|  |  |  |
| --- | --- | --- |
| **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)**

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Iyar 13, 5775 – May 01/02, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Amarillo, TX, U.S.**Fri. May 01 2015 – Candles at 8:15 PMSat. May 02 2015 – Habdalah 9:15 PM | **Austin & Conroe, TX, U.S.**Fri. May 01 2015 – Candles at 7:51 PMSat. May 02 2015 – Habdalah 8:47 PM | **Brisbane, Australia**Fri. May 01 2015 – Candles at 4:59 PMSat. May 02 2015 – Habdalah 5:52 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. May 01 2015 – Candles at 8:09 PMSat. May 02 2015 – Habdalah 9:08 PM | **Manila & Cebu, Philippines**Fri. May 01 2015 – Candles at 5:55 PMSat. May 02 2015 – Habdalah 6:46 PM | **Miami, FL, U.S.**Fri. May 01 2015 – Candles at 7;34 PMSat. May 02 2015 – Habdalah 8:29 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. May 01 2015 – Candles at 7:25 PMSat. May 02 2015 – Habdalah 8:26 PM | **Olympia, WA, U.S.**Fri. May 01 2015 – Candles at 8:04 PMSat. May 02 2015 – Habdalah 9:15 PM | **Port Orange, FL, U.S.**Fri. May 01 2015 – Candles at 7:42 PMSat. May 02 2015 – Habdalah 8:38 PM |
| **San Antonio, TX, U.S.**Fri. May 01 2015 – Candles at 7:52 PMSat. May 02 2015 – Habdalah 8:49 PM | **Sheboygan & Manitowoc, WI, US**Fri. May 01 2015 – Candles at 7:35 PMSat. May 02 2015 – Habdalah 8:42 PM | **Singapore, Singapore** Fri. May 01 2015 – Candles at 6:49 PMSat. May 02 2015 – Habdalah 7:38 PM |
| **St. Louis, MO, U.S.**Fri. May 01 2015 – Candles at 7:35 PMSat. May 02 2015 – Habdalah 8:37 PM | **Tacoma, WA, U.S.**Fri. May 01 2015 – Candles at 8:03 PMSat. May 02 2015 – Habdalah 9:14 PM |  |
|  |  |  |

**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 Prof. Dr. Conny Williams & 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

**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!**

**Shabbat “V’Hayah Eqev” - “And it will be because”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְהָיָה עֵקֶב** |  | **Saturday Afternoon** |
| **“V’Hayah Eqev”** | Reader 1 – D’barim 7:12-16 | Reader 1 – D’barim 9:1-3 |
| **“And it will be because”** | Reader 2 – D’barim 7:17-21 | Reader 2 – D’barim 9:4-6 |
| **“Y será que”** | Reader 3 – D’barim 7:22-26 | Reader 3 – D’barim 9:7-9 |
|  | Reader 4 – D’barim 8:1-3 |  |
| D’barim (Deut.) 7:12 – 8:20 | Reader 5 – D’barim 8:4-6 | **Monday & Thursday****Mornings** |
| Psalm 118:1- 29 | Reader 6 – D’barim 8:7-10 | Reader 1 – D’barim 9:1-3 |
| Ashlamatah: Is. 54:10-11 + 55:6-13 | Reader 7 – D’barim 8:11-20 | Reader 2 – D’barim 9:4-6 |
| P. Abot 4:9 |  Maftir – D’barim 8:16-20 | Reader 3 – D’barim 9:7-9 |
| N.C.: Mark 14:32-42;Lk 22:39-46; Rm 1-21 |  Isaiah. 54:10-11 + 55:6-13  |   |



**Friday Evening May 01, 2015**

**Evening: Counting of the Omer Day 28**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 28 | Parnas 1/Moreh[[1]](#footnote-1) | Iyar 13 | 4:29 | Confidence united with humility |

**Ephesians 4:29 Let not any of your former speech[[2]](#footnote-2) come out of your mouth,[[3]](#footnote-3) but** speak **only what is good to building up in showing favor,[[4]](#footnote-4) that it may only show** God’s **loving-kindness to the hearers.**

**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!**

**Contents of the Torah Seder**

* The Blessings of Obedience – Deut. 7:12-16
* Israel’s Struggle with the Canaanite Nations – Deut. 7:17-26
* Fatherly Discipline of G-d – The Lessons of the Wilderness – Deut. 8:1-6
* This Fatherly Discipline of G-d it is necessary to keep vividly in mind; lest, in the plenty of the Land, G-d be forgotten – Deut. 8:7-20

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 17: Deuteronomy – III – Gratitude & Discipline**

By: Rabbi Yitzchaq Behar Argueti & Rabbi Shmuel Yerushalmi

Published by: Moznaim Publishing Corp. (New York, 1992)

Vol. 17 – “Deuteronomy – III – Gratitude & Discipline,” pp. 1-59.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) 7:12 - 8:20‎**

| **RASHI** | **TARGUM PSEUDO-JONATHAN** |
| --- | --- |
| 12. **And it will be, because you will heed these ordinances and keep them and perform, that the Lord, your God, will keep for you the covenant and the kindness that He swore to your forefathers**.  | 12. **If you receive these judgments, and observe and perform them, then will the LORD your God keep with you the covenant and the loving-kindness which He swore to your fathers**.  |
| 13. And He will love you and bless you and multiply you; He will bless the fruit of your womb and the fruit of your soil, your grain, your wine, and your oil, the offspring of your cattle and the choice of your flocks, in the land which He swore to your forefathers to give you. | 13. And He will love, bless, and multiply you, and will bless the children of your wombs, the fruit of your ground, your corn, wine, and oil, the herds of your oxen, and the flocks of your sheep, on the land which He swore to your fathers to give you. |
| 14. You shall be blessed above all peoples: There will be no sterile male or barren female among you or among your livestock. | 14. More blessed will you be than all peoples; there will not be among you barren men or women, nor your cattle (be wanting) in wool, or milk, or offspring. |
| 15. And the Lord will remove from you all illness, and all of the evil diseases of Egypt which you knew, He will not set upon you, but He will lay them upon all your enemies. | 15. And the LORD will put away from you all the diseases and evil plagues that He sent upon Mizraim which you have known; He will not put them upon you, but will send them forth upon all your enemies. |
| 16. And you shall consume all the peoples which the Lord your God gives you; you shall not spare them, nor shall you worship their gods, for that will be a snare for you. | 16. And you will consume all the nations which the LORD your God gives up to you; your eye will not spare them nor their idols, because they would be a stumbling block to you. |
| 17. Will you say to yourself, "These nations are more numerous than I; how will I be able to drive them out"? | 17. Neither say in your heart, These nations are greater and stronger than I am: how will I be able to drive them out? |
| 18. You shall not fear them. You shall surely remember what the Lord, your God, did to Pharaoh and to all of Egypt: | 18. Be not afraid of them; remember the work of power which the LORD your God wrought upon Pharoh and all the Mizraee; |
| 19. The great trials that your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm with which the Lord, your God, brought you out. So will the Lord, Your God, do to all the peoples you fear. | 19. the great miracles which you did see with your eyes, the signs and wonders, the strength of the mighty hand, and the victory of the uplifted arm, when the LORD your God led you out free: so will the LORD your God do unto all the peoples before whom you are afraid. |
| 20. And also the tzir'ah, the Lord, your God, will incite against them, until the survivors and those who hide from you perish. | 20. Moreover, the LORD your God will send the plague of biting hornets among you, until they who have remained will perish and disappear before you. |
| 21. You shall not be terrified of them, for the Lord, your God, Who is in your midst, is a great and awesome God. | 21. Therefore be not down-broken before them, for the Shekinah of the LORD your God is among you, the Great and Fearful God. |
| 22. And the Lord, your God, will drive out those nations from before you, little by little. You will not be able to destroy them quickly, lest the beasts of the field outnumber you. | 22. But the LORD your God will make these nations depart from before you by little and little. You may not destroy them at once, lest the beasts of the field multiply against you, when they have come to devour their carcasses. |
| 23. But the Lord, your God, will deliver them to you, and He will confound them with great confusion, until they are destroyed. | 23. But the LORD your God will give them up before you, and will trouble them with great trouble, until they will be consumed. |
| 24. And He will deliver their kings into your hand, and you will destroy their name from beneath the heavens; no man will be able to stand up before you, until you have destroyed them. | 24. And He will deliver their kings into your hands, and you will destroy their names from remembrance under the whole heavens: not a man will stand before you until you have destroyed them. |
| 25. The graven images of their gods you will burn with fire; you shall not covet the silver or gold that is upon them and take it for yourself, lest you be ensnared by it, for it is an abomination to the Lord, your God. | 25. You will burn their images with fire, nor desire the silver and gold that may be upon them, nor take them, lest through them you offend, for they are an abomination before the LORD your God. |
| 26. Nor should you bring an abomination into your house, lest you be are to be destroyed like it, but you shall utterly detest it, and you shall utterly abhor it; for it is to be destroyed. | 26. Neither may you bring their abominable idols or their service vessels into your houses, that you be not accursed as they but you will utterly loathe them as a loathsome reptile, and abhor them altogether, because they are accursed. |
|  |  |
| 1. Every commandment that I command you this day you shall keep to do, that you may live and multiply, and come and possess the land that the Lord swore to your forefathers. | 1. Every commandment which I command you this day, observe to do, that you may live, and multiply, and go in and inherit the land which the LORD swore to your fathers.  |
| 2. And you shall remember the entire way on which the Lord, your God, led you these forty years in the desert, in order to afflict you to test you, to know what is in your heart, whether you would keep His commandments or not. | 2. And remember all the way by which the LORD your God has led you these forty years in the wilderness, to humble and try you, to know whether you will keep His commandments or not. |
| 3. And He afflicted you and let you go hungry, and then fed you with manna, which you did not know, nor did your forefathers know, so that He would make you know that man does not live by bread alone, but rather by, whatever comes forth from the mouth of the Lord does man live. | 3. And He humbled you and let you hunger, and fed you with the manna which you knew not, nor your fathers had known, that He might make you to know that man lives not by bread only, but by all that is created by the Word of the LORD does man live. |
| 4. Your clothing did not wear out upon you, nor did your foot swell these forty years. | 4. Your raiment has not waxen old upon your bodies, and your feet have not gone without covering these forty years. |
| 5. You shall know in your heart, that just as a man chastises his son, so does the Lord, your God, chastise you. | 5. But you know with the thoughts of your hearts, that as a man regards his child, so the LORD your God has regarded you. |
| 6. And you shall keep the commandments of the Lord your God, to go in His ways, and to fear Him. | 6. Keep, therefore, the commandments of the LORD your God, to walk in the ways that are right before Him, and to fear Him. |
| 7. For the Lord your God is bringing you to a good land, a land with brooks of water, fountains and depths, that emerge in valleys and mountains, | 7. For the LORD your God brings you into a land whose fruits are celebrated, a land whose streams flow in clear waters, from sweet fountain springs, and depths that dry not up, issuing forth among the vales and mountains; |
| 8. a land of wheat and barley, vines and figs and pomegranates, a land of oil producing olives and honey, | 8. a land producing wheat and barley, and growing vines from which comes out wine sweet and ripe, and a land which yields figs and pomegranates, a land whose olive trees make oil, and whose palms give honey; |
| 9. a land in which you will eat bread without scarcity, you will lack nothing in it, a land whose stones are iron, and out of whose mountains you will hew copper. | 9. a land where, without poverty, you may eat bread and lack nothing; a land whose Sages will enact decrees unalloyed as iron, and whose disciples will propound questions weighty as brass. |
| 10. And you will eat and be sated, and you shall bless the Lord, your God, for the good land He has given you. | 10. Be mindful, therefore, in the time when you will have eaten and are satisfied, that you render thanksgiving and blessing before the LORD your God for all the fruit of the goodly land which He has given you, |
| 11. Beware that you do not forget the Lord, your God, by not keeping His commandments, His ordinances, and His statutes, which I command you this day, | 11. lest you forget the fear of the LORD your God, and keep not His commandments, His judgments, and His statutes, which I command you this day; |
| 12. lest you eat and be sated, and build good houses and dwell therein, | 12. lest, when you shall have eaten and are satisfied, and you have builded pleasant houses to dwell in, |
| 13. and your herds and your flocks multiply, and your silver and gold increase, and all that you have increases, | 13. and your oxen and sheep are multiplied, and silver and gold are increased to you, and all things you have are multiplied, |
| 14. and your heart grows haughty, and you forget the Lord, your God, Who has brought you out of the land of Egypt, out of the house of bondage, | 14. your heart be lifted up, and you forget the fear of the LORD your God, who brought you out free from the land of Mizraim, from the house of the affliction of slaves; |
| 15. Who led you through that great and awesome desert, [in which were] snakes, vipers and scorpions, and drought, where there was no water; who brought water for you out of solid rock, | 15. who led you in mercy through that great and fearful desert, a place abounding in burning serpents and scorpions with stings, a place where there is thirst but no water; but (where) He brought you forth water out of the hard rock, |
| 16. Who fed you with manna in the desert, which your forefathers did not know, in order to afflict you and in order to test you, to benefit you in your end, | 16. and fed you in the desert with manna which your fathers knew not, to humble you and to prove you, that He may do you good in your end. |
| 17. and you will say to yourself, "My strength and the might of my hand that has accumulated this wealth for me." | 17. Beware that you say not in your heart, Our strength and the might of our hands have obtained us all these riches; |
| 18. But you must remember the Lord your God, for it is He that gives you strength to make wealth, in order to establish His covenant which He swore to your forefathers, as it is this day. | 18. but remember the LORD your God ; for He it is who gives you counsel whereby to get wealth; that He may confirm the covenant which He swore to your fathers at the time of this day. |
| 19. And it will be, if you forget the Lord your God and follow other gods, and worship them, and prostrate yourself before them, I bear witness against you this day, that you will surely perish. | 19. For it will be that if you forget the fear of the LORD your God, and go after the idols of the Gentiles, to serve and worship them, I testify against you this day, you will surely perish; |
| 20. As the nations that the Lord destroys before you, so will you perish; since you will not obey the Lord your God. | 20. as the peoples which the LORD your God disperses before you, so will you perish, because you were not obedient to the Word of the LORD your God. |
|  |  |

**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 Comments on D’barim 7:12 – 8:20:**

**12 And it will be, because you will heed** Heb. עֵקֶב , lit. heel. If you will heed the minor commandments which one [usually] tramples with his heels [i.e., which a person treats as being of minor importance].

**That the Lord, your God, will keep** He will keep His promise to you.

**13 The offspring of your cattle** Heb. שְׁגַר אֲלָפֶיךָ , [meaning] the offspring born of your herd, which the female casts out מְשַׁגֶּרֶת from her womb.

**and the choice of your flocks** Heb. וְעַשְׁתְּרֽת צֽאנֶךָ Menachem [ben Saruk] explains this expression as: אַבִּירֵי בָּשָׁן , “the strong rams of Bashan” (Ps. 22:13), [meaning] the choicest of the flock, similar to “Ashteroth-Karnaim” (Gen. 14:5), [ עַשְׁתְּרֽת being] an expression for “strength.” Onkelos translates it: “and the flocks of your sheep.” Our Rabbis said: Why are they עַשְׁתְּרֽת ? Because they enrich (מַעֲשִׁירוֹת) their owners (Chul. 84b).

**14 sterile male** Heb. עָקָר , [meaning] that does not beget children.

**17 Will you say to yourself** Heb. תֽאמַר בִּלְבָבְךָ כִּי . [ כִּי here] must mean “perhaps.” [I.e.,] will you perhaps say to yourself, "Because they are many, I will be unable to drive them out"? Do not say this [but rather,] do not fear them. It is, however, impossible to explain this with one of the other [three] meanings of כִּי so that the statement “You shall not fear them,” (verse 18) will appropriately follow it. [See Rashi on Gen. 18:15.]

**19 the trials** - הַמַּסּֽת , [meaning] the trials.

**the signs** For example, “and it became a serpent” (Exod. 4:3), [and] “will become blood on the dry land” (Exod. 4:9).

**the wonders** The wondrous plagues.

the mighty hand This is the pestilence.

**and the outstretched arm** This refers to the sword in the plague of the firstborn.

**20 The tzir’ah** Heb. הַצִּרְעָה , a species of flying insect which injected poison into them [the Canaanites], making them impotent and blinding their eyes wherever they hid.-[Sotah 36a]

**22 lest the beasts of the field outnumber you** But is it not so that if [the Israelites] obey the will of the Omnipresent, they need not fear the beasts? As it is said, “And the beasts of the field made peace with you” (Job 5:23). It was, however, revealed before him [Moses] that they would sin in the future.

**23 And He will confound them** All of this [word] is vocalized with a “kamatz” because the last “mem” is not part of the root, [but it is a suffix,] and it is equivalent to וְהָם אוֹתָם , “And He will confound them.” But in “and the wheel of his wagon shall break וְהָמַם ” (Isa. 28:28), the [word] is all root [letters], therefore, half of it [one syllable] has a “kamatz” and half of it has a “pattach,” just like any other verb of three letters.

**1 Every commandment** [This is to be understood] according to its simple meaning. A midrashic explanation is ["the whole of the commandment... you shall keep"]: If you have started a mitzvah, finish it, because it is attributed only to the one who completes it, as it is said, “And the bones of Joseph, which the children of Israel had brought up from Egypt, they buried in Shechem” (Josh. 24:32). But did not Moses alone occupy himself with them to bring them up? [See Exod. 13:19.] However, since he did not complete the mitzvah [of burying the bones], and [the children of] Israel did, [this mitzvah] is accredited to their name.-[Tanchuma 6]

**2 whether you would keep His commandments** that you would not test Him or suspect Him [i. e., doubt His ways].

**4 Your clothing did not wear out** The clouds of glory would rub their [the Israelites’] clothes and clean them so that they looked like freshly laundered clothes. And also their children, as they grew, their clothes grew along with them, like a snail’s shell, which grows along with it-[Pesikta d’Rav Kahana p. 92a]

**nor did [your foot] swell** Heb. לֹא בָצֵקָה [This means:] Neither [did your foot] swell like dough בָּצֵק , as [usually happens] with those who walk barefoot, that their feet swell.

**8 oil-producing olives** Heb. זֵית שֶׁמֶן , lit. olives of oil, [i.e.] olives that produce oil.

**Ketubim: Psalm ‎118:1-29‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. Give thanks to the Lord because He is good, for His kindness is eternal.  | 1. Sing praise in the presence of the LORD, for He is good, for His goodness is forever. |
| 2. Israel shall now say, "For His kindness is eternal." | 2. Let Israel now say, "For His goodness is forever." |
| 3. The house of Aaron shall now say, "For His kindness is eternal." | 3. Let the house of Aaron now say, "For His goodness is forever." |
| 4. Those who fear the Lord shall now say, "For His kindness is eternal." | 4. Let those who fear the LORD now say, "For His goodness is forever." |
| 5. From the straits I called God; God answered me with a vast expanse. | 5. Out of distress I called to Yah, Yah accepted my prayer in a broad place. |
| 6. The Lord is for me; I shall not fear. What can man do to me? | 6. The word of the LORD is my help, I will not fear, what will a son of man do to me? |
| 7. The Lord is for me with my helpers, and I shall see [revenge] in my enemies. | 7. The word of the LORD is helping me, and I will behold vengeance on my foes. |
| 8. It is better to take shelter in the Lord than to trust in man. | 8. It is better to trust in the word of the LORD than to rely on a son of man. |
| 9. It is better to take shelter in the Lord than to trust in princes. | 9. It is better to trust in the word of the LORD than to rely on rulers. |
| 10. All nations surrounded me; in the name of the Lord that I shall cut them off. | 10. All the Gentiles have surrounded me; in the name of the word of the LORD I have put my trust, for I will tear them apart. |
| 11. They encircled me, yea they surrounded me; in the name of the Lord that I shall cut them off.  | 11. They have encompassed me, indeed, surrounded me; in the name of the word of the LORD I have put my trust, for I will tear them apart. |
| 12. They encircled me like bees; they were extinguished like a thorn fire; in the name of the Lord that I shall cut them off. | 12. They have encompassed me like hornets; they burned like fire in thorns; in the name of the word of the LORD I have put my trust, for I will tear them apart. |
| 13. You pushed me to fall, but the Lord helped me. | 13. But you have knocked me down to make me fall; and the word of the LORD has given me help. |
| 14. The might and the cutting power of God was my salvation. | 14. My strength and my praise are fearful against all the world; the LORD gave command by His word, and has become my Redeemer. |
| 15. A voice of singing praises and salvation is in the tents of the righteous; the right hand of the Lord deals valiantly. | 15. The sound of praise and redemption is in the tents of the righteous/generous; the right hand of the LORD has done mightily. |
| 16. The right hand of the Lord is exalted; the right hand of the Lord deals valiantly. | 16. The right hand of the LORD is exalted; the right hand of the LORD has done mightily. |
| 17. I shall not die but I shall live and tell the deeds of God.  | 17. I will not die, for I will live, and I will tell of the deeds of God. |
| 18. God has chastised me, but He has not delivered me to death. | 18. Truly has Yah punished me, but He did not hand me over to death. |
| 19. Open for me the gates of righteousness; I shall enter them and thank God. | 19. Open to me the entrances of the city of righteousness/generosity; I will enter them, I will praise Yah. |
| 20. This is the Lord's gate; the righteous will enter therein.  | 20. This is the entrance of the sanctuary of the LORD; the righteous/generous will enter by it. |
| 21. I shall thank You because You answered me, and You were my salvation. | 21. I will give thanks in Your presence, for You have received my prayer, and become for me a Redeemer. |
| 22. The stone that the builders rejected became a cornerstone. | 22. The child the builders abandoned was among the sons of Jesse; and he was worthy to be appointed king and ruler. |
| 23. This was from the Lord; it is wondrous in our eyes. | 23. "This has come from the presence of the LORD," said the builders; "it is wonderful before us," said the sons of Jesse. |
| 24. This is the day that the Lord made; we shall exult and rejoice thereon. | 24. "This day the LORD has made," said the builders; "let us rejoice and be glad in it," said the sons of Jesse. |
| 25. Please, O Lord, save now! Please, O Lord, make prosperous now! | 25. "If it please You, O LORD, redeem us now," said the builders; "if it please You, O LORD, prosper us now," said Jesse and his wife. |
| 26. Blessed be he who has come in the name of the Lord; we have blessed you in the name of the Lord. | 26. "Blessed is he who comes in the name of the word of the LORD," said the builders; "they will bless you from the sanctuary of the LORD," said David. |
| 27. The Lord is God, and He gave us light. Bind the sacrifice with ropes until [it is brought to] the corners of the altar. | 27. "God, the LORD, has given us light," said the tribes of the house of Judah; "bind the child for a festal sacrifice with chains until you sacrifice him, and sprinkle his blood on the horns of the altar," said Samuel the prophet. |
| 28. You are my God and I shall thank You; the God of my father, and I shall exalt You. | 28. "You are my God, and I will give thanks in Your presence; my God, I will praise you," said David. |
| 29. Give thanks to the Lord because He is good, for His kindness is eternal. | 29. Samuel answered and said, "Sing praise, assembly of Israel, give thanks in the presence of the LORD, for He is good, for His goodness is everlasting." |
|  |  |

**Rashi’s Commentary of Psalm 118:1-29**

**1 Give thanks to the Lord, etc. 2 Israel shall now say** because His kindness is eternal.

**4 Those who fear the Lord** These are the Levites, about whom it is written (Exod. 32:26): “Whoever is the Lord’s, let him come to me! And all the sons of Levi gathered around him,” in the episode of the [Golden] Calf, and they fought with Israel when they said (Num. 14:4), “Let us appoint a leader and return to Egypt.”

**8 It is better to take shelter in the Lord** Heb. לחסות . This shelter (חסיון) is only an expression of the shelter of a shadow, a small thing. Trust (מבטח) is a stout and strong support. Nevertheless, to take shelter in the Lord is better than the promises of human beings.

**10 All nations surrounded me** This speaks about the war of Gog and Magog, when all the nations will be there, as it is said (Zech. 14:2): “And I shall gather all the nations to Jerusalem to wage war.”

**I shall cut them off** Heb. אמלים , I shall cut them off, an expression of (above 90:6): “it is cut off (ימולל) and withers.”

**12 they were extinguished like a thorn fire** Every expression of דעיכה coincides with an expression of springing and skipping. It hastens to spring and skip from its place. Therefore, it fits with an expression of fire or with an expression of water, like (Job 6:17): “they jump (נדעכו) from their place.” Similarly (Job 17: 1), “my days flicker (נדעכו) ”; similarly (Job 18:6), “and his candle that is over him shall go out (ידעך) ,” in the way that the flame springs from the wick and ascends upward when it is extinguished.

**13 You pushed me to fall** You, my enemy.

**14 The might and the cutting power of God was my salvation** Heb. עזי וזמרת , the might of the Holy One, blessed be He, was my salvation. עזי has a superfluous “yud” because we do not [usually] find עזי vowelized with a short “kamatz” instead of a “shuruk,” except in three places, where it is next to וזמרת , and perforce is attached to the word denoting the name of God. You cannot explain it as “my praise.” Do not wonder about ויהי לי , that he did not say היה לי לישועה , for there are many like these in Scripture, [e.g.] (Exod. 9:21): “And whoever did not pay attention...left (ויעזב) his slaves, etc.” He should have written עַזָב .

**15 A voice of singing praises and salvation** will in the future be in the tents of the righteous, and what is that voice of singing praises? “The right hand of the Lord deals valiantly.” They will sing, “The right hand of the Lord is exalted, etc.”

**16 The right hand of the Lord is exalted** The Midrash Aggadah states: The Holy One, blessed be He, created the celestial beings with His right hand; therefore, death has no power over them; as it says (Isa. 48: 13): “Even my hand laid the foundation of the earth.” This is the left hand. “And My right hand measured the heavens with handbreadths.” This is the right hand. Similarly, the Psalmist says: “The right hand of the Lord is exalted,” that created those [that are] in the heights of the world. That is the right hand of the Lord that will make armies of righteous men in the future, and also with it [the right hand] He will resurrect them and they will live forever. And then, I shall not die, but I shall live forever.

**17 I shall not die** I, the congregation of Israel, [shall not die] like the other peoples an eternal death, but I shall live, etc.

**18 God has chastised me** in exile, and there all my iniquities were expiated, and You did not deliver me to death.

**19 Open for me the gates of righteousness** And these are the gates of righteousness.

**20 This is the...gate** of the Temple, which is the Lord’s, and the righteous will enter therein and there...

**21 I shall thank You because You answered me** from the exile.

**22 The stone that the builders rejected** A people that was humble among the peoples.

**23 This was from the Lord** So will everyone say.

**26 Blessed be he who has come in the name of the Lord** They will say to those who bring the first fruits and to those who perform the pilgrimages.

**we have blessed you** we have blessed you.

**27 Bind the sacrifice with ropes** The sacrifices and the festival offerings, which were clean and examined for a blemish, they would bind to the feet of their beds until they brought them to the Temple court at the corners of the altar. It is also possible to interpret the entire end of this psalm from (verse 17), “I shall not die but I shall live,” as referring to David himself:

**[18]** **God has chastised me** For the episode of Bath sheba with torments, e.g. (II Sam. 12:6): “And the ewe-lamb he shall repay fourfold.” David was stricken with zaraath for six months.

**[19]** **but He has not delivered me to death** (II Sam. 13) “Also the Lord has removed your sin; you shall not die.”

**[21] Open for me the gates of righteousness** And these are the gates of righteousness those gates of synagogues and study halls, which are the Lord’s and the righteous enter through them.

**I shall thank You because You have answered me** From here on, David, Samuel, Jesse, and David’s brothers recited this, as is delineated in [the chapter entitled] “The eves of Passovers,” (Pes. 119a). He who said this did not say the other.

**Meditation from the Psalms**

**Psalm 118:1-29**

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

Radak[[5]](#footnote-5) indicates that this Psalm was written by David. According to Rashi,[[6]](#footnote-6) Our Sages of the Gemara suggest, as a remez, that this Psalm has multiple authors:

***Pesachim 119a*** *R. Samuel b. Nahmani said in R. Jonathan’s name: I will give thanks unto Thee, for Thou hast answered me was said by David; The stone which the builders rejected is become the chief corner-stone; by Yishai [Jesse]; This is the Lord’s doing, by his brothers; This is the day which the Lord hath made by Samuel. We beseech ‘Thee, O Lord, save now! was said by his brothers: We beseech Thee, O Lord, make us now to prosper! by David; Blessed be he that cometh in the name of the Lord, by Jesse; We bless you out of the house of the Lord, by Samuel; The Lord is God, and hath given us light, by all of them; Order the festival procession with boughs, by Samuel; Thou art my God, and I will give thanks unto Thee, by David; Thou art my God, I will exalt Thee, by all of them.*

Even in the remez understanding, quoted by Rashi, we see that a significant part is ascribed to King David and his family, and the Prophet most closely associated with King David. This chapter of psalms pertains to the Days of the Messiah. David prepared it for the Jews in exile to chant in the future. **The days of Messiah are the days when we first begin to feel the closeness to HaShem that comes with a festival.** Therefore Chazal have likened the seventh millennium to a festival wherein one can cook, but only if he started the fire before the festival. In the same way, mitzvot that we started before the seventh millennium we will be able to complete. If we didn’t start a mitzva, then we cannot start it during the seventh millennium.

Radak detects two levels of meaning in the text of this psalm. On a personal level, these verses express David’s relief at the death of King Saul, who had pursued him relentlessly. As he ascended the throne, David envisioned the many wonderful improvements which he planned to make for the enhancement of his kingdom and for the welfare of his subjects. We see this vision also in the primary verbal tallies (‘Do’[[7]](#footnote-7) and ‘mercy’[[8]](#footnote-8)), which David used as the springboard for his commentary on the Torah, which concerns itself with our behavior as we enter The Land.

**On a national level, this composition reflects the joy which Israel will experience at the final redemption, when Israel will return to its former glory and will revive its noble traditions and institutions.** Every segment of Jewish society will be affected by God’s concern, and all will enthusiastically proclaim: His kindness endures forever!

Verses 5-9 of this psalm are included in the main portion of the Tashlich service.[[9]](#footnote-9)

This Psalm reflects the tone of our Torah portion which is focused on all of the good things that HaShem did for us in the wilderness and all of the good things He will do for us if we keep His commands. All of these Torah benefits cause David to thank HaShem for *His works*. Similarly, at the advent of the Messianic era, the Bne Israel will thank HaShem for freeing them from the need to fear men, thereby enabling them to concentrate on the fear of HaShem which will motivate them to keep the command that our Torah portion encourages us to keep in order to experience the magnificent benefits that will accrue as a result of our obedience.

Tehillim (Psalms) 118:27 is a key pasuk for **Isru Chag[[10]](#footnote-10)** - **אִסְרוּ** **חַג**‎,[[11]](#footnote-11) which refers to the day after each of the three pilgrimage festivals mentioned in the Torah: Pesach, Shavuot, and Succoth. Isru Chag acts as a transition between the holy and the mundane.[[12]](#footnote-12) This is a key pasuk that ties David’s commentary on this chapter of Psalms with our Torah portion. In the Torah we are reading the critical mitzvot that must be absorbed when we transition from dwelling in the wilderness to dwelling in Eretz Israel.[[13]](#footnote-13)

*In Eretz Israel*,[[14]](#footnote-14) Isru Chag would be the eighth day of Pesach, the second day of Shavuot, and the ninth day of Succoth.

*In the diaspora*, Isru Chag would be the ninth day of Pesach, the third day of Shavuot, and the tenth day of Succoth.

On Isru Chag most of the sacrifices that the pilgrims brought with them, for the pilgrimage festival, were offered because the festival offerings which as individual offerings could not be brought on the festival itself. On Pesach and Succoth, when there were intermediate days between the Festival days at the beginning and end, it was possible to bring these sacrifices on those days. Shavuot, however, is celebrated only for one day.[[15]](#footnote-15) The day following the festival was therefore set aside for the bringing of these sacrifices and this day, Isru chag, is consequently referred to as “the day of offerings”.[[16]](#footnote-16)

Isru Chag is the day the pilgrims who have gathered in Jerusalem for the three pilgrimage festivals[[17]](#footnote-17) traditionally depart from Jerusalem and head for home.

The origins of the phrase ‘Isru Chag’ is from a Psalm that is part of Hallel[[18]](#footnote-18) which is said on festivals:

***Tehillim (Psalms) 118:27*** *God is HaShem, which hath shewed us light:* ***bind (Isru) the Festival (Chag) offering with cords****, even unto the horns of the altar.*

This verse, according to the Sages of the Gemara, should homiletically be understood to mean “Whosoever makes an addition to the festival by eating and drinking is regarded by the Tanach as though he had built an altar and offered thereon a sacrifice”, as we can see from the following Gemara:

***Succah 45b*** *R. Jeremiah citing R. Simeon b. Yohai, and R. Johanan citing R. Simeon of Mahoz[[19]](#footnote-19) who had it from R. Johanan of Makkuth stated, Whosoever makes an addition to the Festival by eating and drinking[[20]](#footnote-20) is regarded by Scripture as though he had builded an altar and offered thereon a sacrifice. For it is said, Make an binding for the Festival[[21]](#footnote-21) with fat cattle, even to the horns of the altar.*

This verse, according to the Sages of the Talmud should be understood to mean “Whosoever makes an addition to the Festival by eating and drinking is regarded by Scripture as though he had built an altar and offered a sacrifice”.[[22]](#footnote-22)

The two most common interpretations of  ”a binding for the festival” are those cited by Rashi in his commentary to the Talmudic passage:

(1) A group of friends who assemble or “tie themselves together” for eating and drinking on the festival;

(2) The day after the festival, which is “tied” or appended to the festival by eating and drinking on that day as well.

After a festival, we don’t go directly from a joyous festival back into the mundane world. We need a day to “cool down” from the joy of the Holiday.[[23]](#footnote-23) Isru Chag is that day. “Isru Chag” literally means “bind or connect the festival”. That is, take the happiness and meaningfulness of the festival and bring it with you into the rest of the year.[[24]](#footnote-24) The idea of Isru Chag is that one draws some of the holiness of the festival celebration into the less spiritually elevated reality of everyday life. It enables us to transfer the lessons we learned during the festival into our everyday lives. Since feasting is one of the ways in which Jews celebrate festivals, it became customary to eat and drink a little something extra on Isru Chag to continue the feeling of celebration.

In Temple times, festive offerings were brought on Isru Chag of the Shavuot Festival. Isru Chag remains a semi-festive day, even today when there is no Temple.

**In Practice**

In practice, Isru Chag has little impact on most Jews.

Some religious schools are closed on Isru Chag.

We omit Tachanun[[25]](#footnote-25) and memorial prayers from our prayers. The Sephardic minhag is not to recite tachanun, lamnatze’ach, or tefillah lidavid from Rosh Chodesh Sivan until the 12th.[[26]](#footnote-26)

Private fast are generally forbidden. An example of a private fast: An Ashkenazi couple who is to wed on Isru Chag will *not* observe the custom of fasting on the day they enter the chuppah.

One final lesson. Rav Elyashiv zatzal[[27]](#footnote-27) writes[[28]](#footnote-28) that on Isru Chag everyone should make sure that the infusion of spirituality that he or she had received during the Yom Tov continue to be tied to the rest of the year. This is the obligation of Isru Chag – the “binding of the holiday.”

**Difficulties**

When Isru Chag Pesach, for Israelis, falls out on Shabbat, is there any practical room to say that on that Shabbat one may use his chametz that was sold to a non-Jew? Hakham Ovadiah allowed this.[[29]](#footnote-29) How can the Jew buy it back or make a kinyan on Shabbat to allow this?

Hakham Ovadiah is lenient in this matter. His main debate is concerning the matter of muktzeh,[[30]](#footnote-30) but he adds that concerning the problem of making a kinyan from a non-Jew, a clause is included in the deed of sale that permits the Jewish owner to eat the chametz on the Shabbat following Pesach.

For sales of chametz that don’t include this clause, the chametz (which still belongs to a non-Jew) cannot be eaten on the Shabbat following Pesach.

**Conclusion**

We are reading this one day before the second Pesach.[[31]](#footnote-31) This ‘second chance’ to celebrate Pesach was given to those who were defiled, from burying the dead, and were unable to celebrate Pesach at it’s regularly scheduled time. Recall that a year after the Exodus, HaShem instructed the people of Israel to bring the Passover offering on the afternoon of the fourteenth of Nisan, and to eat it that evening, roasted over the fire, together with matza and bitter herbs, as they had done the previous year just before they left Egypt.

“There were, however, certain persons who had become ritually impure through contact with a dead body, and could not, therefore, prepare the Passover offering on that day. They approached Moses and Aaron . . . and they said: ‘. . . Why should we be deprived, and not be able to present HaShem’s offering in its time, amongst the children of Israel?’”[[32]](#footnote-32)

Thus we see the pathos of the situation. Why would these men, who were performing the mitzva of burying the dead, worried about being exempt from the command of Pesach? If they were exempt, why were they moaning about it?

The answer should cause us great concern. These great men thirsted to perform the mitzvot of HaShem. They did not want to be exempt! They were bummed out because they couldn’t perform the mitzva of Pesach. For men with such desires, HaShem is eager to accommodate. Let us be men who hunger and thirst for righteousness; men of valor who are eager to perform the mitzvot.

The Tiferet Shlomo, Rabbi Shlomo of Radomsk, says the reason is that the people mentioned in our Parsha who were unable to participate in the Passover sacrifice demonstrated such a tremendous level of dedication to fulfilling the mitzvah that HaShem decided to create the fall-back option of Pesach Sheni for them and for all future generations.

The same holds true for the Final Redemption of the Jewish people, says the Tiferet Shlomo. At the end of the exile, when the Jews will pour their hearts and souls into bringing about the Messianic era, HaShem will hear them and respond to their devotion by redeeming them before the appointed time, just as He did during the Exodus from Egypt.

The Tiferet Shlomo has just given us a VERY important clue! Pesach Sheni was tailor made to give us insights into the Messianic era. Apparently this festival will be immensely important to the Messianic redemption. It is as though the Children of Israel will be defiled, as in the days of Hezekiah, and will require Pesach Sheni.

The Talmudic Sages go on to tell us who could celebrate Pesach Sheni, this wonderful opportunity to draw nearer to HaShem:

***Pesachim 93a*** *Our Rabbis taught: The following keep the second [Passover]: zabin and zaboth, male lepers and female lepers, niddoth and those who had intercourse with niddoth, and women after confinement, those who [do not observe the first Passover] inadvertently, and those who are forcibly prevented, and those who [neglect it] deliberately, and he who is unclean, and he who was in ‘a journey afar off’. If so, why is an unclean person mentioned? [You ask] ‘why is he mentioned’? [Surely to teach] that if he wishes to keep it at the first we do not permit him? Rather [the question is] why is [a person] on a journey afar off mentioned? — To exempt him from kareth, this being in accordance with the view that it is accepted.*

Anyone who did not bring a Pesach offering, whether because of impurity or even because he had willfully transgressed HaShem’s will, was thus given the opportunity to compensate for his shortcoming by bringing an offering on Pesach Sheni. This gave everyone the ability, late though it may be, to rejoin the community of Israel through his teshuva, his repentance.

Regarding the Pesach sacrifice, even though a time was specified for it to be brought and the Torah twice emphasizes that it is to be offered at its appointed time, if circumstances prevented a person from bringing it at its appointed time, the Torah provides him with a second time, the fourteenth of Iyar.

Why was this special consideration given? Because the Pesach offering is unlike all other sacrifices. For all other obligatory sacrifices, public or private, there is no expressly stated punishment for failing to bring them. However, the punishment for failing to bring the Pesach sacrifice is most severe. The Torah states:

***Bamidbar (Numbers) 9:13*** *And that soul shall be excised from its people.*

Since the punishment for violation of this mitzvah is so severe, excision from the source of life, it follows that the reward for bringing it must also be exceedingly great, for the reward granted for the fulfillment of a mitzva is far greater than the punishment for having violated it. Hence, one who merits to bring the Pesach sacrifice at its appointed time, cleaves to the source of life amidst the people of Israel.

In response to their plea, HaShem established the 14th of Iyar as a “Second Passover” (Pesach Sheni) for anyone who was unable to bring the offering on its appointed time in the previous month.

It is customary to mark this day by eating matza, shmurah matza if possible.

The Talmud[[33]](#footnote-33) tells us about several differences between Pesach Rishon[[34]](#footnote-34) and Pesach Sheni:

1. Pesach Rishon has the restriction of chametz, not the Sheni.

2. Pesach Rishon has Hallel, not the Sheni.

3. Both require Hallel when they are sacrificed.

4. Both must be roasted and eaten with Matza and Maror.

5. Both override the Shabbat.

This make-up chance to celebrate Pesach is analogous to Chanukah which was a ‘second chance’ to celebrate Succoth. As you recall, the Maccabeans were busy fighting a war during Succoth and could not stop to celebrate. When they won their war, they celebrated Chanukah.

Festivals are a time of intense spiritual connection with HaShem. The idea of Isru Chag is that one draws some of the holiness of the festival celebration into the less spiritually elevated reality of everyday life. Since feasting is one of the ways in which Jews celebrate festivals, it has become customary to eat and drink a little something extra on Isru Chag to continue the feeling of celebration.

As we bask in the glow of Isru Chag, consider that David composed the present psalm in thanksgiving for the future acts of deliverance on behalf of the Jewish people. Thus he both begins and ends it with “Give thanks to HaShem”.[[35]](#footnote-35) This conveys the importance of the present psalm and the things mentioned in it. This should also be our desire on Isru Chag, to give thanks to HaShem for His mighty acts of deliverance which we commemorate on the Chag.

**Ashlamatah: Yeshayahu (Isaiah) ‎54:10-11+55:6-13‎**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 1. **1** ¶ "Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.  | 1. ‎¶ Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who ‎were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than ‎the children of inhabited Rome, says the LORD.  |
| 2. **Widen the place of your tent, and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords and strengthen your stakes.** | 2. **Enlarge the place of your camping, and cause the ‎cities of your land to be inhabited; hold not back, increase the people of your armies and strengthen your ‎rulers.** |
| 3. **For right and left shall you prevail, and your seed shall inherit nations and re-people desolate cities.**  | 3. **For you will be strengthened to the south and to the north, and your sons will possess peoples ‎and will cause desolate cities to be inhabited.**  |
| 4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember.  | 4. Fear not, for you will not be ashamed; be not ‎confounded, for you will not be put to shame; for you will forget the shame of your youth, and the ‎reproaches of your widowhood you will remember no more. |
| 5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth. | 5. For your Maker is your husband, the ‎LORD of hosts is His name; and the Holy One of Israel is your Redeemer, the God of the whole earth He is ‎called. |
| 6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God. | 6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in ‎spirit, like a wife of youth who is cast off, says your God. |
| 7. "For a small moment have I forsaken you, and with great mercy will I gather you. | 7. "In a little anger I forsook you, but with great ‎compassion I will bring your exiles near. |
| 8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord. **{S}** | 8. In a‎ brief hour, for a time, I took up the face of My Shekhinah from you, but with everlasting benefits which do not ‎cease I will have compassion on you, says the LORD, your Redeemer. **{S}** |
| 9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you.  | 9. This is like the days of Noah before me: ‎as I swore by My Memra that the waters of the flood which were in the days of Noah should no more go over the ‎earth, so I have sworn that my anger will not turn upon you and I will not rebuke you. |
| 10. **For the mountains shall depart and the hills totter, but My kindness shall not depart from you,** **neither shall the covenant of My peace totter," says the Lord, Who has compassion on you.** **{S}** | 10. **For the mountains may ‎pass and the hills be split, but My goodness will not pass from you, Jerusalem,** **and My covenant of peace will not ‎be cast away, says He who is about to have compassion on you**, **says the LORD. {S}** |
| 11. O poor tempestuous one, who was not consoled, behold I will set your stones with carbuncle, and I will lay your foundations with sapphires. | 11. O needy one, suffering ‎mortification, city concerning which the peoples say it will not be comforted, behold I am setting your ‎pavement stones in antimony, and I will lay your foundations with good stones. |
| 12. And I will make your windows of jasper and your gates of carbuncle stones, and all your border of precious stones.  | 12. I will make your wood as ‎pearls and your gates of carbuncles, and all your border of precious stones. |
| 13. And all your children shall be disciples of the Lord, and your children's peace shall increase. | 13. All your sons will be taught in the ‎Law of the LORD, and great will be the prosperity of your sons. |
| 14. With righteousness shall you be established, go far away from oppression, for you shall not fear, and from ruin, for it will not come near you. | 14. In innocence you will be ‎ established; be far from oppression, for you will not fear; and from breaking, for it will not come to you. |
| 15. Behold, the one with whom I am not, shall fear, whoever mobilizes against you shall defect to you. | 15. Behold, the exiles of your ‎people will surely be gathered to you at the end; the kings of the peoples who are gathered to distress you, Jerusalem, will be cast ‎in your midst. |
| 16. Behold I have created a smith, who blows on a charcoal fire and produces a weapon for his work, and I have created a destroyer to destroy [it]. | 16. Behold, I have created the smith who blows fire in coals, and produces a vessel for its worth. I have also created the ‎destroyer to destroy; |
| 17. Any weapon whetted against you shall not succeed, and any tongue that contends with you in judgment, you shall condemn; this is the heritage of the servants of the Lord and their due reward from Me, says the Lord. **{S}** | 17. no weapon that is prepared against you, Jerusalem, will prosper, and you will declare a sinner every tongue ‎that rises against you in judgment. This is the heritage of the servants of the LORD, and their innocence before me, says the LORD." ‎ **{S}** |
|  |  |
| 1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk. | 1. "Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and ‎learn, without price and not with mammon, teaching which is better than wine and milk. |
| 2. Why should you weigh out money without bread and your toil without satiety? Hearken to Me and eat what is good, and your soul shall delight in fatness. | 2. Why do you spend your money for that ‎which is not to eat, and your labour for that which does not satisfy? Attend to my Memra diligently, and eat what is good, and your soul ‎will delight itself in that which is fat. |
| 3. **Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David.** | 3. **Incline your ear, and attend to my Memra; hear, that your soul may live; and I will make with ‎you an everlasting covenant, the sure benefits of David.** |
| 4. Behold, a witness to nations have I appointed him, a ruler and a commander of nations. | 4. Behold, I appointed him a prince to the peoples, a king and a ruler over all ‎the kingdoms. |
| 5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. **{S}** | 5. Behold, people that you know not will serve you, and people that knew you not will run to offer tribute to you, for ‎the sake of the LORD your God, and of the Holy One of Israel, for he has glorified you. **{S}** |
| 6. **Seek the Lord when He is found, call Him when He is near.** | 6. **Seek the fear o/the LORD while you live, beseech before him while you live;** |
| 7. The wicked shall give up his way, and the man of iniquity his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon. | 7. let the wicked forsake his wicked way and a man who ‎robs his conceptions: let him return to the service of the LORD, that He may have mercy upon him, ‎and to the fear of our God, for he will abundantly pardon. |
| 8. **"For My thoughts are not your thoughts, neither are your ways My ways," says the Lord.** | 8. **For not as My thoughts are your ‎thoughts, neither are your ways correct as the ways of My goodness, says the LORD.** |
| 9. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts. | 9. For just as ‎the heavens, which are higher than the earth, so are the ways of My goodness more correct than your ‎ways, and My thoughts prove (to be) better planned than your thoughts. |
| 10. For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater, | 10. For as the rain and the ‎snow, which come down from the heavens, and it is not possible for them that should return ‎thither, but water the earth, increasing it and making it sprout, ‎giving seeds, enough for the sower and bread, enough for the eater, |
| 11. **so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it.** | 11. **so is the word ‎ of My goodness that goes forth before Me; it is not possible that it will return before Me empty, but accomplishes that which I please, and ‎prospers in the thing for which I sent it.** |
| 12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands. | 12. For you will go out in joy from among the Gentiles, and be led in peace to your land; the ‎mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches. |
| 13. **Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued."** **{P}** | 13. **Instead of the ‎wicked will the righteous/generous be established; and instead of the sinners will those who fear sin be established; and it will be before the LORD ‎for a name, for an everlasting sign which will not cease." ‎ {P}** |
|  |  |

**Rashi’s Commentary on Isaiah 54:10-11 + 55:6-13**

**1 Sing, you barren woman** Jerusalem, who was as though she had not borne.

**you who have not experienced birth pangs** Heb. חָלָה , an expression of childbirth, for the woman in confinement gives birth with pains and writhing.

**for the children of the desolate one** The daughter of Edom.

**2 and let them stretch forth** far off.

**lengthen your cords** These are thin ropes that hang at the bottom of tents, and that are tied to stakes called ‘chevills’ in French, which are thrust into the ground.

**3 shall you prevail** Heb. תִּפְרֽצִי , shall you prevail.

**4 your youth** Heb. עֲלוּמַיִךְ , your youth.

**6 who was rejected** When she is rejected at times that her husband is a little wroth with her.

**8 With a little wrath** Heb. שֶׁצֶף . Menahem (Machbereth p. 179) interprets this as, “with kindling of wrath,” and Dunash (Teshuvoth p. 20) states, “with a little wrath,” paralleling “For a small moment have I forsaken you,” and so did Jonathan render, and with everlasting kindness that will exist forever.

**9 For this is to Me [as] the waters of Noah** [i.e.,] it is an oath in My hand, and He proceeds to explain His words, “as I swore that the waters of Noah shall never again pass over the earth, etc.”

**10 For the mountains shall depart** **Even if the merit of the Patriarchs and the Matriarchs is depleted, My kindness shall not depart from you.**

**11 tempestuous one** whose heart storms with many troubles.

**I will set with carbuncle** I pave your floor with carbuncle stones.

**12 jasper** Heb. כַּדְכֽד , a kind of precious stone.

**your windows** Jonathan renders: your woodwork, and Menahem associated it with (Dan. 7:10): “ministered to Him (יְשַׁמְּשׁוּנֵהּ) .” (Menahem, apparently renders: your utensils, i.e., the vessels that serve you.) And some interpret it as an expression of a sun (שֶׁמֶשׁ) , windows through which the sun shines, and they make opposite it a barrier of kinds of colored glass for beauty, and Midrash Psalms interprets שִׁמְשׁוֹתַיִךְ as well as שֶׁמֶשׁ וּמָגֵן (Ps. 84:12) as “the pinnacles of the wall.”

**of carbuncle stones** Heb. אֶקְדָּח . Jonathan renders: of gomer stones. Gumrin is the Aramaic translation of גֶּחָלִים , coals. He interprets אֶקְדָּח as an expression similar to (supra 50:11) “who kindle (קֽדְחֵי) fire,” and they are a type of stones that burn like torches and that is the carbuncle (karbokle in O.F.), an expression of a coal. Others interpret it as an expression of a drill, i.e., huge stones of which the entire opening of the doorway is drilled, and the doorposts, the threshold, and the lintel are all hewn from the stone.

**of precious stones** Desirable stones [from Jonathan].

**14 go far away from oppression** [Although grammatically this is the imperative, here it is the future,] like (supra 52:2) “Shake yourself from the dust.” You will be far away from those who oppress you. Printed editions of Rashi contain the following addendum:

**go far away from oppression** You will stay far from oppressing other peoples in the manner the wicked do, that they accumulate money through robbery, but you will not need to rob, for you will not fear poverty or straits, or ruin, for it shall neither come nor shall it approach you. [Abarbanel])

**With righteousness** that you will perform, you will be established with an everlasting redemption, and you will be far from people’s oppression for you will not fear; you will not even have terror or fear of them, and you will be far from ruin, for it will not come near you. [Ayalah Sheluchah])

**15 Behold, the one with whom I am not, shall fear** Heb. גּוֹר יָגוּר . Behold, he shall fear and dread evil decrees, he with whom I am not, i.e., Esau. ([Mss. read:] the wicked Esau and his ilk.)

**whoever mobilizes against you** Heb. גָר . Whoever mobilizes against you for war. Alternatively, מִי גָר [means:] whoever contends with you (וְנִתְגָּרֶה) . And our Rabbis explained it as referring to the proselytes (גֵּרִים) , [i.e.,] to say that we will not accept proselytes in Messianic times. And even according to the simple meaning of the verse it is possible to explain: whoever became sojourners with you in your poverty, shall dwell with you in your wealth. Comp. (Gen. 25:18) “In the presence of all his brethren he dwelt (נָפָל) .”

**16 Behold I** am He Who created a smith who devises a weapon, and I am He Who has created a destroyer that destroys it. That is, to say: I am He Who incited the enemy against you; I am He Who has prepared retribution for him.

**and produces a weapon for his work** For necessity. He completes it according to all that is necessary.

**17 Any weapon whetted against you** Any weapon that they will whet and sharpen for you, i.e., to battle with you.

**whetted** Heb. יוּצַר , an expression similar to (Jos. 5:2) “sharp knives (חַרְבוֹתצֻרִים) ,” also (Ps. 89:44) “You have also turned the edge of his sword (צוּר חַרְבּוֹ) .”

**Chapter 55**

**1 Ho! All who thirst** Heb. הוֹי . This word הוֹי is an expression of calling, inviting, and gathering, and there are many in Scripture, [e.g.,] (Zech. 2: 10) “Ho! Ho! and flee from the north land.”

**go to water** to Torah.

**buy** Heb. שִׁבְרוּ . Comp. (Gen. 42:3) “To buy (לִשְׁבּֽר) corn,” buy.

**wine and milk** Teaching better than wine and milk.

**2 Why should you weigh out money** Why should you cause yourselves to weigh out money to your enemies without bread?

**3 the dependable mercies of David** **For I will repay David for his mercies.**

**The sure mercies of David -** **That is, says Kimchi, “The Messiah,” called here David; as it is written, “David my servant shall be a prince over you”** (Ezekiel 34:23).

**4 a witness to nations** A prince and a superior over them, and one who will reprove and testify of their ways to their faces. ([Mss., however, read:] **One who reproaches them for their ways to their faces.**)

**5 Behold, a nation you do not know you shall call** to your service, if you hearken to Me, to the name of the Lord that is called upon you.

**6 when He is found** Before the verdict is promulgated, when He still says to you, “Seek Me.”

**8 For My thoughts are not your thoughts** Mine and yours are not the same; therefore, I say to you, “The wicked shall give up his way,” and adopt My way...

**“and a man of iniquity his thoughts”** and adopt My thoughts, to do what is good in My eyes. And the Midrash Aggadah (Tanhuma Buber, Vayeshev 11 explains:)

**For My thoughts are not, etc.** **My laws are not like the laws of man [lit. flesh and blood]. As for you, whoever confesses in judgment is found guilty, but, as for Me, whoever confesses and gives up his evil way, is granted clemency (Proverbs 28:13).**

**9 As the heavens are higher, etc.** That is to say that there is a distinction and a difference, advantages and superiority in My ways more than your ways and in My thoughts more than your thoughts, as the heavens are higher than the earth; you are intent upon rebelling against Me, whereas I am intent upon bringing you back.

**10 For, just as the rain and the snow fall** and do not return empty, but do good for you.

**11 so shall be My word that emanates from My mouth** to inform you through the prophets, will not return empty, but will do good to you if you heed them.

**12 For with joy shall you go forth** from the exile.

**the mountains and the hills shall burst into song before you** for they will give you their fruit and their plants, and their inhabitants shall derive benefit. ([Some editions read:] And their inhabitants shall sing.)

**13 Instead of the briar, etc.** Our Rabbis expounded [Targum Jonathan]: Instead of the wicked, righteous people shall arise.

**briar...and...nettle** They are species of thorns; i.e., to say that the wicked will be destroyed and the righteous will take their rule.

**PIRQE ABOT**

**Pereq Dalet**

**Mishnah 4:9**

**By: Hakham Yitschaq ben Moshe Magriso**

**Rabbi Yishmael, the son of Rabbi Yose, said: One who avoids judgment rids himself of hatred, robbery and a vain oath. One who is presumptuous in passing judgment is foolish, wicked and arrogant.**

Rabbi Yishmael, son of Rabbi Yose said that the more a person flees from and avoids judging, the better. He is speaking of one who restrains himself and avoids judging, and avoids being a judge *(dayan);* or a judge who tries to reconcile the litigants instead of handing down judgment according to the letter of the law. When a person does this, he avoids three problems:

1. He escapes ill feelings and enmity. If he holds one party liable that party will hate him, saying, "Why did he not rule in my favor, finding some merit *(zekhuth,* ןכות) for me?"
2. He escapes the prohibition of robbery. It is always possible for a judge to err in judgment *(din,* דין) and hold an innocent party liable. It is then as if he stole from one party to pay the other.
3. He escapes the prohibition of a vain oath *(shevuoth shav)*. It is possible for a judge to err in a matter of law and force an oath (*shevuah*) upon one who is not liable. This is considered a vain oath, since without the oath, the litigant would be acquitted *(patur*). Since the oath was unnecessary, it is considered a vain oath.

Thus, when a person abstains from passing judgment in a place where there is someone more qualified, he escapes all these misfortunes.

On the other hand, one can be presumptuous in passing judgment. Such a person considers it a sign of status to be a judge, and therefore presumes to judge even where there are others more qualified available. Such a person is considered "foolish, wicked and arrogant."

He is considered "foolish" *(sboteh*) because there is no greater folly than putting oneself in people's bad graces unnecessarily. Why take the responsibility of being a judge when not forced to?

He is considered wicked *(rasha*) because he demonstrates that he is not concerned that he may err in a point of law and take away money unlawfully. He can also cause people to swear in vain.

Finally, he is considered arrogant and pompous *(gas ruach*), since it is pride and the desire for status that induces him to be a legal decision-maker *(moreh hora'oth*). His only motive is that the public will consider him important and honor him.

**Verbal Connections**

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

**H.H. Giberet Dr. Elisheba bat Sarah**

**Debarim (Deuteronomy 7:12 – 8:20**

**Tehillim (Psalms) 118**

**Yeshayahu (Isaiah) 54:10-11 + 55:6-13**

**Mk 14:32-42, Lk 22:39-46, Rm 10:1-21**

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

Do / Accomplish - , Strong’s number 06213.

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 0430.

Mercy / Kindness - חסד, Strong’s number 02617.

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

Do / Accomplish - , Strong’s number 06213.

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 0430.

Mercy / Kindness - חסד, Strong’s number 02617.

**Debarim (Deuteronomy 7:12** Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and **do <06213> (8804)** them, that the **LORD <03068>** thy **God <0430>** shall keep unto thee the **covenant <01285>** and the **mercy <02617>** which he sware unto thy fathers:

**Tehillim (Psalms) 118:1** O give thanks unto the **LORD <03068>**; for he is good: because his **mercy <02617>** endureth for ever.

**Tehillim (Psalms) 118:6** The **LORD <03068>** is on my side; I will not fear: what can man **do <06213> (8799)** unto me?

**Tehillim (Psalms) 118:28** Thou art my God, and I will praise thee: thou art my **God <0430>**, I will exalt thee.

**Yeshayahu (Isaiah) 54:10** For the mountains shall depart, and the hills be removed; but my **kindness <02617>** shall not depart from thee, neither shall the **covenant <01285>** of my peace be removed, saith the **LORD <03068>** that hath mercy on thee.

**Yeshayahu (Isaiah) 55:7** Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the **LORD <03068>**, and he will have mercy upon him; and to our **God <0430>**, for he will abundantly pardon.

**Yeshayahu (Isaiah) 55:11** So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall **accomplish <06213> (8804)** that which I please, and it shall prosper in the thing whereto I sent it.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****\*Deu 7:12 – 8:20** | **Psalms****Psa 118:1-29** | **Ashlamatah****Is 54:10-11 + 55:6-13** |
| --- | --- | --- | --- | --- |
| **!b,a,** | stone | Deut. 8:9 | Ps. 118:22 | Isa. 54:11 |
| **~d'a'** | Adam | Deut. 8:3 | Ps. 118:6Ps. 118:8 |  |
| **tAa** | signs | Deut. 7:19 |  | Isa. 55:13 |
| **vyai** | man | Deut. 7:24Deut. 8:5 |  | Isa. 55:7 |
| **lk;a'** | eat, consume, | Deut. 7:16Deut. 8:3Deut. 8:9Deut. 8:10Deut. 8:12Deut. 8:16 |  | Isa. 55:10 |
| **lae** | God | Deut. 7:21 | Ps. 118:27Ps. 118:28 |  |
| **~yhil{a/** | GOD | Deut. 7:12Deut. 7:16Deut. 7:18Deut. 7:19Deut. 7:20Deut. 7:21Deut. 7:22Deut. 7:23Deut. 7:25Deut. 8:2Deut. 8:5Deut. 8:6Deut. 8:7Deut. 8:10Deut. 8:11Deut. 8:14Deut. 8:18Deut. 8:19Deut. 8:20 | Ps. 118:28 | Isa. 55:7 |
| **~ai** | or | Deut. 8:2Deut. 8:19 |  | Isa. 55:10Isa. 55:11 |
| **rm;a'** | said, say | Deut. 7:17Deut. 8:17 | Ps. 118:2Ps. 118:3Ps. 118:4 | Isa. 54:10 |
| **#r,a,** | land, earth, ground | Deut. 8:1Deut. 8:7Deut. 8:8Deut. 8:9Deut. 8:10Deut. 8:14 |  | Isa. 55:9Isa. 55:10 |
| **vae** | fire | Deut. 7:25 | Ps. 118:12 |  |
| **aAB** | bring, come, go | Deut. 7:26Deut. 8:1Deut. 8:7 | Ps. 118:19Ps. 118:20Ps. 118:26 |  |
| **tyIB;** | house | Deut. 7:26Deut. 8:12Deut. 8:14 | Ps. 118:3Ps. 118:26 |  |
| **hn"B'** | built | Deut. 8:12 | Ps. 118:22 |  |
| **tyrIB.**  | covenant | Deut. 7:12Deut. 8:18 |  | Isa. 54:10 |
| **%r'B'** | bless | Deut. 7:13Deut. 7:14Deut. 8:10 | Ps. 118:26 |  |
| **yAG** | nations | Deut. 7:17Deut. 7:22Deut. 8:20 | Ps. 118:10 |  |
| **~G"**  | moreover, | Deut. 7:20 | Ps. 118:11 |  |
| **%r,D,** | way | Deut. 8:2Deut. 8:6 |  | Isa. 55:7Isa. 55:8Isa. 55:9 |
| **hy"h'** | come, become | Deut. 7:12Deut. 7:26Deut. 8:19 | Ps. 118:14Ps. 118:21Ps. 118:22 |  |
| **rh;** | hills, mountain | Deut. 8:7Deut. 8:9 |  | Isa. 54:10Isa. 55:12 |
| **hz<** | these, this | Deut. 8:2Deut. 8:4Deut. 8:17Deut. 8:18 | Ps. 118:20Ps. 118:24 |  |
| **lyIx;** | wealth | Deut. 8:17Deut. 8:18 | Ps. 118:15Ps. 118:16 |  |
| **hwhy** | LORD | Deut. 7:12Deut. 7:15Deut. 7:16Deut. 7:18Deut. 7:19Deut. 7:20Deut. 7:21Deut. 7:22Deut. 7:23Deut. 7:25Deut. 8:1Deut. 8:2Deut. 8:3Deut. 8:5Deut. 8:6Deut. 8:7Deut. 8:10Deut. 8:11Deut. 8:14Deut. 8:18Deut. 8:19Deut. 8:20 | Ps. 118:1Ps. 118:4Ps. 118:6Ps. 118:7Ps. 118:8Ps. 118:9Ps. 118:10Ps. 118:11Ps. 118:12Ps. 118:13Ps. 118:15Ps. 118:16Ps. 118:20Ps. 118:23Ps. 118:24Ps. 118:25Ps. 118:26Ps. 118:27Ps. 118:29 | Isa. 54:10Isa. 55:6Isa. 55:7Isa. 55:8Isa. 55:13 |
|  **~Ay** | day, today | Deut. 8:1Deut. 8:11Deut. 8:18Deut. 8:19 | Ps. 118:24 |  |
| **rs;y"** | disciplines | Deut. 8:5 | Ps. 118:18 |  |
| **ac'y"** | brought, flowing forth | Deut. 7:19Deut. 8:7Deut. 8:14Deut. 8:15 |  | Isa. 55:11Isa. 55:12 |
|  **yKi** | if | Deut. 7:17 | Ps. 118:10Ps. 118:11Ps. 118:12 | Isa. 55:10Isa. 55:11 |
| **lKo** | all, every, entire, whole | Deut. 7:14Deut. 7:15Deut. 7:16Deut. 7:18Deut. 7:19Deut. 8:1Deut. 8:2Deut. 8:3Deut. 8:9Deut. 8:13 | Ps. 118:10 | Isa. 55:12 |
| **!Ke**  | thus, so | Deut. 7:19Deut. 8:20 |  | Isa. 55:9Isa. 55:11 |
| **aol** | no, not, none | Deut. 7:14Deut. 7:16Deut. 7:24Deut. 7:25Deut. 8:3Deut. 8:4Deut. 8:9 |  | Isa. 55:8 |
| **~x,l,** | bread | Deut. 8:3Deut. 8:9 |  | Isa. 55:10 |
| **!mi** | above, over, before, than | Deut. 7:14Deut. 7:17Deut. 7:22Deut. 8:20 | Ps. 118:8Ps. 118:9Ps. 118:23 | Isa. 55:9 |
|  **!t;n"**  | give, gave, given | Deut. 7:13Deut. 7:15Deut. 7:16Deut. 7:23Deut. 7:24Deut. 8:10Deut. 8:18 | Ps. 118:18 | Isa. 55:10 |
| **~l'A[** | everlasting |  | Ps. 118:1Ps. 118:2Ps. 118:3Ps. 118:4Ps. 118:29 | Isa. 55:13 |
|  **!yI[;**  | eye | Deut. 7:16Deut. 7:19 | Ps. 118:23 |  |
| **hP,** | mouth | Deut. 8:3 |  | Isa. 55:11 |
| **~ynIP'** | before, face | Deut. 7:22Deut. 7:23Deut. 7:24Deut. 8:20 |  | Isa. 55:12 |
| **lAq** | voice | Deut. 8:20 | Ps. 118:15 |  |
| **ar'q'** | called |  | Ps. 118:5 | Isa. 55:6 |
| **ha'r'** | saw | Deut. 7:19 | Ps. 118:7 |  |
| **~Wr** | proud | Deut. 8:14 | Ps. 118:16Ps. 118:28 |  |
| **hN"rI** | joyful |  | Ps. 118:15 | Isa. 55:12 |
| **hd,f'** | wild | Deut. 7:22 |  | Isa. 55:12 |
| **xl;v'** | send, sent | Deut. 7:20 |  | Isa. 55:11 |
| **~ve** | name | Deut. 7:24 | Ps. 118:10Ps. 118:11Ps. 118:12Ps. 118:26 | Isa. 55:13 |
| **~yIm;v'** | heaven | Deut. 7:24 |  | Isa. 55:9Isa. 55:10 |
| **anEf'**  | hate | Deut. 7:15 | Ps. 118:7 |  |
| **tx;T;** | from under, instead | Deut. 7:24 |  | Isa. 55:13 |
| **hy"x'** | live | Deut. 8:1Deut. 8:3 | Ps. 118:17 |  |
| **ds,x,** | Loving-kindness | Deut. 7:12 | Ps. 118:1Ps. 118:2Ps. 118:3Ps. 118:4Ps. 118:29 | Isa. 54:10 |
| **bAj** | good | Deut. 8:7Deut. 8:10Deut. 8:12 | Ps. 118:1Ps. 118:8Ps. 118:9Ps. 118:29 |  |
| **arey"**  | afraid, fear | Deut. 7:18Deut. 7:19Deut. 7:21Deut. 8:6Deut. 8:15 | Ps. 118:4Ps. 118:6 |  |
| **hf'['**  | do, make, did, done | Deut. 7:12Deut. 7:18Deut. 7:19Deut. 8:1Deut. 8:17Deut. 8:18 | Ps. 118:6Ps. 118:15Ps. 118:16Ps. 118:24 | Isa. 55:11 |
| **x;lec'** | send, succeeding |  | Ps. 118:25 | Isa. 55:11 |

**Greek**

| **Greek** | **English** | **Torah Seder****\*Deu 7:12 – 8:20** | **Psalms****Ps 118:1-29** | **Ashlamatah****Is 54:10-11 +****55:6-13** | **Peshat****Mk/Jude/Pet****Mk 14:32-42** | **Remes 1****Luke****Lk 22:39-46** | **Remes 2****Acts/Romans****Rm 10:1-21** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἄβυσσος** | abyss | Deu 8:7 |  |  |  |  | Rom. 10:7 |
| **ἀγαθός** | good | Deut. 8:7Deut. 8:10Deut. 8:12 | Ps. 118:1Ps. 118:8Ps. 118:9Ps. 118:29 |  |  |  | Rom. 10:15 |
| **ἄγω** | lead, led | Deu 8:2Deu 8:15  |  | Isa 55:12  | Mk. 14:42 |  |  |
| **ἀκούω** | hear, heard | Deu 7:12Deu 8:20  |  |  |  |  | Rom. 10:14Rom. 10:18 |
| **ἀναβαίνω** | ascend |  |  | Isa 55:13  |  |  | Rom. 10:6 |
| **ἄνθρωπος** | man, men | Deut. 7:24Deut. 8:5 |  | Isa. 55:7 | Mk. 14:41 |  | Rom. 10:5 |
| **ἀποστέλλω** | send, sent | Deu 7:20 |  |  |  |  | Rom. 10:15 |
| **γῆ** | land, earth, ground | Deut. 8:1Deut. 8:7Deut. 8:8Deut. 8:9Deut. 8:10Deut. 8:14 |  | Isa. 55:9Isa. 55:10 | Mk. 14:35 | Lk. 22:44 | Rom. 10:18 |
| **γίνομαι** | become, done, arrived | Deu 7:22  | Psa 118:14 Psa 118:21Psa 118:22Psa 118:23 Psa 118:28  |  |  | Lk. 22:40Lk. 22:42Lk. 22:44 | Rom. 10:20 |
| **γινώσκω** | know | Deu 7:15Deu 8:5  |  |  |  |  | Rom. 10:19 |
| **δικαιοσύνη** | righteousness |  | Psa 118:19  |  |  |  | Rom. 10:3Rom. 10:4Rom. 10:5Rom. 10:6Rom. 10:10 |
| **ἐγγίζω** | approach |  |  | Isa 55:6 | Mk. 14:42 |  |  |
| **ἐγείρω** | raised, get up |  |  |  | Mk. 14:42 |  | Rom. 10:9 |
| **ἔθνος** | nation | Deut. 7:17Deut. 7:22Deut. 8:20 | Ps. 118:10 |  |  |  | Rom. 10:19 |
| **εἰσέρχομαι** | enter | Deu 8:1 | Psa 118:19Psa 118:20  |  |  | Lk. 22:40Lk. 22:46 |  |
| **ἐλαία** | olive | Deu 8:8  |  |  |  | Lk. 22:39 |  |
| **ἐξέρχομαι** | come forth, went forth |  |  | Isa 55:11Isa 55:12 |  | Lk. 22:39 | Rom. 10:18 |
| **ἔρχομαι** | come, came |  | Psa 118:26 |  | Mk. 14:32Mk. 14:37Mk. 14:38Mk. 14:40Mk. 14:41 | Lk. 22:45 |  |
| **εὑρίσκω** | found, find |  |  | Isa 55:6  | Mk. 14:37Mk. 14:40 | Lk. 22:45 | Rom. 10:20 |
| **ζάω** | live | Deut. 8:1Deut. 8:3 | Ps. 118:17 |  |  |  |  |
| **ζητέω** | seek |  |  | Isa 55:6  |  |  | Rom. 10:3Rom. 10:20 |
| **ἡμέρα** | days | Deut. 8:1Deut. 8:11Deut. 8:18Deut. 8:19 | Ps. 118:24 |  |  |  | Rom. 10:21 |
| **θάνατος** | death |  | Psa 118:18 |  | Mk. 14:34 |  |  |
| **θέλω / ἐθέλω** | wanted, will |  |  | Isa 55:11  | Mk. 14:36 |  |  |
| **θεός** | GOD | Deut. 7:12Deut. 7:16Deut. 7:18Deut. 7:19Deut. 7:20Deut. 7:21Deut. 7:22Deut. 7:23Deut. 7:25Deut. 8:2Deut. 8:5Deut. 8:6Deut. 8:7Deut. 8:10Deut. 8:11Deut. 8:14Deut. 8:18Deut. 8:19Deut. 8:20 | Ps. 118:28 | Isa. 55:7 |  |  | Rom. 10:1Rom. 10:2Rom. 10:3Rom. 10:9 |
| **ἰδού** | behold | Deu 8:4  |  | Isa 54:11 | Mk. 14:41Mk. 14:42 |  |  |
| **ἵστημι** | establish, stand | Deu 8:18 |  |  |  |  | Rom. 10:3 |
| **καθεύδω** | sleeping |  |  |  | Mk. 14:37Mk. 14:40Mk. 14:41 | Lk. 22:46 |  |
| **καρδία** | heart | Deu 8:2Deu 8:5 Deu 8:14 Deu 8:17 |  |  |  |  | Rom. 10:1Rom. 10:6Rom. 10:8Rom. 10:9Rom. 10:10 |
| **καταβαίνω** | go down, come down |  |  | Isa 55:10  |  | Lk. 22:44 | Rom. 10:7 |
| **κύριος** | LORD | Deut. 7:12Deut. 7:15Deut. 7:16Deut. 7:18Deut. 7:19Deut. 7:20Deut. 7:21Deut. 7:22Deut. 7:23Deut. 7:25Deut. 8:1Deut. 8:2Deut. 8:3Deut. 8:5Deut. 8:6Deut. 8:7Deut. 8:10Deut. 8:11Deut. 8:14Deut. 8:18Deut. 8:19Deut. 8:20 | Ps. 118:1Ps. 118:4Ps. 118:6Ps. 118:7Ps. 118:8Ps. 118:9Ps. 118:10Ps. 118:11Ps. 118:12Ps. 118:13Ps. 118:15Ps. 118:16Ps. 118:20Ps. 118:23Ps. 118:24 Ps. 118:25Ps. 118:26Ps. 118:27Ps. 118:29 | Isa. 54:10Isa. 55:6Isa. 55:7Isa. 55:8Isa. 55:13 |  |  | Rom. 10:9Rom. 10:12Rom. 10:13Rom. 10:16 |
| **λέγω** | saying | Deut. 7:17Deut. 8:17 |  | Isa. 54:10 | Mk. 14:32Mk. 14:34Mk. 14:36Mk. 14:37Mk. 14:39Mk. 14:41 | Lk. 22:40Lk. 22:42Lk. 22:46 | Rom. 10:6Rom. 10:8Rom. 10:11Rom. 10:16Rom. 10:18Rom. 10:19Rom. 10:20Rom. 10:21 |
| **λίθος** | stones | Deut. 8:9 | Ps. 118:22 | Isa. 54:11 |  | Lk. 22:41 |  |
| **λοιποί** | rest, remaining | Deu 8:20  |  |  | Mk. 14:41 |  |  |
| **μαθητής** | disciples |  |  |  | Mk. 14:32 | Lk. 22:39Lk. 22:45 |  |
| **ὄνομα** | name | Deut. 7:24 | Ps. 118:10Ps. 118:11Ps. 118:12Ps. 118:26 | Isa. 55:13 | Mk. 14:32 |  | Rom. 10:13 |
| **ὄρος** | mountain, mount. hills | Deut. 8:7Deut. 8:9 |  | Isa. 54:10Isa. 55:12 |  | Lk. 22:39 |  |
| **ὅς / ἥ / ὅ** | which, who | Deut. 7:12Deut. 7:13Deut. 7:15Deut. 7:16Deut. 7:18Deut. 7:19Deut. 8:1Deut. 8:2Deut. 8:3Deut. 8:9Deut. 8:10Deut. 8:11Deut. 8:15Deut. 8:16Deut. 8:18 |  | Isa. 55:11 |  |  | Rom. 10:8Rom. 10:14 |
| **παραδίδωμι** | deliver | Deu 7:23 Deu 7:24 | Psa 118:18  |  | Mk. 14:41Mk. 14:42 |  |  |
| **παραφέρω** | remove |  |  |  | Mk. 14:36 | Lk. 22:42 |  |
| **πᾶς** | all, every, entire, whole | Deut. 7:14Deut. 7:15Deut. 7:16Deut. 7:18Deut. 7:19Deut. 8:1Deut. 8:2Deut. 8:3Deut. 8:9Deut. 8:13 | Ps. 118:10 | Isa. 55:12 | Mk. 14:36 |  | Rom. 10:4Rom. 10:11Rom. 10:12Rom. 10:13Rom. 10:16Rom. 10:18 |
| **πατήρ** | father | Deu 7:13Deu 8:1 Deu 8:3 Deu 8:16 Deu 8:18 |  |  | Mk. 14:36 | Lk. 22:42 |  |
| **πειρασμός** | test | Deu 7:19 |  |  | Mk. 14:38 | Lk. 22:40Lk. 22:46 |  |
| **πίπτω / πέτω** | fall |  | Psa 118:13  |  | Mk. 14:35 |  |  |
| **ποιέω** | did, do, done, make | Deut. 7:12Deut. 7:18Deut. 7:19Deut. 8:1Deut. 8:17Deut. 8:18 | Ps. 118:6Ps. 118:15Ps. 118:16Ps. 118:24 |  |  |  | Rom. 10:5 |
| **πορεύομαι** | going, go went | Deu 8:6Deu 8:19 |  |  |  | Lk. 22:39 |  |
| **ποτήριον** | cup |  |  |  | Mk. 14:36 | Lk. 22:42 |  |
| **πούς** | feet, foot | Deu 8:4 |  |  |  |  | Rom. 10:15 |
| **προσεύχομαι** | pray |  |  |  | Mk. 14:32Mk. 14:35Mk. 14:38Mk. 14:39 | Lk. 22:40Lk. 22:41Lk. 22:44Lk. 22:46 |  |
| **ῥῆμα** | word | Deu 8:3  |  | Isa 55:11 |  |  | Rom. 10:8Rom. 10:17Rom. 10:18 |
| **στόμα** | mouth | Deut. 8:3 |  | Isa. 55:11 |  |  | Rom. 10:8Rom. 10:9Rom. 10:10 |
| **σώζω** | deliver |  | Psa 118:25 |  |  |  | Rom. 10:9Rom. 10:13 |
| **σωτηρία** | deliverance |  | Psa 118:14Psa 118:15Psa 118:21Psa 118:28 |  |  |  | Rom. 10:1Rom. 10:10 |
| **υἱός** | son | Deu 8:5  |  |  | Mk. 14:41 |  |  |
| **χείρ** | hands | Deu 7:19Deu 7:23 Deu 7:24Deu 8:17 |  |  | Mk. 14:41 |  | Rom. 10:21 |

**Nazarean Talmud**

**Sidra of “D’barim” (Deut.) “7:12 — 8:20”**

**““V’Hayah Eqev”” “And it will be because”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s** **Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **¶ And he came out** (from the Pesach Seder) **and proceeded as was his tradition[[36]](#footnote-36) to the Har Zeytim** (Mount of Olives); **and the talmidim also followed Him. When he arrived at the place, he said to them, "Pray that you may not enter into testing."[[37]](#footnote-37) And he withdrew from them about a stone's throw, and he prostrated himself and** began **to pray**, **saying, "Father, if You are willing, remove this cup** (hour of Divine appointment) **from Me; yet not My will, but Yours be done." Now a messenger from the heavens appeared to him, strengthening Him. And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. When he rose from prayer, he came to the disciples and found them sleeping from sorrow, and said to them, "Why are you sleeping? Get up and pray that you may not enter into testing."**  | Mar 14:32 **And they came into the place called Gat Shamni** (grove of olive trees);**[[38]](#footnote-38) and he** (Yeshua) **said to his talmidim**,[[39]](#footnote-39) “**you sit here** praying the evening Shema **until I finish praying[[40]](#footnote-40)** the evening Shema.” **And he took Tsefet, Yaakov and Yochanan with him and he was filled with dread and troubled** while praying. **And he said to them** (Tsefet, Yaakov and Yochanan), **“My soul is deeply distressed,[[41]](#footnote-41) even to the point of death; stay here and remain vigilant** in constant prayer.”[[42]](#footnote-42) **And going a little farther, he fell on the ground** (prostrated himself) **and praying that if it were possible, the hour might pass from him.** **And he said, “Abinu, our Father, all things are possible for You;** please may it be Your will to **remove this cup** (hour of Divine appointment) **from me** if possible; **yet not my will, but Your will** (be done).”[[43]](#footnote-43)**And he** (Yeshua) **came** after reciting VeAhabta – (Deut 6:4—9  **and found them** (the three) **sleeping, and he said to Tsefet, “Shimon are you asleep? Could you not remain vigilant** in prayer **for one hour? Keep vigilant and pray that you do not enter into testing; your spirit is truly filled with zeal, but your soul** (flesh) **is weak** (causes you to stumble).” **And he went away and continued praying,** reciting the VeHayah – Deut 11:13—21 **the next** **words** of the evening Shema. **And he came again and found them** (the three) **sleeping for their eyes were tired; and they did not know what to say to him. And** after concluding the final blessing of the Shema **he came the third time and said to them, “are you still asleep and resting? Enough!** (I have finished) the evening Shema. **The hour has arrived; the Son of Man** (the prophet) **is betrayed into the hands of sinners. Get up and let us go. The one who has handed me over is here.”** |
| **School of Hakham Shaul’s** **Remes****Romans**Mishnah **א:א** |
| **¶ Brethren, my heart’s desire and prayer for them[[44]](#footnote-44) is that they have their part in the Olam HaBa. I can testify on their behalf that they are dedicated[[45]](#footnote-45) to God, nevertheless they are ill informed.[[46]](#footnote-46) Not being intimately acquainted with the righteous/generosity of God they tried to stand on their own integrity** (what they thought God would require of them) **but in this, they did not subject themselves to God's authority.[[47]](#footnote-47) For Messiah is the goal of the Torah exemplifying true righteous generosity to all who will be faithfully obedient** to the Torah**.****¶As Moshe writes** in Vayikra 18:5 **'So you will keep** (guard -shomer) **My statutes and My judgments, by which a man may live[[48]](#footnote-48) if he does them; I am the LORD. But the righteousness/generosity based on faithful obedience speaks as follows:"For this commandment which I command you today is not too difficult for you, nor is it out of reach. It is not in heaven, that you should say, 'Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?' (that is to bring Messiah down) "Nor is it beyond the abyss, that you should say, 'Who will cross the abyss for us to get it for us and make us hear it, that we may observe it?' (that is to bring Messiah up from the dead) "But the word** (Logos/D'bar/Memra = Torah) **is very near you, in your mouth and in your heart,[[49]](#footnote-49) that you may observe it. This is the word** (logos = Torah) **of faithful obedience we have been proclaiming** (D'barim 30:11-14)**. If you agree** (ὁμοῦ - )**[[50]](#footnote-50) with the Oral Torah** (- λογέω) **of our Master Yeshua, knowing** (with intimate knowledge) **that God raised him** (Yeshua) **from the dead you will have your part in the Olam HaBa. For the person who faithfully teaches** (ὁμοῦ - ) **the justice of the Oral Torah** (- λογέω) **produces life in the Olam HaBa.[[51]](#footnote-51) For the Scripture says, “Therefore thus says the LORD God: Behold, I lay in Zion for a foundation a stone, a tried stone, a costly corner-stone of sure foundation; he that is faithfully obedient will not be disappointed”** (Isa 28:16). **For there is no distinction between Jewish people of Judea and the Jewish people of the diaspora; for the LORD is the same over all, abounding in riches** (generosity) **for all who call on Him; And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, “Even among the survivors whom the LORD calls”** (Yoel 2:32). **¶ How then will they call on Him to whom they have not been faithfully obedient to? How will they be faithfully obedient to Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent out? Just as it is written, "How lovely on the mountains Are the feet of him who brings the Mesorah, Who announces peace and brings the Mesorah of happiness, Who announces salvation, And says to Tzion, "Your God reigns"** (Isa 52:7). **However, they did not all heed the Mesorah; for Isaiah says, “Who has believed our message? And to whom has the arm of the LORD been revealed?”** (Isa.65:1). **So then faithful obedience comes from repeatedly hearing** and recital **of the Master's** (Messiah) **Mesorah.****¶ But I say, surely they have never heard, have they? Indeed they have; "their voice has gone out into all the earth, and their words to the ends of the world." But I say, surely the Jewish people lost among the nations did not know, did they? First Moses says, "They have made Me jealous with what is not God; They have provoked Me to anger with their idols. So I will make them jealous with those who are not a people; I will provoke them to anger with a foolish nation"** (Isa 65:2). **And Isaiah is very bold and says, "I permitted Myself to be sought by those who did not ask for Me; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' To a nation which did not call on My name.” But as for Israel He says, “I have spread out My hands all day long to a rebellious people, Who walk in the way which is not good, following their own thoughts,”** (Isa 29:10). |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Dt 6:4 – 7:11 | Ps 116 – 117 | Zech 14:9-11, 16-21 | Mordechai 14:26-31 | 1 Luqas 22:31-34 | Rom 9:19-33 |

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

**May our Mater Teach Us Concerning The Evening Shema**

Our argument in this particular pericope will be to establish that Yeshua was want to pray the evening Shema with his talmidim, specifically the chief three, Tsefet, Yaakov and Yochanan on this final night before his death. While some scholars suggest the possibility that the current material is a form of the “Master’s prayer”,[[52]](#footnote-52) we hope to establish some factual basis for the thesis that Yeshua prayed the evening Shema, by looking at the Scriptures and materials that explain the K’riat (recitation of the) Shema. However, specific to our problem are the duties relative to the night of Pesach.

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָֹ֥ה אֱלֹהֵ֖ינוּ יְהוָֹ֥ה אֶחָֽד

Hear, O Israel, the L-rd is our G-d, the L-rd is One.

Blessed be the name of the glory of His kingdom forever and ever.

**[VeAhabta]** You will love the L-rd your G-d with all your heart, with all your soul, and with all your might. And these words which I command you today will be upon your heart. You will teach them thoroughly to your children, and you will speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You will bind them as a sign upon your hand, and they will be for a reminder between your eyes. And you will write them upon the doorposts of your house and upon your gates.

We do not think that we can overemphasize the value of the Shema in the first century. To say that the Shema was of principal importance to Yeshua, and by extension, the School of Hillel would be an understatement. Some scholars question when the Shema gained it place of preeminence in Jewish life. However, it seems evident that the Shema, during the time of Yeshua was the item of incomparability.[[53]](#footnote-53) The exegesis of the School of Hillel made this statement of faith (faithful obedience) of such importance that the Shema was said on the lips of the dying Jewish people, especially when martyred even unto this very day. Likewise, the Shema and declaration of G-d’s unity is so great that every Jew is duty bound to declare the ONENESS of G-d. Failure to declare the ONENESS of G-d is tantamount to being a heretic.[[54]](#footnote-54) Rabbi Aaron Ha Levi further states that the Shema must be recited evening and morning ALL the days of one’s life.[[55]](#footnote-55)

**Shema in the Mishnah**

The Mishnah opens with the classic discussion on the Shema.

**m. Ber. 1:1** From what time may they recite the ﻿Shema﻿ in the evening? From the hour that the priests enter [their homes] to eat their heave offering, “until the end of the first watch”— the words of R. Eliezer. But sages say, “Until midnight.” Rabban Gamaliel says, “Until the rise of dawn.” His [Gamaliel’s] sons returned from a banquet hall [after midnight]. They said to him, “We did not [yet] recite the ﻿Shema﻿.[[56]](#footnote-56) He said to them, “If the dawn has not yet risen, you are obligated to recite [the ﻿Shema﻿]. “And [this applies] not only [in] this [case]. Rather, [as regards] all [commandments] which sages said [may be performed] ‘Until midnight,” the obligation [to perform them persists] until the rise of dawn.” [For example,] the offering of the fats and entrails—their obligation [persists] until the rise of dawn [see Lev. 1:9, 3:3–5]. And all [sacrifices] which must be eaten within one day, the obligation [to eat them persists] until the rise of dawn. If so why did sages say [that these actions may be performed only] until midnight? In order to protect man from sin.[[57]](#footnote-57)

The question of the Mishnah is multifarious in the following manner.

It first asks the question; from what time in the evening may we recite the Shema? After giving the answer, the Mishnah poses a problem. The sons (talmidim) of Rabban Gamaliel have returned from a wedding banquet and have not recited the evening Shema. The Sages tell us that the rejoicing with the bride takes precedence over other matters. The latter point brings us to the real question relevant to our pericope. How late may we recite the Shema? As noted, the answer is until dawn. However, one needs to attempt to maintain the dictum of the Sages in their reciting the evening Shema before midnight if possible. The Rabbinic maxim of reciting the Shema before midnight was a fence to prohibit the Jewish people from falling into sin.

In a similar manner, all the offerings, including the Pesach offerings were to be eaten before midnight.[[58]](#footnote-58) Herein lays the dilemma, Yeshua and his talmidim were presented with the night of the final Passover.[[59]](#footnote-59) The Talmud discusses three obligations that occur on the night of the Passover. Each of these should be dischargeed before midnight if possible.[[60]](#footnote-60) These obligations applied to the time when the Temple was still standing and even to this very day.

1. Eat the Pesach offering
2. Hallel
3. K’riat Shema

**Yeshua and the Shema**

**Mark 12:28—31** **And one of the Soferim** of the Pharisees **approached him** (Yeshua) **hearing them** (Yeshua and his talmidim) **studying** (Heb. Drash), **knowing** (seeing) **that he** (Yeshua) **taught them well** with hokhmah, **asked him, which is the chief** Heb. Rosh  **mitzvah of all? And Yeshua answered him, The chief** Heb. Rosh **mitzvah of all is:** The recitation ofand compliance with**: *“Hear, Israel. The LORD our God is one LORD, And you will love the LORD, your God, with all your heart and with all your soul, and with all your means.*”** (Deut. 6:4, 5) **This is the chief** Heb. Rosh **mitzvah. And the second is like this, *“You will neither take revenge from nor bear a grudge against the members of your people; you will love your neighbor as yourself. I am the LORD.”*** (Lev. 19:18) **There is not another mitzvah greater than these** two.

Hakham Tsefet, in Mark 12:28—30 relates the importance of the Shema in Jewish life during the time of Yeshua. we have argued that the preeminence given to the Shema by Yeshua resulted in the Shema being placed first in the Mishnah code.[[61]](#footnote-61) However, we would suggest that the importance of the Shema was not new to Yeshua or the School of Hillel. We would here suggest that the School of Hillel emphasized the importance of the K’riat (recitation of the) Shema. The above-cited passage relates just how deeply seated the K’riat Shema was embodied in Yeshua’s persona. The “Unity of G-d” as it is found in the mitzvot was of upmost importance during the first and second century. The declaration of the Shema established the Unity of G-d as a unique singularity. Secondly, the Shema established the election of the B’ne Yisrael as G-d’s chosen people.

*By this injunction we are commanded to believe in the Unity of God; that is to say, to believe that the Creator of all things in existence and their ‎First Cause is One. This injunction is contained in His words (exalted be He), “Hear O Israel: the Lord our God, the Lord is One. (De. 6:4)[[62]](#footnote-62)*

Mark Nanos, in his work on the Igeret (letter) of Hakham Shaul to the Romans suggests that the premise for Hakham Shaul’s letter is the Shema.[[63]](#footnote-63) This demonstrates the importance of the Shema as it related to Yeshua’s talmidim. Likewise, it demonstrates the preeminence of the Shema in the School of Hillel of which Hakham Shaul could also brag as being central to his spiritual heritage.[[64]](#footnote-64) Consequently, Yeshua, as a member of the School of Hillel authenticates the preeminence of the Shema in the life of the Jewish people.[[65]](#footnote-65)

**Contiguity**

Our present Torah Seder[[66]](#footnote-66) is connected to the Shema (D’varim 6:4) by the principle of contiguity, verbal tally and context. That is our present Torah Seder is contiguous to the previous one containing the obligation to recite the Shema. Actually, the present Torah Seder is connected to the K’riat Shema (reading of the entire Shema) by verbal and thematic tally.

**D’varim 7:12** And it will be, because you will hear (תִּשְׁמְע֗וּן — שָׁמַע shama` {shaw-mah'}) these ordinances and keep (וּשְׁמַרְתֶּ֥ם — שָׁמַר shamar {shaw-mar'} them and perform, that the Lord, your God, will keep (וְשָׁמַר — שָׁמַר shamar {shaw-mar'} for you the covenant and the kindness that He swore to your forefathers.

This passage solidly connects the idea of the Shema of the previous Torah Seder where discussion of the Shema is articulated. Therefore, there is a verbal and thematic tally for our present pericope of Mordechai.

As noted above the two key words anchoring the contiguity of the past Torah Seder with the present Torah Seder are “Shema” (hear — listen) and “Shamar” (keep, guard and watch).[[67]](#footnote-67)

**Shema**

The above-cited Mishnah[[68]](#footnote-68) obligates the Jewish people with the responsibility of saying the Shema twice daily. The problem is compounded when some event of preeminence, such as the Pesach Seder interferes with the scheduled reading of the Shema. This is a classic example of the complications we face with the arranging of the Triennial Torah reading cycle. Festivals take preeminence over many other details interrupting the schedule with their ascendency. However, the Jewish people are still duty bound by the Torah to recite the Shema twice daily regardless of the interruption. This was the dilemma Yeshua and his talmidim faced on the evening discussed by Hakham Tsefet. Therefore, Yeshua is obligated to say the Evening Shema before midnight, or no later than dawn. If Yeshua is to keep the rabbinic fence of reciting the evening Shema before midnight, he must accomplish three things that night. Each of these things was to be accomplished **before midnight** by rabbinic dictum.

1. Eat the Pesach offering[[69]](#footnote-69)
2. Hallel
3. K’riat Shema

Yeshua addresses the above-cited obligations, resolving them through action as if an actor on the stage.[[70]](#footnote-70)

**Hermeneutic Principle Rov**

By the hermeneutic principle of Rov and Severah, we can determine that Yeshua recited the Evening Shema on the evening of our present pericope.

We are forced to use the principles of **Rov,** **Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori and **Gezerah shavah:** Argument from the analogy, of Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

1. The Jewish people are commanded to recite the Shema twice daily by the Torah itself.
2. The Jewish people are instructed in how and when to recite the Shema by the Mishnah, Tosefta and Jerusalem and Babylonian Talmud by Rabbinic dictum.
3. The Jerusalem Talmud states that it would be preferable for a person who studies without performing the mitzvot never to have been created.[[71]](#footnote-71)

While there are some variants to the above-cited materials the consensus is that, we must recite the Shema twice daily. By the hermeneutic principle of Rov, we see that the greater community of the B’ne Yisrael recited the Shema twice daily. Therefore, **how much the more** would we must conclude that Yeshua would have recited the Shema on this final evening in accordance with Torah, Mishnah and both Talmud Jerusalem and Babylonian.

**When you lie down**

The Mishnah, Berakhot goes into some detail to demonstrate that the words of the Torah “when you lie down” are a reference to time and not to position.

**m. Berakhot 1:3** The House of Shammai say, “In the evening everyone should recline in order to recite [the Shema] and in the morning they should stand, “as it says [in the passage of the Shema], When you lie down and when you rise (Dt. 6:7).” But the House of Hillel say, “Everyone may recite according to his own manner [either reclining or standing], “as it says, And as you walk by the way (ibid.).” If it is so [that one may recite however he wishes] why does [the verse] say, When you lie down and when you rise? [It means you must recite the Shema] at the hour that people lie down [night] and at the hour that people rise [in the morning]. Said R. Tarfon, “I was coming along the road [in the evening] and reclined to recite the Shema as required by the House of Shammai. And [in doing so] I placed myself in danger of [being attacked by] bandits.” They said to him, “You are yourself responsible [for what might have befallen you], for you violated the words of the House of Hillel.”

The Mishnah weighs Hillel’s thoughts and logic against the logic of Shammai. Because the text of the scripture says, “when you lie down and when you rise up,” Shammai has deduced that K’riat Shema should be said either lying or standing. Hillel furthers the logic of the text by saying when “you walk by the way.” This logic demonstrates that fact that one may need to recite the Shema while “on the way.” Therefore, one recited the Shema in the manner that is appropriate for him. Hillel’s logic continues with a hermeneutic on the text. One should recite the Shema at the appropriate time. The logic demonstrated here by Hillel is consistent with his seven rules of Peshat hermeneutics. Hillel’s logic is exemplified in the case of Rabbi Tarfon in the related Mishnah to demonstrate the idea of good common logic and that a person is not entitled to endanger himself for the sake of rabbinic dicta. Here the logic of Hillel elucidates the problematic phraseology of the Torah. For further discussion on this Mishnah, see our further explanation, albeit brief on [Mishnah of Hillel](http://torahfocus.com/2010/02/12/hillels-mishnah/). The summary of Hillel’s logic is that the Shema is recited in its appropriate time rather than on any positional state.

**Three Times**

Yeshua comes to the trio of Hakham Tsefet, Yaakov and Yochanan three times.[[72]](#footnote-72) Why does Yeshua return these three times to his talmidim encouraging them to pray and keep on praying?

**m. Ber 2:1** One who was reading [the verses of the ﻿*[[73]](#footnote-73)Shema*﻿] in the Torah and the time for the recitation [of the ﻿*Shema*﻿] arrived: If he directed his heart [towards fulfilling the obligation to recite the ﻿*Shema*﻿], he fulfilled his obligation [to recite]. And if [he did] not [direct his heart], he did not fulfill his obligation. “At [the breaks between] the paragraphs [of the ﻿*Shema*﻿] one may greet [his fellow] out of respect, “and respond [to any greeting extended to him]. “But in the middle [of a paragraph] one may greet [only] out of fear, “and may respond [to any greeting extended to him]”— the words of R. Meir. R. Judah says, “In the middle [of a paragraph] one may greet [only] out of fear “and may respond out of respect. “At [the break between] the paragraphs one may greet out of respect “but may respond to the greeting of any man.”[[74]](#footnote-74)

The subject materials for the cited Mishnah is Kavanah or intention, and the possibility of interruptions after each recitation of each paragraph of the Shema to greet someone. Yeshua fully understands the meaning of “directing his heart” towards the recital of the Shema. His return to his talmidim is to ensure that they fully say the Shema with the appropriate intention.

**The Cup**

There is a great deal to say concerning the use of “cup” (*potērion*) in the Nazarean Codicil and Tanakh. However, we will abbreviate the materials into as concise a statement as possible. The following lexical information will illuminate the idea of a “cup” as it is used in Scripture.

The cup stands, by metonymy, for what it contains.[[75]](#footnote-75) *To potērion touto* ‘this cup’: in an analogous sense, of impending affliction (as in Mark 10.38f.). In the context, ‘this cup’ and ‘the hour’ (in the previous verse) refer to the same experience.[[76]](#footnote-76) **1** a cup, a drinking vessel. **2** metaph. one’s lot or experience, whether joyous or adverse, **divine appointments, whether favorable or unfavorable**, are likened to a cup which God presents one to drink: so of prosperity and adversity.[[77]](#footnote-77)

The “cup” is synonymous with “hour” or appointed time and purpose.[[78]](#footnote-78) Therefore, the “cup” (hour — appointed time) is NOT the sins of humanity! The “cup” is death and the associated shame of being identified as a sinner and criminal. Yeshua has lived his life as a model Tsadiq. The people who viewed his embodiment of the Torah will now view him as a sinner, criminal and traitor. His body will hang on a tree naked as a spectacle of sin and shame. These things, for the Jewish Tsadiq are unbearable. The “cup” can also be indicative of the life (purpose) we are destined to live.[[79]](#footnote-79) We are but “vessels” filled with the content of our mission in life. Yeshua’s “cup,” “Divine Appointment” was that of the messianic mission.

It is not “death” or “fear” that Yeshua dreads in his prayer of sorrow, it is the shame his oppressors will expose him to in the process. Yeshua has prayed, “May it be Your will” that the “hour,” “cup” might cease to exist. However, he submits perfectly to the mission of G-d for his life. The “hour” arrives in verse 41 and Yeshua willingly embracers it.

And he said to them, This is *analogous of* my life (the blood) of the *renewal of the* Covenant, which is poured out for the many (the Gentiles). (Mar 14:24)

The Mishnah attests to the structure of the final prayer of the Pesach evening,[[80]](#footnote-80) by tacitly discussing the structure of the evening and morning Shema.

**m. Berakhot 1:4** In the morning one recites two blessings before it [the ﻿Shema﻿] and one after it. [The two before are “Who Creates Light” and “Everlasting Love.” The one after is “True and Certain.”]

And in the evening, two before it and two after it.

[The two before are, **“Who Causes Evening to Pass,”** and **“Everlasting Love.”**

The two after are, “True and Certain,” and “Lie Us Down in Peace.”] One is a long [blessing, i.e., “True and Certain”] and one is a short [blessing, i.e., **“Lie Us Down”].** Wherever they said to recite a long [blessing], one is not permitted to recite a short one. [Where they said] to recite a short [blessing], one is not permitted to recite a long one. [Where they said] to seal [the blessing with the formula, “Blessed are you, Lord, our God, King of the Universe], one may not fail to seal. [Where they said] not to seal, one may not seal.[[81]](#footnote-81)

Please note the “two blessing which are said before the Evening Shema itself. The titles are similar to the language used by Yeshua in this pericope of Mordechai. The titles of the blessings, recited before the Shema, are **“Who Causes Evening to Pass,”** and **“Everlasting Love.”[[82]](#footnote-82)**

**Abinu**

The phrase, Abinu (Our Father) used here, is a term of endearment relating the closeness of relationship possessed by the Jewish people with G-d. Rabbi Akiva would later pen the words “Avinu Malkenu” as an invocation before the ark of the synagogue.[[83]](#footnote-83) Scholars suggest that Yeshua may be the originator of this phrase within Judaism.[[84]](#footnote-84) This is not to say that Yeshua saw himself as any type of a deity by use of this expression. Actually, this phrase taught the Jewish people to find within themselves the election forwarded by the Shema.

We believe that this phrase relates to the blessing before the Shema, “Everlasting Love.” The term “Abinu, Our Father” being an expression equating the “Everlasting” love of G-d to His people. We cannot believe that Yeshua was trying to establish some special relationship between himself and G-d. Yeshua was expressing that reality of the relationship indicated in the Shema itself.[[85]](#footnote-85)

We have placed this section here because the loving-kindness[[86]](#footnote-86) of G-d is found throughout the K’riat Shema. The phrase “Abinu, Our Father” might also be equated with the final blessing of the Evening Shema, “Everlasting love” which begins **“Hash-kiybenu Abinu,” Our Father, make us to lie down in peace...**

**Vigilance in Prayer**

**Mar 14:37** And he (Yeshua) came and found them (the three) sleeping, and he said to Tsefet, "Shimon are you asleep? Could you not remain **vigilant** *in prayer* for one hour?” 38 "Keep **vigilant** and pray that you do not enter into testing; your (the) spirit is truly filled with zeal, but your (the) soul (flesh) is weak (causes you to stumble)."

*“And it will be — if you* ***vigilantly*** *obey My commandments…[[87]](#footnote-87)*

The “blessing” after the Shema reveals the similarity between the blessings of the Shema and the present pericope of Mordechai.

**Conclusion**

While Yeshua was able to recite all of the Shema before midnight on the Pesach Evening, He concluded with the phrase “Enough” (meaning, “I have finished”) as a way of telling us that he accomplished the prayer.

The final “blessings” of the Shema relate special qualities of G-d such as His faithfulness, strength and the vengeance He poured out on the wickedness of Egypt for their abuse of G-d’s first-born son, Yisrael.

*Our Father; make us lie down in peace, our King, raise us [again] to good life and peace. And spread over us the shelter of Your peace, and direct us, our King, to better ourselves through Your good counsel; and deliver us speedily for Your Name's sake. Shield us, and remove from us the scourge of enemies, pestilence, sword, sickness, trouble, evil, famine, sorrow, destruction and plague. Shatter and remove adversity from before us and from behind us, and in the shadow of Your wings shelter us. Guard our going out and our coming in for life and peace for now and forever. For, You are the Almighty, Who is our Protector and Rescuer from all evil and the fear of night. Blessed are You, Adonay, Who guards His people Yisrael from all evil, forever, Amen.[[88]](#footnote-88)*

**b. Ber 61b** The hour at which they brought R. Aqiba out to be put to death was the time for reciting the Shema. They were combing his flesh with iron combs while he was accepting upon himself [in the recitation of the Shema] the yoke of the Kingdom of Heaven. His disciples said to him, “Our master, to such an extent?” He said to them, “For my whole life I have been troubled about this verse, ‘With all your soul’ [meaning] even though he takes your soul. I wondered when I would have the privilege of carrying out this commandment. Now that it has come to hand, should I not carry it out?” He held on to the word, “One,” until his soul expired [as he said the word] “one.” A bat kol came forth and said, “Happy are you, Rabbi Aqiba, that your soul expired with the word ‘one.’”

The above-cited Talmud passage possesses elements of Remes that we are not able to divulge in this P’shat commentary. Nevertheless, we can derive some P’shat from this text. Rabbi Akiva properly understood that the Shema’s words, “with all your soul” revealed the mitzvah that one should be willing to die for the sake of “*Kiddush HaShem.”*[[89]](#footnote-89) Likewise, Rabbi Akiva understood that this event would be accomplished at the moment he was ready to die for the sanctification of HaShem. This is true even if one does not actually suffer martyrdom; it is the psychological readiness to surrender one's life that constitutes the mitzvah.[[90]](#footnote-90)

Yeshua’s recital of the Shema demonstrates his genuine intention to suffer death for the sake of Heaven’s will and plan. Yeshua never asked for death for the sake of Heaven to be avoided. However, we would also interject that the “passion” of the Master formed a precedent for the Akiva martyrdom event. What we are suggesting is that Rabbi Akiva gained his inspiration to recite the Shema at his time of death because of Yeshua’s suffering and recital of the Shema in Gat Shamni.

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

**Textual Analysis**

This week’s pericope of Romans is again an argument for the exile of souls into the Nations. Hakham Shaul’s opening argument is for “them,” those souls that reside among the Gentiles/Nations possessing the Nefesh Yehudi in Gentile vessels. He prays that they will have their part in the Olam HaBa. He further testifies of the dedication to G-d among them. But, he also notes that they have little true “Da’at” intimate knowledge of G-d and the path they must walk to be subjected to G-d. This is that path that every rebel hates, i.e. submission to the Hakhamim/Rabbis. When this approach becomes the norm Yeshua is just another Hippie from the 60’s and 70’s rebelling against the establishment. **What a pathetic view of our Master and Messiah!**

We dispense with a lengthy commentary and reserve our comments for our weekly discussion of the Nazarean Codicil. We wish to only comment on one passage from our Remes materials.

**Romans 10:4** **For Messiah is the goal of the Torah exemplifying true righteous generosity to all who will be faithfully obedient** to the Torah**.**

The Greek word **τέλος** –*telos* means goal. Therefore we have translated this in the most appropriate way in saying Messiah is the goal of the Torah. As it is written: “R. Hiyya b. Abba said in R. Johanan's name: *All the prophets prophesied [all the good things] only in respect of the Messianic era*” (TB Sanh 99a).

In this vein, Yochanan (John) has most accurately depicted the Master as a personification of the Torah. The Talmud teaches us that the whole cosmos was created for Messiah.[[91]](#footnote-91) Likewise, we are taught that the first, chief and principal thought of G-d when He initiated creation was Messiah. When the most Mysterious (concealed of the concealed, the most hidden recesses of divinity) wished to reveal Himself, **He first produced a single point of light** (Hokhmah) **which was emanated into a creative thought**, and in (from) this He executed innumerable designs. Thus, creation began with Messiah. This means that “B'resheet Bara” teaches that Messiah was the first **thought** (Hokhmah) that HaShem had when he intended to create the cosmos. Furthermore, it is said that G-d **first produced a single point of light** (Hokhmah) that single point was the thought of Messiah, by which He created the whole cosmos.

Thus, the “goal” that G-d intended for creation lay in Messiah and his personification of the Torah. When we have learned the Torah of Messiah, i.e. the Mesorah as handed down by the Sages and elucidated by the Hakhamim we will begin to bring into focus the true persona of Messiah, which we are to emulate.

**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!”**

**Counting of the Omer**

**Saturday Evening May 02, 2015**

**Evening: Counting of the Omer Day 29**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 29 | Parnas 2/Massoret[[92]](#footnote-92) | Iyar 14 | 4:30 | Sincerity united with Loving-kindness |

**Ephesians 4:30 And do not frustrate the Nefesh Yehudi[[93]](#footnote-93) from God, by whom you are sealed for the day of redemption.[[94]](#footnote-94)**

**Second Chance Passover**

**Iyar 14, 5775 - Sunday evening May the 3rd, 2015**

**For more information please see:**

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

**Counting of the Omer**

**Sunday Evening May 03, 2015**

**Evening: Counting of the Omer Day 30**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 30 | Parnas 2/Chazan | Iyar 15 | 4:30 | Sincerity united with Reverential Awe |

**Ephesians 4:30 Let all every form of outburst of resentment[[95]](#footnote-95) and anger[[96]](#footnote-96) and verbal abuse and slander be put away from you, with all malice.[[97]](#footnote-97) And be kind to one another,[[98]](#footnote-98) compassionate, being gracious to one another, just as God for Messiah's sake was gracious to you.**

**Counting of the Omer**

**Monday Evening May 04, 2015**

**Evening: Counting of the Omer Day 31**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 31 | Parnas 2/Darshan | Iyar 16 | 5:1-2 | Sincerity united with Compassion |

**Ephesians 5:1-2 Therefore,[[99]](#footnote-99) because you are** recipients of the Nefesh Yehudi, now **being the beloved children[[100]](#footnote-100) of God, you must imitate[[101]](#footnote-101)** Him**.[[102]](#footnote-102)****And walk[[103]](#footnote-103) in love, as Messiah** our model **has loved us, and has given himself as** if **he had been an offering and a sacrifice[[104]](#footnote-104) to God[[105]](#footnote-105) for a sweet smelling savor[[106]](#footnote-106)** for us.[[107]](#footnote-107)

**Counting of the Omer**

**Tuesday Evening May 05, 2015**

**Evening: Counting of the Omer Day 32**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 32 | Parnas 2/Parnas 1 | Iyar 17 | 5:3-5 | Sincerity united with Confidence |

**Ephesians 5:3-5 For let not fornication[[108]](#footnote-108) and any uncleanness[[109]](#footnote-109) or any kind of greed be once named among you, as** these things are not **proper for Tsadiqim,[[110]](#footnote-110) neither what is shameful,[[111]](#footnote-111) foolish talking,[[112]](#footnote-112) course jesting, which are not becoming, but rather giving of** prayerful **thanks.[[113]](#footnote-113) For you** already **know this, that no fornicator, or unclean person, or greedy one** (who is an idolater**), has any inheritance in the Kingdom/Governance of Messiah and of God** (through the Hakhamim and Bate Din as opposed to human kings)**.[[114]](#footnote-114)**

**Counting of the Omer**

**Wednesday Evening May 06, 2015**

**Evening: Counting of the Omer Day 33**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 33 | Parnas 2 | Iyar 18 | 5:6-7 | (Glory) - OrangeVirtue: Temimut (Sincerity)Ministry: Parnas [Pastor] |

**Ephesians 5:6-7 Let no man deceive you[[115]](#footnote-115) with vain words,[[116]](#footnote-116) for because of these things the wrath of God comes upon the children** (sons) **of disobedience.[[117]](#footnote-117) Therefore, do not be partakers with them.[[118]](#footnote-118)**

**Lag BaOmer – 33rd Day of the Counting of the Omer**

**Iyar 18, 5775 – Thursday May the 6th, 2015**

**For more information please see:**

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

**H.Em. Hakham Dr. Yosef ben Haggai’s birthday**

**Counting of the Omer**

**Thursday Evening May 07, 2015**

**Evening: Counting of the Omer Day 34**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 34 | Parnas 2/Parnas 3 | Iyar 19 | 5:8-10 | Sincerity united with Truth |

**Ephesians 5:8-10 For in the past you were darkness,[[119]](#footnote-119) but now you are light[[120]](#footnote-120) in the Lord; walk[[121]](#footnote-121) as children of light (for the fruit of the Nefesh Yehudi is in all goodness and righteousness/generosity and truth), allowing[[122]](#footnote-122)** only **what is pleasing to the Lord.[[123]](#footnote-123)**

**Next Shabbat:**

**Shabbat “Atah O’oved HaYom” - “You will cross over today”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אַתָּה עֹבֵר הַיּוֹם** |  | **Saturday Afternoon** |
| **“Atah O’oved HaYom”** | Reader 1 – D’barim 9;1-3 | Reader 1 – D’barim 10:1-3 |
| **“You will cross over today”** | Reader 2 – D’barim 9:4-6 | Reader 2 – D’barim 10:4-7 |
| **“Hoy vas a cruzar”** | Reader 3 – D’barim 9:7-10 | Reader 3 – D’barim 10:8-11 |
|  | Reader 4 – D’barim 9:11-17 |  |
| D’barim (Deut.) 9:1-29 | Reader 5 – D’barim 9:18-21 | **Monday & Thursday****Mornings** |
| Psalm 119:1- 24 | Reader 6 – D’barim 9:22-25 | Reader 1 – D’barim 10:1-3 |
| Ashlamatah: Josh. 1:10-18 | Reader 7 – D’barim 9:26-29 | Reader 2 – D’barim 10:4-7 |
| P. Abot 4:10 |  Maftir – D’barim 9:26-29 | Reader 3 – D’barim 10:8-11 |
| N.C.: Mark 14:43-52;Lk 22:47-53; Rm 11:1-10 |  Joshua 1:10-18 |   |

**Coming Semi-Festivals:**

**Second Chance Passover**

**Iyar 14, 5775 - Sunday evening May the 3rd, 2015**

**For more information please see:**

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

**Lag BaOmer – 33rd Day of the Counting of the Omer**

**Iyar 18, 5775 – Thursday May the 7th, 2015**

**For more information please see:**

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

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

**The Ten (3 + 7) Men of a Jewish Nazarean Congregation**

|  |  |
| --- | --- |
| **Bench of Three Hakhamim (Local Bet Din)** | **|****|****|****|****|****|****HEAVENLIES****Or** **HEAVENLY****PLACES****|****|****|****|****|****|****|** |
|  | **Keter**(Crown) – ColourlessMinistry: Invisible Divine Will in the Messiah |  |
| **Binah**(Understanding) - GrayVirtue: Simchah (Joy)Ministry: 2nd of the bench of threeAPOSTLE |  | **Chochmah**(Wisdom) - BlackVirtue: Emunah (Faithful Obedience)Ministry: Chief Hakham 1st of the bench of threeAPOSTLE |
|  | **Da'at**(Knowledge) - WhiteVirtue: Yichud (Unity)Ministry: 3rd of the bench of threeAPOSTLE |  |
| **The Seven Paqidim (Servants at the Bench)** |
| **Gevurah** (Strength/Might) – Scarlet RedVirtue: Yir’ah (Fear of G-d)Ministry: Sheliach [Chazan/Bishop] |  | **G’dolah / Chessed** (Greatness/Mercy) – Royal BlueVirtue: Ahavah (love)Ministry: Masoret [Catechist/Evangelist] | **|****|****|****|****|****|****|****|****|****|****|****|****|****EARTHLY****Or** **EARTHLY****PLACES****|****|****|****|****|****|****|****|****|****|****|****|****|****|** |
|  | **Tiferet**(Beauty) - YellowVirtue: Rachamim (Compassion)Ministry: Darshan or Magid [Prophet] |  |
| **Hod**(Glory) - OrangeVirtue: Temimut (Sincerity)Ministry: Parnas [Pastor] |  | **Netzach**(Victory) – Emerald GreenVirtue: Bitahon (Confidence)Ministry: Parnas [Pastor] |
|  | **Yesod**(Foundation) - VioletVirtue: Emet (Truth/Honesty)Ministry: Parnas [Pastor] (Female – hidden) |  |
|  | **Shekhinah / Malkhut**(Presence) – PurpleVirtue: HumilityMinistry: Meturgeman/Moreh/Zaqen [Teacher/Elder] |  |

1. **Moreh** = Hebrew for School Teacher. [↑](#footnote-ref-1)
2. **σαπρός** – *sapros* clearly means “corrupt,” with regard to speech etc. However, what most scholars overlook is the fact that those addressed are the Gentile converts. Therefore, we see that Hakham Shaul is telling them that they cannot talk as they used to talk. Nor can they speak in any degrading manner as members of the Congregation. [↑](#footnote-ref-2)
3. The teachings of the Moreh united with the 1st Parnas train the Gentile in how to speak within the Congregation. The Gentile proselyte needs to learn from the Moreh and the Parnas the appropriate manner of speech. He cannot talk or use the vocabulary of the past. Likewise, when the proselyte learns the language of the Torah/Mesorah his perspective changes so that he is a member that edifies the Congregation. Furthermore, the Gentile converts cannot offer any degrading communication towards the Jewish people since he has joined himself to the Community of G-d’s elect. [↑](#footnote-ref-3)
4. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 317 [↑](#footnote-ref-4)
5. I Shmuel (Samuel) 31:4 [↑](#footnote-ref-5)
6. Rashi’s Commentary on Psalms, by Mayer I. Gruber [↑](#footnote-ref-6)
7. Do / Accomplish - , Strong’s number 06213. [↑](#footnote-ref-7)
8. Mercy / Kindness - חסד, Strong’s number 02617. [↑](#footnote-ref-8)
9. These opening remarks are 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-9)
10. Literally “Bind the Festival”. [↑](#footnote-ref-10)
11. In the Jerusalem Talmud the day is known as bereih de-mo’ada (“the son of the festival”; TJ, Av. Zar. 1:1, 39b). [↑](#footnote-ref-11)
12. The concept of Isru Hag is explained in the Yerushalmi as being the day after the holiday that has a part of the holiday itself. [↑](#footnote-ref-12)
13. The ‘Land of Israel’. [↑](#footnote-ref-13)
14. Lit. *The Land of Israel* [↑](#footnote-ref-14)
15. In the Land of Israel. [↑](#footnote-ref-15)
16. This paragraph is an edited excerpt from: The Book of Our Heritage: The Jewish Year and Its Days of Significance, Volume 2, by Eliyahu Ki Tov [↑](#footnote-ref-16)
17. The Shalosh Regalim. [↑](#footnote-ref-17)
18. Tehillim (Psalms) 113 – 118. [↑](#footnote-ref-18)
19. A place in Israel not to be confused with Mahuza in Babylon. [↑](#footnote-ref-19)
20. Sc. enjoys himself with better food and drink on the Festival, or, alternatively, enjoys himself in this way on the day following the Festival. The alternative interpretation is the origin of the name *Isru hag* given to the day after a festival. [↑](#footnote-ref-20)
21. issur lahag [↑](#footnote-ref-21)
22. Shulchan Aruch 429:2, [↑](#footnote-ref-22)
23. In a responsum to a community that had inquired as to the rationale behind the observance of Isru Chag, Rabbi Yosef Hayyim (1832 - 1909), known as the Ben Ish Chai, cited the famous Kabbalist Rabbi Isaac Luria (1534 - 1572), known as the ARI, to the effect that we [Jews] connect the day after the holiday to the holiday itself due to the remaining “light” of the holiday – in other words, so that the sanctity of the holiday will be extended. - Shu”t Torah Lishmah: Orach Chaim, Question 140 [↑](#footnote-ref-23)
24. Yerushalmi Avodah Zarah 1:5 [↑](#footnote-ref-24)
25. confession of sins [↑](#footnote-ref-25)
26. Yalkut Yosef Moadim page 445, Chazon Ovadia Yom Tov page 329. [↑](#footnote-ref-26)
27. Early on, it was standard to refer to great Rabbis who had passed away with the appellation “Zal” - “zichronah livracha “May his/her/their memory be a blessing” (see here). Over time, people started using the appellation “Zatzal” - zecher tzadik livracha “May the memory of this tzaddik be a blessing” - when talking about great rabbis who have passed away. [↑](#footnote-ref-27)
28. Divrei Aggadah p. 458 [↑](#footnote-ref-28)
29. Yecheveh Daat 2 Siman 64, and Yabia Omer Orach Chaim 9 Siman 46 [↑](#footnote-ref-29)
30. Rav Ovadiah Yosef (Yecheveh Daat 2:64) cites many authorities who are lenient concerning this matter, in particular because the chametz has been sold to a non-Jew, and there is no prohibition of muktzeh on a non-Jew’s chametz. Muktzeh (Hebrew: מוקצה; also transliterated as muktzah, and either spelling without the ending -h) is a Hebrew word that means "separated", or "set aside". The generally accepted view regarding these items is that they may be touched though not moved during Shabbat (the Jewish Sabbath) or Yom Tov (Jewish holiday). These items include things like pen, pencil, and money. [↑](#footnote-ref-30)
31. Pesach Sheni did not have an Isru Chag. [↑](#footnote-ref-31)
32. Bamidbar (Numbers) 9:6–7 [↑](#footnote-ref-32)
33. Pesachim 95a [↑](#footnote-ref-33)
34. The first or ‘normal’ Pesach. [↑](#footnote-ref-34)
35. cf. v. 118:29 [↑](#footnote-ref-35)
36. **ἔθος** *ethos ­*– better translated as tradition as in Mesorah, the religious practice related to halakhah. [↑](#footnote-ref-36)
37. Yeshua has already told his talmidim that would be scandalized. Now he cautions telling them to pray that they were not to fall into temptation (testing). This may very well be a reference to the “Bedtime Shema.” [↑](#footnote-ref-37)
38. Bratcher, R. G., & Nida, E. A. (1961). *A Handbook on the Gospel of Mark.* New York: United Bible Societies. p. 445 [↑](#footnote-ref-38)
39. Yehudah Ish Keriyoth was not with the remaining eleven. [↑](#footnote-ref-39)
40. Bratcher, R. G., & Nida, E. A. (1961). *A Handbook on the Gospel of Mark.* New York: United Bible Societies. p. 445 [↑](#footnote-ref-40)
41. Surrounded by grief [↑](#footnote-ref-41)
42. De. 11:13—21 v16 16 Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; (Deu 11:16 JPS) [↑](#footnote-ref-42)
43. acceptance of the kingdom, בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד [↑](#footnote-ref-43)
44. "Them" are those souls that reside among the Gentiles/Nations possessing the Nefesh Yehudi but still in Gentile vessels [↑](#footnote-ref-44)
45. "dedicated to God" see UBS Handbook p. 197 [↑](#footnote-ref-45)
46. Ibid [↑](#footnote-ref-46)
47. They did not submit themselves to the Bate Din and Hakhamim and were therefore not subjected to God's authority. [↑](#footnote-ref-47)
48. Life here is conditional on keeping the mitzvoth. This can also be translated “If a man does what the Torah commands, the Torah will cause him to live.” [↑](#footnote-ref-48)
49. **Jeremiah 31:33** "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My Torah within them and on their heart I will write it; and I will be their God, and they will be My people. [↑](#footnote-ref-49)
50. **ὁμολογέω** *homologeo* - from **3674 ὁμοῦ** [*homou* /hom·**oo**/] adv. Genitive case of *homos* (the same, akin to 260) as adv; GK 3938; Three occurrences; AV translates as “together” three times. **1** together: of persons assembled together. *Additional Information:* For synonyms see entry 260, *Strong’s Concordance/Dictionary.*

**ὁμολογέω** *homologeo* **-** words together or in agreement

**ὁμολογέω** **-** from a basic meaning *say the same thing* [↑](#footnote-ref-50)
51. If one admits that, the Oral Torah (logos) of the Master is true he will have his part in the Olam Haba. Concerning this, the Rambam (Maimonides) taught: “PRINCIPLE 12 is [that pertaining to] the era of the Messiah; that is, [we are] to believe and to affirm that [the Messiah] will come – and we are not to suppose that he will delay his coming, [as it is said,] *Though it tarry, wait for it* (Hab. 2:3); we are to set no time for his arrival, and we are to avoid making calculations from Scripture by way of predicting the time of his coming. Thus the Sages say: “Woe betide them that make calculations of the End” (i.e. of the Era of Messiah – TB Sanh 97b). **Moreover we are to believe that the Messiah will enjoy pre-eminence, excellence, and glory to a degree surpassing those of all kings that were ever in existence, even as all the Prophets – from Moses our Teacher, peace be upon him, to Malachi, peace be upon him – have prophesied concerning him**. **He who doubts his coming or detracts from his pre-eminence thereby denies the Torah – it being expressly attested in the Torah, in the portion [dealing with] Balaam (cf. Numb. 24:17), and in that of *Attem Nitzavim* (cf. Deut. 28:9 – 30:20, particularly 30:3-5).** It is included under the terms of this PRINCIPLE that the reigning kings of Israel should be of the house of David and descendants of Solomon, so that **he who revolts against a king from this family is as if he denied the Name of the LORD, blessed be He, and the words of His prophets** (see Mishneh Torah, Shoftim, Hilchot Melakhim I:7-9).” *The Commandments* by Moses Maimonides, translated by Charles, B. Chavel, 1967, London: The Soncino Press, Vol. I, pp. 279-280. [↑](#footnote-ref-51)
52. Mann, C. (1986). *Mark, A New Translation with Introduction and Commentary (The Anchor Bible).* New York: Bantam Doubleday Dell Publishing Group Inc. p. 587—588 Mann is not the only one to suggest that there was a belief that the prayer and present pericope are associated with the “lords prayer.” However, as Mann points out, there are some slight similarities without proof. [↑](#footnote-ref-52)
53. Urbach, E. E. (1975). *The Sages, their concepts and beliefs.* (I. Abrahams, Trans.) Jerusalem: The Magnes Press. p. 20 Urbach cites materials that could indicate that the Shema took its place of priemenence as many as 200 years before the common era. [↑](#footnote-ref-53)
54. Rabbi Aaron Ha Levi of Barcelona, Sefer haHinnuch, Feldheim Publishers, Volume 4 p. 251 [↑](#footnote-ref-54)
55. Ibid p. 263 [↑](#footnote-ref-55)
56. See also Maggid in the Passover Haggadah. Rabbi Angel, M. (1988). *A Sephardic Passover Haggadah, with translation and commentary.* Hoboken: KTAV Publishing House. p. 27 [↑](#footnote-ref-56)
57. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 1 [↑](#footnote-ref-57)
58. Cf. Vayikra 19:6—8; Shemot 12:10. b. Ber. 8b Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1 Berakhot). Peabody, MA: Hendrickson Publishers. p. 50—51 [↑](#footnote-ref-58)
59. I am not making the argument for Yeshua’s keeping of the Passover and the dates related to the final Passover meal at this present time. [↑](#footnote-ref-59)
60. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1 Berakhot). Peabody, MA: Hendrickson Publishers. p. 50—51 [↑](#footnote-ref-60)
61. [Mishnah and Yeshua](http://torahfocus.com/2010/02/15/mishnah-and-yeshua/) [↑](#footnote-ref-61)
62. (Rambam), M. (1967). *The Commendments* (Vol. 1). (C. B. Chavel, Ed.) The Soncino Press. p. 2 [↑](#footnote-ref-62)
63. Nanos, M. D. (1996). *The Mystery of Romans, The Jewish context of Paul's Letter.* Minneapolis: Augsburg Fortress Press. p. 167ff [↑](#footnote-ref-63)
64. Cf. II Lukas (Acts) 22:3 [↑](#footnote-ref-64)
65. I would postulate that Hakham Shaul learned the importance of the Shema from both of his teachers, Hakham Tsefet and Rabban Gamaliel. [↑](#footnote-ref-65)
66. D’varim 7:12 — 8:20 [↑](#footnote-ref-66)
67. The key foundation for the Shema is found in D’varim 6:4. The word “keep” is Hebrew שָׁמַר shamar {shaw-mar'} D’varim 6:17. [↑](#footnote-ref-67)
68. m. Ber. 1:1 [↑](#footnote-ref-68)
69. Cf. Vayikra 19:6—8; Shemot 12:10. b. Ber. 8b Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1 Berakhot). Peabody, MA: Hendrickson Publishers. p. 50—51. This information covers all three problems as discussed and resolved in the babylonian Talmud. [↑](#footnote-ref-69)
70. Jones, Vendyl,. *Will the Real Jesus Please Stand,.* (p. 5-11) Institute of Judaic-Christian Research, 1983. [↑](#footnote-ref-70)
71. J.T. Berakhot 1:2 [↑](#footnote-ref-71)
72. Cf. Mark 14: 37, 40, 41 [↑](#footnote-ref-72)
73. *Shema* A section of the liturgy composed of Dt. 6:4–9, 11:13–21 and Num. 15:37–41. It is recited twice daily, morning and evening. [↑](#footnote-ref-73)
74. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 4 [↑](#footnote-ref-74)
75. Arndt, W., Danker, F. W., & Bauer, W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (857). Chicago: University of Chicago Press. [↑](#footnote-ref-75)
76. Bratcher, R. G., & Nida, E. A. (1993], c1961). *A handbook on the Gospel of Mark*. Originally published: A translator's handbook on the Gospel of Mark, 1961. UBS handbook series; Helps for translators (448). New York: United Bible Societies. France, R. (2002). *The New International Greek Testament Commentary, The Gospel of Mark.* Grand Rapids MI: Wm. B. Eerdmand Publishing Co. p. 582 [↑](#footnote-ref-76)
77. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order*. (G4221). Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-77)
78. John R. Donahue S.J., D. J. (2002). Sacra Pagina, *The Gospel of Mark* (Vol. Volume 2). (S. Danial J. Harrington, Ed.) Collegeville, Minnesota: The Liturgical Press. p. 408 Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave A commentary on the Passion Narratives in the Four Gospels* (Vol. 1). Doubleday, The Anchor Bible Reference Library. p 170. Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 433 Stein, R. H. (2008). *Baker Exegetical Commentary of the New Testament: Mark.* Grand Rapids, Michigan: Baker Academic. p. 661 [↑](#footnote-ref-78)
79. Mann, C. (1986). *Mark, A New Translation with Introduction and Commentary (The Anchor Bible).* New York: Bantam Doubleday Dell Publishing Group Inc. p. 590 [↑](#footnote-ref-79)
80. Here I am not saying that the Mishnah is referring to the Pesach evening. I am drawing on the principle of Severah; whereby we can logically attribute the information of the Mishnah to the Evening of Pesach. [↑](#footnote-ref-80)
81. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 4 [↑](#footnote-ref-81)
82. For a full reading of those blessings, see Lazar Stein Memorial Foundation & Congregation Shaare Rahamim. (n.d.). *Siddur Lev Eliezer, (Siddur Linear Transliteration with English Translation for Weekdays)* (2nd Edition ed.). Eastern Book Press Inc. p. 349-350 [↑](#footnote-ref-82)
83. Vermes, G. (1993). *The Religion of Jesus the Jew.* Minneapolis: Fortress Press. p. 152 [↑](#footnote-ref-83)
84. Ibid [↑](#footnote-ref-84)
85. We realize that Hakham Shaul uses this expression in his letter to the Romans and Galatians. Mark Nanos makes an excellent argument for the premise that “Romans” it written in the structure of devotion found in the Shema. We also realize that this idea needs further investigation. However, we find it very interesting to note that there seems to be a parallel of sorts between the use of the phrase “Abba Father.” Nanos, M. D. (1996). *The Mystery of Romans, The Jewish context of Paul's Letter.* Minneapolis: Augsburg Fortress Press. [↑](#footnote-ref-85)
86. Here the thematic idea of the blessing “Everlasting Love” anchors the present pericope with the related Psalm 118. [↑](#footnote-ref-86)
87. For the remainder of this section see Lazar Stein Memorial Foundation & Congregation Shaare Rahamim. (n.d.). *Siddur Lev Eliezer, (Siddur Linear Transliteration with English Translation for Weekdays)* (2nd Edition ed.). Eastern Book Press Inc. p. 353 — 354 [↑](#footnote-ref-87)
88. see Lazar Stein Memorial Foundation & Congregation Shaare Rahamim. (n.d.). *Siddur Lev Eliezer, (Siddur Linear Transliteration with English Translation for Weekdays)* (2nd Edition ed.). Eastern Book Press Inc. p. 360 —361 [↑](#footnote-ref-88)
89. Sanctification for the name of G-d [↑](#footnote-ref-89)
90. Lamm, N. (2000). *The Shema: Spirituality and Law in Judaism.* Jewish Publication Society. p. 138—139 [↑](#footnote-ref-90)
91. Cf. Sanhedrin 98b [↑](#footnote-ref-91)
92. Masoret = Hebrew for Enforcer of the Mesorah (traditions), nd functions as the President of the Congregation, Chief Pastor of the congregation and also as Catechist (i.e. teacher of converts together with the Moreh (School Teacher). [↑](#footnote-ref-92)
93. Monotheistic vocabulary will not allow us to translate πνεῦμα τὸ ἅγιον in the traditional sense as “Holy Spirit” referring to the “Spirit” as if it were a member of polytheistic trinitarianism. The context here clearly demands that translation as the Nefesh Yehudi, the (Jewish) Soul/spirit from the heavens. Therefore, the passage as a whole speaks of the conversion process whereby the Gentile Convert is “sealed.” The general covenantal seal for Gentile men as converts is circumcision. Therefore, the “seal” proving that one is in possession of the Nefesh Yehudi is circumcision. Thielman notes the similarity of vocabulary with Yesha’yahu (Isaiah) 63:9-10. Because the vocabulary is only partially synonymous, we can determine that the “Holy Spirit” of those passages is the “Divine Agent” and not an aspect of “Deity.” The Yesha’yahu passages show that the “Holy Spirit” is the Divine “messenger” who was to go before the B’ne Yisrael (Shemot 23:23). Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 317 [↑](#footnote-ref-93)
94. Some sources suggest that the 2nd Pastor is equated with the idea of “surrender.” This passage clearly denotes this special quality. The Gentile New/Convert and those who would “build up” the Congregation must learn to surrender to the loving-kindness of G-d. [↑](#footnote-ref-94)
95. This is an internal issue. Therefore, Hakham Shaul is showing that internal issues when externalized are a serious danger to the congregation. [↑](#footnote-ref-95)
96. See **ὀργή** – *orge* above [↑](#footnote-ref-96)
97. The 2nd Parnas and the Chazan join in controlling evil speech, temper tantrums and conflict in the congregation. When these two forces are joined, evil does not stand a chance. Their combined effort is Justice mixed with Justice. The 2nd Parnas is a symbol of surrender as we noted above. However, in the present case the surrender is not on the part of the Congregational Officers. The 2nd Parnas and the Chazan joined together bring all injustice under appropriate control. However, outbursts of anger as applied here are not simple abusive tantrums. The 2nd Parnas and Chazan are dealing with legalism here. ὀργή, is always seen to be protecting something recognized to be right, becomes in the political life of the following period the characteristic and legitimate attitude of the ruler who has to avenge injustice. Because the 2nd Parnas, here described in the Greek word **ὀργή** – *orge* has a propensity for justice. Therefore, “anger” must not be allowed to progress into sin. That the two officers 2nd Parnas and the Chazan are in office here dealing with this problem shows the absolute mastery of their gift and office. The two officers demand a change in conduct. [↑](#footnote-ref-97)
98. The element of growth and transformation now laid out for the converts by the 2nd Parnas with the Chazan who persuade the convert to accept loving-kindness as a lifestyle. [↑](#footnote-ref-98)
99. **οὖν** – *oun* “therefore” connects with 4:1, 17. In both cases, the Darshan is present. Therefore, we can see our “divisions” are actually interconnected with itself. [↑](#footnote-ref-99)
100. Acceptance of the Nefesh Yehudi (Jewish Soul) brings the soul into loving relationship with G-d. The recipients are the beloved children of G-d. As His beloved children, we are called to imitate His actions. This verse could also be read. Be beloved imitators of G-d’s love as His children. [↑](#footnote-ref-100)
101. Cf. Lev 11:44 “Consecrate yourselves therefore, and be holy, for I am holy.” Note here the similarity between the words of Hakham Shaul and Philo. (Spec. 4:73) 73 for it was a felicitous and true saying of one of the wise men of old, that men never act in a manner more resembling the gods than when they are bestowing benefits; and what can be a greater good than for mortal men to **imitate** the everlasting God? (Virt. 1:168-169) And in another place also the lawgiver gives this precept, which is most becoming and suitable to a rational nature, that men should imitate God to the best of their power, omitting nothing which can possibly contribute to such a similarity as the case admits of. XXIV. Since then you have received strength from a being who is more powerful than you, give others a share of that strength, distributing among them the benefits which you have received yourself, in order that you may **imitate** God by bestowing gifts like his; 169 for all the gifts of the supreme Ruler are of common advantage to all men; and he gives them to some individuals, not in order that they when they have received them may hide them out of sight, or employ them to the injury of others, but in order that they may bring them into the common stock, and invite all those whom they can find to use and enjoy them with them. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 623, 657 [↑](#footnote-ref-101)
102. This shows us that the gift of the Nefesh Yehudi is earned. Once the recipient has the Nefesh Yehudi as a gift he must “become” the Nefesh Yehudi. [↑](#footnote-ref-102)
103. This is Hakham Shaul’s third use of **περιπατέω** – *peripateo,* meaning, “walk about.” Each instance **περιπατέω** – *peripateo,* “walk” refers to halakhic norms, conduct established in the Torah, and catechistically elucidated in the Oral Torah. Here we have a summons to faithful obedience. The three instances of **περιπατέω** – *peripateo,* show three responses expected of the Congregation. However, the phrase refers to habitual conduct. Therefore, we should read, “make this your habitual conduct,” or “make this your habitual walk.” [↑](#footnote-ref-103)
104. The Remes text is drawing on allegory to make its point. The point is to be as though you were an offering before G-d. The more familiar example is Yitzchak. The point here is not whether this is a literal sacrifice, which it is not or allegorical speech. Because it is Remes, it is most certainly allegorical. Secondly, the “lesson” is for us to mimic G-d and if that seems impossible, we have Messiah as a model. We must understand that **θυσία** – *thusia* does not represent a “sin offering.” Therefore, Messiah’s “sacrifice” is not for the sake of atonement in this case. We find the corresponding offering to be a **קֻרְבָּן** – *qorban* meaning to bring near. Therefore, the summary is not that Messiah is a “sacrifice” but a means of drawing near to G-d. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 364 [↑](#footnote-ref-104)
105. The sweet smell, **רֵיחַ** – *reyach* **נִיחֹחַ** – *nichowach* can be read a smell of comfort, or, the fragrance of the comforter. As Edie points out there is no easy way to say **נִיחֹחַ** **רֵיחַ**. As we have stated above the emphasis is not on a “literal” sacrifice, but rather the moral excellence of Messiah. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 365 [↑](#footnote-ref-105)
106. The sweet smelling aroma is the prayers of the Tsadiqim as they recite the liturgical prayers of the Siddur. [↑](#footnote-ref-106)
107. Not found in all manuscripts. [↑](#footnote-ref-107)
108. Because our textual base is Remes, we realize that Hakham Shaul is not speaking in “literal” terms. This means that the insinuation is maintaining spiritual fidelity, “faithful obedience” to G-d. [↑](#footnote-ref-108)
109. While the Greek word **ἀκαθαρσία** – *akatharsia,* “uncleanness” does have the connotations of sexual impropriety, as noted above the fidelity is spiritual rather than physical. [↑](#footnote-ref-109)
110. Cf. Eph. 1:1 above. The conduct of the “**Tsadiqim**” should be a model of faithful obedience. The idea of the sexual impropriety is that of turning from G-d to self-serving conduct and behavior. [↑](#footnote-ref-110)
111. **Αἰσχρότης** – *aischrotes* ccorresponding to **בָּשְׁנָה** – *bā∙šenā* disgraceful behavior or speech. [↑](#footnote-ref-111)
112. Lashon HaRa – the evil tongue. The noise of vulgarity chokes the Spirit/Divine Presence. Because these two Parnasim are connected to the Darshan (Prophecy) they relate to holy speech. [↑](#footnote-ref-112)
113. Let it be here noted that this phrase, **εὐχαριστία** – *eucharistia* has nothing to do with the Catholic/Christian notion of eucharist. The true meaning is found in the Talmud and Oral Torah as can be noted here… “It is forbidden man to enjoy anything of this world without benediction,” **b. Ber., 35a**. “At good news one says: Blessed be He who is good and who does good. But at bad news one says: Blessed be the judge of truth … Man has a duty to pronounce a blessing on the bad as he pronounces a blessing on the good,” **b. Ber.,** 54a. Thanks are forever: “In the future all sacrifices will cease, but the offering of thanks will not cease to all eternity. Similarly all confessions will cease, but the confession of thanks will not cease to all eternity,” *Pesikta* (*de Rab. Kahana*), collection of homilies 9 (79a). When one senses G-d, whether in Torah study, nature or by any other means, he should say the appropriate blessing. Through this blessing we have made a connection with the Divine. [↑](#footnote-ref-113)
114. The mention of the “Governance relates to the ten men of the congregation and our theme for Hakham Shaul’s Letter to the Ephesians. The “Governance of Messiah is an expression of the Governance of G-d,” through the Hakhamim and Bate Din as opposed to human kings.

The balance of ministry is clear at this point. The 1st Parnas wants to war with every adversary. Where there is union between these two Pastors, they scrutinize their battles carefully. While the 1st Pastor is like the moon in his waxing and waning the 2nd Pastor is consistent and constantly devoted. [↑](#footnote-ref-114)
115. We see the office and ministry of the 2nd Parnas as restrictive. The restriction is against the philosophical vanity of Replacement Theology (philosophy). This is accomplished by true scholarship. Therefore, we see Hakham Shaul’s allusion to **Lag B’ Omer** the holiday of the Torah Scholar. This officer is often willing to be self-sacrificing as noted above. He sacrifices for the sake of unity and edification. In this venue, he becomes a key builder in the congregation. He will not “sacrifice” for vanities sake. He concedes only for the “cause.” However, this persona is the real watchdog of the congregation. He draws his strength from the Chazzan and compassion from the 1st Parnas/Pastor. This Pastor is highly creative with the ability to build and strengthen the congregation, by motivating it with (Prophetic) vision he receives from the Darshan. Were it not for his apprehension of the prophetic vision of the Maggid/Darshan the congregation could be like a dog chasing its tail. It is evident that Hakham Shaul is perfectly aware of the characteristics of this Officer. This can be seen in his warning against the Yetser HaRa/Lashon HaRa. [↑](#footnote-ref-115)
116. While there is some debate as to whom “any man” is, we understand this to be the dividing sect of Gentile Philosophers or philosophies. These “philosophies” were designed to replace the truth of the Torah. These “vain philosophies” were the replacement to the Oral Torah. Therefore, blaspheme against the Oral Torah/Mesorah is initiated in the form of a replacement “Oral” presentation of vain philosophy. We note that the “vain philosophy” is considered “empty words.” This is because of the Hebrew idea of “Tob” (good) and “Ra” (bad). “Tob” true meaning is that which is beneficial and “Ra” meaning that which is “empty” or “vain.” The Torah Oral/Written is a means of accessing the consciousness of G-d. When these “vain philosophies” are propagated they nullify that connection and awareness. [↑](#footnote-ref-116)
117. As noted above the ministry of the 2nd Parnas leans towards the left column. Therefore, we should expect a stern character leaning towards justice and judgment. This is easily seen in the comment “**wrath of God comes upon the children of disobedience.**” This officer is a part of the balancing of the congregation. This officer teaches the congregation not to succumb to the trappings of human philosophy. True strength and reassurance comes from within the G-dly community. Therefore, we see that this officer, as an echo of Hokhmah is an integral part of the assembly. While this officer should be the echo of Binah, he is captivated with the essence of Hokhmah. [↑](#footnote-ref-117)
118. Only abstinence from the morass of confusion can one be free. One needs an established halakhic norm to truly be free. The trappings of vanity are bondage and detraction from genuine freedom. The 2nd Parnas is the true gate to freedom. [↑](#footnote-ref-118)
119. Darkness here is not evil in the strict sense of the word. “Darkness” is defined by one’s relationship with G-d. Those who have no relationship with G-d through the Torah are “darkness.” [↑](#footnote-ref-119)
120. Light is association with G-d and the conversion. Reception of the Nefesh Yehudi (Jewish soul) transforms the new man into light. Ps. 97:11 ***Light is sown like seed for the righteous/generous, and gladness for the upright in heart***. This light is the Ohr HaGanuz (Primordial Light) which resides within each individual connected with G-d and recipient of the Nefesh Yehudi (Jewish Soul). Light is also an indication of the Shekinah’s presence. The Torah is the repository for the Ohr HaGanuz, the Primordial Light. Therefore, those who receive the Torah oral and written receive the Primordial Light. The goal of receiving the Torah is to become the light i.e. the Torah. When the B’ne Yisrael traveled through the wilderness, the “Light” manifest as either a pillar of fire or a cloud. Darkness also represents the relationship to the intermediary powers that govern the universe as G-d’s agents. Those angels, which represent the true structure of the universe represent light. They are often called mazelot (constellations) or stars. Those “fallen stars” are those stars, which did not keep their specifically designated place and position. **Yehudah 1:6** **Now the heavenly messengers that did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station) **are kept** under guard **in everlasting chains in** deepest **darkness for the great day of judgment.** 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire. Cf. 1Thes 5:4-11; Rom 13:11-14 [↑](#footnote-ref-120)
121. See “walk” above. Mishle (Proverbs) associates the mitzvot that we “walk” out with the lamp and teachings (Torah) with the light. [↑](#footnote-ref-121)
122. **δοκιμάζω –** *dokimazo* (approving/discern/allow) has the connotation of permitting and prohibiting in the Rabbinical sense. That which is prohibited by the determination of halakhic norms is not pleasing to G-d. And that which is permitted is considered “pleasing” to G-d. [↑](#footnote-ref-122)
123. The objective desire of the child of light is to live a life of exemplary Torah observance. This is what is “pleasing” to G-d. [↑](#footnote-ref-123)