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

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Iyar 20,5782 / May 20-21, 2022** | **Seventh Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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

His Honor Paqid Adon David ben Abraham

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

His Excellency Adon Luqas Nelson

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 Leah bat Sarah & beloved mother

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

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

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

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

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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



**Friday Evening May 20, 2022**

**Evening Counting of the Omer Day 35**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is thirty-five days of the Omer which are five weeks.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 35 | Parnas 2/Moreh | Iyar 20 | 5:11-14 | Sincerity united with Humility |

**Ephesians 5:11-14 Do not associate****[[1]](#footnote-1) with the fruitless works****[[2]](#footnote-2) of darkness, but rather reprimand[[3]](#footnote-3) them. For it is a shame****[[4]](#footnote-4) even to mention of those things, which they do in secret.[[5]](#footnote-5) But all things that are reproved are made manifest by the light,****[[6]](#footnote-6) for light makes all things visible.Therefore he says,****[[7]](#footnote-7) “Wake up, sleeper![[8]](#footnote-8) And arise from the dead,[[9]](#footnote-9) and Messiah** [and his Torah] **will shine****[[10]](#footnote-10) on you.”[[11]](#footnote-11)**

**http://www.betemunah.org/sederim/pesach76_files/image012.jpg**

**Blessings Before Torah Study**

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

**Please Ha-Shem, our GOD, 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 GOD, 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!**

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

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

**We pray for His Honor Paqid  Adon Tsuriel ben Abraham a righteous and faithful servant of G-d who as a consequence of having radiation after a tooth extraction H H has been left with a hole in his mandibula and now has to take antibiotics and other medicines., Mi Sheberach - He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Adon Tsuriel ben Abraham, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!**

**A Prayer for Israel**

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

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

**Shabbat** **“Ki Yarchiv” - “When will enlarge”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי-יַרְחִיב** |  | **Saturday Afternoon** |
| **“Ki Yarchiv”** | Reader 1 – D’barim 12:20-22 | Reader 1 – D’barim 13:2-4 |
| **“When will enlarge”** | Reader 2 – D’barim 12:23-25 | Reader 2 – D’barim 13:3-6 |
| **“Cuando ensanchare”** | Reader 3 – D’barim 12:26-28 | Reader 3 – D’barim 13: 7-10 |
|  | Reader 4 – D’barim 12:29 – 13:1 |  |
| D’barim (Deut.) 12:20–13:12 | Reader 5 – D’barim 13:2-6 | **Monday & Thursday Mornings** |
| Psalm 119:49-72 | Reader 6 – D’barim 13:7-12 | Reader 1 – D’barim 13:2-4 |
| Ashlam.: Is 54:2-9 + 17 | Reader 7 – D’barim 13:13-19 | Reader 2 – D’barim 13:3-6 |
| N.C.: Mark 14:26-31;Lk 22:31-34 | Maftir – D’barim 13:17-19 | Reader 3 – D’barim 13: 7-10 |

**Contents of the Torah Seder**

* The Slaughter of Animals for Food – Deut. 12:20-22
* Warning Against Blood – Deut. 12:23-28
* Distinctiveness in Worship – Deut. 12:29-31
* Religious Seducers – Deut. 13:1
* A False Prophet – Deut. 13:2-6
* Seducers in One’s Own Family – Deut. 13:7-12

**Rashi & Targum Pseudo Jonathan** **for:**

**D’barim (Deut.)** ‎‎**12:20 - 13:12**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 20. **When the Lord, your God, expands your boundary,** as He has spoken to you, and you say, "I will eat meat," because your soul desires to eat meat, you may eat meat, according to every desire of your soul. | 20. **When the LORD your God will have enlarged your border,** as He has said unto you; and you say, I would eat flesh, because your soul may desire to eat flesh, you may eat flesh according to all your desire. |
| 21. If the place the Lord, your God, chooses to put His Name there, will be distant from you, you may slaughter of your cattle and of your sheep, which the Lord has given you, as I have commanded you, and you may eat in your cities, according to every desire of your soul. | 21. But if the place which the LORD your God will have chosen that His Shekinah may dwell there be too far off, then may you eat of your herds and flocks which the LORD your God will give you, as I have commanded you, in your cities you may eat, according to all the desire of your soul: |
| 22. But as the deer and the gazelle are eaten, so may you eat them; the unclean and the clean alike may eat of them. | 22. as the flesh of the antelope or hart so may you eat it; he who is unclean that he may not offer holy things, and he who is clean that he may offer them, may eat of it alike. |
| 23. However, be strong not to eat the blood, for the blood is the soul; and you shall not eat the soul with the flesh. | 23. Only put a strong restraint upon your desires, that you eat no blood; for the blood is the subsistence of the life. You may not, with the flesh, eat blood, in which is the subsistence of life: |
| 24. You shall not eat it, you shall spill it on the ground, like water. | 24. you will not eat it; you will pour it out upon the ground like water: |
| 25. You shall not eat it, in order that it be good for you, and for your children after you, when you do what is proper in the eyes of the Lord. | 25. eat it not, that it may be well with you, and with your children after you, while you do that which is right before the LORD. |
| 26. However, your holy offerings which you will have, and your vows, you shall carry, and come to the place that the Lord chooses. | 26. Nevertheless, animals which are your consecrated tenths, and your votive offerings, you will take and bring to the place which the LORD will choose; |
| 27. And you shall make your burnt offerings the flesh and the blood upon the altar of the Lord, your God, and the blood of your sacrifices shall be poured upon the altar of the Lord, your God, and you shall eat the flesh. | 27. and you will do (with them) according to the rite of your burnt offerings, (and offer) the flesh and the blood upon the altar of the LORD your God: the blood of the rest of your holy oblations will be poured out at the altar of the LORD your God, but of the flesh it is lawful to eat. |
| 28. Keep and hearken to all these words that I command you, that it may benefit you and your children after you, forever, when you do what is good and proper in the eyes of the Lord, your God. | 28. Observe and obey all these words that I command you, that it may be well with you and with your children after you forever, while you do that which is good and right before the LORD your God. |
| 29. When the Lord, your God cuts off the nations to which you will come to drive them out from before you, and when you drive them out and dwell in their land, | 29. When the LORD your God will have cut off the nations among whom you go, and have expelled them from before you, and you inherit and dwell in their land, |
| 30. beware, lest you be attracted after them, after they are exterminated from before you; and lest you inquire about their gods, saying, "How did these nations serve their gods? And I will do likewise." | 30. Beware that you stumble not after their idols when they will have been destroyed before you, or lest you seek after their idols, saying, How did these peoples worship their gods, that we may worship as they did? |
| 31. You shall not do so to the Lord, your God; for every abomination to the Lord which He hates, they did to their gods, for also their sons and their daughters they would burn in fire to their gods. | 31. So will you not do in serving the LORD your God; for whatever is abominable and hateful to Him have they done to their idols; for even their sons and daughters they have bound and burned with fire unto their idols. |
|  |  |
| 1. Everything I command you that you shall be careful to do it. You shall neither add to it, nor subtract from it. | 1. Whatsoever I command you, that will you observe to do; you will not add to it nor diminish from it. |
| 2. If there will arise among you a prophet, or a dreamer of a dream, and he gives you a sign or a wonder, | 2. When there may arise among you a false prophet or a dreamer of a profane dream, and he give you a sign or a miracle, |
| 3. and the sign or the wonder of which he spoke to you happens, [and he] says, "Let us go after other gods which you have not known, and let us worship them," | 3. and the sign or the miracle come to pass, (yet) because he spoke with you, saying, Let us go after the gods of the peoples whom you have not known, and worship them, |
| 4. you shall not heed the words of that prophet, or that dreamer of a dream; for the Lord, your God, is testing you, to know whether you really love the Lord, your God, with all your heart and with all your soul. | 4. you will not hearken to the words of that lying prophet, or him who has dreamed that dream; for the LORD your God (thereby) tries you, to know whether you will love the LORD your God with all your heart and with all your soul. |
| 5. You shall follow the Lord, your God, fear Him, keep His commandments, heed His voice, worship Him, and cleave to Him. | 5. You will walk after the service of the LORD your God, and Him will you fear, and keep His commandments, hearken to His word, pray before Him, and cleave unto His fear. |
| 6. And that prophet, or that dreamer of a dream shall be put to death; because he spoke falsehood about the Lord, your God Who brought you out of the land of Egypt, and Who redeemed you from the house of bondage, to lead you astray from the way in which the Lord, your God, commanded you to go; so, shall you clear away the evil from your midst. | 6. And that prophet of lies, or that dreamer of dreams, will be slain with the sword, because he had spoken perversity against the LORD your God who brought you out from the land of the Mizraee, and redeemed you from the house of the affliction of slaves to make you to go astray from the path which the LORD your God has commanded you to walk in: so, will you bring down the doers of evil among you. |
| 7. If your brother, the son of your mother, tempts you in secret or your son, or your daughter, or the wife of your embrace, or your friend, who is as your own soul saying, "Let us go and worship other gods, which neither you, nor your forefathers have known." | 7. When your brother, the son of your mother, when even the son of your father, or your own son or your daughter, or your wife who reposes with you, or your friend who is beloved as your soul, will give you evil counsel, to make you go astray, speaking out and saying, Let us go and worship the gods of the Gentiles, which neither you nor your fathers have known; |
| 8. Of the gods of the peoples around you, [whether] near to you or far from you, from one end of the earth to the other end of the earth; | 8. or the idols of the seven nations who are near you round about, or of the rest of the nations who are far away from you, from one end of the earth to the other; |
| 9. You shall not desire him, and you shall not hearken to him; neither shall you pity him, have mercy upon him, nor shield him. | 9. you will not consent to them, nor hearken to him, neither will your eye spare him or have compassion, nor will you hide him in secret; |
| 10. But you shall surely kill him, your hand shall be the first against him to put him to death, and afterwards the hand of all the people. | 10. but killing you will kill him; your hand will be the first upon him to slay him, and afterwards the hand of all the people; |
| 11. And you shall stone him with stones so that he dies, because he sought to lead you astray from the Lord, your God, Who brought you out of the land of Egypt, out of the house of bondage. | 11. and you will stone him that he die; because he sought to draw them away from 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. |
| 12. And all Israel shall listen and fear, and they shall no longer do any evil such as this in your midst. | 12. And all Israel will hear and be afraid, and never more do according to that evil thing among you. |

**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. 128-148.

**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 ‎12:20 - 13:12**

**20 When [the Lord your God] expands [your boundary... and you say, "I will eat meat,"... you may eat meat]** The Torah teaches proper conduct, that one should not desire to eat meat unless [one lives] in abundance and wealth. -[Chul. 84a.] [you may eat meat,] according to every desire of your soul In the desert, however, the meat of a non-consecrated animal was forbidden to them, unless one first consecrated it and offered it up as a peace offering. -[Sifrei: Chul. 16b]

**21 If the place the Lord, your God, chooses to put His Name there, will be distant from you** And you will [consequently] be unable to come and make peace-offerings every day, as [you do] now when the Mishkan goes along with you.

**you may slaughter... as I have commanded you** We learn [from here] that **there is a commandment regarding slaughtering, how one must slaughter. [Since this commandment is not written in the Torah we deduce that] these are the laws of ritual slaughtering given orally to Moses on [Mount] Sinai**.-[Sifrei ; Chul. 28a]

**22 But as the deer [and the gazelle] are eaten, [so you may eat them]** You are not admonished to eat them in a state of ritual purity; if, however, [you will reason:] Just as the fat of the deer and the gazelle is permitted [as food], so too should the fat of non-consecrated animals be permitted. Therefore [to counter this] Scripture says, “but” (אַךְ)

**23 However, be strong not to eat the blood** Since it is stated “be strong” [i.e., resist temptation], you learn that the [Israelites] were inclined to eating blood. Therefore, it is necessary to state, “be strong.” [These are] the words of Rabbi Judah. Rabbi Simeon the son of Azzai, however, says: Scripture comes only to caution you and to instruct you as to what extent you must be steadfast in [fulfilling] the commandments: If regarding blood, which is easy to watch out for, since a person has no desire for it, [the Torah] needed to strengthen you with its admonition, how much more so [must one strengthen oneself] for all other commandments! -[Sifrei]

**and you shall not eat the soul with the flesh** This is an admonition against אֵבֵר מִן הַחַי , [the eating of] a limb from a live animal.-[Sifrei ; Chul. 102a]

**24 You shall not eat it** This is an admonition against the eating (דָם הַתַּמְצִית) , (the last blood oozing [from the incision of slaughtering]).-[Ker. 4b]

**25 You shall not eat it** This is an admonition against the eating of the blood contained in the limbs [of the animal].-[Ker. 4b]

**in order that it be good for you...** Go forth and learn the [magnitude of] the reward for [observing] the commandments: **If [in the case of] blood, which disgusts a person, he who abstains from it earns merit [both] for himself and for his children after him, how much more so [does this apply] to abstaining from theft and immorality, after which man’s soul of does lust.-[**Mak. 23b]

**26 However, your holy offerings [... you shall carry, and come to the place which the Lord chooses]** Although you are permitted to slaughter unconsecrated animals, I did not permit you to slaughter consecrated animals and eat them in your cities without offering [them] up [on the altar]; rather, you must bring them to the Temple.

**27 And you shall make your burnt-offerings** If [your sacrifices] are burnt-offerings, place the flesh and the blood on the altar [as it says: הַבָָּשָָׂר וְהַדָָּם עַל־מִזְבַּח -"the flesh and the blood on the altar of the Lord," with respect to burnt offerings]. But if they are peace-offerings, “the blood of your sacrifices shall be poured upon the altar” first, and afterwards “you shall eat the flesh.” Our Rabbis further deduced that [the words] “However, your holy offerings... [you shall carry]” (verse 26) come to instruct us regarding consecrated animals that are outside the Land [of Israel], as well as to instruct us regarding animals that have been exchanged for other consecrated animals, and regarding the offspring of consecrated animals, that [all of] these must [also] be offered up [in Jerusalem].-[Sifrei ; Bech. 14b]

**28 Keep [and hearken to all these words that I command you]** This [term שְׁמֽר , “keep”] refers to the studying of the Oral Law. [Since it is not written down,] you must “guard” it “in your innards,” so that it should not be forgotten, as it is said, “For it is pleasant that you guard them (תִּשְׁמְרָם) in your innards” (Prov. 22:18). **And if you studied, you may understand and fulfill [the commandments], but one who is not [immersed] in study, cannot be [immersed] in practice.-[Sifrei]**

**[Keep...] all these words [that I command you]** **This means that a light commandment should be as precious to you as a difficult commandment.-[Sifrei]**

**[That it may benefit you...when you do] what is good** in the eyes of Heaven.

**and proper** in the eyes of man.-[Sifrei]

**30 Lest you be attracted** Heb. פֶּן־תִּנָּקֵשׁ אַחֲרֵיהֶם Onkelos renders תִּנָּקֵשׁ as an expression of מוֹקֵשׁ , a “snare.” [However,] I say that he was not meticulous in examining the language, for we do not find a “nun” (נ) in [any form of] the verb “to snare,” not even as a root letter that is [sometimes] omitted from it. However, as an expression denoting vehement movement [from place to place] and rattling, we do find a “nun” (נ), as in “and his knees knocked נָקְשָׁן one against the other [in fear]” (Dan. 5:6). Here, too, I say that פֶּן־תִּנָּקֵשׁ אַחֲרֵיהֶם means “lest you be attracted to them,” i.e., by becoming bound up in what they do. Similarly, “May a creditor search out (יִנָקֵּשׁ) all that he has” (Ps. 109:11)—here David cursed the wicked that he should have many creditors and they should continually go after and be attracted to his money.

**Beware, lest you be attracted after them, after they are exterminated from before you [God says:] After you see that I will annihilate them from before you, you ought to consider why these [people] were exterminated; because of the corrupt actions that were in their hands [i.e., that they had committed]. Accordingly, you should not act likewise, lest others come and exterminate you.-[Sifrei 14:54]**

**How do [these nations] serve [their gods?]** [Until now,] the only cases that incurred the [death] penalty for idolatry were slaughtering, causing to go up in smoke, libation, and prostration [before any other god], as it says, “[He who slaughters [a sacrifice] to the gods shall be destroyed] except to the Lord alone” (Exod. 22:19). [This means that the of death punishment is incurred if one commits] things that are done for the Most High [namely the four aforementioned types of worship]. Here [Scripture] teaches you that if it is customary to worship a particular idol by some other rite, such as defecating before [Baal] Peor or casting a stone at Mercurius, this is considered its worship, and [one who performs that form of worship] is liable [to the death penalty]. However, regarding slaughtering, causing to go up in smoke, libation, and prostration, even though it is not customary [for that idol], one is liable [to the death penalty].-[Sanh. 60b]

**31 for also their sons [and their daughters they would burn in fire to their gods]** The word גַם , “also,” [comes] to include their fathers and mothers [among those they burned]. Rabbi Akiva stated, “I [once] saw a heathen who bound his father before his dog, which then devoured him.” [Sifrei] [The dog represents the idol, either because it was made in the form of a dog, or this is a pejorative. The dog’s eating the father means that the heathen burned his father in fire before the idol (Zedah Laderech).]

**Chapter 13**

**1 Everything [that I command you] the less significant [commandments] as well as more significant ones**.-[Sifrei]

**that you shall be careful to do** [This statement] attaches a negative commandment to the positive commandments mentioned in this parashah, for wherever הִשָּׁמֵר is used, it is an expression of a negative commandment. Lashes, however, are not incurred for [infringement of a prohibition when] the term הִשָּׁמֵר is attached to a positive commandment.

**You shall neither add to it** [e.g., placing] five chapters in tefillin [instead of four], or [using] five species for the lulav [instead of four], or [reciting] four blessings [instead of three] for the “blessing of the kohanim.” -[Sifrei]

**2 [If there will arise among you a prophet...] and he gives you a sign** Heb. אוֹת , **[meaning a sign] in the heavens,** as it is stated in the case of Gideon [who said to the angel]: “then show me a sign (אוֹת) ” (Jud. 6:17), and then it says [further], “let it be dry only upon the fleece [and upon all the ground let there be dew]” (Jud. 6:39).

**or a wonder** Heb. מוֹפֵת , **[meaning a sign] on the earth.** (other texts [of Rashi read as follows]:

**and he gives you a sign** in the heavens, as is written, “and they [i.e., the sun, the moon, and the stars] shall be for signs (לְאֽתֽת) and for seasons” [Gen. 1:14].

**or a wonder** on the earth, as is written, “If there will be dew on the fleece only, and upon all the ground, dry” [Jud. 6:39]). Even so, you shall not listen to him. But if you say, “Why then does the Holy One, blessed is He, give him the power to perform a sign? [Scripture replies,] "for the Lord, your God, is testing you [... whether you really love the Lord your God]” (verse 4). -[Sifrei ; San. 90a]

**5 keep His commandments** the Torah of Moses.

**heed His voice** the voice of the prophets.

**worship Him** in His sanctuary.-[Sifrei]

**and cleave to Him Cleave to His ways: bestow kindness, bury the dead, and visit the sick, just as the Holy One, blessed is He, did.**-[Sotah 14a]

**6 [Because he spoke] falsehood** Heb. סָרָה , lit. something turned away, removed from the world, which neither existed nor was created, and which I never commanded him to say; destodre in Old French, to distort.

and redeemed you from of the house of bondage Even if God had no [other claim] on you other than that He had redeemed you, it would be sufficient [to demand your obedience].-[Sifrei]

**7 If [your brother...] tempts you** The term הֲסָתָה always denotes inciting as it is said, אִם ה' הֱיסִתְךָ , “If the Lord has incited you against me” (I Sam. 26:19); ametra in Old French, will incite, that he tempts him to do so.

**your brother** from the father’s [side].

**the son of your mother** from the mother’s [side].

**of your embrace** The one that lies in your embrace and is attached (מָחֲקָה) to you; afichiede in Old French, bound, attached (Greenberg), afichier in Old French, to attach (Gukovitzki). This is similar to הָאָרֶץ וּמֵחֵיק (Ezek. 43:14), which refers to the base [of the altar] that is affixed firmly in the ground.

**[Or your friend,] who is as your own soul** This refers to your father. Scripture enumerates those [persons] who are dear to you; how much more so [must you apply this] to others [and not spare them]!

**[If your brother...tempts you] in secret** Scripture speaks of what commonly [occurs, but does not exclude the other case, i.e., one who entices publicly], for usually the one who entices speaks clandestinely. Similarly, Solomon [describing an episode of enticement,] says: “In the twilight, in the evening time, in the blackness of night and the darkness” (Prov. 7:9). -[Sifrei]

**[Let us go and worship other gods,] which neither you nor your forefathers have known** This would be a great disgrace for you, for not even the heathen nations forsake what their forefathers have handed down to them. Yet this [man] says to you, “Abandon what your forefathers have handed down to you!”-[Sifrei]

**8 Let us go and worship other gods...] whether near to you or far [from you]** Why did [Scripture] specify [gods] that are "near... or far"? Rather, this is what Scripture says: Through [knowing] the character of those [gods] close to you, you learn the character of those far from you; just as those close to you are devoid of substance, so are those far from you devoid of substance. -[San. 61b; Sifrei]

**[gods... far from you,] from one end of the earth [to the other end of the earth]** This refers to the sun, the moon, and the legion of heavens [i.e., the stars], which extend from one end of the world to the other.-[Sifrei]

**9 You shall not desire him** Heb. לֽא-תֽאבֶה . You shall feel no longing (תאב) towards him; do not love him תֽאהֲבֶנוּ) (לֹא ). Since it is said, “You shall love your fellow man as yourself” (Lev. 19:18), [therefore it is necessary to tell us that] this person, [however,] you shall not love.

**and do not hearken to him** when he pleads for his life, that you should pardon him. [It is necessary to state this] because it says, “[If you see the donkey of your enemy] you shall surely help him” (Exod. 23:5); this person, [however,] you shall not help.

**neither shall you pity him** [It is necessary to state this] because it says, “you shall not stand idly by the blood of your fellow man” (Lev. 19:16). This person [however] you shall not pity.-[Sifrei]

**[neither shall you...] have mercy upon him** Do not search for merits in his favor.

**nor shall you shield him** If you are aware of something that will condemn him, you are not permitted to remain silent.-[Sifrei]

**10 But you shall surely kill him** -(If he has left the court, acquitted, have him returned for conviction;) if [on the other hand,] he has left the court convicted, do not return him for acquittal.-[Sifrei]

**Your hand shall be the first against him [to put him to death]** The one who was tempted [to idolatry by this person] has the duty to put him to death. [However] if he did not die by his hand, he must die by the hand of others, as is stated (in this verse), “and afterwards the hand of all the people, etc.”-[Sifrei]

**Ketubim: Psalm** ‎**119:49**‎-**72**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. ¶ Praiseworthy are those whose way is perfect, who walk with the law of the Lord. | 1. **ALEPH** How happy are the perfect of way, who walk in the Torah of the LORD. |
| 2. **Praiseworthy are those who keep His testimonies, who seek Him wholeheartedly**. | 2. **How happy those who keep His testimony; with a whole heart they will seek His instruction.** |
| 3. Not only have they committed no injustice, they walked in His ways. | 3. Truly they have not acted deceitfully; in His proper ways they have walked. |
| 4. You commanded Your precepts, to keep diligently. | 4. You have given your commandments, to keep very much. |
| 5. My prayers are that my ways should be established, to keep Your statutes. | 5. It is good for me that my ways are straight, to keep Your decrees. |
| 6. Then I shall not be ashamed when I look at all Your commandments. | 6. Then I will not be disappointed when I look to all Your commandments. |
| 7. I shall thank You with an upright heart when I learn the judgments of Your righteousness. | 7. I will give thanks in Your presence with uprightness/generosity of heart, when I learn the judgments of Your righteousness/generosity. |
| 8. I shall keep Your statutes; do not forsake me utterly. **{P}** | 8. I will keep Your decrees; do not abandon me utterly. |
| 9. ¶ In what manner should a youth purify his way? To observe according to Your word. | 9. **BETH** In what way will a youth purify his way? To keep [it] as Your words. |
| 10. With all my heart I searched for You; do not cause me to stray from Your commandments. | 10. With all my heart I have sought Your teaching; do not let me go astray from Your commandments. |
| 11. In my heart I hid Your word, in order that I should not sin against You. | 11. In my heart I have hidden Your Word, that I might not sin in Your presence. |
| 12. **Blessed are You, O Lord; teach me Your statutes.** | 12. **Blessed are you, O LORD; teach me Your decrees**. |
| 13. With my lips I recited all the judgments of Your mouth. | 13. With my lips I have recounted all the judgments of Your mouth. |
| 14. With the way of Your testimonies I rejoiced as overall riches. | 14. In the way of Your testimonies I have rejoiced, as at a stroke of luck. |
| 15. Concerning Your precepts I shall converse, and I shall look at Your ways. | 15. I will speak by Your commandments, and I will behold Your ways. |
| 16. With Your statutes I shall occupy myself; I shall not forget Your speech. **{P}** | 16. I will find delight in Your decrees; I will not forget Your utterance. |
| 17. ¶ Bestow kindness upon Your servant; I shall live, and I shall keep Your word. | 17. **GIMEL** Requite Your servant with good; I will live and keep Your words. |
| 18. **Uncover my eyes and I shall look at hidden things from Your Torah**. | 18. **Uncover my eyes, and I will behold wonders from Your Torah.** |
| 19. I am a stranger in the land; do not hide Your commandments from me. | 19. I am a dweller in the land; do not take away Your commandments from me. |
| 20. My soul is crushed from longing for Your judgments at all times. | 20. My soul has longed with longing for Your commandments at all times. |
| 21. You shall rebuke cursed willful sinners who stray from Your commandments. | 21. You have rebuked the malicious; cursed are all who stray from Your commandments. |
| 22. Remove from me disgrace and contempt, for I kept Your testimonies. | 22. Remove from me humiliation and shame; for I have kept Your testimonies. |
| 23. Although princes sat and talked about me, Your servant conversed about Your statutes. | 23. For leaders sit speaking against me; Your servant is engaged in instruction of Your decrees. |
| 24. Also, Your testimonies are my affairs, men of my counsel. **{P}** | 24. Also Your testimonies are my delight, the source of my counsel. |
| 25. ¶ My soul clung to the dust; revive me according to Your word. | 25. **DALET.** My soul is joined to the dust; heal me according to Your Word. |
| 26. I told of my ways, and You answered me; teach me Your statutes. | 26. I numbered my ways, and You received my prayer; teach me Your decrees. |
| 27. Make me understand Your precepts, and I shall speak of Your wonders. | 27. Give me insight into the way of Your commandments, and I will speak of Your wonders. |
| 28. My soul drips from grief; sustain me according to Your word. | 28. My soul is grieved by weariness; sustain me according to Your Word. |
| 29. **Remove from me the way of falsehood and favor me with Your Torah.** | 29. **Remove from me the path of lies; and [by] Your Torah have compassion on me**. |
| 30. I chose the way of faith; Your judgments I have set [before me]. | 30. I have chosen the faithful path; I have placed Your judgements [with me]. |
| 31. I clung to Your testimonies; O Lord; put me not to shame. | 31. I have joined myself to Your testimonies, O LORD; do not make me ashamed. |
| 32. [In] the way of Your commandments I shall run, for You will broaden my understanding. **{P}** | 32. I will run in the path of Your commandments, for You will expand my heart/mind. |
| 33. ¶ Instruct me, O Lord, [in] the way of Your statutes, and I shall keep it at every step. | 33. **HAI.** Teach me, O LORD, the way of Your decrees, and I will keep it totally. |
| 34. **Enable me to understand and I shall keep Your Torah, and I shall keep it wholeheartedly.** | 34. **Give me insight, and I will keep Your Torah, O LORD; and I will keep it with a whole heart**. |
| 35. Lead me in the path of Your commandments for I desired it. | 35. Make me walk in the course of Your commandments, for I desire it. |
| 36. Extend my heart to Your testimonies and not to monetary gain. | 36. Incline my heart to Your testimonies, and not to money. |
| 37. Turn away my eyes from seeing vanity; with Your ways sustain me. | 37. Turn my eyes away from the sight of deceit; by Your Words heal me. |
| 38. Fulfill for Your servant Your word that is for Your fear. | 38. Confirm Your Word to your servant, which [leads] to Your worship. |
| 39. Remove my disgrace, which I feared, for Your judgments are good. | 39. Take away my reproach, which I fear, for Your judgments are good. |
| 40. Behold, I longed for Your precepts; with Your righteousness sustain me. **{P}** | 40. Behold, I have yearned for Your commandments; in Your generosity heal me. |
| 41. ¶ And may Your acts of kindness befall me, O Lord, Your salvation according to Your word. | 41. **VAV.** And let Your kindness come upon me, O LORD, Your redemption in accordance with Your Word. |
| 42. And I shall answer a word to those who disgrace me, for I trusted in Your word. | 42. And I will give answer to those who mock me, for I have trusted in Your Word. |
| 43. And do not take out utterly from my mouth a word of truth, because I hoped for Your words. | 43. And do not remove the Word of truth from my mouth utterly, for I have waited long for Your judgments. |
| 44. **And I shall keep Your Torah constantly, forever, and ever.** | 44. **And I will keep Your Torah always, for ages upon ages**. |
| 45. And I shall walk in widely accepted ways, for I sought Your precepts. | 45. And I will walk in the wideness of the Torah, for I have sought Your commandments. |
| 46. And I shall speak of Your testimonies in the presence of kings, and I shall not be ashamed. | 46. And I will speak of Your testimonies before kings, and I will not be ashamed. |
| 47. **And I shall engage in Your commandments, which I love.** | 47. **And I will delight myself in Your commandments, which I love**. |
| 48. And I shall lift up my palms to your commandments, which I love, and I shall converse about Your statutes. **{P}** | 48. And I will lift my hands to Your commandments, which I love, and I will speak of Your decrees. |
| 49. ¶ **Remember a word to Your servant, through which You gave me hope.** | 49. **ZAYIN Remind your servant of the Word, for You waited long for me**. |
| 50. This is my consolation in my affliction, for Your word has sustained me. | 50. This is my comfort in my pain, for Your Word has sustained me. |
| 51. Willful sinners derided me greatly; I did not turn away from Your Torah. | 51. The malicious mock me greatly; I have not turned away from Your Torah. |
| 52. I remembered Your judgments of old, O Lord, and I was consoled. | 52. I remembered Your judgments of old, O LORD, and I was comforted. |
| 53. Quaking gripped me because of the wicked men who abandoned Your Torah. | 53. Trembling seized me because of the 54. wicked/lawless who forsake Your Torah. |
| 54. Your statutes were to me as songs in the house of my sojournings. | 54. Your decrees became psalms for me in my dwelling place. |
| 55. **At night I remembered Your name, O Lord, and I kept Your Torah.** | 55. **I remembered Your name in the night, O LORD, and I kept Your Torah.** |
| 56. This came to me because I kept Your precepts. **{P}** | 56. This became merit for me, for I kept Your commandments. |
| 57. ¶ "The Lord is my portion," I said, to keep Your words. | 57. **HETH** My portion is the LORD; I have promised to keep Your words. |
| 58. I entreated You with all my heart; favor me according to Your word. | 58. I have prayed in Your presence with a whole heart; have pity on me according to Your Word. |
| 59. I considered my ways, and I returned my feet to Your testimonies. | 59. I have thought to improve my way, and I will turn my feet to Your testimonies. |
| 60. **I hastened and did not delay to keep Your commandments.** | 60. **I was eager and did not delay to keep Your commandments.** |
| 61. Bands of wicked men robbed me; I did not forget Your Torah. | 61. The band of wicked/lawless men has gathered against me; I have not forgotten Your Torah. |
| 62. At midnight, I rise to give thanks to You for Your just judgments. | 62. In the middle of the night I will rise to sing praise in Your presence, for the sake of Your righteous/generous judgments. |
| 63. **I am a companion to all who fear You and to those who keep your precepts.** | 63. **I am a companion to all who revere You, and to those who keep Your commandments.** |
| 64. O Lord, the earth is full of Your kindness; teach me Your statutes. **{P}** | 64. Your goodness, O LORD, fills the earth; teach me Your decrees. |
| 65. ¶ You have done good with Your servant, O Lord, according to Your word. | 65. **TET** You have shown goodness to Your servant, O LORD, according to Your words. |
| 66. The best of reason and knowledge, teach me for I believe in Your commandments. | 66. Teach me good sense and knowledge, for I have believed in Your commandments. |
| 67. Before I recited, I erred, but now I keep Your word. | 67. Before I was afflicted, I was in error, but now I have kept Your Word. |
| 68. You are good, and You do good; teach me Your statutes. | 68. You are good and do good; teach me Your decrees. |
| 69. Willful sinners have heaped false accusations upon me, but I keep your precepts wholeheartedly. | 69. The malicious have shouted me down with lies; I will keep Your commandments with a whole heart. |
| 70. Thick like fat is their heart, but I engage in Your Torah. | 70. The impulse of their heart is dulled as with fat; as for me, my delight is Your Torah. |
| 71. It is good for me that I was afflicted, in order that I learn Your statutes. | 71. It is good for me, for I was humbled, so that I might learn Your decrees. |
| 72. **The instruction of Your mouth is better for me than thousands of gold and silver.** **{P}** | 72. **Better for me is the Torah of Your mouth, than a thousand talents of gold and silver.** |

**Rashi’s Commentary of Psalm 119:49-72**

**49 Remember a word through which You gave me hope,** through Nathan the prophet to your servant.

**52 Your judgments of old** that You bring sufferings, and You repent of your anger and forgive. Therefore, I was consoled.

**55 At night I remembered** At a time of distress and darkness.

**56 This came to me** A crown that fits me [was given] to me as a testimony and to my children who are fit to reign, as a reward for my having kept Your precepts. So did the Sages of Israel explain it. I found this:

**57 to keep Your words** the fulfillment of your words, with which You gave me hope, in that You are my portion.

**58 I entreated You** Heb. חליתי , from the expression of (Lam. 3:24): “‘The Lord is my portion,’ says my soul; ‘therefore, I will hope (אוחיל) to Him.’”

**59 I considered my ways** The loss of a commandment as compared to its gain, and the gain of a transgression as compared to its loss. Therefore, “I returned my feet to Your testimonies,” because I saw that it [Your way] is the best of all of them.

**61 Bands of wicked men robbed me** Heb. עודני . Bands of wicked men plundered me, like (Gen. 49: 27): “in the morning he will eat plunder (עד) .” In this manner, Menachem (p. 131) associated it. It may also be interpreted as an expression of עוֹד , more, i.e., increased and outnumbered me.

**67 Before I recited** to You about Your commandments, before I uttered them in the study halls, I erred in them and sinned. But now that I have recited them, I kept your Torah, for study teaches me to turn away from sin: therefore, I beg of You, “Teach me the best of reason and knowledge.”

**I recited** Heb. אענה , an expression of studying and reciting in the study hall, like (verse 172): “My tongue will utter (תען) Your word.” Similarly (Mal. 2:12): “From the man who commits it, the Lord shall cut off one of acuity or erudition (ועונה) from the tents of Jacob.” An ingenious one among the sages, and one who can answer among the students.

**69 Willful sinners have heaped false accusations upon me** Heb. טפלו , they joined upon me, and similarly (Job 14:17): “and You have attached Yourself (ותטפל) to my iniquity.”

**71 It is good for me that I was afflicted** That I was chastised and afflicted in order that I repent of the evil way and keep Your statutes. In other commentaries I found the following:

**It is good for me that I was afflicted**, etc. It appeared good to me when I suffered privations in order to learn Your statutes, when I learned the Torah in pain.

**Meditation from the Psalms**

**Psalm 119:49-72**

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

I am repeating my introduction from the first part of this psalm for continuity.

The life of King David was devoted to the attainment of self-perfection in the service of God. Every action and every step in David’s life was calculated to bring him closer to this lofty goal. In this psalm of one hundred seventy-six verses, the lengthiest in the Book of Tehillim, David painstakingly charts the progressive stage of his determined ascent toward spiritual perfection. The psalm follows the sequence of the twenty-two letters of the Hebrew alphabet; eight verses begin with א, aleph, the next eight with ב, beit, and so on, because this psalm embodies an orderly program for achieving personal perfection. The Talmud[[12]](#footnote-12) refers to this psalm a תמניא אפין, the repetition of eight. Whereas the number seven symbolizes the power of This World, which was created in seven days, eight symbolizes release from the desires of the mundane work which distract a person from his spiritual aspirations.[[13]](#footnote-13)

In these verses David describes the many obstacles and danger that confronted him in his lifetime. Yet his spirit refused to be overwhelmed by sorrow, for he embraced the fount of joy, the Torah. As David followed the guiding light of G-d’s Torah, his lips burst forth in these ecstatic verses of praise for G-d’s salvation. This psalm opens with the statement: Praiseworthy are those whose way is wholesome, who walk with the Torah of HaShem. It goes on to cite scores of examples of how David strived to walk with G-d. In conclusion David declares: ‘I have attempted to follow You all my life HaShem. If I have failed, I beseech You not to abandon me! I have strayed like a lost sheep; seek out Your servant, I have not forgotten Your commandments’.[[14]](#footnote-14)

How do we avoid forgetting HaShem’s commandments? Clearly, King David had found a way. I believe the answer can be discerned by delving more deeply into the following Pasuk:

***Tehillim (Psalms) 119:66*** *Teach me good discernment and knowledge; for I have believed in Thy commandments.*

Let’s look deeply at the concept of daat - דַעַת, that is *knowledge*, in the Torah sense. daat leads to bina, *understanding*, which leads to chakma, *wisdom*.

The first time we see *knowledge* is in:

***Bereshit (Genesis) 2:9*** *And out of the ground made HaShem God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good (beneficial) and evil.*

This fruit, when eaten, connected Adam with tob - *beneficial*, and ra - *evil*. In the same way, the Torah talks about sexual intercourse as knowledge:

***Bereshit (Genesis) 4:1*** *And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from HaShem.*

When Adam knew his wife, he knew her intimately. So intimately that Eve bore Adam sons named Cain and Abel. This gives us our first clue as to what knowledge is. Knowledge is connection. When Adam knew Eve, they connected sexually and bore the fruit of the womb, Cain, and Abel.

In the same way, when we have knowledge of any subject, we connect with that knowledge. To connect with a matter is to change theoretical information into a connection that pierces to our neshama, our soul.

The human body gives testimony to the fact that knowledge equals connection. The Sages understood that every organ *in the center* of our body is used for connection, for knowledge. For example, the backbone, in the center of our body, connects our lower body’s motor functions to our brain, in our higher body. In the same way, our mouth, which is in the center of our body, is used for connecting, for knowledge. The Sages say that when one organ is used for multiple functions, then those functions are all related. The mouth is used for talking, eating, and kissing.

How are these related?

Talking is when our soul communicates with another soul. Talking is the only way that our soul can communicate with the world.

Eating food connects the physical body to our spiritual soul. We can understand this by noting that if we fail to eat for a few days, we begin to feel faint because our soul is beginning to separate from our body. If we continue our fast, we will die. The soul will completely separate from our body. So, eating connects our soul to our body.

In the same way, the korbanot, the sacrifices, are said to be HaShem’s food in that they connect man with HaShem.[[15]](#footnote-15)

Kissing is where two souls join in intimacy.[[16]](#footnote-16)

In the same way, all of the organs in the center of our bodies are used for daat, for connecting. It is also noteworthy that whenever we achieve daat, connection, we always bear fruit. We saw that Adam and Eve bore fruit from their connection. We can see, for example, that a belly button, in the center of the body, connects a baby with its mother. This connection yields a baby who grows. This is what daat, knowledge, is. Daat is connection.

In Mishlei (Proverbs) 1:4, we see daat:

***Mishlei (Proverbs) 1:1-4*** *The proverbs of Solomon the son of David, king of Israel; To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtilty to the simple, to the young man knowledge and discretion.*

The mashal of King Shlomo, will bring daat, knowledge or connection, to a young man. The connection is not only to HaShem, but to His people, Israel. This connection is essential to the administration of justice.

We must *connect* rather than collect facts. We *must* connect, we must have an intimate relationship with HaShem and with our people if we are to be wise and just.

The following rabbinic interpretation from a Midrash[[17]](#footnote-17) on the verse from Shemot (Exodus) 31:18 simultaneously defines and performs what the Oral Torah is about, using a daring parable:[[18]](#footnote-18)

Another explanation of, “And he gave to Moses, when he finished talking with him upon Mount Sinai, two tablets of Testimony, tablets of stone, written by the finger of God”[[19]](#footnote-19) … It is written “For God gives wisdom \chakma\. Out of His mouth comes knowledge [daat] and discernment [tevunah]”.[[20]](#footnote-20)

Wisdom is great, but greater still is knowledge and discernment. So, God gives wisdom. But to him whom He loves, “out of His own mouth” comes knowledge and discernment. ...

R. Yitzhak and R. Levi discussed this verse. One said: “It can be compared to a rich man who had a son. The son came home from school and found a platter of food in front of his father. His father took a piece and gave it to him ... but the son said: ‘I only want the piece which is in your mouth.’ The father gave it to him from his own mouth because he was so beloved.

... Another explanation of “For God gives wisdom”: You find that when Israel stood ready to receive the Torah on Mount Sinai, they wanted to hear the Ten Commandments from God’s own mouth. R. Pinchas ben Hama, the priest, said: “Two things did Israel ask of God— to see His likeness and to hear from His own mouth the Decalogue, as it says, ‘Let him kiss me with the kisses of his mouth’.”[[21]](#footnote-21)

Eating and kissing, giving from the “mouth”, also signify deep love and intimacy, and a teaching that is not external, not just spoken with the lips or read on a page, but coming from even further “inside the mouth”, “spirit to spirit”, “breath to breath”, inner soul to inner soul. R. Hayyah of Volozhin interprets this midrashic parable in kabbalistic terms, relating it to the larger metaphysical question of how God connects to the world. Is the world found “inside” God? In other words, is God the world’s “place”, (makom), and the world “swallowed inside God” and connected to His essence? Or is the world “outside” God, and we grasp only the point at which God contracts Himself to connect to the world? The son in the parable wants a Torah connected to the “root” of things, not an external one, he wants an inner relation to God. This, in part, is the difference between speech, which externalizes thought and comes from the lips, an external part of the face, as opposed to what comes from a deeper level “inside the mouth”, the “kiss” of mouth to mouth, breath to breath. So, in Oral Torah, teacher and student are also lovers of the Torah, as intimate with it as are husband and wife, and through Torah, lovers of each other and God. Their task, like that of husband and wife, is to “create generations”, to give birth, to generate more Torah, more love, and the redemption of the world that flows from its study and practice. Some kabbalistic and Hasidic sources even discuss the intimate relation of student and teacher in terms of “soul impregnation” (ibbur).

\* \* \*

The Sages equated the written Torah to the discipline of the Father, and the Oral Torah to the law of your Mother:

***Mishlei (Proverbs) 1:8*** *My son, hear the instruction of thy father, and forsake not the law of thy mother:*

If this is so, which it is, where does Mashiach come in? Mashiach represents oral and written Torah. Mashiach is The Word of HaShem. What do we call this harmonious combination? Torah calls it YOUR CHAKMA, “YOUR WISDOM”:

***Devarim (Deuteronomy) 4:6*** *Keep therefore and do [them]; for this [is] your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation [is] a wise and understanding people.*

So, Mashiach, the embodiment of the Word of HaShem, the written and the oral Torah, IS our chakma, our wisdom.

So, when we lack chakma, wisdom, it is because we do not seem to be able to apply the Torah to our circumstances. This should be apparent from the above Torah verse. This daat, knowledge, as a relationship with HaShem and His Mashiach is spoken about in:

***Yochanan (John) 17:3*** *And this is life eternal, that they might know thee the only true God, and Yeshua Mashiach, whom thou hast sent.*

We can see, therefore, that daat, knowledge, is not as the Greeks say. It is not just knowing facts; it is as the Hebrew mind understands. It is an intimate connection.

A person that prays has entered Gan Eden since HaShem created humanity as praying beings. Praying is how we achieve daat, knowledge or connection with HaShem. Praying is an action that allows us to establish intimacy, to establish daat, with the Creator of the Universe. Prayer is the means to marital intimacy with HaShem!

From daat, knowledge, we gain *understanding*. Understanding is given proportionate to Torah daat, Torah knowledge. Midda kneged midda, measure for measure. In this way *understanding* is synonymous to discernment. Now the word *discernment,* in Greek, is *diakrino* from which root you get such words, in English, as *criticism*, a pulling apart and differentiating and distinguishing between what is tob, beneficial, and what is Ra, going nowhere.

Now please note, not all that is good is tob, beneficial, and not all that is tob, beneficial, is good. For example, an amputation of a leg may be beneficial but not good. So tob does not mean *good* but *beneficial*. As the song says:

הִנֵּה מַה טוֹב וּמַה נָּעִים שֶׁבֶת אָחִים גַּם יַחַד

Hine mah tob umanayim shevet achim gam yachad.

Behold how TOB it is for brethren to dwell together.

Not *good* but *beneficial*, despite the fights and squabbles. So, in order to be tob, there must be of necessity some evil. For as our Hakhamim say in the Talmud: If it would not be for the Yetzer Ha-Ra, the evil inclination, man would not build a home, and be industrious, and make new discoveries, etc. etc. Women would not spend millions of dollars on beauty products and thousands of people would be out of a job. So, a certain measure of evil is indispensable and necessary and even tob! And making the ra serve the tob and not the other way around.

So now we have dealt with daat = knowledge. Then we found out what was binah = understanding, and now we need to get chokhmah, wisdom. How do we get there after having had attained to binah, understanding? We must apply the daat and the bina. This is what Hakham Shaul meant when he said:

***Romans 3:31*** *Do we then make void the law through faith? God forbid yea, we establish the law.*

This is what Hakham Shaul meant when he said:

***Romans 12:2*** *And be not conformed to this world: but be ye transformed by the “renewing of your mind”, that ye may prove what [is] that good, and acceptable, and perfect, will of God.*

Renewing the mind comes to daat = knowledge. So, this is a step-by-step thing and measure by measure. Wisdom, commensurate to understanding, commensurate to knowledge of Torah. This process was illustrated in our lesson with the forty days that Moshe spent on the mountain, the forty days Mashiach spent in the wilderness, and the forty days that King Shlomo spent praying for Chokhmah, wisdom. Forty is a Midrashic term which indicates a change of state. For example, after forty weeks in the womb, a baby is born. His state changes from one of comfort and inaction, to one of new birth, action, and discomfort. Moshe, Shlomo, and Mashiach all fasted for forty days while gaining daat - knowledge and bina – understanding. At forty years of age, a Kohen finishes his apprenticeship and becomes a professional, so to speak. So, what happens after Mashiach finishes the forty days? What happened after Moshe finished the forty days on Sinai? They started acting as Rabbanim - Hakhamim. They become professional.

The midrash on Song of Songs makes much of the fact that Vayikra (Leviticus) is the central book of the Torah. It is “centered” in the Torah. The ו “vav”[[22]](#footnote-22) in the word “gachon”, belly, must be raised because it is the middle letter of the Torah. It is one of the eleven majuscules[[23]](#footnote-23) in the Torah.

גָּחוֹן

**מב** כּל הוֹלֵךְ עַל-גָּחון וְכל הוֹלֵךְ עַל-אַרְבַּע, עַד כָּל-מַרְבֵּה רַגְלַיִם, לְכָל-הַשֶּׁרֶץ, הַשֹּׁרֵץעַל-הָאָרֶץ--לֹא תֹאכְלוּם, כִּי-שֶׁקֶץ הֵם.

Text

Description automatically generated

***Vayikra (Leviticus) 11:42*** *Whatsoever goeth upon the belly, and whatsoever goeth upon [all] four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they [are] an abomination.*

Note that the subject of this pasuk is to “not eat”. As we spoke earlier, eating is a form of connecting. Rashi tells us a bit about this word “gachon”:

**that goes on its belly**: This is the snake (Torat Kohanim[[24]](#footnote-24) 11:163). The word גָּחוֹן denotes “bending low” [and it is used to describe the snake] because it moves while bent, a prostrated posture, prostrated on its belly.

Rashi says that the reptile referred to is the *nachash*, the type of creature which enticed Adam and Chava to eat from the forbidden fruit. In Midrashic literature this creature is often equated with the evil inclination, which is also the Satan and the Angel of Death. On the other hand, nachash has the same gematria as Mashiach, so in some way they are the same. Why is this creature given the distinction of being placed in the exact center of the Torah? The following thoughts came to mind.

First, there have been (non-Jewish) beliefs which viewed evil as being something outside HaShem’s direct sphere of influence or management. Judaism, on the other hand, views evil as being one of the many tools that HaShem uses to manage His world. Evil is the servant of HaShem, and this is reflected by positioning this servant in the exact center of the Torah.

Second, Chazal[[25]](#footnote-25) teach that a person cannot escape evil by merely avoiding physicality. We must deal with evil, not run away from it.

HaShem gave us a powerful weapon against the powers of evil. This weapon is also a shield and an antidote. It is the Torah, itself.

***Sukkah 52b*** *The school of R. Ishmael taught, If this repulsive wretch[[26]](#footnote-26) meets thee, drag him to the Beth Hamidrash. If he is of stone, he will dissolve, if of iron he will shiver into fragments. ‘If he is of stone he will dissolve’, for it is written, Ho, everyone that thirsteth come ye to the water[[27]](#footnote-27) and it is written, The waters wear the stones.[[28]](#footnote-28) ‘If he is of iron, he will shiver into fragments’, for it is written, Is not my word like as fire? Saith the Lord, and like a hammer that breaketh the rock in pieces?[[29]](#footnote-29)*

Perhaps this advice for mankind is reflected here, where we find the *nachash* completely surrounded by the Torah.

Now *Vayikra 11:42* is the halfway point of the letters in the entire Torah. Interestingly, the vav[[30]](#footnote-30) is enlarged in Torah scrolls due to its significance. If you look into the Sefer Torah, the actual scroll of the Torah written by a scribe, you will see that this middle *vav* stands out from all the other letters and words because it is written larger than the other letters. Its elongated form is not due to a scribal embellishment. Rather, the Torah scroll must have this elongated *vav* in order for it to be halachically kosher to read in the synagogue. It is an intrinsic component in the Torah’s cosmic blueprint. Now, from this supernal daat emanates the entirety of the Torah.

The sixth letter of the alef-beit is the *vav*. The *vav* is shaped like a hook (ו). A hook is something that holds two things together. This property of the letter *vav*, in its Hebrew usage, is referred to as the *vav* of connection. It is normally translated as, “*and*” which is used to *hook* words together. The form of the *vav* can also represent a chute which connects a higher level to a lower level. The first vav in the Torah occurs in Bereshit (Genesis) 1:1:



The placement of the vav suggests two of its essential connective powers:

1. By joining heaven and earth (הארץ ואת השמים) it implies the connection between spiritual and earthly matters.

2. Since it occurs as the 22nd letter in the Torah attached to the sixth word, (et - את), it alludes to the creative connection between all of the letters. Vav is therefore the connecting force of G-d, the divine “hook” that binds together heaven and earth.

Vav is also how we write the number six. Six represents con­nection, exemplified by the angels in Yeshayahu’s vision, whose six wings enabled them to soar to unite and connect with HaShem:

***Yeshayahu (Isaiah) 6:1-3*** *In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is HaShem of hosts: the whole earth is full of his glory.*

Six also represents the six orders of the Mishna. Through learning Torah, one connects with HaShem.

Commenting on a verse in Shir ha-Shirim celebrating the beloved’s belly as being like “a heap of wheat,” the midrash notes that the belly is in the center of the body, “just as *Torat kohanim* is in the middle, with two books before it and two after it”

***Midrash Rabbah - The Song of Songs VII:7*** *THY BELLY IS LIKE A HEAP OF WHEAT. This refers to the book of Leviticus. Just as the belly is in the middle between the heart above and the legs below, so the book of Leviticus has two books before it and two after it.*

According to our midrash, the belly, of Vayikra 11:42, also speaks of the connection or midpoint of the “belly”. Thus, we see that our pasuk is really focused on connecting. And indeed, from a halakhic perspective, this book is the central and richest one in the entire Torah. Through the mitzvot, one might say, we hear HaShem’s voice calling to us. So, that vav is the belly button of the Torah, literally! If we want to connect to the Torah, then we need to connect with Vayikra (Leviticus) 11:42. In this verse we can connect with Mashiach and with HaShem. This is the place of connection. The Talmud goes on to tell us about several “middles”:

***Kiddushin 30a*** *The early [scholars] were called soferim because they used to count all the letters of the Torah. Thus, they said, the waw in gahon[[31]](#footnote-31) marks half the letters of the Torah; darosh darash,[[32]](#footnote-32) half the words; we-hithggalah,[[33]](#footnote-33) half the verses. The boar out of the wood [mi-ya’ar] doth ravage it:[[34]](#footnote-34) the ‘ayin of ya’ar marks half of the Psalms.[[35]](#footnote-35) But he, being full of compassion, forgiveth their iniquity,[[36]](#footnote-36) half of the verses.*

One of the minor tractates of the Talmud, Soferim 9:2, also speaks about this special vav.

As an aside, gachon is a peculiar word which uniquely suggests the middle of the body. Gachon is only used twice in all of the Torah. Once, here in Leviticus, and yet only one other time aside from that, and that’s in:

***Bereshit (Genesis) 3:14*** *And HaShem God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly (gachon) shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

So far, we have Rashi telling us that the serpent, in Vayikra 11:42, is like the nachash of Bereshit 3. Now *nachash* - נחש (gematria of 358) and *Mashiach* - משיח (gematria of 358) share the same gematria. Thus, we are at the ultimate connection point of the Torah speaking about a significant connection point, the belly, and looking at a *nachash* that equals *Mashiach*, while speaking against connecting, by eating. I feel that there is much more to this then what meets the eye.

Mashiach comes to rectify what the original snake caused. The original snake caused us to enter exile, and *Mashiach* will come to take us out of exile for good.

**In the Psalms**

The *soferim* also calculated the midway points in the book of *Tehillim*. The *ayin* (ע)of the word *ya’ar*, in the verse “The boar of the field ravages it. . .” (80:14), is the middle letter of *Tehillim*:

**יד** יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר; וְזִיז שָׂדַי יִרְעֶנָּה.

***Tehillim (Psalms) 80:14*** *The boar out of the* ***wood*** *doth waste it, and the wild beast of the field doth devour it.*

Rashi comments on this special ayin:

**from the forest**: Heb. מיער – miyaar (meaning: out of the wood). The “ayin” is suspended (as though it were written with an “aleph”). If Israel is worthy, the enemies are like the beasts of the river, which have no strength to climb out upon the dry land; but when retribution is decreed upon them, he (sic) grows strong as the beast of the forest, which destroys and kills. The boar of the forest is Esau, as is written (Dan. 7:7): “It devoured and broke in pieces and the rest it trampled with its feet.” And it (the swine) has some signs of purity. Esau, too, has the merit of his fathers.

In closing, we started by looking at this pasuk in Tehillim:

***Tehillim (Psalms) 119:66*** *Teach me good discernment and knowledge; for I have believed in Thy commandments.*

At this point, we should be able to grasp that Torah knowledge is something that is internalized and has become a part of us. It is not just knowing facts; it is connecting with the Torah in a way that modifies our behavior and causes us to seek HaShem and His will.

**Ashlamatah: Isaiah 54:2-9 + 17‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 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 Comments on Isaiah 54:2-9, 17**

**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.

**Notes to the Prophetic Lesson**

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

Our Ashalamatah for this Sabbath falls into a Petuchah (Pericope) that includes two chapters of Isaiah (i.e., Isaiah 54:1-17 and 55:1-13. However, as we have said, whilst for public reading purposes we only read from 54:2-9, 17, yet for homiletic and didactic purposes all verses in the two chapters of Isaiah are open to us.

The verbal tally between the Torah Seder for this Shabbat and our present Ashlamatah is as follows:

**Torah: Deut. 12:20 -**

**כִּי-יַרְחִיב יְהוָה אֱלֹהֶיךָ אֶת-גְּבֻלְךָ, כַּאֲשֶׁר דִּבֶּר-לָךְ**

**When will enlarge (Heb.: Ki-Yar’chiv) Ha-Shem, your G-d, your border as He has promised you ...**

**Isaiah 54:2 -**

**הַרְחִיבִי מְקוֹם אָהֳלֵךְ**

**Make larger (Heb.: HaR’chivi) the place of your tent ...**

Taken at face value, the text of Isaiah 54:2 commands the Jewish people to prepare themselves to render hospitality and accommodate large numbers of peoples who are desiring to accept the G-d of Israel, His Commandments and His people as their own..‎

Thus, in Isaiah 54:3-5 we read:

“3For you will spread abroad on the right hand and on the left; and your seed will possess the Gentiles, and [they] will make [your] desolate cities to be inhabited. 4 Fear not, for you will not be ashamed. Neither be you confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproach of your widowhood will you remember no more. 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 will He be called.”

Again, at face value, the text is implying that the Jewish people at some point in their history will come to the understanding that G-d has prepared a great number of Gentiles to join with the Jewish people in the land of Israel to “repopulate” all the land of what the Scriptures call the promised Land (also known by some as the land of “Greater Israel”).

Some, like HE Adon Yair Davidiy[[37]](#footnote-37) propose that these Gentiles are none other than the Exiled Israelite Tribes who commixed with the Gentiles and became like the Gentiles. Some have also found that the Nazarean Codicil supports this argument and cite James 1:1 and possibly I Peter 1:1 as support. Personally, I find the proofs adduced by His Excellency Adon Yair Davidiy to be truthful and most accurate (in contradistinction with the dogmas of British Israel and Messianic Ephraemites). The distinction here is that Yair Davidiy like the Nazarean Codicil and we make the Torah as taught by our Sages and the acceptance of our Sages teachings and authority to be in the end the litmus test of who will be “in” and who will be “out.”

The Psalms this week have also this to say who believe that they may have Jewish blood in them or that they descend from the ancient Israelites:

‎**Psalm 119:74** “Those who fear You will see me [as the Messiah] and rejoice for I ‎hoped for Your word.‎

**Psalm 119:79** “May those who fear You and those who know Your testimonies return to me [and recognize me as their King Messiah].”

Those who are returning, be they descendants of the Ten Lost Tribes of Israel, or descendants of the Jewish people, need to understand that there is only one door available to all who want tore turn to the covenant. This door consists as our Sages have taught the binding one-self to the yoke of the Kingdom of G-d (i.e., the yoke of King Messiah) and the binding oneself thoroughly to the yoke of the commandments as taught by the Jewish Sages. Without this resolute double binding no one has any authority whatsoever to claim to be a follower or a disciple of the Messiah. Any other ways are defective and promote nothing more than anarchy and anti-Semitism cloaked in a veneer of pseudo-holiness. Clorfene and Rogalsky[[38]](#footnote-38) in their seminal work on the Seven Laws of Noah make this point perfectly clear, that even to claim one is a “righteous Gentile” or “G-d fearer” one must of necessity accept Rabbinic authority. And if this is so concerning the “Righteous Gentile” how much the more those who claim to be descendants of ancient Israel, or of the Jewish people.

The Torah Seder for this week makes this point also clear when it says:

**Deut. 13:5** “After the LORD your God will you walk, and Him will you reverence, and His commandments will you keep, and unto His voice will you hearken, and Him will you serve, **and unto Him will you cleave.”**

Rabbi Dr. Charles B. Chavel[[39]](#footnote-39) notes regarding positive Commandment # 6 – Cleaving to G-d, according to the order of Maimonides;

By this injunction we are commanded to mix and associate with wise men (Hakhamim), to be always in their company, and to join with them in every possible manner of fellowship: in eating, drinking, and business affairs, to the end that we may succeed in becoming like them in respect of their actions and in acquiring true opinions from their words. This injunction is contained in His words (exalted be He), *And to Him will you cleave*,[[40]](#footnote-40) which are repeated in the verse *And to cleave to Him.*[[41]](#footnote-41) The Sifre says: ‘*And to cleave unto Him* means that we should cleave to wise men (Hakhamim) and to their disciples.[[42]](#footnote-42)

The Sages also use the words *to Him will you cleave* as proof that it is one’s duty to marry a wise man’s (Hakham’s) daughter, to give one’s own daughter in marriage to a wise man (Hakham) to confer benefits on wise men (Hakhamim) and to have business relations with them. ‘Is it possible,’ they say, ‘for a man to cleave to the Divine Presence, seeing that it is written, *For the LORD your God is a devouring fire?’[[43]](#footnote-43)* Hence we must conclude that whoever marries a wise man’s (Hakham’s) daughter [or gives his daughter in marriage to a wise man (Hakham), or confers benefit on a wise man (Hakham) out of his possessions, is to be regarded in the light of this verse as cleaving to the Divine Presence].’[[44]](#footnote-44)

Two important further notes should be mentioned here for the sake of clarity.

**First,** all returnees whether of Jewish ancestry or ancient Israelite ancestry must clearly note that all present translations of the so-called New Testament whether they be from the Greek, or the Aramaic Peshitta are all full of errors, because those who made those translations carry in their minds a Christian baggage that will not allow them to objectively see and understand truth in Hebraic terms. For, we must realize as Wittgenstein[[45]](#footnote-45) so aptly stated: “***A whole mythology is deposited in the language of the writer***.” And thus, a translation of the Nazarean Codicil (so called New Testament) which teachings are not consistent with the 613 commandments of the Torah as taught by our Sages is to be deemed a work of idolatry and a mistranslation of the original intentions of its writers. To our knowledge there is no such translation of the Nazarean Codicil in the market. Their Eminences Rabbi Dr. Hillel ben David, and Rabbi Dr. Eliyahu ben Abraham and I are the only ones who are endeavouring to the best of our abilities to bring such work to light despite the many difficulties and lack of resources, great obstacles which with the generosity of some most wonderful souls and the work of the Ruach HaQodesh are totally surmountable. It is therefore my recommendation to all returnees that they beware of what they are reading or being taught about the Messiah or his Messengers – all must agree with the 613 Commandments of the Torah as taught by our Jewish Sages to be true and acceptable!

This is what Messiah King David, and his descendant Messiah King Yeshua latter affirms, when he penned the following injunction:

**Psalm 119:79** “May those who reverence You and those who know Your testimonies **(Heb.: עֵדֹתֶיך– Edotekha**) return to Me [and recognize me as their King Messiah].”

The Hebrew term used here, i.e. **Edoth –** are according to Rabbi Samson Raphael Hirsch[[46]](#footnote-46) ***“the symbolic observances representing truths which form the basis of Israel’s life”*** such as the prohibition of work on Shabbat (Sabbath), Pesach (Passover), Shavuoth (Pentecost), Sukkoth (Tabernacles), and Shemini Atzereth (Feast of the 8th Day); the prohibition against the enjoyment, use and possession of Chamets (leavened substances) and the commandment to remove Chametz (leavened substances) for the whole week of Unleavened Bread; the commandments to erect and dwell in the sukkah for seven days during the Festival of Tabernacles, as well as purchasing a Lulav for the Festival of Tabernacles; observance of the Fast Days, Purim and Chanukah, and all of the Rosh Chodashim (New Moons); the commandments concerning the Tsitzith, and Mezuzah, etc., etc. If the Messiah or any of his teachers or followers are not proclaiming these EDOTH as commandments of the Messiah, then what we have is either a false or defective Messiah or teachers who have totally misinterpreted the commandments of the Messiah and of his disciples.

All of this, of course brings us to what Professor Hanson[[47]](#footnote-47) most eloquently and truthfully has enunciated:

“**Scripture without an interpretative tradition is dumb and useless.** This does not mean that any tradition will do, but that it is a delusion to imagine (as apparently the Reformers did) that Scripture is self-interpreting. Some element of tradition, some theological presuppositions are essential if we are to succeed in interpreting Scripture at all.”

The concept of “Sola Scriptura” invented by the Reformers and the inheritance of all Protestants and Messianics of whatever stripe and colour is a fairy tale, a fable and figment of their imagination that miserably distorts reality. In fact, what the Reformers did was to inject Catholic and Anglo-Germanic values and traditions into their own interpretations of the Scriptures and pass it on as the true meaning of what the Scriptures literally mean. Unless a returnee whether he/she be a descendant of the lost Ten Tribes of Israel, or a descendant of the Jews, catapults this notion of “Sola Scriptura” to where it belongs, i.e., to the dustbin of pagan fables, and accepts fully and totally the traditions of our Sages and as taught by the Master His Majesty King Yeshua the Messiah, when his words and those of his disciples are translated correctly and in the light of the Torah!

**Second,** the Torah and the Nazarean Codicil (so called New Testament) can’t cope with the illegitimate Greco-Roman/Christian concept of “personal salvation,” for, in truth, in reality such animal does not exist but again is a figment of Greco-Roman culture and values. “Salvation” in its true meaning must be communal in nature.[[40]](http://www.betemunah.org/sederim/sivan1275.html" \l "_ftn40" \o ") This sacrosanct concept is embodied in the words that an angel of Ha-Shem spoke to a Righteous Gentile, one of Hakham Tsefet’s first converts to Judaism – “Who will tell you words (or, “commandments”), whereby **you and all your household will be saved”** (Acts 11:14). Similarly, the Master himself in his abbreviation of the Amidda commands to pray “Our Father” and not “My Father.”

All returnees will do so in community. Therefore, it behoves all those of Israelite or Jewish ancestry to make that return with their family, as well as with others of like-minded persuasion. To this end, therefore returnees should seek to actively participate in a close-knit community of likeminded persons, dedicated to the observance of the commandments as the Sages have taught, to the adherence and faithfulness of His Majesty King Yeshua the Messiah, and to support fellow Jews in need. Help is available to all those who like our father in the faith, Abraham did and “called upon the name of Ha-Shem” – i.e., had a prayer service and taught the Torah together with his family and together with “the souls that they (Abraham and Sarah) had gotten (i.e., converted) in Haran.”. Unless returnees start creating Torah Observant communities then their faith and observance does not avail much.

This is what the Prophet speaks to all returnees throughout all Diaspora today irrespective of the context of the original words:

**Isaiah 54:2** “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.”

That is, start opening your house or some other place to hold prayer or Torah/sharing services/meetings, or join with another group of likeminded people in your area to do so. But these prayer services and Torah teachings must be done in accordance with the commandments of the Torah as taught by our Sages and the faithfulness of His Majesty King Yeshua the Messiah. In doing so the prophecy utter by King David the Messiah will surely come to pass:

**Psalm 119:79** “May those who reverence You and those who know Your testimonies **(Heb.: עֵדֹתֶיךָ – Edotekha**) return to me [and recognize me as their King Messiah].”

And above all, do not be neglectful of the injunction in our Torah Seder for this week:

**Deut. 13:5** “After the LORD your God will you walk, and Him will you reverence, and His commandments will you keep, and unto His voice will you hearken, and Him will you serve, **and unto Him will you cleave.”**

May we all of the House of Israel and of the House of Judah be found doing so with alacrity and style, amen ve amen!

**Verbal Connections**

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

**HH Giberet Dr. Elisheba bat Sarah**

**Debarim (Deuteronomy) 12:20–13:12**

**Tehillim (Psalms) 119:49-72**

**Yeshayahu (Isaiah) 54:2-9 + 17**

**Mk 14:26-31, Lk 22:31-34**

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

LORD - יהוה, Strong’s number 03068.

Say / Said - אמר, Strong’s number 0559.

Name - שם, Strong’s number 08034.

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

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 0430.

Enlarge - רחב, Strong’s number 07337.

Say / Said - אמר, Strong’s number 0559.

**Debarim (Deuteronomy) 12:20** When the **LORD <03068>** thy **God <0430>** shall **enlarge <07337> (8686)** thy border, as he hath promised thee, and thou shalt **say <0559> (8804)**, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the **LORD <03068>** thy **God <0430>** hath chosen to put his **name <08034>** there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the **LORD <03068>** hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

**Tehillim (Psalms) 119:55** I have remembered thy **name <08034>**, O **LORD <03068>**, in the night, and have kept thy law.

**Tehillim (Psalms) 119:57** CHETH. Thou art my portion, O **LORD <03068>**: I have **said <0559> (8804)** that I would keep thy words.

**Yeshayahu (Isaiah) 54:2** **Enlarge <07337> (8685)** the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

**Yeshayahu (Isaiah) 54:5** For thy Maker is thine husband; the **LORD <03068>** of hosts is his name; and thy Redeemer the Holy One of Israel; The **God <0430>** of the whole earth shall he be called.

**Yeshayahu (Isaiah) 54:6** For the **LORD <03068>** hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, **saith <0559> (8804)** thy **God <0430>**.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Deu 12:20–13:12** | **Psalms**  **119:49-72** | **Ashlamatah**  **Is 54:2-9 + 17** |
| --- | --- | --- | --- | --- |
| **~yhil{a/** | God | Deut. 12:20 Deut. 12:21 Deut. 12:27 Deut. 12:28 Deut. 12:29 Deut. 12:30 Deut. 12:31 Deut. 13:2 Deut. 13:3 Deut. 13:4 Deut. 13:5 Deut. 13:6 Deut. 13:7 Deut. 13:10 Deut. 13:12 |  | Isa. 54:5 Isa. 54:6 |
| **rm;a'** | say, saying | Deut. 12:20 Deut. 12:30 Deut. 13:2 Deut. 13:6 Deut. 13:12 | Ps. 119:57 | Isa. 54:6 Isa. 54:8 |
| **#r,a,** | earth, land ground | Deut. 12:24 Deut. 12:29 Deut. 13:5 Deut. 13:7 Deut. 13:10 | Ps. 119:64 | Isa. 54:5 Isa. 54:9 |
| **hV'ai** | wife | Deut. 13:6 |  | Isa. 54:6 |
| **tyIB;** | house | Deut. 13:5 Deut. 13:10 | Ps. 119:54 |  |
| **yAG** | nations | Deut. 12:29 Deut. 12:30 |  | Isa. 54:3 |
| **rb'D'** | words | Deut. 12:28 Deut. 12:32 Deut. 13:3 Deut. 13:11 | Ps. 119:49 Ps. 119:57 Ps. 119:65 |  |
| **%r,D,** | way | Deut. 13:5 | Ps. 119:59 |  |
| **rk;z"** | remember |  | Ps. 119:49 Ps. 119:52 Ps. 119:55 | Isa. 54:4 |
| **qz:x'** | be sure | Deut. 12:23 |  | Isa. 54:2 |
| **ds,x,** | mercy |  | Ps. 119:64 | Isa. 54:8 |
| **bAj** | good | Deut. 12:28 | Ps. 119:65 Ps. 119:68 Ps. 119:71 Ps. 119:72 |  |
| **hw"hoy>** | LORD | Deut. 12:20 Deut. 12:21 Deut. 12:25 Deut. 12:26 Deut. 12:27 Deut. 12:28 Deut. 12:29 Deut. 12:31 Deut. 13:3 Deut. 13:4 Deut. 13:5 Deut. 13:10 Deut. 13:12 | Ps. 119:52 Ps. 119:55 Ps. 119:57 Ps. 119:64 Ps. 119:65 | Isa. 54:5 Isa. 54:6 Isa. 54:8 Isa. 54:17 |
| **arey"** | fear | Deut. 13:4 Deut. 13:11 | Ps. 119:63 | Isa. 54:4 |
| **vr;y"** | dispossess, inherit | Deut. 12:29 |  | Isa. 54:3 |
| **bv;y"** | dwell | Deut. 12:29 Deut. 13:12 |  | Isa. 54:3 |
| **laer'f.yI** | Israel | Deut. 13:11 |  | Isa. 54:5 |
| **~yIm;** | water | Deut. 12:24 |  | Isa. 54:9 |
| **hw"c.mi** | commandments | Deut. 13:4 | Ps. 119:60 Ps. 119:66 |  |
| **~Aqm'** | place | Deut. 12:21 Deut. 12:26 |  | Isa. 54:2 |
| **jP'v.mi** | judgments |  | Ps. 119:52 Ps. 119:62 | Isa. 54:17 |
| **hj"n"** | aside |  | Ps. 119:51 | Isa. 54:2 |
| **db,[,** | bondage | Deut. 13:5 Deut. 13:1 | Ps. 119:49 Ps. 119:65 | Isa. 54:17 |
| **~l'A[** | forever | Deut. 12:28 | Ps. 119:52 | Isa. 54:8 |
| **bz:['** | forsake |  | Ps. 119:53 | Isa. 54:6 Isa. 54:7 |
| **ry[i** | cities | Deut. 13:12 |  | Isa. 54:3 |
| **hf'['** | do, did, make, made, make, done | Deut. 12:25 Deut. 12:27 Deut. 12:28 Deut. 12:30 Deut. 12:31 Deut. 12:32 Deut. 13:11 | Ps. 119:65 | Isa. 54:5 |
| **~ynIP'** | before, face | Deut. 12:29 Deut. 12:30 | Ps. 119:58 | Isa. 54:8 |
| **~Wq** | arise | Deut. 13:1 | Ps. 119:62 | Isa. 54:17 |
| **bx;r'** | enlarges | Deut. 12:20 |  | Isa. 54:2 |
| **xk;v'** | forgotten |  | Ps. 119:61 | Isa. 54:4 |
| **~ve** | name | Deut. 12:21 | Ps. 119:55 | Isa. 54:5 |
| **rm;v'** | observe, keep, guard | Deut. 12:28 Deut. 12:30 Deut. 12:32 Deut. 13:4 | Ps. 119:55 Ps. 119:57 Ps. 119:60 Ps. 119:63 Ps. 119:67 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Deu 12:20–13:12** | **Psalms**  **119:49-72** | **Ashlamatah**  **Is 54:2-9 + 17** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 14:26-31** | **Tosefta of**  **Luke**  **Lk 22:31-34** |
| --- | --- | --- | --- | --- | --- | --- |
| ἀδελφός | brother | Deu 13:6 |  |  |  | Lk. 22:32 |
| ἀποκρίνομαι | answered |  |  |  |  |  |
| δέομαι | beseeched |  | Psa 119:58 |  |  | Lk. 22:32 |
| ἐπιστρέφω | turned, return |  | Psa 119:59 |  |  | Lk. 22:32 |
| ἔπω | said | Deut. 12:20 Deut. 12:30 Deut. 13:2 Deut. 13:6 Deut. 13:12 | Ps. 119:57 | Isa. 54:6 Isa. 54:8 |  | Lk. 22:31 Lk. 22:33 Lk. 22:34 |
| νύξ | night |  | Psa 119:55 |  | Mk. 14:27 Mk. 14:30 |  |
| Πέτρος | Peter |  |  |  | Mk. 14:29 | Lk. 22:34 |
| πόλις | cities | Deut. 13:12 |  | Isa. 54:3 |  |  |
| πορεύομαι | go | Deu 13:2  Deu 13:4  Deu 13:5  Deu 13:6 |  |  |  | Lk. 22:33 |
| πρόβατον | sheep | Deu 12:21 |  |  | Mk. 14:27 |  |
| ὡσαύτως | likewise | Deu 12:22 |  |  | Mk. 14:31 |  |

**Nazarean Talmud**

**Sidra of “D’barim” (Deut.) “12.20-13.12”**

**“Ki Yarchiv” - “When will enlarge”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)** | **School of Hakham Tsefet’s**  **Peshat**  **Mordechai (Mk)** |
| “**Tsefet, Tsefet, behold, Satan has demanded** permission[[48]](#footnote-48) **to sift you like wheat**,[[49]](#footnote-49) **but I have prayed for you, that your faithful obedience may not fail. And** **you,** **once you have repented** (Teshubah -turned back**, strengthen your brothers.”** **But he said to him,** “**Master, I am ready to go with you both to prison and to death!” And he said, “I tell you,** Hakham **Tsefet, the Temple crier** **will not call out today until you have denied three times** that you **know me!”** | **And when they had sung the** final **Psalms** of the Pesach Seder (The Hallel),[[50]](#footnote-50) **they went out to Har Zeytim** (Mount of Olives). **And Yeshua said to them** (his talmidim), **all of you will find an occasion to be offended[[51]](#footnote-51)** (scandalized) **because of me this night. For it is written, "O sword, awaken against My shepherd and against the man who is associated with Me! Says the Lord of Hosts. Smite the shepherd, and the flock shall scatter, and I will return My hand upon the little ones"** (Zech 13:7).[[52]](#footnote-52) **But after I am raised, I will go before you into the Galil.** **But Tsefet said to him, although all will find an occasion to be offended** (scandalized)**, I will not.** **And Yeshua said to him, Amen ve amen I say to you that today, in this night, before the Temple crier calls out twice, you will deny our association three times.** **But he** (Tsefet) **spoke the more zealously, If I should die with you, I will not deny my association with you in any way. They** (the rest of the talmidim) **also said the same.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Dt 12.20-13.12 | Ps 119. 49-72 | Is 54.2-9 = 17 | Mordechai 14:26-31 | 1 Luqas 22:31-34 |

Commentary to Hakham Tsefet’s School of Peshat

**Will our master teach us about G-d’s loving-kindness towards the Gentiles who possess the Nefesh Yehudi?**

The irony of this week’s material is most amazing. “And when they had sung the final Psalms of the Pesach Seder (The Hallel),” should be understood to read that they sang Psalms 116—118 and 136 the grand Hallel.

**The Eternal Graciousness of G-d**

**Psalm 136**

1 Give thanks to the L-rd because He is good, for His kindness is eternal. 2 Give thanks to the G-d of the angels, for His kindness is eternal. 3 Give thanks to the Lord of lords, for His kindness is eternal. 4 To Him Who performs great wonders alone, for His kindness is eternal. 5 To Him Who made the heavens with understanding, for His kindness is eternal. 6 To Him Who spread out the earth over the water, for His kindness is eternal. 7 To Him Who made great luminaries, for His kindness is eternal. 8 The sun to rule by day, for His kindness is eternal. 9 The moon and stars to rule at night, for His kindness is eternal. 10 To Him Who smote the Egyptians with their firstborn, for His kindness is eternal. 11And He took Israel from their midst, for His kindness is eternal. 12 With a strong hand and with an outstretched arm, for His kindness is eternal. (Jewish Publication Society)

This Psalm is the final Psalm of the Passover Ceremony. This Psalm is referred to as the “Grand Hallel.” Its theme is the loving-kindness of G-d towards Yisrael. However, Jewish commentators on this particular Psalm reveal that there is more to the loving-kindness of G-d that meets the eye.

***For He is Good****. An aspect of His goodness is that He punishes man for his sins each according to his own level of prosperity. The rich man may lose an expensive bull while the pauper will be deprived of a crust of bread.[[53]](#footnote-53)*

***Ki L’Olam Chasdo. For enduring forever is His kindness****. Homiletically, this can be rendered: His kindness is to the world. Man’s kindness can be prompted by selfish motives, but G-d acts for the sake of the world.[[54]](#footnote-54)*

The eternal Graciousness of G-d must be viewed from the cosmic and eternal measure of His plan. Humanity tends to see things from the vantage point of the earthly mundane perspective. While Eretz Yisrael is His focal point, G-d will not neglect the rest of His creation.

**Coming Diaspora**

Since we Jews have been delivered from Mitzrayim, why have we been sentenced to live in this Diaspora for nearly two millennia?

***they went out to Har Zeytim (Mount of Olives)***

This place, the Mount of Olives seems to be one of Yeshua’s favorite locations for revealing future events.[[55]](#footnote-55)

The previous pericope of Mordechai allows us to use the hermeneutic principle of contiguity for further elucidation of our present materials.

**Mar 14:22** And Yeshua received bread (the afikomen) and said Ha-Motsi and broke it, and he gave to them and said, receive this, it is *analogous of* my *Jewish* body *politic*.

**Mar 14:27** And Yeshua said to them (his talmidim), All of you will find an occasion to be offended because of me this night. For it is written, "O sword, awaken against My shepherd and against the man who is associated with Me! says the Lord of Hosts. Smite the shepherd, and the flock shall scatter, and I will return My hand upon the little ones" (Zech 13:7).

The “broken body” and “flock” becomes analogous of the Jewish people, which will soon be sent to the farthest and most remote ends of the earth. This “Diaspora” is necessary to effect a repair for the atrocities committed by the gentiles in their own lands. When blood is spilled on the land, tikkun is requisite.[[56]](#footnote-56) Here we will use the hermeneutic law of **Ḳal va-ḥomer[[57]](#footnote-57)** toshow that if the spilling of blood contaminates Eretz Yisrael, **how much the more** the spilling of blood in Gentile lands also contaminates the whole earth. Therefore, the earth (i.e., the lands of the Gentiles) needs the reparation of Jewish presence and Halakhah to effect that Tikkun, since G-d is not only the G-d of Israel but also G-d of the whole earth (Psalms 24:1).

The Ramban[[58]](#footnote-58) translates D’varim 35:33 “Do not cause unfaithfulness to the land.” He then goes on to explain that “unfaithfulness” is doing the opposite of the Torah and becoming involved in sins of idolatry, bloodshed, and sexual immorality. When the land is contaminated in the above-mentioned ways, the Shekinah of G-d will not dwell in that land. The effected Tikkun for the lands where murder has gone unpunished returns the Divine Presence to that land. In light of His Eminence Rabbi Dr. Hillel ben David’s thesis on the “[Brain](https://www.betemunah.org/brain.html),” we would expect that the greater dispersion of the Jews will be to the Occident or western world (which is damaged in greater measure than the eastern part of the world).

Thus, we must expect the Diaspora of the Jewish people to effect a greater measure of tikun for Gentile “unfaithfulness” in the western world. This idea of “faithfulness” is fostered by our present pericope.

**Mar 14:27, 30-31** And Yeshua said to them (his talmidim), All of you will find an occasion to be offended because of me this night. But Tsefet said to him, Although all will find an occasion to be offended, I will not. And Yeshua said to him, Truly I say to you that today, in this night, before the Temple crier calls out twice, you will deny our association three times. But he (Tsefet) spoke the more zealously, If I should die with you, I will not deny my association with you in any way. They (the rest of the talmidim) also said the same.

Yeshua predicts the “unfaithfulness” of the Talmidim this present evening before the Temple crier can make two-time announcements. Hakham Tsefet, in remembering the details of that evening has incorporated them into our present pericope with good reason. Herein we find a positive connection to D’varim 7.3.

**D’varim 7:3** You will not intermarry with them; you will not give your daughter to his son, and you will not take his daughter for your son. 4 For he will turn away your son from following Me, and they will worship the gods of others, and the wrath of the LORD will be kindled against you, and He will quickly destroy you. 5 But so will you do to them: You will demolish their altars and smash their monuments, and cut down their asherim trees, and burn their graven images with fire. (Rashi)

Hakham Tsefet verbalizes the appropriate “faithfulness” we should have towards G-d and His Messiah. Hakham Tsefet is cautioning his audience to beware of their level of association with the Gentiles where they will be sent. Hakham Tsefet can use his own “unfaithfulness” to teach a lesson for those about to enter the Diaspora. Scholars are quick to castigate the talmidim in their comments about “true disciples who deny themselves.”[[59]](#footnote-59) However, we believe it is evident enough that Hakham Tsefet is demonstrating the loving-kindness of G-d that is extended to us even when we fail.

Healy translates verse 26 “All of you will have your faith shaken.”[[60]](#footnote-60) If we then translate Mary Healy’s “faith” (Hebrew: “Emunah”) into “faithfulness” the picture becomes very clear. Each of the talmidim would have their “faithfulness shaken.” Healy further explains the Greek word **σκανδαλίζω** *skandalizo* to mean, “Fall away.”[[61]](#footnote-61) In other words, Yeshua is telling his talmidim that their perceived “faithfulness” will be shaken. We often have a false view of our “faithfulness,” which must be tested and shaken to validate our measure of faithful obedience.

A lexical note here is apropos. Sometimes translators do extremely difficult and painful gymnastics when trying to translate a Greek or Hebrew word into English. The Greek word **σκανδαλίζω** *skandalizo* has a very English equivalent – in fact almost a transliteration of the Greek – SCANDALIZED! Therefore, verse 26 should be correctly translated “All of you will have your faithful obedience **scandalized”**.

When the “shepherd of my community,” of Zechariah 13:7, a reference to Messiah,[[62]](#footnote-62) when **smitten**, it follows that the “sheep” of that community are dispersed. Thus, the pericope of Mordechai makes a direct verbal connection with the Torah Seder now.

**D’varim 7:2**. And the Lord, your God, will deliver them to you, and you will **smite** them. You will utterly destroy them; neither will you make a covenant with them, nor be gracious to them.

The community of G-d is driven into Diaspora by the directive of **“smiting”** the shepherd of G-d’s community. However, this dispersion is not without the promise of a return. The verse: “*O sword, awaken against My shepherd and against the man who is associated with Me! Says the Lord of Hosts. Smite the shepherd, and the flock will scatter, and I will return My hand upon the little one*s,” can also be translated to mean that G-d will return authority of the priesthood to the firstborn in Israel (my little ones) by the means of the Hakhamim and Bate Din. In other words, we can see that there will be a paradigm shift in power and authority when the shepherd is smitten, and the flock is driven into Diaspora.

While Rashi does not see the Zekharya passage as a reference to Yisrael, Yeshua clearly does. This should not be understood as the two sages contradicting each other, but rather that Rashi is giving us the historical (Peshat/Literal) context of this verse of Zekharya while Yeshua is looking at one of its many prophetical (Remes/Drash/So’od) fulfillments of this verse. Yeshua sees this as a reference to the scattering of his talmidim when he will be arrested and crucified. The Master points to the fact that the talmidim would be scattered in the immediate sense and the Jewish people in the eventual sense of the Diaspora post 70 c.e.

The Markan account of the talmidim’s failure to maintain their association with the Messiah is one of discretion. We saw this type of discretion in the pericope where Yeshua does not directly name Yehuda Ish Keriyoth as the one who would hand him over to the Kohen Gadol. Likewise, Hakham Tsefet singles himself out as the main perpetrator of unfaithfulness. Scholars have suggested that this is Mordechai’s attempt to belittle Hakham Tsefet,[[63]](#footnote-63) which we **must** totally reject.

However, Rashi equates the “little ones” with the governmental powers of the Gentile Kings and their officers. Of course, this is most fascinating because the powers of the Gentiles are subject to the authority of the prophetic voice of the Jewish sages when we (Jewish people) live by the Governance of G-d according to His Torah. (cf. Jonah 3:1—10) And this is the reason for the dispersion of the B’ne Yisrael throughout the Diaspora – i.e., to effect Tikun upon the lands of the Gentiles throughout the whole world.

If we rebel and find it grievous to carry out with much joy and gladness the assignment of effecting Tikun upon the lands of the Gentiles and thoroughly instructing them in the Torah, then G-d will send us bitter persecution like the acidic and corrosive juices inside the belly of a whale. Let us choose **faithful obedience** and the good life before us.

**אמן ואמן סלה**

**Questions for Understanding and Reflection**

1. **From all the readings for this week, which verse, or verses touched your heart and fired your imagination?**
2. **In your opinion what is the prophetic statement for this week?**

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath:**

**Shabbat “Khi Yaqum B’Qirbekha” - “If Arises Among”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי-יָקוּם בְּקִרְבְּךָ** |  | **Saturday Afternoon** |
| **“****Khi Yaqum B’Qirbekha”** | Reader 1 – D’barim 13:2-4 | Reader 1 – D’barim 14:1-3 |
| **“****If arises among”** | Reader 2 – D’barim 13:3-6 | Reader 2 – D’barim 14:4-6 |
| **“Si se levanta en medio”** | Reader 3 – D’barim 13: 7-10 | Reader 3 – D’barim 14:6-8 |
|  | Reader 4 – D’barim 13: 11-13 |  |
| D’barim (Deut.) 13:2 - 14:3 | Reader 5 – D’barim 13: 14-16 | **Monday & Thursday**  **Mornings** |
| Psalm 119: 73-96 | Reader 6 – D’barim 13: 17-19 | Reader 1 – D’barim 14:1-3 |
| Ashlam.: Is 63:8-16 + 64:7-8 | Reader 7 – D’barim 14:1-3 | Reader 2 – D’barim 14:4-6 |
| N.C.: Mark 14:32-42;  Lk 22:39-46 | Maftir – D’barim 14: 1-3 | Reader 3 – D’barim 14:6-8 |

**http://www.betemunah.org/sederim/pesach76_files/image012.jpg**

**Saturday Evening May 21, 2022**

**Evening: Counting of the Omer Day 36**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is thirty-six days of the Omer which are five weeks and one day.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Day of the Omer** | | **Ministry** | | | **Date** | **Ephesians** | **Attributes** | |
| 36 | Parnas 3/Masoret | | Iyar 21 | 5:15-16 | Truth united with Chesed | | |

**Ephesians 5:15-16 See then how your conduct (walk) is (to be) in Chochmah (wisdom), not as those without wisdom (fools), but as wise, redeeming the time, because the days are evil.**



**Sunday Evening May 22, 2022**

**Evening: Counting of the Omer Day 37**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu Al S’firat HaO’omer.**

**Today is thirty-seven days of the Omer which are five weeks and two days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 37 | Parnas 3/Chazan | Iyar 22 | 5:17-20 | Truth united with Reverential Awe |

**Ephesians 5:17-20 Therefore, do not be like those without wisdom,**[[64]](#footnote-64) **but hold to understanding**[[65]](#footnote-65) **what the will**[[66]](#footnote-66) **of the Lord is. And do not be drunk with wine,**[[67]](#footnote-67) **in which is dissipation,**[[68]](#footnote-68) **but be filled with the Mesorah,**[[69]](#footnote-69) **speaking to one another**[[70]](#footnote-70) **in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; always giving thanks** (hodu) **for all things**[[71]](#footnote-71) **to God the Father in the authority of our master Yeshua HaMashiach,**



**Monday Evening May 23, 2022**

**Evening: Counting of the Omer Day 38**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is thirty-eight days of the Omer which are five weeks and three days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 38 | Parnas 3/Darshan | Iyar 23 | 5:21-23 | Truth united with Compassion |

**Ephesians 5:21-23 Submitting yourselves**[[72]](#footnote-72) **to one another**[[73]](#footnote-73)**in the reverential awe of Messiah.**[[74]](#footnote-74) **Wives,**[[75]](#footnote-75)submit[[76]](#footnote-76)**yourselves to your own husbands,**[[77]](#footnote-77)**as to the priest of the home.**[[78]](#footnote-78) **For the man** (husband) **is principle chief** (agent**) before the woman** (wife)**,**[[79]](#footnote-79) **even as Messiah is the principle chief of the Esnoga** (congregation/Synagogue)**; and he** (Messiah and the Husband) **is the guardian**[[80]](#footnote-80)(shomer) **of the body.**



**Tuesday Evening May 24, 2022**

**Evening Counting of the Omer Day 39**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is thirty-nine days of the Omer which are five weeks and four days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 39 | Parnas 3/Parnas 1 | Iyar 24 | 5:24-28 | Truth united with Confidence |

**Ephesians 5:24-28 Just as the Esnoga** (congregation/Synagogue) **submits to Messiah,**[[[81]](#footnote-81)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn140" \o ") **so let the wives be to their own husbands in everything.**[[[82]](#footnote-82)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn141" \o ") **Husbands, love**[[[83]](#footnote-83)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn142" \o ") **your wives,**[[[84]](#footnote-84)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn143" \o ") **even as Messiah also loved the Esnoga and gave himself for it,**[[[85]](#footnote-85)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn144" \o ") **that he might sanctify** (set apart) **and cleanse**[[[86]](#footnote-86)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn145" \o ") **it with the washing of water**[[[87]](#footnote-87)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn146" \o ") **by the Torah,**[[[88]](#footnote-88)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn147" \o ") **that he cause it to stand by**[[[89]](#footnote-89)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn148" \o ") **himself as the glorious Esnoga/Congregation, without spot or wrinkle or any such things,**[[[90]](#footnote-90)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn149" \o ") **but that it should be holy and without blame.**[[[91]](#footnote-91)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn150" \o ") **Therefore, men** should follow the example of Messiah **and love their wives as their own bodies. He who loves his wife loves himself.**



**Wednesday Evening May 25, 2022**

**Evening: Counting of the Omer Day 40**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is forty days of the Omer which are five weeks and five days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 40 | Parnas 3/Parnas 2 | Iyar 25 | 5:29-33 | Truth united with Sincerity |

**Ephesians 5:29-33 For, no man ever hates his own body,**[[[92]](#footnote-92)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn151" \o ") **rather** (he) **sustains and values**[[[93]](#footnote-93)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn152" \o ") **it, even as the Master loves the Congregation (of Messiah). For we are members of his body, his flesh, and of bones.**[[[94]](#footnote-94)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn153" \o ")As it is written, **“For this cause a man will leave his father and mother and will be joined to his wife, and the two of them will be one flesh.”**[[[95]](#footnote-95)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn154" \o ") **This is a profound So’od,** (secret – mystery)[[[96]](#footnote-96)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn155" \o ") **but I speak concerning Messiah and his congregation. But also let everyone of you in particular so love his wife even as himself, and the wife should defer to her own husband.**



**Thursday Evening May 26, 2022**

**Evening: Counting of the Omer Day 41**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is forty-one days of the Omer which are five weeks and six days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 41 | Parnas 3 | Iyar 26 | 6:1-4 | Foundation – Office of the Pastor #3  Virtue: Emet (Truth/Honesty)  Ministry: Parnas [Pastor] (Female – hidden) |

**Ephesians 6:1-4 Children, obey your parents**[[[97]](#footnote-97)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn156" \o ")**in the Lord,**[[[98]](#footnote-98)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn157" \o ") **or this is right** (just)[[[99]](#footnote-99)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn158" \o ") . **“Honor your father and mother, (which is the first mitzvah** in the Decalogue **which has a promise),**[[[100]](#footnote-100)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn159" \o ") **so that it may be well with you, and that you may live long on the earth.”**[[[101]](#footnote-101)](https://www.betemunah.org/sederim/iyar2079.html#_ftn160)**And fathers, do not provoke your children to anger,**[[[102]](#footnote-102)](https://www.betemunah.org/sederim/iyar2079.html#_ftn161)**but bring them up in the discipline**[[[103]](#footnote-103)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn162" \o ") (Mesorah – Oral) **Torah and instruction**[[[104]](#footnote-104)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn163" \o ") **of the Lord.**[[[105]](#footnote-105)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn164" \o ")

The “salvific” role of the husband and Messiah is that of guardianship. As guardian/savior, the husband Messiah is the source of halakhic information and instruction for the family. Messiah is the source of the Mesorah for the Esnoga establishing a model for the husband at home.

**A picture containing text, clipart

Description automatically generated**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

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

1. Do not associate turns from not contact to rebuke or reprimand. [↑](#footnote-ref-1)
2. “Fruitless works” of darkness, is contrasted against the fruitful works of the Torah. Works of darkness are those human attempts to atone for sin through activities not prescribed in the Torah. The concept of “unfruitful” matches the Hebrew word **רַע** – *ra,* which is usually translated evil. However, as noted above **רַע** – *ra,* means empty. Therefore, the “unfruitful” works of the “darkness” are works that are empty of good or positive, constructive efforts in conjunction with the Torah. Nevertheless, these “works” are of “shameful” nature, not to be practiced by the children of light. **Yehudah (Jude) 1:12These are a hidden danger in your Festivals while they feast with you, they disrespectfully feed themselves first. They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.** [↑](#footnote-ref-2)
3. While some translations suggest “exposure,” the true meaning of this word is rebuke or reprimand. The concept of “exposure” comes from the idea of being children of light. Light is a natural exposure of darkness or “works of darkness.” Therefore, because it is natural for light to expose darkness we are commanded to reprimand or rebuke all deeds done in darkness. This may be expressed in the form of personal introspection. It seems evident from the writings of Philo that the present nomenclature is associated with personal conviction and introspection. This would intimate that understanding that we shine a light on our personal activities and then judge those activities as fruitful (works of light) or fruitless (works of darkness). The question posited by Hoehner is, whose deeds are being exposed? Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 679. It stands to reason that the exposed are the newly converted Gentiles. This is Hakham Shaul’s way of teaching them to be Torah observant and submission to the Officials Synagogue. Because we have the union of the 2nd Parnas (Pastor) and the Moreh, we see that the address is to those who are in need of initial education on the expectations of the Oral Torah. Nevertheless, we are not to be associated with these things in any way. [↑](#footnote-ref-3)
4. It is a shame/disgrace to even mention these things, which must needs be reprimanded or rebuked openly. [↑](#footnote-ref-4)
5. **Κρυφῇ** – *kruphe* that which is hidden or concealed. **Κρυφῇ** – *kruphe* being the opposite of the “secret” of So’od. [↑](#footnote-ref-5)
6. Light here is an allegorical reference to what is made public [↑](#footnote-ref-6)
7. We seem to have a quote from some undefined source. The Tanakh is replete with pesukim (verses) on light, waking and the resurrection for those who sleep in the dust. In the present case, we do not seem to have a direct quote from any specific source. We would opine here that the Hakham Shaul might have been referring to an early version of Petihat Eliyahu. The notion of conversion is also an allegory of the resurrection, as is waking in the morning. [↑](#footnote-ref-7)
8. While the language is that of the resurrection, we also see the call to duty. This ties the present pericope with the next. “Walk…” [↑](#footnote-ref-8)
9. Hoehner suggests that **ἀνάστα** rooted in **ἀνίστημι** – *anistemi* used only here in the Nazarean Codicil is an unusual form of its root. This implies that the “raising” is mentioned in a hurried sense. He derives this idea from Wallace (*Greek Grammar,* 491) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 687 [↑](#footnote-ref-9)
10. Here we have the perfect analogy of the resurrection. Just as it is when we sleep the morning light causes us to wake up, the (Primordial) Light of Messiah that shines on the dead body will cause it to wake up into resurrection. The concepts of Messiah and Torah (both Written and Oral) are intimately linked and inseparable from each other. [↑](#footnote-ref-10)
11. Referring to the days of Messiah, see Pesach Seder, Magid “R. Eliezer, R. Yehoshua” … [↑](#footnote-ref-11)
12. Berachot 4b [↑](#footnote-ref-12)
13. See prefatory remarks to psalm 60. [↑](#footnote-ref-13)
14. v. 176 - 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-14)
15. Chazal (the sages) compare HaShem’s relationship with us to the relationship a father has with his son. In their mind, HaShem spoke directly to us at Har Sinai in order to nurture us and build and an intimate relationship. In Shemot Rabbah XLI:3, they connect our sedra and the giving of the Torah to a pasuk (verse) from Mishlei (Proverbs); “For the Lord gives wisdom; out of His mouth comes knowledge and discernment” (Prov. II, 6). Their imagination takes them to the word “mouth” and the connotations of giving a gift from the mouth. The first connotation they have is that of feeding a child. The midrash says, “It can be compared to a king’s son, who, on returning from school, found a dish of food in front of his father. When the father offered him a piece, the son said, ‘I would rather have some of that which you yourself are now eating.’ The father complied, on account of his great love for him, giving him from his own mouth.” Of course, Chazal is not talking about food, but the Torah. The king refers to HaShem; the son to Bne Israel, and the food refers to the Torah. The Torah was given directly from the mouth of HaShem to us, in a nurturing and parental way. It is interesting to note the gender assumptions in this Midrash. While the Rabbis represent HaShem in this parable as male (a king), they ascribe Him typically female nurturing qualities through the use of the “mother bird” connotation. [↑](#footnote-ref-15)
16. Another explanation of “For the Lord gives wisdom”: You find that when Israel stood ready to receive the Torah on Mount Sinai, they wanted to hear the Ten Commandments from God’s own mouth. R. Pinchas b. Hama, the priest, said: Two things did Israel ask of God--to see His likeness and to hear from His own mouth the Ten Commandments, as it says, “Let him kiss me with the kisses of his mouth” (Song of Songs. I, 2). R. Pinchas b. Hama, the priest, said: “Does then one comply with the request of a ﻿fool?” The Holy One, blessed be He, clearly foresaw, however, that after forty days Israel would make the Golden Calf. He said, “Unless I now comply with their request, they will later say: ‘All we asked of Moses was that God should show us His likeness and that He should speak with us.” In order, therefore, not to give them the excuse of saying, “Because we did not hear the Commandments from God’s own mouth, or see His likeness, did we make this god,” God thought to Himself: “I will reveal Myself to them and also speak with them mouth to mouth.” [↑](#footnote-ref-16)
17. Midrash Exodus Rabbah 41:3 [↑](#footnote-ref-17)
18. This section was excerpted and edited from *Make Yourself a Teacher: Rabbinic Tales of Mentors and Disciples,* by Susan A. Handelman [↑](#footnote-ref-18)
19. Shemot (Exodus) 31:18 [↑](#footnote-ref-19)
20. Mishlei (Proverbs) 2:6 [↑](#footnote-ref-20)
21. Shir HaShirim (Song of Songs) 1:2 [↑](#footnote-ref-21)
22. Now, here is one of those enigmatic Torah synchronicities that, in spite of it bordering on the incredulous, it is indeed a fact. When you spell out the name of the letter *vav* in Hebrew it is written *vav-vav* (or *vav-aleph-vav)*, pronounced “*vav*” – the name of the letter. When you spell out the letter in its original form it is *written “wou -wou*” (or *wou-aleph-wou*) and pronounced “wow”. The original pronunciation of the letter “*vav*” is “wow”. Aleph, beth, gimel, daleth, heh, wow … . What will we find in the middle of the Torah? Where will we be when we journey to the center of the universe? These are questions that we can investigate for a lifetime because the descriptions and ramifications are so awesome and mind-boggling that all we can begin to say is “Wow”!  [↑](#footnote-ref-22)
23. This is the scribal term for a large Hebrew letter. [↑](#footnote-ref-23)
24. “The Teaching of the Priests,” the old Rabbinic name for Leviticus [↑](#footnote-ref-24)
25. Our Sages [↑](#footnote-ref-25)
26. The Evil Inclination. [↑](#footnote-ref-26)
27. Isaiah 55:1; sc. the Torah. [↑](#footnote-ref-27)
28. Job 14:19. [↑](#footnote-ref-28)
29. Jer. 23:29. [This can also be rendered: ‘like the hammer which the (granite) rock (against which it is struck) breaketh; the Evil Inclination being compared to an iron hammer and the Beth Hamidrash to a granite rock, v. Tosaf.]. [↑](#footnote-ref-29)
30. Masechet Sofrim 9:2 refers to this letter Vav as being “zaquf” (זָקוּף) - erect, straight, vertical, steep, or upright. Bi’urey Sofrim interprets this to mean it’s an enlarged Vav, but not so much that it could be mistaken for a Nun Sofit. [↑](#footnote-ref-30)
31. Whatsoever goeth upon the belly (גחון) — Leviticus 11:42. [↑](#footnote-ref-31)
32. Leviticus 10:16: And Moses diligently enquired after — darosh darash — the goat of the sin-offering. [↑](#footnote-ref-32)
33. Leviticus 13:33: we-hithggalah, then he shall be shaven. [In M.T. the words ‘he placed on him’ (Lev. VIII, 8) is given as the middle verse.] [↑](#footnote-ref-33)
34. Psalm 80:14. [↑](#footnote-ref-34)
35. It is not stated whether letters or words are meant: S. Strashun observes that he counted the words and found that the first half exceeds the second by nearly 2,000; hence the reference is to letters, and there is such a reading too. [↑](#footnote-ref-35)
36. Psalm 78:38. [↑](#footnote-ref-36)
37. Cf. <http://britam.org/Questions/QuesLand.html> [↑](#footnote-ref-37)
38. Clorfene, C. & Rogalsky, Y. (1987), *The Path of the Righteous Gentile: An Introduction to the Seven Laws of the Children of Noah*, Feldheim Publishers [↑](#footnote-ref-38)
39. Maimonides (1967), Translated by R. Dr. Charles B. Chavel, *The Commandments: Sefer Ha-Mitzvoth* in 2 Vols, London: Soncino Press, Vol I, p. 9. [↑](#footnote-ref-39)
40. Deut. 10:20 [↑](#footnote-ref-40)
41. Deut. 11:22 & 13:5. [↑](#footnote-ref-41)
42. Ibid. Sifre [↑](#footnote-ref-42)
43. Deut. 4:24 [↑](#footnote-ref-43)
44. Ibid., Sifre [↑](#footnote-ref-44)
45. Wittgenstein, L. (1979), *Remarks on Frazer’s Golden Bough*, ed. Rush Rhees, trans. A. C. Miles, rev. by Rush Rhees, Atlantic Highlands, NJ: Humanities Press International, p.10e. [↑](#footnote-ref-45)
46. Hirsch, S. R. (1962), *Horeb: A Philosophy of Jewish Laws and Observances*, translated to English from the German edition by Dayan Dr. I. Grunfeld, London: The Soncino Press, p. II, 184. [↑](#footnote-ref-46)
47. Hanson, A. T. (1980), *The New Testament Interpretation of Scripture*, London: SPCK, pp.18ff. [↑](#footnote-ref-47)
48. Cf. New American Standard Lk. 22:31 [↑](#footnote-ref-48)
49. Note the subtle hint at “sifting” This shows us that we should be looking towards Shavuot where the barley is sifted to the point that it will not stick to a man’s hand. [↑](#footnote-ref-49)
50. Psalms 115-118, 136 (The Great Hallel) [↑](#footnote-ref-50)
51. This word is used in the Mishnah to describe offence. Cf. m. Ber. 4:2 4:2 R. Nehunia b. Haqanah would pray a short prayer upon entering the study house and upon leaving. They said to him, “What is the nature of this prayer?” He said to them, “Upon entering I pray that **I will cause no offense**. “And upon my exit I give thanks for my portion [in life].” Neusner, J. (1988). The Mishnah: A new translation (7). New Haven, CT: Yale University Press. [↑](#footnote-ref-51)
52. Rashi’s translation [↑](#footnote-ref-52)
53. Mesorah Heritage Foundation (2001). *The Book of Psalms, With Interlinear Translation*. (R. M. Davis, Ed.) Mesorah Publications LTD. p. 381 [↑](#footnote-ref-53)
54. Ibid [↑](#footnote-ref-54)
55. Cf. Mordechai (Mark) 13:1-3 where Yeshua prophetically speaks of final things and Jerusalem’s, the Temple’s destruction. [↑](#footnote-ref-55)
56. Cf. **B’Midbar 35:33-36** Note: Rashi’s comments to this verse - **33 And you will not corrupt** Heb . ולֹא-תַחֲנִיפוּ, you will not cause it to be wicked, as the Targum [Onkelos] renders, לֹא תְחַיְבוּן, you will not make sinful." [↑](#footnote-ref-56)
57. **Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori. [↑](#footnote-ref-57)
58. My use of the Ramban here is restricted to P’shat hermeneutic and the simplistic interpretation of his translation. [↑](#footnote-ref-58)
59. Moloney, F. J. (2002). *The Gospel of Mark, A Commentary.* Peabody: Hendrickson Publishers. p. 289 Moloney’s castigation refers to Mark 8:34-38 where Yeshua tells us that the talmid must deny himself. However, it seems evident that Hakham Tsefet is demonstrating that even the choiocest of talmidim are capable of unfaithfulness. While we often try to think of the model talmid we must understand that Yeshua the Master, like the Torah sets the standard. This is the goal for which we aim. Edwards makes mention of their “conciet.” Again, I believe that dispite their failure they wanted to reassure themselves that they would not fall. This may be “conceit,”but this is not their intent. Nor, is this the intent of Hakham Tsefet in his presentation of this material. However, I will concur with Edwards statement that Hakham Tsefet wants us to know “how quickly the most noble convictions can wilt before a serious onslaught.” Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. [↑](#footnote-ref-59)
60. Healy, M. (2008). *The Gospel of Mark* (Catholic Commentary on Sacred Scripture ed.). Grand Rapids, MI: Baker Academic. p. 287 [↑](#footnote-ref-60)
61. Ibid. p. 288 This seems to be one of the preferred translations of **σκανδαλίζω** *skandalizo* {skan-dal-id'-zo}. Moloney also uses this thought for **σκανδαλίζω** *skandalizo*. Cf. Moloney, F. J. (2002). *The Gospel of Mark, A Commentary.* Peabody: Hendrickson Publishers. p. 287, Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 428 [↑](#footnote-ref-61)
62. Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave: A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. p. 1451 [↑](#footnote-ref-62)
63. Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 668 [↑](#footnote-ref-63)
64. See footnote above, foolish – without wisdom. We must note that the Chazan has entered the “picture” so to speak. The mention of “chochmah” should call to mind the Psalmists acclaim that “fear (reverential awe) is the beginning of wisdom (Psa 111:10). Therefore, Hakham Shaul is establishing a path for his readers to walk. [↑](#footnote-ref-64)
65. **Συνίημι –** *suniemi* referring to the quality of ***בּינה***– Binah. However, we see from this text that the inference is Binah pouring into Da’at. This is also a reference to the Mesorah/Oral Torah. Understanding in the presents setting means understanding (bringing into Da’at) what has been heard. We also have the undertone of the Hebrew word ***שׁמע***– *shema* (hear/observe). Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 697 (footnote 6) [↑](#footnote-ref-65)
66. **רצון** – *ratson,* meaning will desire. This is a possible reference to the ability to attach oneself to the Divine Mind. [↑](#footnote-ref-66)
67. “Redeeming the time” as noted above relates to the Festivals. It is a natural flow of thought to the Pesach Seeder where wine should not be drunk in excess. However, the convert must not succumb to excess. [↑](#footnote-ref-67)
68. Jewish brothers and converts are to conduct themselves in moderation. They are never to lose control by excessive consumption. However, here we have an allegorical analogy, just as one is not to become **excessive** in alcohol and intoxicating substances, we are to become “full” of the Mesorah, Orally Breathed Torah. Because the quality of **συνίημι –** *suniemi* relates to ***שׁמע***– *shema* (hear/observe) we can see that the reference of πνεύματι from πνεῦμα – *pneuma* (breath, spirit, and wind) refers to the Orally Breathed Torah. **2 Luqas (Acts) 7:55 When the Kohen Gadol, Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim heard these things, they were cut to the heart, grinding the teeth at Stephen. But he (Stephen) fully belonged to the Oral Torah, and he gazed (with spiritual vision) into the highest heavens and saw the Kabod (glory) of God and Yeshua standing at the right hand of God.** [↑](#footnote-ref-68)
69. Here we see the perfect example of Rabbi Yishmael’s 4th hermeneutic rule **Kelal u-Peraṭ:** The general and the specific. This hermeneutic draws from the general statement inferred that we are not to behave as the “fools” but to behave as those filled with Chochmah. The statement now follows the hermeneutic precisely by contrasting soulish dissipation with Spiritual goals. Doctors of antiquity were apt to look on these souls as following the path of ruination. Those who are given to this lifestyle will not have a high standard of morals. The contrast established here is that of ruination vs. Redemption, foolish vs. the wise. The contrast is not between wine and “spirit.” The contrast is between the results of the two activities. [↑](#footnote-ref-69)
70. Those filled with the Mesorah (Orally breathed Torah) can speak (breath the Mesorah) to others. [↑](#footnote-ref-70)
71. The order here seems to follow the order of the Jewish prayer service as outlined in the Siddur. [↑](#footnote-ref-71)
72. Scholars point out that this division falls in the middle of a sentence. This shows firstly, the continuity of thought. Secondly, it contextually shows that the ministry of the 3rd Parnas, Emet (truth) is still being emphasized. The three aspects of the previous pericope, speaking to one another, singing, and making melody, and the final giving thanks all deal with corporate worship. The present pericope deals with more personal/private matters. Thielman refers to this as “household conduct.” Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 365 [↑](#footnote-ref-72)
73. The use the dative here shows that there is not any control over one another. Therefore, the dative use of **ἀλλήλων** – *allelon* here is indicative of cooperation and the subjects are “free agents.” [↑](#footnote-ref-73)
74. Because the Chazan produces reverential awe, it would seem appropriate to place this verse with the pericope above. We have placed this verse with the present pericope intentionally. The reverential awe of the present verse is the result of the Chazan’s influence from the previous pericope. Reverential awe is now the product of having encountered the combination of the 3rd Parnas joined with the Chazan. [↑](#footnote-ref-74)
75. Since this ministry is feminine and occupied by a qualified lady of the congregation, Hakham Shaul introduces now counseling on marital relationships. [↑](#footnote-ref-75)
76. The contextual theme is established in due benevolence. Just as we are to have reverential awe and respect for Messiah, we are to reverence one another. This is equally true in any marriage. Without mutual benevolence, no marriage can exist. The point here is that the wife is not subject to every man in the congregation. She is to render abundant due benevolence to her husband and he in turn must reverentially respect her with the same abundant benevolence. Voluntary submission on the wife’s part forces the husband to do his part as the guardian/Priest of the home. [↑](#footnote-ref-76)
77. Judaism subjects the wife to the husband for the sake of protection. Natural Law shows that the male is more suited for Legal encounters. [↑](#footnote-ref-77)
78. Here we have translated **κύριος** – *kurios* contextually. The “master” of the home should be understood as the “Priest of the home.” [↑](#footnote-ref-78)
79. Hakham Shaul is establishing household order as a means of understanding the order and hierarchy of the Esnoga (Synagogue). Therefore, just as each level has a “head” that “head” is subjective to the willing submissive. [↑](#footnote-ref-79)
80. The “salvific” role of the husband and Messiah is that of guardianship. As guardian/savior, the husband Messiah is the source of halakhic information and instruction for the family. Messiah is the source of the Mesorah for the Esnoga establishing a model for the husband at home. [↑](#footnote-ref-80)
81. Submission to Messiah is that of submitting to the Bet Din. The Bet Din is that halakhic authority. However, should the Congregation choose to reject the halakhic decision of the Bet Din the Bet Din in and of itself is powerless to correct their actions. Nevertheless, that congregation which fails to submit to the Hakhamim and Bet Din places itself in a very precarious situation. This principle applies to the wife/husband relationship. [↑](#footnote-ref-81)
82. The words **ἐν παντί** mean in everything within the proper circuit of conjugal obligation. [↑](#footnote-ref-82)
83. The numerical value of love (ahavah) is 13, which is also the number of unity. Therefore, Hakham Shaul calls us to be at unity with our marital partner and God. Ahavah also means to give. The context is that of giving rather than demanding. **Proverbs 10:12** ***Hatred stirs up strife: But love atones for all sins.*** Also, note the relationship to “love” in the 3rd Parnas, the feminine aspect of the Parnasim. [↑](#footnote-ref-83)
84. This command appears nowhere else. It is exclusive to Hakham Shaul. However, we can see that high ethic that is presented to the Congregation of the Master. [↑](#footnote-ref-84)
85. The devotion of a whole life to the preservation and establishment of the ethic of the Mesorah. This is the life’s work of Messiah. [↑](#footnote-ref-85)
86. **καθερίζω** – *katharizo* infers ritual purity. [↑](#footnote-ref-86)
87. The Torah washes? What does the Torah wash? The Torah washes the mind, Nefesh bringing it to a higher state of consciousness. [↑](#footnote-ref-87)
88. Note that it is by means of the Oral Torah that the Esnoga, Congregation of Messiah is “set apart” and “cleansed,” made ritually whole. The phrase **ῥῆμα** – *rhema* can only refer to the “spoken” Torah i.e., Mesorah. Therefore, the means by which we are “cleansed is the Oral Torah. [↑](#footnote-ref-88)
89. The Congregation of the master is an offering for the sake of the whole world. For G-d so loved the Gentile that he gave his only son. This refers simultaneously to Messiah and to the Jewish people. The talmidim of the Master are his offering to the world as a means of tikun. The Congregation of Messiah is given a role in the plan of tikun. The role that they play is in speaking out the Oral Torah, which is the cleansing agent for the whole world.

    The text should read that he, Messiah caused his Congregation to stand at his side etc. **Παρίστημι** – *paristemi* can also mean to “serve at his side”. [↑](#footnote-ref-89)
90. How is it that the Congregation of Messiah is presented “spotless” etc? The work of the Chazan, which we thought of as punishment turned out to be the true manifestation of Chesed. In other words, the fruit of discipline is reward. [↑](#footnote-ref-90)
91. This means that the Congregation of Messiah is blameless with regard to the Oral Torah, being the standard of true holiness. The Congregation of Messiah stands out as exceptional in merit and blameless in their conduct. This is the true price of belonging to the Congregation of Messiah. [↑](#footnote-ref-91)
92. No one of typical sanity ever hated his body. On the contrary, many men love their bodies and are infatuated with themselves. Here to translate **σάρξ** – *sarx* as “body” makes most sense here. [↑](#footnote-ref-92)
93. Hoehner notes that these two words are from the “nursery.” They indicate raising or nursing a child. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 766-7 [↑](#footnote-ref-93)
94. These statements should be read as nonliteral allegorical. The body, bones of the Congregation of Messiah is seen in the seven officers of the Congregation. In a measure, they are the Congregation. Furthermore, they are the means by which Messiah takes care of his body, i.e., “sustains and values it.” Some versions insert “out of his flesh and bones.” If we accept this as allegory, there is no problem with the longer version. However, there is no room for a Catholic Eucharist here as the meaning of these words. [↑](#footnote-ref-94)
95. Cf. B’resheet 2:22 The Greek version of this text shows the transformation “into one flesh.” The better wording of the text would be “two become one flesh.” The phrase is used in 1 Corinthians 6:16 of a man being “joined” to a prostitute. Therefore, we learn that sexual intimacy brings a union between two partners. However, because the language is allegory, we must ask ourselves how we are can define this relationship between Messiah and his Congregation. From this we also learn that intimacy is a mechanism by which the sins of a woman are transferred to the husband for him to atone before G-d, most blessed be He! Thus, being “joined” to a prostitute means that the male will absorb all the sins of the prostitute and will attone for them. [↑](#footnote-ref-95)
96. The **Mystery – So’od** is not something that cannot be told because it is a secret in the western sense of the word. The “mystery” is accurately described as the “mystery of his will” in Eph:9 The mystery/secret is unfolded in the mind of the reader/talmid. As such, the talmid receives (*Kibal*) the secret from his master (Rabbi) and the unfolding of the mystery is in unspeakable words. This is because the “mystery,” at this point is grasped as the invisible spermatic Word of G-d. Or as Abraham Heschel puts it…*It is not in a roundabout way, by analogy or inference, that we become aware of the ineffable; we do not think about it “in absentia”. It is rather sensed as something immediately given by way of an insight that is unending and underivable, logically and psychologically prior to judgment, to the assimilation of subject matter to mental categories; a universal insight into an objective aspect of reality, of which all men are at all times capable; not the froth of ignorance but the climax of thought, indigenous to the climate that prevails at the summit of intellectual endeavor, where such works as the last quartets of Beethoven come into being. It is a cognitive insight since the awareness it evokes is a definite addition to the mind.* Heschel, Abraham Joshua, Man is not Alone, Farrar, Straus, and Giroux, 1976 p.19. The “Word” of G-d” in this realm is unspoken. This is the ethereal world of spirit. This “Virtue” is the place where the supernal touches the natural. In the imagery of the human body, it is the crown of the head called “gilgal” or crown of the skull – Gilgulet. The point of connection to the Divine world begins in the Neshamah. The human Neshama has a point of connection with the speechless world called the Imagination. This “imagination” reaches into the speechless world of the Divine and draws down the Divine Wisdom – Hokhmah into the natural mundane and finite world. Or we might understand that the Divine Wisdom “draws” us upward into the ethereal sublime world where we receive the invisible technical spermatic Word of G-d. The word written on the heart (mind) must be memorized. The “memorized” Word “written” on the mind is the Oral Torah, which proceeded from the ethereal speechless world. When the Imagination of man has received an awareness or revelation, it must find telluric words to define and capture the essence of what has been grasped from the spiritual dimension. This is a natural process. However, when we “capture” the “essence” of a thing it becomes telluric of a necessity. It contains a measure of its “spirituality” but it must be blended with it natural and finite mirror before we can comprehend it. [↑](#footnote-ref-96)
97. The “household conduct” continues as a general theme in the office of the 3rd Parnas. Likewise, we can determine that the Ephesian congregants had children of reasonable age to comprehend the message Hakham Shaul is transmitting. Furthermore, we see here a hierarchical order. Hakham Shaul first dealt with the marital relationship and now deals with the parental roles. From the parental responsibility we see Hakham Shaul address the children and then the “bond-servants.” [↑](#footnote-ref-97)
98. We capitalize **LORD** so that the reader understands that we are referring to HaShem – G-d rather the Master – Yeshua. We see this reference to the Decalogue, where G-d says, “Honor father and mother.” Shemot 20:12 [↑](#footnote-ref-98)
99. **δίκαιος** – *dikaios* “just/right.” This refers to the standard/expectancy of G-d’s mitzvoth (commandments). This also speak of what is obligatory with regard to the mitzvot. Hebrew ***יָשָׁר*, *יָשָׁר***– *yashar,* straight or upright. [↑](#footnote-ref-99)
100. Cf. Shemot 20:12 [↑](#footnote-ref-100)
101. As a general rule, the Torah does not promise a reward for observing the Mitzvot. In this case, the Torah gives the reward of longevity for obedience to this Mitzvah. [↑](#footnote-ref-101)
102. **אַף, אַפַּיִם** – *aph /af,* anger or suffering. Therefore, we can say that the father/parent should not bring suffering to his children. [↑](#footnote-ref-102)
103. The Gk. words παιδεία and παιδεύειν are mostly used for **מוסר** and **יסר**. The Tanakh has a whole series of words for teaching and direction, for chastisement and correction, but only the one word **יסר** and the derived **מוסר** can denote “to educate,” “education.”﻿ This word certainly belongs to the same field and can itself denote “rearing” (in the moral, not the biological sphere) as “correction,” but it can also take on a more intellectual sense and stand for “culture” in the sense of possession of wisdom, knowledge, and discernment.﻿ Theological dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (5:604). [↑](#footnote-ref-103)
104. We find in this wording an association to the Shema. D’varim (Deut.) 6:7 You will teach them clearly to your children and will talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. [↑](#footnote-ref-104)
105. Bring them up with the instruction of G-d. [↑](#footnote-ref-105)