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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Nisan 08, 5782 / April 8-9, 2022** | **Seventh Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

We pray for His Honor Paqid Adon Tsuriel ben Abraham a righteous and faithful servant of G-d who as a consequence of having radiation after a tooth extraction H H has been left with a hole in his mandibula and now has to take antibiotics and other medicines., Mi Sheberach - He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He Tsuriel bless and heal His Honor Paqid Adon Tsuriel ben Abraham, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!  
  
We pray also for H.E. Giberet Hannah bat Sarah who is ill and has to take some heavy decisions in the coming days. Mi Sheberach - He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Hannah bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, and give her much spiritual strength and wisdom to make a decision that pleases and honors You, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**A Prayer for Israel**

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

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

**Shabbat: “V’Havah Eqev” – “It will come about, Because”**

**& “Shabbat HaGadol”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְהָיָה עֵקֶב** |  | **Saturday Afternoon** |
| **“V’Hayah Eqev”** | Reader 1 – D’barim 7:12-16 | Reader 1 – Exodus 12:21-23 |
| **“It will come about, because”** | Reader 2 – D’barim 7:17-21 | Reader 2 – Exodus 12:24-26 |
| **“Y será que, por haber¨** | Reader 3 – D’barim 7:22-26 | Reader 3 – Exodus 12:27-29 |
| D’barim (Deut.) 7:12 – 8:20 | Reader 4 – D’barim 8:1-3 |  |
| Ashlamatah: Is 54:10-11 + 55:6-13 | Reader 5 – D’barim 8:4-6 | **Monday and Thursday Mornings** |
| Special Ashlamata: Malachi 3:4-24 | Reader 6 – D’barim 8:7-10 | Reader 1 – Exodus 12:21-23 |
| Psalms: 116:1- 117:2 | Reader 7 – D’barim 8:11-20 | Reader 2 – Exodus 12:24-26 |
| Mk 14:10-11: Luke 22:3-6 | Maftir: D’barim 8:16-20 | Reader 3 – Exodus 12:27-29 |

**Contents of the Torah Seder**

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

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deuteronomy) 7:12 - 8:20**‎

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

**Reading Assignment:**

**The Torah Anthology: – Vol 17: Deuteronomy – III – Gratitude & Discipline pp 1-59**

**Yalkut Me’Am Lo’Ez**

By: Rabbi Yitzchaq Behar Argueti

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

**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 7:12 – 8:20: ‎**

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

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

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

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

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

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

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

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

**the wonders** The wondrous plagues.

**the mighty hand** This is the pestilence.

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

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

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

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

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

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

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

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

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

**Note: As you read the following Midrash, please remember that they are composed in the Drash style, and therefore their content is metaphorical – i.e., a parable that is teaching something about the government/governance of Heaven. It is up to you to read each paragraph and discern what the parable is and what it teaches about the kingdom of G-d here on earth. After that, look at the whole Pisqa and see how the parts join to form a whole new parable which you need to identify and interpret. Remember we are at the Parable/metaphorical level, and we should not interpret these statements literally – i.e. it says what it means, otherwise we miss the whole point that the author/s had in mind as well as his objectives.**

**Midrash PESIQTA deRAB KAHANA**

**Pisqa Seven**

**And it came to pass at midnight [that the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the handmaiden behind the millstones, and all the firstborn of the cattle. And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was not a house where one was not dead. And he summoned Moses and Aaron by night and said, "Rise up, go forth from among my people, both you and the people of Israel, and go, serve the LORD as you have said. Take your flocks and your herds, as you have said, and be gone; and bless me also!]** (Ex. 12:29-32).

**VII:I**

‎R. Tanhum of Jaffa in the name of R. Nunayya of Caesarea opened discourse by citing the following verse: "But when I thought how to understand this, it seemed to me a wearisome task (Ps, 73:16). Said David, **'No one can reckon the exact moment of midnight except for the Holy One, blessed be He**, but, as for me, But when I thought how to understand this, it seemed to me a wearisome task. For no creature can reckon the exact moment except for Him, for it is said: And it came to pass at midnight {that the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the handmaiden behind the millstones, and all the firstborn of the cattle. And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was not a house where one was not dead. And he summoned Moses and Aaron by night and said, "Rise up, go forth from among my people, both you and the people of Israel, and go, serve the Lord as you have said. Take your flocks and your herds, as you have said, and be gone; and bless me also!]” (Ex. 12:29-32).

**VII:II‎**

‎R. Aha opened discourse by citing this verse: I am the LORD, the LORD is My name; I will not give My glory to another ‎god, nor My praise to any idol (Is. 42:8). ‎I am the LORD, the LORD is my name: said R. Aha, "Said the Holy One, blessed be He, 'I am the LORD, the LORD is ‎My name. ‎That is the name that was given to Me by the first Man. ‎That is My name, concerning which I made a stipulation with Myself. That is the name concerning which I stipulated between the angels and Myself.

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‎... I will not give My glory to another god, nor My praise to any idol (Is. 42:8): ‎R. Menahema said in the name of R. Abin, "This refers to the shades."

R. Nehemiah in the name of R. Mina said, "No creature except for the Holy One, blessed be He, can distinguish ‎between the drop of sperm that produces a firstborn and one that does not But as for me, But when I thought how to understand this, it seemed to me a wearisome task. ‎For no creature can reckon the exact moment except for Him, for it is said: And it came to pass at midnight ‎‎[that the LORD smote all the firstborn in the land of Egypt." ‎ ‎

**VII:III ‎**

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**I make My servants' prophecies come true and give effect to My messengers' designs. I say of Jerusalem, "She will ‎be inhabited once more," and of the cities of Judah, "They will be rebuilt, all their ruins I will restore"** (Is. 44:26): R. Berekhiah in the name of R. Levi: "If someone can make My servants' prophecies come true and give effect ‎to my messengers' designs, do we not know that He will say of Jerusalem, She will be inhabited once more, ‎and of the cities of Judah, They will be rebuilt, all their ruins I will restore? ‎But the point is this: an angel appeared to Jacob, our father, and said to him, What is your name? And he said, ‎Jacob. And he said, Your name will not longer be Jacob, but Israel (Gen. 32:28-29). ‎Then the Holy One, blessed be He, appeared to our father, Jacob, so as to confirm the decree of that angel: ‎And God said to him, Your name is Jacob (Gen. 35:9, 10).As to Jerusalem, since all of the prophets prophesied that Jerusalem would be rebuilt, how much the more so ‎‎[will God confirm what his prophets have said]!"

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‎Another interpretation of the verse: “I make My servants' prophecies come true and give effect to My messengers' ‎designs. I say of Jerusalem, "She will be inhabited once more," and of the cities of Judah, "They will be rebuilt, all their ‎ruins I will restore.”” (Is. 44:26): ‎I make ‎My servants' prophecies come true refers to Moses: Not so is My servant Moses (Num. 12:7). And give effect to My messengers' designs refers to Moses: He sent an angel and brought us out of Egypt ‎‎(Num. 20:16). ‎Said the Holy One, blessed be He, to Moses, Go, say to Israel, I will pass through the land of Egypt on that ‎night (Ex. 12:12). Moses went and told Israel: Thus said the LORD, At midnight I will go forth through Egypt (Ex. 11:4). ‎‎[Noting that Moses had specified the exact time,] said the Holy One, blessed be He, “I have already made a ‎promise to Moses, saying to him, Not so is My servant, Moses. In My entire household he is faithful (Num. 12:7). ‎Will My servant, Moses, tum out to be a bluffer?” But what has Moses said? At midnight I will go forth through Egypt. ‎So I will do it at midnight: and it came to pass at midnight [that the LORD smote all the firstborn in the land of ‎Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the ‎dungeon, and all the firstborn of the cattle.}" ‎

**VII:IV ‎**

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**At midnight I rise to give You thanks for the justice of Your decrees. I keep company with all who fear You, with all ‎who follow Your precepts. The earth is full of Your never-failing love; O LORD, teach me Your statutes** (Ps. 119:62-64): ‎R. Phineas in the name of R. Eleazar bar Menahem: "What would David do? He would take a psaltery and a harp and put them at his pillow and get up at midnight and play on them. **And the Sages of Israel would hear the sound and say, 'Now if King David is occupied with Torah-study, how ‎much the more so should we!' It came about that all of Israel would occupy themselves in the study of Torah."**

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‎Said R. Levi, "There was a window by the bed of David, open to the north, and the harp was suspended at it, and as ‎the north went blew at midnight, it would rush through the harp, and the harp would give forth sound on its own, in line ‎with this verse: When the instrument played (2 Kgs. 3:5). ‎What it says is not, 'when David played ... ,' but, When the instrument played. ‎This indicates that the harp would give forth sound on its own. **And the Sages of Israel would hear the sound and say, 'Now if King David is occupied with Torah-study, how ‎much the more so should we!' ‎It came about that all of Israel would occupy themselves in the study of Torah." ‎**

[… and it came to pass at midnight that the LORD smote all the firstborn in the land of Egypt, from the firstborn of ‎Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the cattle:] ‎That is in line with what David said: [My heart is steadfast, O God, my heart is steadfast. I will sing and raise a psalm;] ‎awake, my glory, awake, lute and harp, I will awake at dawn of day (Ps. 57:7-8). I will awake my glory before the glory of my creator, my glory is nothing before the glory of my creator. I will awake at dawn of day: I will awake the dawn, and the dawn will not wake me up. But his impulse to do evil roused him and said to him, "David, ordinarily dawn wakes up kings, but you say, I ‎will awake at dawn of day! Kings usually sleep to the third hour, but you say, At midnight I rise to give you ‎thanks for the justice of Your decrees.” ‎

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What is the meaning of the justice of Your decrees? ‎[Thanks are due for] the decree of judgment that You carried out against the wicked Pharaoh, and the justice ‎that You did with our elder, Sarah. That is in line with this verse: And the LORD afflicted Pharaoh with great plagues (Gen. 12: 17). ‎

Another interpretation of the justice of Your decrees: ‎‎[David said,] "[Thanks are due for] the decree of judgment that You carried out against the nations of the world ‎‎[Ammon and Moab], and the justice that You did with our ancestor and our ancestress [reference here is to ‎Boaz and Ruth]. For if he [Boaz] had [Braude and Kapstein, p. 143:] slipped into her as she lay at his feet, whence would I ‎have had my origin? Instead You set a blessing into his heart, so he said, Blessed are You of the LORD, my daughter (Ruth 3:10).

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‎Another interpretation of the justice of Your decrees: ‎‎[Thanks are due for] the decree of judgment that You carried out against the Egyptians in Egypt. And for the righteousness/generosity that You carried out with our forefathers in Egypt. For they had to their credit only two religious duties on account of which they should be redeemed, the blood ‎of the Passover-offering and the blood of circumcision. That is in line with this verse: And I passed over you and I saw you wallowing in your bloods, and I said to you, ‎In your bloods, live (Ezek 16:6). In your bloods: the blood of the Passover-offering and the blood of ‎circumcision.

**VII:V ‎**

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Said R. Simeon b. Yohai, "Moses did not know how to calculate split seconds, let alone minutes or hours, of the ‎night. But the Holy One, blessed be He, knows how to calculate split seconds, let alone minutes and hours, can stay within ‎the rule even by a hair's breadth." [Mandelbaum, p. 125, n. to 1. 13:] Therefore it is written, **... and it came to pass at midnight [that the LORD ‎smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn ‎of the captive who was in the dungeon, and all the firstborn of the cattle.} ‎**

Who divided the night? R. Benjamin bar Japheth in the name of R. Yohanan: "The night divided itself up on its own." ‎Rabbis say, "Its creator divided it."

Here you read: And it came to pass at midnight (Ex. 12:29) and elsewhere: And He divided the night for them (Gen. 14:15). Said R. Tanhuma, "[God said,] 'Your father went forth with me at midnight, so I will go forth with his children at ‎midnight.'” Rabbis say, "Said the Holy One, blessed be He, 'Your father went forth with me last night to midnight, so I will go forth ‎with his children from midnight to the morning.'" ‎

‎Said R. Yohanan, "The angelic prince who protects the Egyptians will fall only by day. What verse of Scripture so indicates? Daylight will fail in Tahpanhes, when I break the yoke of Egypt there; ‎‎[then her boasted might will be subdued; a cloud will cover her, and her daughters will go into captivity. ‎Thus I will execute judgment on Egypt, and they will know that I am the LORD] (Ezek. 30:18-19)." ‎And Scripture further states, On that day there will be five cities in the land of Egypt speaking the language ‎‎[of Canaan and swearing allegiance to the LORD of Hosts, and one of them will be called the City of the Sun] ‎‎(Is. 19:18)." ‎What are these five cities? R. Hilkiah in the name of R. Simon says, "**No**, which is **Alexandria,** **Noph,** which is **Memphis,** **Tehaphnehes,** ‎which is **Hophnias,** t**he city of ‎the sherds,** which is [Braude and Kapstein, p. 145:] **Ostracena**, and **the city of the sun**, which is **Heliopolis**.

Said Rabban Yohanan b. Zakkai, "We have found that both night and day are called day, for it is written, And there was evening, and there was morning, one day ‎‎(Gen. 1:5)." ‎R. Joshua bar Nehemiah derived the same proposition from this verse: ‎‎"Also the night will not be too dark for you, and the night will glow like the day, darkness like light (Ps. 139:12). ‎‎"[God says,] 'That is darkness which is light for Me, and night so far as mortals are concerned. '" ‎That yields the conclusion that on that very day the firstborn of the Egyptians died. ‎How did it work out? They were smitten with a death-dealing blow in the evening, then writhed all night, and in the morning died. What verse of Scripture indicates it? "We have all died" is not what it says, but rather, We are all dying, that is to say, breathing our last. ‎That is in line with this verse: On the day on which I smote every firstborn (Num. 3:13), and, further, On the day on which I sanctified to me every firstborn (Num. ‎‎8:17). ‎On this basis you must conclude that on the day on which the firstborn of the Egyptians died, I sanctified to Me every firstborn [of Israel]. ‎

**VII:VI ‎**

‎**... the Lord smote all the firstborn in the land of Egypt** (Ex. 12:29): ‎When the verse refers to a firstborn, it adds, all the firstborn, encompassing the firstborn of a man and the firstborn of a woman, the firstborn of a male and the ‎firstborn of a female. ‎How so? If a man had sexual relations with ten women and then they produced ten sons, it would tum out that all of them were firstborn of women. If ten men had sexual relations with one woman and she produced ten sons, all of them would turn out to be the firstborn of males. But take note of a case in which there was a household in which was no firstborn either for a male or for a female? How then can I apply to that house the verse: ‎‎for there was not a house where one was not dead? ‎**Said R. Abba bar Aha, ''Then the one in charge of the household would die. That is in line with this verse: Shimri the one in charge, for though he was not firstborn, ‎nonetheless his father put him in charge (1 Chr. 26:10)." ‎**

It was taught on Tannaite authority in the name of R. Nathan, "On the day on which a firstborn of one of them died, he would make an icon of him in the house. ‎On that day [on which the firstborn was killed,] it too was smashed up, shattered, and scattered. ‎It was as hard for the parent as if on that very day he had buried the firstborn himself. Said R. Yudan, "Since the Egyptians would bury their dead in their houses, the dogs would come in through the burial niches [better: sewer pipes] and pull ‎out the bones of the firstborn among the dead and play with them. It was as hard for the parent as if on that very day he had buried the firstborn himself."

**VII:VII**

‎**.. from the firstborn of Pharaoh [who sat on his throne even to the firstborn of the maidservant who is behind the mill, and all the firstborn of the cattle]** (Ex. 12:29): ‎On the basis of that statement [read as from the firstborn, Pharaoh] it follows that Pharaoh himself was a firstborn. ‎

All of the firstborn came to their fathers, saying to them, “Since Moses has said, And every firstborn will die (Ex. 11:5), all the things that he has said against ‎this people have come upon them. But now go and let these Hebrews go from among you, and if you do not do so, lo, this people is going to die." They said, "Each one of us has ten sons. Let one of them die, and let what these Hebrews say not come to pass." They said, "The sole remedy for the matter is [or us to go to Pharaoh, for he is a firstborn. He may have mercy on his own life and let these Hebrews go ‎away from among us." ‎They went to Pharaoh, saying to him, "Since Moses has said, And every firstborn will die (Ex. 11:5), all the things that he has said against this people have ‎come upon them. But now go and let these Hebrews go from among you, and if you do not do so, lo, this people is going to die." ‎ He said, "Go and beat the humps of these people. I have said, 'It is my life or the lives of these Hebrews!' And you say this!" The firstborn went and killed sixty myriads of their fathers. That is in line with this verse: To the one who smote Egypt through their firstborn (Ps. 136: 1 0). ‎What is written is not, "To the one who smote the Egyptians in Egypt," but, To the one who smote the Egyptians through their firstborn. [for] the firstborn ‎killed their fathers, in the number of sixty myriads.

‎R. Abun in the name of R. Judah b. Pazzi said, "Batyah, the daughter of Pharaoh, was a firstborn. On account of what merit was she saved? It was through ‎the prayer of Moses. ‎For it is written: She perceives that her merchandise is profitable. Her lamp does not go out at night (Prov. 31: 18). ‎The reference to night calls to mind the verse: It is a watch night for the LORD (Ex. 12:42)." ‎

**VII:VIII ‎**

‎**[..from the firstborn of Pharaoh who sat on his throne] even to the firstborn of the maidservant who is behind the mill, [and all the firstborn of the cattle]** (Ex. ‎‎11:5): ‎R. Huna and R. Aha in the name of R. Eleazar son of R. Yose the Galileans, "Even the handmaiden who were latched to the millstones would say, 'We take ‎pleasure in our subjugation, so long as the Israelites also are subjugated." Said R. Judah b. Pazzi, "There is a traditional narrative that this was with reference to Seah, daughter of Asher, for when she came down to Egypt, they ‎had latched her to the millstones." ‎

**VII:IX ‎**

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**... and all the firstborn of the cattle:** ‎If man had sinned, what sin had beasts done? It was because the Egyptians bow down to the ram. ‎It was so that the Egyptian would not have occasion to say, "Our god [the ram] has brought this punishment on us. Our god is strong, for it has stood ‎up for itself. Our god is strong, because the punishment did not touch it."

‎

**VII:X ‎**

‎R. Huna and R. Joshua bar Abin, son-in-law of R. Levi, in the name of R. Levi: "The Merciful God does not touch lives first of all [but exacts vengeance on ‎property]. From whom do you learn that fact? From Job: A messenger came to Job and said, The oxen were plowing and the asses feeding beside them (Job 1:14). What is the meaning of, and the asses feeding beside them? ‎Said R. Hama, "A model of the order of the world to come was made for him, in line with this verse: Behold, the days are coming, says the LORD, when ‎the one who ploughs will overtake the one who reaps (Amos 9:13). [Mendelbaum: That is, corn will ripen within moments after the seed is planted, so ‎that browing animals will follow in the tracks of the plowing animals.]" ‎

Said R. Abba bar Kahana, "[With reference to the verse, The Sabeans made a raid and took the oxen and the asses away, yes, they smote the servants with ‎the edge of the sword (Job 1: 15),] they went out of Kefar Kerinos and went through the whole of Ublin, and when they came to Migdal Sebayya, they ‎died." ‎Said R. Hama, “[In the verse, And I alone have escaped (Job 1: 15),] the word alone bears the sense of solely, that is, he alone escaped [only with his life], ‎but was himself broken and beaten." Said R. Yudan, "And I alone have escaped to tell you (Job 1:15) means that 'the sole purpose for which I escaped was to tell you,' at which point he died. ‎That is in line with this verse: While he was still speaking, there came another and said, The fire of God fell from heaven and burned up the sheep and ‎the servants and consumed them; and I alone have escaped to tell you. While he was speaking there came another and said, The Chaldaeans formed three ‎companies and made a raid upon the camels and took them and slew the servants with the edge of the sword and I alone have escaped to tell you. (Job ‎‎1:14-17).When Job heard this news, he forthwith began to collect a troop to make war against them [but then he changed his mind, as will now be explained]. That ‎is in line with this verse: Because I stood in great fear of the multitude, and the contempt of families terrified me, so that I kept silence and did not go out ‎of doors (Job 31:34)." ‎

Said Job [in gathering his troops], "This nation is the most contemptible of all nations: Behold the land of the Chaldaeans - the people that was a no-people ‎‎(Is. 23:13). Would that it had never come into existence. Does that people think that it can frighten me?” But when people told him, "The fire of God fell from heaven, he said, "If it is from Heaven, what can I do." ‎Forthwith: ... so that I kept silence and did not go out of doors. ‎And then: And he took a potsherd with which to scrape himself and sat among the ashes (Job 2:8). ‎

‎[The same proposition derives from the case] also of Mahlon and Chilion. First their horses, camels, and asses died, and then he died, ‎as it is said: And Elimelech, Naomi's husband, died (Ruth 1:3), then the two sons: Mahlon and Chilion died, both of them (Ruth 1:5). [Delete: And then she died.]

‎

‎So too is the rule applying to skin-ailments which affect man. ‎**First of all, it begins on his house, and, if the man repents, the affected stone has only to be removed: They will dismantle the stones (Lev. 14:40). If the ‎man does not repent, then the whole house has to be dismantled: ‎And he will dismantle the house (Lev. 14:45). And then it ‎ affects his clothing. If he repents, the clothing has to be ripped: And he will tear the affected patch out of the garment or the hide or from the warp or from the woof ‎‎(Lev. 13:56). If he does not repent, then the clothing has to be burned: And he will burn the clothing (Lev. 13:52). Then it affects his body. If he repents, it goes ‎away, and he departs, and if not, it comes back on him: And he will sit solitary, his dwelling will be outside of the camp (Lev. 13:46) [Tosefta. Neg. 6:4]**

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‎So too is the rule as to the events in Egypt: First the measure of justice affected their property: He smote their vines and their fig trees (Ps. 105:33). Then: He gave over their cattle to the hail and their flocks to fiery bolts of lightning (Ps, 78:48). ‎Then at the end: He smote all the firstborn of Egypt (Ps, 78:51). ‎

**VII:XI ‎**

‎R. Levi bar Zechariah in the name of R. Berekhiah: "It was with the arts of royal siege-warfare that God came against them. First of all, [a besieging army] shuts up their water supply, then he brings against them thunders of war, then he shoots arrows, then he brings troops, ‎then he storms them, then he pours burning oil, then he throws great stones against them, then he brings against them scaling troops, then he captures ‎them, then he takes out their greatest figure and kills him. ‎[So too is the order of God's siege of Egypt:] first he shut up their water supply: He turned their rivers into blood (Ps, 78:44). ‎Then he brought against them thunders of war: This refers to the frogs.” (Said R. Yose bar Hanina, "The croaking was worse for them than the frogs themselves." "Then he shot arrows: This refers to the lice. Then he brought troops: This refers to the swarms of wild beasts. Then he starved them out: A very heavy murrain (Ex. 9:3). ‎Then he poured burning oil: This refers to the boils. Then he threw great stones against them: This refers to the hail. Then he brought against them scaling troops: This refers to the locusts. Then he captured them: this refers to the darkness. Then he took out their greatest figure and killed him: This refers to the killing of the firstborn." ‎

R. Levi, son-in-law of R. Zechariah, in the name of R. Berekhiah said, "As at the news concerning Egypt, so they shall be startled at the fall of the adversary (Is. 23:5)." ‎Said R. Eliezer, "**Whenever the name of Tyre is written in Scripture, if it is written out [with all of the letters], then it refers to the province of Tyre. Where ‎it is written without all of its letters (and so appears identical to the word for enemy). the reference of Scripture is to Rome. [So the sense of the verse is ‎that Rome will receive its appropriate reward.]"** ‎

‎[Resuming the discussion begun at VII:XI with the information just now given:] R. Levi in the name of R. Hama bar Hanina: "He who exacted vengeance from ‎the former [oppressor] will exact vengeance from the latter. Just as, in Egypt, it was with blood, so with Edom it will be the same: I will show wonders in the heavens and in the earth, blood, and fire, and pillars ‎of smoke (Job 3:3). ‎Just as, in Egypt, it was with frogs, so with Edom it will be the same: ‎The sound of an uproar from the city, an uproar because of the palace, an uproar of the Lord who renders recompense to his enemies (Is. 66:6). ‎Just as, in Egypt, it was with lice, so with Edom it will be the same: ‎The streams of Bosrah will be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch (Is. 34:9). Smite the dust of the ‎earth that it may become lice (Ex. 8:12). ‎ Just as, in Egypt, it was with swarms of wild beasts, so with Edom it will be the same: The pelican and the bittern will possess it (Is. 34:11). Just as, in Egypt, it was with pestilence, so with Edom it will be the same: I will plead against Gog with pestilence and with blood (Ez. 38:22). ‎Just as, in Egypt, it was with boils, so with Edom it will be the same: ‎This will be the plague wherewith the Lord will smite all the peoples that have warred against Jerusalem: their flesh will consume away while they stand upon their ‎feet (Zech. 14:12). ‎Just as, in Egypt, it was with great stones, so with Edom it will be the same: I will cause to rain upon Gog ... an overflowing shower and great hailstones ‎‎(Ez. 38:22). ‎Just as, in Egypt, it was with locusts, so with Edom it will be the same: ‎And you, son of man, thus says the LORD God: Speak to birds of every sort ... the flesh of the mighty will you eat ... blood will you drink ... you will eat fat until you ‎are full and drink blood until you are drunk (Ez. 39:17-19). ‎Just as, in Egypt, it was with darkness, so with Edom it will be the same: He will stretch over Edom the line of chaos and the plummet of emptiness (Is. ‎‎34:11). ‎Just as, in Egypt, he took out their greatest figure and killed him, so with Edom it will be the same: A great slaughter in the land of Edom, among them ‎to come down will be the wild oxen (Is. 34:6-7). ‎Said R. Meir, "[The letters of the word for wild (reemim) may be read as Rome, thus,] 'Among them to come down shall be Rome." ‎ ‎

**VII:XII ‎**

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**For behold darkness will cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and His glory will be seen upon you. [And nations ‎will come to your light, and kings to the brightness of your rising]** (Is. 60:2-3): ‎

R. Levi bar Zechariah in the name of R. Berekhiah: "Darkness and thick darkness affected Egypt for three days. What verse of Scripture indicates it? And ‎there was darkness, thick darkness (Ex. 10:22). ‎But emptiness and void have never yet affected this world. ‎But where [and when] will they come to pass? They will envelope the great city of Rome: He will stretch over it the line of chaos and the plummet of emptiness (Is. 34:11)." ‎Rabbis say, "As to the nations of the world, who never accepted the Torah which was given in darkness, concerning them Scripture says, For behold ‎darkness will cover the earth, and thick darkness the peoples .... But as to Israel, which accepted it in darkness, concerning them Scripture says, ... but the LORD will arise upon you, and His glory will be seen upon you."

**Ketubim: Tehillim (Psalms) 116:1- 117:2**

| **Rashi** | **Targum** |
| --- | --- |
| 1. I wished that the Lord **would hear** my voice [in] my supplications. | 1. I love, for the LORD **will hear** my voice, my prayer. |
| 2. For He extended His ear to me, and I shall call out in my days. | 2. For He has inclined His ear to me, and I call to Him throughout my days. |
| 3. [When] bands of death surrounded me and the boundaries of the grave befell me, and I found trouble and grief, | 3. The sicknesses of death surrounded me, and the pains of Sheol found me; pain and sorrow I will find. |
| 4. And I called out in the name of the Lord, "Please, O Lord, save my soul! | 4. And in the name of the LORD I will call out: Please, O LORD, save my soul. |
| 5. The Lord is gracious and righteous, and our God is merciful. | 5. The LORD is gracious and righteous/generous, and our God is merciful. |
| 6. The Lord protects the simple; when I was poor, He saved me. | 6. The LORD observes enticements; I became poor, and it was meet to redeem me. |
| 7. Return, my soul, to your rest, for the Lord has dealt bountifully with you. | 7. Return, O my soul, to your place of rest, for the word of the LORD has repaid you with good. |
| 8. For You have rescued my soul from death, my eye from tears, and my foot from stumbling. | 8. For You have delivered my soul from being killed, my eyes from tears, my feet from stumbling. |
| 9. I shall walk before the Lord in the lands of the living. | 9. I will walk before the LORD in the land of the living. |
| 10. I believed so that I spoke; I humble myself exceedingly. | 10. I have believed, therefore I will speak; in the assembly of the righteous/generous I have sung much praise. |
| 11. I said in my haste, "All men are liars." | 11. I said when I fled, "All the sons of men are liars." |
| 12. How can I repay the Lord for all His favors upon me? | 12. How will I repay in the presence of the LORD all His kind favors that are shown to me? |
| 13. I shall lift up **a cup of salvations**, and I shall call out in the name of the Lord. | 13. **The cup of redemption** I will carry in the age to come, and I will call on the name of the LORD. |
| 14. I shall pay my vows to the Lord now in the presence of all His people. | 14. I will repay my vows in the presence of the LORD, I will tell now His miracles to all His people. |
| 15. Difficult in the eyes of the Lord is the death of His pious ones. | 15. Honorable in the presence of the LORD is the death that is sent to His pious ones. |
| 16. Please, O Lord, for I am Your servant; I am Your servant the son of Your maidservant; You have loosed my thongs. | 16. Please, O LORD; for I am Your servant; I am Your servant, the son of Your handmaiden, You have loosened my bonds. |
| 17. To You I shall slaughter a thanksgiving offering, and I shall call out in the name of the Lord. | 17. To You I will sacrifice the sacrifice of slaughter, and call out in the name of the LORD. |
| 18. I shall pay my vows to the Lord now in the presence of all His people, | 18. I will repay my vows in the presence of the LORD, I will tell now His miracles to all His people. |
| 19. In the courtyards of the house of the Lord, in your midst, O Jerusalem. Hallelujah! | 19. In the courts of the sanctuary of our God, in your midst, O Jerusalem. Hallelujah! |
|  |  |
| 1. **Praise the Lord, all nations, laud Him, all peoples**. | 1. **Praise the LORD, all you Gentiles; praise Him, all you nations.** |
| 2. For His kindness has overwhelmed us, and the truth of the Lord is eternal. Hallelujah! | 2. For He has increased His goodness towards us; and the truth of the LORD is forever. Hallelujah! |

**Rashi’s Commentary on** **Psalm ‎116:1 – 117:2‎**

**I wished that the Lord would hear my voice** So did David say after Saul’s demise, when he became king, “Return, my soul, to your resting place, for the Lord has bestowed kindness upon you.” And to You, my Master, I pine, for You extricated my soul from death.

**I wished that the Lord would hear** Heb. **אהבתי**, I wished **(תאבתי)** that God would hear my voice.

**2** **and I shall call out in my days** In the days of my distress I shall call Him, and in the days of my redemption I shall praise Him.

**3** **bands of death** Heb. **חבלי**, bands of enemies who sought to kill me. [The expressions] **חבלי מות**, **חבלי שאוֹל**, are all an expression of bands, like (I Sam. 10:5): “a band of **(חבל)** prophets.”

**9** **in the lands of the living** The land of Israel, for my enemies and my pursuers chased me out of it in the days of Saul, and against their will, I returned.

**10** **I believed so that I spoke** I believed the words of Ziba which he spoke about Mephibosheth, so that I should say (II Sam. 16:4), “Behold, all that belongs to Mephibosheth is yours.” Then I humbled myself exceedingly. I had spoken harshly, and I submitted myself to you [Mephibosheth].

**11** **I said in my haste** to flee from before Absalom.

**“All men are liars”** Heb. **כזב**, [meaning that one] betrays his friend, for I saw my son betray me and seek my life, and [I saw] all Israel repay me with evil for good; therefore, I believed Ziba and said that Mephibosheth also lies and betrays me. Every expression of **כָּזָב** is purely an expression of lack of trust that they trusted in him; falenze in Old French, betrayal, deceit, like (Isa. 58:11): “whose water does not fail **(יכזבו)**.” Others interpret it:

**I said in my haste** at the Rock of the Divisions, when Saul and his men were encircling me and my men, to seize me, and there it says (I Sam. 23:26): “and David was hastening to get away.”

**“All men are liars”** Even the prophet Samuel, who is faithful as a prophet, even he is a deceiver, for he anointed me king.

**13** **I shall lift up a cup of salvations** I shall bring the libations for the thanksgiving offerings that I vowed, as he says, “To You I shall slaughter a thanksgiving offering,” and on that cup I shall call out about this salvation, for the Levite does not recite a song unless over the wine [libations].

**14** **in the presence of all His people** Heb. **נגדה**, in the presence of **(נגד)** all His people.

**15** **Difficult in the eyes of the Lord** The Holy One, blessed be He, showed me that it is a difficult thing and heavy in His eyes to kill His pious ones.

**the death** **המותה**, the death **(המות)**, [the final “hey” being superfluous] like (Gen. 39:11, 12): “into the house **(הביתה)**...outside **(החוצה)**.”

**16** **Your servant the son of Your maidservant** There is no comparison between the training of a slave who was bought in the market and one who was born to a maidservant in the house.

**You loosed my thongs** You untied from my neck the bars and the thongs.

**17** **thanksgiving** Sacrifices of thanksgiving for the miracles that You performed for me.

**18** **my vows** The sacrifices that I vowed.

**19** **in your midst** Heb. **בתוככי**, like **בְּתוֹכֵךְ**.

**Chapter 117**

**2** **For His kindness has overwhelmed us** That is to say: and surely we [must praise Him], for His kindness has overwhelmed us.

**and the truth of the Lord is eternal** For He kept His promise that He promised the Patriarchs.

**Meditation on Psalms ‎116:1 – 117:2‎**

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

When David was fleeing from Saul, he felt forlorn and abandoned. Forsaken by family and friends, David proclaimed, I love Him, for HaShem hears[[1]](#footnote-1) my voice, my supplications.[[2]](#footnote-2) Despite the constant harassment he suffered at Saul’s hands, David was sincerely disturbed by the news of Saul’s death. When the bearer of these tidings proudly boasted of having slain David’s ‘enemy’, Saul, David ordered the man executed for having dared to send his hand to destroy the anointed of HaShem.[[3]](#footnote-3) Yet, since Saul’s death brought a measure of relief to David, he composed this hymn, Psalms chapter 116, of praise to G-d.[[4]](#footnote-4)

The Psalmist foresaw that Israel would also feel completely alone in exile. The nations taunt them, “Your prayers and pleas are worthless, because G-d has turned a deaf ear to you”. Therefore, this psalm was composed to encourage the downcast exiles with the assurance that indeed, HaShem hears my voice, my supplications.

The Talmud[[5]](#footnote-5) explains that this psalm describes the day of Final Judgment at the time of Techiyat HaMetim - תחית המתים, the Resurrection of the Dead. The the average people, who are neither completely righteous nor completely wicked, will be saved from hell because G-d will hear their cries, and He will forgive them. In gratitude, they will sing, “I love Him, for HaShem hears my voice, my supplications.”

Psalms chapter 117 is composed of only two verses, is the shortest chapter in all of Scripture. Radak explains that its brevity symbolizes the simplicity of the world order which will prevail after the advent of the Messiah.

Today the world is composed of countless groups which are divided by differences in religion, politics, economics, race and nationality. In the future, however, there will be but two groups: The Children of Israel who will scrupulously follow all six hundred and thirteen precepts of the Torah and the remainder of mankind who will faithfully fulfill the Torah’s seven Noachide laws. The first verse of psalm 117 speaks of the gentiles, who will eventually recognize G-d; the second verse describes Israel, who has always recognized Him.[[6]](#footnote-6)

Ibn Ezra ascribes authorship of this psalm to David.

These two chapters of Psalms are sung at the Seder ***after the meal*.** This teaches us that this chapter relates to the messianic redemption. It is during the days of Mashiach[[7]](#footnote-7) that Techiyat HaMetim takes place.

Since our chapter of Psalms speak of the last judgment, we should spend a bit of time examining this subject.

After we die, there will be a judgment. In this court, there will be all the components we find in an earthly court. In fact, the earthly court is modeled after the heavenly court.

In the heavenly court you will be the defendant. As a defendant, you will stand at the end of your life with all of your sins and all of your mitzvot, your good deeds. Your sins will be weighed against your mitzvot to see if, in the end, you accomplished the mission that HaShem gave you. Additionally, HaShem will also take into account corrections, the troubles you experience in this world that you have already experienced because of your transgressions. These corrections typically take the form of misfortunes and infirmities.

The defense attorney will be a malak, an angel, who looks and acts like you did when you defended others in this world. In effect, you will also be the defense attorney.[[8]](#footnote-8)

The prosecuting attorney will be a malak who looks and acts like you did when you prosecuted others in this world. In effect, you will also be the prosecuting attorney.

The judge will be a malak who looks and acts like you did when you judged others in this world. In effect, you will also be the judge.

In the heavenly court you will be confronted with who you really are. There will be no doubt in your mind that the proceedings were entirely fair and just, because they will be conducted exactly as you would have conducted them. The only difference is that their effects will be on you instead of on someone else.

If you stand in the judgment of the heavenly court, you are already in an unfavorable position. In other words, if you could avoid being arrested and charged with a crime, then your chances of escaping an unfavorable judgment are much better than if you have already been arrested and taken to court.

Obviously if you have committed a sin, there is an expectation that you will be arrested and taken to the court for judgment. The question is: How does one avoid arrest and trial if he has in fact committed a transgression?

HaShem has a provision in his court system for a transgressor to avoid being arrested and standing in the judgment. That provision is called teshuva, repentance. Teshuva is the ability that HaShem has given a person to change who he really is. If one performs teshuva properly, then one has actually changed who he is. Thus, when the malak with the arrest warrant is sent to arrest you; he will be unable to find you because you no longer exist. The one who committed the sin has been transformed into one who would never have committed that sin. This is the power of Teshuva.

Bear in mind that Teshuva is a two-way street, as is everything in HaShem’s world. If one can repent for a misdeed, then one can also repent for a mitzva, a good deed. For example, if after performing some meritorious act like giving food to a hungry man, you find out that the food was exchanged for strong drink, and you regret giving the food, then you will also wipe out that mitzva by transforming yourself into one who would never have given the food. Thus, this mitzva would be removed from your slate in the judgment. One must be very careful to repent only for misdeeds, never for mitzvot, good deeds.

One should keep this courtroom scene in his mind as he goes about his life in this world. When he is called upon to defend others, he should put his heart and soul into the defense in exactly the same way as he would if he were the one accused of the crime. This means that we should do everything we can to expose the mitigating factors that lead others into sin. We do not want to defend sin, but rather we want to defend good people who occasionally sin. We must constantly be on the lookout for the good that comes from others.

We should also be careful how we judge others. No matter how bad the circumstances may appear, we need to construct, in our minds, a scenario that accounts for all the actions, in a favorable way. This is contrary to human nature. Usually, we seek to convict others rather than acquit them. If we keep in mind that we will one day be in the heavenly court, then we can begin to realize how important it is to judge others as favorably as we possibly can. Thus, when we stand in the heavenly court, we will be judged fairly.

Finally, we should keep the courtroom scene firmly in the forefront of our minds when we prosecute others in this world. Whenever we find ourselves accusing others of a sin, we should bear in mind that the enthusiasm with which we accuse others, will be used against us in the heavenly court. We should accuse only when there is no other way to correct an injustice. Our accusations should be factual and should seek to also mention any mitigating factors. Our accusation should lack enthusiasm, as we truly should not want others to be prosecuted for their sins. In short, we should accuse others in the same way that we would want ourselves to be accused.

**Judging the living and the dead.**

On Rosh HaShana, we read in the Machzor, the prayer book for the festival, that HaShem will judge the living and the dead, on Rosh HaShana. Let me repeat myself: HaShem will judge the living and the dead *every year* on Rosh HaShana.

***1 Tsefet (Peter) 4:5*** *Who shall give account to him that is ready to judge the quick and the dead.*

***Zohar Chadash, fol. 19, 1*** *“In the first day of the new year the holy blessed G-d sits that he may judge the world; and all men, without exception, give an account of themselves; and the books of the living and the dead are opened.”*

***Revelation 20:12*** *And I saw the dead, small and great, stand before G-d; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

It is easy to understand how the living will be judged. Their deeds of the previous year will stand before them in the judgment. The judgment of the dead is a little more difficult to understand. How can the dead be judged every year? What is the point of rehashing the same things that were hashed out last year?

The judgment of the living and the dead follows the same pattern.

The living are judged not only for the deeds that they have performed in the last year, but they are also judged for the good deeds that others performed ***because of their actions***. For example, a parent who teaches his children to love HaShem and to keep His commands will receive reward every time that child performs the deeds that his parents taught him. In the same way, a man will receive reward for the deeds of his Talmidim, his students, when they do the deeds that their teacher taught them. Those who wrote books that influenced others to perform mitzvot will also be judged every year on Rosh HaShana.

The wicked are judged in exactly the save way. The wickedness that they put into the world will be judged every year on Rosh HaShana. If they taught their children to perform deeds of wickedness, then they will receive a part of the punishment for the sins that were committed by those children, during the year. If those children taught their children the deeds they learned from their father, then those sins will also have a punishment that will be earned on Rosh HaShana.

If the living are judged every year on Rosh HaShana in this way, then we can begin to understand how the dead can be judged every year. Whatever good or evil they put into the world by their words or deeds, will be judged on Rosh HaShana. So, even though they themselves are no longer doing deeds in this world, their descendants, Talmidim, friends, acquaintances, and every one they have touched, have been doing the deeds that we put into the world. These are the deeds that bring judgment to the dead, every year.

We must, therefore, be very careful about what we put into the world. Our mistakes and transgression can be amplified and reverberate down through time, and the corresponding punishments can be incurred year by year. Correspondingly, we must do everything in our power to put righteousness into the world. Because these deeds will also reverberate through time and accumulate merit for us in the Olam HaBa.[[9]](#footnote-9)

**Redemption Before Judgment**

The Mosaic covenant and the “new” covenant[[10]](#footnote-10) are both linked to the Egyptian and final redemptions:

***Bereans (Hebrews) 8:7-13*** *For if there had been nothing wrong with that first covenant, no place would have been sought for another. But G-d found fault with the people and said: “The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their G-d, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more.” By calling this covenant “new,” he has made the first one obsolete; and what is obsolete and aging will soon disappear.*

In this last passage, notice what the Prophet says will be the differences between the Egyptian redemption and the Messianic redemption:

***Yeshayahu (Isaiah) 52:1-15*** *Awake, awake, O Zion, clothe yourself with strength. Put on your garments of splendor, O Jerusalem, the holy city. The uncircumcised and defiled will not enter you again. Shake off your dust; rise up, sit enthroned, O Jerusalem. Free yourself from the chains on your neck, O captive Daughter of Zion. For this is what HaShem says: “You were sold for nothing, and without money you will be redeemed.” For this is what the Sovereign HaShem says: “At first my people went down to Egypt to live; lately, Assyria has oppressed them. “And now what do I have here?” declares HaShem. “For my people have been taken away for nothing, and those who rule them mock,” declares HaShem. “And all day long my name is constantly blasphemed. Therefore my people will know my name; therefore in that day they will know that it is I who foretold it. Yes, it is I.” How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, “Your G-d reigns!” Listen! Your watchmen lift up their voices; together they shout for joy. When HaShem returns to Zion, they will see it with their own eyes. Burst into songs of joy together, you ruins of Jerusalem, for HaShem has comforted his people, he has redeemed Jerusalem. HaShem will lay bare his holy arm in the sight of all the nations, and all the ends of the earth will see the salvation of our G-d. Depart, depart, go out from there! Touch no unclean thing! Come out from it and be pure, you who carry the vessels of HaShem. But you will not leave in haste or go in flight; for HaShem will go before you, the G-d of Israel will be your rear guard. See, my servant will act wisely; he will be raised and lifted up and highly exalted. Just as there were many who were appalled at him--his appearance was so disfigured beyond that of any man and his form marred beyond human likeness--So will he sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand.*

Two things will not happen again, says the Prophet Yeshayahu (Isaiah) in chapter 52:

**1.** In the final redemption they will go out without hurry.

**2.** They, and their Messiah, will not be so liked by their former masters.

In fact, says the Prophet, the Mashiach will be despised, even down trotted, by the Nations. Israel, too, will have the same fortune[[11]](#footnote-11).

So, let us remember and be aware – There is no hurry. Even if we live at the beginning of redemption, who knows how long it will take for him to reveal himself in full?

Our sages teach that just as the first redemption was in Nisan so will the final redemption be in Nisan. This is the opinion of Rabbi Yehoshua.

Rabbi Eliezer, however, taught that although the initial redemption was in Nissan, the final redemption will be in Tishrei.

Both of these opinions are correct. When Moshe first came to Pharaoh, his words only served to anger Pharaoh and to cause him to make the servitude all the harsher, refusing to give the Israelites straw for their bricks. Moshe then returned to his father-in-law, Yitro, in Midian and remained there six months. He then returned to Egypt and began to bring the ten plagues on the Egyptians.

There is a tradition that the ten plagues lasted a full year during which time the Israelites were free from their harsh tasks. From all this, we see that when Moshe appeared before Pharaoh the first time, it was Tishrei. Since he then spent six months in Midian, the ten plagues began in Nissan.

This is the significance of Rabbi Eliezer’s teaching. He maintains that in the final redemption the redeemer will also appear in Tishrei. This will be the beginning of the redemption. The redeemer will then disappear, only to reveal himself again in Nisan. This will be the time of the complete redemption.

Regarding this, it is written:

***Micah 7:15*** *As in the days when you left Egypt, I will show wondrous things.*

The redemption from Egypt took place on two days, first when Moshe initially appeared before Pharaoh and second, when he led the Israelites out of Egypt. The final redemption will also be like this.

What *month* will bring our redemption?

***Rosh Hashanah 11a*** *It has been taught: R. Eliezer says: In Tishri the world was created; in Tishri the Patriarchs[[12]](#footnote-12) were born; in Tishri the Patriarchs died; on Passover Isaac was born; on New Year Sarah, Rachel and Hannah were visited;[[13]](#footnote-13) on New Year Yosef went forth from prison; on New Year the bondage of our ancestors in Egypt ceased;[[14]](#footnote-14) in Nisan they were redeemed and in Nisan they will be redeemed in the time to come. R. Joshua says: In Nisan the world was created; in Nisan the Patriarchs were born; in Nisan the Patriarchs died; on Passover Isaac was born; on New Year Sarah, Rachel and Hannah were visited; on New Year Yosef went forth from prison; on New Year the bondage of our ancestors ceased in Egypt; and in Nisan they will be redeemed in time to come.*

In Nisan, Mashiach redeemed us with outstretched arms. In Tishri, the final redemption will be wrought:

***Rosh Hashanah 11b*** *On New Year the bondage of our ancestors ceased in Egypt’. It is written in one place, and I will bring you out from under the burdens of the Egyptians,[[15]](#footnote-15) and it is written in another place, I removed his shoulder from the burden.[[16]](#footnote-16) ‘In Nisan they were delivered’, as Scripture recounts. ‘In Tishri they will be delivered in time to come’. This is learnt from the two occurrences of the word ‘horn’. It is written in one place, Blow the horn on the new moon,[[17]](#footnote-17) and it is written in another place, In that day a great horn shall be blown.[[18]](#footnote-18) ‘R. Joshua says, In Nisan they were delivered, in Nisan they will be delivered in the time to come’. Whence do we know this? — Scripture calls [the Passover] ‘a night of watchings’,[[19]](#footnote-19) [which means], a night, which has been continuously watched for from the six days of the creation. What says the other to this? — [He says it means], a night which is under constant protection against evil spirits.[[20]](#footnote-20)*

Yom Teruah, also called Rosh Hashanah, begins on the first day of the seventh month. This is the day that our final redemption will begin. Our Redemption did not occur in limbo, without a mental change. Just before the redemption, the scripture says:

***Shemot (Exodus) 12:21-28*** *Then Moshe summoned all the elders of Israel and said to them, “Go at once and select the animals for your families and slaughter the Passover lamb. Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. Not one of you shall go out the door of his house until morning. When HaShem goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down. “Obey these instructions as a lasting ordinance for you and your descendants. When you enter the land that HaShem will give you as he promised, observe this ceremony. And when your children ask you, ‘What does this ceremony mean to you?’ Then tell them, ‘It is the Passover sacrifice to HaShem, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.’” Then the people bowed down and worshiped. Then the Children of Israel went and did {so;} just as HaShem had commanded Moshe and Aaron, so they did.*

“And the Children of Israel went and did **AS** HaShem has commanded Moshe and Aaron, so did they do” (12, 28) – Say our sages: Here they repented from their idols completely. Teshuva, hence, had brought redemption.

And that is not incidental, says Rabbi Eliezer. Repentance should always precede Redemption. One cannot come without the other. And when do we repent? On Rosh HaShana. Therefore: “In Nisan was their first redemption, but in Tishri will the final redemption be”.

On the other hand, the fact that HaShem split the time shows that He controls the time that He knows when the right time has arrived. Says Rabbi Yehoshua: The redemption will come not by repentance but when the time is ripe”. In Nisan they have been redeemed, and in Nisan they will be redeemed again. There is an exact analogy between the two ‘redemptions’. Both are time- dependent.

What hour will bring our redemption? Well, our redemption from Egypt took place at midnight:

***Shemot (Exodus) 12:29-33*** *At midnight HaShem struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead. During the night Pharaoh summoned Moshe and Aaron and said, “Up! Leave my people, you and the Israelites! Go, worship HaShem as you have requested. Take your flocks and herds, as you have said, and go. And also bless me.” The Egyptians urged the people to hurry and leave the country. “For otherwise,” they said, “we will all die!”*

Now our Sages have said that the *night* speaks of an exile. So, *midnight* suggests the middle of a long exile.

**B’Midbar – In the Wilderness**

The Torah teaches us that in the days when Moshe led us out of Mitzrayim, HaShem did not take us on a direct path to the Promised Land:

***Shemot (Exodus) 13:17*** *And it came to pass, when Pharaoh had let the people go, that G-d led them not [through] the way of the land of the Philistines, although that [was] near; for G-d said, Lest peradventure the people repent when they see war, and they return to Egypt:*

Thus, we see that we traveled through the wilderness in order to reach The Promised Land.

What makes this interesting is that the Jews who fled Europe during the shoah,[[21]](#footnote-21) generally fled to America. Now America, at this time, did not have the great Yeshivot that were common in Eastern Europe. All of the Sages of the Jewish people were, in general, in Europe. America was called, by many Jews, “The Wilderness” because it lacked Torah Sages and Torah institutions. As I see it, HaShem sent His Sages to the American wilderness to plant Torah, on their way to The Promised Land.

Now, I would like to look at the timing for the Messianic redemption. It seems fascinating that we have so much information related to the timing, yet very few spell it out. I would like to present the material without trying to say that the redemption will occur on such and such and date in such and such a year. My goal is merely to examine the evidence and let every man draw his own conclusion.

The Redemption of Israel will take place at the end of the sixth millennium just as the fall of Adam took place at the end of the sixth day. It is well known that the days of creation have an exact correlation with the millenniums of man’s time in this world:

***Tehillim (Psalms) 90:4*** *For a thousand years in thy sight [are but] as yesterday when it is past, and [as] a watch in the night.*

***2 Tsefet (Peter) 3:8*** *But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day.*

The Vilna Gaon echoed this understanding:

*Know that each day of creation alludes to a thousand years of our existence, and every little detail that occurred on these days will have its corresponding event happen at the proportionate time during its millennium.[[22]](#footnote-22)*

In Judaism, the day of judgment happens every year on Rosh HaShana;[[23]](#footnote-23) therefore, the belief in a last day of judgment for all mankind is disputed. Some rabbis hold that there will be such a day following the resurrection of the dead. Others hold that there is no need for that because of Rosh HaShana. Yet others hold that this accounting and judgment happens when one dies. Other rabbis hold that the last judgment only applies to the gentile nations and not the Jewish people.

***Rosh HaShana 16a*** *MISHNAH. AT FOUR SEASONS [DIVINE] JUDGMENT IS PASSED ON THE WORLD:[[24]](#footnote-24) AT PASSOVER IN RESPECT OF PRODUCE; AT PENTECOST IN RESPECT OF FRUIT; AT NEW YEAR ALL CREATURES PASS BEFORE HIM [G-D] LIKE CHILDREN OF MARON,[[25]](#footnote-25) AS IT SAYS, ‘HE THAT FASHIONETH THE HEART OF THEM ALL, THAT CONSIDERETH ALL THEIR DOINGS’;[[26]](#footnote-26) AND ON TABERNACLES JUDGMENT IS PASSED IN RESPECT OF RAIN.*

The Musaf prayer on Rosh HaShana contains three special sections:

1. **Malchuyot** (Verses of Kingship): attesting to G-d’s past, present and future and ultimate Kingship;
2. **Zichronot** (Verses of Remembrance): **dealing with G-d’s attribute of remembering all the deeds of mankind, good and bad, and his examination of them all on this Day of Judgment**;
3. **Shofarot** (Verses of Shofar): discussing G-d’s Revelation through the shofar blasts at Mount Sinai, and His future Revelation through the shofar that heralds the advent of the Messianic King.

Let us make our actions, every day, the actions worthy of a favorable judgment.

**Ashlamatah: Is 54:10-11 + 55:6-13**

| **Rashi** | **Targum** |
| --- | --- |
| 1. 1 ¶ "Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord. | 1. ‎¶ Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who ‎were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than ‎the children of inhabited Rome, says the LORD. |
| 2. **Widen the place of your tent, and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords and strengthen your stakes.** | 2. **Enlarge the place of your camping, and cause the‎cities of your land to be inhabited; hold not back, increase the people of your armies and strengthen your‎rulers.** |
| 3. **For right and left shall you prevail, and your seed shall inherit nations and re-people desolate cities.** | 3. **For you will be strengthened to the south and to the north, and your sons will possess peoples ‎and will cause desolate cities to be inhabited.** |
| 4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember. | 4. Fear not, for you will not be ashamed; be not ‎confounded, for you will not be put to shame; for you will forget the shame of your youth, and the ‎reproaches of your widowhood you will remember no more. |
| 5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth. | 5. For your Maker is your husband, the ‎LORD of hosts is His name; and the Holy One of Israel is your Redeemer, the God of the whole earth He is ‎called. |
| 6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God. | 6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in ‎spirit, like a wife of youth who is cast off, says your God. |
| 7. "For a small moment have I forsaken you, and with great mercy will I gather you. | 7. "In a little anger I forsook you, but with great ‎compassion I will bring your exiles near. |
| 8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord. **{S}** | 8. In a‎ brief hour, for a time, I took up the face of My Shekhinah from you, but with everlasting benefits which do not ‎cease I will have compassion on you, says the LORD, your Redeemer. **{S}** |
| 9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you. | 9. This is like the days of Noah before me: ‎as I swore by My Memra that the waters of the flood which were in the days of Noah should no more go over the ‎earth, so I have sworn that my anger will not turn upon you and I will not rebuke you. |
| 10. **For the mountains shall depart and the hills totter, but My kindness shall not depart from you,** **neither shall the covenant of My peace totter," says the Lord, Who has compassion on you.** **{S}** | 10. **For the mountains may ‎pass and the hills be split, but My goodness will not pass from you, Jerusalem,and My covenant of peace will not ‎be cast away, says He who is about to have compassion on you**, **says the LORD. {S}** |
| 11. O poor tempestuous one, who was not consoled, behold I will set your stones with carbuncle, and I will lay your foundations with sapphires. | 11. O needy one, suffering ‎mortification, city concerning which the peoples say it will not be comforted, behold I am setting your ‎pavement stones in antimony, and I will lay your foundations with good stones. |
| 12. And I will make your windows of jasper and your gates of carbuncle stones, and all your border of precious stones. | 12. I will make your wood as ‎pearls and your gates of carbuncles, and all your border of precious stones. |
| 13. And all your children shall be disciples of the Lord, and your children's peace shall increase. | 13. All your sons will be taught in the ‎Law of the LORD, and great will be the prosperity of your sons. |
| 14. With righteousness shall you be established, go far away from oppression, for you shall not fear, and from ruin, for it will not come near you. | 14. In innocence you will be ‎ established; be far from oppression, for you will not fear; and from breaking, for it will not come to you. |
| 15. Behold, the one with whom I am not, shall fear, whoever mobilizes against you shall defect to you. | 15. Behold, the exiles of your ‎people will surely be gathered to you at the end; the kings of the peoples who are gathered to distress you, Jerusalem, will be cast ‎in your midst. |
| 16. Behold I have created a smith, who blows on a charcoal fire and produces a weapon for his work, and I have created a destroyer to destroy [it]. | 16. Behold, I have created the smith who blows fire in coals, and produces a vessel for its worth. I have also created the ‎destroyer to destroy; |
| 17. Any weapon whetted against you shall not succeed, and any tongue that contends with you in judgment, you shall condemn; this is the heritage of the servants of the Lord and their due reward from Me, says the Lord. **{S}** | 17. no weapon that is prepared against you, Jerusalem, will prosper, and you will declare a sinner every tongue ‎that rises against you in judgment. This is the heritage of the servants of the LORD, and their innocence before me, says the LORD." ‎ **{S}** |
|  |  |
| 1. **Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk.** | 1. **"Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and ‎learn, without price and not with mammon, teaching which is better than wine and milk.** |
| 2. Why should you weigh out money without bread and your toil without satiety? Hearken to Me and eat what is good, and your soul shall delight in fatness. | 2. Why do you spend your money for that ‎which is not to eat, and your labour for that which does not satisfy? Attend to my Memra diligently, and eat what is good, and your soul ‎will delight itself in that which is fat. |
| 3. **Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David.** | 3. **Incline your ear, and attend to my Memra; hear, that your soul may live; and I will make with ‎you an everlasting covenant, the sure benefits of David.** |
| 4. Behold, a witness to nations have I appointed him, a ruler and a commander of nations. | 4. Behold, I appointed him a prince to the peoples, a king and a ruler over all ‎the kingdoms. |
| 5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. **{S}** | 5. Behold, people that you know not will serve you, and people that knew you not will run to offer tribute to you, for ‎the sake of the LORD your God, and of the Holy One of Israel, for he has glorified you. **{S}** |
| 6. **Seek the Lord when He is found, call Him when He is near.** | 6. **Seek the fear o/the LORD while you live, beseech before him while you live;** |
| 7. The wicked shall give up his way, and the man of iniquity his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon. | 7. let the wicked forsake his wicked way and a man who ‎robs his conceptions: let him return to the service of the LORD, that He may have mercy upon him, ‎and to the fear of our God, for he will abundantly pardon. |
| 8. **"For My thoughts are not your thoughts, neither are your ways My ways," says the Lord.** | 8. **For not as My thoughts are your ‎thoughts, neither are your ways correct as the ways of My goodness, says the LORD.** |
| 9. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts. | 9. For just as ‎the heavens, which are higher than the earth, so are the ways of My goodness more correct than your ‎ways, and My thoughts prove (to be) better planned than your thoughts. |
| 10. For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater, | 10. For as the rain and the ‎snow, which come down from the heavens, and it is not possible for them that should return ‎thither, but water the earth, increasing it and making it sprout, ‎giving seeds, enough for the sower and bread, enough for the eater, |
| 11. **so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it.** | 11. **so is the word ‎ of My goodness that goes forth before Me; it is not possible that it will return before Me empty, but accomplishes that which I please, and‎prospers in the thing for which I sent it.** |
| 12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands. | 12. For you will go out in joy from among the Gentiles, and be led in peace to your land; the ‎mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches. |
| 13. **Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued."** **{P}** | 13. **Instead of the ‎wicked will the righteous/generous be established; and instead of the sinners will those who fear sin be established; and it will be before the LORD‎for a name, for an everlasting sign which will not cease." ‎ {P}** |
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**Rashi’s Commentary on Isaiah 54:10-11 + 55:6-13**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 55**

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

**go to water** to Torah.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**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 evil and to hate good.

**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) 7:12 – 8:20

Tehillim (Psalms) 116:1- 117:2

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

Mk 14:10-11, Lk 22:3-6

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

Hearken / Heard - שמע, Strong’s number 08085.

LORD - יהוה, Strong’s number 03068.

Keep / Preserveth - שמר, Strong’s number 08104.

God - אלהים, Strong’s number 0430.

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

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

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

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 0430.

Covenant - ברית, Strong’s number 01285.

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

**Debarim (Deuteronomy) 7:12** Wherefore it shall come to pass, if ye **hearken <08085> (8799)** to these judgments, and **keep <08104> (8804)**, and **do <06213> (8804)** them, that the **LORD <03068>** thy **God <0430>** shall **keep <08104> (8804)** unto thee the **covenant <01285>** and the **mercy <02617>** which he sware unto thy fathers:

**Tehillim (Psalms) 116:1** I love the **LORD <03068>**, because he hath **heard <08085> (8799)** my voice and my supplications.

**Tehillim (Psalms) 116:5** Gracious is the **LORD <03068>**, and righteous; yea, our **God <0430>** is merciful.

**Tehillim (Psalms) 116:6** The **LORD <03068>** **preserveth <08104> (8802)** the simple: I was brought low, and he helped me.

**Tehillim (Psalms) 117:2** For his **merciful <02617> kindness <02617>** is great toward us: and the truth of the **LORD <03068>** endureth for ever. Praise ye the LORD.

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

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

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

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Deu 7:12 – 8:20** | **Psalms**  **116:1- 117:2** | **Ashlamatah**  **Is 54:10-11 + 55:6-13** |
| --- | --- | --- | --- | --- |
| **!b,a,** | stone | Deut. 8:9 |  | Isa. 54:11 |
| **~d'a'** | man | Deut. 8:3 | Ps. 116:11 |  |
| **bh;a'** | love | Deut. 7:13 | Ps. 116:1 |  |
| **tAa** | signs | Deut. 7:19 |  | Isa. 55:13 |
| **vyai** | no one, man | Deut. 7:24 Deut. 8:5 |  | Isa. 55:7 |
| **lk;a'** | destroy, eat, fed | Deut. 7:16 Deut. 8:3 Deut. 8:9 Deut. 8:10 Deut. 8:12 Deut. 8:16 |  | Isa. 55:10 |
| **~yhil{a/** | God | Deut. 7:12 Deut. 7:16 Deut. 7:18 Deut. 7:19 Deut. 7:20 Deut. 7:21 Deut. 7:22 Deut. 7:23 Deut. 7:25 Deut. 8:2 Deut. 8:5 Deut. 8:6 Deut. 8:7 Deut. 8:10 Deut. 8:11 Deut. 8:14 Deut. 8:18 Deut. 8:19 Deut. 8:20 | Ps. 116:5 | Isa. 55:7 |
| **rm;a'** | say, saying | Deut. 7:17 Deut. 8:17 | Ps. 116:11 | Isa. 54:10 |
| **#r,a,** | land, earth, ground, country | Deut. 8:1 Deut. 8:7 Deut. 8:8 Deut. 8:9 Deut. 8:10 Deut. 8:14 | Ps. 116:9 | Isa. 55:9 Isa. 55:10 |
| **tyIB;** | house | Deut. 7:26 Deut. 8:12 Deut. 8:14 | Ps. 116:19 |  |
| **!Be** | children, son | Deut. 8:5 | Ps. 116:16 |  |
| **tyrIB.** | covenant | Deut. 7:12 Deut. 8:18 |  | Isa. 54:10 |
| **yAG** | nations | Deut. 7:17 Deut. 7:22 Deut. 8:20 | Ps. 117:1 |  |
| **%r,D,** | way, journey | Deut. 8:2 Deut. 8:6 |  | Isa. 55:7 Isa. 55:8 Isa. 55:9 |
| **%l;h'** | follow, go | Deut. 8:19 | Ps. 116:9 |  |
| **rh;** | hills, mountain, mount | Deut. 8:7 |  | Isa. 54:10 Isa. 55:12 |
| **yx;** | beasts | Deut. 7:22 | Ps. 116:9 |  |
| **ds,x,** | mercy | Deut. 7:12 | Ps. 117:2 | Isa. 54:10 |
| **hw"hoy>** | LORD | Deut. 7:12 Deut. 7:15 Deut. 7:16 Deut. 7:18 Deut. 7:19 Deut. 7:20 Deut. 7:21 Deut. 7:22 Deut. 7:23 Deut. 7:25 Deut. 8:1 Deut. 8:2 Deut. 8:3 Deut. 8:5 Deut. 8:6 Deut. 8:7 Deut. 8:10 Deut. 8:11 Deut. 8:14 Deut. 8:18 Deut. 8:19 Deut. 8:20 | Ps. 116:1 Ps. 116:4 Ps. 116:5 Ps. 116:6 Ps. 116:7 Ps. 116:9 Ps. 116:12 Ps. 116:13 Ps. 116:14 Ps. 116:15 Ps. 116:16 Ps. 116:17 Ps. 116:18 Ps. 116:19 Ps. 117:1 Ps. 117:2 | Isa. 54:10 Isa. 55:6 Isa. 55:7 Isa. 55:8 Isa. 55:13 |
| **~Ay** | today, day | Deut. 8:1 Deut. 8:11 Deut. 8:18 Deut. 8:19 | Ps. 116:2 |  |
| **ac'y"** | brought you out, go out | Deut. 7:19 Deut. 8:7 Deut. 8:14 Deut. 8:15 |  | Isa. 55:11 Isa. 55:12 |
| **~x,l,** | bread | Deut. 8:3 Deut. 8:9 |  | Isa. 55:10 |
| **ac'm'** | found, find |  | Ps. 116:3 | Isa. 55:6 |
| **hj"n"** | outstretched | Deut. 7:19 | Ps. 116:2 |  |
| **!t;n"** | give, gave, given | Deut. 7:13 Deut. 7:15 Deut. 7:16 Deut. 7:23 Deut. 7:24 Deut. 8:10 Deut. 8:18 |  | Isa. 55:10 |
| **db,[,** | bondage, servant | Deut. 8:14 | Ps. 116:16 |  |
| **~l'A[** | forever |  | Ps. 117:2 | Isa. 55:13 |
| **!yI[;** | eye | Deut. 7:16 Deut. 7:19 Deut. 8:7 | Ps. 116:8 Ps. 116:15 |  |
| **~[;** | people | Deut. 7:14 Deut. 7:16 Deut. 7:19 | Ps. 116:14 Ps. 116:18 |  |
| **hn'['** | humble, afflicted | Deut. 8:2 Deut. 8:3 Deut. 8:16 | Ps. 116:10 |  |
| **hf'['** | do, did, done, make, made | Deut. 7:12 Deut. 7:18 Deut. 7:19 Deut. 8:1 Deut. 8:17 Deut. 8:18 |  | Isa. 55:11 |
| **hP,** | mouth | Deut. 8:3 |  | Isa. 55:11 |
| **~ynIP'** | face, before, whom you are afraid | Deut. 7:19 Deut. 7:20 Deut. 7:21 Deut. 7:22 Deut. 7:23 Deut. 7:24 Deut. 8:20 | Ps. 116:9 | Isa. 55:12 |
| **lAq** | voice | Deut. 8:20 | Ps. 116:1 |  |
| **ar'q'** | call |  | Ps. 116:2 Ps. 116:4 Ps. 116:13 Ps. 116:17 | Isa. 55:6 |
| **hb'r'** | multiply, numerous | Deut. 7:13 Deut. 7:22 Deut. 8:1 Deut. 8:13 |  | Isa. 55:7 |
| **lg<r,** | foot, feet | Deut. 8:4 | Ps. 116:8 |  |
| **~x;r'** | merciful |  | Ps. 116:5 | Isa. 54:10 Isa. 55:7 |
| **hd,f'** | field | Deut. 7:22 |  | Isa. 55:12 |
| **bWv** | turn. Return |  | Ps. 116:7 Ps. 116:12 | Isa. 55:7 Isa. 55:10 Isa. 55:11 |
| **xl;v'** | sent, send | Deut. 7:20 |  | Isa. 55:11 |
| **~ve** | name | Deut. 7:24 | Ps. 116:4 Ps. 116:13 Ps. 116:17 | Isa. 55:13 |
| **~yIm;v'** | heaven | Deut. 7:24 |  | Isa. 55:9 Isa. 55:10 |
| **[m;v'** | listen, hear, heard | Deut. 7:12 Deut. 8:20 | Ps. 116:1 |  |
| **rm;v'** | keep | Deut. 7:12 Deut. 8:1 Deut. 8:2 Deut. 8:6 Deut. 8:11 | Ps. 116:6 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Deu 7:12 – 8:20** | **Psalms**  **116:1- 117:2** | **Ashlamatah**  **Is 54:10-11 + 55:6-13** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 14:10-11** | **Tosefta of**  **Luke**  **Lk 22:3-6** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἀκούω** | listen, hear, heard | Deut. 7:12 Deut. 8:20 |  |  | Mk. 14:11 |  |
| **ἀνήρ** | man, men |  |  | Isa 55:7 |  |  |
| **ἀπέρχομαι** | go forth |  |  |  | Mk. 14:10 | Lk. 22:4 |
| **ἀργύριον** | silver | Deu 7:25 Deu 8:13 |  |  | Mk. 14:11 | Lk. 22:5 |
| **ἀρχιερεύς** | priests |  |  |  | Mk. 14:10 | Lk. 22:4 |
| **δίδωμι** | give, gave, given | Deut. 7:13 Deut. 7:15 Deut. 7:16 Deut. 7:23 Deut. 7:24 Deut. 8:10 Deut. 8:18 |  | Isa. 55:10 | Mk. 14:11 | Lk. 22:5 |
| **δώδεκα** | twelve |  |  |  | Mk. 14:10 | Lk. 22:3 |
| **εἰσέρχομαι** | entered | Deu 8:1 |  |  |  | Lk. 22:3 |
| **ἐπικαλέομαι** | call |  | Ps. 116:2 Ps. 116:4 Ps. 116:13 Ps. 116:17 | Isa. 55:6 |  | Lk. 22:3 |
| **ζητέω** | seek, sought |  |  | Isa 55:6 | Mk. 14:11 | Lk. 22:6 |
| **Ἰουδάς** | Judah |  |  |  | Mk. 14:10 | Lk. 22:3 |
| **Ἰσκαριώτης** | Iscariot |  |  |  | Mk. 14:10 | Lk. 22:3 |
| **λέγω** | say, saying | Deut. 7:17 Deut. 8:17 | Ps. 116:11 | Isa. 54:10 |  |  |
| **παραδίδωμι** | delivered | Deu 7:23  Deu 7:24 |  |  | Mk. 14:10 Mk. 14:11 | Lk. 22:4 Lk. 22:6 |
| **φωνή** | voice | Deut. 8:20 | Ps. 116:1 |  |  |  |
| **χαίρω** | glad, rejoice |  |  |  | Mk. 14:11 | Lk. 22:5 |

**Nazarean Talmud**

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

“Sabbath “V’Havah Eqez” – “It will come about, Because”

& “Shabbat HaGadol”

By: H. Em Rabbi Dr. Eliyahu ben Abraham

|  |  |  |
| --- | --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)**  Mishnah **א:א** | | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| **And the adversary arose in Yehudah, the one called Ish** **Keriyoth, who was of the number of the twelve** talmidim**. And he went away** and **conferred with the Principal Kohanim and officers of the temple guard**s **how he could betray him** (Yeshua) **to them. And they were delighted, and came to an agreement with him to give** him **money. And he agreed, and began looking for a favorable opportunity to betray him to them apart from the congregation.** | **And Yehudah Ish Keriyoth, one of the twelve** talmidim **went out to the Kohen Gadol in order to hand** (betray) **him** (Yeshua) **to them. And they** (the Kohen Gadol and his soferim) **were delighted** (greatly) **and promised to give him money. Then he** (Yehudah Ish Keriyoth) **sought how he might find** a **convenient opportunity to deliver** (betray) **him** (Yeshua) to them. | |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| De. 7:12 – 8:20 | Ps. 116:1- 117:2 | Is 54:10-11 + 55:6-13 | Mordechai 14:10-11 | Luqas 22:3-6 |

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

**One of the twelve talmidim**

That ***Yehudah Ish Keriyoth*** is “one of the twelve” is troubling for scholars. Even in the selection of the “twelve,”[[27]](#footnote-27) we have the troubling statement that ***Yehudah Ish Keriyoth*** will be a “betrayer.”[[28]](#footnote-28) This incorporation of ***Yehudah Ish Keriyoth*** demonstrates Yeshua’s prophetic skills from before the selection of the twelve. This is not to limit his prophetic insights to the years of his ministry only. This is another matter to be discussed else ware.

**Motive**

When we search Mordechai for a motive to explain **Yehudah Ish Keriyoth** actions, superficially, we draw a blank. Scholars suggest avarice, mutiny and disappointment. For whatever reason, Hakham Tsefet does not feel like we need this information at present. We may be able to draw some inferences, however, these would be more in line with speculation, rather than honest hermeneutic. The text merely reads **And Yehudah Ish Keriyoth, one of the twelve** talmidim **went out to the Kohen Gadol in order to hand** (betray) **him** (Yeshua) **to them.** **And they** (the Kohen Gadol and his soferim) **were delighted** (greatly) **and promised to give him money.**

Note that the text does not tell us that he “asked for money.” It ONLY tells us that they **“promised to give him money**.” This is not to say that Yehudah did or did not ask for money. The text simply does not tell us that. If this is the motive, we must draw on other Peshat materials to derive this conclusion.

Here we would suggest that it is plausible to believe that there was some other motive. However, this does not rule out avarice as a potential motive.

Others suggest that Yehudah may have been disenchanted about Yeshua as Messiah. They suggest the possibility that Yehudah lost his confidence in Yeshua as the promised Davidic Messiah. Again, we reiterate all of this is conjecture drawing from other “Gospels” circumventing Peshat.

**Betrayal / Hand Over**

The in the present context is the real meaning of the Greek phrase, “**παραδίδωμι –** *paradidomi* means, “to hand over.” However, we will look into this word in the Remes commentary with greater diligence. Here, betrayal is by inference rather than direct definition. We must admit that we want to call Yehudah the “barking dog.”[[29]](#footnote-29) However, in the present pericope there does not seem to be any real “barking.” Mordechai will illustrate in the future just how Yehudah accomplishes his “handing over,” but he does not yet disclose this information.

It appears that Hakham Tsefet plays down the role of Yehudah in his Mesorah. Exactly why is a mystery. To conjecture would be pure supposition. There is nothing wrong with conjecture so long as there is some sufficient hint to make a possible thesis.

**The man from Keriyoth**

Yehudah’s identity is been clouded in mystery for most readers. In the list of commentaries, only two make note the possible identity of Yehudah.

France[[30]](#footnote-30) notes that Yehudah is not a “Galilean.” Here France wants us to know that Yehudah was not a “hometown” boy from Galilee, and therefore suspicious.[[31]](#footnote-31) France correctly translates Ισκαριώτης *Iskariotes* as “Man from Keriyoth.”[[32]](#footnote-32) However, France misses that fact the Yehudah was from Moab rather than Eretz Yisrael.[[33]](#footnote-33)

Taylor[[34]](#footnote-34) in her article, “*The Name “Iskarioth” (Iscariot)*” notes the complexity of trying to translate this name.

Overall, this appears to indicate that “Judas” was designated by a Hebrew or Aramaic name transliterated as **Ἰσκαριώθ** and rendered in Greek form as **Ἰσκαριώτης**. There is more of a tendency to standardize the epithet in Greek form rather than to retrieve or preserve the Hebrew or Aramaic form.

The leading theory is…

The epithet translates Hebrew, אִישׁ קְרִיּוֹ- ish kerioth, meaning “a man from Qarioth”, this place being attested in Eusebius, Onom. 120.1; cf. Jer 48:24, 41; Amos 2:2. The interpretation has been supported by Paul Billerbeck, Julius Wellhausen, Donatus Haugg, and Gustaf Dalman.[[35]](#footnote-35) As a variant of this proposal, the epithet is taken to mean “a man of towns,” a town-dweller—the town in question being Jerusalem (Günther Schwartz).[[36]](#footnote-36)

Taylor also cites another possible translation based on the work of Jewish scholar Yoel Abreitman…

The epithet is derived from an Aramaic word for “red color,” on the basis of the root rqs, so that it means a “redhead” or “ruddy-colored,” as in Arabic, where šuqra can mean “a ruddy complexion” (Harald Ingholt),[[37]](#footnote-37) or “red dyer,” supposedly saqqara, as Albert Ehrman suggests.[[38]](#footnote-38) The most careful argument has been provided by Yoel Arbeitman.[[39]](#footnote-39) The reference is then simply to Judas’s employment or appearance.[[40]](#footnote-40)

Cane in his work labeled “*The place of Judas Iscariot in Christology”* notes another possible interpretation of “Iscariot.”

The relevant critical discussion involves understanding that in the New Testament Judas' name takes two forms, either having a Semitic ending (three times) or a Greek ending (nine times, in Matthew, Luke and John). Scholars differ as to which is the original, but the Greek ending seems to have the more convincing arguments in favor. C.C. Torrey (The Name "Iscariot ' in Harvard Theological Review 36, 1943. p56) argues that a scribe would hardly likely to alter a good Hebrew ending for a Greek, whilst the converse move might be understood as an 'improvement'. Yoel Arbeitman ('The suffix of Iscariot' in Journal Biblical Literature 99, 1980, p. 123 argues that the name Iscariot was the product of authors familiar both with Aramaic and Greek putting an Aramaic actor noun for '(red) dyer' into Greek form. This suggestion from a Jewish scholar, is striking in its prosaic plausibility, especially when compared with the wide range of other proposals.[[41]](#footnote-41)

Thus, the apparent possible suggestions for Yehudah Ish Keriyoth are numerous. The whole list includes the idea of a robber and a liar and dagger man etc.

In favor of the leading opinion, Taylor[[42]](#footnote-42) remarks…

In favor of this suggestion is the fact that it may possibly be related to an early Western text manuscript tradition relating to the Gospel of John, which might satisfy the final criterion. So, for example, in John 6:71a the f13 family of manuscripts along with the uncorrected \* (Sinaiticus, fourth century) and Θ (Koridethi, ninth century) have ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος ἀπὸ Καρυώτου. This occurs also in a Greek marginal reading of the Harclean Syriac version. In John 12:4, for Ἰούδας ὁ Ἰσκαριώτης εἷς ἐκ τῶν μαθητῶν αὐτοῦ, D (followed by its Latin part) has εἷς ἐκ τῶν μαθητῶν αὐτοῦ Ἰούδας ἀπὸ Καρυώτου. For John 13:2, D has Ἰούδα Σίμωνος ἀπὸ Καρυώτου; for John 3:26, Ἰούδα Σίμωνος ἀπὸ Καρυώτου; and likewise, for John 14:22, Ἰούδας οὐχ ὁ ἀπὸ Καρυώτου. With the original hand of Sinaiticus attesting this interpretation, it must be traced as far back as the fourth century, and this opens up at least the possibility that some ancient tradition is reflected in the copyist’s choice, which would have Judas’s epithet relating to his provenance. A possible reflection of the same interpretation appears to be found in a couple of Latin manuscripts of the Synoptic Gospels so that the name “Cariotha” appears in Mark 3:19 (italic e: Palatinus, fifth century), and “Carioth” in Matt 10:4 (italic aur: Aureus, seventh century), though here there is no preposition and an upsilon would be rendered as Latin i.[[43]](#footnote-43)

Miller,[[44]](#footnote-44) playing on the possibility of the “red man” suggests that the “red man” or “red headed man” is an association with Esau, the “red man” or redheaded brother of Yaakov.

In concluding that Yehudah Ish Keriyoth is the man from Keriyoth located in Moab this makes him a full convert to Judaism and a talmid of the Master. This speaks volumes to those who will hear. As for the reasoning behind his betrayal of the Master, this is a matter for deeper research on a higher plane of hermeneutic.

**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!”**

**Shabbat Pesach – First Passover Sabbath**

**Note: With the beginning of the month of Nisan, and with the reading of Shabbat “HaGadol”, at this time we make our last request for our collection for the work of HaShem, most blessed be He. The entire collection will be devoted to finance this work and resources needed, before we sit at our tables to celebrate Pesach. Your donations are much appreciated and should be sent via PayPal to:** [**ravybh@bigpond.com**](mailto:ravybh@bigpond.com) **. Many thanks for your generosity!**

**Coming Festivals:**

**Pesach- Passover**

**Friday Evening the 15th of April through Saturday Evening the 23rd of April 2022.**

**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/)**/haggada.docx**. This way we will all be Ha-Shem willing, on the same page.

**Ta'anit B'khorim (Fast of the First Borns) – Daylight fast**

**Nisan 14 (Friday 15th of April, 2022)**

All firstborns should fast all day in remembrance of the plague of the death of the firstborns in Egypt. Also, we should remember and meditate on the implications of what it means that we are a priesthood of the firstborn.

**Finish eating Chametz:**

Friday April 15th – 12:00 PM

**Burn Hametz**

Friday April 15th – 12:45 PM

**Shabbat Pesach First Day**

**Nisan 14 (Friday Evening April 15, 2022)**

**Family Passover**

**OU Passover guide (Use Sephardic foods):** [**https://www.kashrut.com/Passover/pdf/OU\_2022\_PassoverGuide.pdf**](https://www.kashrut.com/Passover/pdf/OU_2022_PassoverGuide.pdf)

**Next Shabbat:**

**Pesach First Day**

**Morning Service**

**Nisan 15 (Saturday Morning April 16, 2022)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְהָיָה הַיּוֹם הַזֶּה** |  | **Saturday Afternoon** |
| **“V’hayah HaYom Hazeh”** | Reader 1 – Shemot 12:14-16 | Reader 1 – B’Midbar 20:14-16 |
| **“And will be this the day”** | Reader 2 – Shemot 12:17-20 | Reader 2 – B’Midbar 20:17-19 |
| **“Y este día os ha de ser”** | Reader 3 – Shemot 12:21-24 | Reader 3 – B’Midbar 20:19-22 |
|  | Reader 4 – Shemot 12:25-28 |  |
| Shemot (Exo.) 12:14-51  B’Midbar (Num) 28:16-25 | Reader 5 – Shemot 12:29-36 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Shemot 12:37-42 | Reader 1 – B’Midbar 20:14-16 |
| Ashlamatah: Josh. 5:2 – 6:1 + 27 | Reader 7 – Shemot 12:43-51 | Reader 2 – B’Midbar 20:17-19 |
|  | Maftir – B’Midbar 28:16-25 | Reader 3 – B’Midbar 20:19-22 |
| N.C.: 1 Corinthians 1:1 – 2:16 &  Revelation 2:1-7 | Josh. 5:2 – 6:1 + 27 |  |

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1. This is our verbal tally with the Torah seder: Hear / Heard - שְׁמַע, Strong’s number 08085. [↑](#footnote-ref-1)
2. Verse 1 [↑](#footnote-ref-2)
3. II Shmuel (Samuel) 1:14 [↑](#footnote-ref-3)
4. Rashi [↑](#footnote-ref-4)
5. Rosh HaShanah 16b-17a [↑](#footnote-ref-5)
6. 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. Yemot HaMashiach - Malachi 3:19 [↑](#footnote-ref-7)
8. This section is based on Pirke Avot 4:11 - The simple meaning of this teaching is that the fulfillment of a *mitzva* creates an angel that will act as an advocate for the person in his final judgment. Nevertheless, the fact that the Mishnah uses the expression “acquires” rather than “creates” implies something deeper. In addition to the angel created by each mitzva he performs, a person acquires One advocate; the One -the Holy One, Blessed Be He-- becomes an advocate for him. For every *mitzva* a person performs, regardless of his intent, connects him to G-d. [↑](#footnote-ref-8)
9. Olam HaBa = the world to come. [↑](#footnote-ref-9)
10. The new covenant’s description is found in two places: Yirmiyahu (Jeremiah) 31:31ff and Hebrews 8:8ff. [↑](#footnote-ref-10)
11. Ralbag, there [↑](#footnote-ref-11)
12. Abraham and Yaaqov. [↑](#footnote-ref-12)
13. I.e., remembered on high. [↑](#footnote-ref-13)
14. Six months before the redemption. [↑](#footnote-ref-14)
15. Shemot (Exodus) 6:6. [↑](#footnote-ref-15)
16. Tehillim (Psalms) 81:7 in reference to Yosef. [↑](#footnote-ref-16)
17. Ibid. 4. [↑](#footnote-ref-17)
18. Yeshayahu (Isaiah) 27:13. [↑](#footnote-ref-18)
19. Shemot (Exodus) 12:42. [↑](#footnote-ref-19)
20. I.e., on this night they are not allowed to roam as on other nights. [↑](#footnote-ref-20)
21. The Holocaust, also referred to as the Shoah, was a genocide during World War II in which Nazi Germany, aided by its collaborators, systematically murdered approximately 6 million European Jews, around two-thirds of the Jewish population of Europe, between 1941 and 1945. [↑](#footnote-ref-21)
22. Biur HaGra, Safra D’Tzniusa, Chapter Five [↑](#footnote-ref-22)
23. Rosh HaShana (lit. head of the year) AKA Yom Teruah (the day ofr the teruah sound from the shofar). [↑](#footnote-ref-23)
24. In accordance with its actions during the preceding year. By the ‘world’ here is probably meant only the people of Israel [↑](#footnote-ref-24)
25. The general sense of this obscure expression is ‘one by one’, ‘in single file’. Its precise meaning is discussed in the Gemara infra p. 18a q.v. [↑](#footnote-ref-25)
26. Tehillim (Psalms) 33:15. [↑](#footnote-ref-26)
27. Cf. Mar 3:19 [↑](#footnote-ref-27)
28. Literally, meaning the one who handed (**παραδίδωμι** Yeshua) over. We will discuss this idea further in the Remes commentary below. [↑](#footnote-ref-28)
29. Here we intend to imply that Yehudah was a Gentile who betrayed the Master and his talmidim like some spy bought by the defuncet Kohanim. [↑](#footnote-ref-29)
30. France, R. (2002). *The New International Greek Testament Commentary, The Gospel of Mark.* (p. 556) Grand Rapids MI: Wm. B. Eerdmand Publishing Co. [↑](#footnote-ref-30)
31. My interpretation of France’s intention [↑](#footnote-ref-31)
32. Ibid p. 163 [↑](#footnote-ref-32)
33. Ibid [↑](#footnote-ref-33)
34. Joan Taylor, *The Name “Iskarioth” (Iscariot)* JBL 129/2 (2010) 367–83, copyright © 2010 by the Society of Biblical Literature. [↑](#footnote-ref-34)
35. Str-B 1:536–37; Wellhausen, *Das Evangelium Marci* (Berlin: Georg Reimer, 1903); Haugg, *Judas Iskarioth in den neutestamentlichen Berichten* (Freiburg: Herder, 1930); and Dalman, *Jesus-Jeshua: Studies in the Gospels* (trans. Paul Levertoff; London: SPCK, 1929; German orig., 1922). [↑](#footnote-ref-35)
36. Ibid [↑](#footnote-ref-36)
37. Ingholt, “The Surname of Judas Iscariot,” in *Studia Orientalia Ioanni Pedersen Septuagenario* (Copenhagen: Munksgaard, 1953), 152–62. [↑](#footnote-ref-37)
38. A. Ehrman, “Judas Iscariot and Abba Saqqara,” JBL 97 (1978): 572–73. [↑](#footnote-ref-38)
39. Yoel Arbeitman, “The Suffix of Iscariot,” JBL 99 (1980): 122–24 [↑](#footnote-ref-39)
40. Joan Taylor, *The Name “Iskarioth” (Iscariot)* JBL 129/2 (2010) 367–83, copyright © 2010 by the Society of Biblical Literature. [↑](#footnote-ref-40)
41. Cane, A. (2005). *The place of Judas Iscariot in Christology.* (pp. 16-17) Ashgate Publishing, Ltd. [↑](#footnote-ref-41)
42. The title can be misleading. Joan Taylor actually has another proposal, which she presents at the end of her paper. [↑](#footnote-ref-42)
43. Joan Taylor, *The Name “Iskarioth” (Iscariot)* JBL 129/2 (2010) 367–83, copyright © 2010 by the Society of Biblical Literature. [↑](#footnote-ref-43)
44. Miller, D. (1990). *The Gospel of Mark as Midrash on Earlier Jewish and New Testament Litrature* (p. 129) (Vol. 21). Lewiston, New York: The Edwin Mellen Press. [↑](#footnote-ref-44)