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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** | **Third Year of the Triennial Reading Cycle** |
| **Ellul 07, 5775 – Aug 21/22, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Aug 21 2015 – Candles at 8:11 PMSat. Aug 22 2015 – Habdalah 9:07 PM | **Austin & Conroe, TX, U.S.**Fri. Aug 21 2015 – Candles at 7:48 PMSat. Aug 22 2015 – Habdalah 8:42 PM | **Brisbane, Australia**Fri. Aug 21 2015 – Candles at 5:11 PMSat. Aug 22 2015 – Habdalah 6:05 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Aug 21 2015 – Candles at 8:05 PMSat. Aug 22 2015 – Habdalah 9:01 PM | **Manila & Cebu, Philippines**Fri. Aug 21 2015 – Candles at 5:58 PMSat. Aug 22 2015 – Habdalah 6:48 PM | **Miami, FL, U.S.**Fri. Aug 21 2015 – Candles at 7:33 PMSat. Aug 22 2015 – Habdalah 8:25 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. Aug 21 2015 – Candles at 7:19 PMSat. Aug 22 2015 – Habdalah 8:16 PM | **Olympia, WA, U.S.**Fri. Aug 21 2015 – Candles at 7:54 PMSat. Aug 22 2015 – Habdalah 8:59 PM | **Port Orange, FL, U.S.**Fri. Aug 21 2015 – Candles at 7:40 PMSat. Aug 22 2015 – Habdalah 8:34 PM |
| **San Antonio, TX, U.S.**Fri. Aug 21 2015 – Candles at 7:50 PMSat. Aug 22 2015 – Habdalah 8:44 PM | **Sheboygan & Manitowoc, WI, US**Fri. Aug 21 2015 – Candles at 7:28 PMSat. Aug 22 2015 – Habdalah 8:30 PM | **Singapore, Singapore** Fri. Aug 21 2015 – Candles at 6:54 PMSat. Aug 22 2015 – Habdalah 7:43 PM |
| **St. Louis, MO, U.S.**Fri. Aug 21 2015 – Candles at 8:14 PMSat. Aug 22 2015 – Habdalah 9:16 PM | **Tacoma, WA, U.S.**Fri. Aug 21 2015 – Candles at 7:53 PMSat. Aug 22 2015 – Habdalah 8:58 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

Her Excellency Giberet Patricia Sand

His Excellency Adon El-Adamah Ruach

Her Excellency Giberet Lydia Ruach

Her Excellency Giberet Anternette Clabon

Her Excellency Giberet Rosalyn Reed

Her Excellency Giberet Shanique Scipio

Her Excellency Giberet Olette Jennings

His Excellency Adon Ernest Davis

Her Excellency Giberet Claudine Johnson

Her Excellency Giberet Veronica Lagrone

Her Excellency Giberet Misty Freeman

Her Excellency Giberet Erma Dupree

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

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

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

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

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

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

**Shabbat: “Atem Nitsavim” – You are standing”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אַתֶּם נִצָּבִים** |  | **Saturday Afternoon** |
| **“Atem Nitsavim”** | Reader 1 – D’barim 29:9-12 | Reader 1 – D’barim 30:11-14 |
| **“You are standing”** | Reader 2 – D’barim 29:13-16 | Reader 2 – D’barim 30:15-17 |
| **“Estáis todos vosotros en pie”** | Reader 3 – D’barim 29:17-20 | Reader 3 – D’barim 30:18-20 |
|  | Reader 4 – D’barim 29:21-23 |  |
| D’barim (Deut) 29:9 – 30:10 | Reader 5 – D’barim 29:24-28 | **Monday & Thursday****Mornings** |
| Psam 143:1-12 | Reader 6 – D’barim 30:1-3 | Reader 1 – D’barim 30:11-14 |
| Ashlam.: Joshua 24:1-8, 12-13**Special:** Isaiah 51:12 – 52:12 | Reader 7 – D’barim 30:4-7 | Reader 2 – D’barim 30:15-17 |
| P. Abot 4:27 |  Maftir – D’barim 30:8-10 | Reader 3 – D’barim 30:18-20 |
| Nazarean Codicil: Mk 16:12-13; Lk 24:13-35; Rm 16:1-16 |  Isaiah 51:12 – 52:12 |   |

**Contents of the Torah Seder**

* + - Introduction to Third Discourse of Moses– Deut. 29:9-12
		- Israel: Present & Future Is a Unity – Deut. 29:13-28
		- Conclusion To Third Discourse: Deut. 30:1-20
			* Omnipotence of Repentance: Return from Exile – Deut. 30:1-10

**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. 3-31.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) ‎‎‎29:9 – 31:30‎**

| **RASHI** | **TARGUM PSEUDO-JONATHAN** |
| --- | --- |
| 9. **You are all standing** this day before the Lord, your God the leaders of your tribes, your elders and your officers, every man of Israel, | 9. MOSHEH the prophet said: **I have called you** not in secret, but **while standing** this day all of you before the LORD your God; the princes of your Sanhedrin, the chiefs of your tribes, your elders and your officers, all men of Israel,  |
| 10. your young children, your women, and your convert who is within your camp both your woodcutters and your water drawers, | 10. your little ones, your wives, and your sojourners who are in your camps, from the hewer of your wood to the filler of your water,JERUSALEM: Your little ones, wives, and sojourners within your camps, from the hewer of your wood to the filler of your water, |
| 11. that you may enter the covenant of the Lord, your God, and His oath, which the Lord, your God, is making with you this day, | 11. that you may enter into the covenant of the LORD your God, and may have in remembrance the oath which the LORD your God does ratify with you this day:JERUSALEM: that you may not transgress the covenant of the LORD your God, nor the oath which He confirms with you this day, |
| 12. in order to establish you this day as His people, and that He will be your God, as He spoke to you, and as He swore to your forefathers to Abraham, to Isaac, and to Jacob. | 12. that you may stand today before Him a purified people; and that He may be a God to you, as He has spoken to you, and as He did swear unto Abraham, Izhak, and Jakob. |
| 13. **But not only with you am I making this covenant and this oath,** | 13. **And not with you only do I ratify this covenant, and attest this adjuration;** |
| 14. **but with those standing here with us today before the Lord, our God, and [also] with those who are not here with us, this day.** | 14. **but all the generations which have arisen from the days of old stand with us today before the LORD our God, and all the generations which are to arise unto the end of the world, all of them stand with us here this day.****JERUSALEM: All the generations which have arisen from the days of old until now stand with you to-day before the LORD your God, and all the generations which are to arise after us stand also here with us to-day.** |
| 15. For you know how we dwelled in the land of Egypt, and how we passed among the nations through which you passed. | 15. For you know the number of the years that we dwelt in the land of Mizraim, and the mighty works which were wrought for us among the nations through which you have passed. |
| 16. And you saw their abominations and their repugnant idols [of] wood and stone, silver and gold which were with them. | 16. You have seen their abominations, and their idols of wood and stone which they have set forth in the streets, and the idols of silver and gold that they have placed with themselves in the houses, shutting the doors after them lest they should be stolen.JERUSALEM: You have seen their hateful things and their abominations, the idols of wood and stone, of silver and gold; idols of wood and stone set forth in the streets, but those of silver and gold kept with themselves in the house because they were afraid they would be stolen. |
| 17. Perhaps there is among you a man, woman, family, or tribe, whose heart strays this day from the Lord, our God, to go and worship the deities of those nations. Perhaps there is among you a root that produces hemlock and wormwood. | 17. Beware, then, lest there be among you now or hereafter a man, woman, family, or tribe, whose heart may be turned away to wander any day from the service of the LORD our God to worship the idols of those nations; or lest there be among you the error which strikes root (in them) whose heart wanders after his sin; for the beginning of sin may be sweet, but its end is bitter as the deadly wormwood;JERUSALEM: Lest there be among you man or woman, family or tribe, whose heart is turned away this day from the LORD our God to go and worship the idols of these people, or there be a man among you whose heart ponders upon sin, which is like a root struck into the earth; for its beginning may be sweet as honey, but its end will be bitter as the deadly wormwood;  |
| 18. And it will be, when he [such a person] hears the words of this oath, that he will bless himself in his heart, saying, "I will have peace, even if I follow my heart's desires," in order to add the [punishment for the] unintentional sins [of this man] to that of [his] intentional sins. | 18. or it be that when he hears the words of this curse he become reprobate in his heart, saying: I will have peace, though I go on in the strength of the evil desires of my heart: so that he will add presumption to the sins of ignorance. |
| 19. The Lord will not be willing to forgive him; rather, then, the Lord's fury and His zeal will fume against that man, and the entire curse written in this book will rest upon him, and the Lord will obliterate his name from beneath the heavens. | 19. It will not be pleasing to the LORD to forgive him; for the LORD's anger and indignation will wax hot against that man, and all the words of the curses written in this book will rest upon him, and the LORD will blot out the memorial of his name from under the heavens. |
| 20. And the Lord will separate him for evil, out of all the tribes of Israel, according to all the curses of the covenant, written in this Torah scroll. | 20. And the LORD will separate him unto evil, from all the tribes of Israel, according to all the maledictions of the covenant which are written in this book. |
| 21. And a later generation, your descendants, who will rise after you, along with the foreigner who comes from a distant land, will say, upon seeing the plagues of that land and the diseases with which the Lord struck it: | 21. And the generations of your children who will arise after you, and the stranger who will come from a far-off land, when they see the plagues of that land, and the afflictions which the LORD will have sent upon it, |
| 22. Sulfur and salt have burned up its entire land! It cannot be sown, nor can it grow [anything], not [even] any grass will sprout upon it. It is like the overturning of Sodom, Gemorrah, Admah and Zeboiim, which the Lord overturned in His fury and in His rage. | 22. the whole land burnt with brimstone, salt, and fierce heat, no longer fit for sowing, nor productive of a blade of any springing herbage; ruined, as Sedom and Amorah, Admah and Zeboim, were overthrown by the Word of the LORD in His wrath and indignation; |
| 23. And all the nations will say, Why did the Lord do so to this land? What [is the reason] for this great rage of fury? | 23. then all people will say, Why has the LORD done so unto this land? What means the strength of this great anger? |
| 24. Then they will say, It is because they abandoned the covenant of the Lord, God of their fathers, [the covenant] which He made with them when He took them out of the land of Egypt, | 24. And they will say, Because they forsook the covenant of the LORD, the God of their fathers, which He made with them when He brought them out of the land of Mizraim. |
| 25. For they went and served other deities, prostrating themselves to them deities which they had not known, and which He had not apportioned to them. | 25. But they went after their evil desires, and served the gods of the Gentiles, and worshipped gods which they had not known nor had any part with. |
| 26. And the Lord's fury raged against that land, bringing upon it the entire curse written in this book. | 26. And the anger of the LORD waxed strong against this land, to bring upon it all the curses written in this book. |
| 27. And the Lord uprooted them from upon their land, with fury, anger and great wrath, and He cast them to another land, as it is this day. | 27. And the LORD has made them to wander forth from their country with anger, indignation, and wrath, and has cast them into captivity in another land until this day. |
| 28. **The hidden things belong to the Lord, our God, but the revealed things apply to us and to our children forever: that we must fulfill all the words of this Torah.** | 28. **The secret things are manifest before the LORD our God, and He will take vengeance for them; but the things that are revealed are delivered unto us and to our children for ever, to perform by them the thing that is right, for the confirmation of all the words of this Law.** |
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| 1. **And it will be, when all these things come upon you the blessing and the curse which I have set before you that you will consider in your heart, among all the nations where the Lord your God has banished you,**  | 1. **And it will be, when all these words of blessings, or their contraries, which I have set in order before you will have come upon you, you will be converted in your hearts to return unto My fear, in all the dispersions (among) the nations where the LORD will have scattered you.**  |
| 2. **and you will return to the Lord, your God, with all your heart and with all your soul, and you will listen to His voice according to all that I am commanding you this day you and your children,** | 2. **The upright of you will be favored with a blessed repentance; and though you have sinned, yet will your repentance come up unto the glorious throne of the LORD your God, if you will hearken to His Word according to all that I have commanded you this day, you, and your children, with all your heart and with all your soul.** |
| 3. **then, the Lord, your God, will bring back your exiles, and He will have mercy upon you. He will once again gather you from all the nations, where the Lord, your God, had dispersed you.** | 3. **And His Word will accept your repentance with favor, and will have mercy upon you, and He will gather you again from all the nations whither the LORD your God had scattered you.** |
| 4. **Even if your exiles are at the end of the heavens, the Lord, your God, will gather you from there, and He will take you from there.** | 4. **Though you may be dispersed unto the ends of the heavens, from thence will the Word of the LORD gather you together by the hand of Elijah the great priest, and from thence will He bring you by the hand of the King Messiah.** |
| 5. And the Lord, your God, will bring you to the land which your forefathers possessed, and you [too] will take possession of it, and He will do good to you, and He will make you more numerous than your forefathers. | 5. And the Word of the LORD your God will bring you into the land which your fathers possessed by inheritance, and you will possess it, and He will bless you and increase you more than your fathers. |
| 6. **And the Lord, your God, will circumcise your heart and the heart of your offspring, [so that you may] love the Lord your God with all your heart and with all your soul, for the sake of your life.** | 6. **And the LORD your God will take away the foolishness of your heart, and of your children's heart; for He will abolish evil desire from the world, and create good desire, which will give you the dictate to love the LORD your God with all your heart and soul, that your lives may flow on for evermore.** |
| 7. And the Lord, your God, will place all these curses upon your enemies and upon your adversaries, who pursued you. | 7. And the Word of the LORD your God will send these curses upon your enemies who have oppressed you in your captivities, and such as have hated and persecuted, to destroy you. |
| 8. And you will return and listen to the voice of the Lord, and fulfill all His commandments, which I command you this day. | 8. But you will return, and be obedient to the Word of the LORD, and do all His commandments that I command you this day. |
| 9. And the Lord, your God, will make you abundant for good in all the work of your hands, in the fruit of your womb, in the fruit of your livestock, and in the fruit of your soil. **For the Lord will once again rejoice over you for good, as He rejoiced over your forefathers,** | 9. And the LORD your God will make you to abound in good; for you will prosper in all the works of your hands, in the offspring of your womb, the increase of your cattle, and the produce of your land, for good; **for the Word of the LORD will return, to rejoice over you, to bless you, as He rejoiced over your fathers,** |
| 10. **when you obey the Lord, your God, to observe His commandments and His statutes written in this Torah scroll, [and] when you return to the Lord, your God, with all your heart and with all your soul.** | 10. **if you will hearken to the Word of the LORD your God in keeping His commandments and statutes which are written in the book of this Law, when you have returned to the fear of the Lord your God with all your heart and with all your soul.** |
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**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.) ‎‎‎29:9 – 30:10‎‎**

**9 You are all standing** [The verse says, “this day,” which] teaches us that on the day of his death, Moses assembled Israel in the presence of the Holy One, Blessed is He, to bring them into [His] covenant.

**the leaders of your tribes** Heb. רָאשֵׁיכֶם שִׁבְטֵיכֶם , [lit., “your leaders, your tribes,” referring to two separate entities, which does not make sense here because “your tribes” includes the leaders. Rather, this means here:] “The leaders of your tribes.”

**your elders and your officers** [We learn from the order in this verse that] the more distinguished ones were mentioned first, and after this: “every man of Israel.”

**10 both your woodcutters [and your water drawers]** [The mention of these people separate to the main community of Israel] teaches us that in the days of Moses, Canaanites came to convert [to Judaism], just as the Gibeonites came [to convert] in the days of Joshua. This is the meaning of the verse regarding the Gibeonites, “And they also acted cunningly...” (Josh. 9:4), [i.e., pretending that they had come from a far away country. When they were discovered, Joshua made them woodcutters and water drawers for Israel (see Josh. 9:3-27). Likewise here, the Canaanites attempted to deceive Moses,. but they did not succeed, and Moses did not accept them to be Jews. Rather,] Moses made them woodcutters and water drawers [i.e., slaves for Israel].-[Tanchuma 2; Yev. 79a; see Rashi Gittin 23b]

**that you may enter** Heb. לְעָבְרְךָ [Meaning,] “That you may pass through [i.e., enter] the covenant.” One should not understand this verb [to be in the causative conjugation,] to mean “to cause you to pass through,” [but rather, the verb is in the simple conjugation, and means that you yourselves will pass through]. This is similar to the expression, לַעֲשׂתְכֶם , “that you [yourselves] should do them” (Deut. 4:14).

**that you may enter into the covenant** [lit.] “that you may pass through the covenant.” This was the method of those who made covenants: They would set up a demarcation on one side and a demarcation on the other, and [the respective parties of the covenant] “passed through” between [these partitions], as the verse says, “[when] they cut the calf in two and passed between its parts” (Jer. 34:18).

**12 in order to establish you this day as His people** [Why does God here warn Israel against idolatry by making such grave oaths and severe curses, unlike other commandments where He would simply make a warning and attach a punishment if the commandment was transgressed?] He goes to so much trouble here, for the purpose of keeping you as His people. [Since He promised not to exchange you for another people (see the following Rashi), He must ensure your faithfulness to Him.

**and that He will be your God** Since God has given you His word and [also] sworn to your forefathers not to exchange their offspring for another nation, therefore, He [ensures your faithfulness to Him by] binding you through these oaths, so as not to provoke Him to anger, because He cannot separate Himself from you. Until here, I have explained this passage according to its simple sense. The homiletic explanation is as follows: Why is parashath נִצָּבִים juxtaposed to the curses [in parashath כִּי תָבֽא ]? Because when Israel heard these ninety-eight curses [delineated in כִּי תָבֽא , besides the forty-nine [curses] stated in Leviticus (26:14- 38), they turned pale, and said, “Who can possibly endure these?” [Thereupon,] Moses began to appease them [as follows]:

**You are... standing this day** You have provoked the Omnipresent to anger many times, yet He has not made an end to you. Indeed, you still exist before Him ["standing... before the Lord"].-[Tanchuma 1]

**this day** [You exist now] Just as this day exists. For [although] it becomes dark [for a period, nevertheless] it shines [again]. So too, here, God has made light for you, and He will again make light for you in the future. And the curses and sufferings preserve you and enable you to stand before Him [the curses, by preventing you to stray from serving Him, and the sufferings, by cleansing you of your sins]. Similarly, in the previous parashah [of כִּי תָבֽא , Moses spoke] words of conciliation, [e.g.,] “You have seen all that the Lord did...” (Deut. 29:1). Another explanation of "You are... standing": Because the Israelites were now passing from one leader to the next—i.e., from [the leadership of] Moses to [that of] Joshua. Therefore, Moses made them stand [in assembled ranks], in order to encourage them. Joshua did the same [when he was about to die (Josh. 24:1)]. Also, Samuel [did likewise], when Israel passed from his leadership to that of Saul, [as the verse says,] “Stand now, and I will reason with you before the Lord...” (I Sam. 12: 7). -[Tanchuma 1]

**14 and [also] with those who are not here** **also with future generations.-[Tanchuma 3]**

**15 For you know** [Verses 15-17 are understood as follows:] Since you saw the idolatrous nations, perhaps one of you was enticed to follow their ways, and “perhaps there is among you...” (verse 17), therefore, I must place you under an oath [because you are in this position of extra susceptibility].

**16 you saw their abominations** Heb. שִׁקּוּצֵיהֶם . [Their idols are so termed] because they are disgusting, like creeping, crawling insects (שְׁקָצִים) .

**their repugnant idols** Heb. גִּלֻּלֵיהֶם . -[Their idols, thus termed] because they are putrid and disgusting like dung (גָּלָל) .

**wood and stone** You saw those [idols] made of wood and stone out in the open, because the heathen [who owned them, did not mind leaving them outside, since he] did not fear that they would be stolen. [Thus, regarding these idols, the verse says, "And you saw their... idols... (of) wood and stone."] However, [regarding the idols made] of “silver and gold,” they “were with them,” in the [confines of their private] treasure chambers, because [their heathen owners] were afraid that these [expensive idols] might be stolen.-[Tanchuma 3]

**17 Perhaps there is among you** - פֶּן־יֵשׁ בָּכֶם [This phrase, meaning,] “Perhaps there is among you,” [is repeated twice in this verse. Rashi explains here that there might be two levels of disobeying God. A person might serve other deities, or he is one...]

**whose heart strays this day** from accepting upon himself the covenant.

**a root that produces hemlock and wormwood** [This refers to] a root that produces a bitter herb, like giddin, which are bitter [see Targum Jonathan on Lam. 3:19]. Here, then, the verse means: “[Someone who] produces and increases evil among you.”

**18 that he will bless himself in his heart** Heb. וְהִתְבָּרֵךְ בִּלְבָבוֹ [the word וְהִתְבָּרֵךְ stems from] the word for “blessing” (בָּרֵךְ) . [The verse means:] “In his heart, [this man] will imagine a blessing of peace for himself, saying: These curses will not come upon me. I will have only peace!" וְהִתְבָּרֵךְ Bendira soy in Old French [i.e., the verb is in the reflexive conjugation], like ” וְהִתְגַּלָּח , And he shall shave himself" (Lev. 13:33), “ וְהִתְפַּלֵּל , and he will pray” (I Kings, 8:42), [which employs the reflexive form of the root פלל ].

**I follow my heart’s desires** Heb. בִּשְׁרִירוּת לִבִּי אֵלֵךְ [Meaning, “If I follow] what my heart beholds,” as in [the verse], “I behold it (אֲשׁוּרֶנּוּ) , but it is not near” (Num. 24:17). That is to say [the verse means]: “[Even if I go in the way] that my heart sees [fit] to do.”

**in order to add the [punishment for the] unintentional sins [of this man]** - לְמַעַן סְפוֹת הָרָוָה - Because I will add to him the punishment for what he heretofore committed unintentionally, which I would have overlooked, but now, he has caused that I combine them with the intentional sins and punish him for everything. Similarly, Onkelos renders [the verse here as]: בְּדִיל לְאוֹסָפָא לֵיהּ חֶטְאֵי שָׁלוּתָא עַל זְדָנוּתָא , [meaning,] That I shall add for him the [punishment incurred for the] unintentional sins to [that of] the intentional sins. הָרָוָה [lit., “drunk.” Here, as explained, the word] refers to unintentional [sins], which [a man] commits as if in a drunken state, that is, unknowingly. הַצְּמֵאָה [lit., “thirsty.” Here, as explained, the word refers to intentional sins, that is] when [a man] commits [a sin] knowingly and out of lust.

**19 The Lord’s fury... will fume** [The image is as follows:] Through anger, the body [of a person] becomes heated up, and fumes are emitted from the nose. Similarly, [referring to God,] the verse says, “Smoke rose up in His nose” (II Sam. 22:9). Now, although this is inappropriate for the Omnipresent [since He has no physical form; nevertheless], Scripture describes [this concept] to the human ear in the manner to which it is accustomed and able to understand, according to the [natural] ways of the world. [Thus, the verse here is figuratively denoting God’s fuming anger.]

**and His zeal** Heb. וְקִנְאָתוֹ [This is] a term denoting [burning] fury, enprenemant [in Old French, zealous anger], firmly keeping hold of the trait of vengeance, without giving in whatsoever.

**20 that is written in this book** Heb. בְּסֵפֶר הַתּוֹרָה הַזֶּה , “written in this Torah scroll.” [Here, the word for “this” (הַזֶּה) is in the masculine form. However,] earlier, the verse says, “And also every sickness and plague... in this Torah scroll בְּסֵפֶר הַתּוֹרָה הַזּאֽת ” (Deut. 28:61), [where the word for “this” (הַזּאֽת) , appearing in the identical phrase, is in the feminine form. How do we explain the difference of gender for the same word, appearing in an identical phrase in Scripture? The answer is that there in Deut. 28:61,] the הַזּאֽת , which is in the feminine form, qualifies the word הַתּוֹרָה , “Torah” [which is in the feminine form]. And [here in our verse,] the word הַזֶּה , which is in the masculine form, qualifies the word סֵפֶר , “scroll” [which is in the masculine form. How do we know that each respective mention of the word “this” is qualifying the particular word described, and not otherwise? Because in these two verses,] the cantillation symbols punctuate the words [of the phrase “this Torah scroll”] in two different ways, [as follows]: In the passage [describing] the curses [i.e., in Deut. 28:61], the [cantillation symbol called] tipcha is placed under the word בְּסֵפֶר , [thus separating it from the next words הַתּוֹרָה הַזּאֽת ,] while [the words], הַזּאֽת הַתּוֹרָה are attached to each other [also by virtue of the cantillation symbols]. Hence, [the verse] employs the הַזּאֽת [for the word “this,” because it clearly is qualifying the word “Torah,” which is in the feminine form]. However, here [in our verse], the tipcha is placed under the word הַתּוֹרָה [Thus, together with its previous conjunctive symbol, the meircha placed under the word בְּסֵפֶר , it] joins these two words, בְּסֵפֶר הַתּוֹרָה , into one attached [expression]. Accordingly, the word ["this"] qualifies the [first word in the expression, namely,] "scroll,"[the direct object in the expression" Torah scroll," and since the word “scroll”] is in the masculine form [thus, the qualifying word הָזֶה takes on the masculine form here].

**25 which they had not known** In which they had never recognized any divine power.

**and which He had not apportioned to them** Heb. וְלֹא חָלַק לָהֶם [Meaning, “God] had not allotted them” [these deities] to be their [Israel’s] portion. Onkelos, however, renders: “and which did not grant them any good.” [Here,] the expression וְלֹא חָלַק is [understood to mean]: “that deity which they would choose for themselves did not apportion to them any inheritance or any portion.”

**27 And the Lord uprooted them** Heb. וַיִּתְּשֵׁם ה' , as rendered by the Targum: וְטַלְטְלִינוּן , “and He drove them out.” Similarly, “Behold, I uproot them (נוֹתְשָׁם) from upon their land” (Jer. 12:14).

**28 The hidden things belong to the Lord, our God** Now, you might object [to God, saying]: "But what can we do? You punish the entire community because of the sinful thoughts of an individual, as Scripture says, ‘Perhaps there is among you a man...’ (verse 17 above), and after this, Scripture continues, ‘Seeing the plagues of that land [and the diseases with which the Lord struck it]’ (verse 21) [which seems to indicate that for the sinful thought of even one individual, the whole land would be struck down with plagues and diseases]. But surely no man can know the secret thoughts of his fellow [that we could somehow prevent this collective punishment!" In answer to this, God says:] “I will not punish you for the hidden things!” [I.e.,] because “[The hidden things] belong to the Lord, our God,” and He will exact punishment upon that particular individual [who sins in secret]. However, “the revealed things apply to us and to our children ” [that is, we are responsible for detecting the sins committed openly in our community, and] to eradicate any evil among us. And if we do not execute judgment upon these [open transgressions, over which we do have control,], then the whole community will be punished [because they would be remiss in their responsibility]. There is a dot placed over [each letter of] the words לָנוּ וּלְבָנֵינוּ here, to teach us homiletically that even for open sins [which were not brought to judgment, God] did not punish the whole community—until Israel crossed the Jordan. For then, they accepted upon themselves the oath at Mount Gerizim and Mount Ebal, and thereby [formally] became responsible for one another (Sanh. 43b). [When dots are placed over letters of the Torah, this denotes an exclusion of some sort. In our context, our Rabbis teach us that the exclusion refers to the period prior to the crossing of the Jordan.]

**Chapter 30**

**3 The Lord, your God, will bring back your exiles** Heb. וְשָׁב , lit., The Lord, your God, will (Himself) return (with) your exiles. [That is, the verb שָׁב is in the simple conjugation. Now, since we understand the verse to mean:" The Lord your God will bring back your exiles,"] Scripture should have written, וְהֵשִׁיב ה' אֶת שְׁבוּתְךָ [with the verb וְהֵשִׁיב being in the causative conjugation, meaning “to bring back”]. But [although the meaning of the verse is indeed, “The Lord, your God, will bring back your exiles,”] our Rabbis learned from [the simple conjugation of the verb] here [which alludes to God Himself returning], **that the Shechinah resides among Israel, as it were, in all the misery of their exile,** and when the Jews are redeemed [from their exile], God writes [in Scripture an expression of] redemption for Himself [to allude to the fact that He has also been redeemed, as it were,] so that He Himself returns along with Israel’s exiles (Meg. 29a). A further [lesson] may be learned [from the unusual form of the verb which expresses “to bring back the exiles”]: The day on which Israel’s exiles will be gathered is so monumental and [this ingathering] will be such a difficult [procedure, as it were], that it is as though God Himself must literally take each individual Jew with His very hands, [taking him] out of his place [in exile. We see] the same concept [brought up in Scripture,] when the verse says, “And you will be gathered up, one by one, O children of Israel” (Isa. 27:12). [That verse refers to the ingathering of Israel’s exiles from Babylon. However,] we find this [idea] also regarding the [ingathering of] exiles from the other nations, as the verse says, “And I shall bring back the exiles of Egypt (וְשַׁבְתִּי שְׁבוּת מִצְרַיִם) ” (Ezek. 29: 14).

**Ketubim: Tehillim (Psalms) ‎‎‎143:1-12 ‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. A song of David. O Lord, hearken to my prayer, lend ear to my supplications; with Your faith, answer me with Your righteousness. | 1. A praise for David. O LORD, hear my prayer, listen to my supplication; in Your truth answer me in Your generosity. |
| 2. And do not come to judgment with Your servant, for no living being will be innocent before You. | 2. And do not enter the house of judgment with Your servant, for nothing that lives will be pure in Your presence. |
| 3. For an enemy pursued my soul; he crushed my soul to the earth; he has made me dwell in dark places like those who are long dead. | 3. For the enemy is persecuting my soul; he has crushed my life to the earth; he made me dwell in darkness like those who are dead in this age. |
| 4. And my spirit enwrapped itself upon me; within me my heart is appalled. | 4. When my soul grows weary against me, in my body my heart will be confounded. |
| 5. I remember the days of yore; I meditate over all Your works; I speak of the work of Your hands. | 5. I called to mind the days of old; I meditated on all Your deeds; I will speak of the works of Your hands. |
| 6. I spread out my hands to You; my heart is like a weary land to You forever. | 6. I spread out my hands in prayer before You; my soul looks towards You forever like a land that is thirsty for water. |
| 7. Answer me quickly, O Lord, my spirit pines. Do not hide Your countenance from me, lest I be likened to those who descend into the pit. | 7. Hurry, answer me, O LORD; my spirit yearned for You; do not remove Your presence from me; and I have become like those who descend to the pit of the grave. |
| 8. Let me hear Your kindness in the morning, for I hope in You; let me know the way in which I am to go, for to You I have lifted up my soul. | 8. Proclaim Your goodness to me in the morning, for I have hoped in Your Word; make me know this way that I walk, for to You have I lifted up my soul in prayer. |
| 9. Save me from my enemies, **O Lord; to You I have hidden.** | 9. Deliver me from my enemies, O LORD; **I have reckoned Your Word to be redeeming.** |
| 10. Teach me to do Your will for You are my God; may Your good spirit lead me in an even land. | 10. Teach me to do Your will, for You are my God; Your good holy spirit will guide me in the land correctly. |
| 11. For the sake of Your name, O Lord, revive me; with Your righteousness, deliver my soul from distress. | 11. For the sake of Your name, O LORD, sustain me; by Your righteousness/generosity bring my soul out of distress. |
| 12. And with Your kindness, You shall cut off my enemies, and You shall destroy all the oppressors of my soul, for I am Your servant. | 12. And by Your kindness overthrow my enemies, and destroy all those who oppress my soul, for I am Your servant. |
|  |  |

**Rashi’s Commentary on Tehillim (Psalms)** **143:1-12**

**1 with Your faith** to realize the promise that You promised me.

**3 For an enemy pursued my soul** That is to say: If I have sinned before You, behold, I have suffered. This psalm was recited as referring to all of Israel in Babylon.

**4 is appalled** Heb. ישתומם , an expression of daze and astonishment, like (Ezek. 3:15): “and I remained there overwhelmed (משמים) among them seven days.” Also (II Sam. 13:20): “and Tamar sat, overwhelmed (ושוממה) .”

**5 I remember the days of yore** when You performed for us many wondrous miracles.

**6 like a weary land** in exile.

**7 my spirit pines** If one longs and does not attain, it is called the pining of the eyes and the pining of the spirit.

**8 in the morning** When the redemption sprouts. (I found.)

**let me know the way in which I am to go;** I lift up my soul that You accept my request.

**9 to You I have hidden My tribulations** I conceal from all men to tell them to You.

**Meditation from the Psalms**

**Psalms ‎‎143:1-12**

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

This psalm continues the theme of the preceding one. David, the fugitive, is trapped by his enemies in a dungeon-like cave. He describes his desperate situation as comparable to death: ***For the enemy pursued my soul* ... *he has sat me in utter darkness like the eternally dead*.[[1]](#footnote-1)** David laments that his grip on life is slipping; physically powerless, he is sustained only by his faith in HaShem.[[2]](#footnote-2)

According to Sforno, this psalm echoes David’s anguished cries as he fled from the rebellion of his son,[[3]](#footnote-3) Absalom. David watched helplessly as his rebellious heir threatened to destroy everything he had toiled for. Yet, David’s faith remains unshaken; for he is confident that HaShem will hear his pleading and that He will respond faithfully according to His righteousness.[[4]](#footnote-4)

In the Targum to Psalm 143:9 we see that David understood that the word of HaShem was capable of redeeming him and by implication all of HaShem’s people. This ties back to Moses’ song where he speaks of the words of the covenant that will provide for our redemption in the future.

Our chapter of Psalms has a very enigmatic pasuk that I would like to explore in greater depth. David said:

***Tehillim (Psalms) 143:2*** *And enter not into judgment with Thy servant; for in Thy sight shall no man living be justified.*

Lets begin our exploration by looking at what the Midrash says about this pasuk:

**Midrash Tehillim Psalms 143 I.** *A Psalm of David. O Lord, hear my prayer, give ear to my supplications; in Your faithfulness answer me, and in Your righteousness/generosity, And enter not into judgment with Your servant; for in Your sight will no man living be justified*.[[5]](#footnote-5) Solomon said: *A King that sits on the throne of judgment scatters away all evil with His eyes. Who can say: “I have made my heart clean, I am pure from my sin?”*[[6]](#footnote-6) On the Day of Judgment can any man say, “I am pure from my sin?” No man will be able to stand firm. Thus Scripture says, *The Lord ... will suddenly come to His Temple ... But who may abide the day of His coming? And who will stand when He appears?[[7]](#footnote-7)*— That is, who will be able to stand firm on the Day of Judgment? As Jeremiah said: *Thus says the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask now, and see whether a man does travail with child; wherefore do 1 see every man with his hands on his loins, as a woman in travail, and all faces will be turned into paleness*?:[[8]](#footnote-8) On the day of judgment there will be no man with serene face. Every face will turn pale: even Abraham’s, because of Ishmael; even Isaac’s, because of Esau; and even the heavenly hosts, because of Israel, for it is said *All faces will be turned into paleness.*

Accordingly, David said to HaShem: Because of the Day of Judgment I entreat You! Behold, I beseech You to answer me and show mercy to me. Hence he said: *Hear my prayer, give ear to my supplications*.[[9]](#footnote-9) If You show no mercy to me, how can one stand firm? So when Job prayed: *Oh that You would hide me in the nether-world*,[[10]](#footnote-10) the Holy One, blessed be He, asked: “Forever?” Job replied: Until judgment will have passed, until indignation will have passed, until wrath will have passed: *Until Your wrath be past.[[11]](#footnote-11)* Similarly David said: *Enter not into judgment with Your servant; for in Your sight will no man living be justified [[12]](#footnote-12)*—that is, David was asking the Holy One, blessed be He: “Will You bring me to enter into judgment with You? How is a servant to enter into judgment with his master?”

Similarly, Scripture says *If I be righteous/generous, yet will I not lift up my head*.[[13]](#footnote-13) Why not? Because every man is a servant to You, and everything he owns belongs to his Master. Again Scripture says, *Only do not two things unto me, then will I not hide myself from You: withdraw Your hand far from me; and let not Your terror make me afraid*,[[14]](#footnote-14) and also says: *Remember, I beseech You, that You have fashioned me as clay; and will You bring me into dust again? Have You not poured me out as milk, and curdled me like cheese? You have clothed me with skin and flesh, and knit me together with bones and sinews. You have granted me life and favor, and Your providence has preserved my spirit*.[[15]](#footnote-15) And withal, will You summon me to stand for judgment? Why? *Since man that is born of a woman is of few days, and full of trouble. He comes forth like a flower, and withers; he flees also as a shadow, and continues not. And do You open Your eyes upon such a one, and bring me into judgment with You*.[[16]](#footnote-16) *As Solomon said: Who can say: ‘I have made my heart clean, I am pure from sin’?*[[17]](#footnote-17) On the Day of Judgment no man can declare himself pure, because *There is no man that sins not*,[[18]](#footnote-18) and because *There is not a righteous/generous man upon earth, that does good, and sins not*.[[19]](#footnote-19) In the sight of God not even the heavens are pure; in the sight of God, not even the stars are pure, for it is said *In Your sight no living thing will be justified*.[[20]](#footnote-20) What is meant by the words, *no living thing*? That in Your sight no thing alive will be justified and that only the dead will be adjudged pure? No: the words mean that on the day of judgment even the living things of heaven will be unable to justify themselves in Your sight. Hence it is said *For in Your sight no living thing shall be justified.*

Now lets examine the insights given by Rabbi Moshe Chaim Luzzatto, From MESILAT YESHARIM:[[21]](#footnote-21)

The practice of lovingkindness is of central importance to the Saintly, for “Saintliness” itself derives from “lovingkindness”. And our Sages of blessed memory have said,[[22]](#footnote-22) “The world stands on three things”, one of which is lovingkindness. They have numbered it[[23]](#footnote-23) among those things whose fruits a man eats in this world and whose essence endures for his reward in the World to Come. And they have said,[[24]](#footnote-24) “R. Simlai learned, ‘The Torah begins and ends with lovingkindness.’” “Rava learned,[[25]](#footnote-25) ‘All who possess these three traits are without question of the seed of our father Abraham mercy, shyness, and lovingkindness.’”

R. Eleazar said,[[26]](#footnote-26) “Lovingkindness is greater than charity, as it is said,[[27]](#footnote-27) `Sow for yourselves with charity and reap with lovingkindness.’” “Lovingkindness is greater than charity in three ways: Charity is performed with one’s wealth, and lovingkindness with one’s body; charity is given to the poor, and lovingkindness to rich and poor alike; charity is given only to the living, and lovingkindness to the living and the dead alike.” And,[[28]](#footnote-28) “‘And He will give you mercy and He will have mercy upon you’[[29]](#footnote-29) - Heaven is merciful to all who have mercy upon their fellow creatures.” This is self-evident; for since the Holy One Blessed be He pays measure for measure, one who is merciful towards his fellow creatures and treats them with lovingkindness is deserving of mercy and of absolution of his sins in lovingkindness. As our Sages of blessed memory have said,[[30]](#footnote-30) “Whose sins does He forgive? The sins of one who overlooks an injustice committed against him.” And if one is unwilling to forego his claims or to act with lovingkindness, it follows that he, too, is to be treated only in accordance with strict justice. Who could abide it if the Holy One Blessed be He acted on the basis of justice alone? King David prayed,[[31]](#footnote-31) “Do not enter into judgment with your servant, for no living creature will be found righteous before You.” One who engages in lovingkindness, however, will receive lovingkindness. And he will receive it in proportion to the extent that he engages in it. David exulted in possessing this good trait to the extent that he sought the good even of those who hated him,[[32]](#footnote-32) “When they were sick, I put on sackcloth; I tortured my soul with fasting;” and,[[33]](#footnote-33) “If I have paid back those who served me ill ... “

These passages suggest that there is much to fear in the judgment. But do not despair because righteousness is not an inherent human characteristic, but rather a learned trait resulting from **sustained performance[[34]](#footnote-34) of obligations**, man can never attain the peak of righteous perfection: “For there is not a righteous man upon earth that doeth good and sinneth not”.[[35]](#footnote-35) ***The impossibility of achieving absolute righteousness, however, does not preclude the constant striving toward this end***. The Jew emulates the Patriarchs, conscious that HaShem evaluates even their righteousness in relative terms.[[36]](#footnote-36) Judaism holds in contempt those who assume a pretense of piety and righteousness: “Be not righteous overmuch neither make thyself overwise”,[[37]](#footnote-37) while, on the other hand, it exalts the “the hidden righteous” of each generation.[[38]](#footnote-38)

This obligation we have to constantly strive (emunah – faithfulness, often translated as ‘faith’) to perform the mitzvot is at the heart of many of the pesukim of the Nazarean Codicil. A good example comes from the writings of Shaul:

***Galatians 3:11*** *But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.[[39]](#footnote-39)*

Yaaqob (James) emphasizes this when he says:

***Yaaqob (James) 1:22*** *But be ye doers of the word, and not hearers only, deceiving your own selves.*

Lets take some time to study justification from the perspective of tzedaka, generosity.

The Hebrew word for charity is “tzedaka”. This word is derived from the Hebrew root Tzade-Dalet-Qof - צדק, meaning righteousness, justice or fairness. Doing tzedaka, often translated as “justice” or “charity”, is incumbent on all Jews according to the Torah. Usually doing tzedaka involves putting a few coins in a tzedaka box. Chazal, our Sages, teach us that there is a lot more to this mitzva than meets the eye. To expose the insights into this mitzva, lets take a look at a very poor person who had fallen from her place as a princess and was reduced to gleaning in order to survive:

***Ruth 2:19*** *And her mother-in-law said unto her: 'Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee.' And she told her mother-in-law with whom she had wrought, and said: 'The man's name with whom I wrought to-day is Boaz.'*

In this pasuk, passage, we are eavesdropping on a conversation between Naomi and her daughter-in-law Ruth. Ruth, the daughter of the king of Moab, has just returned from her first day of gleaning in the field of Boaz. The wording of the above pasuk suggests that Boaz was helped more by giving tzedaka to Ruth, than Ruth was helped by Boaz’s tzedaka.

The Sages of the Midrash discuss the unusual wording of this passage:

***Midrash Rabbah Ruth V:9*** *AND HER MOTHER-IN-LAW SAID UNTO HER: WHERE HAST THOU GLEANED TO-DAY? (ib. 19). It was taught in the name of R. Joshua: More than the householder does for the poor man, does the poor man do for the householder, for Ruth said to Naomi: THE MAN’S NAME FOR WHOM I WROUGHT TO-DAY. She did not say, ‘who wrought for me,’ but FOR WHOM I WROUGHT. I wrought him many benefits in return for the one morsel of food which he gave me. R. Jose said: ya’an ubeya’an; the word ya’an (because) has the same letters as ‘ani (a poor man). R. Shiloh of Noveh said: Your wealth depends upon the poor man. R. Nahman said: It is written, Because that (bigelal) for this thing the Lord thy God will bless thee in all thy work: (Deuteronomy XV, 10) it [poverty] is a wheel (galgal) which comes round to all in the world, like the wheel of a pump which empties that which is full and fills that which is empty. Bar Kappara said: There is no man who does not come to this state [poverty], and if he does not his son does, and if not his son, his grandson. It was taught: R. Eliezer b. Jacob said: The vengeance taken of the idolatrous nations will be on account of Israel, while the vengeance taken of Israel will be on account of their poor. The vengeance taken of the idolatrous nations will be on account of Israel, as it is said, And I will lay My vengeance upon Edom by the hand of My people Israel (Ezek. XXV, 14);* ***the vengeance taken of Israel will be on account of their poor****, as it is said, And he cry unto the Lord against thee, and it be sin in thee (Deuteronomy XV, 9). R. Abun said: The poor man stands at your door, and the Holy One, blessed be He, stands at his right hand. If you give unto him, He who stands at his right hand will bless you, but if not, He will exact punishment from you, as it is said, Because He standeth at the right hand of the needy (Psalm CIX, 31). R. Abbahu said: We should be grateful even to the impostors among them. It has been stated: R. Johanan and Resh Lakish went down to bathe in the public baths of Tiberias, and a poor man accosted them. He said to them, ‘Give me something.’ They answered, ‘When we come out we will give it.’ When they came out they found him dead. They said: ‘ Since we did not assist him during his life, let us attend to him after his death.’ When they arose from washing his body, they found a purse of dinars by him, and they said: ‘ It is well.’ Whereupon R. Abbahu said: ‘We should be grateful even to the impostors among them, for were it not for the impostors among them, were a man to see a beggar begging alms and refuse him, he would be punished with death immediately.’*

This brief conversation between Ruth and Naomi teaches us two important lessons. First, when we give tzedaka or deal with those less fortunate than us, we have to be fully cognizant that someone is hurting because they are in need. It is a very humbling experience to be so poor that we have to accept tzedaka. We have to try and minimize this pain to whatever extent we can, so that those who are poor can maintain their dignity and pride and avoid despair. Second, Ruth is a shining example of one who can see reality and accentuate the positive. Even at one of the lowest moments in her life, a time when she may have rightfully become sad, depressed, and possibly lose faith in HaShem, she managed to turn this depressing experience into one which reflected the true reality and revealed her insight. Ruth knew that it was important to preserve her dignity, and by viewing her situation in a positive light, showing us reality, and revealing the secret of tzedaka, she proved herself worthy of the title Chazal bestowed upon her: *The Mother of Royalty.*

Boaz provided Ruth with a significant amount of food that might last Ruth and Naomi a week or more, but Ruth provided Boaz with a mitzva and its consequent eternal reward. Thus we can see that Ruth gave much more to Boaz than he gave to her.

Because Boaz gave Ruth tzedaka (justice – Boaz gave Ruth what HaShem had given him to hold for her), he became a tzaddik (a righteous and just man). Boaz was justified by his emunah, his faithful obedience to HaShem and His Torah, as we read in the Nazarean codicil:

***Romans 5:1-2*** *Therefore being justified by faith, we have peace with God through our Lord Yeshua Mashiach: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

My Teacher, Hakham Dr. Yosef ben Haggai, has translated this passage in a very poignant manner:

***Romans 5:1-2*** *Therefore being made charitable by faithful obedience, let us have Shalom with G-d by (the example of) our Master Yeshua the Mashiach;2 By him we have been brought by faithful obedience into his grace (the Torah) wherein we stand, and are proud of the hope of the shekinah of G-d.*

Now we can understand the words of Rambam in his commentary to the *Mishna* in:

***Pirke Avot 3:19*** *All is judged according to the number of deeds.*

Rambam explains that it is better to give one dollar of charity one hundred times, than one hundred dollars one time. The more times a person acts in a way that is meritorious and like HaShem, the more he conditions himself to the performance of mitzvot and purifies his *neshama*. *Tzedaka* is not performed for the poor person’s sake, but rather to enable the giver to emulate HaShem and merit the Olam HaBa*.*

The KJV uses the word “justification” and “justify” to translate the Hebrew word tzedek and its highest attainment: tzedaka.

“Tzedaka” is the Hebrew word normally translated as “charity” in English, but the connotation of the two words is very different. “Charity” suggests magnamity, a generous act by those who have, which benefits those who do not have. “Tzedaka”, on the other hand, comes from the Hebrew root, “tzedek”, which means justice or fairness. Giving to the poor is not viewed in Judaism as an altruistic, generous act. It is instead seen as an act of justice and righteousness; doing one’s duty by giving to the poor what is due to them. We understand that the reason I have more than I need, is because HaShem gave me the poor man’s money to hold until the need was revealed. Therefore, when the need is revealed, justice requires me to give the poor man HIS money that was entrusted to me.

It is every Jew’s **obligation** to give “Tzedaka”, to give to the poor and to support community institutions. The spiritual benefit of giving to the poor is so great that the poor person actually does the giver a great kindness by giving him a chance to do this mitzva. Thus does Ruth state:

***Ruth 2:19*** *And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man’s name with whom I wrought to day is Boaz.*

There is a folk saying that goes: “A fool gives and a wise man takes”. A fool who gives tzedaka thinks that he is giving, while a wise man who gives realizes that he is taking, he is the one who benefits the most from his act of giving.

What is the connection between giving to the poor and justice? To begin to answer this question, lets examine what the Torah teaches us about how we are to give charity to the poor. The Torah teaches us the reason why we are obligated to give.

***Devarim (Deuteronomy) 4:19-22 W****hen you cut down your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to fetch it; it shall be for the stranger, for the orphan, and for the widow; that the Lord your God may bless you in all the work of your hands... And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.*

***Devarim (Deuteronomy) 15:7-9*** *If there shall be a needy person among you, any of your brethren in any of your cities, in the Land that HaShem, your God, gives you, you shall not harden your heart or close your hand against your destitute brother. Rather, you shall open your hand to him; you shall lend him his requirement, whatever is lacking to him. Beware lest there be a lawless thought in your heart, saying, “The seventh year approaches, the remission year”, and you will look malevolently upon your destitute brother and refuse to give him - then he may appeal against you to HaShem, and it will be a sin upon you.*

***Devarim (Deuteronomy) 19:28-29*** *At the end of three years you shall bring forth all the tithe of your produce in that year, and shall lay it up inside your gates... and the stranger, and the orphan, and the widow, who are inside your gates, shall come, and shall eat and be satisfied; that the Lord your God may bless you in all the work of your hand which you do.*

Thus we see that tzedaka is an obligation, not an option! We can also see that charity is but a particular application of justice. From Judaism’s perspective, therefore, one who gives tzedaka is acting justly; one who doesn’t is acting unjustly. And Torah views this lack of justice as not only mean-spirited but also illegal.

Every person is required to give tzedaka according to his ability. Even a poor person, who is himself supported by tzedaka, must give tzedaka. A person who can only give a little should not hesitate to give, because a little from him is like a great deal from a wealthier person. We are all obligated to seek justice!

According to Maimonides, in his seminal work, the Mishnah Torah, Zerayim, Laws of Contributions to the Poor, Chapter 10:7-14, **there are eight levels of Tzedaka**, each one higher than the other. Maimonides’ eight levels of giving arranged from best to least good:

✡ Give the recipient the wherewithal to become self-supporting. The highest one of all is when one takes the hand of one from Israel and gives him a gift or a loan, or engages him in a partnership, or finds him work by which he can stand on his own and not require any charity. Thus it is written: “And you strengthened the stranger who lives with you.” i.e. strengthen him so he won’t fall and need your help.

✡ Neither the donor nor the recipient knows the other.

✡ The donor knows the recipient but the recipient is unaware of the donor.

✡ The recipient knows the donor but the donor does not know the recipient.

✡ The donor gives without being solicited.

✡ The donor gives after being solicited.

✡ The donor gives less than he should but does so cheerfully.

✡ The donor is pained by the act of giving.

Performing **tzedaka**, deeds of justice, is the most important obligation that HaShem imposes on His people, as we can see from the following pasukim:

***Devarim (Deuteronomy) 16:20******Tzedek (Justice), tzedek (justice) you shall pursue,***

The Sages of the Talmud also taught this understanding:

***Bava Bathra 9b******“Tzedaka is equal to all the other commandments combined”***

From the Torah’s perspective, therefore, one who gives tzedaka is justified and has justification. Without tzedaka one is not justified and he has not obtained justification. Justification is what happens when we do the right thing. Justification is rendered by the judge when he determines that an individual has done the right thing and acted justly. Giving tzedaka is the highest form of “doing the right thing”.

It is also possible to perform charity in order to receive forgiveness for sin. This is an effective method of repentance (provided one abandons one’s sins as well), and is noted by the prophet:

***Daniel 4:27*** *Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by doing righteousness (tzedaka), and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility.*

An incident recorded in the Torah shows us how potent it is for us to understand that tzedaka benefits the giver more than the receiver[[40]](#footnote-40):

***Shemot (Exodus) 25:2*** *“Take for Me an offering”*

The donations requested of Bne Israel for the construction of the Mishkan are described as being taken rather than given. Moreover, HaShem is the Master of the Universe and all that it contains. Did He need contributions and materials from human beings to construct His Mishkan?

The purpose of the contributions was to enable Bne Israel to participate in the construction of the Mishkan. Thus the giving was in fact a receiving. That is why HaShem said, “Take for me an offering.”

The Nesi’im, the heads of the tribes, responded to the call for contributions for the Mishkan by declaring that they would donate what ever was still needed after the rest of Bne Israel gave all that they could. In the end, all that was left to bring were the precious stones for the Ephod and the Choshen, the oil and the spices for the incense and the Menorah. The Nesi’im were admonished for conducting themselves in this manner and the yud was removed their title in:

***Shemot (Exodus) 35:27*** *And the Nesi’im brought onyx stones, and stones to be set, for the ephod, and for the breastplate;*

The Nesi’im misunderstood the purpose of the giving. There was no deficit to be made up. HaShem has no deficit. The giving was an opportunity for self-development, the purification of one’s soul through attachment to a holy undertaking. Approaching the mitzva as if HaShem needs our contributions was ludicrous.

In this light, we can appreciate the significance of the deletion of the “yud” from the title of the Nesi’im. With a “yud”, the word Nesi’im denotes “those that carry”. Without the “yud”, the vowels can be rearranged to read “Nis’aim”- those that are carried. The “yud” was removed to instruct them that, though they viewed themselves as making up the shortfall, they were in reality being carried by the merit of the mitzva!

This principle is further illustrated in the carrying of the Holy Ark in the wilderness. The staves, with which the Holy Ark was carried, represent the supporters of Torah, those who give tzedaka. They are an intrinsic part of the Torah community, inseparable from the Torah scholars, just as the staves could not be removed from the ark. But the Levites, of the house of Kohath, who carried the ark, were miraculously lifted off the ground and literally carried by the ark itself! Their apparent support was in reality that which supported them. Thus we see in the following Midrash:

***Sotah 35a*** *When the last of the Israelites ascended from the Jordan, the waters returned to their place; as it is said: And it came to pass, when the priests that bore the ark of the covenant of the Lord were come up out of the midst of the Jordan, and the soles of the priests’ feet were lifted up unto the dry ground, that the waters of Jordan returned unto their place, and went over all its banks, as aforetime. Consequently the ark and its bearers and the priests were on one side [of the Jordan] and the Israelites on the other! The ark carried its bearers and passed over [the river]; as it is said: And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people. On that account was Uzza punished, as it is said: And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark.[[41]](#footnote-41) The Holy One, blessed be He, said to him, ‘Uzza, [the ark] carried its bearers; must it not all the more [be able to carry] itself!’*

The following true story makes our point in an especially poignant manner:

After his marriage, Rabbi Eliezer Gordon, the founder of the Telshe Yeshiva, was supported by his father-in-law, Rabbi Avraham Yitzchak Neviezer, so that he could devote himself fully to Torah learning and develop into a gadol. As his family began to grow, and he was offered various rabbinical positions, Reb Eliezer sought to relieve his father-in-law of this financial burden. He asked his permission to accept a rabbinical position and begin to support himself. Despite difficult financial times, Reb Avraham Yitzchak refused to permit him to do so. When Reb Avraham Yitzchak’s wife asked him how long he intended to support their daughter and son-in-law’s family, he responded, “My dear wife, who knows who is supporting whom...” Finally the prestigious rabbinical position in Eisheshok was offered to Reb Eliezer, and his father-in-law could no longer detain him. The day after the Gordon family left for Eisheshok, Reb Avraham Yitzchak died. It then became clear who had been supporting whom.

Chazal tell us that we will be redeemed through the merit of **tzedaka**. May we recognize the great opportunity offered us when we are called upon to support Torah institutions, Torah scholars, and the poor, and thereby merit redemption!

**Aslamatah: ‎‎Joshua 24:1-8 + 12-13‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. ¶ And Joshua gathered all the **tribes** of Israel to Shechem, and he called the **elders** of Israel, and their **heads**, and their judges, and their **officers**; and they presented themselves **before God.** | 1. ¶ And Joshua gathered all the **tribes** of Israel to Shechem, and he called to the **elders** of Israel and to its **heads** and to its judges and to its **leaders**, and they presented themselves **before the LORD.**  |
| 2. And Joshua said to the whole nation, "Thus said the Lord God of Israel, 'Your fathers dwelt on the other side of the river from earliest time, Terah, the father of Abraham, and the father of Nahor; and they served other gods. | 2. And Joshua said to all the people: "Thus said the LORD the God of Israel: 'Your fathers dwelt across the Euphrates from of old - Terah the father of Abraham and the father of Nahor; and they worshipped the idols of the Gentiles.' |
| 3. And I took your father Abraham from the other side of the river, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. | 3. And I took your father Abraham from across the Jordan. and I led him into all the land of Canaan, and I multiplied his sons, and I gave to him Isaac. |
| 4. And I gave to Isaac Jacob and Esau; and I gave to Esau Mount Seir to inherit it; and Jacob and his children went down into Egypt. | 4. And I gave to Isaac Jacob and Esau, and I gave to Esau Mount Seir to inherit it, and Jacob and his sons went down to Egypt. |
| 5. And I sent Moses and Aaron, and I plagued the Egyptians, according to that which I did in their midst; and afterward I brought you out. | 5. And I sent Moses and Aaron, and I struck down the Egyptians as I did in their midst, and afterward I brought you out. |
| 6. And I brought your fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea. | 6. And I brought out your fathers from Egypt, and you came to the sea, and the Egyptians pursued after your fathers with chariots and with horsemen to the Red Sea. |
| 7. And they cried to the Lord, and He put darkness between you and the Egyptians, and brought the sea upon him, and it covered him. And your eyes have seen what I have done in Egypt. And you sojourned in the wilderness many days. | 7. And they cried out before the LORD, and He put darkness between you and between the Egyptians, and He made the sea come over them and covered them. And your eyes saw what I did among the Egyptians, and you dwelt in the wilderness for many days. |
| 8. And I brought you to the land of the Amorites, who dwelt on the other side of the Jordan, and they waged war with you; and I delivered them into your hand, and you inherited their land; and I destroyed them from before you. | 8. And I brought you into the land of the Amorite who dwells across the Jordan, and they waged battle with you, and I gave them in your hand, and you took possession of their land and finished them off from before you. |
| 9. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and he sent and called Balaam the son of Beor to curse you. | 9. And Balak the son of Zippor the king of Moab arose and waged battle against Israel. And he sent and called to Balaam the son of Beor to curse you. |
| 10. And I did not want to hearken to Balaam, and he blessed you; so I delivered you out of his hand. | 10. And I was not willing to listen to Balaam, and he blessed you with a blessing, and I saved you from his hand. |
| 11. And you crossed the Jordan and came to Jericho; and the inhabitants of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. | 11. And you crossed the Jordan, and you came to Jericho, and they waged battle against you - the inhabitants of Jericho, the Amor­ites and the Perizzites and the Canaanites and the Hittites and the Girgashites, the Hivvites and the Jebusites; and I gave them in your hand. |
| 12. And I sent the hornet before you, and it drove them out from before you, even the two kings of the Amorites; not with your sword, nor with your bow. | 12. And I sent before you the hornet, and I drove them out from before you - the two kings of the Amorites, not by your sword and not by your bow. |
| 13. And I have given you a land for which you did not labor, and cities which you did not build, and you have settled in them; of the vineyards and oliveyards which you did not plant, you eat. | 13. And I gave to you the land in which you did not toil; and the cities which you did not build, you dwell in them; and the vineyards and the olive groves that you did not plant, you are eating. |
| 14. And now fear the Lord, and serve Him in sincerity and in truth; and remove the gods which your fathers served on the other side of the river and in Egypt, and serve the Lord. | 14. And now fear from before the LORD, and worship before Him in integrity and in truth. And put away the idols that your fathers worshipped across the Euphrates and in Egypt, and worship before the LORD, |
| 15. **And if it displeases you to serve the Lord, choose this day whom you will serve, whether the gods which your fathers served that were on the other side of the river, or the gods of the Amorites, in whose land you dwell, but as for me and my household, we shall serve the Lord."** **{P}** | 15. **And if it is evil in your eyes to worship before the LORD, choose for yourselves this day before whom you will worship - if it be the idols which your fathers who were across the Euphrates worshipped, or the idols of the Amorites in whose land you are dwelling. But I and the men of my house we will worship before the LORD." {P}** |
|  |  |

**Rashi’s Commentary on Joshua 24:1-8 + 12-13**

**3 and multiplied his seed** Heb. וְאַרְבֶּה . defective הא (וְאַרְבּ) [from the root ריב , to quarrel] How many quarrels and tests did I cause him to endure before I gave him seed.

**7 and brought the sea upon him** i.e., upon each individual among them, for if one escaped entering into the sea, a wave of the sea would pursue him and overtake him.

**11 and the inhabitants of Jericho fought against you, the Amorites, and the Perizzites, etc.** All seven nations are mentioned here, since Jericho is situated on the border, and it was the bolt and lock [i.e., the fortification] of Eretz Israel, and the heroic soldiers of all the seven nations assembled therein.

**In The School of the Prophets**

**Joshua 24:1-8 + 12-13‎**

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

As usual, our Prophetic Lesson for this Sabbath in the Hebrew text extends along one large Petucha (Closed ‎‎‎Paragraph) – starting in Yehoshua (Joshua) 24:1 and concluding at Yehoshua (Joshua) 24:15. However, ‎our Sages full of ‎compassion for ‎the congregation stipulated that for public reading from the Teba (pulpit) ‎we should only ‎read from the ‎Prophets ten verses (Yehoshua - Joshua 24:1-8, 12-13). This of course, does not limit ‎the preacher to refer or ‎use in ‎the course of his homily (sermon) from Joshua 24:1 – 24:15. ‎

The verbal tally between our Torah Seder and Ashlamatah (Lesson from the Prophets) is as follows:‎

**Deuteronomy 29:9 – ‎**

**ט  אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם, לִפְנֵי יְהוָה אֱלֹהֵיכֶם:  רָאשֵׁיכֶם שִׁבְטֵיכֶם, זִקְנֵיכֶם וְשֹׁטְרֵיכֶם, כֹּל, אִישׁ יִשְׂרָאֵל.**

**9 You are standing this day all of you before the LORD your God: your heads, your tribes, your elders, and your officers, even all the men of Israel,**

**Joshua 24:1**

**א  וַיֶּאֱסֹף יְהוֹשֻׁעַ אֶת-כָּל-שִׁבְטֵי יִשְׂרָאֵל, שְׁכֶמָה; וַיִּקְרָא לְזִקְנֵי יִשְׂרָאֵל וּלְרָאשָׁיו, וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו, וַיִּתְיַצְּבוּ, לִפְנֵי הָאֱלֹהִים.**

**1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.**

Therefore the verbal tally consists of the terms:

* Tribes – Shivtei – **שִׁבְטֵי -**
* Elders – Zeqanim – **זקן –** these were the Sages
* Heads – Roshei – **ראשׁ –** these were the heads of each tribe
* Officers – Shoterim – **שׁטר –** these were the leaders of every community among the tribes
	+ Judges – Shofetim (Joshua)
	+ All the men of Israel – Kol Ish Yisrael (Torah)

In both cases i.e. in the Torah Seder and in the Ashlamatah the leadership is addressed first as is also the case in the pericopes of Mark, Luke, and Romans connected with our Torah Seder.

The environment of our Torah Seder, Ashlamatah, and readings from the Nazarean Talmud all address the leadership of the people of Israel at very special transition points in the history of both Israel and mankind. These transition points, have therefore serious implications and consequences for the leadership of the priestly nation of Israel.

Interestingly, among the Gentiles momentous changes come as the consequence of the people rebelling against the established authority via a revolution, whilst in Israel change comes because G-d awakens the conscience of a new leadership which replaces the previous one. For example the passing of the leadership from the First-Born to the Levitical Priesthood, and the consequent passing of the leadership back again to the First-Born.

What is important here to acknowledge is that G-d does not work through mobs that rise up in their presumptuousness to do “the LORD’s work.” G-d, most blessed be He, is a G-d of order, and He works through institutions designed by Him and revealed to man in the Torah. Any institution that does not confirm to the pattern revealed by G-d in His Torah (Written and Oral) stands obviously for hidden purposes that are consequent with Divine Revelation.

Verse 15 of our Ashlamatah is perhaps one of the most famous challenging statements of Scripture:

“And if it is evil in your eyes to worship before the ‎LORD, choose for yourselves this day before whom ‎you will worship - if it be the idols which your ‎fathers who were across the Euphrates ‎worshipped, or the idols of the Amorites in whose ‎land you are dwelling. **But I and the men of my ‎house we will worship before the LORD." ‎**

Please note that the terms “worship” and “serve” in Hebrew are synonymous. Today when people no longer worship or serve crude idols as was once the case, we have now new and more insidious forms of idolatry such as materialism, the ego-cult, etc. etc.

Primarily, there is a hidden idolatry that needs to be dealt with. This hidden idolatry is easily uncovered when we ask the question “For what purpose has G-d placed me one earth?” If the answer is like: “to have and build a good family,” or, “to pursue and enjoy my vocation,” or, “to live a good and decent life,” or any like arguments, we can easily detect that there is a personal idolatry within us. If the answer however is “to serve G-d faithfully” in whatever tasks he sets me to perform, whether it be raising a family, fulfilling a vocation, etc.” then we know that we are pleasing to G-d and fellowman. For, our common vocation is to serve G-d and enjoy Him forever in whatever area of service he has placed us, as it is said: **“But I and the men of my ‎house we will SERVE before the LORD." ‎**

**Special Ashlamatah: Yeshayahu (Isaiah) ‎‎51:12 – 52:12‎‎**

**Shabbat Nachamu IV**

| **Rashi** | **Targum** |
| --- | --- |
| 12. I, yea I am He Who consoles you; who are you that you fear man who will die and the son of man, who shall be made [as] grass?  | 12. ‎"I, I am He that comforts you; of whom are you afraid. of man who dies, of the son of man who is reckoned as the grass?  |
| 13. And you forgot the Lord your Maker, Who spread out the heavens and founded the earth, and you fear constantly the whole day because of the wrath of the oppressor when he prepared to destroy. Now where is the wrath of the oppressor? | 13. And you have ‎forgotten the service of the LORD, your Maker, who stretched out the heavens and founded the earth, and do you fear continually all the day ‎because of the fury of the oppressor, when he sets himself to destroy? And now. where is the fury of the oppressor? |
| 14. What must be poured out hastened to be opened, and he shall not die of destruction, and his bread shall not be wanting. | 14. **The avenger will ‎speedily be revealed; the righteous/ generous will not die in destruction, neither will they lack their food.** |
| 15. I am the Lord your God, Who wrinkles the sea and its waves stir; the Lord of Hosts is His name. | 15. For I am the LORD your God, who ‎rebukes the sea so that its waves roar, the LORD of armies is His name. |
| 16. **And I placed My words into your mouth, and with the shadow of My hand I covered you,** to plant the heavens **and to found the earth and to say to Zion [that] you are My people.** | 16. **And I have put the words of My prophecy in your mouth, and ‎protected you in the shadow of My might,** to establish the people concerning whom it was said that they would increase as the stars of ‎the heavens **and to found the congregation concerning whom it was said they would increase as the dust of the earth**, **and to say to those ‎who reside in Zion, ‘You are my people.’”** |
| 17. Awaken, awaken, arise, Jerusalem, for you have drunk from the hand of the Lord the cup of His wrath; the dregs of the cup of weakness you have drained.  | 17. Exalt yourself, exalt yourself, stand up, O Jerusalem, you who have accepted before the ‎LORD the cup of His wrath, who have drunk to the dregs a bowl of the cup of cursing. |
| 18. **She has no guide out of all the sons she bore, and she has no one who takes her by the hand out of all the sons she raised.** | 18. **There is none to comfort her among all the sons ‎she has borne; there is none to take her by the hand among all the sons she has brought up.** |
| 19. These two things have befallen you; who will lament for you? Plunder and destruction, and famine and sword. [With] whom will I console you? | 19. Two distresses have come upon you. ‎Jerusalem - you are not able to stand. When four will come upon you -spoil and breaking and famine and sword; there is none that will ‎comfort you but I. |
| 20. Your sons have fainted, they lie at the entrance of all streets like a wild ox in a net, full of the wrath of the Lord, the rebuke of your God. | 20. Your sons will be dashed to pieces, thrown at the head of all the streets like those cast in nets; they are full of wrath ‎from the LORD, rebuke from your God. |
| 21. Therefore, hearken now to this, you poor one, and who is drunk but not from wine. | 21. Therefore hear this, you who are cast out, who are drunk with distress, but not with wine. |
| 22. So said your Master, the Lord, and your God Who shall judge His people, "Behold, I took from you the cup of weakness; the dregs of the cup of My wrath-you shall no longer continue to drink it. | 22. Thus says your Lord, the LORD, your God who is about to take the just retribution of His people: "Behold, I have accepted from your ‎hand the cup of cursing; the bowl of the cup of My wrath you shall drink no more; |
| 23. And I will place it into the hand of those who cause you to wander, who said to your soul, 'Bend down and let us cross,' and you made your body like the earth and like the street for those who cross." | 23. and I will hand it over into the hand of those who ‎were your oppressors, who have said to you, 'Be humble, that we may pass over'; and you have humbled your glory like the ground, and were ‎like a street to those who pass over." ‎ |
|  |  |
| 1. Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. | 1. ‎Be revealed, be revealed, put on your strength, O Zion; put on, put on your celebrity, O Jerusalem, the holy city; for there will no ‎longer pass among you the uncircumcised and the unclean.  |
| 2. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion. | 2. Shake yourself from the dust, arise, sit, O Jerusalem on the throne of ‎glory; the chains of your necks are broken, O captives of the congregation of Zion. |
| 3. For so said the Lord, "You were sold for nought, and you shall not be redeemed for money." | 3. For thus says the LORD: "You were sold for ‎nothing, and you will be redeemed without money. |
| 4. For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed them for nothing." | 4. For thus says the LORD God: My people went down at the first to Egypt to ‎sojourn there, and the Assyrian robbed him for nothing. |
| 5. "And now, what have I here," says the Lord, "that My people has been taken for nothing. His rulers boast," says the Lord, "and constantly all day My name is blasphemed. | 5. Now therefore I am about to save, says the LORD, seeing that My people ‎are sold for nothing. The peoples that rule over them boast, says the LORD, and continually all the day they incite to anger over against ‎the service of My name. |
| 6. Therefore, My people shall know My name; therefore, on that day, for I am He Who speaks, here I am." | 6. Therefore My name will be exalted among the peoples; therefore in that time you will know that it is I ‎who speak; and my Memra endures." |
| 7. **How beautiful are the feet of the herald on the mountains, announcing peace, heralding good tidings, announcing salvation, saying to Zion, "Your God has manifested His kingdom."** | 7. **How beautiful upon the mountains of the land of Israel are the feet of him who announces, ‎who publishes peace, who announces good tidings, who publishes salvation, who says to the congregation of Zion, "The kingdom of ‎your God is revealed."** |
| 8. The voice of your **watchmen**- they raised a voice, together they shall sing, for eye to eye they shall see when the Lord returns to Zion. | 8. The voice of your‎ **guardians**, who lift up their voice, together they sing for joy; for with their eyes they will see the prodigies which the LORD will do ‎when He will return his Shekhinah to Zion.  |
| 9. Burst out in song, sing together, O ruins of Jerusalem, for the Lord has consoled his people; He has redeemed Jerusalem. | 9. Shout and sing together, you waste places of Jerusalem; for the LORD is about to ‎comfort His people, He has redeemed Jerusalem. |
| 10. **The Lord has revealed His holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.** | 10. **The LORD has disclosed His holy arm to the eyes of all the Gentiles; and all those ‎at the ends of the earth will see the salvation of our God.** |
| 11. **Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels.** | 11. **Separate, separate, go out thence, draw near no unclean thing; go out ‎from the midst of her, purify yourselves, you who bear the vessels of the sanctuary of the LORD.** |
| 12. For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel. | 12. For you will not go out in ‎haste from among the peoples, and you will not be brought in flight to your land, for the LORD leads before you, and the God of ‎Israel is about to gather your exiles. |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎‎‎51:12 – 52:12**

**12 who are you** the daughter of the righteous like you and full of merits, why should you fear man, whose end is to die?

**13 And you forgot the Lord your Maker** and you did not rely on Him.

**the oppressor** The rulers of the heathens (the nations of the world [Parshandatha, K’li Paz]) who subjugate you.

**when he prepared** Prepared himself.

**Now where is the wrath of the oppressor** Tomorrow comes and he is not here.

**14 What must be poured out hastened to be opened** Heb. מִהַר צֽעֶה לְהִפָּתֵחַ . Even if his stools are hard, and he must be opened by walking in order to move the bowels in order that he not die by destruction, and once he hastens to open up, he requires much food, for, if his bread is lacking, even he will die. צֽעֶה An expression of a thing prepared to be poured, as he says concerning Moab, whom the prophet compared to wine (Jer. 48:11): “Who rests on his dregs and was not poured from vessel to vessel.” And he says there (v. 12), “And I will send pourers (צֽעִים) upon him and they shall pour him out (וְצֵעֻהוּ) , and they shall empty his vessels.” [This is an illustration of the weakness of man. Consequently, there is no need to fear him.] Another explanation is: מִהַר צֽעֶה That enemy who oppresses you, who is now with girded loins, girded with strength, shall hasten to be opened up and to become weak. צֽעֶה Girded. Comp. (infra 63:1) “Girded (צֽעֶה) with the greatness of His strength.”

**and he shall not die** i.e., the one delivered into his hand [shall not die] of destruction. But the first interpretation is a Midrash Aggadah in Pesikta Rabbathi (34:5).

**15 Who wrinkles the sea** Heb. רֽגַע , an expression similar to (Job 7:5) “My skin was wrinkled (רָגַע) .” Froncir in O.F. [froncer in Modern French, to wrinkle, gather, pucker].

**to plant the heavens** to preserve the people about whom it was said that they shall be as many as the stars of the heavens [from Jonathan].

**and to found the earth And to found the congregation about whom it is said that they shall be as many as the dust of the earth [from Jonathan]**.

**17 dregs** Heb. קֻבַּעַת . Jonathan renders: פַּיְלֵי , which is the name of a cup [phiala in Latin]. But it appears to me that קֻבַּעַת , these are the dregs fixed (קְבוּעִים) to the bottom of the vessel, and the word מָצִית , “you have drained,” indicates it, as it is said (Ps. 75:9): “...shall drain (יִמְצוּ) its dregs.”

**weakness** Heb. תַּרְעֵלָה . That is a drink that clogs and weakens the strength of a person, like one bound, tied, and enwrapped. Comp. (Nahum 2:4) “And the cypress trees were enwrapped (הָרְעָלוּ) .” Also (supra 3:19), “And the bracelets and the veils (רְעָלוֹת) ,” which is an expression of enwrapping, and in Tractate Shabbath (6:6): “Median women (sic) may go out veiled (רְעוּלוֹת) ,” a kind of beautiful veil in which to enwrap oneself. תַּרְעֵלָה is entoumissant in O.F., (stiffening, weakening, paralyzing).

**you have drained** Heb. מָצִית , egoutter in French, [to drain, exhaust].

**19 These two things have befallen you** Twofold calamities, two by two.

**[With] whom will I console you?** Whom will I bring to you to console you and to say that also that certain nation suffered in the same manner as you?

**20 fainted** Heb. עֻלְּפוּ . An expression of faintness. Comp. (Amos 8:13) “The...virgins shall faint (תִּתְעַלַּפְנָה) from thirst.” Pasmer in O.F., (pamer in Modern French).

**like a wild ox in a net** Abandoned like this wild ox that falls into a net. Comp. (Deut. 14:5) “And the wild ox (וּתְאוֹ) and the giraffe.”

**21 and who is drunk but not from wine** Drunk from something else other than wine.

**22 Who shall judge His people** Who shall judge the case of His people.

**23 those who cause you to wander** Heb. מוֹגַיִךְ . Those who cause you to wander and those who cause you to move. Comp. (I Sam. 14:16) “And the multitude was wandering (נָמוֹג) ,” krosler in O.F.

**Bend down** and let us cross on your back.

**Chapter 52**

**2 Shake yourself** Heb. הִתְנַעֲרִי , escourre in O.F., to shake strongly, like one who shakes out a garment.

**arise from the ground,** from the decree (supra 3:26), “She shall sit on the ground.”

**sit down** on a throne.

**free yourself** Untie yourself [from Jonathan].

**bands of** Heb. מוֹסְרֵי , cringatro umbriah in O.F., [strap].

**captive** Heb. שְׁבִיָה , like שְׁבוּיָה , captive.

**3 You were sold for naught** Because of worthless matters, i.e., the evil inclination, which affords you no reward.

**and you shall not be redeemed for money** but with repentance.

**4 My people first went down to Egypt** The Egyptians had somewhat of a debt upon them, for they served for them as their hosts and sustained them, but Assyria oppressed them for nothing and without cause.

**5 And now, what have I here** Why do I stay and detain My children here?

**boast** Heb. יְהֵילִילוּ , Boast saying, “Our hand was powerful.”

**is blasphemed** Blasphemes itself, and this is an instance similar to (Num 7:89) “And he heard the voice speaking to him.”

**6 My people shall know** When I redeem them, they will recognize that My name is master, monarch, and ruler, as is its apparent meaning.

**therefore, on that day** The day of their redemption, they will understand that I am He Who speaks, and behold, I have fulfilled the prophecy.

**8 The voice of your watchmen** The watchmen who are stationed on the walls and the towers to report and to see (to see and to report [Parshandatha]) who comes to the city.

**10 has revealed** Heb. חָשַׂף , has revealed.

**11 touch no unclean one** They shall be abominable to you to touch them.

**get out of its midst** **Out of the midst of the exile, for all these last consolations refer only to the last exile.**

**purify yourselves** Heb. הִבָּרוּ , purify yourselves.

**you who bear the Lord’s vessels** You, the priests and the Levites, who carried the vessels of the Holy One, blessed be He, in the desert **[from here is proof of the resurrection of the dead].**

**12 for...goes before you** Two things at the end of this verse explain two things in its beginning, [viz.] For not with haste shall you go forth. What is the reason? For the Lord goes before you to lead you on the way, and one whose agent advances before him to lead him on the way his departure is not in haste. And not in the flurry of flight shall you go, for your rear guard is the God of Israel. He will follow you to guard you from any pursuer. Comp. (Num. 10:25) “And the division of the camp of Dan shall travel, the rear guard of all the camps.” Whoever goes after the camp is called מְאַסֵּף , the rear guard, because he waits for the stragglers and the stumblers. Similarly, Scripture states in Joshua (6:13): “And the rear guard was going after the Ark.”

**Pirqe Abot**

**Pereq Dalet**

**Mishnah 4:27**

**By: Hakham Yitschaq ben Moshe Magriso**

**Ribbi says: Do not look at the barrel, but at what is in it. There can be a new barrel filled with old [wine]. And an old [barrel] may not even have new [wine] in it.**

The master agrees that in general (al ha-rov) it is better to learn from a mature scholar than from a young one. Still, he says, there are times when age must be overlooked. There can be a new pitcher full of aged wine. At times there can be a young scholar whose conceptualization (sevara) is mature and whose mind is as acute as a much older person. Similarly, there can be an old pitcher which does not even contain new wine. A scholar may be old, but he may not have the mental acuity (churpa) and logical ability (pilpul) of a much younger man.

It is thus like a pitcher of wine. The intelligent person does not pay attention to the clay pitcher. All he sees is the wine that the pitcher contains, since that is what is important.

There are some authorities who say that the master also alludes that a sinner should not despair. The sinner may look at the verse in the Torah which says, "[God] cleanses but does not cleanse [completely]" **(ve-naqeh lo ye-naqeh)**, (Exodus 34:7). From this, it would appear that there is no complete forgiveness for sins.

To this, the master says, "Do not look at the barrel **(qanqan)** but at **what is in it**." Take the words of the above verse **ve-naqeh** and **ye-naqeh**, and remove from them the letters of **qanqan**. [Removing the **Qof (ק)** and **Nun (נ)** from **ve-naqeh** yields **Vav Heh**, while removing the second **Qof** and **Nun** from **ye-naqeh** yields **Yod Heh**.] Hence, one is left with the letters of the Tetragrammaton, **YHVH (יהוה).**

The master therefore says that we should not pay attention to the letters of **qanqan (קנקן)** in the words **ve-naqeh lo ye-naqeh (ונקה לא ינקה),** since this would appear to say that God does not forgive entirely even if a person repents. Rather, **look at "what is in it,"** namely the Tetragrammaton **(YHVH, יהוה)** which is found in these words. The Tetragrammaton always denotes the Attribute of Mercy (Midath Ha-Rachamim). Thus, since God is merciful and compassionate **(rachum ve-chanun, רחום וחנון),** He overlooks sin, and completely forgives those who repent with a pure heart.

**Verbal Tallies**

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

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

**Debarim (Deuteronomy) 29:9 – 30:10**

**Tehillim (Psalms) 143**

**Yehoshua (Joshua) 24:1-8, 12-13**

**Mk 16:12-13, Lk 24:13-35, Rm 16:1-16**

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

Do / Did - עשה, Strong’s number 06213.

Day / Season - יום, Strong’s number 03117.

Before / Sight - פנים, Strong’s number 06440.

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 0430.

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

Do / Did - עשה, Strong’s number 06213.

Day / Season - יום, Strong’s number 03117.

Before / Sight - פנים, Strong’s number 06440.

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 0430.

Captains / Heads - ראש, Strong’s number 07218.

Tribes - שבט, Strong’s number 07626.

Elders - זקן, Strong’s number 02205.

Officers - שטר, Strong’s number 07860.

Israel - ישראל, Strong’s number 03478.

**Debarim (Deuteronomy) 29:9** Keep therefore the words of this covenant, and **do <06213> (8804)** them, that ye may prosper in all that ye **do <06213> (8799)**.

10 ¶ Ye stand this **day <03117>** all of you **before <06440>** the **LORD <03068>** your **God <0430>**; your **captains <07218>** of your **tribes <07626>**, your **elders <02205>**, and your **officers <07860> (8802)**, with all the men of **Israel <03478>**,

**Tehillim (Psalms) 143:1** « A Psalm of David. » Hear my prayer, O **LORD <03068>**, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

**Tehillim (Psalms) 143:2** And enter not into judgment with thy servant: for in thy **sight <06440>** shall no man living be justified.

**Tehillim (Psalms) 143:5** I remember the **days <03117>** of old; I meditate on all thy works; I muse on the work of thy hands.

**Tehillim (Psalms) 143:10** Teach me to **do <06213> (8800)** thy will; for thou art my **God <0430>**: thy spirit is good; lead me into the land of uprightness.

**Yehoshua (Joshua) 24:1** And Joshua gathered all the **tribes <07626>** of **Israel <03478>** to Shechem, and called for the **elders <02205>** of **Israel <03478>**, and for their **heads <07218>**, and for their judges, and for their **officers <07860> (8802)**; and they presented themselves **before <06440>** **God <0430>**.

**Yehoshua (Joshua) 24:2** And Joshua said unto all the people, Thus saith the **LORD <03068>** **God <0430>** of **Israel <03478>**, Your fathers dwelt on the other side of the flood <05104> in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other **gods <0430>**.

**Yehoshua (Joshua) 24:5** I sent Moses also and Aaron, and I plagued Egypt, according to that which I **did <06213> (8804)** among them: and afterward I brought you out.

**Yehoshua (Joshua) 24:7** And when they cried unto the **LORD <03068>**, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long **season <03117>.**

**Hebrew:**

**Nazarean Talmud**

**Sidra of “D’barim (Deut.) 29:9 — 30:10”**

**“Atem Nitsavim” - “You are standing”**

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

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

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| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **And behold, two of them on the same day went to a village by the name of Amma’us, and it was seven stadia[[42]](#footnote-42) distant from Yerushalayim. And they were talking with each other about all those (things that) had happened. And while they were talking and debating with one another, Yeshua himself came and approached them and went with them. And their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other as walk? And they stopped looking (very) sad.****One of them whose name was Cleopas[[43]](#footnote-43) answered and said to him (Yeshua), "Are You the only one visiting Yerushalayim (Jerusalem) and unaware of the things which have happened here in these days?" He said to them, "What kind of things?" They said to him, "About Yeshua HaNotsri, a man who was a prophet[[44]](#footnote-44) and was mighty in word in the judgment of God and of all the people. And the Kohen Gadol (chief priest) and Zekanim of the Tz’dukim (elders of the Sadducees) delivered him to the judgment of death by (Roman) crucifixion.****But we had hoped that he would (be the Messiah who would) ransom[[45]](#footnote-45) Yisrael and behold, it is now the third day[[46]](#footnote-46) since all these things happened. But[[47]](#footnote-47) some of our women astonished us, for they went early to the tomb and when they did not find his body they came and told us, saying “We saw angels there and they said about him that he is alive.’ And some of our (men) went to the tomb and found it the same as the women had said, but they did not see him."****Then Yeshua said to them, "Oh you are so foolish and have slow hearts (minds) to believe in all that the prophets declared! Were these things not necessary for Messiah to endure and to enter into his glory?"[[48]](#footnote-48) And he began from Moshe and all the prophets interpreting to them all the scriptures concerning himself (Messiah).** **And they came near the village to where they were going and he (Yeshua) walked ahead as if he was going farther. And they urged[[49]](#footnote-49) him and said to him, "Remain with us because it is now almost evening[[50]](#footnote-50) and the day is at its end.” And he went to stay with them.****And when he sat with them (to eat) he took bread and blessed[[51]](#footnote-51) (God) and broke it and gave it to them.[[52]](#footnote-52) And immediately their eyes were opened and they recognized him Yeshua. And he was vanished from their (sight). And they said one to another, "Were not our hearts burning within us while he (Yeshua) talked with us along the road and expounded (opened)[[53]](#footnote-53) to us the scriptures?" And they rose up immediately and returned to Yerushalayim. And they found the eleven (Talmidim), who were gathered together and those who were with them, saying, "Truly our Master has risen and appeared to Tsefet."[[54]](#footnote-54) And those related these things that happened on the road and how he was made known to them while breaking bread.****And while they were saying these things, (Yeshua) himself stood among them and said to them, "Peace be to you It is me. Do not be afraid." And they were startled and frightened, for they thought that they had seen a spirit. And Yeshua said to them, "Why are you frightened and why do these thoughts go through your hearts?[[55]](#footnote-55) Look at my hands and my feet, it is me. Touch me[[56]](#footnote-56) and know that a spirit has no flesh and bones as you see that I have." And in showing them these things he showed them his hand and feet. And while they found it hard to believe from their joy and astonishment, he said to them, "Do you have anything here to eat?" And they gave him a piece of fish that was broiled. And he took and ate it in their presence.** | **After these (things) he (Yeshua) appeared to two of them (talmidim - disciples) in another form while they were walking and traveling to a village. And they went (and) told the rest. But (they) did not even believe them.****And finally, he (Yeshua) appeared to the eleven (talmidim) while they were sitting.[[57]](#footnote-57) And he reproved their lack of faithfulness and their uncircumcised heart, since they had not believed those who had seen that he had risen. And he said to them, "Go to the entire world and proclaim my Mesorah everywhere. Whoever commits himself to immersion (conversion) will live, and whoever does not commit is condemned.”** |
| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **Now I recommend to you Phoebe, our sister, who is a minister (deaconess)[[58]](#footnote-58) of the congregation of Cenchrea, that you should receive her in our Master as is just for Tsadiqim (holy ones) and you should assist her in every matter that she asks of you, because she has been an assistant both to me and to many. Greet Priscilla and Aquila, workers with me in Yeshua HaMashiach, because these same ones risked their necks for my life. And not only am I thankful for them, but also all the congregations of the Gentiles are thankful. And greet the congregation that is in their house. Greet my beloved Epaenetus, who was the first person of Achaia (to initiate faithful obedience to the Mesorah of) Messiah. Greet Miriam who has toiled much among you. Greet Andronicus and Junia, my brothers, who were captives with me and are known by the apostles and were in Messiah before me. Greet Amplias, my beloved in our Master. Greet Urbane, a worker who is with us in Messiah, and my beloved Stachys. Greet Apelles, chosen in our Master. Greet the household of Aristobulus. Greet Herodion, my kinsman. Greet the household of Narcissus, who are in our Master. Greet Tryphena and Tryphosa who labor in our Master. Greet my beloved Persis, who labored much in our Master. Greet Rufus, chosen in our Master, and his own mother and mine. Greet Asyncritus and Phlegon and Hermas and Patrobas and Hermes and the brothers who are with them. Greet Philologus and Julia and Nereus and his sister and Olympas and all of the Tsadiqim (holy ones) who are with them. Greet each other with a holy kiss. All of the congregations of Messiah greet you.****Now I beg you, my brothers, to beware of those who cause divisions and scandals outside of the teaching (concerning Messiah) that you have learned, that you keep away from them. For those who are like this do not serve our Master Yeshua HaMashiach, but their belly. And with smooth speech and with blessings, they deceive the hearts of the innocent. But your obedience is exemplary to everyone. Therefore, I take pride in you, and how you to be wise to good and innocent to evil. And the God of peace will soon crush the adversary under your feet. The chesed (loving-kindness) of our Master Yeshua HaMashiach be with you.** |

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

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| \*Dt 29:9 – 30:10 | Ps 143 | Josh 24:1-8, 12-13 | Mordechai 16:12-13 | 1 Luqas 24:13-35 | Rom 16:1-16 |

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

**B’Midbar 11:﻿16** ﻿Then the Lord said to Moses, “Gather for Me seventy of Israel’s elders of whom you have experience as elders and officers of the people, and bring them to the Tent of Meeting and let them take their place there with you.[[59]](#footnote-59)

The Peshat text contains allusions to higher levels of hermeneutic, yet the direct connections to the Torah readings are solid and outstanding. The opening passage from Mordechai (Mark) makes a thematic connection to the leaders of the Nazarean Community – Congregation. This connection presents Yeshua appearing to the “Eleven,” the leaders of the Nazarean Jews in correspondence with the phrase “the leaders of your tribes, your elders and your officers” (D’barim – Deut 29:9). This same theme initiates the Prophetic discussion of the present Torah portion. The passage of D’barim (Deut), extends the group to include “every man of Yisrael.” This same structure is found in Yehoshua (Joshua) 24:1ff.

The appearance of Yeshua to the “Eleven” has been imminent. The phrase “**And finally, he (Yeshua) appeared**” demonstrates that Yeshua has postponed his direct appearance to the “Eleven” by parenthetical appearances to others such as Miriam, Tsefet and the two talmidim (disciples) on their way to Amma’us. This parenthetical postponement may have been a “test” of their confidence and faithfulness. That Yeshua is able to “appear” to the “Eleven” all in one place teaches us even in the Master’s absence they remain a cohesive community.

The Tosefta of Hakham Shaul through his sofer (scribe) Hillel (Luke) gives an overview of the difficulties that the talmidim (disciples) were dealing with in their discussion concerning the resurrection of Yeshua. (See footnote “f” above)

The overall message of the entire Torah portion is clear enough. G-d always begins judgment with the leaders of a community. G-d also deals with the community leaders when initiating a new phase of covenantal relationship. The B’ne Yisrael (children of Israel) lived under the covenantal promise initially made to Abraham. Moshe, a redeemer and prototypical Messiah lead the B’ne Yisrael (children of Israel) to Har Sinai (Mount Sinai) to receive an emendation to the Covenantal promise made with Abraham. The resurrection of Yeshua brings the dawn of a new era of covenantal relationship. Yeshua, like Moshe prepares his talmidim to “Go into the whole world.” This Torah portion bespeaks the exile, for which Yeshua is preparing his talmidim. Hakham Tsefet makes his connection to the Torah and related readings through the verbal tally of “go” בּוֹא *bo /* **πορεύομαι** *poreuomai.*[[60]](#footnote-60)

**Reproof**

“**And he reproved their lack of faithfulness and their uncircumcised heart.**” How were the talmidim “reproved”? **While they were sitting…** The Hebrew word for “sit” **יָשַׁב** *yashab* can mean sitting, dwelling, study or judgment. Here the most likely definition is study. I draw this conclusion by looking at all the materials related to Mordechai (Mark). When Yeshua walked with the “two on the road to Amma’us” he “opened the scriptures” to them. Even though they were “walking”, Yeshua was teaching them about Messiah. Every circumstance of life finds a place to teach and “open” the Torah. Yeshua’s reproof was through the method of teaching the Torah leading them to an understanding of the Messianic Mission. The typical Talmudic phrase “come and hear,” is periodically interrupts the common phrase “come and sea” as a reference to the deeper hermeneutic principle of So’od.[[61]](#footnote-61) The word **διανοίγω** *dianoigo* is used for “opening” of the eyes and the “opening” of the Scriptures in the Lukan account of the present pericope. This “opening” tells us that a deeper meaning of the text is being reveled. Hakham Tsefet further anchors his pericope in the Torah Seder relating the phrase “**uncircumcised heart”** (D’barim 30:6) to the inability to comprehend the prophetic message of Messiah’s suffering. Therefore the phrase “uncircumcised heart” in the present context refers to an inability to understand the Scriptures. We are not able to elaborate further in this section of the commentary. We will elaborate with more depth and clarity below. I do not find it odd that Rashi has not commented on D’barim 30:6 because this passage has mystical overtones, which we cannot discuss in a Peshat commentary. The answer to the question concerning the “uncircumcised heart” lays in the commentary of Remes hermeneutical interpretation of that passage.

How does the phrase “lack of faithfulness” relate to the “uncircumcised heart”? While there is a deeper meaning, which we will discuss below, the Peshat message stands clear enough. The “lack of faithfulness” is related to faithfulness in Torah Study. It appears that Yeshua is leading his Talmidim in a Torah Study, by the phrase “**while they were sitting.**” Had the Talmidim (disciples) remained faithful in Torah Study they would have understood the splitting of the “Sea of Reeds” as a reference to the resurrection. And, from this they would have concluded that Yeshua would rise on the third day exactly as he said. I find significance in the fact that Yeshua appeared to Miriam because of her faithfulness. As a woman, she simply trusted in the teachings of the Master. This positive and awe-inspiring trait is frequently found in women. I also find significance that Yeshua appears to Hakham Tsefet before all the other Talmidim (disciples). I concur with the assessment of His Eminence rabbi Dr Yosef ben Haggai that Hakham Tsefet ran to guard the reputation of the women in the congregation. I further suggest that Hakham Tsefet did believe that Yeshua would be raised and ran to confirm this. His Eminence also pointed out that Hakham Tsefet did not record this event in his Peshat commentary because he was a man of genuine nobility not given to pride.

**Peroration**

**"Go to the entire world and proclaim my Mesorah everywhere. Whoever commits himself to immersion (conversion) will live, and whoever does not commit is condemned.”**

The Torah portion demonstrates that the B’ne Yisrael will be scattered “from one end of heaven to the other” as stated in a previous Torah Seder. However, as we have learned from a recent Torah Seder, G-d’s loving-kindness is without end. Yeshua is perfectly aware of this Torah prophecy. He takes advantage of the circumstance, which will exile the Jews by telling us that his Mesorah, breathed Torah must be proclaimed to the entire world. Yeshua’s talmidim would be the “spiritual progenitors” of a new Adam.[[62]](#footnote-62) Yeshua’s words are clear and concise. My translation looks at the relationship fostered in the Midrash of Mattiyahu (Matthew) when he speaks of goats, sheep and workers of iniquity (*anomos* – against or without Torah). Those who commit to conversion will find shelter in the wings of the Shechinah. Herein is a further play on the theme of the “uncircumcised heart.” Those who fail to commit (to circumcision) will find that they have already condemned themselves. I recite again the words of Lloyd Gaston.

Lloyd Gaston finds “the Gentile Predicament”[[63]](#footnote-63) of the end times as, summed by the Rabbis terminated in one of two ways. Either the Gentiles will be destroyed or they will find salvation by being incorporated into Judaism.[[64]](#footnote-64) Consequently, we see the path of “salvation” for the gentile is to embrace Divine superintendence of the Torah and the Mesorah of Messiah.

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

**2 Ki 6:12** “Elisha, that prophet in Israel, tells the king of Israel the very words you speak in your bedroom.” ﻿13﻿“Go find out where he is,” he said, “so that I can have him seized.” It was reported to him that [Elisha] was in Dothan; ﻿14﻿so he sent horses and chariots there and a strong force. They arrived at night and encircled the town. ﻿15 ﻿When the servant of the man of God rose early and went outside, he saw a force, with horses and chariots, surrounding the town. “Alas, master, what shall we do?” his servant asked him. ﻿16﻿“Have no fear,” he replied. “There are more on our side than on theirs.” ﻿17﻿Then Elisha prayed: “Lord, open his eyes and let him see.” And the Lord opened the servant’s eyes and he saw the hills all around Elisha covered with horses and chariots of fire.[[65]](#footnote-65)

The eye, which is restrained from “seeing”, is an “uncircumcised eye.” Here we have an allegory for being incapable of receiving certain spiritual, Torah information. The “circumcision of heart” as mentioned in the Torah portion (D’barim 30:6) anchors Hakham Tsefet’s homily in the concept of “faithful obedience” and purity of heart (Mark 16:14). As noted above Rashi does not comment on the circumcision of the heart. This is because the Torah, here makes an inference to allegorical interpretation. The Sages of blessed memory saw this passage as a promise of the “Y’mot HaMashiach” (Days of Messiah – Messianic era).[[66]](#footnote-66) The Soncino Chumash places this verse in conjunction with Yermiyahu 31:31.

**Yermiyahu 31:31** I will put My Torah in their inward parts, and in their heart will I write it[[67]](#footnote-67)

Yeshua “appears” in another “form” to the two talmidim on the way to Amma’us. As noted above the same word **διανοίγω** *dianoigo* is used for “opening” of the eyes and the “opening” of the Scriptures. Therefore, we see a connection between the “uncircumcised heart” and the opening of the eye and Scripture.

**While they were sitting...[[68]](#footnote-68)** The cited phrase has another possible meaning. While Delitzsch uses the Hebrew word **חרף** *chreph* in his translation, we do not pick upon the subtlety of the concept. In the present pericope, we read that Yeshua chided or “reproved” his talmidim (disciples) for faithlessness. The text may also be changed to read that Yeshua revealed to the “eleven” the coming autumn of the faithless that are incapable of understanding. The “faithless” may be those who will not commit to circumcision (conversion). The autumn – חרף *chreph* would refer to a time of harvest rather than an insult. Which, would result in the connecting phrase, **"Go to the entire world and proclaim my Mesorah everywhere.** The intriguing play on words points to the exile as a harvesting of souls, which are destined to be a part of the “Perfected Community” mentioned by the Ramchal in his monumental work titled “the Way of G-d.”[[69]](#footnote-69)

**Freer Logion**

We have placed the materials titled the “Freer Logion,” which are a part of the longer ending of Mark here in the Remes commentary because of their content.

The Greek Freer Logion may be rendered as follows…

“And they defended themselves, saying, This age of lawlessness and unbelief is under Satan, who by means of unclean spirits allows not the true power of God to be understood: Wherefore reveal thy righteousness now. They were speaking to Christ; and Christ replied to them: The limit of the years of Satan's authority has been fulfilled, but other dreadful things draw near, even for those for whom, because they had sinned, I was delivered up to death in order that they might return unto the truth and sin no more, in order that they might inherit the spiritual and incorruptible glory of righteousness which is in heaven.”[[70]](#footnote-70)

This information appears to be pseudo-epigraphic in content. However, when we look at the contiguous Psalm and Hakham Shaul’s Remes of Romans the materials seem to have some merit.

“And the God of peace will soon crush the adversary under your feet. The chesed (loving-kindness) of our Master Yeshua HaMashiach be with you.”

|  |  |
| --- | --- |
| Psa 144:2. My kindness and my fortress, my high tower and my deliverer, my shield in Whom I take refuge, **Who flattens peoples beneath me.** | Psa144:2.Targum Pseudo Jonathan *He who acts favorably*, and my *mighty* fortress; my *strength*, and the one who delivers me; my shield, and I have hoped in *His Word*; **He who tramples the *Gentiles* under me.** |

The flattening of people, trampling of (wicked) Gentiles and “crushing of the adversary” all match the “limit of Satan” (the adversary) of our Romans Remes.

**Peroration**

While we have not commented at length on the Tosefta of Hakham Shaul, we find the conversation reproducible in the words that were rehearsed to Yeshua by Cleopas. The construction of the discussion of the two as they walked is revealed to us in the following.

On the one hand he (Yeshua) died. On the other hand, he said he would rise on the third day. On the other hand, it is the third day. On the other hand, the women found his tomb empty. On the other hand, he appeared to Tsefet.

Logical reasoning of materials that they possessed should lead them to the conclusion that Yeshua had risen. The “risen” Messiah has brought an end to the adversarial control over the Gentile who seeks shelter under the wings of the Shekhinah. And while Rashi does not comment on the “circumcision of the heart” in D’barim 30:6 his commentary to D’barim 30:3 is most profound.

Our Rabbis learned from [the simple conjugation of the verb] here [which alludes to God Himself returning], **that the Shekhinah resides among Israel, as it were, in all the misery of their exile,** and when the Jews are redeemed [from their exile], God writes [in Scripture an expression of] redemption for Himself [to allude to the fact that He has also been redeemed, as it were,] so that He Himself returns along with Israel’s exiles (Meg. 29a).

We look forward to the day when we can say that the Mesorah of G-d and His (G-d’s) Messiah has been taught to all the Gentiles.

Perhaps we will find that it is on that day that…

The day on which Israel’s exiles will be gathered is so monumental and [this ingathering] will be such a difficult [procedure, as it were], that it is as though God Himself must literally take each individual Jew with His very hands, [taking him] out of his place [in exile].

Amen v’amen

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

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

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

**Shabbat: “Ki HaMitsvah HaZot” – “For this commandment”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי הַמִּצְוָה הַזֹּאת** |  | **Saturday Afternoon** |
| **“Ki HaMitsvah HaZot”** | Reader 1 – D’barim 30:11-14 | Reader 1 – D’barim 32:1-3 |
| **“For this commandment”** | Reader 2 – D’barim 30:15-20 | Reader 2 – D’barim 32:4-6 |
| **“Porque este mandamiento”** | Reader 3 – D’barim 31:1-6 | Reader 3 – D’barim 32:7-9 |
|  | Reader 4 – D’barim 31:7-13 |  |
| D’barim (Deut) 30:11 – 31:30 | Reader 5 – D’barim 31:14-18 | **Monday & Thursday****Mornings** |
| Psam 145:1-21 | Reader 6 – D’barim 31:19-23 | Reader 1 – D’barim 32:1-3 |
| Ashlam.: Is. 48:14-22 + 49:27**Special:** Isaiah 54:1-10 | Reader 7 – D’barim 31:24-30 | Reader 2 – D’barim 32:4-6 |
| P. Abot 4:28 |  Maftir – D’barim 31:28-30 | Reader 3 – D’barim 32:7-9 |
| Nazarean Codicil: Mk 16:14-16; Lk 24:36-43; Rm 16:17-20 |  Isaiah 54:1-10 |   |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

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

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

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

1. v. 3 [↑](#footnote-ref-1)
2. Radak; R׳ Hirsch [↑](#footnote-ref-2)
3. Notice that this connects well with our Torah portion which warns Israel, HaShem’s son, that they will rebel against their Father, and HaShem will be forced to destroy all that has been built up in order to chastise His people.. [↑](#footnote-ref-3)
4. v. 1- This preface is excerpted and edited from The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-4)
5. Tehillim (Psalms) 143:1-2 [↑](#footnote-ref-5)
6. Mishlei (Proverbs) 20:8-9 [↑](#footnote-ref-6)
7. Malachi 3:2 [↑](#footnote-ref-7)
8. Yirmeyahu (Jeremiah) 30:6 [↑](#footnote-ref-8)
9. Tehillim (Psalms) 143:1 [↑](#footnote-ref-9)
10. Iyov (Job) 14:13 [↑](#footnote-ref-10)
11. ibid. [↑](#footnote-ref-11)
12. Tehillim (Psalms) 143:2 [↑](#footnote-ref-12)
13. Iyov (Job) 10:15 [↑](#footnote-ref-13)
14. Iyov (Job) 13:20-21 [↑](#footnote-ref-14)
15. Iyov (Job) 10:9-12 [↑](#footnote-ref-15)
16. Iyov (Job) 14:1-3 [↑](#footnote-ref-16)
17. Mishlei (Proverbs) 20:9 [↑](#footnote-ref-17)
18. Melachim alef (I Kings) 8:46 [↑](#footnote-ref-18)
19. Kohelet (Ecclesiastes) 7:20 [↑](#footnote-ref-19)
20. Tehillim (Psalms) 143:2 [↑](#footnote-ref-20)
21. Mesilat Yesharim = The Path of the Just, by Rabbi Moshe Chaim Luzatto (the Ramhal). [↑](#footnote-ref-21)
22. Avot 1.2 [↑](#footnote-ref-22)
23. Peah 1.1 [↑](#footnote-ref-23)
24. Sotah 14a [↑](#footnote-ref-24)
25. Yevamoth 79a [↑](#footnote-ref-25)
26. Sukkah 49b [↑](#footnote-ref-26)
27. Hoshea (Hosea) 10:12 [↑](#footnote-ref-27)
28. Shabbath 151b [↑](#footnote-ref-28)
29. Debarim (Deuteronomy) 13:18 [↑](#footnote-ref-29)
30. Rosh Hashanah 17a [↑](#footnote-ref-30)
31. Tehillim (Psalms) 143:2 [↑](#footnote-ref-31)
32. Tehillim (Psalms) 35:13 [↑](#footnote-ref-32)
33. Tehillim (Psalms) 7:5 [↑](#footnote-ref-33)
34. This is the verbal tally with our Torah portion: Do / Did - עשה, Strong’s number 06213. “Performing” is a synonym for “doing”. [↑](#footnote-ref-34)
35. Eccles. 7:20; cf. Ps. 143:2; Job 4:17; 15:14; Dan. 9:18 [↑](#footnote-ref-35)
36. Gen. R. 30:9; Shab. 55a; Sanh. 107a; cf. Hab. 2:4; Yoma 38b; RH 16b; Sanh. 93a; Num. R. 3:1; Song R. 3:3; Zohar, Gen. 9 [↑](#footnote-ref-36)
37. Eccles. 7:16; cf. Eccles. 7:5; Nid. 30b [↑](#footnote-ref-37)
38. Suk. 45b; Hul. 92a; Gen. R. 35:2 [↑](#footnote-ref-38)
39. ‘Faith / faithfulness’ is the sustained performance of obligations. [↑](#footnote-ref-39)
40. Rabbi Zev Leff provided these excellent illustrations [↑](#footnote-ref-40)
41. Divre HaYamin alef (I Chronicles) 13:9-10 [↑](#footnote-ref-41)
42. Stade, as a measure of distance, about 185 meters. See - Reiling, J., & Swellengrebel, J. L. (1993], c1971). *A handbook on the Gospel of Luke*. Originally published: A translator's handbook on the Gospel of Luke, 1971. UBS handbook series; Helps for translators (748). New York: United Bible Societies. [↑](#footnote-ref-42)
43. Probable meaning of his name is “my father is renowned.” [↑](#footnote-ref-43)
44. *hos egeneto anēr prophētēs* ‘who was a man, a prophet’ – Therefore, I have translated “a man who was a prophet.” [↑](#footnote-ref-44)
45. Ps 58:2 (59:1) TWOT 1404.0 [↑](#footnote-ref-45)
46. This demonstrates that they, including the Talmidim did believe that Yeshua would rise from the dead. It can also mean that they believed the reports of the women and remembered the words of Yeshua that he would raise after three days. [↑](#footnote-ref-46)
47. The construction of the discussion of the two as they walked is revealed to us. On the one hand he (Yeshua) died. On the other hand, he said he would rise on the third day. On the other hand, it is the third day. On the other hand, the women found his tomb empty. [↑](#footnote-ref-47)
48. Here is a possible reference to the dual comings of Messiah. (Mashiach ben Yosef and Mashiach ben David) [↑](#footnote-ref-48)
49. Cf. Gen 19:9 [↑](#footnote-ref-49)
50. It was approaching the hour of prayer. **παραβιάζομαι** *parabiazomai* contains the idea of moral pressure. This “pressure” is not because they have learned that he is Messiah, but because he has expounded “Messiah” from the Scriptures. [↑](#footnote-ref-50)
51. Here Yeshua recited the “motzi” affirming that Yeshua followed Rabbinic practice. [↑](#footnote-ref-51)
52. While some scholars might suggest that this is the “Eucharist,” Plummer finds this most illogical and improbable. Plummer, A. (1933). *Critical and Exegetical Commentary on The Gospel According to S. Luke* (Fifth ed.). New York: T. & T. Clark. pp. 556 – 7 Plummer accurately follows grammatical rules and sound logic in his argument demonstrating that the vocabulary matches other places where Yeshua follows the Rabbinic of saying the motzi (my interpretation). [↑](#footnote-ref-52)
53. The same word **διανοίγω** *dianoigo*is used for “opening” of the eyes and the “opening” of the Scriptures. [↑](#footnote-ref-53)
54. The text is difficult to ascertain here. The text speaks of the two who encountered Yeshua on the road to Amma’us as coming to the “eleven” remaining Talmidim. However, they tell the “eleven,” which must include Tsefet that Yeshua has risen and appeared to Tsefet. The best solution is that the two appeal to the others that Yeshua has risen on the tree-fold testimony. [↑](#footnote-ref-54)
55. This passage demonstrates how difficult it was to process the resurrected appearance and body of Messiah. [↑](#footnote-ref-55)
56. Origen says this phrase; **ψηλαφάω** *pselaphao* demonstrates the *Teachings of Peter.* Plummer, A. (1933). *Critical and Exegetical Commentary on The Gospel According to S. Luke* (Fifth ed.). New York: T. & T. Clark. p. 560 [↑](#footnote-ref-56)
57. Sitting, judging and or study [↑](#footnote-ref-57)
58. The Deaconess ministers as a part of the Seven – Ten men who guide the Congregation (Esnoga – Synagogue) [↑](#footnote-ref-58)
59. 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. (Nu 11:16). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-59)
60. D’barim 29:21, Ps 143:2, Josh 24:6 [↑](#footnote-ref-60)
61. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 7 Ta’anit, Megillah, Moed Qatan and Hagigiah). Peabody, MA: Hendrickson Publishers. (Meg 29a) p. 151 [↑](#footnote-ref-61)
62. Oden, T. C., & Hall, C. A. (1998). *Ancient Christian Commentary on Scripture, New Testament II Mark.* Downers Grove, IL: InterVarsity Press. p 238 [↑](#footnote-ref-62)
63. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 [↑](#footnote-ref-63)
64. Ibid p. 27 [↑](#footnote-ref-64)
65. 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. (2 Ki 6:12). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-65)
66. Cohen, A. (1983). *The Soncino Chumash, the Five books of Moses with Haphtaroth* (Soncino Books of the Bible ed.). Brooklyn, NY: The Soncino Press Ltd. p. 1142 Ramban. (2008 ). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol.5 Sefer D’barim). Artscroll Series, Mesorah Publications ltd. pp. 720 – 1 See also **b. Meg 29a** [↑](#footnote-ref-66)
67. Cohen, A. (1983). *The Soncino Chumash, the Five books of Moses with Haphtaroth* (Soncino Books of the Bible ed.). Brooklyn, NY: The Soncino Press Ltd. p. 1142 [↑](#footnote-ref-67)
68. Sitting, judging and or study [↑](#footnote-ref-68)
69. Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) Nanuet , New York: Feldheim Publishers. p. 95 [↑](#footnote-ref-69)
70. Cranfield, C. E. (1959). *The Cambridge Greek Testament commentary, The Gospel according to Mark.* (C. F. Moule, Ed.) New York, New York, US: Cambridge University Press pp. 472–3 [↑](#footnote-ref-70)