|  |  |  |
| --- | --- | --- |
| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2015**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2015**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Nisan 08, 5775 – March 27/28, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Amarillo, TX, U.S.**Fri. Mar 20 2015 – Candles at 7:47 PMSat. Mar 21 2015 – Habdalah 8:43 PM | **Austin & Conroe, TX, U.S.**Fri. Mar 20 2015 – Candles at 7:29 PMSat. Mar 21 2015 – Habdalah 8:23 PM | **Brisbane, Australia**Fri. Mar 20 2015 – Candles at 5:34 PMSat. Mar 21 2015 – Habdalah 6:25 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Mar 20 2015 – Candles at 7:40 PMSat. Mar 21 2015 – Habdalah 8:37 PM | **Manila & Cebu, Philippines**Fri. Mar 20 2015 – Candles at 5:50 PMSat. Mar 21 2015 – Habdalah 6:40 PM | **Miami, FL, U.S.**Fri. Mar 20 2015 – Candles at 7;17 PMSat. Mar 21 2015 – Habdalah 8:10 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. Mar 20 2015 – Candles at 6:54 PMSat. Mar 21 2015 – Habdalah 7:52 PM | **Olympia, WA, U.S.**Fri. Mar 20 2015 – Candles at 7:16 PMSat. Mar 21 2015 – Habdalah 8:21 PM | **Port Orange, FL, U.S.**Fri. Mar 20 2015 – Candles at 7:21 PMSat. Mar 21 2015 – Habdalah 8:15 PM |
| **San Antonio, TX, U.S.**Fri. Mar 20 2015 – Candles at 7:31 PMSat. Mar 21 2015 – Habdalah 8:25 PM | **Sheboygan & Manitowoc, WI, US**Fri. Mar 20 2015 – Candles at 6:54 PMSat. Mar 21 2015 – Habdalah 7:56 PM | **Singapore, Singapore** Fri. Mar 20 2015 – Candles at 6:56 PMSat. Mar 21 2015 – Habdalah 7:44 PM |
| **St. Louis, MO, U.S.**Fri. Mar 20 2015 – Candles at 7:02 PMSat. Mar 21 2015 – Habdalah 8:00 PM | **Tacoma, WA, U.S.**Fri. Mar 20 2015 – Candles at 7:14 PMSat. Mar 21 2015 – Habdalah 8:19 PM |  |
|  |  |  |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

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

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

**Shabbat HaGadol – “The Great”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַגָּדוֹל** |  | **Saturday Afternoon** |
| **“HaGadol”** | Reader 1 – D’barim 3:23-29 | Reader 1 – D’barim 4:41-43 |
| **“The Great”** | Reader 2 – D’barim 4:1-4 | Reader 2 – D’barim 4:44-46 |
| **“El Grande”** | Reader 3 – D’barim 4:5-10 | Reader 3 – D’barim 4:47-49 |
| D’barim (Deut.) 3:23- 4:40 | Reader 4 – D’barim 4:11-20 |  |
| Ashlamatah: Is 33:2-6, 17, 19-22 | Reader 5 – D’barim 4:21-24 | **Monday & Thursday****Mornings** |
| Special: Malachi 3:4-24\*  | Reader 6 – D’barim 4:25-31 | Reader 1 – D’barim 4:41-43 |
| Psalms 110 - 112 | Reader 7 – D’barim 4:32-40 | Reader 2 – D’barim 4:44-46 |
|  |  Maftir – D’barim 4:38-40 | Reader 3 – D’barim 4:47-49 |
| N.C.: Mk 14:17-21; Lk 22:21-23; Rm 9:6-13 |  Malachi 3:4-24\*  |   |

\* To be read by the greatest Torah Scholar available to the community.

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

**(Moses’ First Discourse Continued)**

* Moses’ Prayer and Its Rejection – Deuteronomy 3:23-29
* Appeal to their experience of the consequences of disobedience – Deut. 4:1-4
* Israel’s Greatness and Wisdom Found in Obedience to the Commandments – Deut. 4:5-8
* ‘Lest You Forget’: Consequences of Idolatry – Deut. 4:9-24
* Threat of Exile Because of Idolatry and Promise of Grace After Repentance – Deut. 4:25-31
* The Uniqueness of the G-d of Israel – Deut. 4:32-40

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deuteronomy) ‎3:23 – 4:40‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 23. I entreated the Lord at that time, saying, | 23. And I sought mercy at that time from before the LORD, saying:  |
| 24. "O Lord God, You have begun to show Your servant Your greatness and Your strong hand, for who is [like] God in heaven or on earth who can do as Your deeds and Your might? | 24. I supplicate compassion before You, O LORD God: You have begun to show unto Your servant Your greatness and the power of Your mighty hand; for You are God, and there is none beside You; for Your glory dwells in the heavens on high, and You rule upon the earth; there is none who can work according to Your working or Your power. |
| 25. Pray let me cross over and see the good land that is on the other side of the Jordan, this good mountain and the Lebanon." | 25. Let me, I pray, pass over and see the good land that is beyond Jordan, that goodly mountain on which is built the city of Jerusalem, and Mount Lebanon, where the Shekinah will dwell. |
| 26. But the Lord was angry with me because of you, and He did not listen to me, and the Lord said to me, "It is enough for you; speak to Me no more regarding this matter. | 26. But the LORD was displeased with me on your account, and received not my prayer; but the LORD said to me: Let it be enough for you; speak not before Me again of this matter: |
| 27. Go up to the top of the hill and lift up your eyes westward and northward and southward and eastward and see with your eyes, for you shall not cross this Jordan. | 27. go up to the head of the mountain, and lift up your eyes to the west, to the north, to the south, and to the east, and behold with your eyes, for you will not pass over this Jordan. |
| 28. But command Joshua and strengthen him and encourage him, for he will cross over before this people, and he will make them inherit the land which you will see. | 28. But instruct Jehoshua, strengthen and confirm him; for he will go over before this people, and give them the inheritance of the land which you see. |
| 29. And we abided in the valley opposite Beth Peor. | 29. And we dwelt in the valley, weeping for our sins, because we had been joined with the worshippers of the idol of Peor. |
|  |  |
| 1. And now, O Israel, hearken to the statutes and to the judgments which I teach you to do, in order that you may live, and go in and possess the land which the Lord, God of your forefathers, is giving you. | 1. And now, Israel, hear the statutes and judgments which I teach you to do, that you may live, and go in and inherit the land the LORD God of your fathers gives you.  |
| 2. Do not add to the word which I command you, nor diminish from it, to observe the commandments of the Lord your God which I command you. | 2. You will not add to the words that I teach you nor diminish them, but keep the commandments of the LORD your God which I command you. |
| 3. Your eyes have seen what the Lord did at Baal Peor, for every man who went after Baal Peor, the Lord your God has exterminated from your midst. | 3. Your eyes have seen what the Word of the LORD has done to the worshippers of the idol Peor: for all the men who went astray after the idol Peor, the LORD your God has destroyed from among you; |
| 4. But you who cleave to the Lord your God are alive, all of you, this day. | 4. but you who have cleaved to the worship of the LORD your God are alive all of you this day. |
| 5. Behold, I have taught you statutes and ordinances, as the Lord, my God, commanded me, to do so in the midst of the land to which you are coming to possess. | 5. See, I teach you statutes and judgments, as the LORD God has taught me, that you may so do in the land which you are entering to possess it. |
| 6. And you shall keep [them] and do [them], for that is your wisdom and your understanding in the eyes of the peoples, who will hear all these statutes and say, "Only this great nation is a wise and understanding people." | 6. So will you observe and perform the Law; for it is your wisdom and understanding in the sight of the peoples, who will hear all these statutes, and will say: How wise and intelligent is this great people! |
| 7. For what great nation is there that has God so near to it, as the Lord our God is at all times that we call upon Him? | 7. For what people so great, to whom the LORD is so near in the Name of the Word of the LORD? But the custom of (other) nations is to carry their gods upon their shoulders, that they may seem to be near them; but they cannot hear with their ears, (be they near or) be they afar off; but the Word of the LORD sits upon His throne high and lifted up, and hears our prayer what time we pray before Him and make our petitions. |
| 8. And which great nation is it that has just statutes and ordinances, as this entire Torah, which I set before you this day? | 8. And what people have statutes and right judgments according to all this Law which I order before you this day? |
| 9. But beware and watch yourself very well, lest you forget the things that your eyes saw, and lest these things depart from your heart, all the days of your life, and you shall make them known to your children and to your children's children, | 9. Only take heed to yourselves and diligently keep your souls, lest you forget the things which you beheld with your eyes at Sinai, and that they depart not from your heart all the days of your life, and you may teach them to your children, and to your childrens children; |
| 10. the day you stood before the Lord your God at Horeb, when the Lord said to me, "Assemble the people for Me, and I will let them hear My words, that they may learn to fear Me all the days that they live on the earth, and that they may teach their children. | 10. and that you may make yourselves pure in your transactions thereby, as in the day when you stood before the LORD your God at Horeb, at the time when the LORD said to me: Gather the people before Me, that they may hear My words, by which they shall learn to fear before Me all the days that they remain upon the earth, and may teach their children. |
| 11. And you approached and stood at the foot of the mountain, and the mountain burned with fire up to the midst of the heavens, with darkness, a cloud, and opaque darkness. | 11. And you drew near, and stood at the lower part of the mount, and the mountain burned with fire, and its flame went up to the height of the heavens, with darkness, clouds, and shadows. |
| 12. The Lord spoke to you out of the midst of the fire; you heard the sound of the words, but saw no image, just a voice. | 12. And the LORD spoke with you on the mountain from the midst of the fire: you heard the voice of the Word {Dibbura}, but you saw no likeness, but only a voice speaking. |
| 13. And He told you His covenant, which He commanded you to do, the Ten Commandments, and He inscribed them on two stone tablets. | 13. And He proclaimed to you His covenant which He commanded you to perform; Ten Words {dibbura} which He wrote upon sapphire tablets.  |
| 14. And the Lord commanded me at that time to teach you statutes and ordinances, so that you should do them in the land to which you are crossing, to possess. | 14. And the LORD commanded me at that time to teach you the statutes and judgments, that you may do them in the land which you pass over to possess. |
| 15. And you shall watch yourselves very well, for you did not see not any image on the day that the Lord spoke to you at Horeb from the midst of the fire. | 15. Keep then your souls diligently; for you saw no likeness on the day when the LORD spoke with you in Horeb from the midst of the fire. |
| 16. Lest you become corrupt and make for yourselves a graven image, the representation of any form, the likeness of male or female, | 16. Be admonished, lest you corrupt your works, and make to you an image or likeness of any idol, the likeness either male or female |
| 17. the likeness of any beast that is on the earth, the likeness of any winged bird that flies in the heaven, | 17. of any beast of the earth, of any winged bird that flies in the air in the expanse of heaven,  |
| 18. the likeness of anything that crawls on the ground, the likeness of any fish that is in the waters, beneath the earth. | 18. of any reptile on the ground, or of any fish in the waters under the earth. |
| 19. And lest you lift up your eyes to heaven, and see the sun, and the moon, and the stars, all the host of heaven, which the Lord your God assigned to all peoples under the entire heaven, and be drawn away to prostrate yourselves before them and worship them. | 19. And lest, when you lift up your eyes to the height of the heavens, and gaze at the sun, or the moon, and the principal stars of all the hosts of the heavens, you go astray, and adore and serve them; for the LORD your God has by them distributed (or divided) the knowledge of all the peoples that are under the whole heavens. |
| 20. But the Lord took you and brought you out of the iron crucible, out of Egypt, to be a people of His possession, as of this day. | 20. For you have the Word of the LORD taken for His portion, and has brought you out from the iron furnace of Mizraim to be unto Him a people of inheritance as at this day. |
| 21. And the Lord was angry with me because of you, and He swore that I would not cross the Jordan and that I would not come into the good land the Lord, your God, is giving you as an inheritance. | 21. But against me was displeasure before the LORD on account of your words, because you had murmured for the water; and He swore that I should not pass the Jordan, nor go into the land which the LORD your God gives you to inherit. |
| 22. For I will die in this land; I will not cross the Jordan. You, however, will cross, and you will possess this good land.  | 22. But I must die in this land; I am not to pass over Jordan; but you will pass over and possess the inheritance of that good land. |
| 23. Beware, lest you forget the covenant of the Lord your God, which He made with you, and make for yourselves a graven image, the likeness of anything, which the Lord your God has forbidden you. | 23. Beware, then, that you forget not the covenant of the LORD your God which He has confirmed with you, or make to you an image, the likeness of anything of which the LORD your God has commanded that you should not make it. |
| 24. For the Lord your God is a consuming fire, a zealous God. | 24. For the Word of the LORD your God is a consuming fire; the jealous God is a fire, and He avenges Himself in jealousy. |
| 25. When you beget children and children's children, and you will be long established in the land, and you become corrupt and make a graven image, the likeness of anything, and do evil in the eyes of the Lord your God, to provoke Him to anger, | 25. If, when you will have begotten children and children's children, and will have grown old in the land, you corrupt your works, and make to you an image or any likeness, and do that which is evil before the LORD to provoke Him; |
| 26. I call as witness against you this very day the heaven and the earth, that you will speedily and utterly perish from the land to which you cross the Jordan, to possess; you will not prolong your days upon it, but will be utterly destroyed. | 26. I attest against you this day the sworn witnesses of the heavens and the earth, that perishing you will perish swiftly from the land to possess which you pass the Jordan: you will not lengthen out days upon it, but will be utterly destroyed. |
| 27. **And the Lord will scatter you among the peoples, and you will remain few in number among the nations to where the Lord will lead you.** | 27. **And the LORD will scatter you among the Gentiles, and you will remain as a little people with the nations among whom the LORD will disperse you in captivity.** |
| 28. And there you will worship gods, man's handiwork, wood and stone, which neither see, hear, eat, nor smell. | 28. And there will you be constrained to serve the worshippers of idols, the work of men's hands, of wood and stone, which see not, nor hear, nor eat, nor smell. |
| 29. **And from there you will seek the Lord your God, and you will find Him, if you seek Him with all your heart and with all your soul.** | 29. **But if there you seek to return to the fear of the LoORD your God, you will find mercy, when you seek before Him with all your heart and with all your soul.** |
| 30. **When you are distressed, and all these things happen upon you in the end of days, then you will return to the Lord your God and obey Him.** | 30. **When you suffer oppression, and all these things come upon you in the end of the days, and you be converted to the fear of the Lord your God, and obey His Word**; |
| 31. **For the Lord your God is a merciful God; He will not let you loose or destroy you; neither will He forget the covenant of your fathers, which He swore to them.** | 31. **for the LORD our God is a merciful God; He will not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore unto them.** |
| 32. For ask now regarding the early days that were before you, since the day that God created man upon the earth, and from one end of the heavens to the other end of the heavens, whether there was anything like this great thing, or was the likes of it heard? | 32. For ask now the generations which have been from the days of the beginning, which have been before you from the day when the LORD created man upon the earth, from one end of the heavens to the other, whether so great a thing as this has been, or any like to it has been heard? |
| 33. Did ever a people hear God's voice speaking out of the midst of the fire as you have heard, and live? | 33. Hath it ever been that a people should hear the voice of the Word of the LORD, the Living God, speaking from the midst of fire, as you heard, and remained alive? |
| 34. Or has any god performed miracles to come and take him a nation from the midst of [another] nation, with trials, with signs, and with wonders, and with war and with a strong hand, and with an outstretched arm, and with great awesome deeds, as all that the Lord your God did for you in Egypt before your eyes? | 34. Or, as the wonder which the LORD has wrought, revealing Himself to separate a people to Himself from among another people, by signs, by miracles, by portents, by the victories of ordered battles, by an uplifted arm, and by great visions, like all that the LORD our God has done for us in Mizraim, and your eyes beholding?  |
| 35. You have been shown, in order to know that the Lord He is God; there is none else besides Him. | 35. Unto you have these wonders been shown, that you may know that the LORD is God, and there is none beside Him. |
| 36. From the heavens, He let you hear His voice to instruct you, and upon the earth He showed you His great fire, and you heard His words out of the midst of the fire, | 36. He made you hear the voice of His Word from the heavens on high, to give you discipline by His doctrine, and showed you upon earth His great fire, and made you hear His words from the midst of the flame. |
| 37. and because He loved your forefathers and chose their seed after them, and He brought you out of Egypt before Him with His great strength, | 37. And because He loved your fathers Abraham and Izhak, therefore has He pleasure in the children of Jakob after him, and has brought you in His loving-kindness and power from Mizraim,  |
| 38. to drive out from before you nations greater and stronger than you, to bring you and give you their land for an inheritance, as this day. | 38. to drive out nations greater and stronger than you from before you, and give you their land to inherit as at this day. |
| 39. And you shall know this day and consider it in your heart, that the Lord He is God in heaven above, and upon the earth below; there is none else. | 39. Know therefore today, and set your heart upon it, that the LORD is God, whose Shekinah dwells in the heavens above, and reigns on the earth beneath, neither is there any other beside Him. |
| 40. And you shall observe His statutes and His commandments, which I command you this day, that it may be well with you and your children after you, and that you may prolong your days upon the earth which the Lord your God gives you forever. | 40. Therefore observe His covenant, and the commandments which I command you this day, that He may do good to you and to your children after you, and that you may have continuance upon the land which the LORD your God gives you for all days. |
|  |  |

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 16: Deuteronomy – II – Faith & Optimism**

By: Rabbi Yitzchaq Behar Argueti

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

Vol. 16 – “Deuteronomy – II – Faith & Optimism,” pp. 1-214.

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎** **D’barim (Deuteronomy) ‎3:23 – 4:40‎‎‎**

**23 I entreated** Heb. וָאֶתְחַנַּן [The word] חִנּוּן [and its derivatives] in all cases is an expression signifying [requesting] a free gift. Even though the righteous may base a request on the merit of their good deeds, they request only a free gift of the Omnipresent. Because God had said to him [Moses], “and I will favor (וְחַנּֽתִי) when I wish to favor (אָחֽן) ” (Exod. 33:19), he [Moses], he spoke to Him [God], using the expression וָאֶתְחַנַּן . Another explanation: This (חִנּוּן) is one of ten terms which denote prayer (Sifrei).

**at that time** After I had conquered the land of Sihon and Og, I thought that perhaps the vow [which God had made, that I should not enter the land] was nullified, [since the land I entered was part of the land of Canaan].

**saying** This is one of three occasions in which Moses said before the Omnipresent, “I will not let You go until You let me know whether or not You will grant my request” (Sifrei).

**24 O Lord God** O You Who are merciful (ה') in judgment (אלהים) .

**You have begun to show Your servant** An opening for standing and offering prayer even though the decree has been fixed. He [Moses] said to Him: “I learned [this] from You. You said to me, 'And now leave Me alone’” (Exod. 32:10). Was I holding You? However, You said this to open the door [as it were and to teach me] that it depended upon me [i.e., my choice whether] to pray for them [or to leave You alone]. So do I think to act now (Sifrei).

**Your greatness** This is the attribute of Your goodness. Similarly, it states: “And now, pray, let the strength of my Lord be great” (Num. 14:17-18).

**Your... hand** This is Your right hand which is extended to [accept the repentance/returning of] all who come into the world.

**strong [hand]** **יָדְךָ הַחֲזָקָה**  [The hand is called strong] because by Your mercy, You forcibly subdue the attribute of strict judgment. (Sifrei on Number 27:12)

**For who is [like] God [... who can do as Your deeds]** You cannot be compared to a king of flesh and blood who has advisors and associates who restrain him when he wishes to act with kindness and to forego his regulations. You, however, have no one to prevent you from forgiving me and annulling Your decree. The simple meaning of the verse is: You have begun to show Your servant the battle of Sihon and Og, as it is written: “Behold, I have begun to deliver [Sihon and his land] before you” (2:31). Show me [also] the war of the thirty-one kings [of Canaan]. [See Josh. 12:7-24.]

**25 Pray let me cross over** Heb. אֶעְבְּרָה נָא . [The word] נָא is nothing but an expression of request.

**this good mountain** This is Jerusalem.

**and the Lebanon** This is the Temple (Sifrei).

**26 But the Lord was angry** Heb. וַיִּתְעַבֵּר ה' [The hithpa’el conjugation denotes that] He became filled with wrath (Sifrei).

**because of you** You caused it for me. Similarly, it states: “They provoked [God] by the waters of Meribah, and **Moses suffered because of them**” (Ps. 106:32).

**It is enough for you** Heb. רַב ־לָךְ [interpreted as: “you have a master רַב .” I.e., pray no more], so that people should not say, “How hard is the Master, and how obstinate and pressing is the disciple!” (Sotah 13b) Another explanation of רַב ־לָךְ [explained as “you have much”]: More than this is reserved for you: Much is the goodness that is kept for you. (Sifrei)

**27 and see with your eyes** You requested of Me “Let me... see the good land” (verse 25). I am showing you all of it, as it says: “And the Lord showed him all the Land” (Deut. 34:1).

**28 But command Joshua** regarding the bother, the burdens and the quarrels [inherent in leadership].

**and strengthen him and encourage him** with your words, so that he will not be discouraged, saying, “Just as my teacher was punished, so will I be punished because of them.” I assure him [says God] that he will cross over [before this people] and he will make [them] inherit [the land]. (cf. Sifrei)

**for he will cross** If he crosses before them, they will inherit the land, and if not, they will not inherit [it]. So, indeed, we find that when Joshua sent some of the people against Ai and he remained behind, “the men of Ai smote of them” (Josh. 7:5). And when he fell on his face, God said to him, קוּם־לָךְ : written קֻם [without a “vav”, so that it may be read קָם ], i.e., it is you standing in your place and sending My children out to war [that brought about this defeat]. Why do you fall on your face? Did I not tell this to your master, Moses, "If he [Joshua] crosses, they will cross, but if not, they will not cross"? (Sifrei) 29

**And we abided in the valley** [opposite Beth Peor]—and you attached yourselves to idol worship. Nevertheless, “And now, O Israel, hearken to the statutes” (4:1), and you will be forgiven for everything. But I was not privileged to be forgiven (Sifrei).

**Chapter 4**

**2 Do not add** for instance, by inserting five sections into the tefillin [instead of four], by using five species for the [commandment of] lulav [on Succoth] instead of four], or by attaching five fringes [instead of four]. And so too, וְלֽא תִגְרְעוּ nor diminish [from it i.e., three instead of four].

**6 And you shall keep [them]** **This refers to study.**

**and do [them]** [To be interpreted] according to its apparent meaning.

**for that is your wisdom and your understanding [in the eyes of the peoples]** Through this you will be considered wise and understanding in the eyes of the peoples.

**8 just statutes and ordinances** - צַדִּיקִם **means worthy and acceptable ones.**

**9 But beware...lest you forget the things** Only then, when you do not forget them, and will [therefore] do them in their proper manner, will you be considered wise and understanding, but if you distort them because of forgetfulness, you will be considered fools.

**10 the day you stood** This refers back to the preceding verse: “which your eyes saw” [on] the day that you stood at Horeb, where you saw the thunder and the torches.

**that they may learn** Heb. יִלְמְדוּן The Targum [Onkelos] renders: יֵלְפוּן , **they may learn for themselves.**

**that they may teach** Heb. יְלַמֵּדוּן the Targum [Onkelos] renders: יְאַלְפוּן , **that they may teach others.**

**14 And the Lord commanded me at that time to teach you** the Oral Law.

**16 form** Heb. סָמֶל . סָמֶל means "form".

**19 And lest you lift up your eyes** to gaze at this thing and to set your heart to stray after them.

**which the Lord... assigned** to illuminate for them [all peoples]. (Meg. 9b) Another explanation: Which God assigned to them as deities; He did not prevent them from erring after them; rather, He caused them to slip, [i.e., to err], with their futile speculations, in order to drive them out of the world. Similarly, it says: “He [God] smoothed the way for him in his eyes to find his iniquity to hate [him]” (Ps. 36:3) (Avodah Zarah 55a).

**20 out of the iron crucible** Heb. מִכּוּר . כּוּר is a vessel in which gold is refined.

**21 was angry** Heb. הִתְאַנַּף , [The hithpa’el conjugation denotes that] He became filled with wrath.

**because of you** Heb. עַל־דִּבְרֵיכֶם , because of you, on your account.

**22 For I will die... I will not cross** Since he was to die, how could he cross? But rather he meant: even my bones will not cross (Sifrei on Numbers 27:12).

**23 the likeness of anything** Heb. תְּמוּנַת כּֽל , the likeness of anything.

**which the Lord... commanded you** Which He commanded you not to make.

**24 a zealous God** Zealous to wreak vengeance, in Old French, anprenemant, zealous anger. He burns in His anger to exact retribution from idol worshippers.

**25 and you will be long established** Heb. וְנוֹשַׁנְתֶּם . He hinted to them that they would be exiled from it at the end of 852 years, the gematria, numerical value, of the word וְנוֹשַׁנְתֶּם , but He exiled them earlier, at the end of 850 years. He did this two years earlier than the numerical value of וְנוֹשַׁנְתֶּם in order that the prophecy about them should not be fulfilled "that you shall utterly perish."(verse 26) This is the meaning of what is said: “And the Lord ‘hastened’ with the evil and brought it upon us, for the Lord our God is charitable (צַדִּיק) ” (Dan. 9:14). He was charitable with us for He hastened to bring it [the exile] two years before its time (San. 38a; Gittin 88a).

**26 I call as witness against you [... heaven and earth]** I hereby summon them to be witnesses that I have warned you.

**28 And there you will worship gods As the Targum [Onkelos] explains: Since you serve those who worship them [idols], it is as though you [yourselves] serve them [i.e., the idols].**

**31 He will not let you loose** He will not let go of you with His hands. The expression לֹא יַרְפְּךָ means that He will not cause something, i.e., He will not cause you looseness. He will not separate you from [being] near Him. Similarly, “I held him fast, and I would not let him loose (אַרְפֶּנּוּ) ” (Song of Songs 3:4), which is not vocalized אֲרַפֶּנּוּ [which would mean to heal]. The term רִפְיוֹן “letting slack” always adopts the hif’il [causative conjugation, that is, causing someone else רִפְיוֹן ] or the hithpa’el [reflexive conjugation, that is, causing oneself רִפְיוֹן ]. For example: (II Kings 4:2), הַרְפֵּה לָהּ , let her be, means literally “give her looseness [i.e., an example of causing to others]”; (Deut. 9:14) הֶרֶף מִמֶּנִּי , let Me be, means literally “Make yourself loose from me [i.e., an example of causing looseness to oneself].”

**32 regarding the early days** Heb. לְיָמִים רִאשׁוֹנִים [the “lammed” of לְיָמִים here means] regarding the early days.

**and from the one end of the heavens** And also ask of all the creatures from one end [of the heavens] to the other end. This is its simple meaning, but its midrashic explanation is: [This] teaches [us] about Adam’s height, that it was from the earth to the heavens, and that this is the very same measurement as from one end of the heavens to the other end (San. 38b).

**whether there was anything like this great thing** And what is this great thing?

**Did ever a people hear, etc.**

**34 Or has any god performed miracles** Heb. הֲנִסָּה אֱלֹהִים . Has any god performed miracles (נִסִּים) ?

**to come and take him a nation...** All the letters “hey” are in the interrogative form. Therefore, they are vocalized with a chataf patach הֲנִהְיָה has there been? הֲנִשְׁמַע has it been heard? הֲשָמַע did there hear? הֲנִסָּה did... perform miracles?

**with trials** Through tests, He let them know His might, for example: “[and Moses said to Pharaoh] 'Boast of your superiority over me [to fix a time]” (Exodus 8:5), whether I am able to do so. This is a test.

**with signs** בְּאֽתֽת With signs, so that they should believe that he [Moses] was the messenger of the Omnipresent, as, e.g., “What is that in your hand?” (Exod. 4:2)

**and with wonders** Heb. וּבְמוֹפְתִים These are wonders, [meaning] that God brought upon them [the Egyptians] wondrous plagues.

**and with war** At the Red Sea, as it is said: “because the Lord is fighting for them” (Exod. 14:25).

**35 You have been shown** Heb. הָרְאֵתָ As the Targum [Onkelos] renders it: אִתְחֲזֵיתָא , you have been shown. When the Holy One, blessed is He, gave the Torah, He opened for Israel the seven heavens, and just as He tore open the upper regions, so did He tear open the lower regions, and they saw that He is One. Accordingly, it is stated, “You have been shown, in order to know [that the Lord He is God—there is none else besides Him].”

**37 And because He loved** And all this was because He loved [your forefathers].

**and He brought you out...** **before Him** like a man who leads his son before him, as it is stated (Exod. 14: 19), “Then the angel of the Lord who had been going, who had been going [in front of the Israelite camp,] moved and went behind them.” Another explanation: And He brought you out before him—before his forefathers, as it is said: “Before their forefathers, He wrought wonders” (Ps. 78:12). And do not be astonished by the fact that [Scripture] refers to them in the singular [using בְּפָנָיו instead of בִּפְנֵיהֶם ], for it has already written about them in the singular, “And he chose and chose their seed (בְּזַרְעוֹ) after them (אַחֲרָיו) ,” [lit. his. seed after him].

**38 from before you [nations greater and stronger] than you** Heb. מִמְּךָ מִפָּנֶיךָ , lit. than you from before you. The verse can be explained by transposing it: to drive out from before you מִפָּנֶיךָ , nations greater and stronger than you מִמְּךָ .

**as this day** As you see today.

**Ketubim: Psalm 110:1 – 112:10**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Of David a psalm. The word of the Lord to my master; "Wait for My right hand, until I make your enemies a footstool at your feet."  | 1. Composed by David, a psalm. The LORD said in His decree to make me lord of all Israel, but He said to me, "Wait still for Saul of the tribe of Benjamin to die, for one reign must not encroach on another; and afterwards I will make your enemies a prop for your feet." ANOTHER TARGUM: **The LORD spoke by His decree to give me the dominion in exchange for sitting in study of Torah. "Wait at my right hand until I make your enemies a prop for your feet.**" ANOTHER TARGUM: The LORD said in His decree to appoint me ruler over Israel, but the LORD said to me, "Wait for Saul of the tribe of Benjamin to pass away from the world; and afterwards you will inherit the kingship, and I will make your enemies a prop for your feet."  |
| 2. The staff of your might the Lord will send from Zion; rule in the midst of your enemies. | 2. The LORD will send from Zion the rod of your strength, and you will rule in the midst of your enemies. |
| 3. Your people will volunteer on the day of your host, because of the beauty of holiness when you fell from the womb; for you, your youth is like dew. | 3. Your people are those of the house of Israel who devote themselves to the Torah; you will be helped in the day of your making battle with them; in the glories of holiness the mercies of God will hasten to you like the descent of dew; your offspring dwell securely. |
| 4. The Lord swore and will not repent; you are a priest forever because of the speech of Malchizedek. | 4. The LORD has sworn and will not turn aside, that you are appointed leader in the age to come, because of the merit that you were a righteous king (Heb.: Melekh Tsadiq). |
| 5. The Lord, on your right hand, has crushed kings on the day of His wrath. | 5. The presence of the LORD is at your right hand; He struck down kings on the day of his anger. |
| 6. He will execute justice upon the nations [into] a heap of corpses; He crushed the head on a great land. | 6. He was appointed judge over the Gentiles; the earth is full of the bodies of the slain wicked; he smote the heads of kings on the earth, very many. |
| 7. From the stream on the way he would drink; therefore, he raised his head. | 7. He will receive instruction from the mouth of the prophet on the way; because of this, he will lift up his head. |
|  |  |
| 1. Hallelujah, I shall thank the Lord with all my heart with the counsel of the upright and [in] the congregation.  | 1. Hallelujah! I will sing praise in the presence of the LORD with all my heart in the secret of the upright and the assembly.  |
| 2. Great are the works of the Lord, available to all who desire them. | 2. The deeds of the LORD are great; they are sought for by all who desire them. |
| 3. Majesty and splendor are His work, and His righteousness endures forever. | 3. His work is praise and glory, and His merit endures forever. |
| 4. He made a memorial for His wonders; the Lord is gracious and merciful. | 4. He made a good memorial for His wonders; the LORD is gracious and merciful. |
| 5. He gave food to those who fear Him; He remembers His covenant forever. | 5. He gave food to those who fear Him; He will remember His covenant forever. |
| 6. The strength of His works He related to His people, to give them the inheritance of the nations. | 6. The might of His deeds He told to His people, to give them the inheritance of the Gentiles. |
| 7. The works of His hands are truth and justice; all His commandments are faithful. | 7. The works of His hands are truth and justice; all His commands are faithful. |
| 8. Steadfast forever, made in truth and uprightness. | 8. They are reliable forever and ever; they are done in truth and uprightness. |
| 9. He sent redemption to His people; He commanded His covenant forever; His name is holy and awesome. | 9. He sent redemption to his people; He commanded His covenant for ever; His name is holy and awesome. |
| 10. The beginning of wisdom is the fear of the Lord; good understanding to all who perform them; his praise endures forever. | 10. The beginning of wisdom is fear of the LORD, good understanding to all who do them; His praise endures forever.  |
|  |  |
| 1. **Hallelujah. Praiseworthy is the man who fears the Lord, who greatly desires His commandments.**  | 1. **Hallelujah! Happy is the man who fears the LORD; he takes great pleasure in His commandments.**  |
| 2. His seed will be mighty in the land, a generation of upright ones, which shall be blessed. | 2. His children/disciples will be mighty in the Torah, he will be blessed in the generation of the upright. |
| 3. Wealth and riches will be in his house, and his righteousness endures forever. | 3. Luck and riches are in his house, and his merit endures forever. |
| 4. **He shone a light in the darkness for the upright, [for He is] gracious and merciful and righteous.** | 4. **Light dawns in darkness for the upright, gracious, and merciful, and righteous/generous.** |
| 5. Good is the man who is gracious and lends, who conducts his affairs with moderation. | 5. A good man pities the poor and lends money; he will support his words according to rule. |
| 6. For he will never falter; for an everlasting memorial will the righteous man be. | 6. For he will never be moved; the righteous/generous man is destined for eternal memory. |
| 7. He will not fear bad news; his heart is steadfast, trusting in the Lord. | 7. He will not fear news of disaster; his heart is firm, trusting in the word of the LORD. |
| 8. His heart is steadfast, he will not fear until he sees in his adversaries. | 8. His heart is steady, he will not be afraid, until he sees redemption in distress. |
| 9. **He distributed, he gave to the needy; his charity endures forever, his horn will be raised with glory.** | 9. **He scattered his wealth, gave it to the needy; his merit endures forever, his might will rise up in glory.** |
| 10. A wicked man will see and become angry; he will gnash his teeth and melt; the desire of the wicked will be lost. | 10. The wicked (lawless) man will see and be angry, he will grind his teeth at him and rot; the desire of the wicked (lawless) will perish. |
|  |  |

**Rashi’s Commentary for: Psalm 110:1 – 112:10**

**Chapter 110**

**1 The word of the Lord to my master** Our Rabbis interpreted it as referring to Abraham our father, and I shall explain it according to their words (Mid. Ps. 110:1): The word of the Lord to Abraham, whom the world called “my master,” as it is written (Gen. 23:6): “Hearken to us, my master.”

**“Wait for My right hand”** Wait for My salvation and hope for the Lord. **[The root] ישיבה means only waiting,** as Scripture states (Deut. 1: 46): “And you stayed (ותשבו) in Kadesh for many days.”

**for My right hand** For the salvation of My right hand.

**until I make your enemies** Amraphel and his allies.

**2 The staff of** [This is] an expression of support, as (above 105:16): “every staff of bread.”

**The staff of your might the Lord will send from Zion** When you return from the war and your men are weary and in pursuit, the Lord will send you Malchizedek, king of Salem, to bring out bread and wine (Gen. 14:14).

**rule** in the war.

**in the midst of your enemies** safely.

**3 Your people will volunteer on the day of your host** When you gather an army to pursue them, your people and your friends will volunteer to go out with you, as we find (Gen. 14:14): “and he armed his trained men, those born in his house,” and no more; and Aner, Eshkol, and Mamre volunteered by themselves to go out to his aid.

**because of the beauty of holiness when you fell from the womb** And this will be to you in the merit of the beauty of holiness that was in you from your mother’s womb, for he recognized his Creator at the age of three.

**when you fell from the womb** Heb. משחר , when you fell from the womb, like (Beizah 35b): “We may let fruit down (משילין) through a skylight on a festival,” and some learn משחירין .

**for you, your youth is like dew** For you will be considered your youth, the ways of uprightness with which you conducted yourself in your youth will be for you as pleasantness, like this dew, which is pleasant and comforting.

**4 The Lord swore and will not repent** Since Abraham was afraid lest he be punished for the troops that he had killed, it was said to him (Gen. 15:1): “Fear not, Abraham, etc.”

**and will not repent** over the good that He spoke about you.

**you are a priest forever because of the speech of Malchizedek** From you will emerge the priesthood and the kingship that your children will inherit from Shem your progenitor, the priesthood and the kingship, which were given to him. דִבְרָתִי מלכי־צדק . The “yud” is superfluous, like (Lam. 1:1): “the city that was once so populous (רבתי).” Because of the speech of Malchizedek, because of the command of Malchizedek. You are a priest, Heb. כהן. The word כהן bears the connotation of priesthood and rulership, as (II Sam. 8:18): “and David’s sons were chief officers.”

**5 The Lord** Who was on your right hand in battle.

**has crushed kings on the day of His wrath** The four kings. He...

6 will execute justice upon the nations [into] a heap of corpses This is the tidings of the ‘covenant between the segments,’ [in] which was stated to him concerning Egypt (Gen. 15:14): “But also that nation whom they will serve do I judge.”

**a heap of corpses** Heb. מלא , a heap of corpses. מלא is an expression of gathering, as (Jer. 12:6): “have called a gang (מלא) after you”; (Isa. 31:4), “although a band (מלא) of shepherds gather against him.” Now where did He execute justice, making them a heap of corpses? (Exod. 14:30), “the Egyptians dead on the seashore.”

**He crushed the head on a great land** This resembles the prophecy of Habakkuk (3:12): “You have crushed the head of the house of the wicked.” [This refers to] the head of Pharaoh, who was the head and the prince of a land greater and more esteemed than all the lands, as is said (above 102:20): “a ruler of peoples [sent] and loosed his bonds,” for all the nations were under the rule of Egypt.

**7 From the stream on the way he would drink, etc.** From the Nile River, on the way of its course, his land would drink, and it was not in need of rain water. Therefore, he would raise his head and boast (Ezek. 29:3): “My river is my own, and I made myself.”

In another manner, this psalm can be explained regarding David:

[1]

**The word of the Lord about my master** Concerning my master, Saul, when I was pursued by him.

**about my master** Heb. לאדני , about my master, as (Exod. 14:3): “Then Pharaoh will say concerning the children of (לבני) Israel”; (Gen. 26:7), “The people of the place asked him about his wife (לאשתו) .”

**“Wait for My right hand”** Stay and wait for My salvation.

**[2] The staff of your might the Lord will send from Zion** The exceptional good deeds in your hand. Another explanation: You will yet reign in Zion, and there a staff of might will be sent to you, and then you will rule in the midst of your enemies.

**[3] Your people will volunteer on the day of your host** The people of Israel will volunteer to your aid on the day that you form an army, as it is delineated in (I) Chronicles (12: 21); that they were joining him from every tribe: “When he went to Ziklag, there deserted to him of Manasseh, etc.”; (ibid. verse 8): “And from the Gadites there separated themselves to David, etc.”

**because of the beauty of holiness when you fell from the womb** Because of the beauty of holiness that was in you from your youth.

**your youth is like dew** A good youth and a good period of maturity that you had will be to you like dew, which is pleasant and sweet, and will produce fruit for you to make you prosper.

**[4] The Lord has sworn, etc.** **that the kingdom will be yours forever.**

**You are a priest forever** And which of the priesthoods? **A priesthood that is above the priesthood of Malchizedek, and that is the kingdom, which is above the high priesthood in thirty steps.**

**above the charge of Malchizedek** above the priesthood (Some mss. read: above the charge) of Malchizedek, who was a priest to the Most High God. **Now if you challenge that he too was a king, [we answer that] the kingdom over the nations was not an esteemed kingdom when compared to Israel.**

**[5] The Lord will always be on your right hand** to save you, Who...

**crushed kings on the day of His wrath** Those who fought with Abraham and with Joshua and with Barak.

**[6] He will execute justice upon the nations** [into] a heap of corpses And further, in the days of Hezekiah your son, He will execute justice upon the armies of Sennacherib [making them] a heap of dead corpses, and He will crush Sennacherib, who is the head of Nineveh and Assyria, which is a great land, who...

**[7] From the stream on the way he was drinking,** for he boasted that his armies drank from the waters of the Jordan, as it is said (Isa. 37:25): “I dug and drank water, and I dry up, etc.”

**therefore, he raised his head** He praised himself and boasted of his greatness.

**Chapter 111**

**1 Hallelujah, I shall thank, etc.** This psalm was based on the alphabet, one letter at the beginning of the verse and one in the middle of it, and so all of them [this psalm’s verses are] from “aleph” to “tav,” and so too is the second psalm. The first one speaks in praises of the Holy One, blessed be He, and the second one speaks in praise of a righteous, God-fearing person.

**4 He made a memorial** He set down for Israel Sabbaths and festivals and commandments, of which was stated (Deut. 5: 15): “And remember that you were a slave in the land of Egypt,” because He is gracious and merciful to His children, and He wishes to make them righteous.

**5 He gave food** Heb. טֶרֶף , food.

**6 The strength of His works He related to His people** When He gave them the inheritance of the nations, He let them know His strength and His might. And Midrash Tanchuma (Buber, Bereishith 11): He wrote for Israel [about] the Creation to let them know that the earth is His and that it is in His power to settle in it anyone He wishes, and to move these out and settle others, so that the nations will not be able to say to Israel, “You are thieves, for you conquered the land of the seven nations.”

**8 Steadfast are His commandments**, supported by might, strengthened with punishments and warnings, and the chapters are set one next to the other in sequence and to expound on them. This is what Solomon said (Song 5:15): “His thighs are pillars of marble, etc.”

**Chapter 112**

**2 a generation of upright ones** which will be blessed, will be his seed.

**4 He shone a light in the darkness** Heb. זרח [the “kal” conjugation], like הזריח , [the “hiph’il” or causative conjugation]. Its midrashic interpretation is that He Himself, so to speak, becomes a light for them, as (above 27:1): “The Lord is my light and my salvation.”

**5 Good is the man who is gracious, etc.** **who is gracious to the poor and lends [to] them, and is not strict, saying, “I cannot afford it,” but [instead] his things, which he needs for himself, in food, drink, and clothing, he conducts with moderation and with a measure, and he spares his property.**

**7 his heart is steadfast** His heart is faithful to His Maker.

**8 His heart is steadfast** He leans on and trusts in the Holy One, blessed be He.

**10 A wicked man will see and become angry** Heb. וכעס , an expression of a verb in the past tense, equivalent to ויכעס [i.e., the “vav” converts the past tense to the future]. Therefore, it is vowelized half with a “kamatz” and half with a “pattah,” and the accent is at the end of the word.

**Meditation from the Psalms**

**Psalms ‎‎110:1 – 112:10**

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

Midrash Shocher Tov interprets psalms chapter 110 as a hymn of gratitude which G-d recited to Avraham. G-d speaks to Avraham and calls him, "My master!" The Midrash explains: Rabbi Reuven said: The nations were in a slumber that prevented them from coming under the wing of G-d's Presence. Who aroused them to come? Avraham! ... **The concept of kindness was also asleep**, and Avraham aroused it, for he opened an inn and invited passersby to share his table.

G-d Himself was indebted to Avraham because until Avraham proclaimed G-d as Master, the purpose of Creation had been frustrated. G-d created the universe so that man could perceive Him and appreciate His works. Until Avraham's time, however, the world failed to achieve its purpose, because men were oblivious of G-d. By teaching the world to recognize G-d, Avraham gave meaning to existence. In a sense, therefore, Avraham became the master of the world, for it owed its continued existence to him.

G-d also called Avraham My master, because Avraham had presented G-d with a gift that He, despite His infinite power, could not have fashioned for Himself. Because man is a creature of free will, even G-d cannot guarantee that man will choose good over evil and truth over falsehood. By dint of his indomitable faith, Avraham presented G-d with the heart and minds of mankind, to whom he had revealed the essence of the Divine. Avraham's mission was continued by David, and it will be completed by the Messiah. This psalm is dedicated to these three pillars of Jewish tradition.[[1]](#footnote-1)

Sforno explains that psalm 111 is a sermon exhorting the common Jew to devote time to Torah study. Usually, simple and uneducated people offer two excuses for their neglect of Torah: they claim that the subject matter is too difficult for them and that their preoccupation with the pursuit of a livelihood leaves them no time for study.

In answer to these claims, the Psalmist responds that Israel is deeply indebted to G-d for all His kindness. The man who is sincerely grateful to the Almighty yearns to thank HaShem wholeheartedly (v. 1). The only way to demonstrate this gratefulness is to study His word in order to fathom His will. If a person dedicates all his heart to comprehend G-d's will, then no obstacle can deter him! Every person can find some time for Torah and learn to appreciate its lessons.

This truth is the סוד, counsel, of the ישרים, upright, who have dedicated themselves to Torah, which the Psalmist now communicates to the עדה, congregation (verse 1).

In conclusion, the Psalmist offers the masses the following advice on how to embark on the pursuit of wisdom: The beginning of wisdom is the fear of HaShem, good understanding to all their [the mitzvot] practitioners (verse 10). If man is determined to fear HaShem and to practice His mitzvot, then the highest heavens are within his reach!

The preceding psalm, psalms chapter 111, concluded with the words, “The beginning of wisdom is the fear of HaShem” (verse 10). Psalms chapter 112 takes up that theme with the declaration, “Praiseworthy is the man who fears HaShem, and proceeds to describe that good fortune”.[[2]](#footnote-2)

The Midrash[[3]](#footnote-3) observes that fear of G-d is so important that King Solomon, the wisest of all men, concluded two of his books with this very theme: Grace is false and beauty is vain, a G-d-fearing women — she should be praised,[[4]](#footnote-4) and The sum of matter, when all has been considered: fear G-d and keep His commandments, for that is man's whole duty.[[5]](#footnote-5)

The initial letters of the stiches of this psalm follow the sequence of the Aleph-Beit, the Hebrew alphabet. This indicates that the hero of this psalm, the G-d-fearing man, painstakingly fulfills every dictate of the Torah from א, the first letter, to ת, the last letter of the Law.[[6]](#footnote-6)

Psalm 110 attributes authorship to David. We find no such attribution for psalms 111 and 112. Since these psalms are treated as a unit, it makes sense that they share a common author. Our psalms open with a reference to Melchizedek and continue with the importance of Torah study. Melchizedek was replaced as the Kohen Gadol by Avraham when he gave praise to Avraham before HaShem. Our Torah portion focuses on Moshe’s sin which precluded his entry into eretz Israel. Instead, Moshe was replaced with Yehoshua who would lead the Bne Israel into the Promised Land. King David’s imagination was pricked by the substitution of Moshe with Yehoshua and Moshe’s diligence in teaching Torah despite this setback. He, therefore, wrote our psalms to reflect on another substitution whereby Melchizedek, and the priesthood of the firstborn, was substituted by Avraham and, eventually, the Levitical priesthood. Therefore, let’s spend some time examining the priesthood of the firstborn and it’s substitution by the Levitical priesthood.

The first use of the word *Kohen*, priest, is found in:

***Bereshit (Genesis) 14:14-20*** *When* [*Abram*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cavraham.html) *heard that his relative had been taken captive, he called out the 318 trained men born in his* [*household*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Chousehld.html) *and went in pursuit as far as Dan. During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus. He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people. After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley). Then Melchizedek king of Salem brought out bread and wine. He was priest of G-d Most High, And he blessed Abram, saying, "Blessed be Abram by G-d Most High, Creator of* [*heaven*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cheaven.html) *and earth. And blessed be G-d Most High, who delivered your enemies into your hand." Then Abram gave him a tenth of everything.*

This first use of the word gives us a clue as to what HaShem intended a priest to be, and to do. Note that this G-dly priest was not a Levite (Levi, Avraham's great grandson, was not yet born). The [Talmud](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Corallaw.html) has this to say about Melchizedek:

***Nedarim 32b****R. Zechariah said on R. Ishmael's authority: The Holy One, blessed be He, intended to bring forth the priesthood from Shem, as it is written, And he [sc. Melchizedek] was the priest of the most high G-d.[[7]](#footnote-7)* ***But because he gave precedence in his blessing to Avraham over G-d, He brought it forth from Avraham; as it is written, And he blessed him and said. Blessed be Abram of the most high G-d, possessor of*** [***heaven***](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cheaven.html) ***and earth, and blessed be the most high G-d.[[8]](#footnote-8) Said Avraham to him, ‘Is the blessing of a servant to be given precedence over that of his master?’ Straightway it [the priesthood] was given to Avraham, as it is written, The Lord said unto my Lord,[[9]](#footnote-9) Sit thou at my right hand, until I make thine enemies thy footstool;[[10]](#footnote-10)*** *which is followed by, The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek,’[[11]](#footnote-11) meaning, ‘because of the words of Melchizedek.’[[12]](#footnote-12) Hence it is written, And he was a priest of the most High G-d, [implying that] he was a priest, but not his* [*seed*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cflower.html)*.[[13]](#footnote-13)*

From the [Talmud](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Corallaw.html) we learn that the title, "Melchizedek", was held by Shem the third born son of Noah. Shem received the birthright which was normally given to the firstborn.

We know that Shem was Noah's first born from:

***Sanhedrin 69b ...****And Noah was* [*five*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cfive.html) *hundred years old, and Noah begat Shem, Ham and Japheth; hence [if the order is according to age], Shem was at least a year older than Ham, and Ham a year older than Japheth, so that Shem was two years older than Japheth. Now, it is written, And Noah was six hundred years old when the flood of water was upon the earth;[[14]](#footnote-14) and it is written, These are the* [*generations*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ctoldot.html) *of Shem. Shem was a hundred years old, and begat Arphaxad* [*two*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ctwo.html) *years after the flood.[[15]](#footnote-15) But was he a hundred years old? He must have been a hundred and two years old?[[16]](#footnote-16) Hence thou must say that they are enumerated in order of wisdom [not age];[[17]](#footnote-17) then here too [in the case of Terah's sons], they are stated in order of wisdom.*

*R. Kahana said: I repeated this discussion before R. Zebid of Nahardea. Thereupon he said to me: You deduce [that the order is according to wisdom] from these verses, but we deduce it from the following: Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even unto him were children born;[[18]](#footnote-18) this means that he was the eldest of the brothers.*

According to Ibn Ezra,[[19]](#footnote-19) Radak,[[20]](#footnote-20) and Ramban,[[21]](#footnote-21) Shem was the eldest and the designation 'the elder', from Genesis 10:21, reverts to Shem as in Isaiah son of Amoz, the prophet[[22]](#footnote-22) Isaiah, not Amoz being the prophet referred to.

Targum Yonatan is also of the opinion that Shem is the firstborn. At any rate, the fact that the priesthood was given to Shem is demonstrated by the Torah when it calls Melchizedek a priest.

The priesthood of Melchizedek is also important because it is also the priesthood of [Yeshua](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cyeshua.html):

***Bereans (Hebrews) 5:5-10*** *So* [*Mashiach*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cmashiach.html) *also did not take upon himself the glory of becoming a high priest. But G-d said to him, "You are my Son; today I have become your Father." And he says in another place, "You are a priest forever, in the order of Melchizedek".[[23]](#footnote-23) During the days of Yeshua' life on earth, he offered up* [*prayers*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cprayer.html) *and petitions with loud cries and* [*tears*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cmashal.html) *to the one who could save him from death, and he was heard because of his reverent submission. Although he was a son, he learned obedience from what he suffered And, once made perfect, he became the source of* [*eternal*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ceternal.html)[*salvation*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Csalvation.html) *for all who obey him And was designated by G-d to be* ***high priest*** *in the order of Melchizedek.*

From this passage we learn that Melchizedek was also a high priest. So, what distinguishes Melchizedek's priesthood from the Levitical priesthood? To answer this question, we must examine the origins of the Levitical priesthood.

The first time that the Levites have an *action* type role is in:

***Shemot (Exodus) 32:22-29*** *"*[*Do not be angry, my lord,*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cfathers.html)*" Aaron answered. "You know how prone these people are to evil. They said to me, 'Make us G-ds who will go before us. As for this fellow Moses who brought us* [*up out of Egypt*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cthebirth.html)*, we don't know what has happened to him.' So I told them, 'Whoever has any gold jewelry, take it off.' Then they gave me the gold, and I threw it into the* [*fire*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cfire.html)*, and out came this calf!" Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies. So he stood at the entrance to the camp and said, "Whoever is for* [*HaShem*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Chashem.html)*, come to me." And all the Levites rallied to him. Then he said to them, "This is what HaShem, the G-d of Israel, says: 'Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor.'" The Levites did as Moses commanded, and that day about* [*three*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cthree.html) *thousand of the people died. Then Moses said, "You have been set apart to HaShem today, for you were against your own sons and brothers, and he has blessed you this day."*

The Levites were set apart to HaShem because they did not participate in the [sin of the golden calf](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cfathers.html) and they rallied to Moses to destroy the sinners, at that time. The sin of the Golden Calf was the seminal event which caused a transfer of the priesthood. Later HaShem traded the firstborn sons for the Levites:

***Bamidbar (Numbers) 3:40-45*** *HaShem said to Moses, "Count all the firstborn Israelite males who are a month old or more and make a list of their names. Take the Levites for me in place of all the firstborn of the Israelites, and the livestock of the Levites in place of all the firstborn of the livestock of the Israelites. I am HaShem." So Moses counted all the firstborn of the Israelites, as HaShem commanded him. The total number of firstborn males a month old or more, listed by name, was 22,273. HaShem also said to Moses, "Take the Levites in place of all the firstborn of Israel, and the livestock of the Levites in place of their livestock. The Levites are to be mine. I am HaShem.*

Notice that immediately after the sin of the Golden Calf, and the breaking of the first tablets, that the Levites are given the duties of the priesthood:

***Devarim (Deuteronomy) 10:1-9*** *At that time HaShem said to me, "Chisel out* [*two*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ctwo.html) *stone tablets like the first ones and come up to me on the mountain. Also make a wooden chest. I will write on the tablets the words that were on the first tablets, which you broke. Then you are to put them in the chest." So I made the ark out of acacia wood and chiseled out two stone tablets like the first ones, and I went up on the mountain with the two tablets in my hands. HaShem wrote on these tablets what he had written before, the* [*Ten*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cten.html) *Commandments he had proclaimed to you on the mountain, out of the* [*fire*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cfire.html)*, on the* [*day of the assembly*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cshavuot.html)*. And HaShem gave them to me. Then I came back down the mountain and put the tablets in the ark I had made, as HaShem commanded me, and they are there now. (The Israelites traveled from the wells of the Jaakanites to* [*Moserah*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cstages.html)*. There Aaron died and was buried, and Eleazar his son succeeded him as priest. From there they traveled to GudGodah and on to Jotbathah, a land with streams of water. At that time HaShem set apart the* [*tribe*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ctribes.html) *of Levi to carry the ark of the* [*covenant*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ccovenant.html) *of HaShem, to stand before HaShem to minister and to pronounce blessings in his* [*name*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cname.html)*, as they still do today. That is why the Levites have no share or* [*inheritance*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cinherit.html) *among their brothers; HaShem is their inheritance, as HaShem your G-d told them.)*

A footnote in the Soncino [Talmud](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Corallaw.html) helps to make this clear:

**Sanhedrin 17a** Footnote number 13: Num. III, 47. After the completion of the Tabernacle**,** the Levites were called to replace the firstborns of all Israelites in the service of the [Sanctuary](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ctemple.html), (cf. Shemot 24:5; 19:24.) In order to effect this transfer of office, both the firstborn and the Levites were numbered. And when it was found that of the former there were twenty-two thousand two hundred and seventy-three; and of the latter, twenty-two thousand, the two hundred and seventy-three firstborns who were in excess of the Levites were [redeemed](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Credemption.html) at the rate of [five](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cfive.html) shekels per head. (Five shekels is the legal sum for the redemption of a firstborn. v. Num. XVIII, 16).

The [Midrash](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Corallaw.html) reiterates this exchange of the first born for the Levites:

***Midrash Rabbah Bamidbar 4:8*** *Originally the* [*Temple*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ctemple.html) *service devolved upon the firstborn, but when they committed the* [*sin*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Csin.html) *of the* [*Golden Calf*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cfathers.html)*, the Levites, inasmuch as they had not erred in the matter of the calf,* *were privileged to enter in their stead.*

So, the Levitical priesthood was established because of the [sin of the golden calf](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cfathers.html). The priesthood had been held by the firstborn males, until that time. The Levitical priesthood, therefore, was a replacement for the priesthood of the firstborn, which was [HaShem's](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Chashem.html) ideal. This ideal was established with [Adam](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cadam.html), and was the norm until the sin of the golden calf.

Rashi confirms this change of priesthood:

***Rashi on Bamidbar 3:12*****from among the children of Israel:** That the Israelites should have to hire them for My service? I gained My right to them through the [Israelite] firstborns, taking them [the Levites] in their place. For [originally] the service was performed by the firstborns, but when they sinned by [worshipping] the [golden] calf, they became disqualified. The Levites, who had not committed idolatry, were chosen in their stead. [Midrash Aggadah]

So, why did Avraham pay a tithe to Melchizedek, alias Shem? The [Talmud](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Corallaw.html) talks about the "court" or "yeshiva" of Shem in the Gemara, in Avodah Zarah 36b and Makkoth 23b. Tradition indicates that Avraham studied in the yeshiva (Torah school) of Shem and Eber.

Biblical personalities Shem and Eber formed a Yeshiva called Yeshiva Shem V'Eber. Our forefather [Yaaqov](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cisraelja.html) learned there for [fourteen](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cfourteen.html) years. This was all prior to the [giving of the Torah](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cshavuot.html) at Mount Sinai. The Talmud mentions the yeshiva of Shem in two places: Avodah Zara 36b and Makot 23b.

At this point we can put together some of the pieces: Avraham paid a tithe to Melchizedek because Melchizedek was a priest, and the task of a priest was to teach Torah. Since Avraham learned Torah from the priest Melchizedek, therefore he gave Melchizedek a tithe. We will see that the giving of a tithe to the priests, the Torah [teachers](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cteacher.html), will later be codified in Torah:

***Bamidbar (Numbers) 18:26*** *Thus speak unto the Levites, and say unto them, When ye take of the* [*children of Israel*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cgen-jew.html) *the tithes which I have given you from them for your* [*inheritance*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cinherit.html)*, then ye shall offer up an heave* [*offering*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Coffering.html) *of it for HaShem, even a tenth part of the tithe.*

So, the reason that Avraham paid a tithe to Melchizedek, the priest of G-d Most High, is because he was Avraham’s Torah teacher.

**How did Shem know how to act as a priest?**

Melchizedek, who's name was Shem, was very close to Adam. Shem lived during the days of Methuselah, and Methuselah lived during the days of Adam. The Gemara records this closeness:

***Baba Bathra 121b*** *Our Rabbis taught: Seven [men] spanned[[24]](#footnote-24) [the life of] the whole world.[[25]](#footnote-25) [For] Methuselah saw Adam; Shem saw Methuselah, Jacob saw Shem; Amram saw* [*Jacob*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cisraelja.html)*; Ahijah the Shilonite saw Amram; Elijah saw Ahijah the Shilonite, and he[[26]](#footnote-26) is still alive.*

In order to begin to understand the true role of Jewish leadership, we must remember that Avraham was not the first person after Noah to devote himself to HaShem. Noah's son, Shem who, according to the [Midrash](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Corallaw.html), was not only born [nine](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cnine.html) generations before Avraham but lived [forty](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cforty.html) years after the first patriarch died, really qualified for this preeminent position. He, together with his son Eber, established the first yeshiva in history. And when Rebecca, Avraham's daughter-in-law, felt unwell in her pregnancy (the fetuses in her womb struggled), she "inquired of the Lord",[[27]](#footnote-27) and Rashi explains that she sought the spiritual advice not of Avraham but rather of Shem. Several verses later, after she gives birth to twins, [Jacob](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cisraelja.html) the younger son is described as "[dwelling](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cdwelling.html) in tents”.[[28]](#footnote-28) And again Rashi tells us that these are the tents of Torah, the tent of Shem and the tent of Eber for which Jacob, [midrashic](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Corallaw.html) sources reveal, left his father's and grandfather's home and studied Torah for [fourteen](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cfourteen.html) years.

Indeed, the centrality of Shem and Eber in the unfolding spiritual development of the [Jewish](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cgen-jew.html) people is given full fanfare when Rashi, in the very context of Avraham's own life back in Parashat [Vaera](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cannual.html), explains that the guests of honor "at the great feast Avraham made on the day that [Isaac](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cisaac.html) was weaned”,[[29]](#footnote-29) were "...the greatest of the generation: Shem and Eber and Elimelech".

At this point we understand that Shem was a priest because he was a firstborn. Further, we also understand that as the patriarch of the family he represented the entire family before [HaShem](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Chashem.html). This helps us to understand that [Mashiach](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cmashiach.html) was a priest according to the order of Melchizedek because He, too, was not only the first born of His mother, but He was the firstborn of creation, as we read in the Nazarean Codicil:

***Colossians 1:14-17*** *In whom we have* [*redemption*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Credemption.html) *through his blood, even the forgiveness of* [*sins*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Csin.html)*: 15 Who is the image of the invisible G-d, the firstborn of every creature: 16 For by him were all things created, that are in* [*heaven*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cheaven.html)*, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.*

The Midrash also states that Mashiach will be a firstborn:

***Midrash Rabbah - Exodus 19:7*** *Rabbi Natan said: "The Holy One, blessed be He, told Moses: 'Just as I have made Jacob a firstborn, for it says: Israel is My son, My firstborn, so will I make the King* [*Messiah*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cmashiach.html) *a firstborn, as it says: I also will appoint him firstborn.[[30]](#footnote-30)*

Thus we see that [Yeshua](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cyeshua.html) is the ultimate patriarch priest of the human race. He was thus The [High Priest](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ckohen.html) according to the order of Melchizedek. Ultimately, the Levites will divest themselves of the priesthood in favor of the priesthood of the firstborn. This will happen at the restoration of all things:

***Matityahu (Matthew) 17:11*** *And Yeshua answered and said unto them, Elijah truly shall first come, and restore all things.*

The Nazarean Codicil also foresees a day when the Nazareans will also be priests:

***Revelation 1:4-6*** *John to the* [*seven*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cseven.html)[*churches*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cchurch.html) *which are in Asia:* [*Grace*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cgrace.html) *be unto you, and peace, from him which is, and which was, and which is to come; and from the* [*seven*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cseven.html) *Spirits which are before his throne; 5 And from Yeshua* [*Mashiach*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cmashiach.html)*, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our* [*sins*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Csin.html) *in his own blood, 6 And hath made us kings and priests unto G-d and his Father; to him be glory and dominion for ever and ever. Amen.*

***Revelation 20:6*** *Blessed and holy is he that hath part in the first* [*resurrection*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ctechiyat.html)*: on such the second death hath no power, but they shall be priests of G-d and of* [*Mashiach*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cmashiach.html)*, and shall reign with him a thousand years.*

The word [*Toldot*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ctoldot.html), in Bamidbar 3:1,points to the counting of the Levites, the servants of HaShem, who stand instead of the first-born of [Yisrael](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cgen-jew.html), and it starts by saying that "These are the Toldot of Aharon and Moshe", which in a way is the [Toldot](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ctoldot.html) (Generations) of two priesthoods one after the order of Melech Tsadiq (Melchizedek) exemplified by Moshe Rabbeinu, and the other of the order of Aharon, which are still to this day with us by those who are surnamed [*Kohen*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ckohen.html). How interesting it is that these [two](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ctwo.html) priesthoods have their tents side by side at the entrance of the [Tabernacle](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ctemple.html). But not only are their generations important but also their counting which is unique amongst the [Bne Yisrael](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cgen-jew.html). Whilst the counting of the various [tribes](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ctribes.html) to establish the mean of war was done by individuals over the age of twenty, of the Levites we read that their accounting, from one month and older, is by family units which have specific tasks to discharge as family units.

What I find quite fascinating is that the early Nazareans did not establish their headquarters in any of the many available [Synagogues](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Csynagog.html) around [Yerushalayim](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ccity.html), but they established their headquarters in the [Temple](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ctemple.html).[[31]](#footnote-31) It appears that they saw themselves very much as Levites but of a different Priesthood, that of Moshe Rabbeinu and His Majesty King [Yeshua](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cyeshua.html) the [Messiah](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cmashiach.html)![[32]](#footnote-32)

We also see that all [Israel](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cgen-jew.html) is to be a kingdom of priests at the restoration of all things:

***Shemot (Exodus) 19:6*** *And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the* [*children of Israel*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cgen-jew.html)*.*

Israel can all be priests because they are all firstborn sons. This is what the Torah teaches:

***Shemot (Exodus) 4:21*** *And* [*HaShem*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Chashem.html) *said unto Moses, When thou goest to return into Egypt, see that thou do all those* [*wonders*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cplagues.html) *before Pharaoh, which I have put* [*in thine hand*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cstaff.html)*: but I will harden his heart, that he shall not let the people go. 22 And thou shalt say unto Pharaoh, Thus saith HaShem,* [*Israel*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cgen-jew.html) *is my son, even my firstborn: 23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy* [*firstborn*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cpassover.html)*.*

Thus we see that the priesthood of the firstborn is an enduring priesthood. What makes this especially interesting is that we have previously learned that: **Mashiach =** [**Israel**](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cgen-jew.html)**.**

Thus we understand that since [Yeshua](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cyeshua.html), the Mashiach, is a priest according to the order of Melchizedek, and Israel is a “Kingdom of Priests”, then we can understand that Yeshua is the head of the body called [Israel](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cgen-jew.html), and the [body](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cbody.html) of Mashiach is a priest according to the order of Melchizedek.

In the beginning [Adam](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cadam.html) walked with HaShem in [Gan Eden](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ceden.html). In the end Mashiach, the second Adam, will walk with HaShem in Gan Eden.[[33]](#footnote-33)

\* \* \*

In Matityahu (Matthew) we have a very interesting [midrashic](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Corallaw.html) allusion to Nazarean priests:[[34]](#footnote-34)

***Matityahu (Matthew) 19:16-22*** *16 An behold, one approached and said, “Good Rabbi, what good will I do in order that I may have* [*life eternal*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ceternal.html)*? 17. And he (Yeshua) said to him, Why do you ask me about good? Only One is good. But if you wish to come into life, you must continually keep the* [*commandments*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Claw.html)*. 18. He said to Him, What sort of commandments? [Or, which ones?] And* [*Yeshua*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cyeshua.html) *answered, You will not murder, You will not commit adultery, You will not steal, You will not bear false witness, 19. Honor your father and your mother, and, You will love your companion as [you do] yourself 20. The youth said, I have observed all these; what still do I lack? 21. Yeshua answered him, If you wish to be whole, go innocuously and sell your property and give [the proceeds] to the humble, and you will have treasure in the* [*heavens*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cheaven.html)*; and come, then come over here and follow me! 22. And having heard that saying, the youth went away distressed, for he had much property.*

This pasuk from the Nazarean Codicil is the [triennial cycle](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cshmita.html) connection to the Torah reading of the Sotah.[[35]](#footnote-35) In this Torah portion we have the detailed procedure for the woman suspected of adultery and this is followed by the procedure for the [Nazir](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Chair.html). Chazal, in the [Gemara](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Corallaw.html), teach that the Nazir takes his vow and grows his [hair](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Chair.html) in order to be a priest, of sorts, for a short time (typically 30 days).

***Ta'anith 17a*** *Our Rabbis have taught: A king cuts his hair every day, a* [*high priest*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ckohen.html) *on the eve of every* [*Sabbath*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Csabbath.html)*, all ordinary priests once in thirty days. Why has a king to cut his hair every day? — R. Abba b. Zabda said: Scripture says, Thine eyes shall see the king in his beauty. Why has a* [*high priest*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ckohen.html) *[to cut his hair] on the eve of every* [*Sabbath*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Csabbath.html)*? — R. Samuel b. Isaac said: Because the Mishmar changes every week. Whence can it be adduced that an ordinary priest [must cut his hair] once in thirty days? — It is to be adduced from the analogous use of the word pera’ in connection with the Nazirite [and the priests]. Of the priests [it is written], Neither shall they shave their* [*heads*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cbody.html)*, ‘nor suffer their* [*locks*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Chair.html) *[pera’] to grow long; and of the Nazirite it is written, He shall be holy. he shall let the locks of the* [*hair*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Chair.html) *of his head grow long [pera’]; as in the case of the Nazirite the period of growing his hair is thirty days so too must it be in the case of the ordinary priest. But whence do we know this to be the requirement of the Nazirite himself? R. Mattena said: A Nazirite's unspecified [term of] vow is thirty days. Whence is this to be adduced? — Scripture uses the word yihyeh the numerical value of which is thirty. R. Papa said to Abaye: Perhaps Scripture means [that the priests] should not let their hair grow at all? — The latter replied: Had Scripture written, ‘nor suffer to grow long their locks’, it might be as you suggest, but since Scripture has written, ‘Nor suffer their locks to grow long,’ this implies, they may grow their hair but they may not suffer their locks to grow long. If that is so, this restriction should be valid even at the present* [*time*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ctime.html)*! — [This restriction is] on the same lines as that of the drinking of wine; just as the restriction of drinking wine applied only to the time when they might enter [the* [*Temple*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ctemple.html)*] to do service, so too with regard to the restriction of letting the locks grow long. But has it not been taught: Rabbi says, I declare that [a priest] should not at any time drink wine, but what can I do, seeing that his misfortune turned out to be an advantage to him.*

***Ta'anith 26b*** *It is, however, generally agreed that an intoxicated [priest] may not lift up his hands [in benediction]. Whence is this view adduced? — R. Joshua b. Levi said in the name of Bar Kappara: Why does the section dealing with [the blessing by] the priest follow immediately after the portion of the* [*Nazirite*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Chair.html)*? In order to teach you that, just as the Nazirite is forbidden to drink wine, so too is the priest about to recite the priestly benediction.*

***Nazir 47a***[*MISHNAH*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Corallaw.html)*. A* [*HIGH PRIEST*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ckohen.html) *AND A NAZIRITE MAY NOT DEFILE THEMSELVES [BY CONTACT] WITH THEIR [DEAD] RELATIVES, BUT THEY MAY Defile THEMSELVES WITH A METH MIZWAH.*

***Nazir 47a*** *It is clear that as between a* [*High Priest*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ckohen.html) *and a Nazirite, the one [*[*authority*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cauthority.html)*] is of the opinion that the High Priest is of superior sanctity, and the other that the Nazirite is of superior sanctity.*

***Midrash Rabbah - Numbers X:11*** *DEAD* [*BODY*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cbody.html) *(VI, 6). Observe now that whenever a man hallows himself here below he is hallowed from on high. Of this man, inasmuch as he separates himself from wine and imposes suffering on himself by refraining from shaving his head, with the object of keeping himself free from* [*sin*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Csin.html)*, the Holy One, blessed be He, said: ‘Behold, he ranks in My estimation as a* [*High Priest*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ckohen.html)*.’ As a priest is forbidden to defile himself by any dead* [*bodies*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cbody.html)*, so is the Nazirite forbidden to defile himself by any dead bodies. As in reference to the High Priest it is written, For the consecration of the anointing oil of his G-d is upon him, (Lev. XXI, 12), so in reference to the Nazirite it says, Because his consecration unto G-d is upon his* [*head*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cbody.html) *(Num. VI, 7). As in regard to the priest it is written, And Aaron was separated, that he should be sanctified as most holy (I Chron. XXIII, 13), so also is the Nazirite described as holy; for it says, All the days of his* [*Naziriteship*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Chair.html) *he is holy unto the Lord (Num. VI, 8). Come and observe how the* [*commandments*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Claw.html) *circle* [*Israel*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cgen-jew.html) *like crowns! The growing of long* [*hair*](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Chair.html)*, surely, makes man uncouth, for he cannot cleanse his head, yet because he grows it with a lofty motive Scripture calls it a ‘crown’ to his head; hence it is written, Because the crown of his G-d is upon his head.*

Thus we see the [connection](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cconnection.html) between a Nazir and a priest. The Nazarean codicil then tells us about a man who desires to have [eternal life](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Ceternal.html). [Yeshua](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cyeshua.html) tells him to sell his property and give it to the poor, and follow Him. Now just as the priest does not own any property, here the Nazarean is enjoined not to have any property. Thus we have a [connection](file:///C%3A%5CUsers%5CHaggai%5CDownloads%5Cconnection.html) between the priests => the Nazir = > and the Nazarean. From this we can deduce that a Nazarean is also a priest.

Finally, this will be our last psalms commentary before Pesach. The question on my mind is: What is the connection between our psalms and the Torah portion, to Pesach? I believe the opening pesukim of psalm 110 hint to a Pesach connection:

***Tehillim (Psalms) 110:1*** *A Psalm of David. HaShem saith unto my lord: 'Sit thou at My right hand, until I make thine enemies thy footstool.'* ***2******The rod of Thy strength HaShem will send out of Zion:*** *'Rule thou in the midst of thine enemies.'* ***3*** *Thy people offer themselves willingly in the day of thy warfarein adornments of holiness,* ***from the womb of the dawn****, thine is the dew of thy youth.*

Surely the plagues were HaShem’s rod which sent out Zion from the womb of Egypt. Egypt was the womb which carried the Bne Israel until their birth at the Sea of Reeds.

The pasuk of our Torah portion contains words which refer to a previous event:

***Debarim (Deuteronomy) 3:23****And I besought HaShem at that time, saying…*

The previous event was:

***Debarim (Deuteronomy) 3:21*** *And I commanded Joshua at that time, saying:* ***'Thine eyes have seen all that HaShem your God hath done unto these two kings; so shall HaShem do unto all the kingdoms whither thou goest over. 22 Ye shall not fear them; for HaShem your God, He it is that fighteth for you.'***

In these words I see a hint to the destruction of the kingdom of Egypt. I see a hint that HaShem fought the Egyptians. Indeed, these are the very words that the Egyptians uttered as they were being destroyed:

**Shemot (Exodus) 14:25** And He took off their chariot wheels, and made them to drive heavily; so that the Egyptians said: 'Let us flee from the face of Israel; **for HaShem fighteth for them against the Egyptians.'**

How blessed are the people who’s God fights for them! This is the work of His hand. Even the Levitical priests and their Torah study are the work of His hand.[[36]](#footnote-36)

**Ashlamatah: Isaiah 33:2-6, 17, 19-22‎‎**

| **Rashi** | **Targum** |
| --- | --- |
| 2. O Lord, be gracious to us! We have hoped for You. Be their arm every morning, also our salvation in time of trouble. | 2. O LORD, be gracious to us; we wait for Your Memra. Be our stronghold on every day, our saviour in the time of trouble. |
| 3. From the sound of roaring peoples have wandered; from Your exaltation, nations have scattered. | 3. At the thunderous noise the peoples are shattered, at many prodigies the kingdoms are scattered; |
| 4. And your booty shall be gathered like the gathering of the locusts, like the roaring of the cisterns does he roar therein. | 4. and the house of Israel will gather the possessions of the Gentiles, their adversaries, just as those who gather the caterpillar; setting afire weaponry just as those who set kindling afire. |
| 5. The Lord is exalted, for He dwells on high; He has filled Zion with justice and righteousness. | 5. The LORD is strong who makes his Shekhinah dwell in the heavens of the height, who promises to fill Zion with those who perform true judgment and virtue. |
| 6. And the faith of your times shall be the strength of salvations, wisdom and knowledge; fear of the Lord, that is his treasure. **{P}** | 6. And that which You promised, to do good to those who fear You, will happen, You will bring and establish in its time, strength and salvation, wisdom, and knowledge; jor those who fear the LORD, the treasure of His goodness is about (to come). |
| 7. Behold [for] their altar they have cried in the street; ambassadors of peace weep bitterly. | 7. Behold, when it will be revealed to them, the messengers of the Gentiles will cry out in bitterness; those who went to announce peace return to weeping in soulful bitterness. |
| 8. Highways have become desolate, the wayfarer has stopped; he has abrogated the treaty, despised cities, considered no man. | 8. The highways lie waste, the wayfaring men cease. Because they changed the covenant, they will be cast away from their cities; the sons of men did not regard that the evil was coming upon them. |
| 9. The land mourns, it has been cut off; he disgraced the Lebanon, it was cut off; the Sharon became like the plain, and Bashan and Karmel have become emptied.**{S}** | 9. The land mourns and is desolate; Lebanon is dried up and fades; Sharon is like the desert; and Bashan and Carmel are devastated. |
| 10. "Now I will rise," says the Lord. "Now I will be raised; now I will be exalted. | 10. “Now I will be revealed,” says the LORD, “now I will lift myself up; now I will be exalted.”  |
| 11. You shall conceive chaff; you shall bear stubble. Your breath is fire; it shall consume you." | 11. You conceive for yourselves wicked conceptions, you Gentiles, you make yourselves evil deeds; because of your evil deeds My Memra, as the whirlwind the chaff, will destroy you. |
| 12. And the peoples shall be as the burnings of lime; severed thorns, with fire they shall be burnt. **{P}** | 12. And the peoples will be burned with fire; thorns cut down are burned in the fire.  |
| 13. Hearken, you far-off ones, what I did, and know, you near ones, My might. | 13. **Hear, you righteous, who have kept my law from the beginning, what I have done; and you penitent, who have repented to the Law recently, acknowledge My might.** |
| 14. Sinners in Zion were afraid; trembling seized the flatterers, 'Who will stand up for us against a consuming fire? Who will stand up for us against the everlasting fires?' | 14. Sinners in Zion are shattered; fear has seized them. To the wicked whose ways are thieving they say, "Who can dwell for us in Zion, where the splendor of the Shekhinah is like a devouring fire? Who can sojourn for us in Jerusalem, where the wicked are about to be judged and handed over to Gehenna, everlasting burning?" |
| 15. He who walks righteously, and speaks honestly, who contemns gain of oppression, who shakes his hands from taking hold of bribe, closes his ear from hearing of blood, and closes his eyes from seeing evil. | 15. The prophet said. The righteous will sojourn in it, everyone who walks in innocence and speaks uprightly, who despises mammon of deceit, who removes his soul from oppressors, who withholds his hands, lest they accept a bribe. who stops his ears from hearing those who spill innocent blood and averts his eyes from looking upon those who do evil, |
| 16. He shall dwell on high; rocky fortresses shall be his defense; his bread shall be given [him], his water sure. | 16. he, his camping place will be in a high and exalted place, the sanctuary; his soul will amply provide his food; his water will be sure as a spring of waters whose waters do not cease. |
| 17. The King in His beauty shall your eyes behold; they shall see [from] a distant land. | 17. Your eyes will see the glory of the Shekhinah of the eternal king in his celebrity; you will consider and behold those who go down to the land of Gehenna. |
| 18. Your heart shall meditate [in] fear; where is he who counts, where is he who weighs, where is he who counts the towers? | 18. Your mind will reckon up great things: "Where are the scribes, where are the reckoners?" Let them come if they are able to reckon the number of the slain heads of the armies of the mighty ones. |
| 19. A people of a strange tongue you shall not see, a people of speech too obscure to comprehend, of stammering tongue, without meaning. | 19. You will no more see the mastery of a strong people, the people whose obscure speech you cannot comprehend, scoffing with their tongue because there is no understanding among them. |
| 20. **See Zion, the city of our gathering; your eyes shall see Jerusalem, a tranquil dwelling, a tent that shall not fall, whose pegs shall never be moved, and all of whose ropes shall not be torn.** | 20. **You will look upon their downfall, Zion, city of our assemblies! Your eyes will see the consolation of Jerusalem in its prosperity, in its contentedness, like a tent which is not loosed, whose stakes are never plucked up, nor will any of its cords be broken.** |
| 21. But there, the Lord is mighty for us; a place of broad rivers and streams, where a galley with oars shall not go, and a great ship shall not pass. | 21. But from there the might of the LORD will be revealed to do good for us, from a place of rivers going forth. overflowing. broad, where no fisher­men’s ship can go, nor any great sailboat can pass through. |
| 22. For the Lord is our judge; the Lord is our ruler; the Lord is our king; He shall save us. | 22. For the LORD is our judge, who brought us by His might out of Egypt, the LORD is our teacher. who gave us the teaching of His Law from Sinai, the LORD is our king; He will save us and take just retribution for us from the armies of Gog |
| 23. Your ropes are loosed, not to strengthen their mast properly; they did not spread out a sail; then plunder [and] booty were divided by many; the lame takes the prey. | 23. In that time the Gentiles will be broken of their strength. and will resemble a ship whose ropes are cut. which has no strength in their mast. which has been cut. and it is not possible to spread a sail on it. Then the house of Israel will divide the possessions of the Gentiles. booty and spoil in abundance; although there are blind and lame among them. even they will divide booty and spoil in abundance. |
| 24. And the neighbor shall not say, "I am sick." **The people dwelling therein is forgiven of sin.** **{S}** | 24. From now on they will not say to the people who dwell in safety all around the Shekhinah, "From you a stroke of sickness has come upon us"; **the people. the house of Israel. will be gathered and return to their place. forgiven of their sins.** |
|  |  |

**Special Ashlamatah Malachi 3:4-24**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 4. And then the offerings of Judah and Jerusalem shall be pleasant to the Lord, as in the days of old and former years. | 4. And the offering of the people Judah and the inhabitants of Jerusalem will be accepted before the Lord as in the days of old and as in former years.  |
| 5. And I will approach you for judgment, and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely; and also against those who withhold the wages of the day laborers, of the widow and fatherless, and those who pervert [the rights of] the stranger, [and those who] fear Me not, says the Lord of Hosts. | 5. And I will reveal Myself against you to exercise judgement, and My Memra will be for a swift witness among you, against the sorcerers and adulterers, and against those who swear falsely and those who oppress the hireling in his wages, the widow and the orphan, and who pervert the judgement of the stranger, and have not feared from before Me, says the LORD of hosts. |
| 6. For I, the Lord, have not changed; and you, the sons of Jacob, have not reached the end. | 6. For I the Lord have not changed my covenant which is from of old; but you, O house of Israel, you think that if a man dies in this world his judgement has ceased. |
| 7. From the days of your fathers you have departed from My laws and have not kept [them]. **"Return to Me, and I will return to you,"** said the Lord of Hosts, but you said, "With what have we to return?" | 7. From the days of your fathers you have wandered from My statutes and have not observed (them). Return to My service **and I will return by My Memra to do good for you**, says the LORD of hosts. And if you say, 'How will we return?’ |
| 8. Will a man rob God? Yet you rob Me, and you say, "With what have we robbed You?"-**With tithes and with the terumah-levy.** | 8. Will a man provoke before a judge? But you are provoking before Me. And if you say, 'How have we provoked before You? - **in tithes and offerings!**  |
| 9. You are cursed with a curse, but you rob Me, the whole nation! | 9. You are cursed with a curse, and you are provoking before Me, the whole nation of you. |
| 10. Bring the whole of the tithes into the treasury so that there may be nourishment in My House, and test Me now therewith, says the Lord of Hosts, [to see] if I will not open for you the sluices of heaven and pour down for you blessing until there be no room to suffice for it. | 10. Bring the whole tithe to the storehouse and there will be provision for those who serve in My Sanctuary. and make trial now before Me in this, says the LORD of hosts, to see whether I will not open to you the windows of heaven and send down blessing to you, until you say, 'Enough! |
| 11. And I will rebuke the devourer for your sake, and he will not destroy the fruits of your land; neither shall your vine cast its fruit before its time in the field, says the Lord of Hosts. | 11. And I will rebuke the destroyer for you and it will not destroy the fruit of your ground; nor will the vine in the field fail to bear fruit for you, says the LORD of hosts. |
| 12. And then all the nations shall praise you, for you shall be a desirable land, says the Lord of Hosts. | 12. And all the Gentiles will praise you, for you will be dwelling in the land of the house of My Shekinah and will be fulfilling My will in it, says the LORD of hosts. |
| 13. "Still harder did your words strike Me," says the Lord, but you say, "What have we spoken against You?" | 13. Your words have been strong before Me, says the LORD. And if you say, 'How have we multiplied words before you?' |
| 14. You have said, "It is futile to serve God, and what profit do we get for keeping His charge and for going about in anxious worry because of the Lord of Hosts? " | 14. You have said, 'He who serves before the LORD is not benefited, and what gain do we earn for ourselves, because we have kept the charge of His Memra and because we have walked in lowliness of spirit before the LORD of hosts? |
| 15. And now we praise the bold transgressors. Yea, those who work wickedness are built up. Yea, they tempt God, and they have, nevertheless, escaped. | 15. And now we praise the wicked; yes, evil-doers are established. and, moreover, they make trial before the LORD and are delivered. |
| 16. Then the God-fearing men spoke to one another, and the Lord hearkened and heard it. And a book of remembrance was written before Him for those who feared the Lord and for those who valued His name highly. | 16. Then those who feared the LORD spoke each with his companion, and the LORD hearkened and it was revealed before him and was written in the book of records before Him, for those who feared the LORD and for those who thought to honour His name. |
| 17. And they shall be Mine, says the Lord of Hosts, for that day when **I make a treasure (Heb. S’gulah)**. And I will have compassion on them as a man has compassion on his son who serves him. | 17. And they will be before me. says the LORD of hosts, on the day when I will make up **(My) special possession (Heb. S’gulah)**, and I will have mercy upon them just as a man has mercy upon his son who has served him. |
| 18. And you shall return and discern between the righteous and the wicked, between him who serves God and him who has not served Him. | 18. And you will again distinguish between the righteous/generous and the wicked, between those who have served before the LORD and those who have not served before Him. |
| 19. For lo, the sun comes, glowing like a furnace, and all the audacious sinners and all the perpetrators of wickedness will be stubble. And the sun that comes shall burn them up so that it will leave them neither root nor branch, says the Lord of Hosts. | 19. For behold, the day has come, burning like an oven, and all the wicked and all the evil-doers will be weak as stubble, and the day that is coming will consume them, says the LORD of hosts, so that it will leave them neither son nor grandson. |
| 20. **And the sun of mercy shall rise with healing in its wings (Heb. BiK’nafeiah) for you who fear My Name. Then will you go forth and be fat as fatted calves.** | 20. **But for you who fear My name the sun of righteousness will arise with healing in her wings (Heb. BiK’nafeiah), and you will go out and sport like calves from the stall**. |
| 21. And you shall crush the wicked, for they will be as ash under the soles of your feet on the day that I will prepare, says the Lord of Hosts. | 21. And you will trample upon the wicked, for they will be ashes under the sole of your feet on the day when I act, says the LORD of hosts. |
| 22. **Keep in remembrance the teaching of Moses, My servant-the laws and ordinances which I commanded him in Horeb for all Israel.** | 22. **Remember the Law of Moses my servant, which I commanded him on Horeb for all Israel, to teach them statutes and ordinances.** |
| 23. Lo, I will send you Elijah the prophet before the coming of the **great** and awesome day of the Lord, | 23. Behold, I am sending to you Elijah the prophet before the coming of the **great** and terrible day which will come from the LORD. |
| 24. that he may turn the heart of the fathers back through the children, and the heart of the children back through their fathers - lest I come and smite the earth with utter destruction. | 24. And he will turn the heart of the fathers upon the children and the heart of the children upon their fathers, lest I should reveal Myself and find the whole land in its sins, and utterly wipe it out. |
|  |  |

**Rashi’s Commentary for: Malachi 3:4-24**

**6** **For I, the Lord, have not changed** **Although I keep back My anger for a long time, My mind has not changed from the way it was originally, to love good and to hate evil.**

**and you, the sons of Jacob** Although you die in your evil, and I have not requited the wicked in their lifetime

**you have not reached the end** You are not finished from before Me, for I have left over the souls to be requited in Gehinnom. And so did Jonathan render. And you of the House of Jacob, who think that whoever dies in this world, his verdict has already ended, that is to say, you think that My verdict has been nullified, that he will no longer be punished. Our Sages (Sotah 9a), however, explained it: א שָׁנִיתִי - I did not strike a nation and repeat a blow to it; but as for you, I have kept you up after much punishment, and My arrows are ended, but you are not ended.

**8** **Will a man rob** **Our Sages explained this as an expression of robbery, and it is an Aramaism.**

**With tithes and with the terumah levy** **The tithes and the terumah - levy that you steal from the priests and the Levites is tantamount to robbing Me.**

**9** **You are cursed with a curse** because of this iniquity, for which I send a curse into the work of your hands; but nevertheless, you rob Me.

**10** **so that there may be nourishment in My House** There shall be food accessible for My servants.

**11** **And I will rebuke the devourer for your sake** The finishing locusts and the shearing locusts, which devour the grain of your field and your vines.

**12** **a desirable land** A land that I desire.

**14** **“It is futile to serve God”** We worship Him for nothing, for we will receive no reward.

**in anxious worry** with low spirits.

**15** **And now we praise the bold transgressors, etc.** We worshipped Him and kept His charge, but now we see that the wicked are prospering - to the extent that we praise them for the wicked deeds.

**Yea, they tempt God,** saying, “Let us see what He will be able to do to us.”

**and they have, nevertheless, escaped** harm, and they have not stumbled.

**16** **Then the God-fearing men spoke, etc.** I retort upon your words then, when the wicked commit evil and the good go about in anxious worry because of Me. The God-fearing men spoke to one another not to adopt their evil deeds; and, as for Me, their words are not forgotten to Me. And although I do not hasten to visit retribution, I have hearkened and heard, and I have commanded that a book of remembrance be written for them. Their words shall be preserved for Me.

**17** **for that day when I make a treasure** that I have stored and put away, with which to pay My reward. There I will show you what the difference is between a righteous man and a wicked man.

**a treasure** a treasure; estouj, estui in Old French.

**19** **For lo, the sun comes** This instance of יוֹם is an expression of sun, for so did the Sages state that there will be no Gehinnom in the future, but the Holy One, blessed be He, will take the sun out of its case; the wicked will be punished thereby and the righteous will be healed thereby. That is the meaning of what is stated (verse 20): “And the sun of mercy shall rise for you who fear My Name, etc.”

**neither root nor branch** Neither son nor grandson

**20** **and be fat** an expression of fat, as in (Jer. 50: 11), “as you become fat, like a threshing heifer.”

**as fatted calves** [the calves] that enter the team to be fattened; kopla, cople in Old French: animals tied together.

**21** **And you shall crush** and you shall press. This is an expression of pressing, similar to (Ezek. 23:8) “they pressed their virgin breasts.”

**24** **that he may turn the heart of the fathers back** to the Holy One, blessed be He.

**through the children** lit., on. He will say to the children affectionately and appeasingly, “Go and speak to your fathers to adopt the ways of the Omnipresent.” So we explain, “and the heart of the children through their fathers.” This I heard in the name of Rabbi Menahem, but our Sages expounded upon it in tractate Eduyoth (8:7), that he will come to make peace in the world.

**Verbal Tallies**

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

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

**Debarim (Deuteronomy) 3:23- 4:40**

**Tehillim (Psalms) chapter 110 – 112**

**Yeshayahu (Isaiah) 33:2-6, 17, 19-22**

**Special Ashlamata: Malachi 3:4-24**

**Mk 14:17-21, Lk 22:21-23, Rm 9:6-13**

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

Besought / gracious / favor - חנן, Strong’s number 02603.

LORD - יהוה, Strong’s number 03068.

Lord - אדני, Strong’s number 0136.

Show / behold / see - ראה, Strong’s number 07200.

Hand / broad - יד, Strong’s number 03027.

Earth / land / countries - ארץ, Strong’s number 0776.

Can do / made - עשה, Strong’s number 06213.

Works - מעשה, Strong’s number 04639.

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

Besought / gracious / favor - חנן, Strong’s number 02603.

LORD - יהוה, Strong’s number 03068.

Time - עת, Strong’s number 06256.

Show / behold / see - ראה, Strong’s number 07200.

Hand / broad - יד, Strong’s number 03027.

Earth / land / countries - ארץ, Strong’s number 0776.

**D’barim 3:23-24** And I **besought <02603> (8691)** the **LORD <03068>** at that **time <06256>**, saying, 24  O **Lord <0136>** GOD, thou hast begun to **shew <07200> (8687)** thy servant thy greatness, and thy mighty **hand <03027>**: for what God is there in heaven or in **earth <0776>**, that **can do <06213> (8799)** according to thy **works <04639>**, and according to thy might?

**Psalm 110:1** « A Psalm of David. » The **LORD <03068>** said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

**Psalm 110:5** The **Lord <0136>** at thy right hand shall strike through kings in the day of his wrath.

**Psalm 110:6** He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many **countries <0776>**.

**Psalm 111:4** He hath **made <06213> (8804)** his wonderful works to be remembered: the **LORD <03068>** is gracious and full of compassion.

**Psalm 111:7** The **works <04639>** of his **hands <03027>** are verity and judgment; all his commandments are sure.

**Psalm 112:5** A good man sheweth **favour <02603> (8802)**, and lendeth: he will guide his affairs with discretion.

**Psalm 112:8** His heart is established, he shall not be afraid, until he **see <07200> (8799)** his desire upon his enemies.

**Isaiah 33:2 LORD <03068>**, be **gracious <02603> (8798)** unto us; we have waited for thee: be thou their arm every morning, our salvation also in the **time <06256>** of trouble.

**Isaiah 33:17** Thine eyes shall see the king in his beauty: they shall **behold <07200> (8799)** the **land <0776>** that is very far off.

**Isaiah 33:21** But there the glorious **LORD <03068>** will be unto us a place of **broad <07342> <03027>** rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****\*Deu 3:23- 4:40**  | **Psalms****Psa110:1 – 112:10** | **Ashlamatah****Is 33:2-6, 17, 19-22** |
| --- | --- | --- | --- | --- |
| **yn"doa]**  | Lord | Deut. 3:24 | Ps. 110:1Ps. 110:5 |  |
| **!yIa;** | no, there | Deut. 4:12Deut. 4:35Deut. 4:39 |  | Isa. 33:19 |
| **vyai**  | man, men | Deut. 4:3 | Ps. 112:1Ps. 112:5 |  |
| **#r,a,** | earth, land, ground | Deut. 3:24Deut. 3:25Deut. 3:28Deut. 4:1Deut. 4:5Deut. 4:14Deut. 4:17Deut. 4:18Deut. 4:21Deut. 4:22Deut. 4:25Deut. 4:26Deut. 4:32Deut. 4:36Deut. 4:38Deut. 4:39 | Ps. 110:6Ps. 112:2 | Isa. 33:17 |
|  **hn"yBi** | understanding | Deut. 4:6 |  | Isa. 33:19 |
|  **tyrIB.** | covenant | Deut. 4:13Deut. 4:23Deut. 4:31 | Ps. 111:5Ps. 111:9 |  |
|  **lAdG"** | great | Deut. 4:6Deut. 4:7Deut. 4:8Deut. 4:32Deut. 4:34Deut. 4:36Deut. 4:37Deut. 4:38 | Ps. 111:2 |  |
| **yAG** | nation | Deut. 4:6Deut. 4:7Deut. 4:8Deut. 4:27Deut. 4:34Deut. 4:38 | Ps. 110:6Ps. 111:6 | Isa. 33:3 |
| **rb'D'**  | matter, word | Deut. 3:26Deut. 4:2Deut. 4:9Deut. 4:10Deut. 4:12Deut. 4:13Deut. 4:21Deut. 4:30Deut. 4:32Deut. 4:36 | Ps. 112:5 |  |
| **vr'D'** | search | Deut. 4:29 | Ps. 111:2 |  |
| **%l;h'** | follow, walk | Deut. 4:3 |  | Isa. 33:21 |
| **[;Arz>** | arm | Deut. 4:34 |  | Isa. 33:2 |
|  **[r'z<** | descendants | Deut. 4:37 | Ps. 112:2 |  |
| **hm'k.x'**  | wisdom | Deut. 4:6 | Ps. 111:10 | Isa. 33:6 |
| **%v,x** | darkness | Deut. 4:11 | Ps. 112:4 |  |
|  **dy"** | hand | Deut. 3:24Deut. 4:28Deut. 4:34 | Ps. 111:7 |  |
| **hwhy** | LORD |  |  |  |
| **~Ay**  | day, today | Deut. 4:4Deut. 4:8Deut. 4:9Deut. 4:10Deut. 4:15Deut. 4:20Deut. 4:26Deut. 4:30Deut. 4:32Deut. 4:38Deut. 4:39Deut. 4:40 | Ps. 110:3Ps. 110:5 |  |
| **ha'r>yI**  | fear |  | Ps. 111:10 | Isa. 33:6 |
| **bv;y"**  | remained | Deut. 3:29 | Ps. 110:1 |  |
| **lKo**  | all, every, whole, entire | Deut. 4:3Deut. 4:4Deut. 4:6Deut. 4:7Deut. 4:8Deut. 4:9Deut. 4:10Deut. 4:15Deut. 4:16Deut. 4:17Deut. 4:18Deut. 4:19Deut. 4:23Deut. 4:25Deut. 4:29Deut. 4:30Deut. 4:40 | Ps. 111:1Ps. 111:2Ps. 111:7Ps. 111:10 | Isa. 33:20 |
| **!Ke** | thus, so | Deut. 4:5 | Ps. 110:7 |  |
| **s[;K'** | provoke | Deut. 4:25 | Ps. 112:10 |  |
| **aol** | nor, no, neither | Deut. 4:2Deut. 4:28Deut. 4:31 | Ps. 112:6 | Isa. 33:19Isa. 33:21 |
| **ble** | heart | Deut. 4:11 | Ps. 112:7Ps. 112:8 |  |
| **bb'le** | heart | Deut. 4:9Deut. 4:29Deut. 4:39 | Ps. 111:1 |  |
| **daom.** | diligently | Deut. 4:9Deut. 4:15 | Ps. 112:1 |  |
| **alem'** | fill |  | Ps. 110:6 | Isa. 33:5 |
| **%l,m,** | king |  | Ps. 110:5 | Isa. 33:17Isa. 33:22 |
| **!mi** | below | Deut. 4:18Deut. 4:32Deut. 4:35Deut. 4:38Deut. 4:39 |  | Isa. 33:19 |
| **hf,[]m;** | works | Deut. 3:24Deut. 4:28 | Ps. 111:2Ps. 111:6Ps. 111:7 |  |
| **hw"c.mi** | commandments | Deut. 4:2Deut. 4:40 | Ps. 112:1 |  |
| **jP'v.mi** | judgment | Deut. 4:1Deut. 4:5Deut. 4:8Deut. 4:14 | Ps. 111:7Ps. 112:5 | Isa. 33:5 |
| **dg"n"** | declared | Deut. 4:13 | Ps. 111:6 |  |
| **hl'x]n"** | give, possession, inheritance, heritage | Deut. 3:28Deut. 4:20Deut. 4:21Deut. 4:38 | Ps. 111:6 |  |
|  **!t;n"** | give, given | Deut. 4:1Deut. 4:8Deut. 4:21Deut. 4:38Deut. 4:40 | Ps. 111:5Ps. 111:6Ps. 112:9 |  |
| **!yI[;** | eyes | Deut. 3:27Deut. 4:3Deut. 4:6Deut. 4:9Deut. 4:19Deut. 4:25Deut. 4:34 |  | Isa. 33:17Isa. 33:20 |
|  **l[;** | upon, account | Deut. 4:21 | Ps. 110:4Ps. 110:6Ps. 110:7 |  |
| **dm;['** | stood, stand | Deut. 4:10Deut. 4:11 | Ps. 111:3Ps. 111:10Ps. 112:3Ps. 112:9 |  |
| **t[e** | time | Deut. 3:23Deut. 4:14 |  | Isa. 33:2Isa. 33:6 |
|  **qyDIc;** | righteous | Deut. 4:8 | Ps. 112:4Ps. 112:6 |  |
| **hq'd'c.**  | righteousness |  | Ps. 111:3Ps. 112:3Ps. 112:9 | Isa. 33:5 |
|  **hw"c'** | charge | Deut. 3:28Deut. 4:2Deut. 4:5Deut. 4:13Deut. 4:14Deut. 4:23Deut. 4:40 | Ps. 111:9 |  |
| **!AYci**  | Zion |  | Ps. 110:2 | Isa. 33:5Isa. 33:20 |
| **lAq** | sound, voice | Deut. 4:12Deut. 4:30Deut. 4:33Deut. 4:36 |  | Isa. 33:3 |
| **br,q,** | among, amid, inward | Deut. 4:3Deut. 4:34 | Ps. 110:2 |  |
| **ha'r'** | show, see | Deut. 3:24Deut. 3:25Deut. 3:27Deut. 3:28Deut. 4:3Deut. 4:5Deut. 4:9Deut. 4:12Deut. 4:15Deut. 4:19Deut. 4:28Deut. 4:35Deut. 4:36 | Ps. 112:8Ps. 112:10 | Isa. 33:17Isa. 33:19Isa. 33:20 |
| **vaor** | top, head | Deut. 3:27 | Ps. 110:6Ps. 110:7 |  |
| **~Wxr'** | compassionate | Deut. 4:31 | Ps. 111:4Ps. 112:4 |  |
| **[b;v'**  | sword | Deut. 4:31 | Ps. 111:4Ps. 112:4 |  |
| **~v'** | where | Deut. 4:5Deut. 4:14Deut. 4:26Deut. 4:27Deut. 4:28Deut. 4:29 |  | Isa. 33:21 |
| **[m;v'**  | listen, hear, heard | Deut. 3:26Deut. 4:1Deut. 4:6Deut. 4:10Deut. 4:12Deut. 4:28Deut. 4:30Deut. 4:32Deut. 4:33Deut. 4:36 |  | Isa. 33:19 |
| **!n"x'**  | pleaded | Deut. 3:23 | Ps. 112:5 | Isa. 33:2 |
| **bAj** | good, fair | Deut. 3:25Deut. 4:21Deut. 4:22 | Ps. 111:10Ps. 112:5 |  |
| **arey"** | fear, afraid | Deut. 4:10 | Ps. 111:5Ps. 111:9Ps. 112:1Ps. 112:7Ps. 112:8 |  |
| **x;Ko**  | power | Deut. 4:37 | Ps. 111:6 |  |
| **rb;['** | to, over, across | Deut. 3:25Deut. 3:27Deut. 3:28Deut. 4:14Deut. 4:21Deut. 4:22Deut. 4:26 |  | Isa. 33:21 |
| **~[;** | people | Deut. 3:28Deut. 4:6Deut. 4:10Deut. 4:19Deut. 4:20Deut. 4:27Deut. 4:33 | Ps. 110:3Ps. 111:6Ps. 111:9 | Isa. 33:3Isa. 33:19 |
| **hf'['** | do, did, make | Deut. 3:24Deut. 4:1Deut. 4:3Deut. 4:5Deut. 4:6Deut. 4:13Deut. 4:14Deut. 4:16Deut. 4:23Deut. 4:25Deut. 4:34 | Ps. 111:4Ps. 111:8Ps. 111:10 |  |
| **br'** | enough, broad | Deut. 3:26 | Ps. 110:6 |  |
| **hf'['**  | evil | Deut. 4:25 | Ps. 112:7 |  |

**Greek:**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder****\*Deu 3:23- 4:40**  | **Psalms****Psa110:1 – 112:10** | **Ashlamatah****Is 33:2-6, 17, 19-22** | **Peshat****Mk/Jude/Pet****Mk 14:17-21** | **Remes 1****Luke****Lk 22:21-23** | **Remes 2****Acts/Romans****Rm 9:6-13** |
| **ἀγαθός** | good | Deut. 3:25Deut. 4:21Deut. 4:22 | Ps. 111:10Ps. 112:5 |  |  |  | Rom. 9:11 |
| **ἀγαπάω** | loved | Deut. 4:37 |  |  |  |  | Rom. 9:13 |
| **ἄνθρωπος** | man, men | Deut. 4:3Deut. 4:28Deut. 4:32  |  |  | Mk. 14:21 | Lk. 22:22 |  |
| **ἄρχω** | began |  |  |  | Mk. 14:19 | Lk. 22:23 |  |
| **γεννάω** | procreate, engendered, born | Deu\_4:25  | Psa\_110:3 |  | Mk. 14:21 |  | Rom. 9:11 |
| **εἷς** | one |  |  |  | Mk. 14:18Mk. 14:19 |  | Rom. 9:10 |
| **ἔργον** | works | Deut. 3:24Deut. 4:28 | Ps. 111:2Ps. 111:6Ps. 111:7 |  |  |  | Rom. 9:11 |
| **ἔρχομαι** | coming |  |  |  | Mk. 14:17 |  | Rom. 9:9 |
| **ἐσθίω** | eat, ate | Deut. 4:28  |  |  | Mk. 14:18 |  |  |
| **ἰδού** | behold | Deut. 4:6  |  | Isa 33:20  |  | Lk. 22:21 |  |
| **καιρός** | time | Deut. 3:23Deut. 4:14 |  | Isa. 33:2Isa. 33:6 |  |  | Rom. 9:9 |
| **λέγω** | says, said | Deut. 3:23 Deut. 4:21 |  |  | Mk. 14:18Mk. 14:19Mk. 14:20 |  | Rom. 9:12 |
| **λόγος** | word | Deut. 3:26Deut. 4:2Deut. 4:9Deut. 4:10Deut. 4:12Deut. 4:13Deut. 4:21Deut. 4:30Deut. 4:32Deut. 4:36 | Ps. 112:5 |  |  |  | Rom. 9:6Rom. 9:9 |
| **παραδίδωμι** | betray |  |  |  | Mk. 14:18Mk. 14:21 | Lk. 22:21Lk. 22:22 |  |
| **πᾶς** | every, all, whole entire | Deut. 4:3Deut. 4:4Deut. 4:6Deut. 4:7Deut. 4:8Deut. 4:9Deut. 4:10Deut. 4:15Deut. 4:16Deut. 4:17Deut. 4:18Deut. 4:19Deut. 4:23Deut. 4:25Deut. 4:29Deut. 4:30Deut. 4:40 | Ps. 111:1Ps. 111:2Ps. 111:7Ps. 111:10 | Isa. 33:20 |  |  |  |
| **πατήρ** | father | Deut. 4:1 Deut. 4:31Deut. 4:37 |  |  |  |  | Rom. 9:10 |
| **ποιέω** | make, did, do | Deut. 3:24Deut. 4:1Deut. 4:3Deut. 4:5Deut. 4:6Deut. 4:13Deut. 4:14Deut. 4:16Deut. 4:23Deut. 4:25Deut. 4:34 | Ps. 111:4Ps. 111:8Ps. 111:10 |  |  |  |  |
| **πορεύομαι** | go, went | Deut. 4:3 |  | Isa 33:21  |  | Lk. 22:22 |  |
| **πράσσω** | had not done, to do |  |  |  |  | Lk. 22:23 | Rom. 9:11 |
| **σπέρμα** | descendants, seed | Deut. 4:37 | Ps. 112:2 |  |  |  | Rom. 9:7Rom. 9:8 |
| **υἱός** | son | Deut. 4:9Deut. 4:10 Deut. 4:25Deut. 4:40  |  |  | Mk. 14:21 | Lk. 22:22 | Rom. 9:9 |
| **χείρ** | hands | Deut. 3:24Deut. 4:28Deut. 4:34 | Ps. 111:7 |  |  | Lk. 22:21 |  |

**Nazarean Talmud**

**Sidra of “D’barim” (Deut.) 3:23—4:40**

**“HaGadol” “The Great”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s** **Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **“But behold, the hand of the one who is betraying me** is **with me on the table** (Psalm 41:10)**! For the Son of Man[[37]](#footnote-37) is going according to what has been** pre-**determined, but woe to that man by whom he is betrayed!” And they began to debate with one another who of them could it be who was going to do this.** | **And when** the first **evening** of the 14th of Nisan **came, he (**Yeshua) **arrived with the twelve** (talmidim). **And as** they **reclined and ate, Yeshua said amen ve amen one of you will betray[[38]](#footnote-38) me** (hand me over)**, and he is eating with me** (Psalm 41:10)**. And they began to grieve and asked him one after the other, is it me? And answering, he** (Yeshua) **said to them** it is **one of the twelve who is dipping with me in the** same **bowl. Because the Son of Man[[39]](#footnote-39)** has to **go away as** it is written in **the Scriptures** (Tanakh) **concerning him, but woe to that man which betrays the Son of Man. It would have been more beneficial for him not to have been born.** |

|  |
| --- |
| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| ¶ **But it is not as though God's word could ever fail. For not everyone from Yisrael**'s loins **will be a Prince with G-d.[[40]](#footnote-40)** **Neither are all Abraham’s descendants** (seed) true[[41]](#footnote-41) **children of God, but: as it is written… "But God said to Abraham, Do not be distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for your seed will be called** into My service **through Yitzchaq."** (B'resheet 21:12) **That is, not all physical decedents**[[42]](#footnote-42) of Abraham[[43]](#footnote-43) **are the children of God, but the children of the promise are counted as** (true) **descendants.[[44]](#footnote-44) For this is the word of promise:** spoken by the Angelic agent[[45]](#footnote-45) of God saying[[46]](#footnote-46) **"I will surely return to you at this time[[47]](#footnote-47) next year; and behold, Sarah your wife will have a son." And Sarah was listening at the tent door, which was behind him.**" (Gen 18:10) **And not only this, but there was Rivkah also, when she had conceived twins by one man, our father Yitzchaq; for though the twins were not yet born and had not done anything good or bad, so that God's consecrated** **plan,[[48]](#footnote-48)** **according to His appointed choice/election[[49]](#footnote-49)** **would be held in place**,[[50]](#footnote-50) **not because of personal attempts to please[[51]](#footnote-51) G-d or keep Torah** without the guidance of a Torah teacher **but because of Him who calls us into His service, "The LORD said to her, 'Two nations are in your womb; And two peoples will be separated from your body; And one people will be stronger than the other;[[52]](#footnote-52) And the older will serve the younger.'"**(Gen 25:23) **Just as it is written, "I have loved you," says the LORD. But you say, "How have You loved us?" "Was not Esau Ya'aqob's brother?" declares the LORD. "Yet I have loved[[53]](#footnote-53) Ya'aqob; "but I have hated Esau, and I have made his mountains a desolation and appointed his inheritance for the jackals of the wilderness."**(Mal 1:2-3) |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| \*Deu 3:23- 4:40 | Ps 112 – 112 | Is 33:2-6, 17, 19-22 | Mordechai 14:17-21 | 1 Luqas 22:21-23 | Romans 9:6-13 |

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

**Shabbat HaGadol**

This week’s pericope of Mordechai (Mark) causes us to ask several questions. Seeing the betrayal of the Master, forces us to look at the virtues and depravity of man. This is evident in the present pericope, of Mordechai (Mark), Luqas and the Remes of Hakham Shaul. The words of the Psalm 41:10[[54]](#footnote-54) **“My ally in whom I trusted, even he who shares my bread, has been utterly false to me”** allows us to see the negative side of a man’s relationship to his “teacher.” Marcus believes that the “act of treachery is an act of Divine providence and human sinfulness.”[[55]](#footnote-55) Likewise, this week’s Torah portion sets the tone for the weekly pericope of Mordechai (Mark). The repetitive statement concerning the observance of mitzvoth stands out in the Torah portion as Moshe repetitively admonished the B’ne Yisrael to keep the “statutes and judgments.”[[56]](#footnote-56) The phrase statute is “chok” singular and “chukkim” in the plural. These mitzvoth are the most complex of all. This is because they are supra rational. In our humble opinion, the “statutes and judgments” (Heb. mishpatim) relate to the Oral Torah and Mesorah.

We also find it to be Divine providence that we have the Mishnah Abot so closely aligned with the themes of the Torah and the pericope of Mordechai.

**And when [the first] evening** of the 14th of Nisan **came, he (Yeshua) arrived with the twelve (talmidim).**

We are taught, from the Sages that the Hebrew word “mitzvah” is rooted in the idea of connection. In other words, the mitzvoth are a way of connecting with G-d. Following the mitzvoth leads the man of righteousness/generosity down a path of righteousness/generosity as ordered by G-d. In the present verse, we see Yeshua and his talmidim observing the mitzvah of keeping Pesach.

Therefore, we have a Nazarean Mitzvah implied by the actions of the Master. Here the implied mitzvah of the Nazarean Codicil is …

1. The Festival of Hag Hamatzah (Pesach) is a holy convocation[[57]](#footnote-57)

By further implication, the master teaches us that man must keep the mitzvot and that it is the depravity of man, which keeps him from observing the mitzvot and connecting with G-d.

Judas was cursed by his own free willed choice. God did not make a mistake in giving Judas life but brought to judgment the evil that Judas own will acquired by his own choice (Origen, John of Damascus).[[58]](#footnote-58)

Here we also note the magnanimity of Yeshua’s compassion and discretion in dealing with Yehudah Ish Keriyoth, the betrayer.[[59]](#footnote-59) Yeshua does not openly tell us who the betrayer is. However, he does reveal who he is through implication. Bowman notes “The Marcan account is more restrained and more effective.”[[60]](#footnote-60) In such a case, Yeshua has followed the example of his mentor Hillel who taught him to be a talmid of Aaron, loving peace.[[61]](#footnote-61)

**Amen ve amen one of you will betray[[62]](#footnote-62) me – 14:18b**

The doubting Thomas, Craig Evans,[[63]](#footnote-63) in agreement with the Tübingen School of thought[[64]](#footnote-64) tells us that someone (one of Yeshua’s Jerusalem friends) told Yeshua that one of his talmidim had been conspiring with the Kohen Gadol and the Tz’dukim. According to Evans, the Master had no intuitive or prophetic abilities. His “knowledge” of these facts was “derived from various friendly sources.”[[65]](#footnote-65) The absurdity of the claim takes little logic to refute. Yehuda Ish Keriyoth most certainly would not have publicized his intent nor would have the Kohanim. Mr. Evan’s words are too irrational to accept. Interestingly enough Evans changes his tune to suggest that Mark is emphasizing Yeshua’s predictive (prophetic) abilities. Mr. Evans needs to make up his mind.

**Mah Nish’tanah – 14:18**

**And as (they) reclined and ate, Yeshua said amen ve amen one of you will betray[[66]](#footnote-66) me (hand me over), and he is eating with me.**

Sheb’chol haleilot anu och’lin, bein yoshu’vin m’subin, halailah kulanu m’subin? “On all other nights, we eat in an upright position or reclining, while on this night we eat only eat reclining.”

Here we note that the Nazarean Codicil implies another mitzvah.

1. To recline while eating the Passover[[67]](#footnote-67)

The question asked by the “simple son” notes that the Pesach Seder is a night of reclining like Kings. Here in our present pericope of Mordechai the master demonstrates that this was a very ancient practice as well as being the correct one.

Here we note that Hakham Tsefet has intentionally inserted this small piece of information for halakhic purposes. Since we have a “Mesorah” rather than a “Gospel”, we have a halakhic behaviour that is the normative practice of the Master, and which is given to us in order to follow.

**To Grieve – 14:19**

**And they began to grieve and asked him one after the other, is it me? (It’s not me?)**

Mark only uses this word twice in his Mesorah.[[68]](#footnote-68) On both occasions, the term denotes those who **fail** Yeshua.[[69]](#footnote-69) The first occasion is the young property owner[[70]](#footnote-70) who has trouble with Yeshua’s charge to sell everything and follow him.

Here the talmidim are “grieved” at the possibility of **failing** the master. As stated above this forces every talmid to look internally as one who must search the house for chametz.[[71]](#footnote-71)

**Clumsy Greek? Or Mishnaic Hebrew? - 14:19b**

**one after the other, is it me? (It’s not me?)**

The Greek text here is awkward[[72]](#footnote-72) as it tries to master the Hebraic origin of the text. Here again the Greek text yields to the understanding that the original language was Mishnaic Hebrew.[[73]](#footnote-73) Scholars have suggested that the difficulty is not in the language but in the author, who they suggest is not very educated or not versed in Greek. Please note that regardless of how we interpret the idea that Mordechai is writing this book we MUST realize that Hakham Tsefet is the real author behind the text. However, we here suggest that Mordechai, the sofer and talmid of Hakham Tsefet was no dummy either. When we realize that Yeshua, the prophetic “son of man” knew that he was establishing a Mesorah for his talmidim, we must believe that Yeshua sought capable men of great intellect for the transmission of his Mesorah. Here we can further surmise that Hakham Tsefet was chief in ability and understanding of the Torah. Black[[74]](#footnote-74) tells us that Mordechai accompanied Hakham Shaul on his missionary journey[[75]](#footnote-75) to the gentiles as a catechist. “His occupation was to see that the converts really knew who and what the Sh’liachim (Apostles)[[76]](#footnote-76) were talking about.”[[77]](#footnote-77) While concurring with Black we interpret things just a little bit differently. We agree that Mordechai was the teacher “catechist,” training new converts. However, we would further suggest that Mordechai taught them the “Mishnah of Mordechai” or the “Mishnaic Import of the Teachings of the School of Hakham Tsefet.” We would also further opine here, that the materials that we are speaking about[[78]](#footnote-78) were the materials he used to catechize his converts and students. Of course, this would mean that these documents were already in existence. This would refute the idea that these documents were written in the middle sixties of the first century of the Common Era. We propose that the materials of the “Mishnaic import of the Teachings of the School of Hakham Tsefet” were written before 41 C.E.[[79]](#footnote-79) or earlier. While other scholars tend to push the “Gospel of Mark,” to the early/middle part of the second century, Eusebius records Papias[[80]](#footnote-80) of Hierapolis, vindicating the the authenticity of the “Gospel of Mark” - the “Mishnaic import of the Teachings of the School of Hakham Tsefet”.[[81]](#footnote-81) This would mean that the understanding of the original Mishnaic Hebrew text was lost by the time of his writing, and that the Judaic understanding of the Mesorah had been lost or “sanitized” by this time. As such, this points to the fact that the calamity of the Nazarean faith occurred sometime immediately following 70 C.E. Our joint thesis, is that Nazarean Judaism retreated to Orthodox Judaism and related circles while still believing in Yeshua as Messiah immediately following 70 C.E.

**Tishri or Nisan**

**and asked him one after the other, is it me? (It’s not me?)**

The text of our pericope suggests that we are either in the month of Tishri or Nisan.[[82]](#footnote-82) This is because Yeshua forces his talmidim to do introspection. The month of Tishri tells one to search his inner being for false motives. This lesson is evident in the present pericope. However, the month of Nisan has a parallel message. The house of the Jew is turned “upside down,” so to speak in a search for Chametz in order to keep the seven-day festival of Hag HaMatzot free of leaven.

Origen suggests that Yeshua taught each of his talmidim to introspect.[[83]](#footnote-83) As noted above, Yeshua uses discretion in revealing the betrayer. This causes all the talmidim to introspect and question their interior motive. However, introspection demands a standard by which we judge ourselves. Again, the Torah Seder is replete with Moshe’s commands to keep the mitzvoth. Therefore, the mitzvoth serve as a means for introspection. Yeshua’s statement at this place in the Pesach Seder serves to heighten the tension and drives the idea of introspection deep within the talmidim.

**Karpas/haroset 14:20**

**And answering, he (Yeshua) said to them [it is] one of the twelve who is dipping with me in the [same] bowl.**

Here we have translated the final words of the verse “**the** same **bowl.**” Three of the Greek variants include the word “same.”[[84]](#footnote-84) Thus, the **implication**[[85]](#footnote-85) is that Yehudah Ish Keriyoth is dipping in the same bowl as Yeshua. Undoubtedly, this limited the possible traitor to Yehuda Ish Keriyoth. We suggest that the seating arrangement allowed Yeshua and Yehuda to dip from the same bowl or dish. Exactly who all had access to the same dish is speculation. However, it would appear from the text that Yeshua is implicating Yehuda Ish Keriyoth. However, Gould suggests that Hakham Tsefet is not as interested in implicating Yehuda Ish Keriyoth, so much as pointing out the act of treachery against the master.[[86]](#footnote-86) If this were the case, it would easily match the theme of introspection requisite at this time of the year. It would also suggest that the search for chametz, in the home of the observant Jews which starts just after the Purim and lasts until Hag hamatzot.

**Middah k’neged middah…**

Moshe entreated the LORD to allow him to enter Eretz Yisrael. While the LORD did not allow Moshe to enter Eretz Yisrael, Moshe was a man of virtue, who modelled virtue for all men. Moshe led many men to righteousness/ generosity, as did Yeshua our Master. However, as our Mishnah says, **he who leads the many to sin, to him will be given no means for repentance/returning.**[[87]](#footnote-87) Such was the case of Yehuda Ish Keriyoth. Like Jereboam, Yehuda Ish Keriyoth placed a “stumbling block” before the blind.

When the Bne Yisrael failed to allow the land to lay fallow in the shimitah year, G-d enacted “middah k’neged middah” a punishment matching the misdeed. Jeroboam’s punishment was “middah k’neged middah” a punishment which matched his crime. In similar manner, we can see that Yehudah Is Keriyoth’s punishment matched his crime.

Yeshua the prophetic “son of man,” accepts Yehuda’s treachery as a part of his destiny[[88]](#footnote-88) in accordance with the writings of the Tanakh. However, the pronouncement of the oath and “woe” serves as a caveat that should Yehuda Ish Keriyoth proceed with his plan. The Rabbis of the Gemara in their discussion on the Messiah tell us “all the prophets prophesied of the days of Messiah.”[[89]](#footnote-89) While we realize that we look forward to the “days of Messiah,” we also believe that Yeshua knew that Moshe and the Prophets accurately depicted his life, death and resurrection in the Tanakh, just as it was ordained in the will of G-d. This is because Yeshua was truly a Torah Scholar and a Hakham. The sublime theme of the Torah portion this week speaks of those who are faithful to Torah study. There is also an allusion to the study of the Mishneh Torah (Yad Chazaqah) in our present Torah Seder.

Hakham Tsefet is perfectly aware of all the nuances found in the Torah and related writings. His intention is to demonstrate that Yeshua, like Moshe was a man of virtue. His failure to directly mention the traitor among the talmidim tells us that every man MUST introspect to be assured that his motives are pure, like Matzah. Here Hakham Tsefet plays on the bi-modality of the Torah readings weaving that same bi-modality into the Mishnah of Mark.

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

**Textual Analysis**

Textual anomalies though present do not influence the text to the extent that we cannot readily determine what Hakham Shaul is trying to say. In short, the first sentence develops the thematic parameters of the text.

**But it is not as though God's word could ever fail. For not everyone from Yisrael**'s loins **will be a Prince with G-d.**

The idea of being a “Prince with G-d” (being a wise son, i.e. a Hakham) relates primarily to the Jewish people. However, it is not impossible for Gentile converts to achieve and attain great heights in Judaism. One such case is the case of two great Judges in Eretz Yisrael just before the time of Yeshua. Hillel and Shammai received (Kibal) the Torah from Shmaya and Avtalyon. There are many factors to be discussed here but it is generally known that these “Zugot” (pairs) of Judges were either converts or descendants of converts.[[90]](#footnote-90) They achieved unprecedented levels in their zeal for Torah. The title Yisrael (Israel) means “Prince with G-d.” Shmaya achieved this level in becoming the “Nasi” “Prince” of the Sanhedrin. Thus, the theme and point made by Hakham Shaul is that to be a “Prince with G-d” one must be diligent in his Torah studies. The precedential cases cited by Hakham Shaul show that each “choice” of G-d develops into a Torah Scholar. And, the opposing nemesis is a rasha (wicked soul, son) who is disqualified from being a “Prince with G-d.”

Replacement theologians love these passages. They can contort and twist these words until they have crowned themselves and ostracized the B’ne Yisrael – a totally futile endeavor in the end. Here we would point out that if one does not pursue the level of excellence of our cited Patriarchs, Abraham, Yitzchaq and Ya’aqob, one does not merit the Nefesh Yehudi. The Nazarean Codicil makes it perfectly clear that being “called: and being “chosen” are not one and the same. Acceptance of the “call” requires great diligence and perseverance.

Let us here take notice of Hakham Shaul’s genius. During the Pesach Seder, we have the “Maggid” or telling. This is the central and longest part of the Pesach Seder. The three Patriarchs Abraham, Yitzchaq and Ya’aqob, might be seen as the wise, simple and the reticent sons. Yet the Haggadah speaks of four sons. To the list of the Patriarchs, we add the only other male figure of our text, Esau, the wicked son. Another curious point is that each of the Patriarchs names are mentioned twice as is Esau’s. However, we can see that the Jewish people are given the advantage over their enemies in that the wicked son is only mentioned once and the wise son’s names are mentioned eight times.

Yisrael – Yisrael, i.e. Prince with G-d

Abraham – Abraham

Yitzchaq – Yitzchaq

Ya’aqob – Ya’aqob

Furthermore, from the above statement Hakham Shaul shows us those who do, and those who do not possess the Nefesh Yehudi.

**The Grandeur and Efficacy of the Torah**

Can the Torah fail? **Heaven forbid!!!** Hakham Shaul has chosen this message for Shabbat HaGadol. We might see him pointing out the grandeur of the Torah and its accomplishments. But, his chief assessment is the Torah cannot fail. As the DNA of the cosmos, it constantly affirms its magnificence. A point we can derive from Hakham Shaul’s allegorical comments is that the Torah always seems to be a “person” or “personified.” Historically the Sages have attributed this persona to **λόγος, רבד** and **מימרא (Logos, D’bar and Menra).**

The creative dicta of B’resheet 1:1 is associated with two entities. The “Resheet” of this passage is used as a noun it is most frequently associated with either the Torah (Hokhmah) or Yisrael i.e. the B’ne Yisrael. Here we could have a Kabbalistic field day with the reading of B’resheet 1:1. However, suffice it to say, that the association of chief things rests on the shoulders of the Torah (Hokhmah) and or the Jewish people. We could say that the “chief thing” mentioned in B’resheet is the Torah and or the “chief things” are the B’ne Yisrael. Both statements are equally true. Thus, we can say allegorically speaking that the two “chief things” in G-d’s mind (head – Rosh) in B’resheet 1:1 are the Torah (Hohkmah) and the B’ne Yisrael. Interestingly, in the Torah and Tanakh we see that the Torah has an overwhelming fascination and love affair with the Jewish people. The Sages teach us that G-d consulted the Torah at creation, **which preceded the creation of the world by two thousand years**.[[91]](#footnote-91) Thus, the history of the B’ne Yisrael, like from the Torah is written in advance. From the “pages”, as it were, He read and the dance of creation began. Now, it is impossible for G-d not to love the Jewish people. Why is this? The Torah’s fascination and love for the B’ne Yisrael produces an overwhelming love in G-d for the Jewish people. Like a matchmaker, the Torah depicts Yisrael on the side of merit. The Torah does not conceal the faults and shortcomings of Israel; rather it reveals them so in overcoming them we see the strength of Yisrael. Likewise the Torah teaches and trains them in the Mitzvoth so they can adorn themselves with the 24[[92]](#footnote-92) Jewels of the Torah, as a bride dressed in her splendor. Each mitzvah draws G-d and the Jewish people closer together in their continuing love affair. Therefore, G-d’s overwhelming love for the Torah is because the Torah befriends and lauds the Jewish people. Even when the Jewish people fail, the Torah shows them the path of Teshubah (repentance) and their spiritual beauty is renewed. Like a primordial seed, Teshuba contains the root of all things. The Torah as an artisan[[93]](#footnote-93) creates man and gives him dignity. To be “beloved of G-d” one must be a “beloved of the Torah.”

Now the beauty of the Torah and its adornments are tilled and threshed by the Sages. Herein we see the reciprocal love of Yisrael for the Torah. Were it not for the Hakhamim we would not see the grandeur of the Torah. The dance of Torah and Yisrael is amazing in its expression. At times, it appears that the Torah leads and dominates. Yet, at other times, it is clearly the B’ne Yisrael and the Hakhamim that have paramount parts. When the Hakhamim play their leading role, the Torah is crowned with beauty and splendor. It is lauded and extolled causing it audience to feel its presence as an intercessor, mediator and advocate.

Now we have stated above that the Torah seems as if it were a person and has many seeming personal characteristics. We have attributed these characteristics to **λόγος, דבר** and **מימרא (Logos, D’bar and Menra).** Likewise, these expressions are attributed to Messiah as the King of Yisrael. However, when we stop to take an allegorical view of the characteristics and expressions each word is inseparably linked to the Hakhamim of Yisrael. It is the Hakhamim who, in making Talmidim stand, turn unwitting talmidim into flaming ministers who are the energies of the cosmos and flaming words of Har Sinai. The words of the Torah are only full of power and light when they are obeyed, realized, and embodied. The Sages teach us how to harness the power and energies of the Torah to create, and build the eternal cosmos of the coming world. It is also the Sages that teach us how to return to the Mountain of Delight (Eden) the source of the four rivers of delight.

Now the Torah of the Sages is the substance of the Olam HaBa and Y’mot HaMashiach. How will a man train himself to acquire the quality of **Understanding**? It is to be acquired by returning in **perfect repentance**, nothing, which is more important, for **it rectifies every flaw**.

Psa 19:7 **The Torah of the LORD is perfect, restoring the soul**; The testimony of the LORD is sure, making wise (Hakham of) the simple (son).

Now the Prophet Eliyahu emerges.

Mal 3:22-24 ¶ Be mindful of the Teaching of My servant Moses, whom I charged at Horeb with laws and rules for all Israel.

¶ Lo, I will send the prophet Elijah to you **before the coming of the great, fearful day of the LORD**. He shall reconcile fathers to the children and children with their fathers, so that, when I come, I do not strike the whole land with utter destruction. Lo, I will send the prophet Elijah to you before the coming of the great, fearful day of the LORD.

Hakham Shaul’s Great message this week is the Grandeur and Efficacy of the Torah. The Torah tells the story of the wise and wicked two thousand years before creation.[[94]](#footnote-94) The wise are lauded for their love of the Torah and the wicked are cast into Gehenna. The torment of that place is to live forever in a state as if one never existed.

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat & First Day of Pesach**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְהָיָה הַיּוֹם הַזֶּה** |  | **Saturday Afternoon** |
| **“V’hayah HaYom Hazeh”** | Reader 1 – Shemot 12:14-16 | Reader 1 – D’barim 4:41-43 |
| **“And will be this the day”** | Reader 2 – Shemot 12:17-20 | Reader 2 – D’barim 4:44-46 |
| **“Y este día os ha de ser”** | Reader 3 – Shemot 12:21-24 | Reader 3 – D’barim 4:47-49 |
|  | Reader 4 – Shemot 12:25-28 |  |
| Shemot (Exo.) 12:14-51B’Midbar (Num) 28:16-25 | Reader 5 – Shemot 12:29-36 | **Monday & Thursday****Mornings** |
|  | Reader 6 – Shemot 12:37-42 | Reader 1 – D’barim 4:41-43 |
| Ashlamatah: Josh. 5:2 – 6:1 + 27 | Reader 7 – Shemot 12:43-51 | Reader 2 – D’barim 4:44-46 |
|  |  Maftir – B’Midbar 28:16-25 | Reader 3 – D’barim 4:47-49 |
| N.C.: 1 Corinthians 1:1 – 2:16 & Revelation 2:1-7 |  Josh. 5:2 – 6:1 + 27  |   |

**Coming Festival: Passover (Pesach)**

**Friday Evening/Saturday Evening April 03/04, 2015 &**

**Saturday Evening/Sunday Evening April 04/05, 2015**

**For further information see:**

[**http://www.betemunah.org/chametz.html**](http://www.betemunah.org/chametz.html) **&** [**http://www.betemunah.org/passover.html**](http://www.betemunah.org/passover.html)

[**http://www.betemunah.org/chronology.html**](http://www.betemunah.org/chronology.html) **&** [**http://www.betemunah.org/redemption.html**](http://www.betemunah.org/redemption.html)

[**http://www.betemunah.org/haggada.html**](http://www.betemunah.org/haggada.html) **&** [**http://www.betemunah.org/pcustoms.html**](http://www.betemunah.org/pcustoms.html)

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

**P.S.**

We suggest that all of our Talmidim, associated fellowships and Congregations print out enough copies of our Passover Haggada [**http://www.betemunah.org**](http://www.betemunah.org) (download under ”Festival Studies” and press “D” next to updated date and “HAGGADA”. This way we will all be Ha-Shem willing, on the same page.

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. See Overview to ArtScroll Bereishis, vol. II, p. 375. [↑](#footnote-ref-1)
2. Malbim [↑](#footnote-ref-2)
3. Kohelet Rabbah [↑](#footnote-ref-3)
4. Mishlei (Proverbs) 31:21 [↑](#footnote-ref-4)
5. Kohelet (Ecclesiastes) 12:13 [↑](#footnote-ref-5)
6. Midrash Shocher Tov - 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-6)
7. Bereshit (Genesis) 14:18. The Midrash identifies him with Shem, the son of Noah, Avraham's eighth ancestor. [↑](#footnote-ref-7)
8. Bereshit (Genesis) 14:19ff [↑](#footnote-ref-8)
9. Here taken as referring to Abraham; cf. Ber. 7b, where my lord is explicitly so explained. [↑](#footnote-ref-9)
10. Tehillim (Psalms) 110:1. [↑](#footnote-ref-10)
11. Tehillim (Psalms) 110:4. [↑](#footnote-ref-11)
12. I.e., because of his giving precedence to Abraham. [↑](#footnote-ref-12)
13. Though Avraham was a descendant of Melchizedek, and thus the priesthood was inherited by the latter's seed, yet this was through the merit of Avraham, not of Melchizedek. - Ran. [↑](#footnote-ref-13)
14. Ibid. VII, 6. [↑](#footnote-ref-14)
15. Ibid. XI, 10. [↑](#footnote-ref-15)
16. Since Noah was five hundred years old when Shem was born, and six hundred when the flood commenced, Shem must have been a hundred then. Consequently, two years later he was a hundred and two years old. [↑](#footnote-ref-16)
17. So that Shem as the youngest, not the eldest. [↑](#footnote-ref-17)
18. Ibid. X, 21. [↑](#footnote-ref-18)
19. Rabbi Abraham Ben Meir Ibn Ezra [↑](#footnote-ref-19)
20. David Kimhi (Hebrew: דוד קמחי‎, also Kimchi or Qimḥi) (1160–1235), also known by the Hebrew acronym as the RaDaK (רד"ק), was a medieval rabbi, biblical commentator, philosopher, and grammarian. [↑](#footnote-ref-20)
21. Nachmanides (רבי משה בן נחמן), also known as Rabbi Moses ben Nachman Girondi, Bonastruc ça (de) Porta and by his acronym Ramban (1194 – 1270), was a leading medieval Jewish scholar, Catalan Sephardic rabbi, philosopher, physician, kabbalist, and biblical commentator. [↑](#footnote-ref-21)
22. II Melachim (Kings) 20:1 [↑](#footnote-ref-22)
23. Tehillim (Psalms) 110:4. [↑](#footnote-ref-23)
24. Lit., ‘folded’. [↑](#footnote-ref-24)
25. The total length of their respective lives covered the entire period of the life of the human species. [↑](#footnote-ref-25)
26. Elijah. [↑](#footnote-ref-26)
27. Bereshit (Genesis) 25:22. [↑](#footnote-ref-27)
28. Bereshit (Genesis) 25:27. [↑](#footnote-ref-28)
29. Bereshit (Genesis) 21:8. [↑](#footnote-ref-29)
30. Tehillim (Psalms) 89:28. [↑](#footnote-ref-30)
31. 2 Luqas (Acts) 2:46 [↑](#footnote-ref-31)
32. This section contains what I have learned from my teacher, His Eminence Hakham Dr. Yoseph ben Haggai. Most represent His Eminence’s words. [↑](#footnote-ref-32)
33. Sefer Yetzirah 1:7, Yeshayahu (Isaiah) 46:10. [↑](#footnote-ref-33)
34. I heard this from Paqid Adon Poriel ben Avraham. [↑](#footnote-ref-34)
35. Woman suspected of adultery. Bamidbar (Numbers) 5:11 – 6:21. [↑](#footnote-ref-35)
36. The verbal tallies between the Torah and the Psalm are: Works - מעשה, Strong’s number 04639. [↑](#footnote-ref-36)
37. Verbal connection to D’varim 4:37 [↑](#footnote-ref-37)
38. Spoken of persons delivered over with evil intent to the power or authority of others as to magistrates for trial or condemnation, Zodhiates, S. (2000, c1992, c1993). *The complete word study dictionary: New Testament* (G3860). Chattanooga, TN: AMG Publishers. [↑](#footnote-ref-38)
39. Verbal connection to D’varim 4:3, 21, 22 [↑](#footnote-ref-39)
40. See Additional information Str. G2474 “My Jewels” i.e. the special/precious treasure of G-d. See the Special Ashlamatah Mal 3:17 [↑](#footnote-ref-40)
41. cf. Newman, B. M., & Nida, E. A. (1994). *A handbook on Paul's letter to the Romans*. Originally published: A translator's handbook on Paul's letter to the Romans. 1973. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 182 Romans 9.7 [↑](#footnote-ref-41)
42. reference to Abraham's other children [↑](#footnote-ref-42)
43. Abraham had many children yet the only children who qualify are the "children of the promise" [↑](#footnote-ref-43)
44. With the status of being called the Children of G-d. σπέρμα verbal connection to D’varim 4:37 [↑](#footnote-ref-44)
45. Note that Here Hakham Shaul makes a connection with the Special Ashlamatah Mal 3:4-24 [↑](#footnote-ref-45)
46. On Nisan 14th [↑](#footnote-ref-46)
47. **Καιρός** verbal connection with D’varim 3:23, Isa 33:2, 33:6 [↑](#footnote-ref-47)
48. Or plan of consecration, cf. Str. G4286 [↑](#footnote-ref-48)
49. Cf. Heb. H977 [↑](#footnote-ref-49)
50. Cf. Str. G3306, TDNT 4:547 [↑](#footnote-ref-50)
51. **Ἔργον** verbal connection to D’varim 3:24, 4:28, Psa 111:2, 6, 7 [↑](#footnote-ref-51)
52. Referring to the Jewish people [↑](#footnote-ref-52)
53. Verbal connection to D’varim 4:37 [↑](#footnote-ref-53)
54. Psa. 41:9 in a Christian published Bible [↑](#footnote-ref-54)
55. Marcus, J. (1992). *The Way of the Lord, Christilogical Exegesis of the Old Testament in the Gospel of Mark.* Louisville KY: Westminster/ John Knox Press. p. 178 [↑](#footnote-ref-55)
56. Cf. D’varim 4:1, 5, 6, 8, 14, 40 [↑](#footnote-ref-56)
57. Mar. 14:17—25 (Lev 23:2, 4-9) Luk. 2:41, 1 Cor. 5:6—8, Acts (II Lukas) 12:3—17 [↑](#footnote-ref-57)
58. Oden, T. C., & Hall, C. A. (1998). *Ancient Christian Commentary on Scripture, New Testament II Mark.* Downers Grove, IL: Inter Varsity Press. p. 193 [↑](#footnote-ref-58)
59. I nwill deal with Yehuda Ish Keriyoth as the “betrayer” below [↑](#footnote-ref-59)
60. Bowman, J. (1965). *The Gospel of Mark, The New Christian Jewish Passover Haggadah.* Leiden E.J. Brill. p.262 [↑](#footnote-ref-60)
61. Cf. m. Abot 1:12 [↑](#footnote-ref-61)
62. Spoken of persons “**delivered over**” with evil intent to the power or authority of others as to magistrates for trial or condemnation, Zodhiates, S. (2000, c1992, c1993). The complete word study dictionary: New Testament (G3860). Chattanooga, TN: AMG Publishers. [↑](#footnote-ref-62)
63. Evans, C. (2001). *Word Biblical Commentary, Vol. 34b: Mark 8:27-16:20.* Nashville, Tennessee: Thomas Nelson Publishers. p. 375 [↑](#footnote-ref-63)
64. This school of thought basically rejects any Divine element of Scripture. [↑](#footnote-ref-64)
65. Ibid [↑](#footnote-ref-65)
66. Spoken of persons delivered over with evil intent to the power or authority of others as to magistrates for trial or condemnation, Zodhiates, S. (2000, c1992, c1993). The complete word study dictionary: New Testament (G3860). Chattanooga, TN: AMG Publishers. [↑](#footnote-ref-66)
67. Mar. 14:18 It should be noted that the Mishnah Pesachim 10:1 makes note that even the poorest Israelite should not eat until he reclines at his table. [↑](#footnote-ref-67)
68. Cf. 10:22, 14:19 [↑](#footnote-ref-68)
69. Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 423 [↑](#footnote-ref-69)
70. Cf. Mordechai 10:17-22, Pericope 94 [↑](#footnote-ref-70)
71. Leaven [↑](#footnote-ref-71)
72. Evans, C. (2001). *Word Biblical Commentary, Vol. 34b: Mark 8:27-16:20.* Nashville, Tennessee: Thomas Nelson Publishers. p. 376, France, R. (2002). *The New International Greek Testament Commentary, The Gospel of Mark.* Grand Rapids MI: Wm. B. Eerdmand Publishing Co. p. 566 [↑](#footnote-ref-72)
73. Papias of Hierapolis, reported to have been one of the earliest witnesses of the “gospels,” tells us that Matthew wrote his “Gospel” in the “Hebrew dialect” (Ματθαῖος μέν οὖν **Ἑβραίδι διαλέκτῳ** τά λόγια, "Hebrew dialect") by extension, we suggest all the “Gospels” were written in Mishnaic Hebrew – literally the whole Nazarean Codicil. That Papias speaks of the “Hebrew dialect” troubles scholars in that he should have said in the “Hebrew Tongue.” Scholars then retreat to the idea that Papias may have intended Aramaic or another dialect of Hebrew i.e. Mishnaic Hebrew. Likewise, M Segal tells us that Mishnaic Hebrew began to be used in Eretz Yisrael in 400 — 300 B.C.E Segal, M. (2001). *A Grammar of Mishnaic Hebrew.* Eugene, OR: Wipf and Stock Publishers. p. 2

 <http://en.wikipedia.org/wiki/Papias_of_Hierapolis> According to this article Papias was one of the first to perpetuate the idea that there would be a millennial reign of Messiah upon the earth. Reading the materials attributed to Papias by Eusebius and Irenaeus one gets the idea that Papias had a propensity to interpret from P’shat. [↑](#footnote-ref-73)
74. Black, C. C. (2001). *Mark, Images of an Apostolic Interpreter.* Minneapolis: Fortress Press. p. 2 [↑](#footnote-ref-74)
75. Here we believe that the missionary journeys of Hakham Shaul were pre 49 C.E. [↑](#footnote-ref-75)
76. Note the subtle connection to the special Ashlamatah. [↑](#footnote-ref-76)
77. Ibid [↑](#footnote-ref-77)
78. Mark, 1, 2 Peter and Jude [↑](#footnote-ref-78)
79. This is in agreement with James Crossley who suggests no later than 40 C.E with the purposed date between 36 —40 C.E. Crossley, J. G. (2004). *The Date of Mark's Gospel; Insight from the Law in Earliest Christianity.* New York : T&T Clark International [↑](#footnote-ref-79)
80. HE 3.34-39 Papias 60 —135 C.E. [↑](#footnote-ref-80)
81. Crossley, J. G. (2004). *The Date of Mark's Gospel; Insight from the Law in Earliest Christianity.* New York : T&T Clark International. pp. 12-13 [↑](#footnote-ref-81)
82. The reason for either month relies on the Bi-modality of the Torah and Nazarean Codicil. [↑](#footnote-ref-82)
83. Oden, T. C., & Hall, C. A. (1998). *Ancient Christian Commentary on Scripture, New Testament II Mark.* Downers Grove, IL: InterVarsity Press. p. 193 [↑](#footnote-ref-83)
84. Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 424 [↑](#footnote-ref-84)
85. While others retreat to the other accounts of the Passover, we base our argument on contiguity and grammar. While we realize that, each of the talmidim **flees** from and **fails** Yeshua, Edwards misses the point with regard to the text’s idea of “**betrayal**.” the Greek text tells us that Yehuda Ish Keriyoth “**handed** (Yeshua) **over**” to the High Priests and their soferim. This word has been translated “betrayal” by implication. As noted above, the word **παραδίδωμι** is spoken of persons “**delivered over**” with evil intent to the power or authority of others as to magistrates for trial or condemnation, Zodhiates, S. (2000, c1992, c1993). The complete word study dictionary: New Testament (G3860). Chattanooga, TN: AMG Publishers. However, the word suffers because Yeshua is “betrayed” only by the **handing over** to the pseudo-authorities who with their kangaroo court condemn him to death. Therefore, I respectfully disagree with Edwards’s assumption that the rest of the eleven talmidim “**betray**” Yeshua based on the hermeneutic of contiguity and P’shat and grammar. Neither the Greek **παραδίδωμι** nor the Hebrew parallel **נָתַן** suggests that “all” of the talmidim “betrayed” Yeshua **in the manner as Yehuda Ish Keriyoth**. Therefore, I believe that Yeshua is clearly implicating Yehuda is Keriyoth. Cf. Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 424. Joel Marcus intimates that the term **παραδίδωμι** is to be translated “**will turn me over**” and is used in the LXX to mean “delivery to death” by an enemy. The phrase can also be related to a “righteous sufferer” as is the case in Psalms 41. In the case of Psalm 41 the “righteous sufferer” is “handed over” to his enemies. Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary.* Yale University. p. 950 [↑](#footnote-ref-85)
86. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark. .* New York: C. Scribner's sons. p. 262 [↑](#footnote-ref-86)
87. m. Abot 5:16 [↑](#footnote-ref-87)
88. Hooker, M. D. (1991). *Black’s New Testament Commentaries: The Gospel According to Saint Mark.* London: A & C Black Publishers Ltd. p. 336 [↑](#footnote-ref-88)
89. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 16 Sanherdin). Peabody , MA: Hendrickson Publisher. p. 529 b. Sanhedrin 99a [↑](#footnote-ref-89)
90. The Rambam attests to the fact that Shmaya and Abtalyon are “converts.” This is because they establish a precedential case. The Sages, based on D’varim – Deut 17:15 have ruled that a convert cannot be a “Judge.” The cited passage deals with “Kings” and not Judges. As such, the Rambam notes “Shmaya and Abtalyon were converts. Nevertheless, they excelled in Torah knowledge to the point that they were appointed Nasi and Ab bet Din of the Grand Sanhedrin respectively. Their assumption of these positions, despite their lack of *yichut*, apparently contradicts the cited opinion.” Maimonides, Moses. *Mishneh Torah: A New Translation with Commentaries and Notes*. *Sefer Shoftim.*  Yerushalayim ; Ny Yorḳ: Moznayim, 1:4, pp. 500-1. [↑](#footnote-ref-90)
91. **B'resheet Rabbah 8:2** Said R. Hama b. R. Hanina: This may be compared to a country, which received its supplies from ass-drivers, who used to ask each other, "What was the market price to-day?" Thus, those who supplied on the sixth day would ask of those who supplied on the fifth day; the fifth of the fourth, the fourth of the third, the third of the second, the second of the first; but of whom was the first day supplier to ask? Surely of the citizens who were engaged in the public affairs of the country! Thus the works of each day asked one another, "Which creatures did the Holy One, blessed be He, create among you to-day?" The sixth asked of the fifth, the fifth of the fourth, the fourth of the third, the third of the second, and the second of the first. Of what was the first to ask? **Surely of the Torah, which preceded the creation of the world by two thousand years**, as it is written, Then I [sc. the Torah] was by Him, as a nursling, and I was His delight day after day (Pro. VIII, 30) now the day of the Lord is a thousand years, as it is said, For a thousand years in Thy sight are but as yesterday when it is past (Ps. XC, 4). That is the meaning of "Knowest thou this of old time?" **The Torah knows what was before the creation of the world**, [↑](#footnote-ref-91)
92. Cf. The Significance of the Number Twenty-four. <http://www.betemunah.org/twentyfour.html> [↑](#footnote-ref-92)
93. Prov. 8:30 [↑](#footnote-ref-93)
94. **B'resheet Rabbah 8:2** Said R. Hama b. R. Hanina: This may be compared to a country, which received its supplies from ass-drivers, who used to ask each other, "What was the market price to-day?" Thus, those who supplied on the sixth day would ask of those who supplied on the fifth day; the fifth of the fourth, the fourth of the third, the third of the second, the second of the first; but of whom was the first day supplier to ask? Surely of the citizens who were engaged in the public affairs of the country! Thus the works of each day asked one another, "Which creatures did the Holy One, blessed be He, create among you to-day?" The sixth asked of the fifth, the fifth of the fourth, the fourth of the third, the third of the second, and the second of the first. Of what was the first to ask? **Surely of the Torah, which preceded the creation of the world by two thousand years**, as it is written, Then I [sc. the Torah] was by Him, as a nursling, and I was His delight day after day (Pro. VIII, 30) now the day of the Lord is a thousand years, as it is said, For a thousand years in Thy sight are but as yesterday when it is past (Ps. XC, 4). That is the meaning of "Knowest thou this of old time?" **The Torah knows what was before the creation of the world**, [↑](#footnote-ref-94)