete perfection in the external world.

“However, although the general rule is that we ﬁrst perfect ourselves and then attempt to ‘ﬁx’ others,[[30]](#footnote-30) there are at times special cases, when the service of building the Temple takes precedence over self-perfection (ingathering of exiles). When, by Divine Providence, one is given the opportunity to perfect something outside of himself, this is an indication that it is his task to perfect it, even though he himself is not yet perfect.”[[31]](#footnote-31)

**Ashlamatah: Joshua 1:1-9**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. ¶ And it was **after the death of Moses** the servant of the Lord, that the Lord said to Joshua the son of Nun, Moses' minister, saying: | 1. And **after Moses** the servant of the LORD **died,** the LORD said to Joshua the son of Nun, the minister of Moses, saying: |
| 2. Moses my servant has died; and now arise cross this Jordan, you and all this nation, to the land which I give the children of Israel. | 2. "Moses My servant is dead. And now arise, cross this Jordan, you and all this people, to the land that I am giving to them, to the sons of Israel. |
| 3. **Every place on which the soles of your feet will tread I have given to you, as I have spoken to Moses.** | **3. Every place in which the sole of your foot will step, I have given it to you according to what I spoke with Moses.** |
| 4. From this desert and Lebanon to the great river, the Euphrates, all the land of the Hittites to the great sea westward shall be your boundary. | 4. From the wilderness and this Lebanon and unto the great river, the river Euphrates, all the land of the Hittites and unto the great sea toward the setting of the sun will be your territory. |
| 5. No man shall stand up before you all the days of your life; as I was with Moses, so shall I be with you. I will not weaken My grasp on you nor will I abandon you. | 5. No man will take a stand before you all the days of your life. As My Memra was at the aid of Moses, so My Memra will be at your aid.' I will not forsake you, and I will not reject you. |
| 6. **Be strong and have courage; for you will cause this nation to inherit the land that I have sworn to their ancestors to give to them.** | 6. **Be strong and be powerful, for you will make this people take possession of the land that I swore to their fathers to give to them.** |
| 7. **Just be strong and very courageous to observe and do in accordance with all of the Torah that Moses My servant has commanded you. Do not stray therefrom right or left, in order that you succeed wherever you go.** | 7. **Only be strong and be very powerful to be careful to act according to all the Law that Moses My servant commanded you. You will not turn from it to the right and to the left, in order that you may prosper in every place that you go.** |
| 8. **This book of the Torah shall not leave your mouth; you shall meditate therein day and night, in order that you observe to do all that is written in it, for then will you succeed in all your ways and then will you prosper.** | 8. **Let not this book of the Law pass from your mouth, and you will be meditating on it day and night, in order that you may be careful to act according to everything that is written in it, for thus you will make your ways prosperous and thus you will succeed.** |
| 9. **Did I not command you, be strong and have courage, do not fear and do not be dismayed, for the Lord your God is with you wherever you go. {P}** | 9. **Have I not commanded you? Be strong and be powerful. You will not fear and you will not be broken, for the Memra of the LORD your God is at your aid in every place that you go."** |
|  |  |

**Rashi’s Commentary for: Yehoshua (Joshua) 1:1-9**

**1 And it was after the death of Moses This is connected to the order of the Torah which ends with Moses’ passing, and this follows it.**

**2 Moses My servant has died** If he were alive, I would prefer him. The Rabbis interpret this passage as a reference, not to Moses the leader, but to Moses the Lawgiver, concerning the 3,000 laws that were forgotten during the period of mourning for Moses. Joshua came and asked the Lord to repeat these laws to him. Said to him the Holy One, Blessed be He: Moses My servant has died, and the Torah is called by his name, implying to you that it is impossible [to convey them to you.] Go out and occupy them with martial activities.

**3 Every place on which [the soles of your feet] will tread** A similar statement to this was said to Moses, concerning which we learned in Sifrei: If this verse is to teach about the boundaries of Eretz Israel, the Scripture already states: From this desert and Lebanon etc., [clearly defining the boundaries of the Holy Land.] If so, why is it stated, ‘Every place where your foot will tread?’ Even outside of Eretz Israel. [I.e.] After you have conquered the land, all that you will conquer outside the land, will be holy and will be yours.

**4 From this desert and Lebanon** [I.e.] the Desert of Kadesh, the Desert of Zin [that is near Edom], which was in the southeastern corner, through which they entered the land, as it is stated: And behold, we are in Kadesh. Now, whence is it derived that it was in the southeast? For it is stated: And the south side shall be to you from the desert of Zin near Edom etc.

**to the great river, the Euphrates** This is its width from south to North.

**all the land of the Hittites** is included.

**to the great sea westward** Lengthwise from east to west.

**6 Be strong and have courage** in worldly pursuits, as the Scripture states: “For you will cause this nation to inherit the land.”

**7 Just be strong and very courageous** in Torah, as the Scripture states: “To observe and to do in accordance with all of the Torah.”

**8 This book of the Torah** The book of Deuteronomy was before him.

**And you shall meditate therein** והגית . Every expression of הגיון in the Scriptures refers to the heart, as it is stated: “And the meditation of my heart (והגיון לבי) before you.” Your heart will meditate (יהגה) fear.

**9 Did I not command you, be strong and have courage** **in war; as it is stated: Do not fear and not be dismayed. Now, when did he command him? In Moses’ time, as it is stated: “And command Joshua, etc.”**

**Special Ashlamatah: Yeshayahu (Isaiah) ‎‎61:10 – 63:9**

**Shabbat Nachamu VII**

| **Rashi** | **Targum** |
| --- | --- |
| 10. I will rejoice with the Lord; my soul shall exult with my God, for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, priestlike, dons garments of glory, and like a bride, who adorns herself with her jewelry. | 10. Jerusalem said, I will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation (Yeshua) of my God; for He has clothed me in garments of salvation (Yeshua), He has wrapped me with a robe of virtue, as the bridegroom who prospers in his canopy, and as the high priest who is prepared in his garments, and as the bride who is adorned with her ornaments. |
| 11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, so shall the Lord God cause righteousness and praise to grow opposite all the nations. | 11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles. |
|  |  |
| 1. **For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation burns like a torch.**  | 1. **Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring consolation for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation (Yeshua) burns as a torch.** |
| 2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce.  | 2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by His Memra the LORD will make clear. |
| 3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God. | 3. You will be a diadem of joy before the LORD, and a crown of praise before your God. |
| 4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited.  | 4. You will no more be termed Forsaken, and your land will no more be termed Desolate; but you will be called, Those who do My pleasure in her, and your land Inhabitant, for there will be pleasure before the LORD in you, and your land will be inhabited. |
| 5. As a young man lives with a virgin, so shall your children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you. | 5. For just as a young man cohabits with a virgin, so will your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you. |
| 6. On your walls, O Jerusalem, **I have appointed watchmen**; all day and all night, they shall never be silent; those who remind the Lord, be not silent. | 6. Behold, the deeds of your fathers, the righteous/generous, O city of Jerusalem, are prepared and **watched before Me**; all the day and all the night continually they do not cease. The remembrance of your benefits is spoken of before the LORD, it does not cease. |
| 7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land. | 7. And their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth. |
| 8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled.  | 8. The LORD has sworn by His right hands and by His arm of strengthening: “I will not again give you grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have labored. |
| 9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts. | 9. But those who garner the grain will eat it and give praise before the LORD; and those who press the wine will drink it in My holy courts. |
| 10. Pass, pass through the portals, clear the way of the people, pave, pave the highway, clear it of stones, lift up a banner over the peoples. | 10. Prophets, go through and return by the gates, turn the heart of the people to a correct way; announce good reports and consolations to the righteous/generous who have removed the impulsive fantasy which is like a stone of stumbling, lift up an ensign over the peoples. |
| 11. **Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' "Behold His reward is with Him, and His wage is before Him.** | 11. **Behold, the lord HAS PROCLAIMED TO THE END OF THE EARTH: Say to the congregation of Zion, Behold your saviour is revealed; “Behold, the reward of those accomplishing His Memra is with him, and all their deeds are disclosed before him.”** |
| 12. **And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken."** | 12. **And they will be called the Holy people, the redeemed of the LORD; and you will be called Sought Out, a city which is not forsaken.** |
|  |  |
| 1. **Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in His apparel, girded with the greatness of His strength? "I speak with righteousness, great to save."** | 1. **He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold I am revealed – just as I spoke – in virtue, there is great force before Me to save**.  |
| 2. Why is Your clothing red, and your attire like [that of] one who trod in a wine press? | 2. Why will mountains be red from the blood of those killed, and plains gush forth like wine in the press? |
| 3. "A wine press I trod alone, and from the peoples, none was with Me; and I trod them with My wrath, and I trampled them with My fury, and their life blood sprinkled on My garments, and all My clothing I soiled. | 3. “Behold, as grapes trodden in the press, so will slaughter increase among the armies of the peoples, and there will be no strength for them before Me; I will kill them in My anger and trample them in My wrath; I will break the strength of their young ones before Me, and I will annihilate all their wise ones. |
| 4. For a day of vengeance was in My heart, and the year of My redemption has arrived. | 4. For the day of vengeance is before Me, and the year of My people’s salavation (Yeshua) has come. |
| 5. And I looked and there was no one helping, and I was astounded and there was no one supporting, and My arm saved for Me, and My fury-that supported Me. | 5. It was disclosed before Me, but there was no man whose deeds were good; it was known before Me, but there was no person who would arise and beseech concerning them; so I saved them by My arm of strengthening, and by the Memra of My pleasure I helped them. |
| 6. And I trod peoples with My wrath, and I intoxicated them with My fury, and I brought their power down to the earth." | 6. I will kill the peoples in My anger, I will trample them in My wrath, and I will cast to the lower earth those of their mighty men who are killed.” |
| 7. The kind acts of the Lord I will mention, the praises of the Lord, according to all that the Lord bestowed upon us, and much good to the house of Israel, which He bestowed upon them according to His mercies and according to His many kind acts. | 7. The prophet said, I am recounting the benefits of the LORD, the praises of the LORD, according to all that the LORD has granted us, and His great goodness to the house of Israel which He has granted them according to His mercy, according to the abundance of His benefits. |
| 8. **And He said, "They are but My people, children who will not deal falsely." And He became their Savior.** | 8. **For He said, Surely they are My people, sons who will not deal falsely; and His Memra became their Saviour.** |
| 9. **In all their trouble, He did not trouble [them], and the angel of His presence saved them; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old.** | 9. **In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, an angel sent from Him saved them, in His love and in His pity upon them He delivered them; He lifted them up and carried them all the days of old.** |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 61:10 – 63:9**

**10 like a bridegroom** who dons garments of glory like a high priest.

**and like a bride**, who adorns herself with her jewelry Heb. כֵלֶיהָ , [lit. her utensils, in this case,] her jewelry.

**Chapter 62**

**1 For the sake of Zion I will do,** and I will not be silent concerning what they did to her.

**I will not rest** There will be no peace before Me until her righteousness comes out like brilliance.

**2 shall pronounce** Heb. יִקֳּבֶנּוּ , shall pronounce.

**4 “inhabited”** Heb. בְּעוּלָה , [lit. possessed,] inhabited.

**5 As a young man lives with a virgin, etc**. As a young man lives with a virgin, so shall your children live in you [after Jonathan].

**6 On your walls, O Jerusalem** Our Rabbis expounded it according to its apparent meaning as referring to the angels who remind the Lord concerning its destruction, to build it. What do they say? (Ps. 102:14) “You shall rise, You shall have mercy on Zion”; (ibid. 132: 13) “For the Lord has chosen Zion.” As is found in the Tractate Menahoth (87a, Rashi ad loc.). Jonathan, [however,] renders “your walls,” the early forefathers, who protect us like a wall.

**I have appointed watchmen** **to inscribe a book of remembrances, that their merit be not forgotten from before Me.**

**they shall never be silent** not to mention their merit before Me.

**those who remind the Lord** of the merit of the forefathers.

**be not silent** Heb. אַל־דֳּמִי לָכֶם , [lit. let there be no silence to you,] be not silent.

**9 shall eat it** This refers back to “your grain.”

**shall drink it** This refers back to “your wine.”

**10 Pass, pass through the portals** Said the prophet, “Pass and return in the portals; turn the heart of the people to the proper path” [after Jonathan].

**pave, pave the highway** Heb. סֽלּוּ . Pave the road, batec lokemin in O.F., beat down the road. סֽלּוּ is the same root as מְסִלָּה .

**clear it of stones** Clear the highway of stones **and cast the stumbling blocks to the sides.**

**of stones** of there being there a stone, and he is **alluding to the evil inclination**. It may also be interpreted as referring to the repairs of the road for the ingathering of the exiles.

**clear it of stones** Heb. סַקְּלוּ , espedrec in O.F., to rid of stones.

**lift up a banner** A staff, perche in French. That is a sign, that they gather to Me and bring Me those exiled beside them [i.e., those exiled in their land].

**11 Behold his reward** [that is prepared] to give to His servants is prepared with Him.

**and His wage** [Lit. His deed.] The reward for the deed they did with Him, is before Him, prepared to give.

**Chapter 63**

**1 Who is this coming from Edom** The prophet prophesies concerning what the Holy One, blessed be He, said **that He is destined to wreak vengeance upon Edom**, and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), “For My sword has become sated in the heaven.” And afterward, (ibid.) “it shall descend upon Edom,” and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying, the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shechinah anthropomorphically, to convey to the ear what it can hear. Comp. (Ezek. 43:2) “His voice is like the voice of many waters.” The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.

**Who is this coming from Edom** Israel says, “Who is this, etc.?” And He is coming with soiled garments, colored with blood, and anything repugnant because of its smell and its appearance fits to the expression of חִמּוּץ , soiling.

**from Bozrah** Our Rabbis said (see Makkoth 12a): “The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally.” There is also an Aggadic midrash (see above 34:6) that because Bozrah supplied a king for Edom when its first king died, as in Gen. (36:33), “And Jobab the son of Zerah from Bozrah reigned in his stead,” and Bozrah is of Moab, according to the matter that is stated (Jer. 48:24): “Upon Kerioth and upon Bozrah.”

**this one who was stately in His attire**, צֽעֶה , and girded with the greatness of His strength. And the Holy One, blessed be He, replies to him, ‘It is I, upon Whom the time has come to speak of the righteousness of the Patriarchs, and of the righteousness of the generation of religious persecution, and My righteousness, too, is with them, and I have revealed Myself as being great to save.’ And they say, ‘Why is your clothing red? Why are your garments red?’

**3 and from the peoples, none was with Me** standing before Me to wage war.

**and their lifeblood sprinkled** Heb. נִצְחָם , Their blood, which is the strength and victory (נִצָּחוֹן) of a man.

**I soiled** Heb. אֶגְאָלְתִּי . Comp. (Lam. 4:14) “They were defiled (נִגּֽאֲלוּ) with blood.”

**5 And I looked, and there was no one helping Israel.** and I was astounded An expression of keeping silent, and I have already explained it above (57:16): “And He was astounded for there was no intercessor.”

**and My fury that supported Me** My fury that I have against the heathens (the nations [mss. and K’li Paz]), for I was a little wrath with My people, and they helped to harm them. That strengthened My hand and aroused My heart to mete recompense upon them although Israel is not fit and worthy of redemption.

**6 And I trod** Heb. וְאָבוּס . An expression of wallowing in blood and treading with the feet. Comp. (Ezekiel 16:6) “wallowing (מִתְבּוֹסֶסֶת) in your blood.” Comp. also (Jer. 12:10): “They trod (בּֽסְסוּ) My field.” their power Heb. נִצְחָם, the might of their victory.

**7 The kind acts of the Lord I will mention** The prophet says, I will remind Israel of the kind acts of the Lord.

**and much good** I will remind Israel of what He bestowed upon the house of Israel with His mercies.

**8 They are but My people** Although it is revealed before Me that they would betray Me, they are, nevertheless, My people, and they are to Me like children who will not deal falsely.

9 In all their trouble that He would bring upon them.

**He did not trouble [them]** He did not trouble them according to their deeds, that they deserved to suffer, for the angel of His presencei.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.

**Special Ashlamatah II: I Samuel 20:18 & 42**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.  | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' " And he arose and went away; and Jonathan came to the city.  | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |

**Verbal Tallies**

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

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

**Debarim (Deuteronomy) 33:1 - Gen. 1:1-5**

**Tehillim (Psalms) 146-147**

**Yehoshua (Joshua) 1:1-9**

**Mk 16:19-20, Lk 24:44-53, Rm 16:25-27**

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

Man - איש, Strong’s number 0376.

God - אלהים, Strong’s number 0430.

Blessed - ברך, Strong’s number 01288.

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

Israel - ישראל, Strong’s number 03478.

Before - פנים, Strong’s number 06440.

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

Moses - משה, Strong’s number 04872.

Man - איש, Strong’s number 0376.

God - אלהים, Strong’s number 0430.

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

Israel - ישראל, Strong’s number 03478.

Before - פנים, Strong’s number 06440.

Death - מות, Strong’s number 04194.

**Devarim (Deuteronomy) 33:1-2** And this is the blessing, wherewith **Moses <04872>** the **man <0376>** of **God <0430>** **blessed <01288> (8765)** the **children <01121>** of **Israel <03478>** **before <06440>** his **death <04194>**.

**Tehillim (Psalms) 146:2** While I live will I praise the LORD: I will sing praises unto my **God <0430>** while I have any being.

**Tehillim (Psalms) 147:2** The LORD doth build up Jerusalem: he gathereth together the outcasts of **Israel <03478>**.

**Tehillim (Psalms) 147:10** He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a **man <0376>**.

**Tehillim (Psalms) 147:13** For he hath strengthened the bars of thy gates; he hath **blessed <01288> (8765)** thy **children <01121>** within thee.

**Tehillim (Psalms) 147:17** He casteth forth his ice like morsels: who can stand **before <06440>** his cold?

**Yehoushua (Joshua) 1:1** Now after the **death <04194>** of **Moses <04872>** the servant of the LORD it came to pass, that the LORD spake unto Joshua the **son <01121>** of Nun, **Moses <04872>**’ minister, saying,

**Yehoushua (Joshua) 1:2** Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the **children <01121>** of **Israel <03478>**.

**Yehoushua (Joshua) 1:5** There shall not any **man <0376>** be able to stand **before <06440>** thee all the days of thy life: as I was with **Moses <04872>**, so I will be with thee: I will not fail thee, nor forsake thee.

**Yehoushua (Joshua) 1:9** Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy **God <0430>** is with thee whithersoever thou goest.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****\*Deu 33:1-** **Gen 1:1-5** | **Psalms****Psa 146:1 -147** | **Ashlamatah****Josh 1:1-9** |
| --- | --- | --- | --- | --- |
| ba' | father | Deut. 33:9 |  | Jos. 1:6 |
| !yIa; | none, there | Deut. 33:26 | Ps. 146:3Ps. 147:5 |  |
| vyai | man | Deut. 33:1Deut. 33:8Deut. 34:6 | Ps. 147:10 | Jos. 1:5 |
| lae | God | Deut. 33:26 | Ps. 146:5 |  |
| ~yhil{a/ | GOD | Deut. 33:1Deut. 33:27 | Ps. 146:2Ps. 146:5Ps. 146:10Ps. 147:1Ps. 147:7Ps. 147:12 | Jos. 1:9 |
| rm;a' | said | Deut. 33:2Deut. 33:7Deut. 33:8Deut. 33:9Deut. 33:12Deut. 33:13Deut. 33:18Deut. 33:20Deut. 33:22Deut. 33:23Deut. 33:24Deut. 33:27Deut. 34:4 |  | Jos. 1:1 |
| #r,a, | land, earth, ground | Deut. 33:13Deut. 33:16Deut. 33:17Deut. 33:28Deut. 34:1Deut. 34:2Deut. 34:4Deut. 34:5Deut. 34:6Deut. 34:11 | Ps. 146:6Ps. 147:6Ps. 147:8Ps. 147:15 | Jos. 1:2Jos. 1:4Jos. 1:6 |
| rv,a] | which, who | Deut. 33:1Deut. 33:8Deut. 34:1Deut. 34:4Deut. 34:10Deut. 34:11Deut. 34:12 | Ps. 147:9 | Jos. 1:2Jos. 1:3Jos. 1:6Jos. 1:7Jos. 1:9 |
| rv,a, | blessed | Deut. 33:29 | Ps. 146:5 |  |
| !Be | sons | Deut. 33:1Deut. 33:9Deut. 33:24Deut. 34:7Deut. 34:8Deut. 34:9 | Ps. 146:3Ps. 147:9Ps. 147:13 | Jos. 1:1Jos. 1:2 |
| %r'B' | blessing | Deut. 33:1Deut. 33:11Deut. 33:13Deut. 33:20Deut. 33:24 | Ps. 147:13 |  |
| lWbG> | territory, borders |  | Ps. 147:14 | Jos. 1:4 |
| lAdG" | great | Deut. 34:12 | Ps. 147:5 | Jos. 1:4 |
| %r'D' | tread | Deut. 33:29 |  | Jos. 1:3 |
| %r,D, | way |  | Ps. 146:9 | Jos. 1:8 |
| rh; | mount, hills, mountain | Deut. 33:2Deut. 33:15Deut. 33:19Deut. 34:1 | Ps. 147:8 |  |
|  hz< | this | Deut. 33:1Deut. 33:7Deut. 34:4Deut. 34:6 |  | Jos. 1:2Jos. 1:4Jos. 1:6Jos. 1:8 |
| qz"x' | strong |  | Ps. 147:13 | Jos. 1:6Jos. 1:7Jos. 1:9 |
| [d'y" | regard, know | Deut. 33:9Deut. 34:6Deut. 34:10 | Ps. 147:20 |  |
| hwhy | LORD | Deut. 33:2Deut. 33:7Deut. 33:11Deut. 33:12Deut. 33:13Deut. 33:21Deut. 33:23Deut. 33:29Deut. 34:1Deut. 34:4Deut. 34:5Deut. 34:9Deut. 34:10Deut. 34:11 | Ps. 146:1Ps. 146:2Ps. 146:5Ps. 146:7Ps. 146:8Ps. 146:9Ps. 146:10Ps. 147:2Ps. 147:6Ps. 147:7Ps. 147:11Ps. 147:12 | Jos. 1:1Jos. 1:9 |
| [;WvAhy> | Joshua | Deut. 34:9 |  | Jos. 1:1 |
| ~Ay | day | Deut. 33:12Deut. 33:25Deut. 34:6Deut. 34:8 | Ps. 146:4 | Jos. 1:5 |
| ~y" | seas | Deut. 33:19Deut. 33:23Deut. 34:2 | Ps. 146:6 | Jos. 1:4 |
| !ymiy" | right hand | Deut. 33:2 |  | Jos. 1:7 |
| bqo[]y" | Jacob | Deut. 33:4Deut. 33:10Deut. 33:28Deut. 34:4 | Ps. 146:5Ps. 147:19 |  |
| ac'y" | go forth, come forth | Deut. 33:18 | Ps. 146:4 |  |
| laer'f.yI | Israel | Deut. 33:1Deut. 33:5Deut. 33:10Deut. 33:21Deut. 33:28Deut. 33:29Deut. 34:8Deut. 34:9Deut. 34:10Deut. 34:12 | Ps. 147:2Ps. 147:19 | Jos. 1:2 |
| lKo | all, whole, entire, every | Deut. 33:3Deut. 33:12Deut. 34:1Deut. 34:2Deut. 34:11Deut. 34:12 | Ps. 146:6Ps. 147:4Ps. 147:20 | Jos. 1:2Jos. 1:3Jos. 1:4Jos. 1:5Jos. 1:7Jos. 1:8Jos. 1:9 |
|  aol | nor, no, not | Deut. 33:9Deut. 34:6Deut. 34:7Deut. 34:10 |  | Jos. 1:5 |
| lyIl; | night | Gen 1:5 |  | Jos. 1:8 |
| tWm | die | Deut. 33:6Deut. 34:5 |  | Jos. 1:2 |
| tw<m' | death | Deut. 33:1Deut. 34:7 |  | Jos. 1:1 |
| ymi | who | Deut. 33:29 | Ps. 147:17 |  |
| ~yIm; | waters | Deut. 33:8 | Ps. 147:18 |  |
| rP's.mi | few | Deut. 33:6 | Ps. 147:4Ps. 147:5 |  |
| hv,m | Moses | Deut. 33:1Deut. 33:4Deut. 34:1Deut. 34:5Deut. 34:7Deut. 34:8Deut. 34:9Deut. 34:10Deut. 34:12 |  | Jos. 1:1Jos. 1:2Jos. 1:3Jos. 1:5Jos. 1:7 |
| jP'v.mi | ordinances | Deut. 33:10Deut. 33:21 | Ps. 146:7Ps. 147:19Ps. 147:20 |  |
| !Wn | Nun | Deut. 34:9 |  | Jos. 1:1 |
|  !t;n"  | give, gave | Deut. 34:4 | Ps. 146:7Ps. 147:9Ps. 147:16 | Jos. 1:2Jos. 1:3Jos. 1:6 |
| db,[, | servant, slave | Deut. 34:5Deut. 34:11 |  | Jos. 1:1Jos. 1:2Jos. 1:7 |
| d[; | as far as, | Deut. 34:1Deut. 34:2Deut. 34:3 | Ps. 147:15 | Jos. 1:4 |
|  dA[ | since, whle | Deut. 34:10 | Ps. 146:2 |  |
| ~l'A[ | everlasting, forever | Deut. 33:15Deut. 33:27 | Ps. 146:6Ps. 146:10 |  |
| rz<[e | help | Deut. 33:7Deut. 33:26Deut. 33:29 | Ps. 146:5 |  |
| hP, | word, mouth | Deut. 34:5 |  | Jos. 1:8 |
| ~ynIP' | before, face | Deut. 33:1Deut. 33:27Deut. 34:1Deut. 34:10 | Ps. 147:17 | Jos. 1:5 |
| hw"c' | charged, commanded | Deut. 33:4Deut. 34:9 |  | Jos. 1:7Jos. 1:9 |
| ~Wq | rise | Deut. 33:11Deut. 34:10 |  | Jos. 1:2 |
| ar'q' | called | Deut. 33:19 | Ps. 147:4Ps. 147:9 |  |
| lg<r, | steps, foot | Deut. 33:3Deut. 33:24 |  | Jos. 1:3 |
| x;Wr | spirit | Deut. 34:9 | Ps. 146:4Ps. 147:18 |  |
| hc'r' | accept, favored, pleasure | Deut. 33:11Deut. 33:24 | Ps. 147:10Ps. 147:11 |  |
| [b;v' | swore, swear | Deut. 34:4 |  | Jos. 1:6 |
|  ~Wf | put, makes | Deut. 33:10 | Ps. 147:14 |  |
| xl;v' | send, sent | Deut. 34:11 | Ps. 147:15Ps. 147:18 |  |
| ~yIm;v' | heaven | Deut. 33:13Deut. 33:26Deut. 33:28 | Ps. 146:6Ps. 147:8 |  |
| rm;v' | observed, careful, keeps | Deut. 33:9 | Ps. 146:6Ps. 146:9 | Jos. 1:7Jos. 1:8 |
| vm,v, | sun | Deut. 33:14 |  | Jos. 1:4 |
| hr'AT | law | Deut. 33:4Deut. 33:10 |  | Jos. 1:7Jos. 1:8 |
| ~yYIx; | life, live |  | Ps. 146:2 | Jos. 1:5 |
| bAj | good | Gen 1:5 | Ps. 147:1 |  |
| hr'm.ai | word, command | Deut. 33:9 | Ps. 147:15 |  |
| rb;[' | over, cross | Deut. 34:4 |  | Jos. 1:2 |
| ~[; | people | Deut. 33:3Deut. 33:5Deut. 33:7Deut. 33:17Deut. 33:19Deut. 33:21Deut. 33:29 |  | Jos. 1:2Jos. 1:6 |
|  hf'[' | executed | Deut. 33:21Deut. 34:9Deut. 34:11Deut. 34:12 | Ps. 146:6Ps. 146:7Ps. 147:20 | Jos. 1:7Jos. 1:8 |

**Greek:**

| **Greek** | **English** | **Torah Seder****\*Deu 33:1-****Gen 1:1-5** | **Psalms****146 – 147** | **Ashlamatah****Josh 1:1-9** | **Peshat****Mk/Jude/Pet****Mk 16:19-20** | **Remes 1****Luke****Lk 24:44-53** | **Remes 2****Acts/Romans****Rm 16:25-27** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| αἰών | eon, forever |  | Psa 146:6Psa 146:10 |  |  |  | Rom. 16:27 |
| ἀναλαμβάνω | take up |  | Psa 146:9 Psa 147:6  |  | Mk. 16:19 |  |  |
| ἄνθρωπος | man, men | Deut. 33:1Deut. 33:8Deut. 34:6 | Ps. 147:10 | Jos. 1:5 |  |  |  |
| ἀνίστημι | rise | Deut. 33:11Deut. 34:10 |  | Jos. 1:2 |  | Lk. 24:46 |  |
| γίνομαι | be, became, came to pass | Deu 31:19Deu 32:9 Deu 32:38Gen 1:3Gen 1:5  |  | Jos 1:1 Jos 2:8 |  |  |  |
| γράφω | written |  |  | Jos 1:8  |  | Lk. 24:44Lk. 24:46 |  |
| δεξιός | right hand | Deut. 33:2 |  | Jos. 1:7 | Mk. 16:19 |  |  |
| ἔθνος | nations | Deu 33:17Deu 33:19 | Psa 147:20 |  |  | Lk. 24:47 | Rom. 16:26 |
| ἐξαποστέλλω | send, sent |  | Psa 147:18  |  |  | Lk. 24:49 |  |
| ἐξέρχομαι | went forth,go forth |  | Psa 146:4 |  | Mk. 16:20 |  |  |
| ἔτι | any longer, still | Deu 34:10 |  |  |  | Lk. 24:44 |  |
| εὐλογέω | bless | Deut. 33:29 | Ps. 146:5 |  |  | Lk. 24:50Lk. 24:51Lk. 24:53 |  |
| ἡμέρα | days | Deut. 33:12Deut. 33:25Deut. 34:6Deut. 34:8 | Ps. 146:4 | Jos. 1:5 |  | Lk. 24:46 |  |
| θεός | GOD | Deut. 33:1Deut. 33:27 | Ps. 146:2Ps. 146:5Ps. 146:10Ps. 147:1Ps. 147:7Ps. 147:12 | Jos. 1:9 | Mk. 16:19 | Lk. 24:53 | Rom. 16:26Rom. 16:27 |
| ἰδού | behold |  |  | Jos 1:9 |  | Lk. 24:49 |  |
| Ἰησοῦς | Jesus |  |  |  | Mk. 16:19 |  | Rom. 16:25Rom. 16:27 |
| καθίζω | sit down |  |  |  | Mk. 16:19 | Lk. 24:49 |  |
| κηρύσσω | preached |  |  |  | Mk. 16:20 | Lk. 24:47 |  |
| κύριος | LORD | Deut. 33:2Deut. 33:7Deut. 33:11Deut. 33:12Deut. 33:13Deut. 33:21Deut. 33:23Deut. 33:29Deut. 34:1Deut. 34:4Deut. 34:5Deut. 34:9Deut. 34:10Deut. 34:11 | Ps. 146:1Ps. 146:2Ps. 146:5Ps. 146:7Ps. 146:8Ps. 146:9Ps. 146:10Ps. 147:2Ps. 147:6Ps. 147:7Ps. 147:11Ps. 147:12 | Jos. 1:1Jos. 1:9 | Mk. 16:19Mk. 16:20 |  |  |
| λαλέω | spoke, spoken |  |  |  | Mk. 16:19 | Lk. 24:44 |  |
| λέγω | saying | Deu 33:9Deu 33:27Deu 34:4 |  | Jos 1:1 |  | Lk. 24:44Lk. 24:46 |  |
| λόγος | word | Deu 33:3  | Psa 147:15Psa 147:18 |  | Mk. 16:20 | Lk. 24:44 |  |
| μέγας | great | Deu 34:12  | Psa 147:5  | Jos 1:4 |  | Lk. 24:52 |  |
| μόνος | alone, private | Deu 33:28  |  |  |  |  | Rom. 16:27 |
| νόμος | law | Deut. 33:4Deut. 33:10 |  | Jos. 1:7Jos. 1:8 |  | Lk. 24:44 |  |
| νῦν | now |  |  | Jos 1:2  |  |  | Rom. 16:26 |
| ὄνομα | name |  | Psa 147:4  |  |  | Lk. 24:47 |  |
| ὄρος | mount, hill, mountain | Deut. 33:2Deut. 33:15Deut. 33:19Deut. 34:1 | Ps. 147:8 |  |  |  |  |
| ὅς / ἥ / ὅ | who, which | Deut. 33:1Deut. 33:8Deut. 34:1Deut. 34:4Deut. 34:10Deut. 34:11Deut. 34:12 | Ps. 147:9 | Jos. 1:2Jos. 1:3Jos. 1:6Jos. 1:7Jos. 1:9 |  | Lk. 24:44 |  |
| οὖν | then |  |  | Jos 1:2  | Mk. 16:19 |  |  |
| οὐρανός | heaven | Deut. 33:13Deut. 33:26Deut. 33:28 | Ps. 146:6Ps. 147:8 |  | Mk. 16:19 | Lk. 24:51 |  |
| οὗτος / οὗτοι | this | Deu 33:1Deu 33:3 Deu 33:7 Deu 33:17 Deu 34:4Deu 34:6 |  | Jos 1:2 Jos 1:6 Jos 1:8 |  | Lk. 24:44Lk. 24:48 |  |
| πᾶς | all, whole, entire, every | Deut. 33:3Deut. 33:12Deut. 34:1Deut. 34:2Deut. 34:11Deut. 34:12 | Ps. 146:6Ps. 147:4Ps. 147:20 | Jos. 1:2Jos. 1:3Jos. 1:4Jos. 1:5Jos. 1:7Jos. 1:8Jos. 1:9 |  | Lk. 24:44Lk. 24:47Lk. 24:53 | Rom. 16:26 |
| πατήρ | father | Deut. 33:9 |  | Jos. 1:6 |  | Lk. 24:49 |  |
| πόλις | cities | Deu 34:3  |  |  |  | Lk. 24:49 |  |
| προφήτης | prophet | Deu 34:10 |  |  |  | Lk. 24:44 |  |
| σημεῖον | signs | Deu 34:11 |  |  | Mk. 16:20 |  |  |
| συνίημι | perceive |  |  | Jos 1:7Jos 1:8  |  | Lk. 24:45 |  |
| υἱός | sons | Deut. 33:1Deut. 33:9Deut. 33:24Deut. 34:7Deut. 34:8Deut. 34:9 | Ps. 146:3Ps. 147:9Ps. 147:13 | Jos. 1:1Jos. 1:2 |  |  |  |
| χείρ | hand | Deu 33:11Deu 34:9Deu 34:12 |  |  |  | Lk. 24:50 |  |
| Χριστός | Messiah |  |  |  |  | Lk. 24:46 | Rom. 16:25Rom. 16:27 |
| ψαλμός | psalm |  | Psa 147:1  |  |  | Lk. 24:44 |  |

גְנֵבָה – **Theft**

**A Case of Taking Another’ Property Secretly**

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

In this day and age of smoke and mirrors, when the divide between what is real and what is not is completely blurred, in this day and age where all over the world people have come to worship the so called “human rights” rather than celebrate and comply with our human and divine obligations, the Jewish people are about to enter a period of review and judgment, where the books of eternal life and condemnation are set before the King of Kings, G-d Himself who will judge who will be inscribed in the book of life and reward and who will be inscribed in the book of death and/or punishment. As we are speaking this will take place before the throne of G-d Most High in a matter of a couple of days.

As my people are hurriedly making preparations for when we will shortly stand before this Divine and fearsome judgment, as we put our finishing touches to our repentance and returning to righteousness and generosity and walking afresh in integrity towards G-d and fellowman, I would like to touch briefly on the case of **“the unwitting or unaware thief.”** Or, perhaps we might call him/her more aptly **“the self-conceited thief.”** And by this, we are not speaking of the “Robin Hood thief” – who steals from the rich to give to the poor – who would also fall into the category of **“the self-conceited thief.”**

To better understand this category of person, we need to examine first the declaration of faith made by the prototype noble convert to Judaism – Ruth to her mentor Naomi:

16 But Ruth replied, **"Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God.**

**17 Where you die, I will die, and there I will be buried. Thus and more may the LORD do to me if anything but death parts me from you."** (Rut 1:16-17 TNK)

This public declaration of faith is required of every convert or returnee amongst us before (a) the Bet Din and (b) before the officiating Rabbi and before all the congregation. This oath contains a number of clauses:

1. **"Do not urge me to leave you,” –** i.e. do not consider me a Gentile.
2. **“to turn back and not follow you”** – i.e. as my mentor you have an obligation to teach me Torah and equip me to become an honorable member of your community.
3. **“For wherever you go, I will go” –** i.e. I want to be fully integrated and become a productive member of your community/Esnoga.
4. **“wherever you lodge, I will lodge” –** i.e. I will faithfully attend and be present at all meetings of the local community/Esnoga and do my very best to help meet the needs of the community/Esnoga.
5. **“your people shall be my people” – i.e.** I will love and cherish, and succor all Israel, starting with my local community/Esnoga, even if they do not like me, and at all times I will consider myself to be a proud member in good standing of the Jewish people and my local community/Esnoga.
6. **“and your God my God” – i.e.** I hereby take upon myself for the remainder of my life the yokes of the Torah (with its 613 Mitzvoth/Commandments) and of the Kingdom (Government) of Ha-Shem (through my local Bat Din and Hakhamim).
7. **“Where you die, I will die, and there I will be buried –** i.e. My fervent desire is that should I pass away at any time, that I may be buried in the cemetery of my local Jewish community/Esnoga together with the righteous/generous of my congregation/Esnoga and according to the customs of my people Israel.
8. **“Thus and more may the LORD do to me if anything but death parts me from you” –** i.e. This is my most solemn oath and word before the Hakhamim and this my local Jewish community, and should I break this my oath, I will joyfully accept all the curses and punishments that G-d, most blessed be He will send my way.

Looking at the above oath of conversion or return one but now understands the case of **“the unwitting or unaware thief.”** This is the person who after his/her conversion or return reasons that he/she has rights and one of such rights is not to faithfully attend all meetings of the local Esnoga or Bet Midrash and contribute to their maintenance because they have other more important things to do.

Such a person is an **unwitting or unaware thief** for he/she unwittingly and conceitedly steals:

1. From me and the whole congregation the blessing of Praying and studying Torah together.
2. From G-d by not complying with the command to be part of a Minyan (in the case of men) or, in case of both sexes from the command of the Oral Law given by Hakham Shaul – **“not abandoning our sinagoguing together, as is the habit of some, but encouraging each other, and by so much more as you see the [terrible] day drawing near”** (Heb. 10:25).
3. From me and the congregation your much needed encouragement when I come to the Esnoga or Bet Midrash burdened with problems or sickness.
4. From me and the whole local congregation the manifestation of your gifts, abilities and presence to comfort and strengthen me and the local congregation.

So if you are a convert or returnee or even a born Jew and you are not faithfully attending to all the meetings of your local community/Esnoga, you are in breach of your conversion or returning oath and are no longer deemed a Jew in good standing before G-d and the people of Israel, since you have committed perjury and are a **“the self-conceited thief.”** If you are in this condition please repent and return to G-d before New Year that you may be inscribed for blessing rather than for curse and punishment. Please whoever you are and wherever you are do not fool yourself thinking that **“you have more important things to do.”**

As a Rabbi and shepherd of my people I beseech you to give me your ear and incline to wisdom let us all repent and return to G-d and become a constructive and faithful member of our people standing in righteousness and generosity before G-d’s judgment this year on the soon coming Rosh HaShanna (New Year). Amen ve amen!

**Nazarean Talmud**

**Sidra of “D’barim (Deut.) 33:1 — Bereshit (Gen.) 1:5”**

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

**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** |
| **Then** (Yeshua) **said to them, These words are the Mesorah that I taught** orally transmitted – handed down **you concerning everything written about me** (Messiah) **in the Torah of Moshe, the Prophets and the Psalms** (Tanakh)**, which must be accomplished. Then** (he) **taught them the meaning and significance of all these Scriptures** (opened their eyes to understand)**, and he said to them, “therefore what is written is that Messiah is to suffer and rise from the dead on the third day and repentance and forgiveness of sins is to be proclaimed to the Gentiles on his** (Messiah’s) **authority, beginning at Yerushalayim. You are witnesses to these things. And behold I am sending to you what my Father proclaimed; that you are to stay here in the city until you are clothed with power** (authority) **from above.”****Then** (he) **lead them out as far as Bet Pagah and lifting his hands he blessed them. While he blessed them, he departed from them and was carried into the heavens. And they** (Yeshua’s talmidim) **extolled him, and returned to Yerushalayim with great joy; and they were constantly in the Bet HaMikdash** (Temple) **worshiping God.** | **So when the Master** (Yeshua) **had finished speaking to them** (the talmidim) **Yeshua was taken up into the heavens and sat at God’s right [hand]. And they** (Yeshua’s talmidim) **went out proclaiming the** Mesorah of the Master **everywhere while the Lord worked with them and established the Mesorah by signs that accompanied (them).** |

|  |
| --- |
| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **Now to God who is able to strengthen you according to my** (interpretation of the) **Mesorah and the proclamation of Yeshua HaMashiach, according to the revelation of the mystery, which has been kept secret** (So’od) **since the world began, but now is disclosed, and through the Scriptures of the prophets, according to the commandment of the eternal God, to bring about faithful obedience by the Gentiles, leading to their faithful obedience; to the only God of Hokmah** (wisdom) **be the glory, through Yeshua HaMashiach, forever. Amen.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Dt 33:1- Gen 1:1-5 | Ps 146 – 147 | Josh 1:1-9 | Mordechai 16:19-20 | 1 Luqas 24:44-53 | Rom 16:25-27 |

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

As is usually the case, one always becomes amazed at the Genius of Hakham Tsefet. Scholars have tried to say that the present pericope of Mordechai (Mark) was not a part of the original Markan text. However after careful analysis the present materials prove beyond a shadow of doubt that they are Petrine (from Hakham Tsefet) in origin.[[32]](#footnote-32) The final pericope bring the Markan text to its end, nevertheless, **the end is only the beginning**.[[33]](#footnote-33) Neither Yeshua nor Hakham Tsefet saw the ascension as an end of the Master’s Mesorah and ministry. They both saw the ascension as the beginning of the mission of the Master’s talmidim. Therefore, we have a declaration of mission as it pertains to Yeshua’s talmidim. As will be unfolded in the commentary for this week, these materials are vital to the Nazarean interpretation of this Torah Seder. Therefore, we must consider these texts to be a valid and important part of the Master’s Mesorah.

**אש דת** **-** **a fiery Law** One can easily see Hakham Tsefet equating the Mesorah of the master with the “fiery law” (since the Oral Torah is very much part of that “Fiery Law”) mentioned in the present Torah Seder in D’barim 33:2. The “fiery law” proceeds from the right hand of G-d, or from the Master who is the complete embodyment of the Torah.[[34]](#footnote-34) If we are to understand the Torah, we must understand the “fiery law” of the Master. Hakham Shaul’s letter to Rome tells us that G-d gave his Hokhmah through Yeshua to G-d’s glory. However, what Hakham Tsefet has “hidden” beneath the surface of his text remains awe-inspiring. His “hidden” materials were designed to be uncovered by Remes hermeneutic, which we will discuss below. This “hidden” material is encoded in the Peshat perspective of the Torah, alluding to deeper truths concerning Messiah as the Torah reveals him.

**Signs -** There is a great deal of hysteria surrounding these passages in conjunction with the previous pericope of Mordechai on snakes and poison. While the Hebrew **אוֹת****-** *ot* (Signs) can mean miracle, this is not a fitting interpretation of the text and its context. The signs, which would have been attached to the proclamation of the Mesorah, would have been the acceptance of the Masters Mesorah by the audience, which heard those materials. Because no prophet can undermine or abrogate the words of Moshe Rabbenu, we must ascertain that the acceptance of the Master’s Mesorah was in and of itself a “sign.” The Rambam makes it very clear that Yeshua’s talmidim could not alter the Oral or Written Torah in their “evangelism.”[[35]](#footnote-35) Furthermore, “signs” in Judaism refer to the wearing of tefillin and circumcision only to name two of them. Therefore, we must determine that the talmidim saw conversions to Nazarean Judaism[[36]](#footnote-36) as we learn from second Lukas (Acts). Hakham Shaul’s letter to Rome reiterates this very point, “Now to God who is able to strengthen you according to my (interpretation of the) Mesorah and the proclamation of Yeshua HaMashiach.” Therefore, the “sign” is not only acceptance of the Mesorah but also the administration of the Mesorah in the lives of those who received it.

**Peroration**

So, how can we tell if a professing believer is a real believer in Messiah?

1. If the “talmid” tells us that we do not have to keep the 613 mitzvoth can he be a believer in Messiah?
2. If the “talmid” tells us that we do not have to listen to the words of the sages (Hakhamim), keep the Oral Torah can he be a believer in Messiah?
3. If the “talmid” tells us that we should make marks on our forehead or hand rather than wear the tefillin can he be a believer in Messiah?

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

**D’Barim 33:2 He said: "The Lord came from Sinai and shone forth from Seir to them; He appeared from Mount Paran and came with some of the holy myriads; from His right hand was a fiery Law for them 3 Indeed, You showed love for peoples; all his holy ones are in Your hand, for they let themselves be centred at Your feet, bearing Your utterances.**

**D’barim 33:2** **Targum Pseudo Yonatan** …The Lord was revealed at Sinai to give the law (Torah) unto His people of Beth Israel, and the splendour of the glory of His Shekinah arose from Gebal to give itself to the sons of Esau: but they received it not. It shined forth in majesty and glory from mount Pharan, to give itself to the sons of Ishmael; but they received it not. It returned and revealed itself in holiness unto His people of Beth Israel, and with Him ten thousand times ten thousand holy angels. He wrote with His own right hand, and gave them **His law and His commandments, out of the flaming fire**. 3 And whatever hath befallen to the nations (hath been done) because He loved His people of Beth Israel, and all of them He has called to be saints, to stand in the place of His sanctuary. And when they observed the precepts of the law, they were conducted at the foot of Your glorious Cloud, they rested and encamped according to the dictate of the Word.

 **אש דת** **-** **a fiery law** The explanation of this phrase from a Peshat hermeneutic has been given above. However, something about this phrase remains “hidden.” Hakham Shaul’s Remes (hint) is amazing. He calls attention to the fact that there is something hidden, waiting to be discovered. While Hakham Shaul hints at mystical materials we will only look at what the Torah, and related readings is telling us on the level of Remes.

The “fiery law” proceeds from the right hand of G-d. The use of the term “right hand” anchors the readings of the Nazarean Codicil in the present Torah Seder (D’barim – Deut 33:2). Here Hakham Shaul and Hakham Tsefet picture Yeshua as an embodied Torah i.e. a fiery Torah or Law. The phrase **דת** - **law** occurs in the Tanakh only six times. Once, in the present Torah Seder and once in the book of Daniel.

**﻿Dan 6:16**﻿ Then those men came thronging in to the king and said to the king, “Know, O king, that it is a **דת** - **law** of the Medes and Persians that any ban that the king issues under sanction of oath is unalterable.” [[37]](#footnote-37)

The four remaining instances are found in the book of Esther. (Est 1:13; 3:14; 8:13 and 9:14) Each instance of **דת** - **law** in Esther deals with the “law” or decree made by the king concerning the Jews. These decrees almost brought about the annihilation of the Jewish people in Babylon. The “hidden” thought in the Torah and the Nazarean codicil reveals the fact that this Torah reading and Nazarean codicil should be read in close proximity to Purim. The Purim story is one of redemption and salvation from the tyranny of a despotic Gentile.

With the special distinctions between the Jews and Gentiles made in the past weeks how is it that Hakham Shaul can state that there is no difference between Jew or Gentile in Yeshua?

**Romans 10:12** For there is no distinction between Jew and Greek; for the Lord is the same of all, abounding in riches for all who call on Him;

This question is one of those questions that Jewish and Christian scholars have struggled with for almost two thousand years. I must admit that I am no different I have struggled with these thoughts while believing that Hakham Shaul was not saying that believers in Messiah, Jew or Gentile did not need to fully accept and embrace the Torah, Oral Torah and the Masters Mesorah. Furthermore, Hakham Shaul seems to contradict himself by using the phrase “to the Jew first.”[[38]](#footnote-38) So, how do we explain these seeming contradictory thoughts.

**m. Sanhedrin 10:1** All Israelites have a share in the world to come, as it is said, *Your people also shall be all righteous, they shall inherit the land forever; the* ***branch*** *of my planting, the work of my hands, that I may be glorified* (Is. 60:21).[[39]](#footnote-39)

**Rom 11:26** And so all Israel shall be saved: as it is written, There shall come out of **Branch** the Deliverer, and shall turn away ungodliness from Jacob: (*Your people also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified* Is. 60:21)

Hakham Shaul’s citation that “All Yisrael will be saved” parallels the Rabbinic thought that “All Yisrael will have their part in the world to come.” This tells me that the Mishnaic sayings of the Rabbis are known to Yeshua’s talmidim. Hakham Shaul’s paraphrase of the Mishnah and citation of Yeshayahu is very revealing. Both texts deal with the Messianic Deliverer, the “**Branch**.” Hakham Shaul’s reference to Yisrael is that they will fully accept the Mesorah as a way of life and as a means of collective “salvation.”

**Mark 1:14**. Now after Yochanan (John) was arrested and put in prison, Yeshuah came into Galilee, proclaiming the good news (the Masorot – the Traditions) of the kingdom (governance) of G-d [through the Hakhamim and Bate Din as opposed to human kings], 15 And saying, The [appointed period of] time is fulfilled (completed), and the kingdom (governance) of God [through Hakhamim and Bate Din] is at hand; repent (have a change of mind and return to Torah wisdom) and faithfully obey the Masorah (Traditions/Oral Law).[[40]](#footnote-40)

**b. Sanhedrin 90b** [thus,] whoever holds fast to the law (Torah and oral Torah) of the Lord, has a portion; whoever does not, has no portion.

Hakham Shaul’s context must be weighed against the text of Yochanan (John) 4:22

**Yochanan (John) 4:22** You worship you know not what: we know what we worship: **for salvation is of the Jews.**

Hakham Shaul’s context demonstrates that there is no difference between Jew and Gentile with regard to “salvation.” And “Salvation” is of the Jews. Or, as the Gemara pointed out, “[thus,] whoever holds fast to the law (Torah and Oral Torah) of the LORD, has a portion (salvation) in the world to come; whoever does not keep the Torah and Oral Torah, has no portion in the world to come.”

Therefore, the single unifying factor of “salvation” is acceptance of the Torah and the Oral Torah. In the Torah Jew and Gentile, find salvation. Or, I should say that the Gentile, like the Jew, MUST embrace the Torah and Oral Torah in the SAME way as the Jew to find salvation. In this, there is NO difference. Therefore, the Gentile must accept the Oracles given to the Jew “first” if he wishes to partake of Jewish salvation.

**Second Chances** – “the glory of His Shekinah arose from Gebal to give itself to the sons of Esau: but they received it not. It shined forth in majesty and glory from mount Pharan, to give itself to the sons of Ishmael; but they received it not” (Targum Pseudo Yonatan – D’barim 33:2)

Esau – Rome and Ishmael both rejected the opportunity to receive the Torah, as noted in the Targum Pseudo Yonatan. Messiah’s role in the history of redemption gives the Gentile a second chance at receiving salvation, “through the Scriptures and the prophets, according to the commandment of the eternal God, to bring about faithful obedience by the Gentiles, leading to faithful obedience (of the Torah and Oral Torah) and “**repentance and forgiveness of sins is to be proclaimed to the Gentiles on his (Messiah’s) authority, beginning at Yerushalayim.”**

The path of Gentile salvation through Yeshua is that of embracing the Torah and the Master’s Mesorah, which is Israel’s “Oral Torah.” This means that the “believer” must also embrace the Torah with it 613 mitzvoth. Yeshua’s Mesorah in no way undermines or abrogates the Torah or Oral Torah. As we have seen from Hakham Shaul’s citing of Sanhedrin 10:1 we see that the Mesorah of the Master and Mesorah of the Sages are essentially one and the same.

The theme of the **אש דת** **-** **a fiery law** should inform the reader that Hakham Shaul is making his subtle hint that these materials are read as the conclusion/beginning of the Torah. In other words, these words connect with the final words of the Torah (D’barim 33:1-34:12) and its inclusion of the opening words of Beresheet.

The present materials bear further subtlety and hint to the time of the year.

While he blessed them, he departed from them and was carried into the heavens.

Still playing on the theme of the **אש דת** **-** **a fiery law** we see that Yeshua’s ascension is a means of purification and a reference to Beresheet (Genesis) 1:1-5. The Hebrew word Shamayim (Heavens) means water mixed with fire.[[41]](#footnote-41) The waters of the Parah Adumah cleanse the recipient of ritual uncleanness just as the Shamayim (Heavens) cleanse all who pass through them in their ascension to the throne of G-d.

**Peroration**

We have abbreviated the commentary for the sake of time and space. There are several other themes running through the present materials connecting and elucidating Messianic characteristics that we do not have time to divulge. With this being, the final pericope of Mordechai and Nazarean related materials we should expect that Hakham Tsefet and Hakham Shaul’s Talmud contains a wealth of information that we have left untouched. Furthermore, these two Torah Giants have also left a number of questions unanswered. When and where are these questions answered? Just as we have been able to determine the truths of the Nazarean Codicil’s correlation to the appropriate Torah readings, in the future we will be able to unfold these mysteries as the appropriate mechanisms reveal themselves.

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: “B’resheet” – “In the beginning” &**

**Shabbat Shuba - Sabbath of Returning/Repentance**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בְּרֵאשִׁית** |  |  |
| **“B’Resheet”** | Reader 1 – B’Resheet 1:1- 5 | Reader 1 – B’resheet 2:4-6 |
| **“In the beginning”** | Reader 2 – B’Resheet 1:6-8 | Reader 2 – B’resheet 2:7-14 |
| **“En el principio”** | Reader 3 – B’Resheet 1:9-13 | Reader 3 – B’resheet 2:4-14 |
|  B’resheet (Gen.) 1:1 – 2:3 | Reader 4 – B’Resheet 1:14-19 |  |
| Ashlamatah: Isaiah 42:5-13, 21 | Reader 5 – B’Resheet 1:20-23  |  |
| Special: Hos. 14:2-10; Micah 7:18-20 | Reader 6 – B’Resheet 1:24-31  | Reader 1 – B’resheet 2:4-6 |
| Psalms 148-150 | Reader 7 – B’Resheet 2:1-3  | Reader 2 – B’resheet 2:7-14 |
|  |  Maftir: B’Resheet 2:1-3 | Reader 3 – B’resheet 2:4-14 |
| N.C.: Mk 1:1-2; Lk. 1:1 - 2:50;Acts 1:1-4 |  Hos. 14:2-10;  Micah 7:18-20 |   |

Shalom Shabbat ve Shanah Toba U'metukah!

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)

**Note:**

**His Eminence Rabbi Dr. Hillel ben David will take over leading the Torah study via the Internet on this coming Sunday morning as at that time I will be already celebrating Rosh Hashannah!**

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** **via PayPal unless otherwise instructed. Many thanks!**

1. The Bible – Psalms with the Jerusalem Commentary, volume three. By Amos Hakham. [↑](#footnote-ref-1)
2. Ibid. 1 [↑](#footnote-ref-2)
3. The Book Of Tehillim, Volume V, Me’am Lo’ez, by Rabbi Shmuel Yerushalmi, translated and adapted by Dr. Zvi Faier [↑](#footnote-ref-3)
4. Sukkah 42a A MINOR WHO KNOWS HOW TO SHAKE THE [LULAB]. Our Rabbis taught, A minor who knows how to shake [the lulab] is subject to the obligation of the lulab; [if he knows how] to wrap himself [with the tallith] he is subject to the obligation of zizith; [if he knows how] to look after tefillin, his father must acquire tefillin for him; if he is able to speak, his father must teach him Torah and the reading of the Shema’. What [in this context] could be meant by Torah? — R. Hamnuna replied, [The Scriptural verse] Moses commanded us a Law, an inheritance of the congregation of Jacob. What [in this context] is meant by the Shema’? — The first verse. [↑](#footnote-ref-4)
5. see Radak [↑](#footnote-ref-5)
6. vs.1,2 [↑](#footnote-ref-6)
7. v. 3 [↑](#footnote-ref-7)
8. v.5 [↑](#footnote-ref-8)
9. v. 10 [↑](#footnote-ref-9)
10. Radak as quoted by *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-10)
11. Ibid. [↑](#footnote-ref-11)
12. v. 2 [↑](#footnote-ref-12)
13. Midrash Shocher Tov [↑](#footnote-ref-13)
14. Midrash Tanchuma (Noach) [↑](#footnote-ref-14)
15. Tehillim (Psalms) 147:2 [↑](#footnote-ref-15)
16. Tehillim (Psalms) 102:17 [↑](#footnote-ref-16)
17. An integral part of rebuilding Jerusalem is reinstituting Jewish, Torah-based leadership the nation. This is not a separate prophecy or a different topic. It is the ultimate fulfillment of the rebuilding of Jerusalem. Even with the proper society living safely in walls of the city, Jerusalem is incomplete until we have fitting leadership! In fact, we say this every day in the blessing for Jerusalem: And to Jerusalem your city, return…And restore (your servant) David’s chair to her speedily. Even though the very next blessing is dedicated entirely to the Davidic dynasty, Chazal saw it fit to include it also in the blessing for Jerusalem, as the culmination of the process of rebuilding Jerusalem! [↑](#footnote-ref-17)
18. v. 20 [↑](#footnote-ref-18)
19. Ibid. for [↑](#footnote-ref-19)
20. Bereshit (Genesis) 9:4 But flesh with the life thereof, which is the blood thereof, shall ye not eat. [↑](#footnote-ref-20)
21. Louis Ginzberg, Legends of the Jews, JPS 1961; volume 1, 285 [↑](#footnote-ref-21)
22. In commenting upon Psalm 122:3, “Jerusalem, which is built as a city that is compact together,” the Talmud states that being “compact together” means “the city that unites all Jews in companionship”. [↑](#footnote-ref-22)
23. The Temple as a threshing floor is also a place of marital intimacy as we see in Ruth encounter with Boaz on the threshing floor. [↑](#footnote-ref-23)
24. Kiddushin 49b [↑](#footnote-ref-24)
25. Sukkah 51b [↑](#footnote-ref-25)
26. Yoma 39b [↑](#footnote-ref-26)
27. Yoma 21a - There is a Midrash about Jerusalem’s capacity to absorb many pilgrims at festival times. The verse upon which the interpretation is based is, “All the rivers go to the sea, yet the sea is not full. “All the rivers go to the sea” (Ecclesiastes 1:7): All Israel gather together only in Jerusalem, going up there at the appointed festivals every year. “Yet the sea is not full”, but Jerusalem never becomes full to overflowing. (Kohelet Rabbah 1:20) - Simeon b. Gamliel declared that all nations will in time to come gather together in Jerusalem. (Avot d’Rebbe Natan 35) [↑](#footnote-ref-27)
28. Avot d’Rabbi Natan ch. 28 [↑](#footnote-ref-28)
29. "Dead of the Desert" [↑](#footnote-ref-29)
30. Baba Metzia 107b [↑](#footnote-ref-30)
31. Zohar Chayei Sarah 134a. Brachot 49a, see Rashi. Midrash Tanchuma, 58, 11. Yalkut Shimoni, Tehillim, remez 888. Hilchot Melachim, 11:3. Torat Menachem 5747, vol. 1, p. 530. Ibid, 5743, vol. 1, p. 508. Ibid, 5748, vol. 1, p. 487 [↑](#footnote-ref-31)
32. Scholars contend that the Markan text ends at Mark 16:8 leaving these final pericope to later addendums. [↑](#footnote-ref-32)
33. Cf. Yesha’yahu 46:10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: [↑](#footnote-ref-33)
34. Cf. John 1:1 [↑](#footnote-ref-34)
35. (Rambam), M. M. (1998). *Mishneh Torah: Sefer Hilchot Yesodei HaTorah* (Vol. 1). (R. E. Touger, Trans.) Moznaim Publishing Corp. p 280 [↑](#footnote-ref-35)
36. By “conversions” I mean that Gentile hearing the Masters Mesorah embraced and converted to Nazarean Judaism. [↑](#footnote-ref-36)
37. 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. (Da 6:16). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-37)
38. Cf. Romans 1:16; 2:9-10 [↑](#footnote-ref-38)
39. Neusner, J. (1988). *The Mishnah: A new translation* (604). New Haven, CT: Yale University Press. [↑](#footnote-ref-39)
40. Translation by His Eminence Rabbi Dr. Yosef ben Haggai [↑](#footnote-ref-40)
41. b. Chagigah 12a [↑](#footnote-ref-41)