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

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Tammuz 17, 5775 – July 03/04, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Amarillo, TX, U.S.**  Fri. Jul 03 2015 – Candles at 8:48 PM  Sat. Jul 04 2015 – Habdalah 9:50 PM | **Austin & Conroe, TX, U.S.**  Fri. Jul 03 2015 – Candles at 8:19 PM  Sat. Jul 04 2015 – Habdalah 9:18 PM | **Brisbane, Australia**  Fri. Jul 03 2015 – Candles at 4:47 PM  Sat. Jul 04 2015 – Habdalah 5:43 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Jul 03 2015 – Candles at 8:41 PM  Sat. Jul 04 2015 – Habdalah 9:43 PM | **Manila & Cebu, Philippines**  Fri. Jul 03 2015 – Candles at 6:11 PM  Sat. Jul 04 2015 – Habdalah 7:04 PM | **Miami, FL, U.S.**  Fri. Jul 03 2015 – Candles at 7:58 PM  Sat. Jul 04 2015 – Habdalah 8:55 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Jul 03 2015 – Candles at 8:00 PM  Sat. Jul 04 2015 – Habdalah 9:04 PM | **Olympia, WA, U.S.**  Fri. Jul 03 2015 – Candles at 8:52 PM  Sat. Jul 04 2015 – Habdalah 10:10 PM | **Port Orange, FL, U.S.**  Fri. Jul 03 2015 – Candles at 8:09 PM  Sat. Jul 04 2015 – Habdalah 9:08 PM |
| **San Antonio, TX, U.S.**  Fri. Jul 03 2015 – Candles at 8:20 PM  Sat. Jul 04 2015 – Habdalah 9:18 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Jul 03 2015 – Candles at 8:18 PM  Sat. Jul 04 2015 – Habdalah 9:30 PM | **Singapore, Singapore**  Fri. Jul 03 2015 – Candles at 6:57 PM  Sat. Jul 04 2015 – Habdalah 7:48 PM |
| **St. Louis, MO, U.S.**  Fri. Jul 03 2015 – Candles at 8:12 PM  Sat. Jul 04 2015 – Habdalah 9:17 PM | **Tacoma, WA, U.S.**  Fri. Jul 03 2015 – Candles at 8:51 PM  Sat. Jul 04 2015 – Habdalah 10:09 PM |  |
|  |  |  |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

Her Excellency Giberet Patricia Sand

His Excellency Adon El-Adamah Ruach

Her Excellency Giberet Lydia Ruach

Her Excellency Giberet Anternette Clabon

Her Excellency Giberet Rosalyn Reed

Her Excellency Giberet Shanique Scipio

Her Excellency Giberet Olette Jennings

His Excellency Adon Ernest Davis

Her Excellency Giberet Claudine Johnson

Her Excellency Giberet Veronica Lagrone

Her Excellency Giberet Misty Freeman

Her Excellency Giberet Erma Dupree

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

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

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

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

**Shabbat “V’Yad Adonai” - “And the hand of the LORD”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְיַד-יְהוָה** |  | **Saturday Afternoon** |
| **“V’Yad Adonai”** | Reader 1 – D’barim 20:10-15 | Reader 1 – D’barim 22:7-9 |
| **“And the hand of the LORD”** | Reader 2 – D’barim 20:16-20 | Reader 2 – D’barim 22:10-12 |
| **“Y la mano del SEÑOR”** | Reader 3 – D’barim 21:1-4 | Reader 3 – D’barim 22:7-12 |
|  | Reader 4 – D’barim 21:5-9 |  |
| D’barim (Deut.) 20:10 – 22:5 | Reader 5 – D’barim 21:10-14 | **Monday & Thursday**  **Mornings** |
| Psalm 127 - 130 | Reader 6 – D’barim 21:15-23 | Reader 1 – D’barim 22:7-9 |
| Ashlam.: Isaiah 66:12-22  **Special:** 1 Kings 18:46-19:21 | Reader 7 – D’barim 22:1-5 | Reader 2 – D’barim 22:10-12 |
| P. Abot 4:19 | Maftir – D’barim 22:1-5 | Reader 3 – D’barim 22:7-12 |
| N.C.: Mark 15:29-32;  Lk 23:35-43; Rm 13:11-14 | 1 Kings 18:46-19:21 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Summary of the Torah Seder – ‎ D’barim (Deut.) 20:10 – 22:5**

* Capture of Heathen Cities – Deuteronomy 20:10-18
* Destruction of Trees – Deuteronomy 20:19-20
* On the Expiation of an Untraced Murder – Deuteronomy 21:1-9
* Marriage with a Captive of War – Deuteronomy 21:10-14
* The Right of the First-Born – Deuteronomy 21:15-17
* A Disobedient Son – Deuteronomy 21:18-21
* The Exposed Corpse of a Criminal – Deuteronomy 21:22-23
* Restoring Lost Property – Deuteronomy 22:1-3
* Assisting To Lift Fallen Beasts – Deuteronomy 21:4
* Distinction of Sex in Apparel – Deuteronomy 21:5

**Reading Assignment:**

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

By: Rabbi Yitzchaq Behar Argueti & Rabbi Shmuel Yerushalmi

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

Vol. 17 – “Deuteronomy – III – Gratitude & Discipline,” pp. 276-284.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) ‎‎20:10 – 22:5**

| **Rashi** | **Targum Pseudo-Jonathan** |
| --- | --- |
| 10. When you approach a city to wage war against it, you shall propose peace to it. | 10. When you come near to a city to make war against it, then you will send to it certain to invite it to peace; |
| 11. And it will be, if it responds to you with peace, and it opens up to you, then it will be, [that] all the people found therein shall become tributary to you, and they shall serve you. | 11. and if they answer you with words of peace, and open their gates to you, all the people whom you find therein will be tributaries, and serve you. |
| 12. But if it does not make peace with you, and it wages war against you, you shall besiege it, | 12. But if they will not make peace, but war, with you, then you will beleaguer it. |
| 13. and the Lord, your God, will deliver it into your hands, and you shall strike all its males with the edge of the sword. | 13. And when the LORD your God will have delivered it into your hand, then may you smite every male thereof with the edge of the sword. |
| 14. However, the women, the children, and the livestock, and all that is in the city, all its spoils you shall take for yourself, and you shall eat the spoils of your enemies, which the Lord, your God, has given you. | 14. But the women, children, and cattle, and whatever is in the city, even all the spoil, you will seize, and eat the spoil of your enemies which the LORD your God gives you. |
| 15. Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations. | 15. Thus will you do to all cities that are remote from you, which are not of the cities of these seven nations; |
| 16. However, of these peoples' cities, which the Lord, your God, gives you as an inheritance, you shall not allow any soul to live. | 16. but of the cities of these peoples, which the LORD your God gives you to inherit, you will not spare alive any breathing thing: |
| 17. Rather, you shall utterly destroy them: The Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivvites, and the Jebusites, as the Lord, your God, has commanded you. | 17. for destroying you will destroy them, Hittites, Amorites, Kenaanites, Pherizites, Hivites, and Jebusites, as the LORD your God has commanded you; |
| 18. So that they should not teach you to act according to all their abominations that they have done for their gods, whereby you would sin against the Lord, your God. | 18. that they may not teach you to do after their abominations with which they have served their idols, and you sin before the LORD your God. |
| 19. When you besiege a city for many days to wage war against it to capture it, you shall not destroy its trees by wielding an ax against them, for you may eat from them, but you shall not cut them down. Is the tree of the field a man, to go into the siege before you? | 19. When you beleaguer a city all the seven days to war against it, to subdue it on the Sabbath, you will not destroy the trees thereof by bringing against them (an instrument of) iron; that you may eat its fruit, cut it not down; for a tree on the face of the field is not as a man to be hidden (put out of sight) before you in the siege. |
| 20. However, a tree you know is not a food tree, you may destroy and cut down, and you shall build bulwarks against the city that makes war with you, until its submission. | 20. But the tree that you know to be a tree not making fruit to eat, that you may destroy and cut down. And you will raise bulwarks against the city which makes war with you, until you have subdued it. |
|  |  |
| 1. If a slain person be found in the land which the Lord, your God is giving you to possess, lying in the field, [and] it is not known who slew him, | 1. If a male be found slain upon the ground, unburied, in the land which the LORD your God gives you to inherit, lying down, and not hanged on a tree in the field, nor floating on the face of the water; and it be not known who did kill him: |
| 2. then your elders and judges shall go forth, and they shall measure to the cities around the corpse. | 2. then two of the sages will proceed from the chief court of judgment, and three of your judges, and will measure to the surrounding cities which lie on the four quarters from the (spot where) the dead man (is found); |
| 3. And it will be, [that from] the city closer to the corpse, the elders of that city shall take a calf with which work has never been done, [and] that has never drawn a yoke, | 3. and the city which is nearest to the dead man, being the suspected one, let the chief court of justice take means for absolution (or disculpation). Let the sages, the elders of that city, take an heifer from the herd, not commixed, an heifer of the year, which has not been wrought with nor has drawn in the yoke: |
| 4. and the elders of that city shall bring the calf down to a rugged valley, which was neither tilled nor sown, and there in the valley, they shall decapitate the calf. | 4. and the sages of that city will bring the heifer down into an uncultivated field, where the ground has not been tilled by work, nor sowed; and let them there behead the heifer from behind her with an axe (or knife, dolch) in the midst of the field. |
| 5. And the kohanim, the sons of Levi, shall approach, for the Lord, your God, has chosen them to serve Him and to bless in the Name of the Lord, and by their mouth shall every controversy and every lesion be [judged]. | 5. And the priests the sons of Levi will draw near; for the LORD your God has chosen them to minister to Him, and to bless Israel in His Name, and according to their words to resolve every judgment, and in any plague of leprosy to shut up, and pronounce concerning it; |
| 6. And all the elders of that city, who are the nearest to the corpse, shall wash their hands over the calf that was decapitated in the valley; | 6. and all the elders of the city lying nearest to the dead man will wash their hands over the heifer which has been cut off in the field, |
| 7. And they shall announce and say, "Our hands did not shed this blood, nor did our eyes see [this crime]." | 7. and will answer and say: It is manifest before the LORD that this has not come by our hands, nor have we absolved him who shed this blood, nor have our eyes beheld. |
| 8. "Atone for Your people Israel, whom You have redeemed, O Lord, and lay not [the guilt of] innocent blood among your people Israel." And [so] the blood shall be atoned for them. | 8. And the priests will say: Let there be expiation for Your people Israel, whom You, O LORD, has redeemed, and lay not the guilt of innocent blood upon Your people Israel; but let him who has done the murder be revealed. And they will be expiated concerning the blood; **but straightway there will come forth a swarm of worms from the excrement of the heifer, and spread abroad, and move to. the place where the murderer is, and crawl over him: and the magistrates will take him, and judge him.** |
| 9. And you shall abolish the [shedding of] innocent blood from among you, for you shall do what is proper in the eyes of the Lord. | 9. So will you, O house of Israel, put away from among you whosoever sheds innocent blood, that you may do what is right before the LORD. |
| 10. If you go out to war against your enemies, and the Lord, your God, will deliver him into your hands, and you take his captives, | 10. WHEN you go out to war against your enemies, and the LORD your God will deliver them into your hands, and you take some of them captive: |
| 11. and you see among the captives a beautiful woman and you desire her, you may take [her] for yourself as a wife. | 11. if you see in the captivity a woman of fair countenance, and you approve of her, and would take her to you to wife; |
| 12. You shall bring her into your home, and she shall shave her head and let her nails grow. | 12. then you will take her into your house, and let her cut off the hair of her head, pare her nails, |
| 13. And she shall remove the garment of her captivity from upon herself, and stay in your house, and weep for her father and her mother for a full month. After that, you may be intimate with her and possess her, and she will be a wife for you. | 13. and put off the dress of her captivity, and, dipping herself, become a proselyte in your house, and weep on account of the idols of the house of her father and mother. And you will wait three months to know whether she be with child; and afterwards you may go to her, endow her, and make her your wife. |
| 14. And it will be, if you do not desire her, then you shall send her away wherever she wishes, but you shall not sell her for money. You shall not keep her as a servant, because you have afflicted her. | 14. But if you have no pleasure in her, then you may send her away, only with a writing of divorce: but you will in no wise sell her for money, nor make merchandise of her, after you have had intercourse with her.  JERUSALEM: If you have no pleasure in her, you may send her away with power over herself; but you will in no wise sell her for money, nor make merchandise of her; because your power over her is given up. |
| 15. If a man has two wives-one beloved and the other despised-and they bear him sons, the beloved one and the despised one, and the firstborn son is from the despised one. | 15. If a man has two wives, and one is beloved and the other hated, and they bear him sons, both the beloved and the hated (wife), and the first-born son be of the hated, |
| 16. Then it will be, on the day he [the husband] bequeaths his property to his sons, that he will not be able to give the son of the beloved [wife] birthright precedence over the son of the despised [wife]-the [real] firstborn son. | 16. it will be in the day that he divides to his sons the inheritance of the wealth that may be his, he will not be allowed to give the birthright portion to the son of the beloved, over the head of the son of the hated wife, to whom the birthright belongs; |
| 17. Rather, he must acknowledge the firstborn, the son of the despised [wife] and give him a double share in all that he possesses, because he [this firstborn son] is the first of his strength, then he has the birthright entitlement. | 17. but (let him acknowledge) the birthright of the son of her who is disliked, and all that belongs to it, to give him the double portion of all that may be found with him, because he is the beginning of his strength, and to him pertains the birthright. |
| 18. If a man has a wayward and rebellious son, who does not obey his father or his mother, and they chasten him, and [he still] does not listen to them, | 18. If a man has a son depraved and rebellious, who will not obey the word of his father or of his mother, and who, when they reprove him, will not receive admonition from them; |
| 19. his father and his mother shall take hold of him and bring him out to the elders of his city, and to the gate of his place. | 19. his father and mother will take him, and bring him before the Sages of the city at the door of the court of justice in that place, |
| 20. And they shall say to the elders of his city, "This son of ours is wayward and rebellious; he does not obey us; [he is] a glutton and a guzzler." | 20. and say to the Sages of the city, We have transgressed the decree of the Word of the LORD; therefore was born to us this son, who is presumptuous and disorderly; he will not hear our word, but is a glutton and a drunkard. |
| 21. And all the men of his city shall pelt him to death with stones, and he shall die. So shall you clear out the evil from among you, and all Israel will listen and fear. | 21. And it will be that if he brought to fear and receive instruction, and beg that his life may be spared, you will let him live; but if he refuse and continue rebellious, then all the men of his city will stone him with stones that he die; and so will you put away the evil doer from among you, and all Israel will hear, and be afraid. |
| 22. **If a man commits a sin for which he is sentenced to death, and he is put to death, you shall [then] hang him on a pole.** | 22. **When a man has become guilty of the judgment of death, and is condemned to be stoned, and they afterwards hang him on a beam,**  **JERUSALEM: And you hang him on a beam.** |
| 23. **But you shall not leave his body on the pole overnight. Rather, you shall bury him on that [same] day, for a hanging [human corpse] is a blasphemy of God, and you shall not defile your land, which the Lord, your God, is giving you as an inheritance.** | 23. **his dead body will not remain upon the beam, but he will be certainly buried on the same day; for it is execrable before God to hang a man, but that his guilt gave occasion for it; and because he was made in the image of God, you will bury him at the going down of the sun, lest wild beasts abuse him, and lest you overspread your land, which the LORD your God gives you to possess, with the dead bodies of criminals.** |
|  |  |
| 1. You shall not see your brother's ox or sheep straying, and ignore them. [Rather,] you shall return them to your brother. | 1. You will not see your brother's ox or his lamb going astray, and estrange your knowledge from them; you will certainly restore them to him. |
| 2. But if your brother is not near you, or if you do not know him, you shall bring it into your house, and it shall be with you until your brother seeks it out, whereupon you shall return it to him. | 2. But if knowledge of your brother is not yours, if you know him not, you will bring it into your house, and it will be supported by you till the time that you have sought out your brother, and you will restore it to him. |
| 3. So shall you do with his donkey, and so shall you do with his garment, and so shall you do with any lost article of your brother which he has lost and you have found. You shall not ignore [it]. | 3. So will you do with his ass, with his garment, and with any lost thing of your brother's. If you find it is not lawful for you to hide it from him; you will carry it, and restore it.  JERUSALEM: And so will you do with his ass, and with his robe. |
| 4. You shall not see your brother's donkey or his ox fallen [under its load] on the road, and ignore them. [Rather,] you shall pick up [the load] with him. | 4. You will not see your brother's ass nor his ox thrown on the way, and turn your eyes from them; you will verily lift it up for him.  JERUSALEM: You will forgive what may be in your heart against him, you will deliver and lead it. |
| 5. A man's attire shall not be on a woman, nor may a man wear a woman's garment because whoever does these [things] is an abomination to the Lord, your God. | 5. Neither fringed robes nor tephillin which are the ornaments of a man will be upon a woman; neither will a man shave himself so as to appear like a woman; for everyone who does so is an abomination before the LORD your God. |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary on D’barim (Deut.) ‎20:10 – 22:5**

**10 When you approach a city [to wage war against it]** Scripture is speaking of an optional war, as is explicit in the context of this section (verse 15), “Thus you will do to all the cities which are very far away [from you]....”-[Sifrei]

**11 all the people found therein [shall become tributary]** Even if you find in it people of the seven nations, whom you have been commanded to exterminate, you are permitted to spare their lives.-[Sifrei]

**tributary [to you], and they shall serve you** [You shall fight them] until they accept upon themselves both tribute and bondage.-[Sifrei]

**12 But if it does make no peace with you, and it wages war against you** Scripture is informing you that if it does not make peace with you, then, if you let it be and go away, [this city] will ultimately wage war against you.

**you shall besiege it** Even to starve it out, and cause them to [die of] thirst and to kill [the inhabitants of the city] through diseases.-[Sifrei]

**13 and the Lord your God will deliver it into your hands** If you have done all that is stated in this section, the Lord will ultimately deliver it into your hands.-[Sifrei]

**14 And the children [... you shall take for yourself]** Even the male children. But, how then, am I to explain "and you shall strike all its males"? (verse 13) It refers to adult males.-[Sifrei]

**17 as [the Lord your God] has commanded you** [This is] to include the Girgashites [the seventh nation, not mentioned here, but you were commanded to destroy them].-[Sifrei]

**18 so that they will not teach you to do [like all] their abominations]** But if they repent and wish to convert, you are allowed to accept them.-[Sifrei]

**19 [When you besiege a city for many] days** The word “days” implies two days. [But when it says many [this means] three [days]. From here our Rabbis derived [the ruling that] the siege of a heathen city may not be initiated less than three days before the Sabbath (Sifrei, Shab. 19a), and this verse teaches us that the offer of peace (verse 10) must be repeated for two or three days. Similarly, it says: “that David dwelt in Ziklag for two days” (II Sam. 1:1). Scripture is speaking here of an optional war.-[Sifrei]

**Is the tree of the field a man, to go into the siege before you]?** The word כִּי here means “perhaps:” Is the tree of the field perhaps a man who is to go into the siege by you, that it should be punished by the suffering of hunger and thirst like the people of the city? Why should you destroy it?

**20 until its submission** Heb. רִדְתָּהּ , an expression of רִדּוּי , subjugation, [meaning] that it becomes submissive to you.

**Chapter 21**

**2 then your elders...** shall go out the distinguished ones of your elders, [namely] the Great Sanhedrin.-[Sotah 44]

**and they shall measure** from the place where the corpse lies.

**to the cities around the corpse** in every direction, in order to ascertain which is the nearest.

**4 to a rugged valley** Heb. נַחַל אֵיתָן hard, [a valley] that was never tilled.

**shall decapitate** He breaks its neck with a hatchet [i.e., from the back]. The Holy One, blessed be He, says: Let the calf which is in its first year and has, therefore, produced no fruits, come and be decapitated at a place [the valley that was not tilled] which has not produced fruits, in order to atone for the murder of this man, whom they [the murderers] did not allow to produce fruit [i.e., to perform mitzvoth].-[Sotah 46a]

**7 Our hands did not shed [this blood]** But would it enter one’s mind that the elders of the court are murderers? Rather, [they declare:] We [ourselves] did not see him and let him depart without food or escort [which would have indirectly caused his death, leaving this man to the elements and to robbers].-[Sifrei ; Sotah 45a] The kohanim then say:

**8 Atone for Your people Israel,...** And [so] the blood will be atoned for them Scripture informs them that from the time they complete all this, their sin is atoned.-[Sifrei]

**9 and you shall abolish** This tells [us] that if the murderer is found after the calf is decapitated, the murderer must be executed, and that is “what is proper in the eyes of the Lord.”-[Sotah 47b, Keth. 37b]

**10 If you go out to war** The verse here is referring to an optional war [i.e., non-obligatory] (Sifrei 21:1), since in reference to the [obligatory] war [to conquer] the land of Israel, it would be inappropriate to say “and you take his captives” because it has already been stated [regarding the seven nations of Canaan], “[from these peoples’ cities...] you shall not allow any soul to live.” (Deut. 20:16).

**and you take his captives** Heb. וְשָׁבִיתָ שִׁבְיוֹ . [The double language here comes] to include Canaanites in their midst, even though they are from the seven nations.-[Sifrei 21:2; Sotah 35b]

**11 [and you desire her,] you may take [her] for yourself as a wife** [Not that you are commanded to take this woman as a wife,] but Scripture [in permitting this marriage] is speaking only against the evil inclination [, which drives him to desire her]. For if the Holy One, blessed is He, would not permit her to him, he would take her illicitly. [The Torah teaches us, however, that] if he marries her, he will ultimately come to despise her, as it says after this, “If a man has [two wives—one beloved and the other despised]” (verse 15); [moreover] he will ultimately father through her a wayward and rebellious son (see verse 18). For this reason, these passages are juxtaposed.-[Tanchuma 1]

**a...woman** Heb. אֵשֶׁת , even a married woman (אֵשֶׁת אִישׁ) . -[Kid. 21b]

**12 and let her nails grow** Heb. וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ . She must let them grow, so that she should becomes repulsive [to her captor, to induce him to change his mind about marrying her].-[Sifrei 21:7, Yev. 48a]

**13 And she shall remove the garment of her captivity** [so that she should not be attractive to her captor,] for they are pretty [clothes], because gentile women adorn themselves during wartime, in order to seduce others [namely, the enemy] to have relations with them.-[Sifrei 21:8]

**and stay in your house** In the house he uses. Upon entering, he will stumble upon her, and upon leaving, he will stumble upon her, see her weeping and see her unsightly appearance—all this, so that she should become despicable to him.-[Sifrei 21:9]

**and weep for her father and her mother** Why is all this necessary? So that an Israelite woman [i.e., this man’s Jewish wife] should be happy, and this [gentile captive woman] should be grief-stricken, an Israelite woman should be dressed up, and this one should make herself repulsive.-[Sifrei 21:11]

**14 And it will be, if you do not desire her** Scripture informs you that eventually you will despise her.-[Sifrei 21:14.

**You shall not keep her as a servant** Heb. תִתְעַמֵּר בָּהּ לֹא־ . [This means:] “You must not use her [as a slave]” (Sifrei 21:16). In the Persian language, the term for slavery and servitude is עִימְרָאָה [the term used here]. I learned this from the Yesod of Rabbi Moses the Darshan.

**17 a double share** [The firstborn son takes a share] equal to that of two brothers [together].-[Sifrei 21:28]

**[and give him a double share] in all that he possesses** From here [we learn that] the firstborn son does not take [a double share] from that which [the father’s estate] is entitled to after the demise of the father, [e.g., from an uncollected debt,] as [he does] from what was in the father’s actual possession.-[Sifrei 21:29, Bech. 51b]

**18 wayward** Heb. סוֹרֵר , deviating (סָר) from the [proper] path.

**rebellious** Heb. מוֹרֶה , [meaning] one who disobeys the words of his father. [The word מוֹרֶה is] derived from [the same root as] the word מַמְרִים [meaning “to rebel”] (see Deut. 9:7).

**they shall chasten him** They must warn him in the presence of three [people, not to steal, nor to eat a certain quantity of meat and drink a certain quantity of wine (see further in Rashi)], and then they must have him flogged [by the court] (San. 71a; see Sifrei). [The Talmud (San. 71a) emends this to read: They must warn him in the presence of two (witnesses) and have him flogged in the presence of three (judges).] The wayward and rebellious son incurs punishment only if he steals [money from his father], consumes [at one meal] a tartemar [a weight equal to half a maneh] of meat, and drinks [at the same meal] half a log of wine, as it is said [referring to him] that “a glutton and a guzzler (זוֹלֵל וְסֽבֵא) ” (verse 20), and [elsewhere,] it says, “Do not be among wine-guzzlers (בְסֽבְאֵי־יָיִן) ), among gluttonous eaters of meat (בְּזֽלְלֵי־בָשָׂר) ” (Prov. 23:20), [which indicates that the term “guzzler” refers to wine and “glutton” refers to meat] (San. 70a, Sifrei). The wayward and rebellious son is executed on account of [what he will become in] the end—the Torah penetrates to his ultimate intentions. Eventually, he will squander his father’s money, seek what he has become accustomed to, not find it, and stand at the crossroads and rob people [killing them, thereby incurring the death penalty. Says the Torah, “Let him die innocent [of such crimes], rather than have him die guilty [of such crimes].”- [San. 72b]

**21 and all Israel will listen and fear** From here, [we learn that] the court must make a public proclamation, announcing: “So-and-so has been stoned because he was a wayward and rebellious son!”-[San. 89a]

**22 If a man commits a sin for which he is sentenced to death** The juxtaposition of these passages [i.e., this one and that of the wayward and rebellious son] teaches [us] that if his father and mother spare him, he will eventually lead an evil life style and commit [grave] sins for which he will be sentenced to death by the court.-[Tanchuma 1]

**you shall [then] hang him on a pole** Our Rabbis said: All who are stoned [by the court] must [afterwards] be hanged, for the verse (23) says, “a hanging [human corpse] is a blasphemy of God.” **[Thus, we find that the sin of blasphemy is connected with hanging,] and a blasphemer is punished by stoning. [Consequently, our Rabbis taught that all those stoned must be hanged.]-[San. 45b]**

**23 For a hanging [human corpse] is a blasphemy of God** Heb. קִלְלַת אֱלֹֽהִים . This is a degradation of the [Divine] King in Whose image Man is created, and the Israelites are God’s children. This is comparable to two identical twin brothers. One [of them] became king, while the other was arrested for robbery and hanged. Whoever saw him [the second brother, suspended on the gallows], would say, “The king is hanging!” [Therefore, the king ordered, and they removed him (Reggio ed.).] -[Sanh. 46b] Wherever [the term] קְלָלָה appears in Scripture, it means treating lightly (הָקֵל) and degrading. For example, “[And behold, you have with you Shimei the son of Gera...] and he cursed me with a severe curse (וְהוּא קִלְלַנִי קְלָלָה נִמְרֶצֶת) ” (I Kings 2:8). -[See II Sam. 16:5-13]

**Chapter 22**

**1 and ignore them** [I.e.,] by covering one’s eyes, pretending not to see it.

**You shall not see... and ignore them** Heb. לֹא־תִרְאֶה ... וְהִתְעַלַּמְתָּ [lit., “You shall not see them... but rather, you shall ignore them!” What it really means is:] You shall not see them and ignore them [i.e., ignore your brother’s animals straying]; that is the simple meaning of the verse. Our Rabbis, however, explain that [although the verse clearly means that one must not ignore them, nevertheless, the verse is alluding to] situations when one is, in fact, permitted to ignore them [for example, if he is a kohen, and the animals have wandered into a cemetery, where kohanim may not enter, **or if he is an honored sage, and it it is beneath his dignity to lead animals or carry packages in public places**—he may “ignore” them, and he is not obligated to return them to his brother].-[Sifrei 22:45, B.M. 30a]

**2 [And it shall be with you] until your brother seeks it out** Would you imagine that one should return it to him before he asks for it? Rather, [the meaning is that you must keep the animal] until you investigate him, [verifying] that he is is not a swindler [by demanding that he produce identifying signs]. -[B.M. 27b, Sifrei 22:47]

**whereupon you shall return it to him** That there shall be something left in it to return, that it should not consume its [whole] value in your house, so you should claim it from him [from the owner]. From here, [the Rabbis] said: Any animal that works and eats, should work and eat [the proceeds of its work]; and [any animal] that does not work, yet still eats, should be sold [by the finder, and the money restored to the owner].-[B.M. 28b]

**3 You shall not ignore [it]** You must not cover your eyes, pretending not to see it.

**4 You shall pick up [the load]** This is [the obligation of] טְעִינָה , “loading,” [i.e.,] to load up a burden that has fallen off it [the animal, as opposed to פְּרִיקָה , “unloading” a burden too heavy for the animal, delineated in Exod. 23: 5].-[B.M. 32a]

**[You shall pick up (the load)] with him** [I.e.,] with the owner. However, if the owner walks away, sits down, and says, “Since the commandment is incumbent upon you, if you want to load, [go ahead and] load!” you are exempt.-[B.M. 32a]

**5 A man’s attire shall not be on a woman** making her appear like a man, thereby enabling her to go among men, for this can only be for the [purpose of] adultery.-[Nazir 59a]

**nor may a man wear a woman’s garment** to go and abide among women. Another explanation: [In addition to not wearing a woman’s garment,] **a man must also not remove his pubic hair or the hair of his armpits [for this is a practice exclusive to women].-[Nazir 59a]**

**because... is an abomination** The Torah forbids only [the wearing of] clothes that would lead to abomination [i.e., immoral and illicit behavior].-[Nazir 59a]

**Ketubim: Tehillim (Psalms) 127:1 – 130:8**

| **Rashi** | **Targum** |
| --- | --- |
| 1. **A song of ascents about Solomon. If the Lord will not build a house, its builders have toiled at it in vain; if the Lord will not guard a city, [its] watcher keeps his vigil in vain.** | 1. **A song that was uttered on the ascents of the abyss, composed by Solomon. If the Word of the LORD will not build the city, its builders labor in vain; if the Word of the LORD is not guarding the city of Jerusalem, its guard has stayed awake in vain.** |
| 2. It is futile for you who arise early, who sit late, who eat the bread of toil, so will the Lord give to one who banishes sleep from himself. | 2. In vain will you trouble yourselves to rise early in the morning to do robbery, who stay up late to do fornication, who eat the bread of the poor for which they labored honestly and truly; the LORD will give sleep to those who love him. ANOTHER TARGUM: The wicked say to the righteous/generous, "It is wrong for you that you rise early and pray in the morning and stay up late in the evening to study the Torah, eating the bread of sorrow." The righteous/generous reply, "Truly the LORD gives to those who love him a complete reward for hunger." |
| 3. **Behold, the heritage of the Lord is sons, the reward is the fruit of the innards.** | 3. **Behold, the legacy of the LORD is proper sons, children of the womb are a reward for good deeds.** |
| 4. Like arrows in the hand of a mighty man, so are the sons of one's youth. | 4. Like arrows in the hand of a warrior, so are sons of the youth. |
| 5. **Praiseworthy is the man who has filled his quiver with them; they will not be ashamed when they talk to the enemies in the gate.** | 5. **It is good for a man that he fill his academy with them; they will not be ashamed, for they will dispute with their enemies in the gate of the place of judgment.** |
|  |  |
| 1. A song of ascents. **Praiseworthy is every man who fears the Lord, who walks in His ways.** | 1. A song that was uttered on the ascents of the abyss. How happy all who fear the LORD, who walk in his ways. |
| 2. If you eat the toil of your hands, you are praiseworthy, and it is good for you. | 2. Happy the work of your hands, for you will eat it; happy are you in this age and you shall have good in the age to come. |
| 3. Your wife will be as a fruitful vine in the innermost parts of your house; your sons will be like olive shoots around your table. | 3. Your wife is like a vine that bore fruit on the side of your house; your sons are like olive plants around your table. |
| 4. Behold that so will a man who fears the Lord be blessed. | 4. Behold, because of this, blessed is the man who is reverent in the presence of the LORD. |
| 5. **May the Lord bless you from Zion, and see the good of Jerusalem all the days of your life.** | 5. **The LORD will bless you from Zion, and you will see the welfare of Jerusalem all the days of your life.** |
| 6. **And may you see children [born] to your children, [and see] peace upon Israel.** | 6. **And you will see the sons of your sons. Peace be upon Israel.** |
|  |  |
| 1. A song of ascents. Much have they distressed me from my youth, Israel will say now. | 1. A song that was uttered on the ascents of the abyss. Many are they who have oppressed me from my youth, let Israel now say: |
| 2. Much have they distressed me from my youth, but also they have not prevailed against me. | 2. Many are they who have oppressed me from my youth, yet they have not been able to do me harm. |
| 3. **On my back, the plowmen plowed; they lengthened their furrow.** | 3. **Upon my body the plowers have plowed, they have made their furrow long.** |
| 4. The LORD is righteous/generous; He will cut the ropes of the wicked. | 4. The LORD is righteous/generous; He has severed the bonds of the wicked. |
| 5. May all those who hate Zion be ashamed and retreat. | 5. They will be ashamed and withdraw: all those who hate Zion. |
| 6. May they be like the grass **of the roofs,** which, before it is plucked, withers. | 6. They will be like the grass **of the rooftops,** which, before it blossoms, the east wind comes blowing on it and it has withered. |
| 7. Of which the reaper did not fill his hand, nor the gatherer his arm. | 7. Which the reaper does not fill his hand with, nor the gatherer his shoulder. |
| 8. **And the passers-by did not say, "May the blessing of the LORD be to you; we have blessed you in the name of the Lord."** | 8. **And those who pass by do not say there, "The blessing of the LORD be upon you," nor will they answer, "We bless you in the name of the LORD."** |
|  |  |
| 1. A song of ascents. From the depths I have called You, O LORD. | 1. A song that was uttered on the ascents of the abyss. From the depths I have called You, O LORD. |
| 2. O LORD, hearken to my voice; may Your ears be attentive to the voice of my supplications. | 2. O LORD, receive my prayer; may your ears be attentive to the sound of my prayer. |
| 3. O God, if You keep [a record of] iniquities, O LORD, who will stand? | 3. If You will take note of iniquities, O Yah, LORD, who will remain? |
| 4. For forgiveness is with You, in order that You be feared. | 4. For there is forgiveness with You, so that You might be seen. |
| 5. I hoped, O LORD; yea, my soul hoped, and I wait for His word. | 5. I have waited, O LORD; my soul has waited, and for His glory I have waited long. |
| 6. My soul is to the LORD among those who await the morning, those who await the morning. | 6. My soul has waited long for the LORD, more than the watchmen on the morning watch who watch to offer the morning sacrifice. |
| 7. Israel, hope to the LORD, for kindness is with the LORD and much redemption is with Him. | 7. Israel waits long for the LORD, for with the LORD is loving-kindness, and with Him is much redemption. |
| 8. And He will redeem Israel from all their iniquities. | 8. And He will redeem Israel from all his iniquities. |
|  |  |

**Rashi’s Commentary on Tehillim (Psalms) 127:1 – 130:8**

**Chapter 127**

**1 A song of ascents about Solomon** This song David recited about his son, Solomon, for he saw through the holy spirit that he [Solomon] was destined to build the Temple, and on that very day, Solomon would marry Pharaoh’s daughter, and concerning this was said (Jer. 32: 31): “For this city has aroused My anger and My wrath since the day they built it.” Therefore, he recited this song. My son, why should you build a house and turn away from following the Omnipresent? Since He does not desire it, its workers have toiled at it in vain.

**[its] watcher keeps his vigil in vain** The watchman watches it in vain.

**2 It is futile for you** The craftsmen, who rise early and stay late at their work and sustain themselves with toil and labor, with bread of toil, [i.e.,] of the toil of work.

**so will the Lord give** The Holy One, blessed be He, [will give] sustenance to him who banishes his sleep from his eyes in order to engage in the Torah.

**to one who banishes sleep** Heb. לידידו שנא . to one who banishes (מנדד) sleep from his eyes.

**3 Behold, the heritage of the Lord** for that man [who banishes sleep from his eyes].

**sons** These are the disciples whom he sets up, who are to him like sons.

**the reward is the fruit of the innards** The reward is the fruit of the Torah that is in his heart as it is said (Prov. 22: 18): “For it is pleasant that you guard them in your innards.”

**4 Like arrows** in the hand of a mighty man with which to battle his enemies.

**so are the sons of one’s youth** The disciples that a man sets up in his youth.

**5 Praiseworthy is the man who has filled his quiver** with those arrows. אשפה is the arrowcase, called cuyvre in Old French.

**they will not be ashamed** when they talk to the enemies in the gate Torah scholars who defeat one another in halakhah and appear as enemies to one another (addendum).

**Chapter 128**

**1 A song of ascents. Praiseworthy is every man who fears the Lord** All of these are admonitions and disciplines. Because it is written, “Praiseworthy is the man,” “Praiseworthy is a man,” it therefore says here “every,” to include a woman.

**2 If...the toil of your hands** He who benefits from the toil of his hands inherits two worlds. In Tractate Berachoth (8a).

**3 as a fruitful vine** Every woman whose blood is abundant will have many children.

**in the innermost parts** of your house Because it is customary to have marital relations in secret. Another explanation:

**in the innermost parts** If your wife is menstruating, put her into the innermost parts of your house so that you will not become accustomed to being with her.

**your sons will be like olive shoots** Just as olive trees cannot be grafted, so will your sons not have any disqualification.

**5 from Zion** which is the gate of heaven. Moreover, in the merit of Zion they would be fruitful and multiply, as it is written (I Kings 4:20): “Judah and Israel [were] many.”

**the good of Jerusalem** And you shall rejoice with all the good.

**6 And may you see children [born] to your children** and they shall not come to quarrel about halitzah, [since that is performed only if there are no children,] and then there will be peace upon Israel (addendum).

**children [born] to your children** They will inherit the estate, and no woman will be subject to the levir [in a levirate marriage]. Then there will be peace in the world.

**Chapter 129**

**3 the plowmen...they lengthened their furrow** That is the hill of the plowshare, as (I Sam. 13:14): “about half a furrow (מענה) [which] a yoke [of oxen plow in] a field.”

**6 which, before it is plucked, withers** Which, before they pluck it and uproot it from its place, is withered.

**7 his arm** Like (Isa. 49:22): “and they will bring your sons in [their] arms (בחצן) ,” aisselle in French, and so (Neh. 5:13): “Also I shook out my arm (חצני) .”

**Chapter 130**

**4 For forgiveness is with You** **You did not give permission to an agent to forgive, as it is said (Exod. 23:21): “for he will not forgive your transgression.”**

**in order that You be feared for this,** **so that no man will rely on the forgiveness of another. (I found this.)**

**5 I hoped, O Lord; yea, my soul hoped one hope after another hope,** similar to (above 27:14): “Hope for the Lord, be strong and He will give your heart courage, and hope,” and similar to “among those who await the morning, those who await the morning.”

**6 My soul is to the Lord among those who await the morning** **I am among those who look forward to the redemption.**

**those who await the morning They look forward and repeatedly look forward for one end after another end. (I found this.)**

**Meditation from the Psalms**

**Psalms 127:1 – 130:8**

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

**Psalms chapter 127** touches upon many of the primary problems that occupy a person's thoughts. A man's main concerns include building a home, earning a livelihood, and raising good children. The Psalmist offers his advice on how to succeed in these important endeavors.

First, man must realize that all human effort is futile if it is not blessed with Divine approval and assistance. *If HaShem will not build the house, its builders labor on it vainly* (v. 1). David's personal example vividly illustrates this point. King David spent a lifetime gathering money and precious materials for the construction of the Temple, yet his dream was not fulfilled because he had shed blood and thereby forfeited Divine approval for his project. Instead, this privilege was bestowed on his son, Solomon, who took over this sacred project and all the material that his father had painstakingly prepared.

When man puts all his faith in HaShem and merits Divine favor, his efforts will surely succeed. When serene faith takes the place of doubt, anxiety and fear, the blessings of HaShem are granted in abundance and bring blissful peace of mind, because *He gives His beloved ones restful sleep* (v. 2).

Even *children are the heritage of HaShem* (V. 3), *and like arrows in the hand of a warrior* (v. 4) they can be trained in any direction. *Praiseworthy is the man who fills his quiver*, i.e., the House of Study, with them, so that they become familiar with and fluent in all the laws of the Torah. Thus, *they shall not be shamed, when they refute the words of heresy spoken by HaShem's enemies* (v. 5).[[1]](#footnote-1)

**Psalms chapter 128** is a continuation of the preceding one which taught that Divine assistance is essential if man is to succeed in any endeavor. Physical labor is of inestimable value when he who toils considers himself to be a partner of HaShem in the work of enhancing Creation. Indeed, the Talmud teaches: How valuable is labor, for it brings genuine glory for those who toil in it.[[2]](#footnote-2)

Similarly, marriage and parenthood are the noblest pursuits of a person's life, but only if the participants enter into a partnership with HaShem and invoke His assistance.

It is especially crucial for the Jew to appreciate the sacred character of labor and marriage while he suffers in exile, otherwise he may fall into despair and see no value and purpose in life. If the Jew succeeds in maintaining his personal spiritual level in every aspect of life he will ultimately be redeemed and returned to the Holy Land, the source of all sanctity. He will merit the Psalmist's good wish: *May HaShem bless you from Zion, and may you gaze upon the goodness of Jerusalem, all the days of your life. And may you see the children of your children, and peace upon Israel* (v. 5, 6).

**Psalms chapter 129** enjoins the reader to study the annals of Jewish history. The Psalmist explains that the many diverse periods of Jewish history should not be understood as separate, detached entities. Rather, the entire panorama of Israel's existence must be viewed as one extended lifetime. The earlier years were the time of our nation's youth, and more recent times are likened to adulthood leading to old age.

The Psalmist cautions us not to forget the painful experiences and lessons of our nation's youth. Israel was born in the bitter Egyptian exile. Even after we entered the Holy Land we met with endless adversity and hatred. Through it all, the benevolent hand of HaShem guided our fortunes and protected us from annihilation. Now, as the mature nation looks back on its early travails, the people proclaim: *Much have they distressed me since my youth, let Israel declare now* (v. 1).

Thus, Radak describes this work as a song of thanksgiving and praise. Despite the massive efforts of the enemy to destroy Israel in its period of weakness and youth, it was not vanquished; despite adversity, Israel flourishes. Indeed, this is a Song of Ascents in the fullest sense, because it depicts the constant growth of the nation as it rose to every challenge and overcame every threat.

**Psalms chapter 130** and all of the Songs of Ascent were designed to raise man's spirits. This message of hope is never more necessary than in eras when Israel suffers both the degrading despair of exile and the bitter knowledge that these misfortunes are the result of its own sins. Yet, even when the gentiles deride and harm the Jews, Israel rises from sorrow on the wings of song and prayer*. I put confidence in HaShem* (V. 5), Israel cries out, because I know that the exile is perpetuated only by my sins, and that these sins can surely be forgiven, once I repent.

Even sincere repentance is useless, however, unless HaShem accepts it favorably. Therefore, the Psalmist concludes with a declaration of complete faith in His desire to accept repentance: Let Israel hope for HaShem, for with HaShem is kindness, and with Him is abundant redemption (v. 7). [[3]](#footnote-3)

Now that we have an overview of our four chapters of Psalms, let’s take a deeper dive into their message by examining their message in light of the times, i.e. Tammuz 17.[[4]](#footnote-4) As we begin, notice that the first verse of Psalms chapter 127 provides a very sobering look at the events of today, Tammuz 17:

***Tehillim (Psalms) 127:1****A Song of Ascents; of Solomon. Except HaShem build the house, they labour in vain that build it; except HaShem keep the city,[[5]](#footnote-5) the watchman waketh but in vain.*

Rashi explains that David composed this psalm and dedicated it to Solomon, who was granted the privilege of building the Temple. David foresaw prophetically that Solomon would marry an Egyptian princess on the evening before the dedication of the Temple, an act of which God disapproved.

The Midrash relates that on the night preceding the dedication, King Solomon celebrated his marriage to the daughter of Pharaoh.[[6]](#footnote-6) The Yerushalmi also brings this out:

***Yerushalmi, Avodah Zarah 1:2*** *On the day that Solomon married the daughter of Pharaoh Necho, the king of Egypt, the angel Michael descended, and rammed a staff into the Mediterranean Sea, and surrounded it with stones and mud. It became a large forest which eventually became the great city of Rome.*

*On the day that King Jeraboam set up two golden calves [one in Beth El and one in Dan in order to discourage Jews from going to the Holy Temple in Jerusalem] Remus and Romulus came and built two huts in Rome.*

[The main point of the two stories, of course, is not the historical record of how Rome, as a piece of real estate, came into existence, or when the first two shacks of the eventual Roman Empire came into being. The Talmud is concerned with telling us *why* Rome came into being, and *why* it went on to destroy the Second Temple[[7]](#footnote-7) and throw Israel into an exile that has existed for over nineteen centuries.

Leaders are intimately bound together with their people; a lack of faith on the part of the people can drag their leaders down with them.

One of the prime rules in understanding the story of *Tanach* is that the people in those early, great spiritual times were judged according to standard infinitely higher than ours. Their sins were sins by *their* standards, not by ours. Nevertheless, their lapses deeply affected the history of succeeding generations.

Solomon and Jeroboam, by their deeds, acted out fatal flaws in their people. Because the nation of Israel was flawed, a Roman nation was created. Because Israel did not heed its prophets and sages, Rome ascended to world power and became the tool to destroy Israel.]

Solomon merged both celebrations (the dedication of the Temple and his marriage to the daughter of Pharaoh) in order to demonstrate the universal influence of the Holy Temple which would be a sacred site for Jews and gentiles alike. By marrying an Egyptian princess, he sought to prove that the Temple's sanctity could transform even Egypt, the most impure, profane, and depraved of lands. R' Yose[[8]](#footnote-8) teaches that Solomon married one thousand wives in order to draw them close to Torah and to bring them under the wings of the Divine Presence. However, R׳ Shimon bar Yochai, the Sage at the heart of Lag B’Omer, maintains that Solomon was also motivated by desire.

Rambam[[9]](#footnote-9) explains that before marrying Pharaoh's daughter and the other foreign princesses, Solomon converted them to Judaism. However, Solomon had failed to seek the guidance of a Jewish court of sages in this matter and so he was misled. Solomon thought that the women were sincerely committed to Judaism but in truth they converted for ulterior motives. Their lack of sincerity and conviction was ultimately borne out by the fact that they turned Solomon's heart away from HaShem.

Thus the Talmud[[10]](#footnote-10) teaches, at the very moment of Solomon's marriage to Pharaoh's daughter, HaShem began to form the nucleus of the future Roman Empire, which was destined to destroy the Second Temple and bring about the present exile.

David composed Psalms chapter 127, therefore, as an appeal to Solomon not to think that he could please HaShem by building the Temple while committing an act against HaShem's will. Ironically, although Solomon succeeded in constructing the Temple, he sowed the seeds of its future destruction on the very day of its dedication.[[11]](#footnote-11)

There are special qualities in various times during the year. The forty days beginning with Rosh Chodesh Tammuz (seventeen days ago), and especially Tisha b’Ab (three weeks from now), are times of enormous tragedy and catastrophe. But the very tragedy holds within it the seeds of redemption. 'From the very fall will come the arising’, no one can rise up without falling first. 'From the very darkness will come the light', the darkest, most hopeless part of the night precedes the dawn. Dark it is, but it is prelude to the sunrise. From the moment the Temple was destroyed, Mashiach[[12]](#footnote-12) was born.[[13]](#footnote-13)

The fast of the 17th of the Hebrew month of Tammuz, known as Shivah Asar B’Tammuz, is the start of a three-week mourning period for the destruction of Jerusalem and the two Holy Temples. The fast actually commemorates five tragic events that occurred on this date:

1. Moses broke the tablets when he saw the Jewish people worshipping the Golden Calf.
2. During the Babylonian siege of Jerusalem, the Jews were forced to cease offering the daily sacrifices due to the lack of sheep.
3. Apostomos burned the holy Torah.[[14]](#footnote-14)
4. An idol was placed in the Holy Temple.[[15]](#footnote-15)
5. The walls of Jerusalem were breached by the Romans, in 69 CE, after a lengthy siege. Three weeks later, after the Jews put up a valiant struggle, the Romans destroyed the second Holy Temple on the 9th of Av.

The Jerusalem Talmud maintains that this is also the date when the Babylonians breached the walls of Jerusalem on their way to destroying the first Temple.

The breaching of the walls of Jerusalem is alluded to in our Torah portion in the opening pasuk:

***Debarim (Deuteronomy) 20:10****When thou drawest nigh unto a city to fight against it, then proclaim peace unto it.*

Clearly peace was not in the mind of the Babylonians when they breached the walls during the first Temple era, nor was it in the mind of the Romans as they breached the city walls during the times of the second Temple. Yet, HaShem was preaching peace by bringing Mashiach at the very time of the destruction. To help us get a handle on these deep connections, let’s go back in time and look at one of the very first sins of the nascent nation of Israel.

Is it possible to show that the events of Tammuz 17 were a punishment that was "measure for measure"? Do these events also show a measure-for-measure relationship to the Second Temple?

1. The "Luchot," the tablets upon which the Ten Commandments were engraved, were broken by Moshe;

2. The Korban Tamid, the continual daily sacrifice, was discontinued;

3. The walls of Jerusalem were breached during the Roman siege of the city (in 70 CE);

4. The Greek ruler Apostamus publicly burned the Torah scroll;

5. Menashe, a king of Judea in the First Temple period, erected an idolatrous image on the Temple grounds.[[16]](#footnote-16)

Let us examine the original sin of Tammuz the 17th. The Children of Israel were confused by what they considered Moshe's tardiness in coming down from Mount Sinai at the end of the prescribed forty day period. They assumed that Moshe had died. They decided to create a golden calf to take his place:

***Shemot (Exodus) 32:1*** *"Get up and make a god for us, for we do not know what happened to this man Moshe who took us out of Egypt".*

Later, they declared this golden calf to be their new god. They worshipped the golden calf and sacrificed to it:

***Shemot (Exodus) 32:4-6*** *And he received [them] at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These [be] thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw [it], he built an altar before it; and Aaron made proclamation, and said, Tomorrow [is] a feast to HaShem. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.*

While still encamped before Mount Sinai, they rejected HaShem Who had taken them out of the land of Egypt, led them through the desert, and given them the Torah! As it says:

***Tehillim (Psalms) 106:20*** *"They exchanged their Glory* (=HaShem) *for an image of a grass-eating ox."*

When Moshe observed the worship of the golden calf, he threw the Tablets from his hands and shattered them:

***Shemot (Exodus) 32:19*** *And the tables [were] the work of G-d, and the writing [was] the writing of G-d, graven upon the tables.*

With this in mind, we can understand how the punishments of Tammuz 17, midda kneged midda, measure for measure, through the ages correspond to the original sin of that day. The most obvious one of the four punishments listed, is that of Menashe's placement of an idol in the Temple. Menashe's placement of the idol in the Temple symbolized making the worship of his image a replacement for that of HaShem in His Holy Temple. This was a *just* punishment for the Children of Israel, who had done the same with the worship of the Golden Calf before Mount Sinai, centuries earlier.

The daily Tamid sacrifice personified the service of HaShem in the Temple. When this was discontinued, the situation paralleled the discontinuation of the worship of HaShem by the Jews who worshipped the Golden Calf at Mount Sinai.

The burning of the Torah by Apostamus paralleled the sin of the Golden Calf in a different way. When Moshe saw that his people had committed such a terrible sin he shattered the Tablets, as has been mentioned. As a punishment for bringing about the destruction of HaShem's Tablets of the law, the Jews of a future era had HaShem's Torah burned before them by a blasphemous ruler.

The breach in the walls of Jerusalem may also be shown to parallel the original sin of Tammuz 17. The Gemara[[17]](#footnote-17) tells us that the righteous people and Torah scholars of the generation provide protection to all members of the community, just as a city wall does. For this reason, the Talmud says that scholars do not have to contribute to the expense of building defensive ramparts around their home towns, their Torah study is their share in the city's defense. As the Gemara expounds on a verse from Shir HaShirim:

***Shir HaShirim (Song of Songs) 8:10*** *"I am a wall, and my breasts are like towers”.*

***Bava Batra 7b*** *R. Judah the Prince levied the impost for the wall on the Rabbis. Said Resh Lakish: The Rabbis do not require the protection [of a wall], as it is written, If I should count them, they are more in number than the sand. Who are these that are counted? Shall I say the righteous, and that they are more in number than the sand? Seeing that of the whole of Israel it is written that they shall be like the sand on the sea shore, how can the righteous alone be more than the sand? — What the verse means, however, is I shall count the deeds of the righteous and they will be more in number than the sand. If then the sand which is the lesser quantity protects [the land] against the sea, how much more must the deeds of the righteous, which are a larger quantity, protect them? When Resh Lakish came before R. Johanan, the latter said to him: Why did you not derive the lesson from this verse, I am a wall and my breasts are like towers, where ‘I am a wall’ refers to the Torah and ‘my breasts are like towers’ to the students of the Torah? — Resh Lakish, however, adopts the exposition [of this verse] given [also] by Raba, viz. that ‘I am a wall’ refers to the community of Israel, and ‘my breasts are like towers’, to synagogues and houses of study.*

"I am a wall", this refers to the Torah, which affords protection to its people. "My breasts are like towers", this refers to Torah scholars.

The Children of Israel, when they rejected the leadership of Moshe and chose a Golden Calf to lead them instead, were showing disdain for the ultimate scholar of the Torah. Also, their sin caused the shattering of the Tablets of the Torah themselves. Since Torah scholars are compared to city walls, a fitting punishment for their sin was that the Jews of Jerusalem in a future generation had their protective wall breached on the anniversary of the original sinful deed.

From this comparison we can begin to understand a very important Torah concept: *All things go after their beginning*. If we can begin perfectly, then we can be assured of success. On the other hand, When Solomon merged his marriage to the daughter Pharaoh with the dedication of the Temple he created at a flaw in the ‘beginning’ of the Temple that ultimately led to its destruction. This is mirrored in the sin of the golden calf which took place a mere forty days after the giving of the Torah and a manifest revelation of HaShem. The sin of the golden calf created a flaw in the beginning of our relationship with HaShem, which ultimately led to the events surrounding the destruction of the first and second Temples.

We should take encouragement from the fact that at the height of the sin of the golden calf – Moshe descended and began the tikkun, the correction for this error. In the same way, Chazal teach that on Tisha B’Ab, the very day of the destruction of the first and second Temples; on this very day Mashiach[[18]](#footnote-18) will be ‘born’.[[19]](#footnote-19) Mashiach’s descent is for the purposes of tikkun. He is returning to restore *The House*. His body will become The House fit for HaShem – because it will be The House HaShem built!

***Tehillim (Psalms) 127:1****A Song of Ascents; of Solomon.****Except HaShem build the house****, they labour in vain that build it;[[20]](#footnote-20) except HaShem keep the city, the watchman waketh but in vain.*

Tammuz 17 comes to teach us that we need to mourn our failures that have damaged our ‘beginnings’. Our mourning is not for stones, but for lively stones.[[21]](#footnote-21) Our mourning is in regards to our failures and imperfections which have damaged the body of Mashiach.

I pray y’all will have an easy and meaningful fast tomorrow.[[22]](#footnote-22)

**Ashlamatah: Isaiah 66:12-22**

| **Rashi** | **Targum** |
| --- | --- |
| 12. For so says the Lord, "Behold, I will extend peace to you like a river, and like a flooding stream the wealth of the nations, and you shall suck thereof; on the side you shall be borne, and on knees you shall be dandled. | 12. For thus says the LORD: “Behold, I bring peace to her like the overflowing of the Euphrates river, and the glory of the Gentiles like a swelling stream; and you will be indulged, you will be carried upon hips, and exalted upon knees. |
| 13. Like a man whose mother consoles him, so will I console you, and in Jerusalem, you shall be consoled. | 13. As one whom his mother comforts, so my Memra will comfort you; you will be comforted in Jerusalem. |
| 14. And you shall see, and your heart shall rejoice, and your bones shall bloom like grass, and the hand of the Lord shall be known to His servants, and He shall be wroth with His enemies. | 14. You will see, and your heart will rejoice; your bodies will flourish like grasses; and the might of the LORD will be revealed to do good to His servants, the righteous/generous, and He will bring a curse to His enemies. |
| 15. For behold, the Lord shall come with fire, and like a tempest, His chariots, to render His anger with fury, and **His rebuke** with flames of fire. | 15. For behold, the LORD revealed in fire, and His chariots like the storm wind, to render the strength of His anger, and **His rebuke** with a flame of fire. |
| 16. For with fire, **will the Lord contend**, and with His sword with all flesh, and those slain by the Lord shall be many. | 16. For by fire, and by His sword, **the LORD is about, to judge all flesh**; and those slain before the LORD shall be many. |
| 17. "Those who prepare themselves and purify themselves to the gardens, [one] after another in the middle, those who eat the flesh of the swine and the detestable thing and the rodent, shall perish together," says the Lord. | 17. Those who join and purify themselves for your gardens of the idols, company following company, eating swine’s flesh and the abomination and the mouse, will come to an end together, says the LORD. |
| 18. And I-their deeds and their thoughts have come to gather all the nations and the tongues, and they shall come and they shall see My glory. | 18. For before Me their works and their conceptions are disclosed, and it is about to gather all the peoples and the nations and the tongues; and they will come and will see My glory, |
| 19. And I will place a sign upon them, and I will send from them refugees to the nations, Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, the distant islands, who did not hear of My fame and did not see My glory, and they shall recount My glory among the nations. | 19. and I will set a sign among them. And from them I will send survivors among the Gentiles, to the province of the sea, the Puleans, and the Ludeans, who draw and shoot with the bow, to the province of Tubal and Javan, the islands, those afar off, who have not heard the fame of My might or seen My glory; and they will declare My glory among the Gentiles. |
| 20. And they shall bring all your brethren from all the nations as a tribute to the Lord, with horses and with chariots, and with covered wagons and with mules and with joyous songs upon My holy mount, Jerusalem," says the Lord, "as the children of Israel bring the offering in a pure vessel to the house of the Lord. | 20. And they will bring all your brethren from all the Gentiles as an offering before the LORD, with horses and with chariots, and with ewes, and with mules, and with songs, upon My holy mountain, to Jerusalem, says the LORD, just as the sons of Israel will bring an offering in a clean vessel to the sanctuary of the LORD. |
| 21. **And from them too will I take for priests and for Levites, " says the Lord.** | 21. **And some of them I will bring near to become priests and Levites, says the LORD.** |
| 22. "For, as the new heavens and the new earth that I am making, stand before Me," says the Lord, "so shall your seed and your name stand. | 22. For as the new heavens and the new earth which 1 am making stand before Me, says the LORD, will your seed and your name be established. |
| 23. **And it shall be from new moon to new moon and from Sabbath to Sabbath, that all flesh shall come to prostrate themselves before Me," says the Lord.** | 23. **From new moon to new moon, and from Sabbath to Sabbath, all the sons of flesh will come to worship before Me, says the LORD.** |
| 24. "And they shall go out and see the corpses of the people who rebelled against Me, for their worm shall not die, and their fire shall not be quenched, and they shall be an abhorring for all flesh." | 24. And they will go forth and look on the bodies of the sinful men who have rebelled against My Memra; for their breaths will not die and their fire will not be quenched, and the wicked will be judged in Gehenna **until the righteous/generous will say concerning them, “We have seen enough."** |
|  |  |

**Rashi’s Commentary on Isaiah 66:12-22**

**12** **and like a flooding stream** I extend to her the wealth of the nations.

**on the side** On the sides of your nurses, [in Aramaic,] גִּסְסִין.

**you shall be dandled** You shall be dandled as they dandle an infant. Esbanier in O.F.

**14** **and the hand of the Lord shall be known** When He wreaks His vengeance and His awesome acts, His servants shall know the strength of the might of His hand.

**15** **shall come with fire** With the fury of fire He shall come upon the wicked.

**to render** Heb. לְהָשִׁיב, [lit. to return] to His adversaries with fury His anger.

**16** **For with fire** of Gehinnom will the Lord contend with His adversaries, and since He is the plaintiff and the judge, the expression of contending is appropriate for Him, for He, too, presents His claim to find their iniquity and their transgression. Comp. (Ezekiel 38:22) “And I will contend with him (וְנִשְׁפַּטְתִּי) ”; (Jer. 2:35) “Behold, I contend with you.” It is an expression of debate. Derajjsner in O.F. [And its simple meaning is: For with the fire of the Lord and with His sword, all flesh shall be judged. Similarly, there are many inverted verses in Scriptures.]

**17** **Those who prepare themselves** Heb. הַמִּתְקַדְּשִׁים. Those who prepare themselves, “Let you and me go on such-and-such a day to worship such-and- such an idol.”

**to the gardens** where they plant vegetables, and there they would erect idols.

**[one] after one** As Jonathan renders: a company after a company. They prepare themselves and purify themselves to worship, one company after its fellow has completed its worship.

**in the middle** In the middle of the garden. Such was their custom to erect it.

**18** **And I - their deeds and their thoughts have come etc.** And I What am I to do? Their deeds and their thoughts have come to Me. And that forces Me to gather all the heathens (nations [Mss. and K’li Paz]), and to let them know that their deeds are vanity and the thoughts they are thinking, “For the sake of my name, the Lord shall be glorified,” let them understand that it is false. And where is the gathering? It is the gathering that Zechariah prophesied (14:2): “And I will gather all the nations to Jerusalem.”

**and they shall see My glory** When I wage war with them with the plague of the following description (ibid. 14:12): “Their flesh shall disintegrate...and their eyes...and their tongue.”

**19** **And I will place a sign upon them etc.** Refugees will survive the war, and I will allow them to remain in order to go to report to the distant islands My glory that they saw in the war, and also upon those refugees I will place one of the signs with which their colleagues were punished, in order to let the distant ones know that with this plague, those who gathered about Jerusalem were smitten.

**20** **and with covered wagons** Heb. וּבַצַּבִּים. These are wagons equipped with partitions and a tent. Comp. (Num. 7:3) “Six covered wagons (עֶגְלוֹתצָב).”

**and with joyous songs** Heb. וּבַכִּרְכָּרוֹת. With a song of players and dancers. Comp. (II Sam. 6:14) “And David danced (מְכַרְכֵּר),” treper in O.F. [Menahem (p. 109) explains it as an expression meaning a lamb. Comp. (supra 16:1) “Send lambs (כַּר) of the ruler of the land.”]

**as...bring** an offering in a pure vessel for acceptance, so will they bring your brethren as an acceptable offering.

**21** **And from them too** From the peoples bringing them and from those brought, I will take priests and Levites, for they are now assimilated among the heathens (nations [Mss. and K’li Paz]) under coercion, and before Me the priests and the Levites among them are revealed, and I will select them from among them, and they shall minister before Me, said the Lord. Now where did He say it? (Deut. 29:28) “The hidden things are for the Lord our God.” In this manner it is explained in the Aggadah of Psalms (87:6).

**24** **their worm** The worm that consumes their flesh.

**and their fire** in Gehinnom.

**and abhorring** Heb. דֵרָאוֹן, an expression of contempt. Jonathan, however, renders it as two words: enough (דֵּי) seeing (רְאִיָה), until the righteous say about them, We have seen enough.

**Special Ashlamatah: 1 Kings 18:46-19:21**

| **Rashi** | **Targum** |
| --- | --- |
| 46. And a spirit of strength from the Lord was with Elijah, and he girded his loins and ran before Ahab until coming to Jezreel. | 46. And a spirit of power from before the LORD was with Elijah, and he girded his loins and ran before Ahb until he came to Jezreel. |
|  |  |
| 1. And Ahab told Jezebel all that Elijah had done, and all that he had killed all of the prophets with the sword. | 1. And Ahab told Jezebel everything that Elijah did and everything about how he killed all the false prophets by the sword. |
| 2. Jezebel sent a messenger to Elijah saying, "So may the gods do and so may they continue unless at this time tomorrow, I will make your life like the life of one of them. | 2. And Jezebel sent a messenger unto Elijah, saying: “Thus may the deities do and thus may they add to it unless about this time tomorrow I make your life like the life of one of them.” |
| 3. And he saw, and he arose and went for his life, and he came to Beer Sheba which belonged to Judah. And he left his servant there. | 3. And he saw and arose and went to save his life, and he came to Beersheba, which belongs to the tribe of Judah, and he left his young man there. |
| 4. He went to the desert, a distance of one day's travel, and he came and sat under a juniper and requested that his soul die, He said, "Enough, now Lord take my soul as I am not better than my forefathers." | 4. And he was walking in the wilderness a day's journey, and he came and sat beneath a single broom-tree, and he asked his life to die, and he said: “It is long enough for me. How long am I being knocked about like this? Now, O LORD, take my life, for I am no better than my fathers.” |
| 5. He lay and slept underneath one juniper, and behold! an angel touched him and said to him: "Rise and eat." | 5. And he lay down and slept beneath the single broom-tree, and behold this angel drew near to him and said to him: "Rise up, eat." |
| 6. And he looked, and at his head there was a cake baked on hot coals, and a flask of water. He ate and drank and again he lay down. | 6. And he looked around, and behold at his head were a baked cake and a flask of water. And he ate and drank and lay down again. |
| 7. And the angel of the Lord returned to him again and touched him and said, "Arise and eat as the journey is too much for you." | 7. And the angel of the LORD returned a second time and drew near to him and said: "Rise up, eat, for the way will be too much for you." |
| 8. And he arose and ate and drank, and he went with the strength of this meal forty days and forty nights up to the mountain of the Lord, Horeb. | 8. And he arose and ate and drank and went in the strength of that food forty days and forty nights until he came to the mountain upon which the glory of the LORD had been revealed. to Horeb. |
| 9. And he came there to the cave, and he lodged there. And behold! The word of the Lord came to him. And He said to him: **"What are you doing here, Elijah?"** | 9. And he went in there to the cave, and he lodged there, and behold the word of the LORD was with him and said to him: “**What is there for you here, Elijah?**” |
| 10. And he said: "I have been zealous for the Lord, the God of Hosts, for the children of Israel have forsaken Your covenant. They have torn down Your altars and they have killed Your prophets by the sword, and I have remained alone, and they seek my life to take it. | 10. And he said: “I have been very jealous before the LORD God of hosts, for the sons of Israel abandoned your covenant, they destroyed Your altars, and they killed Your prophets by the sword; and I alone am left and they seek my life to kill me.” |
| 11. And He said: "Go out and stand in the mountain before the Lord, Behold! the Lord passes, and a great and strong wind splitting mountains and shattering boulders before the Lord, but the Lord was not in the wind. And after the wind an earthquake - not in the earthquake was the Lord. | 11. And he said: “Go forth and stand on the mountain before the LORD.” And behold the LORD was revealing himself, and before him were armies of the angels of the wind breaking apart the mountains and shattering the rocks before the LORD; not in the army of the angels of the wind was the Shekinah of the LORD. And after the army of the angels of the wind was the army of the angels of the earthquake; not in the army of the angels of earthquake was the Shekinah of the LORD. |
| 12. After the earthquake fire, not in the fire was the Lord, and after the fire a still small sound. | 12. And after the army of the angels of the earthquake was the arm of the angels of fire; not in the army of the angels of the fire was the Shekinah of the LORD and after the army of the angels of the fire was the voice of those who were praising softly. |
| 13. And as Elijah heard, he wrapped his face in his mantle, and he went out and stood at the entrance to the cave, and behold a voice came to him and said: **"What are you doing here, Elijah?"** | 13. And when Elijah heard, he wrapped his face in his cloak and went forth and stood at the entrance of the cave; and behold the voice was with him, and it said “**What is there for you here, Elijah**?” |
| 14. And he said, "I have been zealous for the Lord, the God of Hosts, for the Children of Israel have forsaken Your covenant, they have torn down Your altars, and they have killed Your prophets by the sword, and I alone remain, and they seek my soul to take it." | 14. And he said: “I have been very jealous before the LORD God of hosts, for the sons of Israel abandoned your covenant, they destroyed Your altars, and they killed Your prophets by the sword, and I alone am left, and they seek my life to kill me.” |
| 15. And the Lord said to him: "Go, return to your way to the desert of Damascus and you shall come and anoint Hazael to be king over Aram. | 15. And the LORD said to him: “Go, return on your way to the wilderness of Damascus, and you will come and anoint Hazael to be the king over Aram. |
| 16. And Jehu, the son of Nimshi, you shall anoint as king over Israel, and Elisha, the son of Shafat from Abel Meholah you shall anoint to be prophet in your stead." | 16. And you will anoint Jehu the son of Nimshi to be the king over Israel. and you will anoint Elisha the son of Shaphat from the plain of Meholah to be the prophet in place of you. |
| 17. And it will be, those who escape the sword of Hazael, Jehu will kill, and those who escape the sword of Jehu, Elisha will kill. | 17. And whoever will escape from the sword of Hazael, Jehu will kill; and whoever will escape from the sword of Jehu, Elisha will kill. |
| 18. And I will leave over in Israel seven thousand, all the knees that did not kneel to the Baal and every mouth that did not kiss him." | 18. And I will leave in Israel 7,000, all the knees that did not bend to Baal, and every mouth that was not kissing him.” |
| 19. And he went from there, and he found Elisha, the son of Shafat, as he was plowing; twelve yoke were before him and he was with the twelfth, and Elijah went over to him and threw his mantle over him. | 19. And he went from there and found Elisha the son of Shaphat, and he was driving twelve yokes of oxen yoked before him; and he was on one of the twelve. And Elijah passed unto him and threw his cloak on him. |
| 20. And he left the oxen and ran after Elijah and said: "Let me, please, kiss my father and my mother, and I will go after you," and he said to him, "Go, return, for what have I done to you?" | 20. And he aban­doned the oxen and ran after Elijah, and he said: "Let me kiss now my father and my mother, and I will come after you." And he said to him: "Go, return, for what have I done to you?" |
| 21. And he returned from after him, and he took the yoke of oxen and slaughtered them, and with the gear of the oxen he cooked the meat for them, and he gave the people and they ate, and he rose and followed Elijah and ministered to him. | 21. And he returned from after him and took the yoke of oxen and cut it up, and with the implements of the oxen he boiled the flesh for them and gave it to the people, and they ate. And he arose and went after Elijah and served him. |
|  |  |

**Verbal Tallies**

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

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

**Debarim (Deuteronomy) 20:10 – 22:5**

**Tehillim (Psalms) 127 – 130**

**Yeshayahu (Isaiah) 66:12-22**

**Mk 15:29-32, Lk 23:35-43, Rm 13:11-14**

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

City - עיר, Strong’s number 05892.

Proclaim / Cried - , Strong’s number 07121.

Peace - שלום, Strong’s number 07965.

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

Peace - שלום, Strong’s number 07965.

**Tehillim (Psalms)** 127:1 « A Song of degrees for Solomon. » Except the LORD build the house, they labour in vain that build it: except the LORD keep the **city <05892>**, the watchman waketh but in vain.

**Tehillim (Psalms)** 128:6 Yea, thou shalt see thy children’s children, and **peace <07965>** upon Israel.

**Tehillim (Psalms)** 130:1 « A Song of degrees. » Out of the depths have I **cried <07121> (8804)** unto thee, O LORD.

**Debarim (Deuteronomy) 20:10** When thou comest nigh unto a **city <05892>** to fight against it, then **proclaim <07121> (8804)** **peace <07965>** unto it.

**Yeshayahu (Isaiah) 66:12** For thus saith the LORD, Behold, I will extend **peace <07965>** to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

**Tehillim (Psalms)** 127:1 « A Song of degrees for Solomon. » Except the LORD build the house, they labour in vain that build it: except the LORD keep the **city <05892>**, the watchman waketh but in vain.

**Tehillim (Psalms)** 128:6 Yea, thou shalt see thy children’s children, and **peace <07965>** upon Israel.

**Tehillim (Psalms)** 130:1 « A Song of degrees. » Out of the depths have I **cried <07121> (8804)** unto thee, O LORD.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Deu 20:10 – 22:5** | **Psalms**  **Psa 127 - 130** | **Ashlamatah**  **Is 66:12-22** |
| --- | --- | --- | --- | --- |
| **xa'** | countryman,  brother | Deut. 22:1 Deut. 22:2 Deut. 22:3 Deut. 22:4 |  | Isa. 66:20 |
| **dx'a,** | one | Deut. 21:15 |  | Isa. 66:17 |
| **rx;a;** | after, following | Deut. 21:13 |  | Isa. 66:17 |
| **by"a'** | enemies | Deut. 20:14 Deut. 21:10 | Ps. 127:5 | Isa. 66:14 |
| **vyai** | man, men | Deut. 21:15 Deut. 21:18 Deut. 21:21 Deut. 21:22 |  | Isa. 66:13 |
| **lk;a'** | use, eat | Deut. 20:14 Deut. 20:19 | Ps. 127:2 Ps. 128:2 | Isa. 66:17 |
| **~ae** | mother | Deut. 21:13 Deut. 21:18 Deut. 21:19 |  | Isa. 66:13 |
| **~ai** | if | Deut. 20:11 Deut. 20:12 Deut. 21:14 Deut. 22:2 | Ps. 127:1 Ps. 130:3 |  |
| **rm;a'** | say, said | Deut. 21:7 Deut. 21:20 | Ps. 129:1 Ps. 129:8 | Isa. 66:12 Isa. 66:20 Isa. 66:21 |
| **hV'ai** | women,  wife | Deut. 20:14 Deut. 21:11 Deut. 21:13 Deut. 21:15 Deut. 22:5 | Ps. 128:3 |  |
| **rv,a]** | which,  who | Deut. 20:14 Deut. 20:15 Deut. 20:18 Deut. 20:20 Deut. 21:1 Deut. 21:2 Deut. 21:3 Deut. 21:4 Deut. 21:8 Deut. 21:14 Deut. 21:16 Deut. 21:23 Deut. 22:3 | Ps. 127:5 | Isa. 66:13 Isa. 66:22 |
| **aAB** | go,  come,  bring | Deut. 21:12 Deut. 21:13 |  | Isa. 66:15 Isa. 66:18 Isa. 66:20 |
| **tyIB;** | house | Deut. 21:12 Deut. 21:13 Deut. 22:2 | Ps. 127:1 Ps. 128:3 | Isa. 66:20 |
| **!Be** | son | Deut. 21:5 Deut. 21:15 Deut. 21:16 Deut. 21:17 Deut. 21:18 Deut. 21:20 | Ps. 127:3 Ps. 127:4 Ps. 128:3 Ps. 128:6 | Isa. 66:20 |
| **hn"B'** | build, | Deut. 20:20 | Ps. 127:1 |  |
| **%r'B'** | bless | Deut. 21:5 | Ps. 128:4 Ps. 128:5 Ps. 129:8 |  |
| **rb,G<** | man, men | Deut. 22:5 | Ps. 127:5 Ps. 128:4 |  |
| **yAG** | nations | Deut. 20:15 |  | Isa. 66:12 Isa. 66:18 Isa. 66:19 Isa. 66:20 |
| **~G"** | yet, also |  | Ps. 129:2 | Isa. 66:21 |
| **%r,D,** | way | Deut. 22:4 | Ps. 128:1 |  |
| **hNEhi** | behold |  | Ps. 127:3 Ps. 128:4 | Isa. 66:12 Isa. 66:15 |
| **br,x,** | sword | Deut. 20:13 |  | Isa. 66:16 |
| **dy"** | hand | Deut. 20:13 Deut. 21:6 Deut. 21:7 Deut. 21:10 | Ps. 127:4 | Isa. 66:14 |
| **[d'y"** | know,  known | Deut. 20:20 Deut. 21:1 Deut. 22:2 |  | Isa. 66:14 |
| **hwhy** | LORD | Deut. 20:13 Deut. 20:14 Deut. 20:16 Deut. 20:17 Deut. 20:18 Deut. 21:1 Deut. 21:5 Deut. 21:8 Deut. 21:9 Deut. 21:10 Deut. 21:23 Deut. 22:5 | Ps. 127:1 Ps. 127:3 Ps. 128:1 Ps. 128:4 Ps. 128:5 Ps. 129:4 Ps. 129:8 Ps. 130:1 Ps. 130:5 Ps. 130:7 | Isa. 66:12 Isa. 66:14 Isa. 66:15 Isa. 66:16 Isa. 66:17 Isa. 66:20 Isa. 66:21 Isa. 66:22 |
| **~Ay** | time, day | Deut. 20:19 Deut. 21:13 Deut. 21:16 Deut. 21:23 | Ps. 128:5 |  |
| **lkoy"** | cannot | Deut. 21:16 Deut. 22:3 | Ps. 129:2 |  |
| **~il;v'Wry>** | Jerusalem |  | Ps. 128:5 | Isa. 66:13 Isa. 66:20 |
| **bv;y"** | remain, retire | Deut. 21:13 | Ps. 127:2 |  |
| **laer'f.yI** | Israel | Deut. 21:8 Deut. 21:21 | Ps. 128:6 Ps. 129:1 Ps. 130:7 Ps. 130:8 | Isa. 66:20 |
| **!heKo** | priest | Deut. 21:5 |  | Isa. 66:21 |
| **yKi** | when | Deut. 20:10 Deut. 20:19 Deut. 21:1 Deut. 21:9 Deut. 21:10 Deut. 21:15 Deut. 21:18 Deut. 21:22 | Ps. 127:5 Ps. 128:2 |  |
| **lKo** | all,  whole,  entire | Deut. 20:11 Deut. 20:13 Deut. 20:14 Deut. 20:15 Deut. 20:16 Deut. 20:18 Deut. 21:5 Deut. 21:6 Deut. 21:17 Deut. 21:21 Deut. 22:3 Deut. 22:5 | Ps. 128:1 Ps. 128:5 Ps. 129:5 Ps. 130:8 | Isa. 66:16 Isa. 66:18 Isa. 66:20 |
| **yliK.** | clothing, | Deut. 22:5 |  | Isa. 66:20 |
| **!Ke** | thus, so | Deut. 20:15 Deut. 22:3 | Ps. 127:4 Ps. 128:4 | Isa. 66:13 Isa. 66:22 |
| **aol** | neither,  nor, no | Deut. 21:7 Deut. 21:16 Deut. 22:5 | Ps. 127:1 Ps. 129:8 | Isa. 66:19 |
| **xq;l'** | take, taken | Deut. 21:3 Deut. 21:11 |  | Isa. 66:21 |
| **ymi** | who | Deut. 21:1 | Ps. 130:3 |  |
| **!mi** | more |  | Ps. 130:6 | Isa. 66:21 |
| **hl'x]n"** | inheritance | Deut. 20:16 Deut. 21:23 | Ps. 127:3 |  |
| **vp,n<** | wishes,  soul | Deut. 21:14 | Ps. 130:5 Ps. 130:6 |  |
| **!t;n"** | give, given | Deut. 20:13 Deut. 20:14 Deut. 20:16 Deut. 21:1 Deut. 21:8 Deut. 21:10 Deut. 21:17 Deut. 21:23 | Ps. 127:2 |  |
| **bybis'** | around | Deut. 21:2 | Ps. 128:3 |  |
| **dm;['** | stand, stood |  | Ps. 130:3 | Isa. 66:22 |
| **hd'P'** | redeemed | Deut. 21:8 | Ps. 130:8 |  |
| **~ynIP'** | before, face | Deut. 21:16 |  | Isa. 66:22 |
| **lAq** | obey, voice | Deut. 21:18 Deut. 21:20 | Ps. 130:2 |  |
| **~Wq** | certainly, rise | Deut. 22:4 | Ps. 127:2 |  |
| **ar'q'** | offer, cried | Deut. 20:10 | Ps. 130:1 |  |
| **ha'r'** | see, saw | Deut. 21:7 Deut. 21:11 Deut. 22:1 Deut. 22:4 | Ps. 128:5 Ps. 128:6 | Isa. 66:14 Isa. 66:18 Isa. 66:19 |
| **qAxr'** | far, distant | Deut. 20:15 |  | Isa. 66:19 |
| **bWv** | bring back,  return, turn | Deut. 22:1 Deut. 22:2 |  | Isa. 66:15 |
| **~Alv'** | peace | Deut. 20:10 Deut. 20:11 | Ps. 128:6 | Isa. 66:12 |
| **xl;v'** | let go, send | Deut. 21:14 |  | Isa. 66:19 |
| **~ve** | name | Deut. 21:5 | Ps. 129:8 | Isa. 66:22 |
| **[m;v'** | obey | Deut. 21:18 Deut. 21:20 Deut. 21:21 | Ps. 130:2 | Isa. 66:19 |
| **anEf'** | unloved | Deut. 21:15 Deut. 21:16 Deut. 21:17 | Ps. 129:5 |  |
| **r[;v;** | gateway, gate | Deut. 21:19 | Ps. 127:5 |  |
| **jp;v'** | judges | Deut. 21:2 |  | Isa. 66:16 |
| **%w<T'** | home | Deut. 21:12 Deut. 22:2 |  | Isa. 66:17 |
| **ll'x'** | slain one | Deut. 21:1 Deut. 21:2 Deut. 21:3 Deut. 21:6 |  | Isa. 66:16 |
| **arey"** | fear, afraid | Deut. 21:21 | Ps. 128:1 Ps. 128:4 Ps. 130:4 |  |
| **lx;n"** | valley | Deut. 21:4 Deut. 21:6 |  | Isa. 66:12 |
| **ry[i** | city | Deut. 20:10 Deut. 20:14 Deut. 20:15 Deut. 20:16 Deut. 20:19 Deut. 20:20 Deut. 21:2 Deut. 21:3 Deut. 21:4 Deut. 21:6 Deut. 21:19 Deut. 21:20 Deut. 21:21 | Ps. 127:1 |  |
| **hf'['** | do,  did,  done,  make | Deut. 20:12 Deut. 20:15 Deut. 20:18 Deut. 20:20 Deut. 21:9 Deut. 21:12 Deut. 22:3 Deut. 22:5 |  | Isa. 66:22 |
| **br'** | long,  many, great | Deut. 20:19 | Ps. 129:1 Ps. 129:2 |  |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Deu 20:10 – 22:5** | **Psalms**  **Ps 127–130:** | **Ashlamatah**  **Is 66:12-22** | **Peshat**  **Mk/Jude/Pet**  **Mk 15:29-32** | **Remes 1**  **Luke**  **Lk 23:35-43** | **Remes 2**  **Acts/Romans**  **Rm 13:11-14** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἄλλος** | another,  other |  |  |  | Mk. 15:31 | Lk. 23:35 |  |
| **ἀποκρίνομαι** | answered | Deu 20:11  Deu 21:7 |  |  |  | Lk. 23:40 |  |
| **βασιλεύς** | king |  |  |  | Mk. 15:32 | Lk. 23:37 Lk. 23:38 |  |
| **βλασφημέω** | hurling  abuse |  |  |  | Mk. 15:29 | Lk. 23:39 |  |
| **γυνή** | woman,  wife | Deut. 20:14 Deut. 21:11 Deut. 21:13 Deut. 21:15 Deut. 22:5 | Ps. 128:3 |  |  |  |  |
| **δύναμαι** | able | Deu 21:16 Deu 22:3 | Psa 129:2 |  | Mk. 15:31 |  |  |
| **ἐγείρω** | arise,  awaken |  | Psa 127:2 |  |  |  | Rom. 13:11 |
| **εἷς** | one | Deu 21:15 |  |  |  | Lk. 23:39 |  |
| **ἐμπαίζω** | mocking |  |  |  | Mk. 15:31 | Lk. 23:36 |  |
| **ἐπιθυμία** | desire,  lusts |  | Psa 127:5 |  |  |  | Rom. 13:14 |
| **ἔργον** | work |  |  | Isa 66:18 |  |  | Rom. 13:12 |
| **ἔρχομαι** | come,  came |  |  | Isa 66:18 |  | Lk. 23:42 |  |
| **ἡμέρα** | days | Deut. 20:19 Deut. 21:13 Deut. 21:16 Deut. 21:23 | Ps. 128:5 |  | Mk. 15:29 |  | Rom. 13:12 Rom. 13:13 |
| **θεός** | GOD | Deu 20:13 Deu 20:14  Deu 20:15  Deu 20:16  Deu 20:17  Deu 20:18  Deu 21:1  Deu 21:5  Deu 21:9  Deu 21:10  Deu 21:23  Deu 22:5 |  |  |  | Lk. 23:35 Lk. 23:40 |  |
| **Ἰησοῦς** | Jesus |  |  |  |  | Lk. 23:42 | Rom. 13:14 |
| **ἵστημι** | stand,  stood |  |  | Isa 66:22 |  | Lk. 23:40 |  |
| **κεφαλή** | head | Deu 21:6  Deu 21:12 |  |  | Mk. 15:29 |  |  |
| **κρεμάννυμι** | hanging | Deu 21:22 Deu 21:23 |  |  |  | Lk. 23:39 |  |
| **κρίμα** | judgment | Deu 21:22 |  |  |  | Lk. 23:40 |  |
| **κύριος** | LORD | Deut. 20:13 Deut. 20:14 Deut. 20:16 Deut. 20:17 Deut. 20:18 Deut. 21:1 Deut. 21:5 Deut. 21:8 Deut. 21:9 Deut. 21:10 Deut. 21:23 Deut. 22:5 | Ps. 127:1 Ps. 127:3 Ps. 128:1 Ps. 128:4 Ps. 128:5 Ps. 129:4 Ps. 129:8 Ps. 130:1 Ps. 130:5 Ps. 130:7 | Isa. 66:12 Isa. 66:14 Isa. 66:15 Isa. 66:16 Isa. 66:17 Isa. 66:20 Isa. 66:21 Isa. 66:22 |  |  | Rom. 13:14 |
| **λαός** | people | Deu 20:11  Deu 21:8 |  |  |  | Lk. 23:35 |  |
| **λέγω** | saying,  said |  |  | Isa 66:12 Isa 66:22 | Mk. 15:29 Mk. 15:31 | Lk. 23:35 Lk. 23:37 Lk. 23:39 Lk. 23:42 Lk. 23:43 |  |
| **νῦν** | now |  |  |  | Mk. 15:32 |  | Rom. 13:11 |
| **νύξ** | night |  | Psa 130:6 |  |  |  | Rom. 13:12 |
| **οἰκοδομέω** | build,  construct | Deut. 20:20 | Ps. 127:1 |  | Mk. 15:29 |  |  |
| **ὁράω** | see,  appear | Deut. 21:7 Deut. 21:11 Deut. 22:1 Deut. 22:4 | Ps. 128:5 Ps. 128:6 | Isa. 66:14 Isa. 66:18 Isa. 66:19 |  |  |  |
| **ὅς / ἥ / ὅ** | who,  which | Deut. 20:14 Deut. 20:15 Deut. 20:18 Deut. 20:20 Deut. 21:1 Deut. 21:2 Deut. 21:3 Deut. 21:4 Deut. 21:8 Deut. 21:14 Deut. 21:16 Deut. 21:23 Deut. 22:3 | Ps. 127:5 | Isa. 66:13 Isa. 66:22 |  | Lk. 23:41 |  |
| **πιστεύω** | trust |  |  |  | Mk. 15:32 |  | Rom. 13:11 |
| **ποιέω** | do,  did,  done,  make | Deut. 20:12 Deut. 20:15 Deut. 20:18 Deut. 20:20 Deut. 21:9 Deut. 21:12 Deut. 22:3 Deut. 22:5 |  | Isa. 66:22 |  |  | Rom. 13:14 |
| **γῆ** | many,  much | Deut. 20:19 | Ps. 129:1 Ps. 129:2 | Isa 66:16 |  |  |  |
| **πρός** | against | Deu 20:10 Deu 20:12 Deu 20:20 Deu 21:13 Deu 22:2 |  |  | Mk. 15:31 |  |  |
| **προσέρχομαι** | forward,  coming | Deu 20:10 Deu 21:5 |  |  |  | Lk. 23:36 |  |
| **σάρξ** | flesh |  |  | Isa 66:16 |  |  | Rom. 13:14 |
| **συνάγω** | bring,  gathered | Deut. 22:1 Deut. 22:2 |  | Isa. 66:15 |  |  |  |
| **σώζω** | delivered |  |  | Isa 66:19 | Mk. 15:30 Mk. 15:31 | Lk. 23:35 Lk. 23:37 Lk. 23:39 |  |
| **ὕπνος** | sleep |  | Psa 127:2 |  |  |  | Rom. 13:11 |
| **φοβέω** | fear | Deut. 21:21 | Ps. 128:1 Ps. 128:4 Ps. 130:4 | Isa 66:14 |  | Lk. 23:40 |  |
| **Χριστός** | anointed,  Christ |  |  |  | Mk. 15:32 | Lk. 23:35 Lk. 23:39 | Rom. 13:14 |

**Pirqe Abot**

**Pereq Dalet**

**Mishnah 4:19**

**By: Hakham Yitschaq ben Moshe Magriso**

**Rabbi Yanai said: In our hands we do not have the prosperity of the wicked and also not the suffering of the righteous.**

The master teaches us that we should not resent what we see happening in the world. We may see wicked people with much prosperity and peace of mind. Good people, on the other hand, may experience much suffering. They do not have an hour of tranquility, either struggling for their livelihood, or afflicted with sickness and other troubles.

Only God knows the secret of this.

God also gives the righteous suffering in this world to atone for some of their petty misdeeds. Then the reward for their many good deeds is preserved intact for the Future World.

Other authorities say that the master is giving a lesson to the entire Israelite people. He is saying that we should not envy or resent the prosperity and tranquility which the nations of the world enjoy. The offspring of Amalek (Zera Amalek) today are at the top of the stairs (be-rom ha-maaloth) with much peace and prosperity, while the Israelite nation, on the other hand, is depressed and denigrated in the eyes of all the nations. We have such poverty and suffering, that we find it difficult to bear.

But all this is a result of our sins. God makes us suffer so that we become aware of our misdeeds, and try to correct them and repent. God will then have pity on us all.

**Nazarean Talmud**

**Sidra of “Debarim (Deut.) 20:10 — 22:5”**

**“V’Yad Adonai” “And the Hand of the LORD”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s**  **Tosefta**  **Luqas (LK)**  Mishnah **א:א** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| **¶And the Tz’dukim[[23]](#footnote-23)** and their sympathizers **stood there watching, but the rulers** (of the Tz’dukim) **also ridiculed** him, **saying, “He delivered others; let him deliver himself, if this** man **is the Chosen Messiah of God.”** **And the soldiers also mocked him, coming up** to him **offering him sour wine and saying, “If you are the king of the Yehudim** (Jews)**, deliver yourself!” And there was also an inscription over him, “This** is **the king of the Yehudim** (Jews)**.”**  **¶And one of the criminals who were hanged there reviled him, saying, “Are you not the Messiah?** **Deliver yourself—and us!”** **But the other answered** and **rebuked him, saying, “Do you not even fear God, because you are undergoing the same condemnation? And we indeed justly, for we are receiving what we deserve** for **what we have done. But this man has done nothing wrong!” And he said, “Yeshua, remember me when you come into your kingdom!” And he said to him, “Truly I say to you, today you will be with me in paradise.”** | **¶[[24]](#footnote-24) Those passing by[[25]](#footnote-25) were insulting[[26]](#footnote-26) him** (Yeshua)**, shaking their heads[[27]](#footnote-27)** bowing the head in a mocking manor[[28]](#footnote-28) **and saying, "Ah** you who were going to, **destroy the temple and rebuild[[29]](#footnote-29) it in three days. Deliver yourself by coming down from the cross."[[30]](#footnote-30) Likewise, the Kohen Gadol** (of the Tz’dukim – Sadducees)**, mocking** (Yeshua) **with the Soferim** (scribes of the Tz’dukim - Sadducees)**, ridiculed[[31]](#footnote-31)** (him) **saying, "He delivered[[32]](#footnote-32) others. He is not able to deliver himself.** (Let) **Messiah, the King of Israel,[[33]](#footnote-33) now come down from the cross so** (we might) **see and become faithfully obedient."** (And) **those crucified with him were insulting him as well.** |

|  |
| --- |
| **School of Hakham Shaul’s Remes**  **Romans**  Mishnah **א:א** |
| **And you know[[34]](#footnote-34) it is already time to wake up,[[35]](#footnote-35) from sleep because the awakening hour has arrived. For our redemption** is **nearer now than we thought.[[36]](#footnote-36) The night is nearly gone, and the light** (day)[[37]](#footnote-37) **has drawn near. Therefore let us lay aside the works of darkness and put on the weapons suited for the light. Let us respectably follow the halakhot[[38]](#footnote-38)** of our Torah Teachers, **as in the light** (day), do **not** participate **in drunken pagan festivals, do not be impregnated with excessive wants[[39]](#footnote-39), nor** with **contentions or jealousy,** or **rivalry**. **But put on the Master Yeshua the Messiah as if a garment and do not make plans for a life[[40]](#footnote-40) of luxurious[[41]](#footnote-41) living**. |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Dt 20:10 – 22:5 | Ps 127 – 130 | Is 66:12-22 | Mordechai 15:29-32 | 1 Luqas 23:35-43 | Romans 13:11-14 |

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

**Introduction**

**Isaiah 66:1** Thus says the LORD, "Heaven is My throne and the earth is My footstool. Where then is a house you could build for Me? And where is a place that I may rest? 2 "For My hand made all these things, Thus all these things came into being," declares the LORD. "But to this one I will look, To him who is humble and contrite of spirit, and who trembles at My word.

The words of the Prophet Yesha’yahu (Isaiah) echo in the ears of those who would rebuild the Temple after the Babylonian exile. Conversely, the LORD tells us that the Heavens are the place of His abode. Can a “House” built by humans hands contain G-d? For that matter, can the “heavens” contain Him?

Furthermore, how can we take the materials, which G-d created, and make an abode for the Almighty?

After citing, the Prophet above, Stephen gave the following discourse…

**Act 7:51-52** "You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Ruach HaKodesh (Holy Spirit); you are doing just as your fathers did. 52 "Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One,[[42]](#footnote-42) whose betrayers and murderers you have now become;

While there are those who would use these texts against the Jewish People of the First century as a whole, Stephen is addressing an audience with “uncircumcised hearts.”[[43]](#footnote-43) Furthermore, Stephen is addressing those who are primarily Sadducean. Stephen’s allegation is against those who have preconceived ideas of what G-d must do to engender the redemption of the B’ne Yisrael, which they expected in the treacherous times of Roman occupation. However, there were those who were of a contradictory mindset. They embraced Rome and found solace in the regime of “Pax Romana.”[[44]](#footnote-44) It was never the plan of G-d for the B’ne Yisrael to be subject to foreign powers while living in Eretz Yisrael (the land of Israel). When G-d permitted these circumstances, it was to **awaken** repentance. By “repentance”, we refer to a change of ways as well as a change of heart and most emphatically, a “return to G-d.” However, sin is never without consequence and we must, in essence do more than repent. However, when addressing the Gentiles the language should be understood in a different manner. The Jew must “return” to G-d while the Gentile must “turn towards G-d.”

**m. Abot 4:2** Ben Azzai says, “Run after the most minor religious duty as after the most important, and flee from transgression. “For doing one religious duty draws in its wake doing yet another, and doing one transgression draws in its wake doing yet another. “For the reward of doing a religious duty is a religious duty, and the reward of doing a transgression is a transgression.”[[45]](#footnote-45)

How are we to understand this Mishnah?

The Torah, as a normative order, a nomos, is the plan of the cosmos. Therefore, Torah study is not simply the study of a peculiar positive nomos-cum-narrative, but in the inner truth of the world as such. A premise such as this informs Abot as well. Torah is more than story and law; it is the inner pulse of reality.[[46]](#footnote-46)

Therefore, we inhabit a “*nomos* – a normative universe.” Torah is not only a “system of rules” but rather becomes the structure of the world in which we live. The Torah is the fabric and infrastructure of all life. As such, the present world is structured by the *nomos* of the Torah; G-d’s law is maintained by dynamic active Torah observance. If we violate that structure and order, we damage the fabric of the universe. When we conform to the dynamic normative *nomos* of Torah, we build the universe or repair the damage caused by sin. If we are to understand the world in which we live, we must study its *nomos*, Torah. Of course, this develops into a bifurcate approach to Torah, static and dynamic. Herein, legal hermeneutics becomes the fundamental contrivance for life’s directive. As such, each mitzvah is an opportunity to build or destroy the world. The positive mitzvot (commandments) demonstrate our devotion to G-d along with our determination to collaborate with Him in the creative and reparative process. “The performance of a mitzvah transforms the overall character of one’s life.”[[47]](#footnote-47) As such, the transformation of a single life is the reparation of the world, Torah – *nomos*. The static practice of mitzvot sustains the universe. While we may often think in terms of our individual practices, we must realize that the practice of Torah is a universal singularity. As Yeshua was “one” with G-d and Torah, we must abandon our individuality for the sake of the one G-d and Torah. The acceptance of the Yoke of the Kingdom in the Kiriat Shema (recital of the Shema Deut. 6:4) is not only for the sake of G–d’s unity, it is also to forge our existence into that unity. The fragmentation of the world, Gen 1:6ff is repaired through our unification of G–d and His Torah. If the “mitzvot are vehicles for enlivening and refining the consciousness of the Divine”[[48]](#footnote-48) we must be engaged in this practice on a universal level. Or, we might opine that the practice of the Torah – *nomos* has cosmic effects. Practice of the Torah *– nomos* by a society is not only the realization and healing of the world; it is becoming one with G-d. It is for this reason that the Kiriat Shema (recital of the Shema) has precedence as a Halakhic norm in Jewish life.

In defining *nomos* as a “plan for the universe,” we can see why G-d gave the Torah *–* *nomos* in the wilderness. By exhibition of the Torah *–* *nomos* in the wilderness G-d demonstrated that the Torah *–* *nomos* is, universal and eternal. Therefore, we can see how Hakham Shaul understood *nomos* as a “law,” for the Gentiles and Torah for the Jewish people. The *nomos* of the Gentile is NOT the Torah of the Jew. Through acceptance of the Torah,the Gentile embraces Judaism and comes under the canopy of righteousness/generosity as presented in Torah. The *nomos* of the Gentile is the “law” of subservience to the varied intermediaries, which govern their territories under the authority of G-d. Each “intermediary is matched to the disposition of the nation and peoples it governs. Furthermore, the disposition of the intermediary may change to match the changing disposition of the subordinate nation. However, when the Gentile embraces Torah in the same manner as the Jew (i.e. through conversion to Judaism), he no longer lives under the *nomos* of the universe and intermediary in the way other Gentiles do.

**Hearing the Voice of G–d through His agents**

Hearing the voice of G-d was an overwhelming problem for the Gentile nations, ruled by G-d through intermediaries. However, the B’ne Yisrael are not governed in this fashion. G-d and His direct intermediaries (Prophets, Priests and Kings)[[49]](#footnote-49) govern the B’ne Yisrael.

**Mic 6:2** "Listen, you mountains, to the indictment of the LORD, And you enduring foundations[[50]](#footnote-50) of the earth…

The problem of interpreting G-d’s voice for the Gentile is that of clarity. We, the Jewish people have heard the voice of G-d from Moshe Rabbenu, who received it from the mouth of the Divine, blessed be He. Because we have a Torah from the mouth of G-d, we can clearly determine our path and assignment. The words of our Prophets, who saw through nine ***Ispaqlarya****,* when weighed against the Torah are readily discerned. Hakham Shaul’s “dark glass”[[51]](#footnote-51) describes the “Gentile Predicament.”[[52]](#footnote-52) Gentile approach to the Torah is usually that of narrative rather than Torah – *nomos* (law). Consequently, Gentile hermeneutics do not include a halakhic hermeneutic and therefore the rabbinical system of hermeneutic is foreign to them. There is no desire to develop such a hermeneutic since the Gentile worldview is primarily antinomian.[[53]](#footnote-53) Gentile courts, as we discussed in the previous parsha are to be Torah based. Therefore, any system which is void of Torah – *nomos* is not a “just legal system” or court and thereby antinomian. As we saw in the previous pericope, the court, which condemned Yeshua, was unjust. This is because the court did not recognize the authority of the Torah as a *nomos* applicable to the Gentile. Pilate functioned as a solitary judge condemning Yeshua without appropriate witness or following appropriate debriefing of the witnesses who testified against Yeshua. Furthermore, as a solitary judge, rather than a Bet Din, Pilate demonstrated his antinomian contempt for the Torah. His condemnation of a Hakham/Rabbi is further demonstration of his contempt for Torah – *nomos.* Only Jewish Hakhamim can enact Jewish halakhah. Consequently, Yeshua a representative of Jewish Hakhamim in their mind must be destroyed in order to allow the antinomian courts of the Gentile injustice to continue. The Rome – Christianity antinomian system still permeates the Gentile world. Pilate’s antinomian system set the tone for the coming Rome – Christianity system. Yeshua’s abandonment by his talmidim illustrates the Jewish abandonment of Messiah when portrayed as a Gentile “King of the Jews.” Three groups demonstrate contempt for the Torah – *nomos* system in the present pericope.

The table below shows the three groups and their claims against Yeshua.

**Table 1**[[54]](#footnote-54)

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Group** | **Accusation** | **Comments** |
| 1 | The passersby (Tz’dukim – Sadducees) | Destroy Temple | Save yourself |
| 2 | Kohen Gadol (of the Tz’dukim – Sadducees) | King of Yisrael (Israel) | Save others but not self |
| 3 | (And) those crucified with him (Yeshua) | Co-crucified | Insulting remarks |

Scholars have looked at the fierce nature of the mocking on the cross and their dramatic character.[[55]](#footnote-55) While it may seem difficult for some to determine the identity of these “passersby,” we have deduced that the passersby were the Tz’dukim – Sadducees because of the time of the crucifixion. The P’rushim – Pharisees would have been preparing their Pesach ­– Passover Seder at that time leaving the Tz’dukim to wander the highways etc. Donahue[[56]](#footnote-56) suggests that the passersby knew little of Yeshua and that they mocked Him because of the accusation written above his head, “the King of the Jews.” This may be a further attestation that the passersby were Tz’dukim – Sadducees.

Furthermore, three reactions to the Jewish Tz’dukim (Sadducees) are present in this pericope.

* Shaking (bowing in a mocking manner) [[57]](#footnote-57)
* Insults
* Mocking[[58]](#footnote-58)

So long as Yeshua, a Jewish Hakham remains on the cross, he is powerless to enact Jewish Halakhah. Note the reaction of the Prophet Micah.

**Mic 5:15** "And I will execute vengeance in anger and wrath on the nations (Gentiles) which have not obeyed."

**Prophet Like Moshe**

Continuing the thought of our previous Torah Seder, we see that Messiah must be a Prophet “like Moshe” – who Moshe presented the “Torah” along with the Oral Torah. Yeshua’s Oral Torah (Mesorah) is the presentation of the Torah through Messianic eyes. Any figure that does not fit the Mosaic prototypical pattern cannot be Messiah. In other words, Messiah must be…

* Jewish D’barim 18:15,18
* Prophet D’barim 18:14, 18 – 22
* Pro–Torah D’barim 18:18
* Pro–Oral Torah

Moshe brought the B’ne Yisrael out of Egypt to worship and serve G-d trough Torah. Moshe prepared the Jewish people for entrance into the Holy land of Eretz Yisrael (The Land of Israel). Yeshua prepared the Jewish People for exile.[[59]](#footnote-59) Therefore, we must conclude that Yeshua was equally concerned about the Jewish People. Many scholars have never fully addressed what Yeshua has done for the Jewish People. Because the antinomian scholars have used Yeshua as a Roman – Christian god, and therefore it is impossible to see what Yeshua has really done on behalf of the Jewish people. Only in the recent past, has his “Jewishness” been researched and taught by Jewish and Christian scholars alike.

**Mockery**

The subliminal message of the mockery presents an undertow in our present pericope. This undertow is not fully developed by Hakham Tsefet. However, this undertow aligns itself with the Torah Seder. The words of that Torah Seder echo and we can see their relevance in the present context.

**Deu 18:22** "When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.

In other words, the veracity of the “Prophet’s words are the mark of a true Prophet, not signs and miracles.

**Mar 15:30** Save yourself by coming down from the cross."

These words are reminiscent of the adversary’s temptation of Yeshua. Cf. Luke 4:1–13 Herein lays an inference that the generation of the crucifixion may have believed that Messiah would perform miracles that undeniable demonstrated his “Messiahship” (v.32). History has proved that Messiah is not interested in the making of “miracles” as a proof of his Messiahship. Likewise, the so-called “Messianic secret”[[60]](#footnote-60) demonstrates that Yeshua was not preoccupied with the fame attributed to being Messiah. Yeshua never told his talmidim to go and preach “Messiah” or “Yeshua.” His message was to proclaim the “Mesorah” and talmudize the nations (Gentiles). The miracles performed by Yeshua in the Nazarean Codicil are demonstrations of chesed (loving-kindness), NOT proof of being Messiah. Furthermore, while the mockers jeer at Yeshua making accusations concerning the Temple, in rehearsing these accusations they do not realize what they are saying. The Temple will be destroyed in the very near future and rather than the rebuilding of a physical Temple. Yeshua builds, through his talmidim (disciples) a living temple, made out of living stones.

**Peroration**

One core principle established by our present Torah Seder, is that of the “Prophet like Moshe.” However, we have also introduced the relationship of Moshe to the Torah and the Torah’s place as the fabric of the cosmos. Herein Moshe taught the Jewish people how to relate to G-d and the world in which we live. Yeshua’s “Mesorah” not only benefited the Jewish world by being a prototype for the didactic Oral Torah, it gave the Gentile an avenue of connection, which did not exist before. Yeshua and his talmidim changed the interface between G-d and the Gentile. So long as the Gentile remains without the agent, Yeshua HaMashiach he is governed by G-d’s intermediaries as noted above. In turning to Yeshua, the Gentile has a more direct path to the Torah. If the Gentile does not embrace Torah through conversion to Judaism or the path to conversion through Yeshua, he remains governed by the intermediaries and the *nomos* – Torah. Life in Yeshua awakens the Gentile to the Torah and Torah observance. Therefore, “acceptance” of the master is to initiate the path towards faithful obedience of the Torah and Oral Torah.

**Rom 13:11-14** **And you know it is already time to wake up, from sleep because the awakening hour has arrived. For our redemption** is **nearer now than when we thought. The night is nearly gone, and the light** (day) **has drawn near. Therefore, let us lay aside the works of darkness and put on the weapons suited for the light. Let us respectably follow the halakhot** of our Torah Teachers, **as in the light** (day), do participate **in drunken pagan festivals, do not be impregnated with excessive wants, nor contentiously or jealousy rivalry**. **But put on the Master Yeshua the Messiah as if a garment and do not make plans for a life of luxurious living**.

Why did Yeshua have to die? So the Gentile seeking G-d could hear the “Word of G-d” (Torah) through an agent “like” Moshe rather than the intermediaries which govern the nations (Gentiles) without G-d or Torah observance.

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

As is always the case we must hunt for the miniscule hint that inspired Hakham Shaul to pen his words. We have noted several verbal tallies above in the translation. But, we find the true inspiration in the opening of Chapter 22 where we are given the mitzvah of looking out for and caring for the lost animals of our “neighbor.” From this, we learn that each of the lost lights from the master’s forge are under our care and we are duly obligated to recover all of them!

Hakham Shaul’s pericope this week offers a wonderful enigma wrapped in a mystery and delivered as an allegory. It would appear that Hakham Shaul juxtaposes day and night to make his point. We have advocated the theory that the Nazareans and Orthodox Jews of the first century well knew that the time of Roman oppression was only going to escalate to the point of eruption. This would eventually bring about the current Grand Exile, which is usually described as a period of “night” or darkness. Our opening sentence will show our enigma.

**And you know it is already time to wake up, from sleep because the awakening hour has arrived. For our redemption** is **nearer now than when we thought. The night is nearly gone, and the light** (day) **has drawn near.**

Here we see that the “night” is almost passed and the “day” is at hand. If we used the typical allegory of night as exile and day as redemptive deliverance, it would appear that day and night are juxtaposed. Therefore, we must note that the usual allegory of night and day refer to something other than the extended exile of the Jewish people.

Key to our decoding the enigma is the idea of sleep. Sleep is not necessarily associated with exile. Sleep as the Sages have explained it is a portion of death. Therefore, Hakham Shaul is calling for a resurrection of sorts. To “wake up” means to stir to or come to life. Consequently, Hakham Shaul is speaking to a people that fit the notion of being “dead” per se. We opine that sleep in the present pericope means to be “life without Torah consciousness.” As such, we see that Hakham Shaul is calling to those Jewish souls lost among the nations, calling for an awakening to the Torah. How apropos for us as we are nearing the penitential season.

**“Redemption is nearer than we thought”** The “redemption” Hakham Shaul has in mind is the revelation/revealing of “redemption” through the light of the Torah. Those who are not “alive” to the Torah will not experience this “redemption.” Therefore, Hakham Shaul is sounding the awakening call for the sleeping (dead to Torah). The sleeping have indeed experienced an exile from the Torah. However, they are called to consciousness for the sake of joining the collective of the Master’s talmidim in the task of redeeming other souls lost in the exile of Torah ignorance.

**“Put On Messiah”** The “Messianic Constitution” is that of talmudizing Gentiles with the indwelling Nefesh Yehudi. Thus, the “spirit of Messiah” is resident in each of his talmidim. Each of us must embrace the role of Messiah resident deposited within us for the sake of tikun. The “light” of our Torah Teachers is respectable and appropriate halakhah to be modeled before those who have been awakened. Interestingly the terminology of “awakening” is suited to the resurrection. As such, we are to resurrect those dead to Torah through resuscitation. The breathing of the Oral Torah into those dead corpses is tantamount to Ezekiel’s dead bones. Thus, the night is no longer prevalent because we have weapons of light, i.e. Torah awareness and knowledge (Da’at).

**Gen 28:16-17 Then Ya’aqob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it." He was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."**

After coming to consciousness, Ya’aqob walks into exile. Here we might change the subject from “the place” i.e. G-ds presence in Eretz Yisrael and focus on “the place” G-d’s presence in exile, i.e. darkness. If we understand that G-d’s presence in exile as the “place,” that Ya’aqob is mentioning we will see that exile is the “gate to heaven” (the heavens). The key and path to “redemption” is in and through exile. Only in exile can we be redeemed.

**“It is already time to wake up”** This phrase means to seek Torah wisdom (Hokhmah). Being awake and spiritually alert is the path to Wisdom. The admonition is for us to remain spiritually alert focusing our attention on the Divine Presence. One of the key phrases among Kabbalistic groups is the word or concept “devekut.” In its simplest definition, “devekut” means attachment and or devotedness. In some circles, the idea of “devekut” means to contemplate the Divine Presence as much as possible. Some have suggested that we should spend no less than nine hours a day seeking this “devoted” “attachment.” Scholem explains this thoroughly is his work “The Messianic Idea in Judaism.[[61]](#footnote-61) One of the negative side effects to this notion of extended “devekut” is the abandonment of Torah study, Talmud study and other abandonments such as prayer and community. We must view Torah study as an aspect of “devekut” rather than its abandonment. This is also the case with other avenues of Torah education. If we separate ourselves from all communal connection to be “connected” with G-d, we have missed the point of finding that attachment to begin with. “Devekut” certainly has its place. However, it must never be at the expense of the community. Obviously, we can see that Hakham Shaul is calling for a collective engagement in the task of filling the land of exile with the light of Torah by use of “weapons of light.”

Are we to apply “devekut” to our lives? Absolutely. But we practice “devekut” is the manner prescribed by the Sages. Hakham Shaul also agrees with this thought in saying, “Pray without ceasing.”[[62]](#footnote-62) However, both Hakham Shaul and the Sages are referring to the mandate of saying a minimum of one-hundred brakhot throughout the day. These blessings are joined to our brethren when we pray as a collective part of a congregation rather than trying to be self-centered and selfish thinking only about one’s self.

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**(First of Three Sabbaths of Penitence)**

**Shabbat “Dibre Yirmeyahu” - “The words of Jeremiah” &**

**Shabbat Mevar’chin Rosh Chodesh Ab**

**(Sabbath of the Proclamation of the New Moon for the Month of Ab)**

**(Evening Thursday 16th of July – Evening Friday 17th of July)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **דִּבְרֵי יִרְמְיָהוּ** |  | **Saturday Afternoon** |
| **“Dibre Yirmeyahu”** | Reader 1 – D’barim 22:6-9 | Reader 1 – D’barim 23:10-12 |
| **“The words of Jeremiah”** | Reader 2 – D’barim 22:10-12 | Reader 2 – D’barim 23:13-15 |
| **“Palabras de Jeremías”** | Reader 3 – D’barim 22:13-15 | Reader 3 – D’barim 23:10-15 |
|  | Reader 4 – D’barim 22:16-21 |  |
| D’barim (Deut.) 22:6 – 23:9  B’Midbar (Num.) 28:9-15 | Reader 5 – D’barim 22:22-27 | **Monday & Thursday**  **Mornings** |
| Psalm 131-132 | Reader 6 – D’barim 22:28-23:3 | Reader 1 – D’barim 23:10-12 |
| Ashlam.: Is 31:5-9 + 32:14-18  **Special:** Jer. 1:1 – 2:3  1 Samuel 20:18, 42 | Reader 7 – D’barim 23:4-9 | Reader 2 – D’barim 23:13-15 |
| P. Abot 4:20 | Maftir – B’Midbar 28:9-15 | Reader 3 – D’barim 23:10-15 |
| N.C.: Mark 15:33-39;  Lk 23:44-48; Rm 14:1-9 | Jer. 1:1 – 2:3  1 Samuel 20:18, 42 |  |

**Coming Fast**

**Fast of Tammuz 17**

**Tammuz 18, 5775 – Evening Saturday 4th of July – Evening Sunday 5th of July**

**For further information see:** [**http://www.betemunah.org/tamuz17.html**](http://www.betemunah.org/tamuz17.html)

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Compare this to the situation of the rebellious son in Debarim (Deuteronomy) 21:18-21. [↑](#footnote-ref-1)
2. Nedarim 49b [↑](#footnote-ref-2)
3. v. 8 - These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Abrohom Chaim Feuer, Translation by Rabbi Abrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-3)
4. Shiva Asar B'Tammuz **- שבעה עשר בתמוז.** [↑](#footnote-ref-4)
5. This is our verbal tally with the Torah: City - עיר, Strong’s number 05892. Notice that there can never be a Temple without a city (Jerusalem) which surrounds it. Even the Mishkan was surrounded by the Bne Israel. [↑](#footnote-ref-5)
6. Midrash Vayikra Rabbah 12:5; Bamidbar Rabbah 10:4 [↑](#footnote-ref-6)
7. It's brought down in some Sichos from the Lubavitcher Rebbe that there's a question: How can HaShem destroy the Beit HaMikdash? There is halachot against destroying even an Esnoga. The answer is that it was destroyed in order to build a nicer and better one. So the destruction -Tisha B’Ab- is connected with the rebuilding -Mashiach-. [↑](#footnote-ref-7)
8. Yerushalmi Sanhedrin2:6 [↑](#footnote-ref-8)
9. Hilchot Issurei Biah 13:16 [↑](#footnote-ref-9)
10. Shabbat 56b; Yerushalmi Abodah Zarah 1:2 [↑](#footnote-ref-10)
11. These remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Megillat Eicha,* translated and compiled by Rabbi Meir Zlotowitz, ‘An overview/Destruction and Redemption’, by Rabbi Nosson Scherman. [↑](#footnote-ref-11)
12. Ultimately, this is the role of Mashiach: to return the world to that perfect, primordial state. It is interesting to note how the figure responsible for driving mankind out of the Garden was the Serpent, *Nachash*(נחש) in Hebrew, a word which has a numerical value of 358; and the figure responsible for *returning* mankind to the Garden is Mashiach (משיח), a word which also has a gematria of 358 – measure for measure. [↑](#footnote-ref-12)
13. Midrash Abba Gorion - a late Midrash to the Book of Esther, and may be considered one of the smaller Midrashim. The name derives from that of the Tanna Abba Gorion of Sidon, who is one of the authorities mentioned in this Midrash. - Our Sages teach (Jerusalem Talmud, Berachot 2:4; Eicha Rabbah 1:51.) that Mashiach was born on Tisha b’Ab. This is not merely a description of past history. On the contrary, the intent is that every year, Tisha b’Ab generates a new impetus for the coming of the Redemption. [↑](#footnote-ref-13)
14. Historians have long debated when this occurred: some maintain that Apostomos was a general during the Roman occupation of Israel, while others contend that he lived years earlier and was an officer during the Greek reign over the Holy Land. [↑](#footnote-ref-14)
15. This event is also shrouded in controversy: some say that this too was done by Apostomos, while others say that this was done by King Manasseh of Judea. [↑](#footnote-ref-15)
16. II Kings 21:7. Mishna, Ta’anith 4:6 [↑](#footnote-ref-16)
17. Bava Batra 7b [↑](#footnote-ref-17)
18. The need for the Mashiach is potentially an on-going repeat of the need for Moshe. See ***Shemot (Exodus) 32:1*** *And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.* [↑](#footnote-ref-18)
19. According to Chassidus, even though Mashiach is not physically born on Tisha B’Ab, he does receive special spiritual powers every year on Tisha B'Ab. On a deeper level the Midrash (Midrash Eicha Rabba 1:51) is relating that the concepts of Mashiach and redemption were "born" on Tisha B’Av; as soon as the Holy Temple was destroyed, redemption became a possibility. For if the Jews would have properly repented immediately, Mashiach would have been revealed at that moment. The Rebbe clarified the exact meaning of this: "Our Sages explain that this cannot refer to Mashiach's actual birth, because Mashiach will not be an infant when he redeems our people. But rather, it refers to a strengthening of his influence. For our Sages refer to a birthday as a day when *mazalo govair*, 'the spiritual source of one's soul shines powerfully'. On the day when Mashiach's spiritual source is powerfully revealed, there is a unique potential for the Redemption to come . . . . Each year, for the past two thousand years, on *Tisha B'Ab*, Mashiach receives new power and new strength, and from year to year, this influence grows more powerfully”. Thus, *Tisha B'Ab* is a unique time, when the potential for the Redemption is at its peak. Through this insight into *Tisha B'Ab* we are introduced to a basic concept, which teaches that **the greatest ascent comes after the greatest descent**. [↑](#footnote-ref-19)
20. The Midrash that the Mashiach was born on Tisha B'Ab, at the very time of the Destruction, is a key to understanding one aspect of the problem of the destruction and the notion of redemption. For redemption to take place, the repair of the various individual destructions alone is insufficient. Even if the entire people of Israel were to return to its land, this would be insufficient for the redemption of the destruction. Furthermore, even the building of the Temple in and of itself could not repair that which had been damaged in the course of the generations. Only the Mashiach who will bring redemption to the world on a higher plane and in a more complete fashion than ever before possible can undo the destruction. Redemption is not simply a return to the situation as it previously existed. Restoration is only a small part of the scheme of redemption. The redemption of the Jewish people must be accompanied by a qualitative change that affects the entire world. Only a redemption that rises above the sufferings of two thousand years, that brings the Jewish people, and the entire world, to a higher level of existence, this alone is full reparation for the destruction. [↑](#footnote-ref-20)
21. I Tsefet (Peter) 2:5 [↑](#footnote-ref-21)
22. *If the 17*th of Tammuz falls on Shabbat, as it does this year, then the fast is postponed until Sunday. [↑](#footnote-ref-22)
23. Here the text clearly says **λαός** *laos* meaning “people” We have narrowed the “people” to the Tz’dukim who would have been present. There were most certainly othere present. However, all present possessed pro-Tzdukian ideology or sympathies. [↑](#footnote-ref-23)
24. Scholars suggest a Pre-Markan narrative. Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 750 I attribute this to the Oral transmission of the Peterine materials and school. These materials, though scholars of the critical school cannot account for them are a part of the materials taught by Hakham Tsefet in his School of Mishnaic Import. [↑](#footnote-ref-24)
25. That there are “passersby” demonstrates the close proximity to the road for public viewing. [↑](#footnote-ref-25)
26. ἐβλασφήμουν blasphemy, meaning insult, jeer, reproach etc. Here Hakham Tsefet brings the sentence placed on Yeshua full circle. In other words the Kohen Gadol, which accused Yeshua of “Blasphemy,” now use “blasphemy” against Yeshua G-d’s Messiah and agent. We must not think of the use of **ἐβλασφήμουν** as a technical term as the “blasphemy” of G-d’s Divine name. Here the idea of is ἐβλασφήμουν the use of offensive speech. Donahue, J. R. (Ed.). (n.d.). *The Gospel of Mark, Pagina Sacra* (Vol. 2). Collegeville, Minnesota: The Liturgical Press. p. 443 However, Edwards wants to deify Yeshua through the use of the Greek word, taking it out of context and attributing to it a false notion of diety. Edwards, J. (2002). The Gospel according to Mark. Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p.4 73 See also Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. p. 986 [↑](#footnote-ref-26)
27. Verbal connection to D’barim 21:6

    This may be an inference of Psa. 22:7–8 [↑](#footnote-ref-27)
28. We suggest that the passersby, like the Roman cohort also bowed mockingly before Yeshua because of the sign above his head. [↑](#footnote-ref-28)
29. Verbal connection to Deut. 20:20, Ps. 127:1 [↑](#footnote-ref-29)
30. These words are reminiscent of the adversary’s temptation of Yeshua. Cf. Luke 4:1–13 Herein lays an inference that the generation of the crucifixion may have believed that Messiah would perform miracles that undeniable demonstrated Messiahship. v.32 History has proved that Messiah is not interested in the making “miracles” as a proof of His Messiahship. The miracles performed in the Nazarean Codicil are demonstrations of chesed, NOT proof of Messiah. [↑](#footnote-ref-30)
31. Moloney suggests that the language here indicates that the Kohen Gadolim stationed at a distance from Yeshua yet mocking his inability to “save” himself. Moloney, F. J. (2002). *The Gospel of Mark, A Commentary.* Peabody: Hendrickson Publishers. p. 323 note 246 [↑](#footnote-ref-31)
32. Verbal connection to Isa 66:14 [↑](#footnote-ref-32)
33. Here Hakham Tsefet make a more fitting title for Messiah, the “King of Yisrael” [↑](#footnote-ref-33)
34. You are well aware of the time possessing the necessary knowledge [↑](#footnote-ref-34)
35. Verbal connection to Psa 127.2 “arise” – “awaken” [↑](#footnote-ref-35)
36. We take **ἐπιστεύσαμεν** to mean thought in this context [↑](#footnote-ref-36)
37. Verbal connection to D’barim 20:19

    Gen 1:5 God called the light day, and the darkness He called night. And there was evening and there was morning, one day. [↑](#footnote-ref-37)
38. Follow the guidance of our Torah Teachers [↑](#footnote-ref-38)
39. Excessive physical pleasures and objects [↑](#footnote-ref-39)
40. Fleshly living [↑](#footnote-ref-40)
41. Verbal connection to Psa. 127.5 [↑](#footnote-ref-41)
42. Here Stephen refers to Yochanan hamitvil (John the Baptist) who announced the coming of Yeshua the Messiah. [↑](#footnote-ref-42)
43. In the time of the Prophets, the term “uncircumcised” was applied allegorically to the rebellious heart or to the obdurate ear (Ezek. 44:1, 9; Jer. 6:10). Jeremiah declared that all the nations were uncircumcised in the flesh, but the whole house of Israel were of uncircumcised heart (Jer. 9:25). It has been suggested that the Hebrew word for uncircumcised עֵרל (*arel*) means properly “obstructed,” as is indeed explicitly stated by Rashi (to Lev. 9:23) and the fact that the same word and the related *orlah* (“foreskin”) are also used to describe a certain kind of taboo (ibid.) has resulted in the infelicitous translation of many biblical passages. The word describes the lips of a person whose speech is not fluent (Ex. 6:12, 30) or the **heart and ear of a person who will not listen to reason** (Jer. 6:10; 9:25; for alternative translations see the JPS translation of the Torah (1962) to Leviticus 19:23 and Deuteronomy 10:16 and 30:6). Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 14). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. pp. 731**-**732 [↑](#footnote-ref-43)
44. While I understand with great clarity the idea of “Pax Romana” I am suggesting here that “Pax Romana” was also a system which “forced” through brutality the Roman agenda on all those who lived in Roman occupied territories. [↑](#footnote-ref-44)
45. Neusner, J. (1988). The Mishnah: A new translation (682). New Haven, CT: Yale University Press. [↑](#footnote-ref-45)
46. Mittleman, A. L. (2011). *A Short History of Jewish Ethics: Conduct and Character in the Context of Covenant.* John Wiley & Sons. p. 65 [↑](#footnote-ref-46)
47. Ibid [↑](#footnote-ref-47)
48. Ibid [↑](#footnote-ref-48)
49. G-d uses varied types of messengers to convey His message to the B’ne Yisrael. This is because the B’ne Yisrael, after hearing the first two mitzvot (commandments) decided to hear the words of G-d through the Moshe Rabbenu rather than directly from G-d. [↑](#footnote-ref-49)
50. The mountains are the Gentile governments of the world. The enduring foundations **מוֹסָד** *mosad*, are the elemental powers or intermediaries Hakham Shaul speaks of in his Letter to the Ephesians. Cf. Eph. 6:12ff [↑](#footnote-ref-50)
51. Cf. 1 Cor. 13:12 Moshe saw G-d face to face and the Prophets saw through “nine Mirrors.” However, when the message of the Prophets is weighed against the Torah the message is as if we received it directly from Moshe. (Lev. R. i) [↑](#footnote-ref-51)
52. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 [↑](#footnote-ref-52)
53. The word “*antinomian*” may be understood in a bifurcate manner. Firstly, it may mean that the Gentile has no desire to relate to the Torah as a *nomos*. Secondly, the lack of desire to study or apply Torah as a *nomos* develops into an Anti**–**Torah campaign. [↑](#footnote-ref-53)
54. Hakham Tsefet (Peter) through his Sofer (scribe) Mordechai (Mark) loves to group things in groups of three. i.e. the Temptation etc. These groups form messages within the “Mesorah” (Oral Tradition) that possess materials, which interrelate. See Death Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. p. 984ff [↑](#footnote-ref-54)
55. Ibid. p. 986 [↑](#footnote-ref-55)
56. Donahue, J. R. (Ed.). (n.d.). *The Gospel of Mark, Pagina Sacra* (Vol. 2). Collegeville, Minnesota: The Liturgical Press. p. 443 [↑](#footnote-ref-56)
57. I would suggest that the passersby, like the Roman cohort also bowed mockingly before Yeshua because of the sign above his head. Furthermore, the “wagging” of the head as noted above may have been the way the Psalmist attributes the activities of the wicked against the just. See Death Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. p. 987 [↑](#footnote-ref-57)
58. Butler, J. G. (2008). Analytical Bible Expositor, Matthew to Mark (Vol. 10). Clinton, Iowa: LBC Publications. pp. 748-760 [↑](#footnote-ref-58)
59. Yeshua’s Mesorah was first didacted by Hakham Tsefet. The Mesorah of our Master served as a prototype for the Writing of the Oral Torah, giving the Jewish people the normative life of Torah – *nomos*. [↑](#footnote-ref-59)
60. Cf. Mark 8:27-30, See my comments on the “[The Messianic Secret](http://torahfocus.com/2010/02/02/the-messianic-secret/)” at [torahfocus.com](http://torahfocus.com/) [↑](#footnote-ref-60)
61. Scholem, Gershom. *The Messianic Idea in Judaism and Other Essays on Jewish Spirituality*. New York: Schocken Books, 1995. 203-227 [↑](#footnote-ref-61)
62. 1 Thessalonians 5:17 [↑](#footnote-ref-62)