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| **Esnoga Bet Emunah**  [**12210 Luckey Summit**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)  [**San Antonio, TX 78252**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)  **United States of America**  **© 2019**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2019**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Shebat 27, 5779 – Feb.. 01/02, 2019** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.**

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

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

His Honor Paqid Adon David ben Abraham

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

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

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

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

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

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

**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!**

**Please pray for your local Rabbi and this work that they may be successful touching many lives with the Torah, well financed; and that they may be for much blessing to all concerned. Amen ve Amen!**

We pray for His Honor Paqid Adon David ben Abraham in Singapore, who is possibly losing his job unless the company that has employed him is not sold. May the King of the universe have mercy on his Honor and preserve his job and his means to sustain himself alive and take care of his elderly father and family. We also pray for his frail health. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Adon David 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, to revivify him and take care of his job situation. 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 for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who who has been found with a mass in the area o her stomach and recommended for further tests and exploration by her Specialist Doctor. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba 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, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Simcha bat Sarah who has a possible malignant growth near her thyroids. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Simcha bat Sarah and send her a complete recovery and strengthening of body, mind 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, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Vinus Felty bat Noach the daughter of HE Giberet Mirit bat Sarah who is quite sick. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Vinus Felty bat Noach and send her a complete recovery and strengthening of body, mind 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, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Adon David Cox ben Noach, the father of HE Giberet Sarai bat Sarah, who is having blackout spells and the doctors don’t know what is causing it.  He is 80 and already has Parkinsonism (a Parkinson-like disease. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal HE Adon David Cox ben Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, 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 for HE Giberet Rut bat Sarah who is suffering from migraines, memory problems, and other health problems. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rut bat Sarah and send her a complete recovery and strengthening of body, mind 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, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Sarah bat Noach (age 13- the daughter of HE Giberet Sarai bat Sarah) who is hospitalized far away from her family, she will probably transition from in-patient to a residential treatment program in another 1.5 to 2 weeks from now in a probable further away facility. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Sarah bat Noach and send her a complete recovery and strengthening of body, mind 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, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Adon Ruben Lopez Trevino ben Noach the father of HE Giberet Mirit bat Sarah, who is affected with prostate cancer. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the father of HE Giberet Mirit bat Sarah. 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 for my friend HE Adon Andrew ben Noach who is suffering from bi-polar problems, and currently sleeping in his car, and also has problems with drink and gamble on the stock market and consequently losing money. **Mi Shebarach** - HeWho blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and SOlomon, may He bless and heal HE Adon Andrew ben Noach. May the Holy One, Blessed be He,  be filled with compassion to restore his mental and physical health, as well as improving his welfare, 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 soon, amd we pray amen ve amen!

We also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. 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 that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

We also pray about a litigation case in which HE Adon Ya’aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya’aqob ben Abraham at the hearing on the 5th of February, amen ve amen!

**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 favour 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 doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

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

**“Shabbat** **“Atem Nitsavim” - ”You stand”**

**Shabbat Mevar’chim HaChodesh I –**

**Proclamation of the New Moon of the Month of Adar I**

**Evening February 04-06**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אַתֶּם נִצָּבִים** |  | **Saturday Afternoon** |
| **“****Atem Nitsavim”** | Reader 1 – D’barim 29:9-11 | Reader 1 – D’barim 30:11-14 |
| **“****You stand”** | Reader 2 – D’barim 29:12-14 | Reader 2- D’barim 20:15-17 |
| **“Vosotros todos estáis”** | Reader 3 – D’barim 29:15-28 | Reader 3- D’barim 20:18-20 |
| D’barim (Deut.) 29:9 – 30:10  B’Midbar (Num.) 28:9-15 | Reader 4 – D’barim 30:1-3 |  |
|  | Reader 5 – D’barim 30:3-5 | **Monday & Thursday**  **Mornings** |
| Psalms 140:1- 142:10 | Reader 6 – D’barim 30:5-7 | Reader 1 – D’barim 30:11-14 |
| Ashlam.: Josh 24:1-8, 12-13  Special: 1 Sam 20:18 & 42 | Reader 7 – D’barim 30:7-10 | Reader 2- D’barim 20:15-17 |
|  | Maftir – D’barim 30:8-10 | Reader 3- D’barim 20:18-20 |
| N.C.: Mark 16:9-11; Lk. 24:9-12;  James 5:1-6 | Josh 24:1-8, 12-13  1 Sam 20:18 & 42 |  |

**Summary of the Torah Seder – ‎ D’barim (Deut.) 29:9 – 30:10**

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

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 18: Deuteronomy – IV – Laws And Warnings**

By: Rabbi Shmuel Yerushalmi, Translated by: Rabbi Eliyahu Touger

Published by: Moznaim Publishing Corp. (New York, 1991)

Vol. 17 – “Deuteronomy – IV – Laws & Warnings,” pp. 109-145.

**Rashi & Targum Pseudo Jonathan**

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

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary on D’barim (Deut.) ‎‎‎29:9 – 30:10‎‎**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 30**

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

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

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| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| 9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two‑tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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**Ketubim: Tehillim (Psalms) ‎‎‎140:1-14; 141:1-10; 142:1-8. ‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. For the conductor, a song of David. | 1. For praise; a psalm composed by David. |
| 2. Rescue me, O Lord, from an evil man from a man of robbery You shall guard me. | 2. Deliver me, O LORD, from an evil son of man; protect me from the man of rapacity. |
| 3. Who plotted evil things in their heart; every day they gather to wage war. | 3. Who have plotted evil things in the heart; all the day they incite wars. |
| 4. They whetted their tongue like a serpent; the venom of a spider is under their lips forever. | 4. They teach with their tongue like a snake; the venom of the spider is under their lips forever. |
| 5. Guard me, O Lord, from the hands of a wicked man; from a man of robbery You shall watch me, who plotted to cause my steps to slip. | 5. Protect me, O LORD, from the hand of wicked men; protect me from the man of rapacity; who have plotted to attack my steps. |
| 6. Haughty men have concealed a snare for me, and [with] ropes they spread a net beside [my] path; they laid traps for me constantly. | 6. The proud have hidden a trap for me, and they spread out ropes as a net beside the path; they have placed snares for me always. |
| 7. I said to the Lord, "You are my God." Hearken, O Lord, to the voice of my supplications. | 7. I said to the LORD, "You are my God." Hear, O LORD, the sound of my petition. |
| 8. God, O Lord, the might of my salvation; You shall protect my head on the day of battle. | 8. God, the LORD, is the strength of my redemption; You have covered my head in the day of battle. |
| 9. O Lord, do not grant the desires of the wicked; do not let his thoughts succeed, for they are constantly haughty. | 9. Do not grant, O LORD, the desires of Doeg the wicked; do not support his thoughts; let them be removed forever. |
| 10. The numbers of those who surround me, may the lies of their lips cover them. | 10. Ahithophel, head of the Sanhedrin of disciples-- may the toil of the slander of their lips cover them. |
| 11. Let fiery coals descend on them; He will cast them into fire, in wars, so that they will not rise. | 11. May coals from heaven come upon them; may He make them fall into the fire of Gehenna, in sparks that glow, lest they rise to eternal life. |
| 12. A slanderer will not be established on earth; a man of violence, the evil will trap him with thrust upon thrust. | 12. The man who speaks with deceitful tongue they cannot dwell in the land of life; the angel of death will hunt down the men of evil rapacity, he will smite them in Gehenna. |
| 13. **I know that the Lord will perform the judgment of a poor man, the cause of the needy.** | 13. **Then it is manifest before Me; for the LORD will work justice for the poor, justice for the needy.** |
| 14. **But the righteous will thank Your name; the upright will sit before You.** | 14. **Truly the righteous/generous will give thanks to Your name; the upright will sit to pray before You.** |
|  |  |
| 1. A song of David. O Lord, I called You; hasten to me, give ear to my voice when I call out to You. | 1. A psalm of David. O LORD, I have called You; be concerned for me, hear my voice when I call to You. |
| 2. My prayer shall be established like incense before You, the lifting of my hands as the evening offering. | 2. Let my prayer be directed before You like incense of spices, the upraising of my hands in prayer like a fragrant gift offered at evening. |
| 3. O Lord, place a guard for my mouth; watch the portal of my lips. | 3. Place, O LORD, a guard on my mouth, a keeper on the portal of my lips. |
| 4. Do not incline my heart to an evil thing, to perform deeds of wickedness with men who work iniquity, and may I not partake of their feasts. | 4. Do not incline my heart to anything evil, to think thoughts in wickedness to join with men who practice deceit, and I will not dine at the revels of their banquets. |
| 5. May a righteous man strike me with kindness and reprove me; may the oil of the anointment of my head not turn my head away, for as long as [I am] at my prayer, [it is] about their evils. | 5. The righteous/generous man will strike me because of kindness, and rebuke me; the oil of holy anointing will not cease from my head, for still my prayer is marshaled against their evil. |
| 6. Their judges were led astray by [their hearts of] stone, although they heard my words, which are pleasant. | 6. They have withdrawn from the academy because of their harsh judgments; they turn and hear my words, for they are pleasant. |
| 7. As one who chops and splits [wood] on the ground, our bones are scattered at the mouth of the grave. | 7. For like a man who labors and cleaves when plowing the earth, so are our limbs scattered on the mouth of the grave. |
| 8. For to You, O God the Lord, are my eyes; I took shelter in You; do not cast out my soul. | 8. Therefore unto You, God, the LORD, do my eyes look; I have hoped in Your Word, do not empty out my soul. |
| 9. Guard me from the snare that they have laid for me, and the traps of the workers of iniquity. | 9. Protect me from the power of the trap they have hidden for me, and the snares of those who practice deceit. |
| 10. May the wicked fall together, [each] into his nets, until I pass by. | 10. May the wicked men fall into their nets together, until the time that I pass by. |
|  |  |
| 1. A maskil of David, when he was in the cave, a prayer. | 1. A good lesson, composed by David when he was in the cave; a prayer. |
| 2. [With] my voice, I cry out to the Lord; [with] my voice, I supplicate the Lord. | 2. With my voice I will cry out in the presence of the LORD; with my voice I will pray in the presence of the LORD. |
| 3. I pour out before Him my speech; my distress I recite before Him. | 3. I will pour out my speech in His presence; I will tell of my trouble in His presence. |
| 4. When my spirit enwraps itself upon me, and You know my path. In whichever way I go, they have hidden a snare for me. | 4. When my spirit grows weary against me, You know my path; on this road that I will walk, they have hidden a trap for me. |
| 5. Looking to the right, I see that no one recognizes me; escape is lost from me; no one seeks my soul. | 5. I looked to the right and saw, and there was no-one acknowledging me; deliverance has vanished from me, and there is none who avenges my soul. |
| 6. I cried out to You, O Lord; I said, "You are my refuge, my lot in the land of the living." | 6. I cried out to You, O LORD; I said, "You are my deliverer, my portion in the land of the living." |
| 7. Hearken to my cry for I have become very low; save me from my pursuers for they have overpowered me. | 7. Hear my prayer, for I have become very poor; deliver me from my persecutors, for they are too strong for me. |
| 8. Take my soul out of confinement to give thanks to Your name; because of me the righteous will crown You, because You will recompense me. | 8. Deliver my soul from prison, to confess Your name; for my sake the righteous/generous will make for You a glorious crown, for You will repay me with goodness. |
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**Rashi’s Commentary on Tehillim (Psalms) 140:1-14; 141:1-10; 142:1-8.**

**Chapter 140**

**3 every day they gather to wage war** There will be wars in their dwellings and in their settlements.

**4 the venom of a spider**Heb. חמתעכשוב . חמת is an expression of venom, as (Deut. 32:33): “the venom of (חמת) dragons is their wine,” for if you interpret it as an expression of wrath, does an expression of wrath fit with wine? Rather, it is an expression of venom, venimos in Old French. Similarly, here the term venom relates to “under the lips.”

**a spider**Heb. עכשוב , a spider, araignee in French.

**6 and [with] ropes they spread a net** It is customary to tie a long rope to the end of a net, and when the hunter sees the birds resting under the net, he draws the rope, and the net falls on the birds. beside [my] path Beside my paths and my steps.

**beside** Heb. ליד , like (II Sam. 14:30): “See, Joab’s field is near mine (ידי) .”

**9 the desires of the wicked**The wicked Esau.

**for they are constantly haughty**Heb. ירומו סלה , because they are arrogant always. Our Rabbis, however (Gen. Rabbah 75:9) explained זממוֹ as an expression of a bit that muzzles the camel, and it is a mishnaic expression.

**do not take out**Heb. אל תפק , Do not take it out of his jaws.

**10 The numbers of those who surround me** Armies of the number of the troops of Esau who plan to surround me, may the lies of their lips cover them. (I found.)

**11 descend** May the coals descend on them. Let them lie upon them until they sink and become extinguished by themselves. The body will thus disintegrate and disappear.

**He will cast them into fire**He Who casts and avenges [will cast them] into the fire of Gehinnom.

**in wars** He will cast them so that they will no longer rise.

**in wars** Heb. במהמרות , in wars and strife, an expression of (Deut. 9:4): “You have been rebellious (ממרים) .”

**12 A slanderer**Esau, who would trap with his mouth.

**will trap him** The evil that he does will trap him.

**13 I know that ultimately the Lord will perform the judgment of a poor man**, and He will avenge the vengeance of His servants.

**14 But May he hasten and do it**so that the righteous will thank His name.

**Chapter 141**

**2 the lifting of my hands**What I lift up my hands to You.

**3 O Lord, place a guard for my mouth** when I pray before You, that I should speak poetically, that it should be acceptable.

**the portal of my lips** That is the upper lip (like portals of my lips).

**4 Do not incline my heart** May my heart not be inclined toward evil.

**and may I not partake of their feasts**And I shall not sit at their feasts.

**5 May a righteous man strike me with kindness** **and reprove me**It is better that a true and righteous prophet reprove me and chastise me, for all his blows and his reproof are kindness.

**may the oil of the anointment of my head not turn my head away** The royal oil that was poured onto my head, as it is said (above 23:5): “You anointed my head with oil,” should not turn my head away from the reproof of the righteous man, to go and eat bread with the workers of iniquity. for as long as For as long as my prayer is in my mouth, it is about the evils of the workers of iniquity, that I should not stumble on them.

**6 Their judges were led astray by [their hearts of] stone**For the judges and leaders of these [people] have been led astray from the good way by the evil inclination and the heart of stone, and it is as hard as a rock.

**although they heard my words** [my] pleasant [words], which I speak of the commandments, and they do not repent of their evil way. Our Rabbis in the Baraitha of Sifrei (Deut. 3:23) interpreted it concerning Moses and Aaron, but I cannot reconcile the end of the verse with its beginning. I can perhaps reconcile it and say that in stubbornness, these people equal the stubbornness of those through whom Moses and Aaron died through the rock, for these too heard the pleasant words but do not repent.

**7 As one who chops** wood.

**and splits on the ground** So were our bones scattered to reach the entrance of death because of the evils of the transgressors.

**Chops** Heb. פלח , an expression of splitting, as (Job 16:13): “He splits my kidneys.”

**8 For to You, etc.,** are my eyes This goes back to the above verses (3f.): Place a guard for my mouth...Do not incline...for to You...are my eyes, etc.

**do not cast out my soul** Heb. אל תער . Do not cast me from before You, like (Gen. 24:20): “and emptied (ותער) her pitcher into the watering trough.”

**10 May the wicked fall...into his nets** May the wicked man himself fall into his nets that he spreads at my feet.

**Chapter 142**

**1 in the cave** where he severed the skirt of Saul’s robe.

**4 and You know my path** how many snares are in it.

**5 no one recognizes me** Among all of Saul’s servants, there is no one who protests against him.

**8 because of me the righteous will crown You**Because of me, the righteous will crown You and give thanks to Your name, for You support those who fear You.

**Meditation from the Psalms**

**Psalms ‎‎140:1-14; 141:1-10; 142:1-8.**

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

**Psalms chapter 140** reflects David’s dark and lonely feelings in the bitter period of his life when he was a fugitive from King Saul and other malicious enemies.[[1]](#footnote-1) Had David merely been a commoner the situation would have been difficult enough, but he had already been anointed for monarchy by the prophet Samuel. Thus, David knew that he was HaShem’s chosen leader and that his pursuer, King Saul, had been rejected. David knew that all who opposed him were in effect opposed to HaShem Who chose him. How difficult this period was for David! He was so close to leading the people of HaShem, yet the Jewish people refused to recognize him.

Sforno comments that this difficult period in David’s life will be repeated on a larger scale at the advent of David’s scion, the Messiah.[[2]](#footnote-2) The Messiah, a descendant of the House of David, will be Divinely chosen, and the scattered Jews will gather around his banner. Yet the enemies of Israel will ignore him and defy HaShem’s will. They will attack Israel in the awesome War of Gog and Magog in which they will meet their final defeat. At that time, the prophetic words of the Psalmist will be fulfilled: For I know that HaShem will act on the poor man’s claim, the judgment of the destitute. None but the righteous will thank Your Name, the upright will dwell in Your Presence.[[3]](#footnote-3)

In this psalm, David asks that *HaShem* **hear** the sound of his petition, using the phrase ‘give ear’.[[4]](#footnote-4) This is in contrast to our Torah portion where *we* are commanded to hear the word of HaShem. In this psalm, we hear David’s prayer that evil will come upon those who speak Lashon HaRa. In the next psalm, we will see that the ketoret is the atonement for those who speak Lashon HaRa that they may sit before HaShem in the land of the living.

This psalm concludes with the first glimmer of the ultimate good that the righteous will see, as explained by the Targum:

**Tehillim (Psalm) 140:13** *Then it is manifest before Me*; for HaShem will work justice for the poor, justice for the needy. 14. Truly the righteous/generous will give thanks to Your name; the upright will sit *to pray* before You.

**David composed Psalms chapter 141** as he fled from King Saul. David realized that לשון הרע, evil speech, had aroused Saul’s terrible jealousy and provoked him to violence. Here David pleads for Divine protection by virtue of his personal effort to guard his own lips from evil and slander.[[5]](#footnote-5)

This psalm describes David’s experiences when, during his flight,[[6]](#footnote-6) Saul fell into his grip and he prayed that he should not be confronted by an urge to kill him.[[7]](#footnote-7)

Thus, David’s prayers resemble ketoret - קטרת, incense,[[8]](#footnote-8) for the Talmud[[9]](#footnote-9) teaches that the offering of incense is an atonement for slander. Incense is offered in relative privacy, on the golden altar which is accessible only to the priests, therefore it atones for slander whispered in secrecy.[[10]](#footnote-10)

***Exodus 30:34-36, 7-8*** *HaShem said to Moses: Take yourself spices — balsam, onycha, and galbanum — spices and pure frankincense; they are all to be of equal weight. You are to make it into Ketoret (incense), a spice-compound, the handiwork of an expert spice-compounder, thoroughly mixed, pure and holy. You are to grind some of it finely and place some of it before the Testimony in the Tent of Appointment, where I shall designate a time to meet you; it shall be a holy of holies for you.*

The ketoret consisted of eleven spices. Ten of the spices were sweet smelling and very pleasant. The eleventh spice, the galbanum, was very foul smelling. Since the ketoret represented the prayers of Israel, the galbanum reminds us that Israel is not complete unless we include the sinner into our minyan. The ketoret teaches us how our community to function. We are not to be looking to exclude the sinner, but rather to be inclusive in order to present the sweet savor that HaShem desires from our minyan. Our goal is to seek the lost and bring them into our midst in order that *our* prayers should be acceptable to HaShem.

The ketoret, as we explained earlier, is the atonement for Lashon HaRa. In this psalm, King David is seeking HaShem’s help in restraining his lips from Lashon HaRa, even as he strives to guard his own lips. He begs HaShem to *hear* his prayer as though it were ketoret.

Slander is a form of self-righteous arrogance, for the slanderer deems himself worthier than his victim. Incense, which is made of crushed spices and fragrances, is a symbol of self-effacement and humility.[[11]](#footnote-11) Furthermore, the incense offering was composed of eleven ingredients, one of them of foul odor. The inclusion of a foul-smelling spice alludes to the idea that all Jews must unite together in prayer, righteous and sinner alike.[[12]](#footnote-12) We should not allow haughtiness to erect barriers that divide us.

The root of Ketoret, קטרת, is קטר, the Aramaic equivalent of the Hebrew קשר, binding, knot. When Jews cease to be divided by slander, they will be bound together by a knot of love, which will link them with HaShem. The wicked that refuse to join this bond will fall into their own nets, and the righteous will pass through safely.[[13]](#footnote-13)

**Psalms chapter 142**

This psalm tells us that it was written by King David. At the conclusion of Psalms chapter 141, David prayed, *Protect me from the snare they laid for me and from the traps of those who practice iniquity*.[[14]](#footnote-14) None of David’s enemies had come as close to trapping him as did King Saul, who pursued David to his remote mountain hideaway. Surrounded on all sides, David and his tiny band retreated to their last hideout, deep in a dark cave.[[15]](#footnote-15) At that terrible moment of despair, David saw himself on the brink of death. He composed this prayer to HaShem, pleading for a last-minute reprieve.[[16]](#footnote-16)

Ibn Yachya comments that David’s hazardous situation was a precursor of the desperate plight which the Jews will face during their exile among the nations. There, too, the tiny nation will be surrounded by hostile enemies and the Jews will eventually come to realize that their only path of escape is prayer to HaShem and that they will gain their freedom only by rededicating themselves to HaShem. As the Psalmist concludes, Release my soul from confinement to thank Your Name.[[17]](#footnote-17)

Again, in this psalm, David asks that HaShem *hear* his prayer for deliverance, using the phrase, ‘give ear’.

***Tehillim (Psalms) 140:7*** *I have said unto HaShem: ‘Thou art my God’; give ear* (הַאֲזִינָה)*, HaShem, unto the voice of my supplications.*

Let’s take some time to examine ‘hearing’ and its relationship with the ear.

Ears hear things inside of oneself. The way we hear is one sound at a time. By the time we hear the second sound, the first sound is just a memory. And so it goes with each subsequent sound. We then combine the sounds to make syllables inside our head. Our brain then assembles the syllables into words and the words into sentences, the sentences are assembled into paragraphs and the paragraphs are assembled into the final picture. By the time we have assembled the whole picture, there is no more sound. All of the sounds are just a memory. Since sounds must be assembled by the hearer, hearing is very much a subjective art. Hearing depends on the person and his background. No two persons build the same picture from the words of a speaker. We hear in the darkness. Sound characterizes this world, the world of movement.

In this world we struggle to develop the art of hearing. Those who wrestle with the Gemara are trying to reconstruct the fractured pieces of this world. For this reason, the Gemara often says, “Come and hear”. The Gemara wants us to take the broken pieces and reconstruct them in the same way that we reconstruct another person’s speech.

This world is all hearing. We do not see things as they are, we merely “hear” small pieces. If we pay attention and work diligently to make sense out of the “sounds”, then we can assemble a fractured picture.

The Olam HaBa, the next world, is a world of seeing. We will see things as they are. Everything will be apparent all at once. We will not have to struggle to reassemble the pieces.

Now we can understand what the Torah meant when it said:

***Shemot (Exodus) 19:19-20*** *And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And HaShem came down upon mount Sinai, on the top of the mount: and HaShem called Moses [up] to the top of the mount; and Moses went up.*

When HaShem came down to Mt. Sinai, it means that shamayim, *there*, intersected, *here*, with this world. The world of sight intersected with the world of hearing. When this happened, we read of something very unusual:

***Shemot (Exodus) 20:18*** *And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw [it], they removed, and stood afar off.*

Now we can understand why the Torah says that we saw the thunder. We perceived the Olam HaBa. We were endowed with the modality of the next world. We no longer *heard*, we *saw*. We were a part of the Olam HaBa.

No wonder we had no movement. We had entered another dimension where we perceived that we had arrived at a place where there were no more needs. We lacked nothing, therefore there was no movement. Eretz (earth) became shamayim (heaven). *Here* became *there*! We had arrived at the place we had been moving towards, when we arrived where we were supposed to be, we no longer moved, we had arrived!

It should be obvious now why the Sages said that HaShem had suspended Mt. Sinai over our heads and told us to accept Torah or be buried:

***Shemot (Exodus) 19:17*** *“They stood on the bottom of [lit. under] the mountain.”*

***Shabbath 88a*** *And they stood under the mount: R. Abdimi b. Hama b. Hasa said: This teaches that the Holy One, blessed be He, overturned the mountain upon them like an [inverted] cask, and said to them, ‘If ye accept the Torah, ‘tis well; if not, there shall be your burial.’ R. Aha b. Jacob observed: This furnishes a strong protest against the Torah. Said Raba, Yet even so, they re-accepted it in the days of Ahasuerus, for it is written, [the Jews] confirmed, and took upon them [etc.]: [i.e.,] they confirmed what they had accepted long before.*

This midrash means we had no free choice. We were seeing, and seeing is believing! This is the coercion implied by suspending the mountain over our heads.

When shamayim intersected eretz for a brief time, the nature of things changed. That brief moment was a fore-taste of the Olam HaBa. The Sages discussed thin in:

***Sukkah 5a*** *and it has been taught, R. Jose stated, Neither did the Shechinah ever descend to earth, nor did Moses or Elijah ever ascend to Heaven, as it is written, ‘The heavens are the heavens of the Lord, but the earth hath He given to the sons of men’. But did not the Shechinah descend to earth? Is it not in fact written, And the Lord came down upon Mount Sinai? — That was above ten handbreadths [from the summit]. But is it not written, And His feet shall stand in that day upon the Mount of Olives? — That will be above ten handbreadths. But did not Moses and Elijah ascend to Heaven? Is it not in fact written, And Moses went up unto God.? — [That was] to a level lower than ten [handbreadths from heaven]. But is it not written, And Elijah went up by a whirlwind into heaven.? -[That was] to a level lower than ten handbreadths. But is it not written, He seizeth hold of the face of His throne, and He spreadeth His cloud upon him, and R. Tanhum said: This teaches that the Almighty spread some of the radiance of his Shechinah and his cloud upon him? — That was at a level lower than ten handbreadths. But in any case is it not written, ‘He seizeth hold of the face of His throne’? — The throne was well lowered for his sake until [it reached a level] lower than ten handbreadths [from Heaven] and then hell seized hold of it.*

The “ear, אוזן - ozen”, is an organ with two intrinsic functions: *Hearing* and “*balance*, איזן – izun”. Since Hebrew is a Holy Language, every word is self descriptive. The word “ear-אוזן” is of the same root as “balance-איזן”. Now, Chazal teach us that if we have a single organ with multiple functions, then the all of its functions must, at its root, be a single function. The linguistic parallels merely reinforce this idea. What do you suppose is the connection between balance and hearing? Balance is taking two legs and bonding them into oneness, just as hearing bonds multiple words into one thought or idea. Balance is an absolutely stupendous feat that robots have had great difficulty achieving.

As an aside, in law, a hearing is a proceeding before a court which uses a set of balances as its symbol. The Hebrew word *Moznayim* represents “the scales”. Moznayim (מאזנים), from the word oznayim (ears), implies equilibrium and balance (the inner and outer sense of the ears).

Rav Yitzchak Hutner’s[[18]](#footnote-18) begins, his explanation of the putting an awl through the servant’s ear, by quoting the Rabbenu Yonah who says that the ear is unique among the senses/organs because it is the only one that receives but does not emit. Seeing/the eyes receive visual stimuli but also “look”, convey emotion. The nose/smelling accepts scents and also acts, through blowing the nose, breathing, ...; so too for touch/hands, and taste/tongue. The ear is the quintessential receiver. Similarly, the servant’s identity is completely subsumed by hearing instructions from his master. This understanding is supported by a halachah in the laws of evaluating worth. In ancient times, when damage was done to an organ of the body, financial compensation was required. How was damage assessed? The beit din would take the person to the slave market and determine how much he would be worth without that limb. The incredible idea is that for damage to the ear, the perpetrator must pay the full worth of the individual! The ear is worth more than any other sense organ. This notion is incredible for it contradicts the Talmudic reference which suggests that blindness is the worst curse a person could bear. The ear is essential for a servant for it represents his entire personality. The servant must listen to his master at all times. That is why the servant is exempt from positive time bound commandments.

What does shema - שמע – ‘hear’ mean? The word *Shema* means to *hear*, but it can also mean *to gather*.[[19]](#footnote-19) Our Sages teach us that shema literally means the *gathering of many and making them into one (inside of us)*.[[20]](#footnote-20) The appropriateness of this definition is brought into sharp distinction when we see that the goal of the shema is that HaShem should be one and His name One. A more mystical way of putting it is to gather the scattered dimensions of our soul and unify them with HaShem such that we ‘know’ that *HaShem is one and there is nothing else besides him*.[[21]](#footnote-21)

When we “hear”, we are really assembling syllables of sound coming from the speaker, into words. In turn, we assemble the words into sentences and paragraphs, and finally we assemble the paragraphs into a ‘picture’ of the idea of the speaker. The result of this long process, of hearing, is that we have hopefully formed a ‘picture’, in our own mind, of the speaker’s ‘picture’ in his own mind. Since the Tower of Bavel,[[22]](#footnote-22) the ‘picture’ *heard* never matches the speaker’s picture. The goal, of course, is to have the ‘pictures’ match. This is *not* an easy task. The ultimate goal is to make **one** ‘picture’ and to share that **one** picture between the speaker and the ones hearing the speaker.

The reason that The Shema begins with this word is to remind us that our ultimate goal in ‘oneness’. Our Torah portion and our psalms are focused on having Israel assemble the pieces into a cohesive understanding, and then use that understanding as ‘marching orders’ to go and DO the work of HaShem in the world. Whether we are diligently assembling to the blessings and curses of our Torah portion into an action plan, or assembling the troubles of King David into a model for our own lives, both portions are calling for us to make a cohesive picture that describes the will of HaShem for our lives.

The human body has a mashal, an analogy, about HaShem’s oneness. This mashal is based on our observation of the world. Our observation is that this world is composed of differentiated parts. We observe this same differentiation when we observe other human beings. They seem to be composed of parts: Head, hands, legs, etc. This is analogous to this world which seems to be composed of parts. Further, as we saw in our last mashal, HaShem seems to be composed of parts. Yet, we know that HaShem is ONE. That is our declaration in the Shema: HaShem is one! To understand this paradox, HaShem gives us a mashal in our own bodies that will help us understand this paradox.

When others observe us, they see parts. When we observe ourselves externally, we see parts. However, when we grasp ourselves internally, we see only the totality. We do not grasp ourselves, internally, as a collection of parts. We see only… ourselves! When we use our intellect, or our creativity, we do not have the sensation of moving to another part. We have only the sensation of ourselves as a unity. Our awareness of ourselves is always in totality. We grasp ourselves as a unity, not a collection of parts.

From this mashal we learn how to view HaShem as one. Since the whole world is nothing more than a manifestation of HaShem, we learn that despite the appearance of parts, this world is one as HaShem is one. Thus, we can begin to understand a bit about the unity of HaShem by observing how we are unified to ourselves.

Malchut - Kingship

One of the important functions of the Shema is to make HaShem our King. The Rambam taught this concept:

“The Second Mitzva is the commandment in which we are commanded regarding knowledge of the Oneness [of G-d], namely, that we should know that the Creator of Existence and its Primary Cause is One, as He stated, “Understand, O Israel, HaShem is our G-d, HaShem is One”.[[23]](#footnote-23) In many midrashim you will find the Sages saying, “Al menas le’yached es Shemi” (“for the purpose of unifying My Name”) and “Al menas le’yachdeini” (literally, “for the purpose of unifying Me” - obviously, we cannot take this literally), and the like. Their intent in this statement is that the only reason He took us out of slavery and acted kindly and benevolently with us was in order that we should be a state of knowledge of [His] Oneness, for we are obligated in this. In many places this mitzva is referred to as “the mitzva of Oneness.” This mitzva is also called “Malchut”, as the Sages say, “To accept upon oneself the yoke of the Malchut Shamayim”, which means recognition and knowledge of [His] Oneness”.

Thus, we see that according to Chazal, the idea of “Malchut HaShem” (Kingship of HaShem) is the same as the idea of “Yichud HaShem”, the seclusion of HaShem. With this idea, the *Adon Olam* prayer makes sense. To say that HaShem was Melech (King) before any form was created is to say that He was One before He created the universe. Likewise, to say that HaShem will be Melech (King) after everything ceases to exist is to say that His Oneness will not be affected in any way when the universe ends. Lastly, we can understand the tenth pasuk of Malchiyot (Kingship). Even though the Shema doesn’t mention any form of the word “Melech” (King) it is nevertheless the perfect expression of Malchut HaShem (Kingship of HaShem), for it explicitly states that HaShem is One.

There is one more question we must answer: How is Malchut (Kingship) a metaphor for Oneness? The Rambam may have supported his statement from the words of Chazal, but what were Chazal thinking when they decided to refer to the idea of Yichud HaShem (the seclusion of HaShem) by the analogy of Malchut?

Before we answer this question, let us briefly review the idea of HaShem’s Existence and HaShem’s Oneness. The Rambam writes:

“The First Fundamental Principle is the Existence of the Creator, praised is He. Namely, that there Exists an Existence which is perfect in all manners of existence, and this Existence is the cause of the existence of all other existences, and through Him their existence is established, and their existence stems from Him. And if one could entertain the thought of the removal of His Existence, the existence of every other existence would be nullified and they would not remain in existence. And if one could entertain the thought of the removal of all existence besides Him, then His Existence, may He be exalted, would not be nullified, and would not lack, for He, may He be exalted, does not need the existence of any other . . . all of them are dependent on His Existence. And this first fundamental principle is that which is indicated by the statement, “I am HaShem your G-d.”

HaShem refers to Himself as “Eheyeh Asher Eheyeh”, the Existing Being Who Is the Existing Being, or the Inherently Existent Being. In other words, our existence is a contingent and accidental existence; at one point in time, we did not exist, and sooner or later, we shall cease to exist; we do not have to exist, but rather, we exist because HaShem wills it. HaShem’s existence, on the other hand, is independent and essential; He always existed, exists now, and will always exist; unlike us, HaShem must exist. To suggest that HaShem could cease to exist is as absurd as the notion that water could cease to be wet. It is the nature of water to be wet, and it is the Nature of HaShem to Exist, as it were.

“The Second Fundamental Principle is His Oneness, may He be exalted. Namely, that this Cause of everything is One, not like the oneness of a species and not like the oneness of a class, and not like one unified composite, which can be divided into many unities, and not one like a simple body, which is one in number but is subject to division and subdivision ad infinitum, but He, may He be exalted, is One – a Oneness unlike any other oneness in any way.”

HaShem is One, and Only One. If our conception of G-d’s oneness contains any plurality whatsoever, then it must be incorrect. If our conception of G-d’s oneness is comparable in any way whatsoever to the oneness of anything else, it must be incorrect. G-d’s oneness is absolute, unshared by and incomparable to any other oneness. **Oneness means that there is nothing else except HaShem!**

Thus, Malchut HaShem is not a metaphor for HaShem’s rulership over His creations. Rather, it is a metaphor for His Absolute Uniqueness - Oneness which is unlike any other. *He is one and there is nothing besides HaShem*. To say that HaShem is Melech (King) is to say that HaShem’s existence and oneness are completely superior and utterly different than the existence and oneness of any of His subjects.

Rebbi formulated the idea in an eloquent, easy-to-remember expression: Malchut does not refer to HaShem’s KingSHIP, but HaShem’s KingNESS. It is not a metaphor for His rulership over His creations, for HaShem was King before the universe existed. Rather, Malchut is a metaphor for His uniqueness, distinctness, and utter superiority of existence to all other beings.

**Mashiach**

In the shema, HaShem commands us to love Him *with all your heart, with all your soul, and with all your might.* If you will search the Tanach,[[24]](#footnote-24) diligently, you will find only one individual who ever loved HaShem with *all his might*. This amazing individual could have been Mashiach except the people were not yet ready. King Yoshiyahu (Josiah) was the last righteous king before the captivity in Babylon. Note what the Tanach says about this great man:

***II Melachim (Kings) 23:24-25*** *Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of HaShem. 25 And like unto him was there no king before him, that turned to HaShem with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.*

When we begin looking for the Mashiach, what should we be looking for? How will we recognize this individual? I believe that we should study the life of King Yoshiyahu to find the traits of the Mashiach.

Now that we understand hearing and how the ear processes both words and balance, we can begin to understand what David is asking when he beseeches HaShem to *hear* his prayer for deliverance, using the phrase, ‘give ear’.

***Tehillim (Psalms) 140:7*** *I have said unto HaShem: ‘Thou art my God’; give ear* (הַאֲזִינָה)*, HaShem, unto the voice of my supplications.*

***Tehillim (Psalms) 141:1*** *A Psalm of David. HaShem, I have called Thee; make haste unto me; give ear unto my voice, when I call unto Thee.*

In Psalms chapter 140, David has multiple ‘supplications’ which HaShem is to assemble into a single, balanced response, which is to bring retribution to the wicked.

In Psalms chapter 141, David is asking that HaShem hear his ‘voice’, not his words. Voice cannot deceive. A voice contains the raw message of the heart. And yet again, David wants HaShem to assemble to sounds of his voice and restore balance to the world.

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

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

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

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

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

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

**In The School of the Prophets**

**Joshua 24:1-8 + 12-13‎**

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

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

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

**Deuteronomy 29:9 – ‎**

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

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

**Joshua 24:1**

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

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

Therefore the verbal tally consists of the terms:

        Tribes – Shivtei – **שִׁבְטֵי -**

        Elders – Zeqanim – **זקן –**these were the Sages

        Heads – Roshei – **ראשׁ –**these were the heads of each tribe

        Officers – Shoterim – **שׁטר –**these were the leaders of every community among the tribes

o   Judges – Shofetim (Joshua)

o   All the men of Israel – Kol Ish Yisrael (Torah)

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

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

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

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

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

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

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

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

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

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

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

**Tehillim (Psalms) 140 – 142**

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

**Mk 16:9-11, Lk 24:9-12, Jam. 5:1-6**

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

Keep - שמר, Strong’s number 08104.

Words / Things - דבר, Strong’s number 01697.

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

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

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

LORD - יהוה, Strong’s number 03068.

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

Man - איש, Strong’s number 0376.

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

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

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

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

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 0430.

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

Tribes - שבט, Strong’s number 07626.

Elders - זקן, Strong’s number 02205.

Officers - שטר, Strong’s number 07860.

Israel - ישראל, Strong’s number 03478.

**Debarim (Deuteronomy) 29:9 Keep <08104> (8804)** therefore the **words <01697>** of this covenant, and **do <06213> (8804)** them, that ye may prosper in all that ye **do <06213> (8799)**.

10 ¶ Ye stand this **day <03117>** all of you **before <06440>** the **LORD <03068>** your **God <0430>**; your **captains <07218>** of your **tribes <07626>**, your **elders <02205>**, and your **officers <07860> (8802)**, with all the **men <0376>** of **Israel <03478>**,

**Tehillim (Psalms) 140:2** Which imagine mischiefs in their heart; **continually <03117>** are they gathered together for war.

**Tehillim (Psalms) 140:4** **Keep <08104> (8798)** me, O **LORD <03068>**, from the hands of the wicked; preserve me from the violent **man <0376>**; who have purposed to overthrow my goings.

**Tehillim (Psalms) 140:7** O GOD the Lord, the strength of my salvation, thou hast covered my **head <07218>** in the **day <03117>** of battle.

**Tehillim (Psalms) 140:12** I know that the **LORD <03068>** will **maintain <06213> (8799)** the cause of the afflicted, and the right of the poor.

**Tehillim (Psalms) 140:13** Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy **presence <06440>.**

**Tehillim (Psalms) 141:4** Incline not my heart to any evil **thing <01697>**, to practise wicked works with **men <0376>** that work iniquity: and let me not eat of their dainties.

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

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

**Yehoshua (Joshua) 24:7** And when they cried unto the **LORD <03068>**, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have **done <06213> (8804)** in Egypt: and ye dwelt in the wilderness a long **season <03117>**.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Deut. 29:9 – 30:10** | **Psalms**  **140:1- 142:7** | **Ashlamatah**  **Jos 24:1-8, 12-13** |
| --- | --- | --- | --- | --- |
|  |  |  |  |  |
| **ba'** | father | Deut. 29:13 Deut. 29:25 Deut. 30:5 Deut. 30:9 |  | Jos. 24:2 Jos. 24:3 Jos. 24:6 |
| **~h'r'b.a;** | Abraham | Deut. 29:13 |  | Jos. 24:2 Jos. 24:3 |
| **rx;a;** | after | Deut. 29:22 |  | Jos. 24:5 Jos. 24:6 |
| **rxea;** | other, another | Deut. 29:26 Deut. 29:28 |  | Jos. 24:2 |
| **vyai** | men, man | Deut. 29:10 Deut. 29:18 Deut. 29:20 | Ps. 140:1 Ps. 140:4 Ps. 140:11 Ps. 141:4 |  |
| **~yhil{a/** | God | Deut. 29:10 Deut. 29:12 Deut. 29:13 Deut. 29:15 Deut. 29:18 Deut. 29:25 Deut. 29:26 Deut. 29:29 Deut. 30:1 Deut. 30:2 Deut. 30:3 Deut. 30:4 Deut. 30:5 Deut. 30:6 Deut. 30:7 Deut. 30:9 Deut. 30:10 |  | Jos. 24:1 Jos. 24:2 |
| **rm;a'** | saying | Deut. 29:19 Deut. 29:22 Deut. 29:24 Deut. 29:25 | Ps. 140:6 Ps. 142:5 | Jos. 24:2 |
| **#r,a,** | land, earth, ground, country | Deut. 29:16 Deut. 29:22 Deut. 29:23 Deut. 29:24 Deut. 29:25 Deut. 29:27 Deut. 29:28 Deut. 30:5 | Ps. 140:11 Ps. 141:7 Ps. 142:5 | Jos. 24:3 Jos. 24:8 Jos. 24:13 |
| **aAB** | comes, goes | Deut. 29:22 Deut. 29:27 Deut. 30:1 Deut. 30:5 |  | Jos. 24:6 Jos. 24:7 Jos. 24:8 |
| **!Be** | children, sons | Deut. 29:22 Deut. 29:29 Deut. 30:2 |  | Jos. 24:4 |
| **rb'D'** | words | Deut. 29:9 Deut. 29:19 Deut. 29:29 Deut. 30:1 | Ps. 141:4 |  |
| **!qez"** | elders | Deut. 29:10 |  | Jos. 24:1 |
| **[r;z<** | descendents, seed | Deut. 30:6 |  | Jos. 24:3 |
| **yx;** | live | Deut. 30:6 | Ps. 142:5 |  |
| **hm'xe** | wrath | Deut. 29:23 Deut. 29:28 | Ps. 140:3 |  |
| **dy"** | hand | Deut. 30:9 | Ps. 140:4 Ps. 140:5 Ps. 141:6 Ps. 141:9 | Jos. 24:8 |
| **[dy** | know, known | Deut. 29:16 Deut. 29:26 | Ps. 140:12 Ps. 142:3 |  |
| **hw"hoy>** | LORD | Deut. 29:10 Deut. 29:12 Deut. 29:15 Deut. 29:18 Deut. 29:20 Deut. 29:21 Deut. 29:22 Deut. 29:23 Deut. 29:24 Deut. 29:25 Deut. 29:27 Deut. 29:28 Deut. 29:29 Deut. 30:1 Deut. 30:2 Deut. 30:3 Deut. 30:4 Deut. 30:5 Deut. 30:6 Deut. 30:7 Deut. 30:8 Deut. 30:9 Deut. 30:10 | Ps. 140:1 Ps. 140:4 Ps. 140:6 Ps. 140:8 Ps. 140:12 Ps. 141:1 Ps. 141:3 Ps. 142:1 Ps. 142:5 | Jos. 24:2 Jos. 24:7 |
| **~Ay** | day, today | Deut. 29:10 Deut. 29:12 Deut. 29:13 Deut. 29:15 Deut. 29:18 Deut. 29:28 Deut. 30:2 Deut. 30:8 | Ps. 140:2 Ps. 140:7 | Jos. 24:7 |
| **$l;y"** | go, walk | Deut. 29:18 Deut. 29:19 Deut. 29:26 |  | Jos. 24:3 |
| **bqo[]y:** | Jacob | Deut. 29:13 |  | Jos. 24:4 |
| **ac'y"** | brought out | Deut. 29:25 | Ps. 142:7 | Jos. 24:5 Jos. 24:6 |
| **qx'c.yI** | Isaac | Deut. 29:13 |  | Jos. 24:3 Jos. 24:4 |
| **vr;y"** | possessed | Deut. 30:5 |  | Jos. 24:4 Jos. 24:8 |
| **bv;y"** | dwelt, dwell | Deut. 29:16 | Ps. 140:13 | Jos. 24:2 Jos. 24:7 Jos. 24:8 Jos. 24:13 |
| **laer'f.yI** | Israel | Deut. 29:10 Deut. 29:21 |  | Jos. 24:1 Jos. 24:2 |
| **hs'K'** | covered |  | Ps. 140:9 | Jos. 24:7 |
| **ble** | heart | Deut. 29:19 | Ps. 140:2 Ps. 141:4 |  |
| **~x;l'** | fought, fight |  | Ps. 141:4 | Jos. 24:8 |
| **xq;l'** | bring,take | Deut. 30:4 |  | Jos. 24:3 |
| **~yIr;c.mi** | Egypt | Deut. 29:16 Deut. 29:25 |  | Jos. 24:4 Jos. 24:5 Jos. 24:6 Jos. 24:7 |
| **vp,n<** | soul | Deut. 30:2 Deut. 30:6 Deut. 30:10 | Ps. 141:8 Ps. 142:4 Ps. 142:7 |  |
| **!t;n"** | set, give, given, gave | Deut. 30:1 Deut. 30:7 | Ps. 140:8 | Jos. 24:3 Jos. 24:4 Jos. 24:8 Jos. 24:13 |
| **db;['** | serve, work | Deut. 29:18 Deut. 29:26 |  | Jos. 24:2 |
| **rb;['** | enter | Deut. 29:12 Deut. 29:16 | Ps. 141:10 |  |
| **~l'A[** | forever | Deut. 29:29 |  | Jos. 24:2 |
| **!yI[;** | eyes |  | Ps. 141:8 | Jos. 24:7 |
| **~[;** | people | Deut. 29:13 Deut. 30:3 |  | Jos. 24:2 |
| **hf'['** | do, did, done, make, made | Deut. 29:9 Deut. 29:24 Deut. 29:29 Deut. 30:8 | Ps. 140:12 | Jos. 24:5 Jos. 24:7 |
| **~ynIP'** | before, face | Deut. 29:10 Deut. 29:15 Deut. 30:1 | Ps. 140:13 Ps. 141:2 Ps. 142:2 | Jos. 24:1 Jos. 24:8 Jos. 24:12 |
| **lAq** | voice | Deut. 30:2 Deut. 30:8 Deut. 30:10 | Ps. 140:6 Ps. 141:1 Ps. 142:1 |  |
| **~Wq** | establish, rise | Deut. 29:13 Deut. 29:22 | Ps. 140:10 |  |
| **ar'q'** | called |  | Ps. 141:1 | Jos. 24:1 |
| **br,q,** | who is in, midst | Deut. 29:11 Deut. 29:16 |  | Jos. 24:5 |
| **ha'r'** | see, saw lpreceive | Deut. 29:17 Deut. 29:22 | Ps. 142:4 | Jos. 24:7 |
| **varo** | leaders, head | Deut. 29:10 | Ps. 140:7 Ps. 140:9 Ps. 141:5 | Jos. 24:1 |
| **hb'r'** | great, multiply | Deut. 30:5 |  | Jos. 24:3 |
| **@d;r'** | persecuted, pursued | Deut. 30:7 | Ps. 142:6 | Jos. 24:6 |
| **[r;** | adversity, bad, evil | Deut. 29:21 | Ps. 140:1 Ps. 140:2 Ps. 140:11 Ps. 141:4 Ps. 141:5 |  |
| **jb,ve** | tribes | Deut. 29:10 Deut. 29:18 Deut. 29:21 |  | Jos. 24:1 |
| **rjevo** | officers | Deut. 29:10 |  | Jos. 24:1 |
| **~ve** | name | Deut. 29:20 | Ps. 140:13 Ps. 142:7 |  |
| **[m;v'** | hear, heard | Deut. 29:19 Deut. 30:2 Deut. 30:8 Deut. 30:10 | Ps. 141:6 |  |
| **rm;v'** | keep guard | Deut. 29:9 Deut. 30:10 | Ps. 140:4 Ps. 141:9 |  |
| **jp;v'** | judge |  | Ps. 141:6 | Jos. 24:1 |

**Greek:**

| **Greek** | **English** | **Torah**  **Deut. 29:9 – 30:10** | **Psalms**  **140:1- 142:7** | **Ashlamatah**  **Jos 24:1-8, 12-13** | **Peshat of**  **Mark,**  **1-2 Peter**  **& Jude**  **Mk 16:9-11** | **Tosefta of**  **Luke**  **Lk 24:9-12** | **Remes**  **Acts/Romans**  **James**  **Jam. 5:1-6** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀκούω** | hear, heard | Deut. 29:19 Deut. 30:2 Deut. 30:8 Deut. 30:10 | Ps. 141:6 |  | Mk. 16:11 |  |  |
| **ἀνίστημι** | rise up | Deu 29:22 |  |  | Mk. 16:9 | Lk. 24:12 |  |
| **ἀπαγγέλλω** | report, told |  | Psa 142:2 |  | Mk. 16:10 | Lk. 24:9 |  |
| **γῆ** | land, earth, ground, country | Deut. 29:16 Deut. 29:22 Deut. 29:23 Deut. 29:24 Deut. 29:25 Deut. 29:27 Deut. 29:28 Deut. 30:5 | Ps. 140:11 Ps. 141:7 Ps. 142:5 | Jos. 24:3 Jos. 24:8 Jos. 24:13 |  |  | Jas. 5:5 |
| **δίκαιος** | just |  | Psa140:13 Psa 141:5  Psa 142:7 |  |  |  | Jas. 5:6 |
| **εἰσέρχομαι** | entered |  |  | Jos 24:6 |  |  | Jas. 5:4 |
| **ἐκβάλλω** | cast out | Deu 29:28 |  | Jos 24:12 | Mk. 16:9 |  |  |
| **ἐνώπιον** | before | Psa 141:2  Psa 142:2 |  |  |  | Lk. 24:11 |  |
| **ζάω** | live | Deut. 30:6 | Ps. 142:5 |  | Mk. 16:11 |  |  |
| **ἡμέρα** | day, today | Deut. 29:10 Deut. 29:12 Deut. 29:13 Deut. 29:15 Deut. 29:18 Deut. 29:28 Deut. 30:2 Deut. 30:8 | Ps. 140:2 Ps. 140:7 | Jos. 24:7 |  |  | Jas. 5:3 Jas. 5:5 |
| **ἰός** | poison |  | Psa 140:3 |  |  |  | Jas. 5:3 |
| **καρδία** | heart | Deut. 29:19 | Ps. 140:2 Ps. 141:4 |  |  |  | Jas. 5:5 |
| **κράζω** | cry out |  | Psa 141:1 Psa 142:1  Psa 142:5 |  |  |  | Jas. 5:4 |
| **κύριος** | LORD | Deut. 29:10 Deut. 29:12 Deut. 29:15 Deut. 29:18 Deut. 29:20 Deut. 29:21 Deut. 29:22 Deut. 29:23 Deut. 29:24 Deut. 29:25 Deut. 29:27 Deut. 29:28 Deut. 29:29 Deut. 30:1 Deut. 30:2 Deut. 30:3 Deut. 30:4 Deut. 30:5 Deut. 30:6 Deut. 30:7 Deut. 30:8 Deut. 30:9 Deut. 30:10 | Ps. 140:1 Ps. 140:4 Ps. 140:6 Ps. 140:8 Ps. 140:12 Ps. 141:1 Ps. 141:3 Ps. 142:1 Ps. 142:5 | Jos. 24:2 Jos. 24:7 |  |  | Jas. 5:4 |
| **λέγω** | saying | Deut. 29:19 Deut. 29:22 Deut. 29:24 Deut. 29:25 |  | Jos. 24:2 |  | Lk. 24:10 |  |
| **μόνος** | alone | Deu 29:14 | Psa141:10 |  |  | Lk. 24:12 |  |
| **πορεύομαι** | went, gone, going | Deu 29:18 Deu 29:19 Deu 29:26 | Psa 142:3 |  | Mk. 16:10 |  |  |
| **πῦρ** | fire |  | Psa140:10 |  |  |  | Jas. 5:3 |
| **ῥῆμα** | words | Deut. 29:9 Deut. 29:19 Deut. 29:29 Deut. 30:1 | Ps. 141:4 |  |  | Lk. 24:11 |  |
| **σφόδρα** | exceedingly | Deu 29:28 | Psa 142:6 |  |  |  |  |
| **ταλαιπωρία** | miseries, misery |  | Psa 140:10 |  |  |  | Jas. 5:1 |

**Nazarean Talmud**

**Sidra of “D’barim (Deut.) 29:9 - 30.10”**

**“Atem Nitsavim” - ”You stand”**

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

|  |  |
| --- | --- |
| School of Hakham Shaul’s Tosefta  Luqas (LK) | School of Hakham Tsefet’s Peshat  Mordechai (Mk) |
| **When they returned from the tomb, they announced all these details to the eleven** (talmidim[[25]](#footnote-25)) **and to all the others. The women were Miriam Migdalah, Yochannah, Miriam the mother of Ya’aqov, and the others who were with them. They reported their experiences to the apostles. The women's account seemed illogical to them, and they did not believe them. But Tsefet got up and ran to the tomb. He bent over and saw only the linen wrapping and left amazed** (at) **what had happened.** | **Having risen at beginning of the week** (as Havdalah was being conducted), **Yeshua appeared first to Miriam[[26]](#footnote-26) Migdalah, from whom he had expelled seven demons. She went and declared to those (who had) been with him** (his talmidimb) **the events that had happened. They were mourning and weeping.[[27]](#footnote-27) When they heard he was alive and she** (had) **seen him, they did not believe her.** |

School of Hakham Ya’aqob’s Remes

**COME NOW, you** who are **wealthy,** **weep cry aloud and lament over the miseries[[28]](#footnote-28)** that **are surely coming upon you.[[29]](#footnote-29)** **2 Your abundant[[30]](#footnote-30) wealth has rotted** and is ruined, **and your expensive clothes[[31]](#footnote-31) have become moth-eaten.** **3 Your money[[32]](#footnote-32) is completely rusted[[33]](#footnote-33) through, and its decay will be testimony against you, and it will consume your flesh as if it were fire.** **You have amassed** your **treasure for the last days. 4**But **look! the wages that you have withdrawn[[34]](#footnote-34)** **from the laborers who have reaped your fields, crying out** for retribution; **and the cries of the harvesters have come to the ears of the Lord of hosts. 5**Here **on earth you have lived in luxury and to** the pleasures of[[35]](#footnote-35) **self-indulgence and self-gratification. You have fattened your hearts in a day of slaughter.[[36]](#footnote-36) 6 You have condemned and have murdered the tsaddikim,[[37]](#footnote-37) even though he offers you no opposition.[[38]](#footnote-38)**

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Deut. 29:9 – 30:10 | Psa 140:1 - 142:10 | Josh 24:1-8, 12-13 | **Mk 16:9-11** | **Lk 24:9-12** | **Jam. 5:1-6** |

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

**Resurrection of Yeshua**

In a previous pericope, we discussed the appropriate Halakhah for the “Kingdom” (governance) of G-d **through Hakhamim and Bate Din** as one world under “One G-d” in accordance with the Rambam’s Mishneh Torah, **Hilchot Melachim U'Milchamoteihem -** THE LAWS OF KINGS AND THEIR WARS)[[39]](#footnote-39)  **chapter 10.**

The Rambam’s eleventh Halakhah for this chapter is as follows…

The Jewish court is obligated to appoint judges for these resident aliens to judge them according to these statutes so that the world will not become decadent. If the court sees fit to appoint the judges from the resident aliens themselves, they may. If it sees fit to appoint them from among the Jews, they may.

The courts mentioned above deal with the Gentile in the land of Yisrael. However, in dealing with the Diaspora we must believe that similar laws exist for the sake of global tikun.

**Gen 2:7** ﻿the Lord God formed man﻿ (Adam) from the dust of the earth. (adamah)﻿ He blew into his nostrils the breath of life, and man became a living being.[[40]](#footnote-40)

Hakham Shaul derives the following principle from the above-cited passage.

﻿**1Co 15:46** Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

Hakham Shaul notes a logical order to the life of man. Man is created from the dust (adamah) of the earth, therefore his name is Adam. Only when G-d breathes into the adamah (dust) does man becomes a living creature. Therefore, we have an order of the “natural” coming before the spiritual. This perspective is from the temporal and limited perspective of man’s viewpoint.

From the vantage point of man’s view on earth the natural body came first. From the vantage point of G-d, the reverse is true. Furthermore, Hakham Shaul’s address to the Congregation in Corinth addresses a Gentile perspective.

As Sholomo (Solomon) wisely notes, the body, which G-d generated from dust must be given back to the dust.

**Koheleth ﻿(Ecc)12:7** ﻿And the dust returns to the ground as it was, And the life-breath returns to God Who bestowed it.[[41]](#footnote-41)

The “life-breath,” as the Jewish Publication Society version of Tanakh translates the Hebrew word “Ruach,” is that piece of the enlivening force, which must return to G-d upon the completion of our present mission. This corresponds with the words of Ya’akov (James) when he says the body without the spirit is dead.[[42]](#footnote-42)

**D’barim 28:1.** And it will be, if you will diligently hearken to the Word of the LORD your God, to observe and perform all the commandments which I command you this day, that the LORD your God will set you on high, and exalt you above all the nations of the earth; (Targum pseudo-Jonathan)

The contiguity of our Torah portion to Deuteronomy 28:1–29:8 “V’Haya Im Shamoa”‎ (“And will be if carefully”) discusses material resources requisite for natural life. This Torah Seder demonstrates that natural resources are directly related to spiritual conduct.

Hakham Tsefet looks at the Torah portion and illustrates Yeshua’s resurrection as the reward for his (Yeshua’s) righteous/generosity. Furthermore, it names Miriam for her acts of righteous/generosity towards Yeshua her Rabbi/Hakham. Hakham Tsefet does not try to defend the resurrection of Yeshua, as Hakham Shaul must do when speaking to Gentiles. We must realize that the audience Hakham Tsefet is speaking to is primarily the P’rushim (Pharisees).[[43]](#footnote-43) The P’rushim (Pharisees) readily accepted the resurrection from the dead.[[44]](#footnote-44) While we realize that the materials concerning El’azar’s (Lazarus) being raised from the dead by Yeshua are written in the Sod hermeneutic, we can find literal truth in Yeshua’s actions. Yeshua, on more than one occasion raises someone from the dead. Yeshua’s talmidim (disciples) have seen these things firsthand. On the other hand, seeing the Master accomplish these things and the Master himself being raised is all-together another subject. To “believe” something as a “tenet of faith” is one thing, to see it with your own eyes is quite another matter. Certainly, Yeshua’s talmidim (disciples) believed what Yeshua said about his resurrection.

Hakham Shaul’s related Tosefta demonstrates the attitude of Hakham Tsefet. I cannot accept that Hakham Tsefet was entirely skeptical of Miriam’s assertion.

**But Tsefet got up and ran to the tomb. He bent over and saw only the linen wrapping and left amazed** at **what had happened.**

We cannot look at these details with smug conceit. To see someone who has been resurrected would overwhelm the senses. History is replete with stories of “near death” experiences. Even these “near death” stories are barely believable. Hakham Tsefet and Hakham Shaul will produce in their accounts as many as five-hundred people who claimed to have seen the resurrected Yeshua at one time.[[45]](#footnote-45) The present materials of Hakham Tsefet cause us to remember the words of the Sage Rambam, of blessed memory in his declaration of the **Ani Ma’amin (I believe in perfect faithfulness)**. Maimonides, in his commentary on the Mishnah, compiles what he refers to as the Shloshah**-**Asar Ikkarim, the Thirteen Fundamentals of Faith, compiled from the Torah’s 613 mitzvot (commandments). I have included the final two principles of the Ani Ma’amin, which illustrate our point.

**12.** I believe with complete faith in the coming of Mashiach, and although he may tarry, nevertheless, I wait every day wait for him to come.

**13.** I believe with complete faith that there will be resurrection of the dead at the time when it will be the will of the Creator, blessed be His name and exalted be His remembrance forever and ever.

The Rambam’s articles look forward to the coming of Messiah as do Nazarean Jews. However, Hakham Shlomo (Solomon the wise) teaches us that the past reveals the future and the future reveals the past.[[46]](#footnote-46)

**Yeshua’s Resurrection & G-d’s promise to the Patriarch Abraham**

The resurrection of Yeshua is complex and raises a plethora of questions. I will not try to address all these questions here. Yet, by placing this section of Mordechai (Mark) with all the weekly readings, we will address issues of preeminence. Yeshua’s resurrection is directly linked to the “salvation” of the Gentiles.

Why is the redemption of the gentiles associated with Abraham?

**Rom 4:17** **as it is written, "And you will no longer be called Abram, but your name will be Abraham,for I make you the father of a multitude of gentiles”** (Gen. 17:5). Abraham is also the father of the Gentiles **in the sight of God whom he** (Abraham) **believed**, even**God, who gives life to the dead and calls into being that which does not exist.[[47]](#footnote-47)**

The words of Hakham Shaul from our previous pericope further illustrate my point.

**Romans 15:8 For I declare that Messiah became a servant of circumcision** following the Jewish halakhah, both written and Oral **on behalf of God's truth** (Torah, written and Oral). **His task was to establish that which was promised** (to) **the patriarchs,[[48]](#footnote-48) in order** to be **merciful to the gentiles for God's glory…**

Note here that resurrection is associated with G-d’s promise to Abraham. Why do we find the resurrection associated with Abraham? And, what does this have to do with the Gentiles? In essence, we find that Abraham was from the linage of pagan idol worshipers. Yet Abraham logically deduced that there was ONE G-d! Furthermore, Abraham demonstrated that the path of halakhah was not too hard for men of honesty and integrity to follow. Therefore, we learn from this association of Abraham with the Gentiles and the resurrection that the observance of the Torah is neither difficult nor laborious for any man.

**Peroration**

**b. Berachot 34b For Shemuel said:** "There will be no difference between the current age and the Messianic era except the emancipation from our subjugation to the gentile kingdoms."[[49]](#footnote-49)

The “redemption and salvation” of the Gentiles has only been partially realized in the present Diaspora. Furthermore, the truth of Gentile redemption through the death, burial and resurrection of the Master has only been superficially explored. This area needs some real exploration and in-depth research. When scholars realize that the Gentile has a place in the community through acceptance of Torah and Yeshua, the Gentile “kingdoms” will take their rightful place. That rightful place is looking to the Jewish people for their spiritual resources and nourishment.

Only when the completed and final redemption has occulted will we have respite in Eretz Yisrael (the Land of Yisrael) free from the subjugation of Gentile Kings.

Commentary to Hakham Ya’aqob’s School of Remes

**Deu 29:9 Therefore, guard the words of this covenant and do them, so that you may act wisely in all that you do. 10 You stand today, all of you, before The L-RD your God; your captains of your tribes, your elders, and your officers, all the men of Israel,**

Self-indulgence and self-gratification

D’barim 29.16 and you have seen the detestable things and the fetishes (idols) of wood and stone, silver and gold, that they keep.

Rashi … עץ ואבן [AND YE HAVE SEEN … THEIR IDOLS] WOOD AND STONE — Those of wood and stone you have seen exposed openly, because the heathen were not afraid lest they might be stolen; those of gold and silver, however, ARE WITH THEM (עמהם), in their “marbled halls” (cf. Rashi on Exodus 8:12 whence he borrowed this expression), because they were afraid they might be stolen (Midrash Tanchuma, Nitzavim 3).

The words of Hakham Ya’aqob are very similar to the previous week’s comments. Last week we discussed the Remes of the word Mitzvah (commandment). There we have shown that the substance of the Soul is a Mitzvah. And, that the soul is sustained and strengthened by the mitzvoth (commandments pl.).

Thus, because the mitzvah is spiritual in nature it is related to the idea of tikkun[[50]](#footnote-50) of Midoth (attributes). However, we must first stop to ask the question “what is spirituality”?

Spirituality must therefore be associated with the “Ruach” (Spirit) of G-d. Spiritually is associated with the “Spirit” of G-d or the Divine presence. The term “Shekinah” means the neighboring presence of G-d. Therefore, being spiritual is related to having an association with G-d or His presence. Thus, to be “spiritually minded” is the constant mindset of being aware of the imminence of G-d. The Peshat (simple) answer is that spirituality is communion or specifically communication with G-d, or communication with the Divine. Thus, being “spiritual” is a form of Kabbalah. Kabbalah meaning to “be receptive” specifically to the Spirit of G-d. In a sense of So’od the opening paragraph of the Torah Seder is a So’odic (Kabbalistic) encounter. Kabbalah is not specifically related to deep meditation and poetic chanting of certain phrases. Again, the idea of kabbalah meaning to receive. Therefore, when we are “spiritually minded” we are in receptive communion with G-d. But we should walk with great trepidation. The level of “Jewish spirituality,” ability to communicate with G-d is above the “spirituality” of the Gentiles.

Now we can begin to understand what Hakham Shaul was saying when he spoke of “walking in the spirit.” Thus, “walking in the spirit” means conducting one’s self in a manner that will keep him or her in incessant communion with G-d. Hakham Shaul also states “**for we know that the Torah is spiritual, but I am made of flesh.”[[51]](#footnote-51)** Therefore, the Torah is constructed in such a way so as to keep the Jewish soul in incessant communion with G-d. **Being “carnally minded” means to spend more time thinking about my physical desires than communion with G-d.[[52]](#footnote-52)** To be spiritually minded - Having an incessant relationship with G-d, communing with Him incessantly. The P’rushim (Pharisees) were the pioneers for thinking that G-d should be determined as “Father,” or “our father who is in heaven.”[[53]](#footnote-53) This relationship was so desired that they “separated”[[54]](#footnote-54) themselves from all that would hinder this fellowship with the Divine Presence.They saw the world and the defunct Priesthood and labored to correct the failures of the past. In this they followed after Ezra and the “men of the Great Assembly.”

The rectification of cosmos is one of the quintessential functions of the Jewish people. As Kings and Priests, we function as a means of making the world a better place. The ability to make the world a better place requires Divine guidance and power (ability). Therefore, the Jewish soul must be inclined to draw on the spiritual lights from above.

The Jewish soul must remain focused on the simple truth that they have connection with G-d. This connection draws on the Lights from the realm of G-d into the realm of the mundane. This all sounds so lovely when we talk of spiritual realities. They become so ethereal and abstract. Thus, we think all we have to do is pray or say G-d bless you” and we have accomplished some great spiritual act. Or, you might say I have “spirituality” but hakham Ya’aqob would say if you have spirituality show me the evidence (works). Thus, we learn that spirituality has physical evidence for its fruit. From this we are to learn what the wealthy man in our pericope is supposed to have mastered. Spirituality is Divine energy directed on a specific course for the sake of making a tikkun. There is a failure to understand the connection between the body and spiritual conduct. Spiritual conduct is the process of carrying out mitzvoth with a purpose or focus.

Hakham Ya’aqob takes all of this to task when he shows us that the wealth of the rich man is not his own. Nor are the resources that he has at his disposal. We often think when we have earned our pay check that it belongs to us. Yet, the truth being that not one penny belongs to us. We are to be stewards of G-d’s resources. Therefore, we may wish to point our finger at the wealthy and chide them for their lack of generosity when we are as guilty as they are with the smaller portion. It all belongs to G-d.

Spirituality is the act of bringing a mitzvah into the mundane world. The Torah Seder this week focuses on the mitzvoth and all who are accountable. Hakham Ya’aqob focuses on those who have larger portions. But we must learn no matter how large our portion the same truth applies to all.

How does spirituality produce physical fruit? Mitzvoth!

**אמן ואמן סלה**

**Questions for Understanding and Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath:**

**“Shabbat “Khi HaMitsvah Ha-Zot” - ” For this commandment”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי הַמִּצְוָה הַזֹּאת** |  | **Saturday Afternoon** |
| **“****Khi HaMitsvah Ha-Zot”** | Reader 1 – D’barim 30:11-14 | Reader 1 – D’barim 31:14-16 |
| **“****For this commandment”** | Reader 2 – D’barim 30:15-20 | Reader 2- D’barim 31:17-19 |
| **“Este mandamiento que”** | Reader 3 – D’barim 31:1-3 | Reader 3- D’barim 31:20-23 |
| D’barim (Deut.) 30:11 – 31:13 | Reader 4 – D’barim 31:4-6 |  |
|  | Reader 5 – D’barim 31:7-9 | **Monday & Thursday**  **Mornings** |
| Psalms 143:1- 144:15 | Reader 6 – D’barim 31:10-13 | Reader 1 – D’barim 31:14-16 |
| Ashlam.: Is 48:14-22 + 49:27 | Reader 7 – D’barim 31:10-13 | Reader 2- D’barim 31:17-19 |
|  | Maftir – D’barim 31:10-13 | Reader 3- D’barim 31:20-23 |
| N.C.: Mark 16:12-13; Lk. 24:13-35;  James 5:7-11 | Is 48:14-22 + 49:27 |  |

**Shalom Shabbat!**

**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

1. Ibn Ezra [↑](#footnote-ref-1)
2. see Ibn Yachya [↑](#footnote-ref-2)
3. vs. 13, 14 [↑](#footnote-ref-3)
4. v.7 [↑](#footnote-ref-4)
5. vs. 3,4 [↑](#footnote-ref-5)
6. I Shmuel chapter 24. [↑](#footnote-ref-6)
7. Malbim, Ibid 1. [↑](#footnote-ref-7)
8. v. 2 [↑](#footnote-ref-8)
9. Yoma 44a; Arachin 16a [↑](#footnote-ref-9)
10. Note the juxtaposition of 141:3: *Set a guard, HaShem, to my mouth; keep watch at the door of my lips*, to v.2: *Let my prayer be set forth as incense before Thee, the lifting up of my hands as the evening sacrifice*. [↑](#footnote-ref-10)
11. Zohar [↑](#footnote-ref-11)
12. Kereitot 6b [↑](#footnote-ref-12)
13. v. 10 [↑](#footnote-ref-13)
14. v. 9 [↑](#footnote-ref-14)
15. I Samuel, chapter 24 [↑](#footnote-ref-15)
16. see Radak [↑](#footnote-ref-16)
17. v. 8 - The above text is excerpted and edited from: The ArtScroll Tanach Series, *Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-17)
18. Sefer Pachad Yitzchak, Pesach volume, article 43, Rav Yitzchak Hutner, former Rosh Yeshiva of Chaim Berlin. [↑](#footnote-ref-18)
19. Yirmeyahu (Jeremiah) 50:29 (הַשְׁמִיעוּ ). Yirmeyahu (Jeremiah) 51:27 (הַשְׁמִיעוּ ) [↑](#footnote-ref-19)
20. Hearing takes place in the darkness and it takes place internally within us. [↑](#footnote-ref-20)
21. Likutei Torah, Devarim p. 11, as elucidated by Rabbi Shlomo Y. Zevin in L’Torah Ul’moadim. [↑](#footnote-ref-21)
22. Even if two people speak the same language, they still have great difficulty avoiding misunderstandings and REALLY communicating. This is the effect left after HaShem confused language. [↑](#footnote-ref-22)
23. Debarim (Deuteronomy) 6:4 [↑](#footnote-ref-23)
24. The “old Testament”. [↑](#footnote-ref-24)
25. disciples [↑](#footnote-ref-25)
26. **Mordechai (Mark)** – Miriam was possessed with “Seven devils. The Torah Seder speaks of the enemies of Yisrael who would flee in “seven” directions. D’barim 28:7 – Mark 16 [↑](#footnote-ref-26)
27. **Mordechai (Mark)** – Yeshua’s talmidim are crying out to G-d as David cries out to G-d asking G-d to hear his supplication. [↑](#footnote-ref-27)
28. This cry is the opposite of a cry of joy. [↑](#footnote-ref-28)
29. This is a prophetic warning that the wealthy are about to suffer great loss, yet it is written in the present tense. Thus, the troubles and miseries are now coming on you and will continue to come on you. [↑](#footnote-ref-29)
30. *abundance of external possessions,* Thayer, J. H. (1889). A Greek-English lexicon of the New Testament: being Grimm’s Wilke's Clavis Novi Testamenti (p. 519). New York: Harper & Brothers. [↑](#footnote-ref-30)
31. This phrase reaches back to the previous Torah Seder v.5 (28.5) and shows that faithful obedience “guarded” their clothing. In the present pericope Hakham Ya’aqob show that the “wealthy” man has not been faithful to G-d and therefore his clothing is rotting before he can take the pleasure of wearing it. [↑](#footnote-ref-31)
32. gold and silver. Verbal connection to D’barim 29.16 [↑](#footnote-ref-32)
33. Allegorical language based on money being in coins or gold or silver [↑](#footnote-ref-33)
34. The wages you have stolen, by fraud [↑](#footnote-ref-34)
35. Zondervan. *The Amplified Study Bible,* Zondervan, 2017. James 5:5 [↑](#footnote-ref-35)
36. The days of harvest [↑](#footnote-ref-36)
37. Men of just living [↑](#footnote-ref-37)
38. Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-38)
39. (Rambam), M. M. (1998). *Mishneh Torah: Sefer Shoftim* (Vol. 28). (R. E. Touger, Trans.) Moznaim Publishing Corp. [↑](#footnote-ref-39)
40. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 2:7). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-40)
41. Ibid Ec 12:7 [↑](#footnote-ref-41)
42. Cf. James 2:6 [↑](#footnote-ref-42)
43. Cf. Mark 12:18-27, Acts 23:6-8 Where Hakham Shaul notes the difference between the P’rushim (Pharisees) and the Tz’dukim (Sadducees). Hakham Shaul’s “hope” of the resurrection should be read as the confidence in the resurrection. The Hebrew word for “hope” does not contain the negative connotations we have in present thought. [↑](#footnote-ref-43)
44. I realize that Josephus and other scholars of the period attest to this. Even though these scholars record this data, we do not know just when the ideas of such principles became a part of their “dogma.” [↑](#footnote-ref-44)
45. Cf. 1Cor 15:6 [↑](#footnote-ref-45)
46. Qohelet – Ecc 1:9 [↑](#footnote-ref-46)
47. The allegorical hint is so subtle that most readers will not be able to detect the subtlety of Hakham Shaul’s writings. [↑](#footnote-ref-47)
48. Cf. Gen. 17:5 [↑](#footnote-ref-48)
49. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1Berakhot). Peabody, MA: Hendrickson Publishers. p 232 [↑](#footnote-ref-49)
50. Rectification and healing [↑](#footnote-ref-50)
51. Romans 7:15 Translation by H. Em. rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-51)
52. Ibid 8:16 [↑](#footnote-ref-52)
53. It was first used in Pharisaic circles. No doubt the Old Testament prepared the way for it, but it does not occur there in so many words. It was certainly not new either in the time or on the lips of Jesus. If it had been, it would have been at once challenged as a daring innovation. When it was first used there is no evidence to show; but the reason why it came into use was surely that it served to express the personal relation of God to man more truly than any other term. Those who first used it did so presumably because their own religious experience made them feel the need, of some term that would do this; and so well did it serve its purpose that Jesus, when he came, made no change and suggested no improvement. Herford, R. Travers. The Pharisees. Beacon Press, 1962. p. 151-152 [↑](#footnote-ref-53)
54. There is a considerable amount of discussion on this matter. It is not fully determined that the P’rushim (Pharisees) were “separatists” or that the title really mean that they taught the Torah with great “exactness.”

    Cf. Baumgarten, A. I. “The Name of the Pharisees.” Journal of Biblical Literature, vol. 102, no. 3, 1983, pp. 411–428. JSTOR, [www.jstor.org/stable/3261015](http://www.jstor.org/stable/3261015). p. 76 [↑](#footnote-ref-54)